

and the ministers of the word in orally delivering the gospel traditions “before being written down” (p. 194). Luke tells us plainly that he got his information from these eyewitnesses and ministers of the word. Thus, on the basis of Stein’s own statement, Luke removes himself from the two-document hypothesis. It appears that Stein argues against himself.

For Stein’s position to be convincing he must show Bo Reicke’s (*The Roots of the Synoptic Gospels*) understanding of Luke 1:1-4 to be in error—that Luke and the “many” were writing simultaneously, that all were drawing upon the oral tradition, and that Luke does not hint at written sources with a single word (pp. 45, 46). Stein does not undertake that task. The similarities between Luke and Mark can be explained by the close personal relationship these two men enjoyed as a part of Paul’s missionary team (Reicke, p. 52).

Because Matthew does not contain a statement about his sources, one can build a stronger case for Mark’s priority. But in the process, one must take into account such works as that of John Rist (*On the Independence of Matthew and Mark*), who convincingly argues that “literary dependence is most unlikely between Matthew and Mark” (p. 107).

Although well written, *The Synoptic Problem* demonstrates many of the weaknesses within the two-document hypothesis. It is to Stein’s credit, as a defender of Markan priority, that he recognizes these weaknesses when he notes that “the two-source hypothesis was, is, and will always be a ‘theory.’ It must never be accepted as a ‘fact’ or ‘law’” (p. 136).

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Verhoef, Pieter A. *The Books of Haggai and Malachi*. The New International Commentary on the Old Testament. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1987. xxv + 384 pp. \$21.95.

The conservative NICOT series now has available—in addition to the present work—volumes on Leviticus, Deuteronomy, Joshua, Ezra and Nehemiah, Isaiah 1-39, Jeremiah, and the minor prophets Joel, Obadiah, Jonah, and Micah. The intent of the series is to use modern scholarship in explicating the books of the OT while recognizing the Bible as inspired and authoritative. The commentator provides his own translation of scripture. Pastors, scholars, and students are the intended audience.

Pieter Verhoef is Emeritus Professor of OT at the University of Stellenbosch in South Africa. The volume includes an excellent, well-focused ten-page bibliography that covers both Haggai and Malachi. One might now add Carol and Eric Meyers’ recently-published commentary on Haggai in the Anchor Bible.

Verhoef takes a conservative position on authorship of the book of Haggai, seeing Haggai as originally delivering the four messages, though

he has some doubt that Haggai was responsible for the written record in its present form. The style is viewed as rhythmic prose. Three major themes are seen in the book: God, the temple, and the anointed one of the future.

The commentary section presents the ideas of previous expositors, in many cases giving their arguments for positions taken. Out of these, Verhoef makes a choice or presents his own case.

In dealing with the text, Verhoef gives a straightforward translation in prose form. Parallelism and poetic structure are indicated in the notes. The structural analysis is superb, but it would have been well to indicate the poetic style in the translation in such places as 1:6, 8, 9 and 2:20-23.

Verhoef has chosen his words carefully. For instance, "feared before the Lord" is used in 1:12 to indicate awe and terror rather than reverence. He has kept "the remnant of the people" in 1:12, 14 and 2:2, a translation that is preferred because "remnant" is a technical term in prophetic literature that denotes the survivors of God's judgment and the recipients of His eschatological deliverance. It is taken over in this way into apocalyptic. One recent translation has "the rest of the people," a phrase that is weak and fails to denote the meaning.

Such attention to detail and careful analysis is noted throughout. However, an in-depth discussion of the eschatological aspects of Haggai would have made a stronger work.

The commentary on Haggai is followed by Malachi in canonical order, though recent works often have seen the similarities with Zechariah 1-8 and placed the two together. The tie with Zechariah 7 and 8 is especially strong.

The work on Malachi has more depth than the one on Haggai in the sense that discussions of particular ideas are more extensive. There are excellent presentations of legal parallels; the word *kābōd*; the radical message of 1:11 ("for my name is great among the nations"); priestly functions in the postexilic period; the relationship between prophet, priest, and Levite; and judgment in 3:13-4:3.

The structural analysis of Malachi is very good and the rhythmic pattern is clear in the formatting of the translation. Difficulties in the text are clearly stated, but context and logic are used to make understandable translations (such as 2:15). Missing in an otherwise excellent discussion of 1:2, 3 (the loved-Jacob-hated-Esau passage) is a use of the covenantal idea of choosing and not choosing, an election emphasis.

While Verhoef dismisses the great difference of 4:4-6 with the rest of the book, he does admit it is a "more or less independent addition to his prophecy." Commentary on this contains a deeper eschatological picture than is presented in the comments on Haggai.

Regarding the physical aspects of the volume, the print is legible with glare-free, opaque paper, though each page is crowded. One could wish that a scholarly commentary of this caliber would be sewn rather than glued, so that it would lie open conveniently for study. Such is not the case. Maps and a chronological chart would have been helpful.

Overall, the translation, textual notes, and the exposition are superb, clearly written, and interesting. Any future work must consider what has been done here.

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Ziefle, Helmut W. *Theological German: A Reader*. Grand Rapids, MI: Baker Book House, 1986. 283 pp. Paperback, \$14.95.

In producing his theological-German reader, Helmut Ziefle has attempted to "fill a void by providing meaningful and challenging texts and exercises for English-speaking students who want to read the German Bible and the works of German theologians in the original" (p. 9). About half of the book is devoted to readings from various portions of the OT and NT in an edition of Luther's translation that uses twentieth-century language. This is followed by short excerpts from the works of representative theologians. A brief introduction to the career of each theologian is supplied. A shorter third section of the book sets forth a part of the author's biography of his mother, first in the German original and then in an English translation. That biography is significant from the standpoint of the fact that Ziefle's mother resisted Adolf Hitler and the German Youth Movement of the Third Reich.

For the biblical sections and those representing modern theologians, the text is given on right-hand pages, with the left-hand pages devoted to definitions and/or explanations of some of the more difficult words and idioms. Also, at the close of each section there is a set of exercises that usually covers several pages.

When one takes into account the number of pages in the book that are devoted to explanatory materials, exercises, and introductions, the space devoted to actual "theological text" has been greatly curtailed. For the person who is endeavoring to get the mastery of theological German for work in a doctoral program, it seems that the actual reading material is therefore quite slim, and that a further disadvantage lies in the fact that most of it is at a rather elementary level and hardly difficult enough to acquaint the student sufficiently with the vocabulary and style of many of the most prominent theological writers.

In defense of the author's approach, however, it must be said that he has excerpted materials from quite a number of nineteenth- and twentieth-century writers. I suspect, moreover, that the book may have been prepared more for the general reader of theological German than for the potential scholar in the field.

In any case, this volume is a fairly useful tool and complements well the author's *Dictionary of Modern Theological German* (Grand Rapids, MI: Baker Book House, 1982).

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