

To begin, this volume explores the semantic development of the *yešer* in Classical Hebrew and the Septuagint, before examining the DSS, Enochic traditions and Philo. Rozen-Zvi observes the Tannaitic *yešer*, arguing for a literal interpretation of an independent *yešer* which can be squashed with Torah and devotion. Schumann argues provocatively that Paul either did not know about the *yešer* or knew and decided not to employ it. Van Kooten views James employing the *yešer* via Greek conceptions of the divided self. Space is given to Jewish and Christian writings from the second to the early third century CE, with unique insights also offered through the writings of Origen, Augustine, Jerome and Ponticus. Classical rabbinic texts are also examined, with fresh contributions offered by the detailed work of both Yishai Kiel and Leor Gottlieb.

The strength of this volume is clearly its tracing of the *yešer* and its historical development in Jewish and Christian thought. It is a remarkable achievement, and undoubtedly cements itself as an authoritative work introducing, challenging, yet continuing to inspire an interest in the *yešer*.

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*Representations of Angelic Beings in Early Jewish and in Christian Traditions*

Amsalu Tefera & Loren T. Stuckenbruck, eds.

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The nine papers in this volume arose from a workshop on Judaic and Ethiopic/Christian Angelology in Munich in 2017. Drawing together both international scholars and cultural heritage specialists, the studies seek to bring earlier traditions into dialogue with later Christian and particularly Ethiopic ideas and practice. This is explored via biblical and Second Temple texts (Maseno, Ratzon, van Ruiten, Stuckenbruck), Jewish and Christian magical compendia (Hoffmann) and, in Ethiopic tradition, the Ge'ez liturgy (Abraha), medieval 'angelic homilies' (Tefera) and contemporary amulets (Levene). Tracing centuries of interest in the creation, appearance and orders of angels, their veneration and feast days, we gain a fascinating insight into some of the uniquely Ethiopian emphases on angels as 'priests', guardians and miracle workers, bringing knowledge, guidance, healing and protection to individuals and wider church alike.

Grappling with such huge timescales seems daunting, until one realizes that this rich vein of religious sensibility is more resonant than it is strictly developmental. Several papers emphasize the mesmerizing and sometimes unexpected features of angelic lore developed within one of the longest-lived and most fluid traditions of oral-scribal activity known to scholars. Although influential, Enoch and Jubilees do not explain every feature of Ethiopic angelology, which develops its own hagiography (Tefera), its own 'giants' tradition (Lee) and a unique sense of national narrative and popular piety (Levene). And we learn too that, far from the product of isolation, what we see also reflects a very lively relationship with the great centres and pieties of the Christian 'Oecumene'.

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