

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-

ural will of God. The other position interprets prophecy to be impregnated with historical meaning circumscribed by the revelation of the divine will of YHWH in Biblical time, space, and land. Jewish scholarship like that of Philo of Alexandria, the Talmudim, Josephus, Saadia, Bahya, Ibn Gabirol, Judah ha-Levi, Maimonides, and in the twentieth century Rosenzweig, Buber, Heschel, and Kaufmann, has written volumes on the conditions of prophecy and on the psychological, esoteric, emotional, and existential applications of the prophetic pathos. Professor Neher "decided in favor of the *finite* view of Biblical prophecy and not for the *infinite* perspective." His book, steeped in Jewish tradition, explores the historical and metaphysical language of prophecy, and following the researches of Heschel, Rowley, and to a certain extent Lindblom and Guillaume, successfully portrays the prophets as uncanny spokesmen for YHWH whose messages evoke actions of guilt and commitment.

Few surprises await the scholar—to be expected in a work designed for general consumption. The opening section portrays non-Israelite prophecy as background for the study of Israel's prophetic genius. Significant attention is given to the Egyptian, Mesopotamian, and Greek mantic literature, but the bibliography is hopelessly sporadic and outdated. For example, no reference is made to prophetic texts from Mari discovered after 1955, when Neher's book was first published, and one misses reference to the important researches of von Soden, Lods, Kupper, and Malamat. The next chapters speak on Biblical time as mystical, future-oriented, characterized by a conscientious effort to reach the prophetic ethic, a "Thou-I" relationship in which the initiative is entirely on the side of God. Following the lead of Kittel, Jacob, Cassuto, von Rad, and others, Neher scrutinizes the weaknesses of the Wellhausen construction of Biblical prophetism, and affirms a validity of prophetic development along canonical lines from Abraham to Malachi. The final section addresses itself to prophecy as a way of life, and the author is to be commended for a most useful introduction to prophetic history, existence, symbolism, and vision. The critical reader will note that there is a noticeable lack of form-critical methodology in dealing with textual problems, and that Neher, following rabbinic tradition, dates prophetic oracles without weighing the options of modern scholarship, *e.g.*, the book of Joel is dated to the seventh century B.C.E. without a line of supporting evidence. Furthermore, there is an apparent lack of concern for history of prophetic types, traditions, and redactions.

Neher's premise that revelation and communication are the components of prophecy and that a man is a *navi* not because of his outward behavior or writing habits, but by reason of his existential relationship with God and man, has its advantages. He is able to portray Abraham and Moses as the categorical imperatives of Hebrew prophetism. His knowledge of the Hebrew text and his intimacy with rabbinic tradition enable him to establish original research into the Biblical concepts of Covenant, Word, and Spirit, seldom discovered by scholars

outside the Hebrew tradition. Following the leads of Dhorme, Maybaum, and M. Weber, he adds fresh insight to our understanding of Levitism, and his succinct statements on matrimonial symbolism as employed by the prophets, and on Noachism, are among the best this reviewer has seen in print. But Neher's approach has its shortcomings. It permits him sometimes to develop hypothetical emendations which are not critically sound or logically convincing. His value judgment that the greatness of a prophetic existence is to be measured against the *nabi's* cultic experience is an outstanding example of this fault.

This is the kind of book every traditionalist will find occasion to have recourse to, and its shortcomings can be overcome without much difficulty. The index and notes are quite bare; the translation by Wolf is excellent but suffers at junctures from the French original (*e.g.*, Haguiga on p. 246 should read Hagiga), and there are typographical lapses as on p. 329, where the first quotation is from Ex 32:32, and the second from Num 11:16.

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Scharlemann, Robert P., *Reflection and Doubt in the Thought of Paul Tillich*. New Haven: Yale University Press, 1969. xx + 220 pp.
\$ 6.00.

The publication, posthumously, of Paul Tillich's lectures on historical theology, *Perspectives on 19th & 20th Century Protestant Theology* (New York, 1967), will hopefully demonstrate the historical-philosophical basis of Tillich's thought and also discourage baleful psychologizing of Tillichian terminology. That Tillich's philosophical theology is not ahistorical or strictly existential, Robert Scharlemann, professor of theology at the University of Iowa, makes clear in this study.

The author uses "the method of constructive analysis" (p. 183) to show that Tillich's theological system provides a "solution to the problem of the presence of God for historically conscious thinking" (p. 3) which was raised by the speculative idealists of the 19th century (*i.e.*, Hegel and Schleiermacher).

Exhibiting from the outset his constructive aim, the author introduces the terms "critical reflection" and "doubting response" in the title of the first chapter to indicate the point of convergence where thinking is conscious of its temporality. This terminology is derived from a synthesis of Tillich's own formulations in his *Systematic Theology* (Chicago, 1951, 1957, 1963) and his *Das System der Wissenschaften nach Gegenständen und Methoden* of 1923 (reprinted in *Gesammelte Werke*, Vol. I [Stuttgart, 1959]). In the remainder of the first chapter, Scharlemann traces the five stages through which reflection and response have moved in the process of becoming historically conscious.

Two other terms important for Scharlemann's constructive ana-