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Old Testament Speaks: A Complete Survey of Old Testament History and Literature (Book Review)

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church power, the Born Again movement, the death of triumphalism in foreign missions, liberal ecclesiastical decline, the burgeoning of the Pentecostal church, the maturing of feminism, conservative Protestants seeking a renewal of ritual and liturgy, the Hispanicization of the Roman Catholic Church, the Secular City, the visibility of cults and the occult, the televangelist, and much more. And none of it came about under the auspices of Bishop X or Council Y.

Lotz has collected an excellent array of scholars, and each writes in the area he or she knows best. Leonard Sweet opens with an essay on modernization. George Marsden writes on the evangelical realignment and resurgence after the debacles of the 20s and 30s. James White contributes an article on trends in worship within Protestantism. William Hutchison writes on missions. Gabriel Fackre provides an insightful summary of the recent history of theology in America. A piece by Ed-

The Old Testament Speaks: A Complete Survey of Old Testament History and Literature, fourth edition, by Samuel J. Schultz (New York: Harper & Row) 1990. 426 pages, hardback, \$24.95. Reviewed by Michael Williams, Assistant Professor of Theology.

Schultz's book has been around for thirty years now, and has become something of a traditional introductory textbook in Old Testament in many Bible Colleges. The fourth edition differs from the third only in an updating of the bibliographies and footnotes, and in a slight revision of its treatment of the Poetical Books and the Minor Prophets.

As the subtitle suggests, the book introduces the Old Testament and surveys Old Testament history. For history, this is just the sort of book you would want in your home or church library as a reference work. Schultz generally does a good job on that score. Where the book fails, however, and fails badly, is in introducing the Old Testament. I will point out just representative failings in that area.

First, Schultz makes no use of, nor does he refer to, critical studies in the Old Testament (outside of a few footnote references). Important thinkers like Gerhard von Rad and Walter Eichrodt are ignored. This says something about fundamentalist and evangelical insularity from the real world of biblical studies. Even if one disagrees with the presuppositions and methodologies of the critical tradition, simple honesty and reality requires one to treat questions of text and form criticism.

Second, the book is skimpy in too many areas. Such crucially important areas as the covenant and the law are compartmentalized into a few short pages, never to return again or inform the rest of the work.

win Gaustad on the status of the Bible within Protestantism is included. Kosuke Koyama provides a sobering reflection on the American ecclesiastical and confessional experience from a Third World perspective. Lotz himself provides the essay on historiographical changes in the last half century.

The book is organized into three sections. Part One surveys ecclesiastical changes brought about by Jewish-Christian dialogue, ecumenical movements, racial, ethnic and sex role awareness, a grudging acceptance of pluralism, and the like. Part Two examines trends in theological education and changing strategies in Christian education. Part Three discusses the relationship between religion and American culture.

Altered Landscapes not only charts the changes, but also seeks to identify the continuing patterns of American confessional life. This is not a "light" book, but it is an enlightening one.

Schultz deals with the Psalms in four pages, and hardly at all with the phenomenon of prophetism in Israel.

Third, the bibliographies at the end of each chapter are almost useless. Schultz's own dispensationalist leanings are most evident here. There are a few decent bibliographic entries, but generally they range from the obscure to the obsolete.

Fourth, the book offers no perspective on the thought of Israel. This makes the book very bland to read. It is almost as if Schultz attempts to be so broadly evangelical that he goes out of his way to be antitheological. This general lack of perspective diminishes the value of the book as an Old Testament history as well. What Schultz has produced is neither a true history nor an introduction, but merely a chronicle. He does not reflect upon the meaning of events or institutions, historically or theologically. A Baconian mind-set assumes that those things are simply perspicuous.

If you are looking for only a reference work that gets the chronicle straight and tells you something about the characters of the story, you may find this book useful. If you can spend a few dollars more, however, pick up R. K. Harrison's *Old Testament Times*, and his *Introduction to the Old Testament* instead. Everything Schultz does, these books do better, and they have none of Schultz's failings.