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Book Reviews

Old Testament Introduction 1: History of Israel. By David F. Hinson. S.P.C.K., London, 1973. Pp. 222. Price £ 1.25 U.K. (Special edition for Africa, Asia, S. Pacific and Carribean 65 p.)

Old Testament Introduction 2: The Books of the Old Testament. By David F. Hinson. S.P.C.K., London, 1974. Pp. 160. Price £ 1.50 U.K. (Special edition for Africa, Asia, S. Pacific and Caribbean 70 p.)

These books are respectively the seventh and tenth of the 'Study Guides' sponsored by the Theological Education Fund and specially adapted for the needs of students using English as a second language.

To write a history of the biblical period, spanning some two thousand years, in under a hundred and fifty pages (the rest being set aside for pictures, maps and suggested questions) is no mean task. To do this while employing simple (and therefore sometimes necessarily circuitous) language and at the same time avoiding all distortion must be virtually impossible. The surprise is not that Mr Hinson has sometimes failed to do this, but that he has succeeded to such a considerable extent.

The problem is particularly acute in the patriarchal period, where there are still such wide differences of opinion about the historical standing of the material. The writer tries to solve this by a very brief discussion of the type of literature in the Genesis narratives, and then by treating the narratives in their present form and emphasising their theological significance. This may be the most satisfactory approach possible, but it can lead to the problem of historicity being apparently forgotten. For example, in justifying a theory of progressive revelation (a questionable theory in any case), the writer feels that he must deal with the question of Jacob being less devout than Abraham, even though he was Abraham's grandson, without paying any attention to the age of the traditions involved (p. 32).

There are other places where the need for brevity has led to the adoption of over-simplified positions. It is not clear, at least not without argument, that 1 Samuel 8 and 10:17-27 can be used as evidence of Samuel's reluctance over the appointment of a king (p. 82). The description of David (p. 84) fails to convey the subtlety of his character. The name of Eshbaal does not necessarily mean that Saul was a worshipper of Baal (p. 84). The possibility of the New Year Festival receives an extremely abrupt dismissal (p. 91).

On three occasions there are errors of fact. Babylon was not 'the nation which had the greatest influence on the people of Judah in the eighth and seventh centuries B.C.' (p. 133). Presumably one should read 'seventh and sixth centuries'. Xerxes' campaign was not the first Persian expedition against Greece (p. 149). Olympia has been confused with Mount Olympus (p. 169). On page 38 'Micah' appears instead of 'Milcah'.

The pictures and maps which accompany the text are on the whole well chosen, though there is no picture to illustrate Solomon's reign, for which a wide choice is available, and there is no map of Palestine later than the divided kingdom.

The second book deals with literary criticism of the Old Testament. (Form criticism and tradition criticism are barely noticed.) The writer assumes (no doubt correctly) that many of his readers will approach the Bible with fundamentalist assumptions and does his best to disarm them both in the Introduction and by the way in which individual sections are treated.

Literary questions are generally handled sensibly and straightforwardly, though lack of space means that disputed positions have to be adopted without adequate argument, for example the existence of J¹ and J² strands in the Pentateuch. There is no mention of the Succession Narrative in the analysis of Samuel and Kings. This is surely curious, even in an account as brief as this. One could continue to make other similar criticisms. The restricting of the discussion to literary questions is particularly awkward when it comes to Psalms, since it means that little is said of the cultic origin of the psalms. The discussion of the Minor Prophets has to be so brief as to be little use without being supplemented from other sources.

There are one or two unfortunate misprints in the biblical references: on page 38 line 20, 6.31 should be 16.31; on page 40 line 5, '2' has been omitted in front of 'Samuel'; on page 43 line 31, '2' has been omitted in front of 'Kings'.

Both books contain suggestions for study at the end of each section, under the headings of 'word study', 'review of content', 'Bible', 'further study and discussion'. Sometimes the questions must be used with caution. The writer apparently enjoys the 'pick the odd man out' type of question. Anyone who has tried to set this type of question will know how difficult it is to avoid ambiguity. This reader could find more than one answer to a few of these questions. But in general these are perhaps the most useful sections of the book. Many teachers must confess that in their setting of questions they lack both imagination and any clearly defined aim. These sections offer ideas and stimulation for both.

In conclusion, these books are more appropriate for B.Th. rather than B.D. study. But teachers of B.D. course could derive much

help from them, not only from the suggestions for study, but from the way in which complex issues are presented in simple form and unnecessarily technical language is avoided.

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The Shorter Books of the Apocrypha, edited by J. C. Dancy, (The Cambridge Bible Commentary on the New English Bible), Cambridge University Press, 1972. Pp. 253. Price: £ 1.50 (paper).

Just over a generation ago a C.M.S. missionary in the Punjab could be found hotly refuting Roman Catholic criticism that Protestants had altered the Word of God by not receiving the books of the Apocrypha as inspired and canonical, and defending the Protestant position concerning the books which he described as containing 'many weird and incredible stories' (W. P. Hares, *The Teaching and Practice of the Church of Rome in India*, Lahore, undated). Within Protestantism there have in fact been varying attitudes to the Apocrypha. Like Luther who wrote, 'These are books not to be held in equal esteem with those of Holy Scripture but yet good and useful for reading', the Church of England has always read them 'for example of life and instruction of manners' (Article VI). Readings from the Apocrypha were included in the lectionary of the CIPBC, and some passages for optional use are to be found in the Extra Weeks provided in the lectionary of the CSI. Others have held that the books 'are of no authority in the church of God, not to be in any wise approved or made use of, than other human writings' (Westminster Confession). (Even the staunchest Presbyterian however would hardly object to singing Luther's hymn 'Now thank we all our God' which is based on Eccclus. 50:22). The decision of the Bible Society in 1827 not to print the Apocrypha and not to support societies which did so has meant that the books are totally unfamiliar to many Christians in India.

