

Reason, Authority, and the Healing of Desire in the Writings of Augustine. By Mark J. Boone. New York: Lexington Books, 2020. viii + 219 pp. \$95.00 hardcover.

This book is a welcome contribution to the vast body of scholarship on Augustine. After an introduction placing his work within the historiographical and intellectual traditions, Boone divides his study into two parts. Part 1, “Reason,” consists of four thematic chapters, as does part 2, “Authority.” Each chapter focuses on a particular work of Augustine. The chapter titles of part 1 are then mirrored in part 2: thus chapter 2, “Ethics according to Reason: *De Natura Boni*,” and chapter 6: “Ethics according to Authority: *De Bono Coniugali*.” Boone presents a detailed reading of each work in the respective chapters focused on the chosen themes, which are: the defense of the faith (chaps. 1 and 5); ethics (chaps. 2 and 6); metaphysics and the problem of evil (chaps. 3 and 7); and God and the soul (chaps. 4 and 8). At times he also steps back from the text to offer his own analysis of the issue (e.g., 110–111), whereby his work is not only exegetical but also systematic, and he indeed claims that “desire is central in Augustine’s systematic theology” without questioning the extent to which Augustine had a “systematic theology” to begin with (xxix). Asserting such, however, causes one to wonder why Augustine’s *De trinitate* and *De civitate dei* are not more prevalent in Boone’s analysis, with *De trinitate* only mentioned twice in mere passing (i, 125), even as Boone claims that in *De vera religione* we find “the full doctrine of the Trinity” (23). And in discussing the soul as the “region” where Christ dwells, Boone claimed such a region could perhaps be called “the City of God” before noting that “Augustine’s *De Civitate Dei* would be a good place to look further” (90), though he does not do so, having only mentioned *De civitate dei* five times. Nevertheless, Boone’s study is a valuable guide to the theme of desire in Augustine’s works, presenting a helpful place of departure for further analysis.

Eric Leland Saak
Indiana University
doi:10.1017/S0009640721000111

The First Urban Churches 5: Colossae, Hierapolis, and Laodicea. Edited by James R. Harrison and L. L. Welborn. Atlanta: Society of Biblical Literature, 2019. xxii + 457 pp. \$60.00 paper.

Conceived of as an addendum to the monumental work of Ulrich Huttner’s *Early Christianity in the Lycus Valley* (trans. David Green [Brill, 2013]), this edited volume contains essays that are loosely connected to the world of Christianity in the cities of Laodicea, Colossae, and Hierapolis. The volume is arranged into three sections detailing, first, an overview of Christianity in the Lycus valley, second, a collection of responses to Huttner’s work, and third, a series of essays that more broadly address the socio-political environment of the eastern Mediterranean world. For the uninitiated

reader, the first and third sections are the most useful, as they offer a broad view of cultural development and background on the Lycus valley. Without an intimate knowledge of Huttner's methodological and theoretical concerns, the second section of this volume takes a great deal of effort to fully comprehend.

A few gems stand out as exceptional here, particularly the essays of Harry Maier, "Salience, Multiple Affiliation, and Christ Belief in the Lycus Valley"; Michael Theophilos, "Employing Numismatic Evidence in Discussions of Early Christianity in the Lycus Valley"; and Michael Trainor, "Rome's Market Economy in the Lycus Valley." Maier's work takes a macroscopic view of cultural interaction and exchange, offering strong evidence for the existence of multivalent identities within the social strata of the Lycus valley. Theophilos shows the importance of numismatics to the philologically imbued field of early Christian studies, and Trainor's essay works in concert with that of Maier's to provide a useful introduction to economic activity as a social force.

The glaring issue with this edited volume lies not in its content but in its production. The work is rife with grammatical, orthographic, and stylistic errors, diminishing the overall quality of the essays. If one can ignore the seeming lack of consistent copyediting and proofing, this volume will serve as a useful introduction to the current methodological and theoretical debates within the field of early Christian studies.

Johnathan W. Hardy
University of Minnesota—Twin Cities
doi:10.1017/S0009640721000123

The Council of Ephesus of 431: Documents and Proceedings.

Translated by **Richard Price**, with an introduction and notes by **Thomas Graumann**. Translated Texts for Historians. Liverpool: Liverpool University Press, 2020. xii + 696 pp. \$175.00 hardcover; \$65.00 paper.

In the absence of modern scholarly reconstructions of the well-documented 431 Council of Ephesus, this translation of its documents and proceedings aims "to present all the material of significance for an historian of the course and politics of the council" (viii). The latest installation of Liverpool University Press's well-reputed Translated Texts for Historians series offers another major resource for the general study of late antiquity and the particulars of the Ephesus council.

Price's translation shows exemplary consistency and readability. Graumann, in his extended introduction to extant manuscripts attesting the council, the course of its historical unfolding, and the theological concerns animating its proceedings, as well as in his notes on individual sources, provides a well-balanced perspective to readers with varying levels of familiarity. Price and Graumann organize the sources of the council chronologically into six periods: (1) "Before the Council"; (2) "The Sessions of 22 June"; (3) "After the Session of 22 June"; (4) "The 'Session' of 22 July"; (5) "From the End of July till Nestorius' Retirement"; and (6) "From the Colloquia at Chalcedon to the Dissolution of the Council." These primary sections are accompanied by a concluding epilogue and two appendices: (1) a report of attendance at the council