

introduction to the textual criticism of the Hebrew Bible has been Bluedyn J. Roberts' *The Old Testament Text and Versions*, to which review is quite inferior.

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Jeremiah, by J. Philip Hyatt. New York: Abingdon Press, 1958.

In ten brief but significant chapters Professor Hyatt presents a life and times of Jeremiah. The purpose of writing this study is "to book of Jeremiah intelligently and profitably." In this Hyatt has succeeded. After a succinct treatment of the question "What Was A Prophet?" out, and rightly so, that the prophets were not "puppets in the hands of Deity," but "real men speaking to real people about real problems." Hyatt reviews with characteristic brevity the historical background of the prophet lived. Next he considers the early life and message of Jeremiah. problems connected with the origin and the composition of the book. However, he merely offers his solutions and refers the reader to his exegetical study of Jeremiah in the *Interpreter's Bible*, Vol. V, where his particular views are presented in detail. Thus, Hyatt believes that not begin his prophetic ministry in 626 B. C., as it is customarily held. Jeremiah's vision of his call took place either late in the reign of Josiah or the reign of Jehoiakim. His first public appearance as a prophet probably in the temple "sermon" (7:1-15 and chap. 26) which was perhaps delivered on the crowning of King Jehoiakim in the autumn of 609 B. C. Needless to say, the beginning of his prophetic career would be not only highly dramatic but also require a rare degree of courage. That Jeremiah had both of these qualities is amply illustrated by his later use of dramatic parables and his flight to Babylon which he regarded as Yahweh's instrument.

Without wishing to minimize the importance of the material and the first six chapters, the best part of the book is found in chaps. 7-10, which presents the theological side of the prophet. While one may question some of Hyatt's interpretations, one must nevertheless agree that the theological ideas with a somewhat clear lucidity. Jeremiah's thought and understanding can be grasped only when they are seen in the light of his own God. Jeremiah is a systematic or "original" thinker, yet he was a theologian. Everything he said or did implied a theological basis. By his experience and his message reveal the nature of true religion, which is spiritual and personal. For Jeremiah was both sovereign power and prophet. As such he exerted his power in history and in nature. He believed that the great purposes of God could not be frustrated or defeated. Hyatt also contrasts the usual opinion that Jeremiah was not a pessimist but a realist.

...re, man should want to serve God out of gratitude, but Jeremiah does not obey God, but in the "stubbornness of his evil heart," and in sin. Salvation for man is possible only through his repentance. This hope was based on a realistic appraisal of human situation, and in his "confidence in the ability of men to obey God." This is an excellent, albeit brief, introductory study to the book of Jeremiah. The size and the print is good; nevertheless \$2.00 is too high a price for a

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The Growth of the Pentateuch, by Immanuel Lewy. New York: Bookman Associates, 1955. Pp. 208. Appendices and Indices. \$4.50.

In 1950 Immanuel Lewy presented a radically new approach to the source analysis of the Bible in his *The Birth of the Bible - A New Approach*. Reviews were critical, chiefly at the point that Lewy had not fully documented his proposed analysis. The present volume seeks to answer his critics and to develop further his original

Critical scholarship has generally accepted the documentary analysis of the Pentateuch in a more or less modified form of the Graf-Wellhausen hypothesis. The symbols J, E, D, and P, and perhaps Pfeiffer's S, have become commonplace. It is this classical theory that Lewy challenges.

He begins by asserting in the preface that only twenty-seven verses of the entire Pentateuch are post-Exilic (p. 11). His first chapter is concerned to show that the Priestly Code, not Deuteronomy, is the source of tension between Jeremiah and the prophets, particularly Hilkiah. In succeeding chapters he examines the work of editors in the seventh, eighth, and back to the tenth century B. C.

In brief, he envisions the growth of the Pentateuch in the following steps: Moses was responsible for the Penal Code; Samuel produced the Covenant Code; Nathan was a Yahwist master narrator; Abiathar and Zadok were the priestly revisers of Nathan's document producing J; Elisha was the northern Elohist; Jehoiada was the southern Elohist; Hezekiah editors combined the last three works, edited and enlarged the Jerusalemite Deuteronomy; and Hilkiah was responsible for the Jerusalemite Priestly Code. Joshua the High Priest added the post-Exilic verses mentioned above.

Lewy is one of a growing number of people who are dissatisfied with designating by letters the skillful writers who gave us the important materials in the Torah. His approach is to seek to discover persons, not symbols, though he himself does use symbols for each of his designated sources and editors. He is not primarily concerned with literary or even historical analysis, but with psychological and sociological criteria. A major question with him always is, "What situation necessitated this statement?"

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