

CONCORDIA THEOLOGICAL MONTHLY

Luther on Christ and the Old Testament
JAMES S. PREUS

The Day of Rest in the Old Testament
HANS WALTER WOLFF

Aspects of Intertestamental Messianism
RALPH W. KLEIN

New and Old in Mark 16:1-8
ROBERT H. SMITH

Critical Methodology and the Lutheran Symbols'
Treatment of the Genesis Creation Accounts
HORACE D. HUMMEL

Parables in the Gospel of Thomas
WILLIAM R. SCHOEDEL

Homiletics

Book Review

Vol. XLIII

September



Number 8

ARCHIVES

I

OLD TESTAMENT

A CONCISE HEBREW AND ARAMAIC LEXICON OF THE OLD TESTAMENT: BASED ON THE FIRST, SECOND AND THIRD EDITIONS OF THE KOEHLER-BAUMGARTNER LEXICON IN VETERIS TESTAMENTI LIBROS. By William Holladay. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1971. xix and 425 pages. Cloth. \$15.00.

As the title indicates, Holladay's abridgment is based on the monumental work of Koehler and Baumgartner, both of whom are now deceased. Holladay, however, was able to consult the manuscript of the third edition of that work through the letter *samek*. The third edition of Koehler-Baumgartner, which will continue to appear in fascicles, has eliminated the English renderings found in the first edition. Holladay's edition is therefore designed, in part, to complement the third German edition of Koehler-Baumgartner. Holladay's Lexicon follows the pattern of this German edition in offering an alphabetical order of entries (rather than by verbal roots), in the arrangement and numbering of the definitional subdivisions, in following a skeleton of chapter and verse citations and in the inclusion of various inflectional forms.

For the purposes of abridgement, however, certain features of the German edition are systematically eliminated. These include all etymological material in cognate languages, bibliographical entries, Qumran references, manuscript variations, conjectural emendations, reconstructed triliteral roots, and theoretical components of proper names. While the task of abridging demands rigorous principles of exclusion, some of these omissions deserve to be reassessed. If, as Holladay indicates, the German edition cites primarily German articles on philological contributions, it would seem advantageous if recent significant English articles pertaining to a

given rendering were cited. Perhaps more serious is the omission of the relevant Ugaritic cognates. One of the major advances made by the first Koehler-Baumgartner lexicon was the inclusion of the Ugaritic materials, and since then the relationship between many Hebrew and Ugaritic terms has been clarified. It is unfortunate, therefore, that this feature of Koehler-Baumgartner was not preserved and strengthened. Let me offer some examples. By citing the Ugaritic cognate the seventh meaning for *derek* given by Holladay now listed with a question mark could be confirmed. Ugaritic studies would also suggest that *mot* in some texts includes an allusion to the god Mot, that the Hebrew verb '*azar*' reflects two verbal roots, both of which appear in Ugaritic, and that '*arabab*' in a passage like Ps. 68:5 must be translated "cloud" in accordance with the title of Baal, "rider of the clouds."

The presentation of the material in this lexicon is superb. The text, organization, and sequence of information is abundantly clear. With each entry the inflectional section is presented in bold Hebrew type, but in the semantic discussions that follow a simplified transliteration is used. While this may have been done for economy reasons, it serves to facilitate finding the major divisional heads, it clearly separates the inflectional from the semantic materials, and it introduces the student to the transliteration process. The inflectional entries are very complete for an abridged work of this kind and enable the student to find almost any form he may discover in his reading. Normally only one textual reference is cited in support of a given meaning. Most of these references are taken from Genesis, Kings, and Samuel (in this order of preference) for, according to Holladay, "it is recognized that the student often begins his reading in Hebrew prose from these books." We venture to suggest that many students will begin with these books as a result of Holladay's choice.

In the limited number of places where

I checked the text Holladay seems to be accurate, and his "American" is certainly superior to many of the English renderings in the first edition of Koehler-Baumgartner. Holladay has exercised great restraint in the incorporation of new findings and conjectures not found in Koehler-Baumgartner. Here and there one meets an enigmatic "oth.," meaning that other scholars propose the alternate meaning given. A few helpful modifications of the German edition appear. *'eben* (stone), for example, is classified under (I) secular and (II) sacral. And *'āqēb* which appears in Koehler-Baumgartner as a euphemism for "buttocks" is given in Holladay's lexicon as a euphemism for "genitals." This rendering should put some potential bite into the meaning of the name Jacob and perhaps also the interpretation of Gen. 3:15.

