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***The Jewish World around the New Testament:
Collected Essays 1***

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Christoph Stenschke
University of South Africa
Pretoria, South Africa

Richard Bauckham, for many years Professor of New Testament at the University of St. Andrews and now emeritus professor, is well known for his publications on the book of Revelation and on individuals in the early church, his commentary on 2 Peter and Jude (WBC 50), and his challenging volume on *The Gospels for All Christians*. He has also made significant contributions to systematic theology and Old Testament studies. One of his Scottish colleagues, otherwise not known for his exuberant praise, once noted that with his competence Bauckham could also easily have held chairs in the latter two disciplines.

The present collection is volume 1 of *Collected Essays* and contains Bauckham's essays on early Judaism, the New Testament, and early Christianity. They were written over a period of thirty years and appear in the order of their original publication. Though quite diverse in topic, they all share the conviction that the New Testament writings belong wholly within the Jewish world of their time. However much some may be in serious conflict with other Jewish groups, these disagreements take place within the Jewish world. Even New Testament works authored by/or addressed to non-Torah observant Gentile Christians still move within the Jewish world of ideas. Their God is unequivocally the God of Israel and of the Jewish Scriptures that they treat as self-evidently their own. Jesus

for them is the Messiah of Israel and the Messiah also for the nations only because he is the Messiah of Israel (1).

Yet Bauckham also notes in the introduction that “[t]he NT student and scholar must use the Jewish literature in the first place to understand Judaism. Only someone who understands early Judaism for its own sake will be able to use Jewish texts appropriately and accurately in the interpretation of the NT” (1, a quotation from one of the texts included in this volume, 207–20). The following essays demonstrate how this might be done and what promise this approach holds.

The essays are as follows: “The Martyrdom of Enoch and Elijah: Jewish or Christian?” (3–25, 1976; containing three additional notes that update Bauckham’s treatment with reference to subsequent publications, 15–25); “Enoch and Elijah in the Coptic Apocalypse of Elijah” (27–38; containing an additional note on publications on the Apocalypse of Elijah since Bauckham originally wrote in 1985, 35–38); “The Rise of Apocalyptic” (39–64; origins and theological issues, repr. from *Themelios* 3/2 [1978]: 10–23). In the introduction Bauckham comments on this essay: “the most important point that would be different if I were to write it now is that I would not use the term ‘apocalyptic’ to refer to a kind of eschatology or a set of ideas, but only in a literary sense with reference to the literary genre apocalypse” (2). This is followed by “The Delay of the Parousia” (65–88, 1980; eschatological delay in Jewish apocalyptic, four examples from the late first century A.D., a rabbinic example, the Apocalypse of Baruch, 2 Pet 3, Revelation); “A Note on a Problem in the Greek Version of 1 Enoch 1.9” (89–91, 1981); “The Son of Man: ‘A Man in my Position’ or ‘Someone?’” (93–101, 1985; a critique of B. Lindars’s *Jesus, Son of Man*); “The Apocalypse in the New Pseudepigrapha” (103–21, 1986; “to offer some assessment of the treatment of apocalyptic literature in vol. 1 of *Old Testament Pseudepigrapha*, with the interests of New Testament students and scholars especially in mind”). Bauckham concludes:

What we still have to take full account of is the fact that most of the concerns of Jewish apocalyptic in NT times do not appear in the NT writings. Heavily influenced by apocalyptic as primitive Christianity undoubtedly was, it was also highly selective in the aspects of apocalyptic which it took over. This is a fact about the NT which can only be appreciated by diligent study of pseudepigraphal works which do not look at all relevant to the NT!

Then come the essays “Pseudo-Apostolic Letters” (123–49, 1988; different types of pseudepigraphal letters, Jewish pseudepigraphal letters, noncanonical pseudo-apostolic letters, general conclusions on epistolary pseudepigraphy in the New Testament, the problem of the Pastorals); “Kainam the Son of Arpachshad in Luke’s Genealogy” (151–60,

