

# EABS

EUROPEAN ASSOCIATION OF BIBLICAL STUDIES

## ANNUAL CONFERENCE WUPPERTAL, GERMANY 2–5 AUGUST 2021



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## Welcome by the EABS President


It gives me great pleasure to welcome all of you to the 2021 Annual Conference of the European Association of Biblical Studies. Amidst of the global pandemic, the possibility to come together – if not in person, then thanks to technological advances – is a sign of hope. I am immensely grateful that this is possible, after the cancellation of the 2020 Annual Conference. I wish to express my sincere thanks to the University of Wuppertal for all their support, and the Protestant University of Wuppertal together with the local organizing team, particularly Prof. Dr. Michaela Geiger and PD Dr. Thomas Wagner, and all the volunteers who have worked hard to enable this virtual meeting and lively scholarly exchange.

The mission of the EABS is to foster and advance research in biblical studies and cognate fields. The association encourages multidisciplinary and new innovative approaches that drive the field forward. The society is based in Europe but is open to scholars from all over the world. Again this year, participants of the conference come from all around the globe – which means a practical challenge when people in different time zones want to come together. Thank you for your flexibility in facing this challenge!

Meeting colleagues and engaging in academic conversations is vitally important to all of us, particularly to those of us who work isolated from other colleagues. The Covid-19 has forced most of us into isolation and one of the things the pandemic has taught is to appreciate and value the opportunities to come together. Through mutual conversations, we can gain new perspectives, grow as academics and find new ways to face the challenges that confront us. Thank you for participating in this ongoing dialogue!

I would also like to express my gratitude to all the members of the EABS Committee who work tirelessly for the benefit of all of us. I can only admire their commitment and devotion. It has been an honour to lead the work of the Committee and to serve as the President of this Association for the past three years. As it is my time to step down, I can do it with the confidence that our society will continue to flourish and to nourish us all academically. Long live EABS!

Wishing you all a stimulating virtual conference!



Outi Lehtipuu  
President 2018 – 2021  
European Association of Biblical Studies

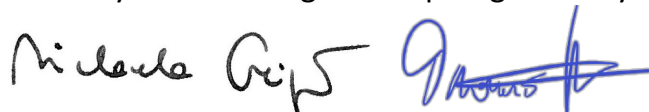
## Words of Welcome by the Chairs of the Local Organising Team

We feel honored to welcome you to this EABS Annual Conference – going digital for the first time in 2021 – on behalf of the University of Wuppertal and the Protestant University of Wuppertal. With you joining us from all over the world, we will enter into scholarly exchange, virtual gatherings and chat with colleagues and friends. We are looking forward to enticing lectures, vivid discussions, tying in with others during one of the 126 Research Units' sessions, various plenary lectures, and virtual get-togethers. Together, we will meet the challenge of how to enjoy a great virtual conference.

We would have loved to have hosted you in one of Germany's most underrated cities and its vibrant urban culture, fascinating architecture, and remnants of early industrialization set within beautiful surroundings. The conference had to be cancelled in 2020, and even this year we were still not able to meet in person. As the local organizing team, we had to resort to the online format and have prepared it with growing enthusiasm. We are particularly grateful for the support on the side of the technical department of the University of Wuppertal, which allows us to offer you more than just a Zoom platform: during the conference, you can listen to music in the Lounge, share lunch recipes, enjoy short workouts, meet in the Digital Living-Room or discover Wuppertal. We certainly hope that you will experience this first-hand one day.

Our thanks go to the presidents of both institutions and the EABS staff, who have given us their support in every respect, first and foremost our Executive Officer Katharina Pyschny.

We wish you rewarding and inspiring four days in Virtual Wuppertal.



Michaela Geiger & Thomas Wagner

## Schedule at a Glance

	MONDAY, 2 <sup>ND</sup> AUGUST	TUESDAY, 3 <sup>RD</sup> AUGUST	WEDNESDAY, 4 <sup>TH</sup> AUGUST	THURSDAY, 5 <sup>TH</sup> AUGUST
Morning		9:30-12:30 Morning sessions (incl. a 30 min break)	9:30-12:30 Morning sessions (incl. a 30 min break)	9:30-12:30 Morning sessions (incl. a 30 min break)
		12:30-14:00 Student lunch	12:30-13:30 Business Meeting	
Afternoon		12:30-15:00 Lunch break	13:30-15:00 Lunch break	12:30-15:00 Lunch break
		Plenary lecture Prof. Dr. Dr. Dr. hc. Dieter Vieweger, Wuppertal (video)	Plenary lecture Prof. Dr. Michaela Geiger, Wuppertal (video)	Plenary lecture Prof. Dr. Kurt Erlemann, Wuppertal (video)
	18:00-19:30 Opening session (via stream) Greetings by Prof. Dr. Katharina Pyschny (Executive Officer), Prof. Dr. Outi Lehtipuu (President), PD Dr. Thomas Wagner & Prof. Dr. Michaela Geiger (Local Organizing Team) Opening lecture by Prof. Dr. Matías Martínez, Wuppertal	15:00-18:30 Afternoon sessions (incl. a 30 min break)	15:00-18:30 Afternoon sessions (incl. a 30 min break)	15:00-18:30 Afternoon sessions (incl. a 30 min break)
Evening	from 19:30 Get- together (via Zoom)	From 18:30 Get-together (via Zoom)	18:30-19:00 Meeting for EABS chairs  from 19:00 Get-together (via Zoom)	19:00-20:30 Closing session with a lecture by Prof. Dr. Julia Watts Belser (via Zoom)

## Sessions at a Glance

Tuesday 3 <sup>rd</sup> AM	Tuesday 3 <sup>rd</sup> PM	Wednesday 4 <sup>th</sup> AM	Wednesday 4 <sup>th</sup> PM	Thursday 5 <sup>th</sup> AM	Thursday 6 <sup>th</sup> PM
Animals and the Bible (1)	Animals and the Bible (2): Animals, Ethics, and the Bible  Animals and the Bible (3): Invertebrates in the Bible	Biblical Theological Investigations into the Attributes of God (1)	The Bible and Ecology (2): Ecology, the Bible and Ecojustice	Bodies of Communication (2)	Deconstructive Poetics and Anthropology and the Bible (Joint Session): Sacrifice and Purity in the Hebrew Bible
The Biblical World and Cultural Evolution (1): Bible and Cultural Evolution, Modern and Ancient	Anthropology and the Bible (1): Anthropology and Method in Biblical Studies  Anthropology and the Bible (2): Anthropology, Sexuality and Gender	Canonical Approaches to the Bible (3)	Biblical Theological Investigations into the Attributes of God (3)  Biblical Theological Investigations into the Attributes of God (4)	The Core of the Book of Deuteronomy and Its World (2)	The Biblical World and Cultural Evolution (2): Early Christianity and Cultural Evolution
The Biblical World and its Reception (1): The Bible and Visual Media		Central Theologumena in the Narrative Texts of the Pentateuch (2): Primeval and Ancestral History	Citations and Allusions in the Hebrew Bible (2): Methodological Issues	The Dead Sea Scrolls (2)	The Biblical World and its Reception (2): Biblical Women and their Afterlives
Canonical Approaches to the Bible (1)	The Bible and Ecology (1): Ecology, the Bible and Ecojustice	Cultural Hegemony and the Power of Sacred Texts (2)	Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles: Ancient Historiographies Two	Experience the Body, Experience the Text: Experience in and from the Song of Songs (3)	Canonical Approaches to the Bible
Central Theologumena in the Narrative Texts of the Pentateuch (1): Theologumena in the Primeval History	Biblical Theological Investigations into the Attributes of God (1): Biblical Theology as Methodology		Perceptions and Receptions of Persia (PERSIAS)	Food Symbolism in Biblical and Extra-Biblical Perspective (2)	Developing Exegetical Methods: Reconstruction of Ancient Discourses
Digital Humanities in Biblical Studies, Early Jewish and Christian Studies	Canonical Approaches to the Bible (2)	Early Christianity (2): The New Testament and Non-Canonical Literature	The Core of the Book of Deuteronomy and Its World (1)	Graeco-Roman Society and the New Testament (3): New Testament and Judaism in the Light of Non-Literary and	Evil, Exorcism and Magic (1): The Materiality of Evil/Demon Related Diseases

				Archaeological Sources	Evil, Exorcism and Magic (2): Harlotry, Fear and Whispers: Demonic Influences in Humans
Experience the Body, Experience the Text: Experience in and from the Song (1)	Citations and Allusions in the Hebrew Bible (1): Methodological Issues	Emotions in the Biblical World (2): Tannaitic Culture	Deconstructive Poetics (2): Job	The Language of Colour in the Bible: from Word to Image (3)	Impact of Hellenistic Empires (3): The Impact of Monetization on Judean and Neighbouring Societies
Graeco-Roman Society and the New Testament (1): Prostitution in the Graeco-Roman World and the New Testament	Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles (1): Ancient Historiographies One	Exegesis and Higher Education Didactics 'Verstehen von Anfang an: Extramural Activities in Teaching Biblical Studies	The Dead Sea Scrolls (1): Scribes and Scribal Practices in the Dead Sea Scrolls	'Literary Features' - Fact or Fiction? (2): Stylistics of Space	Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (2)
Historical Approaches to the Bible and the Biblical World: The History of the Levites and the Levitical Priesthood: A Methodological Re-Evaluation	Cultural Hegemony and the Power of Sacred Texts (1)	Graeco-Roman Society and the New Testament (2): The New Testament in its Social and Cultural Context	Emotions in the Biblical World (3): Babylonian Talmud	Lived Scriptures in Late Antiquity (2): Scriptural Traditions and Biblical Receptions in Late Antiquity	Memory, Method and Texts (4): Test Cases III: Early Judaism
			Emotions in the Biblical World (4): Classical and Late Midrash		
Impact of Hellenistic Empires (1): The End of Hellenistic Kingship	Deconstructive Poetics (1): Open Session	Impact of Hellenistic Empires (2): The Impact of Monetization on Judean and Neighbouring	Experience the Body, Experience the Text: Experience in and from the Song of Songs (2)	Orality and Literacy in Early Christianity: Crisis in Oral Tradition and Mnemonic Mechanisms	Miracles and Paradoxography in Biblical Reception from Late Antiquity (1): Presenting Paradoxography
					Miracles and Paradoxography in Biblical Reception from Late Antiquity (2): Applying Paradoxography
Northwest Semitic Epigraphy Related to the Biblical World (1)	Deuteronomy and the Books of Kings – a Complex Relationship? (1)	Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (1)	Food Symbolism in Biblical and Extra-Biblical Perspective (1): Mediterranean Traditions, Hebrew Bible	Personal Christology: Hermeneutical Perspectives of the New Testament	Open Forum for New Testament and Early Christian Studies (2): Textual Arguments and Arguments about Texts
	Deuteronomy and the Books of Kings – a Complex Relationship? (2)				
	Early Christianity (1)	The Language of Colour in the Bible:	Israel in the Ancient Near East (2)	Prologomena to the Project of an Editio	Contemporary Contexts (3): The Bible and the

		from Word to Image (1)		Critical Major of Hebrews	Female Body and Space
Parabiblical Texts: Literature Inhabiting the Narrative World of Scriptural	Emotions and the Biblical World (1): Hebrew Bible and Hellenistic Judaism	Medicine in Bible and Talmud (3): Session title: Food and/as Medicine - Transcultural Case Studies	John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben	Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives (2): Reconceiving Empire in the Graeco-Roman World	Politicization of Bibles and Biblicization of Politics in the Twenty-First Century: Populism 2021
Prophets and Prophecy (1)	Iconography and Biblical Studies (1)	Northwest Semitic Epigraphy Related to the Biblical World (2)	The Language of Colour in the Bible: from Word to Image (2)	Representations of Cultural Trauma in the Hebrew Bible (1)	Slavonic Apocrypha (3): Discovery of the Forgotten Past
Septuagint of Historical Books: Textual History and Translation	Israel in the Ancient Near East (1): "To the Netherworld and Back" and Other Myths	Open Forum for New Testament and Early Christian Studies (1): Motifs and Metaphors in John	'Literary Features' - Fact or Fiction?: All Things Literary	Textual Criticism of the New Testament, the Old Testament and the Qur'an: Families and Traditions	Slavonic Parabiblical Traditions (2): Narrative and Iconography
Wisdom in Israel and in ANE Wisdom Literature (1): Theology of the Wisdom Literature and Related Texts	Medicine in Bible and Talmud (1): Concepts of the Body and Illness in Qumran, the New Testament and the Babylonian Talmud	Prophets and Prophecy (4)	Lived Scriptures in Late Antiquity (1)	Vision and Envisionment in the Bible and its World: Places of Visionary Experiences	Textual Criticism of the New Testament, the Old Testament and the Qur'an (3)
	Medicine in Bible and Talmud (2): Medicine, Food and Diet as Religious and Cultural Signifiers				
Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions (1): "Inside the Land of Israel": Different Perspectives in Handling Diversity from Inside the Land	Prophets and Prophecy (2)	Wisdom in Israel and in ANE Wisdom Literature (3): The Book of Job	Reading Biblical Texts - Understanding Contemporary Contexts (2): The Bible in Local Conflicts	Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions: "Outside the Land of Israel": Diaspora Perspectives and Yahwistic Pluriformity	Visionary Spaces: Narrating Spaces in Vision Reports (2)
	Prophets and Prophecy (3)				
Bodies of Communication (1)	Reading Biblical Texts - Understanding Contemporary Contexts (1):		Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives (1) : Reconceiving Empire		



	National Identity and the Bible		in the Ancient Near East		
	The 'Remembered Paul' and the 'Historical Paul' (1)		Memory, Method and Texts (2): Test Cases I: Acts and Commensality		
	The 'Remembered Paul' and the 'Historical Paul' (2)		Memory, Method and Texts (3): Test cases II: Figures of Memory		
	Slavonic Apocrypha (1): Individual Texts and Manuscripts		Slavonic Apocrypha (2): Old Polish Apocrypha Project of the Department of Polish and Classic Philology, Adam Mickiewicz University in Poznań		
	Wisdom in Israel and in ANE Wisdom Literature (2): Wisdom Works in Dialogue (Proverbs, Qoheleth, Job and Sirach)		Slavonic Parabiblical Traditions (2): Islamic Traditions and the Slavonic Vernacular		
			Visionary Spaces: Narrating Spaces in Vision Reports (1)		
			Textual Criticism of the New Testament, the Old Testament and the Qur'an (1): From Manuscripts to Texts		

**Opening Session (Live stream) - Monday 2nd August 6:00 PM – 7:30 PM**

Welcome by

Prof. Dr. Katharina Pyschny (Executive Officer)

Prof. Dr. Outi Lehtipuu (President)

PD Dr. Thomas Wagner and Prof. Dr. Michaela Geiger (Local Organising Team)

Opening Lecture

Prof. Dr. Matías Martínez, University of Wuppertal



**Curriculum Vitae**

Matías Martínez is Professor of German Literature at the University of Wuppertal/Germany. His research interests include narratology, concepts of authorship, religious literature, Romanticism, and modern poetry. He is founding director of the *Center of Narratological Research/Zentrum für Erzählforschung* (ZEF), co-editor of the interdisciplinary e-journal for narrative research *Diegesis* and co-editor of the book series *Narratologia. Contributions to Narrative Theory* (de Gruyter). Selected publications: *Wirklichkeitserzählungen. Felder, Formen und Funktionen nichtliterarischen Erzählens* (co-editor, 2010), *Klassiker der modernen Literaturtheorie* (co-editor, 2010), *Handbuch Erzählliteratur* (editor, 2011), *Fiktionalität und Non-Fiktionalität* (editor, 2016), *Handbuch Erzählen* (editor, 2017), *Einführung in die Erzähltheorie* (co-author, 11th, rev. and exp. ed. 2019), *Der Holocaust und die Künste* (editor, 2nd. ed. 2020), *Postfaktisches Erzählen? Post-Truth – Fake News – Narration* (co-editor, 2021).

## **Perceptual and Imaginary Space in Religious Narrative Architecture**

In narrative architecture, as in every narrative, a cognitive displacement takes place: The sensually given perceptual space, including its deictic system, is superimposed by an imaginary space in which temporally and spatially absent events take place. The lecture discusses with respect to three examples to what extent architecture can actually convey narrative meaning. Furthermore, special aspects of religious architecture are being considered.

The Opening Session is a public event via stream which will be posted on the EABS website (<https://www.eabs.net>). Participants of the conference have also access to the video via the conference area “Opening & Closing”.

The get-together afterwards will take place in the Zoom room “Zoological Garden” in the Informal Meeting Area of the conference platform.

## Plenary Lecture (Video) - Tuesday 3<sup>rd</sup> August 12:30 PM

Prof. Dr. Dr. Dr. hc. Dieter Vieweger



### Curriculum Vitae

Dieter Vieweger holds doctorate degrees from the University of Leipzig and the University of Frankfurt and was ordained at the St. Thomas church in Leipzig in 1987. In 1989 he did his Habilitation at the University of Leipzig. He currently holds a number of academic positions including Professor of Old Testament Studies and Biblical Archaeology at the University of Wuppertal; Director of the Biblical Archaeological Institute Wuppertal; and Director-General of the German Protestant Institute Jerusalem/Amman, and was Curator of the exhibition „Jerusalem. Realität und Mythos“, Bundeskunst- und Ausstellungshalle der Bundesrepublik Deutschland, Bonn. Over the last 30 years, Vieweger has directed numerous archaeological excavations in Jordan and Israel.

### Archaeology and Exegesis – some reflections about Jerusalem

In this plenary lecture, I will present three case studies of exegetical-archaeological reflections on Jerusalem: the early Judean kingship, the city in the 8th century BCE and the localization of Golgotha.

**Plenary Lecture (Video) – Wednesday 4<sup>th</sup> August 1:30 PM**

**Prof. Dr. Michaela Geiger, University of Wuppertal**



**Curriculum Vitae**

Michaela Geiger has been Professor of Old Testament at the Protestant University of Wuppertal since 2015 (<https://www.kiho-wb.de/personal/michaela-geiger>) and ordained Minister of the Protestant Church Rhineland. She holds a PhD from the University of Marburg. Her dissertation thesis deals with Conceptions of Space in the Book of Deuteronomy (Kohlhammer 2010). She is currently about to finish a project on Angels in the Old Testament re-conceptualizing the Messenger of God in redactional and tradition-historical perspective. As Chair of Septuaginta Deutsch e.V., she is responsible for the International Conferences for the Study of the Septuagint hosted every other year in Wuppertal (<https://www.septuaginta.de/en/>). She is particularly engaged in complementing Old Testament Exegesis through transdisciplinary approaches and cooperations such as Disability Studies (Inklusion denken, Kohlhammer 2018), Visual Arts (Lieblingsbilder ... und das Bilderverbot?, Kohlhammer 2020) and Resilience Studies (co-edited with Uta Schmidt Vulnerability, Trauma, and Resilience, forthcoming), as well as Narratology. Along these lines, she co-chairs a Local Unit on Visionary Spaces: Narrating Spaces in Vision Reports with Matías Martínez. She is one of the local organizers of the EABS Digital Conference in Wuppertal 2021.

**Resilience and Angels: Psalm 91 Revisited**

During these pandemic times, resilience has proved to be vital. The concept, though, bears a certain ambivalence: between home office, helping kids with zoom-schooling, and worrying about elderly parents being resilient has become one more challenge to be met. In view of this, Resilience Studies have gained prominence. Researchers in the field discuss which constituting factors of resilience might be identifiable, whether

those can be acquired and relied on in difficult situations, and in how far they can be related to religious aspects. Vis-à-vis such uncertainties, the widespread belief in angels hold out the promise of being taken care of. In this light, not surprisingly, Ps 91.11 has become the most popular among baptismal mottos.

Given the fact that Ps 91 is the most frequently attested apotropaic psalm in Antiquity, in both, Hebrew and Greek, it seems probable that the text offers, along with the angels, an overarching concept of resilience. In my lecture, I will set out to identify underlying strategies and images of resilience in Psalm 91. I will show how invoking this psalm provides an awareness of shelter in a vulnerable situation. This even holds true for the human condition of fundamental vulnerability towards plague and pandemic (Ps 91.3;6). While the text employs static images of a safe place like “refuge” and “fortress”, the depiction of the angels, being reminiscent of Exodus, provides a dynamic perception of mobile shelter. In that, Psalm 91 turns out to be an apotropaic text fostering resilience across centuries and cultures.

## Plenary Lecture (Video) – Thursday 5<sup>th</sup> August 12:30 PM

### Prof. Dr. Kurt Erlemann, University of Wuppertal



#### **Curriculum Vitae**

Born in 1958 in Freiburg im Breisgau, I studied theology at the universities of Munich, Zurich, and Heidelberg. In 1986, I finished my dissertation on “Das Bild Gottes in den synoptischen Gleichnissen“ (The image of God in the synoptic parables) under the guidance of Professor Klaus Berger. In 1994, my habilitation on “Naherwartung und Parusieverzögerung im Neuen Testament“ (The imminent expectation of The parousia of Christ and its delay in the N.T.) was accepted by the University of Heidelberg. Since 1996, I have been a professor at the Department of Protestant Theology at the University of Wuppertal. My favourite subjects are the image of God in the New Testament, parable theory, the question of miracles and of the Holy Spirit, and the relationship between early Christianity and Judaism.

#### **Textual Pragmatic Determination of Parable Types**

Since Adolf Jülicher’s groundbreaking research on New Testament parables a form-critical division into four major categories has been accepted in the scholarly debate and is still state of the art as the Compendium of Parables edited by Ruben Zimmermann shows. But this classification has been criticized from its very beginning on especially pointing to numerous mixed forms. In my contribution I will argue that a text pragmatical differentiation seems to be a more plausible approach to determine parable types. Therefore I will ask for three distinguishing criteria: 1. Theme and problem, 2. Narrative strategy and leading alternatives, and 3. Learning objectives and basic textual pragmatic tendencies.

**Closing Session (Live) – Thursday 5<sup>th</sup> August 7:00 PM – 8:30 PM**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/8250866160?pwd=dWRKK05TMVBVSzJuQ2RnMmt1bVhiZz09>

Words of greeting and farewell by

Volker Haarmann (Protestant Church Rhineland)

Prof. Dr. Michaela Geiger (Local Organising Team)

Prof. Dr. George Brooke (President)

Closing Lecture

**Prof. Dr. Julia Watts Belser**



**Curriculum Vitae**

Julia Watts Belser (she/her) is associate professor of Jewish Studies at Georgetown University, core faculty in Georgetown’s Disability Studies Program, and a Senior Research Fellow at the Berkley Center for Religion, Peace, and World Affairs. A specialist in Talmud and rabbinic literature, her research centers on gender, sexuality, and disability in ancient Jewish culture. She is the author of two scholarly books, most recently *Rabbinic Tales of Destruction: Gender, Sex, and Disability in the Ruins of Jerusalem* (Oxford University Press, 2018). Her research also brings classical Jewish texts into conversation with disability studies, queer feminist thought, and environmental ethics. A rabbi and a longtime activist for disability and gender justice, she currently directs an initiative on Disability and Climate Change, which brings



together disability activists, artists, policy makers, and academics to analyze and address how disability communities are disproportionately affected by environmental risk and climate disruption.

**Beyond “Back to Normal:” Crisis and the Politics of Restoration in Rabbinic Story & Contemporary Culture**

Bringing feminist disability insights to ancient Jewish narrative, Julia Watts Belser argues that Jewish stories about the destruction of Jerusalem can be a powerful companion for thinking about contemporary experiences of crisis and upheaval, from climate disruption to COVID-19. This keynote brings ancient Jewish sources into conversation with contemporary voices from disability communities, inviting us to consider the social, political, and spiritual stakes of how we navigate change and reimagine possibility.

## EABS Business Meeting

**Wednesday 4<sup>th</sup> August**

**12:30 PM – 1:30 PM**

**Zoom Link:**

<https://us02web.zoom.us/j/87329806124>

All documents for the business meeting can be found on the website under files for members: [here](#). You must sign in to access the documents.

## Meeting for EABS Research Unit Chairs

**Wednesday 4<sup>th</sup> August**

**6:30 PM – 7:00 PM**

**Zoom Link:**

<https://hu-berlin.zoom.us/j/65799423834>

The Executive Officer cordially invites all chairs to an exchange about all present and future matters relating to the EABS Research Units. This meeting is also open for those who would like to propose a new research unit or workshop for the EABS Annual Conference in 2022.

**EABS Student Lunch**

**Tuesday 3<sup>rd</sup> August**

**12:30 PM – 2:00 PM**

**Zoom Link:**

<https://us02web.zoom.us/j/81522615186>

**Zoom Get-Together**

**Monday 2<sup>nd</sup> August 7:30 PM (Zoom room “Zoological Garden”)**

**Tuesday 3<sup>rd</sup> August 6:30 PM**

**Wednesday 4<sup>th</sup> August 7:00 PM**

See the Zoom rooms on the conference platform in the “Informal Meeting Area”.

**Publisher Events: De Gruyter – Meet the Editor**

**Tuesday 3<sup>rd</sup> August**  
**6:30 PM – 7:00 PM**

Meet the editor: We invite everyone to join our virtual Open Space at De Gruyter. Pass by our Zoom room and chat with our acquisitions editors. Whether you intend to discuss a concrete project or just want to say hallo; feel free to join and learn more about our recent publications in Bible studies.

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91028337772?pwd=TmtkSjAvbk1Ma1k1eVVLrnRZMGlpdz09>

Meeting-ID: 910 2833 7772

Password: 5HahR3ih

**Publisher Events: De Gruyter – Get Published!**  
**Tips and Tricks from Within the Publishing Business**

**Wednesday 4<sup>th</sup> August**  
**2:15 PM – 2:45 PM**

Get published! Tips and Tricks from Within the Publishing Business: In 30 minutes, we will address the most pressing questions: How to find the right publisher? How to submit? How does the review process work? This is also your chance to meet the De Gruyter editors for Biblical studies and to ask your own questions on academic publishing.

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99402734736?pwd=NlZ6cDdwcktKcmNMbzIVQm9rSEhaUT09>

Meeting-ID: 994 0273 4736

Password: XBN6Mqx2

## CONFERENCE PROGRAMME

**Tuesday 3<sup>rd</sup> August, Morning Sessions: 9:30 AM – 12:30 PM**

**9:30 AM – 12:30 PM**

**Animals and the Bible (1)**

**Session 1.1.1**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95647057409?pwd=cHRHVnFKNDJETHFFQ21FblhMSEV0UT09>

*Chair:* Suzanna Millar, University of Edinburgh

*Victim or Companion: An Eco-critical and Eschatological Analysis of Gen 8:20–22*  
George Sabi Alumparambil Christopher, Catholic University of Leuven (KUL) (20 min)

Discussion (10 min)

*Humans & Animals: Potential Incest or a Recommended Partnership? (rec)*  
Dvir Shalem, Bar-Ilan University (20 min)

Discussion (10 min)

*The Lion-King in Nahum 2:11–13 [Hebrew 2:12–14] (rec)*  
Stephanus Daniel Snyman, University of the Free State (20 min)

Discussion (10 min)

Break (30 min)

*How to Categorise the King: Daniel 4 in Light of Mesopotamian Divine-Human-Animal Boundaries (rec)*  
Peter J. Atkins, University of Chester (20 min)

Discussion (10 min)

*Wisdom & Metamorphosis: Reading Proverbs 30 with Daniel 4 (rec)*  
Alexander Kirk, Durham University (20 min)

Discussion (10 min)

Total 180 min

**9:30 AM – 11:30 PM**

**The Biblical World and Cultural Evolution (1)**

**Session 1.1.2**

**Session title: Bible and Cultural Evolution, Modern and Ancient**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94548157232?pwd=UEQ5dk9sdWEveW1xTUVUNGVSMTWV5QT09>

*Chair:* Nina Kristina Nikki, University of Helsinki

*Bultmann's Hermeneutics Revisited – Or: How Evolutionary Psychology and Cognitive Science Help us not only to find out "what is said" but also to find out "what is meant" (rec)*

Christian Wetz, Carl von Ossietzky University of Oldenburg (30 min)

*Divinity in the Ancient Israelite Religion and in Early Judaism in the Light of Cultural Evolution – A Case Study: The Divine Council*

Lauri Laine, University of Helsinki (30 min)

*Bureaucratic Logic and Cultural Evolution (rec)*

Ronit Nikolsky, University of Groningen (30 min)

Total 120 min

**9:30 AM – 11:30 AM**

**The Biblical World and its Reception (1)**

**Session 1.1.3**

**Session title: The Bible and Visual Media**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91311838054?pwd=TTFITGxiYkRzM1NhTG01Y3hGQk4wdz09>

*Chair:* Zanne Domoney-Lyttle, University of Glasgow

*Subversive Screenings: Rethinking Genesis 22 in Popular Visual Media*

Matthew A. Collins, University of Chester (30 min)

*To Divide and Disparage: Costuming 'Christians' and 'Jews' in Jesus Films (rec)*

Katie Turner, King's College London (30 min)

Chair: Matthew A. Collins, University of Chester

*'Jesusfreak': Blending 1960s Martial Arts and Christology in Graphic Narrative* (rec)  
Steffi Fabricius, University of Siegen (30 min)

*Visual Criticism in Popular Culture: Reframing the Role of Women in Biblical Comics*  
Zanne Domoney-Lyttle, University of Glasgow (30 min)

Total 120 min

**9:30 AM – 11:15 AM**

**Canonical Approaches to the Bible (1)**

**Session 1.1.4.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95104580840?pwd=anFBT0pKSWM0UGY2MkJPeTQybFRzUT09>

Chair: Oliver Dyma, Catholic Foundation of Applied Sciences Munich

*When Canon Suddenly Shrinks: From Judeo-Arabic Commentaries to Samaritan Commentaries* (rec)  
Arye Zoref, The Hebrew University of Jerusalem (35 min)

*What Does Moses Do with the Torah in Deuteronomy?*  
Johannes Taschner, Faculty of Protestant Theology in Brussels (35 min)

Total 70 min

**9:30 AM – 11:05 AM**

**Central Theologumena in the Narrative Texts of the Pentateuch (1)**

**Session 1.1.5.**

**Session title: Theologumena in the Primeval History**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94899383591?pwd=VjhqRFhIRzIQQ3JMdGdTb295RjZYZDz09>

Chair: Franziska Ede, Georg August University of Göttingen, Peter Porzig, Georg August University of Göttingen and Reettakaisa Sofia Salo, Georg August University of Göttingen

*Dietary Rules in the Primeval History*  
Christoph Levin, Ludwig Maximilian University of Munich (15 min)

Questions (10 min)

*On the Origins of Evil in the Priestly Primeval History*  
Walter Bühner, Ruhr-University Bochum (15 min)

Questions (10 min)

*The Covenant with Noah and the Noahide Laws Rewritten (rec)*  
Lotta Valve, University of Eastern Finland (15 min)

Questions (10 min)

Concluding Discussion (20 min)

Total 95 min

**9:30 AM – 11:30 AM**

**Digital Humanities in Biblical Studies, Early Jewish and Christian Studies      Session 1.1.6.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97715672899?pwd=ZHVBMmJqSXZGSDR1KzhqbCs5RUdJdz09>

*Chair:* Peter Phillips, University of Durham

*Quantifying Piyyut: Computational Explorations of Ancient Hebrew Poetry (rec)*  
Ophir Münz-Manor, The Open University of Israel (25 min)

Discussion (10 min)

*YouVersion and the Stylistics of Bible App Reading*  
Karolien Vermeulen, University of Antwerp (25 min)

Discussion (10 min)

*Digital Humanities from a Semiotic Perspective (rec)*  
Anders Klostergaard Petersen, Aarhus University (25 min)

Discussion (10 min)

Business Meeting (15 min)

Total 120 min



**9:30 AM – 11:00 AM**

**Experience the Body, Experience the Text: Experience in and from the Song (1)**

**Session 1.1.7.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97050935419?pwd=eE1TMXV3dlli3SERsRkE4L2pnQmRkdz09>

*Chair:* Christo Lombaard, University of Pretoria

*Experiences of the Shulamite, Experienced by Modern Interpreters (rec)*

Ye Seul Kim, University of Fribourg (30 min)

*Analysis of the Genres of Song of Songs Against the Backdrop of Pre-Arabic Poetry (rec)*

Alice Vijard, Tallinn University (30 min)

*Queer Readings of the Song of Songs (rec)*

Karin Hügel, University of Amsterdam (30 min)

Total 90 min

**9:30 AM – 11:30 AM**

**Graeco-Roman Society and the New Testament (1)**

**Session 1.1.8.**

**Session title: Prostitution in the Graeco-Roman World and the New Testament**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94436095344?pwd=L0RzS1dkUExWbTFBUWZUSHhDT1dXQT09>

*Chair:* Soeng Yu Li, Catholic University of Leuven (KUL)

*Tracing Prostitution and Concubinage in the Epigraphy of the Graeco-Roman World: Preliminary Thoughts (rec)*

Ekaterini Tsalamponi, Aristotle University of Thessaloniki (25 min)

Discussion (5 min)

*Πορνεία as a Radical Religious Opposition to the Roman Empire: the Corinthians' Case (rec)*

Stefano De Feo, University of Bern (25 min)

Discussion (5 min)

*Moving πορνεία from the Graeco-Roman Framework into the New Testament Texts. A Comparative Approach to a Possible Identity Marker (rec)*

Paraskevi Arapoglou, Aristotle University of Thessaloniki (25 min)

Discussion (5 min)

*"...they also practised the business of concubines."* Prostitution in the Life of Saint Theodore of Sykeon (rec)

Patrick Hommel, Christian-Albrecht University of Kiel (25 min)

Discussion (5 min)

Total 120 min

**9:30 AM – 12:30 PM**

**Historical Approaches to the Bible and the Biblical World**

**Session 1.1.9.**

**Session title: The History of the Levites and the Levitical Priesthood: A Methodological Re-Evaluation**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/92850914899?pwd=bVo4MU9CV1dBOWNERHQwV1AwUGRwUT09>

*Chair:* Florian Lippke, University of Fribourg

*The Punishment of the Golden Calf Worshipers and the Levitical Redaction of the Pentateuch* (rec)  
Jaeyoung Jeon, University of Lausanne (25 min)

*The Levitical Priests as Deuteronomy's Carrier Group*  
Dominik Markl, Pontifical Biblical Institute (25 min)

*The Many Facets of Levi according to Deut 33* (rec)  
Sarah Schulz, Friedrich-Alexander University Erlangen-Nürnberg (25 min)

Break (30 min)

*The Magic is Always in the Detail. Re-Evaluating the Concept(s) of Levites in the Books of Numbers and Ezekiel* (rec)  
Katharina Pyschny, Humboldt University of Berlin (25 min)

*The History of the Levites from their Origins to their Disappearance: A New Proposal* (rec)  
Yigal Levin, Bar-Ilan University (25 min)

Discussion (25 min)

Total 180 min

**9:30 AM – 12:30 PM**

**Impact of Hellenistic Empires (1)**

**Session 1.1.10.**

**Session title: The End of Hellenistic Kingship**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99977468657?pwd=cjBnbWtYWVJOMWp0eHNadjBJY2Vadz09>

*Chair:* Sylvie Honigman, Tel Aviv University

*The End of Hellenistic Monarchy?*

Benedikt Eckhardt, University of Edinburgh (25 min)

*The Death of the 'Great Man' in the Second Century BC: Polybios and the Decline of Monarchy (rec)*

Emma Nicholson, University of Exeter (25 min)

Discussion (30 min)

Break (30 min)

*The Ituraean Principality as a 'Successor State' of the Seleukids? (rec)*

Julia Hoffmann-Salz, University of Cologne (25 min)

*A Reassessment of Hellenistic Kingship in the Time of Cleopatra (rec)*

Christelle Fischer-Bovet, University of Southern California (25 min)

Discussion (20 min)

Total 180 min

**9:30 AM – 10:50 AM**

**Northwest Semitic Epigraphy Related to the Biblical World (1)**

**Session 1.1.11.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95484905539?pwd=dmRkNXBCaXFuZWpiYXAvK0lYYUd2QT09>

*Chair:* Regine Hunziker-Rodewald, University of Strasbourg and Robert Deutsch, Former University of Haifa

*Elements of Prophecy in Papyrus Amherst 63 (rec)*

Bob Becking, Utrecht University (30 min)

Discussion (10 min)

*Reading the Mesha Inscription in Light of Old Sabaic Royal Epigraphs (rec)*

Mario Tafferner, Tyndale Theological Seminary (30 min)

Discussion (10 min)

Total 80 min

**Please note that session 1.1.12. was cancelled.**

**9:30 AM – 10:45 PM**

**Parabiblical Texts: Literature Inhabiting the Narrative World of Scriptural Session 1.1.13.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92414892715?pwd=eFU4dE45NFR0QTBrTGF0V2YwRUtVZz09>

*Chair:* Jan Dochhorn, Durham University

*Between Story and Commentary: The Exegetical Background of some Armenian Biblical Tales (rec)*

Shlomi Efrati, Catholic University of Leuven (KUL)/ The Hebrew University of Jerusalem (45 min)

Discussion (5 min)

*The Ethiopian History of Melchisedech*

Jan Dochhorn, Durham University (20 min)

Discussion (5 min)

Total 75 min

**9:30 AM – 11:00 AM**

**Prophets and Prophecy (1)**

**Session 1.1.14.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94763962334?pwd=TEw2MW4xY1VZTHdBm3E1NGFabFFFdz09>

*Chair:* Yisca Zimran, Bar-Ilan University

*God's and Israel's Repentance: Understanding God's Hidden **נח** in Hos 13:14 in the Light of Hos 11 (rec)*

Tobias Schmitz, Ruhr-University Bochum (25 min)

Discussion 5 min

*The Future of the Past. Literary Predictive Texts, Collections of Prophecies and the Beginnings of the 'Book' of Amos (rec)*

Alexandra Grund-Wittenberg, Philipps University of Marburg (25 min)

Discussion 5 mins

*From Structure to Word-Meaning: Two Cases from the Book of Amos (rec)*

Adam Mackerle, University of South Bohemia in České Budějovice (25 min)

Discussion 5 min

Total 90 min

**9:30 AM – 10:20 PM**

**Septuagint of Historical Books**

**Session 1.1.15.**

**Session title: Textual History and Translation**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94496343100?pwd=c3dnT1kvY1Brd1hVVmNtdm16d2pFdz09>

*Chair:* Timo Tekoniemi, University of Helsinki and Ville Mäkipelto, University of Helsinki

*Hebrew and Greek Formulas for Expressing the Synchronisms in 1-2 Kings (rec)*

David Villar, Complutense University of Madrid (25 min)

Discussion (5 min)

*A Statistical Analysis of the Greek Manuscripts of 2 Samuel*

Christian Seppänen, University of Helsinki (25 min)

Discussion (5 min)

Total 50 min

**9:30 AM – 11:10 AM**

**Wisdom in Israel and in ANE Wisdom Literature (1)**

**Session 1.1.16.**

**Session title: Theology of the Wisdom Literature and Related Texts**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99166611568?pwd=dDdXS0tTTjIHdWR2SE1RN3lveENyQT09>

*Chair:* Tova Forti, Ben-Gurion University of the Negev

*How Important is God in the Thought of the Sages?*

Luísa Maria Almendra, Catholic University of Portugal (25 min)

*Redemptive Knowledge: A Central Concept in Sapiential Thought (rec)*

Ludger Schwienhorst-Schönberger, University of Vienna (25 min)

*Torah – Prophecy – Wisdom: Emerging Theology (rec)*

Thomas Wagner, University of Wuppertal (25 min)

*Sapiential Paraenesis in Deuteronomy (rec)*

Christoph Bultmann, University of Erfurt (25 min)

Total 100 min

**9:30 AM – 12:30 PM**

**Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions(1) Session 1.1.17.**

**Session title: “Inside the Land of Israel”: Different Perspectives in Handling Diversity from Inside the Land**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97764934789?pwd=b2VhQklPZnhqc2ZYUTBjTERzVHc0dz09>

*Chair:* Dany Nocquet, Protestant Institute of Theology, Montpellier

*The Attitude towards the Northerners in the Books of Chronicles (rec)*

Magnar Kartveit, VID Specialized University (20 min)

Discussion (10 min)

*Othniel and the Unfaithful Concubine: Two Images of the Judaeans Yahwism from a Northern Perspective (rec)*

Bartosz Adamczewski, Cardinal Stefan Wyszyński University in Warsaw (20 min)

Discussion (10 min)

*Yahwistic Diversity in Ezra-Nehemiah and the Dead Sea Scrolls (rec)*

Charlotte Hempel, University of Birmingham (20 min)

Discussion (10 min)

Break (30 min)

*The "Scroll of David": A Samari(t)an Name of the Book of Samuel (rec)*

Wolfgang Schütte, Independent Researcher (20 min)

Discussion (10 min)

*Concluding Discussions of the Research Unit "Yahwistic Diversity": Results and Perspectives*

Bartosz Adamczewski, Cardinal Stefan Wyszyński University in Warsaw, Benedikt Hensel, University of Zurich and Dany Nocquet, Protestant Institute of Theology, Montpellier (30 min)

Total 180 min

**10:30 AM – 12:30 PM**

**Bodies of Communication (1)**

**Session 1.1.18.**

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**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96546714750?pwd=d2ttOGNzRFp5S0t5UkVhVThwbktPQT09>

*Chair:* Dominika Kurek-Chomycz, Liverpool Hope University

*The βασιλεία τοῦ θεοῦ: A Corporeal Entity? Analyzing the Connection between Jesus and the βασιλεία τοῦ θεοῦ in Mark from a Body-Centered Perspective (rec)*

Judith König, University of Regensburg (20 min)

Discussion (10 min)

*The Nose of Anger in the Book of Job (rec)*

Pieter Van Der Zwan, University of South Africa (20 min)

Discussion (10 min)

*An Ideal New Testament Body? Corporeal Standards within New Testament Writings*

Emma Swai, Liverpool Hope University (20 min)

Discussion (10 min)

*A Christian Woman's Body. Iconographical Study of the "Catechesis Sarcophagus" (Wilpert [1929] pl.2,2) (rec)*

Priscilla Buongiorno, University of Bologna (20 min)

Discussion (10 min)

Total 120 min

**Tuesday 3<sup>rd</sup> August, Afternoon Sessions: 3:00 PM – 6:30 PM**

**3:00 PM – 4:00 PM**

**Animals and the Bible (2)**

**Session 1.2.1.**

**Session title: Animals, Ethics, and invertebrates**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/91715420273?pwd=WWtwTINmR0J3MU5vWVZPYzNHWDVzQT09>

*Chair:* Peter J. Atkins, University of Chester

*Animal Rights in the Work of Přemysl Pitter, European Humanist and Theologian*  
Sandra Silna, Masaryk University (20 min)

Discussion (10 min)

*Biblical Animal-Ethics as the Basis of Rav Kook's Vision of Vegetarianism and Peace*  
Idan Breier, Bar-Ilan University (20 min)

Discussion (10 min)

Total 60 min

**4:00 PM – 4:45 PM**

**Animals and the Bible (3)**

**Session 1.2.2.**

**Session title: Invertebrates in the Bible**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/91715420273?pwd=WWtwTINmR0J3MU5vWVZPYzNHWDVzQT09>

**\*Please note this is the same zoom room as session 1.2.2.**

*Chair:* Peter J. Atkins, University of Chester

*The Leech Sucks, but not that Much: From Counter-Exempla to Inspiration (rec)*  
Philippe Guillaume, University of Berne read by Peter Atkins (10 min)

*Job and the Worm (rec)*

Suzanna Millar, University of Edinburgh (20 min)



Closing Discussion (15 min)

Total 45 min

**3:00 PM – 4:45 PM**

**Anthropology and the Bible (1)**

**Session 1.2.3.**

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**Session title: Anthropology and Method in Biblical Studies**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97141338455?pwd=TkUwN0lKaWREK28zbnNXc1RiTGt6UT09>

*Chair:* Emanuel Pfoh, National University of La Plata & National Research Council (Argentina)

*Identity Fusion and the Early Christian Sect: A Model for Using Acts as a Source for Social-Anthropological Research (rec)*

David McCollough, Durham University (25 min)

Discussion (5 min)

*Biblical Hebrew Texts and the Archaeology of Village Social Discourse (rec)*

Terje Størdalen, University of Oslo (25 min)

Discussion (5 min)

Response by Emanuel Pfoh, National University of La Plata & National Research Council (Argentina) (15 min)

Discussion (30 min)

Total 105 min

**5:15 PM – 7:00 PM**

**Anthropology and the Bible (2)**

**Session 1.2.4.**

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**Session title: Anthropology, Sexuality and Gender**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97141338455?pwd=TkUwN0lKaWREK28zbnNXc1RiTGt6UT09>

**\*Please note this is the same Zoom Room as session 1.2.3.**

*Chair:* Emanuel Pfoh, National University of La Plata & National Research Council (Argentina)

*A Prologue to the History of Sexuality in the Ancient Near East: Leviticus 18 & 20* (rec)  
Dvir Shalem, Bar-Ilan University (25 min)

Discussion (5 min)

*The Impact of Leviticus 12:1-8 on Representations of Women's Anthropology* (rec)  
Elizabet Gurdus, Catholic University of Leuven (UCL) (25 min)

Discussion (5 min)

Response by Emanuel Pfoh, National University of La Plata & National Research Council  
(Argentina) (15 min)

Discussion (30 min)

Total 105 min

**3:00 PM – 6:00 PM**

**The Bible and Ecology (1)**

**Session 1.2.6.**

**Session title: Ecology, the Bible and Ecojustice**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99740311518?pwd=SDBMb3NXZlhTcjFiQ3NxZkRKenNvdz09>

*Chair:* Ekaterini Tsalampouni, Aristotle University of Thessaloniki

*Confronting the Reality of Lynn White's 'Disastrous Ecologic Backlash.' Biblical Interpretation and Gods of Capitalism, Consumerism, and Militarism* (rec)  
Edward Pillar, University of Wales Trinity St. David (30 min)

*"Never again shall all flesh be destroyed by the waters of a flood": An Ecological Reading of the Priestly Flood Story and the UN Sustainable Development Goals in a VUCA World* (rec)  
Ma. Maricel S. Ibita, Ateneo De Manila University (30 minutes)

*Which Vision of the Natural Environment Emerges from the Sequence of the "Plagues of Egypt"?* (rec)  
Claude Armel Otabela, Catholic University of Leuven (KUL) (30 min)

Break (30 min)

*Chair:* Ma. Marilou S. Ibita, De la Salle University Manila

*The Injunction to Send Away a Mother Bird (Deut 22:6-7): Human Interaction with the Environment* (rec)  
Hava Guy, David Yellin College (30 min)

*“Pay heed that you do not corrupt it!” Ecology in Judaism (rec)*

Yael Shemesh, Bar-Ilan University (30 min)

Total 180 min

**3:00 PM – 6:00 PM**

**Biblical Theological Investigations into the Attributes of God (1)**

**Session 1.2.7.**

**Session title: Biblical Theology as Methodology**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94426340031?pwd=c2Uwc21BamxQQVMvTks2UzFGcDNTUT09>

*Chair:* Francois Viljoen, North-West University and Albert Coetsee, North-West University

*Defining Biblical Theology as the 7 Talanoa Storylines of Scripture: A Hermeneutical Tool for Theological Reflections (rec)*

Ma'afu Palu, United Bible Societies (25 min)

Discussion (5 min)

*God as Creator: the Quest of the Prehistoric Jesus*

Benno Zuiddam, North-West University (25 min)

Discussion (5 min)

*Biblical Theology and its Methods—Historical Overview and Practical Example: God’s Presence in Divine Glory and Holy Spirit (rec)*

Gabriele Braun, North-West University (25 min)

Discussion (5 min)

Break 30 min

*The Current Theological Relevance of New Testament Theology (rec)*

Rob van Houwelingen, Theological University Kampen (25 min)

Discussion (5 min)

*Towards a Biblical Theology of the Book of Isaiah (rec)*

Jaap Dekker, Theological University Kampen (25 min)

Discussion (5 min)

Total 180 min

**3:00 PM – 4:45 PM**

**Canonical Approaches to the Bible (2)**

**Session 1.2.8.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98487138041?pwd=TENObEFoWHllaHVkQjFQRUh6aXY5UT09>

*Chair:* Oliver Dyma, Catholic Foundation of Applied Sciences Munich

*The Book of Chronicles – Abused and Rejected for Being Lawful (rec)*  
Patricia Jelbert, University of Gloucestershire (35 min)

*Hezekiah and Torah in 2 Chr 31*  
Heiko Wenzel, Campus Danubia, Vienna (35 min)

*“I Delight in Loyalty Rather Than Sacrifice” (Hos 6:6). Toward a Canonical Theology of Sacrifice*  
Matthias Millard, Protestant University Wuppertal/Bethel, and University of Greifswald (35 min)

Total 105 min

**3:00 PM – 6:30 PM**

**Citations and Allusions in the Hebrew Bible (1)**

**Session 1.2.9.**

**Session title: Methodological Issues**

**Zoom Link**

<https://uni-wuppertal.zoom.us/j/95498818206?pwd=a1lxN3ZjM3pEUnBWQVJobEdJa0o4UT09>

*Chair:* Friedrich-Emanuel Focken, Heidelberg University

*Introduction*

Joachim J. Krause, University of Tübingen, Friedrich-Emanuel Focken, Heidelberg University and Walter Bühner, Ruhr-University Bochum

*Allusion or Illusion? Methodological Concerns in the Identification of Inner-Biblical Allusions*  
Jeffery M. Leonard, Samford University (20 min)

Discussion (10 min)

*The Tyranny of Criteria? Definitions, Literary Conventions, and the Limits of Perception*  
Michael Lyons, University of St Andrews (20 min)

Discussion (10 min)

