

BOOK REVIEWS

Pauline Allen, Majella Franzmann, Rick Strelan, *“I Sowed Fruits into Hearts”* (Odes Sol. 17:13): *Festschrift for Professor Michael Lattke* (Early Christian Studies 12; Strathfields, NSW: St. Pauls Publications, 2007)

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Professor Michael Lattke is well known to students of the early Syriac tradition for his work on the Odes of Solomon, principally contained in his four volume study (*Die Oden Salomos in ihren Bedeutung für Neues Testament und Gnosis*, 1979–98). His substantial contribution to this early and enigmatic work will surely be foundational to future studies, as will the contributions of his pupil, Dr. Majella Franzmann. It is fitting therefore that we bring notice of the Festschrift honoring Professor Lattke’s sixty-fifth birthday to the attention of the readers of *Hugoye*. The Festschrift itself largely honors Lattke’s labors in other parts of the academic vineyard, however, two of the contributions deserve our particular attention. For the remainder of the Festschrift it is sufficient to simply list the titles and contributors, which I will do below.

Sebastian Brock’s contribution (p. 13–30) offers a translation of Jacob of Serugh’s memra on the Seven Sleepers of Ephesus. The basis of the translation is the copy of the memra found in Vatican Syriac 115, which was first edited by Guidi and then reproduced in the sixth volume of the Gorgias Press reprint of the Bedjan edition of Jacob’s works. In the footnotes to the translation Brock notes the major variants in the copy of the memra found in Vatican Syriac 217, of which there are not a few. The translation is prefaced by a review of the early Syriac texts concerning the Seven Sleepers and a useful comparison between Jacob’s memra and two of these sources. As with so many of Brock’s articles, this brief piece provides a firm basis for a more substantial study.

James Charlesworth continues his own contributions to the study of the Odes of Solomon with a paper (p. 31–43) arguing for the influence of the Parables of Enoch (1 Enoch 37–71) upon the Odes of Solomon. Recognizing the inherent problems in positing a relationship between two ancient texts (34–35), Charlesworth nevertheless proceeds to argue that the naming of the Son of Man

in Odes 36:3 has a striking relationship with the Son of Man scene in 1 Enoch 48:1ff. The argument is supported by observing additional possible points of contact between the two texts. The case is carefully built up and the discussion nuanced, but one is left with the nagging feeling that all one can hope to do in these cases is pile suggestion on supposition until it reaches the height of a genuine claim. This is simply to acknowledge the difficulty of the task, rather than undermine the value of Charlesworth's contribution.

The table of contents is as follows:

xi	A Tribute to Michael Lattke
xv	Michael Lattke: Bibliography of Published Works (1975–2004)
1	Pauline Allen, Full of Grace or a Credal Commodity? John 2:1–11 and Augustine's View of Mary
13	Sebastian Brock, Jacob of Serugh's Poem on the Sleepers of Ephesus
31	James H. Charlesworth, The Naming of the Son of Man, the Light, and the Son of God: How the Parables of Enoch May Have Influenced the Odes of Solomon
45	Johan Ferreira, Seeking for Righteousness according to the Gospel of Matthew
67	Majella Franzmann, Manichaean Views of Women: A Study of the Teaching and Perspectives on Women from the <i>Kephalaia of the Teacher</i> and the <i>Manichaean Psalm Book</i> .
87	Stephen Haar, "Waterless Springs" and "Driven Mists": Language and Argument in 2 Peter 2:17.
107	Max KÜchler, "Niemand verändert Deinen heiligen Ort...". Zum antikjüdischen Hintergrund der erste Stanza von Od Sal 4.
117	William Loader, <i>Jubilees</i> and Sexuality.
137	David Luckensmeyer, <i>Βασιλεία</i> in First Thessalonians (2:12)
157	Takashi Onuki, Das Drei-Schichten-Prinzip im "Tractatus Tripartitus"
177	Kurt Randolph, Gemeinsame Sachverhalte in Gnosis und Neuplatonismus
189	Rick Strelan, Midday and Midnight in the Acts of the Apostles.
203	Anointing/Washing Feet: John 12:1–8 and Its Intertexts within a Socio-Rhetorical Reading.