

E. A. JUDGE, *Paul and the Conflict of Cultures: The Legacy of His Thought Today* (ed. James R. Harrison; Oregon: Cascade Books, 2019). Pp. xi + 290. Paperback. AU\$53.00.

This volume is another in a series of collected works of Edwin Judge, whose academic career now spans more than seventy years. What is new about this volume is that it contains a collection of, primarily recent, unpublished lectures, four delivered at Kosan University in Korea in 2007, others at conferences in Sydney. In each case, they are published unedited as they were first presented (whilst they are previously unpublished, however, anyone familiar with Judge's work will recognise much of their content from previous publications). As the title indicates, the essays consider the profound impact Paul's preaching and message have had on the shape of Western thought.

The lengthy introduction, written by Harrison, opens with a brief biography of Judge's academic career (those already intimidated by this academic giant might want to skip these first pages). Harrison then sets out three preliminary case studies demonstrating the ways in which Paul remains a prominent part of the Western intellectual tradition, even amongst those who have no interest in his claims. These studies focus on (a) the intersection of justice and mercy in Seneca's thought, (b) the idea of the great man in history, and (c) how Jewish, French, and Italian philosophers reacted to Paul's contribution to Western discourse.

After this introduction (Part A), the book then divides into two main sections, each with a short introduction written by Judge especially for this volume. Part B examines Paul's understanding of his world and how his mission collided with the prevailing ideas, values and social relations of the Graeco-Roman culture. Topics include: "Paul and Greek Philosophy," "Paul and the Roman Empire," "Paul and Social Status," "Paul and Personal Identity," "Higher Education in the Pauline Churches," "Experimental Proof in Paul" and "Changing Ideals of the Great Man." The essays trace, among other things, modern notions of multicultural society, humility as a defining virtue, the strong doctrines of obligation and guilt, the contempt we see (particularly in Australia) for privilege and self-importance, back to the gospel message that Paul first preached.

Part C addresses the legacy of Paul in the Western intellectual tradition. The topics include: "The Biblical Shape of Modern Culture," "The Secular Jerusalem of the West," "Where is the Truth in History," "The Paradox of Private Faith and Public Reality," "Law and Gospel in Western Culture" and "The Religion of the Secularists." It is in these chapters particularly (though it is a prevalent theme throughout Part B) that Judge pursues his central thesis of the volume. That is, the unreconciled legacies of Athens and Jerusalem in modern Western thought.

Running throughout the volume is the proposal that the dual outlooks of Athens and Jerusalem have imprinted themselves deeply in minds of everyone

in the west, unreconciled. (If I were to offer anything like a critique of the volume it would be that the repetition of this idea in virtually every essay is, well, repetitive). For the Greeks, it was assumed that logic was the very principle of the cosmos itself. For this reason, the cosmos had to be perfect and unchanging. “Athens,” Judge argues, “gave us the rational analysis (*logos*) of our inherent nature (*physis*), an objectively stable universe (*kosmos*) and the idealizing life of ethical restraint, informed by philosophy” (202). Conversely, for the Jews, the cosmos was the artifact of God, who was understood in personal terms. The legacy of Jerusalem is the notion of an open, changing, finite world. One that could be studied and tested and one in which people could pursue individual and personal ends. So, while Athens pursued truth by definition and classification, Jerusalem pursued empirical knowledge, knowledge that comes through putting things to the test through scientific method.

According to Judge, the great shift in the history of the West occurs in the seventeenth century, where the account of the creation in Genesis was liberated from the classical method of reading symbolically (a legacy of Greek logic in Western thought). Instead, the creation account was seen in literal terms, thus taking the Bible at face value. The universe, now understood as a literal artefact of God, could be probed technically to see how it worked. The impact of this in the modern world is seen in the fact that we argue empirically, that is, by experiment. “The experimental method only came into its own once the eternity of the universe was rejected. It was not Greece, but Genesis, that has created modern science. By downgrading the universe into a temporary artifact, made and run by its creator, devout experimentalists gradually opened it up” (244).

Reading this volume, it is impossible not to stand in awe at the depth and breadth of Judge’s knowledge of these issues. The ease and familiarity with which he writes of the ancient world and, indeed, centuries into the modern era, is astounding. As Welborn rightly notes in his review, “It is doubtful whether any other historian alive today could have produced such a work.”

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