

great pietist's life, the concern for salvation was bound with an intense activity in behalf of his fellowmen.

The book's value is enhanced by the inclusion of sermons and selections of Francke's writings that are not otherwise available in English. Francke's sermon on rebirth shows his Lutheran roots, in its emphasis on rebirth as being exclusively the result of God's work; but this sermon diverges from the teachings of the great Saxon reformer by its insistence on the complete newness of life and being of the person who has experienced rebirth. The sermon on the duty to the poor (1697), which calls for Christian concern for *all* the poor, whether deserving or not (since God sheds blessings on both the good and the wicked), reveals Francke's deep social consciousness. He does not demand radical poverty, but he asks the rich to share with others all that they have in excess, and he calls for a love for the poor that will deeply affect one's style of living.

In Francke's *Scriptural Rules for Life*, one often finds themes that were dear to the English Puritans, such as the many rules on how to use one's tongue, the condemnation of leisure time, etc. Moreover, at a time when English sabbatarianism was the object of many discussions, Francke's call for a very austere sabbatarian Sunday-keeping reveals another point of contact with the Puritans.

The biography is also extremely interesting from other perspectives. Students of the psychology of religion will read with interest the careful account of Francke's conversion. Pastors interested in illustrations of the power of faith will discover a mine of striking material in the story of his many charitable foundations, which depended exclusively on faith. Students of modern history will be struck by the wide influence of Francke in England, especially on the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. His influence on the Danish missions to India is worth noting, too. Above all, the reader will be impressed by the extraordinary capacity for work and the remarkable charismatic personality of this Pietist pioneer.

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Smith, Ralph L. *Micah-Malachi*. Word Biblical Commentary, vol. 32. Waco, Texas: Word Books, 1984. xviii + 358 pp. \$18.95.

The "Word Biblical Commentary" series offers the contributions of an international team of evangelical scholars representing a variety of denominations. The volume here examined is a commentary on the minor prophets Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and

Malachi. The editorial decision to divide the *Dodekapropheton* into two volumes, one covering the books from Hosea through Jonah and the other commenting on Micah through Malachi, is as puzzling as are the principles by which the twelve prophets were arranged in the Hebrew canon. Presumably, the division was dictated by convenience, for neither chronology nor theme favors such a break.

The author, who is a professor of OT at Southwestern Baptist Theological Seminary, begins this commentary with a general bibliography covering all seven books. Further bibliographical details are given for each book individually, followed by another short and specific list of articles and books introducing each pericope.

A brief but comprehensive introduction to each of the Bible books is followed by (1) the author's own translation of the Hebrew text (and where applicable, a meter count); (2) comments on the various textual witnesses, and discussion of specific grammatical and etymological issues; (3) analysis of the form, structure, and setting of a passage; and (4) comment and/or explanation of the pericope. This format was designed to produce a commentary useful to a variety of readers. Those who are merely interested in the comments may skip the technical and critical matters dealing with the state of modern scholarship and turn to the explanations. The volume concludes with indices listing authors, subjects, and biblical references (including some references from the Apocrypha).

Only a select number of matters of scholarly interest can be mentioned in this review. While Smith believes that the life and teachings of the prophet Micah provide the basis of the entire book, and so dates the book to about 700 B.C., he suggests that it was edited and supplemented in the time of Jeremiah and then again in the exilic or early post-exilic period by the prophetic disciples of Isaiah and Micah. He endorses the conclusion, largely based on the positive use of the word "remnant" in Mic 4:6-8, that this datum indicates the origin of this pericope in the time of the exile, and he also suggests that Mic 7:7-20 was probably put together shortly after 586 B.C. by the disciples of Micah. Theologically, the most prominent theme in Micah is that of judgment, which, however, must not be separated from hope.

With respect to Nahum, Smith argues for a broken acrostic in 1:2-8 and suggests that chap. 1 is a theological introduction which makes the remainder of the book of Nahum adaptable for use in a cultic celebration of the fall of Nineveh. In Zephaniah, it is not the Scythians, but Assyria, that is the foreign enemy expected to destroy Jerusalem. Haggai's zeal is explained on the theory that the prophet returned from Babylon (rather than having remained in Jerusalem during the exile), where he had become familiar with Ezekiel's thought of a restored temple. Due to Ezekiel's inspiration, Haggai returned to Jerusalem to accomplish his task.

Nearly half of this commentary is devoted to Zechariah, which is both the longest and most obscure book among the minor prophets. Like Brevard Childs, Smith recognizes a congruity between Zech 1-8 and 9-14. However, this compatibility Smith attributes to redactors, and he further argues that chaps. 9-14 were probably produced in Palestine by a disciple of Zechariah towards the end of the sixth or beginning of the fifth century B.C.

Two of the most debated questions in Zechariah are (1) the life-setting of Zech 9-14, and (2) the genre of the book, particularly of chaps. 9-14. As for the first question, Smith claims that though the materials in the last chapters of Zechariah originally had a specific historical setting, any attempt to find this setting will end in failure. The question of genre is not unrelated to the issue of the life-setting, and Smith rightly recognizes that the material as it now stands refers to the end-time. Smith believes that a variety of literary types are found in the book of Zechariah; and after canvassing several definitions of apocalyptic (however, unfortunately, omitting the one proposed by J. J. Collins in *Semeia* 14 [1979]: 9), he concludes that Zech 9-14 represents the forerunner to apocalyptic literature. Nevertheless, with Zech 14, we reach "full-blown" apocalyptic.

Smith writes that it is not important as to whether "Malachi" is the name of a person or a title. What is important is whether or not the prophet or editor conceived himself to be the messenger sent to prepare for the imminent coming of Yahweh. The puzzling words "love" and "hate" in Mal 1:2-3 are interpreted in the context of covenant language as "I 'chose' Jacob but 'rejected' Esau," without denying the touch of bitterness conveyed by the words regarding Esau.

Smith is clearly well acquainted with critical literature and does not hesitate to reflect it in his remarks. While his acceptance of "Deutero-Isaiah" and "Trito-Isaiah," as well as his free references to redactors, may appear somewhat strange to conservative evangelical readers, Smith is irenic and offers much to readers with widely varying presuppositions.

Though this commentary is generous with bibliographical lists, the publications do not, in the main, extend beyond literature printed in 1978. The informative discussion of "apocalyptic" could have been enriched by reference to the work of Collins referred to above. Similarly, the dissertation by A. J. Everson, "The Day of Yahweh as Historical Event" (Union Theological Seminary, Richmond, Virginia, 1969), would have enhanced Smith's analysis of "The-Day-of-Yahweh" motif.

The author tends to gravitate overly towards the celebration of the new-year festival as suggested settings for individual pericopes within the seven last minor prophets. An example is his discussion of Zech 10:1-2, a passage that hardly provides sufficient information to postulate its setting during the new-year festival about 500 B.C.

A number of typographical errors escaped the proof-readers (e.g., on pp. 65, 100, 166, 174, 178, 209, 215, 234, 296, 300, 306, 336).

Smith has put us in his debt with a most readable, informed, and authoritative work. Word Books is to be congratulated for devising a format helpful to a wide variety of readers. Neither scholars, seminarians, pastors, nor informed lay persons will be disappointed.

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