

A Cosmopolitan Ideal: Paul's Declaration "Neither Jew Nor Greek, Neither Slave Nor Free, Nor Male and Female" in the Context of First-Century Thought. By Karin B. Neutel. Library of New Testament Studies, 513. New York: Bloomsbury T & T Clark, 2015. Pp. xi + 266. \$112; \$39.95.

This book is a slightly revised version of the author's doctoral thesis (University of Groningen, 2013). She argues persuasively that Galatians 3:28 is best compared with contemporaneous Greco-Roman and Jewish sources on real and ideal (present and future) communities, because all of these sources have in common the appearance of the same three pairs of opposites (Jew–Greek, slave–free, male–female).

In real communities (for which Neutel cites the *topos* on household management and prayers of thanksgiving), unity and harmony depend on preserving social opposites ("binaries") in a well-ordered hierarchy. By contrast, in ideal communities—reflecting cosmopolitanism, or the notion of the interconnectedness of all people—opposites are negated; marriage is absent, and in some cases also slavery; property is held in common, including women and children; "equality" is experienced in freedom from strife, for example, among free men as "brothers." Examples discussed are Plato's Republic, Zeno's Republic (Plutarch), Iambulus's islanders (Diodorus Siculus), Posidonius's Thracians (Strabo), the Essenes and the Therapeutae (Josephus and Philo), the communities imagined in the Sybilline Oracles and the Epicurean inscription of Diogenes of Oenoanda.

Paul's negation of social opposites in Galatians 3:28 suggests "a form of utopianism" or "Jewish cosmopolitanism." To be "one in Christ" is to be united in an undifferentiated whole, beyond strife—not to have equality with difference, irrespective of class and gender, in a modern sense—against much contemporary interpretation of Galatians 3:28.

N. supports this interpretation by appealing to other Pauline teaching, including the unity of Jew and non-Jew without distinction before God (Galatians). She notes Paul's challenge to slavery (1 Cor 7 and Philemon), negation of Genesis 1:27–28 as implying marriage and procreation (Gal 3:28), and rejection of marriage as for procreation (1 Cor 7). She concludes that there is no self-contradictory discourse on equality in Paul, *pace* Boyarin et al. While this study sheds important light on the range of ancient notions of community to which Paul's "one in Christ" can be compared, it ultimately fails to persuade that Galatians 3:28 implies nothing more than "equality" in an undifferentiated unity. Paul's oft-noted parallel formulations to men and women in 1 Corinthians 7 seem to go much farther.

Judith M. Gundry
Yale Divinity School

Reformation Readings of Paul: Explorations in History and Exegesis. Edited by Michael Allen and Jonathan A. Linebaugh. Downers Grove, IL: IVP Academic. 2015. Pp. 280. \$30.

Here eleven authors question whether the Pauline letters were correctly interpreted by mainline Protestant reformers, who regularly stressed the person's passage by faith in