

THE PERIODICALS

VERBUM DOMINI, 1950—R. North, *Thronus Satanae pergamenus*' 65–76. Identifies the 'throne of Satan' (Apoc. ii, 12) with Pergamum itself, set on its hill as on a throne; the morals of the city justify the epithet 'of Satan'. Reference to Pergamum's altar of Jove, to its devotion to Aesculapius, to its emperor-worship, is implicit only. H. Kruse, *De inferioritate morali Veteris Testamenti*, 77–88. Remarkable article refusing the common opinion of God's 'indirect dispensation from the natural law' with regard to certain practices (e.g. pogrom) of the Old Testament. The word 'permission' does not solve the difficulty nor justify the terms of the Old Testament which often suggest positive 'approbation' on God's part. The problem is resolved by affirming that God willed (at least indirectly) such acts done in ignorance of the natural law ('material sin') as He wills physical disasters, for His own purpose. F. Zeman, *Indoles 'daemonum' in scriptis prophetarum et aestimatio cultus 'daemonibus' praestiti*, 89–97. Conclusion of a series (cf. also V.Dni. 1949) dealing with biblical 'demons' in the light of the demonology of the ancient East. They are to be identified not with the demons of Mesopotamia but with the pagan gods. The 'lilith' is probably either beast or bird; the meaning of the Ugaritic 'llyt' remains uncertain. J. Leal, *Exegesis catholica de Agno Dei in ultimis viginti et quinque annis*, 98–109. See below 'Lamb of God' (p. 315). A. Sustar, *De caritate apud Sanctum Ioannem*, 110–19; 129–40; 193–213; 257–70; 321–40. A substantial biblico-theological study of two aspects of Charity in the Gospel and epistles of John: charity to God and to neighbour. Special reference to Nygren's 'Eros und Agape'. A. Roosen, *Testimonium Spiritus* (Romans viii, 16), 214–26. The 'testimony of the Spirit' is not an extraordinary mystical phenomenon, the reply of God to our cry of 'Abba, Father', but is to be identified with the cry itself. This 'testimony' is conceded to all fervent Christians and not only to those with charismatic gifts. J. De Fraine, *De miraculo solari Josue*, 227–36. The author accepts the 'proper literal' sense of the famous 'sun' text of Joshua x, 12–15 while making allowance for poetical expression and suggesting the following translation: The sun was obscured (not 'stood still') while half-way to its zenith and hastened not to reach the zenith as on a (normal) day. H. Faccio, *De Thesauris Absconditis* (Matt. xiii, 44), 237–42. Spiritual commentary upon the inestimable value of the Kingdom—emphasis upon its final stage to the detriment of the exegesis of some texts (e.g. Matt. xix, 16–30). M. Zerwick, *Vivere ex Verbo Dei: Perseveranter Orare* (Luke xi, 5–13), 243–47. Useful article on prayer with the 'Importunate Friend' parable as starting-point. M.Z., *Ex undecima Hebdomada Biblica*, 341–61. Report on the Biblical Week held