*Bountiful Frontiers – a Proposal How to Deal with the Limitations of Our Insight* (rec)  
Andrea Beyer, Friedrich-Alexander-University Erlangen-Nürnberg (20 min)

Discussion (10 min)

Break (30 min)

*Citations, Allusions, and Marking Them in the Hebrew Bible: A Theoretical Introduction with Some Examples*

Joachim J. Krause, University of Tübingen (20 min)

Discussion (10 min)

*Who Intends the Citation? Post-Structural Remarks on the Problem of Sources in Intertextuality* (rec)  
Benedikt Josef Collinet, University of Innsbruck (20 min)

Discussion (10 min)

*What Do Quotations Do? Towards a Functional Approach to “Quotation Acts” in Biblical Texts* (rec)  
Franziska Rauh, Johannes Gutenberg University Mainz and Benedict Schöning, Julius Maximilian University of Würzburg (20 min)

Discussion (10 min)

Total 210 min

**3:00 PM – 6:10 PM**

**Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles (1)** **Session 1.2.10.**

**Session title: Ancient Historiographies One**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91034268273?pwd=cGtCeno1UUdwTHBxSSthRXBSVXpadz09>

*Chair:* Céline Debourse, University of Helsinki

*Introduction to the Workshop* (rec)

Ehud Ben Zvi, University of Alberta (10 min)

*Cities in Herodotus and Babylonian Historiography* (rec)

Kathryn Stevens, University of Oxford (25 min)

Discussion (15 min)

Astronomy and the Writing of History in Babylonia (Late First Millennium BCE) (rec)  
Caroline Waerzeggers, Leiden University and Mathieu Ossendrijver, Free University of Berlin (25 min)

Discussion (15 min)

Break (30 min)

General Discussion (30 min)

Total 150 min

**4:30 PM – 6:00 PM**

**Cultural Hegemony and the Power of Sacred Texts (1)**

**Session 1.2.11.**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/96745990206?pwd=TS85b0dILzRSSXZ2VUVjK0dhaFJvZz09>

*Chair:* Danilo Verde, Catholic University of Leuven (KUL)

*How to Construct an Enemy: Discursive Strategies in the Cycle of Samson*

Paola Mollo, Pontifical Biblical Institute, Rome (20 min)

Discussion (10 min)

*Creating Israelite Cultural Hegemony in the Persian Period: Shared Strategies and Points of Dispute Among Two Contending Groups (rec)*

Diana Edelman, Oslo University (20 min)

Discussion (10 min)

*How to Downsize a Hero: The Mosaic Portrait of the First King of Israel (rec)*

Daniela De Panfilis, Pontifical Biblical Institute (20 min)

Discussion (10 min)

Total 90 min

**3:00 PM – 6:00 PM**

**Deconstructive Poetics (1)**

**Session 1.2.12.**

**Session title: Open Session**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94215341182?pwd=Q2pJb0lweGx1cDB5a1RzTHRQZUtsdz09>

*Chair:* Hannah Strømme, University of Chichester

*Lot's Wife as Nexus: The Loose Threads of Biblical Narrative*

Peter Sabo, University of Alberta (30 min)

*The Image and Poetry's Limits in Ezekiel* (rec)

Sean Burt, North Dakota State University (30 mins)

Break (30 min)

*Theophany and Self-conscious Textuality in Ezekiel and Iliad 18*

John Ritzema, King's College London (30 min)

*"The Invention of Idols is the Beginning of Fornication": Fornication as a Metaphor of Idolatry* (rec)

Marika Pulkkinen, University of Helsinki (30 min)

Total 180 min

**3:00 PM – 4:10 PM**

**Deuteronomy and the Books of Kings – a Complex Relationship? (1)**

**Session 1.2.13.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93077944017?pwd=cTJEQjVFNDE2M1QvUm44VDRJaS9EUT09>

*Chair:* Manuel Schäfer, Friedrich-Alexander University Erlangen-Nürnberg

*What Do We Mean When We Say "Deuteronomistic"?* (rec)

Peter Porzig, Georg August University of Göttingen (25 min)

*Solomon the Wise, Solomon the Wicked: Henotheism and Hedonism, Polygyny and Polytheism, Deuteronomy and Diachrony* (rec)

Jonathan Miles Robker, University of Münster (25 min)

General Discussion (20 min)

Total 70 min

**5:00 PM – 6:10 PM**

**Deuteronomy and the Books of Kings – a Complex Relationship? (2)      Session 1.2.14.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93077944017?pwd=cTJlEQjVVNDE2M1QvUm44VDRJaS9EUT09>

**\*Please note this is the same Zoom Room as session 1.2.13.**

*Chair:* Manuel Schäfer, Friedrich-Alexander University Erlangen-Nürnberg

*Deuteronomy and King Solomon - A Test Case*

Stefan Wälchli, University of Bern (25 mins)

*Solomon's Discourses at the Inauguration of the Temple and Deuteronomy 4:1-40 (rec)*

Victor-Lucian Georgescu, Romanian Orthodox Church (25 mins)

General Discussion (15 mins)

Total 70 min

**3:00 PM – 4:30 PM**

**Early Christianity (1)      Session 1.2.15.**

**Session title: Christianity and Judaism**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97850163063?pwd=aUZxbzUxbEIZWHUwOVNWbnpvRzVEZz09>

*Chair:* Paul Middleton, University of Chester

*Whose Disciple was Adimantus: of Mani, Marcion, or Apelles?*

Evgenia Moiseeva, University of Salzburg (30 min)

*Who is a 'Real Israelite'? Material Manifestations of Jewish, Samaritan and Christian Identities during the Roman and Byzantine Periods*

Eyal Baruch, Bar-Ilan University (30 min)

*Anti-Judaism in the Fourth Gospel: Reconsidered from the Social-Scientific Lens of Identity Contestations of Johannine Ethnic Groups (rec)*

Rex Fortes, Catholic University of Leuven (KUL) (30 min)

Total 90 min



**3:00 PM – 4:40 PM**

**Emotions and the Biblical World (1)**

**Session 1.2.16.**

**Session title: Hebrew Bible and Hellenistic Judaism**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97432575892?pwd=QUJySk1NKzJlTdBQTAWa1B5RG4vUT09>

*Chair:* Françoise Mirguet, Arizona State University

*Reading Sorrow as Virtuous Activity in the Book of Lamentations (rec)*

Mary Mills, Liverpool Hope University (20 min)

*The Embodiment of Loneliness in the Hebrew Bible (rec)*

Elizabeth Hare, King's College London (20 min)

*The Emotional Paradox in 2 Maccabees (rec)*

Jan-Willem van Henten, University of Amsterdam (20 min)

Discussion (40 min)

Total 100 min

**3:00 PM – 5:00 PM**

**Iconography and Biblical Studies (1)**

**Session 1.2.17.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98665826604?pwd=UFZTMVY0aZaZ2w0ZUZzTzMvcWtudz09>

*Chair:* Florian Lippke, University of Fribourg and Izaak J. de Hulster, Georg August University of Göttingen and University of Helsinki

*Introduction*

Florian Lippke, University of Fribourg (5 min)

*Possible Images of the Shulamite, Seen through the Eyes of the Viewers (rec)*

Ye Seul Kim, University of Fribourg (25 min)

Discussion (10 min)

*Reclassifying Erotic Artifacts*

Christopher Ryan Jones, Johannes Gutenberg University Mainz (20 min)

Discussion (10 min)

*The Missing Text. Communicological Insights into Iconographic Exegesis*  
Silas Klein Cardoso, University of Zürich (20 min)

Discussion (10 min)

General discussion about method/ methodology (20 min)

Total 120 min

**3:00 PM – 6:30 PM**

**Israel in the Ancient Near East (1)**

**Session 1.2.18.**

**Session title: “To the Netherworld and Back” and Other Myths**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92700785143?pwd=N1d1aDBoeFlvNjNOVm92ZkIzUkVZZz09>

*Chair:* Anna Zerneck, Christian-Albrecht University of Kiel

*The Cosmogony and the Anthropogony in Enūma Eliš*  
Noga Ayali-Darshan, Bar-Ilan University (20 min)

Discussion (10 min)

*ATTENTION. Doorway to Underground (Byblos tomb V)*  
Reinhard G. Lehmann, Johannes Gutenberg University Mainz (20 min)

Discussion (10 min)

*The Purpose and Meaning of Non-Combatant List in The Kirta Epic: KTU 1.14 ii 43-50*  
*Reconsidered (rec)*  
Shirly Natan-Yulzary, Gordon College of Education, Haifa and Beit Berl College (20 min)

Discussion (10 min)

Break (30 min)

*Lying Down with the Uncircumcised (Ez 32:17–32) - An Akkadian Loan Word as Key to a Crux Interpretum*  
Meike Röhrig, Humboldt University of Berlin (20 min)

Discussion (10 min)

*The Descent into the Netherworld as a Result of Hubris in the Biblical Prophetic Literature (rec)*  
Marcel Krusche, University of Hamburg (20 min)

Discussion (10 min)

*Highway to Hell. What on Earth are We to Make of Christ's 'Descensus ad Inferos'?* (rec)  
Eckart David Schmidt, Johannes Gutenberg University Mainz (20 min)

Discussion (10 min)

Total 210 min

**3:00 PM – 4:30 PM**

**Medicine in Bible and Talmud (1)**

**Session 1.2.19.**

**Session title: Concepts of the Body and Illness in Qumran, the New Testament and the Babylonian Talmud**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93445788019?pwd=L0tlZmZlWEw0ZGw0OWk2aEtUcmN4dz09>

*Chair:* Mark Geller, University College London and Lennart Lehmhaus, University of Tübingen

*Toilet Habits in Qumran* (rec)  
Ida Fröhlich, Pázmány Péter Catholic University (20 min)

Discussion (10 min)

*Communicable Illness in the New Testament* (rec)  
Anna Rebecca Solevåg, VID Specialized University (20 min)

Discussion (10 min)

*The Evolving Meanings of the Shoteh in the Babylonian Talmud: A Terminological Study*  
Barak Shlomo Cohen, Bar-Ilan University (20 min)

Discussion (10 min)

Total 90 min

5:00 PM – 6:30 PM

**Medicine in Bible and Talmud (2)**

**Session 1.2.20.**

**Session title: Medicine, Food and Diet as Religious and Cultural Signifiers**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93445788019?pwd=L0tIZmZlWEw0ZGw0OWk2aEtUcmN4dz09>

**\*Please note this is the same Zoom Room as session 1.2.19.**

*Chair:* Lennart Lehmhaus, University of Tübingen

*Fighting Fit in the Faith: Diet, Regimen, and Medicinal Remedy in 1 Timothy (rec)*

Andrew Langford, University of Oregon (20 min)

Discussion (10 min)

*Diet as a Path to Moral Perfection in Early Christianity. Exemplary Narratives Between Medicine and Religion*

Vincenzo Damiani, Ulm University (20 min)

Discussion (10 min)

*“You Have No Mouth to Open Against Me”: Egg Symbolism in Sasanian Rhetoric and Praxis*

Alexander Marcus, Yale University (20 min)

Discussion (10 min)

Total 90 min

3:00 PM – 4:30 PM

**Prophets and Prophecy (2)**

**Session 1.2.21.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91357359644?pwd=dmpRSkpJYkRZc2Q3NFo2VExJQSt2dz09>

*Chair:* Michael Avioz, Bar-Ilan University

*Different Reasons for Punishing the Agent of God (rec)*

Yochi Nissani, Bar-Ilan University (25 min)

Discussion (5 min)

*Isaiah 40:1-8 and the Blind Spot of Redaction Criticism (rec)*

Pieter Van Der Lugt, Independent Researcher (25 min)

Discussion (5 min)

*The Rhetoric of Isaiah 51:1-8 and its Contribution to the Ideological Insights of the Unit* (rec)  
Yisca Zimran, Bar-Ilan University (25 min)

Discussion (5 min)

Total 90 min

**5:00 PM – 6:30 PM**

**Prophets and Prophecy (3)**

**Session 1.2.22.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91357359644?pwd=dmpRSkpJYkRZc2Q3NFo2VExJQSt2dz09>

**\*Please note this is the same Zoom Room as session 1.2.21.**

*Chair:* Yochi Nissani, Bar-Ilan University

*Jeremiah 16:1-9: A Rhetorical Analysis* (rec)  
Michael Avioz, Bar-Ilan University (25 min)

Discussion 5 min

*The Apology of the Righteous Branch: The Structure and Function of the Oldest Form of Jer 21:11-23:6* (rec)  
Jan Rückl, Charles University in Prague (25 min)

Discussion 5 mins

*From Restoration to Disaster, and the Other Way Around: The Purpose of Jeremiah 32* (rec)  
Henk De Waard, Theological University of Apeldoorn (25 min)

Discussion 5 min

Total 90 min

**Please note that session 1.2.23. was cancelled.**

**3:00 PM – 4:00 PM**

**The 'Remembered Paul' and the 'Historical Paul' (1)**

**Session 1.2.24.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99153401696?pwd=MGRsaHV4MTJYZW5Oakc5cUZDMmlZdz09>

*Chair:* Christine Jacobi, Humboldt University of Berlin

*Portraits of Paul's Literacy*

Anthony P. Royle, University of Glasgow (25 min)

Discussion (5 min)

*Paul within Apostolic Judaism: Notes from the Second Century (rec)*

Benjamin White, Clemson University (25 min)

Discussion (5 min)

Total 60 min

**5:00 PM – 6:00 PM**

**The 'Remembered Paul' and the 'Historical Paul' (2)**

**Session 1.2.25.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99153401696?pwd=MGRsaHV4MTJYZW5Oakc5cUZDMmlZdz09>

**\*Please note this is the same Zoom Room as session 1.2.24.**

*Chair:* Simon Buttica, University of Lausanne

*Remember to Prepare the Future: On the Rhetoric of Empowerment in the Letter to the Colossians (rec)*

Andreas Dettwiler, University of Geneva (25 min)

Discussion (5 min)

*How is the Role of Travelling of Paul and his Colleagues as Part of the Missionary Life Constructed and Remembered by the Acts of Paul?*

Annette Merz, University of Groningen (25 min)

Discussion (5 min)

Total 60 min

3:00 PM – 6:00 PM

**Slavonic Apocrypha (1)**

**Session 1.2.26.**

**Session title: Individual Texts and Manuscripts**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92003453374?pwd=emdQZmx2aXdDN0FIRkh6VERhckdVQT09>

*Chair:* Sladana Mirkovic, University of South Florida

*The Acta fabulosa of Peter (CANT 198): a Syrian “Colonial Discourse” about Rome (rec)*

Basil Lourie, Institute of Philosophy and Law of the Siberian Branch of the Russian Academy of Sciences (20 min)

Discussion (10 min)

*The Sea Called ‘Fire of the Sun’: Towards Connections between the Alexander Romance and the Revelations of Pseudo-Methodius (rec)*

Fedor Veselov, Saint Petersburg State University (20 min)

Discussion (10 min)

*Hippolytus Romanus’ De Christo et Antichristo Reconsidered: New witnesses of the Slavonic Tradition (rec)*

Ivan Iliev, Sofia University “St. Kliment Ohridski” (20 min)

Discussion (10 min)

Break (30 min)

**Session title: Social and Cultural Context of Slavonic Apocrypha**

*Chair:* Basil Lourie, Institute of Philosophy and Law of the Siberian Branch of the Russian Academy of Sciences

*Apocrypha in the Monastic Miscellanies: Accident or Premeditation? (rec)*

Anissava Miltenova, Bulgarian Academy of Sciences (20 min)

Discussion (10 min)

*Apocryphal Prayers ‘Against Nezhit’ in South Slavonic Literature (rec)*

Ekaterina Dimitrova Todorova, Bulgarian Academy of Sciences (20 min)

Discussion (10 min)

Total 180 min

3:00 PM – 5:35 PM

**Wisdom in Israel and in ANE Wisdom Literature (2)**

**Session 1.2.27.**

**Session title: Wisdom Works in Dialogue (Proverbs, Qoheleth, Job and Sirach)**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97755977111?pwd=eVpUU0xtQitUNXdZT2NZa2k4VHUwQT09>

*Chair:* Katharine Dell, University of Cambridge

*Playing with the Paradigm of the 'Better Saying' in the Wisdom Theology of Proverbs and Ecclesiastes (rec)*

Tova Forti, Ben-Gurion University of the Negev (25 min)

*Absentia Nominum Sacrorum in Libro Iob: The Examination of Hebrew Divine Names in Job Without Counterpart in the LXX*

Bryan Beeckman, Catholic University of Leuven (UCL and KUL) (25 min)

*Theology between Determinism and Human Ignorance in the Book of Ecclesiastes*

Moritz Adam, University of Oxford (25 min)

Break (30 min)

*Qohelet and Job as Genre-Breakers of Wisdom and Theology (rec)*

Simeon Chavel, University of Chicago (25 min)

*Theologies in Proverbs and Ben Sirach as Witnesses Concerning Israel's Yahwism and Israel's Yahwistic Faith Experience*

Balint Karoly Zaban, Hungarian Reformed Church (25 min)

Total 155 min



**Wednesday 4<sup>th</sup> August, Morning Sessions: 9:30 AM – 12:30 PM**

**9:30 AM – 11:30 AM**

**Biblical Theological Investigations into the Attributes of God (1)                      Session 2.1.1.**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/95632770267?pwd=UVJEdExvQktHcTFsQ0xEQ3drWGIJUT09>

*Chair:* Albert Coetsee, North-West University

*Divine Jealousy (zèlos) as Motor of Salvation History. An Intertextual Reading of Romans 10:19 (rec)*  
Michael Mulder, Theological University of Apeldoorn (25 min)

Discussion (5 min)

*Trinitarian "Lived Experiences" of the Divine Attributes in Paul's Prayer for the Christian Believers in Ephesus*

Dirk Gysbert van der Merwe, North-West University (25 min)

Discussion (5 min)

*Attributes of God in Ephesians: Meaning and Relevance (rec)*

Elma Cornelius, North-West University (25 min)

Discussion (5 min)

*A Textual Examination of The Express Image of God's Person (rec)*

Ron McRae, AnaBaptists Church Worldwide (25 min)

Discussion (5 min)

Total 120 min

**9:30 AM – 11:15 AM**

**Canonical Approaches to the Bible (3)                      Session 2.1.2.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94973193467?pwd=d2ZhTTZacG1KbUJsQXBtQWQ0TWtYQT09>

*Chair:* Johannes Taschner, Faculty of Protestant Theology in Brussels

*Ruth Rewriting Torah with a "Burned Hand." The Ethics of Authentic Quotation of an Authoritative Text (rec)*

Franziska Rauh, Johannes-Gutenberg University Mainz, and Benedict Schöning, Julius Maximilian University of Würzburg (35 min)

*The Ethic of Torah-Keeping in Ruth and the Canon*

Andrew M. Gilhooley, University of Pretoria (35 min)

*Torah Shall Go out from Zion – Torah, Israel, and the Nations (rec)*

Oliver Dyma, Catholic Foundation of Applied Sciences Munich (35 min)

Total 105 min

**9:30 AM – 11:30 AM**

**Central Theologumena in the Narrative Texts of the Pentateuch (2)      Session 2.1.3.**

**Session title: Primeval and Ancestral History**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99187327032?pwd=Z0Y1NmxDa1NBam8yb25TRG1VSk4rQT09>

*Chair:* Franziska Ede, Georg August University of Göttingen, Peter Porzig, Georg August University of Göttingen and Reetakaisa Sofia Salo, Georg August University of Göttingen

*The Creation Narrative of Gen 1 and Gen 2 in the Perspective of Chronotope (rec)*

Jozef Jancovic, Comenius University Bratislava (15 min)

Questions (10 min)

*Architect of Chaos: The Theological Challenge of Babel in light of Eden*

Seth A. Bledsoe, Radboud University (15 min)

Questions (10 min)

*The Narrative Significance of the Role of Abraham and Its Influence on the Identity Question of Gen 18-19 (rec)*

Michael Chris Ndele, Catholic University of Leuven (KUL) (15 min)

Questions (10 min)

*The Function of גרש in Genesis 21:10: A Semantic and Intertextual Analysis*

Vincent Chukwuma Onwukwe, Catholic University of Leuven (KUL) (15 min)

Questions (10 min)

Concluding Discussion (20 min)

Total 120 min

**9:30 AM – 11:30 AM**

**Cultural Hegemony and the Power of Sacred Texts (2)**

**Session 2.1.4.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99837685916?pwd=clgrZENYaitnTTVINIRRaUk3SmI5Zz09>

*Chair:* Benedetta Rossi, Pontifical Biblical Institute

*Strategies of Hegemony and Risk in the Exodus Narrative (rec)*

Kåre Berge, NLA University College, Bergen (20 min)

Discussion (10 min)

*Universalism and Inclusivism in the Post-Priestly Reworking of Josh 9 (rec)*

Grzegorz Szamocki, University of Gdansk (20 min)

Discussion (10 min)

*The Promise of the Davidic Covenant (2 Sam 7) as a Judahite Theological Prologue to the Account of David's Empire (2 Sam 8:1-14) (rec)*

Mario Tafferner, Tyndale Theological Seminary (20 min)

Discussion (10 min)

*"This is the Commandment." Belief in YHWH as Identity Marker in the Kingdom of Judah (1 mill.BCE) (rec)*

Giorgio Paolo Campi, University of Bologna (20 min)

Discussion (10 min)

Total 120 min

9:30 AM – 13:00 PM

Early Christianity (2)

Session 2.1.6.

Session title: The New Testament and Non-Canonical Literature

Zoom Link:

<https://uni-wuppertal.zoom.us/j/93198182385?pwd=NTRhMlladWdjVE5rMFYzbDRhUmJSZz09>

Chair: Kim Fowler, Durham University

*Simon of Cyrene in Luke 23:26: a True Disciple? (rec)*

Ruben Van Wingerden, Tilburg University (30 min)

*Between Jewish Apocalyptic and Greek Magic: The Term “paradidomi” in Ancient Curse Tablets and the New Testament Judas Tradition (rec)*

Andrea Christine Pichlmeier, University of Passau (30 min)

*Paul, Residual Misogyny, and the Missing Witnesses: 1 Corinthians 15 and the Preservation of the Status Quo*

Edward Pillar, University of Wales Trinity St. David (30 min)

Break (30 min)

*The Influence of Johannine Concepts in Writings Attributed to James: Protevangelium of James and Apocryphon of James (NHC I,2)*

Elizabeth Corsar, Scottish Episcopal Institute and Julia Lindenlaub, University of Edinburgh (30 min)

*Virgin Mary and Jesus Christ in the Quran and Biblical Apocrypha: A Sequence-Based Study*

Nasim Hassan, Shahid Beheshti University of Tehran (30 min)

*Discipleship Ideals from Mark to the Acts of Thomas and His Wonderworking Skin (rec)*

Carl Johan Berglund, Stockholm School of Theology (30 min)

Total 210 min

**9:30 AM – 11:00 AM**

**Emotions in the Biblical World (2)**

**Session 2.1.7.**

**Session title: Tannaitic Culture**

**Zoom Link**

<https://uni-wuppertal.zoom.us/j/97815656627?pwd=Wk9kYTdzSnBKN0lpVjY3VVFrdWZhaUT09>

*Chair:* Shulamit Valler, University of Haifa

*Temple and Trauma? Miriam bat Bilgah in the Tosefta*

Elisabetta Abate, Georg August University of Göttingen (20 min)

*Insults and Shame in Tannaitic Dialogues*

Shimon Fogel, University of Haifa (20 min)

*From Hatred to Love: On Aaron the Priest's Love of Humanity in Rabbinic Literature*

Adiel Kadari, Ben-Gurion University of the Negev (20 min)

Discussion (30 min)

Total 90 min

**9:30 AM – 12:30 PM**

**Exegesis and Higher Education Didactics 'Verstehen von Anfang an**

**Session 2.1.8.**

**Session title: Extramural Activities in Teaching Biblical Studies**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98219030075?pwd=QIRWTCtDREY5dThMeVY1VGJaRzFUUT09>

*Chair:* Melanie Köhlmoos, University of Frankfurt

*Learning Amongst the Dust: Educational Potential of Archaeological Excavations*

Florian Oepping, University of Osnabrück (75 min)

*Presentation of the latest issue of 'Forum Exegese und Hochschuldidaktik: Verstehen von Anfang an'*

Verlag Narr | Francke | Attempto (30 min)

*Learning in the Field: Didactics of Learning Venues outside the University Building for Biblical and Classical Studies*

Meret Strothmann, Ruhr-University Bochum (75 min)

Total 180 min

9:30 AM – 11:00 AM

**Graeco-Roman Society and the New Testament (2)**

**Session 2.1.9.**

**Session title: The New Testament in its Social and Cultural Context**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/93549639283?pwd=WGxSNWRSSHJTURmajlwSENQeHRCUT09>

*Chair:* Patrick Hommel, Christian-Albrecht University of Kiel

*The Social Status of the Corinthians – Arguing for a Minimalistic Approach (rec)*

Benedict Totsche, Johannes Gutenberg University Mainz (25 min)

Discussion (5 min)

*Phoenician Society in the New Testament (rec)*

Giuseppe Minunno, University of Florence (25 min)

Discussion (5 min)

*Temple Language in the Aftermath of the Destruction of the Jerusalem Temple: An Insight into the Nascent Christian Communities Understanding of Jesus from the Perspective of the New Testament Writings (rec)*

Paul Creevey, Catholic University of Leuven (KUL) (25 min)

Discussion (5 min)

90 min

9:30 AM – 12:30 PM

**Impact of Hellenistic Empires (2)**

**Session 2.1.10.**

**Session title: The Impact of Monetization on Judean and Neighbouring**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91373834310?pwd=bWtkSXpVcFJYMOg1YUgyem0rV2hZUT09>

*Chair:* Christelle Fischer-Bovet, University of Southern California

*Monetization, the Ptolemaic Administration, and the Speculative Imagination in Early Hellenistic Judea (rec)*

Davis Hankins, Appalachian State University (25 min)

*Coins and Preachers: Qohelet and the Monetization of Coele Syria*  
Benedikt Eckhardt, University of Edinburgh (25 min)

Discussion (30 min)

Break (30 min)

*Social and Economic Upheavals in Judea and the Sectarian Self in Hellenistic Times (rec)*  
Sylvie Honigman, Tel Aviv University (25 min)

*Changes in the Political Role of the Jerusalemite Priesthood in Early Hellenistic Times: Revisiting the Numismatic Evidence*  
Hervé Gonzalez, Collège De France (25 min)

Discussion (20 min)

Total 180 min

**9:30 AM – 10:30 AM**

**Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (1)**  
**Session 2.1.11.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98643277390?pwd=RGZzNlZlQkYzU1V4dWxHOURLHdz09>

*Chair:* Göran Eidevall, University of Uppsala

*The Prostitution of Jewish Men and Boys (rec)*  
Karin Hügel, University of Amsterdam (25 min)

Discussion (5 min)

*A Bride of Death: Jephthah's Daughter in American Jewish Women's Poetry (rec)*  
Anat Koplowitz-Breier, Bar-Ilan University (25 min)

Discussion (5 min)

Total (60 min)

9:30 AM – 11:35 AM

**The Language of Colour in the Bible: from Word to Image (1)**

**Session 2.1.12.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99012189767?pwd=Y3hCR0JHVGo4R05kQTJ0cGNjbVVIIdz09>

*Chair:* Lourdes García Ureña, CEU San Pablo University and Mónica Durán, University of Granada

*Presentation of LECOBI Research Group*

Lourdes García Ureña, CEU San Pablo University - Emanuela Valeriani, University of Lausanne (5 min)

*The Semiotics of Reddish Precious Stones in the Breastpiece of the High Priest (rec)*

Cynthia L. Miller-Naudé, University of the Free State and Jacobus A. Naudé, University of the Free State (25 min)

Discussion (5 min)

*Red in the Prophetic Books: Symbolic and Ironic Effects? The example of Jr and Ez*

Elena di Pede, University of Lorraine (25 min)

Discussion (5 min)

*“Reeds”, “Rushes” or “Red”: Is the Sea in the Hebrew Bible Chromatic? (rec)*

Ellena Lyell, University of Exeter (25 min)

Discussion (5 min)

*Colours in the Greek Bible: πυρρός and its Lexical Family in the Septuagint*

Emanuela Valeriani, University of Lausanne (20 min)

Discussion (5 min)

Total 125 min

9:30 AM – 11:00 AM

**Medicine in Bible and Talmud (3)**

**Session 2.1.13.**

**Session title: Food and/as Medicine - Transcultural Case Studies**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93356890429?pwd=U3kzblBob29GclZvU1VSQ1BxTWJLQT09>

*Chair:* Mark Geller, University College London



*The Use of Fish in Tobit* (rec)

Lindsey A. Askin, University of Bristol (20 min)

Discussion (10 min)

*The Eggplant in the Arabic Dietary Tradition* (rec)

Ayman Yasin Atat, Free University of Berlin (20 min)

Discussion (10 min)

Total 60 min

**9:30 AM – 11:30 AM**

**Northwest Semitic Epigraphy Related to the Biblical World (2)**

**Session 2.1.14.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99981077446?pwd=VGxvTTRKb2lIRWJnYWxkYTJveFpQZz09>

*Chair:* Regine Hunziker-Rodewald, University of Strasbourg and Robert Deutsch, Former University of Haifa

*Seal with Solar Disks from Jerusalem: Judahite, Egyptian or Neo-Assyrian?* (rec)

Pieter Gert Van Der Veen, Johannes Gutenberg University of Mainz (30 min)

Discussion (10 min)

*A New Ostrakon from Megiddo and its Interpretation* (rec)

Robert Deutsch, Former University of Haifa (30 min)

Discussion (10 min)

*Embodied Panamuwa, Part I: Gods Don't Die: At the Crossroads of Historical Research and Cognitive Archaeology* (rec)

Regine Hunziker-Rodewald, University of Strasbourg (30 min)

Discussion (10 min)

*Embodied Panamuwa, Part II: Artificial Intelligence in Archaeology and its Contribution to Producing Objective Analytical Arguments*

Andrei Aioanei, University of Strasbourg (30 min)

Discussion (10 min)

Total 120 min

**9:30 AM – 11:35 AM**

**Open Forum for New Testament and Early Christian Studies (1)**

**Session 2.1.15.**

**Session title: Motifs and Metaphors in John**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96066005394?pwd=bkJKNFFZV1NZb09ub2xqRmlVRmVWQT09>

*Chair:* Ellen Aasland Reinertsen, University of Oslo

Introduction (5 min)

*Metaphorical Creativity in the Gospel of John. A Linguistic Analysis of the “Living Bread” Metaphor (rec)*

Bertalan Józsa, University of Edinburgh (20 min)

Discussion (10 min)

*Creation Motifs in John 9 (rec)*

Zacharias Shoukry, Johannes Gutenberg University Mainz (20 min)

Discussion (10 min)

*The Meaning of  $\sigma\rho\xi$  in John 1:14a in its Context of 1:14b-e (rec)*

Li Liu, Catholic University of Leuven (KUL) (20 min)

Discussion (10 min)

*Jesus Uttering his Last Words and Drawing on his Final Breath: Reflecting on its Significance and Value*

Peter Nagel, Stellenbosch University (20 min)

Discussion (10 min)

Total 125 min

**9:30 AM – 10:00 AM**

**Prophets and Prophecy (4)**

**Session 2.1.16.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93977015772?pwd=SGVUODNxb3Q3MGFHQ1pQVFErOWJEdz09>

*Chair:* Jan Rückl, Charles University in Prague

*Analysing the Attribution of Adultery to Prophet David from the Perspective of Wisdom and the Bible*

Amirhossein Assari, Independent Researcher (25 min)

Discussion 5 min

*Can the apophthegmata patrum Help us to Understand the Elisha Cycle? (rec)*

Edgar Kellenberger, Independent Researcher (25 min)

Discussion 5 min

Total 60 min

**9:30 AM – 10:45 AM**

**Wisdom in Israel and in ANE Wisdom Literature (3)**

**Session 2.1.17.**

**Session title: The Book of Job**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91071389062?pwd=ckVQd0cvSktJdzVLS2t6L3ZwRWZQdz09>

*Chair:* Katharine Dell, University of Cambridge

*How to End a Debate: Job's Rhetorical Strategies in Job 12, 21, and 27 (rec)*

Tobias Häner, University of Vienna (25 min)

*Cheese, Sperm and an Embryo in Job 10:10 (rec)*

Juliane Eckstein, Sankt Georgen Graduate School of Philosophy and Theology (25 min)

*Birth Metaphors in Job 38 (rec)*

Lisa Plantin, Stockholm School of Theology (25 min)

Total 75 min

**Wednesday 4<sup>th</sup> August, Afternoon Sessions: 3:00 PM – 6:30 PM**

**3:00 PM – 5:00 PM**

**The Bible and Ecology (2)**

**Session 2.2.1.**

**Session title: Ecology, the Bible and Ecojustice**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/96683583930?pwd=QVFRMGx6NkE4UnFjWDJQUEVUMnUrdz09>

*Chair:* Ma. Maricel S. Ibita, Ateneo de Manila University

*Paul's Concept of the Care of Creation (rec)*

Xi Xia Xue, China Graduate School of Theology (30 min)

*Inherit the Earth: Creation Care as an Act of Spiritual Vocation (rec)*

Daniel Daley, Catholic University of Leuven (KUL) (30 min)

*Chair:* Ekaterini Tsalamponi, Aristotle University of Thessaloniki

*COVID-19 and A Contextual Reading of Mt 13:1-9: Promoting a Faith that Does Eco-Justice and Upholds Sustainability (rec)*

Ma. Marilou S. Ibita, De La Salle University Manila (30 min)

Business Meeting (30 min)

Total 120 min

**3:00 PM – 4:30 PM**

**Biblical Theological Investigations into the Attributes of God (3)**

**Session 2.2.2.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93884616181?pwd=Nnh5V1NUVy96anRsUHN0TDk0ZnZqdz09>

*Chair:* Francois Viljoen, North-West University

*Divine Deductions in Deuteronomy 4:32-40: The Grounds for Moses' Claim of the Uniqueness of YHWH (rec)*

Albert Coetsee, North-West University (25 min)

Discussion (5 min)

*Addressing God as Sleeping: The Attempt to Cope with a Collective Crisis in Psalm 44 (rec)*  
Anja Marschall, University of Leipzig (25 min)

Discussion (5 min)

*God is Not Wrath, He Acts in Wrath Because He is Righteous*  
Chris van der Walt, North-West University (25 min)

Discussion (5 min)

Total 90 min

**5:00 PM – 6:30 PM**

**Biblical Theological Investigations into the Attributes of God (4)                      Session 2.2.3.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93884616181?pwd=Nnh5V1NUVy96anRsUHN0TDk0ZnZqdz09>

**\*Please note this is the same Zoom Room as session 2.2.2.**

*Chair:* Elma Cornelius, North-West University

*The Shepherd Metaphor in Varied Images of Biblical Theology*  
Antje Labahn, Protestant University Wuppertal/Bethel (25 min)

Discussion (5 min)

*The 'living God', the 'living one' and 'the God of the living' in the Synoptic Gospels (rec)*  
Francois Viljoen, North-West University (25 min)

Discussion (5 min)

*God as a Gardener in the Vineyard (John 15: 1-2) – Its Roots and Its Johannine Theological Meaning: Between Metaphor and Biblical Theology*  
Michael Labahn, Martin-Luther-University Halle-Wittenberg (25 min)

Discussion (5 min)

Total 90 min

**3:00 PM – 6:30 PM**

**Citations and Allusions in the Hebrew Bible (2)**

**Session 2.2.4.**

**Session title: Methodological Issues**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94986832838?pwd=UVFIZUZOTUc0VGoySmF4NEhhaEVuZz09>

*Chair:* Joachim J. Krause, University of Tübingen

*Criteria for Discerning between Inner-Biblical Allusion and Exegesis*

Walter Bühner, Ruhr-University Bochum (20 min)

Discussion (10 min)

*Analysing Citations of and Allusions to Deuteronomy*

Dominik Markl, Pontifical Biblical Institute (20 min)

Discussion (10 min)

*Strong and Weak Intertextuality in Judges 19 (rec)*

Naomi Graetz, Ben-Gurion University of the Negev (20 min)

Discussion (10 min)

Break (30 min)

*Citation, Allusion, or Common Source? “Proverbial” Material and the Prophets (rec)*

Lotta Valve, University of Eastern Finland (20 min)

Discussion (10 min)

*Proverbs and Proverbial Sayings as Quoted in the Prophetic Corpus of the Hebrew Bible: Micah 2:4 and Habakkuk 2:6*

Balint Karoly Zaban, Hungarian Reformed Church (20 min)

Discussion (10 min)

*“Quoting” Literary Characters?*

Mathias Winkler, University of Siegen (20 min)

Discussion (10 min)

Total 210 min

**3:00 PM – 4:30 PM**

**Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles** **Session 2.2.5.**

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**Session title: Ancient Historiographies Two**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93076356518?pwd=bW1HcEJBS0NZaVJzV1FObGp4Y09pQT09>

*Chair:* Benedikt Eckhardt, University of Edinburgh

*The Cushites in Herodotus and Chronicles: Revisiting the Asa Narrative (rec)*

Louis C. Jonker, University of Stellenbosch (25 min)

Discussion (15 min)

*Herodotus' Place in Ancient Historiography*

Frances Pownall, University of Alberta (25 min)

Discussion (15 min)

General Discussion (10 min)

Total 90 min

**5:00 PM – 6:30 PM**

**Perceptions and Receptions of Persia (PERSIAS)** **Session 2.2.6.**

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**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91610510874?pwd=Q0ozQVRJZWZlb2dTVGRiTHRTdG94UT09>

*Chair:* Ehud Ben Zvi, University of Alberta

*Playing with Peace: Solomon as the Man of Peace and Rest, and the Temple as the House of Rest (rec)*

Louis C. Jonker, University of Stellenbosch (25 min)

Discussion (5 min)

*“There is no such thing as Persia” in the Hebrew Bible: Some Theoretical Reflections on Reception*

Kristin Joachimsen, MF-Norwegian School of Theology, Religion and Society (25 min)

Discussion (5 min)

*The Construction of Zoroaster and his Teaching*  
Prods Oktor Skjærvø, Harvard University (25 min)

Discussion (5 min)

Total: 90 min

**3:00 PM – 5:00 PM**

**The Core of the Book of Deuteronomy and Its World (1)**

**Session 2.2.7.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98512045733?pwd=OVR2Q1ZtYVJhK3hZYW54NE9MTzQzUT09>

*Chair:* Kåre Berge, NLA University College, Bergen

*The Transformation of Monarchic-Era Religious Practices in Deuteronomy (rec)*  
Diana Edelman, University of Oslo (30 min)

Discussion (10 min)

*Men-Only Banquets or with Wives and Kids?*  
Philippe Guillaume, University of Berne (30 min)

Discussion (10 min)

*“Sectarianism” and the Intertextual Hermeneutics of the Samaritan Tenth Commandment (rec)*  
Megan Beth Turton, University of Divinity (30 min)

Discussion (10 min)

Total 120 min

**3:00 PM – 5:00 PM**

**Deconstructive Poetics (2)**

**Session 2.2.8.**

**Session title: Job**

**Zoom Link**

<https://uni-wuppertal.zoom.us/j/93090984584?pwd=Ymp5c0N5eEtCOEdKMXZ0TVIYM3FMQT09>

*Chair:* Karolien Vermeulen, University of Antwerp



*The Deity inside Job's Head: Recovering the Dialogical Self in Ancient Literature* (rec)  
Terje Størdalen, University of Oslo (30 min)

*Job 23: Job's Entanglement with Something where Nothing Should Be*  
Davis Hankins, Appalachian State University (30 min)

*"Do not Long for the Night" (36:20): Elihu's Justification of Job* (rec)  
Hanneke van Loon, Catholic University of Leuven (KUL) (30 min)

*Happy Ever After? A Double Reading of Job 42:7-17* (rec)  
Suzanna Millar, University of Edinburgh (30 min)

Total 120 min

**3:00 PM – 5:30 PM**

**The Dead Sea Scrolls (1)**

**Session 2.2.9.**

**Session title: Scribes and Scribal Practices in the Dead Sea Scrolls**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92741104160?pwd=MkxNVWZORC9xMFM3MFJxYVZBSDdxQT09>

*Chair:* Amanda M. Davis Bledsoe, Ludwig Maximilian University Munich

*Historic Inks and Parchment in the Jewish Antiquity* (rec)  
Ira Rabin, BAM Federal Institute for Materials Research and Testing (35 min)

Discussion (10 min)

*Scribal Handling of Literary Transitions in the Manuscripts from Qumran*  
Sarianna Metso, University of Toronto (35 min)

Discussion (10 min)

Break (30 min)

*Two Bundles of Thanksgiving: An Assessment of Three Scenarios for the Folding and Wadding of 1Qhodayota* (rec)  
Michael Johnson, The Hebrew University of Jerusalem (25 min)

Discussion (5 min)

Total 150 min

**3:00 PM – 4:30 PM**

**Emotions in the Biblical World (3)**

**Session 2.2.10.**

**Session title: Babylonian Talmud**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/93607996705?pwd=WHZHaC9jTU1WdkZ3VktVVFJjUmZ2QT09>

*Chair:* Ronit Nikolsky, University of Groningen

*An Extreme Sorrow – Hulshat Da'at – in the Stories of the Babylonian Talmud*  
Shulamit Valler, University of Haifa (20 min)

*Vision, Shame, and Blindness in the Babylonian Talmud (rec)*  
Sarah Wolf, Jewish Theological Seminary (20 min)

*If I Had Known...: Rav Asi and the Question of How Far Does Honoring One's Father and Mother Extend? [BT Qid 31b]*  
Judith Bresinsky, Free University of Berlin (20 min)

Discussion (30 min)

Total 90 min

**5:00 PM – 6:30 PM**

**Emotions in the Biblical World (4)**

**Session 2.2.11.**

**Session title: Classical and Late Midrash**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/93607996705?pwd=WHZHaC9jTU1WdkZ3VktVVFJjUmZ2QT09>

**\*Please note this is the same Zoom Room as session 2.2.10.**

*Chair:* Dominika Kurek-Chomycz, Liverpool Hope University

*Gendering Emotions in Genesis Rabbah*  
Joel Gereboff, Arizona State University (20 min)

*Emotions in Midrash Tehillim*  
Arnon Atzmon, Bar-Ilan University (20 min)

*How Non-Emotional Can Emotional Words Be? (rec)*  
Ronit Nikolsky, University of Groningen (20 min)

Discussion (30 min)

Total 90 min

**4:30 PM – 6:30 PM**

**Experience the Body, Experience the Text: Experience in and from the Song of Songs (2)**

**Session 2.2.12.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95331420031?pwd=ckl1anhGWnRMTFVXNHJzZkVwanoyZz09>

*Chair:* Gavin Fernandes, University of Nottingham

*Wearing a Seal as Conceptual Metaphor and Bodily Experience*

Bruno Biermann, University of Bern (30min)

*The Experience of Nature in the Song of Songs*

Stefan Fischer, University of Vienna (30 min)

*First and Foremost: Experiencing the Female "Body Politic" in-and-from the Text of Song of Songs  
(Illustrated at the Hand of Song of Songs 1:1-7)*

Christo Lombaard, University of Pretoria (30 min)

*Affect, Desire and the Experience of Reading the Song of Songs (rec)*

Francis Landy, University of Alberta (30 min)

Total 120 min

**3:00 PM – 6:30 PM**

**Food Symbolism in Biblical and Extra-Biblical Perspective (1)**

**Session 2.2.13.**

**Session title: Mediterranean Traditions, Hebrew Bible**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95094388731?pwd=d1RFM0IHTjNGa2d5YUNTOVNaWTNqUT09>

*Chair:* Lennart Lehmmaus, Free University of Berlin

*Introduction: To Be Fit for the Temple – To Be Fit for the Table (rec)*

Michaela Bauks, University Koblenz and Mark Geller, University College London (20 min)

*Commensality and Political Nurture in the El Amarna Letters (rec)*

Emanuel Pföh, National University of La Plata & National Research Council (Argentina) (20 min)

Discussion (15 min)

*“The Tree of Daat” - Fruit Symbols as a Test Case of the Relationship Between Food and Sex* (rec)  
Dvir Shalem, Bar-Ilan University (20 min)

*“Everyone will be salted with fire” (Mk 9:49). Symbolic Value of Salt in Neotestamentarian Material Genesis*  
Erica Leonardi, University of Milan (20 min)

Discussion (15 min)

Break (30 min)

Chair: Christina Risch, University Koblenz and Landau

*Food for Thought: Is King Saul an Irrational Strategist?* (rec)  
Dolores Kamrada, Pázmány Péter Catholic University (20 min)

*“... Can God Furnish a Table in the Wilderness?” (Psalm 78:19) – The Status of Food in its Spatial Context*  
Martina Weingärtner, Collège de France (20 min)

*To Eat or Not to Eat: Food and Hubris in Daniel 1*  
Ivan Milanov, Newbold College of Higher Education (20 min)

Discussion (15 min)

Total 210 min

**3:00 PM – 6:30 PM**

**Israel in the Ancient Near East (2)**

**Session 2.2.14.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99763851123?pwd=bVVmSXBhSzEvSlJhOVImVTZCZUVaQT09>

*Chair:* Noga Ayali-Darshan, Bar-Ilan University and Shirly Natan-Yulzari, Gordon College of Education, Haifa and Beit Berl College

*Who is Elyon in Dtn 32?*  
Anna Zerneck, Christian-Albrecht University of Kiel (20 min)

Discussion (10 min)

*An Egyptian Parallel to the Tabernacle*  
Raanan Eichler, Bar-Ilan University (20 min)

Discussion (10 min)

*The Sprinkling of Water in the Priestly Source and Ancient Near Eastern Texts (rec)*  
Isabel Crazz, University of Pennsylvania (20 min)

Discussion (10 min)

Break (30 min)

*The Core of the Sacrificial Calendar in Num 28–29 and Its Compositional History*  
Itamar Kislev, University of Haifa (20 min)

Discussion (10 min)

*Departing God(s) and Demonstrating Power: The Ark Narrative(s) 1 Sam 4-6\*/ 2 Sam 6\* as an Answer to the Assyrian Practice of Godnapping (rec)*  
Benedikt Hensel, University of Zurich (20 min)

Discussion (10 min)

*Advantages and Limitations of 3D-Scanning Delicate Objects. The Case of the Mesha-Squeeze (rec)*  
Karoline Totsche, Johannes Gutenberg University Mainz (20 min)

Discussion (10 min)

Total 210 min

**3:00 PM – 5:55 PM**

**John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben**  
**Session 2.2.15.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98188201452?pwd=U2lHekJMVDVmOHJKbi9yL2tOWmtidz09>

*Chair:* Stefan Freund, University of Wuppertal, Donato De Gianni, University of Catania and Katharina Pohl, University of Wuppertal

*Welcome* (5 min)

*Clamavit uirtute potens Baptista Iohannes: John the Baptist in Christian Latin Poetry of Late Antiquity (from Augustine to Arator)*  
Donato De Gianni, University of Catania (30 min)

Discussion (15 min)

*Lex omnis summam Baptistae ad tempora cepit (Iuuenc. 2.541): John the Baptist in Juvenecus, Prudentius, and Sedulius*

Francesco Lubian, University of Padua (30 min)

Discussion (15 min)

Break (30 min)

*An Oriented Poetic Rewriting of the Figure of the Baptist: the Laus Iohannis (393-411) (rec)*

Michele Cutino, University of Strassbourg (30 min)

Discussion (15 min)

Conclusion (5 min)

Total 175 min

**3:00 PM – 5:00 PM**

**The Language of Colour in the Bible: from Word to Image (2) Session 2.2.16.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96538648611?pwd=Y2RGQ2xiNkRGOCs2eXhDd2NocE1PdZ09>

*Chair:* Marta Crispi, International University of Catalonia

*Erythros – the Colour of Wine and the Biblical Sea?*

Anna Rambiert-Kwasniewska, Pontifical Faculty of Theology of Wroclaw (25 min)

Discussion (5 min)

*From Orangey Red to Dark Purple Red. Shades, Hues and Pigmentes in the Bible*

Fátima Sarasola Rubio, CEU San Pablo University (25 min)

Discussion (5 min)

*The Colour of Blood in the Book of Revelation*

Lourdes García Ureña, CEU San Pablo University (25 min)

Discussion (5 min)

*“Red” is the Colour of Punishment: A Chromatic Reading of the Apocalypse of Peter (rec)*

Triantafillos Kantartzis, Aristotle University of Thessaloniki (25 min)

Discussion (5 min)

Total 120 min

**4:30 PM – 6:00 PM**

**'Literary Features' - Fact or Fiction?**

**Session 2.2.17.**

**Session title: All Things Literary**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99110761935?pwd=OGxPLOxWaEdhRzlmSFJ4cXV0dIF4QT09>

*Chair:* Elizabeth Hayes, Fuller Theological Seminary

*A Case of Multiple Genre Identity: Chronicles in the Second Temple Period - Or Not? (rec)*

Patricia Jelbert, University of Gloucestershire (20 min)

Discussion (10 min)

*From Y-H-W-H to YHWH: Establishing Criteria for Identifying Intentional Allusions to the Divine Name (rec)*

Helge Bezold, University of Basel and Matthias Hopf, University of Zurich  
(20 min)

Discussion (10 min)

*Translating Literary and Rhetorical Features from Two Hebrew Psalms into a Modern Language: Achieving the Same Functionality of the Poetic Devices in Culturally-Appropriate Forms (rec)*

June Frances Dickie, Wycliffe Bible Translators (20 min)

Discussion (10 min)

