

bolic bid for the conversion of Israel. In the last respect the collection failed utterly; in the other two it has by no means lost its potential significance.

In *Christianity according to Paul* we have a more direct attempt to penetrate to the heart of Pauline theology by a study of the formula *in Christo*. This is a book that deserves not merely to be read but to be meditated. Dr Bouttier has been well known in the field of Pauline studies through his scholarly analysis of this same theme in a book entitled *En Christ* (1962). The present work is a less technical exposition of much of the

same material. There are occasional arguments that seem to the reviewer forced, such as the linguistic discussion on p. 60, but on the whole, beautiful and sometimes moving passages outweigh them. The author puts forth admirable statements of such themes as the imitation of Christ and of the Apostle, or the notion of solidarity in Christ. No one really knows Paul when he has read only one epistle. In the same way there is always room for a really penetrating book such as this one on the many-sided theology of Paul.

GEORGE MACRAE, S.J.

INTRODUCTION TO THE NEW TESTAMENT by W. G. Kummel (New Testament Library), SCM Press Ltd., 50s.

For many years in Germany Feine-Behm has been the standard book of Introduction to the New Testament. It is the fourteenth edition of this Introduction which is now presented in English dress and with bibliographies which, for the most part, are up-to-date (1965). An eye has been kept on the needs of French or English readers who do not read German or have little access to German publications. The author, Professor of New Testament at Marburg, has undoubtedly wanted 'the science of introduction', as he calls it, to extend outside his own country and to reach a wide public – so much so that Latin texts are translated.

The work is admirably planned and constructed. At the outset are sections on 'Tools for the study of the New Testament'; but, curiously enough, no mention is made of various N.T. Synopses. Part I covers all the introduction to particular books, starting with the 'Narrative Books' by which is meant Matthew, Mark, Luke-Acts (taken together), and John. Then are treated the Epistles (a) pauline, (b) catholic, and finally the Apocalypse. Part II treats of the origins of the Canon of the N.T., and Part III gives the History of the Text. Bibliographical supplements and indexes complete a work which is a mine of close-packed information and a good example of many finer points of German scholarship. There is a thoroughness of treatment, from which we could all learn. Thus, when treating of the Epistles of the Captivity, all the relevant questions are asked, which captivity? Caesarea, Rome, or yet elsewhere? and the question is discussed at length, with utter fairness to the various possible viewpoints. All this needs to be said, in view of what follows.

Four points call for some animadversions. The first concerns the Synoptic Problem, which is treated here as it often has been, but we are startled to read that 'John has no part in the matter at all' (p. 35). St John's gospel may be different in many ways, but it certainly has the form of a gospel, a passion narrative as all the gospels, and a gospel frame: from John Baptist to the Resurrection. The real problem is that of the origins of all four gospels; and it needs to be further studied. We need to correlate the four-fold or perhaps manifold traditions which lie behind our written gospels. Form criticism has done much to direct minds this way; and this element of form criticism has come to stay.

The second point is about *vaticinium ex eventu* which has been bandied about by a number of scholars for some time, and which is now referred to as a 'traditional literary device' (p. 267), and which our author discerns in Lk. 19: 43; 21: 20, 24; and Mt. 22: 7. But the common assumption that the evangelists could only have written as they did after the grim experiences of 70 A.D. is completely fallacious. The terms used could apply to any siege of any city at any time in the ancient Near East. It is in fact far easier to believe that Our Lord prophesied the fall of Jerusalem in veiled terms drawn from the prophets. As for the time of the evangelists' writing, other considerations must be brought in.

