

study of its usage at Qumran allows Laubscher to narrow its meaning at least for these sectarians. Chapter one (18-156) deals with the expression in the scrolls; the second (157-71) with it and its equivalents in apocalyptic literature; the third (172-80) offers his conclusion. In chapter one he translates the relevant passages from eight of the Qumran texts, attaches to them philological and epigraphic notes, and examines what the authors place in the 'ahārīt hayyāmīm. He concludes that the writers located the major eschatological events in this period (the coming of the messiahs, the gathering of Israel, the final war between good and evil, the judgment, etc.) and that they also believed that they were living in the same time frame. Consequently, the sectarians thought that these momentous events lay in the near future and would bring the present evil age to an end. The best translation for 'ahārīt hayyāmīm is, therefore, "the end of days." The apocalyptic literature, especially parts of the Testaments of the Twelve Patriarchs and 2 Esdras, uses the phrase and its equivalents in similar ways. "The end of days" is the meaning for the expression in late Israelite prophecy, but in earlier books one cannot be certain of its precise significance. The dissertation provides a thorough analysis of an important phrase, but it would have been helpful if Laubscher had shown more sensitivity to the problem of whether the Qumran texts express one or several systems of thought.

James C. VanderKam, North Carolina State University
Raleigh, NC 27650

SCRITTI MINORI. 2 vols. By Enrico Galbiati. Brescia: Paideia Editrice, 1979. Pp. xxxi + 847. L. 30,000.

Fifty-nine articles, published over thirty years, are collected in honor of Galbiati's sixty-fifth birthday. The two volumes are filled with significant insights for biblical scholars. For specialists in Christian origins and early Judaism, the most significant are studies of Melkisedek in Genesis 14, the messianism of the Book of Tobit, and Qumran and the New Testament. For scholars involved in Jesus research, there is a section, "Esegesi dei vangeli," that contains twenty-five articles; notable are those on the circumcision of Jesus, the presentation in the Temple, the temptations of Jesus, and the question of John the Baptist. The work is attractive and carefully edited (although the adoration of the Magi is not found in Luke [412, 846]). The volumes provide a convenient reference work, which would have been enhanced by indexes.

James H. Charlesworth, Duke University
and Institutum Judaicum, Tübingen

THE GLORY OF ISRAEL: THE THEOLOGY AND PROVENIENCE OF THE ISAIH TARGUM. By Bruce D. Chilton. *Journal for the Study of the Old Testament*, Supplement Series, 23. Sheffield: JSOT Press, 1983. Pp. ix + 178. Cloth, \$36.00; paper, \$24.95.

The proliferation of Targum studies in recent years is reflected in this excellent monograph on the Isaiah Targum, with its voluminous notes and constant references to previous works. Chilton describes the peculiarities of the Isaiah Targum and traces its development during the tannaic and early amoraic age. Chilton, a master of his subject, rightly cautions against some of the historical allusions attributed to the Targum. However, his conclusion that "historical allusions to later periods are less likely to have been incorporated than those from earlier periods" is less convincing. The bulk of the work is devoted to a most valuable analysis of characteristic terms or phrases such as "Law," "Exile," "Repentance," "Holy Spirit," "My Memra," "My Shekinah," "Kingdom of God," and "Messiah."

Moses Aberbach, Baltimore Hebrew College
Baltimore, MD 21215

PALESTINIAN JUDAISM AND THE NEW TESTAMENT. By Martin McNamara. Good News Studies, 4. Wilmington: Michael Glazier, 1983. Pp. 279; indexes. \$10.95.

McNamara sets out to treat "the relationship between Palestinian Judaism and the New Testament in a manner reasonably intelligible to the average reader while at the same time concentrating on those aspects of the subject which are novel, new or less well known, and which tend to be neglected in the current discussion of the matter" (11). His major categories are Jewish Apocalyptic Literature, The Essenes, The Dead Sea Scrolls and the New Testament, Rabbinic Tradition and the New Testament, Aramaic Targums and the New Testament. For students of the New Testament who have no familiarity with the Jewish texts, this book will open up a whole new perspective. As McNamara suggests, his treatment is determined by its benefit for a student of the New Testament. In consequence, much of the Jewish material is touched upon only briefly and superficially, and the uninitiated reader will glimpse only a part of the breadth and wealth of early Palestinian Judaism.

