

Sin, Suffering, and the Problem of Evil

Edited by
BLAŽENKA SCHEUER and
DAVID WILLGREN DAVAGE

Forschungen
zum Alten Testament 2. Reihe
126

Mohr Siebeck

Forschungen zum Alten Testament
2. Reihe

Edited by

Konrad Schmid (Zürich) · Mark S. Smith (Princeton)
Hermann Spieckermann (Göttingen) · Andrew Teeter (Harvard)

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ISBN 978-3-16-157538-9 / eISBN 978-3-16-157539-6
DOI 10.1628/978-3-16-157539-6

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

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The book was printed on non-aging paper by Laupp & Göbel in Gomaringen, and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

וכבוד והדר תעטרהו

*To Fredrik Lindström
with much appreciation*

Preface

It is a great honour and joy to dedicate this volume to our dear friend, colleague, and *Doktorvater* Professor Fredrik Lindström as a small token of our appreciation. As scholars who have much valued his kind, insightful, and always helpful guidance, and who have benefited from his generous and inclusive attitude, we thought it nothing but fitting to try to put together a volume on one of the topics where Lindström himself has made a great impact.

As is well known, his studies have provided creative and bold answers to some of humanity's most pressing questions. The question of the origin of evil was tackled in his early *God and the Origin of Evil: A Contextual Analysis of Alleged Monistic Evidence in the Old Testament* (ConBOT 21; Lund: Gleerup, 1983). Here, Lindström convincingly refuted the idea that the God of the Hebrew Bible can be understood in monistic terms. Later, Lindström would also deal at length with the relation between suffering and sin in *Suffering and Sin: Interpretations of Illness in the Individual Complaint Psalms* (ConBOT 37; Stockholm: Almqvist & Wiksell, 1994). In this study, he demonstrated how the temple theology of the original individual complaint psalms understands suffering along quite different lines than the salvation-history paradigm often used to interpret the Hebrew Bible. Fundamental is a positive anthropology, such as the one expressed in Psalm 8, for example, which means that questions like "Why do I suffer?" and "Where is God when we experience suffering and evil?" are not to be answered with recourse to sin. Put differently, there is no causal relation between suffering and sin. Instead, this theology reveals a basic dualism with the presence of YHWH (represented by, most significantly, the temple, the cosmos, and the gift of life) on the one side, and death, chaos, and enemies on the other. Ultimately, then, suffering is understood as a result of YHWH's absence.

Lindström's scholarly work has not only impacted the way academia has asked and answered the above-mentioned questions, it has also had significant impact on a wider audience. Worth mentioning here is, not least, his influential *Det sårbara livet: Livsförståelse och gudserfarenhet i Gamla testamentet* (Lund: Arcus, 1998), which builds on insights from *Suffering and Sin*, as well as several popular articles in Swedish dealing with anthropology, notions of God, and theodicy.

As a final example of Professor Lindström's scholarly legacy that also testifies to his generous attitude towards colleagues and students alike, we would like to highlight OTSEM (Old Testament Studies: Epistemologies and Meth-

ods), a Northern European network of Hebrew Bible scholars which aims to improve the environment for Hebrew Bible research, focusing particularly on doctoral and post-doctoral research, by inspiring contact and cooperation between members and departments throughout the network. As one of the scholars behind the founding of this network, which has an Annual Meeting that provides opportunities for young scholars to present their work and receive feedback from senior scholars, Lindström has set a clear example of how scholarly discussions can be conducted in a fruitful and constructive way that not only furthers research but also brings people closer together.

Ultimately, it is our hope that this volume, which gathers contributions on the interrelated topics of sin, suffering, and evil by friends and colleagues of Lindström, many of whom are connected in some way to OTSEM, will further the scholarly discussion in a way that does justice to Lindström's innovation, creativity, and generosity.

We wish to thank all authors for their excellent contributions, and Mohr Siebeck for all helpful assistance in the process of making this project see the light of day. Last, but not least, our thanks go to Fredrik Lindström.

15th March 2021

Blaženka Scheuer and David Willgren Davage

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Introduction

Blaženka Scheuer and David Willgren Davage

Few themes have had more theological impact on the field of biblical studies than the interrelated sin, suffering, and evil. Obviously, this has to do with the fact that they are also deeply rooted in human experience, and as such, they can be understood not so much as issues to be solved but rather as questions that will need continuous processing over time as each new generation deals with the evils and the suffering of its time. From this follows that the relation between the three themes will be constructed differently over both space and time. But even if discussions are historically contingent, the fundamental experiences seem to remain. What is the relationship between sin and suffering? Or, to put it more bluntly: Whose fault is it that someone suffers? When such questions are asked, especially in the poetic passages of the Hebrew Bible, the context makes clear that what is needed is not always an answer. The question rather carries a more fundamental rhetorical aim: to end the suffering. Similarly, although contemporary discussions often focus on the origin(s) of evil, the biblical authors more commonly have another focus: What are the effects of evil, how is it experienced, and how can it be contained – or, better – removed from the community?

