

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

NODET, ÉTIENNE, *La crise maccabéenne: historiographie juive et traditions bibliques* (Collection «Josèphe et son temps», 6; Paris: Cerf, 2005), pp. x + 446. €32.00. ISBN 2-204-07641-4; ISSN 1284-8239.

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

ORLOV, ANDREI A., *The Enoch-Metatron Tradition* (Texts and Studies in Ancient Judaism, 107; Tübingen: Mohr Siebeck, 2005), pp. xii + 383. €99.00. ISBN 3-16-148544-0; ISSN 0721-8753.

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 Hekhalot 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: Fortress Press, 2005), pp. vi + 346. \$20.00. ISBN 0-8006-3777-1.

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 Cognate Literature Yearbook 2005; Berlin: W. de Gruyter, 2005), pp. xix + 363. €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 2002. D. Winston masterfully surveys 'A Century of Research on the Book of 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 Anthropological Reading of the Book of Wisdom' for the Augustan age; É. 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