Total: 90 min

**3:00 PM – 6:00 PM**

**Lived Scriptures in Late Antiquity (1)**

**Session 2.2.18.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92536178513?pwd=bmZNY3pUQjJuWmtOWHM1ejdRM0hlZz09>

*Chair:* Susanna Asikainen, University of Helsinki

*Introduction*

Susanna Asikainen, University of Helsinki (15 min)

*Women as Interpreters of Scriptures in Late Antiquity: The Case of Marcella* (rec)

Outi Lehtipuu, University of Helsinki (25 min)

*Imagined and Lived Books in the Margins: The Case of The Shepherd of Hermas*

Marianne Bjelland Kartzow, University of Oslo (25 min)

*Detecting the Agency of Widows in Late Antiquity* (rec)

Patzelt, University of Osnabrück (25 min)

Break (30 min)

*Story of the Mother and her Seven Sons in Origen's Writings: Revisiting Third-Century Caesarean Horizons* (rec)

Anna-Liisa Rafael, University of Helsinki (25 min)

Response (rec)

Valérie Nicolet, Protestant Institute of Theology, Paris (10 min)

Discussion (25 min)

Total 180 min

**4:30 PM – 6:30 PM**

**Reading Biblical Texts - Understanding Contemporary Contexts (2)      Session 2.2.19.**

**Session title: The Bible in Local Conflicts**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96711289675?pwd=ZFA2NkUwcnRyVXdUeEpkK1k3dE9XQT09>

*Chair:* Sharon Jacob, Pacific School of Religion

*The Heavenly Commonwealth on Earth: Paul, Social Rhetoric, and Nigeria's Relation with the Other*

Bunmi Adegbola, Vanderbilt University (25 min)

Discussion (10 min)

*Reading Biblical Texts in Contemporary Contexts: Proto-Israeli History in the Religious-Zionists' Writings*

Idan Breier, Bar-Ilan University (25 min)



Discussion (10 min)

*Mary in Maglebrænde: Roots, Race and Religion in a Danish Province* (rec)

Gitte Buch-Hansen, University of Copenhagen (25 min)

Discussion (10 min)

Shared reflections (15 min)

Total 120 min

**3:00 PM – 4:40 PM**

**Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives (1)**

**Session 2.2.20.**

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**Session title: Reconceiving Empire in the Ancient Near East**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95714530125?pwd=ZDhLbzdhdhZkQyVnROYStkeE5XZEVaUT09>

*Chair:* Paul Middleton, University of Chester

*Local Imperialism: Alternative claims to power in 1 Kings 10 and Isaiah 60* (rec)

Petra Schmidtkunz, The Hebrew University of Jerusalem (25 min)

*Vassalage As literary conceit in Karatepe (KAI 26) and the Deuteronomistic source* (rec)

Jessie DeGrado, University of Michigan (25 min)

*Could Elites in the ANE Conceive of a World Without Empire (or, Kingship as Doxa)?*

Jason M. Silverman, University of Helsinki (25 min)

Discussion (25 min)

Total 100 min

**3:00 PM – 4:30 PM**

**Memory, Method and Texts (1)**

**Session 2.2.21.**

**Session title: Test Cases I: Acts and Commensality**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96730834974?pwd=ckRhVlxGVDVmeTdRUjhVUlg0cmRZUT09>

*Chair:* Christian Handschuh, University of Passau

*Memory as Categorization: A Test Case in the Book of Acts (rec)*

Edwin K. Broadhead, Berea College (30 min)

*Luke's Parables about the Rich Through the Lens of Social Memory*

Jiří Lukeš, Charles University in Prague (30 min)

*Fragments of 'Dry Bones' in John. Keying and Framing in John's Reception of Ez 37,1-14*

Pavel Langhammer, Charles University in Prague (30 min)

Total 90 min

**4:30 PM – 6:00 PM**

**Memory, Method and Texts (2)**

**Session 2.2.22.**

**Session title: Test cases II: Figures of Memory**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96730834974?pwd=ckRhVlxGVDVmeTdRUjhVUlg0cmRZUT09>

**\*Please note this is the same Zoom Room as session 2.2.21.**

*Chair:* Sandra Huebenthal, University of Passau

*Remembering the Guy They Didn't Crucify: Barabbas in Early Christian Tradition (rec)*

J. Andrew Doole, University of Innsbruck (30 min)

*Remembering Judas Iscariot: The Construction of Nonpersonhood and Demonization*

Kyle Parsons, Charles University in Prague (30 min)

*Who is "John"? And if so, How Many? (rec)*

Stephan Witetschek, Ludwig Maximilian University of Munich (30 min)

Total 90 min

**3:00 PM – 4:00 PM**

**Slavonic Apocrypha (2)**

**Session 2.2.23.**

**Session title: Old Polish Apocrypha**

**Project of the Department of Polish and Classic Philology, Adam Mickiewicz University in Poznań**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96830291250?pwd=ZGRTanhRTi9rUFI5UW9vSUKzdHArZz09>

*Chair:* Ljubica Jovanovic, American Public University System

*Linguistic Image of Biblical Eve in Old-Polish Historyja barzo cudna o stworzeniu nieba i ziemie (in Comparison to Slavic Apocrypha) (rec)*

Wojciech Stelmach, Adam Mickiewicz University in Poznań (20 min)

Discussion (10 min)

*Writings of the Church Fathers as a Source of Old Polish Apocrypha of the New Testament (rec)*

Dorota Rojszczak Robinska, Adam Mickiewicz University in Poznań (20 min)

Discussion (10 min)

Total 60 min

**3:00 PM – 4:30 PM**

**Slavonic Parabiblical Traditions (2)**

**Session 2.2.24.**

**Session title: Islamic Traditions and the Slavonic Vernacular**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99763001553?pwd=RmppOWpLTXN0Ni9sT2FyY9ESFVoUT09>

*Chair:* Alexandra Vukovich, University of Oxford

*The Vita Constantini and the Fihrist of al-Nadīm on the Origin of Rusian Script*

Andriy Danylenko, Pace University (25 min)

Discussion (20 min)

*Quran in Vernacular: Islamic Folklore Traditions in the Balkans and Parabiblical Apocryphal Heritage*

Florentina Badalanova-Geller, Royal Anthropological Institute / University College London (25 min)

Discussion (20 min)

Total 90 min

**3:00 PM – 6:30 PM**

**Visionary Spaces: Narrating Spaces in Vision Reports (1)**

**Session 2.2.25.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92088735446?pwd=Yy93Y01vamFiREpOUncwS0s4TVdNZz09>

*Chair:* Michaela Geiger, Protestant University Wuppertal/Bethel

Introduction (10 min)

Michaela Geiger, Protestant University Wuppertal/Bethel Matías Martínez, University of Wuppertal

*Faithful Immersions. Space, Authorship, and Narrative Voice in „Das bittere Leiden unsers Herrn Jesu Christi“ (1833) (rec)*

Matías Martínez, University of Wuppertal (20 min)

Discussion (10 min)

*Visionary Space as Thirdspace: Zechariah’s Night Visions (Zech 1-6) (rec)*

Michaela Geiger, Protestant University Wuppertal/Bethel (20 min)

Discussion (10 min)

*Narrated Space and Envisioned History in the Historical Apocalypse of Daniel 10-12 (rec)*

Uta Schmidt, Heidelberg University of Education (20 min)

Discussion (10 min)

Break (30 min)

*“From there I travelled to another place” (1 Enoch 22:1) – Enoch’s Journey to the East in Light of “Spatial Turn” Theories*

Nóra Dávid, University of Szeged (20 min)

Discussion (10 min)

*The Narrative Structure of Visions and the Spatial Conception of Revelation*

Nils Neumann, Leibniz University Hannover (20 min)

Discussion (10 min)

Final Discussion and Findings (20 min)

Total 210 min

**3:00 PM – 5:00 PM**

**Textual Criticism of the New Testament, the Old Testament and the Qur'an (1)**

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**Session 2.2.26.**

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**Session title: From Manuscripts to Texts**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92679374949?pwd=Z1FpVFFhNkF0WVNiTjdvMnFDaHBGUT09>

*Chair:* Alba Fedeli, University of Hamburg

*Revisiting Text-Critical Criteria for New Testament Quotations of the Old Testament: The Freer Gospels Codex as a Test Case (rec)*

David Herbison, University of Wuppertal (20 min)

Discussion (10 min)

*The Question of Punctuation in Critical Editions of the Greek New Testament*

Priscille Marschall, University of Lausanne (20 min)

Discussion (10 min)

Break (30 mins)

*Vaticanus Graecus 2158: A Hidden Abschrift of Codex Vaticanus (B03) (rec)*

An-Ting Yi, Free University Amsterdam (20 min)

Discussion (10 min)

Total 120 min

**Thursday 5<sup>th</sup> August, Morning Sessions: 9:30 AM – 12:30 PM**

**9:30 AM – 11:30 AM**

**Bodies of Communication (2)**

**Session 3.1.1.**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/93611974875?pwd=UjUyQk93RjRrSHIUMUtuMmJUeUhh3dz09>

*Chair:* Katharina Pyschny, Humboldt University of Berlin

*Fragility and Eccentricity: The Mortal and Glorified Body in Philippians 3:21*

Justin Hagerman, King's College, London (20 min)

Discussion (10 min)

*The Body of Jesus as a Site of Resistance in John 19-20*

Moona Kinnunen, University of Helsinki (20 min)

Discussion (10 min)

*Over My Dead Body! Mass Suicide, Nationalism, and the Spectacle of Death: An Indian Postcolonial, Feminist Reading of the Swine in Mark 5:1-20*

Sharon Jacob, Pacific School of Religion (20 min)

Discussion (10 min)

*Gentile Circumcision as a Case of Halachic Coercion: Titus and Timothy (rec)*

Jakub Michal Pogonowski, University of Warsaw (20 min)

Discussion (10 min)

Total 120 min

**9:30 AM – 11:30 AM**

**The Core of the Book of Deuteronomy and Its World (2)**

**Session 3.1.2.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94294407583?pwd=MUFHaHA5V01rc3h1UXhIRDI5bldtZz09>

*Chair:* Diana Edelman, University of Oslo

*Imagination of Yahwistic Religion in Deuteronomy (rec)*

Kåre Berge, NLA University College, Bergen (30 min)

Discussion (10 min)

*Changing Religious Concepts: A Hasmonaean Adjustment of the Core of Deuteronomic Commandments to a Concept of Torah (rec)*

Wolfgang Schütte, Independent Researcher (30 min)

Discussion (10 min)

*The Background of the Deuteronomic Concept concerning the Levites and its Consequences for the Exegesis of Deuteronomy*

Raik Steffen Heckl, University of Leipzig (30 min)

Discussion (10 min)

Total 120 min

**9:30 AM – 11:00 AM**

**The Dead Sea Scrolls (2)**

**Session 3.1.3.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96934438984?pwd=TEdsc1NpTnJ2NzJmMURlVkrRqSGdVQT09>

*Chair:* Jessi Orpana, University of Helsinki

*4QpaleoExod-m and the Third Edition of Exodus in Light of Ancient Literary Features (rec)*

John Screnock, University of Oxford (25 min)

Discussion (5 min)

*Seeking the Background for the Establishment of the Role of the Overseer in the Damascus Document (rec)*

Hanne Irene Kirchheiner, Independent Researcher (25 min)

Discussion (5 min)

*Agriculture, Priestly Offerings and Divine Order in the Wisdom Composition Instruction (rec)*

Shlomi Efrati, The Hebrew University of Jerusalem/Catholic University of Leuven (KUL) (25 min)

Discussion (5 min)

Total 90 min

9:30 AM – 11:00 AM

**Experience the Body, Experience the Text: Experience in and from the Song of Songs (3)**

**Session 3.1.4.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99160631035?pwd=T05CcHJUMGMzMmQyQ1RZWWSzbjdsZz09>

*Chair:* Christo Lombaard, University of Pretoria

*The Deer's Cry by Arvo Pärt- An Introduction to the Composer's Use of the "Lorica" by St. Patrick with Specific Focus on the Deer as the Sacred Lover in Song of Songs*

Anne Lamont, University of the Free State (30min)

*The Tangent Points of Body Seen in Various Oriental Traditions and the Shir ha shirim*

Angelica Muha, University of South Africa (30 min)

*Experiencing the Subtleties of Solomon in the Song of Songs*

Gavin Fernandes, University of Nottingham (30 min)

Total 90 min

9:30 AM – 11:00 AM

**Food Symbolism in Biblical and Extra-Biblical Perspective (2)**

**Session 3.1.5.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91567496206?pwd=eitlZFPSSm9ycjY4bldFSDFyVVI4dz09>

*Chair:* Michaela Bauks, University of Koblenz and Landau

*Food but No Drink: Commensality in Early Jewish Texts about the World to Come*

Claudia D. Bergmann, University of Erfurt (20 min)

*What did Jesus Eat? (rec)*

Meir Bar-Ilan, Bar Ilan University (20 min)

*The Eucharistic Prayers of the Didache and their Relevance for "Realpräsenz" and Ritual Context*

Christina Melanie Risch, University of Koblenz and Landau (20 min)

Discussion (30 min)

Total 90 Min



**9:30 AM – 11:00 AM**

**Graeco-Roman Society and the New Testament (3)**

**Session 3.1.6.**

**Session title: New Testament and Judaism in the Light of Non-Literary and Archaeological Sources**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94873239991?pwd=MmVyYWREZW1SOHRuTTFoMGRpMTRsQT09>

*Chair:* Ekaterini Tsalampouni, Aristotle University of Thessaloniki

*No Cretans Allowed? Reading Titus 1:12 and 2:2–10 on Roman Crete (rec)*

Michael Robertson, St Mary's University, Twickenham (25 min)

Discussion (5 min)

*Salvation as Joint-Inheritance: μέτοχοι τοῦ Χριστοῦ in Hebrews 3:14 in Light of Graeco-Egyptian Documentary Papyri (rec)*

Kyu Seop Kim, St Petersburg State University (25 min)

Discussion (5 min)

*Acculturation and Identity: Jewish Clothing and Dress in the First Century (rec)*

Katie Turner, King's College London (25 min)

Discussion (5 min)

Total 90 min

**9:30 AM – 11:30 AM**

**The Language of Colour in the Bible: from Word to Image (3)**

**Session 3.1.7.**

**Zoom Link**

<https://uni-wuppertal.zoom.us/j/93108033504?pwd=OVd5UDIFMTY2Nk56R2pIMkQqb0Y1Zz09>

*Chair:* Emanuela Valeriani, University of Lausanne

*Chromatic Adjectives in the Galenic Corpus: Therapeutic Implications of Red Color*

Mónica Durán, University of Granada (25 min)

Discussion (5 min)

*Mary Magdalene, The Woman in a Red Dress*

Marta Crispi, International University of Catalonia (25 min)

Discussion (5 min)

*The Red Colour in Medieval Liturgical Enamels*

Lourdes De Sanjose Llongueras, University of Barcelona (25 min)

Discussion (5 min)

*Dressed in Scarlet, Dressed in Azure. Red- and Blue-Coloured Textiles in Medieval Religious Art and in Biblical Textile Descriptions (rec)*

Zoriana Lotut, University of Warsaw (25 min)

Discussion (5 min)

Total 120 min

**9:30 AM – 10:30 AM**

**'Literary Features' - Fact or Fiction? (2)**

**Session 3.1.8.**

**Session title: Stylistics of Space**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95468334205?pwd=R2RpM1dBS05MMDhtdkFLZjlqeDQ2Zz09>

*Chair:* Karolien Vermeulen, University of Antwerp

*Poor Circulation: Embodied Economies of Nation-Making in the Postexilic Prophets (rec)*

Laura Carlson Hasler, Indiana University (20 min)

Discussion (10 min)

*Place, Persona, People, Presence: Jeremiah's Jerusalem at the Crossroads (rec)*

Samuel Hildebrandt, Nazarene Theological College, Manchester (20 min)

Discussion (10 min)

Total: 60 min

9:30 AM – 12:15 PM

**Lived Scriptures in Late Antiquity (2)**

**Session 3.1.9.**

**Session title: Scriptural Traditions and Biblical Receptions in Late Antiquity**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/98358410922?pwd=YzgwY0drRIJYT1Z3UnN0T1JGN3FkZz09>

*Chair:* Outi Lehtipuu, University of Helsinki

*Gen 1:26-27 Reinterpreted by Mani and his Followers (rec)*

Evgenia Moiseeva, University of Salzburg (30 min)

Discussion (15 min)

Break (30 min)

*Lived Virginities Meet Scriptural Virgins. Varied Virgin Wisdom and the Parable about the Ten Virgins (Matt 25:1-13) (rec)*

Ellen Aasland Reinertsen, University of Oslo (30 min)

Discussion (15 min)

*Lived Scriptures in Ancient Caesarea*

Rota Stone, University of Latvia (30 min)

Discussion (15 min)

Total 165 min

9:30 AM – 10:30 AM

**Orality and Literacy in Early Christianity**

**Session 3.1.10.**

**Session title: Crisis in Oral Tradition and Mnemonic Mechanisms**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95749443688?pwd=Z0pBYkd6UDZyTGNCdDFEYmhLTlFXQT09>

*Chair:* Priscille Marschall, University of Lausanne

*“... only what you can read and recognise” (2 Cor 1:13): Reading, Writing, and Recognising, or 2 Corinthians on the Way to Becoming Scripture*

Dominika Kurek-Chomyc, Liverpool Hope University (25 min)

Discussion (5 min)

*Peter on the Threshold: Writer and Patron Saint of Orality (rec)*

Stephan Witetschek, Ludwig Maximilian University of Munich (25 min)

Discussion (5 min)

Total 60 min

**9:30 AM – 12:30 PM**

**Personal Christology: Hermeneutical Perspectives of the New Testament Session 3.1.11.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92307017703?pwd=WGo1NU4vdklNSERrbFpQbnNGbis3dz09>

*Chair:* Thomas Söding, Ruhr-University Bochum and Aleksandra Brand, Ruhr-University Bochum

Introduction and Reflection

*To Believe in Jesus Christ is a Personal Process – Hermeneutical Aspects (rec)*

Thomas Söding, Ruhr-University Bochum (15 min)

*Personal Christology and Memory Theory*

Sandra Huebenthal, University of Passau (35 min)

Discussion 20 min

Break (30 min)

Case Studies:

*Personal Christology and Peter of Luke-Acts (rec)*

Mark Elliot, University of Glasgow (15-20 min)

*Personal Faith and Personalized Christology in the Gospel of John – Martha and Mary of Bethany (rec)*

Stefan Zorn, University of Münster (15-20 min)

*Personal Christology in Phil 2,5-11 - the Communicative Potential of the Concept in the Letter to the Philippians (rec)*

Aleksandra Brand, Ruhr-University Bochum (15-20 min)

Discussion (20 min)

Total 180 min

9:30 AM – 12:25 PM

**Prologomena to the Project of an Editio Critica Maior of Hebrews** **Session 3.1.12.**

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**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97454159395?pwd=RnZCSFEzUVA0b1lOU1FtTHg3Y2dDdz09>

*Chair:* Marcus Sigismund, University of Wuppertal and Protestant University Wuppertal/Bethel and Darius Müller, Protestant University Wuppertal/Bethel

*General remarks regarding a project of an Editio Critica Maior of Hebrews*

Marcus Sigismund, University of Wuppertal and Protestant University Wuppertal/Bethel (15 min)

Part 1: The Greek tradition

*Transmitted from Italy – Observations on the Greek Manuscript Tradition of the Epistle to the Hebrews based on "Text und Textwert"*

Darius Müller, Protestant University Wuppertal/Bethel (25 min)

*Church Fathers' Quotes of the Letter to the Hebrews – Trials and Tribulations*

Marcus Sigismund, Protestant University Wuppertal/Bethel (25 min)

Discussion (20 min)

Break (30 min)

Part 2: The Versional Testimony - Exemplified by the Old Latin and Early Coptic

*The Latin Transmission of the Letter to the Hebrews: Preliminary Observations (rec)*

Matthias Geigenfeind, Protestant University Wuppertal/Bethel (25 min)

*The Sahidic Version of Hebrews: From Horner to ECM*

Peter Malik, Protestant University Wuppertal/Bethel and Matej Bel University, Banska Bystrica (25 min)

Discussion (20 min)

Total 175 min

**9:30 AM – 11:05 AM**

**Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives (2)**

**Session 3.1.13.**

**Session title: Reconceiving Empire in the Graeco-Roman World**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93500319982?pwd=SXhhY1NH5W1xYXhreHFqZzhYYWRUUT09>

*Chair:* Jason Silverman, University of Helsinki

*Yoked with the Nations Roundabout: Imperial Power, Local Distinction, and Hasmonean Legitimacy in 1 Maccabees*

Rotem Avneri Meir, University of Helsinki (25 min)

*Imperial Criticism in Paul? A Critical Evaluation of a Current Trend (rec)*

Nina Kristina Nikki, University of Helsinki (25 min)

*Empire of the Son: Imperial power in the Book of Revelation*

Paul Middleton, University of Chester (25 min)

Discussion (20 min)

Total 95 min

**9:30 AM – 11:45 AM**

**Representations of Cultural Trauma in the Hebrew Bible (1)**

**Session 3.1.14.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91985645030?pwd=QUo2SjdqNElwTEJOemtUOWt3SUhndz09>

*Chair:* Danilo Verde, Catholic University of Leuven (KUL) and Domink Markl, Pontifical Biblical Institute

*Cultural Trauma and the Hebrew Bible: Exploring the Relevance of Recent Sociological Theory*  
Domink Markl, Pontifical Biblical Institute (10 min)

*The Fall of Jerusalem: Cultural Trauma as a Process (rec)*

Sonja Ammann, University of Basel (25 min)

Discussion (10 min)

*Descriptions of Incurable Wounds in the Book of Jeremiah*

Martina Weingärtner, Collège de France (20 min)

Discussion (10 min)

*The Traumatizing Psalter: From 'Acting Out' and 'Working through' Individual and Collective Trauma to 'Shaping' Cultural Trauma*

Danilo Verde, Catholic University of Leuven (KUL) (20 min)

Discussion (10 min)

*The Psalms of Asaph in the Light of Disaster Studies – The Central Function of the personae miserae within the Coping Strategies of the (Post)Exilic Community of Israel (rec)*

Petra Verebics, John Wesley Theological College, Budapest (20 min)

Discussion (10 min)

Total 135 min

**9:30 AM – 11:30 AM**

**Textual Criticism of the New Testament, the Old Testament and the Qur'an Session 3.1.15.**

**Session title: Families and Traditions**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95758191634?pwd=akpiSTdVOWZvSTRaZEYxVFN5M1Q3QT09>

*Chair:* Theodora Panella, University of Münster

*The Medieval Targum Tradition for the Seventh Day of Pesach (rec)*

Jeroen Verrijssen, Catholic University of Leuven (KUL) (20 min)

Discussion (10 min)

*Family 0150: An Introduction to a Recently Identified Manuscript Family (rec)*

David A. Flood, University of Edinburgh (20 min)

Discussion (10 min)

*ΠΡΟΣ ΡΩΜΑΙΟΥΣ: Romans as A Window into the Development of the Apostolos Lectionary Tradition (rec)*

Denis Salgado, University of Edinburgh (20 min)

Discussion (10 min)

A “Dipped” or “Sprinkled” Garment? Two Different Readings of Revelation 19:13 (rec)  
Martina Vercesi, University of St Andrews (20 min)

Discussion (10 min)

Total 120 min

**9:30 AM – 11:00 AM**

**Vision and Envisionment in the Bible and its World**

**Session 3.1.16.**

**Session title: Places of Visionary Experiences**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97306266880?pwd=TDITM0UwOCtoZWJoRkptSmZnNjd2UT09>

*Chair:* Nils Neumann, Leibniz University Hannover and Thomas Wagner, University of Wuppertal

*Visionary Experiences and the Topography of the Patriarchal Narratives (rec)*  
Mathias Winkler, University of Siegen (25min)

Discussion (5min)

*Outside the Land: Envisioning Jerusalem (rec)*  
Thomas Wagner, University of Wuppertal (25min)

Discussion (5min)

*Experiencing the Heavenly Realm as a Place of Power: Vision Narratives in Daniel and Revelation*  
Nils Neumann, Leibniz University Hannover (25min)

Discussion (5min)

Total 90 min



9:30 AM – 12:00 PM

**Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions** **Session 3.1.17.**

**Session title: “Outside the Land of Israel”: Diaspora Perspectives and Yahwistic Pluriformity**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93124195367?pwd=eTJHSWUrWDhnaml5S3FKT1VZck9PQT09>

*Chair:* Benedikt Hensel, University of Zurich

*Yahwistic Communities in Persian-Period Gilead? Biblical and Extrabiblical Perspectives (rec)*  
Stephen Germany, University of Basel (20 min)

Discussion (10 min)

*Lev 26 and the Pro-Babylonian-Golah- and Pro-Diaspora Redaction in the Context of Identity Formation and Conflict of the Yahwistic Groups in the Persian Period (rec)*  
Kishiya Hidaka, University of Zurich (20 min)

Discussion (10 min)

Break (30 min)

*The Wars Accounts of 1 Kgs 20:22 and the Significance of Samaria as Yahwistic Prophetic Place (rec)*  
Dany Nocquet, Protestant Institute of Theology, Montpellier (20 min)

Discussion (10 min)

*Administrative Lists and Temples: Persian Period Aramaic Lists and the Process of Writing / Incorporating Lists in Ezra*  
James D. Moore, Humboldt University of Berlin (20 min)

Discussion (10 min)

Total 150 min

**Thursday 5<sup>th</sup> August, Afternoon Sessions: 3:00 PM – 6:30 PM**

**3:00 PM – 6:15 PM**

**Deconstructive Poetics and Anthropology and the Bible (Joint Session) Session 3.2.1.**

**Session title: Sacrifice and Purity in the Hebrew Bible**

**Zoom link:**

<https://uni-wuppertal.zoom.us/j/93083773036?pwd=bmkveFJZWVovZkRtamFUZERMd29ZUT09>

*Chair:* Anne Katrine de Gudme Hemmer, University of Oslo

*Death for Life: Punishment and Sacrifice in the Priestly Literature and Derrida*

Charles Huff, Washington University in St. Louis (30 min)

*The Making of Multiple Metaphors: Sacrifice and Gender in Hosea*

Samuel Boyd, University of Colorado at Boulder (30 min)

*Sacrificing Sequence*

Naphtali Meshel, The Hebrew University of Jerusalem (30 min)

Break (30 min)

*Victimization and Endangered Reciprocity: Sacrifice as a Key to the Metaphorical World of Hosea (rec)*

Göran Eidevall, Uppsala University (30 min)

Response

Francis Landy, University of Alberta (15 min)

Discussion (30 min)

Total 195 min

**3:00 PM – 4:30 PM**

**The Biblical World and Cultural Evolution (2)**

**Session 3.2.2.**

**Session title: Early Christianity and Cultural Evolution**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/94517937657?pwd=c0NhTmxsVjF6MIN0WkZsSlo4UytmZz09>

*Chair:* Ronit Nikolsky, University of Groningen

*Variety in “Righteousness” after Paul: A Word Co-Occurrence Analysis (rec)*

Nina Kristina Nikki, University of Helsinki and Pasi Hyytiäinen, University of Helsinki (30 min)

*Anti-Paulinism in Early Christianity: Cultural Evolutionary Perspectives*

Antti Vanhoja, University of Helsinki (30 min)

*The Spread of the Byzantine Text and Biased Cultural Selection*

Pasi Hyytiäinen, University of Helsinki (30 min)

Total 90 min

**3:00 PM – 4:30 PM**

**The Biblical World and its Reception (2)**

**Session 3.2.3.**

**Session title: Biblical Women and their Afterlives**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/98559604837?pwd=UnpBb0orNENmeUszY0RvOUdGam81QT09>

*Chair:* Zanne Domoney-Lyttle, University of Glasgow

*From Bathsheba to Saptasuta: A Sanskrit Erotic Reading (rec)*

Anne Létourneau, University of Montreal and Timothy Lorndale, McGill University (30 min)

*The Bible in the Works of Margaret Atwood: A Story of Many Testaments*

Peter Sabo, University of Alberta (30 min)

*#MeToo and the Bible: Jewish American Women Poetry on Dinah's Rape (rec)*

Anat Koplowitz-Breier, Bar-Ilan University (30 min)

90 min

**3:00 PM – 4:40 PM**

**Canonical Approaches to the Bible**

**Session 3.2.4.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97816142810?pwd=TzhoTWI4bDVCQnRYRTYwKzR5bHNmdz09>

*Chair:* Heiko Wenzel, Campus Danubia, Vienna

*Exploring the Sermon on the Mount as the New and Greater Deuteronomy*

Stephen D. Campbell, Aquila Initiative (35 min)

*The Association of Sin and Death with νόμος in Romans 7:7-25 and Pauline Theology (rec)*

David Johnston, University of St Andrews (35 min)

General Discussion and Business Meeting

Oliver Dyma and Heiko Wenzel

Total time 100 min

**3:00 PM – 6:30 PM**

**Developing Exegetical Methods**

**Session 3.2.5.**

**Session title: Reconstruction of Ancient Discourses**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/91754304317?pwd=bW5FdC9TL3l0aForWC9PVDIUNWxyZz09>

*Chair:* Thomas Wagner, University of Wuppertal

*The Meaning of Discourse Analysis Exemplified with Elihu's Speeches in Job 32-37 (rec)*

Rebecca Ludwig, University of Wuppertal (25 min)

Discussion (5 min)

*The Deuteronomistic History and the Discourse about the Origins of the History of the Northern Kingdom of Israel*

Raik Steffen Heckl, University of Leipzig (25 min)

Discussion (5 min)

*The Understanding of the World in the Divine Speeches to Job in Comparison to the Mesopotamian Understanding of the World – The Same in Focusing the Perception of God (rec)*

Jakob Böckle, University of South Africa (25 min)

Discussion (5 min)

Break (30min)

Chair: Raik Steffen Heckl, University of Leipzig

*The Place of Gen 2-3 in the Discourse on Wisdom* (rec)

Thomas Wagner, University of Wuppertal (25 min)

Discussion (5 min)

*Examples of Similar or Different Allegorical Readings of the Song of Songs in Rabbinic and Christian Sources*

Magdalena Wdowiak, University of Warsaw (25 min)

Discussion (5 min)

*A Case Study in Biblical Interpretation in the Epistle to the Hebrews as the Search for the Prophetic Witness to Jesus in the Tanakh Texts*

Oleg Grycyk, Charles University in Prague (25 min)

Discussion (5 min)

Total 210 min

**3:00 PM – 4:00 PM**

**Evil, Exorcism and Magic (1)**

**Session 3.2.6.**

**Session title: The Materiality of Evil/Demon Related Diseases**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93861645239?pwd=eE8yTlpxYW1Uc1Nsa0NRN1RwU1JSUT09>

*Chair:* Gina Konstantopoulos, University of California

*Fever and Exorcism in Qumran and the Aramaic Magic Bowls* (rec)

Ida Fröhlich, Pázmány Péter Catholic University (25 min)

Discussion (5 min)

*Writing Cures: The Use of Written Words Against Diseases*

Tupá Guerra, University of Brasília (25 min)

Discussion (5 min)

Total 60 min

**5:00 PM – 6:00 PM**

**Evil, Exorcism and Magic (2)**

**Session 3.2.7.**

**Session title: Harlotry, Fear and Whispers: Demonic Influences in Humans**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/93861645239?pwd=eE8yTlpuYW1Uc1Nsa0NRN1RwU1JSUT09>

**\*Please note this is in the same Zoom Room as session 3.2.6**

*Chair:* Tupá Guerra, University of Brasília

*Fear, Supernaturally Inflicted Physical Impairment, and Exorcism in the Acts of the Apostles (rec)*  
Kai Akagi, Japan Bible Seminary (25 min)

Discussion (5 min)

*Demonic Whispers: A Comparative Analysis of the Term dibbâ in Jer 20:10 (rec)*  
Cristiana Conti-Easton, York University (25 min)

Discussion (5 min)

Total 60 min

**3:00 PM – 6:00 PM**

**Impact of Hellenistic Empires (3)**

**Session 3.2.8.**

**Session title: The Impact of Monetization on Judean and Neighbouring Societies**

**Zoom Link**

<https://uni-wuppertal.zoom.us/j/98224747681?pwd=TURlcG9vZk1yRzJ5RlF1TFZaZHVNQT09>

*Chair:* Jason Silverman, University of Helsinki

*The Relationship between Seleucid Kings and Babylonian Priests in Practice and in Theory (rec)*  
Céline Debourse, University of Vienna (25 min)

*From Egyptian Temples to Jerusalem and Mount Gerizim (rec)*  
Gilles Gorre, Rennes 2 University (25 min)

Discussion (30 min)

Break (30 min)

*The Role of Temples in the Urban Economy of Ptolemaic Egypt* (rec)

François Gerardin, Albert Ludwig University of Freiburg (25 min)

*The Birth of a Temple State: An Anatolian Perspective on Jerusalem of the Maccabees* (rec)

Noah Kaye, Michigan State University (25 min)

Discussion (20 min)

Total 180 min

**3:00 PM – 5:00 PM**

**Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (2)**

**Session 3.2.9.**

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**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95907291334?pwd=Z0pWbCtVQ0gvV0ovRVhNZWhEWEJCUT09>

*Chair:* Kristin Joachimsen, MF-Norwegian School of Theology, Religion and Society

*Bakhtin's Theory of Speech Genres and the Narrative of Joseph in Genesis 37-50* (rec)

Irena Avsenik Nabergoj, University of Ljubljana (25 min)

Discussion (5 min)

*The Narrativity of Gags in 1 Samuel 19:9-24* (rec)

Sel-lam El Ammari, Complutense University of Madrid (25 min)

Discussion (5 min)

*How to Write the Story of King Solomon?*

Stefan Wälchli, University of Bern (25 min)

Discussion (5 min)

*Three Evil Kings and One Promise: Another Look at the Doctrine of Retribution and the Question of the Eternal Reign of the Davidic Dynasty in Chronicles*

Itzik Amar, Bar Ilan University (25 min)

Discussion (5 min)

Total 120 min

5:00 PM – 6:30 PM

**Memory, Method and Texts (4)**

**Session 3.2.10.**

**Session title: Test Cases III: Early Judaism**

**Zoom Room:**

<https://uni-wuppertal.zoom.us/j/98399493310?pwd=TWxOdm5DaXR6cy9aVG5Xb3owSEttQT09>

*Chair:* Pavel Langhammer, Charles University in Prague

*The Origin of the Lake of Fire in Rev 19–20*

David Cielontko, Czech Academy of Sciences (30 min)

*The Golden Calf in Canon and Memory: A Case Study in the Compatibility of Brevard Childs and Jan Assmann*

Stephen D. Campbell, Aquila Initiative (30 min)

*Evaluating the Success of Ezekiel's Identity Construction Strategies in the Light of Nehemiah's Reform*

Otilia Lukacs, Theological College of Pécs and Catholic University Leuven (KUL) (30 min)

Total 90 min

3:00 PM – 4:30 PM

**Miracles and Paradoxography in Biblical Reception from Late Antiquity (1) Session 3.2.11.**

**Session title: Presenting Paradoxography**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96036446582?pwd=T2c0RTBaWm5SREppOUhwNTArRW0ydz09>

*Chair:* Carl Johan Berglund, Stockholm School of Theology

*Ancient and Late Antique Paradoxography: The State of Research (rec)*

Monika Amsler, University of Zurich (20 min)

Discussion (10 min)

*Leviathan and Behemoth Redux (rec)*

Reuven Kiperwasser, Ariel University (20 min)

Discussion (10 min)



*'Beyond Belief': Implausible Tales and Wondrous Qualities in Greek and Syriac Biblical Interpretation*

Marion Pragt, Catholic University of Leuven (KUL) (20 min)

Discussion (10 min)

Total 90 min

**5:00 PM – 6:30 PM**

**Miracles and Paradoxography in Biblical Reception from Late Antiquity (2)    Session 3.2.12.**

**Session title: Applying Paradoxography**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96036446582?pwd=T2c0RTBaWm5SREppOUhwNTArRW0ydz09>

**\*Please note this is the same Zoom Room as session 3.2.11.**

*Chair:* Marion Pragt, Catholic University of Leuven (KUL)

*Between Biography and Paradoxography: Unveiling the Genre of the Apocryphal Acts of the Apostles (rec)*

Carl Johan Berglund, Stockholm School of Theology (20 min)

Discussion (10 min)

*Believing the Unbelievable. Faith and Miracle-stories in Greek Hagiography from Late Antiquity (rec)*

Julie Van Pelt, Ghent University (20 min)

Discussion (10 min)

*Holy Cow! A Jewish Approach to the Miraculous in the Early Islamic Period*

Josh Blachorsky, New York University (20 min)

Discussion (10 min)

Total 90 min

**3:00 PM – 5:30 PM**

**Open Forum for New Testament and Early Christian Studies (2)**

**Session 3.2.13.**

**Session title: Textual Arguments and Arguments about Texts**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/95916375713?pwd=SDNrM3JWR1MvcHJoR2xEZlRZZVBrUT09>

*Chair:* Louise Heldgaard Bylund, Aarhus University

Introduction (5 min)

*The Role of In-Front-of-Text Perspectives in Biblical Interpretation: An Evaluation of Reformed Hermeneutics (rec)*

Hennie Goede, North-West University (20 min)

Discussion (9 min)

*Tachygraphy in Early Christianity – The Case of Basil and Eunomius (rec)*

Benedict Totsche, Johannes Gutenberg University Mainz (20 min)

Discussion (9 min)

Break (30 min)

*Same Things in Different Worlds? A Literary Analysis and Juxtaposition of Romans 2:28-29 and 9:6*

Daniela Stehlíková, Charles University in Prague (20 min)

Discussion (9 min)

*Cretans, Paradoxes, and Invective: A New Approach to the Liar Paradox in Titus 1:12 (rec)*

Michael Robertson, St Mary's University, Twickenham (20 min)

Discussion (9 min)

Total 150 min

**3:00 PM – 5:00 PM**

**Reading Biblical Texts - Understanding Contemporary Contexts (3)      Session 3.2.14.**

**Session title: The Bible and the Female Body and Space**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/92921715652?pwd=NTNEQU90S3YxZm9DWExBMDBkMEtvQT09>

*Chair:* Gitte Buch-Hansen, University of Copenhagen

*The Anorexic Gospel: Extinguishing the Female (rec)*

Giovanna Barbara Alesandro, University of Copenhagen (25 min)

Discussion (10 min)

*Reading the Jael Story (Judges 4-5) with Women from a Violent Community: Their Perspective when Violence Is Perpetrated by a Woman, through the Lens of Their Own Experiences of Vulnerability (rec)*

June Frances Dickie, Wycliff Bible Translators (25 min)

Discussion (10 min)

*Hagar alongside Indian Surrogate Mothers: Race, Gender, and Citizenship in the Letter to Galatians*

Sharon Jacob, Pacific School of Religion (25 min)

Discussion (10 min)

Shared reflections (15 min)

Total 120 min

**3:00 PM – 4:30 PM**

**Politization of Bibles and Biblization of Politics in the Twenty-First Century      Session 3.2.15.**

**Session title: Populism 2021**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97178703755?pwd=aWxaTER2RkVGVDV0VVM1N1ZnQWRrUT09>

*Chair:* Steffi Fabricius, University of Siegen

*New Testament Studies in an Age of Populism: Race and Whiteness (rec)*

Jeremy Punt, Stellenbosch University (20 min)

Discussion (5 min)

*«And would that You did reign!». The Irrelevance of the Bible in the Political Utilization of Religious Symbols of the Italian Sovereignist Parties' Rhetoric*

Irene Barbotti, University of Milan (20 min)

Discussion (5 min)

*Scriptures, Defining 'Religion,' and Marginalization of Indigenous Beliefs in Indonesia: A Hermeneute's Response*

Ludwig Beethoven J. Noya, Vanderbilt University (25 min)

Discussion (5 min)

Total 90 min

**3:00 PM – 5:30 PM**

**Slavonic Apocrypha (3)**

**Session 3.2.16.**

**Session title: Discovery of the Forgotten Past**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96727629674?pwd=c3gvdW9FeXowR1cxT0dZQ0h3T2hBZz09>

*Chair:* Anissava Miltenova, Bulgarian Academy of Sciences

*When the National Treasure Becomes Internationalized: the Case of Serbian Manuscripts*

Sladana Mirkovic, University of South Florida (20 min)

Discussion (10 min)

*Moses Gaster (1856-1939) as a Collector and Translator of Romanian Bird and Beast Stories (rec)*

Maria Cioata, University of Manchester (20 min)

Discussion (10 min)

*Patriarch Joseph (Gen 37-52) as Ївцифъ Прѣкрасни, the Beauteous Joseph, in Orthodox Iconography (rec)*

Ljubica Jovanovic, American Public University System (20 min)

Discussion (10 min)

Total 90 min

**3:00 PM – 5:00 PM**

**Slavonic Parabiblical Traditions (2)**

**Session 3.2.17.**

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**Session title: Narrative and Iconography**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/97078179300?pwd=bTZvbnE1RXJ2UTFNUh4NCtYVzJTUT09>

*Chair:* Florentina Badalanova-Geller, Royal Anthropological Institute / University College London

*An Iconographic Motif Based on the Legend of the "Sea of Tiberias"*

Daria Coscodan, Ludwig Maximilian University of Munich (25 min)

Discussion (15 min)

*Stories about the Fall of the first people in the Belarusian and Estonian traditions*

Mare Koiva, Estonian Literary Museum (25 min)

Discussion (15 min)

*First Peoples in the Narrative Sources of Rus*

Alexandra Vukovich, University of Oxford (25 min)

Discussion (15 min)

Total 120 min

**3:00 PM – 5:00 PM**

**Textual Criticism of the New Testament, the Old Testament and the Qur'an (3)**

**Session 3.2.18.**

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**Session title: Texts, Languages, Cultures, and Traditions in Contact**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/96174463768?pwd=WDN0QXZISGROeTRIRDJ2MDh0Y1dzZz09>

*Chair:* Theodora Panella, University of Münster and Alba Fedeli, University of Hamburg

*Tracing the Semantic Connotations of "Lordship" in the Greek Gospel of Matthew Through the Lens of the Ancient Syriac Versions (rec)*

Pavlos D. Vasileiadis, Aristotle University of Thessaloniki (20 min)

Discussion (10 min)

*“Not by Bread Alone”: Meals and Rituals in the Acts of the Apostles according to the Peshitta (rec)*  
Monica Prandi, Pontifical Biblical Institute (20 min)

Discussion (10 min)

*Elimelech or Abimelech? A Study on the Textual Variant of the Name of Noemin’s Husband in Septuagint Ruth (rec)*

Beatrice Bonanno, Catholic University of Leuven (UCL) (20 min)

Discussion (10 min)

*The Vetus Latina in the History of the Transmission of the Book of Esther: Hypotheses and Perspectives (rec)*

Dionisio Candido, University of Salzburg (20 min)

Discussion (10 min)

Total 120 min

**3:00 PM – 5:00 PM**

**Visionary Spaces: Narrating Spaces in Vision Reports (2)**

**Session 3.2.19.**

**Zoom Link:**

<https://uni-wuppertal.zoom.us/j/99635546326?pwd=TFNud1BIK20yM2duamtSZ2lXOTFVZz09>

*Chair:* Matías Martínez, University of Wuppertal

Introduction (5 min)

Michaela Geiger, Protestant University Wuppertal/Bethel and Matías Martínez, University of Wuppertal

*From Spaces of Movement to Aggregate Space. The Imagining of Otherworldly Spaces in the Apocalypse of Paul and the Vision of Paul (rec)*

Maximilian Benz, University of Bielefeld (20 min)

Discussion (10 min)

*Mystic World Modelling: Spatial Narration in the Gnaden-Leben des Friedrich Sunder*  
Max Leonard Alsmann, University of Münster (20 min)

Discussion (10 min)

*Visionary Space in the Abraham Narrative*

Karolien Vermeulen, University of Antwerp (20 min)

Discussion (10 min)

Final Discussion (25 min)

Total 120 min

## Abstracts

**Patricia Jelbert, University of Gloucestershire**

“Literary Features” – Fact or Fiction

### **A Case of Multiple Genre Identity: Chronicles in the Second Temple Period - Or Not?**

“The prior recognition of genre leads the audience to the correct expectations about authorial intent and how one should go about further interpretation. Still, regarding this primary step, scholars have not come up with a genre classification for Chronicles over which there is general agreement.” Thus writes Rodney Duke. A brief overview of the many genre categories scholars have attributed to Chronicles reveals other isagogical uncertainties too. Peltonen refers to “[t]he spectrum of radically differing opinions about the date of Chronicles” and “the historical context into which Chronicles best fits.” While the CHW Hypothesis held sway, Chronicles and Ezra-Nehemiah were regarded as one united document, which necessarily drew Chronicles into a post-exilic dating. However, when Japhet's and Williamson's research led the way in showing these books as independent works, Kleinig notes that “[t]he separation of Chronicles from Ezra-Nehemiah has opened up the possibility for an earlier dating of Chronicles,” but observes that most scholars still support post-exilic dating, and gives a list of their reasons for doing so. Klein provides a slightly longer list which includes examining Chronicles' language as Late Biblical Hebrew (LBH). Welton adds the War Machines in 2 Chronicles 26.15, as being anachronistic. While some of the arguments depend upon the CHW hypothesis which necessarily ties Chronicles to a post-exilic dating, all of them depend on a view of the genre of Chronicles as being one form or other of literature or history-writing rather than chronicling. It will be argued here that Chronicles should be assessed within the chronographic literature of the ancient Near East, where similar formal features may be found, such as the repeating citation formulae. As Grayson writes, “Rather than superimpose some modern classification on the chronographic material it is best to discuss them in terms of the ancient literary patterns which they follow.”

**Helge Bezold, Basel University and Matthias Hopf, University of Zurich**

“Literary Features” – Fact or Fiction

### **From Y-H-W-H to YHWH: Establishing Criteria for Identifying Intentional Allusions to the Divine Name**

Even though the Hebrew Book of Esther does not refer to any divine action or name, it has often been proposed that Esther 5:4 contains the name of God hidden in a specific literary feature. In this verse, a four-word phrase exhibits in its initial letters the sequence of yod – he – waw – he, which can be seen as an acrostic representation of the divine name, YHWH. However, it is far from certain whether this sequence has been used intentionally or if it is a mere coincidence in the given series of words. While scholars have offered different contextual arguments in favor of an intentional allusion to YHWH, there is no consensus on which arguments can be used to establish the probability of such a reading. This paper proposes criteria for evaluating the intentional use of this literary feature. The author will present his criteria, drawing on central insights taken from literary theory, namely the work of Roman Jakobson. This catalogue of criteria will then be applied to Esther 5:4 as well as to a



selection of the other 23 instances in the Hebrew Bible which reflect this textual phenomenon. As a result, it will become clear that there are indeed cases in which the intentional acrostic use of the divine name is highly probable, while in other passages (including Esther 5:4) the criteria adopted make the assumption of intentionality rather unlikely. In this respect, this paper makes a methodological contribution to the identification and study of particular literary features in the Hebrew Bible.

**June Frances Dickie, Wycliffe Bible Translators**

“Literary Features” – Fact or Fiction

**Translating Literary and Rhetorical Features from Two Hebrew Psalms into a Modern Language: Achieving the Same Functionality of the Poetic Devices in Culturally-Appropriate Forms**

This study focuses on literary and rhetorical features (particularly parallelism, inclusio, and chiasm) in two psalms (Ps 134 and Ps 93). Working with Zulu youth who are learning to translate psalms into their language using the form of their traditional praise poetry, the researcher considers how they interpret the functionality of the poetic devices in the Hebrew and translate them into Zulu. Attention is given to how they achieve the same literary and rhetorical force as is present in the original. Some examples indicate clearly how their context impacts the meaning they find in the text. The theoretical framework for the study is the functional approach to translation developed by Ernst Wendland, which seeks to determine the functions achieved by literary devices in the Hebrew and find poetic devices in the receptor language that achieve the same function. This approach is particularly appropriate for poetry, with its focus on sounds and performance. As part of the study, the Zulu poets also made a performance of their own translations, to indicate how they were understanding the message (its beauty and emotional power) and communicating it to others. Results indicated that poetic devices in the Hebrew of Ps 134 (chiasm and parallelism) were adjusted and expanded in the Zulu. There was an interesting example of “word play” in the English of v.1b which led to other (acceptable) interpretations in the Zulu. Ps 93 also provided opportunity for the Zulu poets to play with the meaning they discerned from the format of the text: an inclusio frame around two highly-rhetorical verses holding the main message. Their translations added cultural elements showing how they were making sense of the metaphors. In some cases, non-metaphors in the Hebrew became powerful metaphors in the Zulu. In conclusion, translating poetic devices into other languages can enrich our understanding of their usage in the Hebrew and extend our understanding of the biblical texts.

**Hananel Shapira, The Hebrew University of Jerusalem**

“Literary Features” – Fact or Fiction

**The Domestic Space of Deuteronomical Pesach**

The domestic space in the Pesach unit of Deuteronomy (Deut 16:1-8) is called a "tent" (verse 7), against the entire scheme built in the course of the book in which tents are characteristic of the reality of Israel in their sojourn, while in the land they live in houses. This exceptional word choice can be explained to result from Deuteronomy's war against the domestic ceremony of Pesach as described in Exodus 12, which is to be held at home in one's physical house. This explanation postulates that tent is used in 16: 7 to deny any connection of Pesach with a home setting in Deuteronomy, including any metaphorical use of this word for "family,"

turning Pesach into an individualistic (maybe even voluntary) initiative rather than a feast of the entire household.

