

these functions have not been implemented locally, though the last task, of pastoring, is often emphasized by priests. Based on his study of Augustine's writings, Koet calls for a restoration of the communicative role of the deacons in evangelism, especially in this digital age.

The Go-Between is a fine work of scholarship. Koet has analyzed and summarized well the writings of Augustine on the topic and presented a better image of the deacon's role in the Church at large. The background chapters help the reader understand his evaluation of Augustine's deacons and strengthens his main thesis. Even though the author comes with a Catholic agenda, I recommend this book to all those who are interested in ecclesiology and more practically to those involved in the ministries of their local church. Church administrators, for example, would especially benefit from the historical lessons on the role of the deacons, and maybe find the motivation to improve their role in various denominations. For my fellow Seventh-day Adventists, *The Go-Between: Augustine on Deacons* may be seen as a useful resource in our attempt to overcome the deep divisions on the particular functions of specific ecclesiastical functionaries.

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Kulik, Alexander, ed. *A Guide to Early Jewish Texts and Traditions in Christian Transmission*. New York, NY: Oxford University Press, 2019. 543 pp. USD 150.00.

Assisted by Gabriele Boccaccini, Lorenzo DiTommaso, David Hamidović, and Michael Stone, Kulik has put together a great guide to the extant literature presumably produced by Jews in antiquity. I see it as a necessary complement to modern collections of the ancient literature of the Jews (e.g. James Charlesworth's *Old Testament Pseudepigrapha*, 2 vols. [Peabody, MA: Hendrickson, 2010]), and to books that summarize these texts (e.g. George Nickelsburg's *Jewish Literature Between the Bible and the Mishnah*, 2nd ed. [Minneapolis, MN: Fortress, 2011]).

Besides the introduction, the book contains twenty-six chapters divided into four sections, (A) Traditions, (B) Corpora, (C) Comparative Perspective: Alternative Modes of Transmission, and (D) Trajectories of Traditions. This last section has only two chapters. The one by James Charlesworth provides a good overview of the Jewish material preserved by Christians in each area discussed in section (A), with his reflection on the impact of these texts in Christianity and a suggestive template of how to create a taxonomy of Jewish traditions altered by Christians. The other chapter in section (D), by Lorenzo DiTommaso, is a thematic bibliography of recent works on the history of tradition about figures from the Hebrew Bible or Jewish tradition organized alphabetically from Abraham to Susanna.

Section (A) brings a collection of eleven chapters discussing the transmission of Jewish traditions in different geographies/languages. It starts with William Adler's summary of the Greek literature, followed by the Latin (Robert Kraft), Ethiopic (Pierluigi Piovanelli), Slavonic (Alexander Kulik), Coptic (Jacques van der Vliet), Syriac (Sergey Minov), Armenian (Michael Stone), Georgian (Jost Gippert), Christian Arabic (John Reeves), Irish (Martin McNamara), and ending with the Germanic tradition (Brian Murdoch). In this section, one can understand the particular trajectories of transmission of Jewish texts in each language. But if one wants to understand the types of literature transmitted by Christians, section (B) provides a collection of nine chapters on particular groups of texts. Thus, section (A) is complemented by (B) and vice versa. However, not all bodies of literature found in (B) are discussed in (A).

Section (B), starts with an insightful historical overview of the modern Christian perception of non-canonical writings related to the Bible. DiTommaso provides the much-needed background of scholarly discussions about the taxonomy of texts that though preserved and used by many Christians and Jews throughout history, eventually were not included in the Masoretic Bible and the Protestant Old Testament. Many of the methodological questions raised by DiTommaso, about the status of these works as Jewish, Christian, canonical, authoritative or not, are also addressed briefly by other authors throughout the book. Thus, I would start the reading of this volume with this chapter (12). The rest of section (B) contains a description of the usage of the writings of Flavius Josephus (Michael Tuval), of Philo of Alexandria (Gregory Sterling), Armenian Philonic Corpus (Abraham Terian), Minor Jewish Hellenistic Authors, Early Jewish Liturgical Texts (both are adaptations of parts of Folker Siegert's book *Einleitung in die hellenistisch-jüdische Literatur. Apokrypha, Pseudepigrapha und Fragmente verlorener Autorenwerke* [Berlin: W. de Gruyter, 2016]), Qumran Texts (David Hamidović), Enochic Tradition (Gabriele Boccaccini), and it ends with The Jewish Calendar and Jewish Sciences (Jonathan Ben-Dov) which is a demonstration of how the calendar of the book of Enoch influenced Christianity, mainly in Ethiopia. Although in the same section, the chapters here are not uniform in their presentation. Some of them are manuscript history (ch. 19), others are only descriptions of what has been preserved (chs. 15–17), and still, others are select forays on the continuity of early Jewish ideas in later religious communities (chs. 18, 20).

