

translator has made up his mind about the context and the world of discourse. Hence in a collection of translations such as this, the reader is dependent on the editor to give as much information as possible. In 1 Enoch it is too sparse, though elsewhere there is a wealth of information, as in 2 Enoch by F.I. Andersen and in the Treatise of Shem by Professor Charlesworth himself. These all fall in the first and major section of 'Apocalyptic Literature and Related Works'. The second section of 'Testaments' begins with the Testaments of the Twelve Patriarchs by H.C. Kee, whose notes are also instructive, though it is a pity that his edition could not be revised to take account of de Jonge's edition of 1978.

This new edition will contain everything that appeared in Charles except Pirke Aboth (which belongs to Mishnah) and the Zadokite Document (which belongs to Qumran). It includes in full what Charles included in shortened form: the Martyrdom of Isaiah, 2 Enoch, all extant Sibyllines, and the full text of 4 Ezra. Twelve writings appear in English for the first time, or for the first time in full version. Of the seven that appear in this volume, none is dated earlier than 2C CE, some as late as 9C—which is a little disappointing when the collection is supposed to be contained between 200 BCE and 200CE. There is possibly a temptation for someone who discovers, shall we say, a 19C Ruritanian MS of a Jewish effusion about the patriarchs to argue that it must have been a copy of an earlier writing which, because it contains echoes of Revelation, may even have been as early as the first century. Nevertheless this volume undoubtedly contains writings, not yet very well known, from the beginning of our era, viz. the Treatise of Shem, the Apocryphon of Ezekiel, the Apocalypse of Zephaniah, the Testaments of Job, Abraham and Moses—none of which is in Charles. Students and scholars will therefore be grateful for this collection, even if they are wearied before they have read all of it. It is difficult to judge the quality of each contribution without working carefully through each document, asking exegetical questions, and attempting to discover the internal presuppositions of a writing and its coherence with other parts of the tradition. All in all, this is a necessary addition not only to theological libraries but also to the book-stock of all students who prefer original sources to secondary writings. Professor Charlesworth and his colleagues are to be congratulated and thanked for their work.

K. GRAYSTON

PRIESTLAND RIGHT AND WRONG by Gerald Priestland *Collins*. 1983, Pp 208.

Gerald Priestland must be an almost perfect example of the compassionate middle-class Englishman. So he speaks with the voice of a dominant element in our culture, and therefore most of what he says seems familiar and unremarkable. The thirteen-part television series on which this book is based was a response to public demand after the successful 'Priestland's Progress'. Using Priestland's undoubted skill at communicating his ideas and feelings with liveliness, honesty and warmth, the aim is to make ethical debates alive and approachable for ordinary people. Each chapter corresponds to one of the programmes, and each deals with a different topic, for example, war, politics, money, sex, religion, pleasure, medicine, etc. So treatment of each is necessarily superficial, with a rambling conversational style which it is better to hear than to read. The only justification for publishing this book is the popularity of its author. The publishers hope it will bring encouragement to many, and it will certainly do so for the Priestland fans. When a kindly authority shows he shares one's deepest beliefs and dilemmas, then one is bound to be encouraged. And Gerald Priestland is an authoritative figure, in spite of his unassuming style. His is the self-conscious authority built up by his education at Charterhouse and Oxford, his years abroad as a BBC correspondent, and now his identity as a genial, slightly self-mocking patriarch.

For those, like me, who do not share his assumptions, it will be apparent that this is in fact a very political book. He is promoting a Christian Centre position committed to

'Christian values', which are understood as more important than, and separate from, the capitalism/socialism debate. This argument is a recurrent theme in twentieth-century politics. Experience has shown in France in the 1940s, and in Chile in the 1950s, that in a capitalist society the Christian Centre always ends up allied to the anti-socialist forces. So it is not surprising that Priestland's view of politics which faith demands is in direct opposition to liberation theology, where the unjust structures of society are seen as the main enemy. For them, faith requires taking sides against capitalism and working for radical change in the whole system. For Priestland, concern with 'systems' is both irrelevant and dangerous: change must happen within individuals.

The aspiration to a wisdom that is above politics, that is neither Right nor Left, leads him into a number of inconsistencies. For example, his honesty and his intelligent compassion bring him to a damning indictment of our society when he considers how more than one-fifth of the population are marginalized by poverty; how in their powerlessness they become 'virtually non-persons'; how our education system betrays the people, 'Britain's poor are condemned to poverty in the classroom'. But earlier in the book he wrote with affectionate approval of the British lack of system as a defence of humane values. 'What has been really important in maintaining the humanity of Britain has been the alternation of parties, our devotion to the swing between the party of social fairness and the party of individual freedom'. (p. 77) and he mildly refers to 'our curious class system which seems to have as much to do with heredity as with money'. Such a view could only be held by someone who had not suffered from that system.

Even his own particular idiosyncrasy, his pacifism, is expressed as a personal preference. So careful is he not to be intolerant or dogmatic that he argues that the pacifist and soldier together can work for peace.

I would describe this as a quaintly old-fashioned book with its pre-sociological understanding of human nature, but the popularity of the SDP, particularly among middle-class Christians, shows that there is plenty of life left in the old liberal individualist dog yet.

MARY H. PEPPER

MUHAMMAD AND THE CHRISTIAN by Kenneth Cragg. *DLT/Orbis Paperback*. 1984 Pp. 180. £5.95.

I read this book during Holy Week, which seemed more and more appropriate as I followed its movement between the themes of God's sending of manifest victory in triumphal entry, and God's coming in suffering love in crucifixion. The text focusses on Muhammad in such a way that it broadens into an exploration of, and challenge to, the self-understanding of both Islam and Christianity.

Kenneth Cragg seeks to offer at least one Christian's view of Muhammad. It is written in the light of Christianity's 'scandalous rejection' and 'puzzling silence' and in the knowledge, which comes from his own continuing dialogue, that Muslims look for Christian acknowledgement of the prophet Muhammad and 'do not understand why we refuse to grant to Muhammad the respect they themselves grant to the person of Jesus'. (p. ix) He sees his interpretation and purpose as positive and mediating, which he knows will bring mixed reactions from both Muslims and Christians and from the independent academic world, despite his desire to 'use all gently'. The difficulty and potential criticisms of his task have not deterred Kenneth Cragg, and if read carefully his text anticipates and answers many of the criticisms the book will receive. To those academics who accuse him of violating the autonomous nature of Islam in drawing out comparable material he says: 'To hold this balance between due recognition of genuine religious identity, and an authentic criteria that might belong to all, is no easy enterprise' (p. 13). He refuses to allow 'that the autonomies of religions have other than