

1. Are characteristically Jewish practices observed? 2. Are characteristically Jewish ideas such as monotheism maintained? 3. Is the pedigree of the group/person Jewish or not? 4. What is the role of Jesus in the worship and ideology of the community? 5. Is baptism in the name of Jesus an entrance rite? 6. To what extent are these or other issues important for inter- or intra-group relations? It is refreshing to see an approach that is not only interested in identifying the Jewish element of Jewish Christianity, but also attuned to considering what made such texts or groups Christian as well. However, the definitional question while important is not the main purpose of this study.

In chapters 2-5 Luomanen presents his new N₂GH, and attempts to trace how such traditions developed and were transmitted after the New Testament writings had been produced. In chapter two he discusses the Jewish-Christian profile of the Ebionite and Nazarene groups. Chapter three is where his N₂GH receives full articulation. In relation to the Gospel of the Hebrews, Luomanen finds a link with Q. He suggests that 'the *Gospel of Hebrews* would exemplify a sort of post-synoptic reclaiming of some of Q's central ideas by the Q people' (p. 143). This is a different use of the double tradition material to that of the first gospel, of which Luomanen states 'Q was swallowed up by Matthew's gospel with its gentile orientation' (p. 144). Chapter four tackles passion and resurrection stories, which as Luomanen acknowledges 'has not received much attention in the study of Jewish-Christian gospels' (p. 5). For this reason, this is one of the most interesting chapters in this volume. One of his major conclusions is that the 'Nazarenes' anti-rabbinic collectio shows how key elements in Matthew's passion narrative were reinterpreted and "updated" by Jewish Christians who had a similar love-hate relationship with their Jewish compatriots as the original editor(s) of the gospel (p. 173). The final chapter considers the relationship of Jewish-Christian gospels to both the Diatessaron and the Gospel of Thomas.

This book offers many important methodological and theoretical insights concerning Jewish-Christian gospels. It also advocates a new hypothesis concerning their number, inter-relationships, and handling of Matthean traditions. This book will be of particular interest to

specialists working on Jewish-Christian gospels, and more generally those interested in better understanding the complex relationship, and at times overlap, between Christianity and Judaism in the first five centuries of the common era.

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HERMENEIA COMMENTARY ON 1 ENOCH – COMPLETED!

George W.E. Nickelsburg and James C. VanderKam, *1 Enoch 2: A Commentary on the Book of 1 Enoch, Chapters 37-82* (Hermeneia Minneapolis: Fortress, 2011. \$82.00/£54.99. pp. xxx + 618. ISBN: 978-0-8006-9837-9).

After the completion of the first volume of the Hermeneia commentary on 1 Enoch published in 2001, ten years later George Nickelsburg now in collaboration with James VanderKam brings the project to completion. This volume delves into what scholars regard as the most difficult sections of the rolling corpus of literature that forms *1 Enoch* - the Parables (Nickelsburg) and the Book of the Luminaries (VanderKam).

The introductory material for the Parables (pp. 1-84) and the Book of Luminaries (pp. 335-407) is helpfully read in conjunction with Nickelsburg's introductory comments in *1 Enoch 1* (pp. 1-125), since there is little duplication but much information in the earlier introduction that informs the discussion in the latter. Nickelsburg dates the Parables 'between the latter part of Herod's reign and the early decades of the first century C.E., with some preference for the earlier part of this time span' (pp. 62-63). One of the strengths of this introduction is the section labeled 'world view and religious thought' (pp. 38-55). Here topics such as the depiction of God and the heavenly entourage are discussed, as well as the demonic world assumed in the text, its representation of humanity and human sin, the portrayal of the final judgment, the understanding of covenant, Torah and righteousness, and finally the myth of the descent of Wisdom. These incisive and pithy studies clearly communicate the theological and ideological outlook of the text. Nickelsburg also draws out the

relevance of the study of 1 Enoch for New Testament scholarship. There are detailed discussions of Son of Man terminology in the Parables and the gospel tradition (pp. 70-75). The impact of the text on later Christian tradition is explored in relation to texts such as the Apocalypse of Peter or more widely the role of 1 Enoch in the Ethiopic Church (pp. 78-79). The discussions on the literary features of both sections offer significant new insights, which will no doubt occasion scholarly debate and interaction.

In relation to the Astronomical Book, VanderKam is duly cautious about dating. After documenting the uncertainties in the dating of 4Q208 by mass spectroscopy, the most he is willing to state is that 'the Astronomical Book may well have been written in the third century [B.C.E.]' (pp. 340-341). VanderKam also situates the Book of Luminaries against ideas from Babylonian Astronomy (pp. 373-390). Finally he traces the influence of this section of Enochic literature on other parts of 1 Enoch, the Book of Jubilees, literature from Qumran, 2 Enoch, and various items of Ethiopic literature. In both sections the commentary is detailed and sure-footed.

This volume has brought to completion what will be regarded as the standard commentary and reference work on this fascinating text. The major introductory issues have been discussed with clarity, and the detailed analyses offer fresh insights and alternative interpretations. This is a fitting addition to the Hermeneia series, and an important contribution to scholarship on 1 Enoch.

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THE THIRTY-NINE ARTICLES

Oliver O'Donovan, *On the Thirty-Nine Articles: Conversations with Tudor Christianity* (London: SCM Press, 2011. £16.99. pp. 160. ISBN: 978-0-334-04398-0).

In *On the Thirty-Nine Articles*, Oliver O'Donovan has republished a new and very modestly revised edition of a book first published as a Latimer House Monograph in 1986. In a work which he

calls a piece of 'high catechetics rather than scholarship' (p. vii) in his new introduction, he offers a penetrating and thoughtful brief introduction to Christian doctrine by way of dialogue with the particular formulations that developed in the Church of England from the 1530s to their final version in 1571. Although the shape and emphases of the presentation might be Anglican there is little that is narrowly confessional in this book. Despite the fact that Anglican problems have become increasingly bitter and apparently intractable in the quarter century or so since the first edition (and O'Donovan discusses these in the introduction), this book remains relevant for those seeking to discern something of the particular doctrinal style of the English Church in relation to the central methodological thrusts of the reformation (especially the sufficiency of the Scripture and the absolute centrality of Christ). It goes much further, however, than most texts of such brevity in seeking to draw out a theological method and to develop interpretations of a number of doctrinal themes which still have much to offer the contemporary church: this is no simplistic Anglican theology of Scripture, tradition and Reason, but instead it offers an engaged discussion of the polemical thrust of the articles in relation to their own times and to today. Similarly there is no evasion of complex themes, including the thorny issue of predestination (contained in what he calls the 'minor doctrinal landmark' of Article XVII), which O'Donovan discusses in a masterly account. The depth of learning is apparent on almost every page although it is always displayed with a lightness of touch and a readability. As might be expected from an ethicist there is a lengthy discussion of the political theology of the Tudor church. While O'Donovan is not afraid to criticise Cranmer and his successors where necessary (especially the absence of a proper doctrine of creation and the introduction 'non-Christological title-deeds for the recognition of a church' (p. 96)), O'Donovan presents a generally sympathetic reading of the past. He does not simply go through the Articles in order but groups them under themes, concluding with a judicious and balanced discussion of the sacraments which give a 'concrete public form in which the gospel is made known and does its work' (p. 133). Occasionally