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Sänger, Dieter, and Matthias Konradt, eds.

Das Gesetz im frühen Judentum und im Neuen Testament: Festschrift für Christoph Burchard zum 75. Geburtstag

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This collection of articles celebrating the seventy-fifth birthday of Christoph Burchard begins with a treatment of the image of the temple in 1 Cor 3:16–17 by Jürgen Becker, which takes us right to the heart of the relationship between early Christianity and the law. Becker argues that these verses stand in some tension with the preceding context and most likely reflect early tradition that will have arisen in the Jerusalem church. He argues the plausibility that the first community experienced the Spirit and that this will have generated the sense that they as a community were the abode of the Spirit and could be described as a temple. Noting that Essenes also spoke in this way, Becker seeks to differentiate the first Christian use from that of the Essenes, arguing that for the Essenes a future cult-based temple remained essential and that they saw themselves performing the functions of atonement, whereas the first Christians came to see Christ as having performed the work of atonement. Becker expresses reservation about the historical viability of alleged statements and actions of Jesus with regard to the temple, including the prediction of its destruction, his action in the temple, and the alleged words about a future temple. At least in relation to the latter, one might find more in common with the Essenes. He emphasizes the break that the image of the community implied, expanding it to include emphasis on Christ's saving work and the sense of the Spirit's presence far from Jerusalem and its temple. He sees this development as having its roots in Jesus'

acceptance of sinners and sitting loose to purity issues. While in danger of operating with too narrow a view of the Judaisms of the time, some of which could also celebrate God's presence away from Jerusalem, the essay focuses on a major theme that goes to the heart of Torah in which temple and related requirements are central.

Roland Bergmeier's discussion of Rom 2:12–16, 25–29 about Gentiles fulfilling the law by having it written on one's heart without the written law seeks to reinforce the argument that Paul must mean Christian Gentiles, not Gentiles generally, since that would stand in tension with Paul's statements elsewhere in the context. He nevertheless notes that many coming to the text without that background read it otherwise. That should surely at least give rise to caution. Although arguments from consistency are not invalid and assuming inconsistency should be a last resort, it should never be deemed out of the question, especially in reading Paul. What if there were others like Abraham? Dieter Sanger also focuses on an exegetical crux, arguing for a greater appreciation of the negative role exercised by the *paidagogos* in Paul's argument in Gal 3:24. Also tackling a Pauline crux, Hofius argues for a reading of Paul's statement about "ministry of reconciliation" in 2 Cor 5:19c as a deliberate echo of Ps 77:5, in which the meaning is not that Paul and his colleagues are commissioned with a word of reconciliation but that God has set up this word in their midst as he had earlier set up the law.

Paul's discussion of the law in Rom 7 receives attention in two contributions. Petra von Gmunden contrasts the use of the law in 4 Maccabees and Rom 7, focusing in particular on the use of the prohibition of coveting without object in both. In the former the writer is optimistic that the law enables a person to control dangerous desire both in the area of sexual wrongdoing and, in greater detail, in the area of eating forbidden foods. Paul, by contrast, uses the prohibition negatively, drawing on the popular psychology of counter-suggestivity, to argue that it drives people deeper into the morass of sin. Similarly, his second use of the prohibition in Rom 13:9 does not flow from optimism about fulfilling the commandments as identity markers in protecting the community but functions as part of a summary of what the love that Christ brings achieves. Gerd Theissen addresses Rom 7 in the context of developing the thesis that Romans is not only Paul's letter with the most substance but also his most personal. He argues plausibly that the rhetorical questions, above all, the criticisms, are real and that Paul is defending himself throughout Romans. In this light he then suggests that his choice of "I" language in Rom 7 is deliberate and, while not autobiographical, does nevertheless reflect his own struggles. To some extent the argument rests on speculation and is difficult to test, but certainly it makes good sense of those few clues that indicate that Paul wrote Romans with an eye to the controversies that surrounded him and that affected him very personally.

