

be welcomed and will be imitated by historians in the future. The volume, obviously, was not intended as a university textbook. Still, even specialists in these subjects will appreciate having an overall picture of the period.

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Beegle, Dewey M. *Prophecy and Prediction*. Ann Arbor, Michigan: Pryor Pettengill, 1978. vi + 274 pp. Paperback, \$5.95.

Dewey Beegle's interest in questions pertaining to biblical revelation and inspiration has surfaced in various earlier titles, and his stance on this subject has caused no inconsiderable stir in current Christian evangelical circles (to which he presumably may be said to belong or at least has had the closest affinities). Indeed, his particular "inductive" approach to the question of inspiration of the Bible has tended to categorize him as somewhat of a maverick among evangelicals.

The present title continues Beegle's work in this particular field, specifically in the area indicated in its title; but it appears to be more polemical in nature than some of his earlier publications. Indeed, his Introduction gives voice to this fact by describing the book as "an attempt to meet the need for a thorough discussion of the issues. The aim is to understand what the Bible teaches about prophecy, especially concerning the prediction of events which already have occurred and those which are to come at the end of the age" (p. 2). He continues: "On the one hand, the task is very difficult because traditional views about prophecy are often charged with emotion. Constructive criticism is taken as a threat instead of being accepted as an aid to a more accurate comprehension of what Scripture teaches and what to expect. . . . On the other hand, there are many Christians who are uneasy about the prophetic systems taught them and they are searching for better alternatives."

A thorough-going analysis of this book's contents is impossible in this brief review, but a listing of the chapter titles, together with a few comments on some of the matters covered, will be appropriate.

The first chapter, "Jesus is Coming Soon!" (pp. 3-6) serves hardly more than as a second introduction, and it is with chap. 2, "Early Prophets of Israel" (pp. 7-19), that the main text actually begins. The discussion of the prophets is continued under the titles "Later Prophets," "Short-range Predictions," "Were the Prophets Inerrant?," "Long-range Predictions," and "The Messiah and the Suffering Servant" (pp. 20-87). The treatment provided in these chapters seems rather elementary, and can hardly be considered to constitute "a thorough discussion of the issues" as promised on p. 2 of the Introduction (noted above). In fact, the material presented is hardly more than

a survey of the biblical literature, together with occasional comments as to prophetic significance plus critique of an overliteralistic interpretation of Scripture. The polemical aspect becomes especially clear, e.g., in the chapter on "Short-range Predictions" (pp. 33-46), where fully ten of the fourteen pages deal with the statement in Isaiah 7:14 (and Matthew's use of it) that an *'almāh* would give birth to a child whose name would be called Immanuel. The views of J. Gresham Machen and J. Barton Payne are set forth for critique in a negative vein. Payne, indeed, is singled out for negative review on various occasions throughout these chapters on OT prophecy.

Whenever Beegle is endeavoring to bring a "corrective" to extreme positions, his logic is usually quite solid. However, one wonders if he has not missed fulfilling that which, from his Introduction, appears to be a greater purpose—namely, providing an understanding "of what the Bible teaches about prophecy, especially concerning the prediction of events which already have occurred and those which are to come at the end of the age." This reviewer finds in chaps. 3-7 no clear guidelines to an understanding of what prophecy in the OT was really all about. Moreover, the fact that beyond his mere survey in a rather general and superficial way of the biblical text itself, Beegle apparently relies on—or in any event, cites—almost exclusively only one other source, J. Lindblom, raises serious question as to the thoroughness with which he has approached his subject. (The same sort of criticism can be laid to his charge in other instances, some of which I will note later.)

Two chapters, 8 and 9, "The Book of Daniel," and "The Visions of Daniel" (pp. 88-121) deal specifically with Daniel; and chap. 10, "Apocalyptic: Old and New" (pp. 122-136), deals with other OT apocalyptic material. Dan 9:24-27 receives a large amount of focus (pp. 111-121) by way of critique of various positions on the "seven weeks and sixty-two weeks," including the "Symbolic," and the "Historical-Messianic" (for the latter Gerhard F. Hasel serves as his example). It is unfortunate that at the time Beegle prepared his manuscript, Jacques Doukhan's work was not yet published (see "The Seventy Weeks of Dan 9: An Exegetical Study," *AUSS* 17 [1979]: 1-22), and that he had not been apprised of the work in which William H. Shea has been engaged for some years as to literary structure (the publication of some of Shea's results which are particularly pertinent to Dan 9:24-27 may be found in the current issue of *AUSS*, pp. 59-63. Also, in Beegle's treatment of the 2300 days of Dan 8, he was evidently unaware—or at least did not reckon with—the kinds of evidence called to attention in studies by Siegfried J. Schwantes (for one portrayal of the evidence, see Schwantes' article "*'ereḥ bōqer* of Dan 8:14 Re-Examined," *AUSS* 16 [1978]: 375-385 [an article obviously printed too late for Beegle's use in the work here under review, though the basic primary materials utilized by Schwantes have long been available]).

