

# International Organization for the Study of the Old Testament (IOSOT)

108-21/1

*Jutta Jokiranta (Helsinki)*

## **The Lure or Relief of Ritualized Behavior: Cognitive and Cultural Readings of Scrolls**

When does everyday practice change into ritual practice? Why do we need the category of “ritual”? Using ritual studies, I highlight how ritualized behavior can be approached in different ways, as a strategic way of acting to manage power relations, or as a compulsive reaction to ambiguous threats, for example. Not only are these different perspectives but they function at different levels of analysis.

This paper seeks to offer a preliminary integrative analysis of the relation of ritual life to societal changes, here in light of select Dead Sea Scrolls evidence. Ritual is not something extra to everyday life nor is it a decoration without which societies can live. Rituals and ritualized behavior are set in interaction with both individual (cognitive) and social processes. I take as a model Verkuyten’s model of social identity formation and maintenance process where the individual and societal levels are in interaction. Since every look into the past is partial and fragmentary because our sources are partial and fragmentary, I hope to be explicit in where we fill the gaps and bold in using the theoretical constructs available to be in dialogue with our data.

108-21/2

*Nathan MacDonald (Cambridge)*

## **Turbulent Priests? Rethinking the History of the Israelite Priesthood**

Writing the history of any ancient institution is fraught with difficulties, but perhaps none more so than the Israelite Priesthood. Not only is the historical evidence fragmentary, but the later settled hierarchy of high priest, priests, and Levites has often interfered with earlier data. In an attempt to bring order to the material appeal has often been made to the idea of conflicting priestly septs. This lecture will undertake a critical examination of this explanatory principle.

108-22/1

*Peter Dubovský (Rome)*  
**Neo-Assyrian Archival Texts and the Bible**

Neo-Assyrian administrative tablets found at Gezer were published in 1904. Since then, other Neo-Assyrian texts have been found in Israel (Tel Hadid, Samaria, etc.). The meaning of these, often fragmentary, documents can be assessed only after other Assyrian archives written in Akkadian and Aramaic have been excavated and fully published (Assur, Kalhu, Nineveh, Burma-rina Guzana, Dur-Katlimmu, Sam'al, etc.). This paper will explore how the archival documents illuminate the Assyrian administration of peripheries, Israel included. Based on this study, I will suggest how the Assyrian archives may help rethink interpretations of some biblical passages dealing with the possession of land, slaves, and pledges that are mentioned in the cuneiform texts found in Israel and in the Bible.

108-22/2

*David Vanderhooft (Boston)*  
**Travel and Divination Inquiries in  
the Hebrew Bible and Epigraphic Sources**

Travel was a dangerous undertaking in the ancient world. Merchants, spies, warriors, royal officials, migrants, pilgrims, and itinerants of all kinds faced threats in many forms. These included, among others, ambush by brigands or robbers; national enemies; thirst, hunger and exposure; demons; not to mention lions, snakes, and scorpions. What any person required during a period of travel was divine guidance and protection, which could come in different forms. Divination and travel therefore appear together somewhat often in biblical and epigraphic texts.

The present paper will offer new insights about several biblical and epigraphic texts that closely connect travel and divination. It will then highlight how liminal places of divination functioned as loci for travelers to obtain or confirm oracular responses to divination requests for safe conduct. The liminality of these places suggests the possibility that they were positioned to facilitate the safe transit of travelers from a region controlled by one god into that of another.

108-24/1

*Konrad Schmid (Zürich)*  
**The Composition of the Pentateuch as a Historical  
and a Hermeneutical Problem**

The Pentateuch dates back to the first millennium BCE, comprising texts that were written down mainly between the 9th and the 4th century BCE. To

reconstruct its literary genesis is a task that has occupied biblical scholarship for more than 250 years. Despite some major divergences, certain contours of its composition have taken shape in the field of Pentateuchal research. However, the question of how a composite text such as the Pentateuch can be read and understood has been less in the focus of scholarship. This question is not only relevant from a hermeneutical perspective, but is crucial for establishing a suitable methodology for reconstructing the composition of the Pentateuch: Only by clarifying the historical hermeneutics of the compositional process of the Pentateuch can a critical framework for a historically informed textual analysis be gained. Of course, both directions of investigation – reconstructing earlier layers in the Pentateuch and determining the hermeneutics of its composition – are mutually interdependent, however a synthesis is not only necessary but also possible.

109-10/1

*Steed V. Davidson (Chicago)*

### **Imperial Desires: Constructions and Maintenance of Race in Biblical Interpretation**

In the Hebrew Bible, though empires bring disasters they take on a theological utility that make them desirable. Depicted at times through erotic desire, empire functions as a significant solution to the human condition. This paper examines the eroticized construction of empire in the Hebrew Bible and how it promotes the desirability of empire through notions of cultural superiority. These features of empire arguably shape the Bible's role in the production and maintenance of race.

109-10/2

*Benjamin D. Sommer (New York)*

### **What Is the Problem in the Cursing Psalms? Scripture, Genre, and the Ethics of Prayer**

This essay examines some of the ways Jews and Christians react to troubling texts in the Psalter – the passages that curse enemies or praise violence against them. My purpose in the essay is not to solve this problem but to clarify it, to identify it with greater specificity, to understand precisely why people consider the cursing psalms to be a problem to begin with. This work of clarification reveals that the problem at hand encompasses diverse issues, which bother different people to different extents, or perhaps do not bother them at all. Varied approaches to psalms of imprecation result from varied conceptions of scripture among Jews and Christians, and also varied conceptions of worship and of liturgy. The essay examines the relation of ethical problems raised by biblical theologians to the issue of *Gattung* –

more specifically, to the functions that a text has in particular *Sitze im Leben* in Jewish and Christian worship.

**109-11/1**

*Judith Newman (Toronto)*

**Time, Text, and Ancestors in the Memories of Israel: A New Perspective**

A central premise of historical criticism is that the sources that make up biblical texts can be identified and plotted against a single timeline whether this results in a “history of Israel’s literature,” a “Israelite history” or a “history of Israel’s religion.” In this legacy of nineteenth-century European historicism, history and time are conceived as singular, monolithic, and linear. More recent work by ethnohistorians, cultural memory theorists, and others has challenged this singularity by identifying multiple emic temporalities operative in the world, yet the results have not permeated the work of traditional biblical scholarship. If we take this temporal multiplicity seriously, we can see various pasts and futures embedded in the texts now known as the Pentateuch that reach beyond its framework and the canon itself. This perspective also sheds new light on integrating “later” so-called “reworked Pentateuch” texts from Qumran, as well as “apocrypha” and “pseudepigrapha” into our understanding of the literary world of Israel. Some cultural memories around the figure of Jacob can illustrate this new perspective of chastened historiography that moves beyond a single story of the past, present, and future.

**109-11/2**

*Oded Lipschits (Tel Aviv)*

**Since When and for How Long Has the “Clan of Azekah” Been Part of the Kingdom of Judah?**

In this paper I will claim that the kingdom of Judah ruled the area of the Ellah Valley for only two short periods in the eighth and in the late seventh / early sixth centuries BCE, a period of about 140 to 150 years in total, during which the “clan of Azekah” became attached to and came under the rule of the House of David. In light of this it is interesting to examine the affiliation and connection of this area to the province of Yehud as against the province of Idumea that developed south of Azekah during the Persian and Hellenistic periods.

*Ilse Müllner*

### **Ebenen des Erzählens und die Glaubwürdigkeit der Erzählung**

Sowohl die Wahrnehmung verschiedener kommunikativer Ebenen in Erzähltexten als auch die Unterscheidung zwischen der Erzählstimme als textlichem Konstrukt und dem Autor bzw. der Autorin als realer Person gehören zu den Voraussetzungen der Narratologie. Diese werden auch in der biblischen Narratologie übernommen und umgesetzt.

Es ist von grundlegender Bedeutung, auf welcher Ebene einer Erzählung eine Aussage getroffen wird: Von der Erzählstimme selbst, die auch die Figurenreden koordiniert? Von einer Figur? Oder handelt es sich bei der Aussage um einen sogenannten Erzählerkommentar, der sich distanzierend zu den erzählten Ereignissen verhält.

Auf allen diesen Ebenen spielen auch die Fragen nach der Glaubwürdigkeit eine Rolle. Mit welchen erzählerischen Mitteln wird diese unterstrichen, mit welchen hingegen ein Verdacht an der Zuverlässigkeit der Aussage geschürt? In der Figurenrede etwa ist es wichtig, wer aus welcher Position heraus spricht. Wenn Abischai in 1 Sam 26,8 Sauls Wehrlosigkeit als Zeichen Gottes für einen Angriff deutet und David demgegenüber betont, dass er die Hand nicht gegen den Gesalbten JHWHs erheben wird (1 Sam 26,10f), dann wiegt Davids Deutung der Situation schwerer als die Abischais. Denn David wird von der Erzählung insgesamt positiver bewertet als sein Kontrahent in dieser Situation. Wenn hingegen David gegenüber Joab „die Sache“ (mit Urija und Batseba) als „nicht böse in deinen Augen“ darstellen will (2 Sam 11,25), dann werden die Leser\*innen durch den Kommentar der Erzählstimme eines besseren belehrt: „Doch die Sache, die David getan hatte, war böse in den Augen JHWHs.“ (2 Sam 11,27)

Der Vortrag diskutiert die narratologischen Fragen nach Glaubwürdigkeit und (Un-)Zuverlässigkeit des Erzählens anhand ausgewählter Beispiele aus den Samuelbüchern mit besonderem Augenmerk auf die kommunikative Struktur der Erzähltexte.

*Jeremy Hutton*

### **Split Identities and Fragmented Texts: Text, Source and Materiality in 1 Samuel 17–18 MT and OG**

The textual differences between MT and OG (LXXB) of 1 Samuel 17–18 are complex and hotly debated. MT contains a much longer text than does OG, but the reasons for the divergent forms of the narrative remain unclear. Textual critics have frequently attributed the differences to intentional textual

emendation—either the addition of material in the MT or subtraction of material in the OG—subsequent to the divergence of their respective Vorlagen, likely during the Persian Period (see most recently Driesbach 2016). In a 2020 *Vetus Testamentum* article, Simeon Chavel and Jessie DeGrado have argued that the MT pluses constitute a self-contained addition to the text, made during the Persian Period and ending with the betrothal of Saul's daughter Merab to David (rather than to Adriel). Chavel and DeGrado's solution is ingenious with respect to the text at hand (1 Sam 17–18), but does not account for the broader contours of a bifurcated History of David's Rise. The present study follows up on a suggestion I made tentatively in 2009. There, I suggested that the MT pluses in 1 Sam 17–18 were actually much older than the Persian Period, likely dating to the late 10th c. and associated with the remainder of a narrative strand discoverable throughout MT 1 Sam 17–31 (the HDR2). If this is the case, then, how did these portions come to be missing in the OG, if not by intentional omission? I suggested that the materiality of textual transmission in the Iron Age II and later periods might inform our understanding of this source- and text-critical problem: at some point in the transmission history of the OG's Vorlage, one or two sheets of the scroll had been damaged and required replacement. This replacement was somehow achieved through the copying and insertion of a manuscript that contained only the HDR1 narrative (and not both HDR1 and HDR2, as in other contemporary Hebrew manuscripts). In the present paper, I will use data from physical realia—the Dead Sea Scrolls and other early textual corpora—in an attempt to quantify how many sheets of text were lost from Vorlage-OG and how many they were replaced with. My hope is that, although speculative, this study will continue to allow for an early composition of the MT pluses in the relevant chapters.

**109-40/3**

*Yigal Levin*

**Samuel, Saul, and the Founding of the Monarchy:  
Between Historical Reality and Literary Ideology**

One of the major themes within what is conventionally called “the Deuteronomistic Corpus” is that of the Israelite Monarchy. This theme is first spelled out in Deut. 17:14–20, in which the Israelites are commanded to appoint a king, but not just any king, one chosen by Yahweh, who will observe the Torah as taught by the Levitical priests. And after much of the book of Judges is designed to prove that the days in which “there was no king in Israel” were bad, the book of Samuel comes to remedy that situation. The book begins with the appearance of Samuel, on one hand the last of the Judges, but on the other the prophet through whom Yahweh makes his

choice(s) known, and who is a major political actor in his own right. And beginning with chapter 9, the book focuses on Saul, Israel's first, and failed, God-chosen king.

So much for ideology. But how much of it is also history? This paper will attempt to read the ideological framework of 1 Samuel, against the background of the late Iron Age I, and to explore the historical realities that lie behind the stories of Samuel and Saul.

109-40/4

*Hannes Bezzel*

### **Charismatic Leadership? Concepts of the “Spirit” in the Books of Samuel**

The last word about the “spirit of יהוה” in the books of Samuel is heard in 2Sam 23:2, in David's last words. Before that point, the reader has come across several different concepts of how the “spirit of יהוה” affects the person upon which it comes. The paper wants to analyse these different concepts of the spirit synchronically as well as diachronically. This cannot be done without the intense dialogue with the book of Judges. In so doing, the redaction-critical questions of the connection of Judges and Samuel is brought up automatically.

109-40/5

*Cha-Yong Ku*

### **Dramatisierung der konsequenten Erfahrungstheologie des Buches Kohelet in der Thronfolgegeschichte Davids**

Es ist eine interessante Lektüre, die sich aufgrund der Betrachtung der Thronfolgegeschichte Davids (TFG) als dramatische Ausgestaltung der Weisheit des Buches Kohelet ergibt. Eines der literarischen Ausdrucksmittel des David-Dramas ist nämlich die Ironisierung der Weisheit. Außerdem zeichnet sich die Weisheitslehre insgesamt und besonders diejenige Kohelets durch konsequente Erfahrungstheologie und Diskursivität des Denkens aus. Meines Erachtens sind dies aber auch Schlüsselkategorien der TFG. Wenn man die TFG nicht nur als politische Propaganda, sondern als paradigmatische Lebensgeschichte betrachtet, liest sie sich wie eine subtile Dramatisierung der Weisheit des Buches Kohelet. In diesem Vortrag möchte ich besonders 2 Sam 10,1–5 mit Koh 8,1–8 vergleichen und zeigen, wie die Grenze der Weisheit eines Königs und seiner Ratgeber im Buch Kohelet bildhaft vorgestellt und in der TFG dramatisiert wurde.

109-40/6

*Stephen Germany*

**Reconsidering the Religio-historical Background of  
the “Uncircumcised Philistine” Motif in the Book of Samuel**

In his encounter with Goliath, David asks, “Who is this uncircumcised Philistine that he should defy the armies of the living God?” (1 Sam 17:26). As biblical scholars inquiring into the historicity of texts in the book of Samuel, we can likewise ask: Who are the “uncircumcised Philistines” of whom the book of Samuel speaks? Does its depiction of the Philistines as uncircumcised preserve a memory of a historical reality from the time in which the narratives are set (i.e., the tenth century BCE)? Should it be used in reconstructing the cultural practices of the early Iron Age “Philistines” attested in the archaeological evidence? At the same time, given the continued literary development of the book of Samuel into the Persian and Hellenistic periods, might the depiction of the Philistines as uncircumcised tell us more about the religiosity and “culture wars” of authors and readers during the Second Temple period than about the historical circumstances during the tenth century? This paper will address these questions by considering both text-internal and extrabiblical evidence.

109-41/1

*Irmtraud Fischer (University of Graz, A),*

*Núria Calduch-Benages (Pontifical University Gregoriana, I)*

**Presentation of the Series “Bible and Women” ([www.bibleandwomen.org](http://www.bibleandwomen.org))**

More than 300 researchers worldwide are working on a 21-volume feminist and gender-aware reception history of the Bible. Edited by international teams in four languages, 16 volumes have been published to date. The project is also important for building feminist networks between disciplines and diverse language context.

109-41/2

*Silvia Schroer (University Bern, CH)*

**The Variant Ways Iconography Contributes to  
a Gender-Oriented Reading of Biblical Texts**

Material culture in general and iconography can play an important role in correcting, completing, contradicting, but sometimes also confirming biblical texts and their gender(ed) views of daily life or religious symbols. The paper will give examples for the diversity of connections between texts and pictures, also in order to demonstrate that the methodological approach by iconography is manifold.

*Angela Berlis (University of Bern, CH), Irmtraud Fischer (University of Graz, A)*

**The Role of the Bible in the Women's Movements  
of the Nineteenth Century**

*Bible and Women* considers the 19th century as crucial for gender-aware and feminist exegesis, both in a pre-critical and critical approach. Therefore, two volumes investigate the engagement of women in the 19th century: volume 8.2, published several years ago in four languages, deals with the reception of the Bible in religious contexts and communities. The recently published volume 8.1 deals with the appropriation of biblical texts in the modern women's rights movement. Several examples from different countries also show the interconnectedness of these movements and their main figures in their struggle against misogynist anthropology, based on traditional biblical exegesis.

*L. Juliana M. Claassens (Stellenbosch University, SA)*

**On Prophecy and Gender in the Hebrew Bible**

One of the editors of the Bible and Women volume on Prophecy and Gender in the Hebrew Bible, L. Juliana Claassens will give an overview of the range of perspectives on the roles of female prophets in what is known as the Former Prophets (Joshua to 2 Kings) and the Latter Prophets (Isaiah to The Twelve) of the Hebrew Bible. The various essays in this volume on Prophecy and Gender in the Hebrew Bible consider women as subjects and agents of prophecy shaped by various phenomena in the Bible and the ancient Near East, the sociohistorical background of the prophetic narratives, and the complex intersection of prophecy and gender in the prophetic books of the Hebrew Bible. It will also be shown how contributors employ innovative gender-oriented approaches to the exegesis of the texts, ranging from trauma studies to postcolonialism.

*Martti Nissinen (University of Helsinki, FI)*

**Comparing Women Prophets in the Bible and in Mesopotamia**

Prophecy was one of the very few non-gender-specific roles in the ancient Near East. Female prophets were prominent in Mesopotamia and in Greece, and even the Hebrew Bible mentions a few of them. The biblical prophetic women share some basic divinatory functions with their colleagues in the sources from neighbouring cultures. At the same time, they also distinguish themselves from their ancient counterparts, and even from each other. In the Hebrew Bible, female prophets may assume ritual, magical, political,

and military roles unknown from other ancient sources. This may be due to their literary, rather than historical, character.

**109-41/6**

*Christl M. Maier (Philipps-Universität Marburg)*

### **Transcultural Biblical Interpretation: Strategies and Challenges**

Together with Núria Calduch-Benages, I co-edited volume 1.3 on the Writings and Later Wisdom Books (German and Spanish 2013; English and Italian 2014) in the encyclopedia “The Bible and Women.” To volume 1.2 on Prophets (German and Spanish 2020, English 2021) I contributed an article. This paper will reflect upon my experience as editor, contributor, and informed reader of exegetical volumes in this project. What I call “transcultural biblical interpretation” refers to the project’s goal to organize an international, interdenominational, and multi-disciplinary research on gender and the Bible. I will analyze in what way these exegetical volumes contribute to a gender-sensitive history of biblical interpretation.

**109-42/1 & 309-41/1**

*Friedhelm Hartenstein (Ludwig-Maximilians-Universität München)*

### **The Countability of the Stars of Heaven:**

#### **On a Case of Thinking the Infinite in the Hebrew Bible**

Even if one does not follow an evolutionist scheme of the development of thinking in antiquity, a transformation of the guiding conceptions of the world and humans is clearly evident in the monotheistic tradition formation of the Second Temple period. With Psalm 147:4f. as a reference point, the paper traces how the cosmic transcendence of YHWH, who “counts the stars” he has created (cf. Isa 40:26), indicates his superiority over the limited capacities of humans (the countability of the stars for YHWH corresponds to their uncountability for the human mind, cf. Gen 15:5; Jer 33:22, etc.). A comparison with a hellenistic epithet for the Egyptian god Thot who “calculates the heaven and counts its stars” makes clear how biblical texts had their part in broader cosmological transformations in the second half of the 1st millennium BC. As in other writing cultures of the time they attest to a (conceptual) thinking in metaphorical language but not in functional terms as in Greek philosophy. In the case chosen for the paper the verbal and nominal expressions of counting and ordering hint at a specific concept of the infinite via the practical as well as speculative idea of a comprehensive capture of the celestial phenomena (restricted only to the divine): an example of an epistemology of early Jewish texts uniting “empirical” and reflected mythological ways of expression.

109-42/2 & 309-41/2

*Arjen Bakker (University of Groningen)*

### **Time as a Cosmic Principle in Jewish Wisdom of the Greco-Roman Period**

In this paper I will reflect on the climax of sapiential thinking in the Dead Sea Scrolls which consists of a meditation on light, on time, and on the differentiation of good and evil in the course of history. The goal of wisdom is to understand the deep structures behind the sequence of light and darkness that is considered a dynamic and elongated process, both on a cosmic and historical level. This conglomerate of reflections and insights is held together by the central principle of *rāz nihyeh*, which can be paraphrased as “the secret of time,” and which has significant correspondences in Jewish wisdom writings in Greek.

109-42/3 & 309-41/3

*Phillip Lasater (University of Oxford)*

### **The Orderliness or Disorderliness of Justice: Reflections on Mishpat**

This paper will address the expression *לֹא תִטֶּה מִשְׁפָּט*, which appears in a range of legalistic texts regarding *mishpat* or justice (Exodus 23; Deuteronomy 16; 24; and 27; Temple Scroll 51 and 57). The use of the verb *נִטָּה* (Hif.) indicates a kind of manipulation which, despite being used neutrally or positively of other virtues and abstractions, is routinely prohibited for *mishpat*. I will suggest that these verbal formulations convey conceptual thinking about the nature of justice as something “fragile.” The fragility of justice could have implications for scholarly theories about justice as a stable order characterizing the world’s makeup.

109-42/4 & 309-41/4

*Annie Calderbank (University of Oxford)*

### **Seeing Sanctification: The Perceptibility of Holiness and its Status as an Interpretive Concept**

How can holiness be perceived? I will investigate this question by examining narratives of sanctification, such as Num 20:1–13, Lev 10:1–3, and Ezek 28.20–26. I will reflect on two key issues. Firstly, I will consider the interpretive character of holiness in these texts, where the language of sanctification serves to communicate the significance of the events described. This will involve exploring the flexible and varied relationship between concrete phenomena and their identification in terms of holiness. Secondly, I will draw attention to our distance as scholars from an intuitive sense of holiness within these biblical contexts. It is difficult to find an interpretive framework by which to move from the details of the events to their rearticulation in terms of sanctification. It is challenging to perceive holiness in

the stories told. There is irony to this scholarly imperception where the texts themselves represent sanctification as occurring “in the sight of” (לְעֵינַי) characters within the narrative. By exploring dynamics of perceptibility and imperceptibility, I seek to deepen our understanding of and approach to the concept of holiness.

**109-42/5 & 309-41/5**

*Eva Cancik-Kirschbaum (Freie Universität Berlin)*

### **ittu “Sign”: Reflections on Conceptual Thinking in Ancient Mesopotamia**

In several learned disciplines practised in ancient Mesopotamia, the “sign” plays an important role as symptom, indicator and symbol. In the context of my short presentation, this figure of thought will be examined more closely with regard to the question of forms of expression of conceptual thinking.

**109-42/6 & 309-41/6**

*Hindy Najman (University of Oxford), Jan Dietrich (Universität Bonn)*

### **Heavenly Paradigms and Earthly Models: A Comparative Study of Conceptual Thinking**

Heavenly Paradigms and Earthly Models: A comparative study of conceptual thinking

This paper considers a variety of ways in which heavenly and terrestrial correspondences are articulated in Ancient Jewish and Ancient Israelite texts. Attention will be given to conceptual thinking about archetype, paradigm, tavnit and divine example as exhibited in our textual traditions. We will consider how concepts come to shape notions of perfection, exemplarity, and imitation across a variety of texts, cultures, and concepts in the ancient Mediterranean world

**109-43/1**

*Lida Panov (University of Zurich)*

### **Die Bedeutung der älteren Weisheit für die Theologisierung des Rechts**

Die Zerstörung des Nordreichs und die Abwanderung von Flüchtlingen in den Süden löste eine soziale Krise aus und in der Folge wurde deutlich, dass die Ausbildung eines Solidarethos nötig wurde. Die Entwicklung von Schutzbestimmungen für Benachteiligte bildete einen wichtigen Faktor für die Theologisierung des Rechts in der ersten Hälfte des 7. Jahrhunderts v.Chr. Der Textbefund der älteren Weisheit im Proverbienbuch zeigt, dass die profanen Rechtssammlungen des Bundesbuches vorausgesetzt werden. Gleichzeitig enthalten die älteren Weisheitstexte des Proverbienbuches einen erheblichen Anteil an sozialem Positionen. Wie in den Rechts-

texten, in denen sich eine Theologisierung erkennen lässt, begegnet im Proverbienbuch die Vermittlung von ethischem Denken als Alternative zur Herstellung von Gerechtigkeit durch die Androhung von Sanktionen. Die weisheitlichen Texte versuchen zum Beispiel durch Aufzeigen des Tun-Ergehen-Zusammenhangs zum guten Handeln zu bewegen. Darüber hinaus ist zu beachten, dass die didaktische Orientierung des Proverbienbuches wichtige Auskünfte zu den Schreibergruppen liefern kann, die die Theologisierung des Rechts vorangetrieben haben.

109-43/2

*Dylan Johnson (University of Zurich)*

### **Miscarriages of Justice: Widowed, Wronged, and Wise Women in Ancient Near Eastern and Biblical Legal History**

Through the lens of comparative legal history, this study re-examines the story of the Wise Woman of Tekoa (2 Sam 14:2–24), comparing her self-characterization and persuasive rhetoric based on the socio-legal status of the “wronged (wo)man” (*ḥablu/ḥabiltu*) in Mesopotamian legal tradition. Though written long after the events it purports to describe, this episode reveals some important suppositions about the relationship between local and royal lawgivers, as well as the existence of a supervening moral order—what we may call justice—constraining the decisions of these judicial officials. This brief juridical parable offers a unique account of justice and adjudication largely independent of its ideological depiction in the biblical law codes, making it a critical text in the study of biblical law.

109-43/3

*Peter Altmann (University of Zurich)*

### **Viewing Persian Authorization of Torah through a Wisdom Lens**

While the question of the relationship between Persian imperial authority and the rise the Torah's preeminence in conjunction with Ezra 7:12–26 continues to swirl, this discussion often conceives of Pentateuchal law as a positive law code that Ezra or others might call forth and apply as a “rule of law.” This paper instead explores the premise that the value of legal texts like those in the Pentateuch lies in their ability to influence the imaginations of their audiences, more akin to categories of ancestral wisdom or scribal reflection. On this foundation, it considers the implications of viewing the “Persian authorization of Torah” through the lens of judicial wisdom for the Persian-period compilation and the reception of the Pentateuch in line with appropriate notions of “law” and “justice.”