This work is designed for beginning students or for quick reference while translating. For any further treatment of difficult or obscure terms the student will need to consult a more detailed work since some of the meanings cited for these terms in this lexicon are far from certain. But for the task for which it was designed this lexicon is an extremely valuable tool.

NORMAN HABEL

A HISTORY OF PENTATEUCHAL TRADITIONS. By Martin Noth. Translated by Bernhard W. Anderson. Englewood Cliffs, N.J.: Prentice-Hall, 1971. xxxv and 296 pages. Cloth. \$11.95.

GESAMMELTE STUDIEN ZUM ALTEN TESTAMENT, II. By Martin Noth. Edited by Hans Walter Wolff. München: Chr. Kaiser Verlag, 1969. 217 pages. Paper. DM 19.00.

Noth, who died on May 30, 1968, was a dominant figure in Old Testament research over a 40-year period. This translation of one of his major works, first published in 1948, and this collection of shorter writings will surely continue to pose major questions for researchers for years to come.

Like Wellhausen, Noth made full use of literary criticism and worked primarily

within the context of the Old Testament, but he was also like Gunkel in that he built on form-critical analysis and emphasized the creativity of the preliterate period. Basic to the Pentateuch, in his opinion, are five great themes: promise to the patriarchs, guidance out of Egypt, revelation at Sinai, guidance in the wilderness, and guidance into the arable land. The connection of these themes to one another is held to be the work of the community in the creative oral period before Israel became a state. Transmitted originally in the cult, the substance of the Pentateuchal narrative was already formed in the preliterate period. From this *Grundlage* (G), developed the J and E sources.

Noth proposed the following guidelines for identifying the earliest traditions: (a) they are formulated in small units; (b) they are attached to places (*Ortsgebundenheit*); (c) they are cultic or theophanic; (d) they tend to be anonymous and deal with typical figures; (e) they usually lie in the background, e.g., the shadowy figure of Isaac is tradition-historically older than Abraham; (f) the bracketing together of units of tradition is secondary. The last has been the most controversial point. By it he has labeled as unhistorical such items as the Joseph story, the genealogical connections of the patriarchs, and various itineraries.

As Anderson notes in an introduction to his translation, the effect of Noth's work is to undercut confidence in the historical connections between the Pentateuchal themes and to substitute the history of traditions for history proper. Noth believed that Moses was not originally connected with the Exodus, Sinai, or wilderness themes and was only peripherally connected to the occupation theme. Noth denied, therefore, that Moses was the founder of Israel's religion. Because of this drastic judgment, he was unable to account for the unity of Israel. The great value of his study, nevertheless, is his epoch-making attempt to penetrate into the early and creative period which was decisive in the history of the traditions. Anderson appends to the book an analytical outline of the Pentateuch according to the documentary hypothesis.

The titles of the essays in the second volume demonstrate the ecumenicity of his interests: (a) "On the Composition of the Book of Daniel"; (b) "The Historicization of Myth in the Old Testament"; (c) "On the Interpretation of the Old Testament"; (d) "On the Servant Figure of the Old Testament"; (e) "The Office of the Judge of Israel"; (f) "The Contemporizing of the Old Testament in Proclamation"; (g) "The Verification of Solomon's 'Divine Wisdom'"; (h) "Directions of Theological Investigation in Germany"; and (i) "Jerusalem and the Northern Kingdom."

This volume concludes with a lengthy biography of Noth's academic achievements by Rudolph Smend. The latter discusses Noth's methodology and conclusions in his major commentaries on Exodus, Leviticus, Numbers, Joshua, and Kings (unfinished); in his monographs on Israelite personal names, on the amphictyony, on the Deuteronomic and Chronistic histories, and on the history of Pentateuchal traditions; and in his major handbooks: *The World of the Old Testament* (archaeology, geography, ancient Near Eastern history, and text criticism), *The Laws in the Pentateuch*, and *The History of Israel*.

RALPH W. KLEIN

THE BABYLONIAN CAPTIVITY AND DEUTERO-ISAIAH. By Yehezkel Kaufmann. Translated by C. W. Efroymson. New York: Union of American Hebrew Congregations, 1970, xv and 236 pages. Cloth. \$7.50.