The third section (C) of the book brings four reflections on non-orthodox Christian modes of transmission of ancient Jewish traditions: Rabbinic and Post-Rabbinic Jewish (Martha Himmelfarb), Gnostic (Dylan M. Burns), Manichean, and Islamic (both by John Reeves). This collection complements the picture of the vitality of Hebrew traditions throughout history.

Most chapters end and start similarly. They start with a list of works discussed by the author (exceptions are chs. 2, 12, 14, 16, with nothing in the beginning), and finish with a suggested bibliography. Regarding the bibliogra-

phy, I expected the list of reference works distinguished by primary ancient texts (with translations if available), and commentaries on the works discussed in the chapter. However, there is no standardization on this matter and not all lists can be used as a quick reference (or a guide, as the title suggests), in case someone is looking for a table with all the early Jewish texts preserved in Greek, or in the Dead Sea Scrolls, for example. At first, I thought the list of ancient works, at the beginning of the chapters, was of all the ancient Jewish texts preserved by Christians in that given locality or language (for section A), or the texts extant from a given author or community (e.g., Philo, Qumran). But this is not the case. The lists are not necessarily of the ancient texts, but also include texts that refer to early Jewish texts (e.g. Eusebius of Caesarea). So while in ch 21 one finds a list of ancient Jewish texts present in rabbinic texts as discussed by Himmelfarb, the following chapter (22) lists the Gnostic works and not the ancient Jewish texts present in the Nag Hammadi codices. If these lists were standardized, apparently a minor detail, they would have been a great feature that would add to the purpose and usability of this reference work as a guide.

The best example of an ideal list in both ends (the lists of preserved early Jewish texts, and a bibliography), is found in Abraham Terian's chapter on the Armenian Philonic Corpus. His bibliography contains the modern works with the text of Philo in Armenian, translations, and commentaries which contain the primary text discussed; followed by a list of secondary works on Philo. In his list at the beginning of the chapter, Terian apparently mentions all the works of Philo currently known to be extant in Armenian, and even distinguishes them by their preservation elsewhere (Complete Philonic works extant in Armenian only; Incomplete Philonic works extant mostly in Armenian, Philonic works extant in both Greek and Armenian). I should also add from section A the chapter on the Latin tradition (ch. 2, by Kraft), in which readers will find in the first paragraph a list of all the presumably Jewish works from antiquity found in Latin. Kulik's chapter on the Syriac tradition (ch. 6), contains a summary of all the Jewish ancient texts divided into sections (Undoubtedly Jewish Works, Works of Uncertain Origin, and Lost Works Only Partially Preserved in Syriac); and in section B, Siegert's description of Jewish liturgical texts (ch. 16), brings a detailed report of each of the Greek fragments of Jewish texts preserved in the church fathers Eusebius of Caesarea, and Clement of Alexandria. However, one will not find a list of these texts in the beginning as in most chapters. Uniquely, Siegert's chapter also provides the bibliographical references with the primary texts and with translations, not at the end of the chapter but at the beginning of his discussion of each fragment, which I think was effective.

On another note, although the chapters can be read apart from each other, together they give the reader a reliable picture of the history of the transmission of biblical traditions (stories related to the Hebrew Bible), thus, a great companion or introduction to the fascinating world of the development of biblical (and para-biblical, or extra-biblical, or rewritten scriptures) traditions. For those

not acquitted with these writings, I would start with section B, which gives an overview of the major group of Jewish texts preserved mostly by Christians. Then, I would proceed to section A which describes the transmission from a geographic and linguistic perspective. Following this, I would consult section C with the presentations on other modes of transmission besides the orthodox Christian venues. As a teacher of the history of biblical interpretation, I see how chapters in this book could be used as introductory readings on a particular corpus or areas of Christian literary production.

