

*Jewish Writings of the Second Temple: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus: Compendia Rerum Iudaicarum ad Novum Testamentum, Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud, Volume 2.* Edited by Michael E. Stone. Assen: Van Gorcum; Philadelphia: Fortress, 1984, 656 pp., \$35.95.

The first section of the *Compendia* dealt in two volumes with the Jewish people in the first century; this second section focuses on their writings, stretched out over the entire second-temple period. Although this is the second volume in the second section, the other two volumes in this section have not yet appeared. The first deals with *Miqra: Reading, Translation and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, and the third deals with *The Literature of the Sages: Midrash, Mishna, Talmud*. Both of these are expected within the next two years.

The volume under review is divided into fourteen chapters, excluding an introduction by the editor. The first substantive chapter (by I. Gafni) deals with the historical background of the second-temple period. I have read many full-length histories of the second-temple period; this one is astonishingly good for its comprehensiveness in restricted space and for its sensitivity to the organic development of Judaism within the period covered. The second chapter, by G. W. E. Nickelsburg, treats "Stories of Biblical and Early Post-Biblical Times." This includes stories such as Susanna, Tobit, Judith, Joseph and Asenath, and 3 Maccabees. Not surprisingly there is considerable overlap between this section and Nickelsburg's own volume. "The Bible Rewritten and Expanded" (the third chapter, also by Nickelsburg) treats those works that retell Biblical history. The chapter includes not only well-known works like Jubilees, the *Genesis Apocryphon*, large sections of 1 Enoch, and so forth, but also such Hellenistic Jewish poets as Theodotus and Ezekiel the Tragedian. The fourth chapter concerns "Historiography" and was written by H. W. Attridge. It includes brief treatments of 1 Maccabees, 2 Maccabees, 1 Esdras, and fragments of assorted Hellenistic historians (Demetrius, Eupolemus, Pseudo-Eupolemus, Artapanus and Pseudo-Hecataeus). Attridge also writes the fifth chapter, an excellent treatment of Josephus and his works. P. Borgen devotes chap. 6 to Philo of Alexandria and N. Glibert the seventh chapter to wisdom literature. J. J. Collins writes chaps. 8 and 9 on "Testaments" and "The Sibylline Oracles" respectively. The latter is especially competent. The editor writes on "Apocalyptic Literature." Presumably the work went to press too early to interact with the major thesis of C. Rowland in *The Open Heaven*. B. A. Person writes chap. 11 on the highly disputed topic, "Jewish Sources in Gnostic Literature." This chapter has forced me to revise some judgments. Not the least important observation (one based on the work of Stroumsa) is the fact that gnostic texts sometimes preserve exegetical traditions that are recorded only later in written form within rabbinic Judaism—sometimes much later. D. Dimant devotes

chap. 12 to "Qumran Sectarian Literature." The coverage is competent but not groundbreaking, and some Qumran documents (e.g. 3Q15) are treated very lightly indeed. D. Flusser writes chap. 13 on "Psalms, Hymns and Prayers." This chapter includes not only whole texts (e.g. the Prayer of Manasseh) but also a survey of prayers and psalms in much of the literature of the second-temple period. Included are the Magnificat and the Benedictus, both treated in less than a page. The plan of this chapter is excellent, but too few pages are devoted to it with the result that I found less insight than I expected. The final chapter, by P. S. Alexander, concerns "Epistolary Literature." The letters studied are drawn from various books (including 1 Maccabees, 2 Maccabees, 3 Maccabees, the Epistle of Aristeas, Paralipomena Ieremiae, the Syriac Apocalypse of Baruch, and various rabbinic texts) and from the largely fragmentary letters discovered at Murabbaat, Nahal Hever and Masada.

No one writing in this area can afford to neglect this important volume.

D. A. Carson