**Laura Carlson Hasler, Indiana University**

“Literary Features” – Fact or Fiction

**Poor Circulation: Embodied Economies of Nation-Making in the Postexilic Prophets**

The paper maps the terms of nation-building in the books of Haggai, Zechariah 1-8, and Malachi through their imagined spatial networks of exchange, sensation, and embodiment. The primary argument of the paper is that the rebuilt Judean collective is imagined in entangled spatial-economic terms (for example: Haggai’s language of leaking pockets and sober and undernourished bodies runs parallel to the analogously impoverished temple space; Hag 1:2-7). These texts represent abstract entities (“nations,” “people” or God) as bodies that relate to, or sense one another, primarily through economic circulation: collection, dispossession, and debt. In other words, economic conditions in these texts are mapped onto bodies, a move that conditions certain ways of relating, hoping, and becoming. In this way, while each is distinctive in its political agenda, I argue that Haggai, Zechariah, and Malachi demonstrate overlapping spatial-economic imaginations. I argue, first, that God and the Judeans are imagined in terms of their distinctive roles as collectors, and the Temple is a site of ongoing accumulation with sensory stakes (starvation or healing for the Judeans; pain or pleasure for God); second, these texts situate the city of Jerusalem itself as a site wherein the divine presence will generate universal desire and collection; and finally, that the deferral of divine activity that underwrites this prophetic literature forges divine-Judean relationships through conditions of indebtedness. This reciprocal, though unevenly felt, debt simultaneously binds and activates the Judean body. The aim of the paper is to reveal how particular spatial relationships among sites, sensation, and economics are constitutive of nation-building in postexilic imaginations, and how a certain collective body (the Judeans) is imagined to be vulnerable, strong, and remade.

**Samuel Hildebrandt, Nazarene Theological College Manchester**

“Literary Features” – Fact or Fiction

**Place, Persona, People, Presence: Jeremiah’s Jerusalem at the Crossroads**

The Hebrew word “Jerusalem” occurs ×107 in Jeremiah, which is more often than in Isaiah (×49) and Ezekiel (×26) combined. Nevertheless, Israel’s capital city has received more scholarly attention in these two books (e.g., the monographs by Seitz and Galambush). I suggest that one possible reason for this imbalance is a narrow view of Jeremiah’s Jerusalem as a place. To be sure, no other book in the Hebrew Bible pays more attention to the fall of the physical city (Jer. 39 & 52), but this is by no means the only dimension of Jeremiah’s concept of “Jerusalem.” My paper takes its cues from Steck’s 1989–article “Zion als Gelände und Gestalt” (ZThK 86) and maps afresh the diversity and competing manifestations of “Jerusalem” in Jeremiah. Alongside a comprehensive survey of the term in the book, I will discuss how Jeremiah scholarship has navigated the complex crossroads of Jerusalem as a place, as a literary persona, as a synonym of the Israelite people, and as a metonymy for YHWH’s presence. The final part of the paper will travel along and across these four pathways and reflect on questions of conceptual overlap, ambiguity, and the role of the reader in the Jerusalem–texts in Jer. 2-6, 10, and 30.

**Peter Atkins, University of Chester**

Animals and the Bible

### **How to Categorise the King: Daniel 4 in Light of Mesopotamian Divine-Human-Animal Boundaries**

The narrative in Daniel 4 invariably seems to raise questions about the relationship and distinction between humans, animals, and divine beings. This can be seen firstly in how the human king Nebuchadnezzar appears to offend the Most High God and then latterly in how he receives an animalising punishment. While the basic categories of divine, human, and animal therefore seem to be important, the boundaries between them may also be troubled by the narrative's events (evidenced by the traditional interpretative concern about whether Nebuchadnezzar transforms into an animal or not). The Danielic narrative does not itself exactly determine what constitutes these boundaries; instead, they appear to be left quite ill-defined. However, as scholarship on Dan 4 has recently benefitted from utilising comparative Mesopotamian material to explain aspects of this chapter (e.g., to understand either Nebuchadnezzar's affliction or the imagery of the great tree), this paper will look at how such divine-human-animal boundaries are constructed in such ancient Near Eastern texts. Drawing on previous studies, the key indicators of these boundaries within Mesopotamian material will be isolated before attempting to read Daniel 4 in light of them. This paper will therefore argue for a specific understanding of how the divine-human-animal boundaries are understood and utilised in the portrayal of Nebuchadnezzar.

**Idan Breier, Bar-Ilan University**

Animals and the Bible

### **Biblical Animal-Ethics as the Basis of Rav Kook's Vision of Vegetarianism and Peace**

This paper examines the biblical passages on which Abraham Isaac Hacoen Kook (1865–1935) based his vision of vegetarianism and peace. In these essays, he proposed that one of the ways in which human culture has yet to fully develop relates to the animal world, arguing that in the utopia of the eschaton, human beings would cease eating meat and the animals themselves also would become non-carnivorous. Humanity would return to the period of the ten generations before the flood, during which human beings did not eat meat. After the flood, however, the Torah allowed such consumption as a necessary evil and within specific parameters. This, too, however, was a temporary measure, both meat-eating and the use of wool and milk being regarded as constituting a form of murder in the age to come. When humanity will become properly enlightened, the killing of animals will be prohibited. The interim period reflects the significant reform required in human interpersonal and international relations. The treatment of animals will improve through the practical observance of the Torah commandments regulating the attitude towards fauna, until a sufficiently high intellectual-moral standard is achieved that will demand vegetarianism. This being the first systematic discussion of the subject, Rav Kook sought to establish his argument on the basis of biblical ethics. Thus, for example, he adduced the ordinances that relate to the compassion with which animals should be treated—together with others that deal with the ideal ethics to which the reformed world must aspire (not necessarily with respect to the treatment of animals). I will analyze the biblical texts and examine the process whereby they became the cornerstone of Rav Kook's vision of vegetarianism and peace.

**Suzanna Millar, University of Edinburgh**

Animals and the Bible

### **Job and the Worm**

In Job, dying and dead bodies become the habitat of worms (7:5, 17:14, 21:26, 24:20). Most scholars take this as a stock image indicating death and, hence, overlook it. However, attending to its essential animality may shed new light on the speeches. Accordingly, this paper considers Job's worms as worms; as slimy, squirming, putrefying worms. These worms wriggle in and out of Job's sores (7:5), eliciting disgust from the viewer and exposing Job's fleshy corporeality as he becomes a corpse. The worm-induced disintegration of the body leads to a disintegration of the self, threatening the distinctions of inside and outside, subject and object, until Job is kin to (17:14) – even himself becomes (25:6) – worm. This is the beginning of death, drawing the dying into the dust (21:26), even close to Sheol (17:13). Yet, it is paradoxically generative of life. The worm-riddled corpse becomes a festering, fecund ecosystem, teeming with vital invertebrate life. The flesh is rotten, forgotten by the life-giving womb (24:20a); but the flesh is sweet, meat for the life-living worm (24:20b).

**George Sabi Alumparambil Christopher, Catholic University of Leuven (KUL)**

Animals and the Bible

### **Victim or Companion: An Eco-critical and Eschatological Analysis of Gn 8:20-22**

The postdiluvial bloody sacrifice of animals by Noah has been widely interpreted as regressive in the contemporary literature concerning critical animal studies (Singer:2002, Linzey:1998). A portion of the animal world is saved by Noah from the catastrophic flood, only to be used as sacrificial victims to please God (Gn 8:20-22). The act has been interpreted as one of thanksgiving after God's saving act (Cassuto: 1949, Westermann: 1994), an act intended to assuage the remains of divine anger (Gunkel: 1977), an act of propitiation (Skinner: 1910, Von Rad: 1956), and as an indication of divine lordship and God's mercy towards humankind (Wenham: 1985). These interpretations, while being understandably anthropocentric, also perpetuate an instrumental understanding of animals and disregard the narrative situation of the betrayal of companionship between humans and animals represented by their living together in the ark (Habel: 2011). However, animal sacrifice in ancient Israel is a complex tradition deeply linked to their pastoral usage, domestication, the ideal of purity and the human imitation of the divine shepherd (Klawans: 2006). The notion of sacrifice in ancient times also involved acts of beautification, co-operation, sacralization and assurance of an eschatological future (Patton: 2006). The depiction of the human-animal relationship in Genesis 6-9 tends to go beyond the traditional dualistic perception of the human-animal divide by way of its eschatological orientation (Strømmen: 2018). This paper uses the hermeneutical approach of normativity of the future (Bieringer: 2010) in order to explore an animal-friendly hermeneutic of Gn 8:20-22 around these historical and literary features and thereby to overcome the inherent implications of violence represented by the act of animal sacrifice.

**Sandra Silna, Masaryk University**

Animals and the Bible

**Animal Rights in the Work of Přemysl Pitter, European Humanist and Theologian**

Přemysl Pitter, a well-known European humanist, pacifist, and Czechoslovakian Protestant theologian of the 20th century who saved hundreds of war orphans in Czechoslovakia (like Sir N. Winton), is also one of the “the pioneers” of Czechoslovakian eco-theology, animal studies, and animal theology. The co-founder of the Czechoslovak Vegetarian Society, he called the animals “brothers and sisters” and preached each week for hundreds of people. He also wrote in magazines and books against animal cruelty based on his love of God and all creation and his biblically grounded faith. He knew the Bible well, although he didn't finish his theological studies. Pitter's work in the field of animal theology, eco-theology, and animal studies is almost unknown in the Czech Republic or elsewhere. I am trying to discover if his work in this field has earned a crucial place in Czechoslovakian eco-theology and animal theology. My Ph.D research focuses on historical and theological relations in the past and present situation.

**Stephanus Daniel Snyman, University of the Free State**

Animals and the Bible

**The Lion-King in Nahum 2:11-13 [Hebrew 2:12-14].**

In Nahum 2:11-14 [Hebrew 2:12-14], the readers of the text are confronted with a lion-king. The aim of this paper is to explore the metaphorical relationship between the figure of the king and a lion in these verses. The first question put to the text is whether the portrayal of lion behavior is correct. The next question to ask is whether the king is portrayed as a lion or if it perhaps is the other way around: is the lion seen as a king? Finally, the implications this interpretation will have in understanding this passage will be discussed.

**Dvir Shalem, Bar-Ilan University**

Animals and the Bible

**Humans & Animals: Potential Incest or a Recommended Partnership?**

The starting point of my research is the wish to decipher the status of animals conveyed in the Hebrew Bible. Animals are meant to work like a slave and to be sacrificed. They are potentially sexual partners, as Leviticus implies, but at the same time they are slaughtered and eaten on a daily basis by the temple staff and commoners (also in Leviticus!). How people thought of animals in the society described (and prescribed) by the Hebrew Bible should be considered in the wider context of neighboring societies and culture (e.g., the Hittites, the Akkadians, and the Egyptians), both geographically and chronologically. What was the status of animals in their myth and law? What did the Hebrew Bible wish to keep and what did it try to alter from such cultures? My research is on the incest laws of Leviticus, particularly the bestiality prohibition in the Hebrew Bible within the wider ancient Near Eastern setting. I wish to create a coherent image of what thoughts and behaviors a person considered to be an Israelite were expected to have in mind when cohabiting with or owning an animal and how similar or dissimilar they would have been from expectations in surrounding cultures.

**Alexander Kirk, Durham University**

Animals and the Bible

**Wisdom & Metamorphosis: Reading Proverbs 30 with Daniel 4**

From the leech to the lion a parade of beasts marches from the lines of Proverbs 30 to amuse, puzzle, and shock the reader. These animals are one of the most distinctive features of the chapter, and yet little research has focused on their presence in order to ask what so many animals might be doing in such a short span of verses. In this paper I will explore the possibility that animal imagery is a unifying pedagogical trope throughout the chapter. I will argue that Agur (the implied author) uses animal imagery to encourage a kind of voluntary metamorphosis, a metamorphosis where the reader adopts beastly frames of mind—ways of thinking and being in the world that led them toward wisdom and a proper relation to God (Beverly 2020; Atkins 2020). To establish the cultural and theoretical background for this argument, I'll briefly engage resources from both classics and animal studies (Thomiger 2014; Patton 2000; Meyer 2018). Building on the recent work by Jared Beverly, I'll then argue Nebuchadnezzar's metamorphosis is pedagogical, i.e., when the king takes on the mind and behaviors of an animal, he gains knowledge. A synchronic intertextual approach (Barton 2013) will reveal that similar dynamics are at work within Proverbs 30 whereby hubris is brought low through identification with animals. Arguably, the poetic medium is more dynamic than Daniel's narrative, allowing Agur to explore the subversive tension in the images from multiple angles and to multiple purposes. By first associating himself with animals in a self-deprecating way to deny that he has access to knowledge, Agur ultimately subverts the animal hierarchy by placing the lower and smallest animals (ant, hyrax, locust, and lizard) in the position of greatest wisdom and the greater animals in a position to be lampooned (lion, rooster, goat).

**Philippe Guillaume, University of Berne**

Animals and the Bible

**The Leech Sucks, but not That Much. From Counter-Exempla to Inspiration**

Though the leech and other invertebrates crawl across the pages of the Hebrew Bible, the leech fell through Tova Forti's Animal Imagery in the Book of Proverbs (2008). Granted, the leech and the spider serve as counter-exemplars for how to live a moral life. Such mistreatment is unwarranted in our post-anthropocentric era. Ben David's caricatures are insulting to the true nature of Madame Leech and her two daughters (Proverbs 30:15) and to their Creator. To get out of the "cozy enclave of animal studies," biblical studies ought to get beyond the humanitarian nod to the "hideous reality of the material conditions for millions of animals" (Strømme 2018, 140) and marvel at ecosystems. This paper offers a belated redress by showing how inspiring the actual ethology of the leech is for insatiable bipeds in this purported "Age of Extinction" (Stone 2018).

**David McCollough, Durham University**

Anthropology and the Bible

**Identity Fusion and the Early Christian Sect: A Model for Using Acts as a Source For Social-Anthropological Research**

Stories are potent generators of religious thought and emotion. As Douglas Davies writes, 'Narratives, with paradigmatic scenes at their heart, implant core values in the mind and ...

may exert a deeply formative influence on the very structures of feeling of a tradition'. Within this evocative framework, I argue that Acts can be used as a source for social-anthropological research. Consequently, I seek to find indicators of the phenomenon known as Identity Fusion in Luke's instructions to the Christians of his day. That is, the paper demonstrates that Acts provides workable data about the Early Christian sect ca. 70-130 CE, which runs contrary to the notion that Acts is merely a literary work which, while framed with historical facts, has limited value in terms of its ability to contribute to our knowledge of Early Christianity.

**Dvir Shalem, Bar-Ilan University**

Anthropology and the Bible

### **A Prologue to the History of Sexuality in the Ancient Near East: Leviticus 18 & 20**

In *L'Histoire de la sexualité*, Michel Foucault commits the fallacy of overlooking the role of ancient Near Eastern cultures serving as a foundation for western society and crediting only ancient Rome and Greece with that role. Even so, he is right to note that the signifier "sex" is absent from both Near Eastern and Greek texts, even if other phrases are used to refer to what we today call "having sex". I wish to gather inspiration from his semantic approach and apply a modified form of it to an anthropological inquiry of the bible. As a starting point for this research, I have chosen the incest laws of Leviticus. Decrypting the kinship system of a society is one of the most basic tools used in anthropology. In addition, the chapter's unique structure, choice of language, and centrality in the Pentateuch render them fundamental in understanding what semantic field the Hebrew Bible composers had for "sex." This will shed new light on old questions and raise new ones – why are prohibitions involving Molek, the 'ob, and the *yiddoni* in the incest laws? Why is there no prohibition of sex with one's daughter? What social structure maintained those prohibitions? How is sex regulated in the community described by Leviticus? What were the power dynamics between different people in that society? All these questions are important for biblical scholarship and a better comprehension of the ancient Near East and its cultures. The outcome of such research might also offer a window to an improved understanding of the dawn of Western society.

**Elizabet Gurdus, Catholic University of Leuven (UCL)**

Anthropology and the Bible

### **The Impact of Leviticus 12,1-8 on Representations of Women's Anthropology**

The Book of Leviticus occupies a very special place in Hebrew Bible because its aim is to regulate the life of Jews in their community in order to assure the connection with the Holy and with God (Milgrom, 2004). The Leviticus laws also have an important impact on the anthropology and vision of the sexuality in the Jewish life (Poorthuis, Schwartz, 2000). The essay will analyze Leviticus 12,1-8, laws which regulate women's afterbirth impurity, from a socio-anthropological perspective (Herbert, De Troyer, Johnson, Korte, 2008). It will then analyze the impact of this passage on the vision of woman's anthropology in Christianity (Knödel, 1995) and how Leviticus 12,1-8 is understood and observed by Christian traditions today. It can be interesting to examine whether Lev 12,1-8 influences (in a positive or negative way) the understanding of women's anthropology in Christianity. The current proposal aims to study the question in Roman Catholic and Russian Orthodox traditions from the viewpoint of feminist biblical interpretation (Tarja Philipp, 2006), historical (Poorthuis, Schwartz, 2000) and socio-anthropological (Herbert, De Troyer, Johnson, Korte, 2008) perspectives. In the first

part I will analyze the historical and narrative context of Lev 12,1-8 from the biblical perspective (Milgrom, 2004). Then I will present how Roman Catholic (Herbert, De Troyer, Johnson, Korte, 2008) and Russian Orthodox (Beliakova, Emchenko, 2011) traditions have understood Lev 12,1-8 in the past and present. Finally, I will discuss what impact Lev 12,1-8 has on women's anthropology in Roman Catholic (Roll, 1995; Dressen, 2003) and in Russian Orthodox (Farley, 2012; Guillaume, 1997) traditions today. I also will consider whether Lev 12,1-8 helps to perceive women's anthropology more positively via feminist liturgy (Enzner-Probst, 2004).

**Terje Stordalen, University of Oslo**

Anthropology and the Bible

**Biblical Hebrew Texts and the Archaeology of Village Social Discourse**

Last year in this session, I argued that we see villages as basic social units in the world reflected in biblical Hebrew literature. Since that literature generally reflects the outlook of scribes and other elites, and since it has a primary focus on state and "national" religion, it rarely relates directly to social discourse in such basic social units. Hence, we are not well informed about the dynamics of village life during, say, the late Iron Age. And yet, at least some biblical Hebrew texts do offer unsolicited reflections of local social discourse that could be utilized for the purpose of exploring that local life. There is a need in biblical studies, therefore, for developing new recognition of the importance of these reflections, new sensibilities for identifying them in the textual record, and new analytical lenses and approaches for interpreting them. This paper presents a mix of archaeological, ancient Near Eastern, and comparative anthropological and sociological approaches as a means to start performing a new archaeology of knowledge in biblical literature. The aim is to lay a foundation for re-imagining formats of local village social discourse in the world reflected (and narrated) in biblical Hebrew literature.

**Antje Labahn, Protestant University Wuppertal/Bethel**

Biblical Theological investigations into the attributes of God

**The Shepherd Metaphor in Varied Images of Biblical Theology**

The Biblical writings in the Old and New Testaments are full of references to shepherd images and metaphors, especially to God and/or Jesus as shepherd of his flock. The paper will collect the results of research and interpret the shepherd images as Biblical metaphors. Such an approach intends to elaborate the meaning of the shepherd metaphor in its various usages while looking at its constituents and variations throughout the Biblical writings. Whereas the source domain of the shepherd metaphor maintains the constituents, the target domain varies, predominantly from when, in the OT, God is understood as shepherd and in NT it is Jesus who is the shepherd. The aim of this paper is to focus on a transfer of motif and role of the metaphor through identification and interpretation of the shepherd. The polyphony of metaphor and implicit variety will be explicitly demonstrated in its identification of the shepherd in OT and NT. The use and reuse of the metaphor plays its part in the actualization of theological traditions, whereby the shepherd metaphor in preserving constituents and opens them for new variations in its interpretation.



**Ron Marcus McRae, AnaBaptists Church Worldwide**

Biblical Theological investigations into the attributes of God

**A Textual Examination of The Express Image of God's Person**

Theology, properly defined is, the study of God. Yet that study is problematic, and often systematically compartmentalized when theologians begin or end their research studies upon what they think the Scriptures teach, rather than what the Scriptures say. The vast majority of theologians' views of what God is like (Psalm 50:21), are by nature tainted by what they themselves are like, and by what they like or dislike about what they presume the Scriptures teach concerning God. Theological research into what God is like, by its very premise focuses upon "the likeness of God" (Genesis 5:1), rather than God Himself; which errantly-inverted research overlooks the Scriptural fact that God created man in the image of God, but man cannot create God in the image of man. This textual research paper examines the Scriptural acknowledgement of a unified trinitarian (1 John 5:7,8) manifestation of a singular "Divine Nature" (2 Peter 1:4) of God, in contrast to the almost worldwide theologically accepted, doctrinal notion of the dualistic nature[s] of Jesus as God and man. In highlighting both the ancient κοινή βίβλιος and the purified English translation of what God actually says, in contrast to what He is theologically presumed to represent, this paper concentrates upon "the Express Image of His Person" (Hebrews 1:3) in the revelation of Jesus Christ as God manifest in the flesh; and His attributes as "the first and the last" (Revelation 1:11,17/2:8,19/22:13) of all that God is and concludes with the Biblical revelation of Jesus Christ as the eternal character of God, manifest as the fullness of the Godhead in one body by the cross (Ephesians 2:16).

**Ma'afu Palu, United Bible Societies**

Biblical Theological Investigations into the Attributes of God

**Defining Biblical Theology as the 7 Talanoa Storylines of Scripture: A Hermeneutical Tool for Theological Reflections**

This paper offers a contribution to the ongoing discussion of the divisions of the canonical biblical storyline. I argue that the progress of the biblical storyline from creation to new creation can be traced through a sevenfold division of Talanoa Storylines and that this division serves as a hermeneutical tool to put together a 'whole Bible' view on theological issues such as the attributes of God. Talanoa is a Tongan term which means 'story' or 'storylines'; it carries the notion of both a 'narrative world' and the 'narrative content' of stories and has been popularised by Pacific Islander biblical scholars as a way of doing theology. This paper offers a response to the fourfold division schema of Creation, Fall, Redemption and New Creation popularised by, for example, the Zondervan NIV Study Bible. I shall argue that the latter schema does not faithfully represent the significance attributed to the story of Israel from Abraham to the prophetic eschatology in the overall narrative of the Scriptures. Instead, I shall propose a division into seven Talanoa or storylines as follows: Creation, Fall, Israel, Prophetic Eschatology, Jesus and the Fulfilment, Last Days and New Creation. As I shall demonstrate, all these major Talanoa correspond to specific sections of the biblical storyline and can be used as a hermeneutical tool for theological reflection on how the attributes of God as 'the Lord who heals you' (Exod 15:26) progressed through Scripture.

**Anja Marschall, University of Leipzig**

Biblical Theological Investigations into the Attributes of God

**Addressing God as Sleeping: The Attempt to Cope with a Collective Crisis in Psalm 44**

Ps 44 ends with a sudden petition to the sleeping God (vv. 24–27). A close reading shows that the praying group is using a unique narratological and formal shift within the prayer to overcome their suffering: for the purpose of argumentation, they change the characterization of God and address him as sleeping. In extrapolating the sleeping God motif from various ancient Near Eastern parallels, most scholars have left aside the context of argumentation. It is possible to parallel the sleep of YHWH with that of Enlil: its purpose lies in the intentional unavailability of the deity. They must wake up to fight the chaos that has spread in their absence. Although the intentional nature of divine sleep seems to be an important point, this parallel does not fit entirely. In the course of Ps 44, the praying people describe their God as positively (vv. 2–9) and negatively active (vv. 10–23). God is the one who inflicted chaos on his people. Nevertheless, the group eventually defines God as passive and sleeping (vv. 24–27). Hence, there are various clashing images of the character of (the one) God within the psalm that cannot be resolved by Near Eastern parallels. The clash of characterization of God also corresponds to a change in the form: accusation turns into lament and petition. Given the narrative and formal structure of the prayer, this paper proposes that the praying people achieve this shift deliberately. They control the course of lament to cope with the collective crisis of losing God's affection. They decide not to focus on the contradictions within their experience of God but on the possibilities that lie in the characteristics of the benevolent God they remember (cf. vv. 2–9). God is supposed to wake up as the God he is, thereby disempowering the God he appears to be. Thus, the group allows themselves the hope of surviving as God's people but leaves the resolution of the crisis to God.

**Albert Johannes Coetsee, North-West University**

Biblical Theological Investigations into the Attributes of God

**Divine Deductions in Deuteronomy 4:32-40: The Grounds for Moses' Claim of the Uniqueness of YHWH**

Presenting itself as three speeches by Moses to the Israelites prior to their conquest of the Promised Land, the book of Deuteronomy is a rhetorical masterpiece. Being a skilled orator, Moses alternates between inviting his audience to deduce certain practical and theological implications for themselves and straightforwardly telling them what their deductions ought to be. One of the best examples of the latter is Deuteronomy 4:32-40, in which Moses deduces certain aspects about the nature and attributes of God and the appropriate response expected from his audience in this regard. His main deductions are that YHWH is unique (4:35, 39), which is a major theological theme in the book (cf. 3:24; 6:4; 7:9; 10:17; 32:39; 33:26), and that Israel should consequently keep his statutes and commandments (4:40). Being a profound passage, much has been written on Deuteronomy 4:32-40. Yet few studies give a detailed indication of why Moses was convinced that the deductions he postulates about YHWH will be accepted by his audience. This paper aims to fill this lacuna. The paper starts by subjecting Deuteronomy 4:32-40 to a detailed rhetorical analysis, incorporating the principles of speech act theory. From this analysis, the grounds for Moses' deductions are deduced. In order to determine how these deductions link to divine deductions reached and used elsewhere in Deuteronomy, the paper next compares the grounds for Moses' deductions in

Deuteronomy 4:32-40 with deductions in the rest of the book. The paper concludes by highlighting the unique grounds for Moses' deductions in Deuteronomy 4:32-40 and the content of the unique deductions themselves.

**Dirk Gysbert Van Der Merwe, North-West University**

Biblical Theological Investigations into the Attributes of God

**Trinitarian "Lived Experiences" of the Divine Attributes in Paul's Prayer for the Christian Believers in Ephesus**

Prayer plays a fundamental role in all the Pauline epistles. In his prayers for the various churches he founded, Paul usually includes prayers of intercession as part of his writing. The epistle to the Ephesians is regarded as a circular letter, yet it also contains two specific intercessory prayers in which the trinity concept features persuasively. This research aims to point out, firstly, that God's attributes should not be administered solely in the observance of focussing individually on one of the attributes of either the Father, the Son or the Spirit who is divine God. This paper intends to point out how divine attributes relate to all three the divine persons, the trinity, in cooperation. Secondly, I will point out how important it is that the trinity concept occurs both in the text and is experienced, in particular, in the prayer in Ephesians 3:14-21. Thirdly, I will identify conceived spiritualities (lived experiences of the divine) the readers (listeners) could have perceived and experienced when hearing this prayer. A deductive approach will be applied as the methodology for the investigation in this research. The result is a threefold process for interpretation. Firstly, there is a brief survey of other occurrences of prayer in Ephesians. Secondly, there is an exploration of the appearance and inclusion of trinitarianism in Ephesians. Thirdly, the focus will fall on trinitarian spirituality (of divine attributes) in Ephesians 3:14-21. Mechanisms proposed by Waaijman and Iser, which could foster spiritualities in the reading of texts, will be applied to this focus on Ephesians 3:14-21, to contribute toward validating a trinitarian spirituality in Paul's prayer.

**Benno Zuiddam, North-West University**

Biblical Theological Investigations into the Attributes of God

**God as Creator: The Quest for the Prehistoric Jesus**

The pre-existent Christ as agent of creation has had a profound influence on the early Christian worldview. This is reflected in St John, but also elsewhere in the New Testament (1 Corinthians 8:6, Colossians 1:15-20, Hebrews 1:1-3). Its evaluation as a core element of the Christian creed was confirmed by the councils of Nicaea and Constantinople. This doctrine of the prehistoric Jesus is problematic in the light of the scientific premise that the natural world is driven by random change and natural selection, which results in a dichotomy in the personalities of the historic and prehistoric Jesus or may sacrifice both. An alternative solution may be found in a re-appraisal of the compatibility of Biblical Theology and secular scientific theories of origin.

**Elma Magdalena Cornelius, North-West University**

Biblical Theological Investigations into the Attributes of God

**Attributes of God in Ephesians: Meaning and Relevance**

Who is God according to the author of the letter to the Colossians? What does this letter communicate about the character of God? Which attributes of God are specifically in focus in

this letter? I plan to research the qualities distinctive to God in Colossians. Nida & Louw (1988, 136-149) helpfully have supplied an outline of Greek words used in the New Testament to refer to “God.” Wayne Grudem (1994) wrote has written a systematic theology that covered the character of God (chapters 11-16); he distinguishes between “communicable” attributes and “incommunicable” attributes of God. The purpose of this paper is to find and research scholarly works on the attributes of God as communicated in the letter to the Colossians and to identify, discuss, and classify the characteristics of God communicated in the letter. My focus will be on the meaning and relevance of these characterizations of God in to the letter’s structure, argumentation, author’s rhetoric and the socio-historical context of the author and readers. To accomplish my goal I will draw on the lexical work of Nida & Louw (1988: 136–149) and chs. 11–16 of Wayne Grudem’s systematic theology (1994), in which he distinguishes between “communicable” and “incommunicable” attributes of God. My analysis will include word studies, an interpretation of the epistolographical structure, as well as an examination of the argumentation, the socio-historical background, and the strategies of persuasion used in Colossians.

**Gabriele G. Braun, North-West University**

Biblical Theological Investigations into the Attributes of God

**Biblical Theology and its Methods—Historical Overview and Practical Example: God’s Presence in Divine Glory and Holy Spirit**

How can we benefit from biblical theology as a distinct theological discipline and its paradigms when tracing a theme like God’s presence through the First and Second Testaments? From a historical perspective, biblical theology reveals two tendencies: the critical source analysis of the nineteenth century with a history-of-religion approach was followed by a concern for theological synthesis in the twentieth century, which affected the issue of the unity of both Testaments. The contemporary debate reflects these tendencies, revealing two main challenges: first, the argument against confining the Bible as defined in canonical collections and second, the argument against the theological unity of the biblical authors and books. The above challenges resonate in different approaches to biblical theology, e.g., the canonical approach by Brevard Childs and the contrasting canonical model by James Barr. In this paper, the approach by Childs is tested as a valid alternative that allows preserving the unity of a given canon while respecting its diversity. Seeking an answer to the above question, this paper applies Childs’ canonical method, tracing the theme of God’s presence through four narratives in both Testaments that depict divine presence as indwelling divine glory and indwelling Holy Spirit. They include God’s glory filling his new temple in the context of his people’s praise (1 Kgs 8 and 2 Chr 5–7) and God’s Holy Spirit filling his new people in the context of their praise (Acts 2 and Acts 10/11). Support from a biblical theology perspective allows identifying intertextual themes, such as the connection between divine presence and human praise, the divine indwelling, and the divine-human covenant relationship. The issue at stake is whether in the near future, biblical theology will be acknowledged as a distinct theological discipline and whether a canonical approach will be accepted as a pertinent model.

**Rob Van Houwelingen, Theological University Kampen**

Biblical Theological Investigations into the Attributes of God

**The Current Theological Relevance of New Testament Theology**

In 2019, a new *Theology of the New Testament in Twenty Themes* was published in Dutch, which was followed by a German version in 2020. Unlike other New Testament theologies, each chapter of this thematic handbook ends with a section on 'current theological relevance'. The present paper, presented by the editor of the Dutch version, has two connected sections. First, some methodological aspects of doing New Testament theology will be described in connection with an overview of the history of the discipline. Mapping the field, five approaches have been distinguished: historical description, history of redemption, worldview-story, canonical approach and theological construction (Klink & Lockett 2012). In each of these options, the relationship with systematic theology is challenging. Next, the harvest of the current theological relevance of doing New Testament theology will be brought into play. Various thematic examples will be used to illustrate in particular the fruitfulness of a redemption-historical approach, optionally supplemented by an overarching narrative. This fruitfulness is true both for the academy and for the church. Proceeding in this way, the discipline of New Testament theology may receive a new impetus.

**Michael Mulder, Theological University of Apeldoorn**

Biblical Theological Investigations into the Attributes of God

**Divine Jealousy (*zèlos*) as the Motor of Salvation History: An Intertextual Reading of Romans 10:19**

In Romans 10:19, Paul poses the question whether Israel has been able to understand the Gospel. He answers it by quoting Deuteronomy 32:21. However, how can God's *parazèloun* of Israel explain the issue he is raising? The context of the Song of Moses sheds light on the way Paul uses this quotation within his line of thought. The circular motion that typifies God's actions towards his people in Deuteronomy 32 (their provoking his jealousy with non-gods leads to his provoking their jealousy by a non-people, finally moving Israel back to God, including Gentiles in these movements as well) can be recognized in Paul's exposition on God's purposes for Israel and the nations. The motor behind these movements is exactly God's jealousy. An intertextual reading of these texts reveals the way Paul is connecting fundamental aspects of this attribute of God to the questions he is facing in Romans 9-11, thus finding at least some answers by listening to the Scriptures. As a result, God's jealousy is not an attribute only implying judgment; it opens up a perspective of hope as well, for Israel and the nations.

**Michael Labahn, Martin-Luther-University Halle-Wittenberg**

Biblical Theological Investigations into the Attributes of God

**God as a Gardener in the Vineyard (John 15:1-2) – Its Roots and Its Johannine Theological Meaning: Between Metaphor and Biblical Theology**

On the one hand, talking about God's vineyard is a well-known topic within prophetic judgment (and salvific) speech. The direct designation of God as a gardener, however, remains rather rare, although the facts themselves are known and comparable to the ideas of the vineyard parable: especially Isa 5:1-7; 27:3. Motifs of the Johannine threat of judgment can also be found in the prophetic speeches and suggest speaking of a mosaic-like reception in

John. Based on a renewed examination of the roots of the picture in the Old Testament writings, a brief analysis will be offered of the metaphor as part of the vineyard parable. The result of the comparison will be presented within the framework of Johannine theology and its history. Based on the above observations, an attempt will be made to show how metaphors are quite suitable to grasp continuities as well as discontinuities in different images of God. This method is an adequate way in which boundaries, but also potentials of biblical-theological speech about God, can be described.

**Francois Viljoen, North-West University**

Biblical Theological Investigations into the Attributes of God

**The 'Living God', the 'Living One' and 'the God of the Living' in the Synoptic Gospels**

This paper follows a literary and historical approach to define the relation between the 'living God', the 'living One' and the 'God of the living' in the Synoptic Gospels. While the 'living God' frequently occurs in the First Testament, it became particularly important in Greek-speaking Judaism. About Jesus Peter solemnly declares, 'You are the Christ, the Son of the living God' (Mt 16:16). The claim of being the son of a god played an important role in the Mediterranean world. Ironically, the high priest charges Jesus, the son of the 'living God', to take an oath by the 'living God' (Mt 26:63). In Luke's post-resurrection scene Jesus is called 'the living one'. The women at the tomb are met by two heavenly beings, who ask them why they search for the 'living one' among the dead (Lk 24:5). The 'living one' corresponds with Luke's vocabulary of glory and should be read as an honourable title. The son of the 'living God' has died but was raised to eschatological glory. By alluding to Ex 3:6, Jesus responds to the Sadducees with regard to the resurrection by stating that God is the 'God of the living' (Mk 12:27 // Mt 22:32 // Lk 20:38). Jesus substantiates his argument with reference to one of Israel's basic convictions of that time, that God is the God of the living patriarchs. It was taken for granted that the deceased patriarchs were alive and living with God. If the 'living God' protected the patriarchs, He would also care for his people, even after their death. The article proposes that the Synoptic Gospels distinguishes the 'living God' from dead idols. Jesus has the honorary position as the Son of the 'living God'. Although he has died, he was raised to eschatological glory and received the honourable title of the 'living one'. The 'living God' acts in history and cares for his people. Even in Sheol He does not abandon them, as He is the 'God of the living'.

**Jaap Dekker, Theological University Kampen**

Biblical Theological Investigations into the Attributes of God

**Toward a Biblical Theology of the Book of Isaiah**

Both for the self-understanding of Jesus himself and for the New Testament interpretation of his life, death and resurrection, the Book of Isaiah has been instructive. Within the ecclesiastical tradition, the Book of Isaiah, therefore, received the honorary title of being the Fifth Gospel. Being one of the books most quoted in the New Testament, Isaiah has contributed to a considerable degree to the view of God revealing himself in Jesus Christ. My research project focuses on the biblical theological contours of the Book of Isaiah. The intended result is the publication of a biblical theology of Isaiah, which deals with themes that are important from a biblical theological perspective. The project is imbedded in the programme 'Discriminating Love' of the biblical theological and systematic theological departments of the Theological Universities of Apeldoorn and Kampen (both in the

Netherlands) and in particular investigates the relationship between God's love and his judgment in order to contribute to Christian reflections on the identity and character of God. In this paper, I will reflect on methodological issues that writing a biblical theology of Isaiah entails, especially with regard to the historical aspects of dealing with the theology of a prophetic book that has developed from a complex history of many centuries. 'The Three-Book Interpretation' has now been abandoned in favour of the 'The One-Book Interpretation'. This shift is important, since building on the results of h to influence the embodied self, less treatment is evident concerning how Paul characterises this body with reference to mortality and glorification. To give more attention to these features of the embodied self, we pose the following research question: 'How does Paul's characterisation of the body as mortal yet also capable of being glorified indicate a certain fragility and eccentricity of the body?' My paper is organised using the motifs of mortality and glorification in Paul's letter to the Philippians. First I will discuss the initial segment of Philippians 3:21, where Paul indicates that Christ will change the body of mortality (τὸ σῶμα τῆς ταπεινώσεως). Then I will focus more closely on the second part of Philippians 3:21, where Paul defines the body's transformation as a likeness to Christ's glorious body (σώματι τῆς δόξης). Finally, I will argue on the basis of my analysis of Philippians 3:21 that notions of fragility and eccentricity are particularly fitting for biblical and contemporary interpretations of the body. The fragility of the body is evident in the tendency towards death, while the eccentricity of the body is apparent in being defined by that which is outside the self. In one Pauline conception of the body, according to Philippians 3:21, Christ not only provides a template for others' mortality and glorification, but also functions actively and eschatologically in the transformation of other bodies from their own mortality to glorification.

**Moona Kinnunen, University of Helsinki**

Bodies of Communication

### **The Body of Jesus as a Site of Resistance in John 19-20**

Jesus' hybrid body as a human and God is a site of resistance against normative bodies (since there really are not any fixed categories for hybrid bodies like Jesus'). Thus, both the concrete and the abstract body of Jesus are locations of religious expressions. In this paper, I will examine the body of Jesus in the passion, crucifixion, and resurrection narratives of the Gospel of John (19-20) from the perspective of queer theory and critical disability studies. My aim is to show how Jesus' body can be seen as a site of resistance: It is treated as an object of violence and power-over but after the crucifixion Jesus gains his subjecthood back and thus becomes the ascended Christ. In these events, the body of Jesus is presented in a way that challenges the understanding of normative bodies, normality, and (dis)ableness. In the crucifixion narrative, Jesus' human body is tortured, violated, killed, and even pierced after its death (John 19:1-37). In resurrection, Jesus' human body goes through metamorphosis, and as a result Jesus becomes unrecognizable (20:11-16) to and untouchable (20:17) by Mary Magdalene. To other disciples, Jesus appears through shut doors and encourages Thomas to touch Jesus' stigmata (20:26-27). Jesus' body challenges many normative dichotomies, such as divinity/humanity, masculinity/femininity, and disability/ability in its refusal to be categorized as either/or. My paper will concentrate on deconstructing these dichotomies in the events of the death and resurrection of Jesus. Analyzing Jesus' body from this perspective could offer valuable insights for the lives of queer, non-binary, and disabled people of our time.

**Sharon Jacob, Pacific School of Religion**

Bodies of Communication

**Over My Dead Body! Mass Suicide, Nationalism, and the Spectacle of Death: An Indian Postcolonial, Feminist Reading of the Swine in Mark 5:1-20.**

Interpretations of Jesus healing a demon-possessed man in the region of Gerasene have often focused on the character of Jesus, the possessed man, and even the spirits who call themselves Legion. Interpretations of this text have seldomly focused on minor characters such as the swine or the swine herds. Although the swine in this text perform one of the most gruesome, violent, and stark actions, they are never fully transformed into subjects in the text or in our readings of it. At the same time, the sight of two thousand swine drowning themselves in a lake is no ordinary feat and must be read through the lens of protest, resistance, and a troubling and regressive form of nationalism. The concept of mass-suicide is not new. In fact, in many cultures mass-suicides were used as a form of protest against foreign colonization. The ritual of Jauhar in India is one such example, where upper caste Rajput women immolated themselves en masse by jumping into flames. Mass-suicides like Jauhar often become spectacles within the national discourse as charred bodies are transformed into symbols of courage, valor, and national pride. Furthermore, mass-suicides like Jauhar not only limit women from becoming true subjects in their own history, but their deaths construct them into objects then, used to justify a regressive nationalism where the hate of the colonial other is justified. My paper attempts to read the mass-suicide by the swine in Mark 5:1-20 through the contemporary context of Jauhar. The bodies of the swine committing mass-suicide read alongside the bodies of women committing Jauhar nuances the texts and brings to light a more complex interpretation. My paper will draw on postcolonial and feminist lenses and illustrate the ways in which mass-suicides are not just spectacles of resistance and protest but are sites upon which a regressive form of nationalism is taking root.

**Jakub Michal Pogonowski, University of Warsaw**

Bodies of Communication

**Gentile Circumcision as a Case of Halachic Coercion: Titus and Timothy**

Circumcision is one of the important themes of Paul's letters. Apart from accounts in Acts, which involve the Apostle, the only other mentions of circumcision in the NT are in the gospels, which seem to take it for granted, thus enabling us to map those texts within the common Judaism of the first century CE. On the other hand, the Pauline passages pertaining to circumcision have historically been explained through an antinomian view of Paul, incorporating the issue into the broader claim that Paul was opposed to performance of the commandments contained in the Torah. Thus, Paul is painted as abolishing circumcision (or proclaiming it useless), either for all Christ-believers or at least for those that are Gentiles. This paper aims to analyze two cases where Paul is confronted with the issue of the circumcision of a particular person, each time with a different outcome. In Galatians, Paul in his rhetoric mentions Titus, who was not compelled to be circumcised, even though he was Greek. The immediate context of the account and intra-Jewish setting of Galatians, as proposed by Nanos, might suggest that the attempted circumcision of Titus was aimed at submitting him and possibly others to the authority of those who demanded the act. Such cases of halachic coercion are evidenced in the Mishna, depicting disputes between Pharisees and Sadducees (Parah 3:7) as well as between Rabbis later on (Rosh hashana 2:9). In all mentioned cases,



performing the desired deed would confirm the authority of those demanding it. In contrast to the case of Titus, the Paul of Acts circumcises Timothy, which as Shaye Cohen has shown, was not likely to be considered Jewish during the period discussed. As with Titus, the context involves a Jewish audience, but the coercion factor seems to be missing and the circumcising of the Gentile Timothy is not presented in a negative light. This paper will explore possible motives which made Paul reach different conclusions in these similar, yet different cases.

**Judith König, University of Regensburg**

Bodies of Communication

**The βασιλεία τοῦ θεοῦ: A Corporeal? Analyzing the Connection between Jesus and the βασιλεία τοῦ θεοῦ in Mark from a Body-Centered Perspective**

The Kingdom of God is transcendent. It's spiritual, eschatological, a heavenly realm, withdrawn from our physical grasp. Or is it? This paper aims to take a close look at the presentation of the βασιλεία τοῦ θεοῦ in Mark's narrative and its connection with Jesus. Looking at this connection from a body-centered, phenomenologically inspired perspective reveals several interesting observations. Entering the βασιλεία τοῦ θεοῦ is connected to drawing near to Jesus (cf. Mark 10:13-31); receiving it can mean to be embraced by him, blessed with a touch of his hand (cf. Mark 10:16). Those who wait expectantly for the βασιλεία are brought into contact even with Jesus' dead body (cf. Mark 15:42-47) and all but one reference to the βασιλεία τοῦ θεοῦ Jesus himself voices in the gospel of Mark. With a close look into several key passages for the understanding of the βασιλεία τοῦ θεοῦ in Mark, this paper will argue not just that there are as yet unexplored terrains to chart if one adopts a body-centered perspective while looking at the gospel of Mark, but also that the results of this undertaking add quite a lot to understanding how the βασιλεία τοῦ θεοῦ in the gospel of Mark is communicated. The approach to "body" will draw upon phenomenological philosophers like Bernhard Waldenfels and Thomas Fuchs (and their interpretation by Silke Leonhard in "Leiblich lernen und lehren" 2006) whose ideas offer a good fit for the source at hand – the gospel of Mark – and at the same time a big heuristic potential for understanding the gospel of Mark not just in its historical context but also in a 21st century setting.

**Pieter Van Der Zwan, University of South Africa**

Bodies of Communication

**The Nose of Anger in the Book of Job**

The nose is explicitly mentioned 22 times in the book of Job, but only thrice without a connotation of anger, once referring to God in 27:3 and twice to the leviathan in 40:24, 26 as a body-part to be tamed. In the other 19 cases, anger always has at least one meaning, but sometimes in addition to the literal, bodily meaning of the nose. That God's emotion of anger is further expressed by God's nose adds a religious dimension to the nose. That body-parts are often metonymically associated with emotions in the Hebrew Bible is well known. This need not necessarily be only a metaphor but could suggest something of the psychosomatics of the Hebrew mind. It would then link with what has been called "stereometry" by the (Hebrew) biblical anthropologist, Wolff, meaning that the focus of body-parts mentioned in the Hebrew Bible is on function rather form. The (post)modern mind would immediately ask why the nose is linked to anger, undermining any metonymical connection and shifting the meaning to a metaphor. The hypothesis of this study is that psychoanalytical theory can offer an

interpretation for this unexpected metaphorical meaning for the nose in the Hebrew Bible and more specifically, in the book of Job.

**Emma Swai, Liverpool Hope University**

Bodies of Communication

### **An Ideal New Testament Body? Corporeal Standards within New Testament Writings**

From the perspective of considering disability within New Testament texts, it becomes evident that the judgement of 'other' is formed from a comparison with an ideal or standard. Unlike Torah passages like Leviticus 21, discussing physical defects, there are no specific texts defining corporeal "perfection," yet the concept permeates considerations of corporeality throughout the New Testament. Corporeal "perfection" can be re-constructed from the separate references to the body within which it is contained. Whilst verses like Matt 6.25 almost treat the physical body as relatively unimportant, this paper will show that many New Testament texts contain an assumption of physical completeness according to a supposed "perfect," or socially normal, state. For example: Matt 6.3 assumes the possession of both a right and a left hand; Luke 8.18 assumes the ability to hear; being "without blemish," in reference to physical completeness, becomes particularly prominent in the New Testament letters. Metaphor usage, as with περιπατέω in John 12.35, will also be discussed and it will be shown how linguistic imagery assumes certain capabilities for a corporeal form, since language inherently contains social ideology (Cameron and Low, 1999). Modern readers often treat such metaphors as idioms, whereas the original texts contain multiple levels of meaning, which are still important for the modern readers who dismiss them. Recreating what corporeal "perfection" is deemed to be in New Testament writings will allow an evaluation of whether the ideal of "perfection," and its corresponding language, should be understood from a more inclusive standpoint; previously exclusive interpretations will be re-examined, if not challenged, particularly from the standpoint of a disability hermeneutic, whilst also considering the implications of corporeally exclusive or inclusive interpretations.

**Priscilla Buongiorno, University of Bologna**

Bodies of Communication

### **A Christian Woman's Body. Iconographical Study of the "Catechesis Sarcophagus" (Wilpert [1929] pl.2,2)**

This paper aims to describe the social and religious enhancement of women in the ancient churches as conveyed by some Christian depictions of the female body. The analysis will focus on a significant Roman sarcophagus, now in the National Museum of Ravenna (J. Wilpert [1929], pl. 2,2; R. Garrucci [1879], no. 371,2) and dated between the third and fourth century CE. This was a period of transformation and codification of Christian visual language that resulted in a "codified hermeneutics" (Pelizzari [2013]). This sarcophagus illustrates the stages of a woman's life: her childhood, her Christian formation, and a paradisiacal representation of salvation. I focus on the iconographic connotation of the scene of the girl's formation: she is represented with her head uncovered, with bare feet and shoulders, in a peculiar listening position. This contrasts with a similar scene of a girl's catechesis on the so-called "sarcophagus of Plotinus" in the Vatican Museums, which is of comparable date. There, the female figure is depicted in a listening position but wears full "matronal" dress. The Ravenna image employs deliberately "scandalous" formal canons, consistent with the literary stereotypes used in *The*

*Acts of Paul and Thecla*, while the Vatican example uses the aesthetic canons associated with the virtuous woman. The creator of the Ravenna sarcophagus chose an outrageous image of the female body to signify the deceased's profession of faith, defining its estrangement not only from the contemporary pagan iconographic lexicon but also from that entire system of values.

