

The next chapter deals with texts in which Israel remembers, and these take us straight into the vital question of liturgy and the redemptive event which it celebrated. What the liturgy aimed at was to bring the worshipper in contact with the great primordial saving event in which God was experienced as present. The author is much exercised, both at this point and later, with the problem of how the event is actualised and experienced in the liturgical action, but evidently memory plays a vital role. One is reminded continually here of the problem of *Vergegenwärtigung* in some aspects of modern Eucharistic theology, and it is interesting to note that de Boer, in his parallel study (*Gedenken und Gedächtnis in der Welt des Alten Testaments*) takes *anamnesis* in 1 Cor. 2. 24 in what he considers the primary sense of the underlying *zikkaron*, and translates: 'Do this (i.e., the meal) as the Meal where I am spoken of (*Erwähnungsmahl*)'.

The study ends with a rather rapid survey of how the old tradition was actualised in the course of Old Testament history and a brief salvo directed against the now obsolete positivist historiography of the nineteenth century. While, therefore, not being in any way definitive, Professor Childs' study can be warmly recommended for the reader who wishes to sample at first hand the extraordinary depth of meaning that can be uncovered in the Old Testament by a semantic study of this kind.

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THE EPISTLE TO THE PHILIPPIANS, Commentary by Karl Barth; S.C.M. Press, 13s. 6d.

Karl Barth's commentary on Philippians was written in 1927, but has only now appeared for the first time in English. The translation, so long overdue, is all the more welcome for its quality. Theologically rich, Barth's commentary holds our attention consistently to the main theme underlying the epistle: that is, the real unity of all the faithful through sharing in divine grace, and St Paul's joy at the advance of the gospel which is at work in them—'. . . stand firm in one Spirit, with one mind striving together for the faith of the gospel' (1. 27). Paul's own attention too strays little from this theme. At his friends' anxiety as to how he is faring in prison he replies first as an apostle: 'What has happened to me has amounted rather to an advance of the gospel' (1. 12). That is his immediate concern; with the gospel at all events all is well. As a result of his imprisonment Christ is preached, 'and in that I rejoice!' Similarly, when Paul commends the Philippians for their moral and financial help, he does not directly thank the human givers. He thanks God for their partnership in the gospel (1. 3-5). 'It is not the gift I want, but the fruit of it, which turns again to your benefit. I have now all I need, and more. I have become rich through receiving from Epaphroditus your contribution, like a pleasing fragrance, a welcome offering well pleasing to God' (4. 17f). Like all offering and sacrifice in the 'co-partnership of grace' (1. 7), including the possibly impending libation

of Paul himself (2. 17) in union with Christ (3. 10), the Philippians' offering flows from their *actual oneness in Christ* in his human-divine recreative sweep from self-abasement to glory—the theme of the great passage 1. 27-2. 13.

The reality constitutive of the Church is summed up in its Head. It is precisely as he who emptied himself that Jesus is exalted as Lord and Head of the Church, before whom every knee should bow. His manhood, his abasement and crucifixion have not been cancelled. They are a present reality in the risen Christ. It is consummated! That is the explanation of the 'law of grace', to which all who are 'in Christ' are subject. Each of Paul's readers should humble himself—*should*, precisely because in Jesus Christ there is no 'should' but only consummation. The Christian ethic is gospel! The famous verses 2. 6-11, in which God's equal empties himself to take human form, is obedient even to death on the cross and so is exalted by God—these verses raise the curtain to show us the reality that is the background to Paul's exhortation. *This* is the reality constitutive of the Church! The Philippians (1. 27-2. 5) must have the mind of Christ as they strive 'with one mind for the faith of the gospel'. They are to 'suffer for him, being engaged in the same struggle as you saw in me and now hear of from me'. In humility they are to count others above themselves, just because each sees others as the bearers of divine grace in Christ, in whom self-emptying for the one end is a present fact. In the sacred community 'unity in the Spirit' is not just an ideal: it is there, it is given in the fellowship of those who are in Christ Jesus. And Paul is confident 'that he who has begun the good work among you will bring it to completion' (1. 6). The point of the momentary lifting of the curtain on reality, showing God's movement from heaven to earth and back to heaven, was to teach the Philippians that Paul's exhortation to them was actually not so much an imperative as an indicative. Apostolic encouragement is here set in the light of its origin. It is distinguished from any kind of mere moral instruction by the 'sheer compelling urgency of the law of God fulfilled in Christ—a fulfilment in which Christians as such exist, so that anything other than fulfilment would necessarily mean for them the impossible, the return to non-existence'.

