

contains some brilliant flashes of Thomist insight, such as the distinction between two senses of 'natural' on p. 23 and the justification of the term *ens rationis* on p. 110.

The volume on Charity appears to contain more of the actual text of the *Summa* than any other volume so far published (and here we may note that only nine of the sixty are still to come). This may account for the fact that the ancillary matter in it is minimal; the two appendices occupy three pages, the glossary and indices fifteen and the introduction, contributed by Fr Thomas Gilby, four. Nevertheless, they are skilfully constructed, and some of their deficiencies are made up by the footnotes, though I cannot help regretting that questions 28 to 33, which deal with the effects of charity, were not given a volume to themselves, so that charity itself could have had a treatment befitting its central importance in the history and theory of Christian spirituality and comparable with that allotted to the other two theological virtues.

It must be admitted that a glance down the list of titles of the articles of this treatise has an initially somewhat chilling effect, though this impression will hardly survive the reading of even a few of the articles themselves. For they embody that combination of sound doctrine, common sense, clear thought and burning love that is

characteristic of their author. A man's charity should include himself, because he belongs to God, and among the things that he should love is his own body (xxv, 4, 5). Nevertheless, charity consists more in loving than in being loved, as is shown by the fact that—and here is a delightful touch—mothers love more intensely than anyone and they are certainly more concerned to love than to be loved (xxvii, 1); readers of Bertrand Russell's autobiography may reflect how much happier he would have been if he had recognised this simple fact. Knowledge starts from creatures and through them we come to know God, but charity, even in our present state, starts from God and flows out from him to other things (xxvii, 4); sound Thomist epistemology this! Gems like these spring out from the text repeatedly, and Fr Batten renders St Thomas's Latin with elegance and accuracy, though there is an unfortunate lapse on p. 253, where the omission of a negative makes it possible to claim the authority of an *imprimatur* for the proposition that no one is ever punished eternally for omitting to do something that falls under a precept! In comparison the provision of Fr Ernst with the wrong initial on p. 2 is a minor matter, as is the misplacement of a full stop in footnote c on p. 82 and the failure to close the quotation.

E. L. MASCALL

**ENCOUNTERING NEW TESTAMENT MANUSCRIPTS: A Working Introduction to Textual Criticism, Jack Finegan. S.P.C.K., London, 1975. 203 pp. £5.95.**

This is a very well conceived book which should prove invaluable to anyone responsible for introducing students to the textual criticism of the New Testament.

In the course of the short but clear account of ancient writing materials and their use, with which the book begins, the main technical terms connected with textual criticism—quire, recto and verso, uncials, canons, colophons, stichometry and the like—are introduced, each at the appropriate point, in a way which makes their meaning readily intelligible. The brief history of New Testament textual criticism since Wettstein, which follows, ends with a *catalogue raisonné* of the main source materials for establishing the text of the New Testament which provides just about the right type and amount of information for a beginner to appreciate and assimilate.

It is, however, the third section, entitled *Encounter with Manuscripts*, which may be said to break new ground and give the book its peculiar excellence. Professor Finegan has chosen three passages of textual interest from the Fourth Gospel and he provides a photographic reproduction (usually actual size) of the main sources for establishing the true text of each. The accompanying letterpress explains how these should be read, what are the important points in each to note, and how these points should be interpreted. As he goes along, the author builds up a skeleton *apparatus criticus* for each passage, and he does it in such a way that the reader not only gets a sense of what an *apparatus criticus* really is, but is encouraged to do the work for himself and so get some experience of the interest and excitement of the detective work in-

volved in establishing a text. No one who has read this book is ever likely to dismiss an *apparatus criticus* as just a dull and irrelevant appendage at the foot of the page. Throughout this section the Greek is translated, and the points explained, in such a way that the argument could be followed and appreciated by a reader with a relatively small knowledge of Greek or Latin.

In the course of this third section due weight is given to the character of the various text types from which the sources used are derived, and the pros and cons of the text type approach are canvassed and exemplified. In a final fourth section, however, entitled *The Future Task*, the limitations of this approach, which have been allowed to emerge in the course of section three, are explicitly discussed, and

some account is given of the alternative methodology advocated by such scholars as Colwell and Tune.

The book is well produced and a pleasure to handle—indeed it might be described as lavish at the price. What is more, it is so written that any teacher who used it with a class could easily incorporate into the argument the evidence of any manuscript material available in local libraries, and so introduce his students to the handling of actual manuscripts. It hardly needs saying that every trained scholar who reads this book will want to quarrel with some point or conclusion here or there, but it seems safe to predict that any student with the slightest aptitude for the subject who is introduced to it by means of this book will be rearing to go and asking for more.

DENNIS NINEHAM

**THE GOSPEL OF JOHN AND JUDAISM**, by C. K. Barrett. *S.P.C.K.*, London, 1975. 101 pp. £1.95.

The work of a mature master is always a pleasure to read, for he can criticise without acrimony, and with respect which only adds to the conviction, the theories of the most accepted scholars. One of the charms of this series of four lectures, originally delivered in German at the University of Münster in 1967, is that it has just this power of calm assessment of the work of others. Perhaps the sagest passage in the whole book is on the one-sided enthusiasms of scholars, concluding, 'I believe that the impartial reader will conclude that here, as so often, enthusiastic scholars appear not so much blind in the face of inconvenient facts as sensitive to those facts which are favourable to their particular goals' (p. 62). In short lectures of this kind, as the author repeats perhaps a trifle too frequently, it is possible only to give an orientation with a probe in depth here and there. The most extended of these is in the second lecture (the first is largely a catalogue of views) on the language and so the provenance of the Prologue of John. This gives a standpoint for the rest of the book: each of the more probably alleged semitisms is investigated and an alternative explanation given, the latest (Raymond Brown's) attempt to establish an Aramaic verse form is exploded,

and the vocabulary is examined, to show that, while there is a good deal of LXX influence, the writer keeps a certain independence from the LXX, and is subject also to other religious influences. The *Sitz im Leben* of the gospel is the Diaspora synagogue, and controversy about Jesus as the Messiah, but the author is by no means the prisoner of Judaism.

The third lecture is a careful investigation into developments in Judaism during the Johannine period. Exactitude requires that both Philo (50 years earlier) and the rabbinic sources (a century later) be used with extreme caution, but Barrett does succeed in establishing a surprising cooling of apocalypticism—in marked contrast to the main Christian current—and strong indications of an admixture of gnostic tendencies, especially in Asia Minor. John's message arises out of reflection on the meaning of Christ's revelation against the background of a tension with regard to these currents. He is influenced by them and yet stands against them, using them but not subject to them, with both gnostic and anti-gnostic traits, Jewish traits and Jewish polemic, apocalyptic and non-apocalyptic material, not a superficial polemical fly-sheet, but a true reflective revelation.

HENRY WANSBROUGH