

example, when Paul reads the story of Abraham and Sarah's barrenness, God brings life to the dead in light of Christ's resurrection. Similarly Jesus can only be known in relation to God (Phil 2:6–11; 1 Cor 8:6; 15:24–28); moreover, the Spirit "is who 'he' is only by virtue of his relations to God and Jesus" (136) (1 Cor 12:3; Gal 4:4–6; 2 Cor 3:17). I wonder, however, if H's "only" here and elsewhere (e.g., 165) overstates matters, since other relationships are also defining—for example, to humans, animals, and the world. In other words, H. successfully shows that Father, Son, and Spirit are inescapably mutually identifying, but is less successful in speaking as if they are exclusively so.

In exegeting H. uses not just the tools of biblical scholarship, but also the theological discourse of the Fathers and of systematic theologians in a first-rate fashion. For instance, he agilely analyzes correlative terminology in Paul's letters—for example, "Father" implies "Son" and vice versa. Personally I found his deployment of *redoublement* especially insightful—his demonstration that "persons" and "essence" serve different functions in trinitarian grammar, so that it is necessary to retread ground to articulate what is "common" and what is "proper" to the divine persons. This allows H. to show how divine persons exist for Paul in a relationship of "asymmetrical mutuality" that preserves subordination without compromising ontological unity or equality (133). One difficulty, however, is that throughout H. uses terms such as "identity" and "person" without explaining how this nomenclature can be historically situated for Paul. Occasionally collective persons are even termed the "divine identity" without clarifying what is truly being referenced. If H. were to delve into Paul's prosopological exegesis of Septuagintal dialogues (e.g., Rom 11:9–10; 15:3, 9; 2 Cor 4:13), he might find helpful implied grammar for Paul's "person" language, as well as additional data pertaining to Father–Son–Spirit relations. The exegetical portions of H.'s study were generally very convincing, although the construal of a few passages could be questioned (esp. of 2 Cor 3:17).

Excitingly fresh, unfailingly clear, exegetically stimulating, and theologically sophisticated—this is a marvelous book that is to be wholeheartedly recommended. It models how theological interpretation of Scripture should be done. This exceptionally important book deserves a wide audience.

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*The Watchers in Jewish and Christian Traditions.* Edited by Angela Kim Harkins, Kelley Coblenz Bautch, and John C. Endres. Minneapolis: Fortress, 2014. Pp. xiii + 241. \$29.

As indicated by the title, this volume traces the Watchers traditions from their ancient Near Eastern antecedents to early Christian, midrashic, and targumic literature. While a substantial amount of scholarly literature already exists on the Watchers, the editors hope that this volume will "guide non-specialists in an exploration of many primary texts" and will provide "some discussion that each vantage had on later traditions" (3).

These fluid traditions crisscross traditionally constructed Christian and Jewish boundaries, and even appear in the Qur'an, though this volume does not examine Islamic texts (1). The editors gathered the essays under three headings: (1) "Origins and Biblical Discussions of the Fallen Angels"; (2) "Second Temple Developments"; and (3) "Reception in Early Christianity and Early Judaism."

The essays begin with an investigation into the potential ancient Near Eastern backgrounds of the tradition and an examination of the biblical text in which the tradition is rooted—Gen 6:1–4. This calls for an examination of the ANE context, especially the *Enuma Elish* and the Epic of Gilgamesh, which Ida Fröhlich provides. Chris Seeman's exegesis and comparison of the MT and the LXX points out that the LXX adds "giants" in its rendition of Gen 6:1–4. Having established the text's early context and forms, the readers are prepared for Anthea Portier-Young's journey into the Hellenistic period, when the Book of the Watchers constructs a mythology and cosmology counter to that held by the Jews' Hellenistic overlords. However, the tradition does not consist of a single trajectory, as Jeremy Corely's survey of deuterocanonical texts like Sirach, Baruch, and 3 Maccabees concludes. Traditions about angelic beings are developing quite apart from the Enochic Watchers tradition (67). The two essays on New Testament texts reveal that the influence of the Enochic traditions touched some portions of the early church. In the case of 1 and 2 Peter and Jude, as Eric Mason explains, the allusions to Enochic texts seem to presume an audience with some knowledge of the tradition (78–79). For Scott Lewis, Paul's admonition in 1 Corinthians 11 that women should cover their heads in worship seems to arise from a belief that angels and divine powers might be present when humans worship, which presents the possibility that angels might again lust after human women and cross divinely established boundaries (88–90). The Gospels' demonology, however, as Kevin Sullivan claims, has no direct contact with the Watcher myth (99).

