

jar signs from Gezer, S. H. Horn's recounting of the story of the discovery of the Moabite Stone, K. P. Jackson's collection of personal names from Ammonite texts, A. Temerev's examination of two Egyptian military terms used in the Persian period, B. Porten's study of endorsements on Aramaic papyri from Egypt, L. T. Geraty's update on the Hellenistic-period ostraca from Khirbet el-Kôm, and K. A. Mathews's review of the Dead Sea Scrolls written in the Paleo-Hebrew script.

The final section of the book is a kind of "catch-all," which is simply labeled "Other Perspectives." W. G. Dever begins it by discussing what can be learned from archaeology about the cult. The present reviewer has contributed the next study, one on the Palestinian place names in the Eblaite Geographical Atlas. L. E. Toombs has examined the role of Baal in the Baal cycle of texts from Ugarit. G. L. Windfuhr has presented some aspects of Zoroastrian theology. D. F. Graf has surveyed the surface findings from southern Transjordan which relate to the Nabateans. Proceeding from his OT studies on Jonah, G. M. Landes has gone on to examine the "sign of Jonah" in the NT and later literature. C. H. Gordon has examined early Jewish reaction to Christian borrowings from Judaism. M. H. Goshen-Gottstein has studied the current of humanism in Hebraic studies within Christian and Jewish circles from the sixteenth to the nineteenth centuries A.D. S. Segert has surveyed Prague Structuralism and what it may contribute to biblical studies in North America. And in the final study of this section, D. Robertson has discussed his experience in teaching the Bible as literature in a university setting.

The *Festschrift* concludes with D. N. Freedman's bibliography, prepared by M. O'Conner. It is a list which contains over 350 entries.

The Word of the Lord Shall Go Forth is an important volume, bringing the reader up to date on current thinking throughout a broad spectrum of OT and related studies. As such, it deserves the careful attention of anyone with a major interest in the OT.

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WILLIAM H. SHEA

Nash, Ronald H. *Social Justice and the Christian Church*. Milford, Mich.: Mott Media, 1983. 175 pp. \$12.95.

Social Justice and the Christian Church is a passionate pleading for economic and social conservatism. It contrasts socialism and capitalism and unhesitatingly proclaims the superiority of the latter, asserting it to be neither irrational nor immoral. Nash asserts that a capitalist economy is not incompatible with justice, which he painstakingly distinguishes from "social justice," a term he claims to be terribly subjective and bound

with an egalitarianism and an authoritarian concept of government that breeds poverty and destroys freedom. The arguments are certainly not new; but they are presented forcefully, and at times with impressive support. Obviously, the advocates of capitalism are no longer afraid to raise their voices.

The weakest point of Nash's argumentation appears to be his discussion of the concept of justice in the Bible. Although one must agree with him that the biblical demands for justice are not at all synonymous with the demands for a welfare state which attempts to redistribute wealth, one cannot help but be a bit disquieted with the ease with which he ascribes and confines the appeals for justice in the Bible to personal righteousness. Cannot the Bible give some light to modern man on the sinfulness of the oppression of the weak? Cannot men and women inspired by lessons from Scripture seek to draw up laws that will give relief to the poor from the forces that exploit them? Certainly, the Bible has something to say, even if one is committed to social equity rather than social equality.

The reader who expects, from the title, a book that is essentially a theological discussion will be disappointed. There is a minimum of theology in the volume, and the reason for this is clearly set forth by the author himself, who bemoans the fact that so many church members wanting to speak on economic or social issues are totally ignorant of the main tools of economic analysis or of sociology. The author's main aim is to tell, not what the Bible teaches, but rather what constitutes sound economic and social theory. Thus, the book is a concerted effort to expose the fallacies of socialism and to correct false perceptions of capitalism. The author is especially concerned with the many Christian believers who naively swallow leftist propaganda and believe that socialism is the human expression of God's will. He frankly suggests that many persons' opposition to capitalism is pure, irrational prejudice.

While we must agree with Nash on the theoretical level that capitalism does not lead to the exploitation of the working man, we could wish that he would at least admit that on the practical level it very often does. Consider, for instance, how quickly a corporation can close a plant and move its operations elsewhere, without the least concern for employees who have served it faithfully for many years! Does the fact that possibly general prosperity will be increased mean that men and women can be sacrificed at will to the "god" of the "bottom line" of profit?

In short, this author seems at times so concerned with economic theory that he too quickly passes by human problems. Nevertheless, in spite of my observations along this line, Nash's book deserves careful and critical reading.