Formulated in such a way, there is no way around sin, suffering, and evil that does not pass by anthropology and notions of God. Coloured by human experience over time, the theological processing in the Hebrew Bible has great potential to speak, not only to its own time, but also to provide important perspectives on sin, suffering, and evil to future generations. To further the discussion around these themes, the current volume gathers contributions that tackle the ways in which sin, suffering, and evil are conceptualized and debated in the Hebrew Bible and beyond. More specifically, the volume is divided into three main parts: 1) The Hebrew Bible in General; 2) Particular Books in the Hebrew Bible; and 3) Reception History of Hebrew Bible Traditions.

The first part consists of seven contributions. John Barton begins this part by examining texts in the Hebrew Bible where God may be seen as a source of evil, and suggests that while most of the surveyed passages can be understood as not conveying such an idea, there are passages in the book of Job that are best explained in terms of pancausality.

Hermann Spieckermann then attempts to shed light on the issue of why God comes into conflict with evil by putting the story of the flood (Genesis 6–9) in

dialogue with Isaiah 40–55. He shows that a divine attitude towards evil, as well as a divine repentance and compassion, are quite similarly expressed in both contexts and concludes that divine comfort offered to the people and divine repentance from the evil that they suffered are equivalent options of divine agency, possible at any time.

The third contribution is by Erik Aurelius. He argues that while suffering in the Hebrew Bible can be seen either as a justified consequence of sin (especially in the prophets and Proverbs), or as a perplexing human experience without any prior sin (especially in the individual complaint psalms and the book of Job), there are also texts that speak of sin that does not lead to any suffering on the part of the sinner. Such a perspective is particularly prominent where intercession on behalf of the sinner(s) is emphasized. This means, Aurelius concludes, that forgiveness – like life itself – is conceived of as a free gift of God rather than something to be earned.

Next, Anne Katrine de Hemmer Gudme analyses texts in the Hebrew Bible where judgement and punishment are represented in terms of drinking or ingesting a fluid. Gudme explores the connection between drinking and destiny as seen from the perspective of psychological anthropology and embodied metaphor theory, and concludes that the idea of ingesting a matter signifies that a person has been transformed into accepting his or her destiny – that is, God’s judgement and punishment.

The fifth contribution to the first part of the study is written by Ola Wikander. Wikander places the discussion of suffering in dialogue with forces of “evil” in Northwest Semitic, Safaitic (early North Arabian), and Ancient Egyptian material. He argues that the imagery of the sun as both a symbol of stability and a potential sender of both salvation and destruction is prevalent in these texts, and finds literary expression in a variety of texts in the Hebrew Bible as well.

In the penultimate contribution, Göran Eidevall explores the use of avian metaphors in depictions of human suffering in biblical poetry, with particular focus on emotions of sadness or loneliness. He demonstrates how the biblical poets associated these human emotions with particular bird sounds, as well as their habitats in the natural world.

Last, Kristin Joachimsen analyses depictions of sin in the prayers in Ezra 9–10 and Nehemiah 9–10. In light of postcolonial studies that claim that these prayers should be understood from the perspective of Achaemenid imperial ideology, Joachimsen argues that they are framed in a recurrent pattern that includes the people’s failure, divine punishment, and liberation. Depicting the community’s slavery under the Persian Empire as a punishment for people’s sins, Ezra 9–10 and Nehemiah 9–10 do not speak primarily of pro- or anti-Persia attitudes but instead focus on the basic preconditions for the people’s existence in the land.

The second part of the volume includes nine chapters and the different contributions discuss the topics of sin and suffering in relation to a single book of the Hebrew Bible respectively. First, David Willgren Davage problematizes the common understanding of the elusive phrase לְרוּחַ הַיּוֹם in Genesis 3:8 as an “evening wind,” and argues that, if understood in light of both climatology and the theological motif of the presence of YHWH bringing salvation and judgement in the morning, the phrase can be better translated as “morning wind,” conveying the notion of the arrival of YHWH’s saving presence.

Kåre Berge then examines the concept of evil in the Exodus narrative in light of literary theory and the notion of the fantastic, which makes the reader aware of the de-homogenizing elements in the story and question any authoritative use of the story. Seen through this perspective, the notion of evil is not understood as an external threat that the Israelites and YHWH must fight, but as internal inconsistencies in the writers’ project of identity formation.

