

SVENSK EXEGETISK ÅRSBOK
82



På uppdrag av Svenska Exegetiska Sällskapet
utgiven av Göran Eidevall

Uppsala 2017

Utgivare och redaktör: Göran Eidevall (goran.eidevall@teol.uu.se)
Redaktionssekreterare: David Willgren (david.willgren@altutbildning.se)
Recensionsansvarig: Rosmari Lillas-Schuil (rosmari.lillas@gu.se)

Redaktionskommitté:

Göran Eidevall (goran.eidevall@teol.uu.se)
Rikard Roitto (rikard.roitto@ths.se)
Blaženka Scheuer (blazenka.scheuer@ctr.lu.se)
Cecilia Wassén (cecilia.wassen@teol.uu.se)

Prenumerationspriser:

Sverige: SEK 200 (studenter SEK 100)

Övriga världen: SEK 300

Frakt tillkommer med SEK 50. För medlemmar i SES är frakten kostnadsfri.

SEÅ beställs hos Svenska Exegetiska Sällskapet via hemsidan eller postadress ovan, eller hos Bokrondellen (www.bokrondellen.se). Anvisningar för medverkande återfinns på hemsidan eller erhålls från redaktionssekreteraren (david.willgren@altutbildning.se).
Manusstopp är 1 mars.

Tidskriften är indexerad i Libris databas (www.kb.se/libris/), samt ATLA Religion Database®, publicerad av the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606; e-mail: atla@atla.com; webb: www.atla.com.

Omslagsbild: Del av 11Q19, ”Tempelrullen”, daterad till mellan första århundradet f.v.t och första århundradet v.t.

Svenska Exegetiska Sällskapet
c/o Teologiska institutionen
Box 511, S-751 20 UPPSALA, Sverige
www.exegetiskasallskapet.se



ISSN 1100-2298

Uppsala 2016

Tryck: Bulls Graphics, Halmstad

Innehåll

EXEGETISKA DAGEN 2016

<i>Eidevall, Göran</i> , 80 år senare: Exegetiska sällskapet, <i>SEÅ</i> och de exegetiska dagarna – tal vid exegetiska sällskapets 80-årsjubileum	1
<i>Crawford, Sidnie White</i> , Textual Growth and the Activity of Scribes.....	6
<i>Laato, Antti</i> , Rewriting Israel's History in the Apocalyptic Context: Animal Apocalypse in First Enoch	28
<i>Docherty, Susan</i> , Why So Much Talk? Direct Speech as a Literary and Exegetical Device in Rewritten Bible with Special Reference to Pseudo-Philo's <i>Biblical Antiquities</i>	52

ARTIKLAR

<i>Spjut, Petter</i> , Polemisk etikett eller saklig beteckning? En studie av svenskspråkiga opinionsbildares användning av termen "gnosticism" och dess implikationer för bibelvetenskaplig och kyrkohistorisk forskning	76
<i>Hedlund, Simon</i> , Who Are the ἀρσενοκόϊται, and Why Does Paul Condemn Them (1 Cor 6:9)?	116
<i>Kelhoffer, James A.</i> , Simplistic Presentations of Biblical Authority and Christian Origins in the Service of Anti-Catholic Dogma: A Response to Anders Gerdmar	154

REPLIKER

<i>Gerdmar, Anders</i> , The End of Innocence: On Religious and Academic Freedom and Intersubjectivity in the Exegetical Craft – A Response to James Kelhoffer	179
<i>Kelhoffer, James A.</i> , A Diverse Academy Recognizes No Boundaries for Critical Inquiry and Debate: A Rejoinder to Anders Gerdmar	210

RECENSIONER

Aichele, George, <i>Simulating Jesus: Reality Effects in the Gospels</i> (Joel Kuhlin)	223
Amos, Roger, <i>Hypocrites or Heroes? The Paradoxical Portrayal of the Pharisees in the New Testament</i> (Tobias Ålöw)	226
Collins, John J., <i>Encounters with Biblical Theology</i> (Stig Norin)	230
Dochhorn Jan, Susanne Rudnig-Zelt, and Benjamin Wold (eds.), <i>Das Böse, der Teufel und Dämonen – Evil, the Devil, and Demons</i> (Torsten Löfstedt)	235
Ehrman, Bart D., <i>Jesus Before the Gospels: How the Earliest Christians Remembered, Changed, and Invented Their Stories of the Savior</i> (Joel Kuhlin)	239
England Emma och William John Lyons (red.), <i>Reception History and Biblical Studies: Theory and Practice</i> (Mikael Larsson)	243
Fewell, Danna Nolan (ed.), <i>The Oxford Handbook of Biblical Narrative</i> (Josef Forsling)	245
Gordon, Robert P. and Hans M. Barstad (eds.), <i>“Thus speaks Ishtar of Arbela”: Prophecy in Israel, Assyria and Egypt in the Neo-Assyrian Period</i> (Magnus Halle)	249
Giuntoli Federico and Konrad Schmid (eds.), <i>The Post-Priestly Pentateuch: New Perspectives on Its Redactional Development and Theological Profiles</i> (Jan Retsö)	256
Hayes, Elizabeth R. och Lena-Sofia Tiemeyer (red.), <i>“I Lifted My Eyes and Saw”: Reading Dream and Vision Reports in the Hebrew Bible</i> (Stefan Green)	261
Heilig, Christoph, <i>Hidden Criticism? The Methodology and Plausibility of the Search for a Counter-Imperial Subtext in Paul</i> (Joel Kuhlin)	264
Kim, Yeong Seon, <i>The Temple Administration and the Levites in Chronicles</i> (Jan Retsö)	268
Klein, Anja, <i>Geschichte und Gebet: Die Rezeption der biblischen Geschichte in den Psalmen des Alten Testaments</i> (Lars Olov Eriksson)	272
Klink III, Edward W., och Darian R. Lockett. <i>Understanding Biblical Theology: A Comparison of Theory and Practice</i> (Bo Krister Ljungberg)	274
Knoppers, Gary N., <i>Jews and Samaritans: The Origins and History of Their Early Relations</i> (Cecilia Wassén)	278

