

book, seen first in the mis-spelling of Paestum, Thyatira and Cenchreae on the map that follows the contents page, does not inspire confidence.

Those with an interest in the functioning of the imperial cult will find Harland's central section helpful. Particularly clear is his explanation of the various forms that emperor worship might take, and the documentation is rich. How useful students of Christian origins will find this book I am not competent to judge. Those with a serious interest in Diaspora Judaism will find nothing new here.

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JUDITH M. LIEU, *Neither Jew nor Greek? Constructing Early Christianity* (Studies of the New Testament and Its World). T. & T. Clark, Edinburgh, 2002. xiii, 263 pp. £32.75. ISBN 0-567-08909-6.

The volume consists of twelve essays written over a period of twelve years. All but two have been previously published, and they appear here in more or less the form in which they were originally published or delivered (the two unpublished pieces were originally addresses, one an inaugural address). They have very broadly as their central theme the issue of early Christian identity, particularly as this expressed itself in relation to the Judaism out of which it emerged.

Lieu divides the volume up into four parts. In the first part, entitled 'Disappearing Boundaries', she 'focuses on models in the historical reconstruction of early Jewish and Christian separation and interaction' (p. 3). In 'The Parting of the Ways: Theological Construct or Historical Reality', which originally appeared in 1994 and is probably the most widely quoted of the essays published here, Lieu argues for the inadequacy of the model of the parting of the ways for speaking about Jewish-Christian separation. It carries, she argues, a good deal of problematic theological freight, and from an historical perspective, while acknowledging variety within both religions, too easily assumes an abstract or universal conception of both. 'I would suggest', she writes, 'that the abstract or universal is, certainly for our period, problematic. What we need is a more nuanced analysis of the local and specific before we seek to develop models which will set them within a comprehensive overview' (p. 18). Lieu is convinced that the model of the parting of the ways has tended to play up the importance of the role of the God-fearers, semi-Jewish figures who supposedly provide a natural audience for Christian missionaries, a point upon which Acts is explicit. In 'Do God-fearers make Good Christians?', Lieu questions this assumption, and in 'The Race of the God-Fearers' goes on to show how the designation 'God-fearer' or 'God-fearing' was used by both Jew and Christian in apologetic self-presentations. In the final essay in the section, 'Ignoring the Competition', Lieu looks at the question as to why Christians did not pay as much attention to apparently competing religious cults as scholars have done, in the process pointing up the somewhat abstract, biblical presentation of Jews in these early Christian texts. For Lieu the Christians live in two worlds: a real world of competing cults only rarely glimpsed in the pages of their writings, and a more abstract imagined world constructed in their texts.

The second section is entitled 'Women and Conversion in Early Christianity and Judaism'. In the first essay Lieu examines the often glibly assumed idea that women converted to Christianity in large numbers because the latter was somehow more receptive to them. In particular she emphasises the fact that ancient Christian (and Jewish) texts about women were written by men and so have to be read in an appropriate manner. In the second essay she examines the degree to which the importance of the rite of circumcision diminished the covenantal status of women within Judaism and the



degree to which its absence as a rite of entry enhanced their status in Christianity. Expressing herself sceptical on the latter point, she asks what new symbols in Christianity maintained male dominance.

In the third section Lieu looks more generally at the complex problem of the presentation of Jews and Judaism in Christian sources. Some of the basic difficulties are set out in 'History and Theology in Christian Views of Judaism'. While accepting that all too often the Christian uses the Jew 'to think with' and presents an altogether abstract, biblical image of the Jew, a point she presses home in her second essay in the section on Christian presentations of Jewish persecution of Christians, Lieu allows for the occasional glimpse of an actual real Jewish presence. The section concludes with an examination of Christian presentations of Judaism manifest in the interpretation of Deuteronomy 21:23. Lieu argues that much interpretation and translation of this important passage has been distorted by various anti-Jewish trajectories and calls for an embrace of alternative readings.

The book concludes with a section entitled 'The Shaping of Early Christian Identity'. In each of the three essays in this section Lieu is keen to explore what one might call the non-given character of Christian identity in this early period, its emergent and sometimes elusive form. One essay looks at the ways in which this problematic quest for distinctiveness is manifested in the *Epistle of Diognetus* ('The Forging of Christian Identity and the *Letter of Diognetus*'), another examines the relationship of the New Testament to the issue of Christian identity, and a third emphasises the importance that issues of identity play in Christian martyrdom accounts. Throughout the section Lieu emphasises the continuities between the way these Christian texts relate to the issue under discussion and broadly contemporary Jewish texts.

This is a helpful collection which focuses on a broadly coherent theme. The essays are wide-ranging and show up their author's broad and detailed knowledge of both primary and secondary material. One is given a strong sense of the complexity of the subjects under discussion, not least because of the difficulty we encounter in dealing with texts (and it is texts with which Lieu is primarily concerned) with such a heavy rhetorical aspect—in fact much of what Lieu presents us with are a gradual unveilings of problems. As she herself writes: 'They [the essays] ... demonstrate its [early Christianity's] elusiveness, and so seek also to demonstrate the fragility of confident descriptions of what made "early Christianity"' (p. 7). Some may find this 'elusiveness' a touch trying on occasions, not least because, as Lieu herself concedes, by the second century a reasonable number of people, both insiders and outsiders, appeared to be able to refer either to themselves or to others as Christians. 'Fuzziness' may have been present in some instances but not in others. This is not, of course, to discard the view that Christian identity was and indeed still is something in the making but simply to ask for a little more clarity where it may in fact be possible to offer it. We should, however, be grateful to have this erudite collection so easily available to us, not least because of the many issues and problems with which it presents its reader.

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JAMES M. SCOTT, *Geography in Early Judaism and Christianity: The Book of Jubilees* (Society for the New Testament Monograph Series 113). Cambridge University Press, Cambridge, 2002. viii, 337 pp. £50.00. ISBN 052180812X.

The title of this book caught my attention at once. Geography is all too often treated as the 'stepchild' of the numerous fields of study relevant to 'Early Judaism and Christianity'. What could be more important and timely, therefore, than a work devoted