

radical German scholarship. Thus in the temptation Jesus did not struggle with "a flesh and blood devil," but had "a searching spiritual experience." The Bible is not "a scientific textbook," it teaches you "how to go to heaven, not how the heavens go." While believing in the miracles of Jesus, he concedes that some are not as well attested as others, and that in some cases it is possible to "rationalize" them since the people of Jesus' day had no doctrine of "secondary causes." For instance, the darkness that fell over the whole land at the time of Jesus' death could be due to "a black Sirocco wind laden with thick dust from the Judean desert." On the resurrection, Hunter maintains fervently the necessity of the empty tomb. He approves the new quest, but feels we ought to go further. There cannot be a gap between the kerygma and the historical Jesus.

Merely to indicate Hunter's position in the above cases is to misrepresent the contents of the book. Throughout he is concerned to make the Bible come alive for the modern-day Christian. He is determined, however, that this be done in the framework of the present scholarly understanding of the Bible. And for this we can only commend him.

We could criticize the book as inadequate and insufficient in its treatment of the subjects it deals with and as lacking in originality, but this would be unfair when we realize that the purpose of the book is for the man in the street. For this purpose the book is a splendid achievement.

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Jeremias, Joachim, *Jerusalem in the Time of Jesus. An Investigation into Economic and Social Conditions During the New Testament Period*. Translated by F. H. and C. H. Cave. Philadelphia: Fortress Press, 1969. xvi + 405 pp. \$ 9.00.

An English edition of Jeremias' well-known work on the economic, social, and cultural conditions in Jerusalem in the first Christian century has long been overdue. The first German edition appeared between 1923 and 1937 in four installments. They are identical with the four parts of the new English edition. The first fascicle, issued in 1923, was entitled "Die wirtschaftlichen Verhältnisse." It was an expansion of Jeremias' doctoral dissertation "Die wirtschaftlichen Verhältnisse der Stadt Jerusalem unter römischer Herrschaft bis zur Zerstörung durch Titus" which had been published during the preceding year (Leipzig, 1922). The succeeding three fascicles dealt with "Die sozialen Verhältnisse, A: Reich und arm" (1924); "Die sozialen Verhältnisse, B: Hoch und niedrig" (1929); and "Die Reinerhaltung des Volkstums" (1937). A second practically unchanged German edition of the complete work appeared in 1958 and a slightly revised third edition in 1962. In 1967 a French translation was published, and two years later, an English rendering—the work under review.

The author grew up as a youth in Jerusalem where his father, the theologian and Assyriologist Friedrich Jeremias, had been pastor of the Erlöserkirche. This experience gave the author a unique background for his studies on Jerusalem. The sources used for his book were almost exclusively of a literary nature, and consisted of the OT, the NT, Josephus, and the Rabbinical writings. To a lesser degree archaeological evidence was used, but this evidence was not very plentiful half a century ago, although even then more could have been used, as some of Jeremias' critics pointed out. However, by making use of every scrap of literary evidence, Jeremias produced a work that was hailed as a masterpiece of scholarship. That it has lost little of its value in the intervening years is proved by the fact that it has already experienced two more editions in German, and also editions in French and English.

Part One deals with the "Economic Conditions in the City of Jerusalem." First of all it is concerned with the industries that existed for the production of goods and food. Then attention is paid to the artisans connected with the building trade. Furthermore, the commerce, foreign and domestic, of the Jewish capital city is discussed, as well as the foreign visitors, who were mainly pilgrims visiting the Holy City during the religious festivals.—Part Two, entitled "Economic Status" in the English edition (German: "Die sozialen Verhältnisse"), deals with the wealthy citizens, the middle class, and the poor, and has a chapter that discusses among other subjects the cost of living in normal and abnormal times, taxation, charity, and the income from the pilgrim traffic.—Part Three, entitled "Social Status," is devoted to a study of the clergy, the lay nobility, the Scribes, and the Pharisees.—Part Four bears the title "The Maintenance of Racial Purity." Here the legitimacy of ancestry, the importance of genealogical purity, and the civil rights of full-blooded Israelites are discussed, but also the despised trades, among which one finds such professions as dung-collectors and physicians, tax collectors and bath attendants, to mention only a few. Other chapters in this part treat the Jewish and Gentile slaves, illegitimate Israelites, the Samaritans, and finally the position of women.

This brief survey of the contents of this important book, which no serious student of NT history can afford to ignore, shows what a wealth of information it contains. The several decades that have passed since the first edition of Jeremias' book appeared have hardly changed the picture which he paints by using the literary evidence that was available when it was first written. On the other hand, one has the uneasy feeling that some new information furnished by archaeological discoveries made in recent years is missing. For example, no use seems to have been made of the Dead Sea scrolls. Although it must be admitted that the Dead Sea scrolls do not shed much light on the economic or social conditions in Jerusalem during the first century A.D., they have brought into focus the Essenes, a sect of which some members did occasionally play a role in Jerusalem, as Josephus attests. This sect is practically ignored in Jeremias' book, as the Index indicates, for it

refers to only five passages in the book where the Essenes are briefly mentioned.

The "Translators' Note" (p. xi) mentions extensive revisions, especially of the first part, made by the author for this edition. But a comparison with the earlier German editions shows very few changes or additions. For example, the list of abbreviations (pp. xiv, xv) which practically amounts to a bibliography of works used or referred to by the author contains no work published later than 1938. In looking for new information, the reader will find that on p. 71 reference is made to the discovery of a burial place of a family from Cyrene in the Kidron Valley, and that Jeremias mentions on p. 11 his recent work dealing with the discoveries at the Pool of Bethesda. There are a few more places which contain references to new literature or to more recent discussions of the subject matter treated, but such places are few and far between. Practically all new literature on the subjects discussed is ignored.

One major change in Jeremias' position must be mentioned. It concerns "The Number of Pilgrims at the Passover" (pp. 77-84). In his earlier editions, Jeremias had considered the figures given by Josephus and Tacitus for the people who were trapped in Jerusalem during the siege in A.D. 70 as so fantastic that they cannot be regarded as historically useful. By very judicious reasoning, he had reached the conclusion that Jerusalem's normal population, including the citizens who lived outside the city walls in suburbs, had consisted of about 55,000 people. He furthermore had believed that up to 125,000 pilgrims had flocked into the city during the annual feasts, so that 180,000 people may have been in Jerusalem at festal seasons. Gustaf Dalman, one of the greatest experts on NT Jerusalem, agreed with Jeremias with regard to these figures (*ZDPV*, XLVI [1923], 232), and Jeremias' population estimates have been used by many NT scholars for almost half a century. Now, however, the author has come to the conclusion that 55,000 is too high a figure for the population of Jerusalem, and has reduced it to 25-30,000 (p. 84).

In spite of the fact that this reviewer would have wished that Jeremias had brought this important work up to date in every respect, his criticism should not minimize the usefulness of this extremely valuable treatise. A warm word of thanks is expressed to the altruistic translators, first to M. E. Dahl who, according to the inner title page, contributed an earlier draft translation, and finally to the translator couple, F. H. and C. H. Cave.

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Kraeling, Emil G., *The Prophets*. Chicago: Rand McNally & Company, 1969. 304 pp. \$ 6.95.

This volume has its basis in a well-received article on the Hebrew prophets written by Professor Kraeling for *Life* magazine's Special