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*For the Children, Perfect Instruction: Studies in Honor of Hans-Martin Schenke on the Occasion of the Berliner Arbeitskreis für koptisch-gnostische Schriften's Thirtieth Year.* Edited by Hans-Gebhard Bethge, Stephen Emmel, Karen L. King, and Imke Schletterer. Nag Hammadi and Manichaean Studies 54. Leiden/Boston: E. J. Brill, 2002. ISBN 90-04-12672-4. Pp. xiv + 447.

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Over the past four decades, the study of Nag Hammadi and Gnosticism has been greatly advanced by the work of Hans-Martin Schenke, both within his own scholarship as well as within the work of the (East) Berlin group he founded in the early 1970s (the Berliner Arbeitskreis für koptisch-gnostische Schriften). This collection of essays by a group of leading international scholars pays honour to Schenke's work. This tribute is perhaps even more appropriate than the editors had originally recognized, as Schenke passed away last Fall.

Following an introduction by Karen King, a more personal look at Schenke's career by Hans-Gebhard Bethge, and an historical survey of the development of the Berliner Arbeitskreis by Carsten Colpe (as well as an extensive listing of Schenke's publications), the essays are organized around three general areas covering Schenke's various interests. The first set of essays are organized around the theme of "Nag Hammadi Texts, Gnosticism, Gnosis, and Hermeticism", and include: Wolf-Peter Funk, "Einer aus tausend, zwei aus zehntausend: Zitate aus dem Thomasevangelium in den koptischen Manichaica" (67-94); Paul-Hubert Poirier, "Un parallèle grec partiel au Logion 24 de l'*Évangile selon Thomas*" (95-100); Marvin W. Meyer, "*Gospel of Thomas* Logion 114 Revisited" (101-111); Charles W. Hedrick, "An Anecdotal Argument for the Independence of the *Gospel of Thomas* from the Synoptic Gospels" (113-126); Régine Charron, "Le dieu 'sèmeur' dans le *Dialogue du Sauveur* (NHC III,5)" (127-137); Louis Painchaud and Jennifer Wees, "Connaître la différence entre les hommes mauvais et les bons: Le charisma de clairvoyance d'Adam et Ève à Pachôme et Théodore" (139-155); Peter Nagel, "Beiträge zur Gleichnisauslegung in der Epistula Jacobi apocrypha (NHC I,2)" (157-173); Gerhard Begrich, "Lasst das Himmelreich nicht welken! Jes 52,16 und EpJac 7,22" (175-180); Gerard P. Luttikhuisen, "Traces of Aristotelian Thought in the *Apocryphon of John*" (181-202); John D. Turner, "Time and History in Sethian Gnosticism" (203-214); Frederik Wisse, "Indirect Textual Evidence for the History of Early Christianity and Gnosticism" (215-230); Walter Beltz, "Wie gnostisch sind die Gnostiker (gewesen)?" (231-245); Karl-Wolfgang Tröger, "Muhammad, Salman al-Farisi und die islamische Gnosis" (247-254); Dankwart Kirchner, "Das Recht des Geschöpfes: Wie sind gnostische Auseinandersetzungen mit dem Demiurgen zu beurteilen?"

(255-290); and Jens Holzhausen, "Hermes und Ptolemaios. Zu einem Silberteller im Getty-Museum" (291-305).

The second set of essays engage "Coptic Language and Literature", the area for which Schenke is perhaps most renowned. These essays include: Ariel Shisha-Halevy, "The Focalizing Conversion: Structural Preliminaries to a Chapter in the Grammar of Oxyrhynchite Coptic" (309-340); Rodolphe Kasser, "Le lycodiospolitain en sa complexité, vestiges régionaux, altérés, devenus polymorphes, de la langue véhiculaire pré-copte utilisée en Haute-Égypte?" (341-351); Stephen Emmel, "Unbekanntes Berliner Evangelium = the Strasbourg Coptic Gospel: Prolegomena to a New Edition of the Strasbourg Fragments" (353-374); and Birger A. Pearson, "The Munier Enoch Fragments, Revisited" (375-383). The third, and final, set of essays more generally address "New Testament and Biblical Studies." These essays include: Petr Pokorný, "Lukas 17,33parr.—die Geschichte Jesu und ein (damals) bekanntes Sprichwort" (387-398); Uwe-Karsten Plisch, "Was ist das 'Zeichen des Jona'?" (399-409); James M. Robinson and Christoph Heil, "P.Oxy. 655 und Q. Zum Diskussionsbeitrag von Stanley E. Porter" (411-423); Ursula Ulrike Kaiser, "Brian Walton und die Londoner Polyglotte. Ein Beispiel für die bisweilen schwierigen äußeren Umstände von Editions- und Übersetzungsprojekten" (425-437); and Michael Lattke, "Titel, Überschriften und Unterschriften der sogenannten Oden und Psalmen Salomos" (439-447).

