

macy, which tend to include friendship (p. 55). This interesting finding may show friendship in the Hebrew Bible to be outside law and religion, a deep way to think about friendship's place in the social order even in biblical times.

The book concludes with a short chapter on the *Book of Ben Sira*, a book conventionally considered part of the Apocrypha rather than the Hebrew Bible proper. For a book ostensibly about friendship in the Hebrew Bible to devote one of four chapters to a volume outside the canon might seem an odd choice. But Olyan uses the study to contrast the biblical picture of friendship with more recent writings that likely had Hellenistic influences. What we learn is that as we get closer to Hellenistic culture, friends are more likely to fight for their counterparts (pp. 93–94), are more likely to be tested (p. 98), are more likely to be small in number to let friendship thrive (pp. 99–100), and are more likely to be prized for frankness rather than flattery (p. 98). The “diachronic dimension” (p. 114) Olyan offers is, ultimately, productive in helping us get clearer about the Western idea of friendship, which no one will any longer think starts with the Greeks after this book.

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The Myth of Rebellious Angels: Studies in Second Temple Judaism and New Testament Texts. By LOREN T. STUCKENBRUCK. Grand Rapids, MI: WILLIAM B. EERDMANS PUBLISHING CO., 2017. Pp. xx + 427. \$50 (paper).

This volume brings together fourteen articles by Loren Stuckenbruck, thirteen published over the last two decades and previously scattered in other volumes of collected papers and one new article. This paperback edition (a reprint of a 2014 hard copy) updates Stuckenbruck's work and makes it more affordable to a wider audience. As the title suggests, all of these articles draw on Stuckenbruck's expertise in the Enochic corpus, serving as an excellent reference volume for scholars working on almost any topic in the study of ancient Judaism and early Christianity.

Articles in this volume answer such questions as: What is the origin of evil according to apocalyptic Jewish sources (ch. 1)? Why were ancient learned circles of Jews interested in lingering on stories about the giants, the offspring of the fallen angels, and what might this interest tell us about Jewish reception of Near Eastern myths (ch. 2)? What kinds of stories were ancient Jews circulating about biblical heroes like Noah or Daniel (chs. 3 and 5)? How did ancient Jews understand demonic beings, their origins, names, and level of threat to humankind (ch. 4)? How do the different recensions of the Book of Tobit show us a debate about medicine and magic (*pharmaka*) among Jews in antiquity (ch. 6)? Did Philo know apocalyptic texts like the Enochic corpus or other Dead Sea texts (ch. 7)?

Chapter 8 is the only previously unpublished piece and uncovers why tradents came to insist on Jesus's origin “from the Holy Spirit,” a most unusual description as Stuckenbruck points out. Chapter 9, discussed in greater detail below, investigates how ancient Jews or followers of Jesus understood demonic possession and exorcisms. Chapter 10 demonstrates how texts preserved in Qumran contextualize the way evil is conceptualized and combatted in the Gospel of John. Chapter 11 explores where the author of The Acts of the Apostles might have gotten “the idea of cleansing the Gentiles' hearts” and how the gentiles are treated in biblical and ancient Jewish texts more generally (p. 217; ch. 11). Chapter 12 inquires as to what extent the apocalyptic ideas of Paul were paradigm-shifting in his own time. Chapter 13 examines Paul's puzzling insistence that women should cover their hair “because of the angels” (1 Cor. 11:10). Finally, the last chapter reevaluates how 1 Enoch influenced or shaped traditions in the Book of Revelation. This list hopefully gives a sense of the richness of the studies available in this volume.

Stuckenbruck gets to the bottom of every one of these questions, methodically mapping out and analyzing all relevant primary sources in each article. His scrupulous, collaborative, and generous scholarly spirit is evident in the way he carefully considers others' contributions and lists others'

works in his footnotes, which are impressive in their bibliographic thoroughness. He answers questions exhaustively, even as he acknowledges gaps and absences in the literary record and shows great sensitivity to the implication of his works for believers today. In the rest of the review, I focus on three interrelated chapters that I think general readers will find most useful.

Chapter 1, "Origins of Evil in Jewish Apocalyptic Tradition: The Interpretation of Genesis 6:1-4 in the Second and Third Centuries B.C.E.," investigates how the "sons of God" (later understood as fallen angels) came to be associated with the origin of evil. Observing that this negative connotation is absent in Genesis itself, Stuckenbruck analyzes how apocalyptic texts came to identify these beings with evil. Stuckenbruck analyzes relevant Masoretic biblical sources that reflect back on the Genesis account as well as the variations on these verses preserved in Septuagint manuscripts. He then turns to fragments of Alexander Polyhistor and Pseudo-Eupolemus quoted in Eusebius's *Praeparatio Evangelica*, the accounts of the Book of the Watchers, the Book of the Giants, Animal Apocalypse, Apocalypse of Weeks, and the Book of Jubilees. As Stuckenbruck points out, "the apocalyptic traditions retold the story of disobedient angels in a variety of ways, each of which denied the giants and their progenitors any role in the spread of divinely sanctioned learning" (p. 33). The giants, being the product of a forbidden union between angels and humans, "are inherently evil" (p. 15). Texts like the Animal Apocalypse, 3 Maccabees, and the Damascus Document assert that the giants were destroyed once and for all in the flood, but more influential works like Book of the Watchers admitted the survival of demonic spirits of the slaughtered giants and kept them present in the Jewish and Christian imagination for centuries to come.