The third contribution in this part is by Corinna Körting. Körting examines the detailed ritual instructions for the Day of Atonement in Leviticus 16 and asks what the purpose of this text may have been at a time when the central elements of the ritual – the temple and the ark – were absent. Körting finds that the fact that the ritual instructions are described in such detail serves to create visual and auditory images of the ritual, which in turn engage the worshipping community in the ritual even when it can no longer be physically performed.

Next, Antti Laato examines the dynamics of sin, responsibility, and suffering in Ezekiel 18, arguing that if the chapter is read in light of its literary context in the book of Ezekiel, important interpretive perspectives can be uncovered. For example, he argues that the royal focus of chapters 17 and 19 influences the dynamics of Ezekiel 18, and a consequence is that Ezekiel 18 is not to be connected to the doctrine of retribution, but rather to the problem of the continuance of the Davidic dynasty.

The fifth chapter is by Karl William Weyde, and focuses on Malachi 3:13–21. As a late addition to the book of Malachi, Weyde argues that it seems to respond to doubts about God’s judgement, as expressed in the Psalms and Wisdom literature. More specifically, Malachi 3:13–21 represents a Second Temple prophetic voice that claims that a thriving relationship with YHWH is dependent on the people’s observance of the law: those who keep the law will survive the coming judgement, (re)possess the land, participate in a restored cult at Zion, and take part in YHWH’s punishment of the wicked.

In the next contribution, Else Holt examines the balance between justified and overwhelming suffering in Lamentations, seen through the lens of trauma theory. Holt demonstrates how the male voice of the book expresses trust in God’s mercy and loyalty, while at the same time articulating that God’s punishment is far too harsh and unjust. This leads Holt to conclude that the male voice

is not so different from the lamenting female voice as scholars have usually argued.

The seventh contribution provides an overview of interaction over time with Psalm 13, especially the expression “Give light to my eyes” in verse 4a, and is written by LarsOlov Eriksson. Through a survey of a large number of commentaries, both Christian and Jewish, Eriksson identifies a number of interpretations of the expression. While some regard it as a prayer about enlightenment from the Torah, others interpret it as a prayer about new life and happiness, or of renewed fellowship with YHWH.

The eighth contribution, by Åke Viberg, revisits metaphors of evil enemies in the book of Psalms through the theoretical lens of cognitive metaphor theory. More specifically, he uses Blending Theory to reconceptualize and uncover new meanings imbedded in the metaphors of evil enemies. Highlighted in particular is the notion of danger. Declaring that the evil enemy is dangerous, Viberg argues that the metaphor is seen to describe both the enemy and the concept of evil.

The last contribution is from Terje Stordalen. Stordalen focuses on the question of suffering as a potential resource for identity formation in the book of Job. Read in light of a theory of the dialogical self, Stordalen shows how Job’s suffering in fact changes Job from being a respected and wealthy patron of the society who is admired by God into an individual truly aware of human fragility, an individual who does not take his success for granted.

The last part of the volume moves beyond the Hebrew Bible, and provides some perspectives on how the Hebrew Bible’s treatment of sin, suffering, and evil have impacted later traditions. First, Sten Hidal shows that in early Syriac Christianity, Genesis 3 is never described as a story of original sin, and suggests that one of the reasons for this might be found in the ascetic movement characteristic for the Eastern Church, which was more focused on the struggle against sin and evil in everyday life.

Second, Gunnlaugur A. Jónsson focuses on the Icelandic national anthem, which was composed in 1874. As a song clearly inspired by Psalm 90, he argues that it concerns not only the lyrics of the psalm, but also its assumed historical situatedness – communal affliction and the suffering of the exile.

The third contribution is by Elisabet Nord. Nord demonstrates the challenges involved with the praying of imprecatory psalms, as well as the insufficiency of some traditional hermeneutical responses to such passages by providing a geographical contextualization of the recitation of psalms at Dachau Concentration Camp.

Last, Blaženka Scheuer explores the ways the dynamics of sin, good, and evil may be understood in a technological future characterized by the implementation of artificial intelligence in society. By re-reading the Eden story in Genesis 2–3 in light of current AI-discourse, Scheuer shows how sin, good, and

evil are intrinsic to the enterprise of creating an entity that bears the essence of the Creator, while at the same time being fundamentally different from the Creator.

