

C. H. Dodd points out that this assumption is unwarranted. All the language of the two passages in question, xix, 42-4 and xxi, 20-4, is based on that of the Old Testament, and the description of the fall of the city is based on the similar descriptions of the prophets. "There is no single trait of the forecast which cannot be documented out of the Old Testament," p. 52. On the other hand, the distinctive features which caught the imagination of Josephus, the historian of the siege, and presumably of contemporaries, are entirely lacking. Such are the faction-fighting among the city's defenders, the pestilence and famine culminating in cannibalism, and the conflagration which laid low the temple and a large part of the city. This, it may be added, is precisely what is to be expected in prophecy of which it is not a characteristic to enter into definite and accurately foretold details.

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BIBLICAL STUDY IN FRANCE DURING AND AFTER THE WAR

THE production of strictly scientific works on the Bible has fallen short of that of pre-war days as one would expect. Nevertheless the publishing houses have made praiseworthy efforts and have produced some notable works. In the first place we must record the re-appearance of the *Revue Biblique* in 1946 as a regular quarterly. During the German occupation a substitute for the review was produced in the form of three volumes which appeared at long intervals. Three fascicles have been added to the *Supplément au Dictionnaire de la Bible*, namely "Hetzenuer" to "Israël." In the *Mémorial Lagrange* (1940) and *Mélanges Podechard* (Lyons, 1945) we have a number of studies in French and English by eminent scholars and covering the whole Scriptural field. Among introductory works we may notice the first volume of *La Révélation d'Hermès Trismégiste* (*Etudes Bibliques*, 1944) dealing with astrology and the occult sciences. Displaying a mastery of his subject Père Festugière introduces us to this mysterious literature, so important for a thorough knowledge of the religious life of the Roman Empire. The same author has, moreover, in collaboration with Professor A. D. Nock of Harvard, begun the critical edition (with French translation) of the *Corpus Hermeticum*. Two volumes of this have appeared in the "Collection" of the Universities of France (1945). In 1944 Père Spicq published the *Esquisse d'une histoire de l'exégèse latine au Moyen Age*, a valuable and accurate guide, in spite of the modest title. In this field of exegesis we have several recent issues of patristic work in the series *Sources Chrétiennes*, begun in 1942—in particular, the commentaries of St. Gregory of Nyssa on the Creation of Man,

of Origen on Genesis and Exodus, and of St. Hippolytus on Daniel. Considerable attention has been attracted by the appearance in 1946 of *Etudes sur le Code de l'Alliance* by H. Cazelles, an author of some repute in the fields of Biblical exegesis and of law. Valuable additions have been made to the series *Etudes Biblique*—*Les enseignements de St. Pierre* (1943) by G. Thils, amounting to a real Petrine theology; and *Les Epîtres Pastorales de St. Paul*, a masterly commentary by Père Spicq. St. Paul's thought has been studied in a specially satisfactory manner in *La théologie de l'Eglise suivant St. Paul* ("Collection" Unam Sanctam, 1942), in which L. Cerfaux displays great powers of interpretation.

Besides these works of scholarly research we may at once observe that since 1940 there has been a definite and widespread trend in publications of a more popular though serious character, towards theology and the spiritual life. This is a result of the world-wide upheavals of recent years amidst which people have sought to deepen and renew their faith at the sources of Tradition. An amazing number of publications of this kind has appeared. Three "Collections" are intended for the clergy and the educated laity—*La Sainte Bible* (Pirot) and *Verbum Salutis*, both begun before the war, offer the reader a translation of the sacred text and a commentary both original and detailed. In the former there have appeared so far—the commentaries on *Leviticus-Numbers-Deuteronomy* (Vol. II, 1940) by M. Clamer; on the Sapiential Books by various authors (Vol. VI, 1943) and on the Major Prophets (unfortunately much too short) by L. Dennefeld (Vol. VII, 1947). In the *Verbum Salutis* collection we have some brilliant commentaries on St. Paul by F. Amiot (*Galatians and Thessalonians*, 1946); by Père Bonsirven (*Hebrews*, 1946) and Huby (*Romans*, 1940, *I Corinthians*, 1946). In the second series of this collection we have *Lumen Christi*; *Doctrine spirituelle du Nouveau Testament*, by Père Lebreton (1947) and *Les enseignements de Jesus Christ*, by Père Bonsirven (1946). To the above we must add a third "Collection" entitled *Lectio Divina* which has begun with a very stimulating work by Père Dubarle called *Les Sages d'Israel* (1946). Both priests and educated layfolk will find here a comprehensive view of that Israelite "Wisdom" which is observable in the early inspired writings, characterises the Sapiential Books and attains its full flower in the Gospel.

A still wider public is envisaged for the series *Témoins de Dieu* (Editions du Cerf)—real spiritual biographies of the witnesses of the Word of God in the Old or New Testament. These works, written by authors of established reputation are admirably adapted to bring the reader into a closer acquaintance with the inspired text, the relevance of which to our own life is stressed. The following subjects have already been treated:—*Le Royaume d'Israel*, by L. Cheminant (1947), *Amos et Osée* (1944), *Isaïe* (1945) by G. Brillet; *Ezéchiel* by Père Auvray

(1948); *Job* by J. Steinmann (1947); *Evangile et Evangélistes* (1944), *Paul, apôtre de Jésus-Christ* (1942) by Père Allo; *La communauté apostolique* (1943), *L'église des Corinthiens* (1946) by L. Cerfau. Other works, apart from "Collections" intended for the same public are: *Perspectives bibliques*, by R. Leconte (1946), a collection of addresses delivered from Radio-Vatican on introductory Biblical subjects, according to the directives of the Encyclical Letter *Divino Afflante Spiritu*; two works by Daniel-Rops which have had a great and deserved success among believers and unbelievers alike, namely *Histoire sainte : le Peuple de la Bible* (1943), and *Jésus en son temps* (1945); *Le livre de Job et l'Ecclésiaste*, translation and commentary by Mgr. Wéber (1948); *L'Evangile spirituel de St. Jean* by Père Allo, who sets out the main themes of the fourth Gospel, its symbolism, its realism and its historical value; a very fine translation of the *Epîtres de St. Paul* by E. Osty (1946) with notes, unfortunately too short; lastly, *L'Apocalypse de St. Jean, vision chrétienne de l'histoire*, by Père Feret (1946).

Two "Collections" intended for the Catholic public in general, are *Verbum Dei*, instructional booklets treating of Biblical questions with special reference to the contemporary background, thus for example, *Vie de Notre Seigneur Jésus Christ* and *L'Eglise naissante* by A. Tricot (1947)—secondly, *Bible et Missel*, intended as an introduction to the liturgy through the explanation of the Biblical material on which the liturgy draws.

One should also mention the large number of articles in periodicals, e.g. in *La Vie Spirituelle* or in *La Maison-Dieu*. All this shows the vigour of contemporary Bible study, stimulated and guided as much by the Encyclical Letter *Divino Afflante Spiritu* and the new Latin Psalter as by the need of souls for that Divine Word which shall not pass away.

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QUESTIONS AND ANSWERS

How is Isaiah vi, 10, "Blind the heart," etc., to be understood? God seems to be willing their blindness—not merely permitting the evil.

Hebrew is a simple and impressionist language—quite unlike Greek—partly owing to its very defective character. It is short of adjectives (using genitives instead, e.g. "mountain of holiness" for "holy mountain"), and has no degrees of comparison for what adjectives it possesses. The tenses of the verb do not of themselves signify past, present or future, but only completed or incompletely action, it uses the same conjunction for "and" and "but," and so on. It is in keeping