

teologi och ersättningsteologi, som förmodligen härör från författarens bristande kännedom om den revolution som Paulusforskningen genomgått. Denna misstanke bekräftas av den mycket omfattande bibliografin, där namn som John G. Gager, Heikki Räisänen, E. P. Sanders, Alan F. Segal, Krister Stendahl och Peter J. Tomson märkligt nog lyser med sin frånvaro.

Denna anmärkning förtar dock inte helhetsintrycket av en veritabel skattkammare för den som vill lära känna välsignelsebegreppet språkligt, fenomenologiskt, teologiskt, historiskt och pastoralt.

*Göran Larsson*

J. A. Harrill: *Slaves in the New Testament: Literary, Social, and Moral Dimensions*. 322 sid. Fortress Press, Minneapolis 2005.

This is Harrill's second major contribution on slavery and the New Testament. Moving beyond his earlier study of the manumission of slaves in early Christianity, Harrill offers a carefully researched volume that provides the reader a window into aspects of slavery that are rarely if ever appreciated by NT scholars. The work is a combination of old and new. Those familiar with Harrill's work will appreciate the return to his earlier treatment of the running slave Rhoda (Acts 12), the parable of the dishonest manager (Lk 12) and the vice of the slave traders (1 Tim 1). Added to these are considerations of Paul's «slave-self» in Romans 7, the physiognomics of the slavish body in conjunction with the invective against Paul in 2 Cor 10:10, a comparison of NT household codes with Greco-Roman agricultural handbooks, and the role of slaves in early Christian apologies and martyrdom accounts. The book closes with an insightful examination of how NT texts were used in the midst of nineteenth century America's slavery debate.

Harrill's approach is decidedly historical rather than theological and he does not promote a «faith» solution to the problem of slavery and the Bible (1). The result is a copious amount of historical data on slavery in the ancient world that provides the reader with an excellent framework in which to read the NT. But the focus is not so much on actual slaves in antiquity as it is on how slaves were used as literary figures (16, 196). In fact much of what Harrill examines has little to do with real slaves and more to do with stereotypes of slaves that the NT perpetuates in order to communicate a message about the position of Christians in the hierarchal Roman society. Harrill demonstrates that the perception of slaves in the popular and philosophical literature of antiquity would have conditioned the way readers perceived slaves or slavery language in the NT. For instance, Paul's adoption of

slavery terms to describe the plight of the «ego» in Romans 7 would have been understood by readers in the context of Roman social hierarchy which in turn influenced how they thought about their relationship to the divine (p. 30–31). Luke's descriptions of the incompetent slave steward who could not handle money honestly but is quite adept at its misuse or the slave girl Rhoda forgetting to open the door for the fugitive Peter would have caused listeners to recall the comical slave characters in literature. «The drama encouraged early Christians to laugh at slaves as moral inferiors. Empathy with the literary characters encoded as slaves alleviated the anxieties about subordination and domination in the readers' own lives, who, after hearing Luke-Acts, had to return to their daily routine of negotiating the continual contesting of status and personalized authority required to define a person and place with Rome's fundamentally hierarchical culture» (83). But the NT also reinforces this hierarchy in the way that it describes the relationship between slave and master. Thus the household codes reflect the motives of the agricultural handbooks to establish the master's authority and the slave's obedience. The authors of these codes would have been understood as the stock literary character of the managerial slave. Those who desire to live in the «household of God» would not challenge God's managerial slave. Those who work against such a hierarchy would be branded as enemies (115).

This volume is well researched and provides a superb overview of how slaves were perceived in antiquity. Harrill's strength has always been his command of ancient literature and he has demonstrated once again the breadth of his knowledge. But at times it is this strength that can be his undoing in this volume. Readers will find that more space and energy has been given to the evaluation of slaves in antique literature while the actual examination of the NT texts is left wanting by comparison. A more balanced presentation of the exegetical considerations would make this volume that much more useful. At times one completes the section on the background only to find that the payoff in the consideration of NT texts is marginal. It is also disappointing that the book title promises to be about slaves in the NT, but focuses all most entirely on Paul.

Part of the drawback to this volume may be that Harrill's methodological presuppositions have overly influenced his presentation of the research. While he is to be commended for his commitment to historical inquiry, his resistance to theological considerations seems myopic and a hindrance to him. His rejection of the so-called «biblical theology» approach which he claims aims to «urge the distinctiveness of Christianity against its «pagan» environment» (2) suggests that he

gives little consideration to the fact that the NT documents are not only historical but also theological in nature and that it is impossible to separate these two aspects. Evidence of this is found in the way that Harrill is sometimes too quick to dismiss what other NT scholars have suggested. This is emphasized in the final lines of the book's epilogue where he rightly claims that the NT is ideologically conditioned by the prejudices and stereotypes of the ancient world. He then asks: «Given this finding, shouldn't we challenge Christian moral debate to move beyond the specious Biblicism of «traditional family values», and create a better moral vision?» (196). Such statements undermine Harrill's intention for writing the book. While this is an important topic for debate, it seems out of place to ask such questions in a volume that claims to be dedicated to historical research.