As a *festschrift*, this collection of essays is extremely diverse in focus, though still outstanding in scholarship. Although every contributor touches on some aspect or area of Schenke's work, the diversity and lack of cohesion renders these excellent essays a random collection that could have appeared in almost any academic venue (Kaiser's analysis of Brian Walton's situation in preparing the six-volume London Polyglott Edition of the Bible (1657) is perhaps most indicative of this extreme diversity). Many of these essays build on or restate an author's previous work (e.g., Painchaud, Meyer, Robinson and especially Turner). Some essays offer groundbreaking insights into texts and issues addressed. I think particularly of Emmel's argument that the *Gospel of the Savior* (or UBE) and the Strasbourg gospel are variants of the same text. A critical reassessment of the fragments, as well as an overview of the scholarly controversy regarding these fragments a century ago, with a preliminary translation makes this essay essential reading for all those interested in (especially non-canonical) gospels. Similarly, Pearson's edition of the Enoch fragments is seminal. Some studies, though offering insightful interpretations or analyses, are less than convincing (e.g., Plisch's phonic link between "Jonah" and "John" (the Baptist) for understanding Matt. 12:14 and Luke 11:30; also Beltz's essay ignores the problematic nature of the categories invoked (Gnosticism and the Enlightenment) and thereby simply reasserts a caricatured view of Gnosticism), while others offer fresh insights along with both

textual reconsiderations and comparative contextualization (e.g., Tröger, Charron, Nagel, Painchaud and Wees, Meyer, and Hedrick). Indeed, this methodological approach typifies several other essays that move in different directions than textual reconstruction/translation or tradition history, with equally surprising results. Luttikhuisen's application of Aristotelian philosophy to the *Apocryphon of John*, for instance, effectively calls into question the deterministic soteriology of (Sethian) Gnosticism by arguing that the spiritual light only offers a potential for salvation (thus, the distinction between all humanity with the "spiritual light" yet only an elite "immoveable race" of insiders). Holzhausen's artefactual analysis of Hermes Trismegistos in the earliest known pictorial image of Hermes, offers not only insights into our understanding of this artefactual "text" but also helps encourage further non-textual analyses of gnostic and hermetic traditions.

For readers of *ARC*, special mention of Wisse's essay is appropriate. Wisse's own career has been typified by a demanding methodological challenge to scholars regarding the limits of historical reconstruction based on the available evidence. In this essay, he creates a model of documentary and literary types of texts from which direct and indirect evidence might be gleaned. Wisse's caution in this essay as to the severe limits of what the historian can plausibly derive from especially literary texts is noteworthy. The model, however, is somewhat artificial and overly delimiting (not all ancient texts comfortably fit the literary and documentary types; literary texts could also be occasional documents and documentary texts could also be transformed from occasional texts to general, literary texts, e.g., Cicero's orations and Pliny's letters), yet the methodological caution is certainly necessary given the ease with which scholars have moved from the level of the text to the social setting behind the text. What Wisse typifies is the meticulous care and methodological sophistication that all contributors have demonstrated, a sophistication that is arguably Schenke's greatest contribution, especially in his impact on the next generation of scholars.

Given the calibre of scholarship, the international representation of the contributors, and the breadth of material covered, this volume is both an excellent tribute to Schenke's life and work as well as an outstanding contribution to scholarship in the areas of Nag Hammadi and Gnostic studies, Coptology, and the study of early Christianity. All students of early Christianity, and especially of Gnosticism in late antiquity, should consider this collection necessary reading.