The eight pieces gathered here were mainly written in the 1970's; only two are earlier, and they are an extract from Rudolf Otto's *The Kingdom of God and the Son of Man* (1934) and W.G. Kümmel's "Eschatological Expectation in the Proclamation of Jesus" (1964). The other six contributors are E. Grässer, M. Lattke, N. Perrin, T.F. Glasson, B. Chilton and H. Bald.

There are certain features of the book that make one hesitate to recommend it. It is not, of course, the case that the subject is not of supreme concern to readers of the New Testament. Could there be anything more important to them than to attempt to understand the central theme in the speech of Jesus? Nor is it the case that the editor's introductory essay is in any way inadequate; he has written carefully and helpfully, and in many ways this is the best part of the book. But there are two questions: First, in most cases do the pieces that have been chosen stand up on their own, or even with the support of the introductory essay? Will they be able to make much impression on the reader? For example, E. Grässer's essay "On Understanding the Kingdom of God" is largely a reply to a piece by T. Lorenzmeier, which is not included in this volume, though extracts are quoted by Grässer. We feel that we are hearing only one side of an argument, and that we should have been allowed to hear the other side too; and we may also feel that the criticisms that are being made are somewhat nit-picking. Similarly, M. Lattke's "On the Jewish Background of the Synoptic Concept, 'The Kingdom of God'" seemed to concentrate unnesessarily on a study of the use of the term (or the absence of its use), and to ignore the possibility that there were other terms that referred to the same entity. For inclusion in a volume of this kind, essays must have a "classical" quality; these seemed, in many cases, to be occasional and ephemeral.

Secondly, does not the publication of essays even from a time as recent as the last decade confuse the present-day reader, because the study of the subject has moved on, and what he is reading in the collection is now out of date? (In fact, may it not be that to publish essays from a time as recent as the last decade is in effect more confusing than to publish material from a century ago?) For example, some of the recent work done on the history of the expression The Son of Man will qualify much in these essays; again, the distinction which must now be made between the expectation of a new age, and the expectation of a messiah, renders some of the arguments in this volume ineffective.

The series is intended for "students, teachers, clergy, and general readers". Though I mix with such people frequently, I do not know many to whom I would recommend this book. It would leave most of them more confused than they already are. And I do not believe that it need be so: I suspect the solution is much simpler than these essayists maintain.

J.C. FENTON

Editorial Note

Having read (and liked) Fergus Kerr's review of his book *Dieu fractures* in our May issue, Jacques Pohier has asked us to say that he has received permission from the competent authorities of the Dominican Order to live *extra conventum* for two years. SCM Press are translating *Dieu fractures*.

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