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I Enoch

George W.E. Nickelsburg & James C. Vanderkam

HT; Minneapolis: Fortress, 2012, 978-0-8006-3694-5, \$18.00, ix + 169 pb

This volume is a revised edition of Nickelsburg and Vanderkam's translation of *I Enoch* published by Fortress in 2004, and it is also substantially the same as that found in the same authors' two-volume commentary on *I Enoch* in the Hermeneia series. As leading scholars in the field, they are able to draw authoritatively on all the available textual evidence for *I Enoch*, including the Aramaic fragments from Qumran. Brief but helpful textual notes are provided throughout, and are used especially to explain any proposed emendations and to point to possible alternative readings. The translation is prefaced by a short, clear introduction to the contents of *I Enoch* and a useful up-to-date bibliography.

Some of the revisions to their previous translations found in this edition are prompted by the authors' stated intention 'to balance a literal rendering of the original with readable English style' (p. 14). In this aim, they have been highly successful. Their reading of the text flows very naturally, as well as being technically excellent, comparing favourably with other recent English translations of *I Enoch*, not least because of the range of textual evidence which they are in a position to employ. The convenient, compact format of this translation also helps to make the text more accessible: those less familiar with *I Enoch* can now sit down with a single short book and gain a good sense of its content and overall shape.

Susan E. Docherty

Angels as Warriors in Late Second Temple Jewish Literature

Aleksander R. Michalak

WUNT 2.330; Tübingen: Mohr Siebeck, 2012, 978-3-16-151739-6, €79.00, xvi + 323 pb

Michalak sets out to demonstrate that angels were understood to be warriors in Second Temple Jewish literature. Having surveyed the presentation of angels in the OT, he offers a general survey of principal angels, angelic hierarchies and angelic names with a military connotation. Then he examines the figures of Michael and Gabriel before looking at the roles of angels in *I Enoch*, the Qumran corpus, 2 and 3 Maccabees, the works of Philo and Josephus and the *Testaments of the Twelve Patriarchs*.