

Calvin. In the *Institutes* he finds the four marks of theology for today. These are: knowledge is theonomous, theology is Christological, theology is pneumatic, and theology is ecclesiastical.

This little volume is worthy of serious consideration as an attempt to salvage Christianity for a post-Christian era, but it suffers greatly because of its unashamed optimism about the nature of man. The book does deal with great questions, but in sweeping generalizations that make one wonder at the intentionality of what is being said. Consider this sentence: "Indeed, if the sacralist tendency represents in general the surnaturalist deviation of Catholicism, and the spiritualizing tendency represents the moralizing deviation of Protestantism, both nevertheless attain the same result: Christian life is viewed as based on the idea of a separation from the world rather than of an action that manifests its eschatological vocation within the world through the very socio-cultural structures of the present world" (p. 20). Poetry may hint at reality. Theology, when dealing with the mysteries of faith, may legitimately do likewise. But this book is not this kind of theology; rather, it is a chapter in the relationship between religion and culture. The presentation, which is in itself most tantalizing and makes manifest its author's amazingly broad cultural background, could have profited by a more explicit description of the phenomena at hand and a more controlled use of cryptic paradoxes whose function is at times overestimated in existentialist circles. It is to Vahanian's credit that, having sensed this, he provided the reader with an appendix in which he tries to explain himself by means of diagrams.

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Wanke, Gunther, *Die Zionstheologie der Korachiten in ihrem traditions-geschichtlichen Zusammenhang*. "Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft," 97. Berlin: Verlag Alfred Töpelmann, 1966. v + 120 pp. DM 28.—.

This traditio-historical study (a 1964 dissertation presented to the Vienna University) treats the "Psalms of Korah" (42-49, 84, 85, 87, 88), a collection of songs that originated from outside of as well as from within the Korahite collectors. The special concern of this investigation is those Korahite Psalms that are preoccupied with Zion-Jerusalem (42/43, 46, 48, 84, 87). Wanke provides for each of these "songs of Zion" a critical translation with text-critical notes and a discussion of its structure, meter, literary form, and *Gattung* (type). Ps 46 is notable, classified as a national psalm of trust (*Volksvertrauenslied*).

The Korahites of these Psalms appear to be Levites according to the Priestly Tradition and the Chronicler knows them also as temple singers (2 Chr 20:19). It is thus argued that the Korahites gained significance or even originated first in post-exilic times and were prominent at about the fourth century B.C. The theology of the Korahites

seems to have been in the main a Zion theology, as can be recognized by the preoccupation with the Jerusalem-Zion theme in the Korahite "songs of Zion." Since this is the case, it is assumed that the Korahites participated actively in their composition. The logic of this argument of Wanke is dubious. If our knowledge of the theology of the Korahites is solely dependent, as he shows, upon the information from the Korahite "songs of Zion," how can one then turn around and argue that because the theology of the Korahites is Zion theology the Korahites must have had an active part in the composition of these songs, which are preoccupied with the Zion theme? If our knowledge of the Zion theology of the Korahites were derived from a source other than the Korahite "songs of Zion" and if this Zion theology could be shown to be present in them, then one could rightly conclude that they are of Korahite origin. Since this is, however, not the case, our stricture pertains to a methodology that is hampered by circular reasoning.

Wanke contends that the Korahite "songs of Zion" are to be dated in the post-exilic period, because of the highly developed Zion theology including its peculiar terminology and motifs. The investigation of the terminology of Yahweh Sabaoth, Elyon, and God of Jacob, which is typical of the Korahite "songs of Zion," points to a late pre-exilic to post-exilic date. Missing in Wanke's treatment of these names are a number of significant essays: K. T. Anderson, "Der Gott meines Vaters," *STh*, XVI (1962), 170-188; F. M. Cross, Jr., "Yahweh and the God of the Patriarchs," *HThR*, LV (1962), 225-229; H. A. Brongers, "Der Eifer des Herrn Zebaoth," *VT*, XIII (1963), 269-284; E. Lipinski, "Yāweh mālāk," *Bib*, XLIV (1963), 405-460; and O. Eissfeldt, "Jahweh, der Gott der Väter," *ThLZ*, LXXXVIII (1963), 481-490.

The motifs which serve to undergird the Zion theology are the "mountain of God," "paradise," and "combat with chaos." The "mountain of God" motif in the Korahite Psalms is chiefly influenced by northern Syria and Mesopotamia. With the aid of parallel texts it is argued that it was only in exilic and post-exilic times that this motif was absorbed into the Zion theology. However, the Is 2:1-5 passage, in which the "mountain of God" motif is closely connected with Zion, can now no longer be dated to a time later than that of Isaiah of Jerusalem (cf. H. Wildberger, *Jesaja* [Neukirchen, 1965], pp. 75-80). This passage demonstrates that the Zion theme contained the "mountain of God" motif already in the eighth century B.C. In connection with these motifs Wanke neglected to deal with the pertinent University of Sheffield dissertation, *The Divine Dwelling-Place in the Old Testament* (1961), by R. E. Clements, which appeared in revised form under the title *God and Temple* (Philadelphia, 1965).