Stuckenbruck's exploration of the demonic continues in chapter 4, where he diachronically surveys the variety of demonic beings referenced in the Dead Sea Scrolls, distinguishing between early Aramaic sources not produced at Qumran, Hebrew texts that anticipate sectarian texts, and finally the Hebrew texts of the Qumran community (the *Yahad*). Stuckenbruck observes that contradictory texts do not necessarily signify different social contexts, and that instead, it is likely that "a number of logically incompatible ideas could have co-existed in a single, sociologically definable group" (p. 80). The Myth of the Watchers itself combines two textual sources, one strand associated with Asael, that "'demonizes' expressions of culture that pose a threat to the religious identity of the author(s)" and the other associated with Shemihazah, which provides an etiology for the origin of demons through the giants.

Stuckenbruck makes clear that the demonic possessions and exorcisms described in the Gospels can only be understood with reference to the Enochic corpus, especially the Book of the Watchers, and even there, as he makes clear, the surviving evidence is rather slim. Stuckenbruck asserts that we can only "*infer* [emphasis added] that, being jealous of humanity who has survived the cataclysm with their bodies intact, these spirits instinctively attempt to reclaim a corporal existence that they once had and so are especially inclined to afflict by attacking or entering the bodies of humans" (p. 82). The community at Qumran developed a variety of methods (including hymnic exorcism) to manage demonic affliction, illness, and sins provoked by demons. This chapter also helpfully analyzes the different designations for demons, spirits, and angels in Dead Sea Texts as well as the names of the chief demonic beings from the overrated Angel of Darkness (so Stuckenbruck) to Satan, Mastema, Belial. This chapter sheds light on the obscure Jewish background to conceptualizations of demons found in later canonical as well as ritual texts.

Chapter 9, "The Human Being and Demonic Invasion: Therapeutic Models in Ancient Jewish and Christian Texts," is the piece that will be most useful for undergraduate courses in ancient Judaism and Christianity. In this article, Stuckenbruck begins by reviewing how contemporary thinkers have attempted to come to terms with Jesus's exorcisms as described in the Gospels. He surveys no less than seven interpretations of demonic possessions and observes that all of them to some extent "make Jesus' exorcisms' about *something else* than what they claim to be: Jesus dealing with people who suffer from invasive demonic control" (p. 167). Rather than becoming tangled up in the question of whether exorcisms ought to be normative practice today, Stuckenbruck reframes the question to "What fundamental *perspective* on demonic power, on the human being and on Jesus' activity in relation to people do exorcism passages of the Gospels convey?" (p. 168).

Stuckenbruck offers an overview of all the relevant passages on Jesus's ministry against the demon in the New Testament and then points out three overarching features of these traditions: "Jesus' exorcisms are associated with the beginning of God's rule," "demons always refer to evil or unclean spirits," and "demonic possession in the Synoptic Gospels invariably involves entry into the human body" (pp. 171–74). After a detailed excursus on Jewish Sources for demonic affliction and embodiment, Stuckenbruck closes with the implications for understanding mental illness today. The entire volume, but this chapter in particular, can serve as a model of how scholarship can be rigorous, methodical, and still strikingly sensitive and sympathetic to modern readers from a religious background.

In closing, this volume of essays is appropriate for advanced undergraduates and required reading for both graduate students and any scholars interested in ancient Judaism and early Christianity. Stuckenbruck does the field a service in offering this collection, which is not only significant for its content, but can also serve as a source for teaching students how to read ancient texts, how to acknowledge others' scholarly contributions, and how to make claims, large or small, that are anchored in evidence.

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Two Festivals Celebrated by a Hittite Prince (CTH 647.I and II–III): New Light on Local Cults in North-Central Anatolia in the Second Millennium BC. By PIOTR TARACHA. *Studien zu den Boğazköy-Texten*, vol. 61. Wiesbaden: HARRASSOWITZ VERLAG, 2017. Pp. xix + 222, pls. €68.

The work reviewed here appears at a time of renewed interest in the Hittite festival tradition. It is the result of lengthy research, started by the author, Piotr Taracha, in the early 1990s and continued, although intermittently, for more than twenty years. Such a long endeavor has resulted in a dense and well-thought-out edition of two groups of texts (CTH 647.I, II–III) describing festivals performed by a Hittite prince (DUMU.LUGAL) in a peripheral center of the Hittite state, identified by the author as the city of Durmitta, in northern Anatolia. The Middle Hittite ceremony classified as CTH 647.II–III would represent, according to Taracha's analysis, a local seasonal festival performed in the spring, and incorporated, from the Early Empire Period, within the official cult of the state, while the later composition CTH 647.I, preserved in New Script copies, seems to describe a local AN.TAḪ.ŠUM festival, the structure of which was largely based on the pre-existing Middle Hittite ceremony.

The book is divided into four chapters. Chapter 1 (The Sources) presents the manuscripts and discusses their organization and respective order. The fragments of the Middle Hittite festival are attributed by the author to thirteen different exemplars, written in Middle and New Script, including both single-column and two-column tablets. The oldest feature an early Middle Script, while the latest are preserved in late New Script manuscripts, which leads the author to the important conclusion that the local spring festival continued to be copied by the Hittite scribes into the second half of the thirteenth century BC. This is reflected in the distribution of the copies, with the oldest texts preserved in Building A on the Acropolis of Büyükkale, and the later ones in the stores of Temple I in the Lower City. The findspots of the manuscripts are analyzed in the framework of the most recent theories concerning the development of the main deposits of texts in the city of Ḫattuša during the last centuries of Hittite history.

In the last section of the first chapter, the author proposes a hypothetical *stemma codicum* based on philological considerations. The arrangement of the sources and the relationship between the different exemplars are convincing, although it is sometimes difficult to understand the philological criteria underlying the proposed chronological division between fragments displaying early and late Middle Script. The main element mentioned by the author, the presence of the stepped form of the signs DA and ID (pp. 6–7), is not in itself conclusive, since the value of this form as a dating criterion has now