EXPOSITION OF ISAIAH, II. By H. C. Leupold. Grand Rapids, Mich.: Baker Book House, 1971. 379 pages. Cloth. \$7.95.

Both of these books on the final 27 chapters of Isaiah present positions divergent from the current scholarly consensus although with diametrically opposite presuppositions and results. Kaufmann, who died in 1963, was Israeli; Leupold taught until his retirement at the Evangelical Lutheran Theological Seminary (Capital), Columbus, Ohio.

Kaufmann's essay on Deutero-Isaiah was originally published in Hebrew as Volume

IV of his *History of the Religion of Israel*. He believed that all 27 chapters were written by one man who was born in Babylon and continued his work there until about 530 B.C. In many ways the book is a sustained polemic against Wellhausen and Duhm in particular and Christian scholarship in general.

He argues that monotheism was known in Israel long before the exile and that the exile did not lead men to think that Yahweh had been conquered and ought now to be abandoned. The real crisis in Israel was whether it could resist the temptation to assimilation and syncretism; its outcome was a firm determination to end pagan cultic practices.

Resistance to assimilation was provided by the doctrine of monotheism and by the symbol of the servant of the Lord, a symbol which represented the absolute loyalty of the nation to its God. He raises a number of objections to the idea of the servant's mission to the Gentiles and to the notion of vicarious suffering. The servant for him is a visionary figure representing the righteous and faithful within Israel. Though innocent of transgression, the servant suffers along with the nation. God promises to save the nation together with him and for his sake. Kaufmann assigns the fourth servant poem to the following speakers: God, 52:13-15; a chorus, 53:1-6; the prophet, 53:7-10; God, 53:11-12.

Leupold, on the other hand, still considers the possibility of unit-authorship of the entire book by the prophet Isaiah to be a reasonable and tenable position. For each small section of the text he provides a fresh translation and a short, clear commentary. Although he opts for the "non-critical" position, he does so with some hesitation and with little polemic.

Nowhere can the contrast with Kaufmann be seen more clearly than in the exposition of the fourth servant poem. Leupold insists on the notion of vicarious suffering and understands the servant to be an individual, citing with favor a recent study by Wolff showing that the church always construed the passage in a Messianic sense. "Wolff greets

with delight the fact that the exponents of the theory that the Servant in [read: is] Israel is losing ground."

In his assignment of the verses of the poem to speakers he agrees almost totally with Kaufmann, but his orientation is Christological: the account reads as though Isaiah had sat at the foot of the cross. The death and resurrection of Christ are indicated by 53:10. Many of his textual and lexical notes are judicious and helpful.

It is no doubt the majority opinion today among Protestants, Roman Catholics, and Lutherans that the servant represents Israel. To the people in exile an unknown prophet announced that their obedient suffering would bring blessings to the nations. Christian scholars, of course, add that Jesus perfectly embodied this vocation of Israel, as He also was the startling fulfillment and reinterpretation of other Jewish hopes: prophet, Messiah, and Son of Man. Perhaps the greatest merit of the books under review is their restatement of two alternate interpretations.

RALPH W. KLEIN

TRADITION HISTORY AND THE OLD TESTAMENT. By Walter E. Rast. Philadelphia: Fortress Press, 1972. xiii and 82 pages. Paper. \$2.50.

This popular, introductory essay to a widespread exegetical method is part of a series called "Guides to Biblical Scholarship." Previous volumes in this series have dealt with literary criticism (Norman Habel) and form criticism (Gene M. Tucker). This series will prove useful both in introductory seminary courses and for pastors who want to keep abreast of recent research.

The first chapter surveys the 20th-century debate on oral and written transmission of materials. While the author criticizes the exaggerated role of oral transmission in the works of Ivan Engnell and H. S. Nyberg, he acknowledges that Old Testament texts have experienced development over long periods of time and that the formation of the canon is really the last stage in the history of the transmission of Old Testament literature. Chapter two outlines the role played by the community, by the geographical setting, and

by social, political, and cultic elements in shaping a particular tradition. In addition, Rast notes that tradition-historical research involves an intricate search for the way themes were formulated and readapted in the course of time. Finally, he wrestles with the difficult relationship between tradition and history.