109-43/4

*Phillip Lasater (University of Oxford)*

### **Legal Poetics: How the Self Illuminates Law and Law Illuminates the Self**

In ancient Israelite and Jewish literature, law and self are recurring conceptual companions, despite their portrayal in the history of research, which has portrayed wisdom among other things as accomplishing for the self what law cannot. Taking Philo of Alexandria's *De Abrahamo* as a point of departure but moving back into earlier contexts, this paper outlines some aspects of legal poetics—the creative or constructive capacity of law. It is argued that the self illuminates law and law illuminates the self. Stipulations about justice in the Covenant Code (Exod 23:1–9) supply an illustrative case study for how law articulates and forms moral selfhood. These issues carry implications for how law can be understood in studies of the Hebrew Bible and related literature.

109-43/5

*Anna Angelini (University of Zurich)*

### **An Unbreakable Order: Cosmic Justice and Natural Law in Jeremiah 31**

Jer 31:35–37 contains an *adynton*, comparing the (impossible) loss of divine control over nature with the (equally impossible) loss of Israel's offspring: both phenomena are described in legal terms, as a fixed statute or order (*hoq*) which can never be altered. While such imagery does not draw from the traditional prophetic "repertoire," but is typical of late wisdom traditions, it also occurs elsewhere in the book, in passages belonging to different redactional stages (such as Jer 5:20–29; Jer 33:25–26). This paper explores the origins and the function of this comparison both in light of wisdom traditions (such as Pss 147–148, Job 26 and others) and of its other occurrences within the book of Jeremiah, as well as its significance for the development of a notion of "natural law" in the Hebrew Bible.

109-43/6

*Matthias Hopf (University of Zurich)*

### **The "Legal" Function of Holiness**

Holiness is undoubtedly the key element in the theological conception of the "Holiness Code" (H, Lev 17–26), a diverse textual corpus, which comes in the literary guise of a "legal collection". However, the importance of holiness not only pertains to the theological realm, but also serves a distinct purpose within the stylized "legal" framework of H. The thesis of this paper is that this function needs to be seen in bridging the gap between two "modes of thought", as is to be demonstrated with reference to several exemplary textual passages: For one thing, the stylization as "law" (together

with the accompanying and sometimes severe sanctions) makes it clear that H partakes in what is commonly described as “guilt culture”. Here, fear of punishment is a major force for social compliance, and it operates with an *absolutum* as highest principle, often called justice. At the same time, there are quite obvious elements of “shame culture”, in which H uses emotionally charged terms (e.g. *tô’ebāh*) to condemn certain types of behavior (sexual, cultic, etc.). In this case, the social relations and the ethos (as e.g. contained in HB wisdom sentences) are the standard, against which human conduct is measured. The concept of holiness, now, is in between these two, in a sense: On the one hand, holiness has a share in the latter emotional “branding” of behavior with its awe-inspiring impetus, and also features a relational component (*vis-à-vis* God). On the other hand, it is also portrayed as the absolute *summum bonum*, which people are supposed to seek, and failing to do so, results in feelings of guilt. Holiness, thus, is the unifying element not only in the theological, but also in the “legal” conception, with which H is trying to shape or create an “ideal” society.

109-50/1

*Martijn Beukenhorst (Université catholique de Louvain)*

### What is Wisdom? The Development of Solomonic Wisdom in Kings

Solomon is known as the wise king par excellence. The story of Solomon, 1 Kings 2–11, refers regularly to the king’s wisdom. Solomon is described with many different aspects of wisdom, which almost results in Solomon as the first homo universalis. However, this is an image that the final stage of the text creates, as there are many indications of numerous edits as the legend of Solomon grew. Scott (1955) was the first to suggest different stages of development. This has been taken up by many contemporary scholars, such as Provan (1988), or Torijano (2002). Though recently it has been challenged, notably by Dell (2021).

In this paper I will look at the compositional history of one of the central passages concerning Solomon’s wisdom, found in MT 1 Kings 5:9–14. Using empirical evidence from the Septuagint, I will argue for a new interpretation of this section. In this view verses 11–14 should be seen as late additions to the MT, based on the choices made by the Septuagint translators for the root **חכמ** *hkm*. This root has a complex translation history, most notably because of changes made by the kaige-recension and thus can help us identify additions to the text.

Showing that the extended passage on Solomon’s encyclopaedic wisdom should be considered a very late addition potentially changes our understanding of the diachronical development of Solomon’s story in the MT and its different developmental stages.

109-50/3

*Alicia R. Hein (University of St Andrews)*

**Prophet, Remnant, Mother, Child:**

**Four Angles to Elijah's Portrait in 1 Kings 19**

Interpretations of the Elijah figure in 1 Kgs 19 have varied from heroic Mosaic prophet with a bout of discouragement to erratic imposter with an overinflated ego. Both ends of this interpretive spectrum struggle to reconcile the shift in Elijah's characterisation between 1 Kgs 18 and 19, and resort to harmonising glosses that do justice to neither text. A recognition that the patterns of earlier narratives lie behind the shape of 1 Kgs 19, however, argues that Elijah's character is not monochromatic. Rather, it is directed, both at lexical and plot levels, by the narratives of four earlier figures. The broadest level of plot recalls Moses, which establishes Elijah's prophetic character. His journey through the wilderness alludes to the account of Hagar and Ishmael in Gen 21, casting Elijah simultaneously into the roles of grieving mother and endangered child. Finally, Elijah's lament to  $\Upsilon\text{HWH}$  on the mountain parallels the lament of Obadiah in 1 Kgs 18, where both figures speak with the voice of the solitary righteous remnant. I argue that these patterns are intentionally conflated in the singular portrayal of Elijah in 1 Kgs 19, casting him, on the one hand, as a grieving prophetic parent, and on the other, as the voice of the endangered remnant of Israel. If this is the case, the discontinuity with 1 Kgs 18 should not be harmonised away; rather, it should be read as a narrative trigger to the recognition of the conflated narrative analogies contained within the text.

*Juan Cruz (University of Aberdeen)*  
**Lament and Cultural Memory in Psalm 77**

Several scholarly writings from the last two decades have looked at the topic of collective memory in ancient Israel, but to date, there has not been any comprehensive study on this subject. The book of Psalms, in particular, could be a rich source of discussion in this area.

This paper will use insights from the memory theories of Maurice Halbwachs, Jan Assmann, and Pierre Nora as its hermeneutical lens to analyse the relationship between lament and cultural memory in Psalm 77. Previous studies of this psalm have focused on its unity, its use of Exodus 15 and 34, and the function of the hymnic theophany (vv. 17–20). Unlike existing studies, however, this paper will combine the application of theories of memory with exegetical analysis of the text to explain the connection between lament in vv. 1–10 and memory in vv. 11–20, a link which is not given much coverage in other memory studies by biblical scholars like Ehud Ben Zvi, Ronald Hendel, Mark Smith, Joseph Blenkinsopp, or Nathan MacDonald.

The paper will argue that the cultural memory of past divine liberation is an effective response to the psalmist's lament in the present. In this case, lament evokes memory. Finally, it will argue that the psalmist uses the Exodus experience as a paradigm for the present and the future, showing the continuity of divine liberation from ancient times, to the present, and beyond.

*Andrea Hugill (Independent Scholar)*  
**“One of a City and Two of a Family”: Historical Consciousness,  
 Election Theology and the Tale of Two Sisters**

Contemporary scholarship has advanced knowledge of historical context by considering the consequences of historical consciousness for theology, and by assigning hermeneutic priority and exegetical importance to the present context as one that is ripe for imminent critique. The calls to repentance and words of judgment in Jeremiah 2–6 have perhaps never been as weighty and as relevant in world history as they are today. An anagogical comparison of Jeremiah 2–6 in the MT and the LXX highlights nuances worthy of review. The paper argues that the tale of the two sisters in Jeremiah 3:6–4:4 can be considered as summative of the whole passage of Jeremiah 2–6. Both sisters are called by God to repentance yet only one of the two sisters is accepted as righteous. The paper argues that the pronouncements of judgment and the laments of Jeremiah 4–6 contain metaphorical language and descrip-

tions that render them expository of the election theology presented in the preceding two chapters, where rhetorical comparison of a broken marriage with adulterous political and religious relations of an incorrigible nation provides breadth and depth to moral possibility/impossibility for humanity in community.

**109-51/3**

*Matan Orian (Tel Aviv University)*

### **A New Perspective on Gentile Impurity in the Bible**

In *Gentile Impurities and Jewish Identities*, Christine Hayes (2002) refutes the existence of the concept of gentile impurity outside rabbinic literature, while Gedalyahu Alon's view, expressed in "Gentile Impurity" (Tarbiz, 1937), asserts that gentile impurity appears in the Bible (for example, Psalm 79:1). I concur with Alon, but wish to suggest an alternative source for gentile impurity, other than idolatry.

Jacob Milgrom, in his Anchor Bible commentary on Leviticus (volume 1, 722 and volume 2, 1718), illustrated the Pentateuchal, priestly perception of holiness as three separate spheres: persons, animals and space (territory). Each comprises concentric, inner spheres and an outer sphere, with the core sector representing the holiest hierarchy – namely, the priests, sacrificial animals and the sanctuary, respectively. Israel, pure animals (other than sacrificial animals) and the Promised Land, respectively, occupy the broader, middle sector.

The circumferences of the animal and spatial spheres are characterized by impurity, i.e., impure animals and impure lands – that is, all lands other than God's land (Joshua 22:19, Amos 7:17). It would appear logical for the external circle of the "persons" sphere to be similarly distinguished by impurity.

Further to "Where There Is Dirt, Is There System?" by T. M. Lemos (JSOT, 2013), emphasizing the diversity of rationales guiding biblical impurity concepts, I wish to explore whether this priestly, theological rationale underlies the biblical concept of gentile impurity and, in particular, the associations of impurity with the foreskin (Isaiah 52:1) – and circumcision with physical integrity and purity.

**109-52/1**

*Reinhard Achenbach (Westfälische Wilhelms-Universität Münster)*

### **The Pentateuch as Early Second Temple Literature**

The paper argues to give up the traditional simplifications in dating layers of the Pentateuch when using simple categories as "pre-exilic", "exilic", "post-exilic", or "priestly" and "late-priestly". As we can observe pre-exilic "Deutero-

nomic” layers in Deuteronomy, and “exilic,” “late-exilic” and “early-postexilic” “Deuteronomistic” layers as well as post-exilic and post-dtr texts, we have do make a difference between early periods of scribal compositions in the 5th century, layers after the activities of Nehemiah, and even after the time of Ezra during the 4th century. Scholars have observed traces of pre-chronistic and even post-chronistic Fortschreibung, that means: the development of the Pentateuch reaches into the early Hellenistic time.

109-52/2

*Bill T. Arnold (Asbury Theological Seminary)*

### **Deuteronomy’s Justice Manifesto: The Significance of ‘Correct Decision(s)’ in Deuteronomy 16:18**

Since Wellhausen, scholars have understood Deut 16:18–18:22 as an early type of constitutional law, especially for the way it defines the responsibilities for four main human authorities in Israel: judges, kings, priests, and prophets. Its four-part structure seems clear by the way syntax introduces each official in the list. And yet this conventional way of dividing the material is also deceptively simple because it obscures what I have come to believe is a fundamental and overarching interpretive principle that may shed light on all the laws in the passage, which are otherwise quite complex. This investigation reexamines the details of the unit and explores the possibility that a singular and foundational interpretive tenet gets lost in most treatments of the passage, or at least has been neglected in the secondary literature. The proposal offered here is that the directive for the judges to perform their duties with “a judgement of righteousness” in 16:18b introduces the entire unit rather than only the local magistrates in 16:18–17:13. In subsequent verses, the phrase comes to serve as a social ideal, functioning as a literary touchstone for all of 16:18–18:22. In this way, Deuteronomy’s constitutional ideal presents a vision for justice that begins with a mandate for justice in the narrower sense of wise court proceedings, but immediately expands to embody justice in the four officials on the way to establishing the prophetic ideal of social justice more broadly.

109-52/3

*Phil Reid (University of the Free State)*

### **The Samaritan Pentateuch as an Intra-lingual Translation**

What does translation theory add to our understanding of textual criticism? Can we view scribal activity in translational terms, even within the same language?

This paper presents a translational model for examining the Samaritan Pentateuch: as an intralingual translation to the Samaritan Hebrew dialect.

Many view translation as an exclusively inter-lingual activity, but translation theory can be applied much more broadly. Drawing on the semiotics of Charles Peirce, Marais (2019) describes translation as a trajectory of interpretation and reinterpretation of signs. Translation theory also gives us the idea of *skopos* – the aim or intention behind translational activity (Reiss and Vermeer 2014, Nord 2018).

In simplistic terms, scribes engage in translational activity with the *skopos* of reproducing the original text. However, this is a complex process, as scribes compare different texts and oral traditions and respond to their cultural and religious context.

This paper starts with the assumption that both the SP and MT share a common source. Thus, most differences can be traced to a point where the translational trajectories of either the SP or the MT had a significant shift. Irrespective of their relative dates, there were more such shifts in the translational trajectory of the SP than of the MT. Many of these shifts have particular *skopoi*, some relating to Samaritan theology and culture. Others, such as the harmonisations found the Exodus narrative, are not Samaritan innovations. To discern the *skopoi* behind these shifts we have to look more broadly at scribal practices in the Second Temple era.

109-53/1

*Jože Krašovec (University of Ljubljana)*

### **The Use of Terms for God's Attributes of Salvation in Jerome's Double Translation of the Psalms**

There are different attributes of God in the Bible. Attributes of the semantic field of "salvation" are fundamental in the Bible and in later Jewish and Christian traditions. In the book of Psalms, God's attributes appear in forms of concrete metaphors or of abstract designation of quality of properties or actions. Because some attributes relating to God appear independently and some in conjunction with other synonymous words, the basic form of parallelism is of upmost importance in judging accuracy and consistency in rendering basic theological vocabulary in standard Bible translations.

Jerome's double translation of the book of Psalms – *iuxta LXX* and *iuxta Hebraicum* – is in dealing with issues of Bible translation particularly illustrative. It shows that translators of the Septuagint testify to relative consistency in rendering words by the same equivalents and in keeping the structure of parallelism, but they transformed quite often concrete metaphors into abstract concepts. In his translation of the Psalms *iuxta LXX*,

Jerome followed the LXX in keeping the poetic structure of the text, but he allowed himself greater plurality in rendering basic vocabulary. In his translation *iuxta Hebraicum* he followed the principle of *Hebraica Veritas* and rendered the structure of the text, metaphors and abstract concepts more in accordance with the original. The principle aim of the paper is to show how important and complex is the issue of “literary translation” of the Bible in terms of equally important role of concrete metaphors and of abstract concepts within literary structures of the original text.

109-53/2

*Jeffrey Stackert (University of Chicago)*

### **On the Relation between Textual Criticism and Source Criticism in the Pentateuch**

This study draws upon small-scale variants in Exodus to show that the non-Masoretic witnesses of the Pentateuch play a significant role in its source-critical evaluation and, importantly, how they do so. It likewise shows how source-critical observations can aid in the evaluation of textual evidence. In each of the examples discussed (Exod 8:3; 9:24–25; 19:18), the ancient witnesses attest variation, and none of them admits of an obviously preferable reading on the basis of conventional text-critical evaluation. Yet in each case, a source-critical delineation does recommend a preferred reading, and the non-Masoretic evidence plays a decisive role in each instance. These examples thus add to our knowledge of pentateuchal textual history while also shedding light on the relationship between source-critical and text-critical investigation. (Could be either in Pentateuch section or Methodology section)

109-53/3

*Christoph Levin (Universität München)*

### **Die Niedrigkeits-Bearbeitung in der Urgeschichte**

Es ist eine alte Beobachtung, dass zwischen Genesis 3,22; 6,3 und 11,6–7 eine enge Beziehung besteht. Vor allem Hartmut Gese hat das Verständnis dieser Ebene des Textes gefördert. Es lässt sich zeigen, dass die Urgeschichte eine gezielte Bearbeitung erfahren hat. Man kann sie im Anschluss an Markus Wittes Untersuchungen zur Redaktionsgeschichte des Hiobbuchs „Niedrigkeits-Bearbeitung“ nennen. Auch für die Stellung in der Geschichte der alttestamentlichen Theologie gibt Hiob den Rahmen vor: Hiob 42,2 wird in Genesis 11,6 zitiert.

109-54/1

*Alphonso Groenewald (University of Pretoria),*

*Liza Esterhuizen (University of Pretoria)*

**A Study of the Tension between Experiences of Nothingness and Hope  
in the Name-Giving of the Children in Isaiah 7 and 8:  
A Trauma-Hermeneutical Perspective**

'A rose is a rose is a rose', is the most widely cited line of the American writer Gertrude Stein, suggesting all roses are the same. However, when the focus shifts from roses to people, and particularly the prophetic roles of individuals, all people cannot be grouped together by saying 'a prophet is a prophet'. The thorn in this analogy surely is the Book of Isaiah, where the prophet Isaiah is not only a prophet, but a beacon of hope, even where nothingness can lead to despair.

Isaiah 7 and 8 presents a research opportunity relevant to the topic of trauma within prophetic studies. A common thread within chapters 7 and 8 is the tension between experiences of nothingness and hope. In the Isaiah prophecy the equilibrium sways between judgment and salvation. Imagery, symbols and specific metaphors underline the trauma that was experienced by Isaiah, King Ahaz and Judah.

Isaiah 7 and 8 are set against the Syro-Ephraimite war and the looming threat of an Assyrian invasion. The historical and social circumstances are laced with tension of the experiences of nothingness and hope. These two chapters are the starting point of Isaiah's prophetic utterances directed at the king and Judah. The messages of the children's oracles are to trust Yahweh and not to despair in their faith. The paper will address the issue of nothingness and hope in Isaiah 7 and 8 and, particularly, the role that trauma plays in the name-giving of the children.

109-54/2

*Bob Becking (Utrecht University)*

**Divine Jealousy as an Answer to Trauma: Notes on the Book of Nahum**

In this paper, I will present the concept of  $\Upsilon\text{HWH}$  in the Book of Nahum as a two-sided deity – being both full of revenge and goodness – as a reaction to the trauma of the yoke of Assur. A hint to that view is present in the concluding question of the prophetic book (Nahum 3:19): "All who hear the news about you clap their hands at your fall, for who has not felt your endless cruelty?"

I will pay attention to two questions: (1) Was the Assyrian age really of heavy yoke for the province of Samerina and the vassal kingdom of Judah or is the *pax Assyriaca*-thesis still valid? (2) Can the Book of Nahum be read as a coherent composition communicating a complex and multidimensional message?

*Todd Hibbard (University of Detroit Mercy)*

### **Scribal List-Making and Isaiah's Early Composition**

The book of Isaiah's complex composition presents well-known interpretive problems. Much of the recent discussion has been focused on explaining the latter stages of that process to better understand the final shape of the book. What is less well understood are the beginning stages of Isaiah's composition. How did the book's formation begin? Are there clues in the text that provide some insight into the earliest stages of the book's composition and formation? This study argues that one possible strategy for Isaiah's earliest composition may come from the scribal practice of list-making. In William Schniedewind's *The Finger of the Scribe*, he examines Israelite list-making as part of his study of the scribal practices discernible in the Kuntillet 'Ajrud materials. He points to the repetition and ordering in lists as a structuring device in biblical texts, specifically noting the "Oracles against the Nations" in Amos 1:3–2:16 as evidence of this (p. 91).

This paper takes this observation one step further and argues that Isaiah contains several such oracular lists that are usually understood as literary structuring devices. These include the "for all this" oracles in Isa 5, 9–10; the "on that day" additions in Isa 7 and 19; the "oracles against the nations" in Isa 13–23; and the "woe oracles" in Isa 5 and 28–31. I argue that some of these "lists" may represent vestiges of how some of Isaiah's early oracles were preserved. If correct, they might provide a window into aspects of Isaiah's early composition.

*Nina Beerli (Universität Zürich)*

### **Streiten mit Menschen und Gott. Ein Beitrag zur Analyse von Konflikten in den Psalmen**

Konflikte sind in den Psalmen allgegenwärtig und werden auf vielfältige Weise zur Sprache gebracht. Sie begegnen sowohl in Form breit ausgestalteter Konfliktverläufe als auch in Form subtiler, manchmal kaum wahrnehmbarer Andeutungen, die auf nicht viel mehr als ein vorhandenes Konfliktpotential schliessen lassen.

An den Konflikten im Psalter sind oft zahlreiche Parteien aktiv oder passiv beteiligt. Nicht nur die Menschen liegen miteinander im Streit, auch zwischen Menschen und Gott kommt es zu heftigen Auseinandersetzungen. Die Auseinandersetzungen weisen eine grosse thematische Bandbreite auf. Gestritten wird über die rechte Gottesverehrung, über ethisch-moralische Fragen, persönliche Schuld und zerbrochene Freundschaften aber auch

über politische Themen oder die Verletzung von Loyalitätsverhältnissen zwischen Menschen und/oder Menschen und Gott. Konflikte können auf unterschiedliche Weise geregelt werden. Die Regelungsstrategien reichen vom blossen Unterbruch über die Auflösung von Konfliktsituationen durch Ausschaltung einer Konfliktpartei bis zur gütlichen Beilegung.

Konflikte lassen sich mit Hilfe von aus der Konfliktforschung stammenden Kategorien analysieren und untereinander vergleichen. So lässt sich zeigen, dass im Hintergrund der individuellen und vielgestaltigen Konfliktschilderungen im Psalter oft wiederkehrende Strukturen stehen. Die Art und Weise, wie Konflikte ausagiert werden, ist demnach nicht zufällig, sondern beruht auf bestimmten Motiven, Handlungs- und Verhaltensmustern.

In diesem Referat wird anhand exemplarischer Textarbeit aufgezeigt, wie Konflikte ablaufen, wer daran beteiligt ist, worüber gestritten wird und welche Motive im Hintergrund der Auseinandersetzungen stehen.

**109-55/2**

*Gert Prinsloo (University of Pretoria)*

**Between Mythical Past and Messianic Future:  
Reimagining Lived Space in Psalm 132**

Psalm 132 is an “odd” poem in the context of the collection commonly known as the Songs of Ascents. It is by far the longest poem in the collection. The Songs of Ascents refer to David in superscripts (Pss 122:1, 124:1, 131:1, 133:1) and once there is a reference to the “house of David” (Ps 122:5). However, in Psalm 132 (although it lacks any reference to David in its superscript!) there is a pronounced focus on David as YHWH’s anointed (cf. Ps 132:1, 10, 11, 17). The poem itself is a prayer by a supplicant directed at YHWH, pleading that the deity should “remember” what David did on behalf of the deity, his people in general and Zion in particular. In this paper, I will utilize insights from memory studies and critical spatiality to argue that the poet utilizes Israel’s mythical remembered past to reimagine a new lived space and a glorious future for a small, marginalized post-exilic community conceived of by the poet and his in-group as “true Israel”. The analysis will argue that Psalm 132 plays a crucial role in the spatial imagination and ideological predisposition(s) of the late post-exilic authors/editors responsible for the collection of the fifteen poems carrying the superscript למעלות / שיר ה

*Edgar Kellenberger (Universität Basel)*

### **Hellenistic Epigraphica as Comprehension Aids for the Psalms of Lamentation and Thanksgiving?**

Hellenistic curse tablets made of lead, which were fixed to temple walls, as well as stone inscriptions of reconciliation with the punishing deity after a transgression (so-called “confessional inscriptions”) have hardly been evaluated for the exegesis of the Psalms. The main reason for this is probably the great temporal and geographical distance (Asia Minor from the 2nd century BC to the 3rd century AD), which makes it impossible to assume a direct influence of the cultures.

These Greek texts are to be presented here under the question of how they express the needs of homo religiosus, revealing some analogies to the Psalms of Israel. In contrast to the Psalms, whose text could be changed through new updates (becoming a generalised prayer form), the unchangeable Asia Minor inscriptions bring the chance that the original situation can be recognised more undisguised. The following points in the inscriptions are interesting for the understanding of lamentation and thanksgiving psalms: more concrete description of the human offence; illness as divine punishment of a (conscious or unconscious) sin; vow (its redemption sometimes only after divine punishment!); effects of the atonement on the social environment; votive tablet and votive scroll; *στηλογραφία* and *מכתם / מכתב*.

*Michael Avioz (Bar-Ilan University)*

### **The War between Ahab and Aram (1 Kings 20) According to Josephus**

1 Kings 20 narrates the war between Aram and Ahab, King of Israel. Flavius Josephus rewrites this story in his *Antiquities* at length (Ant. 8.363–92). The comparison of Josephus’ version to the biblical narrative in the MT gives rise to several questions that will be addressed in this paper: What are the differences between the MT and Josephus’ version? How should these differences be explained? Do they result from a different Vorlage that Josephus may have had at his disposal, or do they result from apologetic or exegetical reasons? The comparison will also take into consideration the LXX and other relevant witnesses.

Earlier studies of 1 Kings 20 in Josephus’ rewriting explained the changes that Josephus entered into his version of the biblical narrative as resulting from apologetic reasons. One cannot deny the presence of apologetic in

Josephus' writings, but it should not be perceived as the main objective of his biblical rewriting. In my view, Josephus has much to offer with regard to biblical exegesis. I will analyze Josephus' additions, omissions, and changes to the biblical text.

Josephus should be defined an exegete and the changes between the MT and his rewriting can be explained as resulting from "pure" exegetical motives. My analysis of this particular narrative will emphasize his exegetical skills when he makes efforts to present a clearer version of the story of Ahab for his readers.

**109-56/2**

*Veronika Bachmann (Universität Luzern)*

### **The King as God and God as King: On the Theologically Significant Ambiguity of the Term *mēlek* in the Hebrew Esther Narrative**

It is generally supposed that the term "melech" refers all along to the Persian king Achashverosh in the Hebrew Book of Esther. In contrast, it seems to be a characteristic of the Greek Septuagint version not only to mention God explicitly, but also to address God as king (cf. the prayers in addition C). This paper advances the thesis that the Hebrew narrative as well refers explicitly to God. It does so, however, not by using the term God, but by subtly switching to use the term "melech" for God and not for Achashverosh in some crucial passages of its final section. Taking seriously the textual signs in favour of such a reading has implications for determining the theological profile of Hebrew Esther.

**109-56/3**

*Alma Brodersen (Universität Bern)*

### **No Canon in Ben Sira**

The Book of Ben Sira is usually seen as the first evidence for the tripartite canon of the Hebrew Bible. This view is mostly based on the Greek Prologue, Sir 38–39, and the "Praise of the Ancestors" Sir 44–50. This paper argues that none of these passages prove the existence of a biblical canon in the early 2nd century BCE. The Greek Prologue contains explicit references to Israel's ancestral books, but it is not materially attested before the 4th century CE and may be pseudepigraphic. Sir 38–39, rather than referring to any specified writings, stresses the importance of international travel and divine inspiration. Sir 44–50 contains descriptions of figures also found in the Hebrew Bible with significant differences in words and contents, and shows similarities with Dead Sea Scrolls texts against the Hebrew Bible. These findings suggest that the Book of Ben Sira cannot serve as the earliest evidence for the canon of the Hebrew Bible. Instead, for its time within the Second Temple period, the Book of Ben Sira points to a rich oral and written tradition without canonical limits.

