

expectation of John the Baptist and the early Christians of Jesus as a judge bringing radical separation and judgment. If the Church understood this of the coming of the Holy Spirit, the "fulfillment" does not correlate to the expectation. If the expectation was false, then there need be no fulfillment. What we have then is an attempt to find fulfillment of a false expectation. Is this what Smith means? The paradoxical nature of Smith's expression illustrates what my question is all about—"The paradox of unfulfilled expectation which was yet fulfilled, the discontinuous continuity" (p. 213). I think Smith makes an especially strong case of expectation-fulfillment in chapters IV and VII.

Another question that can be raised concerns the uncanny way in which expectation and fulfillment, though quite different, are found so beautifully in the same words. For example, "holy wind" and "Holy Spirit." The same Greek word can be used with either meaning. Another example is the passion prediction where an original "to be exalted" is interpreted in its fulfillment as "to be resurrected," the same Greek verb being used again for either meaning. Such a phenomenon is altogether possible, but I doubt that these two cases are examples of this. I accept Smith's basic argument in regard to the expectation of the Baptist, but not this specific argument. In regard to the passion prediction, my doubts touch the basic argument.

In spite of these criticisms the book makes fascinating reading and is full of new insights. Smith's positive aim to point up the basic integrity of the Gospels is commendable. While not written primarily as a direct contribution to the "search for a historical Jesus," it does contribute in a significant way to that quest.

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Vriezen, Th. C., *The Religion of Ancient Israel*. Translated by Rev. Hubert Hoskins. Philadelphia: The Westminster Press, 1967. 328 pp. \$ 7.50.

The translation into English of Vriezen's *De godsdienst van Israël* (1963) will provide a very useful introduction to the Hebrew religion for students of the Bible and the ancient Near East. The work is a history-of-religions approach to the knotty problems of what constitutes the religion of Israel, its dynamic historical development, and its uniqueness. It covers the earlier periods to the Exile remarkably well, but regrettably portrays post-exilic Judaism with the traditional Wellhausen animosity which sees Judaism's fidelity to the Torah as a bondage to the tradition it created and providing no stimulus for new forms of living. Jewish and Christian scholarship since the 1920's (notably George Foot Moore, R. Travers Herford, James Parkes, Frederick Grant, W. D. Davies, and A. Roy Eckardt) has convincingly shown that this view is at best a Christian caricature, and at worst a fatal fallacy which has no place in a serious reconstruction of

Israel's religious history. In methodology and purpose this volume by Vriezen, an outstanding Dutch Biblical scholar who is currently serving as Director of Higher Studies, Old Testament, at The Near East School of Theology, Beirut, Lebanon, serves as a logical sequel to the author's previous investigations on the theology (*Hoofdlijnen der theologie van het Oude Testament* [1949]) and literature (*De literatuur van Oud-Israël* [1961], a second edition of his earlier work, *Oud-Israëlitische Geschriften* [1949]), of Israel.

In the introduction, and in the complicated but incisive second chapter which discusses Israel's *Weltanschauung* against the background of the ancient Near East, Vriezen establishes the basic questions in regard to the nature of Israel's religion. Why, for example, in light of the many similarities with her neighbors, Israel's religious experience and expression are something altogether different from theirs. The inner structure of Israel's religion is summarized at the end of chapter two, and then developed at length throughout the rest of the book. At the center of Israel's distinctiveness is Yahwism, a doctrine associated with Moses and the prophets, which maintains that Israel's knowledge of God is not derived primarily from nature as was the case of the ancient Oriental peoples, but from the acts of God in the history of the people. Yahwism displays an ability for adaptation and at the same time it rejects that which is foreign to it. Furthermore, Yahwism is a universalistic concept which proclaims that the relation of Yahweh, the God of Sinai, to Israel is not primarily national, but historical, and that all nations like Israel have their share in the "corpus Jahwisticum" (cf. Deutero-Isaiah, and to a lesser extent, Zechariah). It is to the author's credit that he is aware of the difficulties involved in developing such a thesis, of which the major problem is the ability to associate the literary traditions of the Biblical record to particular strata and periods. For the most part Vriezen is both cautious and critical in his examination, but occasionally he oversimplifies the evidence, as when he states that 1 Sa 9; 13:16 to 14:46; 16:14-23; 18:1 to 2 Sa 21; 1 Ki 1 and 2 represent a reliable contemporary record of the religious life of Israel about the year 1000 B.C.E. (chapter three).

Chapters four through six deal with the religion of the patriarchal times and the emergence and victory of Yahwism. Vriezen's mastery of the secondary literature is keenly shown in these chapters, and unlike the schools of Alt-Noth and von Rad he sees a greater amount of authentic history in the patriarchal and Mosaic ages than they maintain. Chapter seven probes the influence of Yahwism on the state in the post-Davidic period, and chapter eight is a highly refreshing interpretation of Yahwism in the teachings of the great prophets. The remaining chapters deal with the religion of Israel from the reformation of Josiah till the first century B.C.E., but offer very little more than what is found in B. C. Eerdman's *De godsdienst van Israël* (in a revised translation, *The Religion of Israel* [1947]), a Dutch predecessor to the book under review.

The chief value of this work is the judicious survey by the author of the many monographs and articles written on the religion of ancient Israel which are often inaccessible to the beginning student of the subject. However, it should be noted that the necessary tentative and theoretical nature of much of the discussion in regard to the Biblical text itself raises the question whether Vriezen has really succeeded in his task. The translation by Hoskins is fair. His English is plagued by the Dutch original, and many of his sentences are hastily executed. The book is enhanced by 31 pages of notes at the end of the volume, good indices, Biblical references, and 16 pages of plates.

A minor point: On page 150 the Paschal legends are associated with the feast of Maṣṣoth, and not Massoth as printed. Also, on page 286, n. 158, Sh. (for Shemuel) Yeivin is the author of *A Decade of Archaeology in Israel, 1948-58* (1960).

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Westermann, Claus, *Basic Forms of Prophetic Speech*. Translated by Clayton White. Philadelphia: The Westminster Press, 1967. 222 pp. \$ 5.00.

The volume under review represents primarily a form-critical appreciation of the most characteristic form of prophetic speech, the judgment-speech, with a special emphasis of that speech form as directed against individuals and against the nation Israel. The fact that no recent major study on the patterns of prophetic speech has appeared which does not consider Westermann's *Grundformen prophetischer Rede* (1960) as a point of departure, indicates the value of this highly informative guide, which is sufficiently well-documented to point the way to further areas of study. White as a translator is excellent. His translation, interspersed with a few printers' errors, reads smoothly, with hardly a Germanism, and he wisely adheres to the terminology of the original. His most significant departure is the translation of the German expression *Wort*, used frequently by the author to describe the basic prophetic message, by the English word, "speech" or "utterance" rather than the more accepted term "oracle," which is restricted to translate the German *Orakel*.

Professor Westermann, at present Professor of OT at the University of Heidelberg, begins the study with a selective review of the form-critical scholarship of thirteen scholars who have investigated the patterns of prophetic speech since 1900. No one can write such a survey without inviting disagreement. He mentions *inter alia* the research of Steuernagel, who discovered the major forms of prophetic speech: The accusation directed by the prophet to the nation Israel, and the announcement of judgment; Hölscher, who analyzed the rhythmic form of the prophetic speech; Gunkel, who exposed the