

Healing and Exorcism in Second Temple Judaism and Early Christianity

Edited by
MIKAEL TELLBE,
and TOMMY WASSERMAN

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Preface

On March 8 to 9, 2018, Örebro School of Theology hosted the conference “Healing and Exorcism in Second Temple Judaism and Early Christianity” with generous support from the Swedish Research Council. The conference brought together fifty scholars and students from six different countries who offered main papers, responses, short seminar papers and participated in stimulating discussions. As organizers and editors, we take this opportunity to thank all the conference participants who gave valuable input, in particular the respondents to main papers: Prof. Greger Andersson, Dr. Tobias Hägerland, Prof. James Kelhoffer, Dr. Rikard Roitto, Dr. Gunnar Samuelsson, Dr. David Davage (Willgren), and Dr. James Starr.

For this volume, we have selected a number of excellent contributions by leading scholars from Norway, Sweden, the United Kingdom, and the USA who focus on different aspects of healing and exorcism in Second Temple Judaism, in emerging Christianity, and in the early church from historical, literary, and socio-cultural perspectives. It is our hope that these studies will shed new light on the topic of healing and exorcism in ancient times, a topic that continues to draw attention from a great number of scholars from around the world.

Finally, we are very grateful to the Program Directors of Theology and Jewish Studies at Mohr Siebeck, Katharina Gutekunst and Elena Müller, as well as the series editor Prof. Dr. Jörg Frey for accepting the volume in WUNT II and for seeing it through to publication.

Örebro, August 2019

*Mikael Tellbe
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Abbreviations

Abbreviations follow the list of abbreviations in *The SBL Handbook of Style: For Biblical Studies and Related Disciplines* (2nd ed., ed. Billie Jean Collins et al. [Atlanta: SBL Press, 2014]). Abbreviations of the Greek papyri follow the *Checklist of Editions of Greek and Latin Papyri, Ostraca and Tablets* (5th ed., ed. John F. Oates et al. BASPSup 9 [Oakville: American Society of Papyrologists, 2001]). The online version is available at <http://papyri.info/docs/checklist>.

In addition, the following abbreviations are used:

Acts Tim.	Acts of Timothy
AJEC	Ancient Judaism and Early Christianity
Anon. Bruc.	Anonymous of Bruce (Codex)
BAM	Köcher, Franz. <i>Die babylonisch-assyrische Medizin in Texten und Untersuchungen</i> (Berlin: de Gruyter, 1963 ff.)
<i>CGal</i>	Julian, <i>Contra Galilaeos</i>
CJOD	Contraversions: Jews and Other Differences
<i>CJul</i>	Cyril of Alexandria, <i>Contra Julianum</i>
<i>EC</i>	<i>Early Christianity</i>
FTS	Frankfurter Theologische Studien
<i>JLRS</i>	<i>Journal of Law, Religion and State</i>
<i>JSHJ</i>	<i>Journal for the Study of the Historical Jesus</i>
JSJSup	Supplements to Journal for the Study of Judaism
Jul. Orat.	Julian, <i>Orationes</i>
KfA	Kommentar zu frühchristlichen Apologeten
LHJS	Library of the Historical Jesus Studies
Lib. Or.	Libanius, <i>Orationes</i>
<i>NGWG.PH</i>	<i>Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse</i>
RNBC	Readings: A New Biblical Commentary
S BTS	Sources for Biblical and Theological Study
Soz. Hist eccl.	Sozomen, <i>Historia ecclesiastica</i>
<i>TiLSM</i>	<i>Trends in Linguistics. Studies and Monographs</i>
VCSup	<i>Vigiliae Christianae Supplements</i>
W	Field numbers of tablets excavated at Warka

Introduction

Mikael Tellbe

This book is the result of a research conference on “Healing and Exorcism in Second Temple Judaism and Early Christianity,” hosted by Örebro School of Theology, Sweden, in March 8 to 9, 2018. About fifty scholars and students met for two rewarding days of lectures, seminars, and discussions. The conference was generously funded by the Swedish Research Council (Vetenskapsrådet).

