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**Book review:**

**Pietersma, Albert. *The Apocryphon of Jannes and Jambres the Magicians: Edited with Introduction, Translation, & Commentary. Religions in the Graeco-Roman World, 119. Leiden: E. J. Brill, 1994.***

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*Sciences Religieuses* (2002), 3-4.

son analyse les nouvelles perspectives de l'immédiat après-guerre de même que celles de la Guerre froide. Ce dépassement fécond des frontières chronologiques habituelles permet alors à Phayer de souligner une mutation importante et bénéfique intervenue au sein de l'Église durant ces années par rapport à l'antisémitisme : « Entre 1930 et 1965, l'Église catholique inversa complètement sa position concernant les Juifs. L'enseignement séculaire du mépris fit place à la reconnaissance de la vitalité persévérante du judaïsme. L'Église avouait qu'elle n'avait pas été préparée à la Shoah et qu'elle se trouvait à présent contrainte de repenser ses relations avec les Juifs et le judaïsme » (15).

En définitive, le lecteur de *L'Église et les nazis* du docteur Michael Phayer retiendra sans doute comme idée principale :

Le comportement des catholiques envers les Juifs pendant la Shoah se caractérise par sa diversité. Quelques évêques participèrent aux efforts de sauvetage ; d'autres acceptèrent le meurtre. Beaucoup de prêtres sauvèrent des Juifs, quelques-uns furent directement impliqués dans les atrocités. De nombreux laïcs vinrent en aide aux Juifs mais les spectateurs passifs ou les collaborateurs furent infiniment plus nombreux. Cette même diversité caractérise l'action du pontife tantôt sauveteur et tantôt spectateur. Le pape aurait-il pu influencer les réactions des fidèles catholiques au meurtre des Juifs ? C'est la question cruciale en ce qui concerne Pie XII et la Shoah. (17-18)

Voilà une prise de position équilibrée qui est remarquable par la justesse de ton, la finesse de vue, et la qualité de l'information. Voilà une prise de position qui réhabilite l'incertitude et le libre-arbitre, fondations indépassables de toute subjectivité humaine. Voilà enfin une position qui respecte l'ambiguïté, le doute et le clair-obscur, traces rassurantes de la puissance et de la fragilité de l'être en quête sur le chemin de la liberté.

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### The Apocryphon of Jannes and Jambres the Magicians

Albert Pietersma, editor and translator

Leiden: E. J. Brill, 1994. xvii + 349 p.

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Dr. Pietersma of the University of Toronto is well known for his work on Coptic and Greek texts, especially the Septuagint. In this, his latest work, he turns his attention to the *Apocryphon of Jannes and Jambres*, providing not only the *editio princeps* of Papyrus Chester Beatty XVI, the book's primary exemplar, but also an exhaustive commentary, as well as a number of useful discussions on topics relating to the famous magicians and enemies of Moses.

The book's opening chapters provide useful background for the edited text. They survey and discuss, *inter alia*, the possible origins of the Jannes and Jambres legend, the possibility that the magicians appear in the Cairo Geniza's Damascus Document, and the etymology and linguistic affiliation of the names of the magicians. Also discussed are various literary references to the book, the four other manuscripts in which the book has survived, other works of literature relating to the Jannes and Jambres story (including the European Faust legend), the codicology of the Chester Beatty papyrus, and the manuscript's orthography, language, and date. The latter is assigned to the late 4th or possibly early 5th century C.E., though the story itself dates possibly as early as the 1st century C.E. Photographs of the manu-

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scripts, a useful bibliography, and exhaustive foreign word, text, author, and subject indices appear at book's end.

This is a magisterial work, one that shows the result of decades of intensive research. Pietersma has brought together many diverging traditions about Jannes and Jambres, sources that take us beyond the Bible to dozens of Greek, Syriac, Latin, and even Old English texts—from late antiquity to the Middle Ages.

One of the refreshing aspects of this work is its effort to establish the historical content (in this case Greco-Roman) of the legend, while avoiding the privileging of any particular tradition in which the legend appears. Throughout, Pietersma is careful to examine the various traditions as parts of a developing stream of often polemical traditions. This holistic approach allows him to assess the relative influence, meaning, and purpose of each of the individual attestations.

Scholars familiar with the debates surrounding the apocryphal book will find Pietersma's treatment thorough, balanced, and methodologically cautious. Nevertheless, he does offer definitive judgments on a number of issues. Some have argued, for example, that the book's original author is Artapanus and that it was written in Egypt. Pietersma distinguishes between the origins of the legend and the manuscript itself, arguing that "... the earliest evidence for its origins points to Palestine and seemingly inner-Jewish conflict under Hasmonean rule" (11), even though the P. Chester Beatty probably "... hails from the western (Egyptian) desert and was produced by a monastic community, which had limited contact with the outside world" (80). Thus, for Pietersma, the mention of Yohanah and his brother in the Damascus Document is not to be connected with Jannes and Jambres, but instead refers to Jonathan and Simon Maccabee, a suggestion that, while not without its difficulties (as Pietersma admits, 21), represents an attractive option to previously suggested alternatives (e.g., Hyrcanus II and Aristobulus II, or Aristobulus I and Alexander Jannaeus). Some also have argued that the book ultimately derives from a Semitic *Vorlage*, but Pietersma concludes that the available evidence makes this unlikely (90).

This book represents the starting point for any one interested in the legend(s) of Jannes and Jambres. It is exhaustive in every way, and exacting in philological detail. Scholars and students of Greco-Roman and early Jewish literature will find this book useful in that it makes accessible a reconstructed text hitherto known only in incomplete fragments and citations, but those steeped in the burgeoning field of magic studies also will find much that is of interest here.

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**Beyond Theodicy: Jewish and Christian Continental Thinkers Respond to the Holocaust**

Sarah K. Pinnock

State University of New York Series in Theology and Continental Thought  
Albany: State University of New York Press, 2002. xii + 195 p.

After completing her undergraduate work at McMaster, Pinnock wrote her dissertation, an earlier version of this book, under the direction of Marilyn McCord Adams. The book's focus is on continental existential and political Jewish and Christian writ-