While its title would suggest a study of Tertullian and Augustine, David Rokeah’s latest book addresses the very essence of relations among Jews, Christians, and pagans in late antiquity. In what he defines as the culmination of forty years of research, Rokeah offers his readers a centuries-long history of a series of complex religious controversies. The first section of the book is comprised of an introduction, three short chapters, and two appendices – all dedicated to specific aspects of the relations among Jews, Christians and pagans. The second section offers a Hebrew translation of and a commentary on Tertullian’s *Adversus Iudaeos* and Augustine’s *Tractatus Adversus Iudaeos*.

Rokeah begins the book by noting that despite the theological dissonance between Mosaic law and the polytheistic religions of antiquity – and despite both political and religious struggles between them – it was not these factors which were ultimately responsible for producing a tradition of “racist and anti-Semitic motifs against the Jews” (p. 9). The author’s main argument is that such motifs were shaped and intensified with the rise of Christianity – and that they originated in the writings of Paul. The introduction, comprising about a third of the entire book, offers a thematic and chronological treatment of non-Jewish approaches to Jews and Judaism. A recurring leitmotif is the use of the Septuagint by Paul, the authors of the Synoptic Gospels, and other Church writers. The role played by Paul in the initial shaping of ancient antisemitism is also analyzed. With clear affinities to his years of writing on the subject, the author presents a summary of his conclusions regarding several key issues: the virgin-birth of Jesus (especially the Jewish attitude toward this claim); the relative importance of faith vis-à-vis observance of the commandments (including the chosenness of Israel and the biblical attitude towards gentiles); Jesus’s crucifixion and the properties associated with the figure (τύπος) and wood of the cross; and likewise, the Christian roots of anti-Semitism.

Throughout his discussion, Rokeah argues that Paul’s cynical use of Scripture and his role as the father of the Christian alienation from Jews and Judaism preclude using his writings as a cure for Christian anti-Semitism. Almost tangentially, he goes on to offer an important insight regarding the issue of inter-faith polemics in antiquity, arguing the following: A polemic originally conducted between Jews and pagans became a pagan-Christian polemic with the rise of the latter; this change notwithstanding, the arguments and issues remained the same, the Jews and their religion functioning as a mere instrument in the ensuing interreligious controversy.

Rokeah devotes the first chapter of the book to a discussion of the respective approaches of Tertullian and Augustine towards their Jewish contemporaries. His main argument is that the works of these early Christian figures should not be regarded as a historical reflection of Jewish-Christian polemics in North Africa; with the exception of Augustine’s doctrine of Jewish witness, most of their claims originate in the writings of their predecessors. In his second chapter, the author discusses the Septuagint and its place in Christian theology; it seems, however, to be mostly a short summary of existing scholarship. The book’s third chapter is devoted to the role of allegorical interpretation in Christian theology. Focusing on Augustine’s *Tractatus Adversus Iudaeos*, Rokeah draws parallels between the exegetical methods of Augustine and Paul, especially the use of allegorical homiletics based on the text of the Septuagint. The author concludes that it is Augustinian theology, like Pauline theology – especially with regard to the issue of chosenness – which is the source of Christian anti-Semitism.

Rokeah adds two appendices to the final chapter. The first continues the discussion of Augustine’s allegorical interpretation of Scripture, arguing that Augustine’s views “serve as a basis for ecclesiastical anti-Semitism to this day” (p. 129). In the second appendix, Rokeah cites Henry Chadwick’s remarks on Augustine and his attitude towards the Jews – yielding a much softer impression vis-à-vis the author's claim about Augustine's central place in the formation of Christian antisemitism.

The second part of the book presents Rokeah’s Hebrew translations of and commentaries on Tertullian’s *Adversus Iudaeos* and Augustine’s *Tractatus Adversus Iudaoes.* The author's breadth of knowledge is evident at every step, including his extensive familiarity with early Christian literature as well as his mastery of classical rabbinic sources. Most of the commentary is devoted to presenting biblical sources and comparing the Septuagint to the Masoretic text. Likewise, it references Christian and rabbinic sources as appropriate. In his commentary on Tertullian's work, Rokeah draws attention to the ancient author’s reliance on the writings of Justin Martyr; in his commentary on Augustine’s work, Rokeah emphasizes the use of the Pauline interpretive method.

Undoubtedly the book is an important contribution to the study of late antiquity – if only due to the translations which make the writings of Tertullian and Augustine accessible to the Hebrew reader. As mentioned, the introduction encompasses about a third of the book; it is structured as a summary of the author’s scholarly career. As it is a summary, it would have been better for Rokeah to have emphasized the central theme connecting its disparate parts, at the expense of extensive quotations. Moreover, apart from translating their works and adding a commentary, the author places neither Augustine nor Tertullian – and certainly not their attitude toward the Jews – at the book’s center. The book’s title thus gives the impression that the author regarded the translation and commentary to be primary. Finally, it is somewhat puzzling that the book omits a discussion of the Latin editions used by the author to prepare his translation.