

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 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-

ral theology as for the student of Augustine. Here we see a man for whom the Christian life is one lived in the difficulties of close community. Augustine finds a twofold theme in Galatians – the Christian's call to lovingly and humbly give and receive rebuke. Indeed, this is the test of one's spiritual life, for 'nothing proves that a man is spiritual like his handling of another's sin'.

ZUSAMMENFASSUNG

Die erste Übersetzung des einzigen vollständigen biblischen Kommentars aus der Feder des Augustinus ist von großem Wert sowohl für diejenigen, die an der Schnittstelle von biblischer und pastoraler Theologie arbeiten als auch für Studenten des Augustinus. Wir sehen hier einen Mann, für den das christliche Leben in den Schwierigkeiten einer engen Gemeinschaft gelebt wird. Augustinus findet ein zweifaches Thema im Galaterbrief – die Berufung des Christen, in Liebe und Demut Zurechtweisung zu geben und anzunehmen. Hierin besteht der Test des geistlichen Lebens, denn „nichts beweist, dass ein Mann geistlich ist, wie sein Umgang mit der Sünde eines anderen“.

RÉSUMÉ

Voici la première traduction en anglais du seul commentaire biblique de Saint Augustin qui soit complet. Elle sera utile à la fois à ceux qui s'intéressent aux points d'intersection entre la théologie biblique et la théologie pastorale, et à ceux qui s'intéressent à Saint Augustin. Nous y apercevons un homme pour qui la vie chrétienne se vit dans les difficultés d'une communauté dont les membres sont proches les uns des autres. Saint Augustin discerne un double thème dans l'épître aux Galates : la vocation chrétienne à reprendre et à se laisser reprendre avec amour et humilité. C'est même là pour lui le test de la vie spirituelle du chrétien, car « rien ne prouve davantage que la manière dont un homme réagit face au péché d'autrui, qu'il est spirituel ».

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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 pastoral theology as for the student of Augustine.

In an excellent introduction, Eric Plumer introduces us to a recently-ordained Augustine eagerly immersing himself in the scriptures (especially Paul) in order faithfully to lead his parish at Hippo and the monastic community he had gathered around him. It is this social Augustine which comes across, both in Plumer's introduction and the commentary proper. For all recent scholarship's exploration of Augustine (following Charles Taylor) as one of the 'sources' of the individualistic modern self (a thesis granted by Plumer), here we see a man for whom the Christian life is one lived in the difficulties of close community. Indeed, this is the test of one's spiritual life, for 'nothing proves that a man is spiritual like his handling of another's sin: Does he consider how he can liberate rather than insult the other person?' (221, commenting on Galatians 5.26)

Though not without its polemics, Augustine was primarily 'reading Paul's letter as a model of how to build community' (ix). Augustine finds a twofold theme in Galatians – the Christian's call to lovingly and humbly give and receive rebuke – with Galatians 2.11-14 and 6.1 taking on central significance. Correction is a way of bearing one another's burdens which, as Paul writes, fulfills the law of Christ (6.2). Situating the law in the everyday practice of Christian community rather than in the abstraction of debates about law-gospel relations *per se* allows Augustine to give a nuanced account of the law's place in the lives of Christians. He focuses his discussion through the lens of 1 Timothy 1.8-11 and finds that, though the law's proper use is for the unrighteous, the righteous person 'is in it rather than under it...I might put it this way: in a sense the person who lives righteously with a love of righteousness...is living the law itself.' (149)

For the Augustine scholar, the commentary (written in 394/5) offers a portrait of the pastor-theologian in this too-frequently skimmed over period of his priesthood, sandwiched between his tumultuous early years of *Confessions* fame and the later years of his bishopric as larger-than-life defender of the faith. We see Augustine still fighting off Manichees and beginning to take Donatists more seriously, and his treatment of Galatians 2.11-14 can be seen as programmatic for his views on church discipline and brotherly correction. (Augustine himself pleaded with the Donatists to recant, and he entered into extended correspondence with Jerome in part due to Jerome's aberrant interpretation of this very passage as a staged rather than a true confrontation, in Augustine's mind accusing scripture of lying.) But we also see an Augustine already well at-home in scripture who is on the way to a fully worked-out hermeneutical theory in the *De doctrina christiana*, begun only months after the completion of the Galatians commentary. The commentary serves, then, as a consistent demonstration of his forthcoming theory (particularly in its call for love and humility).

Augustine's is one of a flurry of Latin commentaries on Paul written in the second half of the fourth century, beginning with the very first Latin Pauline commentaries by Marius Victorinus in the 360s. Plumer situates Augustine amongst the other major commentators – Victorinus, Jerome, Ambrosiaster, an anonymous commentator discovered in the 1970s, and Pelagius – and traces lines of influences and confluence. Though important, this is a highly specialized discussion aimed at a select audience interested in contextual issues related to Augustine as well as patristic exegesis.

