

somewhat artificial ring about it. This is however not very marked, and is no more than a very slight blemish.

The author is concerned especially with Augustine's grasp of the relationship between the dimensions of time and eternity—two dimensions of what is a single unity, the over-all 'economy' of God—which manifests itself particularly in the *City of God*. These are seen in, and throw light upon, the interior and exterior aspects of the life of the individual, and the same aspects in the history of society. Having set out these problems, which are an especial concern of man today, in two stimulating chapters, he shows their unity and the essential importance of this unity in a third, which forms the proper conclusion. To this has been added, however, a fourth chapter: 'St Augustine's place in the history of Europe' which is taken from the preface of a larger work (*Existence et Destinée, le temps et l'éternité chez Plotin et saint Augustin*), and although this has its interests and its merits, it neither has the quality of the rest, nor is it fully relevant. It might appear to be relevant to the English title of the book, but it is not so to the general theme; for 'Modernity' is not a perfect equivalent to 'Actualité', the original title of the work.

One complaint must be made. In a book so small and unpretentious references on any large scale are not to be expected, but in the first twenty pages there are fifteen notes quoting relevant passages. On page 29 we have note 16 which gives an erroneous reference, and on page 53 we have note 16 again, this time correctly. There are no other references, although in at least two or three other places they would seem to be absolutely necessary. This piece of carelessness is a pity.

G.R.H.

PROPHET AND WITNESS IN JERUSALEM. By Adrian Hastings. (Longmans, Green and Co.; n.p.)

The purpose of this book is to show the way in which St Luke achieved and passed on his understanding of Christ; to help us to understand more fully the message of the third gospel and the Acts of the Apostles; to enable us to recognize the distinctive character of the way in which St Luke accepted and proclaimed our Lord as the Son of God.

There is, running throughout this book, an interesting core which to some extent does justice to its intention. The surrounding fruit however is, for the most part, flabby and tasteless. The theme appears to be packed out with whimsical and slightly sentimental background-speculation, which does not really add anything to the argument. The effect of this is made rather worse by the large number of 'academic'

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