Frank-Lothar Hossfeld is professor of Old Testament at the University of Bonn, Germany, while the late Erich Zenger served as professor of Old Testament at the University of Münster, Germany. The current volume is the second published volume of their commentary on the Psalms. The first volume, on Ps 1–50, is still to be published. Johannes Schnocks will partner with Frank-Lothar Hossfeld for this volume. As was the case with volume 2 (a commentary on Ps 51–100), the English translation was done by Linda M. Maloney, and again she did an exceptional job. Klaus Baltzer skilfully served as the editor. The commentary forms part of the well-known Hermeneia series and is an excellent addition to an outstanding series.

After a general introduction to the series, there is a short preface by the authors, followed by a list of abbreviations and a general bibliography, consisting of some of the best-known commentaries, monographs, and articles on the Psalms. In the preface the authors state that the present volume follows the same schema as volume 2, with two slight changes. They have adopted two suggestions of Bernd Janowski in his review of volume 2 (see “Das Buch der unverfälschten Spiritualität: Zum neuen Psalmenkommentar von F-L. Hossfeld und E. Zenger,” BZ 47 [2003]). First a detailed structural scheme of each psalm is offered; then the Septuagint versions of the psalms are presented much more extensively. In addition, there are some longer excurses on, among other things, the composition and origins of the psalm groups or partial psalters, Ps 113–118, 120–134, 138–145, 146–150. Another unique feature of this commentary is the treatment of Ps 151, which is, of course, not part of the Masoretic Text.
The authors then provide a short but very helpful introduction to Pss 101–150. A problem regularly encountered in a multivolume commentary is that introductory matters are usually dealt with in the first volume, which will be the case here as well. That means that the reader is typically thrown straight into the commentary on the text without any background information. Fortunately, the present volume is an exception to this. The purpose of this introduction is to offer the first exegetical orientation for reading the individual treatments of each psalm. It provides a broad framework for the origins of Pss 101–150. The location of Pss 101–150 within the Psalter is briefly dealt with, followed by a concise discussion of particular parts of the Psalter, specifically 101–106, 108–110, the twin psalms 111 and 112, the “Hallelujah” acclamations in 111–113 and 115–117, the Torah Psalm 119, the pilgrim Psalter 120–134, the twins Psalms 135 and 136, the fifth Davidic Psalter 138–145, and the finale, 146–150.

The exposition of each individual psalm is presented according to a fixed pattern: (1) a specific bibliography for each psalm (these individual bibliographies are helpful to anyone wishing to do further research on a specific psalm), (2) a translation of the Hebrew text with extensive textual notes (these text-critical and other philological notes assist the reader in understanding the decisions of the commentators for their translation of the text), (3) an analysis (which includes form and genre, structure, redaction criticism, and structural plan, but not necessarily for each psalm), (4) the exposition proper, (5) context, reception, and significance (which include the psalm’s relationship to neighboring psalms, important variants in the Septuagint, New Testament citations or allusions, its use at Qumran or rabbinic Judaism when relevant, and theological significance). This varies from psalm to psalm, resulting in each psalm being analyzed according to its own characteristics. At the end of every analysis of each psalm, the author of that specific section is listed. The authors’ exegesis of each psalm is simply superb. They once again prove that there is no substitute for a thorough and meticulous analysis of the text. There is not a thing that I can fault.

The excursuses add to the value and excellence of this commentary. Erich Zenger discusses the following: (1) the function of the Hallelujahs in the redaction of the Psalter, (2) acrostics in the Psalter, (3) the composition of the Egyptian Hallel or Passover Hallel, Pss 113–118, (4) the composition of the pilgrim psalms, Pss 120–134, (5) the so-called great Hallel, Ps 136 or Pss 135–136, (6) the composition of the so-called little Hallel or concluding Hallel, Pss 146–150, (7) Ps 151 LXX as an afterword to the Septuagint Psalter. This excursus emphasizes the importance attached to the Septuagint in this book. Frank-Lothar Hossfeld is responsible for the following excursuses: (1) redaction criticism of Pss 101–106, (2) the conception of the fifth Davidic Psalter, Pss 138–145.
The volume concludes with a comprehensive index of all references to the Hebrew Bible, the Apocrypha and Pseudepigrapha, Qumran and the Dead Sea scrolls, the New Testament, rabbinic literature, Josephus, early Christian literature, and ancient Near Eastern literature. Unfortunately, there is no index of references to scholars mentioned in the commentary.

_Psalms 3: A Commentary on Psalms 101–150_ is a work of the highest quality. Hossfeld and Zenger have once again shown themselves to be scholars of high repute. The excellence of scholarship found in this book is of the highest quality. I found it quite impossible to offer negative criticism on anything they have produced in this volume. Along with _Psalms 2_, it frankly is the best commentary available on the book of Psalms. No one involved in preaching, teaching, or researching the Psalms can afford to be without it. I unreservedly recommend it. It is a brilliant book.