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The Journal of Religion

sects rather than the reverse. But he piercingly demonstrates the coexistence of state, regional, and local establishment, and nonestablishment cults. Statistical analysis shows that roughly half of Israel's Iron Age houses have cult objects, including one female figurine per house, and Holladay establishes what an Israelite cultic assemblage was.

Ironically, Israel's religion as reflected in the unstratified texts of the Bible is the area most spottily treated. Two lively essays, by M. Weinfeld and D. N. Freedman, delve into Israel's religion in the late Bronze Age—using Egyptian inscriptions, early biblical poetry, and late recensions of Israelite tradition. But the religion of Israel in that land is described more thematically than historically—with an emphasis on theology rather than practice. The chief exceptions are C. Meyers's analysis of the cultic innovations of the Davidic state and P. Bird's reflections on the place of women in the cult. Otherwise, the sociology and politics of religion, on which Cross has made major statements, are passed by almost in silence.

Conversely, the sociology of Second Temple apocalyptic attracts four essays. That of J. J. Collins explores the innovative dialectic between cosmological apocalyptic and the wisdom tradition. S. Talmon's review of schismatic and millenarian communities of the fourth to second centuries B.C.E. outmodes all previous assaults on the sociology of Persian-Hellenistic Judah. Here, Cross's interest in the Dead Sea Scroll community has flourished and borne fruit.

Several contributions address Second Temple theology. The most revolutionary is J. D. Levenson's demonstration that the concept of nonwritten Torah antedates the closing of the canon: the canon remained fluid into the turn of the era, so that the Pharisaic Oral Law, the central myth of rabbinic Judaism, was no more innovative than Sadducean reductionism.

An anecdote is apposite: when George Gershwin died, an admirer sent Oscar Levant a memorial composition. Levant set it aside, but the admirer continued to clamor for his opinion. Thus lobbied, Levant finally wrote back: "I think it would have been better if you had died and Gershwin had written the requiem." That is the case here: these articles identify strands of data and areas of concern. It will require the powers of a Frank Cross to knit them together into a compelling synthesis. But it is the great merit of the festschrift that it presages Cross's future work as much as it celebrates and draws on his work in the past. Some of the most significant revisionist essays in the last forty years make this volume an eminent accession to the literature. There could be no more fitting tribute to a scholar without whose own contributions the study of Israelite antiquity would have been substantially diminished.

BARUCH HALPERN, *York University.*

MEYERS, CAROL L., AND MEYERS, ERIC M. *Haggai, Zechariah 1–8*. Volume 25B of the Anchor Bible. Garden City, N.Y.: Doubleday & Co., 1987. xcv+478 pp. \$20.00 (cloth).

This is the first of a projected two-volume commentary on Haggai, Zechariah, and Malachi. The present volume provides the authors' translation, introduction, and commentary for Haggai and Zechariah 1–8. The second volume will treat Zechariah 9–14 and Malachi. The authors have provided a wealth of literary, historical, and archaeological information relevant to the study of Haggai and Zechariah 1–8. Several of their theses, however, will provoke critical response.

Chief among these is the authors' view that Haggai and Zechariah 1–8 constitute a composite literary work that was published for presentation at the dedication of the Second Temple. This thesis builds on the scholarly consensus that Zechariah 9–14 is not the work of Zechariah but the product of later anonymous writers. The authors maintain that the composite unity of Haggai and Zechariah 1–8 can be justified on thematic grounds alone insofar as both prophets deal with the reorganization of national life and institutions in the restoration period, sharing the same time frame and cast of characters. Their literary arguments focus on the presence of eight chronological markers in Haggai and Zechariah 1–8 that establish the overall structure for the combined work and indicate an editorial interest in emphasizing December 18, 520 B.C.E., the date of the refoundation ceremony, and a seven-plus-one pattern in organizing the dates and visions of the work. Supporting arguments note lexical correspondences between Haggai 1–2 and Zechariah 7–8, Haggai and Zech. 1:1–6, and other literary indications of an editorial interest in a seven-plus-one pattern. There are several objections. First, their thesis does not explain why later editors would separate Zechariah 1–8 from Haggai and add Zechariah 9–14 to form the present canonical book of Zechariah. Second, they do not explain why the date formulas should be distributed so unevenly in the material with five in Haggai and only three in the much longer Zechariah 1–8 section. Third, the date formulas are chronologically arranged in Haggai but those in Zechariah disrupt the sequence of the whole. Although the date formulas indicate a well-defined structure for each book, they do not demonstrate such a structure for a composite work.

Another problem involves their use of a Hebrew bulla mentioning Shelomit, maidservant of El-Natan, governor of Yehud, to interpret Zech. 6:9–15. They maintain that she is the daughter of Zerubbabel (cf. 1 Chron. 3:19) and that her marriage to Zerubbabel's successor, El-Natan, demonstrates that Zerubbabel remained in office after the completion of the Temple. His absence from Zech. 6:9–15 merely reflects the growing power of the priesthood in relation to the Davidic line, not a scribal attempt to cover up his demise as a result of Persian foul play. The identification of Shelomit as daughter of Zerubbabel and "wife" of El-Natan is not secure, however, and this undermines their interpretation of both Zech. 6:9–15 and Hag. 2:20–23.

Despite these reservations, this is a stimulating contribution to the growing body of literature on Haggai and Zechariah.

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FOKKELMAN, J. P. *Narrative Art and Poetry in the Books of Samuel*. Vol. 2: *The Crossing Fates*. Assen/Maastricht, The Netherlands, and Dover, N.H.: Van Gorcum & Co., 1986. 796 pp.

This is the second volume of a projected four-volume literary commentary on the Books of Samuel (the first was published in 1981) and presents an exegesis of 1 Samuel 13–2 Samuel 1. This body of text is subdivided into five sections, or "acts": 1 Samuel 13–16; 17–19; 20–23:13; 23:14–26:25; 27–2 Samuel 2. The book continues the approach that J. P. Fokkelman began even before his work on Samuel, in his *Narrative Art in Genesis* (Assen, 1975). Its aim is "a full interpretation based on stylistic and structural analyses," and as such the book occupies a prominent place among literary studies of the biblical text.

Fokkelman's literary approach is not easy to categorize, for he draws on sev-