

There is much learning in this book and many interesting and illuminating remarks in spite of the arbitrary character of its historical-value judgements.

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CHRISTIANITY ACCORDING TO ST. JOHN. By W. F. Howard, M.A., D.D. (Duckworth; 6s.)

This valuable handbook—a sequel to the author's earlier work, *The Fourth Gospel in Recent Criticism* (1934)—is a clearly condensed account of the theology of the Johannine writings (i.e. the Fourth Gospel and the Epistles, for the Apocalypse is rejected as non-Johannine). Perhaps its most valuable feature is the insistence on their Jewish character and background, and the commentary on every important Johannine term in the light of Hebrew and Greek Old Testament, and Apocalyptic and Rabbinic usage.

Thus the thorough discussion of the possible sources of the Logos doctrine, Heraclitean, Stoic, Hermetic, etc., concludes in favour of the Old Testament wisdom literature. The Johannine doctrines on Father, Son and Holy Spirit are similarly examined with an interesting discussion of the singular instead of the more usual plural reading of John 1, 13, *qui natus est*. It seems rather arbitrary to assert that St. Paul identifies Christ with the Holy Spirit in 2 Cor., 3, 7, when the context shows that it is a question of 'letter and spirit.'

The author rejects Bousset's view of the Johannine dualism of light and dark as Persian and cosmological, taking it as rather practical and moral and Jewish in origin. In the important chapter on Mysticism and Eschatology the author breaks down the falsely exclusive antithesis made of these two by critics, showing by his analysis of the Johannine vocabulary the Jewish apocalyptic character of such phrases as eternal life, last day, judgement, etc. He rejects Dodd's view of the 'Platonic cast' of the Fourth Gospel, which he sees as primarily concerned with problems of time and eternity, with the present age and the age to come, with the world above and the world below, Jewish ideas, in a setting of 'Realized Eschatology,' rather than with the Platonic worlds of shadow and reality.

A close attention to texts, a full exposition of views other than his own, a wealth of references to the works of critics of all schools of thought, and a masterly capacity for digesting, have produced a book valuable alike to general reader and the student who will rejoice to find such a synthesis of Johannine thought.

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THE READING OF THE BIBLE. By Sir Frederic Kenyon. (Murray; 4s. 6d.)

Clearly written in an easy readable style, this little introduction deals with reading the Bible under three heads, as history, literature,

and as religion. The first two sections are excellent: Old Testament is shown in the setting of the surrounding peoples as revealed by recent archaeology, and its compilatory character as mid-way between the annalistic method of Babylon and Assyria and the greater technical perfection of the Greek historians, though superior to the latter in its content as holy history. It is a pity, however, to explain the sources of the Pentateuch and their dates on the old Wellhausen basis just when this is being called in question. Considering the New Testament the author stigmatizes the Form Critical method as over-sophisticated and unreal. He develops the literary character and composition of the Bible, comparing the historical styles of Assyrian, Hebrew and Greek by setting out the interesting parallel accounts of Sennacherib's invasion of Palestine given by the Cylinder of Sennacherib, 2 Kings, and Herodotus. He denies any religious character to the Song of Songs—strangely, in view of the use of the same type of love imagery by Isaiah, Jeremiah, Ezechiel, and especially Hosea; and it is surprising that so eminent an archaeologist does not use 'Danel the wise judge' of the Phoenician Ras Shamra texts to explain Ezechiel's puzzling reference to the 'wise Daniel.'

The chapter on reading the Bible as religion, with which may be taken the introductory first chapter, is unsatisfactory. While rightly emphasizing the human element in inspiration and so driven to reject the narrow Protestant view of 'verbal inspiration,' the author fails to provide any adequate substitute by his suggestion of 'continual readjustment' to be tested by criticism. He seems unaware of any Catholic view of inspiration which safeguards both human and divine elements, while his summary of pre-Reformation Christian exegesis is inaccurate, dwelling too much on the abuse of allegory, too little on the equally constant tradition of literal interpretation. The Vulgate has never been a 'verbally inspired and immutable Bible' for the Roman Church, but an authorized translation for public use in the Western Church (its partial incorrectness is recognised in the preface to the Sixto-Clementine edition) of the Sacred Books whose *original* text alone the Church regards as inspired. For Catholics therefore the value of this book lies in its extremely useful account of the historical background and literary analysis of the Bible.

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THE INSPIRATION OF GOD. By Roger Lloyd. (Centenary Press; 5s.)

Canon Lloyd has written an extremely interesting and, from some points of view, valuable book, though the reviewer must confess that it fails in some respects through lack of accuracy in terminology. It does not seem possible to attribute the word Inspiration to such diverse actions as the establishment of the Inquisition, the choice of a political policy, the patriotic fervour of Churchill and a communal effort to disseminate Christian principles in the B.B.C. without meaning something very different from Divine Inspiration. It does