Wanke could have made his study more complete by discussing also the "river" motif contained in the Zion theology of the Korahite "songs of Zion" as well as the closely aligned motif of a very special bond between Yahweh who dwells in Zion and his land (cf. H. S. Nyberg, "Studien zum Religionskampf im A.T.," *ARW*, XXXV [1938],

329-387; R. E. Clements, "Deuteronomy and the Jerusalem Cult Tradition," *VT*, XV [1965], 300-312).

The motif of the "battle with the nations," which is not connected with the motif of "combat with chaos," lacks any extra-biblical parallels. It is argued that Eze in chapters 38-39 invented it, although its roots go back to Jer. It is in fact only to be found, aside from the Korahite "songs of Zion," in post-exilic prophecy. This means that the "battle with the nations" motif is clearly post-exilic. Due to the late and peculiarly Israelite origin of this motif, Wanke denies the hypothesis of a Jerusalem cult tradition that originated in pre-Davidic times and was incorporated into later Israelite thought. It would be reasonable to expect echoes of such a Jerusalem cult tradition between the capture of Jebusite Jerusalem and the fall of the city in 586 B.C. if the influence of that tradition were real. Instead such echoes are concentrated in the Korahite psalms which are datable to the post-exilic period. Wanke argues here against the widely accepted assumption (Rohland, von Rad, Kraus, Schreiner, Hayes) that the Jerusalem cult tradition precedes prophetic eschatology. Is an argument from silence, that is, the lack of the "battle with the nations" motif in extra-biblical sources, so compelling an argument that the whole notion of a Jerusalem cult tradition, whose other motifs are amply attested in extra-biblical written sources, needs to be discarded? Could one not also argue that the motif of the "battle with the nations" was developed by Israel herself in pre-exilic times to which a good number of prophetic texts (Is 5:25-29; 10:28-32; Jer 4:6, 13, 16; 5:15; 6:1, 22-23; Eze 38-39) and the Psalms of Korah testify, and which was joined by Israel to the other motifs of the Zion theme?

This causes us to say something about the problem of the post-exilic dating of the Psalms at hand. It remains an open question whether the cumulative arguments that are advanced by Wanke in support of a post-exilic date for the Korahite "songs of Zion" will be valid and decisive criteria for such a late date, because these arguments are in their details not all clear-cut and unambiguous. The methodological procedure here at work needs to be questioned. It cannot easily be ruled out that the Korahites were active both in post-exilic and in pre-exilic times. This seems to be indicated in 1 Chr 25 and the undeniably pre-exilic Korahite Ps 45. The Zion theology of the Korahite "songs of Zion" can be understood as an earlier, *i.e.*, pre-exilic development. This view finds support in the notion of the "inviolability of Zion" which was fostered by the experience of the siege of Jerusalem by Sennacherib of Assyria (2 Ki 18:3-16). That such a notion was current in Jeremiah's time is evidenced by his Temple Sermon (Jer 7: 1 to 8:3) from his early period in which he warned against a false trust placed in the Temple. These and other considerations do not make it unlikely that a pre-exilic Zion theology existed.

Wanke attributes the admittedly pre-exilic Ps 45 to a collection of Korahite Psalms which is distinct from the Korahite "songs of Zion." He also denies that the term "sons of Korah" in the titles of Psalms

implies authorship. Other scholars differ with Wanke on this point. For instance, S. Mowinckel (*The Psalms of Israel's Worship* [Nashville, 1962], II, 97), takes the titles in the sense of indicating that each of these Psalms "came into being within this [Korahite] guild and had one of the sons of Korah for its author." (It is a real short-coming of Wanke's study that he has not taken account at all of this important two-volume work of Mowinckel.) Furthermore, Wanke's hypothesis that the Korahite Psalms consist of two groups, *i.e.*, songs of non-Korahite and of Korahite origin, is not valid because the theology of the Korahites, which is used to determine origin, is derived from a limited selection of the Psalms. In other words, since there is no verifying factor to determine what is Korahite theology aside from these Psalms, a limitation of Korahite theology to the particular emphasis of the Korahite "songs of Zion" to the exclusion of other aspects of Korahite theology is too arbitrary a distinction to support a separation of the Psalms of the "sons of Korah" into two groups.

In spite of the fact that the present writer has pointed out some important shortcomings of Wanke's work, this is a study to be reckoned with in further investigations of the Psalms of Korah, and of their Zion theology with its various motifs, because it has raised anew many questions whose answers were taken for granted.

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