

the original Hebrew of the famous commandment reads: 'Thou shalt love thy neighbour, for he is as thou'. Which Christian theologian, one is tempted to ask, has reached anywhere near the region, where a treatise like the one on the 'Duties of the Heart' (Bahya ibn Paquda, a medieval Jewish thinker) can be envisaged? The present writer was most struck by Ignaz Maybaum's contribution: Jew, Christian and Muslim in the secular age. Here a comprehensive view of the three 'religions of the book', as they have been called, is given. Though, as a Catholic, one cannot subscribe to the dictum that 'the world will be shaped anew through three types, the Christian, the Muslim and the Jew. In Christianity the sacrificial love of sons offering themselves for others, in Islam obedient submission to the authority of the fathers, and in

Judaism the bliss in which fathers and sons are united – here is a trinity in which Christian, Muslim and Jew can cooperate, and can, collectively enter into a dialogue with a party that has never, hitherto, belonged to their own family: the Bhuddist (p. 159)' – one can well see the points where Catholicism can be enriched by a deeper knowledge of Islam as well as Judaism. Only glimpses of this most fascinating memorial volume can be given. The editor is to be congratulated not only on his own most instructive contribution on Potentialities and Limitations of Universalism in the Halakhah, but on his fluent translations from German, French and Hebrew. We are indebted to him for a book which is not only intellectually stimulating but spiritually revealing.

IRENE MARINOFF

INVITATION TO THE NEW TESTAMENT, a guide to its main witnesses, by W. D. Davies, *Darton, Longman & Todd*. Pp. xii — 540, 50s.

In this book the distinguished author of *Paul and Rabbinic Judaism* and *Christian Origins and Judaism* appears as a populariser essaying to present in one volume an introduction to the New Testament readily intelligible to 'those in schools, colleges, churches, adult classes, and every walk of life, who have neither the time nor the guidance for detailed study of the New Testament'. In particular, Professor Davies had his teenage daughter in mind as he wrote, and the book is dedicated to her. Despite its title, and despite its length, the book does not in fact embrace within its scope all the NT writings, but just the Gospels and the Pauline epistles.

It is a long book, but Professor Davies's material is in every way excellent. The teenage girl who settles down with this book will rise a wiser and more informed woman, quite able to keep her head when conversation turns on the classical and Jewish background of the NT, Form Criticism, Bultmann, or the resemblances

to the Fourth Gospel in the *Corpus Hermeticum*. Moreover, thanks to Professor Davies's fair-mindedness, she will realise that on many questions more points of view than one are tenable, and if she turns to more technical works on the NT she will find that much of the terminology will be the clearer through her having read this book.

The only weakness of the book is stylistic. The author finds his subject-matter so enthralling, and is so anxious to communicate his excitement, that at times he just lets himself go, and writes such sentences as: 'the aim is to take inquirers behind the dust of scholarship to the faith that pulsates in the New Testament' ('pulsates' is a favourite word with Professor Davies; so is 'thrust'). It is a pity that lapses into journalese should have been allowed to mar an otherwise admirable work.

BERNARD ROBINSON

INTERPRETING THE RESURRECTION, by Neville Clark. Pp. 128, *S.C.M. Press* (1967). 9s. 6d.

'Tomorrow is now'. This is the great eschatological theme of Neville Clark's new book. *Interpreting the Resurrection* is an exploration of the Christ Event: the resurrection, with Calvary on one side, and the ascension and Pentecost on the other; and it shows how this complex Event dominates the whole Christian life.

It is an unashamedly theological book, modern, but without any of that unbalanced humanising secularisation, to which we are so prone today. (As Bonhoeffer observed, the

radical defect of modernism is its failure to think theologically). In part, it is precisely a critique of such secularising, as in the challenging suggestion that the Eucharist is 'the most truly secular action this world affords', in that here the whole world is exposed to its own deepest reality.

This theological commitment permeates the whole book uncompromisingly. The author insists that the Gospel is 'offensive', a stumbling block, to the modern mind. And 'the task of the interpreter is not to remove the stumbling block,