

FOREWORD

It is unnecessary to introduce Aage Bentzen to Old Testament scholars in any country. Apart from the fact that he published a long array of books and articles, not only in the Danish language, but also in English, German and French, the fact that he was elected the first President of the International Old Testament Organization, which was formed at Leiden in 1950 and held its first Congress at Copenhagen in 1953, indicates the sure place he had in the affection and esteem of his fellow scholars of all countries. Only a few weeks before the meeting of the Congress to which he had so looked forward and for which he had worked so hard he died an untimely death at the age of fifty-eight.

To me he was not only a fellow scholar, but an intimate friend, and it is a melancholy duty to write a Foreword to the book of one I loved so well. I met him first at the International Meeting of the Society for Old Testament Study held in Cardiff in 1946, though many letters had passed between us before that date. Both of his daughters have paid visits to my home, and I have more than once been the guest in his home. To many of the members of the Society for Old Testament Study he gave his friendship, and they share the warmth of my feelings on every remembrance of him. Only a few months before his death the Society elected him one of its Honorary Members.

Few men worked harder or wrote more than Bentzen. Many of his works are text-books produced in Danish for his own students. One of these, his *Introduction to the Old Testament*, has been translated into English and has already gone into a second edition. He was not primarily an original scholar. His mind was less creative than those of several of the other Scandinavian Old Testament scholars of the present time. On the other hand, he was never a mere mediator of the ideas of others. He brought his own contribution to what he received from others, and above all he brought a balanced judgment which kept him from going to any of the extremes of interpretation.

These qualities are well seen in the present work, which mediates to non-Scandinavian readers something of the ferment of ideas which has marked Scandinavian scholarship in

recent years, and which at the same time offers its contribution to the inner-Scandinavian discussion of the issues. English readers will value it most because it makes available to them so much of the discussion which has taken place in the Scandinavian languages, and will give them some clear guidance through the streams of Scandinavian patternism as applied to the “messianic” ideas of the Old Testament.

H. H. ROWLEY

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