Markschies, Christoph, <i>Christian Theology and Its Institutions in the Early Roman Empire: Prolegomena to a History of Early Christian Theology</i> (Carl Johan Berglund)	282
Mettinger, Tryggve N. D., <i>Reports from a Scholar's Life: Select Papers on the Hebrew Bible</i> (Cian Power)	285
Neusner, Jacob och Alan J. Avery Peck (red.); William Scott Green och Günter Stemberger (rådgivande red.), <i>Encyclopedia of Midrash. Biblical Interpretation in Formative Judaism. Volume I-II</i> (Tobias Ålöw)	289
Porter, Stanley E. och David I. Yoon (red.), <i>Paul and Gnosis</i> (Paul Linjamaa)	291
Smith, Geoffrey S., <i>Guilt By Association: Heresy Catalogues in Early Christianity</i> (Martin Wessbrandt)	295
Strauss, Mark L. och Paul E. Engle (red.), <i>Remarriage After Divorce in Today's Church</i> (Bo Krister Ljungberg)	299
Willgren, David, <i>The Formation of the 'Book' of Psalms: Reconsidering the Transmission and Canonization of Psalmody in Light of Material Culture and the Poetics of Anthologies</i> (Anja Klein)	302
Wright, Tom, <i>The Day the Revolution Began: Rethinking the Meaning of Jesus' Crucifixion</i> (Mikael Tellbe)	306

tet kan jag naturligtvis använda vilken text som helst för att förstärka de uppfattningar jag redan har, men vad vinner jag med detta?

Stig Norin, Uppsala

JAN DOCHHORN, SUSANNE RUDNIG-ZELT, AND BENJAMIN WOLD (EDS.)

Das Böse, der Teufel und Dämonen – Evil, the Devil, and Demons

WUNT II 412, Tübingen: Mohr Siebeck, 2016, Paperback, xiv + 297 pp., €84,

ISBN: 978-3-16152-672-5

This anthology about evil, the Devil and demons includes the work of 13 authors. The contributions are written in German (six chapters) and English (nine chapters). The contributions are generally characterized by careful exegesis and very good knowledge of the latest secondary literature. Most of the chapters address either Biblical or Qumranic material.

Susanne Rudnig-Zelt introduces the work with a German summary of the various chapters. This is followed by the first of two chapters which focus on Old Testament material. Here Rudnig-Zelt offers plausible readings of Old Testament passages relating to Satan, rightly questioning projections of modern understandings of monotheism on this material. Job's book, for example, suggests that Satan could actually cause God to act against his better judgment. This chapter provides a good overview of the *status quaestionis*.

In the second chapter, with an Old Testament focus, Markus Saur studies the portrayal of evil in Wisdom literature. Whereas Proverbs teaches that the good prospers and shows how evil may best be avoided, Job explores the suffering of the righteous, showing how unpredictable God is in his boundless sovereignty and how limited people are in contrast. Saur argues that this insight in human limitations contributes to making us more human, which is a central goal of Wisdom literature. Considering our human limitations, Qoheleth in turn advises doing nothing in excess. As befits this lesson, Saur's chapter is reasonable though not revolutionary.

Three chapters focus on material from Qumran; two by Matthew Goff, one by Miryam Brand. Matthew Goff's first contribution investigates the relationship between giants and demons, Azazel and Satan in

Enochic literature, especially the *Book of the Watchers*. He offers *inter alia* a convincing explanation for why being turned into spirits could be seen as the ultimate punishment for the ever-hungry giants.

Goff's second contribution shows that 4Q184 probably does not refer to Lilith as a female demon, contrary to Baumgarten, but is a further development of the motif of the Strange Woman in Proverbs 7. His writing is lucid and his arguments are convincing.

