

Part 1 contains eleven essays: B. D. Walfish, "An Introduction to Medieval Jewish Biblical Interpretation" (pp. 3-12); S. D. Benin, "The Search for Truth in Sacred Scripture: Jews, Christians, and the Authority to Interpret" (pp. 13-32); H. Ben-Shammai, "The Tension between Literal Interpretation and Exegetical Freedom: Comparative Observations on Saadia's Method" (pp. 33-50); D. Frank, "Karaites Commentaries on the Song of Songs from Tenth-Century Jerusalem" (pp. 51-69); M. A. Signer, "Restoring the Narrative: Jewish and Christian Exegesis in the Twelfth Century" (pp. 70-82); M. Lockshin, "Rashbam as a 'Literary' Exegete" (pp. 83-91); E. R. Wolfson, "Asceticism and Eroticism in Medieval Jewish Philosophical and Mystical Exegesis of the Song of Songs" (pp. 92-118); B. D. Walfish, "Typology, Narrative, and History: Isaac ben Joseph ha-Kohen on the Book of Ruth" (pp. 119-32); M. Saperstein, "The Method of Doubts: Problematizing the Bible in Late Medieval Jewish Exegesis" (pp. 133-56); E. Lawee, "Introducing Scripture: The *Accessus ad auctores* in Hebrew Exegetical Literature from the Thirteenth through the Fifteenth Centuries" (pp. 157-79); and A. Cooper, "On the Social Role of Biblical Interpretation: The Case of Proverbs 22:6" (pp. 180-93).

Part 2 contains eight essays: J. W. Goering, "An Introduction to Medieval Christian Biblical Interpretation" (pp. 197-203); A. Firey, "The Letter of the Law: Carolingian Exegetes and the Old Testament" (pp. 204-24); E. Synan, "The Four 'Senses' and Four Exegetes" (pp. 225-36); J. R. Ginther, "*Laudat sensum et significationem*: Robert Grosseteste on the Four Senses of Scripture" (pp. 237-55); R. Sweetman, "Beryl Smalley, Thomas of Cantimpré, and the Performative Reading of Scripture: A Study in Two *Exempla*" (pp. 256-75); J. F. Boyle, "The Theological Character of the Scholastic 'Division of the Text' with Particular Reference to the Commentaries of Saint Thomas Aquinas" (pp. 276-83); É. Jeauneau, "Thomas of Ireland and his *De tribus sensibus sacrae scripturae*" (pp. 284-91); and A. J. Minnis, "Material Swords and Literal Lights: The Status of Allegory in William of Ockham's *Breviloquium* on Papal Power" (pp. 292-308).

Part 3 contains ten essays: J. D. McAuliffe, "An Introduction to Medieval Interpretation of the Qur'ān" (pp. 311-19); F. Leemhuis, "Discussion and Debate in Early Commentaries of the Qur'ān" (pp. 320-28); H. Berg, "Weaknesses in the Arguments for the Early Dating of Qur'ānic Commentary" (pp. 329-45); G. Böwering, "The Scriptural 'Senses' in Medieval Sūfi Qur'ān Exegesis" (pp. 346-65); H. Lazarus-Yafeh, "Are There Allegories in Sūfi Qur'ān Interpretation?" (pp. 366-75); A. Neuwirth, "From the Sacred Mosque to the Remote Temple: Sūrāt al-Isrā' between Text and Commentary" (pp. 376-407); G. Hawting, "Qur'ānic Exegesis and History" (pp. 408-21); S. Wild, "The Self-Referentiality of the Qur'ān: Sūra 3:7 as an Exegetical Challenge" (pp. 422-36); A. Rippin, "The Designation of 'Foreign' Languages in the Exegesis of the Qur'ān" (pp. 437-44); and J. D. McAuliffe, "The Genre Boundaries of Qur'ānic Commentary" (pp. 445-61).

The three introductory essays successfully steer a middle course between sketching the overall historical development of each exegetical tradition and underlining the specific relevance of each essay in that part of the volume. Each of the essays is a self-contained unit, bearing its own set of copious footnotes and bibliography. The value of the collection is enhanced by an index to citations from the Bible, rabbinic literature, and the Qur'ān. Use of the collected essays for comparative studies is facilitated by cross-references to other entries in the volume and a generous subject index (pp. 463-81). By tracking the sixteen references to "Augustine of Hippo" or the fourteen references to "allegory," for example,

the reader can safely travel within and across the historical and thematic borders joining Judaism, Christianity, and Islam.

The internal coherence of these collected essays is also enhanced by a particularly illuminating preface (pp. v-viii) written by Jane Dammen McAuliffe. Among her comments, she reminds us that Judaism, Christianity, and Islam are "religio-cultural siblings . . . that began in the same geographical region and that share many theological similarities." She also notes that "one major factor [in the "convergence of interpretive presuppositions and methodologies" in premodernity] was certainly the sheer centrality of scripture within medieval communities, be they Jewish, Christian, or Muslim." She therefore concludes that the modern study of medieval scriptural exegesis, in all of its cross-fertilizing complexity and richness, "can be viewed positively as a [historical] resource in its own right and as a necessary corrective to the narrow, monolithic tendencies within those religious traditions currently labeled 'fundamentalist.'"