The next two chapters are case studies in the Jacob cycle and in various themes in Deutero-Isaiah. Chapter three discusses the growth and development of the Jacob-Esau, Jacob-Laban, and the theophanic traditions involving Jacob. Particularly helpful is Rast's demonstration of how the theophanies lend a deeper significance to many of the secular Jacob sagas and of how the individual patriarch's experience was also seen as paradigmatic for the people Israel. In chapter four the author points out the common interest of First and Second Isaiah in Zion, David, and the kingship of Yahweh. The 6th-century writer, however, modified these themes and placed new accents on other traditions not included in Isaiah 1 to 39, such as the "salvation oracle," the Exodus, and creation. A final chapter illustrates the importance of this method for the work of Gerhard von Rad and its potential significance in the church.

Hopefully Rast, who is associate professor of theology at Valparaiso University, will develop this last point more extensively elsewhere. As the church seeks to respond faithfully to God's words and acts recorded in Scripture, it finds that the context and the theological issues have changed. We can learn from the way traditions were modified and appropriated in the Bible for our own tasks of preaching and teaching. The Exodus, for example, is not only Israel's confession about the past and her hope for the future, but it has also served as an integrating principle for such diverse groups as the Pilgrims and the current black theologians.

The book could be strengthened by a clearer definition of the term tradition history. Should it be used for both the manner of transmission and the adaptation of old themes to a new situation? J. Coert Rylaarsdam compounds the problem in his fore-

word to this volume by identifying tradition criticism with the New Testament discipline called redaction criticism!

RALPH W. KLEIN

THE PROPHETS ACCORDING TO THE CODEX REUCHLINIANUS. Edited by Alexander Sperber. Leiden: E. J. Brill, 1969. 344 pages. Cloth. 110 Dutch guilders.

In editing this Hebrew manuscript from A.D. 1105, Sperber is attempting to illustrate principles of vocalization and grammar previously asserted in his *Historical Grammar of Biblical Hebrew* (1966). On the basis of transliteration of names in the Septuagint, the second column of Origen's Hexapla, and Jerome's transliterations, Sperber attempted to reconstruct the pre-Masoretic pronunciation of Hebrew and concluded that a combination of two Hebrew dialects made up Biblical Hebrew. Sperber repeatedly criticized Bible editors in general and Rudolf Kittel in particular for making the Bible conform to their own "rules" of Hebrew grammar.

To understand the historical growth of Hebrew grammar according to Sperber, the scholar must have texts such as Reuchlinianus that do not reflect the systematic revisions of grammarians. He asserts that this codex, for example, indicates the vowel *a* indiscriminately by *pathach* or *qamets*, and he indicates this fluidity by printing both Tiberian signs under the consonant. A similar procedure is followed for *e* and *u* while he omits *dagesh*, *raphe*, and all accents as meaningless. Not surprisingly, in view of his wariness on textual criticism, no textual apparatus is provided.

Scholars will be grateful for this meticulous effort by a man to whom Biblical students are already indebted for critical editions of the Targum. But since the purpose of this edition is primarily intended for a grammatical debate, and since hundreds of key examples in support of his thesis have been systematically presented in his earlier grammatical studies, use of this edition will probably be limited primarily to those who

want to check the basis for his revolutionary and somewhat controversial approach to Hebrew grammar.

RALPH W. KLEIN

TOWARD THE IMAGE OF TAMMUZ AND OTHER ESSAYS ON MESOPOTAMIAN HISTORY AND CULTURE. By Thorkild Jacobsen. Edited by William L. Moran. Cambridge, Mass.: Harvard University Press, 1970. x and 507 pages. Cloth. \$12.00.

This welcome collection includes 17 of the more important articles by this noted scholar and great teacher who has enjoyed a distinguished career at the Oriental Institute in Chicago and at Harvard University. Most of the essays deal with early Sumerian and Mesopotamian religion and history. Jacobsen's archaeological and linguistic work is also represented. Some delightful examples of his sensitive translations of Sumerian poetry are interspersed. A bibliography, a lexical index to Jacobsen's writings, and an index to the present volume complete this useful book.

Jacobsen has that rare gift of being able to produce not only specialized scientific studies, but also broad syntheses which capture essential structures of a whole system of thought — and are thoroughly readable by nonspecialists. Essays such as "Formative Tendencies in Sumerian Religion," "Mesopotamian Gods and Pantheons," and especially the title essay present a sympathetic understanding of these ancient peoples' confrontation and experience of the numinous. They reward thoughtful reading and can hardly be ignored by any serious student of the Old Testament world.

