

consummated in the work of Christ. Professor Lampe contrasts this view of Scripture as telling us of the redemption-history with the conception which lies behind allegorical exegesis, of Scripture 'as a single vast volume of oracles and riddles, a huge book of secret puzzles to which the reader has to find clues' (p. 31).

Mr Woollcombe surveys the practice of the early Church from this point of view, and suggests some further and useful distinctions between various kinds of allegorical and typological writing and interpretation. In the space at his disposal he can scarcely do full justice to all the questions raised, and at a number of points one may wish to question his judgments. Among these are the very sharp contrast in which he presents the practice of the Alexandrian and the Antiochene schools of exegetes, the harshness of his judgment on some Christian writers of the second century, notably on Theophilus of Antioch, and his suggestion that the element of non-historical, allegorical typology to be found in the work of many Christian writers was due to gnostic influence. On this last point I should prefer to say—and I have argued this elsewhere—that it was only after the gnostic challenge that Christian writers became aware of the dangers inherent in failing to draw the distinction between legitimate typology and fanciful, non-historical allegory.

These fundamental distinctions of principle are well stated in these essays. It is a pity that it has not been found possible to include in the volume a further study of the literary discipline of typological exegesis. If this kind of interpretation claims to discover a genuine meaning present in the biblical text, then the biblical text must be the final criterion of its presence or absence. One would like to have seen this fact displayed in greater clarity, and its implications discussed in more detail than Professor Lampe is able to go into in the few pages he devotes to this question in his remarks on the dubious kind of 'typology' on the border-lines between the historical and the allegorical kinds. As it is, misgivings like those voiced by Miss Helen Gardner still remain to be dispelled.

R. A. MARKUS

THE STATE IN THE NEW TESTAMENT. By Oscar Cullman. (S.C.M. Press; 12s. 6d.)

Dr Cullman's new contribution to the study of the relationship between Christianity and the State falls into two sections. The first deals with the relationship between Christ and the party of the Zealots. Dr Cullman is clearly right in emphasizing that the Zealot movement in Galilee forms an essential part of the background of the Galilean Ministry. It is obviously possible as he suggests that other apostles

besides Simon were recruited from the Zealot party but his philology is at times far too ingenious; it seems fantastically improbable by any philologic law that 'Iscariot' could derive from 'Sicarius', and inherently mostly unlikely that Barjona came from an Accadian root 'to terrorize'. He emphasizes that the Preaching of the Kingdom was antithetic to the Zealot programme but believes that Christ was both denounced and condemned as a Zealot leader and that Barabbas was a Zealot under arrest.

In the next section he deals with the Christian attitude to the Roman State during the first period of the history of the Church. Here perhaps he is unduly influenced by memories of German National Socialism. He believes that early Christianity was inevitably in conflict with the Empire as a totalitarian system. But 'totalitarian' is too twentieth-century a term to apply to that, in some ways, oddly liberal Graeco-Roman Society. It is easy to forget the very spasmodic nature of the occasional pre-Decian persecutions and the emphatic loyalty of many Apologists. Dr Cullman is perhaps too simplistic in his approach to the world outside Israel; thus in his comparison between Romans 13 and Apocalypse 13 he makes no allowance for the contrast between the Julio-Claudian Principate and the Empire of the last Flavian. Still once again he has achieved a book marked by obvious integrity of thought, courtesy in controversial manner, originality in speculation and the power to stimulate his readers even if it is to disagreement.

GERVASE MATHEW, O.P.

THE NEW TESTAMENT AND RABBINIC JUDAISM. By David Daube. (Athlone Press; 45s.)

Did not Pius XI say that all Christians are spiritually Semites? A somewhat unpalatable statement, perhaps, to many Christians. But its truth is inescapable by any man who stops to think.

Its truth is not unimportant for the full and proper understanding of the Catholic faith. Christ came, not to destroy but to fulfil, and we cannot fully understand the fulfilment that was Christ and his achievement, unless we have some familiarity with what it was a fulfilment of. Mere acquaintance with the Old Testament, read through Graeco-Roman, West European spectacles, will only give us a sketchy and possibly distorted idea of what the thing was that our Lord fulfilled. We must go on to try and apprehend the living possession of that Old Testament inheritance by the Jewish people in the New Testament epoch. That is the socket which the New Testament fits into, the only socket in which its many difficulties and knobby problems may be expected to click home.

Its truth is driven right home by Professor Daube in this collection