The third point to be made is that in this very full book there are some misprints and curious errors, and a number of interpretations which we would find it difficult to accept. Thus: Graef should read Graef (p. 43); Cyrill of Jerusalem [*sic*] (p. 385); traveled for travelled (p. 207); encratic for encratic (p. 369). On page 379

Cardinal Ximenes is rightly spelled the first time, and wrongly the second. On page 369, at 'Vierklang' the translator's query appears to be left in the text. No English has been found for *Vorlage* (passim); and St Jerome appears everywhere in the German form Hieronymus. The bibliographical supplement covering the years 1963–1965 makes no mention of Kurt Aland's *Synopsis Quatuor Evangeliorum* (1964), nor of Dodd's *Historical Tradition in the Fourth Gospel* (1963), nor of Braun's *Jean le Théologien et les Grandes Traditions d'Israel* (1964). The Table of Abbreviations is left in German: thus we are told that A.T. stands for Altes Testament, but O.T. is used throughout the book. A well-known text of Irenaeus (in Eusebius C.H. v, 20, 4) seems to be torn out of context when it is suggested that Polycarp knew a John (p. 170). These, and like points go to suggest that some revision is needed.

The fourth point is about the Canon. The history of the New Testament Canon is very well

condensed and clearly put. A difficult task has been well done. The theological conclusion of this part, which is also that of the whole book, is seemingly Lutheran. Thus we are told that 'after the generation of eyewitnesses and their hearers the proclamation of Christ had to be preserved and must be preserved in literary form' (p. 356). This follows upon a conclusion about the closing of the Canon in the Early Church, which is worked out on pp. 347–351. About the closing of the Canon we would not disagree. But we could not accept that the voice of Christ and the guidance of the Holy Spirit was to be confined or limited to literary forms from the Early Church onwards. The proclamation of Christ goes on to the end of the world in the form of a living Word and a written Word of God, 'sacred tradition and sacred Scripture form one sacred deposit of the Word of God which is committed to the Church' (Vatican II, on Revelation, §10).

ROLAND POTTER, O.P.

THE RULE OF QUMRAN AND ITS MEANING by A. R. C. Leaney (New Testament Library), SCM Press Ltd., 50s.

Nearly twenty years have gone since that first finding of the Qumran scrolls. On looking back we can see that at first there was excitement and then speculation and wild theorising about texts whose real content and nature were as yet too little known. Quiet scholarship and better counsels did at last, for the most part, prevail. By about the year 1959 with the founding of the *Revue de Qumran*, and with Father de Vaux's Schweich lectures in 1961, we could be assured of results which would satisfy the most exacting scholarship. From that time too it was possible to see more and more clearly the immense contribution of the scrolls to intertestamentary and New Testament history and background.

So we come to a present-day work: *The Rule of Qumran and its Meaning*. This is a mature production, drawing much from the labours of pioneers and predecessors who are copiously quoted and referred to. It is a model of what the presentation of a Qumran text should be: there is a full introduction; the text is translated and then commented upon in detail, section by section and clause by clause; and to conclude there are very full indices and references.

The Rule provides very important evidence for the spirit and ideals of the men of Qumran. It must have been looked upon as such in the community itself, if we may judge from the com-

plete manuscript and the thirteen or more parts of manuscripts and fragments found. Thus the present ample commentary is fully justified by reason of the value of the document. At the same time it provides a very good introduction to the world of *Qumraniana*. It ranges over most of the more valuable literature of the Scrolls – yet seemingly went to press too soon to register Professor G. R. Driver's *The Judaen Scrolls* (1965).

In the present edition we hear much of the theme of the ordering of the whole universe under God – from which flows the ordering of us all. Accordingly great stress is laid on the calendar and calculations of times for worship. The first chapter is an incursion into astronomy; this in turn very much determines the author's attitude and method of procedure. But we would suggest that there are even more fundamental themes. The calendar, important as it was, remained subordinate to the inner spirit of the Rule. For the Rule stands for an all-embracing and strenuous reality and ideal. As Professor Dupont-Sommer says so truly 'the Rule admits the reader into the very heart of the sect, into the intimacy of its community life and the secret of its doctrine, ceremonies and rites'. The whole of a man's focussing on God is suggested by the Rule. It is far from being a legal