Over the years, the topic of healing and exorcism in Second Temple Judaism and early Christianity has engaged a great number of scholars from around the world with numerous publications – and it continues to do so.¹ In Jewish and

¹ It will suffice to mention some significant works from the last twenty years: Michael Becker, *Wunder und Wundertäter im frührabbinischen Judentum: Studien zum Phänomen und seiner Überlieferung im Horizont von Magie und Dämonismus*, WUNT II 144 (Tübingen: Mohr Siebeck, 2002); Richard H. Bell, *Deliver Us from Evil: Interpreting the Redemption from the Power of Satan in New Testament Theology*, WUNT 216 (Tübingen: Mohr Siebeck, 2007); Gideon Bohak, “Jewish Exorcism Before and After the Destruction of the Second Temple”, in *Was 70 CE a Watershed in Jewish History? On Jews and Judaism before and after the Destruction of the Second Temple*, eds. Daniel S. Schwartz and Zeev Weiss, AJEC 78 (Leiden: Brill, 2011), 277–300; Audrey Dawson, *Healing, Weakness and Power: Perspectives on Healing in the Writings of Mark, Luke and Paul* (Milton Keynes: Paternoster, 2008); Andrew Dauton-Fear, *Healing in the Early Church: The Church’s Ministry of Healing and Exorcism from the First to the Fifth Century*, Studies in Christian History and Thought (Milton Keynes: Paternoster, 2009); Theodore de Bruyn, “What Did Ancient Christians Say When They Cast out Demons? Inferences from Spells and Amulets”, in *Christians Shaping Identity from the Roman Empire to Byzantium: Studies Inspired by Pauline Allen*, eds. Geoffrey Dunn and Wendy Mayer; VCSup 132 (Leiden: Brill, 2015), 64–82; Audrey Dawson, *Healing, Weakness and Power: Perspectives on Healing in the Writings of Mark, Luke and Paul* (Milton Keynes: Paternoster, 2008); 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); Eric Eve, “The Miracles of an Eschatological Prophet”, *JSHJ* 13 (2015), 131–149; Henrike Frey-Anthes, “Concepts of ‘Demons’ in Ancient Israel”, *WO* 38 (2008), 38–52; Jan-Olav Henriksen and Karl Olav Sandnes, *Jesus as Healer: A Gospel for the Body* (Grand Rapids: Eerdmans, 2016); Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids: Baker Academic, 2011); James A. Kelhoffer, *Miracle and Mission: The Authentication of Missionaries and Their Message in the Longer Ending of Mark*, WUNT II 112 (Tübingen: Mohr Siebeck, 2000); Todd E. Klutz, “The Grammar of Exorcism in the Ancient Mediterranean World: Some Cosmological, Semantic, and Pragmatic Reflections on How

Christian texts from this period, healing, magic, and exorcism are often inter-related, not least due to the widespread belief that human suffering and sickness were caused by demons. This notion can also be found in the teachings of Jesus, the early Christ-believers and the emerging church; early Christian texts attest that the practice of praying for the sick and exorcising demons were very regularly exercised.

In particular, the conference in Örebro focused on the ideological and theological meaning of healing and exorcism during the specific period, i.e., ca. 500 BCE to 400 CE, from a historical, literary, and socio-cultural perspective. The current volume mainly consists of revised versions of the main papers presented at the conference, as well as a couple of short papers.

The book is divided into two parts: part I, “Healing and Exorcism in Second Temple Judaism and Emerging Christianity,” and part II, “Healing and Exorcism in the Early Church.” While part I focuses on biblical texts relating to the theme of healing and exorcism, part II examines the transmission, reception and interpretation of these texts in early Christian writings and artefacts.