*Heather McKay (Edge Hill University)*

### **How Does Mephibosheth's Disability Affect His Life and Death?**

The two aspects of Mephibosheth's life brought to readers' attention by the narrator of the Second Book of Samuel are his disability and his descent from Saul. The name is, however, given to two descendants of Saul with little clarification between them in MT. The disability means that Mephibosheth—or Merib-baal, as Chronicles names him—cannot become king and also leads to his absence from certain key scenes in the David narrative and to his somewhat side-lining in terms of inheritance, probably with the connivance of his servant, Ziba. His descent from Saul leads directly to a risk of execution, portrayed—somewhat unconvincingly—as part of David's expiation of Saul's slaughter of the Gibeonites but he is saved because David keeps his promise to Jonathan. The first Mephibosheth's lonely-sounding life sounds a plaintive note in the story of David's highly turbulent and generally successful life. Meanwhile, the other, unblemished Mephibosheth, meets the unpleasant end; to say in the stead of his half-nephew would be wrong because Rizpah's son was a perfectly acceptable other in terms of Saulide descent. Perhaps, then, the narrator, or redactor of MT, is playing with the sensibilities of his readers, leading them to expect a debasing death for the disabled descendant and then, then 'saving' him and finding a way to showcase David's keeping of that particular promise to Jonathan and then going on to recount the horrid end of his half-uncle who made one of the required seven Saulide descendants delivered up to the Gibeonites.

*Pieter van der Zwan (Universität Wien; North-West University, South Africa)*

### **Grotesque Bodies in the Book of Job**

Job is suffering from illness without understanding. His impairment and exclusion renders him disabled in an abled, gloating but threatened society for which he is the laughingstock despite his exceptional piety. His psychic and spiritual breakthrough comes when God makes him reflect on and in the mirror of the wild and disorderly bodies of the two monstrosities, the behemoth and leviathan, elsewhere in the Hebrew Bible exemplifying chaos but now unexpectedly celebrated. Even as possible relief with light-hearted humour these grotesque bodies emancipate the object of body-property from body-politics by subverting the centre of certainty and power. In this study the Bakhtinian critique of the "monologisation" of the human body and experience promises to be fruitfully combined with psychoanalytic insights about imprisoned body-images to enrich the interpretation of the book of Job.

109-57/3

*Kirsten M. Schäfers (Rheinische Friedrich-Wilhelms Universität)*

**Ethnography and the Reciprocity of Perspectives: A Search for Traces of a Social Anthropological Key Concept in the Hebrew Bible**

The “Invention of Ethnography” (Skinner) is commonly ascribed to classical Greek literature, implying that there is no such thing in the Hebrew Bible. One key feature of ethnography is the interest in foreign cultures, their ethics, laws, customs, and cults for the sake of themselves. In addition, social anthropology discusses “reciprocity of perspectives” as the ability to relate to and compare one’s own beliefs, customs, etc. to those of others in a manner that abstracts from the own viewpoint as an absolute point of reference. Are there traces of the “reciprocity of perspectives” to be found in the Hebrew Bible and related scriptural literature? In my paper, I will address this question with regard to peoples and individuals as objects of description and reflection.

109-58/1

*Shlomi Efrati (Katholieke Universiteit Leuven)*

**The Importance of Being Different:  
Reconsidering the European Textual Tradition of Targum Onqelos**

While the textual study of Targum Onqelos—the “canonical” Jewish Aramaic translation of the Pentateuch—has established early on the importance of its Eastern textual witnesses, the European transmission was at large left overlooked and understudied—both because of its vast number of witnesses and the presumption that they generally represent a later, deteriorated text. As a result, intriguing phenomena which could lead to a better understanding of Onqelos, as well as the Hebrew text underlying it, were all but neglected.

In this paper I will present new findings from a study of a large group of text witnesses of Targum Onqelos—both European and Eastern—undertaken as part of the ERC ‘TEXTEVOLVE’ project which explores new methods and approaches for the textual study of the Targums. Rather than considering the textual instability of the European tradition a reflection of deterioration or revision, I will argue that the European witnesses actually preserve ancient variant readings that are not found in the more unified Eastern textual tradition. A careful examination of these variants will illuminate the exegetical and lexical sensitivity of Targum Onqelos, clarify its relation to other ancient biblical translations, and offer a more accurate reconstruction of the Hebrew text(s) underlying it. Thus I will suggest that the unevenness of the European tradition should no longer be treated as an obstacle, but rather be seen as an opportunity for gaining a more nuanced understanding of both the history of the Targum and the massoretic text.

*Arnim Janssen (Universität Wien)*

**“Remember!”: Emotivity in the Transmission of the Book of Lamentations**

The short-paper focuses on some text-critical problems in the Book of Lamentations. It poses the question if biblical texts gain or lose emotivity over the time of their transmission. The first part discusses the theoretical background of emotivity and linguistic means of describing it. This is followed by the question of how emotive text elements have been translated in the course of textual history. The historical distance to biblical texts does not only challenge contemporary exegetes but is already visible in the textual history. In their transfer from one cultural context to another, emotive text elements have been transformed. Ancient translators struggled with the appropriate rendering of the texts to keep their emotional and performative character understandable for the contextually shifting target audiences. The text-critical findings indicate that some text elements were emotionalized during the transmission whereas others lost their performativity. The paper leads to the concluding question of how early translations contribute to our understanding of emotions in the Hebrew Bible.

*S. C. Daley (SIL International; Triapla Research Institute)*

**Aspects of Text-Critical Decision Making:  
Correlating MT Soundness and Variant Strength**

The decision: it is the first thing that a present-day Bible translator seeks; it is (often enough) the last thing that the modern textual scholar wishes to provide, and between the long adjudication of the scholar and the immediate need of the translation team lie countless pages of scholarly writings, only a small sampling of which ever (typically) reaches the translation desk, where, in the end, the translator(s) might feel compelled to venture an independent, educated guess. Must these things be so?

“The decision” is, of course, the one pertinent to the textual issue that the translator is wanting to resolve, and here the translator is a stand-in for the many, as exegetes of nearly every kind sometimes find themselves “cornered” into making a difficult text-critical decision when available information seems overly complex, ambivalent, or incomplete. In such cases, what do translators and exegetes make of the textual apparatus of their Hebrew Bibles? Perhaps they rely, instead, on a favored translation or a respected set of commentaries. But the translations and the commentaries, like our critical editions, tend to differ one from another.

Aspiring to create new connections between high level textual scholarship and Bible translation field work, this paper will introduce a systematic way of correlating MT soundness and variant strength. Such a correlation

provides a useful, initial framework for analysis and discussion that may help close the gap between scholarship and practical exegesis (including translation) and open the way for progress toward decision-making consensus.

**109-60/1**

*Mario Tafferner (Tyndale Theological Seminary)*

**The Divine Warrior Motif in 2 Kings 18:1–8**

Studies on Moses's bronze serpent in 2 Kings 18:4 typically focus on either the passage's relationship to Numbers 21:4–9 or possible Israelite religious backgrounds reflected in the described artefact. The present paper, however, seeks to illuminate the literary function of the bronze serpent's appearance in the context of Hezekiah's royal summary account (2 Kgs 18:1–8). Building on recent work undertaken on the "Chaoskampf" motif as a hermeneutic for displaying the royal story in different Assyrian media, it argues that Hezekiah's destruction of the bronze serpent represents an Israelite adaptation of the practice of presenting an ideal king as participating in the divine battle. To this end, it will analyze thematic and literary parallels to other Hebrew usages of the same motif (specifically Ps 89:24). At the same time, the paper will emphasize the distinctiveness of the Israelite appropriation of this motif in 2 Kgs 18:1–8 as demonstrating the emulation of David rather than military power to constitute Hezekiah's exemplary kingship. Rather than defeating external enemies in war, Hezekiah's actions of trusting in YHWH and removing cultic items of deviant Yahwism mark the elimination of internal forces of disorder in 2 Kgs 18:1–8.

**109-60/2**

*Francisco Martins (University of Notre Dame)*

**"Showing" and "Seeing" the Treasures: Towards a New Understanding of 2 Kings 20:12–19 // Isaiah 39:1–8**

The books of Kings and Isaiah offer a detailed description of certain events of Hezekiah's reign. Among them is the visit of a Babylonian embassy to whom king Hezekiah shows the treasures of his house. This gesture prompts the prophet Isaiah to announce that all these riches will be carried away to Babylon (2 Kings 20:12–19 // Isaiah 39:1–8). Although the plot of this story is relatively straightforward in its broad contours, scholars have struggled to make sense of the relationship between Hezekiah's gesture and Isaiah's reaction: what is Hezekiah's "crime" or sin? Is there a "crime"/sin? Is Isaiah announcing "punishment" for sin or for something else? What do we make of the king's final reaction to the prophetic words? This paper will address these questions anew and propose a new understanding of the text's inner

logic and meaning. I will argue that a semantic-pragmatic phenomenon observed in Akkadian—and reproduced in at least one other Northwest Semitic language—offers a plausible framework for construing Hezekiah's gesture vis-à-vis the ambassadors of the Babylonian king as a binding “legal symbolic act,” whose dire consequences are fully explicated by Isaiah's pronouncement.

109-60/3

*Itzhak Amar (Bar-Ilan University)*

**A Reflection of Yehu's Rise to Power in the Division between Jehoram and Joash in the Book of Chronicles (2 Chronicles 21–24)**

It is doubtful whether one can find in the entire Bible such a violent story in which so much blood is shed as there is in the story of Yehu's rise to power (2 Kgs 9–10). The Chronicler ignores almost completely this story, and it is mentioned only in the context of the scene of the murder of Ahaziah king of Judah and his nephews (2 Chr 22:7–9). In this paper I will try to show that despite this disregard (to be exact: 3 verses vs. 73 verses) the Chronicler was influenced by this violent atmosphere, and applied it in the division between Jehoram and Joash that parallels the House of Ahab (2 Chr 21–24). This division is full of stories of violence that have been processed or alternatively added by the Chronicler himself (*Sondergut*). The reasons for adopting the terminology are related to the Chronicler's exclusive conceptions mainly regarding the undesirable ties between the Kingdom of Israel and the Kingdom of Judah.

109-61/1

*Hanne Løland Levinson (University of Minnesota)*

**God of the Father, God of the Daughter:  
God in Octavia E. Butler's Novel *Parable of the Sower***

Octavia E. Butler's dystopian novel from 1993, *Parable of the Sower* provides a rich and sophisticated reading of biblical material. Butler (1947–2006) is one of the major voices in American science fiction literature. She is also one of the very few women and even fewer black authors working within this genre. Butler draws heavily on the Bible and on her own religious (Baptist) background in several of her novels. In the *Parable of the Sower* Butler references a wide range of biblical texts, primarily from the Hebrew Bible, while she also constructs the novel as an enactment of the parable of the sower (Luke 8:5–8). Lauren Oya Olamina, a black, teenage girl, and the main character in the novel, is cast in the role of the sower and thus also as a new Christ. Lauren also creates a new vision of God in opposition to her father's God: “At least three years ago, my father's God stopped being my God. His

church stopped being my church. ... I let my father baptize me in all three names of that God who isn't mine anymore. My God has another name." (*Parable of the Sower*, 7.) The novel's different notions of God and how Butler engages with the biblical material in these literary constructions of God is the focus of this paper.

109-61/2

*Mark Sneed (Lubbock Christian University)*

**From Chaos Dragon to Hegemonic Monster of Order:  
Thomas Hobbes's *Leviathan* in Reception Historical Perspective**

In what seems like a contradiction, Thomas Hobbes employs the notion of the biblical dragon, Leviathan, usually viewed as representing chaos, disorder, and even evil, to buttress his argument for an absolute ruler, whether king or united assembly, to curtail the anarchic tendencies of humanity, evidenced by the contemporary Thirty Years War (1618–48). This paper will attempt to show that this dissonance is only apparent when a reception historical perspective is employed. First, I will show specifically why Hobbes chose to use Leviathan as a symbol to augment his argument. Second, and unknown to Hobbes and his contemporaries, I will show how Hobbes's seemingly idiosyncratic perspective aligns with a particular reception historical trajectory that goes back to ancient times, where Leviathan functions as the axis mundi. Third, I will show how monster theory can illuminate why all this makes sense. Monsters can serve not only as destroyers of cultural identities and boundaries but also as their constructors and reinforcers. This latter more positive function is often ignored but makes sense in Hobbes's case. As examples, the large cherubim in the Temple served to symbolically drive out any impurity that might encroach upon the Most Holy Place, much as gargoyles are thought to drive out evil from medieval cathedrals. Similarly, Hobbes's Leviathan is a monstrous power whose diabolic forces can be used for good as a constraint against human chaotic tendencies.

109-62/1

*Jonathan Ben-Dov (Tel Aviv University)*

**Spiritual Aspects of the Tabernacle Materials**

Recent research led to new paths in assessing the materiality of the divine agency, as in the title of a recent book in the field of Assyriology. In this paper I would like to shed light on the materials used for constructing the tabernacle. ANE texts pay much attention to the origin of the materials and to the traits that qualify them to constitute a home for the divine presence. The priestly account in Exodus, in contrast, gives little explicit clues regarding this question. I would like to add some points to the handful of studies

– older and recent – who related to this question. The first point is that the enormous emphasis on volunteering the materials to the tabernacle is in fact the necessary condition for their use in the divine abode. This point follows the work by Y. Muffs on volition and emotion in worship. My second point is that the silver – as opposed to gold and copper – is an anomaly in the roster of materials, since no actual vessel in the tabernacle is made of it, and its use is clearly marginal. I aim to explain this anomaly by tracing themes of volition, volunteering and emotions, highlighting their background in both biblical and post-biblical texts.

109-62/2

*Attila Bodor (Georg-August-Universität Göttingen)*

**Documentary Evidence of the Growth and Change of the Torah:  
Methodological Considerations**

There is a growing consensus that the literary formation of the Hebrew Bible needs to be supported by empirical evidence, i.e., by texts whose evolution can be documented by extant manuscripts, thus allowing a better understanding of the growth and change of the scriptural text. However, various methodological refinements are still needed in this area. In fact, even when relying on the same or similar documentary evidence, opposing positions often arise due to disagreement over how to evaluate it and how to apply the findings to the reconstruction of the literary prehistory of biblical texts. This paper aims to examine the methodological difficulties and possibilities of the empirical evidence-based criticism, with a focus on the textual and compositional development of the Torah/Pentateuch. The presentation will consist of two main parts: first, it will provide a critical overview of recent research in the field; second, it will outline some basic methodological considerations that may be helpful for future investigations of the relationship between the textual and literary history of the Torah.

109-62/3

*Angela Roskop Erisman (Brooklyn Institute for Social Research/ARE Editorial)*

**The Lying Pen of the Scribes: Aaron's Stylus and the Creation of an Idol**

This paper will offer a new perspective on the the formation of the idol in Exodus 32:4. By focusing on what the idol is instead of how Aaron made it, we will be able to see that Aaron fashions this "calf" with a stylus because the idol in question is a text. We can see the contours of this text in the rhetoric of the Korah episode, and I will highlight examples of how the voice of Moses has been leveraged by the Aaronides in deeply problematic ways. He is made to employ manipulative rhetorical techniques in order to secure obedience to Aaron, while fear of death is leveraged in order to suppress dis-

sent. The result is the same sense of inevitable failure we find in the account of Jeroboam's calves, and this paper will show that Exodus 32–34 is as much a response to Aaronide manipulation of Torah as it is to the story in 1 Kings. Aaron is the villain of the golden calf story because he is the driving force behind and beneficiary of what was perceived as such a profound misuse of Torah that it was judged tantamount to idolatry. And the story was allowed to stand because the Aaronides did not have the last word when it came to the shape of the Torah; the episode is both a trenchant critique of their work and part of an effort to correct for it, one that also made its mark on the Korah episode itself.

**109-63/1**

*Domenico Lo Sardo (Pontifical University of Antonianum, Rome)*

**The Place of the Incense Altar and the End of P:  
Textual and Literary Criticism Study of Exodus 30:1–10; 37:25–28,  
Leviticus 4, 16; and the Role of the *Vetus Latina***

This contribution focuses, from a textual and literary criticism point of view, on incense altar in LXX-MT Exod 30:1–10 (MT Exod 37:25–28; absent in LXX) and Lev 4, 16. From a text critical study carried out in the citations of Exod, the role of the *Vetus Latina* (Lat. Cod 104: Monacensis) is decisive to demonstrate that:

- (1) for the Hebrew Vorlage behind the Greek, and therefore the Latin of the Monacensis palimpsest, the altar of holocausts is the main altar (Pg) within the literary set of Exod 36–40;
- (2) consequently, only later will the incense altar be introduced (P);
- (3) the short text of MT Exod 37:25–28 is prior to MT Exod 30:1–10, and it is the basis for its subsequent redaction;
- (4) incense altar, originally and with good chance, was inside the Holy of Holies.

The literary critical investigation, on the other hand, shows that:

- (1) up to Lev 4, the writing P sets the incense altar inside the Holy of Holies;
- (2) post-P authors insert Lev 16, thus prohibiting frequent entry into the Holy of Holies, and definitively set the incense altar in the Holy;
- (3) the Writing P ends in Lev 8–9, with the priesthood and cult inauguration.

*Christo Lombaard (University of Pretoria)*

### **Mystic Interpretations of Moses: An Analysis of Interpretative Strategy**

On the continuum of the most common understandings of the Moses accounts in the Pentateuch – which range from naïvely-historical (at times called pre-critical or fundamentalist) readings, to text-immanent (often narrative) analyses, to historical-critical studies of various kinds – mystical interpretations find no comfortable placement. In this contribution, such mystical receptions of the Moses figure and stories are taken into review and categorised. Upon this follows placing these receptions into relation with the three mentioned more common Moses understandings. The mystical interpretation strategies indeed relate to aspects of these more common approaches to the Moses accounts, although differentially so; they also depart from key aspects of these approaches. This is done through interpretations that seek, explicitly, the experiential. The latter search is not absent in the most common understandings of the Moses accounts, though there it is present mostly by implication. With mystical receptions of Moses, the experiential is a more openly present, explicit interpretative criterion. The latter explains some of the phenomenological parallels and divergences of these interpretations.

*Esias Meyer (University of Pretoria)*

### **The Restitution/Guilt Offering in Leviticus and Numbers**

The restitution/guilt offering in the Old Testament is both complex and flexible. The sacrifice is flexible because it is the only one of the five sacrifices in Leviticus 1–7 that can sometimes be exchanged for silver. The sacrifice is complex because the same noun is used for ordinary “guilt”. It shares this feature with the purification/sin offering of describing the problem and the solution using the same word. Apart from this feature, it shares a lot with the purification/sin offering, such as producing the same outcomes of atonement and forgiveness for the person presenting the sacrifice. This paper revisits and further explores the debate around the origins and functioning of this sacrifice, especially within Priestly and post-Priestly texts in the Pentateuch. These texts include the cleansing ritual for a person who recovered from skin disease (Lev 14) and the ritual for the nazirite who accidentally came into contact with the dead (Num 6).

Hugh Williamson (University of Oxford)

### Unravelling Isaiah 17

Isaiah 17, 'An Oracle concerning Damascus', is made up of five short sections, each being clearly demarcated by a standard introductory formula. There is very strong evidence that some, at least, of this material dates to the eighth century BCE, whereas some seems with almost equal probability to come from a later date. This paper will seek to unravel the composition history of this passage and to explain how it has been put together into a unit. Standard redaction-critical methods will be used. The aim, however, is not to divide and fragment the text we now have but to suggest that appreciation of its literary history has valuable and positive hermeneutical consequences for the final form of the text.

David J. A. Clines (University of Sheffield)

### A Dietary Upgrade for Eschatological Animals (Isaiah 30:24)

In his vision of the eschaton, the poet of Isaiah 30 offers a glimpse of life on the Israelite farm in the latter days: 'The oxen and the donkeys, who work the soil, will eat *ḥāmîš* for fodder, winnowed with shovel and pitchfork' (v. 24).

It has not usually been recognized that being 'winnowed' (*zārâ*) with the agricultural implements of the 'shovel' (*raḥat*) and the 'pitchfork' (*mizreh*) means the animals' feed will be a food hitherto regarded as intended for human consumption. In the present order, only humans eat winnowed grains; in the latter days animals (at least donkeys and oxen) will enjoy a dietary upgrade to a higher-quality product.

This upgrade carries with it certain implications, far from explicit in our text. Since winnowing is a laborious task, the humans performing it will be hard at work for the sake of their animals' new diet, having become in this respect servants of their animals (unlike the eschaton of Isaiah 11, where the lion eats straw like an ox [v. 7], and the humans benefit from the pacification of the wild animals, and it costs them nothing).

The *ḥāmîš* will be, not silage, nor clean fodder, nor sour or salted food, nor grain, as others have variously argued, but the pulse chickpea. I will show that Isaiah 30:24 has not been well served by the commentators, who generally fail to see that winnowing implies a higher grade of food.

*Mirjam Bokhorst (Martin-Luther-Universität Halle-Wittenberg)*

**Zweiter Exodus oder Nachfolge Gottes?**

**Beobachtungen zur Rückkehr des Volkes bei Deuterocesaja**

In der Forschung wird Deuterocesaja oftmals als derjenige Prophet angesehen, bei dem es zu einer intensiven Auseinandersetzung mit der Exodustradition gekommen ist. Der neue Auszug aus Babel werde nicht nur mit dem Auszug aus Ägypten verglichen, er überbiete in auch in Herrlichkeit. Wie verbreitet diese Deutung der Rückkehr des Volkes in Deuterocesaja auch ist, so umstritten ist sie auch. So oder so scheint jedoch nicht zur Debatte zu stehen, was genau unter der Exodustradition zu verstehen sei und wie breit diese gefasst werden könne. Darin, dass sich diese nicht nur auf die beiden Exodusformeln beschränkt, mit deren Hilfe das Auszugsgeschehen im Enneateuch häufig kurz rekapituliert wird, sind sich sowohl die Befürworter als auch die Kritiker einig.

Aber was charakterisiert und konstituiert den Exodus bzw. die Exodustradition und was lässt sich davon in Deuterocesaja wiederfinden? Wie lässt sich hierbei das Verhältnis von Deuterocesaja zu Exodus-Numeri und dem Deuteronomium bzw. deren Vorstufen beschreiben? Und wie ist bei einem solchen Vergleich damit umzugehen, dass die Exodustradition im Laufe der Zeit möglicherweise in andere Vorstellungswelten übertragen wurde, wodurch andere Begrifflichkeiten neben die „klassische Exodusterminologie“ getreten sind und das Exodusgeschehen in neuen Kategorien interpretiert wurde?

Ausgehend von diesen Fragen möchte ich in meinem Vortrag kurz auf die wichtigsten Rückkehr-Vorstellungen in Deuterocesaja eingehen und mit Hilfe eines Textbeispiels zeigen, dass sich für die Rückkehr des Volkes vor dem Hintergrund des Gesamtcesajabuches und altorientalischer Traditionen auch eine andere Deutungsmöglichkeit plausibilisieren lässt und die Exodustradition allenfalls im Dienste der Verdeutlichung von Gottes Geschichtsmacht eine Rolle spielt.

*Christophe Nihan (Westfälische Wilhelms-Universität Münster)*

**Sacrificial Metaphors in the Psalms: A Preliminary Report**

While references to sacrifices are not infrequent in the Psalter, a few Psalms contain references to sacrifices which are clearly metaphorical. This phenomenon is primarily documented in Psalms from the Late Persian and

Early Hellenistic periods (fourth and third centuries BCE), and appears therefore to reflect a relatively late stage in the composition of the Psalter. Apart from the studies by C. Radebach-Huonker (2010) and, more recently, B. Janowski (2019), this phenomenon has not received much attention. However, it is arguably significant for understanding the relationship between Psalms and the cult during the formation and transmission of the Psalter. Through a careful analysis of selected examples, such as Ps 51:18–19; Ps 141:2 and Ps 119:108, the paper will discuss how “sacrificial metaphor” can be defined in these Psalms, in relation with recent metaphor theories, and analyze the meaning and function of such metaphors in their literary context. In particular, the paper will argue that, while it is possible to give a single, coherent definition of sacrificial metaphors in the Psalms, such metaphors illustrate distinct, and sometimes even conflicting, positions vis-à-vis the sacrificial cult of the Second Temple. In Ps 141, for instance, the sacrificial metaphor can be seen as a way to align, or coordinate, private and public piety, whereas in Ps 51 the metaphor is embedded within a much more critical discourse, which highlights the gap between the sacrificial cult and personal piety. The last part of the paper will then discuss the relationship between sacrificial metaphors in the Psalms and in other parts of the Hebrew Bible, such as especially the Latter Prophets and the wisdom traditions (especially Proverbs and Qohelet). It will argue that, while sacrificial metaphors are also present in the Latter Prophets, they are used in a significantly distinct way; on the other hand, sacrificial metaphors in the Psalms can be seen as presenting some parallels with trends observable in the late wisdom traditions. The paper will also briefly comment on the parallels that can be observed in some Greek traditions of the Hellenistic period (e.g., Philodemus of Gadara, *De musica*), which suggest that the development of sacrificial metaphors in the Psalms is part of a broader Mediterranean phenomenon.

**109-65/2**

*Innocent Himbaza (University of Fribourg)*

#### **YHWH roi dans le Psaume 68**

Le langage et les motifs du Ps 68 devraient le classer parmi les Psaumes de Sion et surtout du règne de YHWH. En effet, à l'instar d'une divinité cananéenne et d'un grand roi proche-oriental, YHWH conquiert des territoires, s'installe dans sa capitale et reçoit des hommages.

*Sophie Ramond (Institut Catholique de Paris)*  
**Esthétique de la résilience dans le psaume 79**

Il est proposé de revisiter la dramatique du Psaume 79, son écriture de la violence et la trajectoire de résilience qu'il dessine, comme aussi sa fonction dans la collection des psaumes d'Asaf.

*Arie van der Kooij (Leiden University)*  
**Who Are “the Many”? On Groups and Parties in Early Judaism**

One of the main characteristics of Jewish life in the Hellenistic and early Roman times was the presence of different groups or parties. In this paper I would like to focus on a number of passages referring to groups or parties. To give a few examples: “those among the people who are wise shall make many understand” (Daniel 11:33); “a little help and many will join them” (Daniel 11:34); “In those days went there out of Israel wicked men who persuaded many” (1 Macc 1:11). Also passages from the Dead Sea Scrolls are of great interest. E.g., 1QS 5:21–22, which refers to “the sons of Aaron” and “the multitude (rwb) of Israel”. Passages like these indicate that groups or parties are composed of leading people and their followers, but they also raise questions: Who are the Many? What about the relationship between the leading people and the Many? It will be argued that passages in writings from the Dead Sea Scrolls are helpful for a better understanding of the passages in Daniel. On the other hand, in light of terminology used in Daniel 11:33 (the maskilim) and the phrase “those who lead many to righteousness” in Daniel 12:3 attention will also be given to the issue of the “Many” in Isaiah 53.

