

contribution on the Apocalypse helps the reader appreciate the cultural and ideological problems that plague the modern study of the New Testament. Jonathan Draper argues for an early dating for the *Didache* that can shed light on how group identity evolved among Syrian followers of Jesus, and F. Stanley Jones's piece on the Pseudo-Clementines makes a strong case for the significance of *The Circuits of Peter* in understanding how the followers of Jesus interacted with the larger Jewish world of their time.

Other chapters include those by Craig Hill, whose arguments were uneven and failed to convince, and Jerry Sumney, who proposed such an awkward set of terms for Jewish Christianity that, while certainly more accurate, is much too unwieldy for any sustained use. Both Petri Luomanen's contribution on the Nazarenes and Raimo Hakola's on the Johannine community stumbled over the question of defining Jewish identity. If we cannot determine "who is a Jew?" how can we determine "who is a Jewish Christian"? Both authors attempt to use the taxonomic category "Jewish" in a way that is not reducible to the limitations which each one places on it.

By the end, a consensus emerges as to why the terms "Jewish" and "Christian" are not only problematic but often unhelpful in sorting out the field. Instead, the contributors propose a picture that is much more complex, rich, and fluid. New ways of organizing the data and allowing for fluidity may be most helpful in gaining a more accurate assessment of "Jewish Christianity." As such, the volume will be helpful for undergraduate and graduate students who seek an introduction not only to the texts and communities traditionally now labeled "Jewish Christian," but also to the methodological debates that are current in the field.

Kathryn J. Smith, Azusa Pacific University

The Apostolic Fathers in English (Third Edition)

Michael W. Holmes

Grand Rapids, MI: Baker Book House, 2006

Pp. 336. \$21.99 (paper).

When Michael Holmes first revised the Lightfoot-Harmer (1891) English translations of the Apostolic Fathers, he updated the English of the texts and made other changes that almost a century of scholarship demanded, but he took care to note those points at which his new edition differed significantly from that of his predecessors. The resulting translation, published in 1989, was widely recognized as an excellent introduction to the Apostolic Fathers and was incorporated into Holmes's Greek-English edition (albeit with minor corrections), also published by Baker.

In this third English-only edition, Holmes makes more substantial changes than he did in 1989. The most significant change is in the translation, which Holmes now renders in contemporary and inclusive English, modelled loosely on that of the NRSV. This is his own work, not merely an updating of Lightfoot and

Harmer. Footnotes included in the translation include more cross-references to Scripture than did those in previous editions but less information about points of textual variation. Readers who wish to pursue the latter are referred to the author's Greek-English edition. There are also changes in format and in Holmes's editorial content. Running heads and subheadings make it easier for readers to navigate their way through the translations, and judiciously constructed bibliographies (restricted to secondary literature in English although occasionally works in other languages are mentioned in the footnotes) have been updated to include at least some work published in 2006. Two clear maps and an index of ancient sources are also included. Holmes's bibliographies, his incisive and authoritative introductory essays, and his fluent, accurate translation make this an extremely useful way into the study of the Apostolic Fathers.

Students, who are the most likely readers of this book, may wish to note two other books that appeared too late for Holmes to include them. The series of articles that appeared in the *Expository Times*, each of which Holmes notes individually, have been collected together in Paul Foster (ed.) *The Writings of the Apostolic Fathers* (Continuum, 2007) and Clayton Jefford has published *The Apostolic Fathers and The New Testament* (Hendrickson, 2006).

Andrew Gregory, Oxford

Dan Jaffé

Le judaïsme et l'avènement du christianisme:

Orthodoxie et hétérodoxie dans la littérature talmudique I^{er}-II^e siècle

Paris: Les Éditions du Cerf, 2005

Pp. ii + 484. €46.55.

This is a study of the so-called parting of ways between Judaism and Christianity and the creation of orthodoxy and heresy as viewed from the perspective of the emerging rabbinic Judaism.

