the Commentary. The use of recent literature, even the directly relevant material written by Judaica experts, is quite haphazard. For instance, neither David Flusser's *Jesus* (1970), nor his Hebrew studies and essays, *Jewish Sources in Early Christianity* (1979), are ever referred to. Five articles by the author, one of them 'in press' and another 'forthcoming', represent the majority of the titles included in the Bibliography which appeared after 1980. (The Preface itself is dated December 21, 1984.) Should the need arise for a reprint, these weaknesses could easily be remedied. So also could the lack of uniformity in the mode of references to the works of Josephus (cf. Ant. XVIII 3. 1 ... BJ II.3.3 on p. 297, n. 1, as against Ant. XVIII.60; BJ II.175 on the same page, n. 3) and to rabbinic writings (direct borrowings from Strack and Billerbeck mostly reflect the nineteenth century style of quotations as opposed to twentieth century textual arrangements).

The book also contains a number of oddities, two of which may be noted here:

'According to the best evidence [supplied by S. Zeitlin—my gloss] the first stage of the canonization of the *Ketuvim* took place in 65 C.E. and was not completed until about 140 C.E.' (p. 87).

'Son of man ... is perhaps the most enigmatic expression in the NT. Of all the explanations offered so far, perhaps the most likely is that it is a euphemism for "Son of God"' (p. 158).

GEZA VERMES


This fine and stimulating collection of thirteen papers delivered at the Jewish Theological Seminary in 1984 demonstrates the range and diversity of current studies on the early synagogue, reflecting the range and diversity of the institution itself. There are discussions of archaeology, art, liturgy and social history. Many of the contributions, all of which are of high quality, present summaries of current knowledge and debate (Levine on the Second Temple synagogue, Gutmann on Dura Europus, Meyers, Foerster and Tsafrir on the archaeology of the Palestinian synagogues, Narkiss on synagogue art). Others delve into more detail (for example, Kimelman, Smith and Yahalom on the liturgy), and yet others argue for working hypotheses and desiderata for future research (Schiffman on the Dead Sea scrolls and study of the liturgy, Kraabel on the diaspora synagogues, Shinan on rabbinic sermons). Among the most original pieces is the wide-ranging discussion by Cohen of pagan and Christian evidence on the ancient synagogue. Synagogue research is at the exciting stage when sufficient data are widely known for grand explanations to be tried out while, largely because of the continuing profusion of new archaeological material, few traces of an orthodoxy have yet emerged. This volume is a useful and elegant contribution to the continuing debate on a wide variety of important issues.

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NOAH AMINOAH, 'Arikhat Masekhtot Betzah, Rosh Ha-shanah ve-Ta’anit Ba-Talmud