*Min-Su Oh (Daeshin University, Daegu)*  
**Eine kritische Lektüre der nachexilischen theologischen Strömungen,  
 fokussiert auf Prediger 4,17–5,6**

Prediger 4,17–5,6 hat Themen wie Opfer, Gebete und Gelübde – die auch in den Sprüchen und Sirach behandelt werden –, aber mit einem einzigartigen Akzent im Kontext traditioneller Weisheitsthemen. Erstens relativiert es den Wert des Opfers (4,17b, „Besser genau zuhören, als Narren zu opfern“). Diese Relativierung des Opferwertes steht im Einklang mit der prophetischen Tradition und der Tradition des Deuteronomiums und scheint in der Lage

zu sein, die Frömmigkeit zeitgenössischer Tempel und Rituale zu kritisieren. Zweitens ist es auch kritisch gegenüber (langen und formellen?) Gebetspraktiken (5:1a,5). „Öffne deinen Mund nicht leichtsinnig vor Gott und rede nicht mit überstürztem Herzen“ (5,1a). „Denn Gott ist im Himmel, und ihr seid auf der Erde, darum sollt ihr wenig reden“ (5,1b). Drittens kommt das Opferwort „Fehler“ nach dem Gelübde von Pred 5,5 der Tradition des Deuteronomiums entgegen (Dtn 22, 22–24), während es den bestehenden zeremoniellen Brauch – basierend auf der im Jerusalemer Tempel praktizierten Tora – herausfordert. Viertens stehen Träume (heidnische Rituale oder Bräuche oder Bräuche prophetischer Gruppen) Kohelet in einer Position kritischer Prüfung (vgl. Neh 6; Sach 13). „Viel Angst lässt Träume aufkommen, und viel Reden lässt die Stimme eines Narren erscheinen“ (5:6). „Bei vielen Träumen ist viel Eiteles, und bei vielen Worten ist es so; aber fürchtet Gott“ (5,6).

Die zurückgekehrte Gola-Gemeinde versammelte sich um Jerusalem, und Priestertum, Laiengruppen und Prophetengruppen waren aktiv. Während ihres Exils erreichten sie eine einzigartige theologische Entwicklung zur Überwindung der nationalen Krise. Die inklusive und einvernehmliche Ableitung jeder Gruppe liegt im Rahmen der Pentateuch-Theologie. Die Rolle der Weisen in der letzten Zeit des Exils wurde jedoch nur unzureichend erwähnt. – In diesem Zusammenhang möchte ich anhand der begrenzten Predigertexte den Aktivitäten, Stimmen und religiös-sozialen Rollen der Weisen in den letzten Tagen des Exils nachspüren.

**109-66/3**

*Frank Ueberschaer (Martin-Luther-Universität Halle-Wittenberg)*

### **Literary Adaptations of Conflicts between Jews and Their Rulers in Second Temple Period Literature**

The book of 3 Maccabees contains a story of an anti-Jewish pogrom in Egypt under Ptolemaic rule. The story cannot be related to any known historical events, and it is therefore most likely fictional. Nevertheless, even a fictional story on an anti-Jewish pogrom must have had a historical anchor that makes it plausible for its audience. As such, the story should be understood as a reflection of an ongoing debate in which 3 Maccabees represents the Jewish side of the literary dispute on despising Jews. As such, the book provides a record of anti-Jewish agitation and persecution through the eyes of a Jewish author. Simultaneously, it is also a record of how a Jewish author perceived the anti-Jewish prosecutors and how he portrays them by treating them with contempt. This paper will explore the different mechanisms of despising in both directions as they appear in a text written by one side of a social conflict.

*Florian Oepping (Universität Osnabrück)*

### **Mythos Tempelbibliothek**

In der Forschung wird davon ausgegangen, dass eine Tempelbibliothek in Jerusalem seit der Erbauung des Tempels durch Salomo existierte. Ein archäologischer Nachweis lässt sich für das Vorhandensein nicht erbringen. Die Forschung argumentiert für die Existenz einer solchen Bibliothek einerseits mit Analogien aus Mesopotamien und Ägypten, andererseits stützt sie sich auf Textbelege aus dem Alten Testament, aus der apokryphen und rabbinischen Literatur sowie aus den Werken des Historikers Flavius Josephus.

Eine an den Tempel gekoppelte Bibliothek scheint auf den ersten Blick nur eine marginale Rolle im Verständnis der Welt des Alten Testaments zu spielen. Allerdings beeinflusst sie nicht nur das Bild der Priester, sondern auch die Vorstellung der Literaturproduktion sowie der Religion insgesamt. An ihrer Existenz hängt im Wesentlichen das Bildungsniveau der Priesterschaft und damit zusammenhängend die Frage, wer für die Ausprägung der geistlichen Vorstellungswelt der Religion verantwortlich ist.

Der Vortrag will diesen Punkten nachgehen. Die Fülle an Belegstellen aus verschiedenen Epochen und Kulturkreisen zeigt allerdings bereits eine mangelnde Differenzierung. Der Vortrag will systematischer vorgehen. Aus diesem Grund wird er sich lediglich mit den textlichen Belegstellen für den vorexilischen Tempel beschäftigen und sich ausschließlich auf 2. Könige 22,3–11 berufen. Die Textstelle fungiert als einziger Beweis für eine Tempelbibliothek in vorexilischer Zeit.

Nach einer synchronen und diachronen Analyse von 2. Könige 22,3–11 werden Rückschlüsse in Bezug auf die Tempelbibliothek gezogen. Die Ergebnisse erlauben ebenfalls berechtigte Zweifel an dem Bildungsniveau der Priesterschaft und werfen kritische Fragen bezüglich ihrer Mitwirkung in der Gestaltung der religiösen Literatur in vorexilischer Zeit auf.

*Brent Strawn (Duke University)*

### **“The Human Being before God” in Southern Levantine Seals**

This paper will (re)investigate depictions of “the human being before God” identified by Othmar Keel in his pioneering work, *The Symbolism of the Biblical World*. That study often focuses on monumental art. The present (re)investigation focuses on minor art, particularly the data collected by Keel (and others) in his multi-volume corpus of seals from ancient Israel/Palestine and Jordan. In a prior study, I conducted a similar analysis that focused on seals from Jerusalem. The current paper will review one major

site from each of the volumes of the Corpus – namely, Tell el-‘Ajjul, Beth-Shemesh, Tel el-Far‘ah (South), Tel Gamma, and Jericho, along with the Transjordanian sites catalogued in OBO.SA 25.

**109-67/3**

*David Toshio Tsumura (Japan Bible Seminary)*

**Was El Elyon the Canaanite God El?**

It is usually assumed that the phrase ʾēl ʾelyôn in Gen 14:18 refers to the Canaanite god El and hence that the phrase “Yahweh, ʾēl ʾelyôn, Possessor of heaven and earth” in v. 22 is a sign of an amalgamation between Yahweh and the Canaanite god El. According to T. J. Lewis, for example, the “pre-Israelite Canaanite lore (the family religion of El traditions and the storm and warrior themes associated with Baal) was thoroughly and unmistakably woven on to the god Yahweh....”

However, before discussing a “god merger” of El and Yahweh one should clarify the meaning of El “in the pre-Israelite Canaanite lore”. The Ugaritic term IL has been explained either as a generic noun “god(s)” or as a proper noun “El.” However, such an either-or question is too simplistic when we deal with the multifarious character of polytheism in ancient Canaan. In the light of recent studies of the Ugaritic liturgical texts, several “pantheon” lists, a quadrilingual vocabulary as well as theophoric personal names, the alphabetic spelling IL stands not only for a generic noun or the proper noun, but also for the collective godhead Ilum(a). The element “El” of the phrase El Elyon might well be explained as reflecting such a collective godhead in ancient Canaan rather than DN El. Before we discuss the relationship between polytheism and monotheism, one should understand the polytheism from within rather than imposing a monotheistic understanding of the godhead on polytheism.

**110-10/1**

*Susanne Gillmayr-Bucher (Linz)*

**„Unsere Väter haben uns erzählt ...“ (Ps 78,3).  
Geschichtserinnerungen  
in den Psalmen im Spiegel ihrer Rezeptionsgeschichte /  
“Our Fathers Have Told Us ...” (Psalm 78:3):  
Remembered History  
in the Psalms Reflected through the Centuries**

A few psalms replace the experiences of the praying persons' voice with memories of the history of the people of Israel. The psalms use stories known from the narrative texts of the Bible in various selections and present them from different perspectives to unfold the communicative intention of the respective psalm – be it praise and thanksgiving, confession of guilt or instruction. In this way, the addressees are invited to understand their

own time in the context of remembered history; furthermore, the past is reinterpreted in the light of current issues. This mutual process of understanding the past and the present continues beyond the biblical texts in their reception history, whereby the explicit historical memories often present a special challenge for later recipients. Using selected examples of the history of reception, I will show how the memory of Israel's history in the Psalms were taken up in different contexts and which identification or demarcation strategies were developed; in addition, I will also pay attention to how the psalms' perspective on history changed the understanding of the remembered history.

110-10/2

*William A. Tooman (St Andrews)*

### **Rereading**

A great deal of academic concentration has been directed toward the redaction and rewriting of ancient Jewish literature, specifically their implications for the textual and intellectual history of ancient Judaism. Rather less focus has been placed on the repercussions of redaction and rewriting on reading: the degree to which rewriting anticipates that readers will be re-readers. This paper explores evidence that rereading is a requirement of much ancient Jewish literature (Hebrew Bible in particular), and it addresses the implication of this expectation for the dynamics of reading and the construction of meaning.

110-11/1

*Shuichi Hasegawa (Tokyo)*

### **Past, Present and Future: The Redaction History of 2 Kings 17**

2 Kings 17 is a treasure box for biblical theologians. Describing the fall of the kingdom of Israel and its causes, the chapter presents theological reflections derived from the monarchical, the exilic, and the Second Temple periods. By looking back to their past and searching for a better future, authors and editors eventually updated the given text in order to cope with their present issues. The updates reflect among others the theological principle of God's justice in history, possible faults of his people during the time of the monarchy, and finally the conflict with the (Proto-)Samaritans. This paper, in light of other biblical texts and the changes in socio-historical backgrounds, tries to entangle the complicated history of the present text.

*Bernd U. Schipper (Berlin)*

**From Empirical Knowledge to Critical Wisdom:  
The Composition and Intention of the Book of Proverbs**

Whereas previous research regarded the so-called “Solomonic proverbs” as a collection of individual proverbs, recent research has shown that Proverbs 10:1–22:16 is masterfully composed, similar to other parts of the book of Proverbs. The unit is shaped by a train of thought in which a concept of wisdom, grounded in life experience, is gradually questioned and contrasted with a theological wisdom.

The presentation demonstrates that the book of Proverbs is more than the sum of its parts. The whole book is guided by a critical perspective leading to a new understanding of sapiential thought. While older wisdom is determined by a knowledge based on life experience, the book of Proverbs unfolds a critical discourse about possibilities and limits of wisdom itself. It is not empirical knowledge and its systematization as “natural theology” that lead to a good life before YHWH but rather the recognition of YHWH and his divine word as the foundations of all wisdom. Thus, the book of Proverbs opens a critical conversation about different concepts of wisdom that is continued in the books of Job and Qoheleth and finds its goal in the combination of wisdom and Torah in the book of Sirach.

*Nili Wazana (Jerusalem)*

**Biblical “Special Traits List”: A Subversive Reaction to Imperial Power**

The Bible is well known for parallels and similarities to ancient Near Eastern literature, found within almost all biblical genres. Yet the Bible also includes ideas and literary formats which are unique. These items on what has been termed the “special traits list” have often been discarded as accidental. In contradistinction this paper suggests that the uniqueness of some if not the majority of these items may be explained and better understood as reactions of the vanquished Israelite and Judahite scribes to Assyrian rule and power. These subversive reactions are politically motivated, providing a religious alternative to Assyrian royal power through various revolutionary concepts, such as a vassal treaty with God, various laws of war, or undermining divine authority of kingship. When searching for parallels for them we should look at literature of other peripheral powers, such as Ugarit or Emar at the end of the Bronze Age.

*Manfred Oeming (Heidelberg)*

**Die Bedeutung der Numismatik für das Studium des Alten Testaments /  
The Importance of Numismatics for the Study of the Old Testament**

Obleich ihre Ikonographie und Epigraphik derjenigen von Siegeln in nichts nachsteht, kommen Münzen und ihre spezifischen Botschaften in der alttestamentlichen Wissenschaft relativ wenig zum Einsatz. Das mag mehrere Gründe haben: Die Münzproduktion und die Verwendung von geprägtem Gold-, Silber- und Bronzestücken im Alltag begannen in Juda und Israel erst in der mittleren Perserzeit. Es mag auch an der hermeneutischen Unsicherheit bei der Interpretation von Bildern liegen. Oder auch daran, dass eine umfassende Darbietung des Materials im Sinne eines Lehrbuches (à la Silvia Schroer, *Die Ikonographie Palästinas/Israels und der Alte Orient*, Bd. 1–4) mit Aufarbeitung der religiösen Bedeutung ein Desiderat ist. Aber die allmähliche Einführung von Geld hat eine sehr starke Auswirkung nicht nur auf das gesamte Wirtschaftsleben und das Militär, sondern auch auf die kulturelle Identität und die Religion Israels. Vielleicht veränderte Geld das Leben der Menschen mehr als die Einführung eines neuen Werkstoffes; man könnte daher vom Beginn des „Münzzeitalters“ („Coin Age“) um 450 v.Chr. sprechen. Angesichts der Einsicht, dass die Endredaktion vieler alttestamentlicher Texte in das Münzzeitalter fällt, ist der Beitrag der Numismatik nicht zu gering zu bewerten. An einigen ausgewählten Beispielen (aus Numeri, Nehemia, Hiob, Kohelet und den Makkabäerbüchern) soll aufgezeigt werden, wie sehr die Berücksichtigung der Bild-Welt der Münzen das Verstehen der biblischen Text-Welt fördern kann.

*Matthieu Richelle (Louvain-la-Neuve)*

**Réflexions épistémologiques sur la critique textuelle de la Bible  
hébraïque: Assumer l'incertitude et l'indécidabilité /  
Uncertainty and Undecidability in Textual Criticism of the Hebrew Bible**

While textual criticism of the Hebrew Bible is a dynamic field, bolstered by the discovery of the Dead Sea Scrolls and the renewed study of the Septuagint in the last decades, it is less “stable” than it might appear. This paper shows that the very manner in which scholars practice textual criticism hinges on the answers they provide to three epistemological questions, that is, questions that are all related to the limits of our knowledge. First, what model about the origins of the biblical books should we adopt? The

most pervasive model is that of an Urtext, still defended by Emanuel Tov and Eugene Ulrich in *Textual History of the Bible*. Yet many Dead Sea Scrolls specialists prefer the model of early parallel texts, according to which there existed *from the start* parallel forms of the same biblical book, which would explain at least part of the textual plurality. Second, even when we assume that there existed one archetype for a given book, to what extent is it possible to reconstruct it? This question divides scholars and makes the HBCE project, which aims to reconstruct archetypes, controversial. Third, how can hesitations be acknowledged when dealing with variants? Although text critics know very well that the data often do not allow us to decide between readings, they rarely represent this in their critical editions.

These three issues are interrelated and this paper argues that they require more variegated answers than scholars often admit. In the end, text critics should integrate the realities of uncertainty and undecidability into their work.

111-40/1

*Rachelle Gilmour*

### **Saul's Idolatry and the Rhetoric of Prophetic Judgment**

In light of the repeated condemnation of northern and southern kings for worship of other gods, idolatry, and illicit practices in the book of Kings, it is notable that King Saul is not condemned in these terms in 1 Samuel 13–15. Instead, Saul is condemned for disobedience to specific commands: making a sacrifice in the absence of Samuel; and not completing the destruction of the Amalekites. There is one exception where Samuel calls Saul's sin in 1 Sam 15:23 "divination" and "teraphim". Considering the proposal that 1 Sam 15:23a is part of a Deuteronomistic insertion, the literary and political function of these verses in the book of Samuel will be examined. Two dimensions of Saul's idolatry will be highlighted: firstly, the role of Saul's idolatry in establishing proportionality for the punishment of Saul by proleptically accusing Saul of consulting the medium in 1 Sam 28; and secondly, a contribution to the broader theme of Saul's failed attempts to consult God throughout 1 Samuel. The extent to which the formulation of Saul's idolatry aligns with broader patterns of prophetic (and Deuteronomistic) rebuke in Samuel-Kings will also be evaluated.

*Thomas Naumann*

**Mit Gott auf der Flucht. Davids Glaube und Frömmigkeit im Kontext seiner Flucht vor Saul und vor Absalom /**

**With God in Migrations: David's Piety and Faith in the Context of His Flight from Saul and from Absalom**

In den Psalmen wird Davids Frömmigkeit und Glaube auf der Flucht von Saul und vor Absalom in poetischen Gebeten nachempfunden. Wie aber sieht es in der David-Überlieferung der Samuelbücher aus? Ist David mit einem Gott unterwegs, der den Flüchtigen begleitet, im fremden Land versorgt, vor seinen Bedrängern schützt und errettet und wieder zurück bringt? Der Vortrag geht phänomenologisch vor und untersucht Davids Gottesbeziehung während seiner Migrationen, wie sie literarisch ausgeformt wurden und versucht diese religionsgeschichtlich einzuordnen.

In the Psalms, David's piety on the run from Saul and from Absalom is echoed in poetic prayers. But how does it look in the Davidic tradition of the Samuel books? Is David travelling with a God who accompanies the fugitive, provides for him in the foreign land, protects and saves him from his oppressors and brings him back from? The lecture takes a phenomenological approach and examines David's relationship with God during his migrations, how they were shaped in literature and attempts to classify them in terms of the history of religion.

*Walter Dietrich*

**Davids Frömmigkeit. Religiöses Phänomen und historisches Problem / David's Piety: Religious Phenomenon and Historical Problem**

In der Davidgeschichte der Samuelbücher gibt es neben Erzähleraussagen über Davids besondere Verbundenheit mit Gott auch zahlreiche Stellen, an denen er sich selbst mit der Gottheit eng verbunden zeigt. Belege finden sich in allen Textschichten, von den ältesten bis zu den jüngsten: offenbar mit zunehmender Tendenz. Dies wird an geeigneten Textbeispielen demonstriert. Am Ende steht die Frage, ob Davids Frömmigkeit ein rein literarisches Phänomen oder doch ein historisches Faktum sein könnte.

In the story of David in the books of Samuel, in addition to narrator statements about David's special connection with God, there are also numerous passages in which he himself shows to be closely connected with the deity. Evidence is found in all textual strata, from the oldest to the most recent: apparently with increasing tendency. This is demonstrated by suitable textual examples. At the end the question arises whether David's piety is only a literary phenomenon or a historical fact.

111-40/4

*David Shepherd*

**“Deliver Me from ‘Bloods’”: The Problem of Bloodguilt  
in 2 Samuel 11–12 and Psalm 51**

Psalm 51 has attracted a good deal of attention over the years, thanks in part to the superscription’s association of it with perhaps the most infamous episode of David’s story in the books of Samuel—his liason with Bathsheba and its aftermath, found in 2 Sam 11–12. While various suggestions have been made regarding the significance of *damim* “bloodguilt” (51:16 [ET: 14]) within the Psalm, this paper revisits this aspect of the Psalm in light of a recent re-appraisal of the problem of “bloodguilt” within the narratives of David (1 Sam 16 – 2 Kings 2).

111-40/5

*Mahri Leonard-Fleckman*

**From a Samson–Saul Complex to the Creation of Judahite History**

Scholars have long recognized literary similarities between Saul and Samson. Both figures are dedicated to YHWH before their birth; both are “rushed upon” by YHWH’s spirit; both have antagonistic relationships with the so-called Philistines. Here, I explore a possible deeper connection, proposing that the Saul–Samson tales may have been combined to circulate as an independent complex prior to the creation of proto versions of Judges and Samuel. These stories therefore evince an earlier, sustained Israelite interest in Saul that stretch across the Judges–Samuel boundary (Milstein 2016) and deeper into Judges, existing separately from the creation of the David story. By focusing on the texts’ literary history in a broad sense, the Samson and Saul material demonstrate the dynamic process of history writing within an entanglement of scribal perspectives, in which earlier source material can tell its own story, against the grain of later goals and interests, even as it is reshaped and re-presented as part of Judahite history.

111-40/6

*Johannes Klein*

**Kann Zukunft verändert werden, wenn sie bekannt ist? Gedanken zur  
Relevanz von Gottesbefragungen in den Samuelbüchern /  
Can the Future Be Changed If It Is Known? Thoughts on the Relevance of  
Inquiries of God in the Books of Samuel**

Gottesbefragungen erweisen sich als attraktiv, wenn der Befragende annehmen kann, dass die Kenntnis der Zukunft ihm helfen kann, Entscheidungen zu treffen. In diesem Sinn sind beispielsweise Ratschläge einer wohlwollenden Gottheit, wie sie David anscheinend erhalten kann, sehr begrüßenswert.

Bedeutet das aber, dass die Zukunft offen ist, auch gerade dort, wo sie mitgeteilt wird? Wenn ja, wie verträgt sich eine solche Sichtweise mit der Vorstellung einer ewig planenden Gottheit, wie sie beispielsweise Saul durch Samuel erfährt? Anhand von biblischen und außerbiblischen Beispielen soll diesen Fragen kritisch nachgegangen werden.

Inquiries of God prove attractive when the questioner can assume that knowledge of the future can help to make decisions. In this sense, for example, advice from a benevolent deity, such as David appears to be able to receive, is very welcome. But does this mean that the future is open, even just where it is communicated? If so, how does such a view square with the idea of an eternally planning deity, such as Saul experiences through Samuel? On the basis of biblical and extra-biblical examples, these questions will be critically explored.

111-41/1

*Christoph Uehlinger (University of Zurich, SSSL project)*

#### **Introduction to the Stamp Seals from the Southern Levant Project**

This paper will introduce the SSSL project, its core aims, modular structure and multi-disciplinary agenda, and point to some critical issues where the combination of new data combined with contemporary critical theory might open up new vistas on the history of religion in the southern Levant and on the Hebrew Bible's place within that history.

111-41/2

*Silas Klein Cardoso (Universities of Bern and Zurich, SSSL project)*

#### **Beyond the Image-Text Divide: In Search of a Multidimensional Approach to Visual Artifacts and Biblical Texts**

As an interartistic effort, the comparison between visual artifacts and biblical texts is necessarily founded on tenets set by researchers. The task has therefore been driven by theological, historical, anthropological, and textual concerns operating within different frameworks. The last fifty years have seen remarkable advancements in pairing evidence within closer chronological and geographical frames, understanding the use, function, and meaning of southern Levantine media, and applying contemporary theories to the ancient evidence. However, while the verbal and non-verbal *codes* are well-addressed by the modern approaches, the challenge of considering *artifacts* as such in their entirety remains, whether these artifacts are seals, figurines, or inscriptions and (biblical) manuscripts. From a hybrid communicological/social-semiotic approach and using southern Levantine material as examples, this paper discusses how to compare verbal and non-verbal

artifacts considering their codes together with their “vessels” and communicative contexts. The aim is to propose a critical framework that considers the artifacts as a whole, from their selection to their juxtaposition.

**111-41/3**

*Anne Katrine de Hemmer Gudme (University of Oslo)*

**The Agency of an Altar: A Material Semiotics-Inspired Investigation of the Relationship between Incense Altars and Texts about Incense Altars**

This paper is an investigation of how we can use the agency of objects to move beyond the image-text divide. An incense altar is a tangible object that has a multi-sensorial impact as it engages the sense of smell, sight, and touch. It is also an object that indexes a certain place, a sanctuary, a certain ritual practice, an offering, and a certain “presence,” a divine recipient.

By using the two incense altars from Arad as an example, I shall test how a multi-modal and material-semiotics inspired analysis of these altars may impact our exegesis of Hebrew Bible texts that describe the manufacture, design, and use of incense altars.

**111-41/4**

*Fabio Porzia (University of Zurich, SSSL project)*

**Beyond Ethnicity:**

**Outline of a Renewed Approach to the Levantine Religious Landscape**

In the present-day Levant (Israel and Palestinian territories, Jordan, Lebanon, and Syria), religion is regarded as a main catalyser of conflicts and divisions among people, nations, and states. Religion certainly contributed to configure the region as a mosaic of distinct and at times strongly opposing groups. A similar image is often projected onto the region's ancient history as well. Consequently, the religious history of the ancient Levant has been described as a juxtaposition of ethnic pantheons, each one dominated by the major deity of a “nation” or “tribe.” Focussing on the Iron Age, this paper will plead for a shift in emphasis from religious differences based on presumed ethnic identities and postulated cultural borders to the overall similarity across the Levantine religious landscape. The complexity of several Levantine pantheons, backed by epigraphic and archaeological data, can be understood in the context of a region characterised by a high degree of commonality and cross-cultural connectivity. In such a context, gods were conceived as “patchworks” made up of shared, variously configured features, and they were therefore understandable and translatable for each social group according to its own specific needs.

*Katharina Pyschny (Humboldt-Universität Berlin)*

**Cultural Hybridity Rather Than Ethnicity: The Persian and Early Hellenistic Woman and Child Figurines as a Test Case**

When it comes to the material culture of ancient Israel/Palestine, ethnicity and ethnic markers or labels still play a crucial role in studying and interpreting iconographic objects. This holds true for every object class, be it, for instance, stamp seals or terracotta figurines. Almost every study of such objects identifies or labels specific iconographic elements as “Egyptian,” “Phoenician,” “Persian,” “Greek/Hellenistic,” etc. At the same time, these identifications or labels remain rather unclear with regard to their actual point of reference (provenance, type, style, etc.) and meaning for interpretation. In the case of the Persian period terracotta figurines, even the scholarly assessment of their typology is more or less explicitly influenced by ethnic labels. The so-called East-West-paradigm developed by Ephraim Stern divides Persian period figurines into two groups based not only on their techniques of manufacture but predominantly based on their “ethnic” style. While the figurines of the “Western” group are rather uniform in style and predominantly characterized by a Greek dress or style, the “Eastern” group is marked by numerous stylistic influences—Phoenician, Egyptian, Persian, or Babylonian. This basic distinction has been adopted by many scholars in the field although it bears problematic assumptions and implications on different levels – ethnicity being one of them. Using the woman and child figurines from Persian and early Hellenistic times as an example, this paper will reevaluate the typology and iconography of these objects opting for an interpretation beyond ethnicity and ethnic labels. It will be shown that the woman and child figurines present an excellent example for the mixture of “Western” motif and “Eastern” style and attest to typological continuities to both *dea gravis* and Isis-Horus iconography (the latter transitioning into Aphrodite-Eros iconography in Hellenistic times). Thus, the typology, style, and iconography of these figurines attest to cultural hybridity rather than clear-cut ethnic identities and hint at the fact that these objects were open for different receptions and interpretations by different social or local groups.