**Patricia Jelbert, University of Gloucestershire**

Canonical Approaches to the Bible

### **The Book of Chronicles - Abused and Rejected for Being Lawful?**

The nineteenth century evokes Romanticism, nature worship, Hegel's nature to history in an evolutionary trajectory of optimism and progress. This confluence of ideas may be seen to have come together in the reconstruction of the history of Israel in Julius Wellhausen's *Prolegomena zur Geschichte Israels* in 1879. However, the joyful optimism is entirely lacking in Wellhausen's reconstruction, where he used much ink vilifying Chronicles, especially where its contents reflected the Torah. Chronicles for him was a product of post-exilic Jewish scribal activity that "twisted and perverted" received tradition, to the point that Chronicles has been described as being "abused" and rejected for being "lawful" – in other words, for its Torah content. No longer could one say the Law and the Prophets, but instead, the Prophets and the Law. Kleinig writes: "The Cinderella of the Hebrew Bible, Chronicles, has at last emerged from years of obscurity and scorn. Early last century [early 19th century] she was all the rage among scholars who used her quite shamelessly in their battles over the reconstruction of Israelite history..." In the past few decades the book of Chronicles, the "former step-child of Old Testament study," has, after many years of neglect, "come to maturity," writes Beentjes, where it can now be studied independently of its sources. Kleinig admits, though, that this proliferation of scholarly writings on Chronicles is at the cost of being excluded from the mainstream historical discussions, particularly with Samuel and Kings. This hardly seems the fullness of "maturity" scholars would seek. The question then arises: In light of the book of Amos and I Chronicles 23-27, can the Prophecy-before-Torah view be upheld? It is argued here that if isagogic considerations of genre and date are re-examined, it cannot, and that the Torah necessarily precedes Prophecy, making arguments for late-dating Chronicles fall into abeyance.

**Stephen D. Campbell, Aquila Initiative**

Canonical Approaches to the Bible

### **Exploring The Sermon on the Mount as the New and Greater Deuteronomy**

This paper argues that the Sermon on the Mount (Matthew 5–7) can profitably be understood as the new and greater Deuteronomy. The author makes his case through the development of strong conceptual links between these texts such as presentation and interpretation of Torah, Jesus as the greater Moses within Matthew, and the concluding calls at Matt 7:24–27 and Deut 30:11–20 to choose obedience (=life). This linking has two interesting results. First, it advances the concept of "Torah" as instruction that demands a response because it comes from God to man through authorized teachers. Second, it strengthens the depiction of Jesus as the greater Moses (i.e., the greater law giver/interpreter).

**Andrew M. Gilhooley, University of Pretoria**

Canonical Approaches to the Bible

**The Ethic of Torah-Keeping in Ruth and the Canon**

The ethic of torah-keeping and the hope of an eschatological return to Zion in the book of Ruth present two major theological themes of central significance not only to the narrator of the book but also to the group of scribes responsible for the shaping of the canon. Through the canonical process, scribes promoted these same leading theological concerns; therefore, the post-exilic composition of the book of Ruth may provide a window into the world of the canonical editors, which understood torah as authoritative within the life of post-exilic Israel. The eschatological return to Zion could only be accomplished if the restored nation rededicated itself to the ideals set forth within the many ethical codes of what is now considered to be the Pentateuch. Attention will also be given to other post-exilic works like Ezra-Nehemiah and Chronicles, which share similar ideas and in which the ethic of torah-keeping is a pervasive theme that runs throughout the works.

**Franziska Rauh, Johannes-Gutenberg University Mainz, Benedict Schöning, Julius Maximilian University of Würzburg**

Canonical Approaches to the Bible

**Ruth Rewriting Torah with a "Burned Hand." The Ethics of Authentic Quotation of an Authoritative Text**

The Book of Ruth alludes to texts of the Torah and in some cases even quotes them verbatim. This intertextual phenomenon is well known and commonly interpreted as metatextual commentary to the Torah and as an application of a given rule to a new situation. This paper will shift the focus to the specific form of intertextuality between Ruth and the Torah, the verbatim or alluding quotation, the specific literary features of quotation and its ethical implications. For readers of the Book of Ruth, its reinterpretation of the Torah receives its authority not primarily from these quotations but from the authenticity of the quoting (not the quoted!) text. When Torah is quoted, the Book of Ruth completes the canonical text with the perspective of a threefold marginalized person for whom the interpretation of the Torah is a vital matter: a poor and foreign woman. It writes "with a burned hand about the nature of fire" (Flaubert). In quoting it, Ruth is rewriting the Torah in the double sense of repeating and revising it, filling in the blind spots of the authoritative text. Quoting is subject to ethical reflection because the quoting text uses the quoted texts for its own purposes. An appropriate quotation preserves the otherness of the quoted text if it not only cites but signs this pretext. The Book of Ruth claims that its reuse of the Torah is a true quotation of the Torah, because the relation established by intertextual links corresponds to the mode in which Torah itself wants to be done. It rewrites the Torah with its own signature and thus proclaims not only its own message but also its concept of Torah. This paper will demonstrate how the Book of Ruth rewrites the Torah by quoting it, will analyse how it claims authenticity for this rewriting, and will elaborate which concept of Torah is connected to this specific mode of quotation.

**David Johnston, University of St Andrews**

Canonical Approaches to the Bible

### **The Association of Sin and Death with the Νόμος in Romans 7:7–25 and Pauline Theology**

In Rom 7:7–25 Paul depicts life ὑπὸ νόμου. When the commandment came, sin was resurrected, and the individual died. A negative portrayal of the individual and the νόμος leads to the apparent naming of the νόμος for Israel as ‘the Law of sin and death’ (Rom 8:2). A Pauline theology then draws heavily on this extended speech-in-character in order to associate sin and death with the presence of the νόμος, thereby presenting a damning critique (whether remembered or retrospective) of Jewish ethnic identity. However, in this exegetical paper I demonstrate that the argument of Rom 7 does not concern the role of the νόμος in Jewish identity-formation but the negative role of the νόμος, when misinterpreted by Paul’s opponents, in Christian identity-formation. This then has consequences for accounts of sin and death in Pauline theology. The νόμος of Rom 7 is the Law as preached by Paul’s opponents, and the infamous speaker is a believer who has taken on a Law-observant gospel, a decision that Paul characterises as causing the resurrection of sin. Since sin is to be reckoned as dead for one living under grace (Rom 6:11), it is only for a believer that sin should be said to have been resurrected (Rom 7:9). The resurrection of sin and the death of the individual are inextricably linked to the coming of the commandment to one who was formerly living apart from the Law. As a description of sin and death, this does not align with Paul’s account of the entrance of sin and death into the world in Rom 5:12–14, where the presence of both sin and death precedes the coming of the Law in salvation-history. However, if Rom 7 represents the consequences of Paul’s opponents’ preaching of the Law, sin and death can be disentangled from the νόμος in the context of Paul’s theology in Romans. A reorientation of this passage away from coherent Pauline theology regarding sin, death, and the Law nevertheless still allows it to play a contingent role in assessing the role of the Law for Paul.

**Arye Zoref, The Hebrew University of Jerusalem**

Canonical Approaches to the Bible

### **When Canon Suddenly Shrinks: From Judeo-Arabic Commentaries to Samaritan Commentaries**

The Samaritan biblical canon includes the Torah (Pentateuch) only. Although the Samaritans have dealt with interpreting the Pentateuch from ancient times, regular Samaritan commentaries on the Pentateuch are known only from the 13th century, mainly the writings of Sadaqa b. Munajja. Sadaqa has utilized the Jewish tradition of Pentateuch commentaries, especially Judeo-Arabic commentaries. However, he was faced with a problem: The Jewish commentaries contained references to the Prophets and Hagiographa, which are not recognized by the Samaritans as part of the Scriptures. Is it permissible to use such writings when interpreting the Pentateuch? In some cases, as in the story of the Golden Calf, Sadaqa followed Jewish commentators, who compared this story with Jehu’s actions when he killed the worshippers of Baal (2 Kings 10:18-28), but without mentioning the persons from the Prophets and the hagiographa by name. In other cases, however, especially during linguistic study, Sadaqa explicitly mentioned sections from the Prophets and the hagiographa to elucidate the meaning of certain expressions in the Pentateuch. In order to better understand canonical literature, he was willing to step out of the Samaritan canon.

**Matthias Millard, Protestant University Wuppertal/Bethel and University Greifswald**

Canonical Approaches to the Bible

**"I delight in loyalty rather than sacrifice" (Hos 6:6). Towards a Canonical Theology of Sacrifice**

We find criticism of sacrifice in the Bible together with the legislation of offerings. Legislation of offerings is specific for the Tora, while we find critical texts particularly in the prophetic books. The result of this inner canonical conflict is reflected within the Psalms: a combination of texts critical to sacrifice, texts pretending the fulfilment of sacrifices, and post-sacrificial texts. The post-sacrificial position is also typical. This paper gives an overview of positions on this topic within the bible and post-biblical literature with examples.

**Johannes Taschner, Faculty of Protestant Theology in Brussels**

Canonical Approaches to the Bible

**What does Moses do with the Torah in Deuteronomy?**

In Dtn 1:5 it is said that Moses b'r the Tora at the border of the promised land. This verb is interpreted in very different ways in exegetical literature and translations. Does Moses "expound" the Tora? If so, then the term Tora refers to Moses' speech that follows. Or, is this speech already an explanation of the preceding books? The answers to these questions will depend very much on the approach exegetes choose. This paper will bring some canonical aspects into this debate.

**Heiko Wenzel, Campus Danubia, Vienna**

Canonical Approaches to the Bible

**Hezekiah and Torah in 2 Chronicles 31**

The nineteen references to Torah in the Book of Chronicles may illustrate important concerns for the entire book. Willi's phrase "conformity to Scripture" proved helpful for reflecting on the observed ambivalence between a strict compliance with Torah and a noteworthy flexibility in various passages. In light of this ambivalence, the paper takes a closer look at Hezekiah, Torah and the lexeme תּוֹרָה in 2 Chr 31. Four references to Torah are found in the chapters on Hezekiah (2 Chr 29-32; all without parallel), and the lexeme תּוֹרָה occupies a prominent place. The paper explores their relationship, reflects on the aforementioned ambivalence and probes the terms "interpretation," "actualization" and "implementation" for describing these dynamics and Hezekiah's attendance to Torah.

**Oliver Dyma, Catholic Foundation of Applied Sciences Munich**

Canonical Approaches to the Bible

**Torah shall go out from Zion – Torah, Israel, and the Nations**

On Mt. Sinai, the Torah is given to Israel as part of its election. Thus, the Torah is a constitutive part of Israel's unique relationship with God. This paper will explore how Torah contributes to the idea of the election and the distinction of Israel amongst the nations. How is the idea of Torah related to Israel's salvation? What role does it play regarding Israel's relationship with the nations? The paper focuses on texts from Deuteronomy and the prophets (esp. Isaiah 2

and Micha 4) but also considers its function in the New Testament (Matthew, Romans, Galatians).

**Seth A. Bledsoe, Radboud University**

Central Theologumena in the Narrative Texts of the Pentateuch

**Architect of Chaos: The Theological Challenge of Babel in Light of Eden**

The Tower of Babel (Gen 11.1-9) has a long history of being interpreted as a divine check on the hubris of humanity. Some scholars, however, have focused on the etiological function rather than the moral, while others have offered compelling ecological (van Wolde) and liberationist (Klingler) readings. In each case, though, the implicit or explicit theological footing remains the same: God's destructive efforts are far from troubling and rather have a salubrious effect. This paper, however, seeks to forefront the destructive aspect of the divine. By illuminating many of the linguistic parallels with the creation accounts in Gen 1-3 (some of which have been noted before, but also a few new ones), this paper argues that God is intentionally and unconditionally being presented as an architect of chaos in direct contradistinction to the presentation of perfect order one finds in creation (especially Gen 1). The competing impulses of order and chaos, creation and babel, share a divine origin. A brief look at the reception history of the creation motif in Genesis will demonstrate this point. Examples will be given from later wisdom and apocalyptic literature that directly engage this tradition.

**Lotta Valve, University of Eastern Finland**

Central Theologumena in the Narrative Texts of the Pentateuch

**The Covenant with Noah and the Noahide Laws Rewritten**

In Genesis 1-11, the word *berît*, 'covenant', only appears in the Noah cycle: first in 6:18 and thereafter several times in ch. 9. With the aid of Hos 6:7, however, early interpreters of Genesis held it evident that there also had existed a covenant between Adam and God (cf. Gen 2:16–17); this assumption is widely reflected in their texts. This "Edenic" covenant was thus seen as the first covenant, a pre-phase of the Noahide and Sinai covenants in the thought-world of ancient interpreters (cf. e.g. the Book of Jubilees), and it has a rich reception history in Second-temple and later texts. However, early interpreters were also interested in the Noahide covenant and especially its wordy formulation in Gen 9:4–6. Out of these verses, they developed an interpretation according to which there had existed a set of Noahide laws, and this interpretation received its final formulation in the Talmud. However, traces of this interpretation can be seen already in earlier literature like Jubilees, as well as in the New Testament and among some church fathers. As regards inner-Pentateuchal development, the relation of the formulation of the Noahide covenant to the earliest Pentateuchal material concerning the Sinai covenant is a topic of research of its own. In my paper, I aim to collect and present some of the texts and previous research concerning the Noahide covenant, the primary focus being on the Rewritten Bible material and in texts where similar ancient interpretative techniques as in the Rewritten Bible genre have been employed. I also hope to offer some new insights on the topic.

**Vincent Chukwuma Onwukwe, Catholic University of Leuven (KUL)**

Central Theologoumena in the Narrative Texts of the Pentateuch

**The Function of גרש in Genesis 21:10: A Semantic and Intertextual Analysis**

The term גרש, used to initiate the expulsion of Ishmael in Genesis 21:10, is very vital in understanding the entire narrative. It captures the idea of separation and distance for the sake of inheritance. In this context and its usages in the Hexateuch, the term has some theological implications since it portrays God as the one who supports the driving away of Ishmael for Isaac's inheritance and eventually the displacement of the people of Canaan in preparation for Israel's possession of the land Yahweh had promised to give them. While many scholars have singled out this term in their analysis of Genesis 21, little attention has been given to the function of this word in understanding Israel's relationship with Yahweh in the Hexateuch, especially concerning the issue of inheriting the promised land. In my opinion, the term as used in Genesis 21:10 prefigures the driving away of nations by the Israelites. Through semantic and intertextual analysis, this paper argues that God's preference for Isaac over Ishmael and the expulsion of the latter can also be situated within the larger context of Isaac representing Israel and the Israelites. In other words, this motif of divine preference for the younger son over the older son is consistent with the Hebrew Bible's emphasis on the identity of the Israelites as a people chosen by God over other (great) nations; a chosen people who would inherit the land promised to Abraham amid conflicts and wars with other nations, and divine displacement of these nations.

**Jozef Jancovic, Comenius University in Bratislava**

Central Theologoumena in the Narrative Texts of the Pentateuch

**The Creation Narrative of Gen 1 and Gen 2 in the Perspective of Chronotope**

A juxtaposition of two different creation stories (Gen 1:1 – 2:3 and Gen 2:4-25) at the beginning of the Bible has raised different interpretative positions. The twin Creation narrative consists of two episodes strung together that owe their partial unity to shared principal protagonists in both stories. The disposition of two episodes is paratactic rather than hypotactic; the style is additive rather than subordinative. In this diachronically oriented paper I analyse the poetics of time (*chronos*) and space (*topos*) in the complementary creation theologoumena of Gen 1 and 2 and explore what *telos* the Creation narratives point toward. Based on Bakhtin's theory, which defines the dialogic principle in literature as "the coexistence in a single utterance of two intentionally distinct, identifiable voices," the paper attempts to define the dual Creation narrative as a kind of chronotope.

**Christoph Levin, Ludwig Maximilian University of Munich**

Central Theologoumena in the Narrative Texts of the Pentateuch

**Dietary Rules in the Primeval History**

The dietary rules in Gen 1:29-30; 3:14, 18, and 9:3-4 are somehow interconnected, with additional links to Gen 2:16-17; 3:1-6. The paper will present a survey of these instances and look for their position within the literary history of Gen 1-11.



**Michael Chris Ndele, Catholic University of Leuven (KUL)**

Central Theologumena in the Narrative Texts of the Pentateuch

**The Narrative Significance of the Role of Abraham and Its Influence on the Identity Question of Gen 18-19**

Gen 18-19 narrates Abraham's encounter with three visitors at Mamre and Lot with two at Sodom, respectively. The purpose of this paper is to apply narrative critical analysis to explore the significance of Abraham in these verses. The paper also addresses the question of Abraham's role in the identity definition of the visitors in Gen 18-19. Abraham features prominently; he is mentioned in both accounts at Mamre and Sodom and is probably the reason for the visits. He initiates the departure to Sodom (cf. 18:16), he reappears to survey the destruction of Sodom and Gomorrah (19:27), and lastly, the Sodom episode concludes with him (cf. 19:29). Moreover, there seems to be a special relationship between Abraham and the visitor(s) signalled by the verbs ושמרו (18:19), אשר־דבר (18:19), and ויזכר (19:29). Abraham is a ubiquitous character in Gen 18-19. His significant role throughout the Mamre-Sodom narrative can be seen as a catalyst for defining the visitor probably as Yahweh. It will be evident that deliberate ambiguity in Gen 18-19 is a technique deployed to sustain narrative continuity.

**Walter Bühner, Ruhr-University Bochum**

Central Theologumena in the Narrative Texts of the Pentateuch

**On the Origins of Evil in the Priestly Primeval History**

Whereas the non-Priestly texts of the Primeval History answer the old question of *unde malum* relatively clearly in several attempts, the Priestly strand seems not to explain the shift from the very good creation in Gen 1:31 to the corrupted one in Gen 6:11–13. However, a closer look at the Priestly texts will reveal a clear conception of the origins of Evil in the Priestly Primeval History. I will examine Gen 6, where the Priestly "Fall" lies in the violence of "all flesh", Gen 5 with its oblique difference between good and bad patriarchs, and Gen 1 with its notion of items God did not create.

**Joachim J. Krause, University of Tübingen**

Citations and Allusions in the Hebrew Bible

**Citations, Allusions, and Marking Them in the Hebrew Bible: A Theoretical Introduction with Some Examples**

With a view to the relationship between actual texts, both citations and allusions are to be classified as intentional references from one text to another. That is to say, the author of a text which cites another text or alludes to it wants the reader to bring that reference text, in whichever way, to bear on the understanding of the newly produced one. The author thus deliberately opts to rely on the readiness and ability of the reader to cooperate in the production of meaning. Considering this, it seems plausible to reckon with the possibility that a given author would mark citations and allusions in such a way as to enable readers to more easily realize the intended reference. In fact, the theory and actual modes of marking textual references are key issues in the study of citations and allusions in comparative literature. By contrast, when it comes to the Hebrew Bible, even the heyday of intertextuality studies has not produced more than a handful of research articles which address or at least touch upon

the matter. My paper will aim to make up for that by a comprehensive theoretical introduction illustrated with examples from various contexts across the Hebrew Bible. In so doing, the marking of textual references will be viewed from the perspective of both production and reception, thus taking into account the decisive role of what has been dubbed above the cooperation of the reader. The integration of both perspectives will also allow for a more nuanced descriptive classification of citations, allusions, and similar textual references.

**Dominik Markl, Pontifical Biblical Institute**

Citations and Allusions in the Hebrew Bible

### **Analysing Citations of and Allusions to Deuteronomy**

The manifold ways in which texts of the Hebrew Bible quote or allude to others has been treated systematically, especially since Michael Fishbane's *Biblical Interpretation in Ancient Israel* (Oxford 1985). Several exegetes have proposed criteria to analyse citations and allusions. I shall compare and evaluate such sets of criteria and propose to enrich them by modifying some criteria of the anglicist Manfred Pfister. I shall exemplify their usefulness by analysing quotations from and allusions to the book of Deuteronomy in other biblical texts.

**Lotta Valve, University of Eastern Finland**

Citations and Allusions in the Hebrew Bible

### **Citation, Allusion, or Common Source? "Proverbial" Material and the Prophets**

In the ongoing discussion about citations and allusions in the Bible, the prophetic books form one important area of research. Characteristic for the prophetic books are the use of irony, hyperbole and polemics, and there is often a play on common assumptions and beliefs. One often-cited example is the relationship between Jer 31:29–30 and Ezek 18:1–4, where the context makes clear that a common proverb is shared and discussed. However, less self-evident examples of possible shared, perhaps proverbial, material among the prophets can be found. These instances mark themselves as relatively long sequences of words that are (nearly) equal in two texts. In some of these instances, however, the prophetic books seem to comment on one another rather than being dependent on a common source. In my paper I will examine these possibilities within the prophetic books by using the relationship(s) between Joel 2:11; 3:4 and Malachi 3:2; 3:23 as a case study.

**Mathias Winkler, University of Siegen**

Citations and Allusions in the Hebrew Bible

### **"Quoting" Literary Characters?**

Throughout the Bible literary characters are used to establish text-text-references. E.g., YHWH's servant in the Book of Isaiah has traits that remind a reader of the prophet Jeremiah. Are references like these "allusions" or "quotations"? How literary characters can establish text-text-references has never been addressed as a problem and put into an adequate and reflected methodological framework. The paper addresses problems concerning the concept(s) of literary characters and text-text-references. A literary character cannot be found on the surface of the text like words, phrases or a "Gattung". It "sticks out" of the text and is highly prone to inferences by the reader. That makes it (theoretically) almost impossible to "repeat" a literary character in another text. Therefore, it is not apt to treat such a connection

like other forms (e.g. quotations, citations and allusions) because these work with “repetition” (in a very broad sense) on the surface of the text. The paper looks for a methodological solution. How can we grasp something that “sticks out” of the text, especially when it establishes a connection between texts? The textual representations of a literary character, which constitute its coherence and unity (names, pronouns etc), and the “internal properties” of a literary character (i.e., those properties given to a literary character in a certain text, like gender, height, color etc.) are important. Can textual representations and/or internal properties of a literary character be used to establish a valid text-text-reference? The thesis is that a text-text-reference established via literary characters is a text-text-reference sui generis on a scale. This model can also be used in order to determine the strength of a text-text-reference via literary characters. The paper also presents suggestions about how the direction of dependency between texts can be solved when literary characters are involved.

**Michael Lyons, University of St Andrews**

Citations and Allusions in the Hebrew Bible

**The Tyranny of Criteria? Definitions, Literary Conventions, and the Limits of Perception**

On what bases have modern readers formulated criteria for determining whether ancient authors have actually referenced another text? In this paper I will consider commonly-proposed criteria for defining quotation and allusion and for evaluating whether they are present. I will explore how what we know about ancient Israelite literary conventions and human cognition might shape our criteria. Finally, I will reflect on objections to the possibility of allusion that are commonly encountered in academic study of biblical literature.

**Andrea Beyer, Friedrich-Alexander-University Erlangen-Nürnberg**

Citations and Allusions in the Hebrew Bible

**Bountiful Frontiers – A Proposal How to Deal with the Limitations of Our Insight**

What are the limitations to be aware of when we search for inner-biblical back-references? How can these limits become sources of insight? This contribution considers methodological limitations of our insight in references from one text to another and is aimed at workable criteria to distinguish different levels of likelihood and significance of cross-references within a historical-critical interpretation that is sensitive to inner-biblical allusions. Therefore, it evaluates criteriologies for intentional references from both HB and NT monographs/articles on the theoretical background of literary theory and methodological discussions in historical-critical exegesis. It puts forward the theses – first – that we should justify and differentiate cross-references on the basis of cumulative evidence and convergent findings and – second – that the quest for citations and allusions is necessary for and completely integrable in an up-to-date historical critical methodology aware of its limitations as e.g. currently known sources, historical habits of alluding and blind spots within the methods themselves cause it. Where examples are necessary, they will be chosen from prophecy and wisdom literature – attached to the question of differences in alluding between these literary realms.

**Naomi Graetz, Ben-Gurion University of the Negev**

Citations and Allusions in the Hebrew Bible

### **Strong and Weak Intertextuality in Judges 19**

Does intertextuality (IT) have to be intentional on the part of the author? If authorial intent is the criteria for IT (and not reader determined), does the author deliberately allude to one or more texts, so that the audience will have a new way of seeing/hearing as a result of how the texts interact with each other? Will there be a message? Rabbinic midrash juxtaposes seemingly unrelated biblical texts to produce a new text, and its premise is that a text is always in a synchronic dialogue with all other texts. Ellen Van Wolde (1997) has argued that IT is confined to “demonstrable relationships between texts.” Robert Alter (1992) sees biblical texts “in restless dialogue with one another.” Joachim J. Krause (2015) writes that if a biblical author intends to make allusions to another text “he or she has in all likelihood inserted features which point towards that intertext.” I argue that there is authorial intent in Judges 19 to allude to a multitude of texts. Because of this there is a need for criteria that differentiate between the strength of the internal allusions in this text. There are clear lexical, semantic and thematic elements that connect Gen 34, Exod 18, 1 Sam 11, and Hos 2 to Judges 19. However, these elements are strongest in texts such as Gen 19, Gen 24, Judg 9, and 2 Sam 13. One can argue that the strength of the IT in the latter texts is that they exhibit authorial intent.

**Jeffery M. Leonard, Samford University**

Citations and Allusions in the Hebrew Bible

### **Allusion or Illusion? Methodological Concerns in the Identification of Inner-Biblical Allusions**

In the wake especially of Michael Fishbane’s ground-breaking *Biblical Interpretation in Ancient Israel*, the phenomenon of inner-biblical allusion has garnered particular attention among biblical scholars. Though other scholars such as Nahum Sarna had already begun to explore the interpretive possibilities raised by inner-biblical allusion, it was Fishbane’s magnum opus that made the first systematic attempt to lay out the ground rules and guidelines for identifying and categorizing the kinds of allusions biblical authors made one to another. In the years since *Biblical Interpretation in Ancient Israel* first made its way into the hands of scholars, a burgeoning crop of studies on individual allusive texts has been produced. At the same time, methodological concerns remain a key concern in evaluating the validity of the conclusions reached by these focused studies. Various scholars, including the present author, have delved into these sorts of methodological concerns, proposing criteria for identifying inner-biblical allusions and evaluating the direction of dependence from one text to another. In this study, I build upon these earlier forays into the field with a particular question in mind: How can we distinguish between a genuine textual allusion and an overlap among texts that exists merely because authors have drawn upon a shared repertoire of inherited traditions? Using various passages in the book of Psalms, and especially the so-called “historical psalms” such as Pss 78, 105, and 106, I endeavor in this study to outline methodological criteria that can answer just this question.

**Franziska Rauh, Johannes Gutenberg University Mainz and Benedict Schöning, Julius Maximilian University of Würzburg**

Citations and Allusions in the Hebrew Bible

### **What Do Quotations Do? Towards a Functional Approach to “Quotation Acts” in Biblical Texts**

In this paper, we would like to contribute to the discussion of methodological issues of quotation-analysis by proposing a shift towards a functional and pragmatic approach to quotations: what do quotations do in texts and what is their function? From this viewpoint, the illocutive features of quotations become visible i.e., how they deal with discourses and how they dispute textual and authorial authority. This shift postpones differentiating between citations, allusions, and echoes in favour of a better understanding of why this distinction could matter. It is therefore critical towards strong categorization. This is fruitful for exegesis as it allows a new methodological approach that derives from the hermeneutical premise that citations and allusions form “quotation acts.” Defining quotations thus involves statements about their actions in the new context, their modalities, their discursive position and their function for a community. In this perspective, a quotation is a marked difference and hence a call for interpretation. Drawing on an analysis of the book of Ruth as a case study, we aim to show how this methodological approach enables one to see how quotations can add up to a network of intertextual references that constitutes a rewriting (in the sense of postcolonial literary theory) of the quoted text. Individual quotations are analyzed to determine how they contribute to the overall act of rewriting. This case study may show that distinguishing among forms of intertextual references such as citations, allusions, or echoes matters in two ways: understood as different levels of intensity of an intertextual relation, they distribute the responsibility for interpretation differently between authors and readers. Understood as different levels of presence of the hypotext in the hypertext, they may point to differences in the stance of a hypertext towards its hypotext and to different ways of engaging with the co-presence of at least two texts and the competition potentially arising from it.

**Balint Karoly Zaban, Hungarian Reformed Church**

Citations and Allusions in the Hebrew Bible

### **Proverbs and Proverbial Sayings as Quoted in the Prophetic Corpus of the Hebrew Bible: Micah 2:4 and Habakkuk 2:6**

While past scholarship mainly has focused on examining verbal parallels found in the books of the prophetic corpus, it is equally important to explore the presence of quoted proverbs and proverbial sayings in this section of the Hebrew Bible. As will become evident, certain books have a penchant for quoting proverbs or proverbial sayings, such as Jeremiah, Ezekiel, Micah, Habakkuk etc. Naturally, the presence of wisdom genres in the prophetic corpus may also be extended to fables as well (e.g. Ezek 17). Was it customary for Hebrew prophets to quote proverbs in their prophetic oracles and/or narratives? If yes, then what type of proverb collections have they used and with what purpose? Was it customary for prophetic texts from the ancient Near East to use proverbs in their oracles? These are questions that need fresh and informed answers. The most important point of departure regarding methodological questions is the work of the German paremiologist, Wolfgang Mieder. He offers one of the most informed studies concerning the use of the quotation of proverbs in other texts. His reflections also bear upon the same phenomenon as witnessed in the prophetic corpus. I will

apply his methodological insights concerning proverbial quotations to two passages in the Minor Prophets, Micah 2:4 and Habakkuk 2:6.

**Walter Bühner, Ruhr-University Bochum**

Citations and Allusions in the Hebrew Bible

**Criteria for Discerning between Inner-Biblical Allusion and Exegesis**

In this paper I will discuss different forms of textual borrowing, like citations, allusions, and echoes, and ask about their purposes. In doing so, I will expound the problems of the term "inner-biblical exegesis" and provide some criteria for discerning between inner-biblical allusion and exegesis. Taking exegesis as a distinct category rather than an umbrella term provides a reliable means for evaluating the direction of dependence between two texts. The book of Numbers as a late-comer in the formation of the Pentateuch yields examples for the different categories.

**Benedikt Josef Collinet, University of Innsbruck**

Citations and Allusions in the Hebrew Bible

**Who Intends the Citation? Post-Structural Remarks on the Problem of Sources in Intertextuality**

This paper deals with the intentionality of references. Especially since citations seem to be particularly strong indicators of intended intertextuality, they might provide information about the author. On the other hand, the author's intention becomes a criterion for the strength of the reference. The problem that arises is that most theories of intertextuality are post-structuralist and they reject the idea of a strong author ("death of the author"); instead, they prefer reader-response approaches. These scholars install other systems of reference, e.g. Julia Kristeva's chamber of echoes (*Echoraum*) or structuralist theories (U.Broich/M.Pfister; G.Genette). Even if all these problems were solved, there would still be the difficulty of dating the texts and text critical versions, given our lack of knowledge about the hagiographers. I will evaluate the two possible solutions presented by Renate Lachmann (cultural reference/systemic reference) and Harold Bloom (sources and the problem of proof).

**Ehud BenZvi, University of Alberta**

Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles

**Introduction to the Workshop**

As per its title, this paper will introduce the workshop. I will discuss the need for an in-depth comparative project that includes near eastern historiographical traditions, in particular the Babylonian chronicles. I will draw attention to matters that underlie and condition the social production of the mentioned historiographic works such as their underlying assumptions, the generative grammars at work in them, basic world- shaping conceptualizations and their implications, the interrelationship between genre, social location, and historical contingency. As I do so, I will touch on basic historiographic issues and concepts such as causality, time construction/s, the rhetoric of evidence, referentiality, fictionality and historiography, agency and agents in history, histories of whom and for whom, and the like.

**Frances Pownall, University of Alberta**

Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles

**Herodotus' Place in Ancient Historiography**

In this paper, I plan to offer a comparative exploration of the place of Herodotus in ancient historiography. I will focus on Herodotus' portrayal of the figure of Cyrus, a figure who loomed large in ancient Greek historiography as well as the historiography of the Ancient Near East. An examination of the figure of Cyrus across ancient historiographies will, therefore, provide the opportunity for reflection upon Herodotus' place in ancient historiography and the way in which he shaped the view of the Achaemenid Persian Empire in the later Greek tradition.

**Kathryn Stevens, University of Oxford**

Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles

**Cities in Herodotus and Babylonian Historiography**

Cities are a crucial part of Greek, Jewish and Mesopotamian historiography. They appear not just as a setting for human action but as spatial and temporal structures by which communities articulate their own identity and their relationships to (and assumptions about) each other. The Babylon that emerges from the Late Babylonian Chronicles, for instance, is primarily a set of sacred spaces and routes, reflecting the preoccupations of the priestly elite community where these texts were written; the city described by Herodotus, on the other hand, with its wondrous monuments and fortifications, represents in part Greek fantasising about 'super-cities' of the East. These more 'marked' aspects of the city in ancient historiography show significant cross-cultural variation: although all three historiographic traditions share an emphasis on cities as centres of civilisation, knowledge and religion, there are consistent differences in how their 'lives' are represented – 'lives' taken here to mean not simply their histories, but the deeper, more overarching patterns that were imagined to govern their existence and destruction; their positioning in time and space, and their relationship to the divine. The historiographic shaping of cities, therefore, can be fruitfully compared cross-culturally to reveal patterns of similarity and difference among these historiographic traditions and the deeper cultural, world-shaping assumptions that underpin them. These patterns in turn may shed new light on potential instances of inter-cultural communication or influence, especially where the same cities appear in multiple historiographic traditions. This paper attempts such a comparison, focusing particularly on Herodotus and the Babylonian Chronicles, but setting these within their wider Greek and Mesopotamian literary contexts.

**Louis C. Jonker, University of Stellenbosch**

Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles

**The Cushites in Herodotus and Chronicles: Revisiting the Asa Narrative**

The theme of the Cushites has been investigated in Chronicles by various scholars. They are mentioned in various passages, but prominently in the Asa narrative. Herodotus has also given attention to them in Book III. These ancient discussions of the Cushites will be brought into interaction with one another.

**Caroline Waerzeggers, Leiden University and Mathieu Ossendrijver, Free University of Berlin**  
Comparing Ancient Historiographies: The Yehudite Book of Chronicles, Herodotus and Babylonian Chronicles

### **Astronomy and the Writing of History in Babylonia (Late First Millennium BCE)**

Our modern imagination of the Babylonian astronomer often fuses two popular images: that of the scientist engaged in observation and calculation, and that of the diviner engaged in prediction. We are less accustomed to think of these scholars as historians, even though the past was an essential area of their expertise. Much astronomical research was, after all, historical in nature: all of their predictive methods were based on recurring patterns in past observations. History also presented the astronomers of Babylon with a continuum of meaningful correlations between events on earth and in the sky that could be used not only to predict the future, but also to explain the past. In this paper, we will argue that “retrospective” astronomy, i.e. the study and reconstruction of celestial phenomena of the past by means of reports or backward calculation, was marshalled into the service of historical enquiry in Babylonia during the last centuries of the first millennium BCE. After discussing relevant works, we will suggest that Babylonian astronomer-historians obtained at least three new insights through this method. First, they used past celestial phenomena to “explain” ancient history. By correlating sequences of historical events with (recorded or reconstructed) celestial phenomena, they were able to explain why history had manifested itself in the way it had. Second, they used retrospective astronomy to propose (new) datings for historical events that were part of the stream of tradition, thus revising and improving received wisdom. And third, they used their knowledge of historical events to construct a chronological framework and perfect their predictive practices.

**Grzegorz Szamocki, University of Gdansk**

Cultural Hegemony and the Power of Sacred Texts

### **Universalism and Inclusivism in the Post-Priestly Reworking of Josh 9**

The text of Josh 9 is the result of a long developmental process that ended in the post-exilic period. The story narrated in it explains why the Israelites, obliged to observe the law of the *ḥerem* (Deut 7:1-5; 20:10-18), made an alliance with the Gibeonites and why the Gibeonites were assigned to serve in the temple. Some elements of the content of Josh 9, with their perspective of expression, are also noticeable in the story of Rahab (Josh 2 and 6), in the catechetical instruction of Joshua (Josh 4:21-24), as well as in the prayer of Solomon (1 Kings 8:41-43) and in the story of Naaman's healing (2 Kings 5:1-19). The perceived similarities and relations support the thesis of a post-Priestly reworking or revision of at least some passages from Josh to 2 Kings. This reworking reveals universalizing and inclusivist features and tendencies. As such, it appears as the fruit of a struggle, and a reflection of that struggle, between the manifestations of a cultural hegemony of that time. In this discussion, I shall try to point out and explain the characteristic elements and features of this reworking in Josh 9 and, in the context of those intertextual connections, to read the theological concepts that directed this reworking against the background of religious and socio-political conditions. One of these conditions was the confrontation between the idea of religious and social inclusivity, on the one hand, and exclusivist tendencies on the other. This confrontation, motivated by concern for Jewish identity, is also seen in other Old Testament texts. The paper may thus



contribute to the search for an answer to the question about the formation of the Former Prophets and perhaps of the whole history of the origins of Israel outlined in the Enneateuch.

**Kåre Berge, NLA University College, Bergen**

Cultural Hegemony and the Power of Sacred Texts

**Strategies of Hegemony and Risk in the Exodus Narrative**

This paper argues that there is a rhetorical/pragmatic strategy of political domination in Exodus 1-15/18. This strategy addresses “the populace” or rather, the families celebrating the Pesah/Massot and individuals of so-called “personal piety.” It is important to note that this form of religion is mediated through priests, who mediate the Torah of Moses (if one interprets Ex 4:16: Aaron as the mouth of Moses=Torah) the prophets (Moses as the primary prophet), or the elders (as witnesses in the story). There are different opinions about the rank and order among these groups. In any case, the political appears in the text as a configuration of social power attributed to these social groups of leadership. The strategies used for this configuration, to be studied in this paper, are linked to two rather opposite concepts. The first is closely related to Greek tragedies (in Exodus, rather an “inverted” tragedy of the recalcitrant Pharaoh and his fate) and the function of the chorus (see the ending of the story in Ex 14 and 15). The second is informed by two quotes from the (late) professor of law, Robert Cover. He stated, “every legal order must conceive of itself in one way or another as emerging out of that which is itself unlawful,” and “the sacred beginning always provides the typology of a dangerous return.” The point is that there is always a danger of subversion, of return to the unlawful, or what he calls, the overturning of the rules by a conviction of divine destiny. Applied to Exodus, there is a subversive force in this founding narrative: It legitimates and authorizes the law, but there is also the risk of a return to the unlawful beginning in it. The foundational act can never be entirely domesticated. This risk is made clear first by the people’s possible reactions in Ex 3-4 and then in the murmuring episodes succeeding the exodus narrative proper. Accordingly, convincing the populace of hegemonic authority is at risk of failure.

**Mario Tafferner, Tyndale Theological Seminary**

Cultural Hegemony and the Power of Sacred Texts

**The Promise of the Davidic Covenant (2 Sam 7) as a Judahite Theological Prologue to the Account of David’s Empire (2 Sam 8:1-14)**

The literary histories of 2 Sam 7 and 2 Sam 8:1-14 are a matter of debate. Consequently, redaction-critical approaches have prevented scholars from seeing the rhetorical purpose of their juxtaposition. In comparison with West Semitic royal memorial inscriptions (henceforth, WS RMI), the former passage can be identified as a theological prologue to the narration of David’s achievements. The Davidic dynasty is literarily vindicated through a display of ideal royal deeds (2 Sam 8:1-14) subsequent to a divine proclamation of lasting kingship rooted in election and covenant (2 Sam 7). 2 Samuel 8:1-14 resembles the structure and rhetoric of WS RMIs in several ways. Not only does it exhibit the same bipartite structure moving from a creation of external order to a creation of internal order, it also employs similar literary tropes. In this way, David is depicted as an ideal Levantine king. WS RMIs are commonly introduced by means of a theological prologue focusing on dynastic themes and the relationship between king and deity. 2 Samuel 7 functions in a comparable capacity by means of its emphasis on

YHWH's election. Hence, the historical narrative interprets the Davidic past as an ideal period according to Levantine kingship ideology. At the same time, the text represents a uniquely Judahite adaptation of this paradigm, emphasizing theologemes such as Covenant and Exodus to vindicate the Davidic dynasty. This observation demonstrates that cultural homogeneity was not simply enforced but situated in a contextual, interpersonal communication. While this specific example of Israelite royal historiography shares several features with its broader WS context, it also corresponds to a decidedly Israelite religious worldview. In this sense, textual hegemony is more of a negotiation than an imposition of beliefs about the past.

**Paola Mollo, Pontifical Biblical Institute**

Cultural Hegemony and the Power of Sacred Texts

**How to Construct an Enemy: Discursive Strategies in the Cycle of Samson**

Narratives are one of the most effective instruments of hidden or manifest propaganda, and actor description is one of the meaningful indicators of the ideology/ies underlying a text. This paper analyses characterization mainly from a linguistic point of view, dealing with discursive strategies (e.g. transitivity, reference and naming) involved in the construction of actors within the cycle of Samson. The final purpose is to investigate the representation, in terms of discourse and narrative, of the conflict between Israelites and Philistines in this specific part of the book of Judges. A theoretical reflection on the contribution of discourse studies to the investigation of dominant ideologies will also be provided.

**Giorgio Paolo Campi, University of Bologna**

Cultural Hegemony and the Power of Sacred Texts

**"This is the Commandment." Belief in YHWH as Identity Marker in the Kingdom of Judah (I mill. BCE)**

During the late seventh cent. BCE, the cultural hegemony of the Assyrian ruling class over the kingdom of Judah was quickly weakening, due to a process that could be called a 'hegemony crisis.' The idea of counter-hegemony can be observed obliquely when the discourse focuses on the tension between the actual hegemony of the ruling class and a potential one of a subordinate group, enhanced by the latter's programmatic action. In this case, the action took the shape of the Yahwist reformist programs of the kings of Judah Hezekiah and Josiah, which represent an attempt toward the building of a national identity and an auto-definition of the Jewish religious and historical tradition. Using the faith in YHWH as its exclusionary marker of identity, the Yahwist rhetoric built a whole narration starting with the book of Exodus and moving on towards the Deuteronomistic history, which presents foreign nations as enemies on the grounds of their religious behaviour. Echoing Assman (2000: 17-23), we can say that the biblical story establishes a 'counter-religion' based on the dialectics between truth – a conception born from the awareness of what was represented as incompatible with its own cultural self – and untruth, through a principle of normative and behavioural reversal and the affirmation of YHWH's cult as the distinctive trait of Israelites' self-awareness. The aim of this paper is to show how the biblical narrative can be seen as a counter-hegemonic cultural phenomenon born in the shadow of the Assyrian Empire. As Gramsci observed, "Critical understanding of oneself [...] takes place through a struggle of 'hegemonies'" ("Quaderni del carcere," 1975, p. 1,385), but this same struggle could also contribute toward building such identities.

**Daniela De Panfilis, Pontifical Biblical Institute**

Cultural Hegemony and the Power of Sacred Texts

### **How to Downsize a Hero: The Mosaic Portrait of the First King of Israel**

By narrating the beginning of the monarchy in Israel, the books of Samuel reflect on the particular interpretation that the monarchy must have in Israel because of its status as a people of God. Dt 17,14-20 proposes the theoretical portrait of the king in Israel. 1-2 Samuel tells the "historical" development of this idea. Two models of kingship come into view: one that has failed (Saul), and one that has realized the ideal (David). As a literary device, "double narratives" play a key role in constructing two opposing models of kingship. By focusing on the choice of Saul (1 Sam 9–10) and his death (1 Sam 31:1-6 and 2 Sam 1:6-10), the paper aims at showing how "double narratives" build a mosaic portrait of the first king of Israel. By intertwining different accounts, the redactor systematically downsizes Saul's heroic features to suggest an unfavourable interpretation of narrated events. Saul's downsizing builds the consensus for David. But when David comes to perceive himself as "hero of his people" (cf. 2 Sam 1-11), David also is immediately diminished (cf. 2 Sam 12,1-23). The downsizing of the hero is an integral part in building the royal ideal, as a key feature of cultural hegemony in Israel.

**Diana Edelman, University of Oslo**

Cultural Hegemony and the Power of Sacred Texts

### **Creating Israelite Cultural Hegemony in the Persian Period: Shared Strategies and Points of Dispute Among Two Contending Groups**

The collection of books now comprising the Hebrew Bible reflects, on the one hand, a common strategy to build a sense of group identity by providing a common past and set of shared norms and practices; on the other hand, it contains within it rival strategies presented by those aspiring to leadership over this group after the Davidic dynasty had ceased to provide formal authority that endorsed a hierarchy of officials, particularly after the temple was rebuilt in Jerusalem under the Achaemenids. Two groups seeking power and control can be broadly identified from the texts of the Hebrew Bible: the priests controlling the cultus in Jerusalem and priestly lore and the scribes or literati controlling materials used formerly in scribal and royal education, which would have covered a range of genres and inherited traditions. Not wanting to appeal to non-native imperial endorsement as a legitimate source of internal authority, the rival groups sought to gain the upper hand to win first place in a system now dependent on informal authority by appealing to endorsement by the group's divine king by association with Aaron or with Moses. After sketching the strategies both groups endorsed for creating a new, theocratic Israelite identity, I will consider disputed points as well as their chosen strategies to proclaim themselves divinely endorsed for serving as the divinely appointed partner to shepherd Israel on earth in place of the former Davidic line.

**Suzanna Millar, University of Edinburgh**

Deconstructive Poetics

### **Happy Ever After? A Double Reading of Job 42:7-17**

Job lived happily ever after, or so the book's swift, succinct epilogue would have us believe (42:7-17). However, commentators (particularly post-Holocaust) often point out features that

are problematic or even sinister in these verses, undermining the naïve impression of a happy ending. This paper argues that the tenor of the ending – happy or unhappy – is a reader's choice, provoked by her experience of the book as a whole. Any promised conclusion is ultimately inconclusive, as mutually exclusive alternatives are generated for Job's "ever after."

**John Ritzema, King's College London**

Deconstructive Poetics

### **Theophany and Self-conscious Textuality in Ezekiel and Iliad 18**

Various Hebrew Bible texts are aware of theological problems implicit in claims to visionary experience of the deity (classically Exodus 33:20; Deuteronomy 4:15; perhaps Isaiah 6:5). Commentators frequently note that Ezekiel's theophanic experiences employ a poetics of circumlocution, simile and symbolism in order to avoid a straightforward or direct representation of YHWH's appearance. My paper will relate Ezekiel's 'poetics of theophany' to the basic thesis of Ellen F. Davis's 1989 monograph, *Swallowing the Scroll*, namely that Ezekiel marks a major shift from oral to literary modes of prophecy. In particular, with reference to the scroll in Ezekiel 3:1-3, I will discuss Ezekiel's theophany accounts as self-consciously textual representations of visionary experience of YHWH. I shall compare this phenomenon with another example of a self-conscious poetic presentation of theophany from the ancient Eastern Mediterranean, namely the ekphrastic description of the shield of Achilles in Iliad 18.478-608. The shield depicts an epiphany of Ares and Pallas Athene (516-519) in the context of the poet's praise of the shield's preternatural and exemplary craftsmanship, implying an awareness of the craftsmanship involved in depicting the 'real-world' theophanies which take place elsewhere in the Iliad. In making this comparison, I shall identify self-conscious textuality as a means of mitigating the theological problems implicit in claims to visual experience of deities in ancient Eastern Mediterranean literature.

**Göran Eidevall, Uppsala University**

Deconstructive Poetics

### **Victimization and Endangered Reciprocity: Sacrifice as a Key to the Metaphorical World of Hosea**

Sacrifice is a rather prominent topic in the book of Hosea. In several passages, the contemporary cult is rejected on various grounds (4:6-14; 8:11-13; 10:1-2; 11:2). Arguably, however, sacrifice as such is not condemned. Based on recent theories that understand sacrifice in terms of human-divine exchange of gifts, I propose that the book of Hosea addresses a (perceived) situation of endangered reciprocity. I intend to demonstrate that, via displacements and transformations, a large number of the metaphors and similes in this textual world can be linked to an underlying sacrificial matrix. For instance, in the context of accusations and threats, YHWH's people tend to be portrayed as animals that are typically used as sacrificial victims (such as doves and cattle; see, e.g., 4:16; 7:11-12; 10:11). Notably, the transition to the book's utopian ending employs sacrificial language (14:3 [Eng. 14:2]). Taking Hos 9:3-4 as a point of departure, I will also discuss to what extent one may speak of an interaction between notions of (im)purity and sacrificial logic within the metaphorical world of Hosea.

**Hanneke Beijaard-van Loon, Catholic University of Leuven (KUL)**

Deconstructive Poetics

**“Do not Long for the Night” (36:20): Elihu’s Justification of Job**

Who is Elihu and what is his case? In modern scholarship, the difficulty to establish what Elihu contributes to the debate has often led exegetes to disqualify the importance of Elihu using either a historical-critical or a literary approach. On the one hand, the historical-critical approach offered tools to label Job 32-37 secondary material, while on the other hand, the literary approach gave a way to interpret Elihu’s rhetoric as a means of the author to cast doubt on the value of his words. Even so, there have always been scholars who took a positive approach to Elihu. In more recent scholarship, explanations of Elihu’s significance have been offered by Newsom (2003), Seow (2011) and Andersen (2015). In my paper, I join their stance by presenting Elihu’s contribution in chapters 32-37 as a dialectical movement in the discussion of Job and his friends on morality in an imperfect world. While Job and his friends disagree on whether humans can be righteous and whether a broken world represents God’s judgement, Elihu overcomes their impasse by introducing a historical perspective. According to Elihu, the position that Job is righteous does not rule out the position that God determines the course of history. “Do not long for the night!” (36:20): there is no hope beyond the reality of the world. With this dialectical interpretation of Elihu’s argument I will shed new light on the depiction of Elihu’s character and his performance in Job 32-37.

