

account of his adversaries' doctrines, including the Ptolemaeans, is less consistent than the author suggests, although maybe it was not Irenaeus' fault, but rather the result of discrepancy of sources which the bishop of Lyons used in his own report. But still, the accuracy of Irenaeus' account is the subject of complex debate. Certainly, Irenaeus' representation of his opponents served a clear rhetorical and polemical purpose and the bishop of Lyons was engaged in a theological battle where the objective representation of his opponents was not his highest priority. Finally, the richness of the author's research is not sufficiently noted by the index, which contains only the names of the authors (ancient and modern) and scriptural references. It would have been helpful to have a third index of the important subjects discussed in the book.

Regardless of these shortcomings, the book offers a thought-provoking encounter with Irenaeus of Lyons. As such it makes a valuable contribution to modern studies on second-century theology and inner-Christian conflict.

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*Angelomorphic Pneumatology: Clement of Alexandria and Other Early Christian Witnesses.* By BOGDAN GABRIEL BUCUR. Pp. xxx + 232. (Supplements to *Vigiliae Christianae*, 95.) Leiden and Boston: Brill, 2009. ISBN 978 90 04 174 14 6. \$147/€99.

SELDOM do so few words make such a long title. An angelomorphic being is defined as one who cannot be reduced to an angel but resembles one in status and characteristics. 'Pneumatology' signifies here a theory of the action of God through spiritual instruments which have not yet coalesced into a discrete hypostasis. The principal subject of inquiry is Clement of Alexandria, who identifies the seven spirits of God at Isa. 11:2 with the seven eyes of the Lord in Zechariah and Revelation, rebaptizing them as the seven 'first-born princes of the angels' and the seven 'first-created' (*prôtoktistoi*) who do the bidding of the Word. Symbolically at least, they can be aligned with the seven spheres and seven days of purification; carrying prayers from earth to Christ, they also guide the elect in their ascent to

heaven. Bucur defends the thesis of Christian Oeyer that these 'protocists' perform the office that later theologians assign to the Holy Spirit, personifying his seven gifts. The thinker unmasked by this investigation is 'the other Clement', a venturesome intellectual who is speaking mythopoeically on his own account and not as an apologist for doctrines which were already normative within the Church.

Bucur maintains, none the less, that these are not divinations peculiar to Clement. Thrifty exegesis of Revelation would suggest that the author used the term 'angel' to characterize the operation of his seven spirits who convey the revelation of the heavenly Word to the prophets. This is the sole pneumatology that can be confidently ascribed to John the Divine, who never employed a term that indubitably refers to the Holy Spirit. The *Shepherd* of Hermas does not lend itself to a neat taxonomy, for, while there are certain passages which appear to presuppose that the Spirit is one distinct hypostasis, there are others in which Christ himself is described as a 'holy spirit', and others again in which a plurality of spirits is assumed. Logos and Spirit at times perform the same function, but the occasional substitution of the term 'angel' and an allusion to seven 'first created' beings (*prôtoi ktisthentes*) seem to betoken at least the vestigial presence of an 'angelomorphic pneumatology' not unlike that of Clement. A similar hypothesis will account for the intercalation of a 'host of angels' between the Son and the prophetic Spirit in Justin Martyr's *First Apology*. Justin's use of 'angel' as an epithet for the Son in his ambassadorial function is acknowledged by all scholars, as is his conventional application of this word to subaltern powers. There is no such unanimity in the exegesis of Aphrahat the Syrian, but once again the rule of parsimony would suggest that, where he speaks at certain points of diverse ministries of angels and at others of a selective diffusion of 'particles of the spirit', he is using these locutions interchangeably. It should be obvious by now that Bucur's arguments are often of a highly stochastic and speculative character; with each new chapter, however, his conclusions grow more enticing, and even those who demur will not be able to impugn the breadth of his scholarship, the tenacity of his reasoning, or the acumen which he brings to the criticism of views that differ from his own.

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