of the problem, not its solution" (pp. 458-54). Wrath can, however, be used (at times?) as a divine instrument for pedagogical purposes. Yet, how wrath, as divine action, is to be related to the sphere of the competing forces of Death remains unclear. Does God at times inexplicably join the enemy? Perhaps so.

In chapter 6 (one-third of the book) Lindström explores key texts regarding human guilt that most seriously call his thesis into question (Psalms 38, 39, 40, 41, and 69, with an excursus on 51, 86, and 130). While one might question his attempt to resolve difficulties by various means, especially the history of redaction, his case remains plausible, even if overstated. Given the nature of these texts, it would not be surprising if the petitioner on occasion voiced convictions that are theologically naive (as in modern prayers).

In chapter 7 he seeks, through an analysis of Psalms 3, 5, 57, 61, and 63 (with an excursus on innocent suffering in 7, 17, and 26), to make a positive contribution regarding what constitutes the essence of the relationship to God in these Psalms. The presence of God is constituted, "not by the innocence of humans, but by YHWH's freely given, existentially grounded gifts" (p. 22).

Among his helpful implications for theological reflection (pp. 460-65): "Consciousness of sin must learn to get along with common human affliction"; "Human pain (as well as human sin) is included in the redemptive work of God in Jesus Christ"; "Modern theologians [must] show a greater willingness to reduce omnipotence."

This carefully organized volume is marked by many helpful introductions and summaries, but in combination with a repetitive and exhaustive style this often makes for weary reading. A good editor would have eliminated 100 pages or so, as well as the noninclusive language for the human. But it is a book that all scholars interested in the topic should seriously take into account.

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This is an archaeological companion to the Book of Jeremiah and also to many other facets of the late seventh and early sixth centuries B.C.E. when Jeremiah prophesied. After a brief look at literary questions and a characterization of contemporary imperial powers, Philip King discusses the geographical notices in Jeremiah's oracles against foreign nations, the archaeological history of Edom and Judah, inscriptions, worship and architecture, funerary and mourning customs, agriculture, crafts, and metallurgy. In 1988 he published a similar "archaeological commentary" to Amos, Hosea, and Micah.

King lives up to his reputation as a leading Palestinian archaeologist, and his information is both accurate and completely up to date. He locates the prophet's hometown Anathoth at Deir es-Sid rather than Anata (p. 1), interprets Necro's presence at Megiddo as an attempt to administer an oath of fealty to Josiah (p. 20), revives to a later date the excavations at Tell es-Sheva (p. 51) and Arad (p. 54), and notes that Hezekiah's tunnel was only a modification of natural caves already formed in Jerusalem's limestone (p. 68). He even presents a drawing of the type of decanter imagined in Jeremiah's breaking of an earthenware jug (Jer. 19:1-11). In discussing pottery he takes time to discuss the complete history of pottery, as well as typological and neutron activation analysis. Without explanation, however, he parses the name Nebuchadnezzar as "O Nabu, protect my off-
spring" rather than the more usual "O Nabu, protect my boundary stone," apparently confusing this king's name with that of his father Nabopolassar. More than sixty black-and-white photographs and drawings grace the text.

The book would be a far more usable "companion" if an index to the dozens of references to Jeremiah had been included. King ignores the poetic form of many of the citations from Jeremiah, listing them all in prose. At times the literary analysis is simplified to the point of being misleading. Was it Jeremiah who looked forward to a new covenant (p. 10), or only his Deuteronomistic editors? He suggests that there is "no doubt" that Hos. 2:18-23 was the inspiration for Jeremiah's new covenant (p. 11), a statement about which I at least have considerable doubt, given the virtual silence of the eighth-century prophets about the Sinai covenant. He also errs in speaking of the compilers of Deuteronomy as responsible for the Deuteronomistic editing of the book (p. 9); surely these editors would be the successors of the first Deuteronomistic theologians. While he cites the quotation of Jeremiah 7 in Matt. 21:12-13, he does not indicate that "den of robbers" has taken on an altogether different meaning in the New Testament.

These criticisms aside, this authoritative companion introduces the reader safely to the last fifty years of the kingdom of Judah. Teachers and readers of Jeremiah will treasure this book and enliven their understanding of the prophet and his message through it.

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HALPERIN, DAVID. Seeking Ezekiel: Text and Psychology. University Park: Pennsylvania State University Press, 1993. xvi+260 pp. $35.00 (cloth); $16.95 (paper).

Anticipating potential objections to his psychobiography of a person who has been dead for twenty-five centuries and who is only known through a book that bears his name, David Halperin claims "that the words attributed to Ezekiel, read from a psychoanalytic standpoint, yield their meaning with an ease and naturalness otherwise impossible" (p. 221). Halperin focuses on Ezekiel's use of disturbing, even pornographic images of women (e.g., Ezek. 16 and 23) and their relationship to certain characteristics that Ezekiel exhibits. Through an elaborate set of arguments that hinge on his exegesis of cryptic texts, Halperin reveals a figure who was neglected by his mother and abused by a male figure, possibly his father or stepfather.

Halperin's use of psychoanalytic ideas leads to a final product with the same properties as Sigmund Freud's Moses and Monotheism; it is insightful but historically untenable. To begin with, one cannot responsibly move from text to personal history without additional knowledge of Ezekiel and his family. Ezekiel's use of negative female stereotypes does not necessarily imply that he is a misogynist, although one must acknowledge the negative impact of such stereotypes. Perhaps Ezekiel used outrageous language and behavior not because of childhood abuse but because he was functioning as a provocateur, as many performance artists do today. One can draw an analogy to performance artist Karen Finley, who rubs chocolate pudding over her body to symbolize that our patriarchal society treats women as excrement. Such an action is shocking, but it is not a clear indication of physical abuse or mental imbalance. Without proper context any interpretation of such oracular activity becomes highly conjectural. Halperin supplies a context by suggesting that Ezekiel, possessed by repressed childhood memories, is speaking to the elders in Babylonia in a trance state, a hypothesis that he but-

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