

of the different parts, the author recognizes the difficulties of these questions, but at the same time he gives a more or less definite answer. The 'Code of Holiness' is certainly the oldest part and dates from the last phase of the monarchy. It is especially in this part that we find the Mosaic character. Jahve is the Holy-One of Israel. He is the only master of the Israelites and of their country. It was He who brought them out of the land of Egypt. The influence of old Mosaic prescriptions and of the Decalogue can be noticed (v, 20-26, p. 37, note a and xix, 18).

The translation is agreeable to read. One would ask for an explanation of the word 'tête' in v, 7 and xii, 8, which is not in the M.T. The translation of XI, 45 'monter *au pays d'Égypte*' can hardly be justified. There are some misprints among the references. Noteworthy is the translation of Lev. xviii, 21 'faire passer en *molek*' (p. 89, note b). The author seems to be correct in stating that in this verse the rite probably applies to Jahve.

Other points could be brought forward, but our space is limited. The edition shows the author's acquaintance with the matter, and his familiarity with the texts of the Old Testament. May his publication be a stimulus to increase interest in the Old Testament, the knowledge of which is necessary for a full understanding of the New.

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QUESTIONS AND ANSWERS

Is there any reference in the Old Testament to the doctrine of the Blessed Trinity, or was Christ the first to reveal to us the truth of God being Three-in-One?

There is no clear reference in the Old Testament to this doctrine. Some have seen in the use of the plural in Genesis i, 26 'Let us make man to our image and likeness' a reference to the plurality of persons in God. Others have suggested that the threefold repetition of 'Holy' in Isaiah vi, 3 indicates the Three Persons in God. A more fruitful line of investigation is to examine the passages suggesting the divinity of the Messiah and those which speak of the Wisdom and Spirit of God. There are of course passages in the Old Testament which indicate in a reasonably clear manner that the Messiah to come will be divine. Thus for example, Psalm 109 (110) 'The Lord said to my Lord, Sit Thou at My right hand till I make thy enemies thy footstool'. Jesus sought to show from this text that He was more than human, when He said to the Jews 'If David then call him Lord, how is he his son?' (Matt. xxii, 45). One may quote also Isaiah ix, 6 where the Child to be born is named

Mighty God : but not all are agreed on this interpretation. The Wisdom of God is described at great length in the 'Wisdom literature' of the Old Testament. In the Book of Wisdom, especially, the description is such (cf. chap. vii) that the notion of personality is almost attained. Nevertheless, it is not clear whether we are to identify this Person as the Word of God or the Holy Spirit, though it may best be regarded as a preparation for the doctrine of the Word of God expounded in St John's Gospel. The references to the Spirit of God in the Old Testament are less clear, e.g. 'The spirit of God moved over the waters' (Gen. i, 2); 'The spirit of the Lord came upon him (Saul)'. Nothing could be concluded from such texts as to the personality of the Holy Spirit.

There are of course solid reasons for this obscurity in the Old Testament regarding the doctrine of the Blessed Trinity. The people of Israel were always prone to idolatry as may be seen from their history, and God, through his prophets, was always insisting on his One-ness, as distinct from the multiplicity of gods that distinguished the beliefs of the Gentiles. It took the Israelites all their time, so to speak, to learn this lesson. It would have been utterly beyond their comprehension in their then state of spiritual childhood to have grasped the sublime and profound doctrine of the Trinity. Moreover, the usefulness of this doctrine, if one may so speak, is essentially a Christian usefulness : it is bound up with the whole of Christ's revelation of God become Man and with the life of grace in particular which we owe to the Incarnate Word. Hence it is that Jesus reserves to himself to explain the mystery of the Trinity to men.

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Is not the Catholic practice of calling priests 'Father' contrary to the words of Christ, 'Call none your father on earth', Matt. xxiii, 9 ?

This passage, like any other should be studied in its context and against the New Testament background. Our Lord is speaking with special reference to the Pharisees. They had so flagrantly abused their position of authority that he felt it necessary to warn the people against them. There was no contemporary custom of calling anyone *living* 'father', but there was a custom of appealing to 'the Fathers' on a point of tradition. The 'Fathers' were prominent authorities now dead who were responsible for much of the Pharisaic tradition, so rigid and set and doing so much harm to the people. Our Lord is denying to these deceased 'Fathers' the authority they had arrogated to themselves and which was still accorded to them by the people. Hence Jesus does not say 'Be not *ye* called Father', but 'Call none your father'. He is urging the people to stop appealing to them as authorities. Our Lord is therefore speaking of men who had either falsely taken to themselves authority or who had abused such legitimate authority as they may have possessed.