Exorcistic Prowess Contributed to the Worship of Jesus”, in *The Jewish Roots of Christological Monotheism: Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus*, eds. Carey C. Newman, James R. Davila, and Gladys S. Lewis, Supplements to the Journal for the Study of Judaism 63 (Leiden: Brill, 1999), 156–165; idem., *The Exorcism Stories in Luke-Acts: A Sociostylistic Reading*, SNTSMS 129 (Cambridge: Cambridge University Press, 2004); Armin Lange, Hermann Lichtenberger, and Diethard Römheld, eds., *Die Dämonen – Demons: Die Dämonologie der israelitisch-jüdischen und frühchristlichen Literatur im Kontext ihrer Umwelt* (Tübingen: Mohr Siebeck, 2003); Reimund Leich, “Mashbia’ Ani ‘Al-ekha: Types and Patterns of Ancient Jewish and Christian Exorcism Formulae”, *JSQ* 13 (2006), 319–343; Esther Miquel, “How to Discredit an Inconvenient Exorcist: Origin and Configuration of the Synoptic Controversies on Jesus’ Power as an Exorcist”, *BTB* 40 (2010), 187–206; Cheryl S. Pero, *Liberation from Empire: Demonic Possession and Exorcism in the Gospel of Mark*, StBibLit 150 (Oxford: Peter Lang, 2013); John J. Pilch, *Healing in the New Testament: Insights from Medical and Mediterranean Anthropology* (Minneapolis: Fortress Press, 2000); Eric Sorensen, *Possession and Exorcism in the New Testament and Early Christianity*, WUNT II 157 (Tübingen: Mohr Siebeck, 2002); Loren T. Stuckenbruck, *The Myth of Rebellious Angels: Studies in Second Temple Judaism and New Testament Texts* (Grand Rapids: Eerdmans, 2017); Graham H. Twelftree, *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids: Baker Academic, 2007); idem., *Paul and the Miraculous: A Historical Reconstruction* (Grand Rapids: Baker Academic, 2013); idem., ed., *The Nature Miracles of Jesus: Problems, Perspectives and Prospects* (Eugene: Wipf and Stock, 2017); Clinton Wahlen, *Jesus and the Impurity of Spirits in the Synoptic Gospels*, WUNT II 185 (Tübingen: Mohr Siebeck, 2004); John H. Walton and J. Harvey Walton, *Demons and Spirits in Biblical Theology: Reading the Biblical Text in Its Cultural and Literary Context* (Eugene: Cascade Books, 2019); Keith Warrington, *The Miracles in the Gospels: What Do They Teach Us about Jesus?* (London: SPCK, 2015); Walter T. Wilson, *Healing in the Gospel of Matthew: Reflection on Method and Ministry* (Minneapolis: Fortress Press, 2014); Amanda Witmer, *Jesus, the Galilean Exorcist: His Exorcisms in Social and Political Context*, LNTS 459 (London: T&T Clark, 2012).

Part I opens with the article “Dumping your Toxic Waste Abroad: Exorcism and Healing in Zechariah’s Vision Report and Beyond,” in which Lena-Sofia Tiemeyer (University of Aberdeen) investigates the theme of exorcism and healing as portrayed in Zechariah’s vision report and its later reception. Tiemeyer interacts with three main texts and visions, Zech 3:1–10; 5:1–4, and 5:5–11, exploring how they, each in their distinct manner, portray the expulsion of evil. These three vision accounts are predominantly concerned with the spatial evicting of evil from a geographical area and their subsequent exportation to a distant land. In this sense, they portray types of “elimination rites,” i.e., rites that involve the spatial removal of a physically understood pollution through the agent of a living substitute, with the ultimate aim of producing a restored and healed land. As such, they show strong affinity with ancient Near Eastern exorcist texts which prescribe how demons can be expelled from a person or an area. They further stand in the tradition of Lev 16 and the elimination rites associated with the celebration of the Day of Atonement. In later reception, these same texts have been understood to relate to exorcism of evil from human beings or, alternatively, have generated new curse-texts which seek to ward off evil, reflecting a dualistic fight between good and evil. In this transferred sense, they testify to the extended use of biblical texts and to their elasticity to serve new purposes only hinted at by their original authors.

In the next essay, “The Impurity of the Impure Spirits in the Gospels,” Cecilia Wassén (Uppsala University) pays attention to the fact that the authors of the Synoptic Gospels in their descriptions of Jesus’s work as an exorcist frequently call the evil spirits “impure.” She argues that this expression most likely goes back to the historical Jesus. This raises questions about what Jesus may have meant by the term: was it just a negative label in general or did he view the evil spirits as literally impure? If he did, in what way would they have been impure? She discusses the possible meanings of the alleged impure nature of the spirits by examining the use of the expression in the Gospels and the Jewish sources, including the Pseudepigrapha and the Dead Sea Scrolls. Wassén concludes that by calling the spirits “impure” Jesus highlights their cunning nature and their ability to lead people astray. Further, evil spirits who manifested themselves in defiling diseases such as scale diseases were considered impure by nature. Hence, when Jesus battled the impure spirits in exorcisms, he was fighting evil powers that he also considered impure in different ways. His exorcisms were sure signs that the kingdom of God was approaching, the time when Satan and his evil minions, the evil and impure spirits, would finally be conquered and diseases and impurity of all kinds would be no more.

