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:*
Vol.1: G. Petzke, *Die Traditionen über Apollonius von Tyana und das Neue
Gld. 120.00.

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 Judaicarum ad Novum Testa-
mentum*, which is about to begin publication from Van Gorcum, Assen,
Holland). Information on work in the ‘Corpus Hellenisticum’ project has been given by Van Unnik in several articles; according to a further article by Charles Willard, ‘Research Facilities related to the Study of the New Testament’, *New Testament Studies* 19 (1972/3), pp. 225-33, current study at the Bilthoven centre concerns Aelius Aristides, Philodemus, and Diodorus Siculus; and at the Claremont centre Artemidorus, Apuleius, Plutarch and the Corpus Hermeticum. The two books here under review, though both in the tradition of H. Almqvist, *Plutarch und das Neue Testament* (Uppsala, 1946), are of rather different kinds. Petzke arranges the ‘traditions about Apollonius of Tyana’ in a highly schematic way, and then draws comparisons with the traditions about Jesus in the New Testament; Mussies (also the author of the excellent *The Morphology of Koine Greek as used in the Apocalypse of St John* [Leiden, 1971]) prints passages from the Greek New Testament in the usual order of the books, and then gives after each passage ‘passages taken from the writings of the first century philosopher and rhetorician Dio Chrysostom, which in our opinion run somehow parallel to or shed light on important words, passages or larger portions of the canonical New Testament’ (p.vii). Mussies draws no conclusions from his parallels, but presents what is known of the life of Dio in a short preface, and also provides excellent indexes (including indexes from Dio to the NT, and to passages referred to by Wettstein). This book obviously represents an enormous amount of useful work, but it can hardly be reviewed in detail. The rest of this notice will therefore concentrate on Petzke’s book.

In an Introduction Petzke discusses first the question of the authorship of the *Life of Apollonius* by ‘Philostratus’; his conclusion (p.5) agrees substantially with that of W.M. Edwards and R. Browning in the *OCD*, s.v. ‘Philostratus’. He next gives an interesting survey of views on the supposed relation between Apollonius and Christianity, from Origen to the present. The ‘First Main Section’, ‘The Tradition-Historical and Form-Historical Parallels’, discusses first the traditions about Apollonius apart from the *Life*, which are traced from Lucian to late Byzantine times, and into Syriac and Arabic literature. Next Petzke discusses the few and uncertain supposed fragments of writings of Apollonius. Then in a much longer section he analyses the *Life* of Philostratus, first in general and then in particular passages. This section could hardly be improved on — it will ease the difficulties of any future reader of Philostratus, and also interest the New Testament student looking for a comparative application of ‘form-critical’ method outside his own texts.

In the ‘Second Main Section’, ‘The Religion-Historical Parallels’, Petzke compares various aspects of the traditions about Apollonius with those about Jesus in a systematic and highly responsible way; he makes none of the extraordinary claims for the influence of Apollonian traditions on the New Testament made by such scholars as Reitzenstein and Norden earlier in this
century. In a ‘Final Consideration’ he himself notes that he has deliberately avoided claims of this kind.

Through detailed studies of this kind the Hellenistic religious world can be made much clearer for us. Petzke could now add to his extensive bibliography a more general work on the same and related ground as his, D.L. Tiede, *The Charismatic Figure as Miracle Worker* (Society of Biblical Literature Dissertation Series, 1; Missoula, Mont., 1973); Tiede has also reviewed Petzke’s book in *Journal of Biblical Literature* 92 (1973), pp.465-7.

Robert Barnes


The twentieth-century ferment in philosophical theology has prompted renewed attention to St Augustine. His brilliant and restless mind had seized upon virtually all the disputed questions which now beset us. We may judge some of his theses to be mistaken, even reprobate; yet in the act of so judging we are led to a deeper understanding of fundamental issues.

In the last few decades, studies of this or that aspect of St Augustine are legion. (Having completely eclipsed attention to the Angelic Doctor). The present collection is representative. There are fifteen papers in all, some written especially for this volume, the majority collected from journals. The editor has grouped them under the headings of Christian Platonism, Language and Meaning, Mind and Knowledge, God and Free Will, Time, Society: thus giving scope for most departments of learned interest. The accent is on ‘learned’, for after the opening paper by Armstrong, who succeeds splendidly in being both learned and humane, the rest of the collection is more for scholars talking to scholars.

It would be inappropriate in this notice, to examine all the articles. Let Armstrong’s be representative. Professor Armstrong, a doyen of Augustine scholars in the English-speaking world, takes up three topics in the field of Augustine and Christian Platonism.

First, on the status of the human soul: whether the gift of God is such that the soul is by nature divine and immortal, incapable of sin and ignorance, as held by Plotinus (but not by Plato). Augustine here rejects the pagan Platonism of Plotinus: ‘God wills to make you a god; not by nature, as his Son is, but by his gift and adoption’. On this point, Augustine is properly a Christian Platonist.

The second topic is Augustine’s attitude to the body and the material universe. Christians and Platonists join together in declaring the material world