

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

till synes vanlig diskurs, som resulterar i en helt ny utvärdering av diskursen. Ett visst ord, en särskild fras eller ett ”eko” (för att tala med Hays) undersöks av Heilig med syfte att belysa hur Pauli medvetet eller undermedvetet (men trots allt *avsiktligt*, likt den freudianska felsägningen) kritiserar kejsarkulten, eller andra delar av officiell romersk politisk ideologi. Kom här ihåg att felsägningar i psykoanalys avslöjar *vad du verkligen menar*, oavsett vad den som uttalar felsägningen tror.

Jag anser inte att en psykoanalytisk prövning av NT texter som sådana är förbjuden metodologisk mark, men förväntar mig dock en något mer utförlig diskussion om den teoretiska tillgången till Pauli intentioner och inre värld än vad som ges i *Hidden Criticism*. Frågan som jag väcker här är alltså inte om intentions-forskningen vara eller icke vara inom NT-exegetik, utan snarare om dess funktion och resultat i förhållande till de antaganden som metoden kräver. Är det inte metodologisk smidigare att bortse från Pauli intentioner och undersöka diskursens funktion och reception?

Joel Kuhlin, Lunds Universitet

YEONG SEON KIM

The Temple Administration and the Levites in Chronicles

CBQMS 51, Washington DC: Catholic Biblical Association of America, 2014,

viii + 232 pp., \$16, ISBN: 0-915170-50-7

The large temple communities with their innumerable servants are characteristic features of the Ancient Middle East. Especially in Mesopotamia we have large archives preserved through which we can get a detailed picture not only of cultic practices but also of administrative routines and the organisational structure of the communities. From the temples in Syria we do not have similar documentations, which is especially deplorable when it comes to the enormous temple complexes in Hierapolis, Palmyra, Damascus and Baalbek. But there is one exception: the temple in Jerusalem that was consecrated in the year 516 BCE on the site of the earlier temple built during the monarchic period but destroyed in 586 BCE. From the Second Temple we do not have

archival material as in Mesopotamia but we have some literary documents, above all the Book of Chronicles, which give insights into the activities in that sanctuary during the first centuries of its existence, i.e. the Achaemenid period. The book by Yeong Seon Kim (YSK) deals with an important aspect of the organisation of the personnel of that temple, viz. the position of the Levites.

The identity and function of the Levites in ancient Israel have often been discussed since the image given in the Old Testament of this group is contradictory. On the one hand, they are one of the twelve tribes, sons of Leah, the patriarch Jacob's first wife (so also 1 Chronicles 23:28), on the other they have functions which are more like that of a craft guild or fraternity than that of a traditional tribe. Even today a Jewish community is divided into three groups: priests (*kôhanîm*), Levites, and Israelites, which becomes visible during the recitation of the torah in the synagogal liturgy. This terminology is worth noticing and is actually found in 1 Chronicles 9:2.

In the so-called Priestly Code (P) in the Pentateuch the Levites have the function of protectors of the movable sanctuary as well as the task of carrying its parts during the wilderness wandering. In spite of the fact that also the priests are seen as descendants of Levi ben Ya^cqob P makes a sharp distinction between them and the Levites. This distinction is upheld in Chronicles. In texts datable to the beginning of the 6th century, Deuteronomy and Ezekiel, the distinction seems to be deleted and at least in D priests and Levites are identical.

In a short Introduction (1–6) YSK presents the main problem when using Chronicles as a source for information about the temple in the Achaemenid period: the author of that work actually wants us to believe that he describes the First Temple and he also uses sources like the Books of Kings that deal with that temple. Consequently, a scholar has to be able to distinguish what these sources say about the First Temple and what refers to the Chronicler's own time. At the same time this is essential in order to understand the message of Chronicles: according to YSK the Chronicler in several cases describes practices that do not "reflect the actual practices of his own day but an idealized representation

of temple practices he wished to see enacted” (3). Ultimately, his ambition is to legitimize these practices by giving them divine authority which, according to YSK, is made in a very subtle way: the Pentateuch is not directly quoted anywhere, instead the Chronicler uses the cultic practices of David as the link between his own time and the authority of revelation. The differences between the practices envisaged by the Chronicler and the commandments of the Pentateuch are due to David’s innovations (e.g. 1 Chronicles 23:28–32) – the Chronicler hides himself behind the great king.

YSK’s book is divided into four chapters. The first, “Groundwork,” presents the texts analysed by YSK: 1 Chronicles 5:27–41; 6; 9; 23–26; 2 Chronicles 17–19; 29–31; 34–35. A section (18–26) is devoted to the problem of the dating of Chronicles as well as the discussion about the unity of the work since several important scholars (M. Noth; W. Rudolph; P. Welten; H. G. M. Williamson) have argued that several passages, for example those about David, are interpolations (26–34). YSK agrees with scholars like S. Japhet, I. Kalimi, and G. N. Knoppers in seeing the work as the accomplishment of one writer (33). As a matter of fact, these passages in YSK’s analysis appear to belong to the very basic cornerstones of the Chronicler’s work.

