

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

Double Issue on the Bible (December, 1964). The author was encouraged to expand his article, and the present work, a popular attempt to paint the lives of the prophets with tools of critical scholarship against the canvas of the ancient world, is the result. He uses an historical approach and groups the prophets into three chronological stages: the Assyrian era (Amos, Hosea, Micah, Isaiah, Zephaniah, Jeremiah, and Nahum); the Babylonian era (the later Jeremiah, Habakkuk, Ezekiel, Deutero-Isaiah); and the Persian and Greek eras (Haggai, Zechariah, Trito-Isaiah, Obadiah, Malachi, Joel, Deutero-Zechariah, Trito-Zechariah, Jonah, and Daniel). In such an appreciation only a selection of the lives of certain prophets is made, the Biblical text is treated according to the historical data, and the uninitiated reader whom the author is most interested in reaching is left with the impression that prophetic literature is poor history and not, as most scholars read the Biblical account, a self-understanding record of Israel's destiny in world history.

The well-versed student of the prophets will soon discover that most of Kraeling's ideas here treated in a rather fragmentary way are better developed in his *Commentary on the Prophets*, Vols. I and II (1966), which *nota bene* are geared to a general audience. His investigation, written in a stimulating, provocative manner, makes fascinating reading, but it is not without its faults. In his discussion of the background of Hebrew prophecy he dismisses the Mari contribution in less than a paragraph, and this is regrettable. His interpretation of the prophetic experience provides no reference to the pioneering works of Hölscher, Jepsen, Knight, Bentzen and the Scandinavian school. Nor does he make reference to Heschel's theology of pathos, certainly a most significant contemporary contribution to our understanding of the prophet's psyche. Omission of these works minimizes the author's contribution in this area. Though form criticism has been an active tool of serious Biblical scholars since the beginning of the century, Kraeling, who has written *The Old Testament Since the Reformation* (1955; 1969²), a *chef d'oeuvre* in the history of Biblical criticism, uses the method sparingly. Questions pertaining to the prophetic use of *Form, Gattung, Sitz im Leben*, in addition to the more subtle problems of *Gattungsgeschichte, Überlieferungsgeschichte, Redaktionsgeschichte*, are visibly wanting in this text. Thus, to take an example among many, in portraying Hosea's final call to repentance (Chapter 14), Kraeling does not realize that the parallelism in Hos 14:3 is not synonymous but complementary, and that the phrase denotes Israel's inability to depend upon a political alliance with Assyria for security, or war-chariots obtained from Egypt (cf. a similar location of horses with Egypt in Dt 17:16; 1 Ki 10:28; Is 30:16, and Is 31:3 identified correctly later on by Kraeling [p. 105]). Furthermore, his understanding of Hos 14:4-8 as a prophecy of return expressed in "terms drawn from the sight of a lovely countryside" echoing the garden of Eden and having the power of Milton's "Paradise Regained" is just a little too hippy and flowery for this reviewer, who interprets the passage as

an Israelite polemic against the fertility cult of Canaan in favor of Yahwistic salvation history.

Kraeling's chapters on the individual prophets offer little in original research but are a compendium of earlier scholarship. His tendency not to identify the scholars with whom he is in agreement and disagreement is annoying. The reader will appreciate his imaginative reconstruction of the prophets and how they emerged to castigate Israel for its sins, to declare the doctrine of repentance, to sound the alarm of divine punishment, and to promise that God's inexhaustible love and divine pardon is ever-present for the salvation of Israel. On the other hand, a more systematic and rigorous attempt to evaluate current Biblical inquiry on the relationship of the prophet to legal or cultic prototypes, or the prophet's function in the ongoing life and thought of the Israelite tradition, would have been desirable and helpful. Rarely does the author bother the reader with text-critical notes, particularly textual variants of MT, or for that matter the MT itself! The use made of philological evidence is questionable; there is confusion in the use of Hebrew laryngeals. To explain oracles of the prophets with an eye on the NT is anachronistic and irritating for one interested in serious scholarship. The statement that this book is popular and that the treatment of the prophets is necessarily limited does not justify disregard of problems, *e.g.*, the riddle of Hosea's erring wife Gomer. Certainly some detailed résumé of the problem should have been attempted here, and not the argument that the intricacies involved would be tedious and of small value. Finally, there is a dismal dearth of bibliographical materials, and the relatively few footnotes are of an explanatory nature.

It is fair to say that the scholar will read this book of Kraeling, a first-rate scholar who has taught for many years at Columbia University and Union Theological Seminary, with mixed emotions. He will respect his popularization of Biblical findings and learn something from them, but in the end he will find the presentation denominationally oriented and lacking in sound critical treatment.

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Ladd, George Eldon, *The Pattern of New Testament Truth*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 119 pp. \$3.75.

This book represents a series of four lectures delivered at North Park Seminary in Chicago in 1966. In their written form the lectures still have the limitations imposed on them by the needs of a listening audience.

Ladd's thesis is that in spite of the diversities found in the NT there is in fact a basic unifying pattern which may be easily seen running