In the study “Exorcism, Forgiveness, and Christological Implications,” Sigurd Grindheim (Western Norway University of Applied Sciences, Stord) compares the early Jesus traditions with accounts from the literature of Second Temple Judaism, in which prophets and select individuals perform exorcisms and proclaim the forgiveness of sins. In the New Testament there is neither any

suggestion that sin is forgiven through exorcism or that forgiveness is necessary for an exorcism to be effective. The reactions to Jesus's acts of exorcism and forgiveness show that he was not understood in the same category as known exorcists or prophets. He was seen as claiming for himself a role that no human being could claim. The exorcism and forgiveness stories are linked, however, in that they both show the inherent and instantly effective personal authority of Jesus. Grindheim highlights the fact that the accounts in the Synoptic tradition portray Jesus as acting with an inherent authority in a way that is not clearly paralleled elsewhere in the surviving relevant sources. This distinctiveness, he concludes, has a significant Christological implication: it reflects an understanding that Jesus acted in God's place with the same authority as God himself.

Susan R. Garrett (Louisville Presbyterian Theological Seminary) maintains in the study "The Miracle That Jesus Cannot Do" that there is one miracle that Jesus cannot do in the Gospel of Mark, namely to open the minds of human beings. Jesus intends to reveal the mystery of the kingdom of God to his disciples (Mark 4:11–12), but – to his evident frustration – Satan continues to hold a grip on the psyche of foe and friend alike (8:33). By recounting the two-stage healing of the blind man at Bethsaida (8:22–26), Mark conveys that a second intervention is needed for full (spiritual) sight. Paradoxically, this second intervention only happens when Jesus relinquishes control and permits himself to be given over into enemy hands (14:41). On account of Jesus's fidelity throughout the testing that ensues, God raises Jesus to the right hand of power and puts the Enemy under his feet (12:36). Garrett concludes that this event is the most important exorcism of all – the exorcism of Satan from a place of authority over human lives. Thereafter humans can, at last, think the things of God.

In the next contribution, "Why silence? Reflections on Paul and Jesus Silencing Demonised People in Luke-Acts," Steve Walton (Trinity College, Bristol) examines the silencing of demonised people through deliverance by Paul and Jesus in two key incidents in Luke-Acts (Acts 16:16–18; Luke 4:31–37). It is easy to be puzzled at a number of levels by the story of Paul's deliverance of the slave girl with the python spirit in Philippi (Acts 16:16–18). In particular, she appears to speak the truth about Paul and his companions, and their message (v. 17) – and yet by narrating the deliverance of the slave girl, Luke clearly regards the python spirit as providing opposition to their gospel ministry. A variety of interpretations of this story have been suggested. Walton proposes that the parallel that naturally springs to mind is Jesus's silencing of the demonised man in the synagogue of Capernaum (Luke 4:31–37) – the only occasion in Luke where Jesus silences a demon. As in Philippi, the demonised person appears to speak the truth about the speaker (Jesus), and yet Jesus prevents him from speaking further along those lines. Through consideration of key features of the stories in conversation with accounts of deliverance from around

the same period in the Jewish and Greco-Roman worlds, Walton then considers what particular point(s) Luke communicates to believing Jewish and pagan ears through the feature of silencing. He concludes that commanding demons and spirits to be silent is a distinctive feature of the ministry of Jesus and his followers in the first century world, and that this silence is designed to avoid misunderstanding of Jesus and his mission, of the gospel message, and (in Luke specifically) to avoid premature and partial disclosure of Jesus's identity.

In the study "Healing and Exorcism in the Early Church," Graham H. Twelftree (London School of Theology) examines the letters of Paul, the Gospel of Mark (and the Longer Ending separately), and the Johannine literature, particularly the Fourth Gospel, as three case studies, demonstrating that there was a very wide difference in approaches to healing and especially exorcism in the Christianities represented. Paul says nothing directly about his own practice of healing and exorcism. However, in light of both his demonology including the notion of an ongoing threat from spiritual beings, and the fact that he reminded his readers that the miracles were part of the coming of the gospel to them, it is most probable that this experience included healing and exorcism. Whereas Paul nowhere in his letters claims to have the gift of healing or exorcism or report his involvement in such activity, the book of Acts, supposing that it provides credible historical data, reports that Paul on occasion conducted healings and exorcisms. The Gospel of Mark, on the other hand, gives healing and exorcism a clear and obvious priority in both its portrait of Jesus and the portrait of his disciples. For Mark, healing and especially exorcism were part of Jesus's battle with Satan, a battle his followers carried on beyond Easter. The Longer Ending of Mark provides an early example of how the Gospel was read. The emphasis on healing and exorcism is maintained in the ministry of the community, with an emphasis on the need for belief on the part of those performing the healings and exorcisms. In the third case study on the Johannine literature, Twelftree argues that healing is profoundly important in the Fourth Gospel's portrait of Jesus, for it is in his healings that God is most clearly seen as incarnate. Finally, he concludes that these three examples of healing and exorcism in early Christianity hold in common the importance of healing as a continuing expression of the gospel or what was reported as important in the ministry of Jesus. The most common method of effectuating that healing, even if not in exorcism, was probably using "the name of Jesus." While this method did not directly emulate the healing methods of Jesus, it profoundly expressed an emulation of his ministry.

