

REVIEW

From Apocalypse to Merkabah Mysticism: Studies in the Slavonic Pseudepigrapha. By ANDREI A. ORLOV. Pp. xiv + 483. (Supplements to the Journal for the Study of Judaism, 114.) Leiden and Boston: Brill, 2007. ISBN 978 90 04 15439 1. €159/\$207.

ANDREI ORLOV'S impressive study of the Slavonic Apocalypse of Enoch (*The Enoch-Metatron Tradition*, 2005) announced the arrival of an important contributor to the discussion of Apocalypticism and its relationship to early Jewish mysticism. This collection of essays, most of which have been published previously, consolidates a formidable international reputation. What is especially important about Orlov's work is that (as he tactfully puts it) the 'challenge of Slavonic language tends to mean that, for many of us, engagement with the Slavonic texts tends to be in translation only'. Clearly, what Orlov's work is doing is enabling the integration of a corpus of literature into the discussion of apocalypticism, which will fructify and correct many of the tendencies that have been apparent in recent years. Orlov considers that this group of material evidences an important transitional phase in early Jewish mysticism from the apocalyptic texts to the mystical material of rabbinic and Hekhalot material. Orlov's work explores the mediatorial debates which he rightly argues were prevalent in Second Temple Judaism.

Seventeen articles are gathered, together with a bibliography of works on the Slavonic material. The subjects cover Slavonic Enoch, as well as articles on the Ladder of Jacob, the Macarian Homilies, and the Slavonic Version of 3 Baruch. The collection is divided into articles on the Enoch Tradition (the two Tablets traditions from the Book of the Giants to Palaia Historia, the titles of Enoch-Metatron, the tradition of the divine body in 2 Enoch, the secrets of creation in 2 Enoch, the liturgical role of Enoch-Metatron, the origin of the name Metatron, and the redeeming role of Enoch-Metatron), the Adam tradition (transformation vision in the Macarian homilies, and Garden traditions in 3 Enoch and the Book of the Giants), the Moses tradition (Exodus 33, Moses and Adam, and the heirs of the Enochic lore), the Noah Tradition (Anti-Noah Polemic in 2 Enoch), the Jacob Tradition (the face as the heavenly counterpart of the visionary in the Ladder of Jacob), and Melchizedek (in 2 Enoch).

Orlov rightly points out that the integration of study of this material is crucial to the understanding of apocalypticism.

His scholarly endeavour and intellectual energy, which are both evident throughout this volume, have put us all in his debt. One can only express an eagerness to see his future work on texts like the Apocalypse of Abraham, which many of us have considered to be one of the most important apocalypses for understanding the New Testament and the developing apocalyptic tradition in emerging Judaism.

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