

RBL 06/26/2000

Hoffmann, Paul.

Tradition und Situation: Studien zur Jesusüberlieferung in der Logienquelle und den synoptischen Evangelien

Neutestamentliche Abhandlungen 28

Münster: Aschendorff, 1995. Pp. vi + 389, Cloth, DM 93,00, ISBN 3402047764.

John S. Kloppenborg
University of St. Michael's College
Toronto, ON Canada M5S 1J4

Beyond providing a convenient collection of essays previously scattered in various *Festschriften* and conference proceedings, this volume is of significant value from two quite different perspectives. On the one hand, it documents the work of one who, starting in the late 1960s, implemented an exegetical method that took social and political realities into account. Along with his better-translated colleague, Gerd Theissen, but with much greater technical sophistication when it comes to the Jesus-tradition, Paul Hoffmann, who teaches in the Catholic Faculty of the University of Bamberg, pushed beyond the largely theological preoccupations of redaction criticism to inquire into the social and political valences of the Synoptic tradition. Although this line of questioning bore fruit almost immediately in North America, it is only recently that Hoffmann's work has received deserved recognition where it originated. On the other hand, Hoffmann's method is highly attentive to both continuity and discontinuity in the use and deployment of the Jesus tradition, allowing him to respect the particular construals of sayings in the evangelists' redactions and to establish lines of continuity through Q back to the historical Jesus.

Eleven previously published essays and one lecture constitute the volume, which focuses on two of Paul Hoffmann's interests: the Sayings Source Q and early traditions concerning the resurrection. In "Tradition und Situation: Zur 'Verbindlichkeit' des Gebots der Feindesliebe in der synoptischen Überlieferung und in der gegenwärtigen Friedensdiskussion" (1984) Hoffmann traces the interpretation of Q 6:27-28 from the dominical and Q levels, where it offered a critique of clan solidarity but was extended to include a renunciation of violence against the forces of imperial domination, to Matthew's interpretation of the command within the framework of legal exegesis, and Luke's application of the admonition to his critique of a social practice of restricted reciprocity in favor of benefaction that extended to all who were in need. Hoffmann notes the de-politicizing of the admonition that occurred in later transmission, but insists that its

context within the preaching of the kingdom of God requires that the ethos of Jesus be interpreted not as a "Gemeinde-Ethos" but as a "Welt-Ethos" (p. 55).

The three essays that follow all concern Q 12:22-31. "Der Q-Text der Sprüche vom Sorgen Mt 6,25-33 / Luke 12,22-31: Ein Rekonstruktionsversuch" (1988) is devoted to a reconstruction of the Q text; like the International Q Project, Hoffmann inclines strongly in the direction of Matthew. "Die Sprüche vom Sorgen (Mt 6,25-33/Luke 12,22-31) in der synoptischen Überlieferung" (1988) and "Jesu Verbot des Sorgen und seine Nachgeschichte in der synoptischen Überlieferung" (1989) trace the interpretation of the unit on anxiety: at the Jesus-level it expressed God's partisanship for those living at a subsistence level and invoked the care-free lifestyle practiced by Jesus and his disciples; in Q it referred primarily to the situation of itinerant preachers, but was "re-apocalypticized" through the juxtaposition of Q 12:22-31 with the Son of Man sayings in 12:39-40, 42-46; Matthew makes the unit part of his ecclesial and ethical program. Perhaps most interesting is Hoffmann's argument that the Lukan version represents a consciously-framed answer to the hellenistic philosophical theme of *epithymia*.

Two essays deal with the use of Q materials in Luke. In "Πάντες ἐργάται ἀδικίᾳ: Redaktion und Tradition in Lk 13,22-30" (1967), Hoffmann argues that Luke's interest is strongly ethical, signaled by the use of ἀγωνίζεσθε and ἀδικία. Moreover, since Luke has omitted πολλοί from Q (=Matt 8:11-12), he does not wish to imply that Gentiles have any advantage in the kingdom: all are expected to achieve the same ethical norms. "Q 6,22 in der Rezeption durch Lukas" (1994) argues that the Lukan redaction of Q--in particular the use of μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, ἀφορίσωσιν ὑμᾶς, and ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρόν points to the situation of later hellenistic churches at a time that Christians were being "criminalized" and stigmatized as anti-social.

Three essays treat the context of Son of Man expectations in Q. In "Die Versuchungsgeschichte in der Logienquelle" (1969) Hoffmann argues that the temptation narrative depicts Jesus as rejecting various messianic hopes--priestly expectations focused on the Temple, expectations of a royal messiah, and expectations that evoked the Exodus traditions. The activities of zealots and sicarii were for Q satanic temptations. "Jesus versus Menschensohn: Mt 10,32f und die synoptische Menschensohnüberlieferung" (1991) argues against the consensus that Matthew's version of the judgment saying in Matt 10:32 (lacking the Son of Man title) is more original than Luke's version (12:8-9). This being so, Hoffmann argues that one can more readily see lines of continuity between the historical Jesus and Pauline statements that juxtapose God's judgment with the notion of the Kyrios as an advocate (Rom 8:34) or as the one who saves his own from judgment (1 Thess 1:10). In "QR und der Menschensohn: Eine vorläufige Skizze" (1992) Hoffmann returns to Q and the politics of Palestine, arguing that the deuteronomistic redaction of Q is best seen in the historical context of the

beginnings of the First Revolt and that it was in this context that Son of Man theology and early Christian imminent expectation were revived and taken up into Q as a "response to the challenge of the general socio-political crisis-situation of the late 60s" (p. 274).

The final three essays treat aspects of the resurrection traditions: "Mk 8,31. Zur Herkunft und markinischen Rezeption einer alten Überlieferung" (1973); "'Das Zeichen für Israel': Zur neutestamentlichen Überlieferung von der Auferstehung Jesu" (1988); and "Der garstige breite Graben: Zu den Anfängen der historisch-kritische Osterdiskussion" (1982). This final essay--the only one previously unpublished--focuses on Reimarus's problematization of the resurrection and the legacy of his work, which can be traced through Strauss and Bultmann. (3/96)