*Bruno Biermann (Universities of Bern and Zurich, SSSL project)*

**Beyond Binaries in Biblical Studies and Levantine Archaeology**

Binary thinking is deeply rooted in scientific thinking and writing, rendering the messy and chaotic tangible and workable to researchers and readers

alike. But binaries come at a price, reducing subjects, people, or identities to either one or another. Binary categories are particularly evident in issues related to sex, sexuality, and gender—in the present or past alike. Widespread binaries such as male/female, nature/culture, or sex/gender often predetermine researcher's questions, methodologies, and results. In the last decade, Queer Theory has been increasingly present in Biblical Studies and archaeology, questioning the epistemological foundations of black-and-white typologies. Furthermore, Queer Theory has been highlighting non-binary identities by promoting a performative understanding of identity, gender, and sexuality. Yet these concerns are underrepresented in the study of Levantine material and visual culture. In this paper, I argue for the relevance of Queer Theory for Levantine Studies. Therefore, I discuss several predominant binaries, such as the conflation of sex and gender categories, the engendering of artifacts, and categorizing names from epigraphic material into male and female categories. Such “binary binds” are deconstructed to highlight the historical records' complexity and highlighting the limitations of research itself. This can lead to new methodologies, amplifying “noise” in the historical and archaeological research, thus deconstructing our assumptions. Based upon this, novel understandings of sex and gender might render archaeological sources in a new light.

111-41/7

*Katharina Galor (Brown University)*

**Fashioning and Self-Fashioning Jewish Women's Bodies: Roman and Byzantine Period Visual and Material Identity Markers**

This paper examines Jewish women's roles in shaping their naked and dressed bodies and the inherent tension between the patriarchal legacy of biblical and Talmudic texts and the chronologically corresponding visual and material culture. Other than the biological and gendered distinctions, this essay explores the similarities and differences between Jewish and non-Jewish dress codes. I argue that Jewish women's agency, just like that of her gentile neighbors, was largely defined by the complicated mission of navigating the elusive quality of overlapping social boundaries defined by sexuality, attractiveness, and modesty.

111-42/1

*Erhard Blum*

**Martin Noths kritische Aktualität**

Historische Hypothesen werden häufig durch selbstverständlich gewordene Annahmen geleitet, deren kontinuierliche Prüfung von besonderer Bedeutung ist. Einige grundlegende Einsichten von Martin Noth verdienen es, in

dieser Perspektive als kritische Herausforderungen für die gegenwärtige Forschung wahrgenommen zu werden. Der Beitrag wird diese Einschätzung an methodischen Fragen der Rekonstruktion der Geschichte Israels und seiner Überlieferungen darlegen und zur Diskussion stellen.

111-42/2

*Cynthia Edenburg*

**Evaluating Noth's Deuteronomistic History Hypothesis  
as a Popperian Thought Experiment**

Is Noth's conception of a Deuteronomistic History misguided, and does it lead scholarship to a dead-end? These seem to be the conclusions of those who characterize Noth's hypothesis as an "Irrweg der Forschung". This paper examines whether the severe criticism and fundamental rejection of the DtrH hypothesis is justified, and considers the merit of Noth's contribution to the understanding of Biblical historiography in the light of Popper's approach to conjectures and refutations. A key point of dispute is whether the Book of Joshua was composed as the natural conclusion to the Pentateuchal narrative, or whether it is the first main chapter of the history of Israel and Judah following from the programmatic introduction in Deuteronomy, or alternatively, just one part of the vast narrative comprising the Pentateuch and Former Prophets. The different arguments are reconsidered in order to better appreciate the main innovations in Noth's way of thought.

111-42/3

*Dominik Markl*

**"Die großen abschließenden Katastrophen":  
Martin Noth's Interpretation of Deuteronomistic Historiography**

"Catastrophe" is a key term in Noth's reconstruction of deuteronomistic historiography. This paper starts from an analysis of Noth's application of this concept to the military defeats of Israel and Judah by the Assyrians and Babylonians and its implications. I shall then reflect on the meaning of Noth's reconstruction of deuteronomistic historiography as shaped by its catastrophic end in 2 Kings 25 in two ways: in terms of Noth's own historical context, and in terms of its lasting influence and reception since the end of World War II.

111-42/4

*Lauren Monroe*

**A Pre-monarchic League in the Song of Deborah**

In the Song of Deborah, Judges 5:13–23 features a fighting force comprised of named groups who did and did not appear to fight against a common

enemy, Sisera. Treating the array of names in the poem as signifiers of political identity within the bounded environment of the text reveals a set of political interactions that differs considerably from what we come to expect from later biblical texts. I suggest that the Song envisions these groups as mutually committed by a military alliance that was transgressed by those who refused to participate. Commemoration of this socio-political breakdown is central to the Song, and helps to explain its preservation and transformation in the hands of the scribes who produced the Book of Judges. With the Song as its focus, this paper takes up subjects that lie at the heart of Martin Noth's scholarly *oeuvre*. These include: the relationship between biblical representation and the historical question of a pre-monarchic league; the composition of texts that comprise the "Deuteronomistic History" and their relationship to the Pentateuch; the relationship between lived and literary tradition; and the methodological problem of how to account for what the Bible shows but does not tell.

111-42/5

David Vanderhooft

Martin Noth, G. E. Wright, *Überlieferungsgeschichtliche Studien*, and the Founding of *Die Welt des Orients* Seventy-Five Years Later

G. E. Wright began a correspondence with Martin Noth in March 1947, in response to an initiative launched by American scholars to assist their German colleagues. The moment was fraught, coming less than two years after the end of the Second World War and during ongoing disruptions in Germany. Wright's first letter mentions, briefly, the publication of Noth's *Überlieferungsgeschichtliche Studien* in 1943 and its as yet very limited reception in America. Noth responded to Wright in May of 1947, the same month that Noth joined Ernst Michel and Walter Andrae to publish the first fascicle of the journal, *Die Welt des Orients*, subtitled *Wissenschaftliche Beiträge zur Kunde des Morgenlandes*.

The events are unrelated, but the present discussion investigates Noth's influence in the changing international landscape of Near Eastern studies at this particular time. It focuses on his engagement with American scholars, their reception of the foundational hypotheses of *Überlieferungsgeschichtliche Studien*, and also the initiative behind the founding of *Die Welt des Orients* and, shortly after, *Vetus Testamentum*. It thus offers modest updates on the key insights of Rudolf Smend concerning these developments.

*Innocent Himbaza*

### **The BHQ Leviticus as a Critical-Diplomatic Edition**

The Book of Leviticus was published as the eighth volume in the BHQ edition. This short paper presents some of its results and challenges. It answers to questions such as: What is new in BHQ Leviticus compared to BHS? How are textual criticism principles applied in it? How does it contribute to the textual history of Leviticus?

*Thomas Hieke*

### **The Material Basis of Scholarship and Faith: The “Leviticus” Fascicle of the Biblia Hebraica Quinta Prepared by Innocent Himbaza**

After some general remarks on the fundamental work on a new critical edition of the Hebrew Bible, the contribution briefly presents the major features of the volume (Innocent Himbaza, *Leviticus* [BHQ 3], Stuttgart: Deutsche Bibelgesellschaft, 2020). As the Masoretic text of Leviticus is well preserved (see p. 5\*), one may expect no big surprises regarding the substance of the critically reconstructed text. However, Himbaza’s volume is the new point of departure for scholarly work on the book of Leviticus: the material basis for text-critical analyses, translations into modern languages, commentaries, and deeper exegetical studies.

*David Marcus*

### **The Benefits of the BHQ Masorah Notes for Students of the Hebrew Bible**

This paper will discuss the benefits for students of the Hebrew Bible who would like to explore utilizing the Masorah notes. These benefits are in the areas of grammar, textual criticism, literary criticism, exegesis; and esthetic appreciation. The new BHQ editions, with their full publication of the Masorah and their detailed commentaries on both the Masorah parva and the Masorah magna notes, are now available to the wider public and thus are extremely helpful for students to utilize the Masorah.

*Craig E. Morrison*

### **The Peshitta and the Targum in the Critical Apparatus of the BHQ in 1 and 2 Samuel**

The *Biblia Hebraica Quinta* constantly cites the variant readings in the Targums and the Peshitta. Some of their variant readings support the MT when the MT offers the *lectio difficilior* that Targum Jonathan and the Peshitta

have clarified or explained. Examples will be presented to illustrate how readings in these two later versions trace the trajectory of interpretation of the Hebrew text and this trajectory can sometimes explain the variant readings in the LXX and 4QSam<sup>a</sup>. The unique nature of the Targum's reception of the protoMasoretic text, in contrast with the Peshitta and the Vulgate, will also become evident in this presentation.

**111-43/5**

*Leonardo Pessoa da Silva Pinto*

### **The Formulae of the Ark and Textual Criticism in 1 Samuel**

The formulaic expressions for the ark show significant variation in MT of 1 Samuel. The same is true for the ancient versions, which might sometimes witness to different Hebrew *Vorlagen* for some variants, occasionally preferable to the reading of MT. However, the ancient versions also display translational tendencies bearing impact on the ark formulae, and discriminating between the latter kind of variants and those attesting to different *Vorlagen* is one of the most delicate and challenging tasks faced by the editors of the BHQ 1–2 *Samuel*. This paper presents examples to illustrate these difficulties.

**111-43/6**

*Stephen D. Ryan, Łukasz Popko*

### **The Characterization “Literary” in BHQ 1 Kings in Light of Recent Scholarship**

Emmanuel Tov (“The Philosophy of the Biblia Hebraica Quinta Edition,” 2019) has recently called attention to the significance of the characterization “literary” (lit) in the philosophy of BHQ and analyzed the use of this characterization in the published BHQ editions. This paper explores both the significance of the frequent use of this characterization in the edition of 1 Kings and the difficulties encountered in deciding between the characterizations “harmonization,” “assimilation,” and “literary.” The underlying philosophy of textual criticism in BHQ is demonstrated by two examples comparing the textual characterizations found in this edition and the text-critical analysis of these passages in two recent commentaries on 1 Kings (Thiel 2019; McKenzie 2019).

**111-43/7**

*Martin Rösel, Rolf Schäfer*

### **Questions and Answers: Responding to Reviews of BHQ**

The paper will introduce the specifics of the BHQ project by reacting to some of the reviews published in recent years. With the help of some exam-

ples from volumes already published or still in preparation, the principles of the edition are explained, e.g. the characterization of variants or the divergent use of witnesses. Finally, an outlook on the publication plan is given.

111-50/1

*Jack Kawira (Vrije Universiteit Amsterdam)*

**The Evaluation of the Nature of the Israelites' Covenant  
with the Gibeonites**

Although the Israelites' covenant with the Gibeonites in Joshua 9 shows a remarkable example of God's mercy toward the Canaanites, the nature of the treaty still becomes the subject of debate. The ambiguity of the participant reference regarding who is responsible for the covenant-making with the Gibeonites (Joshua or the Elders of the Israelites or both) may pose a challenge to evaluate the nature of the covenant. Furthermore, some textual variants (e.g., LXX, Peshitta, and Targum) provide different evaluations of the treaty and how God and the Israelites relate to the Gibeonites and their enemies. Especially on how they describe the actors of the covenant narratives and its consequences that may be increasing or decreasing the role of Joshua and the Gibeonites' position as an exception to the Israelites' military campaign to annihilate all the Canaanites. Therefore, I will first analyze the participant reference and the text-hierarchical structure of the covenant narrative to determine the participant's role in the covenant. Afterward, I will investigate the discrepancies between textual variants regarding: the participants of the narratives to evaluate how the participants sets differ between MT and LXX; the cities and kings that have been destroyed (in) completely whether by the Lord (MT) or the people of Israel (LXX, Peshitta, and Targum) in Josh. 10:10; and the Evaluation of the Gibeonites' trickery act.

111-50/2

*Daniela De Panfilis (Pontifical Biblical Institute)*

**Double Narrative in the Book of Samuel:  
The Case of Michal (1 Samuel 19:11–17)**

If we read the Book of Samuel without pauses and without asking questions, it looks like a unified and well-constructed narrative. But already on a second reading, we perceive that the story does not flow smoothly and that there are contradictions, digressions, and duplications of small details or whole stories. Diachronic approaches have focused on its origin; synchronic approaches have shifted attention to its communicative function.

This paper will develop a specific aspect of the communicative function. The double narrative, as a literary device, plays a key role in structuring the

Book of Samuel on two distinct levels, that is, the narration of events (the primary narratives) and the ideological reflection on the events themselves (the secondary narratives).

1 Sam 19:11–17 will be the case study: this account will be read as a double narrative that combines two different stories: Michal helps David to escape from Saul (19:11–12); Michal deceives Saul’s messengers (19:13–16). Michal’s help connects to previous events (the threats to David’s life) and emphasizes the beginning of a new narrative arc: David far from the court. The deception offers the interpretative key of the escape’s help. Family loyalty, especially in the case of a royal family, is not an apolitical matter. Saul, in fact, interprets as “deception”, the failure of the expected loyalty (v. 17), not the actions of vv. 13–16, but Michal’s help to David, “my enemy” (cf. 1 Sam 18:29).

**111-51/1**

*Shui Ki Fong (University of Aberdeen)*

#### “Official Letters” in Ezra 4: Memory, Place, and Resistance

“Official letters” in Aramaic recorded in Ezra 4 present a narrative incongruity since the disoriented timeline and different concerns disrupt the presentation of a seamless narrative. Rather than reconstructing the “correct” sequence of the historical events behind the narrative, this paper draws inspiration from Jacques Derrida’s *Archive Fever*, treating these letters as a psychic archive inherited from the memory perceived, preserved, interpreted, and transmitted by the author. This paper argues that the letters are replete with the notion of rebellion, which connects with the cyclical rebellion of Judah and the catastrophic experience of exile, and invests Jerusalem with the memory of the catastrophic past; Jerusalem is a rebellious land and a place suffused with exile memory. It also suggests that the weaving together of Hebrew and Aramaic languages in Ezra reflects the colonial situation, and remembering Jerusalem’s rebellious and exilic experience acts as a colonial resistance.

**111-51/2**

*Jean-Daniel Macchi (Université de Genève)*

#### Les mentions de Sukkot dans le livre d’Esdras-Néhémie

Ce Short Paper étudiera principalement les deux épisodes, figurant dans le livre d’Esdras-Néhémie, qui rapportent la célébration du festival de Sukkot: celui situé au moment du rétablissement du culte à Jérusalem en Esdras 3,4 et celui qui se déroule après la lecture de la Torah par Esdras en Néhémie 8,13-18. Il s’agira de montrer que ces deux mentions de Sukkot émanent d’un des derniers rédacteurs intervenant au cours du processus de rédaction

d'Esdras-Néhémie. On observera notamment que des techniques d'exégèse intrabiblique y sont utilisées. Le but étant de présenter un récit compatible avec la législation biblique sur Sukkot.

111-51/3

*Michael Segal (Hebrew University of Jerusalem)*

### **Reconstructing the List of Returnees:**

#### **A Text-Critical Solution to Ezra 2 // Nehemiah 7 // 1 Esdras 5**

One of the classic puzzles in the textual history of the Hebrew Bible is the parallel lists and count of returnees in the Restoration period that appear in Ezra 2, Neh 7 and 1 Esd 5, to which both traditional and critical commentators have turned their attention. These passages raise multiple interpretive cruxes, including variants between the different versions of the list and the internal inconsistency between the individual entries and the total sum.

This lecture will attempt to offer a solution for both of these issues, based upon two independent investigations, each of which is necessary for the overall claim. In the first section, I will offer a methodology for determining the original numerical details in the list(s), applying a maximalist function for the evaluation of the variants, according to which the highest value is assumed to be the original reading, unless demonstrated otherwise. This will allow for the reconstruction of the numerical data in the list in a putative original form.

The second half of the study will be text-critical and focus on the verses in which the total of the returnees is summarized (Ezr 2:64–65; Neh 7:66–67; 1 Esd 5:41). When the list is interpreted according to this text-critical insight, and when combined with the reconstructed details of the list, then we arrive at a coherent version. This consistency, in my opinion, serves as a control for the arguments put forth here for the reconstruction, and confirms its validity.

111-52/1

*L. Juliana M. Claassens (Stellenbosch University)*

### **Entertaining Contradictions:**

#### **Continuing the Conversation on Irony in the Book of Jonah**

It is ironic that many of the readings that highlight irony in the book of Jonah often end up arguing vigorously for a particular, incontrovertible, truth, so overlooking the fact that one of the central characteristics of irony is to consider two incongruous positions at the same time. This paper would like to continue the conversation on irony and ideology in the book of Jonah by highlighting a number of creative contradictions or incongruous truths in this multifaceted narrative that adhere to Arnold Band's definition of irony

as “entertain[ing] two contradictory positions simultaneously” (“Swallowing Jonah,” 179).

I propose that to embrace ambiguity as an integral part of any ironic reading of the book of Jonah, as well as be aware of the inevitable connection between irony and ideology, has important theological and ethical implications for the various interpretative contexts in which this book is explicated, as well as also for the task of biblical interpretation in general.

Specifically postcolonial, feminist, and queer interpreters have a vested interest in readings that embrace ambiguity and celebrate paradox. Entertaining contradictions is an ongoing act of resistance, undoing fixed interpretative structures an act of liberation as interpreters seek to undo monopoly and hegemony in the biblical texts that mirror and impact their reality.

**111-52/2**

*Bernard Levinson (University of Minnesota)*

**Why Did Gerhard von Rad Co-nominate a Former Nazi (Karl Georg Kuhn) to Admission in the Heidelberg Academy of Sciences?  
A Conundrum in the History of the Discipline**

After World War II, Gerhard von Rad never received a Ruf (call) to be reappointed to the University of Jena, where he had taught since 1934, one of the few in the Faculty of Theology to avoid complicity with National Socialism. He taught at Göttingen from 1945–1949 before receiving a call to Heidelberg, where he remained until his death in 1971. His stature and influence as a theologian cannot be understated, not least because of his integrity and commitment to the Old Testament and Church teaching during the dark period of Nazi rule. A neglected question in the history of scholarship, therefore, is how and why von Rad successfully co-nominated (with G. Bornkamm) Karl Georg Kuhn in 1956 to admission in the prestigious Heidelberg Academy of Sciences. Kuhn, an impeccably trained Semiticist who played a major role in German Dead Sea Scrolls research, was nevertheless a very early avowed Nazi party member and anti-Semite who disavowed only one—but not most—of his anti-Semitic “scholarship.” This conundrum points to an intersection of several areas of the history of scholarship that have not yet been addressed: (1) For Dead Sea Scrolls research, the role of Kuhn’s Nazi and anti-Semitic past in important role in helping put Germany on the map for emerging Dead Sea Scrolls scholarship; (2) for biblical studies, this personal dimension of von Rad’s career at Heidelberg has received scant attention and (3) for university history, to understand how such academic networks operate to erase and whitewash the past.

*Martin Leuenberger (Universität Tübingen)*  
**Die nachexilische Zion-Segen-Theologie des  
 Wallfahrtspsalters (Psalm 120–134)**

Der kompositionell anerkannte Wallfahrtspsalter in Psalm 120–134 entfaltet eine markante nachexilische Zion-Segen-Theologie; sie besitzt eine eigenständige Gesamtkontur, die sich konzeptionell, theologiegeschichtlich sowie psalterredaktionell (unter Einschluss von Ps 135f) profilieren lässt.

Namentlich die kosmologischen, zionstheologischen und anthropologischen Perspektiven führen dem Psalmen- und Psalterbeter plastisch vor Augen, dass und wie der in/auf dem Zion wohnende Königsgott den aus der (gar weltweiten) Ferne sich dorthin bewegenden „Wallfahrern“ seinen Schutz und Segen spendet. Er versorgt sie, die ihrerseits als brüderliche Gemeinschaft JHWH in Zion „segnen“, in ihrem unpolitischen, agrarisch bestimmten Alltag (auch fern von Zion) mit allen Lebensgütern und gelingenden Lebensverhältnissen.

*Kevin Chau (University of the Free State)*  
**Lyric and Allusion in Psalm 118**

Psalm 118 (a thanksgiving hymn) has been viewed frequently as being composed for liturgical usage on account of its references to the cult and its seemingly antiphonal character. This liturgical focus along with the psalmist as recounting a personal deliverance has been a popular means for understanding the psalm's abundance of interpretive difficulties (e.g., identity of shifting voices and audiences, the identity of the stone in v. 22, text-critical difficulties [e.g., vv. 12b, 13a], v. 27's opaque cultic references, etc.). However, more recent scholars would argue how the psalm may be better conceptualized as an "imagined liturgy" (cf. Mark Meinzig), which was later adopted for liturgical purposes. Curiously although the psalm's rich allusions to Exod 15's Song of the Sea (and to a lesser extent Exod 14 and the Priestly Blessing [Num 6:24–6]) have been long recognized, little energy has been spent investigating how these allusions are critical to the psalm's message other than generalization as to how the Red Sea deliverance has been re-contextualized. This paper builds upon this concept of the imaginary by examining the poem's lyric properties and how its allusions are specifically expressed through lyric elements. Instead of focusing upon the psalmist as recounting a deliverance experience, it focuses on the psalmist as a poet imagining a lyric experience for his readers in order to move the psalm's readers/speakers into a new mode of thinking and feeling through both the poetry's structural and aesthetic use of rhythm and sounds.

*Tova Ganzel (Bar-Ilan University)*

### Language and Gestures in the Book of Ezekiel

The book of Ezekiel includes verbal messages and symbolic acts. Much has been written about the symbolic acts and their centrality in the transmission of the prophetic messages in Ezekiel. However, the prophetic messages are also conveyed through nonverbal language, which does not easily classify as “symbolic acts.” In this paper, I suggest that varied responses of the prophet including exclamation words, sighs, shouts, and body gestures should be read as a supplementary feature through which the prophetic message is conveyed.

*Hélène Grosjean (Westfälische Wilhelms-Universität Münster)*

### Die Komposition von Numeri 19 innerhalb der Priesterschrift. Ein neuer Vorschlag

Der Text von Numeri 19 beschreibt die Vorbereitung des Reinigungswassers und ihre Verwendung im Fall des Kontakts mit einer Leiche. Dieser Text weist bis heute mehrere Interpretationsprobleme auf, besonders in Bezug auf seine Diachronie. Obwohl einige Autor\*Innen für einen einheitlichen Text plädieren (vgl. J. Milgrom und R. Schmitt), zeigen mehrere Wiederholungen, insbesondere in den V. 10b-13 und den V. 14–22, dass der Text nicht homogen ist (vgl. z.B. V. 10b und 21a oder V. 12 und 19). Heute schlagen die meisten Autoren\*Innen eine Rekonstruktion in drei Teilen vor: die V. 1–10a und die V. 14–22 wären mit der Hinzufügung von V. 10b-13 verbunden worden (vgl. z.B. L. Schmidt, M. Noth oder B. Levine). Ich werde argumentieren, dass der Text in zwei Hauptphasen in der nach-exilischen Zeit verfasst wurde: zunächst wird in den V. 1–13\* die Zubereitung von Reinigungswasser für eine Person, die einen Leichnam berührt hat, beschrieben; dann werden die V. 14–21a hinzugefügt, um die Todesfälle zu präzisieren. Dieses Redaktionsmodell hebt die Besonderheit der verschiedenen hebräischen Begriffe hervor, die in Num 19 für die Toten verwendet werden. Das zweite Problem dieses Textes ist seine Stellung innerhalb des Numeri Buches. Num 19 ergänzt die rituellen Gesetze des Heiligkeitgesetzes, indem es die Regeln zur Reinigung nach dem Kontakt mit einer Leiche auf alle Menschen und nicht nur auf Priester ausdehnte. Die heutige Stellung dieses Textes innerhalb der priesterlichen Redaktionen muss daher hinterfragt werden.

Der vorliegende Vortrag soll die Besonderheiten von Num 19 hervorheben und die beiden Redaktionsschichten in die priesterlichen Schriften einordnen.

*Kishiya Hidaka (Universität Zürich)*

**The Historical Development of the Political Theology  
between P and the Book of Ezekiel**

The literary relationship between the Priestly literature in the Pentateuch and the book of Ezekiel is a hotly debated topic. My paper will contribute to this discussion by the analysis that reflects the compositional historical developments of both literary corpora, which leads us to the recognition that the identity formation in the Persian period was one of the main stimuli for this literary development .

The pro-Babylonian Golah redaction in Ezek shows the exclusive orientation toward the first Babylonian-Golah deported with king Jehoiachin at 597 BCE. The political theology of Pg is inclusive so that diverse Diaspora can participate in the common identity of the people of Israel. Even though there are several similar terms and concepts between contemporary Pg and the pro-Babylonian Golah redaction, not only the direct literary dependency is unable to demonstrate but also the political theology is almost opposite between them.

The situation is different in Pg and the later pro-Diaspora redaction. We can observe the direct literary dependency of the pro-Diaspora redaction on Pg. The pro-Diaspora redaction in Ezek takes a more inclusive identity concept of the people of YHWH than the pro-Babylonian Golah redaction.

This change of exclusivity to inclusivity in the realm of political theology seems to be inspired by Pg.

My research will be the necessary key to understanding the historical development of the literary relationship between Pg and Ezek that evolved around the political theology between the two opposite poles; the exclusivity oriented to Babylonian-Golah and the inclusivity opened to divergent Diaspora communities.

**111-55/1**

*Yan Okhtavianus Kalampung (University of Leeds)*

### **The Insidious Trauma of Oppression in the Book of Ecclesiastes**

This presentation will explore how we can understand the representation of political oppression in the Book of Ecclesiastes. The previous notions of Ecclesiastes are mostly about the concept of Wisdom according to that book but not many have spoken about the representation of the political trauma. Using the theory of postcolonial trauma, I argue that the Book of Ecclesiastes in some of its sayings also represents political trauma. Because there are some verses in the Book of Ecclesiastes which implies a traumatized writer by the foreign political oppressor. In doing this presentation, I wish to reframe how we read the Book of Ecclesiastes not merely as a wisdom book but as a testimony of postcolonial trauma as well.

