

Correspondence

October 15th, 1957.

Dear Sir,

The Cambridge Press will be issuing a new edition of my *Parish Chest*, 1946, second edition 1951. I fear it will not be possible to extend the book a great deal (though the invitation in the first edition still stands, contributions of citations of original parish documents will be gratefully received and most promptly acknowledged). But even in a "straight" reprint of the second edition text, clearly any remaining errors upon points of fact must be corrected. So I shall be grateful indeed if any user of the book who has noticed any such will be so kind as to send me here a post-card, with a page reference note of the statement, and of the proposed correction. Any help of this kind will be most thankfully received, and will be duly acknowledged when the third edition appears.

Yours truly,

W. E. TATE.

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Book Reviews

PAUL'S USE OF THE OLD TESTAMENT.

By Earle E. Ellis. Oliver & Boyd. pp. 204. 21/-.

Students of Holy Scripture will be grateful for this valuable study of an important subject. In a strictly academic investigation, carried through with scholarly attention to detail, Dr. Ellis shows that he is familiar with all the relevant literature and also that he has a mind of his own, and therefore is not afraid of reaching independent judgments. Paul's quotations from the Old Testament, as we know, often display considerable variations from both the original Hebrew and the Septuagint texts—a fact which inevitably raises the question of the apostolic attitude to Holy Scripture. Was Paul careless and indifferent where the verbal accuracy of his citations was concerned? or was he afflicted by a faulty memory? Was his thought coloured by either rabbinical or Hellenistic presuppositions? Did he make use of current written or oral "testimonies"? These are some of the questions with which Dr. Ellis grapples. He rightly reminds us that "Paul's use of the O.T. cannot be understood apart from his attitude towards it. To him the Scriptures are holy and prophetic; they constitute the very oracles of God" (p. 20). The verbal divergences of his citations from the Old Testament text are not accidental: they are "interpretive renderings", for "he is convinced that he conveys the true (i.e. the Spirit's) meaning best in this way" (p. 27). It is "the sense element that is basic for Paul" (p. 50).