**Marika Pulkkinen, University of Helsinki**

Deconstructive Poetics

**“The invention of idols is the beginning of fornication”: Fornication as a Metaphor of Idolatry**

The proverb in Wis. 14:12, “the invention of idols is the beginning of fornication,” echoes Freud’s words in his *Totem and Taboo* (1913): “In the beginning was the deed”—the deed referring to the mythical murder of the father. According to Julia Kristeva (*Powers of Horror* [1980], 1982, 61), the violent deed can be interpreted on the level of subjective, individual history as an advent of language. In her study, *Black Sun: Depression and Melancholy* (1987), 1989, Kristeva analyzes the characteristics of the language of a depressed person. A speaking subject accepts a set of signs (“signifying precisely because of the absence of the object,” p. 41) as a transposition of the archaic Thing. By contrast, the depressed person “give[s] up signifying submerg[ing] in the silence of pain that celebrates reunion with the Thing” (p. 41). Further, according to Kristeva, the language is foremost metaphoric: “if I am no longer capable of translating or metaphorizing, I become silent and I die (p. 42).” In this presentation, I will analyze fornication as a metaphor of idolatry from the point of view of metaphor theory (Lakoff and Johnson, *Metaphors We Live by*, 1980) as well as in the light of Kristava’s concept of language itself as a metaphor: how do these views of metaphor explain why idols are illustrated as fornication in the biblical language (in the Hebrew Bible, the Septuagint and the New Testament)? In addition, I will explore how the metaphor of fornication functions in shaping the purity regulations: what are those boundaries that this regulation protects? Namely, through this metaphor, the taboo of idols disguises itself in many forms: in several instances in the biblical texts, either interaction with foreign ethnic groups or encounters with women of someone else’s possession are named as fornication. I will analyze the imagery of

fornication by classifying my examples according to Lakoff and Johnson's categories and Kristeva's theory of metaphoric language.

**Charles Hughes Huff, Washington University in St. Louis**

Deconstructive Poetics

**Death for Life: Punishment and Sacrifice in the Priestly Literature and Derrida**

Derrida uses the metaphor of autoimmunity to treat a society's instinct toward both violence and state regulation as a condition for seeking its ongoing life. For Derrida, autoimmunity is a body protecting itself against its own protection by appealing to something beyond itself. He uses this concept to analyze the U.S. response to 9/11, for instance. In this case, an appeal to a dread beyond the event of 9/11 was a 'suicidal' response, with war leading to loss of lives and increased state surveillance and regulation leading to loss of freedom. The paradox of autoimmunity can also serve as a lens for two related phenomena in the Priestly literature: the purification sacrifice on the one hand and the Priestly use of punishments on the other. Both distinct systems aim to restore holiness as a condition for divine blessing and to prevent the loss of this blessing. In this reading, divine blessing could be understood as life beyond the life of the community, and the loss of this blessing as the driving dread beyond the violating event itself. As literary devices, both punishment and sacrifice use death and the removal of impure bodies as symbols for this restoration of holiness and power. In this paper, I will juxtapose Derrida's lectures on capital punishment with his use of autoimmunology and will bring these concepts into dialogue with the Priestly literature's use of punishment and sacrifice, showing the literary aporia inherent in the Priestly imagination of the ancient Israelite community.

**Davis Hankins, Appalachian State University**

Deconstructive Poetics

**Job 23: Job's Entanglement with Something where Nothing Should Be**

Job's speech in ch. 23 is central to many interpreters' understandings of Job's desire in the poetic dispute. Many read ch. 23 as the culmination of Job's expressions of desire (i) to encounter an absent and/or silent God, and (ii) to present before God a legal defence of his righteousness. In this paper I argue that Job's speech actually distances him from the legal framework. He concludes that the legal mode of understanding his situation and of articulating his desire is a non-starter, an impossibility—however generative it may be for his imagination. The problem for Job is not that God occupies some place that exceeds Job's cognitive or spatial capacities, but rather that the minimal space of mediation required for Job to relate to God in any meaningful way is unavailable to him. The result for Job is not the fear of the traditional sage, nor is it the frustration of an unrequited lawyer who is unable to subpoena God into his imaginary courtroom. Instead, the result for Job in ch. 23 and elsewhere is a deep anxiety and terror that erupts from his encounter with God without the minimal separation that is required for any sort of meaningful relationship and expected within the terms of traditional theological discourse. In short, Job encounters something, God, where nothing should be, which is exactly what Jacques Lacan understands as the cause of anxiety. In ch. 23, Job's encounter with obscure darkness signals neither God's distance from him nor God's absence from Job's courtroom, it rather carries God's terrifying presence as it

drips noiselessly over Job's face. Job does not articulate a substantive response to these circumstances in this chapter except to indicate his refusal to be silenced by them.

**Sean Burt, North Dakota State University**

Deconstructive Poetics

### **The Image and Poetry's Limits in Ezekiel**

Ezekiel is perhaps the most self-consciously poetic book in the Hebrew Bible. The text frequently marks itself as a *qînâ* ("lamentation"), a *māšal* ("parable"), or even a *hîdâ* ("riddle"). Further, the prophet is identified as a "maker of metaphors" (Ezek 21:5) and "singer of love songs" (Ezek 33:32). However, among editions and translations of the book there is little consensus about which sections are indeed poetry. It often exhibits a broken, semi-prosaic prosody that fits uneasily with standard definitions of poetry. Yet, these semi-prosaic oracles frequently display another hallmark of poetry, vivid imagery: e.g., the flame-throwing vine (Ezek 19), cherubic Tyre (Ezek 28), Egypt-as-Assyria-as-Tree (Ezek 31). These internally dissonant prophetic images disorient, as Y. Sherwood argues. Curiously, these extravagant, even gratuitous images are not quite metaphors—they often resist full assimilation to the book's rhetoric. This essay explores the significance of poetic images, not just for the book of Ezekiel, but for biblical poetry at large. Ezekiel's self-reflective use of poetic form makes it a promising site for investigating the function of the poetic image in the Israelite literary imagination. Following R. Kawashima on the invention of the unvoiced written narrative, I propose to read Ezekiel, long recognized to have a written sensibility, as a text that uses poetry as an option available to the writer, not as an expected mode of (oral) discourse. Once the narrating non-voice is available, what happens when a writer elects to use a mode of literary expression that creates a voice, especially in a prophetic context? As we see in Ezek 33, the poet creates a work of art that can take on a life of its own ("They hear your words, but they do not act upon them"). Ultimately, the prophetic poet, far from merely a transmitter of a message, creates the event of a voice that can be extravagant, unruly, and even self-undermining.

**Samuel L. Boyd, University of Colorado Boulder**

Deconstructive Poetics

### **The Making of Multiple Metaphors: Sacrifice and Gender in Hosea**

In discussing the manner in which metaphor enhances the scholarly understanding of sacrifice and how sacrifice (among other rituals) "practically by definition" entails metaphor, Jonathan Klawans appeals to the narrative in Hos 1:2-3:5. He does so to argue that examining the use of metaphor can "expand" our understanding of ideas in ancient Israel. In this paper, I combine Klawans' observations to explore how Hosea uses both gender, as portrayed so evocatively in Hos 1:2-3:5, and sacrifice as metaphors together in a number of passages in the book. In doing so, both metaphors work together in the making of the prophetic rhetoric, not along parallel paths but at times in service to one another. I examine evidence from the LXX and a number of passages in which these themes intersect, such as Hos 4:13-14 and Hos 13 among others. Doing so not only will expand further our understanding of issues of gender in the text but also will underscore the manner in which sacrifice functions alongside other concepts, such as law and covenant, in constructing the rhetoric of Hosea in its final form.

**Naphtali S. Meshel, The Hebrew University of Jerusalem**

Deconstructive Poetics

**Sacrificing Sequence**

In biblical and ancient Near Eastern literature in general, as in many other corpora, narrative texts and legal texts are based on different sets of organizing principles. The building blocks of narrative texts are generally organized according to chronological-sequential considerations. Thus, if two events are narrated in sequence, then without any clues to the contrary, the reader presumes that the events are envisioned as transpiring in that order (prolepsis and flashback notwithstanding). In contrast, the building blocks of legal texts are ordered according to logical-structural considerations. Thus, if two separate clauses of the law are stipulated in sequence, one need not assume that, in the reality envisioned by the legislators, they are expected to occur in that order. This paper demonstrates that the textual unit of Leviticus 1–7, pertaining to ritual sacrifice, blurs this dichotomy in a way that is both curious and clever. Normally, the organizing principle follows the expected form of legal texts. Therefore, the diverse scenarios—e.g., the offering of a male member of the herd as a whole-burnt offering; the offering of a member of the flock as a whole-burnt offering; and so forth—are justifiably formulated according to logical rather than chronological order (in this case, the size of the animal). However, on occasion, the text appears to slip into the chronological-sequential organizing principle, as if the legal-ritual scenarios stipulated earlier in chapters 1–7 were imagined to occur before scenarios appearing later in this section. After considering the data—a small number of minute but unequivocal pieces of evidence—this paper offers an explanation for the evolution of a hitherto unnoticed phenomenon, termed “The Elephant in the Car Effect.”

**Peter Sabo, University of Alberta**

Deconstructive Poetics

**Lot’s Wife as Nexus: The Loose Threads of Biblical Narrative**

In his essay “Sodom as Nexus: The Web of Design in Biblical Narrative,” Robert Alter argues that the Sodom story functions as a central connecting link between the promises made to Abraham and their eventual fulfilment. The purpose of Genesis 19, therefore, is to display how survival and propagation are dependent upon justice and righteousness, and Alter views this as an example of how biblical narrative is structured by interlinking themes and analogy. This presentation will take a deconstructive approach to Alter’s argument by looking at a single thread in this narrative web: Lot’s wife. Just as Sodom is a nexus within the book of Genesis and beyond, so Lot’s wife is a nexus within the Sodom story itself. She embodies many of the key themes of the surrounding narrative (particularly those of sight and sexuality), but for precisely this reason her brief appearance displays the indeterminacy of narrative structure and intertextuality, and the ambiguity of the biblical text on theodicy and justice.

**Terje Stordalen, University of Oslo**

Deconstructive Poetics

**The Deity inside Job’s Head: Recovering the Dialogical Self in Ancient Literature**

During his dialogue with the friends (chs. 3–37), the proponent of the book of Job airs his dismay that the deity is beyond reach: Eloah will not listen, El does not respond. And yet, Job



is perfectly able to conduct an imaginary dialogue with the deity; knowing exactly how Shaddai would speak and react in an encounter (23:2–7, cf. 13:10f; 14:15f). The friends are capable of leading a similar dialogue with their God (11:1-6), and the deity can imagine a dialogue even with a Job that does not exist (40:9). These hints to imaginary dialogues with internal voices belonging to individuals who are evidently not present convey an important dimension of the anatomy of the self—the modern self, and even more the ancient self. Building on philosophy of identity (especially George Mead and William James), and on the dialogical philosophy of Mikhail Bakhtin, Hubert Hermans and colleagues in the 1990's developed a theory of the dialogical self. The human self, they posit, can be described as a round table conference where salient voices keep dialoguing with each other, and the agency of the self is to be able to render these dialogues and (in healthy cases) award due influence to the respective perspectives. This theory offers a way to account for how individual selves are linked to other individuals and to the experience of what Bakhtin would have called chronotopes. Bakhtin himself traced the dialogical mode of reasoning back into antiquity, but he did not really pursue that line of thought. I have elsewhere argued that the dialogical mode of reasoning was dominant in the oral cultures of the ancient Near East and also in Europe until the slow spread of common literacy in the 17th century. Accordingly, the awareness of, and sensitivity towards, dialogical traces of the self were higher in the intended audiences of biblical literature than they are in modern scholars. So, perhaps Job might provide an option to perform an archaeology of the (modern) self.

**Victor-Lucian Georgescu, Romanian Orthodox Church**

Deuteronomy and the Books of Kings – a Complex Relationship?

**Solomon's Discourses at the Inauguration of the Temple and Deuteronomy 4:1-40**

On the occasion of the Temple's inauguration, according to the narrated world of 1 Kings, Solomon presents three consecutive discourses (1 Kgs 8:15-21, 23-53, 56-61) that share common topics and stylistic features with Moses' speeches in Deuteronomy, in general, and with Deut 4:1-40, in particular. Among the topics captured within these discourses, Solomon highlights the uniqueness of God, the importance of the Mosaic law, and the special relationship between God and Israel and reflects on the future expulsion of Israel from the promised land in a way that displays general thematic and specific textual connections with Moses' words in Deut 4:1-40. In this presentation, I shall explore these textual connections and their implications for the prophetic role assumed by Solomon, as a new Moses.

**Peter Porzig, Georg August University of Göttingen**

Deuteronomy and the Books of Kings – a Complex Relationship?

**What Do We Mean When We Say "Deuteronomistic"?**

Scholars use the word "deuteronomistic" in manifold ways. Since its beginnings in the times of, among others, Friedrich Bleek and Wilhelm Martin Leberecht de Wette, the idea that other biblical books underwent redaction in the style of Deuteronomy has become widely spread. Wellhausen's distinction between "deuteronomic" and "deuteronomistic" is influential even today, after an important turning point associated with Martin Noth. Although "pan-deuteronomism" was rightly criticized in the past, texts that are "pre-," "proto-," "early-," "late-," or "post-deuteronomistic" can be found in scholarly literature. The texts in question presuppose the existence of the book of Deuteronomy (according to de Wette not before 622

BCE), and “the Deuteronomists” can even be found in the Septuagint (E. Tov) or in Qumran manuscripts. The author of “The Deuteronomist’s History,” the Flemish scholar Hans Ausloos, has shown the complexity of the problem, and illustrated it with his 22-paged “draft” of criteria for a definition. In comparison, the question of this paper is very humble. “What do we mean when we say “deuteronomistic” is meant as a simple reminder of asking simple questions before labels as “deuteronomic” or “deuteronomistic” are assigned to biblical texts.

**Stefan Wälchli, University of Berne**

Deuteronomy and the Books of Kings – a Complex Relationship?

**Deuteronomy and King Solomon - A Test Case**

It is widely recognized in biblical scholarship that the legislation in Deuteronomy 17 has a relation to the presentation of King Solomon in 1 Kings. The question has to be raised if the qualifications of Solomon in 1 Kings 9 and 11 are deuteronomistic judgments on Solomon based on Deuteronomy 17, or if Deuteronomy 17 is a post exilic commentary on kingship in Israel as such. The paper discusses 1 Kings 11 from the perspective of literary criticism and shows a pre-deuteronomistic layer that assessed Solomon as a great king but noted his inability to secure the unity of his reign due to great taxes, followed of a deuteronomistic qualification of Solomon’s unfaithfulness, while Deuteronomy 17 reflects the post exilic ideal of a rabbinic king.

**Jonathan Miles Robker, University of Münster**

Deuteronomy and the Books of Kings – a Complex Relationship?

**Solomon the Wise, Solomon the Wicked: Henotheism and Hedonism, Polygyny and Polytheism, Deuteronomy and Diachrony**

Even a superficial reading of 1 Kings 1–11 leaves exegetes with disparate impressions about Solomon and his reign as described therein. Was he a sinner or a saint? Was he both? And who considered him to be which, when? These questions will lead this investigation into a diachronic examination of exemplary attitudes about Solomon attested in Kings. Particular emphasis will attend to supposed Deuteronomic or Deuteronomistic perspectives on this “golden-age” king of the “United Monarchy.” A glance at text-historical complications in this passage will aid in deciphering the diachrony of developing dispositions described in Kings’ characterization of this literary figure and its recounting of his reign.

**Raik Steffen Heckl, University of Leipzig**

Developing Exegetical Methods

**The Deuteronomistic History and the Discourse about the Origins of the History of the Northern Kingdom of Israel**

It is almost universally acknowledged that the description of the events in the books of the Kings is merely an ideological construct of the history of Israel. The account of David and Solomon and its claim of an early Judean rule over Israel especially does not deserve any credibility. Key passages are the stories about the kingship of Jeroboam I and about the division of the kingdom (1 Kgs 11-12) that gave rise to the assumption of an independent historical account of the northern kingdom. The comparison between the version of the Masoretic text and the Septuagint enables us to describe the discourses to which the texts

belong. The texts do not testify to a discourse about the relationship of Judah and Israel but to a Judean discourse about an allegedly important early history. This paper will methodically show the indications for the reconstruction of the discourses.

**Magdalena Wdowiak, University of Warsaw**

Developing Exegetical Methods

**Examples of Similar or Different Allegorical Readings of the Song of Songs in Rabbinic and Christian Sources**

This essay examines the issue of the early allegorical interpretation of the Song of Song in Jewish and Christian traditions from the perspective of historical context and the time of its emergence. Among the rabbis of the 2nd and the 3rd centuries, there was a consensus that the plain sense (*peshuto*) of the Song of Songs (SoS) is allegorical. Similarly, Christian authors like Hippolytus and Origen understood the book allegorically but with a different interpretation of the figures of Bridegroom and Bride. The allegorical interpretation of the book emerged from a joint cultural and historical discourse but its exchanged ideas developed in different exegetical traditions. Therefore, their understanding of the ancient rabbis collectively is different from Origen's individually oriented approach. Reading fragments and examples of interpretations in early rabbinic and Christian traditions, I trace some connections or interdependences between their exegeses. Sometimes, it is also necessary to search for a broader context for analysis, such as Origen's list of seven biblical songs, known as the "ladder of the canticles," for which the source is the Midrash of the Ten Songs.

**Rebecca Ludwig, University of Wuppertal**

Developing Exegetical Methods

**The Meaning of Discourse Analysis Exemplified with Elihu's Speeches in Job 32-37**

In Old Testament scholarship, the special character of Elihu's speeches within the book of Job has been recognized. While working with this text, it is helpful to supplement exegetical methods by using discourse analysis. Structures and details that have not been identified can be highlighted by using this method. Some questions need to be answered while working with DA. What kind of interaction with other texts can be recognized? Is it possible to show where different phases of the text are apparent? Are there communication processes between other texts and the speeches of Elihu? To reconstruct a sapiential discourse, it is necessary to explain the redactional shape of the text. My aim is to point out where the text gives advice that helps classify Elihu's speeches beyond the determination of inner-canonical relationship.

**Jakob Böckle, University of South Africa**

Developing Exegetical Methods

**The Understanding of the World in the Divine Speeches to Job in Comparison to the Mesopotamian Understanding of the World – The Same in Focusing the Perception of God**

If one compares the understanding of God (and gods), cosmos, nature and man in ancient Mesopotamia with the same understanding in the book of Job, particularly in the divine speeches to Job, then fundamental differences become apparent. This could be justified by the late dating of the book of Job (especially the last redactions) because for the period in question, there was a different understanding of the world (seen from the point of view of

creation) than in the times before, when the individual ancient Near Eastern texts in question were written. But the rationale could also be the complete otherness (regardless of chronological identification) of the book of Job. The differences that have been established also result in differences in the perception of God (like the human perception of God, the divine perception of man and world, and the divine self-perceptualizing for man and world). For the current paper, however, a more overall picture of the Mesopotamian understanding of the world will be taken up in order to make exemplary comparisons in particular with the divine speeches to Job.

**Thomas Wagner, University of Wuppertal**

Developing Exegetical Methods

**The Place of Gen 2-3 in the Discourse on Wisdom**

The Paradise narrative in Gen 2-3 has long been regarded in Old Testament research as part of a pre-priestly work that was written in the early days of Israelite literary history. In recent years, this position has been repeatedly challenged. The wisdom motifs present in Gen 2-3 refer to a discourse within wisdom literature, of which the narrative is to be understood to be a part. In my contribution, I will first address the narrative structure of Gen 2-3 and from there discuss its particular position on wisdom. Then I will use the book of Proverbs and the book of Job to show the position of the narrative within the wisdom discourse.

**Oleg Gricyk, Charles University in Prague**

Developing Exegetical Methods

**A Case Study in Biblical Interpretation in the Epistle to the Hebrews as the Search for the Prophetic Witness to Jesus in the Tanakh Texts**

The proposed paper aims to help clarify the hermeneutic principles of working with authoritative biblical texts in early Christianity, which partly adopted Jewish practices in Palestine and the diaspora, but broadly accepted as a new key to understanding Scripture through Christocentric hermeneutic principle. The case study is Hebrews 1.3a, where Jesus is the brightness of the glory. We will discuss on what basis could the author to the Hebrews call Jesus the brightness of the glory of God. Right from the beginning the author compares Jesus to angels and shows his high Christological view. Just as in Tanakh, God's glory cannot be separated from God, and though being different from God, glory is God. So also, for the Epistle, Jesus is the Son of God, but at the same time, he is God on the throne forever and ever. He is the one who speaks and brings final revelation about God; Jesus stays in line with Tanakh's view on the glory of God that also speaks and gives revelation about God. Just as the best possible revelation of God could come only through seeing and hearing the personified glory of God and nothing else can be compared with this, so also Jesus, who is the brightness of the glory, is the final, the highest possible, and the exact representation of God's nature. We will analyze the use of glory in Tanakh and other Jewish literature of the second temple. Then we will see how the thought was developed and fulfilled in the person of Jesus. After rediscovering the hermeneutic presupposition of the author to the Hebrews, this research intends to apply his method to other Tanakh passages to find out if using such reasoning will help us see Jesus in other passages.

**Karolien Vermeulen, University of Antwerp**

Digital Humanities in Biblical Studies, Early Jewish and Christian Studies

**YouVersion and the Stylistics of Bible App Reading**

Digital culture has changed the way we read. Research shows jumpy eye-movement patterns, fragmentary retention of what is read and overall a more superficial form of engaging with text (Baron 2015, Siker 2017). This is reflected in the terminology for reading online: reading has been replaced by browsing, whether it concerns a novel by Dickens or the Bible. However, the formal and functional changes do not by definition lead to jumpy, fragmentary and superficial interpretation. They “do not control the way texts work, nor do they exhaust the range of things texts can do” (Lavagnino 2013). This paper investigates the impact of the digital format on Bible reading. As a case study, it considers the popular Bible App YouVersion, which offers, among other things, the written biblical text in various languages (some accompanied by audio files), verse of the day as a quote and a image, and reading plans. Drawing on concepts from Text World Theory (Gavins 2007) and stylistics (Gibbons and Whiteley 2018) more broadly, the paper first addresses the text-world construal provided by the app. Which cues does YouVersion give users (linguistic, visual, ...), and what kind of text-worlds do they create? Second, the paper considers the users’ role in this process. Are they actively contributing to the meaning construal or rather, as Hutchings has shown (2017), to a certain degree skilfully forced in a certain direction by the app? As a final point, the question is addressed whether the imaginative process is indeed cut short by digital media or whether it nevertheless takes place, albeit in a different way.

**Anders Klostergaard Petersen, Aarhus University**

Digital Humanities in Biblical Studies, Early Jewish and Christian Studies

**Digital Humanities from a Semiotic Perspective**

The burgeoning subfield of Digital Humanities (DH) has become the new trend in the humanities. Therefore, it is also attracting considerable funding. Undoubtedly, DH is of great help when it comes to unravelling semantic clusters in larger textual corpora, which no scholar can overlook on his or her own; but no machine has to this day been capable of embarking on the two core issues relating to textual interpretation: reading and reconstruction. Although much effort has been invested in getting machines to engage in such work, no computer has hitherto been capable of accomplishing these two competences. Meaning is produced through context, which can only be ascertained by virtue of close reading, since words obtain meaning only by their situation in semantic networks. Insofar as DH approaches are able to integrate the two crucial elements of reading and reconstructing, it may be of genuine help to the humanities. Alternatively, there is a danger that it will be effortless investment in superficial statistics with no genuine learning outcome.

**Ophir Münz-Manor, The Open University of Israel**

Digital Humanities in Biblical Studies, Early Jewish and Christian Studies

**Quantifying Piyyut: Computational Explorations of Ancient Hebrew Poetry**

This paper seeks to exemplify how computational methods could enhance the toolkit of literary scholars, especially scholars of ancient poetry and poetics. In the paper I present several quantitative and computational explorations of piyyut, namely Hebrew liturgical

poetry from late antique Palestine, and demonstrate how they can be used to study the texts from fresh perspectives. These explorations not only open new avenues of research but also shed new light on old questions concerning the poetics of piyyut. What is more, I argue that the computational study of poetry could play an especially meaningful role in comparative studies. Here, I use the computational approach in order to juxtapose piyyut with the book of Psalms and by so doing to contribute to the understanding of the historical development of Hebrew verse. The research is based on the tagging of the texts using CATMA, a computerized annotation tool developed in Universität Hamburg, and on the visualization tool I developed jointly with the Data & Knowledge Lab at the Technion, Israel Institute of Technology.

**Rex Fortes, Catholic University of Leuven (KUL)**

Early Christianity

**Anti-Judaism in the Fourth Gospel Reconsidered from the Social-Scientific Lens of Identity Contestations of Johannine Ethnic Groups**

The publication *Anti-Judaism and the Fourth Gospel* (Bieringer et al. 2001) has been a core reference work for most studies on the alleged anti-Jewishness of the fourth gospel. While the articles contained therein attempt to cover all exegetical and historical-critical facets that could elucidate the issue, the volume fails to consider the social-scientific perspective of ethnicity and identity-formation (Bieringer 2017:260–01) that has now become an important lens in understanding ethnic groups, to which οἱ Ἰουδαῖοι truly belong (Reinhartz 2017: 125–6). Additionally, as most scholarly analyses of this theme were coming from a reaction to John’s negative portrayal of οἱ Ἰουδαῖοι, the ethnocentric attitudes of other Johannine ethnic groups (i.e., Σαμαρῖται, Ἕλληνες, Ῥωμαῖοι, and Γαλιλαῖοι) in relation to οἱ Ἰουδαῖοι, and vice-versa, are left unexamined. Thus, in order to have an integral interpretation of ethnicity along with the gospel’s underlying anti-Jewishness, this paper aims to provide an important interdisciplinary hermeneutical key (Bieringer 2017:247–8) that delves into the dynamics of interethnic contestations, examining not only the gospel’s anti-Jewish potential but its ethnocentric tendencies as well.

**Ruben Van Wingerden, Tilburg University**

Early Christianity

**Simon of Cyrene in Luke 23:26: a True Disciple?**

Something of an enigma surrounds the character and identity of Simon of Cyrene. Modern scholarship has portrayed Simon of Cyrene as a victim of imperial racism, a mock-lictor and most interestingly –and most frequently– as a surrogate-disciple. He is often characterized as a minor-character who fulfils the role of the ‘ideal’ disciple in contrast to the ‘real’ disciples: Simon carries Jesus’ cross (Mark 15:21; Matt 27:32; Luke 23:26) when all disciples have fled. This act is seen as a fulfilment of Jesus’ teaching of the discipleship requirement to carry one’s cross (Mark 8:34parr.; Matt 10:38/Luke 14:27). In particular, Luke seems to portray Simon as a disciple of Jesus, noting he went “behind” Jesus. Yet in a careful and detailed exegesis of the episode, I will show that Luke’s portrayal of Simon of Cyrene is not portraying him as a disciple, but that this episode fits the characterization of Jesus’ Passion in the ancient Greco-Roman Noble Death tradition.

**Andrea Christine Pichlmeier, University of Passau**

Early Christianity

**Between Jewish Apocalyptic and Greek Magic: The Term *Paradidomi* in Ancient Curse Tablets and the New Testament Judas Tradition**

Judas betrays Jesus. This “betrayal” is expressed by means of the Greek term *paradidomi*, whose meaning ranges from a commonplace everyday action of delivering or “handing over” to a highly symbolic one. This range can be seen in the gospels, where the meaning of the term varies between a mere tragic human action and a satanic plot; in each case, however, Judas’ action is part of a divine plan. The fact that Judas is characterized as being “one of the Twelve” alongside the typifying title of the “traitor” (*paradidous*, divergent *prodotes*), may indicate an apocalyptic context. The leading question here is whether one can draw a direct or indirect line from the term *paradidomi* in the New Testament Judas narratives to the ancient magic context of *defixionum tabellae*. By means of these curse tablets, people in Graeco-Roman antiquity tried to make up for endured injustice, ensure success in competitions or shield themselves from the vicissitudes of life. The enemy or threatening force was to be “fixed” by means of a *defixio* (from the Latin *defigere*) and “handed over” to a divinity or the power of the underworld, for the purpose of harming or annihilating them, respectively. There is no doubt that New Testament texts contain certain elements of ancient magic, as can be seen in 1 Cor or Acts, and it is to be shown that this also holds true for the symbolic use of the “handing over” by Judas against the background of the *defixiones* language, with one distinctive feature, however. In the case of the curse tablets, it is humans who hand over someone to a supernatural authority (a god or goddess), whereas in Luke and John, Judas, in the service of a supernatural power (Satan), hands Jesus over to the worldly authorities, who in John represent the “world” as opposed to God.

**Elizabeth Corsar, Scottish Episcopal Institute and Julia Lindenlaub, University of Edinburgh**

Early Christianity

**The Influence of Johannine Concepts in Writings Attributed to James: The *Protevangelium of James* and *Apocryphon of James* (NHC I, 2)**

The author of the fourth gospel introduced new and unique concepts into the gospel tradition. In this paper, we will examine the impact such Johannine innovations had on two second-century texts attributed to James: the *Protevangelium of James* and *Apocryphon of James* (NHC I, 2). We suggest that the fourth gospel had a watershed role by exploring the influence of these Johannine concepts in both as representatives of the diversity within early Christian literature. The first text, *Protevangelium of James*, is an infancy narrative that tells of Mary’s birth and childhood and narrates Jesus’ birth. Its author utilises the concept of belief found in the Fourth. The second, *Apocryphon of James*, features a revelatory dialogue between Jesus and his disciples. The portrayal of the purported author, James, draws on the Johannine concept of authorship. These examples have been chosen because they attest to Johannine reception in two early Christian texts that have received relatively little scholarly attention when compared with research on contemporaneous writings. More specifically, the use of the fourth gospel has been neglected in the study of the *Protevangelium of James* and has remained tentative in *Apocryphon of James*. This paper thus contributes new evidence for the prominent influence of the fourth gospel on subsequent early Christian literature.

**Eyal Baruch, Bar-Ilan University**

Early Christianity

### **Who is a 'Real Israelite'? Material Manifestations of Jewish, Samaritan and Christian Identities during the Roman and Byzantine Periods**

In this paper, I will focus on the influence of Christianity on Jews and Samaritans in Land of Israel during the Roman and Byzantine periods. The Jewish sources during the Roman period betray an ambivalent view of the Samaritans; however, these relations were transformed in the fourth century C.E. onwards. During the Byzantine period, the Samaritans are portrayed negatively and are regarded as complete gentiles in the Jewish sources. This changing perspective is clearly reflected in the archaeological record, as distinct traits emerge suddenly in the fourth century C.E., revealing clear-cut divisions between Jews and Samaritans, expressed for example in script, synagogue architecture and art, and several daily objects. What exactly happened in the 4th century C.E.? Why did the Jews and Samaritans feel the need to express themselves with a different material culture, which was not the case during the Roman period? I would like to suggest that in the Roman period there was a lower level of tension between Samaritans and Jews and the surrounding Roman world and Roman culture, so the boundaries between the groups could be blurred. The Roman period is characterized by low boundary maintenance between all the ethnic groups in the Land of Israel. However, a significant change occurred during the Byzantine period: a third group arrived on the scene and began to claim to be the “real Israel” or at least “Israel in spirit.” These were the Christians, who, unlike the pagan Romans, made every effort to convert the other groups. This upset the balance between the Jews and the Samaritans and created the need for a clear distinction in their self-identity and for the delineating of clearly defined borders between themselves, the Christians, and each other. Thus, as Jews and Samaritans strove to define themselves as the real heir of biblical Israel, they adopted material traits that served to demarcate the boundaries between them.

**Nasim Hassani, Shahid Beheshti University of Tehran**

Early Christianity

### **Virgin Mary and Jesus Christ in the Quran and Biblical Apocrypha: A Sequence-Based Study**

Narrative is a social phenomenon, embracing all aspects of human social life. As a more recent form of epistemology, narratology examines this ubiquitous phenomenon, which has been taking an increasingly prominent role in theoretical and disciplinary aspects within academia in recent decades. Prior to the dawn of narratological theories, the majority of analytical theories used in studying holy books adopted the traditional form, focusing mostly on content. Narratology has made it possible for narratorial aspects of holy passages, as well as formal and comparative studies, to become the center of attention among researchers and theologians. Among holy books, the Quran has a distinctive literary structure as well as unique narratorial and didactic aspects. By employing elements of narratology, the present research identifies the sequences recounting the birth of Holy Mary and the birth and childhood of Jesus Christ in the Quran's Al Omran and Maryam surahs. It also examines the similar instances in the Apocrypha, Gospel of Jacob, and Infancy Gospel of Thomas. Using a comparative approach, the present research draws an analogy among all the relevant extracted sequences and their order, antecedence, and subsequence. The findings of this research show that not only are the majority of sequences in the narratives of Holy Mary and Jesus Christ similar, but



their order, antecedence, and subsequence are also comparable in most cases. In terms of parallelisms, the present findings underline the longstanding controversies regarding the order of biblical narratives while highlighting the inconsistencies of the disputes with respect to the miracle of Quran.

**Evgenia Moiseeva, University of Salzburg**

Early Christianity

**Whose disciple was Adimantus: of Mani, Marcion, or Apelles?**

The first extant Manichaean work, in which the negative position towards the Old Testament is laid out systematically, is *Disputationes* attributed to Adimantus and preserved in St Augustine's *Against Adimantus*. Adimantus is commonly identified with Adda, Mani's disciple and the head of the Manichaean mission to the Roman Empire. His presence in Alexandria in the mid to late third century and his debates with Christians there are well documented. Following Harnack, a number of scholars pointed out that Adda's *Disputationes* largely depend on Marcion's *Antitheses*. Frend argued that Adimantus "lifted en bloc" passages from Marcion's book. Recently, BeDuhn developed a more nuanced position, according to which Adda revised and enlarged Marcion's *Antitheses* after he discovered other writings circulated under the guise of Christian scripture but rejected by Marcion. Pedersen suggested that one of the Manichaean arguments against the OT, namely, that the creator-God lacks foreknowledge, originates in the work of the Marcionite Apelles. Van den Berg, developing Pedersen's suggestions, argued that Apelles's criticism of the Jewish Bible was even more important for Adimantus than Marcion's *Antitheses*. The question I would like to address in this talk is whether Marcion and Apelles were more important for Adimantus than Mani himself, as far as Adimantus's position towards the OT is concerned. I will attempt to clarify the relationship of Adimantus's criticism of the OT with his predecessors Mani, Marcion, and Apelles by focusing on their reading of Gn 3, 16-21, which captured the attention of all the authors. Firstly, I will reconstruct the interpretations of Gn 3, 16-21 in the works of the four aforementioned authors as far as limited access to the original texts allows. Secondly, I will analyze differences and similarities in these interpretations as well as theological arguments behind them. This analysis will illuminate the role of the Marcionite vision of the Bible in Manichaeism.

**Carl Johan Berglund, Stockholm School of Theology**

Early Christianity

**Discipleship Ideals from Mark to the *Acts of Thomas and His Wonderworking Skin***

Viewed as part of the reception history of the New Testament, the *Apocryphal Acts of the Apostles* document a fascinating history of the development of the portrayal of the apostles, promoting various versions and accentuations of early Christian theology. This paper studies one aspect of this development, namely how ideals for early Christian discipleship – traits expected from an ideal Christian disciple – are transformed from the earliest gospel to the later traditions, focusing on the Gospel of Mark and the fourth- or fifth-century *Acts of Thomas and his Wonderworking Skin*. In this narrative, Thomas is sold by Jesus as a slave to the king of India, where he is tortured and flayed but manages to convert a large number of people and to use his peeled-off skin to work miracles. The discipleship ideals discernible from this story

will be compared to similar ideals expressed in the Gospel of Mark, and the development between the two will be discussed.

**Edward Pillar, University of Wales Trinity St. David**

Early Christianity

**Paul, Residual Misogyny, and the Missing Witnesses: 1 Corinthians 15 and the Preservation of the Status Quo**

Kate Manne, Associate Professor of philosophy at Cornell University, argues in her recent book, *Down Girl: The Logic of Misogyny*, that misogyny is not straightforwardly and simply about male hostility or hatred toward women. Instead, it's about controlling and punishing women who challenge male dominance. Manne asserts, 'misogynists often think they're taking the moral high ground by preserving a status quo that feels right to them.' With this discussion in view, we will address the question over the omission of the women witnesses to the resurrection of Jesus in Paul's account in 1 Corinthians 15, which has long been debated. The reason given perhaps most often is that women witnesses in 1st century Judea were untrustworthy and given to flights of fancy. However, in sharp contrast to the Pauline account, each of the four gospels appear to emphasise the place of women at the centre of the resurrections: they witness to the empty tomb, meet the risen Jesus, and are commissioned to tell the disciples of the resurrection. If Paul was truly a feminist who applied the teachings of Jesus to liberate and encourage women, then why did he miss the opportunity to place women at the centre of this primary Christian doctrine? In this paper we shall aim to strike a number of points. First, we shall challenge the oft-given rationale that women witnesses were untrustworthy and assert that a woman's witness to such an event would have been received. Second, we shall explore the notion that the gospel accounts of the resurrection are aimed in part at the Pauline communities which, following Paul's epistle to Corinth, have sought to silence women and have essentially agreed with the erasing of the women from the resurrection witness account. Third, we shall question Paul's feminist credentials and assert that Paul retained elements of misogyny, fearing that women were usurping the place of men.

**Mary Mills, Liverpool Hope University**

Emotions and the Biblical World

**Reading Sorrow as Virtuous Activity in the Book of Lamentations**

The paper defines sorrow in Lamentations as the performance of despairing grief at the annihilation of an urban community and thus, as connected to themes of terror and trauma. Lamentations 2:15 speaks of the manner in which those who gaze on the ruined Zion view the scene as a justified destruction, but set against this is Zion's response in v. 20, a call to the deity to look and consider the scale of violence meted out to the city. This entreaty finds expression in repeated descriptions of endless weeping and begging the Lord for help. It is logical to ask whether that appeal assumes that the extreme suffering endured by those unable to escape disaster is a form of innocence, expressing virtuous action on behalf of the urban milieu. Is this the central message of the book, delivered by a variety of human voices? The paper utilises aspects of the thought of Levinas to examine the underlying imbalance between human acts and cosmic retribution, reading sorrow as the Other of pain and the value of human society as the Other of divine wrath.

**Joel D. Gereboff, Arizona State University**

Emotions and the Biblical World

### **Gendering Emotions in Genesis Rabbah**

Western philosophical and cultural traditions have often depicted males as having a capacity for rational behavior while asserting that females are inherently emotional. The consequences of this claim have been manifold, manifesting in patterns of gendered social relationships and roles. The book of Genesis in both overt use of emotion terms such as anger, envy, and fear as well as in its narratives that present what can be classified as “emotional scripts” describes various individuals and their interactions as shaped by emotions. The large rabbinic midrash, Genesis Rabbah, dating approximately from the early fifth century, offers a verse by verse (selectively) commentary on this biblical book. In some instances, it augments biblical texts, filling in background information about motivations and character traits. In my paper I will examine how the various midrashic statements in Genesis Rabbah comment upon the biblical texts, noting in particular both its observations on those biblical passages that include emotion terms as well as its addition of emotions as factors contributing to the actions described in the Bible. I will explore whether there are patterns in terms of the gender of the characters to these exegetical comments. For example, are certain emotions more commonly associated with female characters than with males; are male characters criticized for exhibiting certain emotions while it is taken for granted that females routinely are subject to such emotions? I will focus in particular on several texts that describe characters as crying. In the course of my paper, I will also discuss some of the challenges related to studying emotions in early rabbinic texts. A key issue is to determine the rabbinic understanding of human “psychology” and the extent to which these sources have a well sorted out view of the various factors, such as desire, will, and emotions, that contribute to human behavior.

**Elisabetta Abate, Georg August University of Göttingen**

Emotions and the Biblical World

### **Temple and Trauma? Miriam bat Bilgah in the Tosefta**

A tradition in Tos. Sukkah explains that Bilgah’s priestly clan was denied three of its prerogatives because of its member Miriam: she apostatized, married a soldier, followed the Gentiles into the (First) Temple and struck the altar, accusing it (i.e., God) of having destroyed Israel’s wealth and not having helped them (tSuk 4:28). The story is “stunning in its imagery, emotion, and gravity” (C.M. Baker, “The Queen,” in T. Ilan et al. (ed.), *Fem. Comm.*, 2007, 177). Revolving around the themes of assimilation, foreign conquest, and the Temple’s profanation, the question logically arises whether or not tannaitic culture perceived/construed the destruction of the (Second) Temple as trauma. The latter alternative is denied by J. Klawans (“Josephus”, *JQR* 2010). Moreover, the story sheds light on the rabbinic distinction between acceptable and unacceptable emotional responses to such historical events: after characterizing the protagonist Miriam as a rabbinic anti-hero and depicting her non-verbal language and relationship to the sacred space as aggressive, the story locates her utterance in the narrative climax, which results in an emphatic rejection of the possibility of accusing God of Israel’s distress. The concept is echoed in another context in the Mekhilta (Ba-hodesh, Ch. 10). B.H. Rosenwein’s notion of “emotional community,” with its focus on the emotions that a given social group accepts or deplors, applies well to both passages. In an attempt to outline the emotional profile of early Rabbis, this case-study a) examines the Toseftan Miriam

story and other tannaitic passages involving similar and related themes through the lens of “emotional communities”; b) tests thereby the applicability of the notion of “emotional communities” to our material; c) combines narratological tools AND the interpretation of the literary and historical context of the passages examined (cf. Cordoni C./Langer G., *Narratology*, 2014).

**Adiel Kadari, Ben-Gurion University of the Negev**

Emotions and the Biblical World

**From Hatred to Love: On Aaron the Priest’s Love of Humanity in Rabbinic Literature**

Already in Tannaitic literature, Aaron the priest is described as “loving peace and pursuing peace, loving humanity and drawing them close to Torah” (Avot 1:12). Later sources further developed the motif of Aaron’s love of humanity and love of peace and portrayed him, inter alia, as having the unique emotional capacity to turn sworn enemies into friends by his conciliatory manner. These characteristics of Aaron have no real basis in the biblical stories in which he is mentioned, which raises the question of how and why this important value became associated with the figure of Aaron. Scholars who have dealt with this question commonly contend that this depiction of Aaron originated in a polemical attack on the priests, i.e. the sons of Aaron. In this lecture I seek to dispute this claim and to suggest an alternative explanation for this characterization of Aaron. I will discuss the possible influence of the role of love in Hellenistic philosophical ethics and the link to parallel ethical approaches in ancient Christian texts. I will connect the development of this motif to a broader agenda of translating priestly rituals to an ethic of descending from one’s ivory tower to go out among the people and of love for all people, an agenda which is evident in Second Temple period sources. I then will consider its further development in rabbinic literature in subsequent generations.

**Sarah Wolf, Jewish Theological Seminary**

Emotions and the Biblical World

**Vision, Shame, and Blindness in the Babylonian Talmud**

This paper sheds new light on the social nature of shame in rabbinic law by drawing connections between the Talmud’s discussions of legally actionable shame (*boshet*) and its emphasis on visual experience in defining both shame and personhood. In a passage in BT Bava Kamma 86b, the rabbis discuss whether or not a blind person is subject to the laws of humiliation; specifically, whether a blind person would be legally liable for inflicting shame on another. This question then leads to a discussion about the relationship between blindness and obligation within the framework of ritual commandments more broadly, highlighting a fundamental connection within rabbinic thought between sightedness and what it means to be fully human — and seemingly also what it means to be fully aware of and responsible for the humanity of others. The rabbis also frequently use metaphorical language for shame that relates to the visual experience of the shamed person’s face turning white. By exploring these connections between sight, obligation, and humiliation, this paper reveals that the rabbinic understanding of vision as a central human experience is at the core of their conception of both the affective and legal dimensions of shame.

**Judith Bresinsky, Free University of Berlin**

Emotions and the Biblical World

**If I Had Known... : Rav Asi and the Question of How Far Does Honoring One's Father and Mother Extend? [BT Qid 31b]**

This paper concentrates on one Talmudic narrative found at the end of a sugya about the ethical duties of sons – and daughters – towards their parents (BT Qidushin 31b). For scholars in the emerging field that focuses on the intersection of the study of emotions and rabbinics, the story about Rav Asi and his mother has become a *locus classicus* for discussing various approaches in light of a psychoanalytical reading (for example, Valler:1999; Rovner:2005; Kosman:2005; Israeli:2015; Rubenstein:2018). The instructive outcomes relating to the protagonists' inner constitution highlight an alleged dichotomy between legal and aggadic layers. I will argue that the story, dealing with the commandment of honoring one's parents, bridges the gap between the halakhically-normative and the aggadically-affective aspects of fulfilling a supposed, emotionally charged obligation. At first glance, no specific literary emotional markers seem to be employed in the narrative. This complicates the interpretation, to which numerous conflicting views of manifold Talmudic commentators attest. I will show that shame is at the heart of the narrative and that this is the work of the deliberate and creative redaction of the Babylonian story-teller. I will demonstrate this in my analysis that is based upon a close examination of the structure of the sugya in which the narrative is embedded and upon a comparison with external non-Bavli parallel fragments and phrases from the literary production of the rabbis of the Land of Israel. This paper aims to understand shame as instrumental in providing an affective incentive for the Babylonian rabbis to embody an ethical communal way of life.

**Elizabeth Hare, King's College London**

Emotions and the Biblical World

**The Embodiment of Loneliness in the Hebrew Bible**

The emotion of loneliness has come under increased scrutiny in recent years. The apparent escalation of loneliness in contemporary society, along with its perceived detrimental consequences for health and wellbeing, has led to a burgeoning of interest across various fields. There remain discrepancies regarding the use of terminology, but loneliness is often described as a subjective state of emotional isolation: the feeling of not belonging or of the lack or loss of companionship. This is in contrast to social isolation, which is considered to be the objective absence or dearth of interactions between an individual and a social network. This emotion of loneliness is present in a nuanced way throughout the Hebrew Bible. Companionship provides comfort in grief, support in battle and efficiency in work. When such companionship is removed, not only do mundane tasks become more difficult and less enjoyable, but periods of prolonged social isolation lead to feelings of rejection and fear. Such feelings are often compounded by a deity's perceived absence or abandonment, as is the case in Job and various lament psalms. Of particular interest for this paper is how the notion of loneliness interacts with the biblical dialogue surrounding emotion and embodiment. Scholars have demonstrated a clear link between emotion and the body in the Hebrew Bible. The emotion of loneliness can have physical consequences. Jeremiah sat alone and suffered from unceasing pain (Jer 15:17-18). Lamentations' Daughter Zion is lonely, bereft of a comforter, and her stomach churns and heart is wrung (Lam 1:20-21). We know that loneliness has the

potential to predict increased morbidity and mortality, as well as impaired mental health and cognitive functioning (Hawkley & Cacioppo, 2010). Is it possible that an increased understanding of the physical manifestations of loneliness in the Hebrew Bible can inform our understanding of the impact of loneliness in today's society?

**Shimon Fogel, University of Haifa**

Emotions and the Biblical World

### **Insults and Shame in Tannaitic Dialogues**

The dialogue between rabbis is a typical genre in the tannaitic literature. Although there is no doubt that these texts were redacted and cannot serve as documentation of the rabbinic culture of learning, they provide the reader with knowledge about the political and ideological assumptions of this culture. In my paper, I will try to depict the emotional aspect of the early rabbinic (idealized) culture of learning by examining dialogues between the rabbis in which the speakers use the terms *bushah* (בושה) and *buz* (בוז). Both terms, as used in Rabbinic literature, are hard to translate but roughly are the equivalent of "shame," a term that Jeffrey Rubenstein (and others) have recognized as to be a significant element in the Babylonian culture of learning. I will suggest some more nuanced definitions for the emotional meaning these terms carry in the tannaitic context. Both terms emphasize negative emotions that might be involved with rabbinic academic activity, which in turn, convey emotional effects present in the discourses. Through such a study we can move a step further toward a more precise understanding of the early rabbinic culture of learning, its human, social, and political contexts, and the differences between stages in its development.

**Shulamit Valler, University of Haifa**

Emotions and the Biblical World

### **An Extreme Sorrow – Hulshat Da'at – in the Stories of the Babylonian Talmud**

An examination of over twenty narratives in the Babylonian Talmud containing the phrase *halash da'ateh* or *halsha da'ateh*, which describes an occurrence that befell a person due to deep sorrow, elicits a series of conclusions relating to the causes and expressions of this emotion. The finding that emerges from an examination of all these stories is that in the Babylonian Talmud, the emotion of extreme sorrow and despair known as *hulshat da'at* is associated in most cases with sages and is connected to their status in the world of the Torah. In the Babylonian Talmud, the *bet midrash* is perceived as a place where both scholars and their students are subjected to situations of extreme emotion, and thus it is understandable why there are so many tales of *hulshat da'at* in situations of study or halachic rulings. In my lecture I shall present a close reading of two stories, one about Rabbi Johanan and Rav Kahana from Bavli Baba Kamma 117a, and the other about Rav Sheshet and Ahadvoi from Bavli Baba Batra 9a. The close reading would be done in an attempt to reveal additional insights regarding the emotion of Hulshat Da'at, its causes and modes of expression.

**Ronit Nikolsky, University of Groningen**

Emotions and the Biblical World

**How non-Emotional Can Emotional Words Be?**

In this paper, I will continue the study of expressions in rabbinic literature that refer to inner workings that are not yet manifested in action but are (sometimes) expected to result in such. I will be looking at the bio-cultural phenomenon of emotions and words that describe various types and levels of engagement with people and objects. This is part of my general study of rabbinic emotions, a field of study that constantly runs into the obstacle of the lack of a generalized concept of 'emotion' in this literature. As I will show, rabbinic language resorts to describing these drives using bodily and material expressions. Thus, methodologies from metaphoric studies can help map these within rabbinic literature.

