

mer än konventionell hövlighet (se 348)? Om ”gemensam måltid innebar ett slags religiöst och socialt förbundsslut” (439) mellan Jesus och Sackaios, innebar den inte också det mellan Jesus och fariseer – som då hade goda skäl att irriteras över Jesu andra bordssällskap. Varningen i 13:31 behöver då heller inte uttrycka falsk omsorg.

Vilken herre som berömmar klokt handlande i 16:8 – skurkförvaltarens bedragne husbonde eller Herren Jesus – hade också förtjänat större utrymme. För att Herren Jesus står för berömmet talar, enligt min mening, också att flera lukanska liknelser i till exempel 13:9, 15:32 och det osäkerhetsbringande exklusivt lukanska inskottet ”Gud förbjude”! i 20:16 (min översättning) tar slut innan alla frågor hunnit besvaras, att liknelserna inte generellt är moraliskt förebildliga, samt att bonden, som i 12:16–21 vill förfoga över livet genom sina stora skördar, idiotförklaras av inget mindre än Guds egen röst.

Som många andra anger Thörn att Jesu resa till Jerusalem slutar i 19:27, trots att riktning mot Jerusalem ännu uttrycks i v. 28, 37 och 41; först i 19:45 är Jesus framme i templet. I samma marginal kan noteras att den blindes rop om förbarmande (18:38), som blivit en fast del av mycket gudstjänstfirande, visserligen ibland uppfattas som en del av baktakten (434) men liturgihistoriskt är något annat.

Som helhetsomdöme om *Ordets tillblivelse* är det dock ord som ”storverk” eller liknande som behövs. För förkunnare är detta en omistlig kommentar till Lukasevangeliet. För akademisk exegetik behöver man de större kommentarerna, inklusive deras litteratur-förteckningar, men också denna.

Magnus Evertsson, Lunds universitet

JEFFREY A. D. WEIMA

Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis.

Ada, MI: Baker Academic, 2016, Paperback, 288 pages,

\$16.99, ISBN: 978-0-801-09751-5

In this work, Jeffrey A. D. Weima looks at the epistolography of Paul from the standpoint of how Paul adapts literary conventions and how this is reflected in his letters. The reader encounters here the structure of

letter writing regarding patterns in the opening, thanksgiving section, body text, and closing sections of the Pauline letters. The letters put under scrutiny here are the “traditional” 14. The author has ever since his dissertation *Neglected Endings: The Significance of the Pauline Letter Closings* (Sheffield: JSOT Press, 1994) championed the importance of delving into questions of *how* an author says something as the key for understanding *what* the author says. Weima’s aim with his study is to deepen discussions that have been briefly examined in similar works and to highlight how literary criticism of this kind promotes a better understanding of the purpose and content of Paul’s epistles.

A guiding assumption in this work is that the variations of Paul’s literary patterns in his letter writing are not accidental. Rather, when comparing them side by side, Weima suggests that this demonstrate what significance Paul’s deviations from his regular habits have for the understanding of the text

Weima’s study consists of two parts. First, Weima highlights certain features in Paul’s writing and in the second part he demonstrates the way in which his principles make a difference in interpreting the letter to Philemon. Paul does, according to Weima, illustrate one of the two principles in his letter openings. Paul either highlights the relationship between him and the recipients in a way that enhances his argument, or he foreshadows the themes to come. To determine which principle is used the reader needs to pay close attention to the *sender formula*, the *recipient formula*, and the *greeting formula*. Looking at 1 Corinthians, Weima notes for instance that the emphasis by Paul on the Corinthian church as belonging to God is not accidental, but anticipates and contraposes the divisions that exist in Corinth. The theocentric opening and closing in this letter are believed by Weima to disclose a call for unity within a prideful congregation. One part of the greeting-formula includes a usual set of thanksgivings. For all the letters examined, Weima suggests that the thanksgiving formula has three crucial functions relating to Paul’s care for his addressees, namely as a pastor, to exhort the recipients to thanksgiving, and to foreshadow key themes he will address.

