

available information on these important excavations which had been completed by the time this book was published in 1971. (See now Dever's preliminary report on the Solomonic gate at Gezer in *BA*, 34 [1971], 112-120, Figs. 1, 2, and 8.)

A few remarks about chronological dates used in this book may be in order. It is well known that ancient chronology is a controversial subject, and that not all dates for ancient events are well established. Hence, one cannot expect an archaeologist to provide the last word on ancient dates. I would therefore not quarrel with the author for using 926-925 B.C. (p. xi) as the date for Solomon's death had she given that as her opinion. But when she calls it "the first fixed date" (p. x)—a date about which such experts as E. R. Thiele (931 B.C.) and W. F. Albright (922 B.C.) disagreed by nine years—her claim requires an explanation or defense, which she does not provide, and must therefore be questioned. In one place she speaks of a "destruction" of Jerusalem by the Babylonians in 598 B.C. (p. xi) and claims in another passage that "the Temple had been partially sacked in 598 B.C." (p. 148). The facts are that we have not the slightest evidence that the Babylonians even partially destroyed Jerusalem or its Temple at that time, although they carried away many Temple treasures, the young King Jehoiachin who had surrendered with his family, and 10,000 other soldiers and craftsmen (2 Ki 24:8-16; 2 Chr 36:9, 10). Furthermore, the date of this event is March 597 (not 598), according to the Babylonian Chronicle published by Donald J. Wiseman in 1956. The completion of the Jerusalem Temple under Zerubbabel took place in March/April 515 B.C. (in Adar of the 6th year of Darius I), according to Ezr 6:15, and not in 516, as is said on p. 150; thus the [circa] preceding the correct date 515 on p. 40 is superfluous. Nehemiah rebuilt the wall of Jerusalem in the 20th year of Artaxerxes, which would be 444 B.C., and not 440 (p. 150), if Artaxerxes I is meant in the book of Neh. Samaria was captured not by Sargon III (p. xi), but by Sargon II.

The few remarks of criticism made in this review should not overshadow the fact that Kenyon's *Royal Cities* is an excellent book which cannot be too highly recommended.

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Kraus, Hans-Joachim. *Die Biblische Theologie: Ihre Geschichte und Problematik*. Neukirchen-Vluyn: Neukirchener Verlag, 1970. xvi + 407 pp. DM 44.00.

This is a book of major importance dealing with the history and problems of the discipline of biblical theology. It grew out of the present crisis of biblical theology and the aim is to come to grips with the question of overcoming the split between OT theology and NT theology into which biblical theology was divided since the beginning of the 19th century.

Professor Kraus believes that the first steps in the direction of a biblical theology comprising both the Old and New Testaments must be taken by

investigating anew previous methods and aims. This he seeks to do in three parts. The *first part* (pp. 15-84) treats the early history of biblical theology. "The concept of biblical theology could arise only on the basis of the Reformation [better Protestant] principle of 'sola Scriptura'" (p. 18). Kraus is correct in pointing out that in contrast to the widely held view that the term "biblical theology" had its beginning with C. Haymann (1708) (as is claimed among others by A. N. Wilder [1947], R. Bultmann [1955] and D. H. Wallace [1963]), the term as such appears already in the title of W. J. Christmann's *Teutsche Biblische Theologie* (1629) as was first shown by G. Ebeling (1960). However, the concept of "biblical theology" had its origin among the Anabaptists of the Radical Reformation. As early as the late 1520's and early 1530's, we find among certain Anabaptist groups the development of what is later called "biblical theology" (cf. G. F. Hasel, "Capito, Schwenckfeld and Crautwald on Sabbatarian Anabaptist Theology," *MQR*, 46 [1972], 2-28). Kraus is not cognizant of this early origin.

