

Es posible que no sea el objetivo de este trabajo, pero se echa en falta una semblanza de AiE (1089-1164). Oriundo de Tudela y prototipo del judío errante, fue un personaje polifacético que destacó como gramático, poeta, exegeta y autor de obras científicas. Hubiera sido de agradecer conocer la época en que le tocó vivir, su personalidad y el contexto histórico en que fue escrito este comentario.

Sólo resta felicitar a la autora por este trabajo y recomendar el libro a todo tipo de lectores, especialistas o no, interesados en la Biblia y en la literatura hebrea medieval.

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EMMA ABATE, *La Fine del Regno di Sedecia* (Textos y estudios «Cardenal Cisneros» de la Biblia Políglota Matritense 76; Consejo Superior de Investigaciones Científicas; Madrid 2008) 244 pp. ISBN 978-84-00-08694-7. € 18,00

Abate has divided her book into two parts. The first part is dedicated to textual criticism and the second part deals with historiographic issues.

The first part starts with an introduction to the textual problems and the author presents the *status questionis*. She briefly presents manuscripts as well as different scholarly opinions regarding their dating and their importance for textual criticism. On the following ninety pages she gathers all the textual variants of 2 Kgs 24:18–25:30 and Jer 52. The author divides these textual variants into three groups: first she studies the Lucianic tradition and then the LXX and the MT. After every list of variants she presents a brief summary of her research and draws some important conclusions. In the case of 2 Kgs 24:18–25:30 she discovered 62 differences between the MT and the LXXB. Out of these 62 differences 46 cases regard morphology, 9 cases represent the extension of the content and 6 cases are evaluated as transposition. Studying the texts of the LXXB and L she individuated 121 differences: 53 of morphological nature, 32 lexical differences, 21 extensions, 8 transpositions, and 7 differences in content. Similar study was done for Jer 52. Comparing the LXX with the MT she individuated 59 morphological variants, 27 extensions, 4 transpositions, and 12 variants of content. All together 101 differences between the LXX and the MT. Comparing the differences between the LXX and L the author presented 80 differences: 34 morphological variants, 3 lexical variants, 6 variants in content, 6 transpositions, and 31 extensions. Once presenting all the variants she compares the texts of 2 Kgs with that of Jer. She individuated 32 morphological variants, 1 lexical variant, 25 extensions, 7 variants in content, and 2 transpositions.

After this detailed study of textual variants the author presents a pre-Lucianic stratum and then offers her stratification of the text. According to her study the most

ancient stratum of the account of the fall of Jerusalem represents the LXX of Jer 52. This stratum can be dated to 2nd c. BC. A next stratum can be identified with the Greek version (the LXXB) of 2 Kgs 24:18–25:30 and represents a premasoretic Vorlage dated to 1st c. AD. Greek version L of 2 Kgs 24:18–25:30 reports the version dated to 4th c. AD. The Hebrew text as preserved in the MT of 2 Kgs 24:18–25:30 represents an alternative tradition to the Greek version preserved in L of 2 Kgs 24:18–25:30. Finally the last stratum of the text can be found in the Hebrew text of Jer 52 preserved in the MT which represents a later version characterized by an extension of the original text.

The second part of the book deals with various historiographic issues. The premise of this part of Abate's book is the supposition that the textual variants preserved in Greek and Hebrew texts and dated to different periods can serve as the basis for the reconstruction of Israelite historiography. To achieve this goal she presents a brief history of the fall of Jerusalem followed by a long evaluation of biblical and extra-biblical materials. The author affirms that Jer 52 forms an organic part of the book of Jeremiah since there are connections between Jer 52 and other parts of the book. Moreover, 2 Kgs represents a narrative background of the fall of Jerusalem which was later elaborated into a final version of the book of Jeremiah. This ulterior reworking of the ancient story bears signs of pro-babylonian aspirations of the prophet Jeremiah. Starting with these premises she evaluates the following stories/events: discourses before the fall, the condemnation of Zedekiah, the sack of the temple, the exile of the inhabitants of Judah, and the rehabilitation of Jehoiachin. While analyzing these stories Abate takes into consideration several accessible textual sources regarding a given event and studies the interpretation of a given event in the various phases of the history of Israel.

