The Supplements to the Journal for the Study of Judaism is normally edited by John J. Collins. This volume, however, for obvious reasons, is edited by Florentino García Martínez (who normally serves as the Associate Editor). It was the associate editor who requested that Collins prepare a collection of his essays for the Series. García Martínez justifiably considers this book a model for 'the scholarly study of all aspects of Judaism, from the Persian period through Late Antiquity, including its influence on early Christianity, precisely the field of interest of the *JSJSup Series* (p. vii).

This large collection contains twenty-three articles by Collins, all of which were selected by him. The articles are gathered together from various scholarly journals, collections of essays and festschriften and presented according to five areas of research. They are arranged according to theme: Introduction, covering the problem of the Canon in Second Temple Judaism (entitled, 'Before the Canon, Scriptures in Second Temple Judaism'); Part I contains seven articles treating Apocalypticism: 1. 'Genre, Ideology and Social Movements in Jewish Apocalypticism'; 2. 'The Place of Apocalypticism in the Religious of Israel'; 3. 'Jewish Apocalypticism in the Religion of Israel'; 4. 'Apocalyptic Eschatology as the Transcendence of Death'; 5. 'The Kingdom of God in the Apocrypha and Pseudepigrapha'; and 6. 'The Christian Adaptation of the Apocalyptic Genre'. This last article is one of the only two previously unpublished studies in this collection.


All the essays are standardized, with updated references, but no systematic revision. The opening essay (which comprises the Introduction), however, was expanded to include more complete documentation than contained in the essay as originally published (1995). In addition to a Forward by García Martínez, and Acknowledgements, the volume also includes an Index of authors, Index of passages, and Index of subjects.
The value of this collection is that it provides in one easily accessible place the masterful scholarship, in all its depth and precision, of Professor Collins's impressive breadth of inquiry in Jewish literature in Hebrew, Aramaic or Greek. The scope of Collins's expertise includes the literature, theology and socio-political aspects of Hellenistic-Roman Judaism as it appears in Apocalypticism, Bible, Sibylline Oracles, Dead Sea Scrolls—all of which is reflected in the choice of essays for this volume.

The two essays that appear in print for the first time here are papers Collins delivered at an international symposium in 1995 and a conference in 1994 (respective to the order of their appearance in the book). In the first of these, Collins argues that the Christian appropriation of apocalyptic has distinctive Christian features, such as the outlook that the messiah has already come, but that the understanding of history and ethical perspective are still largely shaped by the conventions of Jewish apocalypticism, rather than, for example, by anything distinctly reflective of Jesus (e.g. love of enemies). Collins concludes that this should make the reader more appreciative of how deeply embedded the roots of Christianity are in Jewish soil (p. 127).

The second of these essays treats the subject of Jewish transformation of Sibylline Oracles. Collins, whose English translation of the Sibylline Oracles is in Charlesworth's *OTP*, studies here how far the earliest Jewish oracles conformed to the pagan prototypes, and in what ways they adapted and redefined them (p. 188). He concludes that an obvious innovation of the Jewish sibyl was in her emphasis on moral exhortation and that the theme of universal history is more prominent in the Jewish sibylline oracles than in their pagan counterparts. These two essays, like the other twenty-one, provide first-rate scholarly treatment of the primary texts in question, impressive mastery of the vast secondary literature on the subject under study, and careful, sound insight into the genre and its literary-theological dimensions. But then, that is what makes Collins the highly respected scholar and expert he is. It is also precisely what makes this collection a valuable contribution to the study of Hellenistic-Roman Judaism.

**SUSAN F. MATHEWS**


This volume of the *JSPSS*, edited by James H. Charlesworth and Lester L. Grabbe, is a translation of the Italian original (whose title is nowhere given), published six years earlier, and translated by William J. Short, OFM. The translation is felicitious. The volume is carefully edited throughout, no small feat given the many transliterations and foreign words and titles used in the text, footnotes, and bibliography. There are, however, some occasional typos—understandably—which are easily ignored, except for one sentence in the first page of the first Introduction: ‘This was a good enough reason, aomg [sic] many others, to include alos [sic] Christian origins …’. It was not immediately obvious to this reader that ‘alos’ should be ‘also’ (‘aomg’ is more quickly understood to be ‘among’).

This volume is a collection of Sacchi's work from 1979 to 1990. Each of the eleven articles that makes up the book's eleven chapters was originally published in Italian. Hence, a dual benefit of this book is to provide wider access to Sacchi's scholarship and to have these articles in a collection together. The book contains a standard Abbreviations list, and two introductions: one from the Italian Edition, and one specially written for this English Edition. The articles in this collection are attempts 'aimed at establishing the necessary prerequisites for understanding the Jewish history of the