Jaffé starts with a rich and detailed introduction (15–116), which sets forth the methodological axes of the study and describes the socio-historical context of Judaism in the first two centuries of the common era. In the wake of the destruction of the temple, among the dissidents who failed to adhere to the new *halakha* imposed by the Sages (which now acquires "inherent status," becoming the single criterion of Judaism [170–71]), a distinction exists between *minim* and *amei-ha-aretz*. The latter are "a heterogeneous group, without self-consciousness, without really common characteristic traits, and without precise religious ideology" (96), whose fault is not one of doctrine but of lax observance of the purity laws. By contrast, before 135 (when the semantic range of the term is broadened) *minim* designates in particular the followers of Jesus, who are doctrinal infractors targeted by the *birkat-ha-minim* ("the blessing of heretics"—in fact a self-imposed malediction) (90).

Jaffé's assumption is that the events narrated in the Talmud can be useful for

historical reconstruction because of their paradigmatic value (77). In one text, for instance, Eliczer ben Hyrcanus is arrested on suspicion of being a Christian because in his early years he had had dealings with a certain “Jacob the *mini*.” The fact that Eliezer, who had initially “found pleasure” in the expositions of Jacob, later expressed regret over that discussion suggests, according to Jaffé, that the interaction with followers of Jesus and their interpretation of the Law was perfectly acceptable during the first few decades of the Christian movement and was only later shunned as dangerous exposure to *minut* (“heresy”). Another story warns against recourse to healers “in the name of Joshua ben Pantera”; Jaffé interprets this text as a witness to an already radical rejection of Christian beliefs and practices in the early second century (80). Finally, the controversy between Rabban Gamaliel, his sister Imma Shalom, and a judge who seems to be quoting from the Gospel of Matthew is indicative of a stage at which the only possible dialogue is the dialogue of cynicism (335). The chapter on the relation between the Sages and the people of the land (*amei-ha-aretz*) proceeds in the same manner, uncovering, however, the opposite trajectory: from early vilification and rejection to eventual acceptance and reintegration around the third century.

Jaffé retains the historical reliability of the Talmudic accounts (e.g., the council of Yavneh; the *birkat-ha-minim*) and the system of relative chronology that allows the ascription of Talmudic texts to various Sages. In his estimation these texts do not reflect the views of a minority with little influence over second-century Jewish society and are not merely retrospective fiction in the service of later power legitimation but are rather “vectors of concrete realities” (73) stemming from the socio-religious elite of that society (74). Many readers will find that this is the “old” paradigm so forcefully called into question by Daniel Boyarin’s *Border Lines: The Partition of Judaeo-Christianity* (Philadelphia: University of Pennsylvania Press, 2004). Nevertheless, Jaffé’s every statement rests on masterful analysis of the sources and solid scholarship (including archaeological evidence, as, for instance, with respect to the degree of ritual observance in the early centuries C.E. [73]); indeed, from his vantage point assertions about Yavneh and the *birkat-ha-minim* as legendary, late, and ideologically driven constructs are repeatedly denounced as speculations that “lack any foundation.” In general, this study reflects the views of Israeli and French scholars (e.g., Alon, Oppenheimer, Safrai, Urbach, Blanchetière, Mimouni), which are at odds with those dominant in Anglo-Saxon scholarship (e.g., Cohen, Neusner, Boyarin).

Jaffé typically cites all extant versions of a given Talmudic text in the original, provides annotated translations, offers text-critical and philological observations (at times opting for manuscript variants that diverge from the printed editions), collates relevant passages in the rabbinic and, occasionally, New Testament and patristic literature, and discusses the socio-historical context, occasionally launching into various excursions (e.g., the evolution of the terms *minim/minut*, *amei-ha-aretz*, the possible significance of the appellative *ben Pantera* in rabbinic literature, the evolution of Christian usage of *euangelion* from Paul to Irenaeus, the scholarly notion of “Jewish Christianity,” the Talmudic references to *aven-gilyon*, the *gilyonim*, the “books of the *minim*,” and the *sefarim hitsonim* (“external books”), etc. This exhaustive discussion of the primary sources is

doubled by an equally erudite survey of the Israeli, French, English, and German scholarship of the past decades. Needless to say, even readers that might not agree with Jaffé’s conclusions will benefit from his transparent presentation of alternative proposals and mine the footnotes with great profit. Another strength of this study is its interdisciplinary approach. Indeed, even though what Jaffé sets forth is, fundamentally, an analysis of Talmudic texts, his exegetical decisions are often guided by insights gained from other disciplines, chiefly archaeology and the sociology of religions.

