discusses different opinions to the effect, that some clothing related function such as weaving seems to be most probable. L. K. Horwitz added a short archaeozoological analysis of the raw materials used.

Part Four publishes about 250 glass fragments out of hundreds, the bulk of which belonging to stratum five followed immediately by stratum six. The introduction to this section deals with the finds according to groups, it follows a catalogue with drawings of the finds.

A concordance of the findings according to locus, registration no. etc. concludes this first part of the final reports. The above summary makes it clear that the imported stamped amphora handles have gained more attention—not only by the reviewer. Yet, one should fairly agree that these conceal the greatest problems. The coins have been known before; their distribution and quantity is of interest but not to be compared with that of the amphora handles. One would like to see the following parts of the final reports (vol. III-VI) in due time, hopefully in the same shape.

Michael Mach


2) Since the volume has virtually no footnotes, the whole bulk of bibliographical references is included in the text using personal names and numbers of years if appropriate, followed by a precise bibliography at the end of each part, sometimes at the end of a certain section. One can hardly conceive of this procedure as user friendly.


Professor A. S. van der Woude, one of the major Old Testament scholars in the Netherlands, retired in November 1992 from his teaching post at the University of Groningen. At that occasion he was honoured both by a Festschrift (F. García Martínez, A. Hilhorst, C. J. Labuschagne (eds.), The Scriptures and the Scrolls. Studies in Honour of A. S. van der Woude on the Occasion of his 65th Birthday [Leiden, 1992]), and by the volume under review. The honouree’s copious bibliography is included in the Festschrift.

The volume under review contains four valuable papers read at a symposium held in van der Woude’s honour, together with the latter’s stimulating farewell lecture, which was also published separately in Dutch: Pluriformiteit & Uniformiteit—Overwegingen betreffende de tekstoverlevering van het Oude Testament (Kampen 1992).
The link between the papers in this volume is their connection with the Second Temple period. All of the first four papers deal with literary relations between texts.

The occurrence of a single phrase in 1 Thess. 2:16c "but the wrath has come upon them finally," almost identical with the Testament of Levi (TLevi) 6:11, occasioned a long article by T. Baarda entitled "The Shechem Episode in the Testament of Levi—A Comparison with Other Traditions" (pp. 11-73). The exact relation between these two verses is of interest to Baarda as it has been to many other scholars in the past. Before analysing the literary relation, Baarda reviews at length the contents and motifs in the Shechem episode in TLevi. He then formulates the various possibilities of the literary relationship between the two relevant verses. Of these possibilities, the assumption that this verse contains an interpolation in either 1 Thess. or TLevi is discarded. The most important part of the analysis is Baarda's conclusion (p. 63) that the verse was an integral part of the design of TLevi, especially shown by the connection between 6:11 and 7:1. It is because of the wrath of the Lord that the Sichemites have been attacked. The dependence of Paul on the Greek text of TLevi thus remains a possibility, while the reverse assumption, that of dependence of TLevi on Paul, is rejected. Paul could have quoted TLevi because of the themes developed in 1 Thess. 2:15. The assumption of this literary dependence has chronological implications for the compositions under discussion.

J. N. Bremmer discusses the origin of the Christian idea of atonement in "The Atonement in the Interaction of Greeks, Jews, and Christians" (pp. 75-93). The occasion for this study is a series of articles in scholarly journals and in the Dutch daily press regarding the possible pagan background of the Christian idea that the death of Christ provided atonement for the sins of others. Bremmer does not accept the evidence brought forward in support of the claim that this idea came from certain Jewish sources (Test. Moses; 2 Macc. 6, 7; Dan. 3:38-40 LXX). Nor is he convinced by the relevance of parallel ideas in the surrounding pagan world, especially from the Roman empire. At the same time influence from 4 Macc. 6:28ff, 17:20-22, or Euripides on the interpretation of Jesus' death cannot be excluded.

The interpretation of Ezek. 20:25 ("...I gave them laws that were not good...") in ancient Judaism and early Christianity is the topic of a detailed and valuable analysis by P. W. van der Horst (pp. 94-118). This phrase is explained in different ways in both environments, and since the Christian interpretations preceded those of the Jews, van der Horst considers the latter a reaction to the former. For Christians, Ezek. 20:25 refers to the laws of the Torah itself, which had been superseded by God's will. On the other hand, for the Jews the reference was not to the laws of the Torah, but to rabbinical rules. According to the author of this arti-