

for the innumerable aberrations of unbelievers as of separated brethren. As it is, we cannot get a clear picture of our Lord who is the subject of this book. The figure of Christ is blurred by a multiplication of details. Each of these has indeed a part to play, but somehow they are not woven into their appropriate place and so completely subordinated to the person of our Saviour.

In a word, we can say that this book can be valuable for its information content. Many a priest will find sermon matter therein, many a student ideas and references for essays. As a life of Christ, for the reasons already given, it will hardly satisfy the general reader. The more scholarly may also be put off by the same reasons. Texts of the Fathers are often appositely cited; but why give St John Chrysostom in *Latin* (pp. 220 and 271)? Misprints are: 'Van der Vlit', which should be 'Van der Vliet' (p. 293, n. 5); for *lagathenon*, read *galathenon* (p. 211); for Gisera, read Cisera (p. 442); an accent, not a breathing, is wanted on *xúton* (p. 161). Something of the author's mind appears in that (a) Boismard's seven-day symbolism in John i is rejected outright (p. 206, n. 85), (b) Benoit's treatment of the meetings of the Sanhedrin as a *dédoublement littéraire* (p. 700, n. 65) is dismissed as unscientific. Finally, why are the maps prefixed by a depressingly dark picture of Jericho?

ROLAND POTTER, O.P.

AN INTRODUCTION TO THE THEOLOGY OF THE NEW TESTAMENT. By Alan Richardson. (S.C.M. Press; 30s.)

'In this book . . . the hypothesis is defended that Jesus himself is the author of the brilliant re-interpretation of the old testament scheme of salvation (old testament theology) which is found in the new testament, and that the events of the life, signs, passion and resurrection of Jesus, as attested by the apostolic witness, can account for the *data* of the new testament better than any other hypothesis current today. . . . The principle of interpretation here employed is that of historic Christian faith, and the thesis is defended that it enables us to present a more coherently and rationally satisfying history than do the liberal-humanist or existentialist principles of interpretation which have latterly been used in the construction of other theologies of the new testament' (pp. 12, 13). This, as Dr Richardson explains, is what is meant by 'new testament theology' in the title of this book. It will be apparent from this that he works from the standpoint of the 'orthodox' school in contemporary English new testament study: the basic *reliability* of the apostolic preaching as a witness to what Jesus said and did, and at the same time the need to *interpret* this in its developed form in the new testament, in order to distinguish between the inspired message of the

apostolic Church itself, and that of its founder, which it preserves, adapts, and expands.

It would not, I think, be doing violence to the author's treatment to divide his material under the three traditional heads of theology, christology, and ecclesiology. Of his sixteen chapters, the first five would then fall under theology: 'Faith and Hearing', 'Knowledge and Revelation', 'The Power of God unto Salvation', 'The Kingdom of God' and 'The Holy Spirit'. Here he shows how the relationship which man bears to God in nature, and the relationship which the chosen people bear to him in the old testament covenant are respectively transformed and sublimated in Christianity. The next five chapters constitute the christological section. The author examines in all its aspects the theological significance of Christ as Son of Man ('The Reinterpreted Messiahship'), and as Son of God, Lord, Wisdom and Word of God, and 'New Torah' ('The Christology of the Apostolic Church'). The next two chapters are entitled respectively 'The Life of Christ', and 'The Resurrection, Ascension and Victory of Christ', and this section closes with an examination of the effects of Christ's 'victory', reconciliation, redemption, propitiation, etc., under the general heading of 'atonement'. Ecclesiology is treated of in the final six chapters. Dr Richardson first considers the nature of the Church as projection and continuation of Christ's personality, then the ministry and work of the Church as projection and continuation of Christ's ministry and work, and finally the sacraments of baptism and eucharist respectively as incorporating the Church's members into Christ, and as rendering Christ present to those members.

The author draws almost exclusively on the more 'orthodox' trends in contemporary English new testament study, and displays a masterly grasp of the literature representative of these trends. The work of Dodd, Lightfoot, Jeremias, Cullmann and Davies seems especially to have influenced his thought, and many of the leading ideas of these scholars are lucidly and arrestingly reproduced in this book. He is particularly to be congratulated on the superb applications he makes of Jeremias's conception of 'eschatology in process of realization' between the first and second comings of Christ, and also of the idea of 'corporate personality'; Christ is 'the new Israel of God', and the Church is 'the corporate Son of Man' (cf. especially p. 136 f, p. 150 f). Dr Richardson pays special attention to the theme of fulfilment and to old testament parallels and references in the new. Here again his treatment is highly successful. 'Jesus is baptized in the Jordan as Israel had been in the Red Sea (cf. i, Cor. x, 2); he sojourns in the wilderness forty days, being tempted, as Israel was tempted (or tempted God) forty years long; on a mountain he calls a new Israel and appoints the

twelve (Mark iii, 13-19) and gives a new law (Matt. v, 1; Luke vi, 12-49); on a mountain he stands transfigured with Moses and Elijah, who each had of old time encountered God on Horeb; he gives the signs of the bread from heaven, as Moses and Elisha had once done. Finally he goes up to take his kingdom, passing as the old Joshua (Gk. Jesus) had done through Jericho; and before he departs he ratifies a new covenant in his blood and institutes a new passover which his disciples shall keep until his return in glory' (p. 22).

