There is a short conclusion on the general significance of Justin’s place in Christian thought, and a useful bibliography.

The present reviewer finds almost nothing to quarrel with in this book. Osborn’s interpretations of both the texts of Justin and of his modern commentators is always fair and unforced. He is not afraid to show up the many loose ends in Justin’s thought. The book is splendidly printed and indexed.

Cullen I.K. Story is Assistant Professor of New Testament at Princeton Theological Seminary, and his book is a revised and expanded version of a dissertation presented at the same institution. It is a rather less finished work than Osborn’s, at least partly because it is breaking exciting new ground: it represents the first really comprehensive attempt to compare one of the Nag Hammadi Coptic Gnostic texts with known Patristic texts. In his Introduction, Story dates both the writings of Justin Martyr and the Gospel of Truth to the mid-second century. For Justin this is certainly correct; for the Gospel, Story is following what is probably the majority view at present in identifying it with the ‘Gospel of Truth’ of the Valentinian Gnostics mentioned by Irenaeus, Adversus Haereses III.ii.9, written about 180 (the Nag Hammadi text being a Coptic translation of this Greek document, from the late fourth century). The reviewer finds the evidence for this view less than conclusive, but is prepared to accept it unless positive arguments can be put against it.

Story’s chapter 1, ‘An analysis of the Evangelium Veritatis’, would alone make his book worthwhile; it will be an essential guide for any future reader of the Gospel, and as far as a less than amateur Coptic scholar can tell, generally explains accurately the nuances of the text (for a few criticisms, however, cf. the review by Malcolm L. Peel, Journal of Biblical Literature 92 (1973), p.633). Chapter 2, ‘A Comparison of the Backgrounds of the Writer of Evangelium Veritatis and of Justin Martyr in Relation to the Nature of Truth’, includes the following summary: ‘The writer of Evangelium Veritatis is familiar with the New Testament writings, with the gospel and its cosmic realism, and with the authority of the New Testament. These things, however, are only preliminaries to his own production. His is a unique book . . . It presents no system but bears witness to the gospel — what it means to the writer and what it can mean to others. On the whole, the writer does not engage in polemics against other works . . . The writer is content to describe what the gospel meant to him — it is reality that is experienced’ (p.53); and then sets out some of the same material on Justin as does Osborn in his chapters 5 and 6, but in a more schematic way.

Chapter 3, ‘A Comparison of Evangelium Veritatis with the Writings of Justin Martyr in Relation to the Nature of Truth’, the heart of the book, effects a comparison through a series of ‘propositions pertaining to truth, the truth concerning God and his world (propos. I), concerning Jesus Christ as the Logos
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* (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.