

*Religion and Alienation* is the fruit of Baum's two years of study and reflection among the sociologists, classical and contemporary. Apparently he found this encounter stimulating. Sociology seems to have given him new tools for a more critical awareness of the work of the Christian religion.

This volume is not, however, a systematic discussion of the relationship between sociology and theology. Instead, it treats a variety of topics in which the Canadian theologian found the encounter of the two disciplines to be fruitful. Nor is the title of the book descriptive of its content. "Religion and alienation" is but one of the topics discussed. The book is rather the travelog of one theologian's journey through the sociological territory, reporting on what struck him most, and sharing with the reader his insights and perspectives on the social institutions of religion.

The first eight chapters (pp. 7-192) introduce us to the great social thinkers of the 19th and 20th centuries: Alexis de Tocqueville, Friedrich Hegel, Karl Marx, Ferdinand Toennies, Emile Durkheim, Max Weber, Ernst Bloch, Karl Mannheim, and their successors. The last four chapters (pp. 193-294) deal with theological considerations, and particularly whether or not there is solid sociological evidence for the power of innovative religion.

Baum's question to the sociologists is a leading one: "Can religion be an independent, creative, original force in human life?" (pp. 163-192). Because religion as an institution in society at times legitimizes the *status quo* while at other times it is an innovative force producing such men as Francis of Assisi and Martin Luther King, Jr., the answer is Yes—and also No. Baum has evidently become convinced that the great sociological literature of the last two centuries records human insights and truths generally absent from philosophical and theological thought, truths that are bound actually to modify the very meaning of philosophy and theology.

*Religion and Alienation* is a vital and perceptive volume which will reward the careful reader. The sections on secularization (pp. 140-161), the ambiguity of religion (pp. 62-114), and critical theology (pp. 193-226) are superb. While the social sciences attempt to understand and explain social realities, theology seeks to discern in the light of transcendence the meaning of events and the shape of man's responsibilities. *Religion and Alienation* is a significant and searching probe into this important area where the two meet and organically relate.

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Carley, Keith W. *Ezekiel among the Prophets*. Studies in Biblical Theology, 2d series, 31. London: SCM, 1975. x + 112 pp. £2.80.

Carley's study emerges from W. Zimmerli's observation (*VT* 15 [1965]: 515-527), of a number of similarities between Ezekiel and the preclassical prophetic narratives of 1 and 2 Kings. Carley examines these similarities with the intent to understand their significance and to suggest an explanation of how they arose. He also examines a selection of other OT traditions in order to understand Ezekiel's place among the prophets more fully.

Six topics are selected for comparison: (1) The Hand of Yahweh; (2) The Concept of the Spirit; (3) Demonstration of the Divine Nature in History: That You May Know That I Am Yahweh; (4) The Setting of the Prophet's

Face toward the Subjects of Prophecy; (5) The Motif of the Prophet Sitting in His House; and (6) The Covenant of Yahweh. On the basis of these comparisons Carley finds genuine grounds for speaking of a relationship between Ezekiel and the preclassical prophetic traits, yet he is careful to point out differences where they exist.

In relating Ezekiel to other major streams of OT tradition Carley goes beyond Zimmerli's detection of an "evident contiguity" between Ezekiel and earlier written prophecy, and G. Fohrer's consideration of the relationship between Ezekiel, Jeremiah, and postexilic prophecy, to find grounds for talking about a relationship between Ezekiel and Hosea. Carley discovers that Ezekiel's relationship to Hosea and Jeremiah complements rather than contrasts with the relationship between Ezekiel and the preclassical prophetic narratives. This is most clearly seen in their attitude towards the covenant. Carley then proceeds to take up the question of Ezekiel's relationship to Deuteronomy and the Holiness Code, both representing the conditions for the maintenance of the covenant. Ezekiel's relationship to Deuteronomy is expressed in the idea that disobedience has brought judgment; but the covenant tradition he used is one that he shared with the Holiness Code.

Carley states that in order to understand the relationships he has been discussing, it is necessary to consider the question of Ezekiel's sense of authority. The inclusion of autobiography, the dating of prophecies, and the presence of the preclassical prophetic traits in Ezekiel, including manifestations of ecstasy, are related to this question. While the presence of preclassical material in Ezekiel suggests that he was familiar with this tradition, it does not suggest simple literary dependence, or that those who preserved his prophecies employed these expressions as literary devices; they are derived from Ezekiel himself.

Carley's study of Ezekiel's place among the prophets finally leads him to conclude that distinctions between the prophets, cultic and classical, or even true and false, have become problematic. Furthermore, Ezekiel's relationship to other OT passages warns us not to isolate prophecy as was formerly done in OT scholarship. There is too much evidence for interdependence.

Previously Carley edited *Ezekiel (CBCOT, New York, 1974)*; thus this is his second major publication on Ezekiel. In evaluating the work positively, I would point out that Carley has avoided extreme conclusions: He has not discovered exclusive relationships between Ezekiel and the preclassical prophets; he has been cautious in handling the questions of literary dependence between Ezekiel and Kings, and between Ezekiel and Jeremiah; and his integration of Ezekiel with so many other OT traditions is of considerable importance for contemporary studies on the prophets.

Carley argues that the preclassical prophetic traits in Ezekiel derive from the prophet himself. However, without disagreeing with his basic point, I must say that his arguments for maintaining this are not entirely convincing. In addition, it is difficult to believe that an ecstatic prophet such as Ezekiel, who experienced translocation, could deliberately fashion his statements to take preclassical prophetic forms in order to increase his prophetic authority.