CARL F. GRAESSER JR.

THE REMNANT. By Gerhard F. Hasel. Berrien Springs, Mich.: Andrews University Press, 1972. vi and 460 pages. Paper. \$4.90.

This volume is a revision of a Ph.D. dissertation submitted to Vanderbilt University in 1970. It surveys the history of the remnant idea in Israel from Genesis to Isaiah of Jerusalem and compares the connotations of

this motif in Sumerian, Akkadian, Hittite, Ugaritic, and Egyptian texts.

Hasel finds that the appearance of the remnant motif in extrabiblical texts antedates its appearance in the Hebrew Bible and arose out of the fundamental question about man's continued existence. It first found expression in third millennium flood traditions. Despite the erudition and attention to detail that Hasel displays, it is difficult to see what positive contribution to Old Testament studies really results from his extrabiblical survey.

Five Hebrew roots are commonly used to express the remnant motif. Hasel refers to the survivors of the Genesis flood and to several Elijah stories, but the real focus of his investigation is on Amos and Isaiah of Jerusalem. Amos attacked the popular remnant idea and turned it into a motif of doom for the nation. He, however, was the first to speak of an eschatological remnant composed of those who choose to return to Yahweh. Amos' reference to the remnant of Edom is also an innovation.

Naturally Isaiah is crucial for any discussion of the remnant. Hasel parts company with a considerable portion of Old Testament scholarship by maintaining that the remnant had both negative and positive connotations from the time of Isaiah's call on.

Beginning with the crisis of the Syro-Ephraimitic war the notions of remnant and faith are inseparable. Isaiah employs the remnant in a positive sense to exhort, to summon to repentance, and to instill hope. He speaks of a holy or purified remnant that is to emerge in the future as a result of the inbreaking of God into history.

This book admirably fills a gap in our secondary literature on the prophets. Hasel has read very widely and generally opts for cautious or conservative options. Occasionally this leads him astray, particularly in Is. 6:13, where he unfortunately rejects a brilliant emendation by Albright and Iwry and mistakenly interprets the Septuagint evidence on the last three words of the verse.

RALPH W. KLEIN

STUDIES IN ISRAELITE POETRY AND WISDOM. By Patrick W. Skehan. Washington: The Catholic Biblical Association of America, 1971. xii and 265 pages. Paper. \$9.00.

The 26 essays and 10 reviews reprinted in this book comprise Vol. I of the new *Catholic Biblical Quarterly* Monograph Series. Most of the articles resulted from Skehan's work on the editorial committee for the (Roman Catholic) *New American Bible*. Dates of first publication range from 1940 to 1969.

Perhaps the most unusual thing about these works is their contribution to our understanding of the structure of various poetic writings. No student of Job, for example, can afford to ignore Skehan's fresh analysis of its strophic patterns and of Job's final plea and the Lord's reply. Other attempts are adventuresome, including especially his hypothesis that the "author-compiler-designer" of Proverbs arranged the 45 columns of this book in such a way that the height of writing varied in the columns so as to represent a picture of Solomon's temple!

Skehan is professor of Semitic languages at the Catholic University of America and a member of the team producing the publication of the Dead Sea Scrolls.

RALPH W. KLEIN

INTRODUCTION TO BIBLICAL HEBREW. By Thomas O. Lambdin. New York: Charles Scribner's Sons, 1971. xxvii and 345 pages. Cloth. \$10.00.

Students who know Lambdin as a premier teacher of Semitic languages have looked forward for years to the publication of this elementary grammar of Biblical Hebrew. We are not disappointed. It is composed of 55 careful, thorough lessons with the traditional elements of grammatical discussion, vocabulary, and exercises. Appendices include vocabularies, paradigms, and charts, and the most complete and useful list of noun types known to this reviewer.

The outstanding virtue of this grammar is its insightful and useful presentations of prose syntax. It represents a vast improve-

ment over the brief sketches usually found in beginning grammars, both in its more accurate analysis of actual Biblical usage, and in its categories and description based on contemporary understanding of linguistics. The measure of completeness is not pedantic but appropriate for serious beginning students. See for example his discussion of *hinneh*. (Luther once offered 50 *Gulden* for a good German translation of the term!) Lambdin's treatment of nouns also takes seriously the complexities of their inflection, usually treated most gingerly by other grammars.