The essays in part II analyze developments in the Enochic corpus, *Jubilees*, and the Dead Sea Scrolls. As Karina Martin Hogan emphasizes, the Enochic corpus continues to reinterpret and expand the Watchers myth, including clearing up ambiguities, which can be witnessed in the *Animal Apocalypse*. *Jubilees* expands the tradition, according to John Endres, through clever reinterpretation and integration into the book's own interests and genre. While the Dead Sea Scrolls material proves to be vast and complex, Samuel Thomas's overview highlights how several scrolls show interest in the Watchers and use the material to expand speculations about the demonic world. The continued flexibility of the tradition to critique power becomes manifest in the *Parables of Enoch*, which, as Leslie Baynes explains, ties the actions and fate of the "the kings and the mighty" to the Watchers (153–54).

The final three essays of the volume in part III explore the reception history of the tradition in early Christianity and early Judaism. Randall Chestnutt shows that Justin Martyr had a rather highly developed understanding of the Watchers tradition, which even influenced the formulation of his Logos theology. Though Silviu Bunta can determine no direct links between the *Life of Adam and Eve* and the Watchers traditions, the *Life* exhibits the broad influence this tradition was having in the culture. Finally, Joshua Burns recognizes the early rabbinic rejection of the Enochic traditions.

However, by the time of the Babylonian Talmud, the rabbis have adopted a more favorable stance toward the ancient visionary. This shift causes Burns to ponder whether the change occurred because disagreements between adherents to Enoch and the early rabbis faded through the generations, or whether the more favorable stance toward the Watchers tradition resulted from Judaism's struggles with the popularity of Enoch within sections of Christianity (214–15).

The volume provides a useful entry into this rich and long tradition. Perhaps best suited for upper-level undergraduates, beginning graduate students, professors and specialists, those reading the volume without some basic knowledge of the era and its literature may find the essays a bit challenging. However, reading this will be well worth their effort. In its exploration of the way in which these traditions cross over traditionally constructed Jewish and Christian boundaries, the volume contributes to the ongoing discussion about when Judaism and Christianity “parted ways.” Readers will also begin to recognize that the Watchers tradition occupied a prominent place in several segments of early Jewish and early Christian thought and imagination for several centuries. In this way the book helps to correct modern scholarship that confines itself to canonical boundaries and traditional theological categories.

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*The Formation of Christian Europe: The Carolingians, Baptism, and the Imperium Christianum.* By Owen M. Phelan. New York: Oxford University, 2014. Pp. viii + 312. \$105.

In this volume Phelan has sought to make a much-needed contribution to the study of conversion to Christianity in Carolingian Europe. He does so by examining two episodes in what is a most complicated scenario: writings from the time of Charlemagne during the late eighth and early ninth century as well as contributions under Charlemagne's successors, until the end of the ninth century and the time of Charles III “the Fat.”

As representative of the first period, he has examined Carolingian capitularies (*Capitulatio de partibus saxoniae*, ca. 782/785; *Admonitio Generalis*, 789; *Capitulare missorum generale*, 802; Charlemagne's letter to Chaerbald of Liège, 806; and the imperial encyclical on baptismal practice of 811/812—with its various surviving responses; Charlemagne's epitome, 813) and the acts of church councils (*Capitulare Francofurtense*, 794; *Conventus episcoporum ad ripas Danubi*, mid-796; Council of Friuli, 797; five reforming councils held at Arles, Mainz, Rheims, Tours, and Châlon, 813). To this have been added analyses of the contributions of various significant individuals; for example Alcuin of York (ca. 735–804), Paschasius Radbertus (785–865), Amalarius of Metz (780–850), Paulinus II of Aquileia (ca. 726–802/4), Odilbert of Milan (florlegium ca. 800), Jesse of Orleans (letter to his clergy, 802), Amalarius of Trier (archbishop, 811–post-814), Leidrad of Lyon (fl. 791–818), Magnus of Sens