

religious history, and a witness to the abiding presence of God among His people. This book easily goes into five chapters. First comes the Solomonian temple and its relation to the general lay-out of 'old' Jerusalem. Then comes (we may be surprised) a survey of Ezechiel's temple, built in the mind of Ezechiel—but it did represent an ideal, something yearned for by the few who knew the beauty of God's house, and it did, no doubt, influence the design of Herod's temple at a much later date. The second temple and the varied fortunes of the Jewish people forms chapter three. Then Herod's temple, the enlarging of the esplanade, etc., is described in detail, and rightly so, for this is the temple wherein our Lord taught, and where he walked in 'Solomon's portico'. Finally comes a chapter on the very beautiful and relatively modern Haram es-Sherif.

Much of the general history of Israel is bound up with the fortunes of the temple, and this is succinctly presented by Professor Parrot.

Since the original edition of this book (Neuchâtel, Switzerland 1954) there has appeared the monumental work of Fathers Vincent and Stève, O.P.: *Jerusalem de l'Ancien Testament, Parts II and III* (Paris 1956). It is a pity that this has not been added to the Bibliography in this English edition.

A pity too that the photographs are so dark, for Palestine is a land of light. And why reproduce a photograph of Schick's long outmoded model of the temple?

ROLAND POTTER, O.P.

PROMISE AND FULFILMENT; THE ESCHATOLOGICAL MESSAGE OF JESUS. By

W. G. Kümmel, S.C.M. Press, 1957; pp. 168; 12s. 6d.¹

Attention to the moral aspect of our Lord's teaching has helped in the past to distract from the urgency within his words, from the sense of crisis that marks him off so clearly from the prophets who went before him. God's offer is in him and it is unrepeatable—this is the dominant note of the earliest Christian preaching and it is making itself heard again today. But the 'What and When' of the crisis (the two questions cannot be disjoined) provokes endless argument. What is meant by 'the Kingdom of the heavens' and what constitutes its 'coming'?

Professor Kümmel reviews the pertinent texts with a thoroughness remarkable in such a small space, and his appraisals of authenticity are on the whole moderate (though he rejects the significant Mk 13, 14-20 as a community creation)² and never without an attendant argument

¹ A translation of the third and completely revised edition (1956) of *Verheissung und Erfüllung*.

² So also Mt 11, 27, rejected 'for reasons based on the history of religion'. But cf. Cerfaux *Ephemerides Theologicae Lovanienses*, 1954, pp. 740-746; 1955, pp. 331-342.

that demands consideration. From the evidence thus carefully sifted he concludes that 'Jesus expected the coming of the Kingdom of God within the generation of his hearers; yet at a distance of time, not defined more closely, from his impending death.' On the other hand, as the author points out, the texts (e.g. Mt 12, 28) clearly show that Jesus presents this future Kingdom as already begun—his exorcisms show that the strong man is already bound, that 'the Kingdom of God has come upon you'. Kümmel resolves the paradox not by analysing the notion of the 'Kingdom' but by appeal to the person of Jesus which is itself an 'eschatological' reality peremptorily demanding critical decision. And this same person who is a challenge now will be a judge then: Jesus himself is the bridge from present to future.

All this is well said and decisively demonstrated. Yet the reader may come away from the book with the impression that the thought of a developing Kingdom has been too resolutely excised from our Lord's authentic words, that the assertion that Christ did not see in his circle of disciples the beginnings of the Kingdom is a little over-confident, that the rejection of the Matthean Petrine text is somewhat bold. No doubt the term *malkuth* (Kingdom) on the lips of our Lord had not yet the definiteness of 'Church'—an organized body independent of Judaism; nor would any scholar deny the enlightening activity of the Spirit after our Lord's ascension. Nevertheless, the smooth recognition on the part of the apostles that the Pentecostal gift was enough to vindicate the hopes Christ had raised (Ac 2, 16f) seems to demand more explicit justification in Christ's own words than Kümmel is disposed to assume. And if the coming of Christ's Spirit is a coming of Christ's Kingdom, so also is the end of the old regime (symbolized in the historical fall of the temple). Why should this last not be the 'coming of the Kingdom' within the generation of Christ's hearers? It may be that the paradox of imminent and remote coming is resolved by the very nature of the Kingdom. The Kingdom is a hidden and constant pressure but from time to time a barrier falls and, behold, the Kingdom has come! But it is still to come until the last barricade goes down.

ALEX. JONES

VIE MORALE ET TRINITE SAINTE SELON SAINT PAUL. By C. Spicq, O.P.
(Editions du Cerf, 1957.)

For more than three hundred years the Scriptures and Moral Theology have miserably enjoyed not a divorce, perhaps, but certainly a legal separation. The twelfth-century text-book for all theology was still the Bible but in the sixteenth we find that the norm and form of moral teaching is determined by the *Casus Conscientiae*. The method