Overall this book has much to commend and I recommend it to students and scholars of the NT. Harrill has made yet another lasting and valuable contribution.

John Byron

Larry Hurtado: *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity*. xxii + 746 sid. Eerdmans, Grand Rapids MI/Cambridge U.K. 2003.

Larry Hurtado (= H) er professor i NT ved Edinburgh Universitetet. Boken er tilegnet «the Early High Christology Club,» grunnlagt av H. I stedet for «Christology» foretrekker H ordet «Christ-Devotion.» *Devotion* brukes om det trosinnhold og de handlinger som uttrykker de første kristnes ærbødighet overfor Jesus (p. 3).

Boken er om måten Jesus fungerer som guddommelig i kristne gruppers religiøse liv i de første to århundrer, når og hvordan denne troen blir uttrykt og hvilke historiske krefter som antagelig formet *devotion* til Jesus i perioden. Den jødiske bakgrunnen har H skrevet utførligere om i «One God, One Lord» (2. utg. 1998).

Lik Bousset mener H at fokus skal være på Kristus-kulten. Bousset mente at Kristus-kulten oppsto på hellenistisk område som et resultat av synkretisme og at den tidligere og renere form for kristendom ikke var slik (p. 18). H derimot, mener at Kristus-kulten oppsto overraskende tidlig på jødisk og monoteistisk område uten hellenistisk innflytelse, forsiktig vurdert ca. 30–50 ce. H hevder «a virtual explosion of devotion toward the earlier end of this period.» Ikke som noe stadium nummer to i en religiøs utvikling eller et resultat av ytre påvirkning. Denne *devotion* har en slik intensitet og variasjon i uttrykksmåter at en finner ingen virkelig parallell i de religiøse omgivelser på

den tiden (p. 2). Denne intense *devotion* til Jesus inkluderer «reverencing him as divine, ... within a firm stance of exclusivist monotheism» — samtidig blir alle andre guddommer i den romerske verden forkastet (p. 3).

Kap. 1 — Fire viktige faktorer formet den tidlige Kristus-kulten: Jødisk monoteisme, Jesus, disiplenes åpenbaringsopplevelser og de religiøse omgivelsene. Den dynamiske interaksjon mellom faktorene formet Kristus-kulten i binitarisk retning, ikke mot en apotheosis av Jesus som en ny guddom (p. 78). Boken er ikke systematisk-teologisk. Så med ordet binitarisk menes nok ikke en motsetning til treenighetslæren. H vil beskrive hvilke historiske prosesser som har gått forut for de senere formuleringer.

Kap. 2 — «Tidlig paulinsk kristendom.» Først temaer som: Kristus, Sønn, Herre, pre-eksistens, Jesu forsoningsdød og oppstandelse, Jesus som forbilde. Så det sentrale for H's tese: Et binitarisk tilbedelsesmønster der Jesus mottar en tilbedelse sammen med Gud og på måter som bare kan sammenlignes med tilbedelse av en guddom (p. 135).

Kap. 3 — «Jødekrystendom i Judea.» Selv om det var stridigheter om andre ting, ser en ingen strid mellom Jerusalem-menigheten og hedningemisjonen om kristologi. Den viktigste utviklingen av tilbedelsen av Jesus skjer tidlig, blant troende i Judea. Alle senere former av kristendom står i gjeld til deres grunnleggende fromhetsmønster (p. 216).

Kap. 4 — Q var en «sayings collection» (p. 260), et enhetlig dokument der Jesu som guddommelig Sønn med transcendent status er et viktig tema (p. 253). Kap. 5 er om synoptikerens beskrivelser av Jesus. F.eks. Markus' underberetninger om Jesus på sjøen beskriver Jesu handlinger lik Guds — en gudlik overlegenhet over elementene (p. 285f).

Kap. 6 — H tar opp johanneiske kristologiske tema som: Jesu preeksistens, «Jeg Er», forholdet mellom Faderen og Sønnen. At også Sønnen har guddommelig herlighet (p. 374 og 380) og er gitt det guddommelige navn (p. 385).

Med kap. 7 begir H seg inn i det 2. årh. og tar for seg flere utenom-kanoniske evangelier — særlig Thomas. Kap. 8 er en innføring i 2. årh.'s kristendom — dvs. Hebreerbrevet og senere pauliske tekster. Kap. 9 tar for seg Valentinus, Markion o.a.

Kap. 10 — Den versjon av kristendom som, ifølge H, allerede var dominerende i siste halvdel av 2. årh. og som den «ortodokse» tradisjon utvikler seg fra, kaller H proto-ortodoksien. Denne ærer Jesus som guddommelig innenfor en eksklusivistisk monoteisme utledet fra (og tilpasset) den bibelsk/jødiske tradisjon (p. 563).

H vil gjøre for det 21. årh. det som W. Bousset's *Kyrios Christos* gjorde for det 20. årh. Bousset opp-