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 Galilee.

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**JAMES H. CHARLESWORTH, Jesus within Judaism: New Light from Exciting Archaeological Discoveries. SPCK, London, 1989. xvi, 265 pp. £9.95.**

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
limited number of pages, but more space might usefully have been given to direct discussion of the evidence rather than the citation of modern scholars: at times the main text reads much like the annotated bibliography, with strings of authors' names listed in support of particular ideas. It is curious that a scholar so keenly aware of changing trends in his subject should feel that a majority vote of contemporaries will in itself help to advance the debate.

The final substantive chapter of the book (chapter 6), 'Jesus' Concept of God and his Self-Understanding', is rather different from the rest, comprising Charlesworth's own attempt to discover something about Jesus' purpose. He makes a number of good points, but it is unfortunate that much of his analysis is based on Jeremias's theory that 'Abba' means 'Daddy', against which see now James Barr in Journal of Theological Studies 39 (1988), pp. 28-47.

MARTIN GOODMAN


This is a thorough collection of possible Cynic parallels to themes in the early Christian writings. Downing hopes to establish that some early Christians would often have sounded to their hearers like those radical pagan preachers who were seen by others and by themselves as Cynics. He further suggests, but more tentatively, that 'these Cynic-sounding Christians did in fact mean (or often meant) to be understood in much the same sort of way as the general run of Cynics seemed to be understood' (p. ix), and that the first Christian to use Cynic ideas in such a way was Jesus himself. According to this hypothesis, Jesus will have picked up Cynic notions from wandering preachers who visited Sepphoris, the hellenistic city which lay only six miles from Nazareth (p. x). Downing goes on to suggest that the Cynic parallels he has accumulated are often much closer to the Jesus tradition than parallels from Palestinian Judaism, and that Jesus is better understood against a pagan philosophical background than in the light of Josephus, Philo, and Qumranic and rabbinic texts (p. xi).

This is a bold and independent thesis in the context of recent scholarship. It is also historically possible, for the degree to which Jews in Lower Galilee in the first century were influenced by Greek culture of any type is a matter for legitimate, if not always very fruitful, debate. But it is questionable whether the issue can be determined, or even understanding much advanced, by the sort of exercise undertaken here. Downing has divided the New Testament writings into seven chapters on the basis of their origin (from the ‘Q’ material to the Pauline and Deutero-Pauline epistles), and has then sub-divided each chapter into broad themes, for each of which he has collected from the Cynic corpus a mass of more or less close parallels to the New Testament topic or images. What Downing sees as close similarities are printed in large type, less close material in small type; verbal correspondences are given in Greek as well as in translation; Jewish parallels, when they can be found, are printed between square brackets at the beginning of each section. A great deal of sometimes recondite material from the ancient world is thus made easily accessible to the reader.

But what does it all add up to? To take an example at random: how does it