

this book provides about pottery production and distribution will allow excavators to do more than speculate about the meaning of ceramics. *The Sociology of Pottery in Ancient Palestine* will certainly necessitate changes in the way ceramics and their distribution are discussed.

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Yonge, C. D., trans. *The Works of Philo*. Peabody, MS: Hendrickson Publishers, 1993. 944 pp. \$29.95.

Finally the unabridged works of Philo are widely available in English, in one volume, and at an affordable price. The only other existing English translation (which also includes the Greek text) is the expensive ten volumes plus two supplementary volumes of the Loeb Classical Library, published jointly by Harvard University Press and William Heinemann in London (1929-1953). The LCL is very valuable for the scholarly community, but not easily accessible to many students of Jewish and Christian antiquity. Most of the other available works of Philo are only selections of his writings. Three English anthologies have appeared in the last two decades, those by N. N. Glatzer (New York: Schocken Books, 1971), D. Winston (Paulist Press, 1981), and R. Williamson (Cambridge University Press, 1989).

The unabridged one-volume *Works of Philo* includes his forty known works in Greek with their titles in English and in Latin as they appear in the Loeb Classical Library, plus one not found in LCL—*A Treatise Concerning the World*. Of Philo's works extant only in Armenian, this book includes only *Questions and Answers on Genesis I, II, III*. Under the title *Fragments*, Yonge includes fragments of Philo's *Questions and Answers on Exodus* extracted from the parallels of John of Damascus. Not included is Philo's work *On Animals*, recently translated for the first time into a modern language (English—see Abraham Terian, *Philonis Alexandirini De Animalibus: The Armenian Text with an Introduction, Translation, and Commentary*, Studies in Hellenistic Judaism, Supplements to Studia Philonica 1 [Chico, CA: Scholars Press, 1981]).

Even though the order of the works follows the usual three categories into which Philo's works have been divided—(1) about the writings of Moses, (2) philosophical writings, and (3) historical-apologetical writings—they are not clearly classified in this helpful way. The book has forty-three works of Philo plus two appendixes, a very helpful subject index, an index of the Old Testament Scriptures cited in Yonge's notes, and six maps. Appendix 1 is Philo's *Treatise Concerning the World* and Appendix 2 contains his *Fragments*.

Philo of Alexandria lived from ca. 20 B.C. to ca. 50 A.D., a contemporary of Jesus and Paul. A descendant of the sacerdotal tribe of Levi and an adherent of the Pharisean persuasion, he was, according to Josephus, the most eminent of his contemporaries. The importance of Philo comes mainly from his philosophical endeavors. He has been referred to as the "first of the Neo-Platonists," the school that attempted to reconcile the teachings of Greek philosophy,

particularly Platonism, with the revelation of the Bible. But Philo also engaged himself with Pythagorean, Stoicism and Eastern philosophies, the writings of Moses, and Judaism. Because of this he has been considered important for the study of Hellenistic philosophy and Hellenistic Judaism, for the understanding of the NT and the early church, and for the study of some of the early church fathers, particularly Clement of Alexandria (ca. A.D. 160-215) and Origen (ca. A.D. 185-251).

In Philo's works about the writings of Moses, two subjects seem to be of the highest importance—the decalogue and circumcision. The Ten Commandments he calls “heads of laws” (*Decalogue*, 6.19, p. 519). First he gives four reasons why the Decalogue was given in the desert: to avoid the pride of the cities, to provide for the cleansing and purification of the soul as preparation to receive the laws, to give the laws prior to the formation of the nation that they were to govern, and to implant a conviction in the mind that these laws came from God. Then he develops a philosophical description of the excellencies of the Decalogue, and finally, follows Moses' writings with personal explanations stressing the fact that “it was the Father of the universe who delivered these ten maxims” (*Decalogue* 9.32, p. 520). About the fourth commandment Philo says that human beings must follow God's example. He completed (created) the world in six days and rested on the seventh day. Humanity must apply itself to work six days, but the seventh day should be for philosophizing, for contemplating the things of nature, for scrutinizing the things done during the six days, and for the thinking that in all circumstances contributes to happiness (*Decalogue* 20.96, pp. 526-527).

The Works of Philo should be in the library of every seminary and in the hands of all those who are interested in New Testament studies, Jewish studies, and philosophical studies. This one volume provides the opportunity of reading entire books of Philo to appreciate his incisive logic, to catch his clear way of thinking, to observe his persistent effort to harmonize Jewish thinking with Greek philosophy, and to understand the mindset of Alexandrian Jews (who composed about half their city's population) during the time when Jesus lived and worked in Palestine.

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