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Hellenistic period, a period characterized by a proliferation of individuals and groups who shared a feeling that all was not in order in Israel.

The Groningen Hypothesis, advocated and defended by Florentino García Martínez, forms the topic of part four ("The Groningen Hypothesis revisited", pp 247-326). This thesis on the origins of the community that wrote the scrolls found at the Dead Sea, is thoroughly discussed in eight papers, thus testing its validity. In his response, Martínez reacts to each contributor separately. What he finds interesting, is that in general different scholars perceive the Groningen Hypothesis in different ways.

The last part revisits yet another hypothesis ("The Enochic-Esene Hypothesis revisited", pp 327-435). This section deals with Gabriele Boccaccini's theory on mainstream Judaism during the second temple period, known as the Enoch-Essene hypothesis. In response to the fourteen contributions on his thesis, Boccacini acknowledges that one has to guard against oversimplification, but at the same time also has to resist overskepticism. Hypotheses on the social context are needed to understand the contents of Enoch.

In a final chapter ("Summary and Conclusions: The Book of Enoch or 1 Enoch Matters: New Paradigms for understanding pre-70 Judaism", pp 436-454), James H Charlesworth indicates the achievements of the Enoch Seminar and the challenges for the future. The meeting advanced the understanding of Judaism before 70 CE. It opened up research in how and in which way Jews, including Jesus, may have been influenced by Enochic Judaism. The study of the book(s) of Enoch as demonstrated in the different contributions stimulates appreciation for the world of thought and the genius of the early Jews during the Second Temple period.

This publication is a reflection of the research and academic debates up to 2003 pertaining to the study of the collection of books referred to as One Enoch. As the leaders in this field were involved in the Venice Seminar the discussions do get rather technical at times. The publication cannot be presented as an introduction to Pseudepigraphical literature, but is rather aimed at those who already have basic knowledge of Enoch and second temple literature.

Craffert, P F 2008 – The life of a Galilean Shaman: Jesus of Nazareth in anthropological perspective

Publisher: Wipf & Stock. 451 pages. Price: US\$52.00

Reviewer: Prof Dr R J Miller (Juniata College – Pennsylvania, USA)

This important, potentially seminal book makes two basic arguments. "The one is that based on developments in historiographical discourse, an alternative interpretive framework can be conceptualized for historical Jesus research, and the other is that within this framework, the historical Jesus of Nazareth can be seen as a Galilean shamanic figure" (p 420). The book comes in three parts. Part One, "A paradigm shift in historical Jesus historiography", argues for an "anthropological historiography" based on ontological pluralism and a recognition of multiple worldviews, grounded in the conviction that reality is socially and culturally constituted. Anthropological historiography aims for a culturally sensitive reading of ancient texts that seeks to make sense of them from the subjects' cultural system, while also interpreting these texts using cross cultural models. Craffert argues that historical Jesus (HJ) research is trapped in positivism, despite earnest efforts to avoid it, because the gospels are "read straight, as if they are talking about events and phenomena in the world of modern

exegetes" (p 63). Craffert aims to redefine the questions that drive HJ research, not to give new answers to the existing ones. Rather than working within the "authenticity paradigm" (reconstructing the HJ by first distinguishing authentic from inauthentic material), Craffert's agenda is to discover what sort of man and career would have elicited the beliefs, communities, and traditions mediated by the gospels. The goal is not to determine whether the words and deeds reported in the gospels' reports are factual, "but whether they plausibly belong to the biography" of Jesus. (p 96)

The gospels are seen neither as "reports about actual supernatural events", nor as "literary or mythological fiction," but rather as "the residue of cultural processes that are connected to the dynamics of the cultural figure they report about" (p 93). The task of cultural historiography is to determine "what essentially happened," but with the awareness that everything that happened with Jesus needs to be interpreted through an understanding of the cultural dynamics that constructed both his social personage and the traditions about him.

Part Two, "A model of shamanic figures", seeks to establish and describe the "shamanic complex," to describe a first-century shamanic worldview, and to identify shamanism in the ancient world in general and in Israel in particular. The shamanic complex is a family of cross cultural features, consisting of specific configurations of ASC (altered state of consciousness) experiences (e.g., visions, spirit possession, spirit journeys) which license certain social functions (e.g., healing, divination, exorcism, and control of spirits). Shamans are "religious entrepreneurs who enter some kind of ASC for the benefit of the community" (p 157). A first-century shamanic worldview was a three-tiered cosmos connected to the spirit world and densely populated by various human and spirit beings linked in a hierarchical great chain of being.

