

parables, the parable of the sower, the parable of the treasure and the pearl, and the prodigal son.

These treatments, however, emphasize mainly form and redaction critical results rather than the "revelation of what believing existence must mean." The promise of the first chapter is not fulfilled in what follows. A consistent treatment of each parable or a set of the parables in the ways outlined in the first chapter is lacking. One begins reading with some anticipation but instead is disappointed to find that what the author touts as a "contemporary approach" has little to profit him in understanding the message of the parables, even though some interesting points are made here and there.

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Holmgren, Frederick. *With Wings as Eagles: Isaiah 40-55*. Chappaqua, N.Y.: Biblical Scholars Press, 1973. xi + 214 pp. Paperback, \$4.95.

Professor Holmgren seeks to study the *inner* life of Second Isaiah, i.e., Isa 40-55. Although critical scholarship has divided the book of Isaiah into three sections (1-39, 40-55, 56-66) which were put together in final form by editors that lived centuries apart, there is a strong trend to divide the book into two parts only (1-39, 40-66). The author, however, disagrees with this trend of modern critical scholarship and argues, "While the possibility remains that the author of Isaiah 40-55 (Second Isaiah) may have been responsible for some, many or even most(!) of the oracles in Isaiah 56-66, they seem to date from a later and significantly different period of time" (p. 6). The prophet responsible for the oracles in Isa 40-55 lived supposedly in Babylon between ca. 550 and 540 B.C. "He addresses himself to the distressing event of 587 and the problems it raises for those who have survived the Babylonian invasion" (p. 7). The prominent theme of these chapters "is the proclamation of salvation" (p. 8).

In terms of form-critical analysis Holmgren finds the "Priestly Oracle of Salvation" as the most prominent *Gattung*. Other genres are hymns (41:14; 49:7; 43:1; 42:10-13; 44:23; 52:9-10), argumentation (44:24-28), judicial speeches (41:1-5, 21-29; 43:8-13, 22-28; 44:6-8; 48:1-11; 50:1-29), reproach (42:18-25; 43:22-24; 45:9-13), and mocking song (44:12-20). Holmgren follows E. von Waldow's hypothesis that the *Sitz im Leben* of the judicial speeches is cult. For a critique of this position, see K. Elliger *Jesaja II* (Neukirchen-Vluyn, 1971), pp. 108-110. Indeed the commentaries by K. Elliger, (1970 ff.) and J. L. McKenzie (1968) are hardly considered and those by H. C. Leupold (1968, 1971) and E. J. Young (1965-1972) are not even once referred to.

This volume is not a verse-by-verse study of Isa 40-55. To the contrary, the author has chosen to treat these chapters thematically. The election theme is studied in its relation to the theme of salvation (pp. 17-48) through an investigation of the Exodus tradition, election terminology, creation terminology, and the motifs of universalism and nationalism. On the latter motifs the important essay by H. M. Orlinsky ("Nationalism-Universalism and Internationalism in Ancient Israel," *Translating and Understanding the O.T.: Essays*

in *Honor of H. G. May*, eds. H. T. Frank and W. L. Reed [Nashville, 1970], pp. 206-236) was apparently unknown to Holmgren. The theme of universalism is also investigated in the chapter entitled "The Servant of Yahweh and the Nation" (pp. 49-70). The "Servant" is identified with many scholars as Israel, i.e., "a select community of Jews living among the Babylonian exiles" (p. 49). The impressive titles given Yahweh in Isa 40-55 dominate the next chapter (pp. 71-96). Yahweh as King of Israel is treated on pp. 97-106. The emphasis is placed in Isa 40-55 not so much on God as Creator and Ruler of the World but on Yahweh's activities in Israel's past: "Yahweh is Israel's king; Israel is the people over whom Yahweh reigns" (p. 105). The grand title "Holy One of Israel," which appears 11 times in Isa 40-55, is under investigation in pp. 107-116. This title is understood as another expression of nationalism. The five-time designation of Yahweh as "Savior" is treated in pp. 117-121 and the six-time usage of "Yahweh of Hosts" in pp. 122-123. In summary: The divine titles speak both of Yahweh's special relationship to Israel and of his protection of her. Holmgren's study goes against the view that Isa 40-55 envisions a future in which Yahweh's salvation is offered to Jew and Gentile alike. These chapters in the book of Isaiah are supposedly much more nationalistic than appears at first sight. The controlling motif is the deliverance of Israel. The strong emphasis on nationalism in Isa 40-55, which is the central thesis of this volume, may be expected to receive mixed reaction. This reviewer has not been convinced of the soundness of the thesis both on the grounds of methodology and on the cogency of the arguments.

Notes take almost as much space as the text itself (pp. 127-204), but that could have been remedied through the use of a smaller type on the typewriter. (The book is a photomechanical reproduction of a typescript.) Indexes of biblical references on Isa 40-55, subjects, and authors enhance the usefulness of this study.

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GERHARD F. HASEL

Johnsen, Carsten. *Man—The Indivisible: Totality Versus Disruption in the History of Western Thought*. Oslo: Universitetsforlaget, 1971. 333 pp. Paperback, no price given.

This book is the first of several the author proposes to publish on anthropological themes. As its title suggests, Professor Johnsen maintains that man is not a compound of essentially isolable entities, but a unity or totality, comprising several distinguishable but indivisible aspects. The salient feature of his study is its extensive critique of the rejected view, as found in ancient Greek, medieval, and early modern philosophy, and its central thesis is that dualism in its various forms provides an utterly inadequate view of man and represents a disruptive force in Western culture.

The basic characteristic of dualism is the bifurcation of man into radically different elements—usually mind and body, or soul and body—to which various functions are respectively ascribed, and its inevitable effect is to depreciate the significance of one element and exaggerate that of the