

## BOOK REVIEWS

Attridge, Harold W., and Gohei Hata, eds. *Eusebius, Christianity, and Judaism*. Detroit, MI: Wayne State University Press, 1992. 802 pp. \$49.95.

Eusebius, Bishop of Caesarea Maritima in the early decades of the fourth century, occupied a pivotal point geographically, chronologically, politically, and religiously. Caesarea was the location of the school and important library built up by the early Christian scholar Origen, and it was close enough to Jerusalem to permit access to the library and sites there. Besides being the location of a Christian school, Caesarea had also a rabbinic yeshiva over which the important Rabbi Abbahu presided, and disputatious interface between the two communities of religious scholars was thus inevitable. Eusebius's life and career overspanned the watershed time of the triumph of the Christian church and the Council of Nicæa, so that he witnessed both the last great persecution and the official establishment of Christianity as the religion of the Empire. He was the personal friend of the Emperor Constantine and a key player in the theological controversies which erupted. Most of all, it is fortunate that he was also a scholar and a prolific writer who had access to sources which no longer survive. With considerable justification he is commonly credited with being the first historian of the Christian church.

It is therefore something to be celebrated that we have here a large and rich volume of essays devoted to this important figure by an ecumenical and international team of specialists from Japan, the United States, Canada, and Britain. Actually, the thirty articles which make up the volume do not all deal directly with Eusebius; many of them find justification for inclusion only because they treat a topic which was of interest to Eusebius, such as Christian origins, for instance. The articles are distributed among eight rubrics: Christian Origins, The Growth and Expansion of Christianity, Orthodoxy and Heresy, The Fate of the Jews, Eusebius as Apologist, Eusebius as Exegete, Eusebius and the Empire, and The Legacy of Eusebius.

After a general introduction by the two editors come the thirty articles, the authors and titles of which are: Richard Horsley, "Jesus and Judaism: Christian Perspectives"; David Flusser, "Jesus and Judaism: Jewish Perspectives"; Philip Sellew, "Eusebius and the Gospels"; Peter Gorday, "Paul in Eusebius and Other Early Christian Literature"; Dennis R. MacDonald, "Legends of the Apostles"; Charles A. Boberz, "The Development of Episcopal Order"; Sebastian Brock, "Eusebius and Syriac Christianity"; James E. Goehring, "The Origins of Monasticism"; Elizabeth Clark, "Eusebius on Women in Early Church History"; Joseph Gutmann,

"Early Christian and Jewish Art"; Birger Pearson, "Eusebius and Gnosticism"; William L. Petersen, "Eusebius and the Paschal Controversy"; Alan F. Segal, "Jewish Christianity"; Kikuo Matsunaga, "Christian Self-Identification and the Twelfth Benediction"; Louis H. Feldman, "Jewish Proselytism"; Alan J. Avery-Peck, "Judaism without the Temple: The Mishnah"; Charles Kannengieser, "Eusebius of Caesarea, Origenist"; William Adler, "Eusebius's *Chronicle* and Its Legacy"; Arthur J. Droge, "The Apologetic Dimensions of the *Ecclesiastical History*"; Alan Mendelson, "Eusebius and the Posthumous Career of Apollonius of Tyana"; Frederick W. Norris, "Eusebius on Jesus as Deceiver and Sorcerer"; Eugene Ulrich, "The Old Testament Text of Eusebius: The Heritage of Origen"; Wataru Mizugaki, "'Spirit' and 'Search': The Basis of Biblical Hermeneutics in Origen's *On First Principles* 4.1-3"; Michael J. Hollerich, "Eusebius as a Polemical Interpreter of Scripture"; Yoshiaki Sato, "Martyrdom and Apostasy"; Timothy D. Barnes, "The Constantinian Settlement"; Robert M. Grant, "Eusebius and Imperial Propaganda"; Glenn F. Chesnut, "Eusebius, Augustine, Orosius, and the Later Patristic and Medieval Christian Historians"; Walter Pakter, "Early Western Church Law and the Jews"; Robert L. Wilken, "Eusebius and the Christian Holy Land."

It is not possible to do more than list the articles which make up a very diverse feast. For the most part, they are informative or provocative, and the book is well produced, and it will please readers of a wide range of biblical, historical, and theological disciplines and interests.

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Conzelmann, Hans. *Gentiles, Jews, Christians: Polemics and Apologetics in the Greco-Roman Era*. Trans. M. Eugene Boring. Minneapolis: Fortress Press, 1992. xxxvii + 390 pp. \$37.95.

In its earliest days, Christianity was not the creed of the philosophers. Indeed, the apostle Paul noted that not many "wise after the flesh" have been called; in his own time, this was certainly true. However, Christianity soon began making headway among thinkers. By the time of Augustine, Christianity had won the intellectual high ground. The battle had been won gradually, with difficulty, as Christian apologists engaged in polemic, both with pagan philosophers and Jewish scholars.

The Christian-Jewish argument, though often neglected, was vital to the triumph of Christianity in the intellectual sphere. Judaism was, indeed, a formidable rival: as many as ten percent of the empire's population were Jews by birth or conversion. Jewish apologists were already presenting their case to both Greek- and Latin-speaking parts of the Roman world. Within this setting, Christian apologists attempted to uphold the validity of the Old Testament and certain elements of the Jewish faith, while at the same time explaining why the Old Testament faith was not by itself