

Psalms not to include a coverage of the work done by U. Cassuto, Y. Kaufmann, H. L. Ginsburg, S. Gevitz, M. H. Segal, and A. Hurvitz on Ugaritica, psalmody, and Biblical Hebrew poetry. The author's defense, mentioned in the preface (and quoted sheepishly, I might add, by R. A. F. MacKenzie who wrote the foreword) that he was limited only to works to which "he had direct access," is inexcusable since his periodic presence in Jerusalem would permit him easy access to the books found at the Jewish National Library on the campus of the Hebrew University. It must be assumed that his knowledge of rabbinic tradition and contemporary Judaism is limited, since his usage of the Rabbinic Bible is restricted to a misplaced quotation from Ibn Ezra (not Aben Ezra as found in II, 189 and 313) and erroneous identifications of "verses of praise" in daily Jewish prayer. It may be objected that Sabourin's treatment of the foreign influences on the Psalter is not at all conclusive for the advanced student. The possible connection between Aramaic, Phoenician, and Moabite (*e.g.*, Moabite Stone, line 7, and Ps 59:11 and 118:7) with the psalms goes unnoticed. He fails to discuss the Sumero-Akkadian penitential psalms: *eršemma*, *eršahunga*, *šurilla*, *ki'utukam*, and *dingiršadibba* prayer and their effect on Hebrew laments of the individual and the community. Also, errors were allowed to creep into the text: *e.g.*, incorrect spellings, Latinisms (Malachias, Machabees), and confusion of Hebrew vowel letters (*šo'n* and not *š'on* as found in II, 324).

In spite of the criticism expressed by this reviewer it is useful to have a Catholic view of the Psalter which treats quite seriously and sympathetically the findings of modern scholarship.

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Trotter, F. Thomas, ed. *Jesus and the Historian*. Written in Honor of Ernest Cadman Colwell. Philadelphia: The Westminster Press, 1968. 176 pp. \$5.95.

It is very fitting for his colleagues at Claremont to honor Colwell with a *Festschrift*. Few among those dedicated to theological education in America deserve one as much as he does. It was, therefore, a felicitous idea to undertake the project.

The essays presented to Colwell, like most that find their way into a *Festschrift*, represent the scholarly interests of their authors. This means that the words in the title have to be stretched to their broadest sense in order to be applicable to all that follows. If there is a thread running through and holding the pieces together, it is the attempt to elucidate at some point the current understanding of Jesus in the light of further research or new hermeneutical presuppositions.

Besides words of appreciation addressed to Colwell by the editor, and

a Colwell bibliography compiled by Irving A. Sparks, a doctoral candidate under Colwell's tutelage, the book consists of six essays.

Rolf P. Knierim examines the story of Saul in 1 Sam and finds that the pre-Deuteronomistic sources of the book had assigned to Saul a Messianic role. Thus even though 1 Sam 11 represents "the most reliable historical remembrance of Saul," it is dominated by a concentrated prophetic theology of Messianism. The Anointing and the Victory over Israel's enemies are the Messianic signs. The story is, however, a representation of the Messiah in reverse. Here the prophetic tradition has presented the failure of the Messiah, characterized (like the failure of Israel) by disobedience. These observations allow Knierim to suggest that the Synoptic presentation of the Messiah is formally related to the story of Saul, but in a paradoxical manner.

W. H. Brownlee addresses himself again to the question of the relation of the NT to Qumran, and argues that the major contribution of the Scrolls is to be seen in their elucidation of a Palestinian milieu for some NT elements previously assigned an origin outside Palestine, e. g., the birth narratives. In the same Palestinian community are found both ethical teaching in an apocalyptic context (assigned to Jesus in the Synoptics) and mystical teaching in a dualistic context (assigned to Jesus in the Fourth Gospel). Brownlee is careful to deny "a direct Qumran influence upon the New Testament." Yet he still insists that the Baptist movement initiated by John provides the necessary unstructured bridge between the NT and Qumran. "The really serious question posed by the Scrolls is whether the two types of vocabulary belonged authentically to Jesus, with a polarization of the two elements taking place in different Gospel traditions." This is especially so when Qumran demonstrates that the polarization was not necessary even in Palestine itself.

Loren R. Fisher seeks to provide a clue for an understanding of the cures of the demoniacs by Jesus. This he finds in the magical powers some traditions assigned to Solomon. The link is seen in the title "Son of David," which according to some Aramaic incantation formulas is to be understood in a non-Messianic way as applying to David's son Solomon.

Eric L. Titus remains unconvinced by Dodd's *Historical Tradition in the Fourth Gospel*, and argues that John used the Synoptic tradition, as well as others, in order to give a historical basis to the Logos-Christ. This historical base is provided by "the Jesus of the Jews" who stands in sharp contrast to the Logos-Christ. However, the author of the Gospel is not quite successful in this attempt because of his preoccupation with the question of meaning. Thus it could be said that the Gospel represents "theological meaning identified in and abstracted from history itself."

Hans D. Betz examines the nature of the *theios anēr* Christology and finds in the NT five different versions of this Christology. These represent a reworking of a rather unsatisfactory type of Hellenistic *theios anēr* present in the sources used by the NT authors. Even though

the theological framework that informs these five versions is clearly evident, it can also be said that each of the five may legitimately claim to have a basis in Jesus himself. The reason that there are five versions is that the NT authors see Jesus' activity as Divine Man as representing his mission to be related in varying degrees to his essence as the Christ.

James M. Robinson reviews the history of the exegesis of the parables of the kingdom since Juelicher from a methodological point of view. He shows how the New Hermeneutic approaches the parables allowing the parabolic form to function meaningfully, rather than following the previous exegetical methodologies that considered form as irrelevant to content. A parable is not a coded presentation of an abstract truth, nor an abstract understanding of existence. The New Hermeneutic gives a material role to language since it itself actualizes God's reign. On this basis the parables are conceived as "a language event potentially admitting the hearer of God's grace." The locus of God's reign is the language of Jesus, which presents the possibilities from which reality is actualized. In the parables reality comes into language. In this way form and content are interwoven.

The two essays in this collection which merit special attention are the first and the last, the former for the originality of its conception, and the latter for Robinson at his expository best, even if this reviewer could not decide what it means to say that a parable names its true being.

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Young, Norman J. *History and Existential Theology: The Role of History in the Thought of Rudolf Bultmann*. Philadelphia: The Westminster Press, 1969. 174 pp. \$ 5.95.

While admitting that the post-Bultmannian era has already begun, Norman Young, Professor of Systematic Theology, Queens College, University of Melbourne, seeks valiantly through this book to bring Bultmann back into the mainstream of theological thought. Most readers will conclude that his efforts have been in vain, since new issues have arisen and the locus of attention has shifted to focus on man in all his social dimensions. The book is somewhat quixotic and belated in making its appearance. It is about ten years too late. The dates of the material cited in the footnotes attest to this.

Nevertheless, for a student of the new generation who needs to make acquaintance with the history of theology, this book will serve as an excellent introduction to Bultmann's theology. The author writes with clarity and exposes the significant strands of Bultmann's thought. He treats his subject in three parts: I, Bultmann's View of History; II, History and Theological Method; III, History and Doctrine.