In the article following, "The Ritual Use of Jesus's Name in Early Christian Exorcism and Healing," Larry W. Hurtado (University of Edinburgh) observes that, on the one hand, the use of Jesus's name in early Christian accounts of healing and exorcism can be fitted within the larger pattern of the invocation of powerful names, e.g., demons, angels, etc., in the texts and inscriptions about Roman-era exorcism and magic. On the other hand, the preferred

invocation of Jesus – to the exclusion of other beings/powers – suggests something distinctive within that larger pattern. Jesus was invoked by name, but the variations in phrasing indicate that earliest Christians looked to the power and person of Jesus, rather than to the power of any form of words. The earliest Christian texts thus advocate a ritual practice that is tied to a relationship of trust and obeisance to the person of Jesus. Unlike non-Christian practices (pagan and Jewish), earliest Christian exorcistic and healing practices reflect, and were part of, a constellation of devotional practices in which Jesus was uniquely central. Hurtado concludes that this particular, even singular, focus on Jesus’s name and the power therein likely reflects the unique status accorded to the risen and exalted Jesus in early Christian circles, providing an identifiable character to early Christian “miracle-working.”

Introducing part II, the article “The Wondrous Gospel of John: Jesus’s Miraculous Deeds in Late Ancient Editorial and Scholarly Practice” by Jennifer W. Knust (Duke University, Durham) and Tommy Wasserman (Ansgar Teologiske Høgskole, Kristiansand) focuses on the early reception of the Gospel of John. They demonstrate the strong interest in Jesus’s miracles in the production and use of Gospel books, as particularly reflected in the Old Greek Chapters (*kephalaia*) and their accompanying titles (*titloi*). Late ancient Gospel editors placed the divisions at the start of miracle stories, parables, or major speeches by Jesus; miracles, in particular, were each assigned a separate *kephalaion*. Though the purpose of this paratextual device remains elusive, highlighting the wonder-working powers of Christ appears to have situated the Gospel of John at the centre of a broader philosophical debate about the nature of divine intervention in the material world. The “chapters” also provided ready access to Christ’s miracles, implicitly confirming the unanimity of the Gospels on the miraculous “facts” of the incarnation and thereby confirming the efficacy of Christian faith. Today, it is rare to find a critical edition of the New Testament that prints the Old Greek Chapters, though the Nestle-Aland edition does include the *kephalaia* numbers in the margins. Overlooking them, however, misses the earlier significance of John as a gospel filled with wonders.

In the study “Ancient Debates on Jesus as Miracle Worker: Emic and Etic Perspectives,” Karl Olav Sandnes (MF Norwegian School of Theology, Religion and Society, Oslo) maintains that the way the miracles of Jesus were viewed by others was a matter of perspective. Sandnes distinguishes between views taken by insiders and outsiders, taking the latter as his point of departure. The article examines two debates, Celsus versus Origen and Hierocles versus Eusebius: Celsus’s perspectives on the miracles of Jesus are responded to by Origen, and Hierocles’s view is addressed by Eusebius. No attempt is made to deny that Jesus had a reputation for being a healer and miracle worker. The primary model of explanation to outsiders was magic or sorcery. Hierocles also points out that this aspect of Jesus’s ministry served as proof of his divinity. Eusebius turns some of Hierocles’s arguments upside-down, throwing doubt

on the source upon which Hierocles based his arguments. Origen develops a more constructive approach, arguing that the miracles of Jesus were subordinated to moral transformation, bringing changes to its beneficiaries. Jesus thus acted in accordance with Logos. These debates demonstrate how larger perspectives come into play. Hence, Sandnes concludes that the disagreements over Jesus's miracles were due more to differences in religious "systems" than to different views on the miracles themselves.

