

and other literary texts provides an important perspective for those of us who frequently work on literary and theological motifs. Emerging scholars will do well to heed her warnings about the limitations of our sources. Her mastery of material culture and papyri is breathtaking and reminds literary scholars of what we often miss.

In many ways, this monograph serves permanently to dislodge Derwas Chitty's *The Desert a City* as an authoritative text. Its cost, length, and detail mean it is most suitable for an advanced audience; thus William Harmless's *Desert Christians: An Introduction to the Literature of Early Monasticism* (2004) remains the English-language replacement for Chitty as a textbook. But anyone pursuing serious work on Egypt or monasticism must consult Wipszycka's volume.

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Bogdan G. Bucur
Angelomorphic Pneumatology: Clement of Alexandria and Other Christian Witnesses
 Supplements to *Vigiliae Christianae* 95
 Leiden: Brill, 2009.

This book aims at charting a lesser-known strain of early Christianity, namely angelomorphic pneumatology. Its first part focuses on Clement of Alexandria, especially his *Eclogae propheticae, Excerpta ex Theodoro*, and *Adumbrationes*. Bucur argues, with Pierre Nautin and Ardré Méhat, that these are surviving portions of the *Hypotyposesis*, the “pinnacle of Clement’s curriculum” (6), in the context of Clement’s understanding of the stages of philosophical progress: *protreptikos-paidegogos-didaskalos*. Bucur follows Christian Oeyen in treating Clement’s pneumatology “within the framework of traditional speculation on the ‘first created’ angelic spirits” (28). The worldview of the Alexandrian is hierarchical, strikingly anticipating the hierarchies of Pseudo-Dionysius. The first principle of the hierarchy is the “Face of God” (identified with the Logos, the Son); the next as the seven *protoclastoi*, which eternally contemplate the divine Face. These bearers of the Divine Name have an iconic role (as examples of perfected souls) and a mediating role (as they present the prayers coming from below). Bucur argues that Clement’s *protoclastis* “echo Jewish and Christian traditions about the sevenfold highest angelic company” (39). Yet, Clement also “subjects the apocalyptic material to the spiritualizing interpretation and the Logos-theology inherited from Philo” (40), and accomplishes an interiorization of the cosmic ladder. Ultimately, Clement weaves these earlier apocalyptic traditions into the philosophical reflection on unity and multiplicity.

Bucur inquires about the place of the Holy Spirit within this hierarchy. This question constitutes the link between angelomorphism and pneumatology. He proposes to identify the Spirit with the seven *protoclastis*, and notes that Clement views the latter both as a sevenfold angelic company as the heptad of the Spirit—

hence Bucur’s argument that Clement of Alexandria exemplifies “angelomorphic pneumatology.” Like the *protoclastis*, the Spirit is closely connected to the Logos, the ultimate instructor and giver of all gifts. This supposition is based on the fact that both the Spirit and the *protoclastis* have a mediating role between the Logos and the lower ranks of the hierarchy. Exegetically, this equivalence is dependent on a series of biblical passages, the most important of which are Isa 11.2 and Matt 18.10. Within the larger context of Clement’s theology, “angelomorphic pneumatology occurs in tandem with spirit Christology, as part of a binitarian framework” (73), as Clement uses Logos and Pneuma almost interchangeably.

The second part of the book creates a larger framework for Clement’s angelomorphic pneumatology by connecting it to a tradition that starts with the book of Revelation and comprises the *Shepherd* of Hermas, Justin Martyr, and Aphrahat the Persian Sage. In Revelation, the group of seven spirits/angels in front of the divine throne harkens back to the “Second Temple tradition of the seven principal angels in the service of pneumatology” (111). In the *Shepherd* one witnesses the same spirit Christology: the Son of God is referred to as the supreme “holy spirit,” who is leader of the angelic first-created spirits. In the writings of Justin, Bucur notes the same lack of distinction between the Logos and the Spirit; he also finds a variety of uses for the Spirit that also includes angelological speculations. The last witness of this tradition is Aphrahat; in his case too, Bucur notes a “blurring of lines between Christ, Spirit of Christ, and Holy Spirit” (187). Another interesting strain followed in this study is the connection between pneumatology, angelomorphism, and asceticism.

The merit of this study is the attention to the different registers and ranges of terms and vocabulary in the Clementine corpus. As a result the reader can discern the different traditions that are woven together: apocalyptic Judaism, middle Platonism, and early Christian elements. Another strength of the study is the variety of witnesses brought to the table. According to Bucur, angelomorphic pneumatology occurs in both Syriac, Semitic Christianity exemplified by Aphrahat and Hellenistic Christianity exemplified through Clement of Alexandria.

Bucur has managed to show that “angelomorphic pneumatology constitutes a significant phase in the Christian reflection on the Holy Spirit” (190), and, more broadly, that Jewish apocalyptic literature constitutes an early paradigm within which Christians reflected on Trinitarian issues.

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Abd al Jabbar: Critique of Christian Origins
 Edited, translated, and annotated by Gabriel Said Reynolds
 and Samir Khalil Samir
 Provo, UT: Brigham Young University Press, 2010.

Abd al Jabbar, a respected figure among the Mu‘azila, a group of rationalist Muslim theologians, spent the years of his long life (ca. 320s/930s to 415/1025)