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THE REEMERGENCE OF SECOND TEMPLE JUDAISM IN  
GERMAN SCHOLARSHIP

*After Gabriele Boccaccini took over the reins as Editor in Chief of the Journal Henoah in 2005, the Journal underwent several important changes. One of them was the formation of a number of national editorial boards. There are currently American, French, German, Italian and Spanish boards, and British and Israeli boards are in the process of formation. The creation of these boards responds to the rapid changes in our academic disciplines in which scholars increasingly collaborate across linguistic, cultural, and religious divides. Working closely together, the boards will ensure that the Journal enjoy high visibility in the international arena and become an important publishing tool.*

*The focus of Henoah is on Second Temple Judaism and on the relationship between Judaism and Christianity in Late Antiquity. During the second half of the twentieth century, the study of Second Temple Judaism has emerged as an academic discipline in its own right. Several factors have contributed to the new interest in Early Judaism, including the discovery of the fragments from Qumran, important archaeological discoveries in Israel, the formation of non-denominational departments of religious studies across North America, an increased presence of Jewish Studies in the secular universities, new methodologies and increasingly interdisciplinary approaches to the ancient works, and a greater effort to overcome artificially imposed divisions of the material into fixed scholarly rubrics.*

*The remaking of the Journal Henoah thus comes at an opportune moment. Studies in Judaism and Christianity in Late Antiquity are increasing rapidly. The explosion of interest in the fragments from Qumran in particular has spawned several new avenues of research in areas such as apocalypticism and Early Jewish sectarianism, the processes of canonization, the comparative history of biblical interpretation, and the role of non-canonical texts in the interaction between Early Judaism and Christianity. These changes that are beginning to happen are attested most clearly by the creation of numerous scholarly organs, including several new journals, monograph series, commentaries, and the publication of new text editions and translations.*

*The modern study of Second Temple Judaism began in earnest in the late nineteenth century, when scholars in Germany, England, and France*

*produced critical editions of the newly discovered ancient texts, published annotated translations, and wrote what would become the standard handbooks and histories in their field. German scholars were at the forefront and made invaluable contributions. Wilhelm Bousset (1865-1920) and Emil Schürer (1844-1910) both wrote histories of Second Temple Judaism; Emile Kautzsch's (1841-1910) edition of the Old Testament Apocrypha and Pseudepigrapha is still in use to this day. Jewish-German scholars such as the historian Heinrich Graetz (1817-1891) and Abraham Geiger (1810-1874) also played central roles. But the rise of anti-Semitism and of Nazism in Germany brought this era of scholarly exploration and dialogue to an abrupt and tragic end.*

*Post-WW II German biblical scholarship was prompt to recover and included some of the most influential exegetes of the twentieth century, both in the Old and in the New Testament. However, Second Temple studies have never become a real focus again in German academia. There have been, of course, notable exceptions. Martin Hengel's work has had a major impact on the field; Klaus Koch has published widely on apocalyptic and targumic literature; Hartmut Stegemann was a leading Qumran scholar; Günter Stemberger (from Austria) and Johann Maier are most prominent scholars of Judaism; Klaus Berger contributed much from the New Testament perspective. But these scholars, though preeminent in their respective fields, hardly represent major trends in German scholarship of the latter half of the twentieth century. By and large, German scholars have not played a central role in the emergence of Early Judaism as an independent academic discipline. An example are the Dead Sea Scrolls and the noticeable absence of German scholars from the international team of Scrolls pioneers. Another example are the Old Testament Apocrypha and Pseudepigrapha which have received sparse attention at best in Germany, in spite of the important and internationally recognized translation project *Jüdische Schriften aus Hellenistisch-Römischer Zeit (JSRZ)*.*

*The reasons for this reluctance in post-WW II German scholarship to engage in the study of Second Temple Judaism are many and complex. For one, the changes in the field that have led to the emergence of Early Judaism as an academic discipline in the Anglophone world have not been felt in quite the same way in the German academy. In Germany, Biblical Studies are still firmly anchored in Departments of Protestant (and Catholic) Theology, there are few religious studies departments that foster a non-denominational reading of the religious texts, the division of the material into clearly segregated academic departments (theology, philology, ancient Near Eastern studies, Jewish studies, etc.) is much more pronounced, and – this hardly needs to be emphasized – there still is a dearth of Jewish scholars and scholarship in Germany. Moreover, the number of academic positions at German universities in the Humanities in general, and in Biblical Studies in particular, has been cut back dramatically in recent decades. The same cuts have affected the university*

libraries and have devastated the holdings in scholarly literature in languages other than German. Finally, the canonical books are still treated preferentially in German scholarship and academic positions are still defined along canonical lines, so that it is very difficult for young scholars working outside of the traditional canonical boundaries to obtain a university job.

However, in recent decades the situation has changed in significant ways. A new generation of German scholars has emerged, many with considerable international experience, whose work deals primarily with Judaism and Christianity in Late Antiquity, including the Scrolls. Scholars based in Germany include Christoph Berner, Reinhard Kratz, and Hermann Lichtenberger in Second Temple Judaism, Martin Rösel in Septuagint Studies, Matthias Albani, Stefan Beyerle, Beate Ego, Heinz-Josef Fabry, and Annette Steudel in Qumran, and Christfried Böttrich in New Testament Apocrypha. Then there are several German scholars abroad, who include Charlotte Hempel, Armin Lange, and Joachim Schaper, to name a few. All of these scholars regularly participate in international conferences and research projects and publish in German and English.

The German board of *Henoch* was created in 2006 and currently consists of the following six members: Matthias Henze, Associate Editor (Rice University, Houston, USA), Andreas Bedenbender (Dortmund, Germany), Carsten Claussen, News Editor (University of Munich, Germany), Ida Fröhlich (Pázmány P. Catholic University, Budapest, Hungary), Gerbern Oegema (McGill University, Montreal, Canada), and Stefan Schorch, secretary (Kirchliche Hochschule Bethel, Bielefeld, Germany). The diverse make-up of the board is indicative of the nature of German scholarship on Second Temple Judaism as it reemerged after WW II. In addition to these six board members, seven members of the Journal's Advisory Board also serve as associate member of the German board; they represent Austria, England, Germany, Norway, and the Vatican.

German continues to be a language of international significance. Since the nineteenth century, however, the face of German scholarship has changed significantly. Scholars who publish in German no longer live exclusively in Germany, Austria and Switzerland. Many of them have studied and earned academic degrees from universities both in and outside of Germany and now hold prestigious professorships throughout Europe and North America. There is also an increasing number of scholars who publish in more than one language, with German being one of them, just as the traditional German publishing houses produce more and more academic books written in English.

Our academic discipline has become much more diverse and international. What is called for, then, is a concerted effort to collaborate our research, to bridge national, religious, and linguistic divides (as has long been customary in other academic disciplines, most notably in

*medicine and the natural sciences), and to provide a truly international scholarly forum for this exchange to happen. While it is true that English has become the single most important language in the international academic arena, it is also true that those who only read English isolate themselves. The creation of the national boards ensures that the Journal Henoah provide a forum for scholars working in the fields of Second Temple Judaism and the interaction between Judaism and Christianity in Late Antiquity that is truly international in scope.*