**Arnon Atzmon, Bar-Ilan University**

Emotions and the Biblical World

**Emotions in Midrash Tehillim**

The study of emotions in Jewish late antiquity may contribute to the understanding of rabbinic texts and expose some aspects of the reality behind these texts. In this paper, I will probe into how emotions are expressed or characterized in Midrash Tehillim, which is a broad and diverse midrash on the verses of Psalms. The midrash consists of literary units with varied linguistic and stylistic characteristics; for this reason, scholars have offered differing assessments as to the time and place of its composition. The earliest layer of the midrash clearly contains tannaitic and amoraic traditions, but the composition in its final form has undergone extensive, later editing, a process that continued probably until the end of the Byzantine period in Palestine. Through a close reading of a few case studies, I would like to present several models of literary- midrashic representations of emotions.

**Jan-Wilem van Henten, University of Amsterdam**

Emotions and the Biblical World

**The Emotional Paradox in 2 Maccabees**

The Hellenistic-Jewish writing known as Second Maccabees (mostly dated in the late second century BCE) aims to give an outline of the events leading up to the brutal persecution of the Judean Jews by the Seleucid king, Antiochus IV Epiphanes (175-164 BCE) and the struggle for freedom following upon Antiochus' oppression. The narrator has a stereotypical way of characterization in which he highlights events by illustrating selective points through the behaviour of the main characters in the story while also involving the narratees. Both practices seem to lead to what I would like to call the emotional paradox in 2 Maccabees. The positive characters are often flat and show no emotion or control their emotions. If there are emotions involved in the performance of the main characters, they are mostly one-dimensional, as in the case of Antiochus IV, who is angry beyond control (chapter 9). However, the narrator appears to be keen on evoking emotions among the narratees by attempting to visualize important events and dramatizing them in such a way that a response from the narratees would seem obvious. In this paper I will first discuss the ways in which emotions are connected with the main characters in the story and then analyse how the narrator seems to

attempt to engage the narratees by evoking their emotions in line with the well-known concept of ἐνάργεια.

**Ida Frohlich, Pázmány Péter Catholic University**

Evil, Exorcism and Magic

**Fever and Exorcism in Qumran and the Aramaic Magic Bowls**

4Q560, a master copy for amuletic texts found in Qumran, describes fever as a demon-induced illness. The evil spirit (*rwh*) that enters into the body and devours it is the vector and embodiment of the fever. Terminology of fever in 4Q560, ideas concerning the illness, and the healing method (exorcistic formula) are similar to those that can be found in texts of Jewish amulets and Aramaic magic bowls from Late Antiquity. The paper aims at dealing with the nature of demon-induced illnesses, particularly fever, and healing methods in West Semitic tradition according to performative sources like 4Q560, amuletic texts and magic bowls. The theme of demon-induced illnesses and healing methods will be separately analysed in narrative (literary) sources from Qumran and the New Testament.

**Cristiana Conti-Easton, York University**

Evil, Exorcism and Magic

**Demonic Whispers: A Comparative Analysis of the Term *dibbâ* in Jer 20:10**

Traditional exegetical interpretations of the Hebrew word *dibbâ* in the phrase *dibbat rabbîm* (Jer 20:10) read it as a reference to the derisive whispers of Jeremiah's enemies. Much of this exegesis studies the term in the context of intrabiblical analyses, overlooking the import of extrabiblical exegesis that connects the Semitic root \**dbb* at the base of the term *dibbâ* to the Mesopotamian anti-witchcraft tradition. The term *dibbâ* and its Akkadian interdialectal equivalent *dabābu* served as technical terms in the Assyro-Babylonian magical tradition. The root \**dbb* undergirding both of these words connoted the witch's slanderous speech in anti-witchcraft rituals. Comparative analysis of this root allows us to shed light on the meaning of the phrase *dibbat rabbîm* in Jer 20:10. I will examine the meaning of the word *dibbâ* in Jer 20:10 and in Ps 31:13(14), which provides the closest biblical parallel to the phrase *dibbat rabbîm*. We will then see the connotations of the root \**dbb* in an Ugaritic incantation against black magic. With this framework in hand, I will also examine the function of *bēl dabābi*, the stereotype of the evil opponent of a person, in two Assyro-Babylonian anti-witchcraft incantations. As I demonstrate in this analysis, the phrase *dibbat rabbîm* in Jer 20:10 contains darker overtones than is generally recognized. With the term *dibbâ*, the Jeremianic author may have indirectly tapped into the Assyro-Babylonian anti-witchcraft tradition to portray Jeremiah's opponents as demonic tormentors dedicated to destroying the prophet's career and character. While comparative investigations have shown compelling instances of biblical prophetic allusions to Mesopotamian magic lore such research using the book of Jeremiah as a focus of study is lagging. This analysis intends to be a small contribution to the topic, offering a more nuanced explanation of some aspects of Jeremiah's rhetoric.



**Kai Akagi, Japan Bible Seminary**

Evil, Exorcism and Magic

### **Fear, Supernaturally Inflicted Physical Impairment, and Exorcism in the Acts of the Apostles**

This paper considers the narrative function of fear in response to exorcism and supernaturally inflicted physical impairment in Acts. Using horror theory, drawing from works by H.P. Lovecraft, Kiyoshi Kurosawa, Hiroshi Takahashi, and Hideo Nakata to provide an analytical grid to categorize objects of fear, I consider the responses of the characters in the narrative of Acts to the episodes of Ananias and Sapphira (Acts 5:1-11), Saul's blindness (9:1-19), Bar-Jesus (13:6-12), Herod's death (12:20-24), the slave with a python spirit (16:16-18), and the failed exorcism by the sons of Sceva (19:13-20). Analysis of these episodes demonstrates that they present a cosmic and revealed object of fear that is both immanent and inescapable, which has demonstrably and visibly acted. The means by which Acts presents God as an object of fear in these episodes thus finds corresponding elements to the theories of fear in horror by Lovecraft, Kurosawa, Takahashi, and Nakata, while not fully corresponding to any of them. Finally, these episodes display the rhetorical function of fear to persuade (Aristotle, *Rhetoric* 2.5) in that they support an over-arching theme in Acts of the truthfulness and inevitable progress of the word of God concerning Jesus. These narratives advance that theme to simultaneously strengthen the confidence of the early Christian community and instil fear in those outside it.

**Florian Oepping, University of Osnabrück**

Exegesis and Higher Education Didactics 'Verstehen von Anfang an'

### **Learning Amongst the Dust: Educational Potential of Archaeological Excavations**

Near Eastern archaeology is the act of discovering and analysing the physical remains of ancient developmental processes. Once inherently linked to theology, near eastern archaeology is now understood as an entirely independent field that instead dialogues with theological studies. As a discipline, archaeology has greatly developed and expanded as the impact of new sciences continues to provide greater insight into the ancient past. As archaeology has evolved, so, too, has its primary laboratory: the field of excavation. As teams excavate such projects include researchers, teachers, and specialists from a range of fields, all of whom work with excavators, volunteers, and students from across the world. The excavation has thus, inevitably, become a learning setting. Naturally such a setting entails learning objectives for participating students, yet achieving these can at times be in tension with the overriding excavation objectives. This paper seeks to explore these tensions and shed greater light on the challenges and opportunities of excavation learning-environments. Participation in an excavation (especially for students of theology) can be a great opportunity and learning experience. Yet how can this best be achieved? What must students and practitioners learn before the excavation? And what education hurdles have to be overcome during the excavation? Our goal is to consider these questions, and present a comprehensive framework for the effective use of excavation settings as an extension of the classroom.

**Meret Strothmann, Ruhr-University Bochum**

Exegesis and Higher Education Didactics 'Verstehen von Anfang an'

**Learning in the Field. Didactics of Learning Venues outside the University Building for Biblical and Classical Studies**

Following the slogan, "from seeing to understanding", the workshop will focus on a Roman colony. A visit to the Archaeological Park Xanten (APX), the area of Colonia Ulpia Trajana (CUT), provides lasting insights into everyday Roman life and urban culture of the Roman Empire, the political environment of the New Testament. The colony's own perspective of living conditions provides a deeper understanding of the socio-political framework and social constellations in early Christianity. Through the unique combination of reconstructions of entire building complexes like a Roman hostel, ongoing archaeological excavations and the new Roman Museum with its innovative concept, new ways of conveying information are being pursued and access to the Roman world is being opened up in a very vivid way. On the one hand, the workshop will show possibilities how the APX can be used practically as a place of learning. On the other hand, the didactic approach to the reconstruction of antiquity using the example of the CUT will be critically discussed.

**Ye Seul Kim, University of Fribourg**

Experience the Body, Experience the Text: Experience in and from the Song of Songs

**Experiences of the Shulamite, Experienced by Modern Interpreters**

The description of the Shulamite (Song of Songs 7:1-6) consists of a series of similes and metaphors that make the image of the Shulamite ambiguous and difficult to visualize. Because of this ambiguity, her description is vulnerable to the projection of interpreters' own experiences. Seen from a semiotic perspective, an interpretation must involve the interpreter's personal experiences, no matter how academically it is discussed. A reconstructed experience of the Shulamite is, in fact, a reading experience of an interpreter, onto which his/her previous personal experiences are projected. Semiotics is not able to detect specific personal events that have influenced an interpreter's results; yet it can structure the interpretation on various levels and help understand what kind of ideological structure is laid behind, constructed by previous experiences. I would like to explore the experiences of the Shulamite experienced by four modern commentators, Othmar Keel, Athalya Brenner, Fiona Black, and myself, using a semiotic model designed by Umberto Eco. At the end of the presentation, I will offer my personal experiences as a woman, living in the globalized world of the 21st century, a South Korean, a Christian, a biblical scholar, etc., which are projected onto my interpretation.

**Karin Hügel, University of Amsterdam**

Experience the Body, Experience the Text: Experience in and from the Song of Songs

**Queer Readings of the Song of Songs**

Because of its positive, exciting representation of extra-marital sexual desire – not only of a man but also, and in particular, of a woman – the Song of Songs can be read today as a queer, biblical counter-text in relation to contemporary conservative ideas of marriage still cemented through certain interpretations of the Genesis creation accounts. Queer is understood in a general sense as "against the dominant norm." While woman is subordinate to man according

to the second creation account in Genesis, the Song of Songs talks about mutual desire and a fundamental enthusiasm for human eros. The Song describes the attractiveness and beauty of the lovers and can be interpreted as a queer counter-text to Gen 3:16-19 in the second creation account, in which pains of birth and of agricultural labour are described etiologically as the consequence of Adam's and Eve's eating of the fruit from the tree of knowledge. In contrast to the mostly androcentric perspective of other texts in the Hebrew Bible, the Song describes female desire from a woman's point of view, even more often than the male protagonist sings of his sexual passions for his female lover. Paradoxically, feminine eroticism is celebrated but also controlled in the Song, although the latter is never quite successful. The woman's incisive self-assertion in Song 1:5: "I am black but beautiful" has become a *locus classicus* of the Afro-American civil rights movement, whose slogan is: Black is beautiful. This passage from the Song is open to a queer, anti-racist reading. In the Song of Songs, we encounter a different language of eroticism. Queer readers might be particularly interested in the Song because of its mundaneness. This collection of non-religious songs among the otherwise religious texts of the Bible can be seen as queer because of its sexual innuendos and metaphorical, often ambiguous descriptions of sexual acts.

**Christo Lombaard, University of Pretoria**

Experience the Body, Experience the Text: Experience in and from the Song of Songs

**First and Foremost: Experiencing the Female "Body Oolitic" in-and-from the Text of Song of Songs (Illustrated at the Hand of Song of Songs 1:1-7)**

The discussion of the female voice in Song of Songs is conditioned by the kind of feminism ascribed to, explicitly or implicitly, by the modern interpreter. Naturally, given our inescapable human subjectivities, it could not be different. How we sense the place or status of the female body, or would like to, steers our perception of the text of Song of Songs and of its resonances in the ancient and modern worlds. This matrix of an interpretative network is in this contribution outlined by means of a brief overview of feminisms, illustrated by examples from recent scholarship on the text. Song of Songs 1:1-7 is employed as a "sounding board" to concretise these instances, on which an exegetical contribution also is made. As a point of departure (born, admittedly, implicitly from an attraction to the tenets of a strand of liberal gender theory), I propose that in Songs of Songs, it is the female voice that 1.) speaks first, 2.) speaks most and 3.) speaks most explicitly. This has implications for how the female voice could validly be experienced in-and-from the text of Songs of Songs.

**Gavin Fernandes, University of Nottingham**

Experience the Body, Experience the Text: Experience in and from the Song of Songs

**Experiencing the Subtleties of Solomon in the Song of Songs**

In the last two centuries, or so, Solomon's presence in the Song has had a bad time. He has been vilified, ostracised and even occasionally removed from the Song that is attributed to him. Solomon's name does appear explicitly a few times in the Song but in this paper, I explore how while reading specific sections of the Song, the reader experiences subtle references to the biblical traditions of Solomon in the imagery of the man. While these, in and of themselves, do not lead to the conclusion that the male is Solomon, they nonetheless activate the cultural memory of his traditions in the mind of the reader. I conclude with the question, "Is Solomon a mere foil for the primary couple?" or does he represent a more important role in the Song?

**Alice Vijard, Tallinn University**

Experience the Body, Experience the text: Experience in and from the Song of Songs  
**Analysis of the Genres of Song of Songs Against the Backdrop of Pre-Arabic Poetry**

Poetry conveys human experience. Various genre themes in poetry also provoke different experiences in us as we read or hear it. Similarities between the Song of Songs and Arabic poetry have often been found. The descriptive genre of *waṣf*, which appears in 4:1-7; 5:10-16; 6:4-7 and 7:2-8 has been the most popular parallel. Other examples mentioned in previous studies include Arabic *nasīb*, *hiğā* and *tašbīb* (see Scott B. Noegel and Gary A. Rendsburg, *Solomon's Vineyard - Literary and Linguistic Studies in the Songs of Songs*). Inspired of Alan Jones' definitions of different genres of Arabic poetry and using Roland Meynet's, Wilfred G.E. Watson's and Urmaz Nõmmik's combined method for discovering different poetical embellishments, the paper will ask whether it is possible to find more examples of common ground in the Song of Songs and Arabic poetry in terms of genre and meaning. Examples of pre-Islamic poetry will be presented for comparison.

**Bruno Biermann, University of Bern**

Experience the Body, Experience the Text: Experience in and from the Song of Songs  
**Wearing a Seal as Conceptual Metaphor and Bodily Experience**

Most readings of Song 8:6–7 emphasize the lover's unity as main feature in coherence with the entire book. Using Conceptual Metaphor Theory, I argue that the genuine profile of the seal simile in 8:6 emphasizes the one-sided character of love. The love and passion that Song 8:6–7 speaks about is that of the female speaker. First, employing Conceptual Metaphor Theory, I identify the Conceptual Metaphor: a person is a seal on someone else's body in Song 8:6, Jer 22:24, Ezek 28:12, Hag 2:23; Sir 17:22; Sir 49,13. Theoretically, I draw on the work of Lakoff, Johnson and Turner, who characterize Conceptual Metaphors as cognitive constructs based on everyday life experiences (Lakoff/Johnson 1999: *Metaphors We Live By*; Lakoff/Turner 2009: *More Than Cool Reason*). Second, I inquire about the relation of this Conceptual Metaphor (a person is a seal on someone else's body) to bodily experience. I propose that the text applies this metaphor to evoke seal related experiences in the readers. Just as the readers are familiar with wearing seals on their bodies, so is YHWH's anthropomorphic body conceptualized in the Latter Prophets and Sirach (Jer 22:24, Ezek 28:12, Hag 2:23; Sir 17:22; Sir 49,13). Third, returning to Song 8:6–7, I propose an alternate interpretation of the passage: Song inverts the structure of subject-seal wearer and object-seal worn encountered in the Latter Prophets and Sirach. While these conceptualize the wearer, the anthropomorph YHWH, as the one in control of the unequal union, Song envisions the female speaker, who personifies herself as a seal, as dominating the union. It is her love facing death, Sheol, mighty waters, rivers, and the enticements of any man's wealth. Just as it is her who confronts her brothers and addresses questions about "her vineyard" (Song 8:8–10, 11–12).

**Francis Landy, University of Alberta**

Experience the Body, Experience the Text: Experience in and from the Song of Songs  
**Affect, Desire and the Experience of Reading the Song of Songs**

In this paper I want to continue the work I did three years ago with Maria Metzler at the Song of Songs conference in Berlin, alas without Maria, who has other things to care for. There we looked at the image of the horse in the Song of Songs and Job, weaving our own voices with those of the poets, trying to listen as carefully as possible to the reverberations of the words in us, but also how the metaphors are simultaneously constructed and deconstructed, evoking a world in all its pathos and beauty. The experience of reading, like all experience, is affective, imaginative, constructive, involving intense processes of thinking, feeling, articulation, in endless feedback loops, between different regions of the brain (cerebral cortex, hippocampus, amygdala etc) and different parts of the body, in relation to the symbolic and social world mapped onto it. In an amatory poem like the Song of Songs, the experience of the body is intensified by desire (imagined, dreamed, recollected) and the paradoxes of separation and attraction between lovers, and between lovers and the world. We feel in our bodies an echo of those of lovers, the sexual imperative, the atmosphere charged with chemical and subliminal signals, the terror of the moment's surrender. It also a love of language, the poet's passion, the spring, the land of Israel, in a rhetorical tour-de-force that persuades that everything is perfect, except death, which intrudes at the end and throughout, the dissolution into nothing. The Song is a vast distraction, a detour into language, which leads us into the centre of the labyrinth, where lovers meet silently, between dream and waking (5.1-2), at the very centre of the poem.

**Stefan Fischer, University of Vienna**

Experience the Body, Experience the Text: Experience in and from the Song of Songs  
**The Experience of Nature in the Song of Songs**

If the spatial concept of the Song of Songs is taken into consideration, the woman and the man experience space differently. Moreover, a distinction must be made both between the city and the countryside and, in addition, between the different spaces found there. These spaces are analysed, with a focus on the spatial experience in nature and the ambivalence of real and metaphorical description.

**Anne Lamont, University of the Free State**

Experience the Body, Experience the Text: Experience in and from the Song of Songs  
***The Deer's Cry by Arvo Pärt- An Introduction to the Composer's Use of the "Lorica" by St. Patrick with Specific Focus on the Deer as the Sacred Lover in Song of Songs***

It is by addressing those things that are natural, namely the earth, the sun, the deer, the dove, the love between a man and a woman (the list goes on) that the poet and the composer meet: Arvo Pärt created a style of composing called "tintinnabuli" which has as its basic rule the natural sound of the triad and the major chord. He came to a complete halt trying to compose within the so-called serialism or 12 tone system as dictated by post-war Soviet Russia (and the wider world of Arnold Schönberg and the 2nd Viennese school). To him that was a most unnatural way of conceiving music. He created a language in which music could thrive because it was in its natural setting. (The triad is based on the natural overtones of a single tone). In

the Song of Songs, the manmade world of the city, the square, the windows, the guards, the society on the one hand, contrasts with that of the natural world of incense, myrrh, flowers, meadows, also the mother's house — the world where love can blossom as opposed to the world where it is contrived and locked in. Love, like music, flourishes when it is allowed to be, even more so when it is allowed to naturally guide and direct. The presentation endeavours to illustrate how the composer emphasizes the truth that it is (only) by naturally living and loving, by suffering and crying, by being on the earth like the deer, that we come to an awareness of the sacredness of life and love. The Deer's Cry focuses on the Son of Man as the ultimate example of sacred love, living amongst us, naturally.

**Emanuel Pfoh, National University of La Plata & National Research Council (Argentina)**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**Commensality and Political Nurture in the El Amarna Letters**

The El Amarna Letters (second half of the 14th century BCE) convey a plethora of information about ideologies and politics active in the Levant during the Late Bronze Age. The El Amarna intellectual universe—at least for Syria-Palestine—shares many features with the later biblical imagination and symbolism of politics and sociability. Two facets of food (or the idea of food) can be identified at first glance: (1) on an earthly realm, eating and drinking, as part of the political sociability of two contacting parties (i.e., a “diplomatic” performance); and (2) on a cosmological realm, the nurture provided by the breath of the Egyptian king for the Syro-Palestinian petty kings, which involves political expressions and expectations as well. This paper explores, from a socio-anthropological perspective, some textual examples concerning both facets, in order to illustrate the different articulations of the sociability and symbolism of food and drink.

**Martina Weingärtner, Collège de France**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**“... Can God Furnish a Table in the Wilderness?” (Psalm 78:19) – The Status of Food in its Spatial Context**

When “Deciphering a Meal,” Mary Douglas points to analogies and distinctions between table and altar. Certain food is eligible only for the altar, other is classified as fit for the table. Ronald Hendel investigates the interrelation of table and altar as “The Anthropology of Food in the Priestly Torah.” Displaying the dichotomy between clean and unclean, and furthermore, the bonds of intimacy and distance, the status of food is contextualised in different areas and symbolized as belonging to different atmospheres. The paper presents the concepts of an analogy of table and altar in the Priestly discourse. What separating customs can be observed? Which rhetoric is used to define the different areas? What further codes and signs accompany the setting of the table or the altar? In comparison with the motive of the “table in the wilderness” (Psalm 78), notions about food symbolism in spatial metaphors will be brought up for discussion.

**Ivan Milanov, Newbold College of Higher Education**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**To Eat or Not to Eat: Food and Hubris in Daniel 1**

The rationale behind the decision of the character of Daniel (and the three of his compatriots) in Dan 1:8 not to defile themselves with the meal and wine provided by King Nebuchadnezzar continues to attract the attention of the scholarly community. The recently published article on this topic by Michael Seufert (2019) confirms the previous observation. Seufert attempts to uncover the reason behind such decision by exploring the intertextual links between Dan 1 and Ex 15–16. He concludes that such research “points to the multi-layered significance of Daniel’s abstention from the king’s portion, namely, both a ritual concern attending the exiles and a statement from Daniel that Yahweh is his only provider, contrary to Nebuchadnezzar’s claim.” Despite proposing a novel intertextual analysis by linking Dan 1 and Ex 15–16, Seufert’s article, however, only treats a small portion of the topic. I argue that Daniel’s refusal of the king’s food is part of a much broader matrix of interrelated topics such as God’s sovereignty, human hubris, divine–human conflict and the role of food in treating these topics in Dan 1. By applying a combination of narrative criticism and intertextual analysis of Dan 1 against the complex role of food decisions, both divine and human, in Gen 1–9, I conclude that Daniel’s refusal to eat the food assigned by the king is a refusal to accept Nebuchadnezzar’s hubristic behaviour as the one who decides what the humans should eat.

**Christina Melanie Risch, University of Koblenz and Landau**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**The Eucharistic Prayers of the Didache and their Relevance for “Realpräsenz” and Ritual Context**

The Eucharistic prayers of the Didache (ch.9.1-10.6) are drawn into the focus of current research. They are not only relevant in regard to their directly context in Didache, but also for a deeper understanding of the religious background of the Lord’s Supper in early Christianity. This paper will examine the question of how far the Eucharistic prayers can build the basis for a new interpretation of certain aspects of the Lord’s Supper. The ritual context is central for the effect of Eucharistic bread and wine and also their association with certain transcendental realities. These observances of the Eucharistic prayers of the Didache lead far beyond the closer context to conclusions which complement central aspects of the understanding of the Lord’s Supper in early Christianity. Concerning the important question about “Realpräsenz” (in regard to the Lord’s Supper: 1 Cor 10,16f / 11,34f) the research history considered unilaterally the words of institution as the reason for Christ’s presence. The paper will show that the verbal context in which Eucharistic bread and wine are consumed is the reason for the symbolic meaning of bread and wine and for the relation to Christ, which is caused by them. A comparison of the Eucharistic prayers of the Didache and 1 Cor 10,16 will point out the close connection of the Lord’s Supper to the Eucharist of the Didache. These observations about the Eucharistic prayers of the Didache show that the ritual context is also the main factor for Christ’s presence in the Lord’s Supper according to 1 Corinthians.

**Meir Bar-Ilan, Bar-Ilan University**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**What did Jesus Eat?**

Many have asked: what did Jesus eat, with an implicit assumption of a connection between food and spirituality. However, the aim of this paper is to discuss an historical question concerning the daily life and nutrition of the Jews in the Land of Israel in the first century CE. We begin the study of nutrition by eliminating food that comes from animals, such as cattle, sheep, fowls, and bees, and concentrating on vegetal food, with the hidden question: what would people have eaten? The study will focus on the flora of the Land of Israel by stating some statistics that come from the Bible (Moldenke) and from the Tannaitic sources (Feldman). The gap between the data will be presented with the methodological question: to what extent can one rely on literary sources versus archaeological sources? The aggregation of flora during time will be presented as a key-factor in understanding the data with the help of the notion of invasive plants that “contaminate” any flora over time. We will begin with modern invasive plants and continue to discuss the Columbian Exchange (Crosby) and flora that invaded Israel due to the Muslim conquest. It will be argued that some 200 plants were added to the land over some 1200 years (1000 BCE – 200 CE), so the nutrition under the Roman Empire was much better than the ‘Biblical’ times. Jesus did not eat chocolate nor oranges or banana, but he could have had access to some 300 plants, most of them edible.

**Dolores Kamrada, Pázmány Péter Catholic University**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**Food for Thought: Is King Saul an Irrational Strategist?**

The paper focuses on the incident related in 1 Samuel 14:24-46, namely on the curse imposed by King Saul upon his warriors if they ‘eat food before...[he] has been avenged on [his] enemies’ (v. 24). This act of the king is normally seen as ‘Saul’s Rash Oath’ (cf. e.g., the NRSV), a mindless deed that is all too typical of a king who is portrayed as a madman in the subsequent chapters of the biblical book. However, if interpreted in a wider context, this passage shows striking similarities with some other texts in the Hebrew Bible and ancient Greek literature and with data gained from anthropological research. In this light, the command to fast when engaging in battle can be seen as a form of ritual abstinence, temporary refraining from food. This interpretation of Saul’s deed sheds new light on Jonathan’s behaviour (tasting honey) and the other ritual acts mentioned in this chapter.

**Claudia D. Bergmann, University of Erfurt**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**Food but No Drink: Commensality in Early Jewish Texts about the World to Come**

Nourishing oneself or being nourished, eating and drinking, is part of everyday life. But eating and drinking are also not without deeper symbolism. Food and the act of commensality mark class, ethnicity, and status. They establish and strengthen social relationships and realize the relationships between subjects in the sphere of the table. Considering all of this, one is struck by the fact that early Jewish texts about the World to Come that describe a commensal meal of the righteous do not mention the act of drinking or any type of liquid at the end times. This paper will explore the possible reasons for this lacuna by discussing contemporary food



restrictions and rules against ritual pollution as well as cultural circumstances such as the fear of gluttony and drunkenness that might have found their way into these descriptions of an imaginary world where commensality is one of the hallmarks of the eternal life of the righteous.

### **Dvir Shalem, Bar-Ilan University**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

#### **“The Tree of Da’at” - Fruit Symbols as a Test Case of the Relationship Between Food and Sex**

Humans eat in many instances. Humans eat when they are happy, sad, in excitement or in mourning. Eating is a central component in every human civilization, as mean to define boundaries and identity (for example in Dougals’s *Purity and Danger*). Michel Foucault in *L’Histoire de la sexualité* sets on a journey in ancient Rome and Greece as the roots for western society. His big fallacy is that western society is not based on Rome and Greece alone, but also on the ancient Near East and its inhabitants, e.g., Akkadians, Egyptians, Hittites. The ancient Near East was the breeding land of ancient Israel and of important ancestors of early Christianity. Leviticus regards eating as a part of sacrificial rituals. Surprisingly, those animals’ purity laws appear as a part of the book’s prohibited sex laws. Why did it seem to the author or redactor like the right context in which to be placed? In the creation story Adam and Eve are eating a fruit, and yet it is commonly understood as a sexual story. Why so? Is it only commentary or does it already appear in the text? What is the difference between eating meat and eating a fruit? Using philological and semantical tools, I will try to analyze the way in which the Hebrew Bible and other Mesopotamian texts understand eating. Looking at fruit eating, and their metaphoric or symbolic meaning as a test-case. I see this as the first step for understanding the semantic field or connotations raised to the Hebrew Bible’s composers and redactors when thinking of eating and food. This will shed new light on questions from many disciplines – why are there specific foods for specific events? Why would there be anything that is prohibited from eating? Language and textual context create a link between sex and food – that is a starting point for a path of discoveries for the meaning of food in the western world in general, and its regulation among other regulations every society imposes upon its people.

### **Erica Leonardi, University of Milan**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

#### **«Everyone will be salted with fire» (Mk 9:49). Symbolic Value of Salt in Neotestamentarian Material Genesis.**

This paper aims to clarify the symbolic value of salt among the most ancient Christian traditions, focusing on two areas of investigation: 1. the definition of the sources of Mk 9:49-50; 2. the description of the genesis of the logion version transmitted by Q 14:34-35 (→ Lk 14:34-35 // Mt 5:13) and the development it receives in Matthew and Luke. This report converges on the metaphorical meaning of salt in the Gospel of Mark, as it emerges from two logia (Mk 9:49-50): the diversification in Mark and Q (→ Matthew and Luke) and the Pauline matrix of Mk 9:50 (cf. 1Th 5:13 «peace»; Col 4:6 «salt») demonstrate the symbolic value of salt and let us place the development of the symbolism most likely before 70 AD. The dual specialization of the logion ending (Mk 9:50b and Q 14:35) proves the importance salt had in the first Christian traditions. In Mk 9:49-50a, salt is inserted in an eschatological context (9:49

«Everyone will be salted with fire»); the absence of Mk 9:49 in Matthew and Luke highlights a trajectory of muffling the eschatological potential of salt symbolism, validated by a reference to the “*berit melah*” (Lev 2:13; Ezek 43:24). Mk 9:50b («Have salt among yourself and be at peace with each other»), also unknown to Matthew and Luke, is a wisdom logion, of non-perspicuous meaning unless related to 9:49, which clarifies the metaphor, attributing an ethical reference to its symbolism. The symbolic value of salt, proven by its ritual use, let it maintain among the Christian communities the role it had achieved earlier in biblical Israel (cf. Lev 2:13; Ezek 43:24), constituting itself as a data point for understanding the transition from Jewish traditions to ancient Christian ones.

**Michaela Bauks, University of Koblenz and Landau and Mark Geller, University College London**

Food-Symbolism in Biblical and Extra-Biblical Perspectives

**To Be Fit for the Temple - To Be Fit for the Table**

This introduction aims to exam the status of food: Which products were consumed? Which were not? Which products were immolated? Which were not? Which were the including and excluding customs, or included or excluded products in different regions of the Eastern Mediterranean world? Are the food distinctions used in the temple cult or alimentation typical in Israel typical? How was this emphasized or not by Mary Douglas?

**Ekaterini Tsalamponi, Aristotle University of Thessaloniki**

Graeco-Roman Society and the New Testament

**Tracing Prostitution and Concubinage in the Epigraphy of the Graeco-Roman World: Preliminary Thoughts**

Although the literary sources are more eloquent regarding the existence of concubines and prostitutes in the ancient world, the epigraphic material is rather sparse and ambiguous. Nevertheless, the information that can be drawn from it is interesting and allows a glimpse into the silent and invisible lives of these women. In this respect, a careful and critical examination of the epigraphic material in combination with the archaeological one could make a significant contribution to the reconstruction of ancient female prostitution and concubinage. This paper will propose a methodological framework within which these epigraphic texts may be read. Moreover, some interesting examples will be discussed and issues like gender, social status (mainly slave background), and the so-called sacred prostitution will be addressed.

**Benedict Totsche, Johannes Gutenberg University Mainz**

Graeco-Roman Society and the New Testament

**The Social Status of the Corinthians – Arguing for a Minimalistic Approach**

The social status of the early Christians in the Pauline community at Corinth has been much debated. It seems though that often too much is assumed and extrapolated (cf. for example the case of Erastus). Using the example of various well-known Corinthians like Gaius, Stephanas or Phoebe it will be argued that we have certain information about certain people in the Christian community at Corinth, but one cannot safely assume that these people are

typical for the whole community, since there might have been reasons why they are mentioned at all in the Pauline letters or Acts. Although the text gives us some details about these people, it is not always easy to decide how this should be interpreted regarding their social status. This paper will discuss this problem and argue for an approach, which is rather based on fewer but solid data than drawing a broad picture which is based on too many assumptions. This also means to ask whether the information only available through Acts is to be regarded in the same way as information in Rom or I/II Cor.

**Patrick Hommel, Christian-Albrecht University of Kiel,**

Graeco-Roman Society and the New Testament

**“...they also practised the business of concubines.” Prostitution in the Life of Saint Theodore of Sykeon**

Theodore of Sykeon was a famous 6th century ascetic, founder of a monastery and later bishop. He lived in Sykeon, a village near Galatian Ankyra. His *vita*, written in the 7th century by one of his followers, is an important source for late antique Galatia due to its extraordinary length and its detailed descriptions of topography and everyday life. The *vita* begins with a peculiar story: The saint is born as the child of Mary, a woman who combines the work at the inn she runs together with her mother and sister with occasional prostitution. She receives Theodore spending a night with an imperial official travelling through. Both parents have visions that convince them of the great future that lays ahead of the child. Later in the story, Mary, her mother, and her sister are reported to have given up on the prostitution part of their business, partly because of the holy lifestyle young Theodore had adopted in the meantime. As always in hagiographic texts, it is not easy to discern hagiographic motives from reliable biographic information. In any case, it is interesting to ask, why the holy man Theodore is provided with such a background story. How does the *vita* contrast (im)morality and holiness? Which perspective on women, their role in society and their expected behaviour does it reflect? What can we derive from the *vita* about the practice of prostitution in late antique Galatia? It might be interesting to discuss, whether there is a development of the topic between the New Testament and the *vita* of Saint Theodore.

**Giuseppe Minunno, University of Florence**

Graeco-Roman Society and the New Testament

**Phoenician Society in the New Testament**

Phoenician cities, whose cultural tradition was strongly influenced by Greek culture, were a significant component of Roman Near East. Phoenician society was also closely connected by manifold relationships to contemporary Jewish society. In at least some Phoenician cities there were Jewish as well as Christian communities. In this paper, I analyse the passages of the New Testament in which reference is made to Phoenicia, Phoenician cities, or Phoenician people, and evaluate them by means of comparison with the available textual, epigraphic, and archaeological evidence.

**Michael Robertson, St Mary's University, Twickenham**

Graeco-Roman Society and the New Testament

**No Cretans Allowed? Reading Titus 1:12 and 2:2–10 on Roman Crete**

The Letter to Titus has rarely been studied in light of its ostensible setting in Crete. It is unlikely that the letter was actually written to Crete. However, that it was received on the island as providing an important foundation narrative for “Christians” on the island is evident from the 6–8th c. document, Acts of Titus. Further, Titus was most often (though not universally) received as a genuine letter of Paul. These two together raise the question of how readers located on Crete in the Roman period could have understood Titus. In this paper, I will focus on how readers could have understood two sections of the letter, Titus 1:12 and 2:2–10. I will analyze several inscriptions that were either inscribed or re-presented, such as the Gortyn Law Code, and Cretan household architecture, and from these data I will show that a particular idealized community structure was prominent in the landscape of memory on Crete during the Roman period. I will then examine Titus 2:2–10 and show that it has significant points of connection with the communal ideal found in the inscriptions and presented through household architecture. Next, I will look at how these points of connection could seem to appropriate the Cretan ideal while Titus 1:12 marginalizes Cretans, which could cause a major dissonance for a reader of Titus on Roman Crete. I will then use insights from postcolonial theory to show a way a reader on the island could have made sense of these seemingly conflicting ideas about Crete and Cretans.

**Katie Turner, King's College, London**

Graeco-Roman Society and the New Testament

**Acculturation and Identity: Jewish Clothing and Dress in the First Century**

In the early 1990s Shaye Cohen asked, ‘How do you know a Jew in antiquity when you see one?’ Appealing exclusively to written sources, he answered: ‘You do not’. In other words, there was nothing distinctive about Jewish appearance, no article of clothing, that set Jew apart from non-Jew. A broader exploration of the topic, looking at textile remains and artistic representation in addition to written sources, largely supports this conclusion, but it also invites us to add nuance to the analysis, to study Jewish appearance in Antiquity from within its own context. Greek and Roman dress was not a monolith: It differed from each other, and from within, according to gender, occupation, citizenship, wealth, and more. Though they clearly clothed themselves within a Greco-Roman framework, did Jewish dress behaviour reflect Greek, Roman, or Jewish ideas regarding honour, shame, morality, gender, and status? What of intra-Jewish differences? One may not have been able to easily distinguish between ‘Jew’ and ‘Greco-Roman Gentile’, but could one separate Pharisee from Sadducee? Did Jesus reflect his asceticism in his appearance, as the Essene community reflected their sectarian identity in theirs? What can Jewish dress behaviour tell us about the Jewish relationship with Greco-Roman culture, values, and ideas? Considering these questions and others, this paper will build a picture of Jewish clothing and dress behaviour in the first century, highlighting areas in which such a study may help us gain insight into the social world of the Second Temple period, before suggesting avenues for further research.

**Stefano De Feo, University of Bern**

Graeco-Roman Society and the New Testament

### **Πορνεία as a Radical Religious Opposition to the Roman Empire: the Corinthians' Case**

This paper looks into a possible radical interpretation of the kerygma in the Corinthian community which implies a central role for eschatology resulting in a challenge of the Roman order, both socially and politically. In Chapter five of First Corinthians, Paul deals with a relationship which he defines as «πορνεία»: «a man has his father's wife» (1 Cor 5:1). Reflecting on the meaning and the possible translation of the term πορνεία, I will try to focus on the Corinthians' religious perspective, describing the reasons that provoked their proud. What is particularly meaningful here is that incest is not considered by Paul primarily as an individual sin: in fact, he points out the behavior of the community which not only tolerates this action but is also proud about it (cf. 1 Cor 5:2: «καὶ ὑμεῖς πεφυσιωμένοι ἐστέ»; 1 Cor 5:6a: «οὐ καλὸν τὸ καύχημα ὑμῶν»). In this connection, the crucial points that this paper tries to elicit are the following: why is the Corinthian community proud about this behavior? Why do the Corinthians boast about this specific act? Indeed, although there are many scholars that interpret this act as an evidence of the influence of the Greek environment, sufficient consideration might be given to the fact that these acts (in any kind of relational form) are condemned with a capital punishment by the Roman Law as *Incesti Crimina*. Along this guideline, this paper aims to shed some light on the eschatological interpretation of the kerygma as claimed by (at least a part of; cf. 1 Cor 1:10-12) the Corinthian community. In this perspective, the very act of incest could well be regarded as a radical protest of the Corinthians against the Roman Empire.

**Kyu Seop Kim, St Petersburg State University**

Graeco-Roman Society and the New Testament

### **Salvation as Joint-Inheritance: μέτοχοι τοῦ Χριστοῦ in Hebrews 3:14 in Light of Graeco-Egyptian Documentary Papyri**

In spite of its significance, the meaning of the phrase μέτοχοι τοῦ Χριστοῦ in Heb 3:14 has not received due attention from exegetes. In general, scholars diverge into two interpretations: 1) partakers in Christ; and 2) Christ's partners. Firstly, the majority of interpreters prefer the former option, and assume the Platonic or other religious background behind the concept of μέτοχοι. Some other scholars consider the concept of μέτοχοι as a similar notion to the Pauline 'union with Christ'. Secondly, several exegetes contend that the term μέτοχοι refers to partner or companion, neither in a Pauline nor a Platonic sense. Thus, there is no scholarly agreement on the meaning and the origin of μέτοχοι in Heb 3:14. Whilst many interpreters maintain that this concept originated in a philosophical or a religious term, this study will consider its origin from contemporaneous ordinary language. For this purpose, we will explore Graeco-Egyptian documentary papyri, which were written in the 3rd century BC-AD. Current scholars concur that Greco-Egyptian papyri do not simply contain indigenous Egyptian customs, but indicate widespread Greco-Roman culture, language and legal practices. We will categorise the usage of μέτοχος used in documentary papyri and will also carefully apply our findings from documentary papyri to the context of Hebrews 3.

**Paul Creevey, Catholic University of Leuven (KUL)**

Graeco-Roman Society and the New Testament

**Temple Language in the aftermath of the Destruction of the Jerusalem Temple: An Insight into the Nascent Christian communities understanding of Jesus from the perspective of the New Testament Writings**

Mary Coloe [2001:213] states clearly that the destruction of the Jerusalem Temple brought about radical changes to first-century Judaism. She argues that early Christianity was also deeply influenced by this event and for the early Christians to symbolically point to Jesus as the replacement of the fallen Temple would have touched a raw nerve. In contrast, Adele Reinhartz [2014: 275] argues that the response of the nascent church leaders was that the event had been foretold and therefore should not be traumatic for Christ-believers, even those of Jewish Origin. This paper is attempting to address the question, through a source-redactional approach, as to whether the use of Temple language reflects the New Testament writer's understanding of the place of the Jerusalem Temple within their particular religious community? First, this paper will give a brief overview of the destruction of the Temple and its scriptural allusions (e.g., Mk 13:1-2). Second, it will argue that the writers in the New Testament recognised the significance of this event through a change in the language they used to refer to the Temple, specifically ὁ ναός and τὸ ἱερόν. Here the language of Paul, particularly in the Corinthian correspondence use of Temple (e.g., 1 Cor 3:16; 2 Cor 6;16), provides a future conceptual insight. Finally, the paper will briefly argue that a Johannine community response that is particular to the destruction of the Jewish Temple can be identified from this change in language. This change, from seeing the presence and activity of Israel's God in the Torah to that of a new revelation, focused on the Easter-event, now is reflected in the beginnings of a core belief that God's presence and activity is to be found in the life and words of Jesus of Nazareth.

**Paraskevi Arapoglou, Aristotle University of Thessaloniki**

Graeco-Roman Society and the New Testament

**Moving πορνεία from the Graeco-Roman Framework into the New Testament Texts. A Comparative Approach to a Possible Identity Marker**

In the vast majority of its occurrences in the New Testament, the term πορνεία does not correspond to the contemporary understanding of prostitution. Although its use can only be understood in the context of the Graeco-Roman urban landscape, a shift in its meaning can be traced in the New Testament. It moves further away from the various professional, economical and societal extensions and is rather connected with ethical values and norms. This paper will examine the use of the term in 1 Thessalonians 4:3-4, 1 Corinthians 6:13-19 and 1 Corinthians 7:1-3 trying to find connections and interdependencies. Through an exegetical approach to these passages an effort will be made to trace the shift of meaning from the Graeco-Roman societal understanding deriving from contemporary writings to that of the newly formed Christian Pauline communities and their texts. While re-reading the texts certain questions will be addressed: how was πορνεία understood and what were the moral implications of those conceding to it? Is it connected in any way, and how, to the identity formation processes found in the Pauline corpus? Is it used in the New Testament in connection to both genders, or is it gender specific?

**Dominik Markl, Pontifical Biblical Institute**

Historical Approaches to the Bible and the Biblical World

**The Levitical Priests as Deuteronomy's Carrier Group**

Deuteronomy claims that the tribe of Levi was chosen by Yhwh at Horeb to carry the ark of the covenant containing the tablets inscribed with the Ten Words (Deut 10:8). After writing down Deuteronomy's "Torah", Moses hands it over to the "Levitical priests" (Deut 31:9, 24-26). Moreover, Israel's future king is supposed to "write for himself a copy of this torah in a book – from before the Levitical priests" (Deut 17:18). The "Levitical priests" are thus strongly connected with the transmission of Moses' teaching of divine revelation in Deuteronomy. I shall argue that Max Weber's notion of 'carrier groups' can helpfully be applied to exploring the sociological setting of Deuteronomy's transmission. The group of scribes in charge of handing down Deuteronomy portrayed their own role within the text, which allows us to reconstruct the implicit carrier group of Deuteronomy during the late phases of its formation.

**Jaeyoung Jeon, University of Lausanne**

Historical Approaches to the Bible and the Biblical World

**The Punishment of the Golden Calf Worshipers and the Levitical Redaction of the Pentateuch**

This paper aims to reveal the compositional and redactional profile of the punishment of the worshipers of the Golden Calf (Exod 32:26-29), which has been regarded as a late insertion to the wilderness rebellion story. In particular, this paper will suggest that (1) the present text has been inserted to the ready existing story of the Golden Calf (Exod 32) by a circle of the Levite scribes in Persian Yehud, and (2) the present text reflects the religio-political interests and elevated social status of the second-tier Levites, especially those of the Temple guards (gatekeepers) in Jerusalem, who also functioned as "religion police" according to Nehemiah's memoir. In this redactional and sociohistorical analysis will be discussed the biblical memories of the temple gatekeepers and Levites' scribal contributions to the Pentateuch, the issue of "Levitical Redaction" of the Pentateuch.

**Katharina Pyschny, Humboldt-University Berlin**

Historical Approaches to the Bible and the Biblical World

**The Magic is Always in the Detail. Re-Evaluating the Concept(s) of Levites in the Books of Numbers and Ezekiel**

For a long time, biblical scholarship considered the concept of Levites represented in the books of Numbers and Ezekiel an overall consistent idea that was produced by one and the same circle of authors, redactors or scribes. This hypothesis is predominantly based on the notion that the priestly texts of Numbers and Ezekiel maintain a clear distinction between Levites and priests, while such a distinction is not as apparent in Deuteronomistic traditions. As a consequence, the diachronic relationship was – and to a certain degree still is – considered as subsequent, without giving enough credit to the complexity and inner stratification of the priestly texts as well as their possible reciprocal relation to deuteronomistic traditions. Against this background, the present paper seeks to re-evaluate the concept(s) of Levites in Numbers and Ezekiel by highlighting conceptual differences in regard to two aspects: (a) the relation between Levites and (Aaronide or Zadokite) priests and (b) the question of land distribution

to Levites. Based on a correlation with the concept(s) of Levites in Chronicles, it will be argued that the conceptual differences between Numbers and Ezekiel do not support the notion of the same origin, but rather point at a complex redactional process that reflects historical discourses on priestly leadership and power in the Second Temple period.

**Yigal Levin, Bar-Ilan University**

Historical Approaches to the Bible and the Biblical World

### **The History of the Levites from their Origins to their Disappearance: A New Proposal**

Reading the Bible “straight through”, we see the Levites described first as one of the 12 tribes of Israel, that were “set aside” as a cultic tribe, charged with the care of the sanctuary, with the family of Aaron appointed as hereditary priests. They appear in two episodes in Judges but very rarely in Samuel, Kings, the “pre-exilic” prophets and even in Psalms, but then reappear in Ezekiel, in Ezra-Nehemiah and in Chronicles. Scholarship has built up several models of the Levites’ history, assuming that their prominence in post-exilic literature reflects their importance during the Second Temple Period. In this paper, I wish to challenge that paradigm. The fact is, that in the known literature of the late Second Temple Period, such as Maccabees, Josephus, the Qumran texts and the earlier strata of the Mishnah, the Levites seem to have no active role. This makes their prominence in the Persian or early Hellenistic period very unlikely, which in turn means that their prominence in the literature of that period is more a matter of ideology, perhaps even utopian. This then raises the question, of why they are so prominent in early Second Temple Period literature. My assumption is that the core of the DH, while probably edited in the post-exilic period, is based on sources that originate in the monarchical period and reflect the reality of that period. Thus the (almost) non-mention of the Levites in Samuel and Kings reflects their (almost) non-existence, or at least non-importance, in this period. If their “revival” in Ezekiel, Ezra-Nehemiah and Chronicles is literary and does not reflect the reality of the Persian/Hellenistic period, it must be based on their position in alternative, perhaps earlier, traditions, as a “sacral tribe” in the pre- and early monarchical period. This may have repercussions for our understanding the relationship between Chronicles and both the Pentateuchal sources and Samuel-Kings as well.

**Sarah Schulz, University of Erlangen**

Historical Approaches to the Bible and the Biblical World

### **The Many Facets of Levi according to Deut 33**

Regarding its length and the large variety of characteristics and functions ascribed to the tribe the benediction pronounced upon Levi takes up a unique position within the Blessing of Moses at the end of the book of Deuteronomy. While the Blessing of Moses probably consisted of benedictions to twelve tribes from the beginning, the list bears traces of redactional reworking. In the case of the blessing of Levi these redactions might be more extensive than elsewhere. The result is a most diverse depiction of the characteristics of Levi, in which priestly functions predominate but are not omnipresent. Bearing the Urim and Thummim relates him to the office of the High Priest (v.8aβ). Recourses on Exod 17 (v.8b) and Exod 32 (v.9a; esp. v.9aβ) embed the tribe of Levi in the Pentateuchal narrative exposing Moses as an exemplary Levite and stressing the complicate family relations of the Levites as one of the Levitical characteristics. He regards loyalty to Yahweh and his covenant (v.9b), he teaches the Israelites torah (v.10a) and maintains the service of the altar (v.10b). The actual blessing (cf. בָּרַךְ at the



beginning of v.11) is surprisingly archaic and unspecific at the same time addressing the motives of divine guidance and support against military opponents. Based on a redaction critical analysis of the benediction to Levi the paper will ask what the author(s) knew about Levi, how the concept of Levitical priesthood developed (or evolved?) in the course of successive perpetuation, and what this might (or might not) tell us about the historical development of Levitical priesthood.

**Ye Seul Kim, University of Fribourg**

Iconography and Biblical Studies

### **Possible Images of the Shulamite, Seen through the Eyes of the Viewers**

According to semiotic perspectives, one cannot see an object as it is, but as a mental image, which is constructed by certain selected aspects of the object and previous experiences of the interpreter. In the Shulamite description (Song of Songs 7:1-6), her image is depicted through the mouth of a group of viewers. The viewers were the first interpreters of her image, whether historical or fictional, and they saw her in interaction with other images of women they had experienced as important. Modern Biblical Iconography scholarship tried to solve the ambiguous body part metaphors using Ancient Near Eastern visual representations, such as lotuses or gazelles. However, the whole image of the Shulamite is not yet investigated by iconography. Of course, iconography cannot reconstruct a visual appearance of the Shulamite; yet, with the help of semiotics, it can sort out candidates from the ancient Levant, not for photograph-like image of the Shulamite but for the images that the viewers may have experienced previously and projected onto her. My hypothesis is that the visual experience of the viewers can be searched among the most famous female images of the Iron Age Southern Levant, which belonged to a branch of the tradition of female representation reaching back to Mesopotamia. At the end of the presentation, I will add briefly what are my projections onto the Shulamite, the viewers, and the visual images.

