

A. OPPENHEIMER, *Between Rome and Babylon. Studies in Jewish Leadership and Society*, Texts and Studies in Ancient Judaism 108 (Tübingen: Mohr Siebeck, 2005, €129) xv and 499 pp., 3 maps. Indexed. ISBN: 3-16-148514-9.

After an eight-page introduction, this volume presents thirty-one papers about Jewish life in Palestine and Babylonia in the period of the Mishnah and the Talmud under three major headings: Roman Palestine and its surroundings (thirteen), the Bar Kokhba revolt (nine), and the rise of Jewish Babylonia (nine). About two-thirds of the articles were originally published in Modern Hebrew. They have been selected and edited for this collection, and translated for the first time into English or German. Their topics include G. Alon's place in Jewish historiography; urbanization and city territories in Roman Palestine; Jewish Lydda in the Roman era; *ḥabûrôt* in Jerusalem at the end of the Second Temple period; the elaboration of the halakah after the destruction of the Second Temple; ethnic groups and religious contexts in talmudic literature; Jewish penal authority in Roman Judea; the Jewish population of Galilee at the time of Yavneh and during the Bar Kokhba revolt; messianism in the Roman period—the plurality of concepts among Jews and Christians; Sabbath observance in the Bar Kokhba revolt; Nehardea and Nisibis according to Josephus; Babylonian synagogues with historical associations; and contacts between the Land of Israel and Babylonia at the turn of the period of the Tannaim and the Amoraim. Oppenheimer, professor of Jewish studies at Tel Aviv University, is the author (with B. Isaac and M. Lecker) of *Babylonia Judaica in the Talmudic Period* (1983).

A. A. ORLOV, *The Enoch-Metatron Tradition*, Texts and Studies in Ancient Judaism 107 (Tübingen: Mohr Siebeck, 2005, €99) xii and 383 pp. Bibliography. Indexed. ISBN: 3-16-148544-0.

Based on a doctoral dissertation directed by D. Dempsey and accepted in 2003 by Marquette University in Milwaukee, Wisconsin, this volume examines the Enoch-Metatron tradition in the theological and historical context of early Jewish mysticism. After a nineteen-page introduction, it discusses the following topics: the roles and titles of the seventh antediluvian hero in Mesopotamian traditions—the case of King Enmeduranki; Enoch's roles and titles in early Enochic booklets; the roles and titles of Enoch-Metatron in *Sefer Hekhalot* and other materials; the roles and titles of Enoch-Metatron in *2 Enoch*; Adamic polemics in *2 Enoch* and the Enoch-Metatron titles "youth," "prince of the world," "redeemer of the world," and "measurer of the Lord"; Mosaic polemics in *2 Enoch* and Enoch-Metatron's title "prince of the face"; and Noachic polemics and the date of *2 Enoch*. Orlov concludes that the Metatron tradition began its conceptual development in the Second Temple period as a polemical response to the traditions in which Adam, Noah, Jacob, Melchizedek, Yahoel, Moses, and other biblical characters were depicted as exalted figures.

C. OSIEK AND M. Y. MACDONALD WITH J. H. TULLOCH, *A Woman's Place. House Churches in Earliest Christianity* (Minneapolis, MN: Fortress, 2006, cloth \$35, paper \$20) vi and 345 pp. Illustrated. Bibliography. Indexed. LCN: 2005024274. ISBN: 0-8006-3690-2 (cloth), -3777-1 (paper).

Osiek, professor of NT at Brite Divinity School in Fort Worth, Texas, and MacDonald, professor of NT at St. Francis Xavier University in Nova Scotia, observe that women participated in all the activities of the house church in the first generations of the Christian era, and that the house church was the center for worship, hospitality, patronage, education, communication, social services, evangelization, and mission. After a sixteen-page introduction, they explore various aspects of the early house churches and of the experience of women in early Christianity under the following headings: dutiful and less than dutiful wives; giving birth—labor, nursing, and the care of infants in house-church communities; growing up in house-church communities; female slaves—twice vulnerable; Ephesians 5 and the politics of marriage; women leaders of households and Christian assemblies; women leaders in family funerary banquets (by Tulloch); women patrons in the life of house churches; and women as agents of expansion. Osiek and MacDonald conclude that