

*Old Testament Theology: Basic Issues in the Current Debate.* By GERHARD F. HASEL. Grand Rapids: William B. Eerdmans, 1972. 103 pages, supplementary bibliography, author and subject indices. \$1.95. L.C. No. 72-77181.

This is a useful review by the professor of Old Testament and Biblical Theology, Theological Seminary of Andrews University, Michigan, of the major problems of methodology and content still plaguing OT theology. Hasel points out strengths and weaknesses in five major methods of doing OT theology: in the descriptive (characterized by Stendahl), confessional (Eissfeldt, Vriezen, G. A. F. Knight, de Vaux), cross-sectional (Eichrodt), diachronic (von Rad), and NT quotational (Childs). He discusses the difficulties of relating Israel's witness to her actual history — difficulties made acute by von Rad's methodology. He points to the weaknesses inherent in the attempt of Eichrodt and others to find a unifying concept or "center" in the OT. He gives a brief review of various ways in which the relations between the Testaments have been understood. And he lays down basic concerns which must be kept in mind in constructing an OT theology: it must be practiced as a historical and theological discipline, interpreting the separate OT writings and yet tracing major themes and motifs longitudinally throughout the OT and showing their inner relations and relation to the NT. Only a "multiplex approach," which makes room for a cautious typology and for the ideas of promise-fulfillment and *Heilsgeschichte*, will faithfully present the variety and unity of the Scriptures.

None of Hasel's criticisms and suggestions are new, but the book is a clear, concise summary, with good bibliographies, of the problems current in the OT theological field. Only B. S. Childs' work seems to have been short-changed in the discussion.

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*Prophet und Tradition. Versuch einer Problemstellung* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, no. 116). By MARIE-LOUISE HENRY. Berlin: Walter de Gruyter & Co., 1969. 77 pages.

The past few decades have brought an important change in our understanding of Israelite prophecy. With Duhm and Hölscher, the classical prophets were regarded as lonely figures whose ethical personalities, psychological structures, and literary works should be examined in the light of their singularity. This view has now been altered by a growing awareness that the prophets stand firmly in Israelite and ancient Near Eastern tradition and that their dependence on their past and their surroundings can be uncovered especially with the help of form-critical, cult-phenomenological, and traditio-historical analyses.

The present monograph, written in a very compact style, is one of several recent critiques of this development in scholarship. Henry's thesis is that recent research — for all of its valuable and significant results — has not done full justice to the distinctiveness of Israelite prophecy, to the solitary, even revolutionary character of the great prophets, and to the impact which they had on their age. Her position is not unrelated to that of Duhm and Hölscher, though it is quite devoid of the modern psychological ideas of the latter two. She investigates first the prophetic phenomenon transparent in the call narratives and secondly the dynamic after-effect of a call: the prophet's charismatic power as seen in his opposition to religious and social wrongs and in his ability to attract an undeterminable number of disciples to join in Jahweh's cause. On the basis of her examination of numerous prophetic texts, the author suggests that this act of God's calling and setting aside a certain person to fulfill his divine purposes may indeed be fundamental to Israelite faith in Jahweh. For this reason we need more investigations of the prehistory of the prophetic call, perhaps extending back even to Moses' vocation.

Henry has provided us with a necessary corrective to the one-sided view of the prophets as traditionalists. It may well be that a prophet's individuality and special, extra-institutional relationship with God were more significant for him and the people than were anonymous traditions and institutions. But her discussion is by no means the last word on the subject, and it might even be questioned whether her position is entirely inimical to von Rad's view of the prophets' "charismatic-eclectic reinterpretation of the old traditions." The main value of the book — which, after all, purports to be only an attempt to describe the problem — rests in its analysis of the effect that Jahweh's revelation had on the prophets.

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DOUGLAS A. KNIGHT

*The Tenth Generation: The Origins of the Biblical Tradition.* By GEORGE E. MENDENHALL. Baltimore: Johns Hopkins University Press, 1973. xviii+248 pages. \$12.50.

The book is a collection of nine essays, all of which have the theme of the "imperium of God." This theme is one concerning sovereignty of God as the guiding principle in the formation of the Israelite community. The title of the book derives from the title of the last chapter, "The Tenth Generation." It is the author's belief that every 250 years or the tenth generation is confronted with the alternatives of the deification of force or the deification of ethic.

Apart from this kind of sweeping generalization, however, the book for the most part consists of thorough studies and interesting suggestions on several issues disputed in the biblical and Ancient Near Eastern studies. For example, the author interestingly equates the Hebrew and Ugaritic word *'nm* and Akkadian *melammu* and *puluḥtu* (chap. 2). He thoroughly reviews the Hebrew word *nqm* "vengeance" of Yahweh (chap. 3). He rather convincingly argues that the incident of Baal peor in Numbers 25 was the spreading of a plague (chap. 4). On the other hand, his discussion of the Apiru movement (chap. 5) and of the Sea-people (chap. 6) could raise questions and serious opposing views.

In this book, the author mixes serious scholarship in Ancient Near Eastern philology and history with rather casual, even off-hand criticism of contemporary biblical scholarship and present-day society. The tendency is particularly noticeable in the first and last chapters.

In spite of these difficulties, the book is, as a whole, a welcome addition to any library concerned with serious scholarship of biblical and Ancient Near Eastern history.

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## RELIGION OF WESTERN ANTIQUITY

*New Testament Essays.* By C. K. BARRETT. London: S.P.C.K., 1972. viii+159 pages. £2.50.

One has learned to expect from Dr. Barrett's writings informed and instructive comment, food for thought dispensed with the truly English art of gentle persuasion. These nine addresses, including detailed studies of Mark 10:45 and Rom 1:16, continue to fulfill that expectation. "The New Testament doctrine of church and state" traces the transition from a certain eschatological detachment (Jesus) to a measured affirmation (Paul) and, then, to an attitude that the state is the agent of the devil (Revelation). Two