

incluir las versiones árabes correspondientes, con ello (como está haciendo el MOTP en Edimburgo), por un lado llenaríamos la laguna de forma íntegra y adecuada, mas por otro, algún texto anterior tal vez se viese beneficiado por la luz proyectada sobre determinados pasajes o conceptos oscuros a los que de algún modo pudieran contribuir las versiones árabes que nos han llegado.

Tal vez no sea éste el momento adecuado para tal queja, porque la obra que estamos ya acabando de reseñar es excelente, pero creemos que ésta hubiera quedado redondeada, si cabe, con la adición de las versiones árabes, con lo que se habría mejorado el planteamiento de las obras clásicas pioneras, y las posteriores, de textos apócrifos llevadas a cabo con anterioridad allende nuestras fronteras. Tal vez estemos errados o cegados en nuestra percepción, todo puede ser, pero no acertamos a entender porqué no son incluidos los textos árabes frente a otras posibilidades lingüísticas cuya cronología, en ocasiones, es incluso posterior ¿Acaso el problema es que se encuentran inéditas en manuscritos todavía por editar? Eso no representa traba alguna, pues es asunto fácil de resolver.

Concluimos: AAT 6, como los cinco volúmenes anteriores, es una obra magna, un hito en la bibliografía castellana, excelentemente diseñada y realizada con pulcritud, conocimiento y rigor. Ello nos llena de alegría y nos anima a seguir esperando el material que resta ser publicado en esta serie con deseo e interés, deseo e interés que son contrarios a los nuevos vientos y tiempos que llegan, los de Bolonia, a los con toda probabilidad este tipo de obras ya vengan largas y desprovistas de interés. Así de tremendo parece ser lo que se nos avecina. Ante esta irreparable inminencia y antes de que tome cuerpo y asiento, vaya nuestra felicitación a la editorial, al editor literario y a todos los colaboradores por el excelente trabajo realizado, con la esperanza de que el próximo volumen llegue cuanto antes.

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DiTOMMASO, Lorenzo & Lucian TURCESCU (eds.), *The Reception and Interpretation of the Bible in Late Antiquity. Proceedings of the Montréal Colloquium in Honour of Charles Kannengiesser, 11-13 October 2006*, «Bible in Ancient Christianity» 6 (Leiden-Boston: Brill, 2008), XXVIII + 608 pp. ISBN: 9789004167155

This volume offers a collection of the papers that were presented to Professor Charles Kannengiesser at a colloquium on the occasion of his 80th birthday.

Professor Kannengiesser has been one of the most prolific and influential scholars of patristic studies in the last fifty year. His contribution, especially, to the study of the work of Athanasius of Alexandria has been seminal. The volume opens with a comprehensive biography of Professor Kannengiesser by the editors and with a congratulatory letter by the Reverend Archbishop of Canterbury Rowan Williams.

Robert L. Wilken in his keynote address (The Novelty and Inescapability of the Bible in Late Antiquity) stresses the importance and centrality of the study of the Bible for the understanding of Late Antiquity in practically all its cultural and social expressions. Robert L. Wilken reminds us, moreover, of the historical uniqueness of the Bible, which was a “carried book” both for the synagogue and the church.

Pablo Argárate, in an illuminating article (“*Car mes iniquities dépassèrent ma tête*”: Les fonctions du texte biblique dans la section katanyktique du *Logos Asketikos* de Maxime le Confesseur) discusses the biblical exegesis in the influential albeit early work of Maximus the Confessor, *Logos Asketikos*. He shows how this work, which addresses ascetic questions in a Christological frame, offers a unique example of biblical interpretation focussing on issues of eschatological chastisement. Argárate concludes that this text functions as a long biblical meditation, almost like a catena, on the themes of faith to God and of compunction.

H. Basser in his paper (What makes Exegesis either Christian or Jewish?) addresses the question of how the religious traditions of Judaism and Christianity determined the direction and themes of the respective exegetical work. H. Basser concludes that with some exceptions, the exegetes remained mostly ignorant of the genuine traditions of the other. Some methodological definitions in this paper need, however, a re-examination. For example, while at the beginning of the paper, the author declares that he is going to “dwell here only on the Western exegetical traditions of Judaism and Christianity” (p. 37 n. 2), he proceeds in the paper to discuss the works of John of Damascus and Epiphanius of Salamis. Moreover, the referencing to the patristic sources is lacking at places (see for example p. 45) and regrettably the editors of the volume failed to amend this. Borrowing a phrase from another author of this volume, I believe that the present paper: “places together texts and authors from widely differing times and places without much regard for their original contexts.” (p. 164).

