

unimpressed by most of what it hears from our pulpits.

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### CONFESSING JESUS AS LORD

Edwin D. Freed, *The Apostle Paul and His Letters* (London: Equinox, 2005. £15.99. pp. 184. ISBN 1-84553-002-0).

Writers on Paul constantly have to deal with the question of how much what is said about him in Acts can be used to interpret his letters. How much of what Luke writes about Paul is motivated theologically, and to what extent is his theology different from Paul's own? One of the strengths of Freed's book is his attempt to work out in some detail the relationship between Paul's letters and Acts.

Freed presents both Acts and Paul's letters as proclamations of Jesus as Messiah within a largely pagan environment. While his assessment of Acts as a source for understanding Paul is generally positive, Freed finds a particularly striking divergence over the two authors' interpretations of the Lordship of Jesus. Luke treated belief in Jesus as Lord as equivalent to belief in God (p. 140), while Paul is careful to maintain a strict Jewish monotheism, in which Jesus as Lord enjoys a unique relationship with the Father through his faithfulness. Thus Paul presents to his Jewish readers a strong assertion of Jesus as Messiah, while at the same time enjoining a strict prohibition on pagans of recognizing any other lord than Jesus Christ.

Freed claims that the phrase (Gal. 2:16) translated as 'faith in Jesus Christ' or alternatively 'the faith of Jesus Christ' should in fact be translated 'the faithfulness of Jesus Christ' (p. 97). It was the faithfulness of Jesus to God, subjected to death, and therefore not the works of the law, which showed that he was the Messiah. It is through the faithfulness of Jesus that both Jews and gentiles are justified.

Lordship and faithfulness seem to be major theological underpinnings which unite his analysis of Paul's letters and related literature. *The Apostle Paul and His Letters* on first impressions feels quite conservative. Solutions to complicated points of debate, such as the chronological order of sections of 2 Corinthians, are given without attention to the alternatives. Freed, however, takes on conventional interpretations, maintaining that there is a development of theology and ethics within Paul's letters,

and that there is a considerable gulf between Paul's thought and later theological elaborations of the tradition. His stress on faithfulness, rather than faith versus works, leaves a much larger place for Jewish law and practice in Paul's ethics than is often granted. Freed concludes with an advert for his forthcoming book on the *Morality of Paul's Converts*, which, he implies, is more directly in his line of interest.

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### THE ENOCH-METATRON TRADITION

Andrei Orlov has published his revised doctoral thesis as, *The Enoch-Metatron Tradition* (Tübingen: Mohr Siebeck, 2005. €99.00. pp. xii + 383. ISBN 3-16-148544-0). His monograph examines traditions about the patriarch Enoch (Gen 5:22-24) from their roots in ancient Mesopotamian literature through the writings of the late Second Temple period and beyond into the Rabbinic literature.

As the title suggests, the book focuses upon the theme of the transformation of the human patriarch, Enoch, into the angel Metatron. Orlov believes this transformation appeared early in the tradition, as is demonstrated in the late Second Temple period work known as 2 (*Slavonic*) *Enoch*. Orlov seeks to clarify the connection between Enoch and Metatron through 'analysis of the roles and titles of both figures in their respective traditions' (p. 23). The book is divided into two parts. The first (chapters 1-4) analyses Enochic roles and titles. Orlov identifies 'old' and 'new' roles and titles for Enoch and Metatron chronologically. The second (chapters 5-7) explores the significance of the polemical interactions between these 'old' and 'new' titles at a key crossroad of the Enoch-Metatron tradition, namely 2 *Enoch*.

Orlov concludes that 'the imagery of the roles and titles of Enoch-Metatron found in 2 *Enoch* constitutes an intermediary stage between early Enochic and Merkabah traditions and stands in many respects on the very edges of the important transition from one conceptual world to the other' (p. 335). Orlov's book represents a valuable contribution to the burgeoning field of Enochic studies. For anyone interested in Enoch, Metatron, 2 *Enoch*, angelology, or Jewish and Christian mysticism, this book is a must read.

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