in Rome, 25-30th September 1950, during which : C. Stano treated of the synthetic mode of Gospel exegesis, C. Lo Giudice of the dramatic presentation of the struggle of the Light against darkness in the fourth Gospel, de Ambroggi of the origin of the Pastoral Epistles defending their Pauline authorship. A. Bea analysed and commented upon the three recent (1950) Papal documents concerned with Scriptural matters (*Humani Generis*, Assumption Definition, Instruction on the teaching of Scripture, cf. AAS 42 (1950) 495-505); underlined the Holy Father's demand for a prudent approach to the Evolution question; expressed his own opinion that Scripture though it does not clearly exclude 'mitigated evolution' yet in its natural interpretation suggests (*sensu suo obvio . . . suadet*) that the human body was produced by the immediate intervention of God without physiological connection with the brute kingdom. Polygenism : not explicitly condemned by the *Humani Generis* but forbidden to be held by the faithful. Doctrine of the Assumption : Genesis iii formally implies our Lady's complete victory over death (*formaliter implicite contentam*); this 'literal sense' is determined by dogmatic tradition. E. Dal Grande treated of the action of the Holy Spirit in the life of our Lord. A. Vaccari spoke of historical elements in the parables, drawing a parallel between Archelaus and the 'nobleman' of Luke xix, 12. A. Bea delivered two illustrated lectures on the Dead Sea scrolls, bringing their story up to date; they were deposited apparently before the end of the first century B.C. as the containing pottery and their ink suggest; the cave was probably a 'geniza', it was visited and plundered in the second and eighth centuries and again in the winter of 1948. J. T. Milik, *Duo cantici ex volumine hymnorum nuper invento ad Mare Mortuum*, 362-71. Translation, with cross-reference to other hymns and apocrypha of the Dead Sea collection, of two canticles published in Sukenik's Meghilloth Genuzoth (Jerusalem, 1950, Tabulae IX and X). Discussion of their doctrine deferred to future articles. L. Leloir, *Hodie mecum eris in Paradiso* (Luke xxiii, 43), 372-80. The spiritual lessons to be drawn from the 'Good Thief' incident.

The Lamb of God. This title, used by the Baptist according to the fourth Gospel, has recently been attracting attention; (F.-M. Braun, O.P., *Revue Thomiste*, 1948, 347-93; V. Laridon, *Collationes Brugenses*, 1950, 448-53; J. Leal, S.J., *Verbum Domini*, 1950, 98-109). The three articles mentioned agree in rejecting the interpretation proposed by Lagrange in 1925, viz. that the title on the Baptist's lips implies no more than excelling innocence; all insist that the Baptist speaks of an expiatory sacrificial victim and see a reference to Isaias, chapter liii. The objection removed by Lagrange's view now recurs: the Baptist's rapid change from the Messiah-Judge concept (the Synoptics, recording the Baptist's words before our Lord's baptism) to that of the Messiah-Victim (the fourth Gospel, in this hypothesis, recording words subsequent to the

baptism). The solution offered is that of revelation conceded to the Baptist at the time of our Lord's baptism: 'the Baptist was the first to achieve this synthesis of these two characteristics of the Messiah' (Braun l. c.). It is certainly not improbable that the revelation of our Lord's Messiahship undoubtedly made to the Baptist should have reached these heights but it is unfortunate that the authors quoted do not deal with the difficulty of the Baptist's subsequent inquiry (Matt. xi, 2 ff; Luke vii, 18ff). It is to be assumed that they accept the explanation, which seems to us less natural, that it was not the Baptist but only his disciples who were disturbed at our Lord's gentle procedure. It appears important, too, to distinguish clearly between the meaning put into the phrase by the Baptist and the applications of it made by the Evangelist. It would be well to bear this in mind when using the many Patristic references in the *Verbum Domini* article; they are not all to the point.

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BOOK REVIEWS

From Joseph to Joshua. Biblical Traditions in the Light of Archæology by H. H. Rowley, F.B.A. The Schweich Lectures of the British Academy 1948. (Oxford University Press, London, 1950) Pp. xii + 200. 12s. 6d.

Finis coronat opus! In the present volume the *finis* (in the sense of the tail-piece) is the long, detailed bibliography of twenty-four pages, giving the titles of several hundred books and articles that Professor Rowley has consulted in the making of the present imposing synthesis. He tells us modestly in his preface that he has 'read only a small part of the literature devoted to my subject, or to some of its details'; hence he offers merely a book-list, not a complete bibliography. A mathematician may like to calculate, if he can, how many months would be needed by the average person to master the contents of the book-list, and so to exercise some sort of control on Professor Rowley's lucid and sincere achievement.

It is perhaps curious that the most important page in the book is one that, like the page facing it, bears no number, though in the table of contents it is numbered 164. The subject being stated in the title as the period in Israelite history extending from Joseph to Joshua, it might puzzle more than one reader to discover what exactly are the main positions that have been proved according to the author's scholarly judgement, and in the present state of archæological and linguistic research. It is true that the third of the three lectures is headed 'synthesis', but this lecture is all but the longest of the three, and is not confined to main