Pamela Bright’s paper (Augustine and the Ethics of Reading the Bible) offers an original insight into Augustine’s work. She argues for a possible contribution of Augustine to the contemporary analysis of text-reader response. According to P.

Bright, Augustine insisted on the dynamics of transformative mutuality that binds together text and reader.

Theodore de Bruyn, (Appeals to Jesus as the One ‘who heals every illness and every infirmity’ (Matt 4:23, 9:35) in *Amulets of Late Antiquity*) discusses the appropriation of scripture by Early Christians in Greek papyri amulets that incorporated Jesus’ healing powers as in Matt 4:23, 9:35 against the background of the use of this scriptural passage in the patristic and apocryphal literature produced in and around Egypt. Th. De Bruyn argues that these inscriptions on the amulets “led people not only to accept a given text as scripture but also to interpret their experiences in terms of that text” (p. 81).

M.-P. Bussière, (*Le commentaire au 4e siècle ou, pour reformuler le dicton, ancienneté a-t-elle toujours autorité?*) examines the question of the authority of manuscripts according to their antiquity on account of commentaries of the 4th century. The paper shows that the authority of a text was evaluated in a theological context and not according to philological criteria or according to the antiquity of the manuscript.

T. Chartrand-Burke, (*Completing the Gospel: The Infancy Gospel of Thomas as a Supplement to the Gospel of Luke*) discusses the use and transformation of episodes from earlier texts in early Christian apocryphal texts as a form of exegesis. In this context, he examines Luke’s story of Jesus in the Temple and its reworking in the *Infancy Gospel of Thomas* as an effort by the author of the *Infancy Gospel* to supplement Luke in order to stress Jesus’ role as a disciple surpassing his teachers.

J. Kevin Coyle, (*Good and Bad Tree: The Matthean/Lukan Paradigm in Manichaeism and its Opponents*) studies how the “good tree/bad tree” theme, which can be found both in the Manichaean and the New Testament Canons, was used as a metaphor for radical dualism in Manichaeism but as a moralistic message in Christian literature. J. Kevin Coyle discusses, further, the exegetical approaches of this image in Manichaeism and in the anti-Manichean response that rejected this image as part of the Manichaean cosmogony.

Lorenzo DiTommaso, (*Biblical Form, Function, and Genre in the Post-Biblical, Historical Apocalyptic*) offers an examination and re-evaluation of the SBL taxonomy on apocalyptic literature. DiTommaso discusses the development of the genre apocalypse on account of post-biblical apocalyptic texts attributed to the prophet Daniel in late antiquity. He shows, in this context, that the purpose of the production of new apocalyptic texts was the need to address contemporary

historical situations of certain communities in the framework of a new theology of history.

D.G. Hunter, (The Reception and Interpretation of Paul in Late Antiquity: 1 Corinthians 7 and the Ascetic Debates) in this excellent paper, discusses the exegetical approaches to 1 Cor 7 in the context of development of “orthodoxy” and “heresy” with regard to marriage and celibacy. D.G. Hunter traces three phases of interpretation, from the radical ascetic approach of Tatian to the rejection of the encratite reading by the Pastoral Epistles and Clement of Alexandria and finally to the moderate interpretation by Tertullian and Origen in the third century. He concludes with a discussion of the late fourth century conflict between Jovinian and Jerome and with the response of Pelagius and Augustine to the “anti-encratism” of Jovinian and to the “moderate encratism” of Jerome.

Shawn W.J. Keough, (The Eternal Gospel: Origen’s Eschatological Exegesis) treats Origen’s exegetical approach to the ‘eternal gospel’ (cf. Rev 14:6) in his extant writings. The paper stresses the originality of Origen’s approach, according to which “biblical exegesis is an explicitly eschatological activity” (p. 94). Moreover, this paper, in a painstaking discussion of the relevant passages in Origen’s works, shows that for Origen the ultimate fulfilment of all exegetical activity is only in the revelation of Jesus Christ.

