

more careful consideration of one's own views on the prophets and a more attentive reading of the most fascinating and difficult part of the Old Testament.

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MEMORY AND TRADITION IN ISRAEL, by Brevard S. Childs (Studies in Biblical Theology No. 37), S.C.M., 8s. 6d.

The latest of the excellent series *Studies in Biblical Theology* to appear takes the form of a study of the Hebrew root *zkr*, remember. This is one of many such studies to appear of recent years; the author tells us that he was unable to consult those of Kessler (1956), Schottroff (1961) and de Boer (1962)—a pity in this last case, since de Boer's study sets itself roughly the same purpose. Rather surprisingly, there is also no reference to O. Michel's article in the *Kittel Wörterbuch*.

The first chapter consists of a lexicographical analysis of the occurrence of the word in the Old Testament. Childs distinguishes in the use of *hifil* (causative) a cultic and forensic semantic area, in both of which the basic idea is not just memory in the ordinary psychological sense but *to utter, to mention* the name in a liturgical context, for example. One instance would be 2 Sam. 18. 18 where Absalom is speaking of his mortuary pillar. de Boer goes even further than this and takes the idea of naming, mentioning as the basic sense of the root as a whole, like Akkadian *zakâru, zikru*. Later on, this is confirmed in the rather thin-looking comparative survey (p. 23-28), though not all the conclusions for exegesis which one would have expected are drawn from this. The short chapter which deals with the Hebrew psychology of memory takes up Barr's recent criticism of the attempt to work back from word study to mental patterns, of the kind allegedly made by Pedersen, but could have brought out more clearly, one feels, the much wider basis from which Pedersen began. In speaking of a pre-logical mentality in primitive man Childs has also overlooked the fact that the great anthropologist Levy-Bruhl abandoned this view later in life.

With the discussion of this verb used in the Old Testament with God as subject, Professor Childs comes to a point of great theological interest. By using form-criticism he is able to show how this usage predominates in the Psalm of Individual Lamentation, usually in the imperative, and in the Hymn, usually in finite forms. This is of great interest as pointing to a leading motif in Hebrew prayer, the call to God to remember. One might go a little beyond the author's position and hazard the view that, side by side with such usage as in Gen. 40. 14-23 where the meaning is obviously: 'put in a word for me', there are other cases in which *Remember me!* is connected basically with the vocabulary of ancient royal protocol, reflected in texts such as 1 Sam. 1, 2. 19; 2 Sam. 19. 20. This leads on to the *Remember me!* of the criminal crucified with Jesus, whose eye had caught the inscription over the cross (Lk. 23. 42), with the interesting comparative material available; but this, of course, lay outside the author's scope.

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