

is most striking is that Jesus does not assume that the past is a good guide for the future (191). Harvey does admit, however, that what is distinctive is not much (200).

The kingdom of God, according to Harvey, "embodies values that most human beings regard as ultimately desirable," and therefore, it would seem, shares with Wisdom a basis in common sense. It is conceived as "within the range of possibilities" which common sense agrees to and desires. On this account, "it cannot be dismissed as totally visionary or impracticable" (208). This means that the strenuous commands issue "a challenge to live 'as if' the kingdom were already a reality" (210). If this is the case, one may wonder at the option Harvey offers as an alternative to Bultmann. Bultmann taught that every human question about what to do in the present (ethics) is answered by Jesus with a counter-question about the future (eschatology), which places the present in jeopardy because God in heaven is Savior and Judge. Harvey tells us that when human beings ask Jesus how to live he answers by appealing to common sense, only making the point that one must include in the equation that the kingdom is already a reality and as such destroys the grip of the past as a guide for conduct. Whether one prefers Harvey's option to Bultmann's will be determined, I am afraid, on the basis of theological preferences, and not because Harvey has taken the strenuous commands more seriously.

Still, it must be said that Harvey has done a commendable job in his exploration of the strenuous commands and has expanded the discussion of their historical context. In the process he has taken some of their roughness and domesticated them for easy access in "the church." He wants to make sure that sectarians do not become the sole claimants to this tradition.

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Hill, Andrew E., and John H. Walton. *A Survey of the Old Testament*. Grand Rapids, MI: Zondervan Publishing Corporation, 1991. 448 pp. \$22.95.

Although several surveys of the Old Testament have been published, *A Survey of the Old Testament* is a welcome addition to the literature on the Old Testament. The contents of this book are divided into six parts. The first part is the prologue, containing general articles on the Old Testament. Topics covered include a historical overview of Old Testament times, geography, and archaeology. The last part is the epilogue.

In between, the books of the Old Testament are discussed. Each survey takes up the following aspects: authorship, historical background,

outline of the book, purpose and message, structure and organization, and major themes.

Early in the preface, the authors state their presupposition: "God has revealed himself in Scripture, and inspiration guarantees the authority and integrity of that revelation." Even though the book is evangelical in perspective, it presents the various positions held on problems encountered by Bible students. In addition, the annotated bibliography includes titles from various positions of biblical scholarship.

A commendable feature of the book is its readability. The use of a two-column page enhances this. In addition, the authors use simple and clear language. Maps and figures are included. The time lines provided are helpful. Questions for further study at the end of each survey are useful for classroom or small group discussion.

Notwithstanding its good points, the book has some weak spots. The article on archaeology in the prologue is brief. It does not discuss the archaeological periods which are mentioned in passing in the article on the historical overview of the OT (28-32). Yet, in some sections of the book, archaeological periods are used (165, 174).

Inasmuch as the book is a general survey of the Old Testament, it may be of limited value to the advanced student of the Bible. It is however, highly recommended for pastors, lay members, and undergraduate students. Anyone who uses this survey, I believe, will be encouraged to study more deeply into the Old Testament.

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Linnemann, Eta. *Historical Criticism of the Bible: Methodology or Ideology?*
Translated by Robert W. Yarbrough. Grand Rapids, MI: Baker Book
House, 1990. 169 pp. \$9.95.

The author of this skillfully translated book has been best known to the English-speaking world through her *Jesus of the Parables*, a work applying principles learned from her mentors, Rudolf Bultmann and Ernst Fuchs, as well as other major lights of German scholarship. Her career was following a standard track in the German academic world when she experienced a religious conversion. In 1978 she totally repudiated her past life and work. Her book is a confession of faith, a passionate war cry, a call for repentance, a manifesto and a program. She explicitly regards her former orientation as not merely mistaken, but Satanic.

The book is divided into two parts. Part 1, "Christianity and the Modern University," is a broad attack on the modern intellectual scene.