1991), “The List of the Tribes of Israel in Revelation 7” (161–73, 1991; “a list in the order of the birth of the patriarchs, but modified by the matriological principle, was widely regarded as normative. The list in Rev. 7 can be understood as derived by changes partly intentional and partly unintentional, from this normative list”). “The Parting of the Ways: What Happened and Why” (175–92, 1993); “The Messianic Interpretation of Isaiah 10:34” (193–205, 1995; Dead Sea Scrolls, 2 Baruch, and John the Baptist); “The Relevance of Extra-canonical Jewish Texts to New Testament Study” (207–20, 1995; using Jas 4:13–5:6 as an example; repr. from J. B. Green, ed., *Hearing the New Testament: Strategies for Interpretation* [Grand Rapids: Eerdmans; Carlisle: Paternoster, 1995], 90–108); “Josephus’ Account of the Temple in Contra Apionem 2.102–109” (221–43, 1996); “Life, Death, and the Afterlife in Second Temple Judaism” (245–56, 1998). In this essay Bauckham concludes that the first Christians did not derive their understanding of the afterlife from any specific Jewish group. Instead, they shared the views that had become general in the Judaism of their time: “Like other Jews, they will have recognised that this Jewish understanding of the afterlife, though only rarely explicit in the Hebrew scriptures, was strongly rooted in faith in the God of Israel as he was revealed in those scriptures” (256).

Next Bauckham asks “What If Paul Had Travelled East Rather Than West?” (257–68, 2000) and examines the Jewish East. He raises the questions of why Paul should have traveled East, what his ministry would have looked like there, and what Christianity in the Roman Empire would have been like without Paul. Bauckham notes that “[t]he prominence of Paul in Acts and in the western theological tradition down the centuries has led to such absurd exaggerations of Paul’s significance as the claim that Paul intended Christianity or that, without Paul, Christianity would have remained a sect within Judaism” (266).

Then Bauckham studies “Covenant, Law and Salvation in the Jewish Apocalypses” (269–323, 2001; the Enoch tradition, the Apocalypse of Zephaniah, responses to the fall of Jerusalem, the Sibylline tradition) and “The Restoration of Israel in Luke-Acts” (325–70, 2001; the “restoration programme” in Luke 1–2, restoration accomplished and to come; John the Baptist and the beginning of restoration; the twelve tribes and the twelve apostles; the continuing and future restoration). For Bauckham, Luke makes it clear that there is a future for Israel with Jesus the Messiah according to the purposes of God and that it is notable that Luke’s view of Israel and its future is open to (without requiring) a Pauline interpretation: “Whether or not Luke intended it, Luke-Acts in canonical context can easily be read in this way” (370).

Further essays are as follows: “Paul and Other Jews with Latin Names in the New Testament” (371–92, 2002; containing an appendix to update Bauckham’s treatment with reference to the subsequent publications of T. Ilan, E. A. Judge, and M. H. Williams, 387–

92); “The Horarium of Adam and the Chronology of the Passion” (393–419, 2002; on a neglected Jewish work about the hours of the night and the day that can be fairly confidently dated within Second Temple Judaism). The essay includes an introduction to the Horarium of Adam, its affinities with early Jewish literature and practice, its treatment of cock-crows, and the significance of all this to chronology in the Gospels.

Next come “The Spirit of God in Us Loathes Envy (James 4:5)” (421–32, 2004; survey of research on this enigmatic verse, proposal of a new translation—“The Spirit God made to dwell in us abhors envy”—and a fresh identification of the source of the statement: the apocryphal Book of Eldad and Modad); “Tobit as a Parable for the Exiles of Northern Israel” (433–59, 2006; including discussion of what became of the exiles of the northern tribes [449–55] and of some geographical errors in Tobit) and “The Continuing Quest for the Provenance of Old Testament Pseudepigrapha” (461–83, 2008; a critical assessment of J. Davila’s *The Provenance of the Pseudepigrapha: Jewish, Christian, or Other?* and addressing important methodological issues involved in determining the provenance of Old Testament pseudepigrapha). The volume closes with the particulars of the first publication (485–86; all essays have been published previously) and various indices: “Scriptures and Other Ancient Writings” (487–531); “Ancient Persons” (532–37); “Modern Authors” (538–45); and “Place Names” (546–48).

Bauckham’s essays are fresh in their approach, inspiring, erudite and well-argued throughout. They show the methods and the promise of studying early Judaism for its own sake and in order to understand the New Testament in the Jewish world around it. The volume has left me with new insights and much to ponder and pursue, and I keenly wait for (a) further volume(s) of Bauckham’s *Collected Essays*.