The degree to which the climate of opinion has now changed can be seen from the latest edition of the RSV, 'The Common Bible' (1973). This is an Ecumenical Edition which has received sanction for use in many Roman Catholic, Protestant and Orthodox churches. Following the Protestant practice which developed in the sixteenth century the apocryphal books are gathered into one section between the Old and New Testaments, but with the books not included in the Apocrypha by the Roman Catholic church, namely 1 and 2 Esdras and the Prayer of Manasseh, placed in a separate grouping. Recently too the United Bible Societies have formulated a policy for including the Apocrypha in certain Bible Society editions.

Although the RSV and the NEB now make available modern English translations of the Apocrypha, very few recent commentary series extend to the Apocrypha, so that the commentary on 'The

Shorter Books of the Apocrypha in the Cambridge series is particularly welcome. It contains contributions from W. J. Fuerst on the Rest of Esther and from R. J. Hammer on the Additions to Daniel, while the editor, J. C. Dancy, is himself responsible for Tobit, Judith, Baruch the Letter of Jeremiah, and the Prayer of Manasseh.

For a proper understanding of the Additions to Esther the text of Esther is printed in full with the additions in their proper place, as in the NEB, while the commentary confines itself to the additions. For Tobit the NEB translates the longer text of the Codex Siniaticus whereas the RSV follows the shorter text and the Jerome Bible a text reconstructed from Siniaticus and related manuscripts and versions. The commentary provides a useful guide in cases where this policy of the NEB seems to have led to unnecessary obscurity, as for example in Tobit 5:3.

Particularly valuable are the full introductions to each book and the way in which the religious value of the book is skilfully brought out. Judith and Tobit are provided with a separate assessment of their value as literature, and for most of the books the introduction includes a section on the use made of the book in the Christian church. The commentary on each book is necessarily concise but always adequate, maintaining the consistently high standard of the series. This volume is to be recommended as an excellent introduction to the fascinating books with which it deals which so often show the heroic piety which enabled faithful worshippers of God to withstand all misfortune and oppression.

ALLAN K. JENKINS

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Apocalyptic by Leon Morris. Inter-varsity Press, London, 1973. Pp. 105. Price: 80 p. (Tyndale paperback).

In the second edition of his *Apocalyptic*, which now contains a section on the Old Testament, Leon Morris steers a masterly course between opposing views which have been expressed regarding apocalyptic literature. In a short compass he succeeds in giving a balanced picture of scholarly opinion by apt quotation while at the same time maintaining his own position. Following G. E. Ladd he sees apocalyptic literature as called forth by the emergence of the Righteous Remnant, the problem of evil, and the cessation of prophecy. It was 'the response of faith' of a minority community to the troubled times which provide the background to the New Testament. Non-Jewish ideas influenced its development, but did not provide any of its characteristic ideas—'apocalyptic is a stubbornly Jewish and Christian development' (p. 31). While the author evidently favours Rowley's view that 'apocalyptic is the child of prophecy' and cannot accept in its entirety von Rad's view that apocalyptic springs from the Wisdom tradition, he concludes that in the present state of knowledge there is no single source which can confidently be said to provide the origin of apocalyptic.

The central section of the book deals with the characteristics of apocalyptic literature under such headings as Revelations, Symbolism,

Dualism, Pseudonimity, etc. Some of these, for example Determinism, Pessimism and Historical Perspective, deal with the apocalyptic concept of history as a divinely pre-ordained timetable of cosmic events, 'in part the expression of the demonic will' (p. 65 quoting W. R. Murdoch) and not, as for the prophets, the locus of revelation. There is no separate treatment of apocalyptic and prophecy but the different characteristics and emphases are brought out at various points in other sections.

In dealing with the relation of apocalyptic to the Christian gospel it is rightly emphasized that whatever apocalyptic terms may have been borrowed by Jesus or the New Testament writers, they have to be interpreted in the light of the decisive victory of Christ on the Cross. This leads the author to a negative evaluation of apocalyptic as also 'not a fit vehicle for conveying the truth about forgiveness' (p. 99) nor 'useful for helping men to see the Christian attitude to this world in which we live' (p. 99). A separate odd and rather unjust chapter deals with the 'Irresponsibility of the Apocalyptists'. They were 'men of serious purpose', but being without power the apocalyptist knew that 'he would never be proved wrong by having his advice followed with disastrous consequences' (pp. 73-4)—a criticism that could well be levelled today against some who champion the cause of the oppressed in India from armchairs in Bangalore or elsewhere. According to Morris no biblical writing can in fact be described as apocalyptic in essence. Daniel is a unique work later copied by apocalyptic writers; other Old Testament passages like Is. 24-27 and Ez. 38-39 are 'moving towards' apocalyptic, but 'have not yet reached it' (p. 84). In the New Testament neither Mark 13 nor Revelation is considered to be typical apocalyptic: their central emphasis comes from the distinctive Christian tradition.