George W. E. Nickelsburg, University of Iowa
Iowa City, IA 52242

L'ESPÉRANCE JUIVE À L'HEURE DE JÉSUS. By Pierre Grelot. *Jésus et Jésus-Christ*, 6. Paris: Desclée, 1978, Pp. 278. Belgian Fr. 549.

Another solid popularization of critical scholarship, this book offers new (French) translations of portions of ancient Jewish documents relevant to the hope for a "mediator of salvation." Grelot recognizes the diversity of the period prior to and following on the appearance of Jesus and does not force the texts to speak with one voice. Part one concentrates on the period prior to the career of Jesus: the time of the Maccabees (Daniel, 1 Enoch, 1-2 Maccabees), the Essene community (1QS, 1QS^a, 1QS^b, CD, the pesharim, 1QM, Testaments of the Twelve Patriarchs), the Pharisees (Psalms of Solomon 17, 18 [!]), the Diaspora (Sibylline Oracles 3, Philo). Part two focuses on the time of Jesus and the apostles: The Testament of Moses, Pseudo-Philo's *Liber Antiquitatum Biblicarum*, the Eighteen Benedictions, the writings of Josephus, and the Parables of Enoch (1 En. 37-71). Part three on messianism after the destruction of Jerusalem contains selections from 4 Ezra, 2 Baruch, Sibylline Oracles 5, the Targums, and the rest of the rabbinic corpus. Grelot concludes by outlining both the constant and variable features of the Jewish hope; the unity derives from the common appeal to scripture while the diversity is evident in both theological and political expectations. Scholars might quibble with Grelot's placement of certain documents (e.g., assigning the Psalms of Solomon to the Pharisees), but he renders a service by ably introducing readers to these important texts roughly contemporaneous with Jesus.

James R. Mueller, North Carolina State University
Raleigh, NC 27650

THE PRIESTLY GIFT OF MISHNAH: A STUDY OF TRACTATE TERUMOT. By Alan J. Peck. Brown Judaic Studies, 20. Chico, CA: Scholars Press, 1981. Pp. xxiii + 380. Paper, \$16.50.

This volume systematically translates, analyzes, and interprets the Mishnah tractate *Terumot* ("heave-offerings") and the accompanying texts of the Tosefta. *Terumot* treats the biblically ordained portion of the harvest which Israelites are required to give to the priests. Peck's introduction outlining the subjects *Terumot* deals with identifies three formal and thematic subdivisions: how the Israelite is to designate and separate the offering, how he is to handle (protect from contamination) the offering once separated, and

how the priest is to prepare and use the offering. Peck concludes that *Terumot's* underlying message is the power and responsibility of the common Israelite to render common produce holy and sanctified produce available for human use. The body of the book is a unit-by-unit analysis of the Mishnah text, describing its formal and thematic traits to guide the explication of its meaning. Emphasis is rightly placed on the effects of redaction on the meanings of constituent traditions. One may question whether the tractate ("essay") is as finely and self-consciously redacted with respect to form and theme as Peck claims, and the way in which that thesis influences his interpretation of occasional passages. Students of rabbinic literature will be indebted to Peck for his clear and critically thorough textual analysis. Students of religion will be interested in the recurring theme of holy and profane and the common Israelite's ability, through action and intention, to mediate between the two.

Steven D. Fraade, Yale University
New Haven, CT 06520

History of Judaism: Medieval

STUDIES IN JEWISH LAW AND PHILOSOPHY. By Isadore Twersky. New York: KTAV, 1982. Pp. xvi + 226 + 75 (Hebrew). \$29.50.

A collection of published articles and review essays by one of the foremost investigators of medieval Jewish literature. Included are a series of Twersky's pieces on Maimonides, especially on his seminal code of Jewish law, the *Mishneh Torah*, and its variegated treatments by medieval scholars and commentators. Two essays study Jewish culture in Provence; others consider more general questions of Jewish law and philosophy. The valuable essay "Religion and Law" exemplifies what is clearly the unifying theme of these studies and, to a large degree, in all of Twersky's work, namely, the nature of the relationship between Jewish law (*halakha*) and various meta-halakhic systems, including mysticism, philosophic rationalism, and ethical piety. What emerges from these essays is Twersky's passionate conviction that, in historical terms, *halakha* is the central pole around which all else revolves in Judaism and that it is crucial to examine the dialectical ways in which *halakha* continuously and complexly interacted with non-halakhic forms of Jewish spirituality. These studies more than amply testify to Twersky's tremendous erudition, critical insight, and impressive thoughtfulness about the large issues of Jewish religious life and literature.