**111-55/2**

*Joachim J. Krause (Ruhr-Universität Bochum)*

### **Das exegetisch-analytische Potential postkolonialer Kritik. Am Beispiel des Buches Josua**

Josua ist das Buch der gewaltsamen Einnahme und systematischen Besiedelung eines bewohnten Landes; und es ist ein kanonisches biblisches Buch, das als solches in Geltung steht und wirkt. Wenn irgendein Buch der Bibel, dann muss das Josuabuch postkolonial gelesen werden. Postkolonial lesen, das kann recht Unterschiedliches bedeuten. In diesem Vortrag, der ein zu entwickelndes Arbeitsprogramm projektieren und exemplarisch operationalisieren wird, geht es darum, mit Hilfe des bislang weithin ungenutzten exegetisch-analytischen Potentials, das postkoloniale Theorieansätze für die historische Untersuchung biblischer Überlieferungen bieten, zu einem vertieften Verständnis einschlägiger Texte des Josuabuchs zu gelangen. Diese Aufgabe ist bislang noch kaum in Angriff genommen worden, weder in der Breite, d.h. bezogen auf das Buch insgesamt, noch (erst recht nicht) unter Bezugnahme auf die Fragehinsichten und Ergebnisse der historisch-exegetischen Forschung. Im Vortrag nicht geboten wird eine produktive postkoloniale Relecture des Josuabuches nach Art kontextueller Theologien.

Unbeschadet der schon in rezeptionsgeschichtlicher Hinsicht evidenten Bedeutung dieser Aufgabe soll der Fokus hier einmal darauf liegen, postkoloniale Theorieansätze für die im engeren Sinne exegetische Kritik fruchtbar zu machen. Dazu werden Leitfragen und Analysekatoren, die im Rahmen der postkolonialen Kritik erarbeitet worden sind, konsequent historisch (re) formuliert und in ein exegetisches Arbeitsprogramm integriert. Im Rahmen einer ersten Bestandsaufnahme wird der Vortrag schließlich eine erste Auswahl auf diese Weise zu analysierender Texte und Themen des Josuabuches umreißen.

111-55/3

*Ludwig Noya (Vanderbilt University)*

### **Sabbath Matters? Revisiting the Reform in Nehemiah 13**

The recent interpretations on the Sabbath rest concept in the Hebrew Bible tend to highlight its humanitarian aspect. However, in this paper, I aim to nuance this claim by attending a rarely discussed Sabbath text in Nehemiah 13. I will argue that the Sabbath rest motif in Nehemiah is less concerned about the humanitarian aspect than the temple's maintenance while at the same time fulfilling the imperial tax obligation. Sabbath rest motif endorses Nehemiah's demand for the temple's communal funding through tithes and offerings. To support this argument, I will divide this paper as follows. Firstly, I will discuss the privileges entailed in the rest concept, both in the modern colonization and ancient Near East contexts. The rest concept has been used as a tool to appropriate the free time of the lower groups for the benefits of the ruling class through different forms. Then, I will examine the Sabbath motif in Neh 13:15–22. I start by reviewing the discussion about the Achaemenid imperial rule over the Jerusalem temple and its tax obligation. Scholars differ on how significant the Jerusalem temple was for the imperial administration, but some sort of obligation expected by the empire is generally accepted. After that, I analyze how the Sabbath concept is manifested in Neh 13:15–22 in relation to its literary contexts. Along with the concern of clearing the temple storeroom, fulfilling the temple resources, and restricting exogamy, the Sabbath concept sustains the temple's maintenance and the imperial tax obligation.

111-56/1

*Allison Hurst (Harvard University)*

### **Enslaved in Egypt? Remembering Deliverance from Egypt in the Book of Jeremiah**

Given the long-acknowledged relationship between Jeremiah and Deuteronomy and the antagonism toward the Egyptian golah found in the book, it

might surprise readers to realize that there is only one explicit reference to enslavement in Egypt in the entirety of Jeremiah. What might account for this? To answer this question, I begin by explaining why we expect to find numerous references to enslavement in Egypt, focusing on the well-established relationship between Jeremiah and Deuteronomy and highlighting the function of references to enslavement in Egypt in the latter. Next, I provide an analysis of rhetoric about the exodus from Egypt found throughout the book of Jeremiah. In order to keep the focus narrow, I include only references to Egypt that describe what I call “pre-conditions” for the exodus event. We find that, throughout the book, one of the key pre-conditions for exodus is not enslavement but apostasy, which is especially prevalent in the narratives about the Judahite refugees in Egypt in chs. 42–44. Finally, I consider one possible answer to the question that frames the paper. Close attention to the theological framework of the book reveals that an emphasis on enslavement would pose a contradiction to the message of submission to the Babylonian empire found throughout. Steed Vernyl Davidson has argued that exodus and exile prompt different responses, and it is the inherent contradiction in how one responds to each that, I argue, may explain the absence of Egyptian enslavement rhetoric in Jeremiah.

111-56/2

*Lyndon Drake (Oxford)*

**Jeremiah 32 as a Microcosm of the Book of Jeremiah:  
Economic Writing and Transcendent Hope**

In this paper, I propose that economic writing in Jeremiah 32 functions as a new covenant sign. The hope which is held out in the latter part of the chapter has an economic dimension in verses 43–44, and the deed of purchase is transformed into a material sign of covenant hope in verse 40. Earlier in the chapter, Jeremiah's deed is placed in a jar to survive for a long time (verse 14), and the promise is that similar deeds will be “signed and sealed and witnessed” in a post-disaster future. The deed is more than a singular sign: verse 44 uses the device of divine speech to give warrant to the writing of deeds as an ongoing practice symbolising an idealised future. Hence, Jeremiah's purchase deed becomes a generative symbol of hope for the future.

*Cristiana Conti (Austin Community College)*

**“He Shall Be Buried with the Burial of a Donkey”:**

**On the Dehumanizing Burial of Jehoiakim in Jeremiah 22:18–19 and Its Possible Connection to the Disposal of the Witch in *Maqlû***

In her recent comprehensive study of the motif of non-burial in the HB in its ANE contexts entitled *The Unremembered Dead*, Mansen interprets the bizarre burial of the Israelite king Jehoiakim in Jer 22:18–19, “buried with the burial of a donkey,” as a type of post-mortem abuse. Mansen’s interpretation lays the groundwork for further discussion, owing to unresolved inconsistencies between past and recent scholarly opinions. I believe that the most intriguing clues to this strange incident are found in *Maqlû*, Mesopotamia’s most popular anti-witchcraft ritual of the first millennium BCE, in which guilty witches would be executed, and their bodies left unburied in the wilderness. I argue that the author of Jer 22:18–19 repurposed this literary motif to portray Jehoiakim as a social enemy and underline his everlasting banishment from the Israelite community. The reappraisal of Jer 22:18–19 enables us to read this episode in a fresh light while also contributing to the growing scholarly debate over the relationship between biblical prophecy and Mesopotamian anti-witchcraft literature.

*Andrea Beyer (Friedrich-Alexander-Universität Erlangen-Nürnberg)*

**Polyvalenz der Zeichenhandlung. Kritik an „Prophetenbiographien“**

Dieser Beitrag vertritt die These, dass sich die prophetischen Zeichenhandlungen am Besten vor dem Hintergrund eines Handlungsmodells verstehen lassen, das der Polyvalenz von Handlungen Rechnung trägt.

Zum Verständnis der prophetischen Zeichenhandlungen der Hebräischen Bibel gibt es viele Ansätze: ihre Abgrenzung von magischen Handlungen, Anleihen an drama und Performancekunst, ein Verständnis der Handlungen als Bausteine einer Prophetenbiographie.

Mehrheitlich fehlt den Ansätzen jedoch ein Handlungsmodell, das die Vieldeutigkeit der Zeichenhandlungen als ihren Kern berücksichtigt. Ein solches bietet der Kulturpsychologe Ernst E. Boesch. Handlungen erscheinen stets polyvalent und dynamisch. Sie stiften und ändern Ordnungen. Als Probehandeln antizipieren sie Zukünftiges und bieten Potential zur Identifikation und Imitation. Wie diese Aspekte des Boeschschen Handlungsmod-

ells alttestamentliche Zeichenhandlungen erschließen, zeigt der Vortrag am konkreten Beispiel in Jer.

Prophetische Zeichenhandlungen erweisen sich vor diesem Hintergrund als rein literarisches Phänomen. Sie erhalten ihre Bedeutsamkeit und Vielschichtigkeit wesentlich innerhalb ihres literarischen Kontextes. Als körperbezogene Handlungen tragen sie maßgeblich zum Prophetenbild bei. Sie unterstreichen dessen Autorisierung ebenso wie die Gültigkeit seiner Prophetie und verleihen der jeweiligen Prophetenfigur ein eigenes Profil. Für ein Verständnis der Zeichenhandlungen als biographisches Zeugnis fehlen hingegen belastbare Anhaltspunkte: Zeichenhandlungen sind Taten in Texten.

**111-58/1**

*Walter Bühner (Ruhr-Universität Bochum)*  
**Citations and Allusions in the Book of Job**

The Book of Job is dialogic in its present form as well as in its formation. The paper begins with methodological issues, arguing that the analysis of citations, allusions, and related phenomena is diachronic in nature and has to take into account also the formation and textual history of the texts being compared. To illustrate this, the second part of the paper examines several examples of intratextual and intertextual allusions in the Book of Job and asks whether different forms of allusion can be evaluated in respect to the formation of the book. Special attention is given to the relationship between the Book of Job and the Torah.

**111-58/2**

*Hikaru Kumon (Organization for the New Japanese Bible Translation)*  
**‘ālam Epistemology in Qoheleth**

The epistemology of Qoheleth has most typically been characterized as empirical, that is, “knowledge derived from experience.” While this captures characteristics of Qoheleth, it has the shortcomings of being an unspecific generalization. Is it possible to craft a more precise description of Qoheleth’s epistemology, which captures Qoheleth’s thought process? I argue that the verb *ne’lām* in Eccl 12:14, typically translated “secret things,” verbalizes the book’s epistemological assumptions. The nifal of *\*l̄m* does not mean “to be concealed” but means something similar to English “to be hazy.” It refers to a state of awareness in which things are known but not clearly seen. Biblical examples include the state of drunkenness (Nah 3:11) and the man who knows he has touched an unclean thing and yet cannot acknowledge it (Lev 5:3). Qoheleth’s epistemology is characterized by its starting point. People begin with a hazy awareness of the realities of life, as depicted by *ne’lām* in

Eccl 12:14, and only with various forms of persuasion will people's vague understanding of life come into sharp focus, so that the reality of life can be seen clearly. For instance, everybody knows they will die, and yet the terrifying consequences of death are typically hazy in people's eyes until the last moments. I call this epistemology "*ālam* epistemology." I aim to demonstrate that Qoheleth's thinking corresponds to *ālam* epistemology. By doing so, I show how Qoheleth's thought process differs much from our Western thinking, while at the same time it is perfectly intelligible to us.

111-58/3

*Christian Frevel (Ruhr-Universität Bochum)*

**Heart and Self: Some Afterthoughts on the Building Blocks  
of a Theory of Individualisation in the Hebrew Bible**

Among anthropological notions of the Hebrew Bible related to self-reflection and self-constitution, the "heart" plays a key role. As far as the constitution of the self is concerned, the fact that cognitive, volutative and emotive aspects are intimately intertwined and interrelated within the "heart" is especially important. The central position of the heart is expressed not least in a large number and variety of metaphors and metaphorized metaphors. No other organ displays such a richness of metaphorical usage and is as metaphorically charged as the "heart", e.g. in a melting heart, a heart of stone, the tablets of the heart, and the circumcision of the heart. It is especially the inner-outer-boundary of the inner human being that comes into play here. The paper takes a closer look at some of these marked metaphors that give an idea of individualization and self-thematization in the Hebrew Bible. The paper will unfold the building blocks for a theory of personal individualization using the example of the heart.

111-60/1

*Shira Golani*

*(Gordon Academic College of Education / Hebrew University Bible Project)*

**The Historiography of the 'United Monarchy' in Light of Personal Names**

Personal names shed light on our understanding of biblical texts. This paper will present how personal names included in the 'United Monarchy' narratives in the books of Samuel, Kings, and Chronicles illuminate these texts' chronological relation to each other. Some personal names relating to the 'United Monarchy' in the Hebrew Bible occur either in Samuel-Kings or in Chronicles but not in both, and some come in texts that are common to Samuel-Kings and Chronicles. The possible origin of the unique material in either Samuel-Kings or Chronicles, and how the depiction(s) of the 'United Monarchy' in Samuel, Kings and Chronicles came to be, have been

widely discussed in scholarship (by, e.g., Graeme Auld; Sara Japhet; Thomas Römer). Through this study's new onomastic perspective, the following questions will be discussed: Are the characteristics of the two groups of names that are unique to Samuel-Kings or to Chronicles similar or different from each other? How do they compare to the characteristics of the names shared by both books? Finally, the paper will discuss how might personal names in excavated Iron Age II epigraphic finds contribute to the evaluation of the biblical names, and the texts in which they occur. (This paper presents a joint research of Dr. Mitka Golub and Dr. Shira Golani.)

**111-60/2**

*Benedikt J. Collinet (Universität Innsbruck)*

### **Beersheba: A City between Cult and Awakening**

The city of Beersheba plays a special role in the books of Josh to 2 Kgs, be it as a place marker "Dan to Beersheba", as a place of worship or as the place of departure of Elijah to Mount Horeb. The aim of the paper is to learn a little more about the city and its spatial-theoretical function within the HB/OT.

**111-61/1**

*Philip Yoo (University of British Columbia)*

### **Revisiting Chronistic Influences in Ezra-Nehemiah**

Both Ezra-Nehemiah and 1–2 Chronicles are generally accepted as products of post-exilic Yehud, yet the literary relationship between these two collections remains a debated issue. The view that both 1–2 Chronicles and Ezra-Nehemiah are from a single hand ('the Chronicler') or school ('Chronistic') no longer enjoys wide scholarly acceptance. In recent years, there has been an ascendant view that 1–2 Chronicles and Ezra-Nehemiah are products of a complex compositional history, and that the same literary tradent is not primarily responsible for both works. With an interest in the strategies of reusing and revising authoritative texts in antiquity, this paper examines selections from 1–2 Chronicles and Ezra-Nehemiah, with a focus on the Edict of Cyrus (Ezr 1:1–4 // 2 Chr 36:22–23); the depictions of cultic personnel including the Levites and high priest; and references to 'the Torah of Moses'. Following the generally accepted premise that Ezra-Nehemiah was shaped by multiple editorial hands, this paper proposes that an editor, influenced by Chronistic thought, had a hand in the formation of Ezra-Nehemiah by reshaping the presentations of the returnees, Ezra, and Nehemiah in order to remove any discrepancies from the depictions of the reconstructed Jerusalem cult that appear in 1–2 Chronicles. Although absolute dates of composition may allude us, this paper aims to offer a relative dating of some portions of Ezra-Nehemiah with respect to 1–2 Chronicles.

*Louis C. Jonker (University of Stellenbosch)*

### **Chronicles and a Levitic Redaction? Re-opening the Diachronic Question**

At present, a strong consensus exists that Chronicles consists mainly of quoted material from other biblical writings (particularly Samuel-Kings) plus *Sondergut* (almost) all from the Chronicler's hand. Lately, some challenges have been made to this consensus position. Following a paper that I have delivered at the SBL Annual Meeting in 2021, I would like to ask whether some diachronic perspectives should be considered again in Chronicles studies. Whereas my previous paper asked the question generally, this paper will focus particularly on whether one should assume some post-chronistic levitic redactions (along the lines suggested by von Rad and Rudolph). The paper will also investigate which historical context would have prompted such redactions.

*Charlotte Hempel (University of Birmingham)*

### **Ezra's Temple and Dürer's Rhinoceros: The Obscured View from Far Away**

According to the book Ezra-Nehemiah Ezra's priestly lineage is traced back to Aaron. However, a close look at his activities as they emerge from the Ezra narrative reveals that he is never credited with performing an active role in the Temple cult. In fact, we do not hear of Ezra entering the Temple which one might imagine would have been a priority. Moreover, none of those who were fit enough to return with Ezra in the 5th century BCE would have any experience of blood sacrifice but rather lived at a distance from cultic practice. As a result, the Ezra narrative reflects a level of alienation from cultic realities that I would ascribe to the experience of long-term cult-lessness. This paper will investigate the deficit of cultic experience and practice that emerges from the Ezra narrative alongside evidence from the Dead Sea Scrolls that offers priestly and scribal perspectives that draw on cultic practice and experience in the land.

*Orit Avnery (Shalem College and Shalom Hartman Institute)*

### **The Judgment of Solomon (1 Kings 3) and the Visit of the Queen of Sheba (1 Kings 10): Intertextual and Feminist Reading**

The question of the Other's representation in Scripture has been raised primarily and significantly in feminist literary research, which sees the depiction of the Other in general, and in the gender order in particular, as a central component in politics and ideology of the existing order. Moreover, the balance of power between women and men, as well as topics of family,

identity and community, are embedded in the two stories I want to discuss; thus thinking in terms of gender and making use of feminist theory can illuminate the stories embodied within.

The description of the reign of Solomon in the Book of Kings is divided into two parts. The first section is flattering—celebrating Solomon's successes and setting a positive and much-appreciated figure before the reader. The second is critical—condemning Solomon and enumerating his failures. Scholars have debated whether the tenth chapter, the story of the Queen of Sheba, is part of the praise of Solomon or his decline.

This paper argues that the story of the Queen of Sheba, mirrors the opening framing story of Solomon's reign—his judgment of the two prostitutes. This parallelism shows how the story of the Queen of Sheba acts as both the closing narrative of Solomon's glory—highlighting his decline—and an intermediate point between the two halves of his reign. I wish to discuss why the character of Solomon is illuminated through stories of female characters. One story revolves around the weakest, most vulnerable women in society, while the other is about an exceptionally powerful woman, the queen of a fabulously rich, faraway land.

**111-62/2**

*Mathias Winkler (Universität Siegen)*  
**Sexual Violence against Men in the HB/OT**

There are many articles and books about sexual violence and rape in the Hebrew Bible/Old Testament. However, there is a blind spot within this huge field of research: sexual violence against men. It is hardly addressed and if it is, it is mostly done in a problematic way which deflects from the actual topic of sexual violence. Interestingly, sexual violence against men is also a blind spot within Biblical Masculinity Studies.

The paper aims to draw attention to this blind spot. First, it shows in a case study about Lot and his daughters (Genesis 19:30–38) the reluctance of exegetes (male and female) to address the events as sexual violence against men. Second, it criticizes conceptions of sexual violence used to engage in texts about sexual violence against men. The terms and conceptions “reversed rape” and “feminization” are not apt to address the matter at hand properly because they focus on femininity, not masculinity. Third, the paper shows that there are texts in the Hebrew Bible/Old Testament that address sexual violence against men in different ways. A fourth step presents historical sources (texts and images) and shows that sexual violence against men and the reluctance to speak about it is nothing new or modern. This opens a cultural-historical approach to sexual violence against men in the Hebrew Bible/Old Testaments and its surrounding cultures. This approach

helps to understand the connection of masculinities, sexuality, and violence in a more nuanced way.

111-63/1

*Jacqueline Vayntrub (Yale University)*

### **Paths Unseen: Anxieties of Transmission in Biblical Literature**

Proverbs 30:18 preserves an ancient riddle of paths unseen: “Three things bewilder me, four I cannot even understand: an eagle’s way in the sky, a snake’s way on a rock, a ship’s way through the ocean, and a man’s way with a maiden.” This epigram is one of many such passages across the biblical literary tradition that express anxieties of transmission—the transmission of objects, status, and words. At the heart of these anxieties are a series of questions: What happens to words when they pass from one party to another? Are they conserved in transmission like durable objects? What happens when these entities cannot be traced? Although the biblical tradition does not attest such explicit inquiries, these metaphysical questions nevertheless preoccupied the biblical authors—so much so that the discourses of instruction and prophecy have been profoundly shaped by them. Working across the Pentateuch, the latter prophets, and Proverbs and Ecclesiastes, I will draw out these questions by addressing the general problem of transmission at stake for the biblical authors.

111-63/2

*Moritz F. Adam (Universität Zürich / Hebrew University of Jerusalem)*

### **Hermeneutics and Internal Dialogue:**

### **Qoheleth, Bakhtin, and the Rhetoric of Critical Wisdom**

The category of “critical wisdom”, as used to explain the disagreements between Proverbs as an alleged prototype for biblical wisdom and, *inter alia*, Ecclesiastes has recently been challenged. If one considered the book of Ecclesiastes, however, as an attempt at pursuing criticism, in the neutral sense of the word, without restricting oneself to seeing Proverbs as the sole referent of this critique, fundamental insights in relation to the book’s rhetorical dynamics can be gained. This endeavour is twofold, firstly to consider the book’s external interlocutors in Jewish intellectual and literary traditions of the time and how they are not only critiqued in Ecclesiastes but brought into conversation with one another, and secondly to understand the internally incoherent rhetoric of the book as being indicative of the mode of thinking that the book portrays.

For both of these efforts, consulting the work of the literary theorist Mikhail Bakhtin is beneficial. Bakhtin’s model of “dialogical truth” can provide a hermeneutical key not only for the book of Ecclesiastes, but also

for how its engagement with other thought can be characterised. At the core of this model stands the importance of juxtaposition as a feature of both literature and criticism, which bestows upon the reader a greater interpretative responsibility. Considering this in light of wider literary tendencies in the Second Temple Period, and notably Qoheleth's distaste for lasting propositional truths, it can serve to further the understanding of intertextual dynamics of Second Temple Literature, and also the principles guiding Qoheleth's thought and rhetoric.

**111-64/1**

*Stefan Fischer (Universität Wien)*

### **The Space for Lovemaking in the Song of Songs**

This paper explores spatial concepts in the Song of Songs. It starts with a threefold division of space: perceived space, conceived space and lived space. This is accomplished by recording and structuring physical space, to focus on the culture and ideology of conceived space as experienced by the woman and the man. It explores public and private space in its various locations and points to how this shapes the relationship between the protagonists. The liminal spaces between private and public, are of particular importance.

Naturally, in Song of Songs the desire of the lovers in conceived space is culturally bound. At the same time, the lived space experienced by the woman and the man expresses a supra-temporal moment that gives these texts a lasting appeal. This, for example, happens when the man enters the privacy of the woman through boundary crossing and the man loses his freedom through the woman's eroticism. Here, lovemaking is the climax. The culturally conditioned allocation of roles merges into a new perceived unity, which is accompanied by metaphors of loss of control, of happiness, of consummation and drunkenness.

**111-64/2**

*Timothy H. Lim (University of Edinburgh)*

### **The Canonization of the Song of Songs**

How did a book that does not contain any overt religious theme come to be included in the canon of the Hebrew Bible? Was the Song of Songs canonized only after it was allegorized, or was the figurative interpretation of it a way of coping with a human love song, ostensibly devoid of any mention of God, law, covenant, salvation-history, cultic worship and messianic expectations, which had already been included in the canon for a different, unexplained reason?

In this paper, I will explore the canonical process of the Song of Songs. I

will suggest that the Song was most likely included in the canon at the end of the first century or the beginning of the second century CE. Allegorization was the cause and not the effect of canonization. The Song, as a love song, is inherently allegorical, and it was the realization of this figurative poetics that led to its canonization. It was a love song, to be sure, but also now understood to be pointing to something beyond its contextual meaning.

111-65/1

*Irena Avsenik Nabergoj (University of Ljubljana)*

### **The Force of Love and Hate in the Story of Joseph (Genesis 37–50)**

The story of Joseph in Genesis 37–50 is a homogeneous literary narrative, although it consists of various sources (J, E, P). The key to understanding the narrative is the statement at the beginning of the story about the special relationship of Jacob's (Israel's) father to his younger son Joseph and the negative reaction of Joseph's brothers to his advantage over them: "Now Israel loved (*āhab*) Joseph more than any of his other sons [...]. And when his brothers saw that their father loved him (*kī-ōtō āhab ābīthem*) more than all his brothers they hated him (*wayyisnē'ū 'ōtō*)" (Gen 37:3–4). Joseph is portrayed as an example of a seer of reality beyond appearance and the one who transcends the danger of his own interests. Nevertheless, he becomes a victim of his brothers' envy, deformed by their desires for self-affirmation and domination.

The paper is based on a semantic and literary analysis of the structure of the narrative, which is characterised by its contrasts. We pay attention to the semantic field and literary forms that express emotions of love and hate, trust and fear, discord and reconciliation. By uncovering the literary ways in which characters are portrayed in their positive or negative roles, we find out how much the characters act under the influence of their own desires, passions, or ideals, and how much their portrayal is under the influence of a higher plan of history in a broader perspective of biblical theology and ethics.

111-65/2

*Jürg Hutzli (Université de Lausanne)*

### **Tracing the Origins of the Figure of Aaron**

Generally, European and American scholars see in the Priestly composition an attempt to legitimize the Aaronide priesthood and to provide the cultic constitution of the Second Temple in Jerusalem. Who were the Aaronides? For Wellhausen, the Aaronides principally comprised the Zadokides. By depicting Aaron as the first high priest, the Priestly composition anchored

the Jerusalemite Zadokite priesthood in Exodus, Israel's founding myth. This became necessary because "Zadok was of no use for the Mosaic period since he first lived under Solomon." According to Otto, the Aaronides constituted a secessionist subgroup of the Zadokite (Deuteronomistic) priesthood after the destruction of the First Temple. Other scholars think that the Aaronides were originally the priesthood of Bethel.

In any case, certain indications raise doubts about the antiquity of the so-called Aaronide priesthood. It is indeed difficult to find traces of a preexilic or exilic Aaronide priesthood in the Hebrew Bible.

The motif of Aaron's assistance to Moses is found in non-Priestly texts in Exod 4–5 and 7–11 which traditionally have been considered pre-Priestly. In the last decades, scholars have developed new views of these texts and date them post-Priestly. According to them, the motif of Aaron's assistance was introduced by the author of the Priestly miracle account (see Exod 6:30–7:2). In other parts of the book of Exodus as well, Aaron is predominantly mentioned in Priestly rather than Non-Priestly texts. This raises the question whether Aaron was first introduced by the Priestly author(s) or whether P took up an existing Non-P tradition about Aaron. Scholars often consider the mention of Aaron in Exod 17:8–13 and 24:14 to stem from an old pre-Priestly tradition. But again, some recent treatments offer good arguments for classifying all these texts as post-Priestly. The proposed paper will scrutinize these arguments. Was Aaron invented by the Priestly author(s)?

Aaron as a fictional figure would match the imaginary tabernacle. If correct, it would be worth considering Hannah Liss's idea that Aaron is an artificial name, built on the Hebrew designation of the ark, by insertion of a Hê (on analogy to Abraham's name).

