

contre l'arianisme milanais (33-189); III. Une exégèse anti-arienne de *Matthieu* 19,12 et la figure de l'eunuque. Ambroise de Milan (*De uidiis* 13,75-78) (191-216); IV. Ambroise et la question juive à Milan à la fin du IV^e siècle. Une nouvelle lecture de l'*Epistula* 74 (*Maur.* 40) à Théodose (217-244); *Deuxième partie: Entre Bible et liturgie: exégèse et problèmes d'Écriture*. V. L'Écriture dans la pastorale d'Ambroise de Milan. Les sens de l'Écriture, les formes et styles de l'exégèse: mimétisme biblique (247-300); VI. La méthode de composition d'Ambroise et la structure du *De Iacob et uita beata* (301-354); VII. Les frères Maccabées dans l'exégèse d'Ambroise de Milan ou la conversion de la sagesse judéo-hellénique aux valeurs du martyr chrétien (355-383); VIII. Du combat de la piété à la confession du sang. Ambroise de Milan, lecteur critique du IV^e Livre [sic] des Maccabées (385-412); IX. La structure du *De Isaac uel anima* et la cohérence de l'allégorèse d'Ambroise de Milan (413-449); X. Deux lectures de la liturgie du baptême chez Ambroise de Milan. Du témoignage brut à son élaboration littéraire (451-481); *Troisième partie: Influence et réception: disciples et lecteurs critiques de l'exégèse ambrosienne*. XI. Chromace d'Aquilée, disciple critique de l'exégèse d'Ambroise de Milan. Réalité et limites de l'influence de l'*In Lucam* sur les *Tractatus in Matthaeum* (485-519); XII. Jérôme, lecteur et censeur de l'exégèse d'Ambroise de Milan (521-558); XIII. Le martyr de Laurent dans l'hymnodie et la prédication des IV^e et V^e siècles. Nouvelles réflexions sur l'authenticité ambrosienne de l'hymne « Apostolorum supparem » (559-615); XIV. La courtisane au désert et la vierge sacrifiée. Ambroise de Milan, médiateur culturel entre Euripide et Anatole France? (617-636); Indices: Index scripturaire (639-643); Index des œuvres d'Ambroise (645-655); Index des noms propres et titres d'œuvres (657-676).

Orlov, Andrei A., *The Enoch-Metatron Tradition*, Tübingen: Mohr Siebeck 2005, xii + 383 pp., ISBN 3-16-148544-0, € 99 (cloth with jacket). In several respects a magnificent book, based on a doctoral dissertation accepted at Marquette University in October 2003, and of great importance to understand many an essential feature of (Gnostic) Christian origins as well: 'Orlov examines the tradition about the seventh antediluvian patriarch Enoch, tracing its development from its roots in the Mesopotamian lore to the Second Temple apocalyptic texts and later rabbinic and Hekhalot materials where Enoch is often identified as the supreme angel Metatron. He explores the imagery of the celestial roles and titles of the seventh antediluvian hero in Mesopotamian, Enochic and Hekhalot materials. The analysis of the celestial roles and titles shows that the transition from the figure of patriarch Enoch to the figure of angel Metatron occurred already

in the Second Temple Enochic materials, namely, in 2 (*Slavonic*)*Enoch*, a Jewish work, traditionally dated to the first century CE. The author then demonstrates that mediatorial polemics with the traditions of the exalted patriarchs and prophets played an important role in facilitating the transition from Enoch to Metatron in the Second Temple Period'.

Pastor, Jack & Menachem Mor (eds.), *The Beginnings of Christianity. A Collection of Articles*, Jerusalem: Yad Ben-Zvi Press 2005, 387 pp., ISBN 965-217-151-329, US\$ 49 (case bound). Interesting collection of (usually brief) essays, being the (sometimes slightly updated) proceedings of the Conference *The Beginnings of Christianity*, held at Tel Aviv University and Yad Izhak Ben-Zvi, Jerusalem in Jan. 1997: Foreword (3-7); Abbreviations (9-11); I. *Tributes*: David Rosenthal, Tribute to Professor David Flusser on his Eightieth Birthday (15-20); Peter Schäfer, Martin Hengel at Seventy (21-34); Hermann Lichtenberger, The Tübingen School and a Tübingen Scholar (35-41); II. *The Emergence of Christianity Methodological Reflections*: Étienne Nodet, The Origins of Christianity: Problems of Method (45-51); Justin Taylor, The Western Text of the New Testament: Its Nature and Interest (53-63), Günther Stemberger, The Pre-Christian Paul (65-81); III. *Christian Messianology Jewish Background and Its Consequences*: Martin Hengel, The Beginnings of Christianity as a Jewish-Messianic and Universalistic Movement (85-100); William Schweiker, The End of Time and the Moral Texture of Reality in Early Christian Ethics (101-124); Friedrich Avemarie, Paul and the Claim of the Law according to the Scripture: Leviticus 18:5 in Galatians 3:12 and Romans 10:5 (125-148); IV. *Early Christianity and the Jewish Society*: Chana Safrai, The Mother of the Zebedee Brothers (Matthew 20:20-28) (151-159); Tal Ilan, It's Magic: Jewish Women in the Jesus Movement (161-172); Michael Mach, Jesus' Miracles in Context (173-201); V. *Jewish Law in the Background of Christianity*: Paula Fredriksen, Paul, Purity, and the *Ekklesia* of the Gentiles (205-217); William Horbury, *Cena Pura* and the Lord's Supper (219-265); VI. *Judea in Early Christian Theory and Practice*: Amos Kloner, Reconstruction of the Tomb in the Rotunda of the Holy Sepulchre According to the Archaeological Finds and Jewish Burial Customs of the First Century CE (269-278); Joshua J. Schwartz, Temple and Temple Mount in the Book of Acts: Early Christian Activity, Topography, and *Halakhah* (279-295); Zeev Safrai, Nakdimon b. Guryon: A Galilean Aristocrat in Jerusalem (297-314); Asher Ovadiah, Symbolic Aspects of Early Christian Art (315-322); VII. *Parting of the Ways: Self-Definition and Polemics*: Yaron Z. Eliav, A New/Old Reading of the "*Lithos Epi Lithon*" Prophecy and the Role of the Temple Mount in the Jesus Movement (325-347); David Flusser,