

bring the satisfaction that people are looking for when they turn to the Jesus movement, charismatic experiences, Eastern religions, etc.

In regard to the future aspect of the kingdom, the author is agnostic. She rejects any apocalyptic view of a second coming of Christ, yet accepts the final triumph of God's kingdom over evil. She leans toward the social-gospel kingdom but wants to emphasize more than adherents of that view did the divine grace needed for the conquest of evil and less reliance upon human effort alone. Because of her distaste for the apocalyptic, on the one hand, and the problem of overcoming the depth and power of human sin, on the other hand, she wavers in the ultimate solution to the future coming of the kingdom. She would very much like a gradual coming in of the kingdom, but she finds it difficult for this to take place. This is a possibility, yet how she correlates this with the resurrection and the reception of eternal life she does not say. She only affirms by faith that God will work everything out.

While it is true that greater definiteness of the statements one makes concerning the future is no guarantee that such statements are reliable, nevertheless it seems to the reviewer that the author has left too many loose ends untied and a thoroughly consistent picture does not emerge. She speaks in the last chapter of the next life, but how does this fit in with a kingdom which gradually appears? Is there a resurrection or, if immortality, when does this come to a person? And how is this connected with a kingdom on earth? Perhaps this is an area the author will confess that we cannot know, but it seems to me that the picture of the future should be consistent. While her affirmations concerning the ultimate triumph of God's kingdom and the certainty of life after death are admirable, it seems that her liberal stance dominates her positions. It is very difficult to deny a radical apocalyptic break in this world's history and also affirm a resurrection.

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Harrington, Wilfrid J., *O.P. Parables Told by Jesus: A Contemporary Approach to the Parables*. New York: Alba House, 1974. vii + 135 pp. Paperback, \$2.95.

The author seeks to present a popular treatment of certain parables incorporating some recent approaches to them. His treatment is based on form and redaction criticism, but he is equally as interested in their contemporary as in their original meaning and the meaning they had to the early church. He calls for a more flexible approach to the interpretation of the parables that will allow them to break the fetters of their original life setting so that they can speak to every generation. What is applicable is "the faith content of the parables, their revelation of what believing existence must mean" (p. 14). And the parables call men to make a decision for or against this revelation. One reason for their universal appeal is the fact that they are couched in an art form.

The rest of the chapters seek to illustrate his approach by means of specific treatments of parables, such as the parables in Mk 4, Mt 13, the servant

parables, the parable of the sower, the parable of the treasure and the pearl, and the prodigal son.

These treatments, however, emphasize mainly form and redaction critical results rather than the "revelation of what believing existence must mean." The promise of the first chapter is not fulfilled in what follows. A consistent treatment of each parable or a set of the parables in the ways outlined in the first chapter is lacking. One begins reading with some anticipation but instead is disappointed to find that what the author touts as a "contemporary approach" has little to profit him in understanding the message of the parables, even though some interesting points are made here and there.

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Holmgren, Frederick. *With Wings as Eagles: Isaiah 40-55*. Chappaqua, N.Y.: Biblical Scholars Press, 1973. xi + 214 pp. Paperback, \$4.95.

Professor Holmgren seeks to study the *inner* life of Second Isaiah, i.e., Isa 40-55. Although critical scholarship has divided the book of Isaiah into three sections (1-39, 40-55, 56-66) which were put together in final form by editors that lived centuries apart, there is a strong trend to divide the book into two parts only (1-39, 40-66). The author, however, disagrees with this trend of modern critical scholarship and argues, "While the possibility remains that the author of Isaiah 40-55 (Second Isaiah) may have been responsible for some, many or even most(!) of the oracles in Isaiah 56-66, they seem to date from a later and significantly different period of time" (p. 6). The prophet responsible for the oracles in Isa 40-55 lived supposedly in Babylon between ca. 550 and 540 B.C. "He addresses himself to the distressing event of 587 and the problems it raises for those who have survived the Babylonian invasion" (p. 7). The prominent theme of these chapters "is the proclamation of salvation" (p. 8).

In terms of form-critical analysis Holmgren finds the "Priestly Oracle of Salvation" as the most prominent *Gattung*. Other genres are hymns (41:14; 49:7; 43:1; 42:10-13; 44:23; 52:9-10), argumentation (44:24-28), judicial speeches (41:1-5, 21-29; 43:8-13, 22-28; 44:6-8; 48:1-11; 50:1-29), reproach (42:18-25; 43:22-24; 45:9-13), and mocking song (44:12-20). Holmgren follows E. von Waldow's hypothesis that the *Sitz im Leben* of the judicial speeches is cult. For a critique of this position, see K. Elliger *Jesaja II* (Neukirchen-Vluyn, 1971), pp. 108-110. Indeed the commentaries by K. Elliger, (1970 ff.) and J. L. McKenzie (1968) are hardly considered and those by H. C. Leupold (1968, 1971) and E. J. Young (1965-1972) are not even once referred to.

This volume is not a verse-by-verse study of Isa 40-55. To the contrary, the author has chosen to treat these chapters thematically. The election theme is studied in its relation to the theme of salvation (pp. 17-48) through an investigation of the Exodus tradition, election terminology, creation terminology, and the motifs of universalism and nationalism. On the latter motifs the important essay by H. M. Orlinsky ("Nationalism-Universalism and Internationalism in Ancient Israel," *Translating and Understanding the O.T.: Essays*