

*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.

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*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

Christ's redemptive work from a troubled, guilty conscience to graced assurance of forgiveness and reconciliation. Looming in the background are exponents of new perspectives on Paul, such as Krister Stendahl, E. P. Sanders, James D. G. Dunn, and N. T. Wright, who fault the reformers' projection of early modern interiority and soteriology, largely learned from Augustine, upon texts in which they claim the Apostle is arguing for the full equality in the Christian communities of Gentile Christians with converts from Judaism.

In ten central chapters, two scholars, a historian and an exegete, examine passages of Pauline interpretation bequeathed by Martin Luther on Galatians, Philipp Melancthon on Romans, Martin Bucer on Ephesians, John Calvin on 1–2 Corinthians, and Thomas Cranmer in incorporating themes of Romans into normative formularies of the Protestant phase of the English Reformation. Unity amid this variety comes from asking what the Reformation interpreters took as the central subject matter of their Pauline text.

The new perspective on Paul finds a friend in one contributor, John M. G. Barclay, who says Luther discovered the potency of Galatians but altered its broader focus on belonging to the people of God to place believers in the ever-repeated dialectic of law and gospel. Dane C. Ortlund's chapter on Calvin opens a new controversial front by warding off the recent critique of "justification theory" advanced in Douglas Campbell's *The Deliverance of God* (2009). All the contributors find still valuable insights in the sixteenth-century readings, especially on the believer coming to exist *in* Christ and on the reformers' taking over Paul's aim of bringing spiritual transformation to individuals to whom God reveals himself, as Gerald Bray states in the book's conclusion. This interesting volume gains timeliness as we approach in 2017 the fifth centenary of the Reformation.

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*Christianity and Culture in the Middle Ages: Essays to Honor John Van Engen.* Edited by David C. Mengel and Lisa Wolverton. Notre Dame, IN: University of Notre Dame, 2015. Pp. xiv + 522. \$68.

This excellent volume provides a fitting tribute to John Van Engen, an extraordinary scholar of medieval religious, cultural, and intellectual history. Its 18 essays—written by colleagues and former students of the honoree—appear under four rubrics, each one a major area of Van Engen's own scholarly work, namely: "Christianization," "Twelfth-Century Culture," "Jews and Christian Society," and "Late Medieval Religious Life." A wide range of rich intellectual fare is on offer here, from fresh considerations of the Christianization of medieval marriage (Ruth Mazo Karras), to an examination of the cross in medieval monastic life (Giles Constable), to an inquiry into the anti-Judaism of the thirteenth-century *Christina Psalter* (William Chester Jordan), to a treatment of the effect of papal provisions to university scholars on fourteenth-century pastoral care (William J. Courtenay), to a study of the image of the beggar throughout Martin Luther's life (Roy Hammerling).