Beegle's chap. 11, "The Revelation to John" (pp. 137-156) is hardly more than a survey of the literature itself, as viewed through the eyes of Vernard Eller's interpretation in *The Most Revealing Book in the Bible* (Grand Rapids, Mich., 1974). Eller has a somewhat unique and rather intriguing approach, but it is far from being the "last word" on the Revelation (for some of the strengths and pitfalls of Eller's work, see my review in AUSS 14 [1976]: 251-253). With the vast and rich secondary literature available on the book of Revelation, for Beegle to rely so heavily on just Eller manifests, once again, his lack of the thoroughness that he claims for his discussion. The fact that Eller is obviously used quite uncritically further erodes Beegle's procedure.

In a later chapter (chap. 18, "The Blessed Hope," pp. 245-256), Beegle does indeed finally take obvious issue with Eller on at least one point: the latter's approach to the church's "eschatological expectancy," by finding fault with Eller's "attempt to retrieve New Testament expectancy" (p. 255). But is his own solution any better — namely, that "whether we live or whether we die, we are the Lord's" (Rom 14:8). *This is the blessed hope!*? The concept of Rom 14:8 is, of course a "blessed hope"; but how does Beegle's transposition of the biblical terminology of Titus 2:13 and his escape from relevance for today from the meaning and value of the original NT expectancy solve the dilemma he attempts to overcome? (Eller's position, which is worth reading, is quoted on p. 253 in Beegle's book.)

The further chapters in Beegle's *Prophecy and Prediction* deal basically with the views of two groups regarding prophetic interpretation. Chap. 17 is devoted to "Seventh-day Adventism" (pp. 224-244), which will be bypassed here inasmuch as Roy Graham is providing an analysis of this chapter in a separate review (planned for the next issue of AUSS). Chaps. 12-16, "The Story of Dispensationalism," "The Dispensational System," "The Promise and the Promised Land," "Modern Israel: Past and Future," and "Lindseyism" (pp. 157-223), all treat modern dispensationalism and/or its advocates. The rigid hermeneutic of dispensationalist interpretation of Scripture, as well as a brief introduction to the history of the rise of dispensationalism, is presented in a rather clearcut fashion, with generally valid argumentation and support. But once again, I must wonder at Beegle's lack of breadth in his reference to the source materials. It seems that only Daniel Fuller has been used for the major part of Beegle's review of dispensationalism, whereas addition of straight-forward reference to a number of primary sources (besides, e.g., John Walvoord, whom he does mention) would be useful. Also such basic works as those of Clarence Bass (*Backgrounds to Dispensationalism* [Grand Rapids, Mich., 1950]) and George Eldon Ladd (e.g., *The Blessed Hope* [Grand Rapids, Mich., 1956] and *Crucial Questions About the Kingdom of God* [Grand Rapids, Mich., 1952]) have been missed.

One major point in Beegle's concluding chapter, "The Blessed Hope," has already been reviewed above. It remains here only to observe that this chapter also takes note very briefly of a number of groups and individuals such as Mormons, Jehovah's Witnesses, modern clairvoyants, Herbert W. Armstrong's Worldwide Church of God, British Israelism, etc. (see pp. 245-248).

All in all, Beegle's book does give a valuable overview of certain facets of the topic he has chosen to treat—superficial and one-sided as the treatment too frequently is. Perhaps the volume will serve in certain circles as a basis for "individual and group study," as the author hopes (p. 2). But as to the major objectives outlined in his Introduction on pp. 1-2, it seems to this reviewer that the publication has fallen far short—except possibly in its polemical tone. Regarding this tone, Beegle has evidently made an attempt to be kind, though naturally forthright, in his critique of other views, and this is commendable. However, there are a number of times when an evident overcharge of emotion shows through, in a way hardly appropriate for a work of this sort (as just one instance, I may mention the use on p. 174 of the expression "another weasel explanation"). Also there appears occasionally to be an over-colloquialism (as e.g., the phrase on p. 36, "the preacher's kid").

The bibliography is limited (pp. 257-258), but the book is rather well indexed in both its general and scriptural indexes (pp. 259-274).

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Blenkinsopp, Joseph. *Prophecy and Canon*. Notre Dame and London: University of Notre Dame Press, 1977. xi + 206 pp. \$12.95.

Blenkinsopp's study has grown out of his dissatisfaction with the failure of OT studies to take adequate account of the complexity of the OT, a situation resulting from an inadequate methodology which has left the OT largely unexplained. It is Blenkinsopp's purpose to suggest ways that a consideration of the processes and forces involved in the formation of the Hebrew Bible may bear upon the questions of biblical theology and the emergence of Judaism.

Blenkinsopp's major argument is that the tension between "normative order" and prophecy contributes substantially to the origins of Judaism, and that the present state of the Hebrew canon reflects the way this tension was dealt with. The canon came into existence because of conflicting claims to authority, especially in the later monarchical period, involving the right to mediate and interpret the tradition. The claims of "free prophecy" to interpret the tradition for present situations is met with "official versions" of the normative order which eventually developed into the Pentateuch. Prophecy, however, had already established itself as a force to be reckoned with, a