

Christfried Böttrich, ed. *Eschatologie und Ethik im frühen Christentum*. Festschrift G. Haufe. Greifswalder theologische Forschungen, no. 11. Frankfurt am Main: Peter Lang, 2006. Pp. 376. ISBN: 3-631-54377-8. €37,20, cloth.

1. This volume presents twenty essays in honour of Günter Haufe's 75th birthday and of 25 years of scholarly activity during and after his professorship in New Testament studies in Greifswald, Germany (1971-1996). While textual criticism is not the focus of these exegetical and historiographical essays, they include literary aspects of the transmission history of the words of Jesus.

2. Five essays are mainly concerned with the Pauline evidence. Traugott Holtz sets the dominical saying of 1 Thess 4:15b in relation to the historical Jesus, the early post-Easter Jesus-movement and early Jewish tradition (pp. 121-32). Hans Klein's contribution on the Pauline understanding of God's will demonstrates that it is foremost related to human sanctification and salvation (pp. 133-48). Hermann von Lips traces holiness through 1 Cor 5-10 and love (*agapē*) through 1 Cor 11-14 as criteria of Christian ethics (pp. 169-80). Eckart Reinmuth's essay analyses the rhetorical significance of role division, outspokenness and irony in Philemon (pp. 269-83), while Gerhard Sellin focuses on the corporeal dimension of Pauline ethics (pp. 329-38).

3. The second part of the book is devoted to the Synoptic Gospels. Christfried Böttrich (pp. 31-57) pays attention to the respective settings of the parable of the Thief in Q; Luke; Matthew; the Gospel of Thomas 21,5-8 / 103; 1 Thessalonians 5:2.4; 2 Peter 3:10; and Revelation 3:3 and 16:5. It is laudable that Böttrich includes the extra-canonical evidence of Thomas into his survey (pp. 48-50). Yet his idea of 'Enteschatologisierung' as compared to the Synoptic evidence rests on presuppositions of literary dependence and on the interpretation of the type of responsiveness to eschatological expectations in Thomas. Lars Hartman explores the Gentile Christian readers' horizon to the Gospel of Mark, with particular attention to the rich man's question according to Mark 10:17-31 concerning what he must do to inherit eternal life (pp. 75-90). Hartman observes that the inseparable relation between 'Gottesherrschaftsethik' and human morality in the gospel message was new to Gentile converts. Petr Pokorný (pp. 213-23) argues that Matthean theology retains social ethics which can be traced back to early Jesus tradition. Finally, Eckhard Rau surveys Synoptic evidence regarding Jesus' standpoint vis-à-vis poor and rich (pp. 249-68).

4. Two essays are devoted to Johannine texts. Jürgen Becker analyses Johannine evidence of Christian worship and the distinctive role of the eschatological gift of the Spirit within it (pp. 11-30). Becker's synoptic comparison with Pauline evidence (e.g., pp. 17-18) seems at certain points somewhat strained, since, for instance, the human impossibility to know God apart from the Spirit has broader points of connection with biblical and apocryphal traditions (e.g., Isa 40:13, Wis 9:17). Further, Becker's picture of a 'unified early Christian background' in which the experience of the Spirit is interrelated to eschatological consciousness (p. 15) may find support in certain passages (Acts 2:17-21). However, the Acts of the Apostles provides a more differentiated picture which also relates the gift of the Spirit to prophetic scriptural words (Acts 1:16), to obedience to God (Acts 5:32), and to prophetic words addressing the biblical past (Acts 28:25). Udo Schnelle's essay puts love in the centre of Johannine ethical thought about God and God's instructions for humankind (pp. 309-27).

5. Four contributions deal with deutero- and non-Pauline Letters. Erich Gräßer's essay arrives at an existential interpretation of Hebrews 13:13,14 in terms of 'Glaubenswanderschaft' (pp. 59-74). Jens Herzer turns to Christian ethics as embodied in Titus 3:8 (pp. 101-20). Wiard Popkes examines the significance of metaphors of "home" in 1 Peter, Hebrews, Ephesians and John for the eschatological and ethical motivations of these late New Testament writings (pp. 225-47). Christian Wolff provides traditio-historical backgrounds to the metaphors of heavenly inheritance and of a crown of glory in 1 Peter (pp. 339-53).

6. Dieter Sanger (pp. 285-307) evaluates the apocalyptic horizon of Revelation as a perspective of hope in a wicked age, motivated by "das unbedingte Vertrauen, dass die Geschichte nicht aus der Hand Gottes entlassen ist" (p. 306), thereby countering reductionistic ideas of apocalypticism as destructive fantasy about a catastrophic end of the world.

7. Four essays are concerned with the history of exegesis, respectively dealing with nineteenth-century psychological pictures of Paul's vision on the road to Damascus (Daniel Havemann, pp. 91-100), Ernst Lohmeyer's contribution to the subject of apocalypticism (Andreas Koln, pp. 149-67), Albert Schweitzer's exegesis of 1 Thessalonians (Ulrich Luz, pp. 181-93), and the possible importance of Johann Gottfried Herder's 'Geschichtsphilosophie' for biblical history (Karl-Wilhelm Niebuhr, pp. 195-211).

8. This rich collection of essays ranges from thematic surveys and historiographical accounts to explorations of New Testament writings from new reader-oriented, rhetorical and traditio-historical angles.

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