

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

through it. This pattern is not a NT creation, but rather is derived by the NT authors from the OT. After an introductory chapter in which the pattern is shown to be present in the OT, and to be the complete opposite to "the Greek view" of things, in three short chapters Ladd traces the controlling role played by it in the Synoptic, Johannine, and Pauline view of things. Here Ladd is mainly preoccupied to affirm that the thought patterns of these three NT perspectives are not Greek but Hebraic, and therefore true.

Ladd's conclusion is that "the Synoptic Gospels, John, and Paul share a common basic theological perspective, which stands in continuity to Old Testament theology in contrast to Greek dualism. Greek thought . . . conceived of a cosmic dualism and an analogous anthropological dualism. . . . The Hebrew view can be said in a real sense to believe in two worlds: heaven and earth. God dwells in heaven and man on earth. . . . Thus the basic Hebrew dualism is eschatological" (p. 108).

Not only is Ladd interested in denying that the Greek view is Biblical, but he is also interested in criticizing contemporary existentialist exegesis of the NT. In order to do the latter he takes recourse to rather unfortunate phrasing and name dropping (probably the best, or worst, example of each appears on p. 46), as well as the confusion of issues (also exemplified on p. 46: form criticism does not downgrade the reliability of the Gospels, as claimed by Ladd, but rather takes historical science seriously and makes necessary the establishment of the relationship between history and theology on a basis other than an exclusive one-to-one relationship).

A more serious question that arises from the book is the relationship of the pattern to the truth of the NT. Ladd identifies the pattern to the truth on a one-to-one basis. For him it is important to deny that the Greek view played a role in the conceptualization of the Gospel. It is the OT eschatological perspective that gives to the NT unity and truth. This reviewer would wish to agree with the author that indeed the OT mentality is the dominant factor in the conceptualization of the NT Gospel. But he would also like to maintain a dynamic tension between the pattern of a particular mentality and the truth of the Gospel. Mental patterns are culturally conditioned and therefore can only be equated to truth at a great loss to truth.

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Neher, André, *The Prophetic Existence*. Translated by William Wolf.  
London: Thomas Yoseloff, Ltd., 1969. 355 pp. \$10.00.

In post-Biblical Jewish literature there exist two minds about interpreting the prophetic experience. One sees the prophet in an ahistorical state, conditioned by ethics and restricted to the transnat-