Of broader appeal is Plumer's later discussion of Augustine as a reader of Galatians. Particularly notable is the section on Augustine's hermeneutical presuppositions, which includes a nuanced account of his understanding of biblical inspiration and the unity of the testaments, as well as a helpful chapter-by-chapter overview of the commentary. Scripture's centre is Christ, so

the unity of the testaments is to be found in the voice of Christ, whose own teaching is summed up in the twofold love command. This command thus becomes 'a hermeneutical key to Scripture' (96). Love is always paired with the humility for Augustine, 'for by humility love is preserved.' (145, commenting on Galatians 2.11-14).

What is striking is that, despite – or rather, precisely in Augustine's claim that Peter truly did err in imposing Jewish customs on Gentiles, it is *Peter* who is most worthy of imitation on the occasion of his being rebuked by Paul. Peter graciously received rebuke publicly and from a junior colleague, and it is his humility in so doing that prompts Augustine to commend the *imitatio Petrus*. The building up of the Christian community finds concrete manifestation in this loving, though difficult exchange, an exchange which Augustine invites us to imitate in our life together.

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Christ and the Just Society in the Thought of Augustine

Robert Dodaro

Cambridge: Cambridge University Press, 2004. viii + 253pp., h/b.

SUMMARY

Dodaro shows the influence of Augustine's doctrines of Christ and Scripture on his conception of justice through categories of classical rhetoric. Detailed exegesis offers an interpretation that focuses on the truly Christian virtue of 'pietas', requiring moral conversion for just social action, which tends toward an individualist reading of society.

ZUSAMMENFASSUNG

Dodaro zeigt den Einfluss der Lehren des Augustinus über Christus und die Schrift auf seine Konzeption der Gerechtigkeit mittels der Kategorien der klassischen Rhetorik. Eine detaillierte Exegese bietet eine Interpretation, die den wahrhaft christlichen Wert der „pietas“ fokussiert, die eine moralische Konversion für gerechtes soziales Handeln erfordert und zu einer individualistischen Leseweise der Gesellschaft tendiert.

RÉSUMÉ

Dodaro montre quelle influence la doctrine que Saint Augustin avait de Christ et de l'Écriture a influencé sa conception de la justice à travers les catégories de la rhétorique classique. Une exégèse détaillée aboutit à une interprétation centrée sur la vertu chrétienne véritable qu'est la *pietas*, qui requiert une conversion morale en vue d'une action sociale juste, laquelle tend à être conçue à partir d'une compréhension individualiste de la société.

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The publisher's cover blurb suggests that this book con-

siders 'Augustine's political thought and ethics in relation to his theology.' Dodaro, in fact, rightly sees Augustine's theology as already encompassing political and ethical reflection and not needing a relation to be externally posited. This study therefore underlines 'how alien it [Augustine's thought] is to our modern, compartmentalized approach to issues in philosophy or theology.' (1)

Robert Dodaro explores Augustine's thinking on the just society, again, in a manner that would bewilder those looking for the run-of-the-mill themes of contemporary justice discussions such as (re)distribution and rights. We find the expected extensive reference to *City of God*, as well as a deeper mining of Augustine's polemical writings, letters and commentaries. The book's strength is its particular focus on Augustine's Christology and his interpretation of Scripture as important sources for his theology and pastoral advice. The chapter headings are as follows: Introduction; 1: Eloquence and virtue in Cicero's statesman; 2: Justice and the limits of the soul; 3: Christ and the formation of the just society; 4: Divine eloquence and virtue in the scriptures; 5: Wisdom's hidden reasons; 6: Eloquence and virtue in Augustine's statesman. A final General Conclusion admirably summarises the findings of each part of the book serving well as a guide to judicious reading.

Facing the problem of sin, understood as ignorance and weakness, (ch. 2) we read that '[c]entral to Augustine's conception of piety as practised by statesmen is their public acknowledgement of the limits of their virtue through prayer to God for forgiveness of their sins' (57). Ch. 3 develops a notion of communication of justice by grace whereby the incarnation is presented 'as a divine discourse by which human beings are justified.' (107) Particular attention is given to the influence of the Pelagian controversy for Augustine's developing Christology, where Christ's communication of virtue, as the body's head to its members, is framed in the language of classical rhetoric (Ch. 1)

As Dodaro's reading develops one emphasis is clear: Augustine cannot envisage true justice being known or practised, even partially, without the effecting, by grace, of moral conversion. (119, 144) Ch.4 deals with Augustine's theology of scripture as a function of his Christology leading to Ch. 5's examination of his understanding of scriptural examples of virtue that, in argument with Pelagius, become models of limit and penitence rather than simply 'heroes of old'. True justice requires the true piety of love of God and neighbour, and the abandoning of a presumptuous, pagan effort to secure such virtue by dint of individual effort. So 'faith and humility are the initial virtues required by human beings who desire to live justly.' (p. 217). This fits a vision of the just society rather than merely just individuals by the same incorporating logic of the incarnation that issues in Augustine's thinking about the church. The church is that society that anticipates the future, truly just society of the *City of God*. Nevertheless Dodaro implicitly displays one of two possibilities in reading Augustine, whereby his