

*From Jesus to the Church: The First Christian Generation.* By Craig A. Evans. Louisville: Westminster John Knox, 2014. Pp. xv + 188. \$30.

Evans's book derives from his 2010 Deichmann Lectures at Beersheba, investigating the causes of the split between Judaism and Christianity in the first century. Chapters 1–2 argue that Jesus intended to found a *qahal* (*ekklesia*) within reformed Israel, not a church outside of Judaism, but the ways in which he proclaimed the kingdom of God and called disciples provided the foundations for that church.

Chapters 3–4 discuss the controversy over faith and works that dominated Paul's mission and teaching, the "council" at Jerusalem, and the difference between Paul and James over "works." Chapter 5 shows the hostility between Annas's high priesthood family and the apostles, Stephen, Peter, and the two Jameses, for their attack on the Temple leadership. Chapter 6 traces the widening gap between Christians and Jews from Matthew, to John, to the letters in Revelation, and finally to Ignatius of Antioch, where the church had emerged as separate. An appendix finds the root cause of Jewish rejection of Christianity in the crucifixion of the Messiah and the failure of the kingdom to materialize.

The original Jewish audience may account for some inconsistencies in the book. At times E. addresses a popular audience, as when he must explain what the Vulgate is, and at other times he addresses an audience familiar with targumic and Qumran literature.

The book, though insightful, is curiously incoherent. E.'s thesis, stated in the introduction, that Jesus' prophecy of the Temple's doom inaugurates a clash between the family of high priest Annas and the family of Jesus (his disciples) is neither consistently developed nor convincingly established. Conversely, his assertion that the root cause of the rift is Jewish perception of the failure of the Messiah is not only at odds with his thesis but also never developed in the book.

The volume will be of greatest value to exegetes who study E.'s targumic description of "the revelation of the Kingdom of God" or his use of 4QMMT to demonstrate that what Paul means by works of the Law is fidelity to the dietary and cultic laws that keep Gentiles at a distance.

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*Augustinus: Studien zu Werk und Wirkgeschichte.* By Hermann Josef Sieben. Frankfurter Theologische Studien 69. Münster: Aschendorff, 2013. Pp. viii + 496. €66.

The volume gathers 13 studies on the work and reception of Augustine, of which twelve were previously published as articles or book chapters between 1971 and 2012. "Augustinus als 'Orakel': Briefliche Anfragen an den Bischof von Hippo" (43–92) appears here for the first time. After a careful analysis of the correspondence between Augustine and his questioners, Sieben identifies the literary form of *epistulae*

*responsivae*, which was already implicitly present in the questions and responses of letters from classical antiquity. His presentation of Augustine as “a living oracle” is careful and compelling. The twelve previously published studies have not been revised (except for the uniform adoption of the new *Rechtschreibung*), nor have their footnotes been updated. Contemporary scholarship has surpassed some of the older studies, making them less useful.

Two articles treat traditional Augustinian literary themes regarding the *Confessions* and *De doctrina christiana*. Four others deal with theological themes in Augustine’s works, namely, the relationship between faith and reason in Augustine and Origen, the resurrection of the body, the terms *quies* and *requies* that frequently appear in Augustine’s corpus, and Arianism. Especially valuable are three articles about ecclesiastical councils, which are S.’s forte: “Konzilien in Leben und Lehre des Augustinus von Hippo,” “Konzilslehre Augustins” (reprinted from the *Augustinus Lexikon*), and finally “Augustinus-Rezeption in Konzilien von den Lebzeiten des Kirchenvaters bis zum Zweiten Vatikanum.” Also regarding reception, there is a study of the *Milleloquium veritatis* composed by Bartholomew of Urbino, a florilegium coming out of the Augustinian Renaissance of the 14th century.

S.’s Jesuit identity manifests itself in two articles, both dealing with the reception of Augustine in the 17th century. One considers the pastoral florilegium taken from Augustine’s works by the Italian Jesuit Giovanni Battista Masculo, while the other deals with the Jesuit contribution toward overcoming extreme Augustinianism or Jansenism. In all his studies S. tends to be comprehensive and historical, giving his readers a wealth of detailed information. The volume contains the following tables and indexes: original publication data of the studies, abbreviations, literature, biblical references, references to the writings of Augustine, references to pseudo-Augustinian writings, names, and subjects.

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*Persuasion and Conversion: Essays on Religion, Politics, and the Public Sphere in Early Modern England.* By W. J. Torrance Kirby. Studies in the History of Christian Traditions. Boston: Brill, 2013. Pp. x + 229. \$139.

Kirby’s book is a fascinating and thorough exploration of the emergence of the modern “public sphere” through practices of persuasion in 16th-century England. The central premise that unites the volume’s nine essays is that the religious reformations of the 16th century offered a “radically distinct notion of mediation” between the individual Christian and God, and between the private sphere of religious belief and practice and the public, institutional space of church and/or state (1). This new notion of mediation was achieved through a culture of persuasion exercised primarily through pulpits and nascent print culture. While not proposing a radically new thesis in the field, the detailed historical studies in these essays provide an excellent foundation for fleshing