discourse, and interrogative discourse. Robert E. Longacre recognized a more complex discourse typology including the first four types plus reported speech, a "P" complex that includes procedural and instructional discourse types. Additionally, there is the Qinah discourse, the Rib discourse, and finally a lyric overlay under which several of the previous types are manifest. Research on discourse types in the Classical Hebrew corpus continues, and we hope to see more publications on the topic in the coming years.

This handbook provides both the Hebrew text and the author's own English translation, although the analysis and the discussion are based, at every stage, on the Hebrew text. The reader will find, at the end of the handbook, a glossary of key terms and a list of works cited, which is in fact a selected bibliography on the state of the art in Deuteronomy studies and in Classic Hebrew grammar, syntax, and discourse analysis. There are also an author's index and a subject index. These indexes are brief but useful.

This handbook has a didactic format friendly for the reader who is properly equipped. Coupled with its selected bibliography, it is a valuable resource of examples for a text-oriented class on Hebrew exegesis with an emphasis on discourse analysis.

We may hope that Robson or another scholar might continue with the project and complete chs. 12–26 and 27–34 with the same discipline and passion.

Emmer Chacón
Universidad de Montemorelos

David Firth. *1 and 2 Samuel: An Introduction and Study Guide*. A Kingdom Comes. T&T Clark Study Guides to the Old Testament. London: Bloomsbury T&T Clark, 2017. Pp. xi + 94. ISBN 978-1-350-00895-3. $20.95 paper.

This volume forms part of a still-forthcoming series of introductions to books within the OT canon. Though it is brief, Firth's contribution contains a wealth of information that he sets out in easily digestible prose. It is structured in six chapters.

Ch. 1 discusses reading strategies for 1 and 2 Samuel, which Firth refers to together as "Samuel" throughout the book. Here, he works through five possible genres with which Samuel might be categorized: history, prophecy, narrative, myth, and Scripture. After defining each, Firth goes on to describe how Samuel both does and does not fit neatly into the category. For example, he distinguishes history from narrative in terms of their respective emphases on making historical claims and artistically conveying a story (p. 10), which he distinguishes yet again from myth, which is meant to create a "shared sense of identity" in a community (p. 14). There is clearly overlap here, for which reason Firth rightly argues against forcing Samuel into a single category.

In ch. 2, Firth overviews the literary integrity and structure of Samuel. He presents three basic options for coherence. First, that Samuel is a stand-alone work; second, that it is a complete unit within a larger literary work; and third, that Samuel is part of a larger literary work but has no internal integrity. After surveying various proposals for each of these positions, Firth concludes that

Samuel is "a carefully structured whole" that is yet "firmly integrated into (at least) the Former Prophets" (pp. 26–27).

Ch. 3 tackles the thorny issue of the text of Samuel. To do so in a brief space, Firth focuses on just two of the primary witnesses, namely, the Septuagint and 1–2 Chronicles, although some attention is also paid to the Dead Sea Scrolls (esp. 4QSam[a] [4Q51]). As for the Septuagint, although Firth states that Codex Vaticanus (B) "gives us our best access to the OG" (p. 31), this is a significant misrepresentation that appears to come from a curtailed reading of Auld, *I and II Samuel*, OTL (Louisville: Westminster John Knox, 2011), p. 6. Although B is often a good witness to OG, the Lucianic/Antiochene text is much more valuable in the *kaige* sections. Even this explanation is drastically oversimplified.

Firth then moves to the questions of sources, date, and authorship in ch. 4. This is yet another tricky area, made more so by the extent of disagreement among scholars regarding the number and boundaries of sources that lie behind Samuel. Academic discussion of sources typically revolves around the so-called Succession Narrative, Ark Narrative, History of David's Rise, and—less commonly—the Prophetic Record and Royal War Songs. Firth concludes that Samuel is a product of "extensive editorial work" (p. 50), although he does not posit any specific editor(s). Still, Firth does not exclude the possibility that the prophet Samuel may have been involved in the development of the sources. Rightly skeptical of what has been called "pan-Deuteronomism," Firth posits the reign of Hezekiah (8th century BC) as a plausible timeframe for the book's composition, given the pressing questions about the viability of David's kingdom in light of the Babylonian threat (pp. 53–54).

Ch. 5 then provides a very useful survey of the central themes of Samuel. Here, Firth capably condenses a wide array of secondary sources into a profitable 12 pages. The themes treated include the reign of God, kingship, prophetic authority, and David as chosen king. A final chapter discusses the various ways in which chronology functions as a literary feature in Samuel, very often employed to highlight theological features of the text. This is accomplished via chronological, achronological, and dischronological narrative arrangement, awareness to which can provide an important hermeneutical tool for alleviating apparent textual difficulties.

If Firth's contribution serves as any indication, then the volumes in this series will be as valuable to the field as they are concise and economically priced. Despite the fact that this book reaches only 79 pages in length, it is dense with practical information. In fact, by splitting up OT introductions into single volumes in this fashion, this T&T Clark series actually allows for greater depth of treatment than what is typically accomplished in a single volume, book-by-book OT introduction. Judging by their tables of contents, it is noteworthy that the T&T Clark Study Guides to the Old Testament—now including Job, Ezra–Nehemiah, Jeremiah, Amos, Joshua, 1 and 2 Kings, and Numbers—apparently do not have a standardized approach in their content. This feature of the series could be viewed as a strength or a weakness, as it will allow focus on the most recent approaches to a given OT book while risking uneven treatment of issues such as composition and date.

