

high standard of these four. The volumes consist largely of selected passages from the book under discussion with a commentary which both attempts to elucidate the text where this is necessary and to raise questions from it of contemporary importance. All four of the commentators have tried to bring out the 'gospel force' of each book as something that challenges us even today.

The authors have also succeeded in giving the reader commentaries which are both lucid and reasonably up to date with current exegetical views where these are relevant to the understanding of the text. *Deuteronomy* by Joseph Blenkinsopp is a particularly good volume in this series in which the author vividly conveys the atmosphere of the book. Mr Blenkinsopp makes useful comparisons of the idea of Law in Deuteronomy, the Synoptics and St Paul. Nicholas Lash in his volume *Acts of the Apostles* rightly stresses the theological importance of Acts as against the all too familiar view of it as merely a chronology of the journeys of St Paul. He also stresses the relationship of Acts with Luke and the importance of Jerusalem as a theological motif. Laurence Bright in his volume on I Corinthians amply

proves his contention that this epistle is the best place to start a study of St Paul. Here we have many of the ideas that St Paul was to develop in his more formal treatises but discussed in a concrete situation of dissension and controversy in the Corinthian Church. Laurence Bright's stress on this makes his volume especially suited for group discussion work.

Bernard Robinson's volume on I Peter and I John is also a very competent introduction to two important but often neglected writings of the New Testament. It is a great pity, however, that Mr. Robinson in his commentary and discussion of I John did not make use of J. C. O'Neill's short work, *The Puzzle of I John*, published in 1966 as this would have thrown light on several passages which he finds difficulty in explaining. Professor O'Neill's conclusions have found considerable acceptance amongst New Testament scholars today. But despite this, this volume and the other three are to be thoroughly recommended and the series as a whole should do much to raise the standard of Christian awareness and commitment in schools and places of higher education.

MERVYN DAVIES

ERRATA

The editor would like to apologize for certain printing errors that crept into his Comment last month. Apart from the more obvious oddities at the end of five lines on p. 620, the last six lines of p. 619 should be unscrambled to read as follows: 'Because a new philosophy and way of looking at man's being in the world is emerging haltingly to articulation, it simply does not follow that the older philosophy thereby loses its entire validity. Likewise it does not follow that a conclusion should necessarily be false even though it is worked out in terms of a philosophy that may indeed prove to be incomplete.'

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