That historical scholarship can achieve such utopian goals is questionable. Scholarship is nevertheless worth the try. Let this thoughtful collection of superb essays help lead the way. The volume, which is made greater than the sum of its parts by its introductory essays and indexes, is indispensable and deserves an honored place on the shelves of public and private research libraries everywhere.

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MARK D. NANOS (ed.), *The Galatians Debate: Contemporary Issues in Rhetorical and Historical Interpretation* (Peabody, MA: Hendrickson, 2002). Pp. lvi + 515. \$34.95.

"Dès le début du XIX^e siècle," observed P. Bonnard several decades ago, "rares sont les années qui ne voient paraître un commentaire ou une étude sur l'épître aux Galates" (*L'Épître de Saint Paul aux Galates* [CNT 9; Neuchâtel/Paris: Delachaux & Niestlé, (1972)] 17). While this book adds to the deluge-like go at Galatians, it is exceptionally noteworthy because Nanos uses the volume to mark out the core of a vigorous recent "Galatians debate" that developed from the impact of a methodological turn, about thirty years ago, to rhetorical, epistolary, and sociohistorical tools of analysis. The essays, most previously published (exceptions are noted below), were chosen for their contribution to three "important areas of particular interest" (p. xi) in and for the Galatians debate. Contents are organized around these areas.

In the essays in part I, authors examine the rhetorical and epistolary genre of Galatians. Contributors to the rhetorical debate are led, appropriately, by Hans Dieter Betz, "The Literary Composition and Function of Paul's Letter to the Galatians" (pp. 3-28); then follow Robert G. Hall, "The Rhetorical Outline for Galatians: A Reconsideration" (pp. 29-38); Joop Smit, "The Letter of Paul to the Galatians: A Deliberative Speech" (pp. 39-59); Robert M. Berchman, "Galatians (1:1-5): Paul and Greco-Roman Rhetoric" (pp. 60-72); Troy Martin, "Apostasy to Paganism: The Rhetorical Stasis of the Galatian Controversy" (pp. 73-94); and C. Joachim Classen, "St. Paul's Epistles and Ancient Greek and Roman Rhetoric" (pp. 95-113). At the same time that Betz was outlining the rhetorical argument of Galatians, the late Nils A. Dahl came at the letter with insights from ancient epistolary theory, and his article, "Paul's Letter to the Galatians: Epistolary Genre, Content, and Structure" (pp. 117-42) is now available for the first time as an extract from a longer unpublished version read

in 1973 at the SBL Paul seminar. Dahl is accompanied by G. Walter Hansen, "A Paradigm of the Apocalypse: The Gospel in the Light of Epistolary Analysis" (pp. 143-54).

A second flash point in the debate concerns Paul's autobiographical remarks in Galatians 1 and 2. Not only are they pivotal to how Galatians is interpreted, but, as Nanos points out, "constructions of Paul, Paulinism, and of the early church all draw significantly from this material" (p. xxv). Part 2 offers studies that exemplify the problems and most cogent solutions in the debate on what to make of Galatians 1 and 2, especially concerning the incident in Antioch (2:11-21) and its relation to the letter. These studies are Paul E. Koptak, "Rhetorical Identification in Paul's Autobiographical Narrative: Galatians 1:13-2:14" (pp. 157-68); Johan S. Vos, "Paul's Argumentation in Galatians 1-2" (pp. 169-80); James D. Hester, "Epidictic Rhetoric and Persona in Galatians 1 and 2" (pp. 181-96, first published here); James D. G. Dunn, "The Incident at Antioch (Gal 2:11-18)" (pp. 199-234); Paula Fredriksen, "Judaism, the Circumcision of Gentiles, and Apocalyptic Hope: Another Look at Galatians 1 and 2" (pp. 235-60); Philip E. Esler, "Making and Breaking an Agreement Mediterranean Style: A New Reading of Galatians 2:1-14" (pp. 261-81); and Mark D. Nanos, "What Was at Stake in Peter's 'Eating with Gentiles' at Antioch?" (pp. 282-318, first published here).

Part 3 is a symposium on the situation(s) of the Galatians themselves. Studies here tend to approach the question of the Galatians' identities, interests, and intramural conflicts with a focus on the so-called opponents in Galatia. Participants include A. E. Harvey, "The Opposition to Paul" (pp. 321-33); Robert Jewett, "The Agitators and the Galatian Congregation" (pp. 334-47); J. Louis Martyn, "A Law-Observant Mission to Gentiles" (pp. 348-61); Nikolaus Walter, "Paul and the Opponents of the Christ-Gospel in Galatia" (pp. 362-66, revised and translated from German); John M. G. Barclay, "Mirror-Reading a Polemical Letter: Galatians as a Test Case" (pp. 367-82); B. C. Lategan, "The Argumentative Situation of Galatians" (pp. 383-95); Mark D. Nanos, "The Inter- and Intra-Jewish Political Context of Paul's Letter to the Galatians" (pp. 396-407); Dieter Mitternacht, "Foolish Galatians?—A Recipient-Oriented Assessment of Paul's Letter" (pp. 408-33, previously unpublished).