Thus, Weima sees “the grace of God” in 1 Cor 1:4 to foreshadow the theme of “grace” in chapters 12-14 of the same letter.

The body of the letters is, on the other hand, either transitioned to by way of an *appeal formula*, or through a *disclosure formula*. While the former is more informative of the type of authority Paul evokes, the function of the latter is primary to signal a change in topics. The interpretive significance lies for instance in that the disclosure formula exposes the degree to which Paul either is pleased or displeased with his readers. That he is highly displeased with his Corinthian addressees is, for instance seen, according to Weima, in the ten-fold use of rhetorical questions. Similarly, he argues that the formulations beginning with “now about” are disclosing the composition of the first letter to the Corinthians. Paul responds to oral reports from the people of Chloe in chapters 1–6, and proceeds to interact with the written letter from the Corinthians in chapters 7–16.

The final element in Paul's letters that Weima brings attention to are the closing sections. He categorizes the forms of closing as *peace benedictions*, *hortatory sections*, *greetings*, *autographs*, and *grace benedictions*. The function of the hortatory section in 2 Cor 13:11 underpins key points developed in the letter, while the autographical closing of 2 Thess 2:15 is meant to underscore what is said by the force of Paul's apostolic authority.

In the concluding section of his monograph, Weima brings together his insights into an exegesis of the letter to Philemon. Weima demonstrates here that the opening and thanksgiving sections of the letter are calibrated to fit the topic at hand and thereby to also foreshadow its explicit and implicit requests. The appeal formula in verses 8–10 of Philemon is, for instance assumed by Weima, to have a milder tone, since Paul is expected to be obeyed. In Weima's words: “in situations where Paul's authority is not questioned, and he is confident that his exhortation will be obeyed, the apostle chooses not to aggressively ‘command’ his readers” (221). In a final discussion, Weima argues that Paul is rather to be seen as a skillful persuader than a manipulator in his exhortation to Philemon.

The major benefit of this study is that it works well as an introduction to the topic of Paul's letter writing. It is written in a clear and well-ordered fashion, with multiple definitions, clear tables, and the work is, in addition, pedagogically arranged. However, while reading this work I was expecting to find a more thorough discussion of Paul's letter writing vis-à-vis other ancient letter writers. Looking at the content of the book, the title could just as well have been *Paul, the Letter Writer*. The references to parallel ancient texts are very scarce and, in addition, not well integrated into the study. The reader encounters, for instance, citations taken from other ancient letters first after 52 pages. The most frequent way in which Weima discusses Paul in relation to other ancient letter writers goes merely through statements of that effect. Such statements are almost never supported by examples or references. The working hypothesis of Paul being consistent in the ways he patterns his letters due to his aims is not so dared that recourse needs to be made to inspiration. Nevertheless, such recourse does play a role for instance in Weima's moral evaluation of whether Paul is a skillful persuader or a skillful manipulator.

The monograph is well suited as an introductory handbook for students, but it lacks the comparative depth that would deepen the understanding of Paul's writing practices in relation to his contemporary writers.

Adam Sabir, Uppsala University

MIKAEL WINNINGE (RED.)

Dödahavsrollarna – i svensk översättning.

Uppsala: Bibelakademiförlaget, 2017, Inbunden, 442 sidor,

SEK 349.00, ISBN: 978-9198-25793-9

Sverige har fått en översättning av texterna i Dödahavsrollarna. Man kan vid en snabb sökning på webben försäkra sig om att den svenska allmänheten redan introducerats till vad det handlar om genom spännande artiklar till exempel av Natalie Lantz och Ola Wikander.

En sådan introduktion till texternas natur och betydelse är knappast nödvändig för SEÅ-läsare. Men det finns all anledning att förklara vilket