Part I: The Hebrew Bible in General

God and Evil in the Hebrew Bible

John Barton

A. Pancausality in the Hebrew Bible?

Two of the greatest Old Testament theologians of the twentieth century agreed that God's omnipotence and uniqueness in the Hebrew Bible have, as a consequence, that he is the source of evil as well as of good, however shocking that may sound to a modern Christian. Walter Eichrodt, in an important article published in 1934, wrote:

... alles Geschehen ohne Ausnahme [ist] Gottes Handeln, womit auch der scheinbare Zufall ausgeschlossen und selbst das Böse auf Gottes Willen zurückgeführt wurde ... auch Unglück und Böses aller Art als Gottes Werk gilt, von ihm gewirkt und gesandt ... So gab es für alles Geschehen nur eine göttliche Kausalität, und die unumwundene Zurückführung auch der dunklen und rätselhaften Seiten des Weltlaufs auf den einen göttlichen Herrn ...¹

Gerhard von Rad agreed:

... das Entsetzliche, das schlechthin Zerstörerische ... war ... ein Teil des unmittelbaren Handelns Jahwe an der Welt. Israel hat ... diesen "Dualismus" als ein innergöttliches Phänomen zu verstehen und zu tragen ... das Weltverständnis des alten Israel entscheidend von der Vorstellung von der "Allkausalität" Jahwes geprägt worden ist.²

This thesis is one that Fredrik Lindström sought to demolish in his 1983 work *God and the Origin of Evil*.³ It is a pleasure to dedicate some further reflections on this theme to Professor Lindström.

Parade examples of the alleged "monism," or "pancausality of God," in the Old Testament are Isa 45:7, Amos 3:6, and Lam 3:38, where God is the source of *ra'*, traditionally translated "evil."

I form light and create darkness,
I make weal and create evil. (Isa 45:7)

Does evil befall a city
Unless the LORD has done it? (Amos 3:6)

Is it not from the mouth of the Most High
That good and evil come? (Lam 3:38)

¹ Eichrodt 1934, 48.

² von Rad 1964, 62–63.

³ Lindström 1983.

But Lindström shows that “evil” in these passages has the force of “misfortune” or “woe,” as modern translations generally recognize: “Does *disaster* befall a city, unless the Lord has done it?” (Amos 3:6, NRSV); “I make weal and create *woe*” (Isa 45:7, NRSV). YHWH is not being presented as a dark force creating what *we* would call “evil,” but as the agent of justified punishment. Such passages demonstrate God’s power to avenge sin; they do not describe him as the source of “evil,” rather as “omnipotent.” In Isa 45:7 the implication is that YHWH brings “weal” to Israel and “woe” to the Babylonians; it is not describing some kind of cosmic good and evil of which YHWH is supposed to be the source.

He deals similarly with the two passages which affirm that God “kills and gives life” (Deut 32:39; 1 Sam 2:6–7), which were used by Luther to stress the inscrutability of divine providence. He makes the simple suggestion, rather obvious once one has had it pointed out, that what is meant is that God gives life to those he favours but kills those of whom he disapproves (as he is often asked to do in the psalms of lament):

[1 Sam 2:]6f. have to do with different objects of the divine activity, such that the negative activity is related to the destruction of the enemies of the poet, while the positive divine activity has to do with his rescue from oppression.⁴

As in Ps 75:7, God “puts down one, and sets up another.” This is not at all a statement that God has a “dark side”⁵ which is morally indifferent or even the source of evil. Quite the opposite: it affirms that he gives to people according to what they deserve, as indeed the rest of the song of Hannah spells out. “Naturally, the notion that the song attempts to describe a concept of divine pan-causality is the purest nonsense.”⁶ All such texts affirm God’s power, indeed in effect his omnipotence; but they do not say that evil comes from God and are therefore not to be described as “monistic.” There may have been a *popular* belief in Israel that God was the cause of everything, good and evil alike – we cannot tell. But none of the Old Testament authors, Lindström argues, supports such a belief. Lamentations 3:38 means that God both blesses and punishes, and is not arbitrary; it does not mean that he is the source of “good” and “evil” in general, or that he is “beyond good and evil.”

As well as these passages that appear to refer to God as the source of evil, but for which there is thus a different explanation, there are also stories in which God is hostile to human beings: Gen 32:23–33 (Jacob wrestling with the “angel”); Exod 4:24–26 (the “bridegroom of blood” incident); Exod 12:21–23 (the “angel of death”). These are places where it is often claimed that YHWH displays a “demonic” side, following a dictum of Paul Volz, “it is as if the

⁴ Lindström 1983, 131.

⁵ For further reflections on this theme, see Dietrich and Link 1997; 2000.

⁶ Lindström 1983, 136.

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