The *second part* (pp. 85-140) investigates how OT theology relates to the NT once it is presented in isolation from NT theology. The *third part* (pp. 141-192) does the same for NT theology as a discipline separate from both the OT and its theology. In the *fourth part* (pp. 193-306) he describes the reciprocal relationship between biblical theology and dogmatics from Schleiermacher to Tillich with special emphasis on the theology of *Heilsgeschichte* and the relationship of biblical faith and historical criticism from A. Ritschl to E. Troeltsch. Finally, the *fifth part* (pp. 307-395) climaxes in "problems and perspectives."

In contrast to the American companion volume by B. S. Childs, *Biblical Theology of Crisis* (1970), Kraus' concern is with the European (or better German) history of the discipline between 1770 and 1970. Kraus uses only a few introductory pages to dwell on the development of biblical theology between the Reformation and the age of rationalism. While both Kraus and Childs discuss a host of unresolved problems, tearing open hurting wounds of critical biblical scholarship and its methodologies, they do not agree on methodology for biblical theology. Childs' "NT quotation method" shows itself to be too restrictive and limited in its grasp of the richness of the theology of the OT. Kraus goes his own ways. He adopts neither Eichrodt's "cross-section method" of descriptive biblical theology nor von Rad's "diachronic method" of kerygmatic biblical theology. Von Rad's OT theology is but a theology of the "history of tradition." "'Biblical Theology' will have to be *biblical* theology in that it accepts the given connections of the text in the canon as *the historical truth*, the final form of which are to be explained, interpreted, and presented in summary form. This should be [biblical theology's] actual task" (p. 364, italics his).

No serious student of biblical theology can afford to neglect the contribution of Kraus. However, with all the erudition with which this work commends itself, the title promises a broader coverage of the subject than appears in the book itself. Aside from almost incidental references to French, English, and American scholars, Kraus appears almost totally unaware of biblical theology outside German scholarship. He has in fact written a history of *German* biblical theology. There is not a single reference

to R. C. Dentan's *Preface to Old Testament Theology* (2nd ed.; 1963) which covers much of the same ground though on a more limited scale. There is no doubt that German scholarship and theology have greatly influenced international scholarship but much significant work also has been undertaken in non-German speaking lands. To focus on German biblical theology is to tell only part of the story. Biblical theology as carried on today transcends languages and borders and cross-fertilization should prove fruitful.

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Kubo, Sakae. *A Reader's Greek-English Lexicon of the New Testament*. "Andrews University Monographs," Vol. IV. Berrien Springs, Mich.: Andrews University Press, 1971. ix + 284 pp. \$6.50.

Those who have made profitable use of Sakae Kubo's vocabulary lists in mimeographed form will be pleased to learn that these lists have now been expanded to include the entire NT and are available in the clarity and convenience of a printed hard-back. The purpose of this *Reader's Lexicon* is to permit the student to move rapidly through the NT without spending much time looking up unfamiliar words. He is therefore able to spend more time in actual reading and is free to direct his attention to mastering the more important words and those which occur frequently.

This vocabulary assumes some knowledge of Greek grammar and a basic vocabulary of words appearing fifty times or more in the NT. For convenience, words falling into this category are listed alphabetically in Appendix I. All words occurring less than fifty times are arranged by books according to the chapter and verse where they are found following the order of the Nestle-Aland text. This method is superior to other available word lists in which words are ordered according to section. Words that are used less than fifty times but more than five in a particular book are placed alphabetically at the beginning of each book and not listed again.

Two numbers appear after each word, the first indicating the number of times the word is found in that particular book, and the second its frequency in the entire NT, thereby indicating how much attention the student should give to learning the word. As an added aid, especially difficult verb forms are listed in Appendix II. Definitions, generally more adequate than in other available word lists, are taken for the most part from Arndt and Gingrich's translation of Bauer's lexicon.

This revised edition of Kubo's word list reflects the knowledge gained in twelve years of experimenting with similar lists in classrooms around the country. It is a careful piece of work, and without serious question represents the most thorough and usable tool of its kind available.

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