(for instance, the role of sex in Pentecostalism), and Professor Hollenweger brings his intensely lively mind to bear on data drawn from all kinds of source, theological, sociological, psychological and anthropological. Let me just draw out a few morals that seem to emerge, and that are important to Catholics, in view of the impending official dialogue between Rome and Pentecostals and of the Catholic Pentecostal Movement in N. America and its offshoots. First, it is not so much in their doctrine of the Spirit (which is, in any case, not nearly as homogeneous throughout the world as is often supposed), but in their style of prayer and preaching that we should try to meet with them; and, secondly, this means essentially a style of prayer and preaching that is unashamedly bodily and emotional. This, it seems to me, casts considerable doubt on the suggestion so often made by Pentecostals and non-Pentecostals alike, that most of the hand-clapping and shouting and all that, belongs to the 'cultural baggage' that should be discarded. It should certainly not simply be *aped*; but I think Hollenweger gives us good grounds for believing that this emotional de-inhibiting, and consequent rediscovery of deep non-rational, ecstatic and ritualistic capacity in man, is an essential value of Pentecostalism. It is interesting that he uses shamanism to illustrate this, independently of the very similar conclusions of I. M. Lewis. Between them, I think they build up a strong case that this kind of thing serves a necessary purpose (at the very least) in society. Without this, we shall end up, like many, it seems, of the older Pentecostal Churches, finding in Pentecostalism no longer a wild, transforming power to be experienced, but only an institution, a movement, to be joined. Thirdly, we must try to meet more than just N. American Pentecostalism. Things are *happening* all over the world, and their spontaneity is immensely important, and this means their differences and inconsistencies. As Catholics, surely, we have a special responsibility to see that they are not forced into any monochrome stereotype. It would be tragic if, in our meeting with Pentecostals and in our borrowing and learning from them, we were simply to become instruments of what can only be called U.S. religious imperialism.

In sum, this is a very challenging book; a must for anyone concerned with any kind of Pentecostalism, and strongly recommended for anyone else. Catholics may feel that at times it is a rather 'Protestant' book, but then, the author is a Protestant. More discussion of neo-Pentecostalism would be welcome. The chapters on demonology and eschatology are a little too negative, I think, and a bit thin. The drift of one or two passages is a little unclear, as is the translation at times. But on the whole it is a book at once important and readable.

SIMON TUGWELL, O.P.

THE COVENANT FORMULARY, by Klaus Baltzer, translated by David E. Green. *Basil Blackwell*, Oxford, 1971. £3.75.

In this handsome and fascinating work Professor Baltzer maintains all that could be desired in high standards of scholarship. When treating of the Covenant Formulary, he is handling a particular and precise aspect of what is knowable on the subject of covenants in Israel and elsewhere. He limits himself strictly to an examination of formularies in the light of form and redaction criticism. His work is a wholesome corrective to much of that vague writing on the covenant and other 'themes' which so often passes for biblical theology.

The Covenant Formulary is first of all studied in the parallels which our author has found in Hittite international treaties. Why the biblical texts should, in form, resemble these Hittite treaties is simply 'a striking and historically unexplained fact', and there, seemingly, we must be content to leave the matter.

The structure of formularies in Hittite international treaties is a constant whose simplest form is (1) 'antecedent history,' i.e. Vorgeschichte; (2) statement of substance concerning the mutual relationship of the covenanting parties; (3) the individual stipulations of the covenant; (4) blessings and cursings.

Professor Baltzer discerns this series first of all in Joshua 24, and then in a number of covenant texts. He goes on to treat of covenant renewal, and notably of covenant recitation. This last is also explained by reference to Hittite parallels. A recitation of this sort occurs in Deuteronomy 31, 9. The purpose of such recitations is that texts may be known and adhered to. Something of this rehearsal or recitation appears, e.g. in Psalms 77, 12 or 118, 17, etc.

Yet, as our author so well recognizes, the Israelite covenant is as far removed in content from the Hittite treatises as it is closely related in form. 'The historical portions of the treaty formulary and the covenant formulary can be

compared on the basis of their form. The history that they record, however, is incomparable and unique. The "antecedent history" of the covenant formulary tells of God's act among his people from generation unto generation—ultimately in fact from eternity' (p. 91). Thus the author recognizes the limits as well as the value of form criticism.

