a paper for the first of these, but died before he could deliver it. It appears here as
the final item in the collected proceedings of the sessions, published in his memory.

There are twelve essays in three sections. The first most closely addresses the
theme suggested in the title of the book. William John Lyons looks at the chapters
in a canonical context and in the light of the Holocaust, defending particularity,
here and in general. Lipton’s engaging and persuasive essay relates Genesis 18–19
to Ezekiel 14, emphasizing not the issue of collective punishment but intercession
and the privilege of the chosen ones. T.A. Perry’s essay is about Jonah rather than
Abraham. Amira Meir looks at the interpretation of Gen. 18:19 in a number of
medieval Jewish commentators. The second section is on justice. Ellen J. van Wol-
de’s careful semantic and juridical investigation concludes that the story is a parallel
to Psalm 82: YHWH takes over as ‘judge of all the earth’. Calum Carmichael tells
us which laws were suggested by these episodes. Megan Warner finds Gen. 18:19,
which following David Carr she takes as a late addition, undermined by the story
itself, in which Abraham is not ideally righteous. The third section concerns hos-
pitality. Yitzhak Peleg finds that while Lot was a good host, he was saved not for
that reason but for the sake of Abraham (Gen. 19:29). Jonathan D. Safren com-
pares Abraham and Lot as hosts in an intelligent study that sees the episodes as
Harlan J. Wechsler looks at Shmuel David Luzzatto’s commentary. Pirson himself
studies the usage of יד and concludes that it does not have a sexual connotation
in Gen. 19:5, but that Lot, who is ‘not one of the brightest’, misunderstands it in
that way.

The essays vary widely in quality, and many are rather slight. I am surprised that
of twelve writers, not one raises the major ethical problem of Genesis 19, though it
is mentioned in passing at one point: the destruction of the entire population for
the sins of the men.
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EILEEN M. SCHULLER and CAROL A. NEWSOM, The Hodayot (Thanksgiving Psalms):
A Study Edition of 1QHβ (SBL Early Judaism and its Literature 36). Society of
983696-9.

This study edition of 1QHβ provides its user in no more than 110 pages with all
the basics to get acquainted with this interesting and important Qumran scroll. The
introduction (pp. 1–11) focuses on the reconstruction of the scroll and the order of
its columns. It also offers a short bibliography. The major part of the book consists
of the Hebrew text of 1QHβ with an adjacent English translation (pp. 14–85). The
book concludes with a useful word list (pp. 87–110).

The text and translation included in this edition are essentially the same as that
published by the same authors in DJD 40 (2008). This official edition of 1QHβ has
brought to a conclusion a period of unclarity about the numbering and arrangement
of the columns and lines of the scroll. The Hebrew text is based on the work of
Hartmut Stegemann, which has been further developed by Eileen Schuller. The
astute English translation by Carol Newsom has been slightly adapted for inclusion
in this edition.

The format of this study edition is rather simple, and everything but the basic
tools necessary for understanding the text is left out. Because of this, the edition
seems to be particularly useful for students or non-specialists. It has been a sensible
decision by the authors to take not only the text and translation, but also the sigla
from the corresponding DJD volume, thus hopefully encouraging the users of this
study edition to take up the official edition of this scroll as well. In their preface,
the authors suggest that ‘perhaps other of the major texts from the Dead Sea Scrolls
will eventually be included in a similar format in this series.’ It is to be hoped that
this suggestion does not take too long to become reality.

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John T. Fitzgerald, Fika J. van Rensburg and Herri F. van Rooy (eds),
Animosity, the Bible and Us: Some European, North American, and South African
Perspectives (Global Perspectives on Bible Scholarship 12). Society of Biblical
58983-401-9.

This volume has its inception in a research project undertaken between 2004 and
2006 at North-West University in South Africa. The project was designed ‘to exam-
ine the biblical text to see how it understands and presents the phenomenon of
animosity and to glean any insights that it might offer to help us address the prob-
lem’ (p. viii). Thus, the research project and the resulting volume embrace the idea
that historical scholarship on the Bible and violence can aid in the seemingly insur-
mountable task of defusing violence in the contemporary world — or at least help
reposition the role that the Bible often plays in the promotion of violence. Particip-
ants in the research project presented papers at several international conferences
between 2004 and 2006. Fourteen of the papers appear in this volume. The con-
tributors hail from Europe (five), North America (one), and South Africa (eight).
Though the volume’s subtitle promises to offer ‘perspectives’ from these different
geographic regions, it is hard to see how the individual contributions reflect the
geographic origins of the authors. Five articles focus on the Hebrew Bible and early
Judaism. Eight articles address the New Testament and Early Christianity. One
article concentrates on the classical world. The utility of the volume is enhanced by
a cumulative bibliography.

The contributors employ a generally broad understanding of animosity. Many of
the papers touch on aspects of violence within the Bible and violence that draws on
the Bible for its inspiration and justification. At the same time, the overall focus on
animosity allows the contributors to dig deeper and explore a broader range of
hostile human interaction in the Bible and the wider setting of the ancient Near
Eastern and Greco-Roman worlds. This wider focus yields an impressive collection
of papers addressing aspects of enmity, war, homicide, domestic violence, religious
hostility, retaliation, and martyrdom. As expected, the scope and quality of the
papers vary. Some of the articles offer a more comprehensive analysis of the issues
while other articles are more specialized in their focus. Of the former category, for
example, the first article in the volume by Eben Scheffler on ‘War and Violence in
the Old Testament World: Differing Views’, does a fine job outlining the keys areas
of inquiry on this subject and modern scholarly viewpoints. Similarly, the article by
John T. Fitzgerald on ‘Domestic Violence in the Ancient World: Preliminary Con-
considerations and the Problem of Wife-Beating’, is a rich exploration of the issue of
domestic violence in the classical world. The article provides much material for
scholars of both ancient Judaism and early Christianity to consider.

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