Part Three, "Jesus and the shamanic complex," argues that Jesus can plausibly be seen as a shamanic figure because he (and his group) often experienced ASCs, such as various visions (e.g., Jesus' transfiguration and his walking on the sea) and his experiences at his baptism and temptation. Jesus was thought to be possessed by ancestral spirits and by God's holy spirit – the latter possession explains his *ego eimi* sayings. Further indications of his shamanic status are his sense of divine identity and divine sonship, his celibacy, and his astral prophecy (e.g., his eschatological discourses). Jesus' healings, exorcisms, nature miracles (i.e., control of the spirits of nature), and resurrections (recoveries of the spirits of the dead) can all be understood as shamanic activities and thus suggest that Jesus was a shamanic holy man. His teaching (especially his sayings about the kingdom of God and the Son of Man) were shamanic utterances based on his ASC. The kingdom of God is Jesus' name for his mediations of divine power in everyday settings (healings and exorcisms) enabled by his ASC experiences. His kingdom teachings originate in his personal ASC, not in anti-imperial sentiments "despite the significance of the imperial setting and the economic/political importance of kingdom language" (p 349). Craffert argues that the infancy narratives (including the Infancy Gospel of Thomas) and the resurrection stories fit perfectly as cultural expressions of the birth, youth, and afterlife of a shamanic figure.

The above summary does not do justice to the breadth and richness of this book. Craffert has digested an impressive array of anthropological, philosophical, historiographical, and biblical research and he skillfully presents it with nuance and clarity. His sophisticated discussion of historical method can teach us much about how different ancient peoples were from us and about the need to approach those differences with cultural sensitivity.

The book raises many questions and objections; in this brief review I can summarily mention only five.

1. Craffert argues that the shaman was a familiar social type in the world of Jesus and the early Christians. If so, why did they not have a name for this social type? And it surely counts against Craffert's claim that the only figures from Israelite history he identifies as possible shamanic figures are Moses and Elisha.

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2. Craffert would subsume Jesus' parables and aphorisms as shamanic utterances based on Jesus' ASC, but it is doubtful whether this can account for their considerable verbal artistry and their sly subversive wisdom.

3. Craffert surely does a service in exposing the lingering ethnocentrism in HJ research, even in the work of those who earnestly try to avoid it. Yet Craffert's liberal application of the label "ethnocentric" (an unmistakably polemical term) seems overly broad. Is it necessarily ethnocentric to ask what objectively happened or whether Jesus actually said this or that saying? To be sure, these are modern interests, not those of the first century. But is it ethnocentric (in a pernicious sense) to ask and seek answers to questions that interest us – and modern readers, who care greatly about the "facts" of history – even if such questions might have been irrelevant to the ancients? Deriding this desire as "positivism" (another polemic term) is unhelpful.

4. Craffert's project operates outside the "authenticity paradigm" and proceeds without source criticism (his references to Q are often qualified by "if it existed"), tradition history, or redaction criticism. Can HJ scholars be persuaded that such tools of the trade are irrelevant? Should an approach to the HJ be properly called historical if it agrees with Craffert to consider all gospel materials (including John and the Infancy Gospel of Thomas) as equally useful historically?

5. Craffert's acknowledges that his method cannot distinguish (and Craffert seems uninterested in making the distinction) between culturally plausible reports of events about Jesus that objectively happened in time and space and culturally plausible stories invented by Christian tradents. The inability to tell historical fact from historical fiction surely reduces the power of any historical method.

I register these objections within the larger context of my admiration and gratitude for Craffert's achievement. This book is required reading for all interested in the HJ. It has the potential to reshape the field.



Dembski, W A 2006 – *Darwin's nemesis: Phillip Johnson and the intelligent design movement*

Publisher: IVP Academic. 357 Pages. Price: Unknown

Reviewer: Prof Dr Cornel W du Toit (University of South Africa)

The book is an extensive piece of propaganda for ID (Intelligent Design Theory). The book is dedicated to the "founder" Phillip Johnson and most of the contributors can be considered disciples of the movement. Johnson himself wrote the last chapter (p 19) and among the best-known ID authors whose contributions are included are John Reynolds (Introduction), Stephen C Meyer (ch 1, 12), Michael J Behe, known for his work *Darwin's black box* (see p 46) (ch 2), William A Dembski (ch 5) and Walter L Bradley (ch 18). Part III, entitled *Two Friendly Critics*, contains contributions by David Belinski and Michael Ruse. These two contributions do not really match the tone of the rest of the book.

Johnson, who takes on Darwinism, was a professor of law at Berkeley, not a scientist. The ID initiative can be traced back to the publication of Johnson's book, *Darwin on trial*, in 1991. In 1992 a symposium was held at Southern Methodist University at which Phil Johnson and Michael Ruse (a sympathetic opponent of ID) were the main speakers. "Within a year following that symposium, Phil had gathered a band of ... converts and volunteers, mainly scientists and philosophers. The next step was to organize that band. This Phil did in 1993" (p