Review of D. A. Baer and R. P. Gordon (eds), *Leshon Limmudim: Essays on the Language and Literature of the Hebrew Bible in Honour of A. A. Macintosh*. London: Bloomsbury, T&T Clark, 2013.

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"The Lord God has given me the tongue of a teacher," says the servant of the Lord in Isa. 50:4. This enigmatic phrase, *leshon limmudim*, "challenging for the grammarian, opaque for the exegete, evocative for the theologian" (p. xxi), serves well to convey the efforts of a group of biblical scholars—friends, colleagues and former students of Andrew Macintosh—to express their high esteem and gratitude for a distinguished researcher and translator of the Hebrew Bible, as well as a passionate teacher of biblical Hebrew.

The volume contains the contributions of twenty-three authors. The editors have organized it along a frank and evident principle: four parts following the compositional pattern of the Hebrew Bible itself, and a last one, on different "themes and resonances of biblical language and literature." Andrew Macintosh is also present, though not as an author: the first part is preceded by a short "Appreciation" of his professional career and a list of his publications until 2012.

Part I, "The language and literature of the Pentateuch," features four essays. Most of them—here and throughout the entire book—have been written especially for the purpose of this collection. Nathan MacDonald traces the *imago dei* from the first chapters of Genesis into a much broader context; Robert P. Gordon discusses the issue of the silence of Genesis 2–3 on the subject of worship (in what sense were Adam and Eve worshipful creatures in Eden?). Noah's drunkenness comes once again to close inspection in John Day's essay which strives after new answers of old questions, like: Why is Canaan cursed by Noah instead of his father Ham? What exactly was the nature of Ham's sin? Finally, Graham Davies makes "some remarks" on the Jewish tradition of structuring the Hebrew Bible in chapters.

Part II, "The language and literature of the historical books," is the shortest among all; however, the three essays included are of significant value. Charles L. Eschols surveys the Samson narrative to establish whether or not it can be "properly considered heroic." Gonke Eberhardt gives credit to Macintosh's persistent interest in the language of the Bible by investigating how the power of language has fashioned the building account of Solomon's temple into an influential piece of theological literature. Ronald E. Clements sneaks a look into the hidden world of Jerusalem's royal palace, there he finds a "remarkable participant in the inner world of palace life." She is Hamutal, mother of the last

pre-exilic king of Judah, widow of Josiah. Clements portrays a female character hardly ever depicted even in feminist biblical criticism.

The next two parts, dealing with the language and literature of the prophetic books and The Writings, are most closely connected with the research interests of Andrew Macintosh. Most of the essays are related to the thematic scope of his publications since the beginning of the 70's. The authors are endeavouring to remain within the thematic and methodological frames drawn in some of the books and articles by Andrew Macintosh, such as: "Isaiah XXI," "Hosea and the Wisdom Tradition," "Proverbs 30:32." As it is not possible to mention all of the twelve essays present in Parts III and IV, I shall highlight only a number of them, the rest being of no less importance to the whole of the book.

David A. Baer reads Psalm 1 in Isa. 31 as a palimpsest following a suggestion elaborated in Macintosh's monograph on the oracles of Isa. 21. Diana Lipton, a former student of Andrew Macintosh, focuses upon a not-so-often discussed aspect of the prophetic task—intercession, or the prophet acting as mediator between God and Israel.

The Psalms and the Proverbs, which Macintosh has researched most, attract the largest number of contributors to Part IV. On the basis of detailed knowledge in relevant research Cynthia L. Engle identifies wisdom elements in Psalm 119 in order to "determine the degree of wisdom influence present, and how that influence is to be interpreted and understood." Hilary Marlow's study is concerned with the personification of nature in the Psalter; H. G. M. Williamson linguistically traces down "an overlooked suggestion" at Proverbs 1:10.

Part V is thematically incongruous but rich in philological insights and memories of years past. Stefan C. Reif's comments on the connotations of a Hebrew stem trigger an interesting story about his first venture on a linguistic topic in the Hebrew Bible due to an inspiring exchange of ideas with Macintosh in the early 1970s. David F. Ford also goes back to the beginning of his studies in theology, and then to the delightful experience of a Hebrew reading group moderated by Macintosh. William D. Barker's essay explores in detail an ever-inspiring subject: the wine production process in Ancient Israel; Rachel M. Lentin presents an exemplary philological research of biblical metaphor focusing on six images of parental love. The last essay (authored by David F. Ford) conveniently discloses the tradition of the Hebrew Bible towards its further elaboration in the Christian scriptures. It follows how the Septuagint translation of Gen. 1:1 reverberates in the "both endings" (20:30, 21:35) of the Gospel of John.

Leshon Limmudim is a variable and valuable collection of essays. Though not thematically and methodologically congruous, it suggests new ideas and elaborates further previously established critical conceptions. The contributors rely upon their solid and profound knowledge of the Bible while exploring it predominantly along the philological line of the historical-critical tradition. The collection is a contribution to the modern philological and exegetical study of the Hebrew Bible and simultaneously an opportune and rewarding verbal monument to Andrew Macintosh's work.