In sum, Jesus 'was not an apocalyptist' (p. 100), and apocalyptic was 'but one strand in the early church's message' (p. 100). It is to be accepted as part of the background of the New Testament message, yet it does not provide the key to the whole. 'It expresses some things well, particularly the eager looking forward to the End' (p. 100), but to find out just how it does this the reader will have to go on to books on New Testament theology. For the understanding of apocalyptic Leon Morris' book provides a useful synthesis and an excellent introduction to the wider issues involved.

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A Textual Commentary on the Greek New Testament. A Companion Volume to the United Bible Societies' Greek New Testament (third edition): by BRUCE M. METZGER. United Bible Societies, London and New York, 1971. Pp. 775.

The so-called 'ordinary Christian in the pew' is often scandalised by the diversity of versions of the Bible recommended to him for his personal devotions—KJV, RV, RSV, NEB, JB, TEV, to name a

few. 'Why do they keep on changing the Holy Scriptures?' he asks in confusion. His exasperation reaches its limits when he finds such important passages as Mk. 16:9-20; Lk. 22: 19b-20; Jn. 7:53-8:11 etc. missing from the main text of the Gospels. 'Who has done this mischief and on what grounds?' he cries out in anguish. Dr B. M. Metzger's *Textual Commentary* goes a long way in satisfactorily answering this cry, though this 'ordinary Christian' would need a Greek-knowing interpreter to benefit from it!

This Commentary is not concerned with the *meaning* of the New Testament text. It is only 'concerned with the prior question, What is the original text of the passage?' (p. xiii). Three reasons justify this concern: (a) 'None of the original documents of the Bible is extant today', (b) 'the existing copies differ from one another', and (c) there is no up-to-date commentary which deals comprehensively with the textual problems in the entire New Testament. As such quite apart from meeting the pastoral need mentioned above, a critical student of the New Testament, an exegete, but primarily a Bible translator will find in this Commentary a valuable tool of his profession he has been looking for.

True to its sub-title 'A Companion Volume' it looks exactly like the first (1966), the second (1968), and the third editions of the United Bible Societies' (UBS) Greek New Testament, cast in the same format and executed in clear print and pleasing lay-out. Though intended to be used with the third edition (the publication of which has been delayed) it can profitably be used with the first and the second editions of the UBS Greek New Testament.

The international and interdenominational Editorial Committee which produced these editions of the Greek New Testament consisted of Kurt Aland, Matthew Black, Bruce M. Metzger and Allen Wikgren. It was appointed in 1955 by the American Bible Society, the National Bible Society of Scotland and the Württemberg Bible Society. Later on the Netherlands Bible Society and the British and Foreign Bible Society also joined hands. The work of editing began in response to 'the growing need for an edition of the Greek New Testament especially adapted to the requirements of Bible translators throughout the world'. As the first (1966) and the subsequent editions of the UBS Greek New Testament were 'intended primarily for translators' they naturally suffer from a limitation in emphasis and content in that the 1440 variants supplied in the textual apparatus were selected 'chiefly on the basis of their exegetical importance to the translator and student'. The Commentary, however, has included comments on about 600 additional sets of variants (mostly occurring in Acts) which seemed to demand special attention. In other words the quantity and evaluation of the variants is already conditioned by the Committee's and the author's assumption as to what is of 'exegetical importance to the translator and student'. For the unsuspecting translator and student this may well be a snare! As a random example of this limitation one may note the omission of the variants at Mk. 10:11-12 (p. 105) which are of interest and value to the exegete (cf. V. Taylor, *Mark*, 1952, p. 420).

As the three editions of the UBS Greek New Testament are the only ones which grade their textual preferences in categories A, B, C, and D in the apparatus in the decreasing order of certainty with regard to the originality of the text the reader may well wonder how this grading has been arrived at. In the Commentary Dr. Metzger takes the reader right back into the Committee room, as it were, where the textual *pundits* weighed the pros and cons of the variants and arrived at, or failed to arrive at a common mind. In the author's own words, 'one of the chief purposes of the commentary is to set forth reasons that led the Committee, or a majority of the members of the Committee, to adopt certain variant readings for inclusion in the text and to relegate certain other readings to the apparatus' (p. v).

Dr. Metzger has succeeded in concisely expressing two things: (a) 'the main problem or problems involved in each set of variants', and (b) 'the Committee's evaluation and resolution of those problems'. Where a choice was determined by a majority vote and a member or members 'holding a minority opinion had strong feelings that the majority had seriously gone astray' the arguments of the minority view have also been included but placed within square brackets, as for instance, is the case with the text of Jude 5 (pp. 725-26).

In addition to a book-by-book treatment (pp. 1-769) of variants the Commentary includes an excellent Introduction (pp. xiii-xxxi) succinctly setting forth (a) 'History of the Transmission of the New Testament Text', (b) 'Criteria Used in Choosing Among Conflicting Readings in the New Testament Witnesses', and (c) 'List of Witnesses According to Type of Text' which reproduces valuable material from Dr. Metzger's earlier book *The Text of the New Testament* (Oxford: 2nd. ed. 1968) in a nutshell.

It is interesting to note that among the criteria governing the choice of a variant in the Gospels Dr. Metzger includes 'The priority of the Gospel according to Mark' which, on all counts is only a hypothesis the validity of which has been increasingly doubted in recent years (e.g. W. R. Farmer, *The Synoptic Problem*, 1964. Also D. Guthrie's footnote; 'the last word has not yet been said about Markan priority', *N. T. Introduction*, 1971, p. 186, and still more recently, though after the publication of Dr. Metzger's Commentary, D. Wenham, *N. T. Studies*, Vol. 20, No. 3, April '74, p. 299. Consider also A. M. Farrer's 'On Dispensing with Q' in *Studies in the Gospels*, ed. D. E. Nineham, 1955, pp. 55-86).

