of the Father (propos. II), concerning the earthly life, death and resurrection of Christ (propos. III), concerning man and his appropriation of truth (propos. IV), and concerning the community of truth (as each writer understands it) — its origin, life and destiny (propos. V)' (p.68). The comparisons are often interesting, but it is sometimes hard to see just what they amount to — perhaps this will only become clear when the Nag Hammadi texts in general have cast further light on the world of Gnostic thought and its background. Chapter 4, 'The Nature of Truth in Evangelium Veritatis and in the Writings of Justin Martyr viewed in the Light of the Bible and Early Christian Literature', is a little disappointing — it much resembles an article in Kittel’s Theologisches Wörterbuch zum Neuen Testament; but it is nevertheless useful to have this material for comparison with Justin and the Gospel. There is a short conclusion, and good indexes.

In short, Story’s book is a most interesting collection of comparative material more or less connected with the idea of ‘truth’ from very diverse Christian, or para-Christian, writings of the second century; this is not yet the time to expect a clear presentation of just where the differences between the various texts lie.

J.C.M. Van Winden, a Dutch Franciscan, will be known to students of later Greek philosophy for his Calcidius on Matter (Leiden, 2nd ed. 1965), and for various contributions to Vigiliae Christianae and other journals. In the Introduction to the present book, he answers the question that will at once arise as to why it was necessary to cover exactly the same ground as N. Hyldahl, Philosophie und Christentum. Eine Interpretation der Einleitung zum Dialog Justin's (Copenhagen, 1966). He remarks: ‘[Hyldahl] maintains that in Justin’s view there is no continuity from Greek philosophy to Christianity. According to Justin, Christianity is primordial philosophy rediscovered. This philosophy was given to mankind in the beginning, but in the course of time it was adulterated — also by the Greek philosophers — and so lost its purity. This fundamental thesis of Hyldahl is, at least partly, correct, but his arguments, based upon Justin’s text, are often weak and beside the point’ (p.2). Further, Van Winden says on the question of the reliability of the text of the Dialogue, chapters 1-9, that: ‘It is generally accepted that, contrary to the remaining part of Justin’s Dialogue with Trypho, the introductory chapters have been badly transmitted. The present study intends to show that this is an incorrect supposition and that the manuscript tradition is persistently and equally good for both parts’ (p.3). He then prints his own critical text (it is also given as a detached brochure inside the back cover to make consultation of the commentary easier), and devotes the bulk of the book to a fine commentary on the text, which will interest any student of second century thought. In the opinion of the reviewer, he very adequately justifies both the claims quoted above.
A short conclusion includes the following remarks: 'The introductory chapters of Justin’s Dialogue describe how the author came to this ‘truth’ [viz. the Christian ‘philosophy’] through the various existing philosophical schools. He studied briefly Stoicism, Aristotelism [sic] and Pythagoreanism. Then in Platonism he believed to have reached his aim. At this point, however, he met a wise old man, who convinced him that this system too was not what he was looking for. Their subsequent discussion was centered upon the Platonic doctrine of the soul, its nature and immortality. The old man’s argumentation is, in fact, one deductio ad absurdum: if Plato’s ideas of the nature and the immortality of the soul were true, the human soul would not differ essentially from God. This of course is unacceptable’ (pp.126f.). This is both an accurate account of the content of these chapters of Justin, and an indication of their philosophical interest. It is to be hoped that this new series Philosophia Patrum will provide many Patristic textual commentaries as excellent as this one of Van Winden’s.

Robert Barnes

Studia ad Corpus Hellenisticum Novi Testamenti:

These two books are the first in a series which will provide preliminary studies on Hellenistic parallels to the New Testament texts. They emanate from an international ‘Corpus Hellenisticum Novi Testamenti’ project, which aims eventually to enlarge and revise the list of parallels given in the Latin and Greek footnotes to J.J. Wettstein’s Novum Testamentum Graecum (Amsterdam, 1751). The project is being conducted at two centres, at Bilthoven, Holland, under Dr W.C. Van Unnik, and at the Institute for Antiquity and Christianity, Claremont Graduate School, Claremont, California, under Prof. Hans Dieter Betz; these are working in collaboration with a related project at the Martin-Luther-Universität, Halle-Wittenberg, E. Germany, under Prof. G. Delling, which aims to revise the Judaic part of Wettstein’s work (this project does not, apparently, have any connection with the series Compendia Rerum Iudaicarum ad Novum Testamentum, which is about to begin publication from Van Gorcum, Assen,