We are deeply in Lambdin's debt for this tool. It will probably not be used by some instructors who wish to brush quickly through the fundamentals and "get to reading the actual biblical text" (though in fact many exercises are portions of the Bible). It takes the task of mastery of Hebrew grammar seriously and sets about it crisply. Every serious student of the Hebrew Bible will want to work through this grammar, at least the syntactical discussions.

CARL GRAESSER JR.

SOLOMONIC STATE OFFICIALS. By Trygve N. D. Mettinger. Lund: C. W. K. Gleerup, 1971. xiii and 186 pages. Paper. Price not given.

The Bible contains three lists of civil government officials during the reigns of David and Solomon (2 Sam. 8 and 20; 1 Kings 4). Careful study indicates a rapid growth in a royal administration as David added an official over the forced levy and Solomon added an official over the prefects, the "friend of the king," and the house-minister.

Mettinger has searched far and wide to delineate the functions of the various offices. He suggests that the royal secretary was responsible for correspondence and the keeping of royal annals, while the royal herald handled the communications between king and country and protocol at royal audiences. The so-called friend of the king was really an official counselor and the house-minister was chief of the royal private estate.

Solomon appointed prefects over 12 districts in order to neutralize political devel-

opment in the north. The forced levy was already instituted under David. It was deeply resented by the freedom-loving Israelites.

Mettinger persuasively argues that Egyptian models played a role with respect to the offices of secretary, herald, and house-minister. Canaanite influence is surprisingly much less probable except for the establishment of the forced levy.

These factors of foreign influence and increasing restraint on personal freedom cannot be ignored in evaluating Israel's theological criticism of kingship. Although the establishment of the dynasty involved certain losses for Israel, without its founding a basic element in the messianic hope could not have emerged.

RALPH W. KLEIN

ESTHER (ANCHOR BIBLE, VOL. XIV).

By Carey A. Moore. Garden City, N. J.: Doubleday & Co., 1971. lxxii and 118 pages. Cloth. \$6.00.

According to his Table Talk, Luther once wished that Esther did not exist at all, and such criticisms have been expressed frequently by Jews and Christians alike. For Christians opposition may have stemmed from the book's support for the observance of a Jewish festival (Purim) which, unlike Passover and Pentecost, found no part in the Christian calendar. The absence of references to God (!), Law, covenant (misspelled by the way on p. xxxiii), dietary regulations, prayer, angels, and afterlife led to doubt about Esther's status in the Jewish community. Twentieth-century critics have often rebelled at its bloodthirsty and nationalistic spirit.

Moore weighs at length the evidence for and against the historicity of the book. He finds two serious objections: elements in Esther bear resemblance to legendary stories of the Ancient Near East and some scholars suspect that Purim was originally a pagan festival adopted by the Jews.

Talmon's interpretation of the book as a historicized wisdom tale is cited with approval although the book is finally classified as a historical novel. The author's intent was to tell an interesting and lively story which would provide the historical basis for the fes-

tival of Purim. The book reached its final form before the Maccabean period. Moore summarizes briefly the characteristics of the two Greek translations and promises a detailed exposition of the six major additions contained in the Septuagint in a forthcoming volume of the Anchor Bible Apocrypha.

The commentary itself follows the familiar format of this series: a fresh translation, notes on the meanings of words, names, grammatical points and the like, and a "Comment" section which treats questions of plot, theme, and interpretation. The notes in this volume offer an especially rich fare. In general, this commentary will be the standard in English for many years to come.

RALPH W. KLEIN

PROBLEME BIBLISCHER THEOLOGIE: GERHARD VON RAD ZUM 70. GEBURTSTAG. Ed. by Hans Walter Wolff. Munich: Chr. Kaiser Verlag, 1971. 690 pages. Cloth. DM 60.00.

Von Rad has probably contributed more to the discipline of Old Testament theology during the last two decades and had greater influence on it than any other scholar. It is therefore fitting that this collection of 39 essays (all but two by German scholars) honoring him should include the work of so many men and cover so broad an area. Of the total 31 essays are on Old Testament topics, with the balance on New Testament, philosophic, and systematic topics. Also included are a biographical article, an autobiographic note, and a bibliography of von Rad's publications.

Among the many articles of note these caught this reviewer's attention first:

Norman Porteous sounds the timely warning that the *magnalia Dei*, the "Mighty Acts of God," ought not be discussed outside the context of Israel's response to them — both in faith and unfaith.

