

besides Simon were recruited from the Zealot party but his philology is at times far too ingenious; it seems fantastically improbable by any philologic law that 'Iscariot' could derive from 'Sicarius', and inherently mostly unlikely that Barjona came from an Accadian root 'to terrorize'. He emphasizes that the Preaching of the Kingdom was antithetic to the Zealot programme but believes that Christ was both denounced and condemned as a Zealot leader and that Barabbas was a Zealot under arrest.

In the next section he deals with the Christian attitude to the Roman State during the first period of the history of the Church. Here perhaps he is unduly influenced by memories of German National Socialism. He believes that early Christianity was inevitably in conflict with the Empire as a totalitarian system. But 'totalitarian' is too twentieth-century a term to apply to that, in some ways, oddly liberal Graeco-Roman Society. It is easy to forget the very spasmodic nature of the occasional pre-Decian persecutions and the emphatic loyalty of many Apologists. Dr Cullman is perhaps too simplistic in his approach to the world outside Israel; thus in his comparison between Romans 13 and Apocalypse 13 he makes no allowance for the contrast between the Julio-Claudian Principate and the Empire of the last Flavian. Still once again he has achieved a book marked by obvious integrity of thought, courtesy in controversial manner, originality in speculation and the power to stimulate his readers even if it is to disagreement.

GERVASE MATHEW, O.P.

THE NEW TESTAMENT AND RABBINIC JUDAISM. By David Daube. (Athlone Press; 45s.)

Did not Pius XI say that all Christians are spiritually Semites? A somewhat unpalatable statement, perhaps, to many Christians. But its truth is inescapable by any man who stops to think.

Its truth is not unimportant for the full and proper understanding of the Catholic faith. Christ came, not to destroy but to fulfil, and we cannot fully understand the fulfilment that was Christ and his achievement, unless we have some familiarity with what it was a fulfilment of. Mere acquaintance with the Old Testament, read through Graeco-Roman, West European spectacles, will only give us a sketchy and possibly distorted idea of what the thing was that our Lord fulfilled. We must go on to try and apprehend the living possession of that Old Testament inheritance by the Jewish people in the New Testament epoch. That is the socket which the New Testament fits into, the only socket in which its many difficulties and knobby problems may be expected to click home.

Its truth is driven right home by Professor Daube in this collection

of lectures and miscellaneous papers. It will astonish, perhaps shock the more naïve Gentile to see how radically, thoroughly, utterly Jewish the gospels are, to be shown how our Lord was a Jew to the very finger-tips. Well, of course he was, a Jew of the house of David, and why should the naïve Gentile be shaken to find that he taught and thought, and we might say suffered and rose again on a Jewish Rabbinic pattern? What ought to cause the naïve Gentile perpetual astonishment is the fact that Christ, this Hebrew of the Hebrews, has thrown open to him, the Gentile, membership of God's chosen people.

Professor Daube makes it clear, of course, that the Rabbinic Judaism of the Christian era, a thing precisely distinct and cut off from Christianity, is not by any means wholly identical with the Rabbinic Judaism of New Testament days, out of which both it and Christianity grew, and grew apart. But the later Judaism is, much more than Christianity, the material heir of that common matrix, and can provide us with invaluable evidence to supplement our knowledge of the New Testament and its historical, religious context.

Professor Daube carries a learning of stupendous proportions with unflinching urbanity and wit. He leads us through this strange and formless world (this is the naïve Gentile speaking) of Rabbinic lore with a lawyer's clarity and a historian's sympathy, though not always with a theologian's anxious care for pious ears. Finally this volume reveals a quality without which these material assets would be scarcely usable, a real understanding of both the Jewish and the Christian mind.

EDMUND HILL, O.P.

ABOUT THE BIBLE. By Frank W. Moyle. (Geoffrey Bles; 16s.)

This book opens with a truism: 'The Bible was once every Englishman's book'. Now this state of affairs no longer is, though, mysteriously, as many Bibles as ever are printed and apparently sold. Yet Bibles remain so often unread, and religious indifference has grown apace.

Frank Moyle's work is yet another about the Bible. We may sometimes grow impatient of work *about* the Bible, and yearn for more understanding and reading of the Bible. Still, the present work may be necessary in order to break through a crust of ignorance and indifference. Certainly if skilful and lively writing can help, then this work can help. But the wise, guiding light of the Church's teaching is missing; so we get for example reaction against fundamentalism combined with excessive latitude: 'that all the first eleven chapters of Genesis belong to the mythical type of literature and that they must be read as folk-tales and not as fact' (p. 7). 'A great deal of unnecessary controversy would have been avoided if only people would recognize