R.A. Kitchen (Making the Imperfect Perfect: The Adaptation of Hebrews 11 in the 9th *Memra* of the Syriac *Book of Steps*) deals with the biblical exegesis of the Syriac anonymous text known as the Book of Steps (*Liber Graduum*). He shows how this paradigmatic ascetic text of spiritual development uses extensively Old Testament themes and personalities along with Hebrews 11 in order to address the needs of the own community.

J.-M. Lavoie, P.-H. Poirier, Th.S. Schmidt (*Les Homélie sur l’Évangile de Luc de Titus de Bostra*) present in this paper a brief anthology of fragments from the *Homilies on the Gospel of Luke* by Titus of Bostra that have been collected from eight commentaries derived from the *Catena of Nicetas*. The authors of this paper reproduce the Greek text (ed. by Sickenberger) and present a new unpublished French translation, followed by a brief commentary. Discussing the exegetical approach of Titus of Bostra, the authors stress that Titus was applying rather the exegetical principles of the Antiochean School of exegesis. Moreover, Titus’ exegesis would combine anti-heretical polemics with the pastoral care of his community.

R.A. Layton (Hearing Love’s Language: The Letter of the Text in Origen’s *Commentary on the Song of Songs*) offers an original approach to Origen’s

Commentary on the Song of Songs. Following previous studies of this work by Torjesen and Miller, R. Layton argues that Origen stressed the sensory, primarily aural, experience of the hearers of the *Song*. Characteristically, Layton concludes that “Origen reads the Song not as a “bodiless” text, but rather as a song that is seeking embodiment.” (p. 315)

Jack N. Lightstone, (The Early Rabbinic Refashioning of Biblical *Heilsgeschichte*, the Fashioning of the Rabbinic Canon of Scriptures, and the Formation of Early Rabbinic Movement) in this interesting paper, discusses the promulgation of Mishnah as a case study in the social-anthropology of knowledge of “canonical refashioning”. Accordingly, the author shows that the definition of canon and the conception (and re-conception) of biblical history by the rabbis was socially constructed and continuously re-fashioned.

Sara Parvis (‘Τὰ τίνων ἄρα ῥήματα θεολογεῖ;’: The Exegetical Relationship between Athanasius’ *Orationes Contra Arianos I-III* and Marcellus of Ancyra’s *Contra Asterium*) demonstrates and discusses the parallels between Athanasius’ *Orations Contra Arianos* and the fragments of Marcellus *Contra Asterium*, also in connection with Eusebius of Caesarea’s polemic against Marcellus, as expressed in two anti-Marcellan works *Contra Marcellum* and *De Ecclesiastica Theologia*. She points to the deliberate use of certain themes by Athanasius, on which he was in agreement with Marcellus, such as the eternity of the Word and the Word’s status as true Word united to the Father.

Anne Pasquier, (Présupposés herméneutiques de la lecture de la Bible juive chez les gnostiques. Étude de quelques procédés exégétiques dans un traité de Nag Hammadi (NH 2,4)) discusses the allegorical approach to the Old Testament applied by the Gnostics. The author stresses the limitations of this approach for the Gnostics on account of their basic theological presuppositions connected to the rejection of the figure of the creator God of the Old Testament. Regrettably, the author does not take into account any recent publications on this issue or on the particular Nag Hammadi text, which she uses as a case study.

L. Perrone, (Scripture for a Life of Perfection. The Bible in Late Antique Monasticism: The Case of Palestine), in one of the most interesting contributions to this volume, examines the use of the Bible in the monasteries of Palestine. The author discusses on the one side how the Palestinian landscape was biblically re-fashioned and idealised by the pilgrims and on the other side how biblical exegesis shaped the ideal of perfection strived by the monks in Palestine. Finally, he discusses the contribution of the monks to the production and re-production of biblical commentaries mostly in the form of the catenae.

T. Pettipiece, in his paper (Separating Light from Darkness: Manichean Use of Biblical Traditions in the *Kephalaia*), focuses on the Manichaean use and interpretation of New Testament passages in the text-corpus *Kephalaia of the Teacher* in the context of establishing the apostolic authority of Mani as the final messenger of God in direct line with Jesus.

