In total contrast to Egger, Irving Zeitlin comes to Second Temple Judaism as an established sociologist, with a view to shedding light on a central Weberian concept, that of charisma, by looking at the career of Jesus in its context. He rightly points out that that very career contributed in the first instance to the formation of the concept. The present book is a readable survey of the main issues in the period, and Zeitlin has familiarized himself with a good part of the essential modern literature. The pity is that he has so discreetly concealed his real interest, the sociological enquiry. We could well do with the benefits of his wisdom, and would wish for the next stage to be a real dialogue between differing methodologies.

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Four of the forty brief articles in English and German included in this volume are new. The rest, first published between 1951 and 1984, are reproduced in their original typeface. The collection, presumably the first of a series and presented without introduction or explanation, is a storehouse of varied scholarship and ingenious argument. 'Judaica' for Bammel, at least in this context, consists essentially in the study of Judaism and Jewish history as it relates to early Christianity—the history of Judaea from Pompey to the destruction of the Temple, with an emphasis on administrative and juridical matters; four studies on Qumran and five on rabbinica, of which much the longest is a new contribution on 'Jesus and another'; and sixteen on 'Christlich-jüdisches Religionsgespräch'. The topics chosen, not all of which are of equal significance, are all pursued with antiquarian diligence. It is useful to have so much erudition available in one volume.

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M. D. Goodman


The dynamic relationship between prayer and mysticism provides a fruitful subject of exploration for scholars working in different periods of Jewish Studies. The thirteen papers collected in this volume—nine in French, four in English—were originally presented in September 1984 at a conference held in Strasbourg. The general standard of these essays is high. For the most part, the contributors have addressed the triple theme of the title successfully and it is this, of course, which lends the book cohesion and purpose. As Goetschel points out in his brief foreword: 'La relation entre ces trois termes n’est en effet pas univoque.’ Many of these studies fascinate precisely because of the shifting emphases which they chart. At the same time, the idea of development is sharpened by the book’s chronological arrangement. In terms of both periodization and subject-matter, the distribution is not entirely balanced. Three pieces relate to the world of late antiquity (Essenes, Philo, Heikhalot), eight to the medieval period and two to the ‘early modern’ period of Jewish history. Not surprisingly, nearly half of the contributions deal with