**111-65/3**

*Marcel Krusche (Universität Hamburg)*

**The Rite of Imposition of Hands:  
Some Text-Critical and Philological Remarks**

The grammatical number of nouns with suffixes is frequently affected by textual variants, since the singular form and the plural or dual form are in most cases only differentiated by the letter yod (e.g., סוסך "your horse" versus סוסיך "your horses"), and this yod is often missing due to a defective spelling. In some of these cases, the grammatical number has a major effect on the interpretation of a text or a religion-historical issue. The present paper discusses one of these cases: the number of hands used in the rite of imposition of hands in Exodus to Deuteronomy. In the past decades of research, two forms of imposition of hands were often distinguished, largely based on the grammatical number witnessed by the Masoretic text: the

imposition of one hand and the imposition of two hands, and this includes different contexts (within or outside the sacrificial context) and different functions of the two forms (identification with the sacrificial animal or transfer of a thing to a target object). Thus, the grammatical number has a larger effect on the understanding of sacrifice (esp. Lev 1–4) and atonement (Lev 16) in the Hebrew Bible. However, this theory does not sufficiently consider the text-critical problems. The present paper aims to demonstrate why this clear-cut distinction between two different forms and functions of hand imposition is problematic both for text-critical and philological reasons and why in general exegetes should be more cautious in drawing interpretive conclusions from a certain grammatical number of a suffixed noun.

111-66/1

*Michael A. Lyons (University of St Andrews)*

#### **From Punishment to Restoration? The Logic of Ezekiel 14:10–11**

Ezekiel 14:1–10 contains oracles against those who would consult YHWH with idols “in their heart” and against prophets who are persuaded to answer them. But v. 11 envisions a faithful people in covenant relationship with YHWH. How then is v. 11 connected with the preceding material? In this paper I will review a variety of attempts to answer this question, and propose a solution in light of other statements about restoration in the book.

111-66/2

*Reettakaisa Sofia Salo (Universität Göttingen)*

#### **Textentstehung im Alten Testament am Beispiel von Ezechiel 33,23–29**

In der neueren Forschung zum Ezechielbuch wird kontrovers diskutiert, welche Methoden für die Auslegung dieses Buches angemessen sind: Zum einen finden sich Beiträge, die sich holistisch mit der Endgestalt des Codex Leningradensis beschäftigen. In diesem Zusammenhang rücken etwa Fragen der Genderforschung oder der Traumstudien in den Mittelpunkt. Zum anderen gibt es Forschungsansätze, die mit den klassischen Methoden der Text- und Literarkritik immer feinere Differenzierungen und längere Fortschreibungsketten postulieren.

In diesem Vortrag, der sich der zweiten Forschungstradition zuordnet, werden die Grenzen zwischen den klassischen Methoden der Text- und Literarkritik untersucht. Am Beispiel von Ez 33,23–29 kann gezeigt werden, dass text-, literar- und redaktionskritische Fragen nicht in einer starren Reihenfolge an einen Text gestellt werden können, sondern dass die Ergebnisse der einzelnen Methoden einander in hohem Maße beeinflussen. Anstelle von drei getrennten Methodenschritten zu sprechen, müssen ihre Fragestellungen gemeinsam betrachtet werden. Der Vortrag stellt exemplarisch vor,

auf welche Weise die drei Perspektiven so miteinander verknüpft werden können, dass die eine Betrachtungsweise jeweils die andere verfeinert. Beispielhaft kann anhand der Manuskriptenevidenz gezeigt werden, welche relative Chronologie der verschiedenen, literarkritisch ausgearbeiteten Fortschreibungen in Ez 33,23–29 am wahrscheinlichsten ist. So können anschließend die theologischen Inhalte und Weiterentwicklungen der verschiedenen Textstufen angemessen gewürdigt werden.

**111-66/3**

*Avital Cohen (Sorbonne Université / Hebrew University of Jerusalem)*

### **L'importance de Jér.-LXX pour l'histoire rédactionnelle du texte hébreu**

Les études sur l'histoire du texte hébreu de Jérémie ont pris en compte, depuis quelques décennies, le témoignage de la version grecque, en particulier à cause de la découverte du manuscrit 4QJerb attestant l'existence, pour Jérémie 10, d'un texte hébreu allant avec le grec contre la version massorétique (TM).

Beaucoup d'études examinent la valeur de chacun des deux textes et établissent que le TM représente un état secondaire par rapport au grec. Cependant, ces approches comparatistes ne mettent pas en valeur l'apport inédit du témoignage des versions à la réflexion lancée par les premiers critiques modernes du livre sur l'histoire littéraire de Jérémie, autrement dit aux modèles proposés pour reconstruire les étapes de constitution du livre à partir de collections à l'évidence hétérogènes (oracles, sentences, récits, discours).

L'exposé proposera une nouvelle méthode d'étude du texte hébreu qui combine les acquis de la critique des versions de la Bible hébraïque, de la critique des formes et de la critique rédactionnelle. J'essaierai de montrer que la critique textuelle produite par la comparaison des états du texte permet, pour Jérémie, de trouver des points de rupture significatifs pour l'analyse diachronique de la constitution littéraire du livre en collections complétées par des interventions plus ponctuelles unifiant l'ensemble. Pour mieux caractériser les processus de composition des noyaux de texte, leur amplification et leur intégration dans le tissu de Jérémie, je me fonderai sur trois exemples représentant la diversité littéraire du livre: un oracle de jugement (27, 19–22), un récit (34, 8–11) et un discours deutéronomiste (34, 12–17).

*Bruno Clifton (University of Oxford)*

**A Bad Artisan Blames the Tools:**

**Did the Latter Prophets Use Instrumental Divination?**

The Deuteronomists seem to have shared Socrates's disdain for 'sign-based prediction' and may even have shared his preference for prophecy understood as 'madness from a god' (Plato, *Phaedrus* 244d; cf. Deut 13:1–5; 18:9–18). Socrates draws a qualitative distinction between foretelling events through trained use of instruments and 'the more perfect and more admirable practice' of communicating visions received by 'god-inspired prophetic trances' (*Phaedrus* 244b). Such a distinction is noted by Cicero (*De divinatione* 1.34), who goes on to refer to *divinatio artificiosa* and *divinatio naturalis* respectively for these two approaches to mediating the divine (e.g., 1:72).

Without reference to classical thinking, many scholars have understood the biblical texts, under Deuteronomistic influence, to make a comparable distinction and show a similar preference. Authentic prophets of YHWH receive God's word directly, after the manner of Moses (Deut 18:18; Jer 1:9), while other forms of divination are foreign and to be rejected (Deut 18:9–14; Isa 2:6). This is notwithstanding descriptions of divinatory activity indicating the use of tools (e.g., 1 Sam 14:41–42; 2 Kgs 3:15).

Drawing on the classical world's perspective, this paper suggests that the so-called 'prophetic gestures' found in Jeremiah (e.g., Jer 19) and Ezekiel (e.g., Ezek 4:4–8) should be considered *divinatio artificiosa* or instrumental divination that supplement the prophets' divine mediation revealed through *divinatio naturalis*. The literary mode of the biblical texts and a developing concern to eschew instrumental prediction have flattened accounts of diverse prophetic techniques.

*Ruth Ebach (Université de Lausanne)*

**«Ich habe geträumt!» Zur Konnotation des Traumes  
in der Prophetenkritik**

Gerade das deuteronomistische Jeremiabuch übt scharfe Kritik an Propheten und ihrem Umgang mit dem göttlichen Wort. In Jer 23,25–29 wird im Rahmen einer langen, anklagenden Rede gegen Propheten auch das Verkünden von trügenden Träumen scharf kritisiert. Gerade auf Grund dieses Textes wurde und wird in der Auslegung immer wieder eine radikale und grundsätzliche Ablehnung des Traumes in jeremianischer und deuteronomistischer Theologie diagnostiziert. Das wahre Wort wird dem

trügenden Traum gegenübergestellt, wie das in Jer 23,28 verwendete Wort des Strohs und Korns gedeutet wird. Diese Einschätzung hat Folgen für die religionsgeschichtliche Rekonstruktion und die Wahrnehmung israelitischer Divination im altorientalischen Umfeld.

Eine erneute, kritische Untersuchung der einschlägigen Texte des Jeremiabuches (Jer 23; 27; 29) sowie der Nennung dessen, der Träume hat, in Dtn 13 und ein vergleichender Blick auf die Relevanz und die Vorsicht bei der Deutung von Träumen in mesopotamischen und griechischen Texten, führt jedoch dazu, diese verbreitete These in Frage zu stellen. Vielmehr kann gezeigt werden, dass für den Umgang mit Träumen und prophetischen Worten ähnliche Mechanismen der kritischen Überprüfung gelten müssen. Die Traumkritik fügt sich somit in die deuteronomistische Prophetenkritik ein und führt nicht zu einer generellen Distanzierung von Träumen.

**111-67/3**

*Csaba Balogh (Protestant Theological Institute of Cluj-Napoca)*

**Following the Course of the Sun Backwards:  
Tracing the Original Significance of the Famous Prophetic Omen  
in Isaiah 38:8 within Its Context**

According to a well-known study of Stade (1886), from an Isaianic perspective, the narrative complex Isa 36–39 (and its parallel in 2 Kgs 18–20) contains two distinctive accounts, B1 (delimited as Isa 36:1–37:9a) and B2 (delimited as Isa 37:9b–38), with consistent but independent plots. While recent studies (e.g., Young 2012; Panov 2019; Kahn 2020) propose more sophisticated reconstructions of the narrative layers, they tend to follow the general consensus that Isa 36–37 is independent from the story of Hezekiah's healing in Isa 38. On the other hand, scholars engaged with the compositional history of Isa 38 point out that the story on Isaiah's healing shows various signs of inconsistency, partially even empirically evidenced by the extent textual traditions and versions of Isaiah and 2 Kings. Nonetheless, these compositional irregularities are treated independently from the larger narrative context. In my paper, I argue that instead of dealing with distinctive story lines, Isa 36–37 and Isa 38 are intrinsically related, and the former textual unit holds the key to at least one of the major problems signalled within Isa 38, the significance of the prophetic omen.

*Bertrand Rolin (Université de Strasbourg)*

**Lire le livre de Job du point de vue des animaux.  
Approche éco-poétique des textes bibliques**

L'exégèse du livre de Job illustre un point de bascule dans la façon d'appréhender les textes bibliques, en particulier les passages et mentions non plus centrés sur l'être humain mais relatifs à l'ensemble de la création. Cette relecture alimente une perspective écologiste qui enrichit la théologie. Elle relaie les efforts contemporains de développer une éco-poétique en mesure d'analyser le rapport entre la littérature et l'environnement naturel (Pierre Schoentjes, 2015).

Afin de rompre définitivement avec une approche anthropocentrée du livre de Job, Norman Habel (2014) applique les principes herméneutiques définis au sein du collectif « Earth Bible ». Norman Habel soutient en particulier une « prise de parole de la terre », qui serait ainsi de la responsabilité de l'exégète.

La recherche sur la place des animaux dans la Bible peut aujourd'hui trouver à s'inspirer des travaux des deux philosophes Vinciane Desprez (2019) et Baptiste Morizot (2020). Poursuivant les pistes ouvertes par Derrida, ces deux auteurs contemporains invitent à considérer le territoire et le monde depuis le point de vue et l'expérience sensorielle de l'animal. Les intuitions ouvertes par les deux auteurs peuvent être particulièrement fécondes pour relire la façon dont les territoires sauvages sont décrits dans les textes bibliques.

Le but de cet exposé sera de s'interroger sur la place donnée au sein du livre de Job à ces passages comportant des mentions de la vie sauvage.

*Markus Saur (Universität Bonn)*

**Gelassenheit. Zur Pragmatik des Koheletbuches**

Das Koheletbuch bewegt sich zwischen Einsichten in die Vergänglichkeit des Menschen und die Beständigkeit der Welt, zwischen Erörterungen über die Begrenzung menschlicher Erkenntnismöglichkeiten und die Ordnung des Kosmos. Getragen ist Kohelet, der Verfasser des Buches, von der Überzeugung, dass Gott die Welt schön eingerichtet habe und die Freude am Leben für den Menschen als ein Geschenk Gottes zu verstehen sei.

Wie lassen sich diese unterschiedlichen Themen und Akzente zusammenführen? Gibt es so etwas wie ein Fundament, von dem her die verschiedenen Linien des Koheletbuches zu deuten sind? Oder läuft das

Koheletbuch eher auf eine Haltung zu, in der sich das Denken Kohelets spiegelt und von der her das Buch seine Kohärenz gewinnt?

In diesem Zusammenhang stellt sich die Frage nach der Verortung des Buches: Wer liest das Koheletbuch im antiken Juda wann und unter welchen Voraussetzungen? Gibt es Referenzpunkte, an denen sich Kohelet orientiert und mit denen er in Auseinandersetzung tritt? In der älteren Forschung ist das Koheletbuch gelegentlich als ein Fremdkörper im alttestamentlichen Kanon verstanden worden. Am Buch selber lässt sich aber zeigen, wie sehr Kohelet in den Weisheitstraditionen seiner Zeit verankert ist, wie er diese rezipiert und wie er sie durch seine eigene Profilierung gezielt weiterführt und damit neue Horizonte erschließt. Diesem Prozess soll genauer nachgegangen werden, um vor dem Hintergrund der Verortung des Koheletbuches seine Absicht und Wirkung besser verstehen zu können.

**111-68/3**

*Rebecca Wolfs (Philipps-Universität Marburg)*

### **Die Anthropologie des Traumes in der alttestamentlichen Weisheit**

Der Traum ist ein Phänomen von zeitloser Faszination. Die bizarre Wirklichkeit auf der anderen Seite des Schlafes bewegte Menschen in der Antike ebenso wie im 21. Jahrhundert, sie beschäftigt Medizin und Psychologie sowie Religion(en) gleichermaßen.

Auch in der Hebräischen Bibel ist der Traum von essenzieller Bedeutung – als narratives Schlüsselement der Josefsnovelle und als Medium prophetischer Visionen. Neben diesen prominenten Schauplätzen spielt der Traum in einem weiteren Textbereich des Ersten Testaments eine nicht zu verkennende Rolle, wenn diese auch in der Forschung bislang wenig erschlossen ist: In der weisheitlichen Literatur tritt das Phänomen des Traumes als anthropologische Universalie in Erscheinung und erfährt eine theoretische Reflexion.

Die Textpassagen Hiob 33,14–18, Kohelet 4,17–5,6 und Sirach 34,1–8 charakterisieren den Traum als eine menschliche Grunderfahrung, die zugleich die Dimensionen des Menschlichen transzendiert. Das Erlebnis des Traumes, das in seiner somatischen Gestalt allen Menschen gemeinsam ist, ermöglicht die Begegnung mit einer außermenschlichen, göttlichen Sphäre.

Die drei genannten Texte präsentieren eine differenzierte Exploration des Traumes. Dabei werden aus meiner Sicht zwei Typen des Traumes greifbar, die ich als theozentrischer und anthropozentrischer Traum bezeichne. Der theozentrische Traum widerfährt einem Menschen als göttliche Heim-suchung (Sir 34,6). Der vom Tiefschlaf (Hi 33,15) befallene Mensch ist ihm in passiv-paralytischer Manier ausgeliefert. Der anthropozentrische Traum

ist das Resultat menschlicher Initiative. Er erscheint in Verbindung mit kultischen Vollzügen (Koh 4,17–5,6) oder magischen Handlungen (Sir 34,5).

In meinem Paper möchte ich die unterschiedlichen Facetten des Traumes in der alttestamentlichen Weisheit beleuchten und das Phänomen des Traumes als bedenkenswertes Element der alttestamentlichen Anthropologie erschließen.

112-10/1

*Friedhelm Hartenstein (München)*

**Kosmisierung des Chaos. Neue Erkenntnisse zu einer zentralen Denkfigur alttestamentlicher und frühjüdischer Weisheitstraditionen /  
Cosmization of Chaos: New Insights into a Central Figure of Thought of Biblical and Early Jewish Wisdom Traditions**

Starting from the book of Job and wisdom Psalms, the talk first gives a theological-historical overview of the cosmology of such texts of the Hebrew Bible and early Judaism that explicitly speak of the “containment” of primeval chaos. The lecture develops a new hypothesis on the religio-historical framework of this symbolism. A second part considers specifically the notion of “horizon” (*hūg*), which is pertinent for the same sapiential cosmology (cf. Job 26, Prov 8). With this metaphor the tension between the recognizable and the permanently hidden in the world order of YHWH is thematized particularly clearly. Naming the horizon has thus essential anthropological implications. Psalm 139, with which the talk ends, shows how the destabilized “self” is helped by the figures of thought of “contained chaos” as well as “horizon” to redefine its own place in the world. The lecture thematizes basic elements of the knowledge culture of early Jewish text producers and recipients.

112-10/2

*Dora R. Mburwayesango (Salisbury, NC)*

**A Gendered Venture: The Devaluing and Dispossession of Israelite Women in the Book of Numbers**

The book of Numbers is part of the imperial narrative constructing Israel's travels from Sinai to the promised land of Canaan. The representation and characterization of women in male imperial narratives are strategies used to articulate male interests. The contributions of imperial women in the imperial venture are often hidden and female labor is disavowed in ways that leads to their marginalization and dispossession. This paper applies a postcolonial approach to the portions of the book of Numbers (especially Num 1:1–10:10; 26:1–51; 27:1–11; 36:1–13) to illustrate how the marginalization and dispossession of women is ideologically validated.

**112-10/3**

*Martin Prudký (Prague)*

**YHWH, a God Who Speaks: Remarks on the Rhetoric of Direct Speeches of God in Biblical Narratives**

The lecture will deal with communicative functions of direct speech units in biblical narratives (mainly in the book of Genesis), focusing on those in which YHWH/God himself is speaking. The use of direct speech units will be analyzed and shown to be an effective tool which enables the narrator to shape his storytelling and to address his hearers/readers using specific modes of communication. Furthermore, the impact of this strategy of presenting God as speaking figure will be evaluated in respect to biblical theology.

**112-40/1**

*Nancy L. deClaissé-Walford*

*(Mercer University McAfee School of Theology; University of Pretoria)*

**Human on Human Violence against the Marginalized in the Psalms**

Descriptions of and allusions to violence abound in the pages of the Old Testament/Hebrew Bible. And the book of Psalms is no exception. In this paper, I will examine the three types of violence that scholars observe in the biblical text – “direct or immediate,” “textual or symbolic,” and “structural and cultural,” in the context of the book of Psalms and from the perspective of marginalized voices. To do so, I will first relate my experience of incorporating the reflections of “marginalized voices” from South Africa in my writing of a feminist commentary on Books 4 and 5 of the Psalter. I will then enter into dialogue with three feminist scholars who have offered insight into the human on human violence portrayed in Psalms 55, 139, and 109, incorporating traditional scholarly understandings of the three psalms and various South African marginalized voices. I will conclude that the poetic and metaphoric nature of the book of Psalms permits a variety of readings that allow an overlap of “the world within the text,” “the world behind the text,” and “the world in front of the text.”

**112-40/2**

*Lodewyk Sutton (University of the Free State)*

**Mouths at War: Reading the Direction of Violence in Psalms 57–59**

Attributed to David, Psalms 57–58 are situated within the larger Davidic collection in Book II of the Psalms. In their superscriptions, all three psalms indicate that they are addressed to the music master, indicating the melody as “Do not destroy”, a “miktam”. The community lament Psalm 58, with its strong imprecatory language, is surrounded by two individual laments that

also portray imagery of violence (and warfare). Within all three of these psalms, body imagery related to the mouth can be noticed. Further, it is interesting that the violence in these psalms change direction from the one praying the psalms to the enemy and then back again to the one praying. In this paper, the body imagery in Psalms 57–59 is evaluated related to the direction of the intended violence. In this regard, the relationship between these psalms can be indicated within their placement in the final redaction of the Psalter.

112-40/4

*Alexandra Grund-Wittenberg (Philipps Universität Marburg)*

**“Break the Arm of the Wicked!” (Psalm 10:15):**

**Power and Violence in Psalms 9–10**

This paper explores how violence is presented in Ps 9–10 and which effects the depiction of violence has. The article defines power (“potentia”) and violence (“violentia”) according to pertinent sociological and political studies esp. by M. Weber and H. Arendt: While the latter is considered to be illegitimate coercion, the former is deemed a legitimate form of coercion. Against the background of power legitimizing or delegitimizing discourses and the problem of the representation of violence in the Hebrew Bible, the contribution focuses on Ps 9–10 in order to explore violence in the image of God, in the desire to annihilate enemies and, not but not least, in the oppression of the poor Ps 9–10. It asks what kind of expressions and meta-

phors are used, what effect the representation of violence seeks to achieve and how power or violence is legitimized or criticized. Ps 9–10 advocates to appeal to YHWH in case of violence, to distance oneself from oppression, to take sides with the oppressed and to rejoice in the overcoming of violence. With regards to the violence of the wicked, God's exertion of power appears to be legitimate.

**112-40/5**

*David G. Firth (Trinity College Bristol; University of the Free State)*

#### **A World Gone Wrong: Structural Violence in Psalms 9–14**

This paper provides a reading of Psalm 9–14 that takes seriously their place within the Psalter while also exploring the theme of structural violence, a dimension of the study of violence that is less well represented in the literature than other forms (e.g., physical or psychological violence). The paper explores how the boundary marking statement of “there is no God” in Psalms 9–10 and 14 provides a context in which to provide a theological reading of structural violence. Since structural violence is less frequently investigated in the Psalms, this paper serves primarily as a test case in order to demonstrate the fruitfulness of exploring this theme.

**112-50/1**

*Thomas Elms (University of Sydney)*

#### **No Power to Save: Daniel 6 and the Failure of the Friendly King**

Daniel 6 presents readers of Daniel with a dramatically different image of the King. Darius, unlike his Babylonian counterparts, does not desire to enforce his authority upon the servant of the God of the Jews. Instead, the theme of God's sovereignty is completed through the failure of a King who desires to rescue Daniel. This provides an important contribution to the theology of the book as it presents the final piece of the puzzle in the presentation of God's sovereignty. Up until this point, Nebuchadnezzar had been unable to force the servants of God to bend to his will and was demonstrated to have no control over their death. Belshazzar, despite his demonstration of power and opulence, was shown to have neither as he met his demise, instead while King Darius in Daniel 6 is guilty of foolishness and pride, he does not desire the death of Daniel.

This paper will argue that Darius' helplessness is in his inability to save Daniel. It will contend that Daniel 6 is an important finale to the court tales because it ensures that the sovereignty of God is demonstrated in its fullness. In Daniel, God has power not only over the fate of his followers in the face of the oppressor, but also over the king who seeks to protect them. Daniel 6 clarifies this theme and emphasises that God is sovereign regardless of the context.

*Uta Schmidt (Augustana Hochschule Neuendettelsau)*  
**The Absence of Women and the Importance of Gender  
 in the Book of Daniel**

This paper claims that gender roles play an important part in the apocalyptic framework of the book of Daniel, although female figures have almost no part in it. Theories of gender and masculinity studies reveal that male figures fulfil very different male gender roles in these texts. The book of Daniel as apocalyptic literature is also strongly focused on order, in heaven and on earth. Theoretical approaches from queer studies show how the different gender roles in the book stabilize and destabilize the world order described and developed in the book.

In comparison with other Jewish writings of about the same time (2nd to 1st century BCE) – be they apocalyptic like 1Hen or non-apocalyptic like the Book of Maccabees – the role of male gender and the almost total absence of female gender in the Daniel texts becomes more profiled, since this comparison offers a glimpse of what else would have been possible or thinkable at the time of the formation of the texts and of the book as a whole. Thereby it becomes visible how gender roles are used to negotiate matters of power and powerlessness which are central to the book.

*Sarah Wisialowski (University of Oxford)*  
**Disrupting Time: A Study of Daniel 9 and History**

Does prayer disrupt time? This paper will examine how the paradigmatic confession of Daniel 9 became a means to confront the current foreign rule while also acting as a means to recover a past, better time. The book of Daniel is a book of diaspora, in which never loses his identity as one of the Jewish people.

Prayer acts as a means to disrupt the constant progress of time, thus allowing for introspection and renewal. The temporal spaces of the past, the present, and the future become distorted through the performance of prayer. This blurring provides the context for a prayer, or one who prays, to enact change. Thus, performance has an efficacious quality, which allows prayer to be enacted. This paper will examine how Daniel's prayer is able to rewrite, or 'curate', history, because of its impact upon time, and by extension, upon God.

This paper draws upon recent work on prayer and performance in both classics and within biblical studies. Using comparative scholarship and through the blending of history and liturgy, I will show that Daniel 9 is a key text for understanding Second Temple conceptions of temporality.

*Florian Neitmann (Westfälische Wilhelms-Universität Münster)*

**The Torah in Combat Sports and Cosmic Spheres:**

**On the Reception of Deuteronomy 30:15, 19 in 4 Ezra and 2 Baruch**

This paper examines two receptions of Moses' farewell speech (Deut 30) in the apocalyptic writings of 4 Ezra and 2 Baruch within their transcultural context.

In 4 Ezra, the prompt to "choose life" instead of death (Deut 30:[15.]19) is categorized as a struggle which every human being must wage (4 Ezra 7:127–129). In the first half of my paper, this reception is first explained within its setting and function in the argumentation of 4 Ezra. The imagery of combat sports is then contextualized with other Jewish and non-Jewish Hellenistic sources that employ the same imagery in ethical discourse.

The second half of the paper concerns the reception of Moses' admonition: "I call heaven and earth as witnesses" (Deut 30:19) in 2 Baruch 19:3, where it is interpreted as referring to astronomical spheres. After clarifying the function of this interpretation within the internal discourse of 2 Baruch, I will elucidate its tradition-historical background and contemporary cultural context by comparison with several ancient Near Eastern and Hellenistic sources which share the idea of astronomical beings as divine witnesses.

Thus, the paper will shed light on two examples of innovative interpretation of Torah in apocalyptic writings and their transcultural entanglement.

*Josef M. Oesch (Universität Innsbruck)*

**Eine Datenbank zur überlieferten Gliederung der Hebräischen Bibel.**

**Ein Werkstättenbericht**

Die Hebräische Bibel ist in den ältesten Handschriften bekanntlich in Bücher (ספרים), offene (פתוחת) und geschlossene (סתומת) Abschnitte und in liedartige Texte eingeteilt. Die Einteilung erfolgt durch Leerzeilen und Spatien am Anfang (Alinea), in der Mitte oder am Ende der Zeile (freies Zeilenende). Im mündlichen Vortrag entsprechen sie Pausen, die, nach dem Midrasch Sifra (Nedaa 1,9 13), Mose Zeit zum Nachdenken über die einzelnen Äußerungen (Gottes) geben sollen. An ihnen darf ebenso wenig wie am Text etwas geändert werden (bSchab 103b). Indes stellte Maimonides in der Überlieferung der Gliederung in der Tora (Pentateuch) im 12. Jahrhundert ein großes Durcheinander (שבויך גדול) fest. Mit Hilfe der hier vorzustellenden Datenbank wird versucht, den Stand der wichtigsten mittelalterlichen Handschriften zu erfassen und wesentliche Fragen der Gliederungsüberlieferung zu klären.