Lawrence Fine, Indiana University
Bloomington, IN 47405

THE BOOK OF MIRRORS: SEFER MAR'OT HA-ZOVE'OT BY R. DAVID BEN YEHUDAH HE-HASID. Edited by Daniel Chanan Matt. Brown Judaic Studies, 30. Chico, CA: Scholars Press, 1982. Pp. xiii + 81 + 377 (Hebrew). \$22.50.

This critical edition of an early fourteenth-century kabbalistic text is preceded by a brief, but highly informative and lucid introduction. Although in its literary structure *Mar'ot ha-Zove'ot* purports to be a commentary on the Torah, it is actually a more complex composition which includes a considerable amount of midrashic material and borrows from a range of early kabbalistic sources. The most significant borrowing comes from the *Zohar*, numerous passages of which the author translates into Hebrew. It is, in fact, the first book to provide extended translations of passages from the *Zohar*, thus offering a look at how an early post-

Zoharic author understood that seminal text of the late thirteenth century. In those parts of the book where R. David gives his own biblical interpretations, he imitates the style of the *Zohar*. Matt argues that the *Zohar* was important to R. David, "not because it represents the teachings of Rabbi Shimon bar Yohai and his circle but rather because it offers him a model for mystical exegesis of the Torah." The book is also noteworthy for the variety of distinctive kabbalistic ideas which it contains. The editor has done a first-rate job in elucidating a text which is of interest to all scholars in the field of medieval Kabbalah.

Lawrence Fine, Indiana University
Bloomington, IN 47405

LE NOM ET LES SYMBOLES DE DIEU. By Gershom Scholem. French translation by Maurice Hayoun. Paris: Les éditions du Cerf, 1983. Pp. 204. Paper, \$13.50.

A translation into French of five German articles by the late scholar of Jewish mysticism, G. Scholem. Each is a classic; only one is available in English. The English titles would be: "The Conflict between the Biblical God and the God of Plotinus in the Early Kabbala," "The Name of God and the Theory of Language in the Kabbala," "The Meaning of Torah in Mystical Judaism," "Color and its Symbolism in Jewish Tradition and Mysticism," and "Research in Kabbala from Reuchlin to the Present." The choice of articles is very good and the translation fine. For those to whom Scholem's German is less than pellucid, the availability of these important essays in French is a considerable help. For use by scholars and for scholarly libraries in the areas of general and Jewish mysticism and symbolism.

David R. Blumenthal, Emory University
Atlanta, GA 30322

History of Judaism: Modern Period

CONTEMPORARY HALAKHIC PROBLEMS. Vol. 2. By J. David Bleich. The Library of Jewish Law and Ethics, 10. New York: KTAV and Yeshiva University Press, 1983. Pp. xvii + 423. \$20.00.

A worthy addition to Bleich's corpus on Jewish law, philosophy, and ethics, this volume displays his considerable erudition in classical and contemporary Jewish legal sources. The issues addressed range from ritual questions dealing with the Sabbath and festivals, Jewish dietary laws, and Jewish prayer garments, to matters of copyrighting, medical ethics, marriage, conversion, divorce, and the feminist movement. Bleich additionally devotes two chapters to a discussion and analysis of Orthodox rabbinic opinion concerning the status of the West Bank in Jewish law. He writes throughout in a clear, comprehensive manner which renders the material accessible to both specialists and nonspecialists, permitting a vital glimpse into the world of Orthodox Jewish law and providing an important datum for students of traditional religion in the modern world and of contemporary Jewish Orthodoxy.

David Ellenson, Hebrew Union College—Jewish
Institute of Religion, Los Angeles, CA 90007

BECOMING ISRAELIS: POLITICAL RESOCIALIZATION OF SOVIET AND AMERICAN IMMIGRANTS. By Zvi Gitelman. New York: Praeger, 1982. Pp. xvi + 362. \$23.95.

A thorough scholarly comparison of the political resocialization of two Israeli immigrant groups. Based on a series of extensive