

THE ROOTS OF THE VINE. Essays in Biblical Theology. By Anton Fridrickson and others. (Dacre Press; 16s.)

THE IMAGE OF GOD IN MAN. By David Cairns. (S.C.M. Press; 18s.)

The first of these works consists in a series of essays by Swedish scholars on biblical themes. They represent well the work of what has come to be called typological exegesis, which rests on the literal sense, but is sensitive to the continuous and living unity which pervades, in the form of great themes and images, the Scriptures. In the first essay the biblical doctrine of Creation is presented in its relation to the doctrine of the chosen people of Exodus, which is itself related to the Remnant. The tension between these intentions (if the term is allowable) is broken and transcended in Christ the second Adam and, as Servant and Son of Man, the Remnant. The second essay deals in a fascinating manner with the doctrine of the Remnant as illustrating the close connection between God's choice and holiness; one of the other essays, in discussing 'Election', gives a valuable exegesis of the wedding garment of Matthew 22, 11-13. Another valuable essay shows the influence of a New Exodus typology in the thought of St Paul. The book is valuable for the student both as an illustration of a method and because of the stimulating effect of much that it contains.

Professor Cairns is a Presbyterian and his book shows the influence of German theological work which has become characteristic of the Scottish Presbyterian outlook. In the main Professor Cairns follows Brunner's interpretations of the image doctrine and one of the most valuable sections of his book is concerned with a statement of Brunner's position and with the later teaching of Karl Barth on the subject. The usual difficulty arises here, for Professor Cairns, like both Barth and Brunner, is inclined to dismiss the Thomist position regarding the possibility of a natural theology a little too easily, partly because that position is not grasped with complete accuracy when it is regarded as a merely 'two-storey' view, and partly because the problems the Thomist has tried to face with the weapon of analytic reason are in fact answered, not by faith, but by the use of the emotive terminology of 'confrontation' or by an appeal to Existentialist thought.

Taken as a whole, the book is a contribution to historical theology, though one suspects that the author's distrust of what he calls the 'language of divinization' leads him to present St Athanasius—to choose only one example—in too unfavourable a light. More space should have been given to the theories St Irenaeus most clearly presents in *The Demonstration of Apostolic Preaching*, and it is curious to find that the important Cappadocian teaching on the doctrine of man is not represented.

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