Chapter two (35–97) deals with three groups of personnel in the temple: gatekeepers, treasurers, and tax-collectors. These groups are not mentioned in the priestly legislation (the Priestly Code). They appear in Ezra and Nehemiah in their description of the Second temple and again in the Chronicler’s work. Unlike Ezra/Nehemiah he makes them all Levites. YSK describes how the Chronicler achieves this identification by establishing a line between a certain Shallum, as it seems from his own time, via a Zechariah in the time of David who is made a descendant of Korah. The Chronicler further, by inventing new terms, is able to draw other sections of the temple personnel into the Levite fold: treasurers and tax-collectors. Remarkable is the association with Korah, a Levite, or rather a group among the Levites, who is condemned in the Priestly Code (Num 16).

In chapter three (98–161) YSK investigates the financial system of the temple as far as it is documentable from his source. It is shown that the writer partly builds on traditions about the First Temple (102–109) but then integrates these facts with the situation of his own time. It is pointed out that there is no trace of the Achaemenid authority in the Chronicler's work. The image is that of a sanctuary without royal control, dominated by Levites. It becomes clear, according to YSK, that the aim of the Chronicler is not to give an exact picture of the situation in his own time, but by relating everything to the time of David and ultimately to Mosaic times, he presents his view on how the temple *should* operate.

Chapter four (162–93) deals with the question of why the Chronicler gives this evidently ahistorical description. The answer is given on page 169: the reason for the Chronicler's expansion of the category of Levites is to provide a legal basis for the financing of the personnel of the temple, which in the Achaemenid period was without royal support. The main source of income was the contributions of the people of Yehud. According to the ruling of the Priestly Code only priests and Levites could be supported by these contributions named *trûmôt* for the *kôh^anîm* and *mâ^{ca}serîm* for the others. By claiming Levitical status for the entire temple staff everyone should be paid from the temple's coffers. It can be added that his use of the authority of David, and not Moses, may be due to the fact that innovations by David were acceptable since the whole temple project, initiated by David and realized by Solomon, was a considerable innovation and change in relationship to the prescriptions of the Priestly Code. The Chronicler has clearly realized the dichotomy between the Jerusalem temple tradition and the Priestly Code, something which has not always been observed by modern scholars who usually have assumed that the cultic prescriptions of P are simple reflexes of that of the temple.

An interesting detail is why the Chronicler uses Korah as the connection between his "new" Levites and the traditional ones. YSK speculates that there might have existed priestly groups using the Korah-episode in order to discredit any attempt at changing the organization of the tem-

ple staff. That there was a continuing discussion about the extension of Levite identity during the Second Temple period is shown by YSK in the final section of chapter four (171–90) where the position of Levites in the deuterocanonical works like Tobit, LXX Ester, several of the Dead Sea Scrolls, Jubilees, the Testament of Levi as well as in Josephus is studied. Striking is their absence in Ben Sira and 1 and 2 Maccabees. Chronicles appears as representing one standpoint among several others on this issue which seems to have lost its importance with the destruction of the temple. It would, in fact, have been interesting to have a following-up of the position of the Levites in the rabbinic literature.

Yeong Seon Kim's book is a well-researched and well-balanced study of a complicated subject and a substantial contribution to a field much more interesting and important than traditional OT scholarship has thought. Not the least in protestant scholarship, Chronicles has often been seen as a fairly unnecessary repetition of the Book of Kings, spiced with endless genealogies, unrealistic and unhistorical additions to Israelite history and petrified theology. Yeong Seon Kim's book is part of a renewed interest among scholars in Chronicles in general and the book shows that this trend is well-motivated.

Jan Retsö, Gothenburg University

ANJA KLEIN

*Geschichte und Gebet: Die Rezeption der biblischen
Geschichte in den Psalmen des Alten Testaments*

FAT 94, Tübingen: Mohr Siebeck, 2014, xii + 435 s., €114, ISBN: 978-3-16-153241-2

I tysk tradition och med tysk grundlighet har Anja Klein genomfört ett studium av nio texter från Gamla testamentet för att undersöka sambandet mellan historia och bön. Med utgångspunkt från Israels segersång i Exodus 15, följer hon temat genom sju så kallade historiska psalmer – Psaltaren 78, 105, 106, 114, 135, 136, 137 – för att slutligen landa i den långa bönen i Nehemja 9. Av allt har det blivit en lärd, mångsidig och inte alltför lättläst bok. Arbetet består av sex kapitel. Det första är en inledning med en kort forskningsöversikt som framför allt