

Given the amount of misinformation in the public domain about apocryphal gospels, the appearance of Klauck's introduction, originally published in German in 2002, is timely. Here we have a judicious and authoritative treatment that deals with a wide range of material in a number of languages from antiquity to the modern period.

Making no secret of the problems involved in classification and selection of material, Klauck divides his subject into twelve chapters: (1) *agrapha*, i.e. sayings ascribed to the *earthly* Jesus, a 'very nebulous category' (p. 7), which he illustrates with 22 examples ranging from Acts 20:35 to the Qur'an. '... the *agrapha* have only limited value for research into the historical Jesus' (p. 20); (2) fragments, i.e. partial remains of early works, such as Papyrus Egerton 2 (ca. AD 200), or the 'Unknown Berlin Gospel', or the 'Secret Gospel of Mark'; (3) Jewish-Christian gospels, of which precious little remains; (4) two gospels of the Egyptians: these are utterly unrelated, one being a Greek text quoted by Clement of Alexandria and the other being a Coptic text from Nag Hammadi; (5) infancy gospels, particularly the Protevangelium of James, the Infancy Gospel of Thomas, and their younger relative the Gospel of Pseudo-Matthew; (6) gospels about Jesus' death and resurrection, particularly the Gospel of Peter, the Gospel of Nicodemus, and the Gospel of Bartholomew; (7) gospels from Nag Hammadi, especially the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth; (8) dialogues with the risen Jesus, especially the *Sophia Jesu Christi*, the *Epistula Apostolorum*, the Gospel of Mary, and the Apocryphon of John; (9) non-localized dialogues with Jesus, especially the Book of Thomas and the Dialogue of the Saviour; (10) legends about the death of Mary, including detailed analysis of a fifth century text—the oldest Greek narrative of Mary's departure; (11) lost gospels, with a special consideration of the Gospel of Barnabas; (12) an anti-gospel: the Toledoth Yeshu. Thereafter he provides a brief conclusion, in which, among other things, he offers some critical reflections on Walter Bauer's model for the relationship between orthodoxy and heresy.

Discussion of each text or type of text is followed by a short bibliography including some of the most useful websites to treat the texts. All discussion is carried out with appropriate reference to the actual material form of the manuscript tradition in which each work comes down to us. What makes this book welcome is that it is informative and avoids the sensationalism that has affected even scholarly treatments of this area. Klauck emphatically rejects certain attempts to maintain that texts like the Gospel of Philip is independent of the NT. Even in the case of the Gospel of Thomas, while allowing that some logia may arise from oral traditions also available to the synoptic writers, Klauck argues that at other times the Gospel of Thomas 'clearly follows a wording which exegesis of the synoptic gospels normally considers the redactional creation of an evangelist (usually of Luke)' (p. 121). Yet despite his rejection of some of the

claims by those who have sought to promote these texts to a central place in the history of early Christianity, it is not the case that Klauck treats the texts unsympathetically. Nor is he averse to seeing heterodox traits as a sign of primitivity (e.g. p. 54). However, this only serves to make his arguments for caution in other places all the more cogent.

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*Arguing with Scripture:  
The Rhetoric of Quotations in the Letters of Paul*  
Christopher D. Stanley

London: T&T Clark International, 2004, 196 pp.,  
£19.99, pb, ISBN 0-567-02630-2

SUMMARY

As the title suggests, this work focuses on the rhetorical function of Paul's quotations of the Old Testament. A major question that the book seeks to answer is, 'was the use of explicit biblical quotations an effective strategy for influencing the beliefs and/or conduct of the original recipients of Paul's letters?' (p. 11). Thus, Stanley does not focus on Paul's interpretive strategy or exegetical methodology, but on the rhetorical impact that his quotations of the Old Testament would (or would not) have had on his audience. Stanley concludes that Paul's quotations can be understood within his own argument and that the original context of the citation is generally not required to gain the point that Paul wished to make.

ZUSAMMENFASSUNG

Wie der Titel sagt befasst sich diese Arbeit mit der rhetorischen Funktion der AT-Zitate bei Paulus. Eine Hauptfrage, die das Buch zu beantworten versucht, lautet: „War die Verwendung expliziter biblischer Zitate eine effektive Strategie der Beeinflussung des Glaubens und/oder des Verhaltens der ursprünglichen Empfänger der Paulusbriefe?“ (S. 11). Stanley fokussiert also nicht die interpretative Strategie des Paulus oder die exegetische Methodologie, sondern den rhetorischen Effekt, den seine AT-Zitate auf sein Publikum hatte (oder nicht hatte). Stanley kommt zu dem Ergebnis, dass die Zitate des Paulus innerhalb seiner eigenen Argumentation verstanden werden können und dass der ursprüngliche Kontext der Zitate im Allgemeinen nicht erforderlich ist, um den Punkt zu verstehen, den Paulus machen will.

