Chrysostom the household becomes a 'little church' rather than the monastery becoming the perfect Christian household.

As a biblicist, I would have liked to have seen a little more on how the complexities of biblical imagery were incorporated into these writers' works. Chrysostom might have been influenced by models of moderation in biblical texts like Daniel and Esther as well as Greco-Roman medical textbooks. As was the case with Robinson's examination of Shenoute's, attention to biblical imagery would no doubt uncover further complexities and subtleties in early Christian discourse. But this is only a minor quibble from someone with very particular interests. In every respect, I found this an engaging and subtle study with insights on every page.

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The Bible in Christian North Africa, I: *Commencement to the 'Confessiones' of Augustine (ca. 180 to 400 CE).* Edited by Jonathan P. Yates and Anthony Dupont. (Handbooks on the Bible and its Reception, 4.1.) Pp. xiv + 396 incl. 6 colour and black-and-white ills and 2 maps. Berlin–Boston: Walter de Gruyter, 2020. €199.95. 978 1 61451 756 6

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This first volume in the section on North Africa of the series *Handbooks on the Bible and its Reception* consists of fourteen essays on scriptural materials and their use in North African Christian literature. Tertullian and Augustine are the subject of multiple essays. Attention is also devoted to Cyprian and his anonymous contemporaries in the third century, to Optatus of Milevis and Tyconius, and to the apologists Arnobius and Lactantius. Parmenian of Carthage, one hopes, will be discussed, at least indirectly, in the next subsequent volume.

Foundational to the entire collection is an extended account by H. A. G. Houghton of the sources and translations of the biblical texts developed or used in Africa. Most of the essays on individual writers begin by situating them and their contributions to the process of translating and interpreting the Scriptures. Houghton argues that a full Latin text is reflected in the writings of Cyprian and the treatises that were attributed to him. Variations appeared through the gradual development of a distinctly Christian Latin language (*claritas* became *gloria*, *agape* was replaced by *caritas* or *dilectio*). A Latin version originating in Spain or Northern Italy appears in the usage of Tyconius and Augustine. Chapter titles were introduced in the third century and greatly developed by the Donatists to highlight passages that supported aspects of their cause.

David Riggs adds to Houghton's work by demonstrating the peculiarly Christian adaptation of Roman language of patronage relationships (*gratia*) and the sharing in divine power (*uirtus*) and glory (*claritas*) by both women and men. Geoffrey Dunn also amplifies Houghton's analysis of Tertullian's use of Scripture, concluding that he used both Greek and Latin versions of the text, including his own translations. He also preferred figurative or literal exegesis according to the needs of the arguments against Christian heretics. Carly Daniel-Hughes makes similar observations about Tertullian's moral and ascetical writings.

Edwina Murphy supports Houghton's judgement that Cyprian consistently used an existing Latin translation. She explores his exegetical techniques, distinguishing the instances in which he allowed the direct application of a text to a situation from those in which he required that its original context be respected. Laetitia Ciccolini shows that analysis of the scriptural texts cited – especially rare variants – provides evidence of the dates and locations of the composition of treatises attributed to Cyprian.

Mark Edwards accounts for Arnobius' neglect of the Old Testament by his apologetic argument for Christianity as innovative rather than traditional. In contrast, Lactantius used the Wisdom literature and fulfilled prophecies to establish the divinity of Christ in book IV of the *Institutes*. His discussion of the end time, in the seventh book, is guided by the Revelation of John but cites pagan sources that would be credited by a Roman audience.

Alden Bass, in an essay on Optatus of Milevis, provides a contrast of Donatist and Caecilianist uses of Scripture in the fourth century. Optatus moved beyond the Latin text that the Donatist inherited from Cyprian; he opposed their turning sentences ripped from context into prophetic declamations. His exegesis was guided by a concern for the universal Church and the role of the Roman bishop that the Donatists rejected. Thus, his interpretation of the *dotes* of the Church was significantly different from the description of church furnishing intended by Parmenian. Jesse Hoover shows that although Tyconius often departed from the biblical text and interpretations used by Cyprian and his fellow Donatist, he was no proto-Catholic. His commentary on the Apocalypse assigns a broader role for the African Church in the coming fulfilment. In this sense, his perspective is like that of Optatus.

