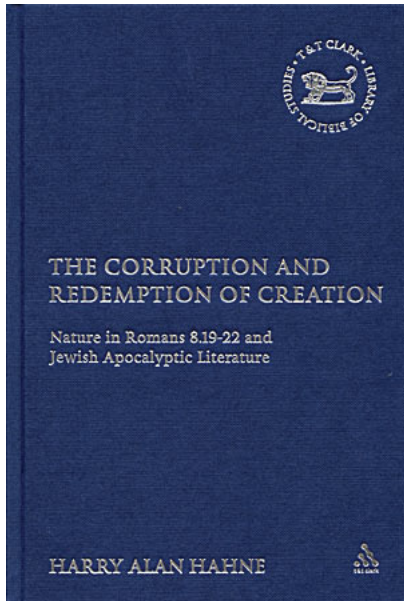


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Hahne, Harry Alan

The Corruption and Redemption of Creation: Nature in Romans 8.19–22 and Jewish Apocalyptic Literature

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Harry Alan Hahne has authored a volume on Romans and Jewish apocalyptic literature that follows a trend of looking for the origin of Pauline theology in contemporaneous Jewish thought. While *The Corruption and Redemption of Creation: Nature in Romans 8.19–22 and Jewish Apocalyptic Literature* does look for those connections, nowhere does the author state that he is looking for direct reliance of one upon the other. Rather, the book seeks to categorize Paul's understanding of the natural world and its place in God's order (1). Hahne carries out this aim in a brief introduction, eight chapters, and conclusion.

The purpose of the book is to examine “the Jewish apocalyptic views of the corruption and redemption of creation” in order to explore “Paul's thought in Rom. 8.19–22 in light of this background” (4). The book consists of three parts, with the first serving as an extended introduction (coming in at just shy of thirty pages), the second carrying the bulk of the work (investigations into Jewish apocalyptic literature), and the third including the exegesis of Rom 8:19–22 along with the comparison to and synthesis of the previous material. Hahne rightly distinguishes between apocalypse as a genre, a theological focus, and a sociological mindset, with the theological thrust carrying the focus for this work. The second full chapter in the book gives a brief history of research into the apocalyptic background and rightly concludes that (1) this passage in Romans likely is intended as

apocalyptic and (2) there has been inadequate research to say what relationship there is between Paul's few sentences and Jewish apocalyptic literature in general.

Chapters 3–5, the majority of the second section of the book, examine the various Jewish apocalyptic books to sort out the major characteristics. The earliest chapter inspects the earliest literature, with the dating based on the author's research. This dating limits the discussion to most of 1 Enoch and Jubilees. Each section gets a turn under the microscope, as Hahne looks for specific features such as the agent of sin, the effect of sin on creation, the personification of nature, and God's end goal for creation (sometimes redemption, though not always). Chapter 4 applies the same examination to 2 Enoch. Chapter 5 covers more ground by looking at first-century works, including the Book of Parables, 4 Ezra, 2 Baruch, Apocalypse of Moses, and Life of Adam and Eve. In each subsection Hahne is careful to provide his conclusions in succinct form and often includes graphs at the end of sections or chapters in order to make the various features or lack of features for each work accessible and easily comparable to one another. Chapter 6 concludes the middle part of the book by looking specifically at the views of creation and redemption as presented in each piece of literature from the previous chapters. Hahne displays the general trends of branches of apocalyptic by dividing the genre into sections based upon content characteristics, such as if nature is personified, who caused the fall, or the extent of creation covered by redemption.

Part 3, consisting of chapters 7 and 8, examines Rom 8:19–22 in light of these findings. Chapter 7 contains the exegesis of Rom 8:19–22, relying heavily on word studies, themes within the passage, and general Pauline usages of metaphor and theology. Hahne focuses heavily upon *κρίσις* and the specific meanings and grammatical spheres of certain words and phrases. The last full chapter takes the results of the exegesis and compares the verses to the findings of the previous chapters. Romans 8:19–22 is examined in light of Jewish apocalyptic literature to see where it fits in the spectrum or categorization of the various documents. The last four pages serve as the formal conclusion to the book. The extensive bibliography and index of ancient literature references strengthen the volume's use.

The book as a whole is well crafted and considered. Hahne carefully walks into a tangled mess and deftly untangles the portions most pertinent to his topic, such as briefly considering the meaning of the term "apocalyptic" and discarding notions not directly relevant to his research. His handling of the various Jewish books shows an attention to detail without a need to dwell too long on any one aspect. His gift for summary and the various charts scattered throughout the book are especially helpful for navigating through the copious amounts of data. At the same time, Hahne makes some unfortunate choices. For example, in dealing with the context of Rom 8, he makes little to no mention of Rom 7 or the larger structure of Romans, leaving one to wonder why Paul would use

apocalyptic language in this spot. Hahne also ignores Moo's larger and more detailed commentary from the NICNT to interact with the Wycliffe version instead. One also must wonder at the intended impact of Hahne's work, as this seems to be a lot of detailed research for very little gain, as Hahne can conclude only that Paul did not rely upon any Jewish apocalyptic but only came from the same basic stream of thought, namely, first-century Judaism that believes Adam and Eve caused the fall (228). In the end, the book fills a niche in comparing Paul to Jewish apocalyptic literature, but it is unlikely that anyone not looking into this particular issue would need to consult this work.