It is unclear whether this volume is a second edition. According to the copyright page, it first appeared in 2013, but the 2017 date is listed on the

publisher's website as the first edition. Judging by the foreword and publication dates in the bibliography, the 2017 version of the book does not appear to have been updated from 2013 in light of new literature. Although I presume there were good reasons for this decision, it seems a missed opportunity. For example, this volume could have benefitted from the 2nd edition of Ian Provan, V. Philips Long, and Tremper Longman III's *Biblical History of Israel* (Louisville: Westminster John Knox, 2015), more detailed literature on versional evidence such as Philippe Hugo's chapter in *T&T Clark Companion to the Septuagint*, ed. James K. Aitken (London: Bloomsbury T&T Clark, 2015), and recent proposals regarding date and authorship of Samuel such as Brian Neil Peterson, *The Authors of the Deuteronomistic History* (Minneapolis: Fortress, 2014).

Despite the points of critique noted above, this book is well worth the purchase price. It could very easily serve as a textbook in coursework on the Former Prophets or provide an invaluable resource for producing or updating lecture notes.

William A. Ross
University of Cambridge

Stephen C. Russell. *The King and the Land: A Geography of Royal Power in the Biblical World*. Oxford: Oxford University Press, 2017. Pp. xii + 286. ISBN: 978-0-19-936188-5. $99.00 cloth.

Ancient Near Eastern royal literature is nuanced. Properly handling it requires at least a critical mind and sensitivity to the ambiguities inherent to language. Royal literature is layered literature, and peeling back the layers often reveals covert intentions and messages. In light of this, theories about space, power, and politics have long been recognized as useful tools for peeling back those layers. However, the fusion of such theories as well as its application on more minor texts is something that is relatively unexplored. Consequently, Russell's work stimulates the discussion of royal literature.

This work combines several otherwise separate inquiries under the umbrella of investigating the dynamics of spatial power in the context of the ancient Near East and Iron Age Israel. Indeed, there are times when the reader may sense the lack of a more specific organizing thesis, but such a phenomenon does not undermine the thought-provoking collection of essays. The general concept of spatial power gives the work the necessary coherence, and the author does well to revisit the concept from time to time.

Chapter one introduces the work via a brief discussion of Solomon's construction of the temple. To his credit, Russell moves beyond any mundane conversation, such as a comparison of the temple's form with others found throughout Syria-Palestine (e.g., Tell Tayinat and ʿAin Dara). Instead, he considers the implications of utilizing such a model. According to Russell, the design is indicative of an exclusionary power strategy, which is highly conducive for centralized governance and the arrangement of large networks (p. 3). Moreover, Russell suggests that each study in this work, in one way or another, has something to say about exclusionary strategies. The first chapter ends with

Chapter two focuses on one of the more peculiar episodes in the OT, David's purchase of the threshing floor in 2 Sam 24. Attempting to answer the specific question about why David purchased the land versus merely sacrificing or forcibly annexing it, Russell maintains that such actions were necessary if David is to be remembered as an ideal, pious king. Simply put, comparative evidence demonstrates that the securing of the land through legitimate means was necessary to protect it from any rival claim or subsequent indictment. Yet the presence of David's census in the immediate context complicates Samuel's picture. Ultimately, "the chapter thus conforms to a broader literary pattern in the book of Samuel in which David is presented both as flawed and as having a special relationship with Yahweh" (p. 39).

Chapter three focuses on Jehu's dung heap (2 Kgs 10). Thus, in chs. two and three, Russell juxtaposes the commissioning of religious space with the decommissioning of religious space. Moreover, ch. three moves away from a comparative line of argumentation (again, ch. two) to a historical-critical line. Russell argues that a particular layer "transformed" a previous layer by making Jehu's religious violence a national act, explicitly religious in nature, and thoroughly his own (pp. 62–63). The criteria for this scheme is the delineation between a Deuteronomistic and Priestly voice made discernible by comparing the decommissioning rituals in 2 Kgs 10:18–28 with those found in each family of texts (pp. 47–57).

Next, Russell focuses on the city gate. While its role in Iron Age society and politics is well-known, he emphasizes its association with collective governance vis-à-vis a centralized power structure. To put it succinctly, the city gate was critical to individual towns and the population therein, for the elders who gathered there "embodied the town's collective political authority" (p. 80). Consequently, the city gate was the critical context for any king seeking the support of that town. Such an understanding not only explains why Absalom focused his usurping energies there (2 Sam 15:1–6) but also why his strategy was perceived as a foil to the exclusionary power strategy inherent to his father's administration.

Chapter five targets Hezekiah's reshaping of Jerusalem's water supply. Such an endeavor, as properly summarized by Russell (pp. 91–98), is a hallmark of any good ancient Near Eastern king. But what is noteworthy about the OT's picture is the subtle diversity attached to the accounts. According to Russell, the Kings account is more general and the Chronicler's account is more specific. Kings "is best understood as claiming a standard domestic achievement while the notice in 2 Chr 32:2–4 is best understood in relation to a claim of military success" (p. 99).

Throughout this volume, Russell effectively balances his discussions of spatial power with comparative and literary-critical discussions. Thus, each investigation is eclectic and interdisciplinary, avoiding the trap of monotony or myopia. Discussing spatial power appeals to interest in the humanities and social sciences, and discussing the ancient Near Eastern milieu and the literary-critical elements of the OT appeals to interest in biblical studies. In the end, Russell's work bears witness to the richness that can come about through the synthesis of numerous angles of investigation.

Something must also be said of Russell's control of the discussions. He does