of Israel’s scriptures are removed to a concluding chapter and entitled ‘Texts of Disputed Provenance’, reflecting that a generation of study has in many cases made things less certain, rather than more so. In addition there are hundreds of references to recent secondary literature. Because of a different page size and a small font, the whole work is probably nearly twice as long as its predecessor. This book looks set to be the standard introduction in English on this literature for the next twenty years.

G.J. BROOKE


This carries forward some of the radical proposals already made by N. in his earlier *Essai sur les origines de Judaïsme* (B.L. 1993, p. 142). He argues that two sorts of Judaism existed side by side in Judah, the traditional local ‘Israelite’ type that was common to both Judah and Samaria and encouraged under Ptolemaic rule, and a ‘Babylonian’ Judaism—Pharisaic in nature, brought back with the returnees and following the reforms under Ezra and Nehemiah. It was the former that was tolerant of Hellenization and accepted the changes made by Jason when he turned Jerusalem into a polis. The Oniad priesthood had been imposed by the Ptolemies, but between 159 and 145 BCE there was no presiding priest in Jerusalem. Instead, the centre of Judaism was the temple set up by Onias IV at Leontopolis in Egypt. It was the Seleucids who made Jonathan Maccabee high priest and thus established a new dynasty. The Hasmonean dynasty were the ones who established a list of books or canon. N. has written a frustrating book. He has some insightful observations and is not afraid to be radical, but many of his reconstructions are no more than speculation. He has often taken off from a rather obscure statement or source, sometimes from much later rabbinic literature, and ignored counter evidence. For example, the pre-Hasmonean Ben Sira already clearly accepted the Torah, Former and Latter Prophets of the later Hebrew canon, as well as a number of the Writings. N. is apparently not always aware of recent Judaic scholarship (e.g., with regard to rabbinic literature, Pharisaism, Josephus, and the Maccabean revolt itself).

L.L. GRABBE


The aim of this study is to trace the development of Enoch, from the seventh antediluvian hero Enmeduranki to the heavenly figure of Metatron known from 3 Enoch and the Heikhalot tradition. O. sees 2 Enoch as a key text that is pivotal in connecting Second Temple apocalypticism with Heikhalot mysticism—a view apparently shared with G. Scholem, though the latter did not demonstrate the point. O. believes the language of 2 Enoch is as different from the earlier pseudepigraphic literature as from the later Heikhalot. He argues that the figure of Metatron owes its origins to the Second Temple period, as a polemical response to the exaltation
traditions associated with Adam, Noah, Jacob, Moses, and others. The dating of 2
Enoch must be early, if O.’s thesis is correct, and he eventually deals with the issue
(pp. 320-33), arguing that it was composed before the destruction of Jerusalem in
70 CE. He also believes that both the longer and shorter versions of the text have
authentic material. This study is a contribution to research on both Slavonic pseud-
epigraphical research and the development of Jewish mysticism.

L.L. Grabbe

Osiek, Carolyn and Margaret Y. MacDonald, with Janet H. Tulloch, A
Woman’s Place: House Churches in Earliest Christianity (Minneapolis, MN:

The authors of this volume have amassed a large amount of detailed information
about the place and activities of women and girls in the Roman world from before
the Christian era and extending some four centuries into it, and they have presented
it in a very attractive form. They have drawn extensively on the latest research into
the nature of the Roman family as well as on ‘the growing body of literature on the
Jewish family’. Against this background the evidence in the NT for the role of
women is thoroughly scrutinized. The book combines the study of house churches
with analysis of the lives of early Christian women in the early centuries. The picture
that emerges of the roles of women in both domestic and public spheres is in part a
traditional one in that women are seen to act as dutiful wives, but this is to be set
side by side with the portrayal of them as patrons, teachers, and dinner hosts, and as
also playing a significant role in the expansion of Christianity. Neither is the downside
of women’s life in the ancient world forgotten, for their powerlessness and suffering,
especially as slaves, are vividly depicted. The price of the paperback edition makes
it a real bargain.

J.T. Williams

Passaro, Angelo and Giuseppe Bellia (eds.), The Book of Wisdom in Modern
Research: Studies on Tradition, Redaction, and Theology (Deuterocanonical and
€98.00. ISBN 3-11-018659-4; ISSN 1614-3361.

The first Yearbook was produced in 2004 on prayer (see B.L. 2005, pp. 186-87).
This second Yearbook of the International Society for the Study of Deuterocanonical
and Cognate Literature (ISDCL) had its origins in a conference in Palermo in
Wisdom’; M. Gilbert considers ‘The Literary Structure of the Book of Wisdom’,
preferring a concentric approach; M.-F. Baslez writes on ‘The Author of Wisdom
and the Cultured Environment of Alexandria’, discussing the polemic against pagan
cults and dating this c. 20 BCE; L. Mazzinghi analyses ‘Wis 19:13-17 and the Civil
Rights of the Jews of Alexandria’; G. Bellia gives an ‘Historical and Anthropolo-
gical Reading of the Book of Wisdom’ for the Augustan age; E. Puech provides an
overview of ‘The Book of Wisdom and the Dead Sea Scrolls’, arguing that both
expect a bodily resurrection of the just; J.J. Collins disagrees and writes on ‘The