

Zechariah, as the Messiah who is 'not only David's son but David's lord', and as 'servant of Yahweh'.

So far, as Dr Jeremias puts it, 'Our study has landed us in what appears to be a complete contradiction. We have found on the one hand that Jesus limited his activity to Israel, and imposed the same limitation upon his disciples. On the other hand, it has been established that Jesus expressly promised the gentiles a share in the kingdom of God, and even warned his Jewish hearers that their own place might be taken by the gentiles.' (p. 55.) How then is the *promise* of Jesus to be reconciled with his *practice* during his life on earth? By setting his words against the background of old testament eschatology. The author summarizes the eschatological teaching of the old testament on this point under five heads: The epiphany of God, the call of God, the journey of the gentiles, worship at the world sanctuary, and the messianic banquet on the world mountain. 'Thus we see that the incorporation of the gentiles in the kingdom of God promised by the prophets, was expected and announced by Jesus as God's *eschatological act of power, as the great final manifestation of God's free grace.*' (p. 70.) Before this could take place, two events had to intervene: first the call of Israel (fulfilled in our Lord's earthly ministry) and secondly, the death and resurrection of the Saviour. The time of the gentiles must follow the cross.

This book seems to me to be deeply important for two reasons in particular: First for the light it throws on the question of Jesus' 'eschatological consciousness' (a subject which has received great attention recently), secondly because it provides an ideal basis for comparing our Lord's own teaching on the subject with that contained in Acts and the Pauline epistles, and so for perceiving the essential continuity between them.

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THE NEW TRANSLATIONS OF THE BIBLE. By E. H. Robertson. (S.C.M. Press; 10s. 6d.)

The series of *Studies in Ministry and Worship* to which this book belongs is intended to serve certain resuscitations in English Christianity by opening an interdenominational forum to discuss current practical and theoretical problems. It is doubtful if a slack and shoaly survey like this of recent English translations of the Bible can help much in resolving the true difficulties of making a completely new English version.

The book stops in eager expectancy of the version at present in progress under the direction of Professor Dodd. We share this eagerness; but at the same time a mounting discontent with this book makes it seem likely that the Catholic failure to collaborate in the new version is not so inexplicable as some Catholics think. The first con-

siderations, as Mr Robertson says, are accuracy and intelligibility, but as soon as one begins to probe the modern translations he examines it becomes evident that these principles point outside his book in certain *theological* directions.

To whom is a translation to be intelligible? Presumably not only to Christians or to certain Christians—and yet if we are to say that the Bible is the Book of the Church, the book which plays an essentially creative role in the Church, both in the original formative period and continuously as a permanent centre of resource (for example in the liturgical and theological practice of the community), do we not begin to see refractory and crucial theological problems which this book never broaches? The Church is the New Israel: will it really do, like Rieu, to put the old testament references in Matthew into footnotes? The use of scripture is as significant as its existence: how is one to maintain the sacral quality that cultic use demands and creates? The Bible is a much richer book for Christians than it can ever be for anybody else. Is it much of an exaggeration to say that recent attempts to make it 'intelligible' make it attractive but ultimately barren? It is a serious question, whether we need two different versions: a readable text for butterfly-readers and a more resonant text for those who still 'search the scriptures'.

Catholic vernacular texts may not be published without notes. Would it not be better to dwell less on the negative aspects of ecclesiastical concern for scripture (Mr Robertson takes some pleasure in our freedom to read the Knox Bible) and to think of these notes not as Bishop Challoner's stalwart vindications but as the generous clues and insights offered by the Jerusalem Bible? 'At the beginning God expressed himself' is a brave attempt by J. B. Phillips to put the *logos* of the Johannine prologue into accurate English. But can accuracy of this kind really compare with the token translation by *Verbe* in the French Bible and its brief note and references which at least establish the inadequacy of any translation and encourage one gradually to take possession of something of the meaning? There is no use in encouraging anybody to skim the Bible.

We hope that it will not be too long before we have an English Bible which will be intelligible and accurate in the more complex and theologically directed senses we have tried to suggest. Meanwhile we have this book, but it hardly lives up to the promise of its fine cover.

F.K.

HAPPINESS WITH GOD. By Dom Basil Whelan, O.S.B. (Bloomsbury Publishing Co. Ltd.; 12s. 6d.)

This is a collection of twenty spiritual conferences, intended originally for religious, but one hopes that they will now find a far wider