Enough has been said to show the great value of this fine Protestant commentary. The discussion in it is consistently theological, and space is not given to arguing out exegetical problems. There is one matter on which Barth uses language in a misleading manner, which may cause some to consider him to be in error. On two or three occasions he asserts that God alone is the subject not merely of the act by which he justifies men, but also of a man's striving for the divine righteousness. On the face of it this statement seems to be contrary to the Church's teaching that, although a man needs God's help at every stage of his progress towards salvation, yet he is empowered by grace to act well himself. Divine grace acts within and through a man's own human freedom, and so both God and man are subjects of the struggle for righteousness. But after reading these passages carefully, I do not think Barth's intended meaning is unorthodox here (or anywhere in the commentary). His meaning seems to me

to be simply that a just man has his righteousness from God and only from God, not in the smallest degree from the 'law', the 'flesh' or whatever he could achieve of himself alone. As Paul says, 'I race on to seize it, seeing that I have been seized by Christ Jesus' (3. 12). In his concern to emphasize St Paul's denunciation of any attitude of self-sufficiency Barth has certainly used some misleading language. But this is an insignificant defect in a commentary which, in 1927, was some 36 years in advance of its time.

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THE HOLY PLACES OF THE GOSPEL, by Clemens Kopp; Herder-Nelson, 52s. 6d.

This English version of a capital book is very welcome indeed. The scientific study of 'Holy Places' is almost unknown in England, partly because the notion of a holy place is not generalised and mostly goes unrecognised in scholarly circles; and partly because the plentiful contribution of British scholars and archaeologists in the exploration of Palestine has tended to be dissociated from a considerable body of tradition (travellers' narratives, etc., of all periods) relevant to the history and localisation of many sites.

Dr Kopp's work is a well-nigh perfect example of what can and should be done in this line of study. All through we sense the German scholar at his best—rigorous, thorough, critical. He has been able to condense much longer discussions, e.g. the several articles in *Dominican Studies*, 'Christian Sites around the Sea of Galilee' (1949, pp. 213-235; 1950, pp. 10-40, 275-284, 344-350).

With the scholarship goes the reverence and tone of one who believes, and who has also grasped the relation of 'Palestinology' to faith. Thus: 'questions about the Holy Places persist. As Gregory of Nyssa and Jerome emphasized, they are not life and death problems for the Christian; but anyone who has a real love for his Saviour would also like to know and venerate those places where eternity once entered into time. Therefore attempts to determine the location of the holy places according to Scripture and tradition never cease'. (p. xviii).

For one who could write so much on this fascinating aspect of biblical studies, there is a terseness and economy of wording which is laudable. Here we could note that this English version omits no less than 96 pages of the German original. This is too much in the line of many translations from French and German, yet in this particular instance we might concede that pruning has enhanced the finished result.

The matter of this work is distributed over seven sections corresponding to phases in our Lord's life and ministry: from Bethlehem to Nazareth, and John the Baptist, and then Jesus in Cana and at Jacob's well. Next come the lake of Genesareth and excursions from it, Caesarea Philippi, Naim and Tabor. Finally comes the journey to Jerusalem and all that relates to the holy city. There are sketch-plans in the text, an index of persons and places, some 60 illustrations at the end.