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christianisiertes Judentum“ bezeichnete (Theologie des Neuen Testaments 525), wird dadurch auf originelle Weise zu neuem, wenn auch nur relativem Recht verholfen. Neuere Fragestellungen aus Rezeptions- und Sozialgeschichte oder aus einer mehr literaturwissenschaftlichen Perspektive werden wahrgenommen und punktuell auch aufgegriffen. Wirkungs- und Auslegungsgeschichte, die sich doch in so reichem Maß von der Bilderwelt der Offb inspiriert zeigten, kommen hingegen fast gar nicht in den Blick. Angesichts einer immer differenzierteren Forschungslage läuft freilich ein Kommentar, der möglichst alle Perspektiven zu integrieren sucht, auch Gefahr, in eine monumentale Enzyklopädie auszufern. Neuen Auftrieb aber wird der Kommentar sicher der literarkritischen Analyse der Johannesapokalypse geben, nachdem in den letzten Jahrzehnten überwiegend ihre Einheitlichkeit verfochten wurde.

Noch eine letzte Bemerkung sei dem Rez., der seine Hochschätzung von Traditionen nicht verhehlen mag, gestattet. In allen Bänden der renommierten Reihe war es bisher üblich, zu Beginn auch die vorhergehenden Bearbeitungen aufzulisten. Leider ist dies im vorliegenden Fall unterblieben. Herausgeber und Verlag sei ans Herz gelegt, in Zukunft wieder zum guten alten Brauch zurückzukehren. Schließlich machen doch für uns diejenigen, die uns in der Erforschung der Heiligen Schrift vorausgegangen sind, die Einsicht des Paulus menschlich konkret: „Was hast du, das du nicht empfangen hättest?“ (1 Kor 4,7).

Wuppertal, 25. April 2009.

Axel H a m m e s.

Gregg Gardner/Kevin L. Osterloh (Hrsg.), *Antiquity in Antiquity. Jewish and Christian Pasts in the Greco-Roman World* (TSAJ 123), Tübingen (Mohr Siebeck) 2008, VIII u. 465 S., Ln. EUR 109,-; ISBN 978-3-16-149411-6.

History is the science of the memory with institutions responsible for recalling, elaborating, studying, conserving, recreating and perpetuating it in the material culture. The historical memory designates the conscious effort of human groups by connecting themselves with the past, real or imagined, interpreting and adapting it for rewarding ends. The political use of history has been a constant in human experience, riddled with manipulations or even *damnatio memoriae*. Fidelity or anachronism is not so important for the efficacy of memory, but the commemorative acts, monuments, dates or symbolic spaces. It is in this modern historiographic trend that this book is set. It collects the contributions of the colloquium “Antiquity in Antiquity: Jewish and Christian Pasts in the Greek-Roman World” held at Princeton University in January 2006. How did people of antiquity perceive their own ancient history? The participants explored how the collective memory and the history of the group played a role in the formation of identity, in political propaganda, in social relations, in artistic expressions, in beliefs and religious practices, and in the establishment of official *corpora* of ancient traditions of Jews, Christians and their gentile neighbours in the Mediterranean and Near Eastern world (II B.C.–VII A.C.). The 13 articles are grouped in three sections:

a) “Jewish and Pagan Antiquities from the Late Hellenistic to the Early Imperial Period”. H. Zellentin studies the re-imagination of the Jewish heroes, Joseph and Moses, as attractive models for the Jewish military elite in Egypt in order to counteract the anti-Jewish measures of Ptolemy VIII. (118 B.C.), which provided new impetus

for a second exodus. H. Flower compares the meaning of the destruction and re-construction of the Capitoline temple with the Jerusalem Temple as a symbol of the new era for the Hasmoneans, Qumran, 4 Ezra, 2 Baruch, and Josephus. S. Mason studies the image of the Greeks and of the distant past in Josephus's *the Jewish War*. D. Mendels shows a fragmented and incoherent picture of the antiquity in the antiquity as a consequence of selective memory, utilitarian editing process, forgetfulness, and reinterpretation of the past.

b) "Jewish, Pagan, and Christian Antiquities in the Greco-Roman World (c. 100–450 C.E.)". P. Schäfer analyzes the attitudes and reactions of the rabbis at the destruction of the temple and how they substituted *ex post facto* the priestly class with the Wise at the beginning of the second Temple (cf. Mishnah Avot 1). A. Y. Reed interprets the Pseudo-Clementine's Homilies as a Jewish-Christian counter-history against the common identity and the apostolic succession defended by Eusebius. Examples of ironic rivalry between pagans and Christians are found in the symbolic presentations of Dionysus and Jesus in the mosaics of Cypriot (IV A.C.) (E. Kessler-Dimin). Similarly, the Jewish collective memory in the works of art in the Palestinian synagogues (IV–VII A.C.) reaffirmed the Jewish common identity against the competence and hostility of the Christians (L. Levine).

c) The late antiquity was productive in the re-imagination of the Jewish and Christian collective identity, and in the confrontation between each other. Thus, the Babylonian Talmud questioned the ethnic and spatial boundaries of the Jewish community, when Babylonia became the biggest cultural and religious center competing Jerusalem. The use of the historical memory was important for Justinian, who identified his empire as the legitimate successor of Rome. On the other side, the Jewish historians offered counter-history against the Christian appropriation of Jewish and Roman antiquity, which signalled the Jewish eschatological re-appropriation of their sacred memories against Christian supersessionism.

The emic and ethic perspectives used in the book allow apprehending the Jewish, Graeco-Roman and Christian antiquity still relevant in recovering the historical memory; these elements were of interest to the religious/political leading classes, were re-imagined, re-presented and exploited for social, religious, and political reasons. The old historian had drawn a clear line of continuity between antiquity and his own time. These articles do establish the impact of Antiquity in Antiquity in its own right, as an essential step for the appropriation of the antiquity's legacy for the modern times. The past is always a product of the continuous process of recalling, interpretation, re-contextualization and selective preservation, and represents an ideological instrument in the hands of the leading classes for building and structuring the posterity as well as the religious and social identities of the day. Some articles in the collection should have dealt with the more difficult reconstruction of the historical memory of subgroups who were being ignored, such as the lowest classes or women's groups, for whom the ancient history was perhaps less relevant. Further, it would have been opportune to start with an article on modern models employed in anthropology or social psychology, in order to show the human mechanisms at play in the selection of prominent historic events kept in memory.