The Commentary also includes a valuable note on the so-called 'Western Non-Interpolations' (pp. 191-193). It is rightly critical of Westcott's and Hort's assumption and their arbitrary, preferential treatment of only nine out of the nineteen of such omissions in the Western text (Mt. 27:49; Lk. 22:19b-20; 24:3, 6, 12, 36, 40, 51, 52; Mt. 9:34; Mk. 2:22; 10:2; 14:39; Lk. 5:39; 10:41-42; 12:21; 22:62; 24:9; Jn. 4:9). Without being biased by the apparent tendentious nature of the first nine of the Western non-interpolations just listed and the consequent likelihood of their being omitted from D the Commentary evaluates each of these texts on its own merits. The

point is well illustrated as one looks at the commentary on Lk. 22: 19b-20 where the arguments for and against the shorter and longer readings have been clearly set out (pp. 173-77).

The Commentary is not entirely free from inaccuracies! At least one seems to occur in the apparatus on Jn. 10:38 where the reading *pisteuēte* is ascribed to Codex Sinaiticus; this almost certainly should be *pisteusēte*.

The entire Commentary is marked by a rare blend of brevity and clarity and claims to record a fair discussion on what the Committee regarded as vital problems of and witnesses to the New Testament text. For this reason the book is an invaluable tool of study for a Greek-knowing student of the New Testament as well as for the translator. But precisely because it sets forth only too clearly the reasons why a particular variant is preferred it can easily become a 'crutch' particularly to the biblical student in India who, not possessing a fuller apparatus in one conspectus, might feel content with the witnesses evaluated and arguments given in this book. Barring this possibility this Commentary is a unique and indispensable tool for studying the New Testament and must take its place with each copy of the UBS Greek New Testament of which it is an inseparable and faithful companion.

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Studies in Paul's Technique and Theology: by ANTHONY T. HANSON.
S.P.C.K., London, 1974. Pp. 329. Price £ 6.50.

This book, concerned with the nature and significance of Paul's use of the scriptures, opens with seven self-contained studies. (1) "The Conquest of the Powers" relates the understanding of the cross in Col. 2:14-15 and Gal. 3:10-14 through the Palestinian Targum on Num. 25:1-5. (2) "The Reproach and Vindication of the Messiah" first soundly treats Rom. 15:1-14; 3:1-18 and Gal. 2: 14-17 in terms especially of older evidence in the midrash on the psalms as opposed to the Targums' later shifting of the sufferings of, e.g., Isa. 53 away from the Messiah; secondly it elicits from Jewish sources the scriptural basis under such passages as Rom. 6:7; 8:19-20 and 8:26-27; lastly it cogently argues that 'the Righteous One' of Rom. 1:17 refers to the Messiah, not Christians, as living by faith. (3) "Abraham the Justified Sinner" argues that for Paul Abraham's faith was in the pre-existent Christ, and hence was Christian faith. As elsewhere, Hanson says Paul is *christocentric*, whereas Paul is *diachristically theocentric*, i. e., centred on God *through* Christ (cf. 1 Cor. 8:6; 15:25-28). Thus the faith of Abraham and his true sons, namely, Christ and the Christians, is basically faith in God the Father. Hence in Gal. 2:16 faith is in Christ as God's eschatological act ending the Law, and Gal. 2:20 concerns Christ-like faith more than faith in Christ. (4) "Motives and Technique in the Composition of Romans and Galatians" treats Rom. 3:1-5:12 and related materials within Gal. 2:15-5:12. Here

Hanson undervalues and misunderstands the role of the Binding of Isaac (the 'Aqedah) in Paul's thought. We dissent from Hanson's view that 'we may...safely conclude that the 'Aqedah theme as an inspiration for the vicarious death of Christ is almost entirely absent from the New Testament' (p. 86). He has overlooked N. A. Dahl's essay, "The Atonement—An Adequate Reward for the 'Aqedah?' (Rom. 8:32)", in *Neotestamentica et Semitica* edited by E. E. Ellis and M. Wilcox (Edinburgh, 1969), thus missing the connection of the Binding with the motif of God's costly love in giving his Son in Rom. 5:8-10; 8:3 and 32. He dismisses too readily (p. 81) J. E. Wood's arguments [*N.T.S.* 14 (July, 1968), pp. 583-589] that the Binding of Isaac underlies 1 Cor. 15:3 ff., thereby ignoring undergirding for the 'Aqedah-resurrection motif he himself wishes to stress. He also fails to note the Isaac (and crucifixion)/Adam (and resurrection) sequence in 1 Cor. 15, Rom. 5 and 8 (cf. 8:17 for their application to the Christians). (5) "Birth with Promise" studies Rom. 9:6-13 briefly and Gal. 4:21-5:1 extensively, arguing that the Sarah and Hagar story is used typologically, not allegorically, and that in Gal. 4:24 *allēgoroumena* means things analogical, not allegorical. (6) "Christ the First Fruits, Christ the Tree" superbly argues that Christ himself is the first fruits in Rom. 11:16a as well as being the root and tree of Rom. 11:16b ff. Hanson does not relate these passages to 'the One who Comes' explicitly 'out of Zion' in 11:26b, which could have strengthened his argument. The eucharistic overtones he detects in Rom. 11:15-16 similar to the non-literal eucharistic parallel in 1 Cor. 10:1-11 (p. 111) make the echoes of Deut. 32:15-16 in Rom. 11: 15-16 more understandable in the light of similar echoes of Deut. 32 (which is associated with Passover) in 1 Cor. 10: 1-11. (7) "Paul's Use of Rabbinic Material" deals basically with some Jewish models underlying Rom. 12: 9-13: 10.