Miryam Brand compares how Belial is used in the Community Rule from Qumran with the term's use in 4QBerakhot and the Damascus Document. Brand shows how these texts, though dualistic, are less deterministic than has been previously thought; she also shows how one cannot generalize on the basis of a single text to the theology of the community as a whole. The Community Rule does not refer directly to the demon Belial, but only to the people of Belial's lot. Those who belong to Belial's lot have themselves to blame. People could decide to join the community, making them part of God's lot, or they could decide to stay outside, in which case they were Belial's lot. In contrast, according to the Damascus Document, those who refused to join the community had been deceived by Belial himself in their decision.

Six chapters address primarily New Testament material. The first two deal with apotropaic texts. Scholars have noted that in Second Temple Judaism, Psalm 91 was used as an apotropaic text, to ward off demons; it is included among exorcistic hymns in the Qumran manuscript 11Q11, for example. Why then does Satan himself quote this psalm in Matthew's and Luke's temptation narratives? Michael Morris notes passages where the Gospels portray demons as trying to exorcise Jesus, and argues convincingly that the temptations should be read in the same light: "The Devil mocks the apotropaic efficacy of Psalm 91 in order to intimidate Jesus" (99).

Benjamin Wold studies formulas in two Qumran texts, the Plea for Deliverance and the Prayer of Levi, that ask God to protect the person from demonic beings. Noting similarities with the final petition in Matthew's version of the Lord's Prayer, Wold asks whether the formulation "deliver us from the evil one" was also an apotropaic prayer. The

parallels Wold identifies strengthen the case that Jesus taught his disciples to pray for protection from “the evil one” rather than from evil in general.

Drawing on parallels offered by the Japanese reception of Christianity, Erkki Koskenniemi offers a plausible explanation for why Paul, who evidently assumed the existence of the devil and had a “well thought out” idea of him, downplays Satan’s role in his letters and sermons. Koskenniemi argues that Satan and cosmological dualism were concepts that were too foreign to Paul’s non-Jewish readers, so he relies on eschatological dualism instead, which was easier for them to accept.

Jan Dochhorn contributes two chapters to this anthology. The first one is on 1 Cor 5:5, arguing that Paul is telling the congregation to exclude the man who was guilty of gross immorality from the congregation in that Satan may kill him, so that the man’s soul may be spared on judgment day. This interpretation, he notes, may be troublesome to Protestants, but he carefully explains why it is more likely than other alternatives.

Dochhorn’s second article is a study of the Jewish background to the expression “Cain who was of the evil one” in 1 John 3:12. Building on a neglected article by Nils Dahl, he studies references in Targum Pseudo-Jonathan, and other rabbinic sources, to Samael having fathered Cain, and examines use of this motif by early Christian authors, such as Polycarp (7:1). He shows that there is reason to believe that the notion that Cain was fathered by Samael, or Satan, was well established in Jewish and Christian circles at the time 1 John was written. The question about how literally this expression was intended by the authors of the various texts is something that Dochhorn leaves open, however.

Oda Wischmeyer writes on references to the devil, demons and evil in James, concluding that although the author clearly assumes cosmological dualism, he deliberately avoids working with these categories in order to focus on human responsibility for evil. While James characterizes the flesh as evil and earthly, he does not speculate about how it might have come to be this way or how that might affect free will. James’ focus is on dealing with evil within the Christian congregation.

For James, sins are the concrete expression of evil, just as good deeds are the concrete expression of faith. Wischmeyer's reading of James is persuasive.

Hector Patmore investigates how Targum Jonathan, the Aramaic translation of the Prophets, translates four potential references to demons (2 Sam 22:5; Isa 13:21, 34:14; Hab 3:5) and what that says about when and where this translation was carried out. He finds that Targum Jonathan does not read demons into these texts, leading him to conclude that this text was probably written in the context of "(pro-)Rabbinic Palestinian" rather than Babylonian Judaism.

In a thought-provoking and well-argued chapter Ryan Stokes shows how the expressions "unclean spirit" and "demon" are not always used synonymously in Biblical and intertestamental texts. He also argues that *satan* is never used as a proper name in OT, and that in legal contexts it tends to signify not so much an accuser, but an executioner.

Jörn Bockmann's study of a version of the medieval legend of Judas and St Brendan, although interesting, is more likely to interest another group of readers than those most interested of this volume. The same goes for Ole Davidsen's contribution, a reading of biblical narratives relating to Satan, death, and evil and their positive counterparts in the light of Greimas's narrative semantics. He argues that our way of thinking is inherently dualistic, and that religion tries "to explain, and eventually surmount, mixed and dualistic reality" (257). I don't find that narrative semantics contributes to a better understanding of the texts in question.

With its many high quality contributions, this volume contributes to our understanding of Judaism and early Christianity. Although the contributors to this volume work on similar themes and in some cases refer to the same texts, their contributions are very much their own; the editors do not put forward any concluding consensus, showing that there is room for more research in this field. Scripture and author indexes increase the usefulness of this volume.

Torsten Löfstedt, Linnaeus University