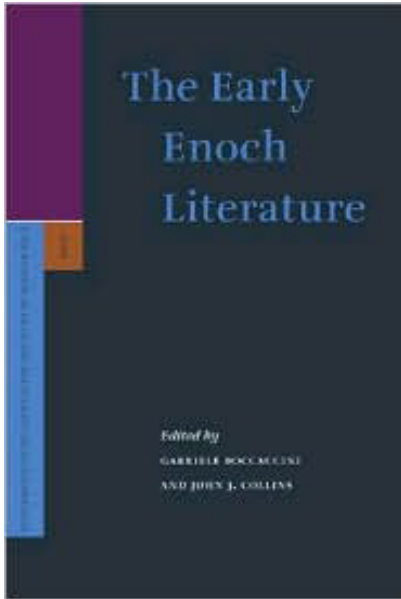


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Boccaccini, Gabriele, and John J. Collins, eds.

The Early Enoch Literature

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This collection has its origins in the major development that occurred at the turn of the millennia in which a group of Enoch specialists initiated a series of conferences on Enochic literature. Papers from successive conferences in 2001, 2003, and 2005 have been published as *The Origins of Enochic Judaism* (Turin: Zamorani, 2002); *Enoch and Qumran Origins: New Light on a Forgotten Connection* (Grand Rapids: Eerdmans, 2005); and *Enoch and the Messiah Son of Man: Revisiting the Parables of Enoch* (Grand Rapids: Eerdmans, 2007); the papers of the 2007 conference will be published both as a volume and in the journal *Henoch* (the minor papers). The present additional collection brings together papers by key participants in the movement, intended “to summarize and intensify the results of the first two Enoch Seminars” (ix).

It begins with James VanderKam’s essay, “Mapping Second Temple Judaism,” which provides an overview of research up to and including Boccaccini’s thesis of a distinctive “Enochic Judaism.” He sounds a note of caution about historical reconstructions based on “the relatively small number of texts that have survived” from the early period (15), about the tendency to oversimplify trends into usually two strands, about the lack of attention paid in such reconstructions to Diaspora Judaism, and about depictions of different types of Judaism as being “too rigid” (20). Michael Knibb examines the textual

data in relation to early Enochic material, concluding “that the Aramaic text of the Book of Enoch known from the Dead Sea fragments, the Greek translation, and the Ethiopic version cannot simply be equated, but represent different stages” (40). Loren Stuckenbruck examines the Dead Sea fragments in greater detail, similarly drawing attention to differences in extent and substance from the later material and but also between it and the Book of the Giants and at least the copyist of the Astronomical Book.

Andreas Bedenbender then investigates the place of Torah in the early Enoch literature, suggesting that it both ignores questions of Mosaic law and appeals to Enoch as the source of wisdom and that it sees such questions answered elsewhere. George Nickelsburg’s more differentiated discussion proposes that “*the non-Mosaic character of most of 1 Enoch does not add up to an anti-Mosaic bias or polemic*” (88, emphasis original), but that rather its authors show respect for the Pentateuch by using and reinterpreting its traditions, including Moses’ role in the exodus, even while transferring the role of recipient of revelation to Enoch. They employ prophetic and wisdom rather than pentateuchal literary forms and have much in common with the early wisdom writings that treat Moses similarly and with their concerns with broader issues of order and wise conduct. Mutual allusion to each other’s key figures suggest we are not dealing with two opposing movements separated by an impermeable wall.

Paolo Sacchi revisits the issue of calendar, the introduction of the 354-day lunar-solar through Antiochus’s intervention, and resistance to it with the solar 364-day calendar. Klaus Koch argues that the odd position of the Astrological Book, not before the Book of the Watchers but before the Book of Dream Visions, is the result of a redactor seeing a link between cosmic order and historical determinism. Helga Kvanvig also addresses the material of the Astrological Book, arguing that, while it, too, like the myth in the Book of the Watchers, has Babylonian origins, its view of the cosmos is one of order whereas that of the latter is pessimistic. He then explores how the authors seek to mediate these two opposing trends.

Benjamin Wright’s comparison of 1 Enoch and Ben Sira leads him to conclude that for all their differences they probably share the similar social setting of belonging to priests in conflict with each another, each writing taking a different stance on issues of dispute. Eibert Tigchelaar examines another set of wisdom texts as found within sections of 4QInstruction and 4QMysteries, arguing that they are to be understood as presenting the words of Wisdom, using rhetoric from prophetic tradition, and merged with concern about everyday issues of wisdom, in contrast to early Enoch literature, which reflects an apocalyptic worldview, where Wisdom’s status is now held by angels and there are only general remarks about wisdom but little about everyday conduct.

David Suter addresses the issue of the temple, noting that the earthly sanctuary is treated as polluted and that religious practice is consequently not concerned with cult but with vision, prayer, and righteous conduct. He argues that this remains so even as the discourse moves beyond the celestial temple to speak of the establishment of the eschatological temple. Martha Himmelfarb looks into the depiction of priests in relation to the Enochic writers' attitudes toward the temple. She sees the Book of the Watchers attacking illicit priestly marriages but still having a place for the Second Temple, whereas both the Animal Apocalypse and the Apocalypse of Weeks have no place for the Second Temple, yet never indicate blame in relation to priests.

Patrick Tiller's assessment of the social setting, like George Nickelsburg's, cautions against identifying social groups on the basis of adherence to the teachings of particular heroes. Enochic literature reflects an ongoing tradition among priests and sages, similar in social status to Ben Sira, though espousing an opposite ideology, from the Book of the Watchers to the Epistle of Enoch (but not Jubilees) of being critical of foreign powers and of high priests operating as their agents. Pierluigi Piovanelli argues that the Book of the Watchers should not be read metaphorically as pertaining to priests and intermarriage nor as anti-Jerusalem, antitemple, or anti-Mosaic, but as dealing with illness understood as caused by demons and the means of dealing with it. These include acquiring knowledge about which angels do what and engaging in visionary experience like Enoch's. This, he argues, implies a concern with magic or shamanic activities, which he speculates may have been at home in Galilee.

The final two papers, by the collection's editors, address the relation between so-called "Enochic Judaism" and the writings found at Qumran that are sectarian. John J. Collins concludes that, while among the latter there is indication of some influence from Enochic literature, they also draw on many other traditions and are strongly Mosaic, which counts against seeing them as derived from "Enochic Judaism." Gabriele Boccaccini's chapter acknowledges continuing differences, not least over the extent to which an Enochic Judaism existed as a movement in itself, let alone became the source of some splintering into Essenes and a Qumran group, while continuing its own existence independently of them, but continues to argue this as his preferred position.

The collection concludes with a summary by Florentino García Martínez that raises the issue whether, in the light of what he describes as the messiness of the evidence, highlighted even further by many of the conflicting pairs of treatments in this volume, the focus now should not be more on the documents themselves than on using them to hypothesize social communities. This a valuable collection on some of the key issues that remain the focus of the Enoch Seminar but also of scholarship in general concerned to

understand intellectual movements within Second Temple Judaism and, more especially, the documents that survive.