The political subjugation of Palestinian Judaism is exaggerated. Fredriksen writes of the 'oppressive occupation which stretches from Antiochus Epiphanes to the emperor Hadrian' (p. 81) and of 'oppressive Roman occupation' in the Galilee of Jesus' day (p. 127). Galilee was not occupied at the time of Jesus, and during the period 175 B.C.E. to C.E. 135 there were substantial periods of Jewish autonomy and semi-autonomy.

In distinguishing one gospel from another, she not infrequently exaggerates. 'Matthew placed himself, as his church placed Jesus, outside of Judaism' (p. 188). This leaves out of account the Sermon on the Mount (Matt. 5–7) and Matt. 23, especially 23:3, where the author requires his readers to 'practice and observe' whatever the Pharisees teach. The description of Matthew as dispelling 'much of the apocalyptic tension' of Mark (p. 189) ignores the fact that there is more eschatology in Matthew than in Mark.

There are a few minor errors, such as the statement that 'fourteen of the twenty-eight writings comprising the New Testament are ascribed to Paul' (p. 53). Each number should be reduced by one. Paul did not accuse Peter of being 'a liar' (p. 55), but of being two-faced.

These and other points are, relatively speaking, quibbles. The book is a splendid achievement.

The Queen's College, Oxford

E. P. SANDERS


A second substantial book by Sean Freyne on Galilee to place alongside his Galilee from Alexander the Great to Hadrian: A Study of Second-Temple Judaism, 1980. As the title suggests, this new volume is not intended to displace but to supplement Freyne's earlier work, which was a thorough and critical compendium of disparate empirical data in the mould of Hengel's historical investigations. The new book, which brings Freyne closer to his own main interests in New Testament studies, is much more theoretical and essentially concerned with the historical Jesus.

A long, rather heavy-handed introduction on methods used in approaching Gospel narratives (pp. 6–30) is followed in Part One by a systematic analysis of the literary role played by Galilee in the four Gospels, each of which is tackled separately (pp. 33–132). Part Two ('Historical Investigations') returns at first to the sort of topic considered in the earlier book (chapter 5: 'The social world of Galilee'; chapter 6: 'Galilean religious affiliations'). Only in chapter 7 does Freyne finally confront directly the subject for which all the rest was essentially background, namely 'Jesus and his movement in Galilee'. Here Freyne makes his own contribution to the literature on the historical Jesus. He argues that both Jesus' actions and his words can and must be taken into account in any reconstruction of his ministry, and that the picture, once painted, must fit into the wider canvas of Galilean life depicted from other sources. Few would quarrel with the aim of the project, but even fewer are likely to agree with its execution by any one author. Which actions and which words should be taken into account? And how close need the fit be made, given that Jesus was clearly in some way exceptional? Freyne provides his own answer: Jesus' attitude towards temple, land and torah reveal a decidedly universalistic holy man who yet operated within the framework of a
shared, characteristically Galilean, Judaism. Not everything is equally carefully thought through. In one strange sentence on page 230 the synagogue ruler Jairus, who seems to be identified by Freyne with the centurion of Matt. 8:5 and Luke 7:2, is taken as a type of the non-Jew.

For students of topics in Jewish history apart from the life of Jesus, this book does not add a great deal to Freyne's previous work. The most relevant chapters (5 and 6) essentially reaffirm his views in the earlier book, with the useful addition of extensive references to the voluminous literature on the subject over the past decade. Most of this scholarship is simply reported—sympathetically and accurately—but on a few issues he has been persuaded to change his mind (e.g. on the ammei haaretz, p. 200). In the book as a whole the eclectic use of literary and sociological jargon does not always seem materially to advance or clarify the argument, but the same openness of mind, which seems to make Freyne willing to try out any new idea to see if it may be helpful, also introduces the reader, often instructively, to a host of topics in Gospel studies which have little or nothing to do with Galilean.

Oxford Centre for Postgraduate Hebrew Studies


This volume contains the Gunning (Victoria Jubilee) Lectures delivered in Edinburgh in 1985. The author has aimed his work at a non-specialist audience, seeking to bring to popular attention the main trends of recent research on the historical Jesus in the light of the discoveries of new evidence from Palestine and its environs in late antiquity. He includes not only chapters on archaeological finds such as the House of St Peter at Capernaum, the recent excavation by the Temple mount in Jerusalem and the Dead Sea Scrolls, but also sections on the Old Testament pseudepigrapha, the Nag Hammadi codices and the Testimonium Flavianum as illuminated by the tenth-century Arabic version first discussed by Pines in 1971. Four appendices list relevant documents and their standard abbreviations. A fifth discusses some of the more important books on Jesus published between 1980 and 1984; three paragraphs at the end of this appendix (pp. 204–5) refer to Sanders's Jesus and Judaism (1985), which was published just as Charlesworth was completing his own work. There is a select but quite long bibliography, to which are appended brief remarks of varying degrees of helpfulness.

Charlesworth does not aim here to present any great new theories, but he does succeed in providing students with a sensible and balanced introduction to the current state of scholarship, and, although I would quite often not concur with his judgement, e.g. on Jewish participation in athletics (p. 105) or the genuineness of some Christian holy sites (pp. 109–15, 123–5), I have noticed few slips. Charlesworth's commendable caution rather undermines his enthusiastic prose; so, for instance, little is extracted from the Nag Hammadi material apart from the Gospel of Thomas despite the drama with which the topic is introduced (p. 77). Style of presentation is a matter of taste, but a more serious concern is the frequent appeal by Charlesworth to common scholarly consensus on specific issues, such as the Jewish origin of the Parables of Enoch and its relevance to the 'Son of Man' debate (p. 40). Doubtless this mode of dismissing dissenting views (the reasons for holding which are not cited) was partly enforced by the desire to survey a large subject in a