Carl Johan Berglund (Stockholm School of Theology) raises the question: "How 'Valentinian' Was Heracleon's Reading of the Healing of the Son of a Royal Official?" Berglund notices that the interpretation of a Johannine healing story (John 4:46–54) by the second-century Christian teacher Heracleon has in previous scholarship been presumed to be determined by "Valentinian" sectarian doctrines. Heracleon has been said to identify the royal official in the story with the Maker (*δημιουργός*), an inferior divinity who has created the material world, and his son as one of three categories of human beings whose eternal fate are determined by their spiritual, animated, or material inherent nature. Berglund attempts a novel reading of Heracleon's interpretation, presuming neither that Heracleon subscribes to the ideas associated with "Valentinian" teachers by heresiological authors, nor that Origen of Alexandria always refers to Heracleon's comments using verbatim quotations. Berglund argues that the identification of the royal official with the Maker is inferred by Origen based on heresiological presumptions. Furthermore, he proposes that Heracleon used Synoptic and Pauline parallels to read the story as a metaphor of humanity's perilous state as afflicted with the disease of sin, and in dire need of salvation. Thus, Heracleon's interpretation of the healing of the son of a royal official may be understood without reference to sectarian doctrines, as an analysis of a Johannine pericope using the methodology of Greco-Roman literary criticism and by use of Pauline and Synoptic parallels. The "Valentinian" character of Heracleon's exegesis may be entirely in the eyes of Origen and later interpreters.

Barbara Crostini (Uppsala University) presents a close analysis of one of Cyril of Jerusalem's homilies on Jesus as a miracle worker: "The Use of Scripture in Cyril of Jerusalem's *Homily on the Paralytic by the Pool* (CPG 3588): Interpreting the Litter of Solomon." How can Cyril's use of Scripture in this text shed light on his presentation of Jesus as healer in the episode of the paralytic by the pool at Bethesda (John 5:1–18)? Cyril's vivid evocation of the places and dialogues in the Gospels draws the audience into the healing scene, not least by contrasting Jesus's attitude with that of professionals such as doctors. Cyril spreads his web of intertextual references very wide. Among them, he pays special attention to Song of Songs 3:9–10, where the litter of Solomon, similar to the paralytic's bed, is described and interpreted as an allegory of the Passion of Christ. Reviewing the terms of this comparison helps elucidate the meaning of the object described in the Hebrew Scriptures. Cyril's intertextual

exercises surely stretched the lateral thinking of his audience, presupposing both an excellent knowledge of the Old Testament and a readiness to read through it the reality of the Incarnation. More importantly, it tells us that for Cyril keeping in mind the suffering of Christ is a precondition for understanding his power of healing and his promise of salvation.

Just as Tiemeyer opens the volume with a consideration of the expulsion of evil beings from the landscape, so Anthony John Lappin (independent scholar), in “Φιμώθητι καὶ ἔξελθε: Demons and Their Temples in the Second Half of the Fourth Century” focuses on the presence of demons and other spiritual beings in spaces (particularly temples) and objects (above all, statues). His article analyses how Christians dealt with these spiritual presences in the shifting political climate of the times, where the purification of spaces and statues became a ritual of significant public importance. Exploring the period between the struggle over the Antiochian shrine of Daphne (351–362 CE) and the siege and destruction of the Alexandrian Serapeum (391–392 CE), Lappin examines how such elimination rites were understood. He also focuses on how the process of expelling spirits, silencing oracles, “decommissioning” statues of the gods for subsequent burial, storage, or even decorative display, was carried out by a range of actors who were not necessarily, or even primarily, Christians. Only in very rare exceptions can Christians be identified as enthusiastic and violent suppressors of pagan cults, and in general they only occupied sacred spaces and pagan temples which had already been vacated due to the widespread collapse of sacrificial worship and political suspicion of oracular sites.

In conclusion, these articles on the whole demonstrate the importance of the theme of healing and exorcism in Second Temple Judaism and early Christianity, and in particular the central role of Jesus as a healer and exorcist. The function, transmission, and interpretation of the miracle stories in Second Temple Judaism and early Christianity will continue to be debated. Hopefully, this anthology will be a valuable contribution to the on-going discussions.

Part I

Healing and Exorcism in Second Temple Judaism and
Emerging Christianity

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