

## BOOK REVIEWS

Babcock, William S., ed. *Paul and the Legacies of Paul*. Dallas: Southern Methodist University Press, 1990. xxviii + 426 pp. Hardcover, \$32.50; Paperback, \$16.95.

This volume offers its readers most of the papers and some of the prepared responses presented at a conference with the same title, held on the campus of Southern Methodist University in March 1987. It is divided into three parts. The first deals with early uses of the personal influence of Paul. Here the Pauline presence in Acts of the Apostles (D. R. Schwartz), 1 Clement, Ignatius and Polycarp (A. Lindmann), the Acts of Paul and Thecla (D. R. MacDonald), Irenaeus (R. A. Norris), and Tertullian (R. D. Sider) provide the basic sources.

The second part investigates the use of Pauline texts by early theologians. R. L. Wilken examines Greek commentaries of the third and fourth centuries and finds their authors arguing, in the tradition of Plato, Plutarch, Carneades and others, for the freedom of the will. Rom 9 is the scriptural text they need to explain. On the other hand, P. Gorday shows how this and similar Pauline texts are central to the description of divine sovereignty in Origen and Gregory of Nyssa. R. Greer concentrates on 1 Cor 15:45-47 and its contrasts between the first man and the last Adam, to review the Christology of Apollinaris of Laodicea and Gregory of Nyssa. A. M. Ritter examines the influence of Rom 12:1-8 in the social ethics of John Chrysostom. Using the theme of hope as an entering wedge, B. Studer examines the influence of Paul's letters on Augustine. Finally, P. Fredriksen argues that the Pauline letters played a decisive role in shifting Augustine's conception of the human condition from a broadly cosmological to a broadly historical one.

The third part looks for the Pauline influence in other areas. H. Y. Gamble asks, Why were the early Christians the first social group to make heavy use of codices, rather than scrolls, as the conveyors of their literature? He argues that the answer is to be found in the significance of the publication of the Pauline corpus. Finally, Ernst Dassmann reviews the available archaeological evidence and argues that, despite the stories of Paul circulating in the literature, the figure of Paul must have remained rather opaque.

Only five of the responses given at the conference in Dallas found their way into this volume. M. C. de Boer asks A. Lindemann, Which Paul is the one the Apostolic Fathers referred to? When the Fathers appeal to Paul, are they bringing to their side a figure of authority, the writer of letters, or the teacher of doctrines? And how is any of them related to the Paul of modern scholarship? S. K. Stowers asks D. MacDonald to make clear the criteria to be used in deciding that a particular presentation of the

apostle in the second century is un-Pauline. E. A. Clark contends, against M. Ritter, that Chrysostom's social ethics are heavily influenced by late Empire social stratification and may, ultimately, be more dependent on utopian readings of Genesis than on Paul. R. A. Markus wishes to have a more nuanced explanation of Augustine's dependence on Paul than that presented by Studer, since Augustine seems to have grown in his understanding of the apostle by continuous rereadings. This fact is also at the heart of William S. Babcock's comments on Fredriksen's essay. According to Babcock, Augustine shifts from a view of the human soul as capable, "with perfect ease," to rightly order life, a view well within the classical tradition, to a view of the self as bound to lust, so that only God's grace is responsible for the good done by any human, a quite unclassical view.

All the essays and the comments of the respondents are well documented (the notes take over 100 pages). The volume includes a rather well-selected bibliography, an index of biblical references, and an index of modern authors. There is no question that it offers a timely reappraisal of the Pauline influence on early Christianity. However, a collection of essays hardly carries a consistent argument, even when the papers were part of a well-planned conference. This collection may well serve to deal a final blow to the influential views of von Harnack and Bauer that Paul's letters had been popular only with the enthusiastic and gnostic versions of Christianity, and that Paul had been misunderstood and forgotten except by Marcion, who, even though he also misunderstood him, rescued the apostle for the "orthodox." Also discredited is Luther's definition of what is "Pauline," which guided the research of von Harnack, Bauer, and their followers.

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HEROLD WEISS

Blomberg, Craig L. *Interpreting the Parables*. Downers Grove, IL: InterVarsity Press, 1990. 334 pp. Paperback, \$19.95.

The author presents two purposes for writing yet another book on the parables. He intends to report on the current status of parable scholarship and to challenge the dominant approaches to the interpretation of the parables in vogue today.

Scholars today generally agree with Juelicher in rejecting the allegorical interpretation of parables and in accepting the principle that a parable has only one main point. In addition allegorical elements in the parables are said to be later additions of the church and not belonging to