Both Rolf Rendtorff and Klaus Westermann discuss the Israelite understanding of history and historiography on the basis of the court history of David.

Klaus Baltzer offers yet another view on the Suffering Servant songs: originally written in the genre of "biography" (known

from Egyptian examples), they were then introduced into Deutero-Isaiah and received a collective interpretation in this new context.

Walther Zimmerli asks what was that essential confessional belief which bound together all the various "theologies" which the history of traditions discerns in ancient Israel? This "center" of the Old Testament is Israel's response, "You . . . Yahweh, the God of Israel." CARL GRAESSER JR.

THE COVENANT FORMULARY. By Klaus Baltzer. Translated by David Green. Philadelphia: Fortress Press, 1971. xiii and 221 pages. Cloth. \$12.00.

This book is a classic statement of the relationship between the covenant in the Old Testament and the international treaties employed by the Hittites and others. Although Baltzer worked independently of George Mendenhall, his results are quite similar. He studied covenantal texts from the Old Testament and from later periods, including even early Christian liturgies.

Baltzer detected the following structure: (1) Preamble; (2) Antecedent history; (3) Statement of substance concerning the future relationship; (4) Specific stipulations; (5) Invocation of the gods as witnesses; (6) Curses and blessings. This structure is discovered in Joshua 24, Ex. 19—24, Deuteronomy, and many other texts.

Similarity in form between the Israelite covenant and Hittite treaties should not mask the great difference in content. Baltzer lays special stress on the incomparable and unique history of God's acts among His people that is recorded in the Biblical antecedent history. In late times, however, history became silent and law was exalted, except for the New Testament, where the events of the present are again acknowledged to be saving history. The blessings and curses section experienced the greatest change when Israel borrowed it. The curses and blessings are historicized: the present is the time of salvation and the curse threatens in the future. Eventually the present was understood as the time of curse and a period of blessing was awaited in the future.

In his analysis of Jewish and Christian texts, Baltzer uncovers four different ways in which the formulary can be used: in the liturgy; in preaching; as a community rule; as a purely literary form. Its use in worship, preaching, and liturgy accounts for the remarkable stability of the form.

Changes, however, do occur. As the "antecedent history" included not only saving history, but also statements about creation and preservation and the nature of God, it became a "dogmatic section." Commandments like those of the Decalogue were replaced by catalogs of virtues and vices. Between the times of curse and blessing late texts insert a period of repentance. In Christian texts repentance depends on God's having acted mercifully in Christ. The formal structures of the old and new covenants do not differ; the new element is the new historical foundation.

The contributions of this book are many: the antiquity of the notion of covenant; the relationship between "Gospel" and "Law," as Lutherans understand these terms; the similarity in structure between the old and the new covenants. While the book needs updating to meet the challenge raised to the Hittite analogy in early texts by Dennis McCarthy and others, its availability in English should lead to a spate of fresh theological activity. Fortress Press is to be congratulated for continuing to set the pace in American theological publishing. RALPH W. KLEIN

INTRODUCTION TO THE OLD TESTAMENT: "HEAR, O ISRAEL." By James King West. New York: The Macmillan Company, 1971. 546 pages. Cloth. \$5.95.

COMPASS POINTS FOR OLD TESTAMENT STUDY. By Marc Lovelace. Nashville, Tenn.: Abingdon Press, 1972. 176 pages. Cloth. \$4.95.

THE CHRISTIAN READER'S GUIDE TO THE OLD TESTAMENT. By David Waite Yohn. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1972. 200 pages. Paper. \$3.45.

THE HEART OF THE OLD TESTAMENT.

By Ronald Youngblood. Grand Rapids, Mich.: Baker Book House, 1971. 108 pages. Paper. \$2.95.

Of these four introductions to the Old Testament the work of Youngblood is a popular conservative study of nine themes including election, covenant, law, and redemption. The author sees these basic beliefs of the Old Testament as dependent on the advent of Christ for their true understanding.

Yohn attempts to introduce the Christian to the Old Testament through a series of sermons on central texts such as Gen. 9:8-19; 2 Sam. 7:8-16; or Micah 4:1-5. In most cases the sermons tend to be more devotional than exegetical; each sermon is followed by a related litany.

