

is no escape. The exodus of which we dreamed earlier has miscarried. Instead we now find ourselves in a situation of exile and captivity." The ultimate question now is "how to survive as a human being in a cold world that has sent our values into exile." Fifteen years of Liberation Theology and a brutal military government in every Latin American country but two, together with the triumph of consumer capitalism, have presumably forced these bitter reflections upon him. It is noticeable how the old favourite theme of the exodus is virtually absent from the book as a whole.

A theology of captivity has replaced the theology of escape. It almost reads like an epitaph for the movement. A rejection of both religious and political fundamentalisms has stripped Alves of false hopes and false certainties. All that is left is a faith in the God "who summons things that do not exist into existence and makes the barren fruitful". It is no time for European theologians to say, from the security of their libraries, 'we told you so'. We would do better to watch and learn with humility.

ROGER RUSTON O P

CULTURE AND VALUE by Ludwig Wittgenstein, trans. by Peter Winch. *Basil Blackwell*, 1980. pp 94. £9.50.

This is a German-English text of an amended edition of *Vermischte Bemerkungen* (Miscellaneous Remarks), a series of Wittgenstein's manuscript notes (dating from 1914 to 1951) arranged for publication by G H von Wright and first printed in German in 1977. It ranges over a large number of topics, including music, art, mathematics, language, literature, religion, causation and science. Almost all of its entries are fairly short, but, though some of them seem rather inconsequential, most of them are very illuminating, full of engaging similes, and philosophically sug-

gestive. They cannot be usefully discussed in a brief review, but those who do not already know them should read them as soon as possible. Those who have read them already will not need to be told that they certainly bear reading again. Apart from its price, the only serious drawback with the present edition of them lies in the fact that its entries are not numbered, which they easily could have been, and which would have been very helpful for purposes of reference and quotation.

BRIAN DAVIES O P

JEWS, GREEKS AND BARBARIANS by Martin Hengel. *SCM Press* 1980 pp x + 174 £4.50.

Biblical scholars have sometimes argued over the relative extent of Jewish and of Greek thought on the writings of the New Testament. This argument has not always been motivated simply by a desire to establish the historical truth; behind it have lain judgments as to the relative value of the Jewish and Greek traditions – of the intellectual superiority of the Greeks, or of the greater purity of Hebrew religion. But it is a natural suspicion that a simple distinction between Greek and Jewish thought cannot be maintained. After all, Jews and Greeks did not live in isolation from each other. By the time of Christ, the Jews had been subject for over three hundred years to rulers whose civilisation

can broadly be called 'hellenistic': first the Ptolemaic and Seleucid successors of Alexander, and then the Romans. It is hardly to be supposed that the Jews could, over such a long period, have been entirely immune to the Hellenistic influences of their masters. Is it not natural to suspect that the Judaism of the first century AD, although standing in opposition to some aspects of Hellenistic culture, was to some extent a Hellenised Judaism? Even a casual reading of the later wisdom books of the Greek canon – Sirach and the Wisdom of Solomon – seems to confirm this.

Martin Hengel's *Judaism and Hellenism* (SCM Press 1974) showed in considerable detail just how deep and widespread