Second Temple’ (p. 30). The articles are not produced in their original form; changes and updates of issues and notes were made. The collection of articles is presented in two parts. Part I ‘The Quest for the Historical Apocalyptic’ has four papers: 1. ‘The Book of the Watchers and Apocalyptic’; 2. ‘Cosmic Order and Otherworldly Perspectives in the Post-Exilic Period: The Problem of Evil and the Origin of Apocalyptic’; 3. ‘Towards a History of Apocalyptic’; and 4. ‘The Apocalyptic of the First Century: Sin and Judgment’. Part II ‘Some Themes of the Apocalyptic Current Against the Background of Jewish Thought’ has seven papers: 1. ‘The Two Calendars of the Book of Astronomy’; 2. ‘Ethiopic Enoch 91.15 and the Problem of Mediation’; 3. ‘Messianism and Apocalyptic’; 4. ‘Knowledge Among the Jews From Amos to the Essenes’; 5. ‘Historicizing and Revelation at the Origins of Judaism’; 6. ‘The Devil in Jewish Traditions of the Second Temple Period (c. 500 BCE–100 CE)’; and 7. ‘Historical Introduction to the Book of the Secrets of Enoch (Slavonic Enoch)’. There is a bibliography divided into fourteen thematic categories, which are, by the author’s own admission, somewhat arbitrarily made. The author’s intention to present a bibliography that is useful rather than complete is fulfilled, although the bibliography is extensive. There are two indexes: Index of References and Index of Authors.

Sacchi argues that the word ‘apocalyptic’ is a modern invention that describes literary and formal affinities of certain ancient texts, but it does not come from ancient authors. Ancient authors, he insists, ought to be read according to their own categories, not in conceptual terms invented for and by modern research. On the other hand, ‘apocalypse’ is a term used by the ancient authors, and, so for Sacchi, it indicates a form of knowing more than a kind of literary genre. In order to move beyond the impasse created by perplexing abstract terms like ‘apocalyptic current’ and ‘apocalyptic eschatology’, what Sacchi has done in his work is to attempt to construct the history of a current of thought contained in apocalypses. He has done so by studying apocalypses in chronological order so as to identify and explain the lines of development that linked them to each other (cf. p. 18). Accordingly, he identifies content affinities among them with preferences for concepts like ‘influence’, ‘development’ and ‘innovation’. Sacchi opines that the nebulous concept ‘apocalyptic’ has no historical continuity at all. Thus, Sacchi suggests the term should be completely abandoned by scholars or used only in ‘the limited sense of indicating a particular style’ (p. 27). These presumptions as they operate throughout his work result in Sacchi’s offering in this collection a helpful clarification of content and concepts pertaining to apocalypses of the Second Temple period. Thus Sacchi has achieved what he seems to desire: a way to speak about apocalypses and their thought content without relying on the abstract terminology in vogue among the scholarly community.

SUSAN F. MATHEWS


This short work is the inaugural publication of the Rennert Center Publications of the Ingeborg Rennert Center for Jerusalem Studies, directed by Joshua Schwartz, in the Faculty of Jewish Studies, at Bar-Ilan University. This center is ‘dedicated to the interdisciplinary study of all aspects of Jerusalem from ancient until modern times’ (preface). This lecture by Professor John J. Collins was given there on 5 January 1998.
Professor Collins treats his subject of Jerusalem and the Temple in Jewish Apocalyptic Literature of the Second Temple Period by organizing Jewish apocalyptic literature into three categories, which correspond to the 'three major crises that befell Jerusalem and its temple' (p. 4): (1) The first crisis is the Babylonian Exile and restoration, where the literature of this period, though prophetic rather than apocalyptic, has the themes and motifs that emerge later in the apocalyptic literature. In particular here Collins treats Ezekiel's vision of Jerusalem and its temple. (2) The second crisis is the Maccabean, when the temple of Jerusalem was defiled. This era was the one that produced the books of Daniel and Enoch, and that led to the formation of the Dead Sea Scrolls. The appropriate texts concerning the subject are treated here. (3) The Roman Period, which occasioned the destruction of Jerusalem and its temple by the Romans (70 CE), the third crisis, produced several apocalyptic visions that addressed the place of Jerusalem and its temple, including the Christian Book of Revelation, the Jewish apocalypse of 4 Ezra, 2 Baruch (or the Syriac Apocalypse of Baruch), 3 Baruch (or the Greek Apocalypse of Baruch), and the fifth Sibylline Oracle. The Jewish apocalyptic texts on the subject are treated here.

This lecture is given in the usual Collins style: it is clear and scholarly. The particular value of the lecture for this reviewer is that it provides a sound, academic overview of Jewish apocalyptic literature of the Second Temple period through a succinct presentation of the place of Jerusalem and its temple in that literature. The evidence Collins presents is based on established scholarly opinions and careful reading of the primary texts. Thus this lecture serves as a nice introduction to the subject from an important angle as well as an expert in the field. It could well be used by non-specialists and scholars alike; for the former in order to introduce them to the literature, for the latter to provide a handy survey of the place of Jerusalem and its temple in Jewish and Christian apocalyptic literature.

Collins's basic observation on the place of the temple in Jewish apocalyptic literature of these three eras of the Second Temple period is that the apocalyptic visionaries were dissatisfied with the historical temple since it was perishable. Moreover, the crises of the two destructions and profanation of the temple that occasioned the literature in the first place likewise occasioned dissatisfaction with the earthly Jerusalem temple. Instead the visionaries and their literature look for an ideal temple in the future or to one in heaven.

The Rennert Center is to be congratulated on inaugurating its publications series with another fine article from one of the world's foremost scholars of Jewish apocalyptic literature. This bodes well for the series.

SUSAN F. MATHEWS


The discoveries and editions of a Slavonic and a Greek version of the Apocalypse of Baruch at the end of the nineteenth century caused little stir in the scholarly world for nearly a century. With the exception of an unpublished dissertation, there did not exist a single monograph devoted to this work and, until recently, the text had received little consideration beyond its obligatory inclusion in introductory works or collections of apocryphal works. The work under review here, a slightly revised PhD dissertation submitted to the University of Notre Dame under the direction of John Collins, thus