The last part of this book is dedicated to the study of the account as a narrative. In this part the author compares the account of the fall of Jerusalem with other biblical and extrabiblical stories (for example Oedipus) and briefly elaborates the concept of scapegoat.

Abate's book constitutes an important contribution to modern biblical research. Its first part, textual-criticism, is done with great care and the reader can easily find and compare all the textual variants. Similarly the second part is an important contribution for understanding biblical historiography and the development of written traditions in ancient Israel. With less care is done the last part of her book entitled *I passi paralleli come racconto*. In this part the author quickly skips from one theme to another and the reader is left with several doubts. Moreover, the brief introductions to parts one and two of this book stop reviewing the secondary bibliography up to 2003. Since this book was published in 2008, several important studies especially in textual criticism and ancient historiography have been published between 2003 and 2008, not to speak about theories regarding the formation and stratification of these texts which unfortunately have not been accounted for in Abate's book. Finally the last part of this book has been partly published by the author in *Rivista degli Studi Orientali* 77 (2003) pages 9–22 and thus if omitted in this book it would not undermine the value of this

study. Despite these shortcomings especially the first part of the book represents an important study which should be taken into consideration in studies regarding the fall of Jerusalem.

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**MAREIKE VERENA BLISCHKE,** *Die Eschatologie in der Sapientia Salomonis* (Forschungen zum Alten Testament 2. Reihe 26; Mohr Siebeck; Tübingen 2007) xi + 309 pp. ISBN: 978-3-16-149459-8. € 59,00

Este libro es la publicación de la tesis doctoral de M. V. Blischke, defendida en verano del 2007 en la Universidad evangélica “Georg August” de Göttingen. La autora estudia sistemáticamente los aspectos escatológicos más relevantes del libro de la Sabiduría, siempre en diálogo con los ambientes culturales del mismo. Pretende de este modo señalar cuáles son las fuentes utilizadas por el autor de Sabiduría, así como sus rasgos más originales.

La disertación se divide en cuatro capítulos de diversas proporciones, siendo el segundo el núcleo del trabajo. Comienza con una introducción de unas cincuenta páginas donde expone su metodología. Trata el concepto de escatología en sus diversas acepciones, el judaísmo de Alejandría (donde probablemente se escribió el libro) y las cuestiones típicas sobre Sabiduría (género literario, integridad de la obra, fecha, lugar y destinatarios). De este primer capítulo cabe destacar la buena síntesis sobre la diáspora judía en Egipto; se echa en falta, sin embargo, la referencia a la propuesta de P. Beauchamp y M. Gilbert respecto al género literario de Sabiduría, así como los detallados estudios de F. Perrenchio sobre la estructura de los capítulos más propiamente escatológicos del libro (cf. P. Beauchamp, *De libro Sapientiae Salomonis. Annotationes* [Roma 1964] 3; M. Gilbert, “Sagesse de Salomon [ou Livre de la Sagesse]”, *DBS XI*, 77-87; F. Perrenchio, “Struttura e analisi letteraria di Sapienza 1,16-2,24 e 5,1-23”, *Salesianum* 43 [1981] 3-43).

El segundo capítulo, con poco más de ciento cincuenta páginas, ofrece la exégesis de las secciones escatológicas más importantes de Sabiduría, sin olvidar el contexto de todo el libro. De hecho comenta todos sus capítulos (19), reconociendo que las distintas partes de Sabiduría se iluminan unas a otras. Se detiene especialmente en los seis primeros capítulos, dedicando un apartado a cada uno de ellos, excepto para los cap. 3-4 que los estudia en conjunto. Metodológicamente emplea siempre tres pasos: análisis de la estructura literaria, exégesis de cada versículo relevante, y reflexión sobre el/los punto/s de mayor interés. Analiza los principales conceptos escatológicos del libro: alma (*ψυχή*), justicia (*δικαιοσύνη*), la muerte, el hades, inmortalidad/incorrupción (*ἀθανασία/ἀφθαρσία*), el juicio y la ley (*νόμος*). No faltan las re-