

beyond dispute that the great theologian was less subordinationist in his convictions than in his writings. There is proof of this in his unceasing efforts to escape the consequences of affirmations too beholden to the current philosophy. But I doubt if one has the right to say that this effort has been crowned with success, despite an impressive attempt at a total union in and through the unique will (a thesis taken up again with regard to the hypostatic union). On the contrary, it would be wrong to make Origen into an Arian; Fr Nemeshegyi has indeed shown how the primacy of faith was absolute with him and unceasingly guided his search for a synthesis, perhaps the most adventurous search that the history of theology has ever known. It is not an insult to Origen to say that the general result was not a total success; some whole chapters are masterpieces that have nourished Christian thought for all time.

HENRI DE RIEDMATTEN, O.P.

FROM FIRST ADAM TO LAST, by C. K. Barrett; Adam & Charles Black, 15s.

'Paul sees history gathering at nodal points, and crystallizing upon outstanding figures . . . These men, as it were, incorporate the human race, or sections of it, within themselves, and the dealings they have with God they have representatively on behalf of their fellows'. Each of these names, Adam, Abraham, Moses, is descriptive in varying proportions and degrees of every man. And since the plane of anthropology in scripture is crossed by the coming of Christ in humiliation and his coming again in glory, these three Old Testament personalities are Christologically as well as anthropologically significant. Prof. Barrett sets out to study St Paul's teaching on these two planes.

Adam, by an act which was the antithesis of our Saviour's self-denying obedience, subjected mankind, and with it the whole of creation, to evil powers bringing sin, condemnation and death. Abraham, who humbly put his trust in God's power to raise to life and fruitfulness the dead womb of Sarah, prefigured Christian believers in the God who raised Christ from the dead. To Abraham was therefore given the divine promise of salvation for all peoples through his progeny. Moses' rôle as antitype of Christ delivering his people from bondage is not a theme stressed in Paul's letters. Far more important is the law of God which he mediates. The law provided a channel for obedience and faith, and laid down the divine commandment of love which was later confirmed by the Gospel. But love is easily perverted into desire for self-justification. Sin, finding opportunity in the law by means of this perversion into legalism, used it as its point of entry into human life; and so the law had to await its vindication in Christ.

In four chapters of careful study of Paul's use of the three Old Testament characters and their relation to Christ, Prof. Barrett never departs far from his sources. In a final chapter, however, 'The Man to Come', he allows himself theological generalizations which are unacceptable to Catholics, although even

in this chapter there is also a valuable delineation of what he calls 'eschatological history'. What the author is concerned to do here is to study Paul's understanding of the individual Christian, of the Church, and of the cosmos, within the eschatological process which was being realized through gospel preaching and the building up of the Churches Paul had founded. This historical process is a dialectic of death and resurrection through the interpenetration of this age and the age to come. By means of it the eschatological reality of God's eternal saving purpose is being realized, in historical and personal terms, within the risen Lord Jesus Christ. Prof. Barrett sees the Pauline conception as 'delicately balanced, and impossible to express in simple and rigid terms'. He believes that the 'mobile and dynamic' quality of Paul's thought justifies his own Protestant views on the nature of the Church, with its sacraments and ministry. It was later generations which hardened Paul's theology into 'degenerate' dogmatics, we are told. Even the Trinitarian orthodoxy of the early centuries need not necessarily be accepted, if it seems to conflict with our own interpretation of scripture. This doctrinal sclerosis led on one side to the rigid imposition of predestination as a numerical class-distinction within the whole of mankind in need of salvation. On the other side it led, beginning in the Church of the second century, to what Prof. Barrett apparently believes to be Catholic dogma: sacraments which *ex opere operato* guarantee salvation; a ministry of spiritual bureaucrats; a Church which is no longer *in via*, no longer a context for the process of salvation in the world, because it is already the completed fulfilment in time of God's eternal saving purpose—it has attained the ultimate goal. While unequivocally disowning any such doctrines, one may in fact have occasionally met with embryonic tendencies in these directions among some Catholics. If so, let us at least agree that St Paul administers a powerful and salutary corrective.

ROBERT SHARP, O.P.

A STUDY IN ROMANS, by E. Kenneth Lee; S.P.C.K., 21s.

Mr Lee is concerned about the 'mistaken perspective' which the reading of the Epistle to the Romans has suffered since the Reformation, arising from the fact that the teaching of this epistle 'appears at first sight to be too individualistic'. 'In fact, as we shall see,' he says, 'one of the main presuppositions of the epistle is the Church and that the doctrine of justification by faith cannot be understood apart from the Sacraments'. This book by a non-Catholic is, in the main, a useful and orthodox study of the main themes in Romans, set in the context of the whole of St Paul's thought, and from time to time related to the theology of St John. The idea of God's righteousness, which is Paul's central theme in Romans, is described against the background of the law, as embodying God's will for his people, and of the whole complex of the conditions which that righteousness has to satisfy: the universal prevalence of sin, wrath, death, the flesh and Adam. The central point of the epistle is the revelation of God's