

"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

sufficient for salvation. In *Gentiles, Jews, and Christians*, Hans Conzelmann attempts to show how Christians of the first three centuries made their case for the Jewish God without accepting the Jewish understanding of God's plan of salvation.

The bulk of this work is an appraisal of Jewish apologies such as those in the writings of Philo and Josephus, Gentile documents that mention Judaism or Christianity, and Christian apologies that allude or relate to Judaism. Unfortunately, Conzelmann's attempt to be overly inclusive is at the cost of in-depth analysis. He notes, for instance, that Origen's treatment of Judaism is particularly important—and then offers but the briefest of summaries of the latter's thinking on the subject. On the other hand, Conzelmann devotes far too much space to writers such as Lucan, Valerius Flaccus, Silius Italicus, or Papinius Statius, who mention Judea only in passing, contributing only slightly to the understanding of relationships among Jews, pagans, and Christians.

Yet another problem is Conzelmann's failure to contextualize pagan, Christian, and Jewish arguments within pagan philosophy. There is not even a hint that Philo, Celsus, Clement of Alexandria, Origen, Porphyry, and Eusebius were participants in an ongoing middle/neo-Platonic debate about the nature of God and the relationship of the transcendent God to the material universe.

Furthermore, there is seldom any indication of the overall concerns of the documents mentioned, of the circumstances in which they were written, or of the background of the authors. As a result, only those who are thoroughly familiar with patristic and late classical literature are able to follow Conzelmann's argumentation.

In places, Conzelmann's work lacks focus and coherence. He goes from author to author without transition, offering what seem to be random observations. Furthermore, for no apparent reason, he interrupts his chapters with frequent appendices, comments, and excurses. Why, for instance, is his section on the *Shepherd of Hermas* called an appendix when the identically handled *Didache* and *Barnabas* are part of the main text?

Despite the many weaknesses, the central argument of the book is sound. Conzelmann is right in his insistence that, while Christians and Jews have much in common, the difference between the two religions is essential and should not be compromised in a misguided attempt to avoid anti-Semitism. Judaism and Christianity have fundamentally different ideas about salvation, as the polemicists and apologists of the first Christian centuries have, indeed, clearly demonstrated.