

Holleman, Joost 1996 — Resurrection and parousia: A traditio-historical study of Paul's eschatology in 1 Corinthians 15.

Leiden: Brill. 233 pages. \$87,00

Reviewer: Dr P B Boshoff (Vereeniging)

As the title suggests, the author of this Leiden dissertation studies three traditions which Paul uses in 1 Corinthians 15, namely Jesus' resurrection, the eschatological resurrection and the tradition that the latter will coincide with Jesus' parousia. Holleman assumes the explanation that the Corinthians accepted the resurrection of Jesus but denied the eschatological resurrection. To convince them of the eschatological expectation Paul was forced to combine it with Jesus' resurrection and based it on the latter. The eschatological resurrection is the continuation of Jesus' resurrection. His followers will necessarily share his experience. Jesus is the first and they will follow.

The concept of the parousia has its roots in Judaism, in the tradition of the Son of Man. Jesus was regarded by his movement as the eschatological agent that would introduce the reign of God at the end of time. Holleman concludes that, because Jesus was already during his lifetime seen as the messiah, his followers kept to the title 'Christ' after his death. He would return at the end. Since the notion of the end of time is shared by both the eschatological resurrection and the coming of Jesus in glory, it was obvious that they would be combined. Paul was the first to do this explicitly, in 1 Thessalonians 4:16-17 and 1 Corinthians 15:23.

He systematized the eschatological scenario. With the help of the expression 'first-fruits', Paul was the first to represent the collective eschatological resurrection as the effect of Jesus' individual resurrection. He used this combination to get the Corinthians to believe in the eschatological resurrection as the consequence of their acceptance of Jesus' resurrection. Paul forced two traditions together because Jesus'

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resurrection is stated in the tradition of heavenly vindication of the martyr as reflected in 2 Maccabees, while the eschatological resurrection is rooted in Jewish eschatological tradition. Jesus' death as martyr benefited all those who are united with him and belonged to his group before and after his death. As an end-time agent, his death received eschatological significance. Paul could proclaim it as the start of the eschatological resurrection.

What makes it difficult to deal with this book is that, although good work is done, the writer does not distinguish between apocalypticism and eschatology. For him the apocalyptic is as good as Christian. One would expect that a traditio-historical study would take the differences between these into account. Holleman distinguishes chronologically between the end of history and 'eschaton', which is the last and final part of human history. The *eschaton* will be completed by the parousia. The complete salvation can only be awaited in the future. That means that the author understands the tension between the 'already' and the 'not yet' quantitatively and not qualitatively. Something is still to happen.

Did Paul really systematize the Christian expectations? Did he do this to bring order in the confusion?