Two pieces deal with the theme of Jews and Gentiles within the context of Romans. In his discussion of Rom 11:25–32 Hartwig Thyen argues for an approach that holds together Paul’s various approaches and sees in them an affirmation of God’s promises reaching their goal not apart from Israel. In his discussion of Rom 15:7–13 Berndt Schaller makes the case for seeing here an important statement that both rounds off the discussion of foods and brings Paul’s discourse in the letter to end as it began, with an affirmation of both Jew and Gentile in Christ. Two further works on Paul focus on the kerygmatic statement in 1 Thess 1:9–10, arguing its strongly Jewish background (Gottfried Nebe), and the use of Rom 12:1–2 as a model for understanding quality diaconal care (Renate Kirchhoff). Heinz-Wolfgang Kuhn examines the significance of Qumran parallels for Pauline use of *ekklesia*. He notes that, while there is uncertainty about the term that the Aramaic community would have used, it is likely that the choice of *ekklesia* rather than *synagoge* was taken in Jerusalem by the “Hellenists” as a mark of differentiation and not first under the influence of the LXX.

George Nickelsburg opens up the issue of diverse approaches to the law and to the Deuteronomic theological understanding of history in early Jewish writings. He notes the absence of the scheme and of appeals to Mosaic law in Sirach, 1 Enoch, and Wisdom, in contrast to their prominence elsewhere, including Jubilees, although in a distinctive way that claims a revelatory supplement to the law given through Moses. Such studies are important in helping us recognize the diversity within Judaism and in evaluating the emergence of Jesus and the Christian movement within it and, especially, attitudes toward the Law.

Issues of method are the primary focus of the articles by James Charlesworth and Peter Lampe. The former seeks to develop a taxonomy for determining “influence,” direct and indirect, between texts and proposes criteria to sort out what he sees as the frequent confusion. Lampe opens up the issue of rhetorical analysis of Pauline texts, offering a valuable review of development and trends in recent research and proposing new ways forward. This excellent discussion points to the diversity of ancient approaches, which include rhetoric, narrative, and epistolographic analysis. These are neither to be confused nor to be seen primarily in terms of what is written in ancient handbooks, since theory and practice often differed, at times quite deliberately. There are also signs of theorists combining these approaches, especially in narrative or history that includes speeches and letters, where the skill of composing fictive letters in *prosopopoeia* was applied. The likelihood of both epistolary and rhetorical techniques operating simultaneously in Paul’s letters is also enhanced if, as seems likely, they were written to be read aloud—also true of the Gospels. Discussion of ancient method is further complicated by the interplay of Jewish rhetorical and epistolary practice and the possibility of distinctively Christian approaches, for instance, in rejecting sophistic techniques of rhetorical manipulation.

Reading ancient texts in the light of ancient methods needs also to take into account contemporary rhetorical studies but to be clear about the difference. Oda Wischmeyer's study of James identifies the text as composed for oral communication using the models not of Greek rhetoric but Jewish wisdom literature and deliberately beset with direct personal communication ("Brothers"), which in turn gives structure to the whole, which is deigned for an in-group familiar with both the Old Testament and early Christian epistolary literature.

Matthias Konradt offers a convincing account of the Matthean approach to the law, seeing in the antitheses a contradiction not of Torah but of how Torah was being expounded in the synagogues. He sees Matthew's Gospel as following a consistent line that depicts Jesus as affirming Torah and defining its true interpretation. The reviewer's work on the same theme (*Jesus' Attitude towards the Law*, 137–272), not cited, strongly supports these conclusions. The most provocative thesis, worthy of close consideration, comes in Matthias Klinghardt's proposal that our Gospel of Luke and Acts are an anti-Marcionite redaction of an earlier version that Marcion used and that this accounts for the strong affirmations of the law and of the Old Testament in the redacted works.