

view of history. The figure is an unfortunate one, since it suggests that the future of time is to be seen in relation to quantitative similarity rather than qualitative difference to the present. The nature of the event which occurs at the "mid-point" of history requires a more dynamic conception of the reality of time than is possible by the quantitative notion of a time-line, especially as this is made a paradigm for the nature of eternity. Moreover it still remains to be shown that such a view of time is the one single principle for approaching the Biblical evidence. The Biblical attitudes are much more complex than such a simplistic approach recognizes.

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Eichrodt, Walter, *Theology of the Old Testament*. Translated by J. A. Baker. Philadelphia: Westminster, 1967. Vol. II, 573 pp. \$ 7.50.

Since 1913 when H. Wheeler Robinson published *The Religious Ideas of the Old Testament*, the English-speaking world has been awakening to the theological content of the OT to such a degree that today there is avid expectation for significant works in this field. The OT theologies of Jacob, Vriezen, and von Rad were hardly off the presses in their French, Dutch, and German garbs when they were already being transferred into English. It was only right, therefore, that the work of Eichrodt, which had stood in a class by itself for 25 years, and had provided the seed-bed for the "rebirth of Old Testament theology," should also be given an English dress. It is interesting to note that while Vol. I, which appeared in 1961, is a translation of the sixth edition of *Theologie des Alten Testaments*, Teil I (1959), Vol. II is a translation of the fifth edition of *Theologie des Alten Testaments*, Teil 2/3 (1964). That Vol. I had already gone through an extra edition is indicative of the fact that it is there that Eichrodt develops his major thesis and has been forced to maintain the validity of his structure in the face of further research.

In his attempt at OT Theology, well described in Vol. I, Eichrodt is concerned to liberate the study of the OT from a superimposed systematization whose major categories are derived from philosophy or dogmatic theology, and from the hegemony of *Religionsgeschichte*. In order to do this Eichrodt dedicates Vol. I to the establishment of a concept native to the OT which may serve as a key for the unlocking of the OT treasure house. Instead of organizing his work under the traditional headings: God, Man, Judgment, Salvation, etc., Eichrodt conceives of the OT as dealing with a relationship and therefore uses the concept of the covenant as his key. It would have seemed more logical to organize this relationship under the headings God and the world, God and the nation, God and the individual. This would have been a consistently diminishing scale. But Eichrodt wishes to do justice to the OT. The Covenant is primarily between God and Israel as a people; therefore Vol. I explores the character of the Israelite religion.

Eichrodt is also to be admired for the manner in which he maintains theology in its relation with *Religionsgeschichte*. In order to establish the former he does not cavalierly dismiss the latter. He is concerned with maintaining a controlled and purposeful dialogue between the two. If one has reservations as to the validity of some of Eichrodt's attempts to connect organically everything in Israelite religion to the covenant concept, one cannot deny that in the process he has learned from Eichrodt.

The volume under review in these pages elaborates on the extensions of the basic relationship in the direction of the world at large, and in the opposite direction to the individual Israelite. In extending the concern of theology in these two directions, Eichrodt continues to maintain the more traditional conception of the task against von Rad's more limited delineations. First Eichrodt deals with the ways in which God is understood to be present in the world; then he deals with Creation and Providence, Heaven and Sheol. Again theological considerations determine organization. It is only after the awareness of the presence of God in the world has been formulated that God can be understood as Creator. What has traditionally been described as Hebrew psychology is dealt with under Creation. In his summary statement Eichrodt says that "Hebrew thought . . . was dominated by the effort to describe as vividly as possible the qualitative difference between the various psychic processes" (p. 147), and that "it is precisely the distinctive characteristic of Hebrew thought that it constantly sees the whole in the individual part, and even when apparently describing isolated expressions of vitality with a law of their own still has in mind the personal life as a totality" (p. 148). In a footnote he approves the emphasis in this direction given by J. Pedersen and A. R. Johnson and disagrees with H. Wheeler Robinson's view of the "diffusion of consciousness." All this comes as reassurance against one's surprise with the subheading "Die Bestandteile des menschlichen Wesens" which in English is even less clear when it reads "The Components of Human Nature" (p. 131).

The second part assumes at times a tone too pompous for a discussion whose sources deal with individualism and ethics in very human terms. Most helpful in this section is Eichrodt's lucid analysis of the "fear of God," "faith in God," "love for God" as they are related to each other in the OT, as well as the inward nature of OT law in its most lofty conceptions.

Reviewing a work of this nature is like trespassing on a monument. One can only join the chorus of those who have sung its praises for being the work of genius that it is. Sincere thanks can also be expressed to the translator, the chaplain of Corpus Christi College at Oxford. When Eichrodt himself considers the English edition "almost an advance on the German original in clarity and comprehensibility" (p. 9), there is no room left for criticism of the translator. Indeed he has devoted years of his life to this work of love. If one questions the propriety of certain expressions, this may be due to the perspective

these acquire on this side of the Atlantic. Some sentences, however, have retained some degree of complexity not called for by the original. For example, "According as the effective influence is that of the age-old primitive conceptions of impersonal numinous power or that of a clear theistic faith, so . . ." (p. 443), and "By concentrating as regards the concept of sin on the Law, . . ." (p. 400). Others have in them expressions which seem out of place in a work that maintains scholarly discourse at a very high level. Expressions like "all along the line" (p. 282), "not for nothing" (2 x p. 282), "tuned to a different wave length" (p. 398) sound a bit colloquial, and "in the teeth of" (pp. 178, 440, 456) is used in contexts which would have been served better by "in spite of." The sentence, "Through thick and thin it is tribe-centered thinking which exerts the decisive influence upon him" (pp. 236-237), just does not sound right. Finally, this reader must confess that he had never seen before "once in a way" (pp. 164, 176) for "once in a while." But in view of the massive accomplishment of this translation, carping at this minutia is trespassing on another monument.

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Filson, Floyd V., *'Yesterday': A Study of Hebrews in the Light of Chapter 13*. "Studies in Biblical Theology," Second Series, 4. Naperville, Ill.: Alec R. Allenson, 1967. 88 pp. \$ 2.35.

In this monograph, Professor Filson seeks to demonstrate that the contents of Heb 13 are not alien to the rest of the book of Heb. and that therefore, it is an integral part of the epistle. But in showing this, Filson has also presented a helpful summation of the theology of Heb.

Filson first points out the form and function of ch. 13. It is clearly different from the previous twelve chapters, and for this reason various scholars have challenged its authenticity. But Heb is an epistle intended for a group and the author in his pastoral concern concludes his letter in a similar way as other NT epistles. The fourfold structure of the chapter (varied teaching, formal benediction, personal greetings, closing brief benediction) is also found in 1 Th, 2 Th, Gal, Php, 1 Pe, and Rom. But if ch. 13 is an integral part of the book, similarity in content should also be expected. Filson's thesis is that there is such similarity, and the rest of the monograph is devoted to this.

The following key themes of ch. 13 are discussed: (1) "my word of exhortation"; (2) "yesterday"; (3) "Jesus Christ"; (4) "a sacrifice for sin"; (5) "we have an altar"; (6) "the eternal covenant"; (7) "outside the camp"; (8) "we have no lasting city"; (9) "remember your leaders . . . pray for us"; (10) "to do good and to share."

Filson seeks to show the relationship of each theme to the theology of the rest of Heb, thus demonstrating the basic unity of the chapter with the epistle. The most significant discussions are found in the theme