So, for those not familiar with the content of these Jewish traditions, I summarize a few take aways from the overview chapters of this book. Most of these ancient Jewish traditions preserved by Christians are extant only from late medieval manuscripts. Although not all authors bring this information. This data highlights the importance of the Dead Sea Scrolls as a kind of standard reference since it is the oldest manuscript collection available in Hebrew. Although extremely important for a sound methodology on how to see the transmission of ancient Jewish texts elsewhere, this fact, unfortunately, is not discussed or mentioned in ch. 18 on the Dead Sea Scrolls. Another point I would like to highlight from the overview provided in this book is that these ancient Jewish traditions are expansions of biblical stories, mainly figures of the book of Genesis. They served to supplement historical details not found in the biblical texts, and sometimes as explanations of them. Texts perceived as somewhat incomplete or lacking in details, not surprisingly, became the favorites of these biblical expansions, like the figure of Enoch from Gen 5, which is arguably the most prominent figure in ancient Jewish traditions preserved by Christians, as can be perceived by the frequent appearance of Enoch in the list of works discussed in most chapters of this book. Enochic traditions were a strong influence for example in the calendrical computations of both the Dead Sea Scrolls' community and Christianity (chs. 19, 20). Readers of the *Guide to Early Jewish Texts and Traditions* will also notice the importance of the book of Genesis in the Christian articulation of a history of the world from a biblical perspective to rival the religious historiography of the pagans, mainly Egyptian and Greek (see 61, and ch. 16).

This book is also valuable for the study of biblical transmission because it highlights the methodological challenges of categorizing ancient Jewish literature as canonical or not. While the title of the book avoids such categorization (*Early Jewish Texts and Traditions*) throughout the book, it is clear that we are dealing here with the now-familiar non-canonical books from the perspective of the Masoretic and somewhat Protestant collection of sacred writings. It is important to acknowledge that some of the works mentioned here were and are considered canonical (Bible) by some Christian groups. I recognize that any book engaged with explaining this body (or bodies) of influential literature in the Judeo-Christian and Muslim tradition is open to the criticism of which literature is included or excluded. As DiTommaso clearly explains in his histori-

cal overview of the scholarly debate over the nature of these books (ch 12), there are the minimalists, who tried to keep to a minimum the collection of ancient Jewish scriptures, and the maximalists who tried to see any work resembling the Hebrew Bible as Jewish. I think that the authors of each chapter in section A could at least have given a brief description of the transmission of the texts considered biblical in each locality to situate the “other” early Jewish traditions, as Kraft and McNamara do, albeit briefly.

Here I would like to raise two questions related to the title of the work that will help me frame the methodological challenges in a work such as this. First, the book should be *A Guide to Early Jewish Texts*. But how Jewish? Scholars of Second Temple Judaism are well familiar with the complexities of identifying what is Jewish or not in the period. The answer to this question has to deal with another particularly important one addressed by Charlesworth’s taxonomical solution of distinguishing Christian meddling in ancient Jewish traditions. Although in some cases it is easy to spot the Christian scribe at work, most often what many scholars have considered “sectarian” or “Christian” elements in such texts, has been found to be quite common in the complex Judaism of the past, as suggested by new manuscript evidence found in unexpected places. The authors of this volume recognize that these ancient traditions were widespread, and, in most of the occurrences, the direction of transmission is unclear. Thus we should be open to any possible kind of relationship between so-called Jewish and Christian traditions throughout history.

And second, about the title *A Guide to Early Jewish Texts*, how early should one go? Here I have in mind the texts of what became the Bible and Rabbinics. If a book is concerned with the history of the transmission of Jewish texts in Christianity, it is advised to explain what type of Jewish texts we are talking about. Some rabbinic traditions are early, before the common era. And, it is now known that Christians refer to traditions found in rabbinic texts and vice versa, while these are not found in any extant ancient manuscript apart from these two corpora. If so, should rabbinic texts not be considered as a repository of early Jewish traditions that influenced early Christianity? But where to draw the line of time (of antiquity), and tradition (distinctly Jewish, or distinctly Christian) is hard to know.

As Alexander Kulik insightfully indicated in his introduction, quoting a passage from the book of Genesis (27:22), “the voice is the voice of Jacob [Israel], yet the hands are the hands of Esau.” Like the blind Isaac encountering Jacob as Esau, modern readers of these texts have to realize that appearances can be deceptive, but familiarity with them over time will help us distinguish, even if we can’t understand how the voice is of one while the hand is of another. [Here I include the pages where I encountered typos in case the publisher plans another edition (54, 334, 359, 369, 394, 418, 445, 454).]