This author's attitude to miracles and the supernatural is important. It could, I think, be summarized somewhat as follows: (a) 'I accept in principle the supernatural reality of the new testament miracles' (cf. especially p. 171). (b) 'Often I cannot determine from the text of the new testament the *historical nature* of the miraculous events referred to' (cf. p. 119, 336, etc.). (c) 'Therefore I by-pass historical and archeological questions (p. 336) and concentrate on the *theological significance* of these events' (pp. 95-102, etc.). It is on this point, I feel, that a fairly radical criticism of this book must be made. It lacks any real sense of *Heilsgeschichte*, that is, of salvific history as *meaningful*. The significance of the supernatural events recorded in the new testament grows initially out of the events themselves as historical, and secondarily out of the inspired description of those events in the pages of the new testament. The supernatural fact of the life, death and resurrection of Christ is kerygmatic in itself. As history it contains its own eternal significance. The words of the new testament draw that significance to a sharp point. The writing of the new testament is itself a *heilsgeschichtliche* event. These considerations ought to make a profound difference to our conception of new testament theology. Above all they should prevent us from 'by-passing the historical question' and so arbitrarily cleaving between theological significance and historical fact. They should prevent us from presenting new testament theology as a series of 'key ideas', abstract and over-departmentalized, and arranged in an order imposed by the theologian's own logic. They should make us see new testament theology as God's truth uttered in history and projected into written words, growing out of and converging upon the creative moments in the *Heilsgeschichte* of Christ. Here those creative moments are, so to say, 'reduced to the ranks' and assigned a logical place (in chapters 8 and 9 to be exact) in the long sequence of 'key-ideas' of which this book is composed. It seems to me a pity. Had Dr Richardson been more patient and more discriminating in his attitude to the schools which he labels respectively 'existentialist', 'liberal' and 'medieval', his own thought might have been greatly deepened and enriched. He might have gained from the school of Bultmann in particular, for all its terrible wrongness in other directions, that vital awareness of the

new testament as *Heilsgeschichte* which this book so signally lacks. As it is he dismisses these trends wholesale in a series of sweeping generalizations. '... Modern biblical scholarship enables us to sweep aside the tortuous misunderstandings of medieval unbiblical speculation, and also those of more recent "liberal" theories...' (p. 231)—and so on. Moreover this tendency to over-generalize occasionally lands him in positions which seem to me indefensible. 'Merit is a notion which the new testament entirely discards' (p. 239). (Cf. Matt. xix, 27: '... we have left all and followed thee; *what then shall we have?*'). He also dismisses certain Catholic doctrines very cavalierly, as when, in a single disastrous sentence on p. 172 he replies to an objection of Emil Brunner against the virgin birth, and in the same breath ascribes a Manichaean origin to the doctrines of our Lady's immaculate conception and perpetual virginity. He adds that these doctrines are '... quite alien to the healthy biblical attitude towards sex!' Incidentally, it is to be observed that the important work done by Catholic new testament scholars on the continent is utterly ignored.

For all this it must be recognized in justice that Dr Richardson has managed to convey an immense amount of information in a form that is logical and lucid. He is a past and proven master of the 'theological word-book' technique, which he uses here with effect. Within its limits and in spite of its defects therefore, his book will be exceedingly valuable to new testament scholars.

J. BOURKE, O.P.

THE SILENCE OF ST THOMAS. By Josef Pieper. (Faber and Faber; 12s. 6d.)

Professor Pieper's essays on St Thomas are by now well enough known in England, thanks to Messrs Faber and Faber, to make special recommendation unnecessary. Professor Pieper has style, he has insight, he is sensitive to the needs of the time—a combination of qualities which, it must regretfully be acknowledged, is rare among expositors of St Thomas. No reader of the three essays translated in this volume, all of them concerned with the 'negative' element in St Thomas's philosophy, can fail to be impressed by Professor Pieper's openness to the humane in philosophy; and this again is specially to be welcomed in England today.

This is not to say that the present reviewer has not very definite reserves to make both with regard to the style and with regard to the positive content of this collection of essays. The use of texts from St Thomas is sometimes precisely essayistic; I am not at all sure, for instance, quite how the beautiful text from the commentary on the