

Critical Retelling" (pp. 47-57) is built on 2 Kgs 5; "The Prophet Jonah" (pp. 58-70) attempts to interpret the book of Jonah; "The Story of Job's Suffering" (pp. 71-75) and "The Discussion about Job's Suffering" (pp. 76-80) highlight some passages in the book of Job.

The second group of lectures comprise biblical texts considered thematically. These themes contain "The Mystery of Old Testament Israel" (pp. 81-96), "The Biblical Story of Creation" (pp. 97-107), "The Reality of God" (pp. 108-127), "The Origin of Mosaic Monotheism" (pp. 128-138), "God's Word in History According to the Old Testament" (pp. 139-159), "The Witness of the Prophets to God's Ways in World History" (pp. 160-175), "Wisdom in Israel" (pp. 176-182), "Brother and Neighbor in the Old Testament" (pp. 183-193), "Statements of Faith in the Old Testament about Life and about Death" (pp. 194-209) and "Psalm 90" (pp. 210-223).

These two groups of lectures increase the corpus of publications by von Rad, who interprets OT texts and themes utilizing form-critical and tradition-critical approaches (indeed himself a pioneer in the development of these research tools). These lectures furnish a wealth of information about the yield of these modern approaches in historical-critical research.

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GERHARD F. HASEL

Westermann, Claus. *Theologie des Alten Testaments in Grundzügen*. Göttingen: Vandenhoeck & Ruprecht, 1978. iv + 222 pp. Paperback, DM 22.00.

The eminent University of Heidelberg professor *emeritus* presents his long-announced *Theology of the Old Testament in Outline*. Although it is not as extensive as the tomes of such other scholars as W. Eichrodt, Th. C. Vriezen, G. von Rad, S. Terrien, etc., it takes its place among the works of G. Fohrer, W. Zimmerli, J. L. McKenzie, and the like.

This book is divided into six parts. The first one, "What Does the OT Say about God?" (pp. 5-27), provides a succinct section on methodology and then treats the topic under the headings of history ("Geschichte"), word of God in the OT, the response of man, and God's unity as possibility of interrelationship.

Westermann sees the task of OT theology as that of summarizing and the bringing together of what the whole OT has to say about God. This means for him that it is illegitimate to elevate one part of the OT to a status of being most important or to interpret the whole on the basis of such concepts as covenant, election, or salvation. To raise the question of

the center of the OT also is to go astray, because the OT does not manifest such a centering structure. In this respect it is different from the NT which centers in the life, death, and resurrection of Christ.

It is argued that a presentation of what the OT has to say about God as a whole has to begin with the recognition that the OT narrates a history in the sense of happening ("Geschehen"). Westermann follows here explicitly G. von Rad and his traditio-historical approach (p. 5), but refuses to follow von Rad's principle of "re-telling" because the constant words of God that enter Israel's life bring about a human response or answer. Thus the OT functions in the dialectic of divine address manifested in manifold acts and words and man's response evidenced also in words and deeds. History ("Geschichte") thus involves both God and man.

Westermann informs his readers that OT wisdom literature has no place in this basic structure of OT theology, "because originally and essentially its object is not a happening between God and man" (p. 7). The theological place of OT wisdom is to be seen in connection with the creation of man and his ability to understand and find his way in the world. Whereas von Rad viewed wisdom as part of Israel's answer to God, Westermann follows W. Zimmerli in arguing that the theological place of wisdom is within the framework of man's creation (pp. 7, 85-86). Thus Westermann shares with his German predecessors the problem of how to incorporate "wisdom" properly into an OT theology. As it stands, Westermann has no real place for wisdom theology.

The second part of the volume (pp. 28-71) discusses history and the saving God, which is presented under the rubrics of the meaning, process, and elements of God's saving activity. The third part (pp. 72-101) deals with Creator and creation and also with blessing. This is followed by a fourth part (pp. 102-133), in which the correlation of divine judgment and divine mercy, particularly in both prophecy of woe and weal, is expounded.

A brief section on apocalyptic (pp. 130-133) deals with such texts as Isa 24-27, Zech 1-8, 12-14, Isa 66, Joel 2-4, and the book of Daniel. Westermann states categorically, "The origin of apocalyptic from wisdom is excluded" (p. 132). He thus outrightly opposes the unilinear development of apocalyptic from wisdom for which G. von Rad has argued so forcefully. Apocalyptic "receives its theological aspect in its determination in the plan of God in which the history of mankind is predetermined" (p. 133). In contrast to OT prophecy, apocalyptic contains a conception of world history of cosmic dimensions which corresponds to primeval history.

The fifth part of the volume (pp. 134-191) treats the human-response side of the dialectic of divine address and human response. The response manifests itself in prayer, praise, and lamentation. Spoken response is followed by acted response in obedience to commandment and law, in

worship and theological reflection, including the theological interpretation of history by the Yahwist, Deuteronomist, and the Priestly writing. Nothing is said about an Elohist or his theology.

The final part (pp. 192-205) is entitled, "The Old Testament and Christ." This subject is divided into sections on historical books and Christ, prophetic proclamation and Christ, and Christ and the answer of God's people.

The concluding paragraphs raise the question of a biblical theology. In contrast to earlier times of historical-critical research, it is argued that "a biblical theology is a necessity for the beginning of the ecumenical age of Christian churches" (p. 205). Westermann envisions that such a biblical theology should be presented along the lines of a historical structure which correlates the relationship between God and man. This means that the historical structure consists of testimonies about God in both the OT and NT. It is suggested that on this foundation a biblical theology of both OT and NT can be produced.

It is evident that Westermann's approach is thoroughly form-critical and follows in one basic aspect the traditio-historical approach of G. von Rad. In the other basic aspect, Westermann departs from von Rad's approach by emphasizing also a systematic aspect which he recognizes in the OT's witness (speaking) about God. The latter is the constant element of the OT, while the historical aspect provides variability. All students of OT theology and its intricate methodological issues will remain indebted to the author for many impulses and stimulations. It is hoped that an approach to OT theology may emerge that can be open to the richness of that part of Scripture, including wisdom theology.

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