The effort of Lovelace, however, is much more consistent with the findings of Biblical research and aims to provide a compass for the beginning student of the Old Testament. Each chapter begins with a core concentration of texts and additional background readings which are to provide the basis for the discussion that follows. The discussion is careful, concise, and helpful in pointing the beginner to the key movements of Israelite history and the central texts of the Old Testament. Each chapter concludes with a valuable bibliography, arranged topically, to lead the student further into the area treated. This book should prove a fine addition to church libraries.

The introduction by West is designed for college students, but is so clearly delineated that it should prove ideal for many laymen, clergymen, and seminary students who wish to review the Old Testament in the light of recent scholarship. While similar in content and reading level to Anderson's *Understanding the Old Testament* or Gottwald's *Light to the Nations*, this book preserves the basic order of the Old Testament canon in the organization of its chapters. Its great value lies in repeated reference to major contributions of Biblical scholars on Israelite history, ancient customs, Near Eastern literature, exegetical findings and religious practice. The student cannot work through this book without sensing both the ancient Near Eastern context of the Old Testament and also the

value of scholarly research in discerning the true character of the Old Testament as a literary and theological document. An introductory chapter treats the question of lower and higher criticism, while subsequent chapters take up the various books of the Old Testament and Apocrypha in terms of their inner themes and structure and as their content relates to the history and culture of the ancient Near Eastern world. Each chapter concludes with a well selected bibliography suggesting more scholarly works on the subject at hand. A more general bibliography, an extensive glossary of technical terms, a chronological chart of Hebrew history, an index of names and subjects, and an index of Scriptural references offered at the end of the book, increase the value of this work as a ready tool for the Biblical student. Numerous maps, drawings, and photographs complement the text. As an example of West's approach we might cite how in chapter II he not only outlines the chapters and themes of Joshua and Judges, but discusses the holy war tradition, hints at the problem of that tradition for modern theologians, treats the fertility cult and pantheon of Canaan, and introduces the amphictyony concept. This is an excellent, colorful, and crisp portrait of the Old Testament and how leading scholars interpret it.

NORMAN HABEL

II

NEW TESTAMENT

JESUS-JESHUA: STUDIES IN THE GOSPELS. By Gustaf Dalman. Translated by Paul P. Levertoff. New York: KTAV Publishing House, 1971. xii and 256 pages. Cloth. \$12.50.

Users of Bauer-Arndt-Gingrich will notice the frequency of reference to Gustaf Dalman's classic *Jesus-Jeshua*, first published in German in 1922. Although sound hermeneutical method requires attention to many more factors than were accorded consideration by Dalman in the interpretation of the gospels, his mastery of Jewish lore has helped rescue many a passage or phrase from indecisive exegetical debate. Included in this book is a discussion of Luke 4:16-23 in the light of synagogal practice; an examination

of expressions and topics used in the Sermon on the Mount; a study of the recitals of the Passover meal; and interpretation of the Seven Last Words. The sermonic value of this final section alone would justify the pastor's investment in this very interesting and informative reprint.

FREDERICK W. DANKER

PLAIN TALK ON ACTS. By Manford G. Gutzke. Third Printing. Grand Rapids, Mich.: Zondervan Publishing House, 1972. 221 pages. Paper. \$2.50.

Plain Talk on Acts is one in a series of such volumes. Others deal with Luke, Matthew, James, and John. They were all written for Zondervan by Gutzke, who speaks of himself as a former sceptic who came to the Christian faith as he became persuaded that "from an historic point of view, Christianity is the most amazing phenomenon the world has ever seen" (p. 13). The present volume is a kind of running commentary on Acts, where the results are described of people going to work for the Lord who (1) believe in God; (2) believe that Jesus is the Son of God; and (3) believe that the body of Jesus Christ was raised from the dead.

The comments on the text are those of a person committed to the Reformed rather than to the Lutheran tradition. They do not derive from a profound study of the text. Instead, they are helpful responses of a deeply committed person confronting the surface meaning of the English text of Acts. For example, there is no notice here of the strange nuances given in Stephen's speech. The author does not wonder, even a little bit, how James could use the Amos quotation about rebuilding the tent of David and apply it to the problem of the Gentiles (Acts 15). Nevertheless, this paperback offers the reaction of one very serious Christian reader to the story as told in the Book of Acts. His insights and comments can prove to be helpful especially for such Bible classes as may want to work with a text which provides a quick overview of what we have as the fifth book in our New Testament.

MARTIN H. SCHARLEMANN