

have appreciated this much more than mere positive affirmations.

The second part of the book beginning with ch. 4 deals with the literary relationships among the Synoptics. Barclay follows Streeter's analysis with the priority of Mk, Q as the second source, and M and L as material peculiar to Mt and Lk respectively. It is understandable that the problem of Proto-Lk is fully discussed in connection with the special introduction of this Gospel, but some mention of this could have been made in the section dealing with literary relationships. It is much more difficult to see why the question of the priority of Mt is discussed in the special introduction. Characteristically, Barclay gives a lengthy description of this view (17 pages), but only a few lines in its evaluation with no specific criticisms.

The third part of the book is a special introduction to the three Gospels. While there is very little new, the student will be fascinated by the compilation of the traditions concerning each evangelist. Here is Barclay's forte—his ability to bring together from various sources and writers just the right material arranged in a way to make the discussion both interesting and illuminating. His discussion of the various reasons given for Mk's being called *kolobodaktulos* illustrates this point. The temptation here, however, is to bring in items which are more interesting than substantial. In all three special introductions, he deals effectively with the characteristics of the respective Gospels.

It is surprising that Stendahl's *School of St. Matthew* is not even mentioned nor listed in the bibliography. The book by Bornkamm, Barth, and Held is mentioned in the bibliography but not in the text, while Marxsen and Robinson are not mentioned in either place. These are unfortunate omissions, and we hope that any future revision will include these writers in the discussion.

In spite of some of the weaknesses noted above, Barclay's book will serve a very useful purpose, especially for the student who finds introductory studies somewhat less than exciting. Most teachers know how difficult it is to arouse interest on the part of the general Seminary student in the technical matters of special introduction. One guesses it would be a delight to study at the feet of Barclay.

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Barth, Christoph F., *Introduction to the Psalms*. Translated by R. A. Wilson. New York: Charles Scribner's Sons, 1966. 87 pp. \$2.95.

This study of the Psalms is a translation of the enlarged German version, published under the title *Einführung in die Psalmen* (Neukirchen, 1961), of Barth's introductory preface to the new translation of the Psalms into the Indonesian language which was produced by the author and P. S. Naipospos over a period of six years.

In 22 chapters Barth covers a much wider field of problems than the usual questions of scholarly "Introduction," though these questions are dealt with in succinct form in the opening chapters. The author then

gives a judicious account of the application of form criticism to the Psalms, fully acknowledging Herman Gunkel's tremendous contribution to this method of research, but at the same time emphasizing the importance of looking at each Ps independently and not forcing it arbitrarily into a *Gattung* (formal category). At this point Barth is influenced by the penetrating form-critical study of Claus Westermann (*The Praise of God in the Psalms*, translated by Keith R. Crim [Richmond, 1965]). There is an important but all too short section dealing with the cultic use of the Psalms in Israelite acts of worship. Barth suggests that just as there was a measure of exaggeration in the attribution of certain Psalms to the supposed "Enthronement Festival of Yahweh" (championed by the "Uppsala School," especially Sigmund Mowinckel, *The Psalms in Israel's Worship*, translated by D. R. Ap-Thomas, 2 vols. [Nashville, 1962]), so the "Covenant Renewal Festival" (advocated by Arthur Weiser, *The Psalms: A Commentary*, translated by Herbert Hartwell [Philadelphia, 1962], and Gerhard von Rad, *The Problem of the Hexateuch and Other Essays* [New York, 1966]) may likewise come to be recognized as overpressed. It appears that Barth is here essentially in agreement with the view expressed more recently by the German scholar Hans-Joachim Kraus, who warns that a "decisive cultic principle [*massgebendes Kultprinzip*]" (*Psalmen* [3d ed.; Neukirchen, 1965], I, XXXIX) as a unifying factor for the interpretation of the Psalter will result only in one-sidedness and distortion. It is further argued that the "Royal Psalms" are closely connected with the Election theme, and that there is a close connection between king, individual Israelite, and community through the working of the principles of corporate personality and democratization.

The relationship of Israelite psalmody to extra-Biblical psalmody is recognized, but stress is laid upon the uniqueness of the Biblical psalms. A valuable analysis is given of their special characteristics, particular attention being drawn to the "freedom from any wheedling or magical attempt to gain the grace of heaven" (p. 32) and the quality of humility in its peculiar relationship to the psalmist's frequent proclamation of his righteousness, a righteousness which is not claimed by himself but attributed to God. A theologically significant interpretation is given to the "wicked enemies" mentioned so frequently in the Psalms. According to Barth these enemies are to be viewed as "real human beings" (p. 45) as against the modern interpretation of Scandinavian scholars who understand them as mythical powers of death. "The Psalmists are dealing with men whose total godlessness they have only realized on the basis of the judgment that has come about in the cult" (p. 47). Their prayer, then, is that there is a visible execution of the cultic judgment of God's righteous will. Thus we are not dealing with outbursts of personal revenge against the wicked enemies, but with liturgico-cultic prayers and formulas directed primarily against the enemies of God and only secondarily against particular adversaries. Barth suggests that what is said about the wicked is related to the influence of the ancient formulas of cursing

as in Dt 27-28. The treatment of the theme of death as opposed to life sums up what Barth has said in his earlier important discussion on this topic in *Die Errettung vom Tode in den individuellen Klage- und Dankliedern des Alten Testaments* (Zürich, 1947).

The discussion of the place of David in the Psalter purports that the superscriptions of the Psalms which present David as the author with biographical details "cannot have been written before the third century B.C." (p. 63). This particular point may need some drastic revisions in view of the manuscript finds of the Psalms from Caves 4 and 11 of Qumran, one of which is a fragmentary copy (4QPs^a) from the second century B.C. of a considerably earlier canonical Psalter containing superscriptions referring to David (cf. F. M. Cross, Jr., *The Ancient Library of Qumran* [Garden City, N.Y., 1961], p. 165, and J. A. Sanders, *The Psalms Scroll of Qumran Cave 11* [Oxford, 1965], and his *The Dead Sea Psalms Scroll* [Ithaca, N.Y., 1967], pp. 13, 157, 158).

As a whole this book is a splendid short introduction for nonspecialists, but also the advanced student can learn from it. From a liberal point of view, which needs to be constantly kept in mind, it covers the more difficult problems of Psalm research.

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Harvey, Van A., *The Historian and the Believer*. New York: Macmillan, 1966. xv + 301 pp. \$6.95.

The problem to which this book addresses itself is one which may be posed very sharply. It concerns the contrast between the probabilities of historical judgment and the certainty claimed for faith by one who is a believer. How may the certainty of faith rest upon the probabilities, that is, the relative certainties of the historian? "Can one and the same man hold the same judgment tentatively as an historian but believe it passionately as a Christian?" (p. 18). The historian who claims to know, not simply believe, must give reasons for his claim. The development of modern historiography is that of the emergence of the historian's autonomy. He does not simply record, edit and harmonize past reports. Rather he assesses the deposits of the past, and so, in a sense, creates fact by this process of assessment, which is, of course, performed in the light of articulate principles. These must not be stereotyped, for since history is a "field-encompassing field," that is, since it takes within it all spheres of human experience, the nature of and procedures for the assessment must be appropriate to the particular area of discussion. Sound historical judgment will be based on appropriate assessment. Here the author connects with Toulmin and his examination of the variety of kinds of arguments occurring in practical discourse.

Harvey proceeds by adopting the standpoint of F. H. Bradley that "the warrants and backings for historical judgments lie grounded in