

David J. Rudolph. *A Jew to the Jews: Jewish Contours of Pauline Flexibility in 1 Corinthians 9:19–23*. WUNT 2/304. Tübingen: Mohr Siebeck, 2011. Pp. xii + 290. ISBN 978-3-16-149293-8. \$137.00 paper.

David Rudolph's *A Jew to the Jews* is an updated version of his doctoral thesis completed at the University of Cambridge in 2007 under the supervision of Prof. Markus Bockmuehl. The book consists of six chapters. The four body chapters are divided into two parts framed with an introduction and conclusion.

The introduction, chapter one, clearly sets out the argument of the book. Rudolph's main objective is to destabilize the traditional reading of 1 Cor 9:19–23 which precludes a Paul still within the bounds of ancient Judaism. Secondly, Rudolph offers a fresh interpretation of the passage as a discourse of a Torah observant Jew. Rudolph's strategy is comparable to a skilled prosecuting attorney discrediting the case of the defense through a systematic and crippling cross-examination of the key witnesses for the defendant. The three witnesses are the intertextual, contextual, and textual rationales of the standard interpretation. The three chapters in the first part of the book tackle each respectively.

In chapter two, Rudolph first scrutinizes the *intertextual arguments* for the "occasional conformity" interpretation of 1 Cor 9:19–23. He does this in two parts. First, Rudolph questions six arguments outside of 1 Cor 9:19–23 that serve as corroborating testimony for the traditional interpretation. After exposing the problems with the arguments, Rudolph shows that these key texts can be "interpreted in a way that is consistent with a Torah-observant Paul" (p. 88). In the second part of the chapter, Rudolph presents three texts that lend support to the possibility that 1 Cor 9:19–23 was written by a person who lived a consistently Torah-observant lifestyle.

Chapter three tackles the *contextual argument*, the relationship of 1 Cor 9:19–23 to its larger contextual segment, 1 Cor 8–10. The bulk of the chapter sets out to address the question of Paul's attitude to idol-food. This is a watershed issue for Rudolph's thesis because, if Paul is "un-Jewish" in his stance toward idol-food, then the assertion that Paul was Torah-observant would be mortally wounded. Rudolph treats each of the key exegetical issues in the passage and provides an alternative reading based on the assumption that the food sold in the meat market (*macellum*) was sufficiently ambiguous to be considered indeterminate, and therefore unharmed. The result of this is that Paul was not indifferent to idol-food—it was to be avoided—while at the same time, he allowed flexibility in the consumption of food for which the origin was unknown. Furthermore, Rudolph seeks to show that Paul's approach was within the bounds of Second Temple Judaism. "Paul's perspective on idol-food is informed by Jewish thought" (p. 108).

In chapter four, Rudolph presents a two-part argument to deal with the final rationale of the conventional interpretation, the *textual arguments* that lead the majority of scholars to interpret 1 Cor 9:19–23 as precluding a Torah-observant Paul. The first part of the chapter centers on the question of the most appropriate background for Paul's accommodation language. After critiquing the Greco-Roman parallels presented by a number of recent scholars, Rudolph argues that a Jewish background is the most likely setting for Paul's principle of adaption and flexibility. In part two of the chapter, Rudolph considers eight key terms used by Paul in 1 Cor 9:19–23. His aim is to assess the standard



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interpretation of these terms and to offer a preliminary conclusion about their proper meaning. Here, most interesting are Rudolph's interpretations of "under law" and "in Christ's law"—the former being a reference to a strict pharisaic halakhah and the latter the Mosaic law in the hand of Messiah.

Having demonstrated, at the very least, that scholars have overstated the case when they use 1 Cor 9:19–23 as incontrovertible evidence that Paul was not Torah observant, in chapter five (the only chapter of part two) Rudolph presents a fresh reading of the passage. The aim of the chapter is to read the passage as the discourse of an observant Jew. The text, according to Rudolph, reflects Paul's ethic of imitating Christ's accommodation and open table-fellowship. Rudolph systematically builds the case that Paul's perspective presented in 1 Cor 9:19–23 can be reasonably understood as discourse of a Torah observant Jew. Paul's discourse exemplifies, according to Rudolph, a lenient halakhah informed by his conviction that Gentiles are included in the people of God, the reality of Diaspora Jews who ate with Gentiles within the defined bounds of Jewish flexibility, and most importantly by Jesus' own example and rule of adaptation (Luke 10:8). "As Jesus became all things to all people through eating with ordinary Jews, Pharisees and sinners, Paul became 'all things to all people' through eating with ordinary Jews, strict Jews (those 'under the law') and Gentile sinners" (p. 190). In this way, Paul's "I became as" (*γίνομαι . . . ὡς*) means not that he imitated the groups mentioned like a chameleon but that he closely associated with them through table-fellowship and conformed to their customs (within the limits of God's law) in keeping with the Jewish ethic of hospitality.

Rudolph has provided a well-written, well-constructed and provocative thesis including an extensive 44-page bibliography (pp. 213–57). The work is an exceptionally written Ph.D. dissertation. It should be at the top of every doctoral supervisor's list of good models for postgraduates. While no doubt some will remain unpersuaded by Rudolph's many nontraditional interpretations, I believe he has succeeded in his primary goal to shake loose the consensus reading from its place of uncontested primacy and has provided a compelling alternative reading of Paul that is worth serious consideration. However, reader beware: Rudolph's Paul has the potential to revolutionize the field.

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Thomas R. Schreiner. *Galatians*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2010. Pp. 423. ISBN: 978-0-310-24372-4. \$34.99 cloth; \$16.99 e-book.

Tom Schreiner is well known among Pauline scholars, having previously published a major Romans commentary (Baker, 2005) and a theology of Paul (InterVarsity, 2001), to name only two of his many publications. Apropos the audience of this commentary series (ZECNT), Schreiner's remarks are tailored for pastors and lay persons with some knowledge of Greek. The page layout and font are inviting and easy to read, with helpful headings, charts, and oc-