

For the last thirty years, George Nickelsburg and James VanderKam have been leading the scientific study of *I Enoch* and, in many ways, setting the scholarly paradigm and the framework for discussion. It is only fitting to see their work crowned by this detailed and extensive commentary, which both summarizes earlier knowledge and paves new paths for future research. The authors raise the bar with regard to the methods of textual study of *I Enoch*, whether in Aramaic, Greek, or Ethiopic. The latter version is particularly well represented, since the Book of Parables and the Book of the Luminaries are poorly attested, if at all, in the Aramaic and other versions. The authors take pains to consult a great number of Ge'ez manuscripts, improving significantly on earlier works while also setting clear criteria for the evaluation of textual variants in *I Enoch*. This is a significant achievement which will serve generations of future scholars. In addition, the authors supply rich documentation of the reception of *I Enoch* in the Christian Ethiopic tradition, including extensive translations from materials which are otherwise hardly available to the scholarly public.

The commentary is preceded by long and informative introductions, supplying a comprehensive treatment of a variety of literary and theological problems arising from the text. The discussion is updated with the most recent scholarly views of the components of *I Enoch*, a great part of which was established by Nickelsburg himself. Thus the reader will find references to the pertinent Dead Sea Scrolls as well as to other Pseudepigrapha, especially within the Enoch tradition. Both authors put special emphasis on the literary structure of their respective texts, pointing out doublets, lacunae, and other difficulties. They suggest an innovative outline of the composition and redaction of these Enochic booklets, both separately from each other and as they now stand together within the editorial framework of *I Enoch*. Special attention is given to the meaning of the Aramaic fragments from Qumran with regard to the composition of various Enochic books.

With regard to the Book of the Luminaries, VanderKam's commentary should especially be commended for making available in lucid form the finds of recent studies in the history of science. Recent years have seen enormous progress in this field of study, which securely base the Book of Luminaries in the context of ancient astronomy, both Babylonian and Greek. VanderKam was able to extract from this often difficult literature a clear account of the main points, which is both reliable and easily understandable.

In sum, this volume is undoubtedly a significant benchmark in the study of *I Enoch*, produced by two great scholars of our generation. The appearance of this volume in the Hermeneia series will establish it as a primary source for students of early Judaism. Biblicists and scholars of antiquity will enjoy unprecedented access to this often arcane and hard-to-approach text.

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