RÉSUMÉ

Cet ouvrage est consacré à la fonction rhétorique des citations de l'Ancien Testament chez Paul. L'une des principales questions posées par l'auteur est la suivante : l'usage de citations bibliques explicites constituait-il une stratégie pour exercer une influence sur les croyances et/ou la conduite des premiers destinataires des épîtres pauliniennes ? Ainsi, Stanley ne s'intéresse pas à la stratégie interprétative de Paul ou à sa méthode exégétique, mais à l'impact rhétori-

que que ses citations de l'Ancien Testament pouvaient avoir (ou ne pas avoir) sur ses lecteurs. Il conclut que ces citations peuvent se comprendre en fonction de l'argumentation propre à l'apôtre, et qu'on n'a généralement pas besoin de tenir compte de leur contexte originel pour comprendre ce que Paul veut dire en y faisant appel.

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After a brief introduction (pp. 1-5), the author spends the first three chapters in background issues involving the rhetorical function of quotations in general (ch. 1), the literary effect that quotations have on texts (the bulk of ch. 2), and a provocative section on the common assumptions about the literary capacity of Paul's audience (ch. 3). This last chapter is crucial for Stanley's argument in the rest of the book. In it, he lays out nine common assumptions that scholars often have concerning how Paul's quotations were received by his audiences. For instance, assumption # 3 states: 'Paul's audiences routinely read and studied the Jewish Scriptures for themselves in his absence' (p. 43). Therefore, 'Paul clearly assumes that his audience is familiar with the background and context of specific verses from the Jewish Scriptures' (ibid). Stanley argues that this is highly unlikely (if not impossible) since 'no more than 10–20 percent of the populace would have been able to read or write at any level throughout the classical, Hellenistic, and Roman imperial periods' (p. 44). Thus, since Paul's audiences were predominately Gentile, 'we can assume that except for the few people who had attended the synagogue as Jewish sympathizers, no one in Paul's churches had any significant knowledge of the Jewish Scriptures before entering the Christian church' (p. 45). A large part of Stanley's argument is built on this fact.

In chapters 5–8 (pp. 75–170), Stanley presents various case studies from 1 Corinthians, 2 Corinthians, Galatians and Romans to demonstrate the rhetorical effect that Paul's quotations would have had on his 'implied audience' (p. 67). He divides this audience into three categories: 1) the 'informed audience' (those who could read and were familiar with the original context of the citations), 2) the 'competent audience' (those who may or may not have been literate but would have a basic knowledge of the OT), and 3) the 'minimal audience' (illiterate Gentiles with virtually no knowledge of the contents of the OT) (see pp. 68–69 for his description of these categories). Stanley concludes that the rhetorical effects would have varied depending on the type of audience member. By and large, the majority of his audience would have been able to understand the surface meaning of the quotations based on the context of Paul's argument. Nevertheless, sometimes the 'minimal audience' would not be able to grasp the point in passages where a high frequency of citations occur (e.g. Rom. 10.5–21), and sometimes Paul would have lost credibility if the 'informed audience' had looked up the quotation for themselves. For this last group, they would have clearly seen that Paul mishandled the sacred text to suit his own

purpose (see esp. p. 100 on Paul's use of Ps. 115.1 LXX in 2 Cor. 4.13).

Two critiques are in order. First of all, the bulk of the book is focused on the rhetorical effect that the quotes would have had on the 'implied audience.' Thus, Stanley is not concerned with Paul as an *interpreter* of the OT. However, at times it seems that the Stanley hypothesizes on how Paul chose certain texts over others. For instance, he says that Paul cites Ps 115.1 (LXX) in 2 Cor. 4.13 since the 'set of words...sounded like a good "motto" for his ministry' and thus he previously memorized them or wrote them down 'without regard for their original context' (p. 100). However, this seems to be more of an 'author-centred' observation even though the book is focused on the response of Paul's readers. Therefore, even if Stanley's conclusions are correct as a whole, they really do not (or should not) say anything about Paul's *own* exegesis of the text or the theology that *he* gathered from the citations.

Secondly, Stanley proposes early on that 'Paul may have been directing his argument primarily to the literate members of his churches' (p.51) and even 'expected that these people would explain his biblical references to those whose biblical knowledge was more limited' (p. 51 n. 34). However, in various 'case studies,' Stanley concludes that these same 'informed' members 'would have raised serious questions about Paul's handling of the biblical text' (p. 94, cf. 124ff). What we are left with, then, in many cases, are a literate group of church members who believed Paul's exegesis to be significantly flawed, and they are the ones who explain Paul's meaning to those illiterate Gentiles who could not understand the quote as it stands! While this is a possibility, it seems that the logical result would be a gradual break between Paul and his (former) Gentile churches.

Regardless of these criticisms, Stanley's work begs to be reckoned with. Furthermore, the book is highly readable, exciting, and provocative throughout. In all, if the author's thesis is vindicated, then it might cause quite a shift in investigations of Paul's use of the OT. Nevertheless, as he himself concludes: 'In the end, of course, all of our judgments remain speculative' (p. 180).

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***Augustine's Commentary on Galatians:  
Introduction, Text, Translation, and Notes  
(Oxford Early Christian Studies)***

**Eric Plumer**

Oxford: Oxford University Press, 2003, xvii + 294 pp.,  
£53, hb, ISBN 0-19-924439-1

**SUMMARY**

This first translation of Augustine's only complete biblical commentary into English is of great value, as much for those concerned with the intersection of biblical and pasto-