The remaining five chapters build on what precedes them: (8) "Paul's Interpretation of Scripture"; (9) "Paul's Technique of Interpretation"; (10) "Paul as Exegete and Theologian"; (11) "A Vindication of Paul's Interpretation"; (12) "The Relation Between the Testaments."

In Chapter 8 Hanson's saying that for Paul the Scriptures were superior to the Torah and not identical with it (p. 137) is mis-focused. R. M. Grant, "The Decalogue in Early Christianity", *Harv. Theol. Rev.* 40 (1947), pp. 1-17, has shown the authoritative centrality for early Christians of the Decalogue as distinct from the rest of the scriptures. In Paul's case the present reviewer has indicated that 1 Cor. 6:1-10:33 is chiasmally structured on the Decalogue with the centre at 8:6, the mid-point of the letter's overall chiasm, in "The Bible in the Church: A Radical View", *Bangalore Theological Forum* 6 (1, Jan.-June, 1974), p. 18, n. 1. This material means Hanson errs in taking the 2 Cor. 3:3 reference to the Decalogue as referring to the whole Sinai Covenant (p. 140; cf. p. 249).

Chapter 11 includes a fine statement on the meaning of positing the pre-existence of Christ: 'Pre-existence...is a witness to the fact that God as he is known in Christ has always manifested himself as such a God' (p. 249). This is excellent and fully Pauline if it is

applied to God's abiding will, purpose and goal, but not if it is converted (as Hanson tends to do elsewhere) to co-substantiality of Christ with God as being the absolute truth rather than simply another model. That Jewish pre-existence language is largely *value* language rather than ontological language is apparent in that repentance was viewed to be pre-existent, but this obviously did not mean that it was co-substantial with God.

In view of Hanson's long-running debate with D. E. Nineham over what Hanson believes to be Nineham's unwarranted de-historicizing of the gospels, it is ironic that Hanson of necessity admits that events and persons (e.g. the Patriarchal narratives, Isaac and Elisha) taken by NT writers as historical and hence as being types of Christ's person and work, are either hardly historical (especially Isaac) or are surrounded by a halo of legend (as in Elisha's case). He wisely concludes, 'Perhaps it is better to emphasize the faithfulness of God, which is, after all, historically manifested in the faith of those who wrote the Old Testament narratives' (p. 250). He himself admits the similarity here to the debate about the historicity of the gospels (p. 252).

Chapter 12 is excellent on our need to use the OT witness to enable us to recognize the work of God in Christ, while on the other hand using the NT as our control for what we affirm as abiding truth about God in the OT (cf. pp. 276 ff.).

Hanson's basic aims, which he fulfils, are to show the following. (a) Paul's use of the OT indicates a knowledge of, and lies wholly within, Jewish traditions as illustrated by the midrashim, targums, Qumran materials and the Talmud, and no recourse is needed to Bultmann's postulated gnosticism or mystery religions to explain Paul's thought. (b) Almost always Paul uses scriptures typologically rather than allegorically (here Hanson's arguments, although sound, seem strained at times). (c) Paul uses OT passages 'in context' on the whole. (d) Paul does not simply view the OT as 'Promise' (i.e. looking to the New Covenant), but he believes that such figures as Abraham, Moses and Isaiah 'knew' the gospel of faith (as God's intended will as opposed to works and Torah-righteousness), and Paul thinks Christ was 'present' in the OT, particularly speaking through many of the psalms.

The opening five chapters at first reading have no continuity. Hanson tacitly indicates this, stating that 'the first seven chapters represent separate studies', 'the last five chapters are concerned with drawing out implications based largely on the evidence. . . in the first seven chapters', and 'the last two chapters in particular may be said to give its unity to the book' (p. ix). Like D'Indy's *Ishtar Variations*, the theme emerges only at the end. However, despite the high price and the inconvenience of having all the notes at the back, the last seven chapters are well worth reading and form a coherent and cumulatively impressive whole. Included are bibliographies of books and

articles referred to in the text (but *not* in the notes!) and indices of names, scriptural passages, and non-canonical Jewish and Christian books. Two minor errors occur on p. 5, one on p. 33, and the same mis-translation occurs twice on p. 139. One could enter many other minor caveats, but this reviewer was increasingly convinced of the book's solid significance the further he read.

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Peter in the New Testament: edited by RAYMOND E. BROWN, KARL P. DONFRIED AND JOHN REUMANN. Augsburg Publishing House, Minneapolis/Paulist Press, New York, 1973. Pp. 181. Paperback. Price \$ 1.95.