P. Piovaneli (The Reception of Early Christian Texts and Traditions in Late Antiquity Apocryphal Literature) discusses the 1983 publication of the new critical edition and commentary of the *Acts of John*, by É. Junod and J.-D. Kaestli, which he considers as a methodological turning point in the study of apocryphal literature. Supporting their criticism to Hennecke/Schneemelcher, who argued that after the end of the third century there were no more “New Testament Apocrypha” but only hagiographic legends, Piovaneli examines early medieval apocryphal texts, such as the *Apocalypse of Paul* and the Ethiopic *Book of the Cock* against the background of their use of the New Testament Canon.

Gary G. Porton (Methods of Early Rabbinic Biblical Exegesis) studies the use of Rabbi Ishmael’s thirteen *middot* in the earliest midrashic collections as an example of the Amoraim for the legitimate interpretation of the Torah in the fourth and fifth centuries. The main argument of this very interesting paper is that this list was created in order to show that the Tannaim participated with their methods of biblical exegesis in the intellectual world of their time, which was largely dominated by the principles of contemporary Greek Rhetoric.

A.Y. Reed (Pseudepigraphy, Authorship, and the Reception of ‘the Bible’ in Late Antiquity) investigates in this excellent paper the influence of pseudepigraphical traditions on biblical reception and interpretation as well as on questions of authorship for Jews and Christians in late antiquity. In this context, A.Y. Reed stresses the importance of the pseudepigraphical traditions for the understanding of Christian interpretative and other traditions.

S. J. Shoemaker (Between Scripture and Tradition: The Marian Apocrypha of Early Christianity) examines the perception of early Christian apocrypha in scholarly research, criticising also Hennecke/Schneemelcher’s methodological approach that regarded the apocrypha as ‘rejected’ or ‘failed’ scripture. Shoemaker discusses the body of late antique Christian literature known as “Marian Apocrypha” and its significance and impact on the development of various Christian liturgical, eschatological, et al. traditions. Shoemaker demonstrates that these and other related writings were regarded as ‘useful supplement’ to the canonical tradition of the Church and they even had a certain authoritative status.

L. Turcescu (Gregory of Nyssa's Biblical Hermeneutics in *De Opificio Hominis*) studies Gregory of Nyssa's exegetical methods in his early work *De Opificio Hominis* mainly against the background of Origen's possible influence on Gregory and, further, Philo's influence on both on account of the double creation theory. According to Turcescu's analysis, Gregory of Nyssa uses both allegorical and literal exegetical methods, offering thus a rather complex interpretative approach.

The volume concludes with a special guest paper by Charles Kannengiesser, (Scripture as a Legacy of the Fathers). Kannengiesser focuses on the Christological imperative of the patristic exegetical tradition and calls for a very new, spiritual, biblical hermeneutics on the Christian side in order to overcome the tragic history of Christian-Jewish relations of the past two millennia.

The volume includes also a full bibliography of the works of Charles Kannengiesser.

The bibliography used by the contributors, however, can be found solely in the footnotes of their respective papers.

It is also striking that the editors opted for an alphabetical order of the papers according to the names of the authors. This editorial decision is even more surprising for a volume that includes, for example, four papers on pseudepigrapha/apocrypha, three papers on Jewish exegesis, etc. To my mind, a thematic order of the contributions would have given to the volume a better structure and coherence and would have been more reader-friendly.

In sum, this is an excellent collection of very interesting contributions covering a wide range of subjects on various exegetical traditions in late antiquity.

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GRYPEOU, Emmanouela & SPURLING, Helen (eds.), *The Exegetical Encounter between Jews and Christians in Late Antiquity*, «Jewish and Christian Perspectives Series» 18 (Leiden – Boston: Brill, 2009), xix+279 pp. ISBN: 9789004177277

El campo de los 'contactos exegéticos' ofrece un mapa de actuaciones realmente impresionante, de ahí que toda obra que acometa, de un modo u otro, una empresa relacionada con este ámbito de estudio es, de entrada, digna de elogio. Lo primero que se le exige a un tipo de obra como la presente, de carácter colectivo, es obviamente que ofrezca un repertorio de trabajos, en el que todas las