Five essays are dedicated to use of Scripture in the early works of Augustine. Those of Gerald Boersma, Volker Drecoll and Jason BeDuhn deal with his response to the Manichees and the use of the Pauline writings. Boersma is generally concerned with the relation between the Old and New Testaments. He describes the general purpose of Scripture as divine teaching and the adaptation of God's pedagogy to human limitations. His section on *The Usefulness of Belief* traces Augustine's explanations and justification of the modes of scriptural interpretation.

Volker Drecoll's essay complements that of Jason BeDuhn in examining African Manicheism's role in shaping Augustine's reading of the Pauline epistles. It then follows his early writings on the Pauline texts dealing with the role of law and grace in dealing with the internal human conflict. The analysis moves quickly and clearly through the works explicitly attributed to Paul, suggesting significant modifications to established interpretations. Unfortunately, Drecoll's attention focuses on the developing doctrine rather than the exegetical methods employed to justify such original, disputed and subsequently misunderstood conclusions. Most Christian exegetes declined to follow the literal, even grammatical techniques that Augustine found himself required to apply to Romans ix.11 and 16 to find gratuitous predestination.

Jason BeDuhn takes up the tension between the two Testaments by studying Augustine's figurative interpretation in his first commentary on the creation and fall narratives in Genesis. Turning to the Pauline commentaries, he reprises his own earlier work on the influence of Fortunatus over Augustine's own development and offers a slightly different perspective on *ad Simplicianum*.

Tarmo Toom and Annemaré Kotzé take different approaches to *De doctrina christiana* and *Confessiones*. Toom distinguishes between macro and micro usages to organise the many citations of Scripture in this work; the former served as guiding principles; the latter established particular points. Kotzé describes and illustrates Augustine's 'indirect allusive use' of Scripture, particularly the Psalms, to establish and maintain the prayerful tone of address to God.

The editors merit gratitude for recruiting excellent contributors and providing an initial essay that offered coherence to the collected essays. May the writers in the next volume emulate Kotzé's creative analysis of his techniques rather than reprising earlier, still disputed work on the development of Augustine's thought.

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Origen. On first principles. A reader's edition. Translated by John Behr. (Based on the edition of 'Origen: on first principles' in the Oxford Early Christian Texts Series.) Pp. lxxxviii + 357. Oxford–New York: Oxford University Press, 2019. £35 (paper). 978 0 19 884531 7

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This volume reprints the translation of the *First principles* which accompanied Behr's Oxford text of 2017, together with the introduction in which he offers a new account of his structure and a statement of his own position in the current debate regarding Origen's Platonism. In the first part he argues that the structure of the treatise has been concealed from scholars before the present century by three factors: the acceptance of editorial headings as though they were Origen's own divisions, failure to note that repetition and amplification are regular devices of classical literature and failure to distinguish, with Origen's proem, between apostolic and ecclesiastical preaching. Once these veils are lifted, the work can be seen to consist of two cycles. The first treats God, the Son, the Holy Spirit and rational beings as topics of theology, while the second treats the same topics in relation to the divine economy. The precepts for biblical exegesis in the fourth book stand outside both cycles, not as an appendix but as the crown and goal of the work, to which the first three books are preliminary studies. There remain, no doubt, many passages of which one can say that they might as well have been placed in one chapter as in another, but that is true of many an ancient text, including those in which the author has made no secret of his plan.

The philosophy of Origen – without which, as he urges, there could be no exegesis – occupies the second half of Behr's introduction. It is heartening to learn that no recent edition of the *First principles* reproduces Koetschau's Fragment xv, an amalgam of ancient calumnies which is the principal source for the oft-repeated statement that Origen held the fall of souls to be a consequence of *koros* or satiety (p. xxvi). Of course this canard will not be laid to rest until Behr's translation supersedes that of Butterworth, in which Koetschau's interpolations are printed as though they were the 'Greek' underlying the Latin of Rufinus. Another advance in scholarship, real enough but not so universal as Behr contends, is the obsolescence of the old caricature of Origen as a Platonist who forces his prefabricated philosophy on the Scriptures by the arbitrary use of allegory (p. xxvi again). It is true that most scholars now acknowledge the primacy of Scripture in