
The collection under review consists of fourteen essays which emerge from the SBL ‘Wisdom and Apocalypticism in Early Judaism and Early Christianity’ Section. The goal of this group of scholars is to ‘examine the relationship of sapiential and apocalyptic literature’ in both early Jewish and early Christian texts (2). The impetus for the monograph came from the ex-chair of the section, the late Ellen Aitken, who suggested that the group turn its attention further to the theme of ‘paideia, a concept that encompasses education, enculturation, and character formation’ (1). This new set of essays emerges from meetings of the section between 2012-14, in addition to Aitken's previously published essay (‘Wily, Worldly and Wise: Instruction and the Formation of Character in the Epistle to the Hebrews’, presented to the section in 2002 and published in I. Henderson and G. S. Oegema, eds., *The Changing Face of Judaism, Christianity and Other Greco-Roman Religions in Antiquity*, Jüdische Schriften aus hellenistisch-römischer Zeit, Studien 2; Studies in Christianity and Judaism 10. Gütersloh: Gütersloher Verlagshaus, 2006, 294-305). By ‘offering a variety of perspectives on ancient Jewish pedagogy, as a preliminary contribution to a broader discussion of this important topic’, the work seeks to fill a scholarly lacuna in knowledge of the education and enculturation process in ancient Judaism and early Christianity (4). A short introductory essay (1-14) from Hogan justifies the scope and aims of the collection and provides useful chapter summaries. The monograph then divides into three parts which treat, respectively, the transition from *musar* to *paideia* in the Hebrew Bible and its Greek translations, the understandings of *paideia* in Hellenistic Jewish works,
and the development of early Christian pedagogy within the early Roman empire and late antiquity.

Part 1: ‘Pedagogy in Ancient Judaism: From Musar to Paideia’ opens with James L. Kugel’s lucid and well-evidenced discussion of the complex relationship between older collections of sapiential sayings and later scriptural interpretation in Second Temple wisdom literature (‘Ancient Israelite Pedagogy and Its Survival in Second Temple Interpretations of Scripture’, 15-58). Kugel adroitly demonstrates the fascinating (dis-)continuities between Proverbs and Ecclesiastes, on the one hand, and three Second Temple works (Ben Sira, Wisdom of Solomon and 4QInstruction). Kugel contends that these three works constitute a transitional stage between the ‘old fashioned sage’ of Proverbs and Ecclesiastes and the rise of the ‘full-fledged Schriftgelehrter’ in Genesis Apocryphon and Jubilees (48-9). In ‘Wisdom and Torah’ (59-79), John J. Collins explores the development of the association between torah and Moses, from its origins in Deuteronomistic history (Josh 8:31; 23:6; 2 Kgs 14:6) until the explosion of the term, ‘the torah of Moses’, in the Second Temple period. Collins contends that neither Proverbs, Ecclesiastes nor Job relate torah and Moses. There is some evidence in Ben Sira, yet even here torah functions as an icon for Mosaic wisdom rather than as a symbol for close attention to the details of Mosaic law. It is only with certain sectarian scrolls (e.g. 4QBeatitudes) that one finds a connection drawn between wisdom and the Mosaic commandments.

In the next essay, Karina Martin Hogan provides an affirmative answer to the question ‘Would Philo Have Recognised Qumran Musar as Paideia?’ (81-100). Generally, Philo defines paideia as ‘philosophical education’. And yet on other occasions, Philo makes the striking decision to regard paideia in disciplinary overtones. This decision parallels certain Qumran sectarian texts, and prompted Hogan to re-consider the source of such an intriguing similarity. She observes that both Philo and the wisdom texts from Qumran ultimately drew on the concept of paideia as discipline from Proverbs. In the penultimate essay of part 1, Patrick Pouchelle provides a useful English summary of his French dissertation (Dieu éducateur: Une novelle approche d’un concept de la théologie biblique entre Bible Hébraïque, Septante et littérature grecque classique, WUNT 2.77 Tübingen: Mohr Siebeck, 2015), a semantical study of the terms רס and the παιδεύω word group (‘Kyriopaideia versus Paideia Kyriou: The Semantic Transformation of Paideia and Cognates in the Translated Books of the Septuagint’, 101-34). Pouchelle concludes that the LXX use of παιδεύω generally corresponds to רס with the meaning of ‘oral rebuke’ and discipline, rather than the pedagogical shades one finds in the classical Greek texts. In the final essay of this section (‘Paideia and the Gymnasium’, 135-51), Robert Doran ponders why 1 and 2 Maccabees consider the establishment of the gymnasium