

references, which although in themselves of value, nevertheless appear to be out of place and a little pretentious.

This book claims to be for those seriously interested in the new testament; as such it cannot really be said to be satisfactory.

G.R.H.

JESUS' PROMISE TO THE NATIONS. By Joachim Jeremias. (S.C.M. Press; 7s. 6d.)

How and in what sense did Jesus intend the gentiles to belong to the kingdom of God? To this much-discussed problem Dr Jeremias has a solution to suggest that is beautifully argued and deeply satisfying. The first section of the book leads to three negative conclusions. (1) 'Jesus pronounces a stern judgment upon the Jewish mission to the gentiles.' (Abundant and extremely interesting evidence is adduced from Jewish records, to show the nature and extent of this missionary activity among the Jewish contemporaries of our Lord.) (2) 'Jesus forbade his disciples during his life-time to preach to non-Jews.' (3) 'Jesus limited his own activity to Israel.' This third point is the most startling and requires most proving, but by means of the modified form-critical method which he has made his own, Dr Jeremias finds no difficulty in arguing that such authentic *logia* of our Lord as appear to run counter to this conclusion, in fact refer to the eschatological period following upon the cross and resurrection. Other references to a gentile mission are reinterpretations and expansions to be ascribed to the evangelists themselves.

The second section, with its three *positive* conclusions, is even more interesting. (1) 'Jesus removes the idea of vengeance (against the gentiles) from the eschatological expectation.' (2) 'Jesus promises the gentiles a share in salvation.' (3) 'The redemptive activity and lordship of Jesus includes the gentiles.' Here the author shows that in citing the old testament oracles on the eschatological expectation (e.g. Luke iv, 19, citing Is. lxi, 2, Matt. xi, 5 citing Is. xxxv, 5, and also Is. xxix, 18 and xli, 1, etc.) Jesus deliberately omitted words importing hatred of the gentiles, and so drew the anti-gentile sting from old testament eschatology. The predictions of woe are now transferred from the gentiles to the *faithless* who refuse to believe in Jesus. If Israel persists in her faithless rejection of the good news, then in the final judgment the gentiles will take the place of the sons of the kingdom. In the final judgment the distinction between Israel and the gentiles will disappear; exactly the same justice will be meted out to each. 'The *genea* of Israel, having rejected Jesus, will be condemned, and will undergo the bitter experience of seeing gentiles find mercy' (p. 51). Jesus' positive redemptive work in regard to the gentiles is based on his consciousness of authority over them as 'Son of Man', as the 'meek Messiah' of

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-