By force of editorial can-do, Nanos has here constructed a coherent, though by no means consensual, debate that was likely known hitherto only in part and surely only to the most assiduously attentive specialists. Add to the collection N.'s incisive introduction (pp. xi-xli), a glossary of technical rhetorical terms (pp. 435-39), a massive bibliography (pp. 441-90), a set of thoughtful indexes, and the promise that the volume would "help facilitate familiarity with the contemporary issues central to the interpretation of Galatians" (p. xi)—indeed, issues central to the study of the Pauline letters generally—is superbly fulfilled, both intellectually and pedagogically.

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PIETER W. VAN DER HORST, *Japheth in the Tents of Shem: Studies on Jewish Hellenism in Antiquity* (Contributions to Biblical Exegesis and Theology 32; Leuven/Paris/Sterling, VA: Peeters, 2002). Pp. [iv] + 272. Paper N.P.

This volume is a collection of fifteen articles by Pieter van der Horst, professor of NT and of the Jewish and Hellenistic world of early Christianity at Utrecht University. All of the essays, with the exception of those noted, have been previously published. The articles

are the following: "Greek in Jewish Palestine in the Light of Jewish Epigraphy" (pp. 9-26); "The Last Jewish Patriarch(s) and Graeco-Roman Medicine" (pp. 27-36, previously unpublished); "Neglected Greek Evidence for Early Jewish Liturgical Prayer" (pp. 37-54); "Was the Synagogue a Place of Sabbath Worship before 70 CE?" (pp. 55-82); "Greek Synagogue Prayers in the Apostolic Constitutions, Book VII" (pp. 83-108); "Jews and Christians in Antioch at the End of the Fourth Century" (pp. 109-18); "The Tombs of the Prophets in Early Judaism" (pp. 119-37, previously published in German); "Antediluvian Knowledge" (pp. 139-58); "Sortes: Sacred Books as Instant Oracles in Late Antiquity" (pp. 159-89); "Celibacy in Early Judaism" (pp. 191-201, previously published in Dutch); "Maria Alchemista, the First Female Jewish Author" (pp. 203-5); "Who Was Apion?" (pp. 207-21, previously unpublished); "The Distinctive Vocabulary of Josephus' *Contra Apionem*" (pp. 223-33); "The Samaritan Languages in the Pre-Islamic Period" (pp. 235-49); and "Samaritans at Rome?" (pp. 251-60, previously unpublished).

The articles in this volume are uniformly well done. They cover a wide variety of topics about the relationship of Jews to the larger Greco-Roman world and range from the late first millennium B.C.E. up to the rise of Islam in the seventh century C.E. Let me highlight four of the articles that may be of most interest to biblical scholars. In "Greek in Jewish Palestine in the Light of Jewish Epigraphy," v.d.H. provides a good overview of the epigraphic evidence for the use of Greek by Jews in Palestine. He concludes that, given that more than 50 percent and perhaps as high as 65 percent of public inscriptions in Palestine were in Greek, the burden of proof rests on the shoulders of those "who want to maintain that Greek was not the *lingua franca* of many Palestinian Jews in the Hellenistic-Roman-Byzantine period" (p. 25).

In "Was the Synagogue a Place of Sabbath Worship before 70 CE," v.d.H. deals with the much-disputed issue of whether there is evidence that the synagogue was a place of Sabbath worship before 70 C.E. He takes issue with Heather McKay's book *Sabbath and Synagogue: The Question of Sabbath Worship in Ancient Judaism* (Religions in the Greco-Roman World 122; Leiden: Brill, 1994) and argues that there is a good deal of evidence to indicate that there was such worship.

In "The Tombs of the Prophets in Early Judaism," v.d.H. argues that there is a great deal of circumstantial evidence to indicate that Jews in the postbiblical period venerated "tombs of biblical holy persons as objects of pilgrimage and as places where miracles and intercession by the holy person could be sought" (p. 136). This has relevance, of course, for the interpretation of Matt 23:29-30 || Luke 11:47. He also accepts the dating of the *Vitae Prophetarum* to first-century C.E. Judea rather than to the second half of the fourth century C.E.

In "Celibacy in Early Judaism," v.d.H. defines celibacy as "permanent sexual abstinence." In addition to John the Baptist and Jesus, he cites the examples of Bannus, with whom Josephus lived for three years (*Vita* 11), the Essenes mentioned by Josephus (*B.J.* 2.8.2 §120), and Philo of Alexandria (*Hypoth.* 11.14) and the Therapeutae described by Philo in his *De vita contemplativa*. According to v.d.H., the community described in the *Rule of the Community* (1QS) also seems to have been made up exclusively of males and so was probably celibate. The reasons for celibacy varied: a dualistic view of the world, influenced by Greek philosophy (Philo, perhaps the Essenes), strong eschatological urgency (Qumran, John the Baptist, Jesus, perhaps Bannus), awareness of being in God's temple or in an army preparing for a holy war, and finally total dedication to the study of the Torah.