Konkret handelt es sich um zwei Datenbanken, die miteinander über die Handschriften-Nummer verbunden sind. Die eine dient der Aufnahme der wichtigsten Handschriften-Daten. Die zweite enthält die Gliederungsdaten der einzelnen Rollen oder Kodizes und ist entsprechend den Überlieferungsproblemen der Handschriften aufgebaut. Ein professioneller Datenbank-Programmierer hat nach meinen Vorgaben zahlreiche Scripts geschrieben, die Vergleichsdaten (Unterschiede, Gemeinsamkeiten) zu den einzelnen Handschriften liefern, ihr Layout darstellen oder Beobachtungen zu ihren möglichen Abhängigkeiten von anderen Handschriften liefern. Ein Script liefert zu jeder Stelle der Hebräischen Bibel die belegten und in der Datenbank erfassten Gliederungszeichen. Die Arbeitsweise der Datenbank wird anhand einiger Beispiele vorgeführt. – Die Datenbank soll als Instrument der „Gliederungskritik“ dienen, deren Etablierung im Rahmen der Textkritik von mir mehrfach vorgeschlagen wurde.

112-51/3

*John Shuster (Hebrew University of Jerusalem)*

#### **Homiletical Features and Functions of the Targum to the Psalms**

Current understanding of the *Sitz im Leben* of the targum to the Psalms in its early contexts comes from a sort of triangulation with other targumim, a deduction. Timothy Edwards proposes an educational context. Beyond this, little exploration into its function has been performed. What sort of study did the targum facilitate? The targum's affinity for midrash and its thematic focus on the community of Israel may point to its use as an aid for Jewish preachers in the preparation of homiletics.

112-52/1

*Jan Dušek (Charles University, Prague)*

#### **Who Were the Gods of Panamuwa I?**

The monumental statue of Hadad was discovered at Gerçin near Zincirli (southeastern Turkey) in 1890 by the German expedition of Felix von Luschan, and is now on display in the Vorderasiatisches Museum, Staatliche Museen zu Berlin. The lower part of the statue is inscribed with a large inscription consisting of 34 lines in the Sam'alian dialect of Aramaic (KAI 214). The statue and its inscription were commissioned by Panamuwa I, king of Y'dy/Sam'al, approximately in the second quarter of the eighth century BCE. The king Panamuwa I mentions in his inscription the gods Hadad, El, Rešef, Rākib-El, and Šamaš that supported him and who might receive offerings. These gods are mentioned four times in the inscription: twice in lines 1–3, and also in lines 11 and 18–19. The list of gods in line 11 differs from the other three lists, because it contains a theonym which is not

attested in the other three lists; it is usually read Arqû-Rešef. Many scholars interpreted it as a compound name, where the element Arqû corresponds to the theonym 'ršw attested in the Palmyrene texts. The compound name Arqû-Rešef is usually considered to be an evidence confirming the syncretistic character of the religion of Sam'al.

A collation of the inscription of Panamuwa I on the statue of Hadad indicates that another reading and interpretation of the text in line 11 is possible, which sheds a new light not only on the identity of the enigmatic Arqû-Rešef, but also on the whole list of gods in this line, which differs from those in lines 1–3 and 18–19.

**112-52/2**

*Nesina Grütter (Universität Basel)*

### **The Canard of a Loan Translation from Akkadian in Ezekiel 21:26**

This contribution reports a correction to the entry לֶבֶד ("liver") in the Akkadian Lexical Companion for Biblical Hebrew (2009), which is already referenced in light of the ongoing debate about the acculturation of Judeans in the Gola. Contrary to the presentation in the Compendium, the Akkadian sources do not provide phrases for paralleling the Hebrew expression לֶבֶד בִּכְבֵּד (used in Ezek 21:26 for the inspection of the liver by the Babylonian king) with Akkadian expressions for "to perform an inspection of the entrails". Furthermore, it will be shown that the Biblical-Hebrew evidence too speaks against the assumption of a loan translation from Akkadian: Ezek 21:26 offers a thoroughly Hebrew formulation. Finally, the consequences for exegesis are shown.

**112-52/3**

*Harald Samuel (University of Oxford)*

### **Einige Probleme der althebräischen „Orthographie“**

In der Beurteilung der althebräischen „Orthographie“ finden sich nach wie vor zwei Extrempositionen: auf der einen Seite die Annahme nahezu kompletter Regellosigkeit, auf der anderen Seite die Grundüberzeugung, die Schreibungen spiegelten in nahezu sämtlichen Einzelheiten konsequent die jeweils gesprochene Sprache wider, bis hin zur Annahme, die im masoretischen Text bezeugten Unterschiede in der „orthographischen“ Praxis einzelner Bücher gäben einigermassen getreu die Standards der jeweiligen Entstehungszeit wieder.

Anhand aussagekräftiger Beispiele wird der Vortrag die zugrundeliegenden Voraussetzungen beider Positionen kritisch hinterfragen. Bei aller internen Varianz sind dennoch klare Tendenzen zu beobachten, gelegentliche Inkonsistenzen hingegen sind nicht einlinig auf dialektale oder

entstehungsgeschichtliche Umstände zu deuten, sondern haben ebenso mit der je unterschiedlichen Attitüde der Überlieferer zu tun. Ebenso lassen sich anhand der Beispiele Frühformen grammatischer Kategorisierungen erkennen. Nicht zuletzt ist allerdings, etwa im Lichte jüngerer Überlegungen von E. Qimron, immer auch die Ambiguität konsonantischer Schreibungen zu bedenken.

112-53/1

*Axel Bühler (University of Geneva)*

**Faire parler les nombres. Une analyse statistique de l'invention des chiffres dans les textes antiques**

Le Proche-Orient ancien et la Bible nous ont fourni de nombreuses indications numériques sur les contingents militaires, les victimes de guerre, les butins, les tributs... Cependant, les chercheurs mettent régulièrement en doute la fiabilité historique de ces listes numériques. Deux types d'arguments sont habituellement utilisés. Le premier est la cohérence des chiffres proposés avec les données archéologiques. Le deuxième est la cohérence interne des données. Dans cette présentation, je propose un troisième type d'argument qui repose sur des analyses statistiques basées sur la loi de Benford et la psychologie expérimentale. Ces analyses permettent d'identifier la création rédactionnelle de données numériques.

112-53/2

*Juliane Eckstein (Johannes Gutenberg-Universität Mainz)*

**Everything Is Connected:  
Introducing Actor Network Theory to Biblical Studies**

Actor Network Theory (ANT) has been around for some decades now, and it has established itself firmly in several areas of research, especially in Science Studies and in Organizational Studies. In recent years, it has made its way into some research fields adjacent to Biblical Studies, for instance into Archaeology. Currently it is being introduced to Theological and Religious Studies. This paper makes a case for introducing Actor Network Theory to Biblical Studies as well. It outlines several features of this methodological approach that should be promising for interpreting biblical texts: the central role of non-human actors, the symmetry among these actors, the acknowledgment of several superseding and interconnected actor networks, the bottom-up approach, and the simultaneous treatment of texts as ANT accounts and as parts of actor networks themselves. The paper discusses in how far Actor Network Theory can help integrating synchronic and diachronic approaches, drawing on the Book of Isaiah to demonstrate the potential in introducing ANT to Biblical Studies.

**112-53/3**

*Benjamin Kilchör (STH Basel)*

**Intertextual Observations in the Method of  
Quoting Long Texts within the Bible**

In biblical times the materials on which was written was extensive and writing space was limited. In this short paper I will discuss a couple of examples where one biblical text refers to another biblical text by quoting just the beginning and the end passages of the quoted text, implying that the audience is aware of the full text.

**112-54/1**

*Georg Fischer (Universität Innsbruck)*

**Die Stellung Jeremias innerhalb der Propheten**

Die Besonderheiten des Jeremiabuches weisen darauf hin, dass ihm eine spezielle Position innerhalb der Prophetie zukommt. Die Vielfalt der Rollen Jeremias bereits im Einleitungskapitel, das Ausmaß „biographischer“ Notizen im Buch, die Intensität der Thematik der falschen Prophetie, der hohe Grad intertextueller Bezüge, auch zu anderen Prophetenschriften, und andere Phänomene lassen annehmen, dass in Jeremia und seinem Buch eine Art „Höhepunkt“ für den zweiten Kanonteil der Hebräischen Bibel erreicht wird. Der Beitrag möchte die Gründe für diese Sonderstellung in den Blick nehmen und auf ihre Tragfähigkeit hin untersuchen.

**112-54/2**

*Noam Mizrahi (Hebrew University of Jerusalem)*

**The Interpretive Transmission of Isaiah as Witnessed by 4QIsa<sup>a</sup> (4Q61)**

4QIsa<sup>a</sup> (4Q61) designates a group of 8 or 9 fragments that stem from a single column of a scroll, covering Isa 42:14–43:8, 16–24. Material considerations indicate that the scroll was very sizable, probably containing the entire book of Isaiah. Upon first glance, its text seems to be very close to the MT. Closer inspection, however, reveals that one recurring variant, so far interpreted merely as a case of orthographic fluctuation, is better understood as encoding a different lexeme, which affects the entire syntax of the passage. This, in turn, is revealed to be a textual response to an exegetical difficulty inherent in the prophetic text, and the interpretive tradition witnessed by the scroll may have left additional traces in later, rabbinic sources. Investigation of this case study has implications for the broader understanding of the interrelationship between material analysis of scroll fragments, textual and linguistic scrutiny of their content, and the identification of scriptural exegesis (or “biblical interpretation”) embedded therein.

*Jesse Scheumann (University of the Free State)*  
**“Disjunctive *waw*”: Towards a Comprehensive View  
of Negative Coordination in Biblical Hebrew**

Standard Hebrew grammars report that *waw* can have a disjunctive use (“or”) in negated or conditional clauses (JM §175a, IBHS §39.2.1b, WHS §433, BHRG §40.23.3.1). Steiner (2000:261–263) argues that the disjunctive use of *waw* arises from ellipsis, such that the single-clause statement in (1) is derived from the two-clause statement in (2):

- (1) He did not turn by going to the right or (lit. “and”) to the left.  
(2 Sam 2:19)
- (2) He did not turn by going to the right, and he did not turn by going to the left.

However, the semantic description of “disjunctive *waw*” in the literature is sometimes imprecise, the syntactic analysis unnecessarily complex, the data scope too limited, and the cross-linguistic theory simply underdeveloped.

This paper argues against the ellipsis analysis of deriving disjunctive *waw*. I show how languages express negative coordination (Payne 1985, Szabolcsi and Haddican 2004, Haspelmath 2007, Wurmbrand 2008, Gajić 2019) either in terms of conjunction (“and”) or disjunction (“or”). The conjuncts can take a “neither” reading ([¬P] [¬Q]) or “not both” reading (¬[P Q]). The “neither” reading corresponds to the disjunctive use of *waw*, which is licensed by a scopal operator that creates a downward-entailing environment. Such an environment is created not only by negation or a protasis (noted in the literature), but also by a generic NP or a quantified NP (not noted in the literature), and the “neither” reading can be overridden by a “not both” reading under Topic/Focus fronting.

*Desiree Zecha (LMU München)*  
**Die Bedeutung eines „und“**

Die im Klassischen Althebräischen am häufigsten genutzte Verbform ist *wayyiqtol*. Diese stets mit der Konjunktion *wa-* verbundene Verbform wurde und wird in vielen Grammatiken noch immer als „Konsekutivform“ (bzw. „successive form“ etc.) bezeichnet, wobei vorausgesetzt wird, dass der Verbform durch die Konjunktion eine konsekutive / nachzeitige Bedeutung („und so“; „und dann“) verliehen wird. Diese Annahme folgt einem falschen sprachhistorischen Erklärungsversuch (Hebraisten wie Ewald und Böttcher hatten die *iqtol*-Kurzform noch nicht zugrunde gelegt, sondern die Form über den Umweg einer konsekutiven bzw. Folge-Bedeutung der Konjunk-

tion Waw in Verbindung mit der angenommenen zugrundeliegenden „Grundform“ *yiqtol* LF erklärt). Mit einer Vielzahl (es handelt sich nicht um Ausnahmen!) der *wayyiqtol*-Formen (und *weqatal*-Formen) im Klassischen Althebräisch kann überhaupt keine chronologische Abfolge verbunden werden, z.B. bei Synonymen (Gen 27,37 u.ö.: ויען ויאמר), Gesamtvorgängen (וּיֵאָכֵל וַיֵּשֶׁת) und Listen (2 Kön 17,7–11).

In Bezugnahme auf den aktuellen sprachwissenschaftlichen Diskurs hinsichtlich der Bedeutung von Satzkonnectoren auch in der Germanistik und Anglistik vertrete ich die These, dass im Althebräischen der Konjunktion *wa-/we-* keine Bedeutung über die der Verbindung zweier (in diesem Fall verbaler) Elemente hinaus und auch keine „Polysemantik“ zukommt. Jegliche zusätzliche Bedeutung wird durch den bzw. die mit Weltwissen ausgestatteten Leser oder Hörerin semantisch hinzugefügt. Einer besonderen Bezeichnung narrativer Chronologie oder einer Einordnung in die Vergangenheit durch vorausgegangenes *qatal* bedarf es bei *wayyiqtol* nicht (eine „Regelkoordination“ *qatal-wayyiqtol* ist am Text entgegen der allgemeinen Annahmen nicht nachzuweisen). Die Konjunktion *wa-/we-* hat auch im Verbund mit Verbformen lediglich die Funktion eines verknüpfenden Elements.

112-61/1

*Tyler Mowry (Baylor University)*

**Diachronic Analysis in a Post-“Empirical” Age:  
Vertical and Horizontal Patterning as Possible Categories of  
Indeterminate Compositional Phenomena**

One of the most significant recent developments in Hebrew Bible scholarship is the increasing focus on so-called “empirical” evidence for the reconstruction of textual composition. Championed primarily by David M. Carr in North America (Carr 2011), and by Juha Pakkala, Reinhard Müller, and others affiliated with the Changes in Sacred Texts and Traditions project at the University of Helsinki (Pakkala 2013; Müller, Pakkala, and Romeny 2014; Müller and Pakkala 2017). These studies challenge the methodological principles of prevailing models of textual growth, suggesting that radical editorial techniques like large-scale omission, relocation, and rewriting were much more pervasive—and enduring—than previously assumed. While most scholars remain cautiously optimistic regarding the future of compositional studies (contra Ziemer 2020), there remains a problem of presentation: what might it mean to offer a “methodologically modest” diachronic analysis? How might one do so without recourse to the implied certainty of discrete layers?

In this presentation, I offer one possible way forward in the form of “horizontal” and “vertical” patterning phenomena. By the former, I refer the

coordination of multiple passages or works along similar ideological lines, and by the latter, I refer to a circumstance wherein a passage or work is successively updated in thematically or conceptually similar ways. To demonstrate the viability of these diachronic concepts, I offer a brief analysis of 1 Samuel 7–15, focusing on the manner by which a “horizontal” pattern of Saulide de-legitimization informs a “vertical” pattern of the growth of the figure of Samuel.

112-61/2

*Reinhard Müller (Universität Göttingen)*

### **Zwei Interpolationen des Wortes „Tora“ im protomasoretischen Text**

Angelehnt an Alexander Rofés grundlegenden Aufsatz „The Scribal Concern for the Torah as Evidenced by the Textual Witnesses of the Hebrew Bible“ (in: Nili S. Fox u.a. [Hgg.], *Mishneh Todah*, FS Tigay, Winona Lake 2009) werden zwei weitere Stellen diskutiert, wo das Wort Tora wahrscheinlich in der protomasoretischen Texttradition interpoliert wurde: Dtn 17,19 und Jer 26,4. Beide Male lässt sich dies aus dem Vergleich mit der griechischen Überlieferung und der rekonstruierten Fassung der Old Greek erschließen. Entscheidende Argumente liefern die Übersetzungstechnik und der Gebrauch der fraglichen Wendungen im Kontext der Bücher und im übrigen Alten Testament. In beiden Fällen wurde dieselbe Bearbeitungstechnik angewendet: Ein älterer Ausdruck wurde durch das neue Wort ersetzt („replacement“). Die Interpolation des Wortes „Tora“ hatte im zweiten Fall jedoch andere Folgen als im ersten: Während die Textänderung in Dtn 17,19 eher stilistischer Art ist, da die Tora nach der ältesten gemeinsamen Texttradition schon in 17,18 genannt wird, führte die Interpolation in Jer 26,4 das Konzept der Tora überhaupt erst in das Kapitel ein.

112-61/3

*Anna Elise Zerneck (Christian-Albrechts-Universität zu Kiel)*

### **How (Not) to Recognise a Qina**

A Qina (קִינָה) is a lamentation. The Hebrew noun is used for utterances in the context of mourning the dead, but also for other laments mainly in prophetic literature. In formcritical studies, Qina evolved into a technical term for a genre characterised by common elements such as content, form, Sitz im Leben and even the allegedly typical metre. The paper explores the use of the term “Qina” in biblical texts and scholarly literature and challenges the assumption of an identifiable genre “Qina”.

*Benjamin Ziemer (Martin-Luther-Universität Halle-Wittenberg)*

### Wie alt sind die beiden Fassungen des Jeremiabuches?

#### Eine Neueinschätzung nach Qumran

Vom Jeremiabuch sind seit mehr als 2000 Jahren zwei unterschiedliche Ausgaben nebeneinander tradiert worden, repräsentiert durch die kürzere LXX-Fassung mit den Völkersprüchen in der Mitte und die längere masoretische Fassung mit den anders angeordneten Völkersprüchen kurz vor Ende des Buches. Aber wie alt sind diese beiden Fassungen?

Einerseits gibt es Modelle, nach denen beide Versionen noch im sechsten Jahrhundert entstanden sind (Goldmann, Tov, Hornkohl).

Andererseits ist angesichts der großen Zahl und inhaltlichen Vielgestaltigkeit der Unterschiede auch vorgeschlagen worden, diese auf mehrere, zu verschiedenen Zeiten tätige Bearbeiter zu verteilen und die kürzere LXX-Version nur als zufälligen Punkt einer mehrstufigen Wachstumsgeschichte des Buches anzusehen, die bis weit in die hellenistische Zeit hineinreichte (Stipp, Pakkala).

Dem steht allerdings der Qumranbefund entgegen: Die sechs in Qumran gefundenen fragmentarischen Jeremiahandschriften (3.–1. Jahrhundert v. Chr.) weisen in den erhaltenen Teilen keinerlei Sondergut auf, sondern lassen sich jeweils einer der beiden bekannten Ausgaben zuordnen. Damit wird für diese Zeit keine Fortschreibung, sondern lediglich der Fakt paralleler Überlieferung bestätigt. Die einfachste Erklärung wäre, dass vom Jeremiabuch in spätpersisch-hellenistischer Zeit nur genau zwei deutlich unterschiedene Ausgaben bekannt waren und kursierten, und dass diese Ausgaben lediglich durch Korrekturversuche oder Kopierfehler weiter verändert, aber nicht mehr bewusst fortgeschrieben oder neu ediert wurden. Dafür spräche auch der Überlieferungsbefund bei anderen Prophetenbüchern.

In meinem Vortrag möchte ich mich mit den Argumenten, die für Früh- oder Spätdatierung in Anschlag gebracht werden, auseinandersetzen und darstellen, wie ich mir die Entstehung des masoretischen Jeremiabuches vorstellen kann.

*James D. Nogalski (Baylor University)*

### The Significance of Sequence: Reflections on Haggai→Zechariah→Malachi as the Conclusion to the Twelve

Given the renewed interest in the Book of the Twelve as an edited/arranged collection of prophetic literature associated with twelve prophetic figures,

the sequence of these three writings deserves consideration. Thematic overlap that reflects changing attitudes toward the cult, the fate of Jerusalem, and political issues related to the Persian period (and perhaps beyond) leave a dynamic impression of change. The dynamic created by these themes begins by treating the present as a transition to a hopeful future, but the relationship of the people to the present becomes increasingly ominous.

112-63/1

Jacob Deans (*University of Cambridge*)

### Amos the *nōqēd*: A Case Study of the Class Politics of Israel's Countryside

The earlier literary stratum of the Book of Amos presents us with something of the perspective of a non-Jerusalemite scribal elite. Both in its leveraging of peasant interests, and attacks on the political centre, Amos could be a useful case study for any socio-historical reconstruction of Israel and Judah's rural aristocracies.

Following van der Toorn (2009) and Kratz (2015), quests for the "historical" 8th-century prophets have rightly been de-emphasised. However, in shifting the responsibility for these works from idiosyncratic individuals to elite-aligned groups (in this case, scribal "schools"), issues surrounding class and regional conflict and the fragmentary nature of the Israelite and Judahite polities are if anything starker.

This paper will argue that Amos' initial designation as a *nōqēd* aligns the subsequent oracles with the class interests of the *owners* and *managers* of livestock, rather than the rural poor. This translation of *nōqēd* is in line with the usage in 2 Kings 3:4 and the Ugaritic *nqd*. The concern for the poor in chapters 1–3 might still reflect some similarity in class position with rural elites (who were not "non-producers," strictly speaking). However, the key contention of this paper is that it represents an attempt to create *ideological* alignment with the peasantry. The Book of Amos then highlights a class antagonism between elites in the countryside and those in urban political centres, and lends plausibility to rural populations being engaged in ideological production of their own.

112-63/2

Sarah Schulz (*Friedrich-Alexander-Universität Erlangen-Nürnberg*)

### Persische Herrschaftsämter und jüdische Identität

Die Perserzeit war mit Blick auf die Ausbildung einer kollektiven jüdischen Identität, einem Prozess, der sich in den biblischen Texten spiegelt und vollzieht, eine außerordentlich produktive Phase. In dem Vortrag möchte ich der Frage nachgehen, welchen möglicherweise indirekten Einfluss die Herrschaftsstrukturen des Perserreichs auf den Prozess der kollektiven

Identitätskonstruktion hatten. Der neue universale Herrschaftsanspruch der Perser und das Eingebundensein in das persische Vielvölkerreich forderten die Bewohner der Provinz Jehud heraus, die eigene Lebenswelt im neuen Kontext zu verstehen und zu deuten. Auf welche Weise dies geschah, möchte ich beispielhaft anhand der Reflexion persischer Herrschaftsämter in alttestamentlichen Texten zeigen. Dabei wird der Fokus auf dem Amt des persischen Statthalters der Provinz Jehud in Haggai/Sacharia und Nehemia liegen, das, im Gegensatz zum Amt des persischen Großkönigs, im Zusammenhang der Frage nach der Ausbildung einer jüdischen Identität in der Perserzeit bislang wenig exegetische Beachtung gefunden hat.

**112-64/1**

*Heli Alamaunu (University of Helsinki)*

### **The Fruit of the Mouth: Intuitive Thinking in Proverbs**

The Book of Proverbs contains multiple metaphorical expressions, where the self or subjectivity is presented with the help of body part metaphors (e.g., 8:7, 13:2, 15:31, 16:9). These include phrases with the Hebrew terms *peh* (“mouth”), *lashon* (“tongue”), and *saphah* (“lip”), which in several instances seem to imply communication that is not thoroughly reflected. In their dual process theories, psychologists Jonathan St. B. T. Evans and Keith E. Stanovich distinguish between intuitive and reflective thinking, which they refer to as Type 1 and Type 2 processing. Type 1 processing delivers contents that one is not fully aware of, while Type 2 processing is based on more deliberative reasoning. Using metaphor analysis to examine selected verses in the Book of Proverbs (10:32, 15:2, 15:23), I study in this paper how these verses and the connotations they create reflect features of Type 1 processing. This kind of analysis is needed for gaining a better understanding of the unconscious aspects of the thinking process as it is described in ancient Hebrew literature. I will argue that the Book of Proverbs, for one, helps us to form a more comprehensive insight of how thinking processes are interwoven with the complex network of metaphorical expressions related to selfhood and how the self gains knowledge and understanding.

**112-64/2**

*Giorgio Paolo Campi*

*(University of Bologna - École Pratique des Hautes Études)*

### **The Tale of the Poor Man of Nippur between Mesopotamian and Biblical Wisdom**

Since Gurney's first edition (1956) of the tablets, the tale of the Poor Man of Nippur (likely IX century BC) has often been labeled as an example of an alleged Mesopotamian humorous literary genre. Yet, this position is unten-

able or at least flimsy for several reasons. The Poor Man includes several *tópoi* and stylistic traits which are typical in ANE Wisdom literature, such as the motif of the righteous man suffering and mourning, the absence of God/the gods, the presence of numerical patterns and the almost identical iterations of some scenarios. These features immediately stand out comparing the Poor Man with the Mesopotamian Lamentation genre on one hand and with biblical texts on the other, in particular with the book of Job, which shares a fair amount of structural and thematic analogies with the Poor Man. Furthermore, the Poor Man seems to fall under a literary archetype widespread both chronologically and spatially throughout the ANE (One Thousand and One Nights), the Mediterranean area (Sicily) and some other European regions. Through this cross-analysis two important issues can be acknowledged. Firstly, the Poor Man, far from being a work «unique in character» (as stated by Gurney), seems to partake in a common Ancient Near Eastern cultural backdrop; secondly, it puts to the test the very label of “Wisdom” literature built up by the scholarly debate through the years, framing the possibility that alike and recurring narrative units could be declined into different hues: moral exemplum, light entertainment, theological speculation, theodicy, etc.

112-64/3

*Lisa Plantin (Stockholm School of Theology)*

#### **A Solution to the Textual Problems in Job 38:10 and 39:3**

The textual problems in Job 38:10 and Job 39:3 could be solved if we consider two common metaphors in Mesopotamian birth descriptions: the metaphor of breaking the doors of the womb and the image of untying the cords of the unborn. In Job 38:10 God breaks (שבר) his limit to the Sea. The conventional expression in the HB, which accords with the combat motif, is that “God sets a limit to the sea”. Therefore, שבר has been emended to other words, mainly to שית, “set”. However, if God breaks his limit to the Sea, then he acts like the gods in Mesopotamian texts. In Job 39:3 the verb פלח, “split” or “pierce”, is used in the context of animals giving birth. It has been emended to פתח “open” or פלט, “bring out”. Also, the expression חֲבֻלֵיהֶם has been seen as problematic. It has been discussed if it should be understood as חֲבֹל “labor pain”, “fetus” or חֲבָל, “cord”. Most interpreters vocalize חֲבֹל. I would argue that both פלח and חֲבָל would fit the context of a birth scene. The verb פלח with its meaning “split” may very well be used in a description of how the birth mother makes her child break through the birth canal. The noun חֲבָל would refer to cords that are unleashed. In Mesopotamian birth descriptions the unborn is said to be tied with cords which need to be loosed before birth, since the baby otherwise would be stuck in the womb.