Each reader will, of course, find specific points of disagreement. For this reviewer, for instance, even though it is clear that rabbinic Judaism did not produce the abundant and influential heresiological treatises that characterize patristic literature from Justin Martyr and Theophilus of Antioch onwards, it is still problematic to state that, as a matter of principle, the society of the Sages constituted itself only “in relation to itself” and not, like its Christian counterpart, “in function of heterodox groups” (64).

Such quibbles, however, do not detract from the value of Jaffé’s study. This is a major contribution to scholarship, which no serious researcher in the fields of New Testament, Christian origins, patristics, and Jewish Studies can afford to ignore.

Bogdan G. Bucur, *Duquesne University*

Yvette Duval

Les Chrétientés d’Occident et leur évêque au IIIe siècle:

Plebs in ecclesia constituta (Cyprien, Ep. 63)

Collection des Études Augustiniennes Série Antiquité 176

Paris: Institut des Études Augustiniennes, 2005

Pp. 347. €43.

Students of Christianity in Roman Africa have much for which to thank Yvette Duval. Her exquisitely researched and finely documented articles and books have brought together rich resources and perceptive analyses. This new volume is no exception. Working backwards from her *Chrétiens d’Afrique à l’aube de la paix constantinienne: Les premiers échos de la grande persécution* (2000), she now treats the organization of African Christianity in the third century as revealed by the correspondence of Cyprian of Carthage who wrote during a period of both tremendous growth and terrible persecution.

The volume is primarily new material with some reorganized and updated data. It is a helpful complement to J. Patout Burns, Jr., *Cyprian the Bishop* (2002) and helps readers make sense of the context of Cyprian’s letters beyond the helpful introductions and notes in Graeme Clarke’s work in the Ancient Christian Writers series vols. 43–44 and 46–47 (1984–1989). If fact, for all but the cognoscenti, having copies of the letters at hand when reading is a necessity.

Part I, *Évêchés et conciles*, treats the density and distribution of dioceses and

JOURNAL *of* EARLY CHRISTIAN STUDIES

JOURNAL OF THE NORTH AMERICAN PATRISTICS SOCIETY

Published by The Johns Hopkins University Press

EDITOR

David Brakke
Indiana University

ASSOCIATE EDITORS

Brian Daley, University of Notre Dame
Bart Ehrman, University of North Carolina—Chapel Hill
Rebecca Lyman, Church Divinity School of the Pacific
Patricia Cox Miller, Syracuse University
Dennis Trout, University of Missouri—Columbia
Lucas Van Rompay, Duke University

ADVISORY BOARD

Lewis Ayres, Emory University
Pier Franco Beatrice, University of Padua
Virginia Burrus, Drew University
Elizabeth A. Castelli, Barnard College/Columbia University
James E. Goehring, University of Mary Washington
Nonna Verna Harrison, St. Paul School of Theology
Susan Ashbrook Harvey, Brown University
David G. Hunter, University of Kentucky
Andrew S. Jacobs, University of California, Riverside
Adam Kamesar, Hebrew Union College—Cincinnati
Robert Markus, Emeritus, University of Nottingham
Claudia Rapp, University of California, Los Angeles
Stephen J. Shoemaker, University of Oregon
Robert Dick Sider, Emeritus, Dickinson College
Richard Valantasis, Emory University

BOOK REVIEW EDITOR

Richard A. Layton, University of
Illinois at Urbana-Champaign

EDITORIAL ASSISTANT

Ellen Muehlberger, Indiana University