The covenant formulary worked out on the basis of Old Testament texts can also be traced in Jewish and Christian texts, as is shown in the second part of this work. Here, however, the demonstrations seems less cogent. The point of departure is the *Qumran Manual of Discipline* (IQS iii-vi, 26). In this instance the application of form-critical method succeeds in revealing a rational structure (p. 176). Other texts considered are the Damascus Documents, the Epistle of Barnabas, the Didache, 11 Clement, the Testament of the XII Patriarchs. The structure of the covenant formulary appears in these in varying measure.

We might wonder about the new covenant of the New Testament. 'In a word, in their structures the old and new covenants do not differ. The new element in the New Covenant is its new historic foundation' (p. 180). Thus once again is invoked the difference between form and content, as indeed is consistently done throughout this valuable work.

ROLAND POTTER, O.P.

MAN AND HIS HOPE IN THE OLD TESTAMENT, by Walther Zimmerli. Studies in Biblical Theology, Second Series. *S.C.M. Press*, London, 1971, 174 pp. £2.00.

Professor Zimmerli's new book aims at the structure of a good who-dun-it. Quite early on amidst all the introductory stuff he has planted a small clue as to how it all happened. He has been reading *Das Prinzip Hoffnung*.

Of course, like most of us when we are starting to enjoy the mystery at the vicarage, the original hearers of these open lectures at Gottingen may have missed this single reference, and they must, therefore, have been pretty puzzled by much of what follows. For the professor's talk of *elpis* and *mabbat*, of Proverbs and Isaiah, of Amos and Zephaniah, sends us, like the baronet's footprint in the snow and the governess' secret assignation in the British Museum, up a series of false trails from the centre of the piece. And the original audience was not given the final chapter. Happily the *Edwin Drood* character of the mystery is cleared up for those who, like good reviewers, read on to the very last pages of the book. These come to the final revelation of the 'conversation with Ernst Bloch' which tells all.

Professor Zimmerli has hustled through the consolations of Eliphaz the Temanite and their echoes in Proverbs and Psalm 37, the devout wish of Job that Yahweh preserve him in the underworld until the wrath is passed, the confidence expressed in Lamentations that Yahweh is the portion of the priestly tribe, the promise of children at the moment of Original Punishment, the varied hopes of Yahwist and Priest and a very von Radian Deuteronomist, and a review of prophetic expectations. All this makes a dull muddle in the mind. Then we are confronted with Bloch's interpretation of the divine name as 'I will be what I will be' and of Yahweh as 'a God of the end of days, with futurity as the characteristic of his being', *Deus Spes*, who is better served by the nomadic Nazirite, the Rechabite family, and those fierce-mouthed prophets who called for a revolutionary push through the repressive social and religious structure of orthodoxy. Bloch suggests that the Old Testament witnesses, against the taming men who speak of the Law of Yahweh, to a revelation of an open future. Orthodox Hebrew interpretation from Moses onwards, says Bloch, has manufactured a god of order and ritual, cosmos and calendar, like Ptah and Marduk, a god who has perfected his intention in the past and now sees that the stable world is good. Against such a god all good men revolt in the cause of an advancing hope. Job, for example, makes 'an exodus from Yahweh himself into the unknown Canaan of which he was the unfulfilled promise'.

Professor Zimmerli makes much of Bloch's getting Yahweh's name wrong and making a number of exegetical mistakes, but he recognizes that the main question is still whether Bloch's expropriation of the Old Testament revelation is really justified. Hence this book.

A reading of the last chapter makes sense of the argument of the whole. It is only possible to appreciate why Professor Zimmerli spends such a time examining the relation of Egyptian talk of *maat* to Israelite wisdom literature, analysing the debate of Job and his friends, and marking out the line of witness to divine freedom from the rejection of a calculable order at Job 14, 19 to the apocalyptic affirmation of Daniel 3, 17, after the presentation of Bloch's challenge to the orthodox. Professor Zimmerli's