

ond is that its clear presentation makes it accessible for lecturers and students alike. The first chapter, with its account of the history of the field and the weaknesses of the established theories, is useful in itself, regardless of whether the subsequent hypothesis is accepted.

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ALEXANDER ROFÉ, *Deuteronomy: Issues and Interpretation* (Old Testament Studies). T. & T. Clark, London / New York, 2002. xiv, 258 pp. £30.00/\$70.00. ISBN 0-567-08754-9.

This convenient collection of essays unites the author's contributions on the book of Deuteronomy, written over the past thirty years. Since most of the contributions were originally written in Hebrew, the reader will welcome their availability in English for the first time. Naturally the different contexts for which the essays were originally written cause a certain lack of unity. However, what binds the essays together, apart from the topic, is 'an attempt at integrating the various facets of Biblical research with each other: textual criticism, Semitic philology, history of composition, form criticism and history of tradition, exegesis, history of legal institutions and—last but not least—history of religion' (p. xiii). Thus, the work is a magnificent example of the author's goal to combine traditional Jewish interpretation and modern critical scholarship.

The contents are as follows: 'The Book of Deuteronomy: A Summary' (pp. 1–14); 'The Monotheistic Argumentation in Deuteronomy 4:32–40: Contents, Composition and Text' (pp. 15–24); 'Deuteronomy 5:28–6:1: Composition and Text in the Light of Deuteronomistic style and Three Tefillin from Qumran (4Q128, 129, 137)' (pp. 25–36); 'Qumranic Paraphrases, The Greek Deuteronomy and the Late History of the Biblical מִשְׁנָה' (pp. 37–46); 'The End of the Song of Moses (Deuteronomy 32:43)' (pp. 47–54); 'The Arrangement of the Laws in Deuteronomy' (pp. 55–78); 'The Tenth Commandment in the Light of Four Deuteronomistic Laws' (pp. 79–96); 'The Strata of the Law about the Centralization of Worship in Deuteronomy and the History of the Deuteronomistic Movement' (pp. 99–102); 'The Organization of the Judiciary in Deuteronomy' (pp. 103–20); 'The History of the Cities of Refuge in Biblical Law' (pp. 121–48); 'The Laws of Warfare in the Book of Deuteronomy: Their Origins, Intent and Positivity' (pp. 149–68); 'Family and Sex Laws in Deuteronomy and the Book of the Covenant' (pp. 169–92); 'The Covenant in the Land of Moab' (pp. 193–204); 'Methodological Aspects of the Study of Biblical Law' (pp. 205–20); and finally a 'Review of M. Weinfield, *Deuteronomy and the Deuteronomistic School*' (pp. 221–30).

The very first essay offers a good summary of Rofé's thoughts on the origin and development of the book of Deuteronomy as a whole. He is convinced that the book as a whole was not written before the time of the 'discovery' during Josiah's reign. Furthermore, Rofé distinguishes between two editions (D_1 and D_2), the latter being the expanded version, a process that had already happened during the time of Josiah. This, however, does not mean—as several other essays show—that he is unable to argue for pre-Deuteronomistic material as well as for some later priestly redaction (D_p) that happened 'after the cultic unification stratum' (p. 112). The essay on the methodological aspects of the study of biblical law represents a good supplement to the introduction because it clarifies much of Rofé's approach. Throughout the collection it becomes clear that Rofé insists on a detailed diachronic analysis of Deuteronomistic texts and that meticulous philological work has to provide the basis for such an analysis. All of the fifteen essays provide much food for thought and argument. The contributions addressing the pressing question of the general organisation of the Deuteronomistic code

have in particular much to offer. Naturally one will not always agree with Rofé's conclusions, and the present reviewer especially misses a better integration of the book of Deuteronomy in the larger literary context of the Pentateuch/Hexateuch, as well as a more detailed argument with current scholarship (E. Otto, B. M. Levinson). Also, the reason why D₂ must have happened in the time of Josiah is not always clear to one. All this, however, must not distract from pointing out again that this impressive collection of essays will have to be taken very seriously by anybody working on the vexing problems of the literary and historical origins of the book of Deuteronomy. Since they are now available in English, scholars will have little excuse not to engage with Rofé's detailed and thought-provoking observations.

Detailed indexes of subjects, persons and passages help the reader to navigate within the book.

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HAROLD V. BENNETT, *Injustice Made Legal: Deuteronomic Law and the Plight of Widows, Strangers, and Orphans in Ancient Israel* (The Bible in its World). Eerdmans, Grand Rapids, MI / Cambridge, 2002. xii, 209 pp. £19.99/\$50.00. ISBN 0-8028-3909-6.

It has become scholarly *opinio communis* to stress the humanitarian emphasis of many of the laws found in the Deuteronomic Code. In his recent study, H. V. Bennett wants to turn this generally accepted view on its head, and he sets out to argue that many of the social laws in Deuteronomy were in fact constructed to cement the position of those members of society already holding power and privilege. The textual basis for his enterprise is the provisions dealing with the status of the widow, orphan and alien (Deut. 14:22–29; 16:9–12, 13–15; 24:17–18, 19–22; and 26:12–15). Before starting to look at the texts themselves he provides an extensive methodological framework, drawing especially on recent critical theories such as 'critical legal studies', 'feminist theory' and 'critical race theory'. Thus a 'hermeneutics of suspicion' emerges, as well as the insight that law and legal sanctions are a powerful tool for institutionalised social control, 'maintaining relations of dominion and subordination' (p. 14). Immediately from the beginning of the book it becomes clear that the use and discussion of critical legal theory is one of the strongest parts of the book, and is highly recommended for anybody working on the social background of biblical law. In his survey of the references to גֵּר, יְתוֹם and אֵלֶּמְנָה, Bennett draws heavily on N. K. Gottwald and G. Lenski's models of an agrarian society to argue for a certain social stratification within Israelite society. Within such a stratified society the alien, orphan and widow lacked a proper guardian and were therefore especially vulnerable to exploitation. Whether all this necessarily leads to the conclusion that the laws regulating the status of the *personae miserae* must have been written in the Omride period remains doubtful.

It is one of the puzzling features of the book that many of the fascinating insights of Bennett's study are clouded by a rather unconvincing model of the origin of the Book of Deuteronomy. This is especially unfortunate since during the course of the book it becomes quite obvious that his chosen interpretative framework does not need the historical reconstructions. When law really creates and maintains socioeconomic inequality and dehumanisation (p. 174), the continued existence of the book of Deuteronomy in the exilic and post-exilic period would mean that this inequality was preserved. Also the importance of an urban setting within the Deuteronomic Corpus is difficult to reconcile with Bennett's thesis that the legislation favoured rural elites. However, his argument that the laws under scrutiny allowed for the existence of groups of landless