

status of a Christian heresy, gnosticism of a kind had already existed in a pre-Christian Jewish milieu, particularly among Jewish communities of the Dispersion. Dr Wilson gives an admirable summary of the conclusions which emerge from this work. His own contribution to this hunt for sources lies mainly in stressing the role that Philo, the Alexandrian Jew, played in supplying precedents for some of the gnostic methods of procedure. In an important chapter he suggests that many things which have often been attributed to pagan sources may have found their way into gnostic speculation via Judaism. Gnostic sects could have found many of these ideas, though ultimately—often, at any rate—pagan in origin, already embedded in Jewish thought. For them, Judaism may thus have been a direct source of ideas which had found a way from outside into Jewish speculation in hellenistic times. Dr Wilson's conclusions are as tentative as is fitting in view of the fact that publication of the newly discovered material has only just begun. His book will have helped to pave the way for a more complete solution of 'the gnostic problem' when the time is ripe to attempt one.

R. A. MARKUS

THE LORD OF HISTORY. By Jean Daniélou, S.J. Translated by Nigel Abercrombie. (Longmans; 30s.)

Père Daniélou has done a good deal of distinguished work on the Fathers' approach to the Scriptures, and particularly on their figurative interpretations of the Old Testament. He has studied the imagery of the Old Testament as this is applied to Christ in the New, and the various ways in which Old Testament persons and events foreshadow their New Testament counterparts. Such studies have inevitably given rise to reflections on history, and on the history of our redemption as recorded by the Bible in particular. A scrutiny of the way in which the Old Testament points forward to the New and the New fulfils the Old has brought Père Daniélou—as it had brought the Fathers from Justin and Irenaeus onwards—to the point of reflecting on the mystery of history as the medium of God's dealings with men.

In the present volume a number of separate studies centred around this topic are brought together. They are grouped into three parts, the first of which is concerned with what we might call the theological understanding of history, the second with particular themes of biblical history and imagery, the third with the place of the contemporary Christian in the divine economy. There is inevitably much repetition in such a loosely-organized collection of more or less independent essays. The air of rambling informality is stressed, indeed over-stressed, by quotations being constantly made from modern authors without

references being given to the works from which they are taken. On occasion works are cited without mention of authorship. The translation is distinguished, and notwithstanding the lack of clear purpose and organization the persevering reader will gain much insight into many topics of theological thinking about history.

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LE PÉCHÉ ORIGINEL DANS L'ÉCRITURE. By A-M. Dubarle, O.P. *Lectio Divina*, No. 20. (Cerf; n.p.)

A first glance might suggest that this book was simply a reprinting of various articles on original sin from various periodicals. Closer study shows that all the articles follow consistently and without overlapping or repetition. There is in fact an inner structure to the whole which shows that all was written for the express purpose of a book on original sin in the Scriptures.

Our author, thus, had a book in mind; but not perhaps a conclusion, though there is a last chapter which may do duty for such. There is in fact no conclusion. Nor need there be, if we admit that the purpose of this book is primarily to show precisely how the doctrine of original sin is rooted in the Scriptures, and how it was born of a tradition which took root in the Israel of God and then was and is firmly taught in the New Israel of God which is the Church.

The opening chapter is very general ('l'objet un peu flou de ce chapitre'), but also a very necessary and helpful back-cloth to the whole subject. We could call it 'Man's lot according to the Old Testament'. Then follows a consideration of the doctrine in Genesis which is masterly. It would be difficult to suggest a more convincing and competent Catholic treatment of Genesis iii, both with respect to the chapter as a whole, and with special reference to the key verse, Gen. iii, 15. The value of a method which situates text in context and general structure of the book, and then works back from structure to the particular text(s) is admirably demonstrated.

The doctrine as found in Wisdom literature (the matter of chapter 3), shows well what the passage of time and growth of revelation in the Old Dispensation brought in its train, right up to New Testament times. Few nowadays would think to find the doctrine in the Gospels. Here, however, Père Dubarle strikes just the right note in his section on 'Les suggestions de l'évangile', which, if we may say so, is about equal to 'reading between the gospel lines'; and the results are by no means negative. Still, St Paul was and is the great Doctor of Original Sin; so naturally a very full chapter analyses his teaching, with some dwelling on Romans v, 12-21, the *locus classicus* of all theologians. A last section has a rather more speculative character, treating as it does of the prob-