

the other hand signifies the vitality, the verve and *élan* of this reality, and also its absolutely supernatural quality as coming from, and being an assimilation to, a possession of, the Holy Spirit.

ED. Well, I hope that satisfies our questioner, because I don't think we have time for more. Other questioners, I am afraid, will have to go unsatisfied.

GAM. On this topic I would just like to say one thing more. You mentioned the contrast between spirit and flesh, spiritual and carnal. It is most important, I am sure you will agree, to realize that the pair spirit-flesh are not in the least synonymous with the pair soul-body. Spirit and flesh, as used in the new testament, state values, soul and body state entities. So you can get a spiritual soul and a carnal soul—indeed 'soul', and words deriving from it, is sometime used as a value term *synonymous* with flesh; and besides a carnal body you also get a spiritual body—which is a concept that is absolutely necessary for making any sense at all of the doctrine of the resurrection of the body.

ED. Thank you, Gamaliel. And may I say that besides being sometimes quite instructive, it has been great fun knowing you? Goodbye.



## REVIEWS

SON AND SAVIOUR: The Divinity of Jesus Christ in the Scriptures. A Symposium translated by Anthony Wheaton. (Geoffrey Chapman; 12s. 6d.)

Instead of an armoury of proof-texts, the authors of these five articles (which first appeared in *Lumière et Vie* in April 1953) present an unfolding realization of Christ; discovery rather than demonstration is their key-note. The development is traced in the scriptures, but Fr Gelin warns us that '... the announcement of a new religious dimension to mankind is not simply a hard material fact. It must be lived before it can be adequately proclaimed' (p. 15). The patient reader will find his reward, but not in 'nice knock-down arguments'. The Messiah-King, Servant of Yahweh, Son of Man are various expressions of a hope which converges on a meeting with God in 'the last days'. Belief in the divine status of the risen Jesus, proclaimed in the early preaching as Lord and Saviour, was, as Fr Schmitt shows in his chapter on the apostolic Church, secondary, in a sense, to this theme of the inauguration of 'the last days'; the Lord reigns, raised

up by God, he possesses glory, power and dominion as the Messiah-King, the 'anointed servant'. Further penetration into the mystery through the titles 'Son of God' and 'Son of Man' is traced by Fr Benoit, O.P., in a chapter on the synoptic gospels. He recognizes that of itself the title 'Son of God' would have been unequal to conveying a claim of natural sonship, so hard for the Jew to grasp, but it was open to fulfilment in a divine sense by Jesus' unique relation to the Father. 'Son of Man', in contrast, already evoked a transcendent personality in the light of Daniel and the later apocalyptic literature; the heavenly origin of this bringer of justice and salvation would have prepared its hearers for the pre-existence of Christ, the eschatological Judge. Fr Boismard, O.P., resolves the apparent conflict between St Paul's stress on the resurrection and exaltation of Christ 'above every name' after his death and his divine pre-existence. An explicit connection is to be found between the title of 'Lord' given to him at his enthronement and the creative power which is his from eternity; if he rules in glory and power, it is because he is 'before every creature' and 'all things were created through him and for him'. 'Christ', Fr Boismard concludes, 'is therefore "the image of the invisible God"', even as the Wisdom of God was, not only by reason of the glory which took possession of him on the day of his resurrection, but also because he is the Son, begotten of the Father before time began' (p. 109).

Fr Mollat, S.J., in a final chapter on St John's writings, sees his conception of divinity initially through the implications of 'glory': Christ as the ultimate manifestation of God, the Truth and the Life, fulfilling the types which foreshadowed him, judging because he is the measure of life. His nature and mission are indivisible, as the author rightly insists, and this unity finds a luminous expression in the fourth gospel; the Son of Man who is to be 'raised up' is also, in St John's words, 'the only Son' sent by the Father and in a mysterious way one with him, so that we have power to become 'children of God'. Although these themes are dwelt on with unparalleled penetration into the pre-existence of the Word and the intimacy of knowledge and love which is the divine life, the author can still point to a fundamental agreement with the synoptic writers 'complete on all essential points' (p. 148); the gospel remains rooted in history.

In a symposium of this kind there are inevitably repetitions, and the final chapter suffers more in this respect than the earlier ones, but even this has its advantages in a book of such density. The market-place apologist who is content to proclaim Christ will find here great riches, the riches of the scriptures themselves. OSMUND LEWRY, O.P.

THE TRIAL OF JESUS. By Josef Blinzler. Translated by Isabel and Florence McHugh. (Mercier Press; 30s.)