

JESUS AND THE KINGDOM: THE ESCHATOLOGY OF BIBLICAL REALISM by George Eldon Ladd. *S.P.C.K.*, 32s. 6d.

PARABLES OF JESUS: INTRODUCTION AND EXPOSITION by Eta Linnemann, translated by John Sturdy. *S.P.C.K.*, 35s.

THE COLLECTION: A STUDY IN PAUL'S STRATEGY by Keith F. Nickle. *Studies in Biblical Theology* 48. *SCM Press*, 16s.

CHRISTIANITY ACCORDING TO PAUL by Michel Bouttier, translated by Frank Clarke. *Studies in Biblical Theology* 49. *SCM Press*, 18s.

One of the most difficult problems of New Testament studies is that of the nature of the kingdom of God and the role this concept played in the preaching of Jesus. A considerable amount of twentieth-century New Testament scholarship has centred about this problem, especially since it involves an understanding of eschatology and the meaning of apocalyptic imagery in Jesus' message. In this fine book, Professor G. E. Ladd of Fuller Theological Seminary in California confronts the question squarely and surveys both the New Testament evidence and modern scholarship in highly readable fashion. He understands the kingdom as the dynamic rule of God which invades history in the person and work of Jesus and yet remains to be consummated in the eschatological age. The book vigorously defends the historical reality of the kingdom against the many views which would reduce it to an inner experience or, even worse, to an apocalyptic delusion. Such realism is indeed truly biblical, as the author claims, even if the more fundamental theological problem of reconciling the biblical mentality with the exigencies of a modern world view still underlies it and must continue to occupy many theologians. In a word, this book is very highly to be recommended to scholars, teachers, students, anyone who sees the need of seeking first the kingdom of God in the message of Jesus himself.

Miss Linnemann's work on the parables has already made its mark in Germany, having reached a third edition within five years. In an area of gospel interpretation dominated for many readers by the works of Dodd and Jeremias, this fresh approach will be welcomed. It is intended for religious educators in particular,

and they cannot fail to learn from it even if they may not choose to abandon Dodd and Jeremias in its favour. In its original form as a dissertation, the work was supervised by Professor Ernst Fuchs and it embodies many of the latter's existentialist principles of hermeneutics. For English-speaking readers this may be a new and valuable experience; it will not always be a wholly satisfying one, however. For example, it is not easy to see how our understanding of the parables is enriched by the classification of them as 'language event' as the author explains it (pp. 30 ff). The book contains an explanation of the basic principles of parable interpretation, expositions of eleven selected parables, extensive notes which set forth the scholarly background and take issue with other scholarly views, and a useful bibliography.

A few years ago Professor Oscar Cullman made the suggestion that it would be a meaningful ecumenical gesture for Catholics and Protestants to adopt a reciprocal collection as a symbol of their solidarity in Christ. The prototype for the suggestion was St Paul's collection among his missionary churches for the benefit of the Jerusalem Christian community. Dr Nickle's Basel dissertation on the Pauline collection was directed by Cullman, and this careful theological analysis deserves attention not least because of the ecumenical implications. It is an excellent example of how the study in depth of a single element of Pauline practice, and a simple one at that, leads into the unity of Pauline theology itself. At least three significant dimensions of the collection emerge: it was an act of charity, an effective symbol of unity, and being modelled to some extent on the Jewish Temple tax, a sym-

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