This book is the fruit of the welcome convergence of scholars of various communions on one of the problems confronting the Churches as they work toward reunion, instigated in this case by the official dialogue between Lutherans and Roman Catholics in the U.S., although NT scholars of other communions were among the eleven who fully participated in the deliberations. Setting aside the subject's intrinsic importance, this book is worth reading as an exemplary model of applied form criticism, traditio-historical criticism and redaction criticism at their very best, set forth in a style and format that are easy to read and follow. The only flaw is that Acts is treated before Luke, so that, as one reviewer has expressed it, in order to see the whole development of Luke's Petrine picture one must 'drive through the book with a rearview mirror'. There are chapters on methodology, Paul, Acts, Mark, Matthew, Luke, John, the Petrine letters, and conclusions. The conclusions set forth the 'historical Peter', the images of Peter which are developed in the NT writings, and point forward to the Petrine trajectories that will be the subject of the study group considering Peter in patristic writings. Although the book has only an index of authors (apart from nine pages of select bibliography), its 352 information-packed footnotes (at the bottom of the pages where they belong!) are magnificently cross-referenced, and the table of contents clearly indicates the portions of the NT being dealt with at each stage. At its low price this book is a real bargain.

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'Who Is my Mother'? In Quest of the Virgin Mary: by T. S. GARRETT. C.L.S., Madras, 1974. Pp. 64. Price Rs 3.50 (in India).

Under review is a little book on Mary by a Protestant Bishop, who knows he is a protestant, but knows, also, that, in writing this book, he is seeking to make a contribution to the on-going and in many ways progressing ecumenical dialogue. With extraordinary

sensitiveness and refined delicacy Bishop Garrett leads the reader through such topics as the "Historical Mary", "The Mary of the Dogma" (meaning, in particular, the dogmas of the Immaculate Conception and Assumption), the invocation of Mary, the "Scriptural types of Mary" and "Images of Mary". The inspiration of the book is the author's profound ecumenical concern, arising from his discovery at the ecumenical conversation held at Nasrapur (Maharashtra) in 1972 that, unlike other subjects, on which 'there were substantial points of agreement, as well as some significant disagreement', 'in Mariology our agreement proved to be little more than marginal and our disagreement fundamental' (p. 2). He is convinced that 'we shall go furthest if we are not so much interested in debating theological points as in discovering the depths of each other's faith and entering into each other's spiritual heritage' (*ibid.*). Guided by this spirit the author portrays a Mary who is neither the quasi-goddess of much traditional Catholic piety nor the quasi-infernal creature that Mary appeared to be in some Reformed eyes, but very much a human being (which she actually is in the gospels), who does not always escape being 'all too human', very much a mother and housewife, and an Asiatic one at that, 'spending the morning preparing for a feast to which guests have been invited; . . . patching an old garment, or carefully examining her wineskins before pouring fresh wine into them. . . up to her elbows in flour as she kneads the dough to make bread; . . . squatting beside the stone mill gossiping with another woman doing the same heavy work of grinding beside her . . . anxiously sweeping the house to find a missing silver piece from her head-dress and as pleased as she possibly could be when she knew that it was not lost after all; . . . trimming and lighting the lamp in the evening and putting it carefully in a place where it would give most light; . . . doling out lamps and flasks of oil to her daughters so that they can take part in a wedding reception, as she herself had done when she was a girl. . . turning an obstreperous son out of the house and closing the door on him to the accompaniment of weeping and gnashing of teeth. . . , '—a delightful Gospel-based apocryphal Mary.

On the question of the 'virgin birth' the author is of the view that, while this miracle story, like others in the gospels, is covered over with legends, it is less scandalous to scientific reason than, say, the Resurrection, though the latter is, dogmatically, of much greater importance than the virgin birth. As for belief in Mary's 'perpetual virginity', while he is 'inclined to take at their face value the scriptural texts implying that Mary and Joseph did have other children in the normal way', (p. 13) he feels that the belief of the Roman Catholic and Eastern Churches can be 'at best . . . a symbolic and historically unprovable tribute to her total self-dedication' (p. 15).

One significant explanation Bishop Garrett finds for Marian devotion is that, whereas the biblical image of God is nearly exclusively masculine, the Mary of popular devotion somehow complements this Father God, thus answering to a universal psychological need. What theological judgment may we pass on this phenomenon? If we are

to be guided by the Bible itself: 'Again and again Scripture says both "yes" and "no" to human beliefs and aspirations; and the case of traditional attitudes to Mary, Jesus' mother, is no exception' (p. 18).

As a contribution to ecumenical dialogue this book is warmly welcome. That there is yet no common doctrine on Mary in sight is, perhaps, inevitable and not entirely unfortunate. Seeing that, following a very happy distinction of Vatican II (Decree on Ecumenism, No. 11), the Marian dogmas and Mariology would claim only a lowly place in the 'hierarchy' of dogmas, the fact that there is fundamental disagreement between the Churches in regard to Mariology need not constitute a serious hindrance either to theological dialogue or to the search for Unity. Maybe, in God's providence, there actually is need for different and even divergent trends in the one Holy Catholic Church on these non-essential questions, complementing and correcting each other. In fact, one who follows contemporary Catholic writings on Mary would get the impression that inner-Catholic divergences on this subject are today no less pronounced and even 'fundamental' than those to which Bishop Garrett refers in his opening section (and, possibly, the Bishop's Catholic dialogue partners at Nasrapur were not representative spokesmen of Post-Vatican II Catholic Mariology, if such a thing at all exists).

JOSEPH KOTTUKAPALLY, S.J.
Cochin

A Critique of Eucharistic Agreement. S.P.C.K., 1975. Pp. 79. Price £ 1.50 *Modern Ecumenical Documents on the Ministry.* S.P.C.K., 1975. Pp. 141. Price £ 1.50.

