

intended to be non-technical and suitable especially for preachers. Professor Schweizer would appear to be the right choice for this task, since he preaches expository sermons regularly and puts the substance of his commentaries to practical testing in the pulpit. The commentary on Luke is the last of this series and it displays the characteristics that we have come to expect from the earlier ones which were also published by SPCK. In each case the commentary is on short paragraphs of the text with an introduction dealing with the general structure and any critical questions, a brief verse-by-verse comment, and a closing section which brings out the contemporary significance of the passage. The style is fairly taut as there is a lot of material to be covered in a comparatively short space, and this means that the commentary does not flow as easily as might have been hoped. Further, it is clear that the author is unwilling to repeat at length what he has already written on the parallel passages in the other Gospels, and this means that the commentary will not stand on its own as a full companion to study of Luke.

In his brief introduction Schweizer makes it clear that he accepts the two-document theory of the origin of the Gospel, but he holds that the form of Q used by Luke had undergone some development as a result of being combined with other written source material (L) to form a primitive gospel which Luke then incorporated into Mark's structure. He argues that Luke did not know Mt., and he holds that 'Luke' is not Paul's companion of that name but an unknown Christian who wrote c. AD 80. He suggests that Luke is not too clear in his teaching about the person of Jesus and the relation of salvation to his death, but he sees in this a reflection of the way in which Jesus himself pointed to the mystery of the kingdom of God and his own person. This does not mean that Luke is vague about the importance of history. On the contrary, 'however uncertain the historical details may be, this account differs totally from all the myths that merely embody eternal timeless truth in narrative form; for Luke always points clearly to Jesus of Nazareth, who lived, died, and rose again at a particular time in a particular place (384 f.). Nevertheless, Schweizer holds that Luke knows nothing of a divine plan of sacred history leading up to Jesus and then on to the consummation which unfolds according to some kind of law accessible to human knowledge. He disagrees with Conzelmann's view of Jesus as the midpoint of history and finds rather that the present age since the coming of Jesus and the future age belong together as the period of fulfilment for Luke; the stress is placed on responsible Christian living in the light of the consummation. His general approach to Luke is developed in his short, independent booklet *Luke: A Challenge to present Theology*.

Throughout the commentary Schweizer offers many interesting comments on points of detail, especially in regard to the separation of tradition from redaction, which will be of interest to the scholar. His exegesis, however, is selective, and it will be disappointing to the reader who wants a full treatment of the text. Perusal of this work has strengthened my conviction that, even if it involves some repetition, commentaries on the synoptic Gospels should be self-contained. The result is that I find this commentary to be less satisfying than Schweizer's other works on the synoptic Gospels. This is a pity for the author has a lot of interesting things to say and clearly writes out of a real love and sympathy for this Gospel.

I. HOWARD MARSHALL

**THE KINGDOM OF GOD IN THE TEACHING OF JESUS** edited by Bruce Chilton.  
Issues in Religion and Theology 5. Pp. xii + 162. S.P.C.K. £3.50.

This, the fifth volume, in the series Issues in Religion and Theology follows the pattern of its predecessors: an editor has chosen a number of essays and excerpts (here, eight in all) on a topic, and introduced them with an essay explaining how the problem has been dealt with over a period of time, down to the present day; he has then added a select bibliography to help the reader find his way to further reading.

The eight pieces gathered here were mainly written in the 1970's; only two are earlier, and they are an extract from Rudolf Otto's *The Kingdom of God and the Son of Man* (1934) and W.G. Kümmel's "Eschatological Expectation in the Proclamation of Jesus" (1964). The other six contributors are E. Grässer, M. Lattke, N. Perrin, T.F. Glasson, B. Chilton and H. Bald.

There are certain features of the book that make one hesitate to recommend it. It is not, of course, the case that the subject is not of supreme concern to readers of the New Testament. Could there be anything more important to them than to attempt to understand the central theme in the speech of Jesus? Nor is it the case that the editor's introductory essay is in any way inadequate; he has written carefully and helpfully, and in many ways this is the best part of the book. But there are two questions: First, in most cases do the pieces that have been chosen stand up on their own, or even with the support of the introductory essay? Will they be able to make much impression on the reader? For example, E. Grässer's essay "On Understanding the Kingdom of God" is largely a reply to a piece by T. Lorenzmeier, which is not included in this volume, though extracts are quoted by Grässer. We feel that we are hearing only one side of an argument, and that we should have been allowed to hear the other side too; and we may also feel that the criticisms that are being made are somewhat nit-picking. Similarly, M. Lattke's "On the Jewish Background of the Synoptic Concept, 'The Kingdom of God'" seemed to concentrate unnecessarily on a study of the use of the term (or the absence of its use), and to ignore the possibility that there were other terms that referred to the same entity. For inclusion in a volume of this kind, essays must have a "classical" quality; these seemed, in many cases, to be occasional and ephemeral.

Secondly, does not the publication of essays even from a time as recent as the last decade confuse the present-day reader, because the study of the subject has moved on, and what he is reading in the collection is now out of date? (In fact, may it not be that to publish essays from a time as recent as the last decade is in effect more confusing than to publish material from a century ago?) For example, some of the recent work done on the history of the expression The Son of Man will qualify much in these essays; again, the distinction which must now be made between the expectation of a new age, and the expectation of a messiah, renders some of the arguments in this volume ineffective.

The series is intended for "students, teachers, clergy, and general readers". Though I mix with such people frequently, I do not know many to whom I would recommend this book. It would leave most of them more confused than they already are. And I do not believe that it need be so: I suspect the solution is much simpler than these essayists maintain.

J.C. FENTON

**Editorial Note**

Having read (and liked) Fergus Kerr's review of his book *Dieu fractures* in our May issue, Jacques Pohier has asked us to say that he has received permission from the competent authorities of the Dominican Order to live *extra conventum* for two years. SCM Press are translating *Dieu fractures*.