

whether Paul was so rigorously logical. One would have to abandon the idea of the fiery, somewhat inconsequential Jew, writing in the heat of fury and jumping from one idea to another, and I do not think that the author produces evidence to make this inescapable.

However on a smaller scale he does succeed in eliminating a number of glosses which obscure rather than explain, and so adds clarity to the letter.

HENRY WANSBROUGH

GOSPEL MESSAGE AND HELLENISTIC CULTURE, by Jean Daniélou. Translated, edited and with a Postscript by John Austin Baker. Darton Longman and Todd. London, 1973. 540 pp. £6.75.

Second and third-century Christian writers were pre-occupied with many of the same intellectual difficulties we face today, and with many others which would never occur to us. Here is an account of the main problems they faced between 150 and 250 A.D., and of the principal solutions proposed by Justin, Irenaeus, Hippolytus, Clement of Alexandria, Origen and others. Cardinal Daniélou begins from the complex relationship between Christianity and classical culture and goes on to the nature and role of tradition in the early church, their interpretation of Scripture, God, the Logos, man, angels, demons, space and time. This division by topics sets his book off from author-centred patologies; and its concentration on a single century and its full references distinguish it from general works like Kelly's *Early Christian Doctrines*.

In this book, as in its predecessor, *The Theology of Jewish Christianity (D.L.T., 1964)*, Daniélou has given us a detailed guide to a whole attic-full of ideas, some of which disappeared almost as soon as they were born and others of which are still with us. There must be 3000 quotations from or references to more than sixty authors and anonymous works. Daniélou does not, thank goodness, try to give us a synthesis of early Christian thought on each subject; instead he tells us what various men said, what they meant, and where they may have got their ideas.

That is why, even though it is difficult reading, this book is valuable. By reading any section carefully and looking up the passages referred to, even someone who does not know Greek can learn a great deal about a particular topic. In addition, there are eighteen pages

of textual indexes which enable the reader either to trace the thought of a single author or to use the book as a compact commentary on difficult passages in the dozens of works under discussion. Users of the French edition, frustrated by its lack of a general index, will be happy to find that the English edition has added one.

Prospective users should be advised, however, that the original appeared in 1961 and does not seem to have been revised in preparation for this translation. Faulty references and typographical errors in the French edition have been reproduced in this one, and new errors added. Finally, Daniélou sometimes seems to defend too vociferously a clear line between orthodoxy and heresy. For example, he holds that Origen and gnosticism, though they were at one on many things, were in 'essential conflict' (p. 472) with each other; but nowhere does he show why we must think that the conflict was in the essentials and the agreement in the non-essentials, and not the other way around.

Mr. Baker's translation sticks close to the French, but it is usually English. Despite a few misleading errors (on p. 129, n.1, where Daniélou is not belittling Stoic influences but leaving them to Spanneut, and 'For the purposes of the present chapter' is a red herring; on p. 141, where 'the credence to be accorded them' should be *him*, that is, Papias; and on p. 252, where 'not' has been omitted from 'it is permitted to know God in a state of passion'), he deserves great credit for his labours in making this book accessible to the English-reading public.

MICHAEL SLUSSER