The first of these two slim volumes is a commentary on *Modern Eucharistic Agreement* (SPCK, London, 1973), which comprises four recent ecumenical agreements on the Eucharist, namely those reached by the group of Dombes in France, the Anglican-Roman Catholic International Commission (Windsor Statement), the US Lutheran-Catholic Commission and the Faith and Order Commission of the WCC. *A Critique of Eucharistic Agreement* collects the contributions of five Anglican priests, three of them bishops, which accounts for the preferential treatment given to the Windsor Statement over the other ecumenical agreements.

R. P. Williams devotes nearly half of his essay to a summary of the history that lies behind the four agreements in question. This is followed by a theological commentary, as hasty as it is shallow, with a deplorable confusion between the medieval distortions in the eucharistic field and the official doctrine of the Council of Trent. His proposal that the term 'presence' be reserved to Christ's spiritual presence outside the Eucharist remains unconvincing because unexplained. Likewise R. P. Hanson objects to the strong, realistic language used by several of the agreed Statements to express the real presence, on the grounds that they are unguardedly 'using the highly symbolic, highly equivocal language of imagery' (p. 28). This serious

objection would demand a deeper and more lengthy treatment than the author has unfortunately provided. The essay ends by a perceptive description of the new frame of mind that affects today's theologians of all denominations and a forceful plea for interdenominational theology. G. Leonard's pertinent remarks on the necessity of drawing the laity into the sphere of these theological agreements and on the caution needed not to measure the esteem of the sacrament by the frequency of its celebration, are offset by a peremptory dismissal of the biblical notion of the memorial and an imagined disagreement between the Windsor Statement and the Catholic liturgy—dismissal and disagreement which are difficult to accept.

The severest criticism of the agreements comes from P. E. Hughes, who seems to be determined to reduce the Eucharist to an empty shell. The traditional *ex opere operato* doctrine is distorted into a caricature which would defend the granting of grace 'without respect to the state of heart of the recipient' (p. 55); the real presence in the Eucharist is identified with Christ's spiritual presence in the heart of the Christian through justifying faith and consequently the eucharistic presence is said to take place, not in the elements but in the person of the believer; similarly, both the memorial and the sacrificial character of the Eucharist are rejected on superficial, unconvincing grounds—these are some of the serious doctrinal errors that constitute a veritable theological blot on his contribution. Confronted with all this, one cannot but question either the good faith or the competence of the author to write on ecumenical matters. I hope and pray that Hughes' views, contrary to his own expectations, will *not* be shared by the Christian churches, for these views are biblically untenable and, if accepted, would prove ecumenically disastrous. It is difficult to see why the last essay, by well known E. L. Mascall, has been included in the present volume, for it deals only with eucharistic problems in general, but not specifically with any of the four eucharistic agreements. In conclusion: I consider it unlikely that one or two modest contributions to it will prove sufficient to preserve the entire volume from oblivion.

Modern Ecumenical Documents on the Ministry comprises the agreements on the ministry reached by the same four ecumenical teams (US Lutheran-Catholic, Anglican-Roman Catholic, Dombes and Faith and Order), preceded by an excellent overall commentary by bishop McAdoo, Anglican Co-chairman of the Anglican-Roman Catholic Commission. The divine origin of the ministry; its historical development into the bishop-priest-deacon structure; apostolic succession as a characteristic of the entire Church, not only of its clerical section; episcopacy as the fullness of the sign of apostolic succession; the sacramental reality of ordination; the relation between priesthood and ministry and their christological foundation: these are some of the points on which the four documents show a remarkable convergence, as brought out competently by bishop Mc Adoo. A very useful little volume indeed, to be highly recommended to readers interested in recent ecumenical development.

LUIS M. BERMEJO, S.J.
Poona

Tamil Saivism: by T. DAYANANDAN FRANCIS. C.L.S. for Tamil Theological Book Club, 1972. Pp. 140. Price Rs 6.30.

The World Council of Churches is encouraging dialogue between men of living faiths. The Kandy Report of the W.C.C. (1967) says, 'What we begin to experience in dialogue is a foretaste of that reality to which all creation, through the operation of God's redeeming providence, together moves'. *Tamil Saivism* is a valuable book for all those concerned in dialogue with the large number of Saivites in Tamilnadu, and the author's aim is to encourage such dialogue. It is a bold and successful attempt to tell other Christians how the Saivites understand and explain their own faith, and it is not intended as an evaluation of Saivism.

What is very striking is the number of similarities in ideas between Christianity and Saivism. As R. C. Zaehner has said, 'It was . . . in the Tamil lands that Saivism developed its characteristic devotional form. This was the work of a series of saints who spread the Gospel that salvation could only be won by a total self-surrender to Siva'. The author has selected a large number of lyrics and verses from the rich Bhakti literature, and the heart melts to hear the Saivite saints as they sing, in the presence of God, bemoaning their personal guilt. These lyrics can be compared to the penitential psalms in the Psalter. Saivite saints have immersed themselves in an ocean of divine love and have expressed their experience most wonderfully in beautiful Tamil. One feels that with a slight change of the name of Siva to Christ these devotional lyrics could be taken over by the Tamil Church for spiritual nourishment. One only regrets that in the Church we do not have such lyrics describing the wonderful qualities of God. One runs like this: 'O Lord God, Ocean of Bliss, you came to multiply love in me and to save my life'. Siva is a God of grace and love, and he wins our hearts by the majesty of his love. The devotee sings, 'You are sugarcane and honey to me'. One is reminded of the verse, (Ps 34:8) 'How good Yahweh is—only taste and see!' and we realise that the Saivites have also tasted the sweetness of their Lord and they are filled with great joy.

