Josephus' figure of three million inhabitants for Galilee, and finally opts for about 200,000, or approximately 266 people per square mile. This figure seems reasonable. The population of Perea he estimates to have been between 125,00 and 135,000 in Antipas' time, which means that Antipas ruled over a realm of an estimated one-third of a million subjects. Several appendices are devoted to the thorny problems of chronology. Here, Hoehner will not find too many scholars who will agree with all his dates, especially with those given for John the Baptist's death—A.D. 31 or 32—and Jesus' trial and crucifixion—A.D. 33.

Having done no checking, I cannot say how reliable are the thousands of references which are presented in the footnotes and in the bibliography. Reading through the book, I was impressed with the lack of sense-destroying typographical errors which mar so many scholarly books. On p. 239, n. 2, however, a small but serious error was noted. In line 2 the second *of* should be an *or* in order to give meaning to the statement made.

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Jenson, Robert W. *The Knowledge of Things Hoped For: The Sense of Theological Discourse.* New York: Oxford University Press, 1969. 243 pp. $5.75.

The problem of the meaning, as distinct from the truth, of theological speech, is the peculiar and most radical problem of the theologian of our time. Jenson's concise, lucid, and scholarly treatment of this problem is most welcome. The "problem about God" has two roots: (1) the "intellectual policy" introduced by modern science, of demanding that any meaningful assertion about the world be open to correction by appeal to events, and the relation of assertions about God to this language-policy (p. 18); (2) the commitment of historical science to the idea of relativity. "It is the nature of historical study to put everything into a particular place in history" (p. 20). That involves that statements purporting to be universal are put in their place.

Jenson's study is both historical and systematic. A descriptive account is given of Origen's theology and the usage of the concept of "image" within it as the key to the solution of *his* problem—to preserve the distance between two levels of reality, and, at the same time, to show the possibility of contact between them. Without this meeting of the levels there could be no talk about God. By means of the image concept Origen can bridge the gap between being and non-being, God and man. But Christ is no Gnostic figure for Origen; the "image" spans the temporal as well as the ontological order. The history of Jesus Christ, to which witness is given in Scripture (to the interpretation of which Origen devoted his primary attention), is thus the clue to the future. The Law is a shadow of what is to come. The Gospel "teaches a shadow of the true mysteries of Christ" (p. 53). Origen does not have to be made into a theologian of hope. He simply needs to be claimed as one.

The claim about Thomas Aquinas is quite explicit: his language is eschatological in that it posits transcendence, and looks to the *eschaton* for the verification of its sentences. Since the knowledge of the essence of God

is denied to us in this life, fulfillment awaits in the future. Meanwhile our language attempts to specify ways in which God is not. The problem is to find words appropriate on both sides of the analogy between the creatures and God.

This is the problem neither Origen nor Thomas solved. In this book, description is followed by criticism and then reconstruction. The treatment in each case is competent, and leads to consideration of the future as providing clues for the alleviating of the problems raised: To speak of God means to look on the world as an utterance, "the complex kind of utterance we call a drama" (p. 122), within which the story of Jesus provides the clue to the future, since in him the future has happened. So a sort of eschatological verification emerges. Critical conversation with Bultmann, Ebeling, Fuchs, Ott, Moltmann and Pannenberg provides the background for Jenson's own interesting law-gospel dialectic, which requires the intervention of God for its resolution.

When the ongoing discussion in contemporary theology looks very much confused and when the confusion appears to be not simply between proponents of the same approach, but between differing ways of approach, it is gratifying to find a competent suggestion of possible meeting points. But as Jenson himself suggests, to have a future-oriented perspective does not commit one to "Theology of Hope" in what have now become its recognizable (and perhaps stereotyped) forms. That is another virtue of this book. Theology of hope will show itself to have a future and may itself be hopeful if it can show itself to be versatile. That, too, is to be hoped. Jenson's book will provide the background for any serious future discussions about the theme, and will show the way for further work which he envisaged but could not undertake in this work. No doubt, prospective doctoral candidates will find his historical treatments both sufficient and exemplary.

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Lyonnet, Stanislas, S. J., and Leopold Sabourin, S. J. *Sin, Redemption and Sacrifice: A Biblical and Patristic Study.* "Analecta Biblica," 48. Rome: Biblical Institute Press, 1970. xvi + 351 pp. $6.50.

The present work is a composite of three separate pieces, Lyonnet's *De Peccato et Redemptione* (1957), translated by Fidelis Buck, his article "Péché" in *DBSup* (1964), and Sabourin's *Redemption Sacrificielle* (1961), which is presented in an abridged form in English. The latter serves as editor for the whole.

Part I deals with the idea of sin as viewed in the OT, Judaism, and the various sections of the NT. This closely worked out study, as well as Part II, is marred at times by the awkwardness of the translation such as "created man to his image" (p. 5), "preludes" used as a verb (p. 9), and "what rejoices the father" for "what causes the father to rejoice" (p. 37).

Part II is a treatment of the terminology of redemption including "salva-