

ly accuses Paul of embezzlement name this person. But by consid- this situation, Welborn is able to ges of prosopography, Gaius is considerable wealth and social (100 pages) imaginatively recon- derstood in antiquity (especially catalyst of problems, leading to Gaius occurs, signalled publicly conditions for the most produc-

ingly hypothetical. If one grants makes, his hypotheses are plau- ry resources to support them— some of the moves are debatable, ly to get. That, of course, is well question seriously in the future

Kent E. Brower

978-0-8028-3732-5/-1-84474-484-8,

who share the conviction that the cs. It offers an introduction that aims and agenda, a comparison uline literature (and particularly er's significance for postmodern characterize Paul's teaching: the cal temple and (especially) the

the perspective of the authors is evident in their matter-of-fact e role of women. They show d rhetorical approaches to the ul in their exegesis of Paul. ee two fundamental OT purity lity (4.18–7.40; they acknowl- ngs against idolatry (8.1–11.1). / as their base English transla- nderlying Greek.

Michael B. Thompson

*A Jew to the Jews: Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19-23*

David J. Rudolph

WUNT 2.304; Tübingen: Mohr Siebeck, 2011, 978-3-16-149293-8, €69.00, xii + 290 pb

This monograph develops Rudolph's doctoral dissertation (Cambridge 2007) to include more recent sources. The monograph's central issue is Paul's Jewishness. Rudolph's introduction reviews the case for the traditional scholarly view (i.e., 1 Cor. 9.19-23 excludes a Torah-observant Paul), identifies its inadequacies and calls for reassessing the evidence. Part I (chs. 2–4) reassesses the traditional view under the rubric of intertextual, contextual and textual issues. Here he identifies deficiencies in the arguments behind the consensus reading and concludes, 'scholars overstate their case when they use 1 Cor. 9.19-23 as incontrovertible evidence that Paul was not Torah observant' (p. 170). Part II (ch. 5) 'A Proposed Interpretation of 1 Cor. 9.19-23', addresses the secondary aim of his monograph. Here he argues from the context of 1 Cor. 9.19-23 and how Paul's knowledge of the Jesus tradition (Jesus' rule of adaptation on dining with Jews, Pharisees and sinners) influences this passage. Rudolph concludes that Paul's 'To Jews I became *as a Jew*' 'means that he [Paul] received hospitality from ordinary Jews in Israel and the Diaspora whose customs and cultures were vastly different from his own' (pp. 203-204). Chapter 6 suitably concludes his study and its implications.

Rudolph's monograph is a detailed and engaging study, which clearly lays out the traditional scholarly issues before identifying major weakness and then developing another way of reading 1 Cor. 9.19-23 consistent with its context and Jesus' rule of adaptation on table-fellowship habits. This is a must-read for reconsidering Paul as a Torah-observant Jew and his relationship with Gentiles.

Robert S. Dutch

*Paul through Mediterranean Eyes: Cultural Studies in 1 Corinthians*

Kenneth E. Bailey

Downers Grove, IL/London: IVP/SPCK, 2011, 978-0-8308-3934-6/-281-06455-7, \$30.00, £16.99, 560 pb

Kenneth Bailey has established a formidable and distinctive reputation for his earlier work on the Gospels and the historical Jesus, drawing upon several decades' life and work in the Middle East. While he has offered some provocative insights, and commands careful consideration among other scholars, questions have been asked about the assumed continuity across millennia and commonality over wide geographical areas which seem to inform his approach. This book, whatever its merits, is likely to add to the questions, not least for the use of the word 'Mediterranean' in the title, with the problematic connotations of its usage, particularly among scholars employing cultural anthropological approaches to Christian origins.

Bailey offers one of many rhetorical reconstructions of 1 Corinthians and draws upon his experience, often in deeply personal ways, as well as his scholarship in interpreting successive units of the letter. The appeal to Arabic manuscripts, and to early eastern