Siva forgives even the most wicked sinners. Mr. V. K. Kaliyana Sundaram, a Saivite scholar, has said that the teaching of Christ helped him to understand a certain penitential Saivite lyric. Many illustrations are used to show how the grace of Siva has power to forgive: a burning coal turns a great heap of firewood into ashes; a small stone is enough to frighten and drive away a whole crowd of crows on a tree. Several such illustrations from every-day life are used to explain spiritual truths. Saivism is a way of love, and it teaches 'reverence for life'. Saivites love all living creatures, and that is why they are vegetarians: non-killing emphasises kindness and purity of heart. Moreover Saivism is a 'catholic' religion. Anyone who accepts the way of love, whatever his race or country, is a Saivite. Today the Holy Spirit is surely inviting the worldwide

Church to see afresh the 'light which lightens every man' and to understand other men's faith better. The author has made a significant contribution to this process.

R. JOSEPH
Tirunelveli

Guru and Disciple: By ABHISHIKTANANDA (trans. Heather Sandeman, foreword by Kenneth Leech). S.P.C.K., London 1974. Price £ 2.75 (cloth), £ 1.25 (paperback)

The book is divided into two parts: the meeting of the author, under the name of Vanya, with 'a sage from the East' and the pilgrimage which he made with an Indian priest to the sources of the Ganges.

In his Preface to the first part, Swami Abhishiktananda makes his spiritual position very clear: he is neither one of those 'impenitent intellectuals' who prefer speculating to awakening, nor a seeker after so-called spiritual recipes producing automatically some vague ecstasy. In his eyes metapsychic phenomena 'have nothing intrinsically spiritual about them; they can just as well be brought on by drugs or various mental shocks or even more so by properly controlled exercises of *prānāyāma* or yogic concentration' (pp. 10-11). What he is after is the experience of the Self. And that experience' is 'beyond all possible verbalization or experimentation' (p. 11). Too often, he says, the Westerner 'is thrilled with abstractions and ideas of the supreme experience: or else he lets himself be beguiled by inferior 'experiences' which make him think he has reached the summit. He thus lives in a pseudo-spiritual world where his ego becomes swollen, without his realizing it, under the cover of wonderful formulas of *emptiness* and *nothingness*' (p. 12).

What strikes one most in the Swami's attitude towards Hinduism is his extraordinary gift of empathy. There is nothing in the ritual, gestures, atmosphere and teaching of the Hindu religion which does not strike a sympathetic chord in his heart. He would readily accept the skeptic's objection that he discovers in Hinduism spiritual treasures of which many Hindus themselves are not aware. His answer would be very simple: It is because the owners of a mine have failed to explore its riches that those riches do not exist.

In his encounter with Swami Gānānanda, Vanya learns the central and unique importance of *dhyāna*: 'Dhyāna alone matters. Everything else whatever it may be, *tapas*, solitude, vigils, fasting, poverty, is secondary and has no direct bearing on 'realization', (p. 89). *Dhyāna* is the only way leading to the inner sanctuary, to the place within 'where there is nothing', to the depths of the Self 'where thought no longer exists': there alone is Fullness to be found.

In the second part of the book, Swami Abhishiktananda joins the pilgrims going to the sources of the Ganges. For him it is a pilgrimage to the sources of Being. His vedantism strongly flavoured with Saivism acquires a lyrical quality which is contagious and which springs

from a spiritual experience whose genuineness is beyond doubt. In his conversation with the Indian priest who accompanies him, a vital debate is pursued on the respective value of contemplation and action, of detachment and involvement. The last vision is that of the celebration of the Eucharist in the silent heights of the Himalaya.

In this age of dialogue, this book is a beautiful testimony of openness and receptivity. It is a preparation for dialogue, because it is an appeal to Christians, first, and, more discreetly to Hindus, not to remain confined within their spiritual fortresses. But real dialogue will begin only when a reciprocal gesture will be forthcoming on the part of Hindus. Swami Abhishiktananda seems to think that the time has not yet come for such a gesture. After receiving so much from his encounter with Hinduism, he feels that the sharing of his own Christian treasure with the Hindus would be premature. For the celebration of the Eucharist at the sources of the Ganges, he must have 'a place that is sheltered from the curious gaze of pilgrims' (p. 173). 'This first Eucharist at the source of the Ganges', he tells us, 'had to be offered secretly, for there was no one yet ready to understand except for us who had come as the first fruits of the Church' (p. 173). One wonders why and for how long the full dialogue in mutual sharing should be postponed. Why should fellow-pilgrims hesitate to open their bags and share their meal?

R. ANTOINE, S.J.

Calcutta

The Bhagavadgita, A verse Translation: By GEOFFREY PARRINDER.
Sheldon Press, London, 1974. Pp. 115. Price £ 2.50 (cloth),
£ .95p (paperback)

The purpose of the translator is 'to provide a rendering that is as memorable and as literal as possible'. The translation is remarkably close to the original. The metrical form is helpful and, except in rare cases, does not impair the clarity of the sentence. Marginal notes give the necessary clarifications to the uninitiated reader. The present translation read aloud chapter by chapter after the study of R. C. Zaehner's commentary on the *Bhagavad-Gita* would help crystallize the wealth of spiritual doctrine contained in the sacred book.

R. ANTOINE, S.J.

Calcutta