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## BOOK REVIEWS

DIE DÄMONEN: DIE DÄMONOLOGIE DER ISRAELITISCH-JÜDISCHEN UND FRÜHCHRISTLICHEN LITERATUR IM KONTEXT IHRER UMWELT = DEMONS: THE DEMONOLOGY OF ISRAELITE-JEWISH AND EARLY CHRISTIAN LITERATURE IN CONTEXT OF THEIR ENVIRONMENT. Edited by Armin Lange, Hermann Lichtenberger, and K. F. Diethard Römheld. Tübingen: Mohr Siebeck, 2003. Pp. xix + 687. €134.

The articles collected here represent contributions from prominent scholars, mostly German, to an international symposium held in May 2001 at the University of Tübingen's Institute for Ancient Judaism and Hellenistic History of Religion. The individual studies offer a variety of approaches, from detailed exegetical treatments of specific texts, to surveys of the religio-historical trajectories of certain themes and figures, to more theoretical discussions pertaining to methodology.

Following the structure of the symposium, the contributions are grouped under several headings. The introductory chapter features two nonexegetical articles. The first uses a history-of-ideas perspective from Hesiod to Heinrich Heine, to discuss the relation between monotheistic worldviews and the competing "world full of gods" that monotheisms seek to replace. The second essay addresses the methodological difficulty involved in determining the object of demonology and proposes a new criterion for defining "demon." The presentations continue under the following categories: the Ancient Near East; pre-exilic Israel; the exilic period; Judah and Israel in the Persian era; the Hellenistic era; the Greco-Roman world; the New Testament and gnostic literature; and demonology after the destruction of the Temple. Abstracts of each study are offered in the volume's foreword, but readers would be ill-advised to treat them as surveys of the articles—they are merely teasers. The last two pages of the foreword sketch the essential ideas exchanged during the symposium's final debate.

Several of the essays refer to the "demonization" of YHWH resulting from the absorption of competing polytheisms, followed in the postexilic era by an objectivation of evil and the so-called invention of Satan. These studies, mostly exegetical papers on problematic passages—such as Genesis 32:23 (Jacob wrestles with God), Exodus 4:24–26 (God attempts to slay Moses, or Moses' son), or 2 Samuel 24:1 and 1 Chronicles 21:1 (God or Satan, respectively, tempts David to number the people of Israel and Judah)—are unfortunately not brought to bear on the demonization of the God of Israel in numerous gnostic texts. This lack is understandable, given that the volume resulted from a symposium. Nevertheless, it is regrettable that important areas of research are absent: there is only one paper on the demonology of gnostic texts, Tertullian is discussed only together with Varro and Apuleius as part of a larger survey of Roman demonology, and the presentation on Justin Martyr was published in another volume. This

collection, therefore, is left quite thin in the area of early Christian literature, contrary to what one would expect from the volume's subtitle.

Numerous grammatical and typographical errors mar the book—at least seven occur on pages 506–9. Some are quite annoying, such as “tempi” for the Latin “tempora” (521); the title of one article is regularly misspelled (“Warum treibt Paulus *eine* Dämon aus?” instead of “*einen* Dämon”); and an unfortunate mistranslation occurs even in the volume's English subtitle: “The Demonology of Israelite-Jewish and Early Christian Literature in Context of Their Environment,” instead of “in the Context of Its Environment.”

A point regarding terminological consistency: While the index uses the categories “Hebrew Bible” and “Apocrypha and Pseudepigrapha of the Hebrew Bible,” many essays in the book use “Old Testament,” “early Jewish,” and even the infamous “Spätjudentum” (288). Such editorial minutiae do not, of course, diminish the value of the almost 700 pages of solid scholarship by leading scholars worldwide.

Most contributions to the volume are exceptionally valuable; even the few that some readers might find less remarkable provide a wealth of data and references to primary texts and scholarly literature. The generous index of authors, texts, and concepts facilitates the use of the volume as a reference to accompany such resources as the *Dictionary of Deities and Demons in the Bible* (1995, 1999<sup>2</sup>). Given the specialized nature of its articles, *Die Dämonen* will be of interest primarily to researchers and students with a detailed knowledge of (or focused interest in) the demonology of the Ancient Near East, the Greco-Roman world, Judaism, and Christianity. The volume belongs in every serious university and research library.

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THE GOSPEL OF JOHN: A COMMENTARY. By Craig S. Keener. Two vols. Peabody, Mass: Hendrickson, 2003. Pp. xlviii + 1636. \$79.95.

Keener completed his M.Div. at the Assemblies of God Seminary in 1986 with a thesis on the knowledge of God in the Fourth Gospel. In 1991 he completed his Ph.D. at Duke University under D. Moody Smith with a dissertation on Johannine Pneumatology. Evidently K. has been studying the Fourth Gospel for more than 15 years. The bibliography in the second of this two-volume work covers 166 pages (small print!) and includes almost ten pages of ancient sources. The work is replete with bibliographical references; thus the reader can be assured that K. actually read the works cited. In the cover endorsements, R. A. Culpepper refers to the work as “monumental,” D. Aune remarks on its comprehensiveness, and R. Kysar notes K.'s “encyclopedic documentation.” Any future student of this Gospel will have to refer to this contribution.

K. seems to have mastered the literature not only in English but also in French and German. Students of Johannine literature will find in each