**Christopher Ryan Jones, Johannes Gutenberg University Mainz**

Iconography and Biblical Studies

### **Reclassifying Erotic Artifacts**

While the word erotic was not part of the ancient Hebrew lexicon, many iconographic images depicting any type of nudity are classified as such. Despite the fact that modern conceptualization of term erotic can be rightly used to describe certain iconographic depictions, scholars should give pause to label all nude depictions as erotic. For example, certain items associated with fertility cults should not be classified as erotic, such as depictions of females breast feeding. By giving these items an incorrect classification, it incorrectly assumes the cognition of ancient peoples and leads to a false depiction of the ancient world. This paper uses a cognitive approach and demonstrates how psychoanalysis can be used in the evaluation of archaeological remains, thus providing a new lens through which the ancient world can be seen. A number of ancient artifacts are analyzed in order to demonstrate how reclassification can be conducted and how it will benefit biblical scholars.

**Silas Klein Cardoso, University of Zürich**

Iconography and Biblical Studies

### **The Missing Text. Communicological Insights into Iconographic Exegesis**

From its name to its practice, Iconographic Exegesis (IE) is linked to interpretative processes of two quasi-ontological and apparently well-defined, clear-cut categories: images (= Iconography) and texts (= Exegesis). Although problems of this relation are known, such as both categories blurred frontiers, the implications of this historical (as opposed to post-historical) and hence contingent pairing have not been examined critically enough within the specialized literature. This lack of reflection leaves to individual subjectivities the burden of filling the blanks within an apparently essentialist relation. As a result, rather traditional disciplinary frameworks and procedures continue to dictate practices, even in interpretative IE efforts that challenge long-held assumptions of conventional Biblical Studies. The paper assesses previous incursions to the relation of text and image within Biblical Scholars to propose a tentative new framework on which both text and image categories may be brought together. To this end, “text” is viewed in terms of modern semiotics, as an information unit, within Vilém Flusser’s communicological conception of culture. On the basis of this new conceptualization, the main classes of artifacts, as well as types and genres of information (“texts”) found in ancient Palestine/Israel, will be discussed.

**Benedikt Eckhardt, University of Edinburgh**

Impact of Hellenistic Empires

### **The End of Hellenistic Monarchy?**

What is the purpose of the designation “Hellenistic monarchy”? Is it a way of referring to a temporal and geographical unit, i.e., the Eastern Mediterranean and Asia in between 323 and 30 BCE, by reference to the prevalent constitutional form? Or is it the designation of a specific form of monarchy, to be distinguished from both earlier and later forms, because, inter alia, it was “charismatic” rather than “constitutional” or the like? This paper traces the origins of the terminology and its different uses. It also imagines a world without Hellenistic Monarchy.

**Benedikt Eckhardt, University of Edinburgh**

Impact of Hellenistic Empires

### **Coins and Preachers: Qohelet and the Monetization of Coele Syria**

Macedonian rule brought more coins to Coele Syria and Phoenicia than ever before. According to historians such as Braudel, this should have had an impact on how the societies of the region made sense of the world: in pre-modern societies, changes in transactional orders directly affect social relations. Historical reconstructions along these lines have been offered for both Greece and Rome; in both cases, the results are subject to debate. This paper uses that debate to ask similar questions for the Hellenistic Levant, taking as a test-case a text that has often been connected with Ptolemaic monetization.

**Emma Nicholson, University of Exeter**

Impact of Hellenistic Empires

### **The Death of the “Great Man” in the second century BC: Polybios and the Decline of Monarchy**

The Hellenistic kingdoms that had arisen after the death of Alexander the Great had a prominent and powerful presence in the eastern Mediterranean from the fourth century onwards and had a large role in determining the political and cultural dynamics of the age. Yet, despite their power, in the second century BC these kingdoms were unable to withstand the might of Rome. Polybios’ Histories documents the end of the Antigonid and decline of the Seleukid and Ptolemaic empires in the first half of this century and sees their demise to a large extent as a result of the weakness of their individual rulers (Philip V and Perseus, Antiochos III and Antiochos IV, Ptolemy IV, V, VI and VIII). Ferrario Brown (2014) once claimed that the ‘great man’ was still viewed as a valid way of seeing the world, politics and human agency in the Hellenistic and Roman periods. Yet, I argue here that Polybios demonstrates a very different view and rather sees the concept of the “great man” as problematic in the context of such a complex and large world. There were no longer singular “great men” like Philip II and Alexander who have the power to change the world, but a multitude of monarchs who had the potential to do great things (and some did) but who were almost always unable to achieve the same greatness as their predecessors and rather brought about the downfall of their kingdoms. This paper explores Polybios’ view on the decline of monarchy and his pessimistic view of the potential for “great men” to achieve greatness and control their world.

**Gilles Gorre, Rennes 2 University**

Impact of Hellenistic Empires

### **From Egyptian Temples to Jerusalem and Mount Gerizim**

I will argue that examining the evolution of the relations between royal administration and temples in Ptolemaic Egypt may be useful for the study of the relations between temples and Hellenistic kings in Jerusalem and Mount Gerizim. Thanks to the recent studies by Yitzhak Magen and Jan Dušek we have a clear picture of the royal Hellenistic policy in Mount Gerizim. (Magen 2008 and Dušek 2012). Both scholars claim that up to Antiochos IV, the royal policy was similar in Jerusalem and Gerizim, and according to them this similarity of treatment was because the Greeks made no distinction between the Yahwists of either temple. I will question this view, because temples were not simply religious centres, but had additional functions that indeed were relevant to the kings who controlled them. By this token, the Greek kings undoubtedly understood must have been fully aware that the situation of the two temples were very different in strategic term. Consequently, as I will show, their policy towards each one of these temples was very different indeed.

**Christelle Fischer-Bovet, University of Southern**

Impact of Hellenistic Empires

### **A Reassessment of Hellenistic Kingship in the Time of Cleopatra**

The paper identifies the main aspects of Hellenistic kingship in the first century BC in comparison to the second and third century BC, with the aim to understand better the relationship between kingship and imperialism at that time - and what may (or may not) be

coined “Hellenistic.” In particular, it assesses the case of Cleopatra and of the Egyptian monarchy in its relationship with other regions of the Mediterranean, especially Judea.

**Julia Hoffmann-Salz, University of Cologne**

Impact of Hellenistic Empires

### **The Ituraean Principality as a ‘Successor State’ of the Seleukids?**

In the final decades of the Seleucid Empire, several local communities established their own principalities in former Seleukid territories. One of these groups were the Ituraeans, who have been portrayed in scholarship as a band of nomad robbers that infiltrated the Bekaa-Valley sometime in the late second century BCE and established a principality there at the cost of the local sedentary population. Re-reading the sources, this picture can no longer be accepted. In fact, the establishment of the Ituraean principality has to be reinterpreted in the context of Seleukid regional policy that privileged local power holders who would then act increasingly independently as the central power of the Seleukid monarchy disintegrated. But this commonly acknowledged development reached far lower than the level of provincial governors and satraps down to mere regional commanders, as the struggles for the throne dramatically diminished the territories held by each contender. Now, regional commanders suddenly became of far greater importance as they effectively directly provided resources and manpower to the contenders. This allowed these regional commanders to renegotiate their position within the contender’s court and to acquire new rank, status and privileges. It is from such a position, that the first known leader of the Ituraean principality, Ptolemy Son of Mennaios, managed to establish his own dominion. Rather than focussing on the supposedly indigenous message hidden in the Hellenistic visual language of the Ituraean dynast’s only self-document, coins, it is of far greater importance to understand these coins as a testament to how Ptolemy wanted to portray his position and his principality within the framework of the imperial ideology of the late Seleukid Empire. This will also allow us insights into the perception of this imperial Seleukid ideology through the eyes of its subjects and open the way for a new appraisal of Seleukid kingship.

**Davis Hankins, Appalachian State University**

Impact of Hellenistic Empires

### **Monetization, the Ptolemaic Administration, and the Speculative Imagination in Early Hellenistic Jude**

Monetization of certain portions of local economies through coinage was one of a variety of important economic and administrative changes that were attempted during the first century of Ptolemaic rule in Egypt and other territories under their sphere of influence, e.g., Judea. Coins were minted and circulated in Judea prior to the Macedonian conquest, but under the Ptolemaic regime coins appear in greater quantities and according to a new standard system for their weight. Judean coins shifted from the shekel weight system of the gerah and half-gerah, in use in the late Persian period, to the Greek system of the obol standard. Money and coinage also function differently in different historical contexts, so this paper will analyze the meaning and function of money in Judea in the Ptolemaic period within the context of the broader, changing social and economic circumstances. Other, related administrative and economic changes under the Ptolemies included new modes of taxation, increased bureaucratic oversight, and unprecedented practices of economic experimentation,

calculation, and speculation. Such practices were part of a larger ideology that strove to optimize potential productivity, calculate comprehensively all potential sources of economic value, and record extensively in written form every imaginable facet of economic life. Local scribes were the primary intermediaries between the desires and demands of the Ptolemaic administration and the local farmers and laborers. Major intellectual developments that are evident in Jewish texts from the Ptolemaic period should be understood in the context of these broader social and economic conditions. These texts, which include early apocalyptic literature and the book of Ecclesiastes, reflect not only new knowledge but also newfound degrees of speculative thought and new subjective experiences that are put into relief by a fuller understanding of these monetary and broader economic and administrative conditions.

**Céline Debout, University of Vienna**

Impact of Hellenistic Empires

### **The Relationship between Seleucid Kings and Babylonian Priests in Practice and in Theory**

The Babylonian priesthood was faced with an ideological incongruity when Babylonia came to be ruled by kings who did not believe the Babylonian gods had called them to kingship. While Achaemenid kings never participated in Babylonian rituals yet held strong economic claims over the temples, the participation in the cult and sponsorship of the temple by Seleucid kings is well attested. In most cases, those acts of euergetism were owed to the Seleucid kings' economic and political motivations: it was in their own interest to help establish some degree of self-governance within the local temple institutions. An exception may be the case of Antiochos I, who spent some years in Babylon as co-ruler and was more closely involved with the Babylonian priesthood. Still, Seleucid commitment to the Babylonian temples soon waned when more direct forms of government through the polis-institutions were established. Conspicuously, this setting of, first, renewed and, later, withdrawn royal support gave rise to a new strand of cuneiform literature. In a number of historiographical and ritual texts, we read through exempla of good and bad royal behavior the expectations the Babylonian priesthood held vis-à-vis its kings. On the one hand, those came down to tangible and material aspects, such as the renovation of temples and the observance of justice. On the other, it also included the expectation that kings adopt a pious attitude towards the gods. Throughout this literature, kings are reminded by members of the Babylonian priesthood to take up their duties in order not to unleash the wrath of the gods. It is exactly this priestly agency that makes this corpus of texts unique in view of the wider cuneiform literature. Parallels should rather be sought in other ANE priestly settings of the Hellenistic period, e.g., in Jerusalem and in traditional Egyptian temples: these two texts were created by a priesthood trying to survive in absence of a native king.

**Noah Kaye, Michigan State University**

Impact of Hellenistic Empires

### **The Birth of a Temple State: An Anatolian Perspective on Jerusalem of the Maccabees**

While scholars interested in the passage of Jerusalem from temple town to polis have adduced Anatolian comparanda, principally the nascent polis at Phrygian Toriaion, contemporaneous interactions between Anatolian priesthoods and Hellenistic kings, which drastically rearranged institutional arrangements, have rarely been brought into dialogue with the history of the southern Levant in the second century BCE. Building on a revisionist analysis of

the historical development of the so-called Anatolian temple states that will integrate current Turkish archaeology, this paper aims to contextualize the administrative history of the Jerusalem temple by juxtaposing it with the creative reimagining of sanctuaries and cults such as Men Askenos in Attalid Phrygia and the “village-temple-city” (kômopolis) of Ameria in Mithridatid Pontos. In Anatolia, the late Seleukids and their rivals endowed temples with novel state-like capacities, including economic ones. Traditional cults were monumentalized on an unprecedented scale – and so, necessarily, refashioned. Further, the role of the Anatolian temple in imperial fiscal systems also suddenly increased. It is no accident, this paper argues, that Mithridates VI’s major project of monetization coincides with the foundation of treasuries in places like Cabeira-Diospolis. A fresh look at the Cappadocian temples and their relation to royal power will shed light on the struggle of Ariarathes V and Orophernes. The question that must be answered is just why Orophernes needed to rob a Cappadocian temple, but deposited public money with Athena in Priene. Finally, Strabo of Amaseia was uniquely well positioned to capture the literary reverberations of conflicts between priests and royal administrators. One such conflict to be analyzed in this paper haunts his story of the bandit-priest Cleon of Gordiokome. The aretology of his death at the hands of the goddess Ma for defiling her temple with pork offers a lost priestly perspective.

**Francois Gerardin, Albert Ludwig University of Freiburg**

Impact of Hellenistic Empires

### **The Role of Temples in the Urban Economy of Ptolemaic Egypt**

The role of the temples was of admittedly utmost importance in the economy and social life of Ptolemaic (and Pharaonic) Egypt. Since they were the largest landowners in the land of Pharaohs, their involvement in land transactions—from royal donations to conveyances between private lease-holders of temple land—as well as the relations between temples and the state, chiefly for tax collection purposes, has been extensively studied. In this paper, I focus instead on the non-agricultural and non-public economic significance of temples, asking how temples were, in a sense, a business world and if entrepreneurship is an apt description of its members’ economic behavior. Drawing on predominantly papyrological sources, with occasional forays into Demotic and Biblical literature, I go through a series of case studies, from the provision of goods for cultic activities, to the employment of city-based specialized craftsmen, to the ‘services’ that temples gave in return, especially the adjudication of legal disputes.

**Hervé Gonzalez, Collège De France**

Impact of Hellenistic Empires

### **Changes in the Political Role of the Jerusalemite Priesthood in Early Hellenistic Times: Revisiting the Numismatic Evidence**

Building on the chronology of early-Hellenistic Judean coins, as reconstructed by H. Gittler and C. Lorber, this paper analyses the implications of numismatic evidence for our understanding of the history of the Jerusalemite priesthood. In particular, it proposes a new interpretation of its political role that explores how the evolution of imperial power impacts the political trajectory of local priests. First, the paper argues that the political instability at the time of the Diadochi wars was crucial in the political evolution of the Jerusalemite priesthood, because the latter filled an administrative vacuum left by weakened imperial powerholders. This

reconstruction is supported by the coin inscribed “Yohanan the Priest” which, according to metrological analysis, should be ascribed to the early years of the Hellenistic period—rather than the Persian period as several scholars have argued. The combination of historiographical sources (esp. Diodorus and Josephus) and epigraphical evidence (esp. the Satrap Stele) further supports this reconstruction: leaving the Levant to Antigonos and returning to Egypt in 311 BCE, Ptolemy deported Judean elites, probably including the local governor Yehizkiah; according to numismatic evidence, this governor was the minting authority in Judea at that time. His disappearance from the local scene, together with the instability of imperial powerholders at that time, helped the Jerusalemite priesthood to gain political importance, and to control the Jerusalem mint. The second part of the paper reviews later numismatic evidence from the third century BCE showing that, with the stabilization of Ptolemaic power and the progressive installation of its administration in the Levant, the Jerusalemite priesthood progressively lost some of the political and administrative significance it had previously gained, to the point that the mint of Jerusalem eventually closed in the second half of the third century.

**Sylvie Honigman, Tel Aviv University**

Impact of Hellenistic Empires

**Social and Economic Upheavals in Judea and the Sectarian Self in Hellenistic Times**

The development of a sectarian discourse claiming total control over the personhood of community members in the sectarian literature found in Qumran (particularly the Damascus Document and the Community Rule) presupposes that in the days when the related texts were first composed, there already existed a substantial segment of the population that had been uprooted from their primary social environment—that is, the social networks of kinsmen, village community and local hierarchy into which they were born. In fact, as recent studies have shown, no such drastic social dis-embeddedness ever occurred, and for presumably most of the members of sectarian communities, kinship solidarity overlapped with individual commitment to these communities. That said, without widespread disruption to both the economic and social structures of society, it is hard to understand how a significant number of people could have become receptive to the promises of sectarian discourse and to the related enticement of socializing into a sectarian way of life. It is common in the current historiography to point to the Maccabean wars as the roots of this process of social disruption. In this paper I will argue that the roots of the troubles antedated this period and should be attributed to Hellenistic imperial policies. In particular, I will dwell on the potential and respective contribution of imperial taxes and changes in the pattern of settlement—potentially the result of either mass deportations or transregional relocations of peasant communities—to what I will call the process of “de-traditionalization” of Judean society.

**Anat Koplowitz-Breier, Bar-Ilan University**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

**A Bride of Death: Jephthah’s Daughter in American Jewish Women’s Poetry**

In the Hebrew Bible, Jephthah’s daughter has neither name nor heir. The biblical account (Judg. 11:30–40) is somber—a daughter due to be sacrificed because of her father’s rash vow. The theme has inspired numerous midrashim and over five hundred artistic works since the Renaissance. Traditionally barred from studying the Jewish canon as women, many Jewish

feminists are now adopting the midrashic-poetry tradition as a way of vivifying the female characters in the Hebrew Bible. The poems on which this paper focuses concern Jephthah's daughter, letting her tell her (side of the) story and imputing feelings and emotions to her. Although not giving her a name, they hereby commemorate her existence—and stake a claim for their own presence, autonomy, and active participation in tradition and society as Jewish women. The poems I will analyze range from 1995-2019. They include poems by Sarah Singer, Patty Seyburn, Enid Dame, and Janet Ruth Heller, as well as a song by a singer/songwriter Jan Seides, and a video-poem by Tova Beck-Friedman.

**Karin Hügel, University of Amsterdam**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

**The Prostitution of Jewish Men and Boys**

In antiquity, not only poor Jewish women and children but also poor Jewish men and boys could end up in hopeless situations of sexual exploitation at the hands of power holders. The Halacha contains a reference to the handling of prostitutes of the own people. If a Jewish man and a Jewish woman were sold into a brothel, the man should be redeemed first according to Mishnah Horayot 3:7. In the narrative in Tosefta Horayot 2:5-6, an encounter between a rabbi and a Jerusalemite child with beautiful eyes and good looks, destined for prostitution, is mentioned subsequent to Mishnah Horayot 3:7. Interestingly enough, the rabbi was willing to redeem it and had to pay a huge amount of money for it. This anecdote in the Tosefta Horayot 2:5-6 has been differently completed in later Jewish writings. Two different traditions based on Tosefta Horayot 2:5-6 exist. According to the Palestinian Talmud Horayot 3:7,48b, Rabbi Yehoshua ben Hananyah encounters a figure which alludes both to the biblical young David in the first Book of Samuel and the beloved in the Song of Songs. However, according to the Babylonian Talmud Gittin 58a and Lamentations Rabbah 4:4, this character refers to Rabbi Ishmael ben Elisha.

**Itzik Amar, Bar-Ilan University**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

**Three Evil Kings and One Promise: Another Look at the Doctrine of Retribution and the Question of the Eternal Reign of the Davidic Dynasty in Chronicles**

One of the most widely studied subjects in scholarship on the book of Chronicles is the question of the revival of the Davidic dynasty after the exile. Most scholars have adopted the same methodological approach: analyzing sources in the book directly or indirectly connected to the promise of the Davidic dynasty. My paper will address this issue from a novel angle – through a discussion of the three most wicked kings described in the book of Chronicles, Jehoram, Ahaziah, and Ahaz. It seems that the question whether the rule of a certain king, and the succession of his son after him, can be justified, arises only in cases where the king has no merits whatsoever. Comparing these three kings uncovers numerous connections among them, especially the motif of the death of their children, which does not appear anywhere else in the book. This paper demonstrates how this motif impacts on the question of the continuation of the Davidic lineage as well as on the Chronicler's doctrine of retribution.



**Irena Avsenik Nabergoj, University of Ljubljana**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics  
**Bakhtin's Theory of Speech Genres and the Narrative of Joseph in Genesis 37-50**

In the 20th century, the development of literary theory was strongly marked by a critical attitude towards the question of literary kinds and genres. In his book *Modern Genre Theory* (2014), David Duff brought together the most influential philosophers and literary historians of the 20th century, who systematically addressed the question of the validity and value of dividing literature into literary kinds and genres. Special attention is given to the dialogical basis of Bakhtin's theory of speech genres, which has attracted the attention of many contemporary scholars of the Bible as literature. The Russian philosopher of language and literary critic Mikhail M. Bakhtin (1895–1975) drew attention to the fundamental dialogical basis of all human communication. Since the Bible, by definition, is based entirely on dialogical relationships in the God-man-Israel relationship and in interpersonal relationships, Bakhtin's dialogical interpretation of language and literature is particularly suitable for exploring biblical literature. Each communication among people makes up the whole of expression by intertwining the theme and style of expression. Relatively constant types of expression are emerging, which Bakhtin describes as "speech genres". As an example of a "speech genre" in an artful narrative the paper will discuss the use of dialogue in Gen 37–50. The intense dialogue of a very long and homogeneous narrative develops from a state of enmity among the brothers to reconciliation, which was eventually made possible by the younger brother Joseph with the power of a lively, albeit quiet, deep relationship with the God of history and wisdom.

**Sel-lam El Ammari, Complutense University of Madrid**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics  
**The Narrativity of Gags in 1 Samuel 19:9-24**

The purpose of this paper is to show the significance of gags in Biblical storytelling through some examples taken from 1 Samuel 19. The gag is one of the most important rhetorical resources of the visual and performing arts and consists in the creation of distinctive images that try to exceed abruptly the framework of narratives' plots. The analysis of certain gag-like scenes and images from biblical stories may allow take into consideration the possibility of the comical in the HB through the observation of the succession or the unfolding of acts/events, not through the elucidation of their intrinsic comical quality (which may not exist). For Henri Bergson repetition, inversion, and interference of series (*quid pro quo*) are the main methods of comedy, and intriguingly enough they can be found isolated, or conflated in several narrative instances of the HB as 1 Sam 19:9-24. For example, vv 23-24 are the ultimate step of an internal running gag (cf. vv 20-21) which unfolds the folkloric pattern of three repetitions of actions –plus one: usually a reversal or inversion. On the other hand, 1 Sam 19:23-24 is also part of an external running gag, since 1 Sam 10:11-12 showed the same event. And the same mechanism or method of repetition can be found in other sections elsewhere irrespectively of their contents, as in 1 Sam 3:3-10, 2 Kgs 1 or Numbers 22-23. Furthermore, all the aforementioned examples share the pattern of dramatic irony noted by authors such as Robert Alter and Carolyn J. Sharp, which matches with the method of *quid pro quo* of Bergson: at various moments of the story, someone (especially the reader) knows more than others. Dramatic irony/*quid pro quo* reflects the collision between the system created for providing

the spectator with sufficient knowledge to make causal links between events, and the internal system created for providing every character with adequate/inadequate knowledge to make causal links between events concerning their reality.

**Stefan Wälchli, University of Berne**

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

**How to Write the Story of King Solomon?**

For a long time, the time of Solomon was described as a time of wealth and peace in Ancient Israel - mainly following the descriptions in 1 Kings. With the archaeological research, the lack of findings from the period of the early kingdoms raised many doubts in the scholarly discussion, some scholars even discussed the non-existence of Solomon. With his big work on Chronicles and the description of Solomon in 1 Kings, Isaac Kalimi challenged these minimalistic approaches, namely of Lemche, Davies and Finkelstein. The question is open again: How to write the story of Solomon. The paper discusses the question in a methodological perspective: When the Books of Samuel and Kings present a quite different description of Solomon than Chronicles, the scholar has to look for the interests of both authors. While it is widely accepted, that Chronicles wrote in the post-exilic era and used Samuel and Kings as "Vorlage", it is an open discussion when the books of Samuel and Kings were written. The paper discusses the portrayal of Solomon in Kings and shows the different sources used in Samuel and Kings. Obviously, the material in 1 Kings has to be older than Chronicles and is of different nature. Some of the texts of Kings could be related to the historical situation in the 10th century BCE, others to a later stage in between Solomon and the exile. In this perspective, the existence of Solomon is highly probable, but his reign was merely the time of stabilization of the kingdom than a time of great wealth. From this viewpoint, the lack of archaeological evidence is merely to be attributed to the impossibilities of excavations in the temple area in Jerusalem than the non-existence of an Solomonic kingdom.

**Raanan Eichler, Bar-Ilan University**

Israel in the Ancient Near East

**An Egyptian Parallel to the Tabernacle**

Scholars have long attempted to identify ancient Near Eastern parallels to the biblical tabernacle. Frank Moore Cross and others pointed to Arab, camel-borne tent-shrines from the Roman period and later. More compellingly, Michael Homan and others have cited depictions of the two-part, rectangular, 3x1 war tent of the Egyptian pharaoh Ramesses II at Kadesh. In this paper, it will be argued that a certain Egyptian New Kingdom shrine, previously overlooked by biblical scholars, constitutes a far closer parallel to the tabernacle than any structure that has been heretofore adduced. Some of the consequences of this argument will be explored.

**Benedikt Hensel, University of Zürich**

Israel in the Ancient Near East

**Deporting God(s) and Demonstrating Power: The Ark Narrative(s) 1 Sam 4-6\*/ 2 Sam 6\* as an Answer to the Assyrian Practice of Godnapping**

The paper reassesses the historical and literary-historical classification of the so-called Ark narrative(s) 1 Sam 4-6\*/ 2 Sam 6\*. By focusing on the Travels of the Ark in 1 Sam 5,1-7,1.2a it will be asked: What role does the itinerary play in the overall intention of the Ark narrative? Here, the possible connection with 2 Sam 6 (which is highly controversial in recent research) will also be examined. To understand the intention, the historical context and the literary development of the Ark Narrative(s), the paper will explore a certain cultural historical and religious-political background of the travel narrative, that has not been done yet, or at least not to its full consequence - but which is defining for the purpose of the narrative and will give the discussion a new spin: the practice of "Godnapping". This practice of deportation of cult statuary is well testified in especially Assyrian literary and visual sources and has been identified by recent research as a powerful tool for asserting hegemony, demonstrating power over the powerless people (represented in the deportation of its seemingly powerless deity) and for demoralizing subjugated peoples, who were thereby deprived of their gods and divine protection. The paper will discuss the literary and iconographic evidence of the available Assyrian sources.

**Isabel Craz, University of Pennsylvania**

Israel in the Ancient Near East

**The Sprinkling of Water in the Priestly Source and Ancient Near Eastern Texts**

This paper will apply insights from cognitive science to formulate a fresh approach to the relationship between the sprinkling of water in the Priestly Source and similar customs in the Namburbi rituals, canonical Udu-gul Incantations and Šurpu. It will be shown how both the Priestly Source and the ancient Near Eastern sources use water to appeal to higher powers, mark out space, and reintegrate individuals into society. At the same time, however, we also encounter some differences. In the ancient Near Eastern sources, water is placed into direct contact with temples and is handled by deities. Therefore, it can be used for affecting atonement or reconciling individuals to their personal deities. The Priestly sprinkling of water, by contrast, is firmly rooted in the human world such that its scope is limited to confirming the rehabilitation of individuals from severe forms of impurity. Evaluating the Priestly sprinkling of water within the broader context of the ancient Near East will illustrate how a universal rite is adapted to fulfill different ritual goals.

**Meike Röhrig, Humboldt University of Berlin**

Israel in the Ancient Near East

**Lying Down with the Uncircumcised (Ezek 32:17–32) - An Akkadian Loan Word as Key to a *Crux Interpretum***

While many texts in the Hebrew Bible mention Sheol – the Netherworld – as the place where the ancient Israelites believed the deceased go, only a few passages inform us about their concrete ideas behind that concept. Ezek 32:17–32 is one of these passages. In a gloomy poem characterized by its repetitive and formulaic style, the prophet is told to "cast down" the

Egyptian Pharaoh to the pit where he will meet other deceased rulers and their “helpers.” After being thrown into the pit, they are all deprived of their earthly glory, likened to those slain by the sword, and thrown among the uncircumcised. The history of interpretation of Ezek 32:17–32 is characterized by the idea of a hierarchically structured underworld, in which the deceased take better or worse places depending on their circumcision or uncircumcision. The paper suggests that this underworld scenario, which is unusual for the Hebrew Bible and the Ancient Near East, was only created at the level of a Ptolemaic relecture of the text, in the course of which an original Akkadian proper name for the underworld – Arallû – was replaced by the Hebrew noun ערלים (uncircumcised). In this course, Egyptian ideas of the underworld were adapted in a subversive way in an anti-Hellenistic manner (discourse on circumcision).

**Karoline Totsche, Johannes Gutenberg University Mainz**

Israel in the Ancient Near East

**Advantages and Limitations of 3D-Scanning Delicate Objects. The Case of the Mesha-Squeeze**

The Mesha-Stele is of great importance for the history of ancient Israel and its neighbors. Unfortunately, it has been destroyed, but Clermont-Ganneau managed to commission a squeeze before its destruction. Working with the squeeze is of great importance and much interest since it is the only surviving witness of the inscription as a whole prior to its destruction. During a research trip (in cooperation with the Akademie der Wissenschaften Mainz) to the Louvre in October 2019, I was able to make 3D-scans of the squeeze; this has been done for the first time in the research history of the Moabite Stone. Despite projects with 3D-scanned cuneiform tablets have great results, 3D-scanning is a quite new method in the field of Northwest Semitic epigraphy. The paper will explain how the scans were made and which difficulties occurred. Some results of the process will be presented along with a discussion of the chances and limitations of this method for digitally preserving objects like a squeeze, as well as the implications for the work with the digitalized form of this specific object. As can be seen from this example, the application on alphabetical inscriptions is promising.

**Anna Zerneck, Christian-Albrecht University of Kiel**

Israel in the Ancient Near East

**Who is Elyon in Deuteronomy 32?**

Elyon / Most High is well-known in the Bible as title of YHWH. However, it is debated whether in several biblical passages Elyon is indeed a title for YHWH or possibly another deity. Deuteronomy 32 is prominent among them. The very few extra-biblical sources mentioning Elyon are often interpreted as designating El. After a study of the extrabiblical material, I will examine Deuteronomy 32 and discuss the relation of this text to the extrabiblical attestations of El and Elyon.

**Shirly Natan-Yulzary, Gordon College of Education, Haifa and Beit Berl College**

Israel in the Ancient Near East

### **The Purpose and Meaning of Non-Combatant List in the Kirta Epic: KTU 1.14 ii 43-50 Reconsidered**

The section describing King Kirta's army, its march to Udum and the besieging of the city spreads over a large part of KTU 1.14, namely it occupies about a quarter of the narrative. Why did the poet-narrator devote such a long and detailed description? Why did he include a peculiar list of recruits (i.e., the only son, the blind, the sick, the newly wed groom and the widow) in addition to Kirta's already enormous army? These people are not the kind who usually go forth to a military expedition, but in Kirta's case they do so in support of the King and his mission. In my lecture I will focus on this list of people (KTU 1.14 ii 43-50; iv 21-28) and I will suggest a new interpretation to this list and explain its purpose. Three 'tools' and methods are used in the process of interpretation: (1) a close reading method, which is subjected to the traditional literary conventions; (2) a contextual reading of the passage - what ideas, feelings, connections or associations the passage may evoke in the audience of the epic?; (3) comparison to parallel passages (Joel 2:16; Is 35:5-6; Erra and Ishum IV). The examination support previous scholarly suggestions: the expedition of Kirta is of wondrous legendary nature since it is hyperbolic. The poet-narrator's endeavor to describe the army in length because he strives to highlight the idea of inclusive support of the people of Hubur in advancing the personal cause of their king. My investigation yields that the catalogue of people is a form of elaboration and emphasis on that idea (such pattern is used also in Mesopotamian and Biblical poetry). The list of people in KTU 1.14 ii 43-50; iv 21-28 also has a symbolic-associative meaning in its context, thus it contributes to the understanding of the work and its main trope.

**Marcel Krusche, University of Hamburg**

Israel in the Ancient Near East

### **The Descent into the Netherworld as a Result of Hubris in the Biblical Prophetic Literature**

The prophetic literature of the Hebrew Bible often deals with death. However, it rather rarely describes death figuratively as a descent into the netherworld. This raises the question about the functions of speaking explicitly of a descent into the netherworld in these few texts. Why does someone descend into the netherworld, and what is the effect of not just speaking about the protagonist's death, but of also mentioning his descent into the realm of the dead? It is striking that some of these texts connect the notion of descent with the idea of hubris, namely, Isa 14, Ezek 28:1-10, and Ezek 31. Besides the issue of hubris, the three texts have several commonalities in their depictions of the descent: the subject of the descent is a contemporary foreign ruler or a foreign political power, he is violently put to death, YHWH is directly or indirectly involved in his descent, the texts express a semantical contrast of height and depth and a contrast of mythical places, and they often include a satirical or mocking tone. In the prophetic literature, the descent motif is a literary topos that underscores the sharp contrast between the height pursued in hubris or forfeited through hubris and the depth of the underworld and thus the connection between hubris and fall.

**Eckart David Schmidt, Johannes Gutenberg University Mainz**

Israel in the Ancient Near East

**Highway to Hell. What on Earth are We to Make of Christ's 'Descensus ad Inferos'?**

Jesus' Descent into Hell seems a bizarre motive: a mythological remnant that made its career into an ambiguous line of the Apostolic Creed, and is therefore more present in the consciousness of today's Christian believers than wished-for. Thus Harnack thought, and thus Bultmann thought. Or is it? The New Testament passages that testify, or imply, or are utilised to support, this motive are surprisingly frequent, albeit oftentimes anything but explicit. In terms of Biblical reception history, the primary evidence remains 1 Petr 3,19-20; 4,6 as well as Eph 4,8-10 (next to passages like Rom 10,7; Mt 12,39-41; Hebr 13,20 and few others). The paper proposed will evaluate the New Testament passages in question on the basis of apocalyptic writings of Early Judaism, but also in the light of the reception of Early Christianity. What is the source critical background of the Descensus, and which theological meaning do the Earliest Christian authors attach to it?

**Itamar Kislev, University of Haifa**

Israel in the Ancient Near East

**The Core of the Sacrificial Calendar in Num 28–29 and Its Compositional History**

To date, scholarly examination of the developed legal section in Numbers 28–29 has taken place in the context of its relationship to the Leviticus 23 festival calendar and other pentateuchal calendars (Exod 23:14–19; 34:18–26; Deut 16:1–17) and its place in the formation of the Pentateuch. An independent analysis of this unit can illuminate this unit's formation, probably the product of a long editorial process, enable identification of the core of the sacrificial calendar, inter alia through comparison to sacrificial Ugaritic lists, isolate of the stage at which it was integrated in its current context, and reveal the purpose underlying its integration.

**Reinhard G. Lehmann, Johannes Gutenberg University Mainz**

Israel in the Ancient Near East

**ATTENTION. Doorway to Underground (Byblos tomb V)**

In 2005, I published a thorough re-edition of the Ahirom inscription(s), both the sarcophagus inscription (KAI 1) and the so-called shaft graffito (KAI 2). The latter, even after the new decipherment of 2005 which differs from the long-time accepted reading of the *editio princeps*, is conventionally understood in terms of a caveat, caution, or (protecting) curse against tomb raiders. In this paper, however, I will demonstrate that the shaft inscription and its position in the whole burial site fits much better to a ritual of katabasis (and, hopefully, palingennesia).

**Noga Ayali-Darshan, Bar-Ilan University**

Israel in the Ancient Near East

**The Cosmogony and the Anthropogony in Enūma Eliš**

The paper surveys two repetitions that frame the sections of the cosmogony and the anthropogony in Enūma Eliš (IV 105–134 and V 67–84; V 113–130 and VI 39–58). In light of

the duplications and inconsistencies that are caused by these repetitions, as well as the distinct content present in the cosmogony and the anthropogony in comparison to other parts of *Enūma Eliš*, this paper suggests that these resumptive repetitions serve the author to integrate secondary material into an existing continuum at a relatively-late stage of the formation of *Enūma Eliš*.

**Donato De Gianni, University of Catania**

John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben  
**Clamauit uirtute potens Baptista Iohannes: John the Baptist in Christian Latin Poetry of Late Antiquity (from Augustine to Arator)**

The paper will consider the treatment of the figure of John the Baptist in some late Christian poetic texts. In particular, it will deal with Augustine's *psalmus contra partem Donati*, the hymns of Marius Victorinus and the *Historia apostolica* of Arator. The investigation will show how the use of this biblical figure changes according to the different literary genres. Particular attention will be paid to theological and doctrinal implications and intertextuality: in these texts it is possible to note a rich repertoire of sources ranging from the Bible to classical poetry and Christian literature (in prose and verse).

**Michele Cutino, University of Strasbourg**

John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben

**An Oriented Poetic Rewriting of the Figure of the Baptist: the *Laus Iohannis* (393-411)**

The paper will present the innovative ways of presenting the history and mission of the Baptist no doubt connected to the great question of the *impeccantia* between the Jovinianus' affaire (393) and the beginning of the Pelagic question (411). The paper announces the preview results of the new edition in progress for Brill.

**Francesco Lubian, University of Padua**

John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben

***Lex omnis summam Baptistae ad tempora cepit* (Iuenc. 2.541): John the Baptist in Juvencus, Prudentius, and Sedulius**

Within the EABS panel entitled 'John the Baptist in Apocrypha and Early Christian Poetry: Narrative Exegesis and Fortleben', my paper will investigate the role played by John the Baptist in Juvencus' *Euangeliorum libri* (1.307-363; 2.509-526), Prudentius' *Dittochaeon* (XXX; XXXIV), and Sedulius' *Carmen paschale* (2.139-174). An in-depth analysis of Juvencus' and Sedulius' treatments of the biblical character, as well as the investigation of their exegetical background, will allow us to pinpoint the main differences of their approach towards the biblical hypotext: mainly interested in a coherent epic rewriting of the Gospel narrative, Juvencus mentions the Baptist in multiple long narrative passages from the first three books of the *Euangeliorum libri*, while Sedulius rather highlights his role in a global, Christologically oriented re-reading of the History of Salvation, enriching the scene of Christ's baptism with multiple references to the Old and the New Testament. Prudentius' tetrastichs XXX are partially different: in his hexametrical tituli Prudentius focuses on the most vivid aspects of

the Baptist's deeds (iconographic parallels are in this sense revealing) but does not renounce to provide a straightforward interpretation of his role in the Gospels. A special attention will be devoted to the investigation of poetic intertexts, both classical and Christian, in order to illustrate the refined poetic culture of Juvenius, Prudentius, and Sedulius, and to show at the same time the first steps of an 'innerchristliche Traditionsbildung' on the Baptist.

**Marianne Kartzow, University of Oslo**

Lived Scriptures in Late Antiquity

**Imagined and Lived Books in the Margins: The Case of The Shepherd of Hermas**

Book creation, transmission and reception in the ancient world were processes in which a variety of people took part. These were social as much as theological processes. When "the Bible" did not exist as a unity, several books with contested authority were mentioned or described, situated in various socio-historical, cultural and geographical locations. These books, however, are not necessarily biblical, but were given biblical and scriptural authority in complex and surprising ways. One rich example in which "the book" plays a crucial role as artifact, container of meaning, symbolic tool, mediator, and means of power, is the Shepherd of Hermas. In the opening visions, in which a female divine figure, the Lady Church, encounters the former slave Hermas, books have multiple functions: The Lady is introduced as holding a book in her hands. She can write names in the Book of Life. She is confused with the Sibyl. She reads aloud for Hermas who struggles to memorize. He copies from her book, letter by letter. At one point, the Lady Church refers to an otherwise unknown (biblical) book, the Book of Eldad and Modat, a book known only by title. Hermas is also asked to send a copy of the book to Clement and a certain "Grapte," who "will admonish the widows and orphans." By paying attention to "the book," I will explore how scripture is imagined and lived in an apocalyptic everyday context and highlight how receptions of authoritative books can happen in the intersectional margins.

**Ellen Aasland Aasland Reinertsen, University of Oslo**

Lived Scriptures in Late Antiquity

**Lived Virginities Meet Scriptural Virgins. Varied Virgin Wisdom and the Parable about the Ten Virgins (Matt 25:1-13)**

What happens to the parable about the foolish and the wise virgins if it is read from the perspective of early intersectional virgins? This is one of the parables with the most extensive reception. However, both the virgins and the wisdom and foolishness in the parable have often been understood in narrow ways. How can the parable be interpreted if both the virgins and their potential wisdom are seen through broader lenses? In this paper, I will explore this parable from the perspective of hypothetical intersectional virgins from the first centuries. I see early intersectional virgins as having the potential for reflecting recipients, who could find corresponding characters in the parable. These imagined, but plausible virgins, who would listen to the parable being read out loud, would hear about virgins. They could see themselves as a reflection of the parable's virgins or could understand these narrative virgins as corresponding to how they saw themselves and could in this way recognize themselves in or distance themselves from these virgin characters. How these listening virgins would perceive themselves, could influence the way they constructed the parable's virgins and their wisdom or foolishness. To be a virgin in the first centuries could be understood in a variety of ways. In



the paper, I will ask: If early virgins saw themselves as young women who might soon be married off, how could they understand the virgin wisdom in the parable? If they understood themselves as virgins who wanted to remain unmarried because the kingdom of the heavens would soon break through, in what ways could they then perceive the wisdom and the foolishness? Alternatively, if the listening virgins were slave girls or women, how would they then identify it? Based on such diverse lived intersectional virginities, I will explore how early virgins, as reflecting recipients, could construct their corresponding characters and thus the character's wisdom and foolishness in their lived scripture.

**Evgenia Moiseeva, University of Salzburg**

Lived Scriptures in Late Antiquity

**Gen 1:26-27 Reinterpreted by Mani and his Followers**

The role of the Old Testament in Manichaeism is a complex and intriguing subject. While Manicheans rejected the authority of the OT and even ascribed it to the work of Satan, scholars identified multiple loans from and allusions to the OT in Manichaean writings. A large number of allusions to the OT are encountered in the works of Mani himself. For example, *Šābuhragān*, Mani's treatise written for the Sasanian king Šābuhr, appears to contain multiple allusions to Genesis, namely, to Gen 1:1-28; 1:26-27; 2:16-17; 3:1-7; 11:6-9. Mani's *Letter of Foundation* parallels *Šābuhragān* in presenting Mani's version of the story of Adam and Eve. Although in most cases we deal with paraphrases and free rendering of biblical verses, there is an evidence that the creation account of Genesis contributed greatly to the development of the Manichaean doctrine. On the other hand, the most prominent Manichaean critic of the OT was Adimantus, often identified with Mani's disciple Adda. Adimantus built his criticism mostly on by identifying contradiction between verses from the OT and NT, including an alleged disagreement between Gen 1:26-27 and Jn 8:44. In this talk, I will discuss the use of Gen 1:26-27 by Mani and his followers to illustrate the complexity and evolution of the Manichaean attitude towards the OT. I will describe different ways in which Mani's *Šābuhragān* and *Epistula Fundamenti* employ Gen 1:26-27 and attempt to rationalize the disagreement between the two versions of the Manichaean myth. Next, I will demonstrate that Gen 1:26-27 has a significant impact on the anthropogenic myth and anthropology in a highly authoritative Manichaean theological treatise *Kephalaia of the Teacher*. Finally, we will consider the role of Gen 1:26-27 in the works of Faustus, a North African Manichaean bishop of the second half of the 4th century. We will see that even after Adimantus and despite his great influence, the "positive" use of Gen 1:26-27 continued to dominate the Manichaean doctrine.

**Rota Stone, University of Latvia**

Lived Scriptures in Late Antiquity

**Lived Scriptures in Ancient Caesarea**

Avodah Zarah 4a writes: "They said to Rabbi Abbahu: What is different about you, Sages of Eretz Yisrael, that you know the Bible as well? Rabbi Abbahu said to them: We... are situated among you heretics and are forced to debate the meaning of verses... By contrast, those Sages of Babylonia, who are not forced to debate you, do not analyze the Bible in such depth." This paper revisits the question of Jewish and Christian literary evidence for their life in Caesarea in Late Antiquity. In particular, this paper is interested in the different ways Scriptures seem

to be central for both communities living in the city. The paper looks at the Babylonian Talmud and the witness of the works by Origen and Eusebius. The author hopes to outline several ways on how Scriptures seem to have been “lived” in ancient Caesarea and how Jewish and Christian communities might have enriched each other in this sense.

**Maik Patzelt, University of Osnabrück**

Lived Scriptures in Late Antiquity

### **Detecting the Agency of Widows in Late Antiquity**

This contribution seeks to address two major enquiries of the “Lived Scriptures” project. First, it tackles the methodological problem that female agency in source texts is determined by (elite) male writers. In fact, this contribution seeks to overcome the path dependencies that these clerical writings provide to modern scholars. To this end, this contribution seeks to deploy a notion of agency as once outlined by the lived ancient approach – “the capacity to act in the social reality under consideration”. Projected onto this approach, my paper seeks to detach the agency of widows from the clerical discourse that defines the very nature of the widow and puts these widows back into the cultural and social context from which they emanate – the Roman elite. In so doing, I am less interested in the well-known phenomenon of female patronage. This paper rather focuses on the modes of female behaviour from a praxeological and network theoretical point of view in order to illustrate how these widows appropriated or even innovated a strategic behaviour with which they operated, reproduced and even enhanced their social networks. Second, and complementary to that, this contribution seeks to give a first perspective to how much impact the Scriptures, as defined by the “Lived Scripture Project”, had in women’s lives. I do so by nuancing the question as follows: In which particular context and for which strategic purpose did these women avail themselves of the explicit and implicit messages the Scriptures are supposed to convey? I seek to show that these Scriptures were operationalised within the prevalent aristocratic practical logic of elite distinction. Asceticism itself, as we will see, was the peak of aristocrat luxury rather than its opposite. Both widows and their rendering clerics were deeply embedded into the intrinsic logic of aristocratic networking – a logic that allows the appropriation of Scriptural knowledge.

**Outi Lehtipuu, University of Helsinki**

Lived Scriptures in Late Antiquity

### **Women as Interpreters of Scriptures in Late Antiquity: The Case of Marcella**

Jerome’s letter collection includes over forty letters that are addressed to women. Eighteen of the letters were written to a certain Marcella whose biography Jerome provides in another one of his letters (to Principia, Letter 127). In this letter, Jerome describes Marcella as follows: “... she never came to see me without asking me some questions about scriptures, nor would she rest content at once, but on the contrary would dispute them; this, however, was not for the sake of argument, but to learn ... “ In this paper, I explore Jerome’s letters to Marcella to find out what they reveal about women and literacy in the late fourth century in general and, more specifically, about women as interpreters of scripture. What texts did Marcella discuss with Jerome and in what ways did she challenge his authoritative interpretations?

**Anna-Liisa Rafael, University of Helsinki**

Lived Scriptures in Late Antiquity

### **Story of the Mother and her Seven Sons in Origen's Writings: Revisiting Third-Century Caesarean Horizons**

This paper scrutinizes the reception of the story of the mother and her seven sons in Origen's writings, aiming to integrate Galit Hasan-Rokem's notions of vertical and horizontal axes of transmission into the study of biblical reception history. The vertical axis resembles reception history, involving us and thus deserving our critical reflection, while the horizontal axis calls for a sensitivity towards diverse interpersonal and intercultural exchanges. Situated against the third-century Caesarean horizons, Origen provides us with a way to rework our knowledge of the Books of the Maccabees and reveals his limitations in crafting his literary representation of the mother and her seven sons. My analysis deconstructs canon-oriented scholarly approaches of reception history, asking how and what Books of the Maccabees were known to Origen. I also propose that 2 Maccabees was for Origen the practical alternative to be quoted, not more authoritative than 4 Maccabees. On my reading, moreover, Origen's portrayal of the mother betrays intriguing reservations, which I connect with third-century attraction to the theme miraculous birth among both Christians and Jews. Origen's appreciation of the mother is limited by his hesitance towards the conception of her sons, which borders on divine.

**Ida Fröhlich, Pázmány Péter Catholic University**

Medicine in Bible and Talmud

### **Toilet Habits in Qumran**

The principle that defined the thought and daily practice of the Qumran community was that of the need for ritual purity. Laws concerning food and animal sacrifice are given in the Temple Scroll, a basis for legal interpretation (halakhah) of the community. The Temple Scroll is as an interpretation of the biblical law, but it also provides special regulations as that for slaughter outside of sacrifice (11QT LIII.1-8). The special rules for the city of the sanctuary mention the separate places of the toilets, in addition to that of those who suffer from lepers and *zāb* impurity (11QT XLVI.13-18). Josephus, in his longer description of the Essenes (BJ II.8.2-13), mentions their special practices related to food and their toilet habits as a distinguishing feature of their purity practice. Recent excavations have also explored the surroundings of the Qumran site, making it easier to learn about daily life. However, the purity system that forms the basis of their *Menschenbild* and determines their daily life, only considers certain types of disintegrations and discharges (blood, discharges from genitals, scale diseases, corpses) as sources of impurity while other bodily discharges (urine, pus, stools, etc.) are not mentioned. The reason for the systems of ritual purity that exist in various cultures is the fear of the demonic. Demons are unclean, and they are attracted to impurity. The paper aims at examining the system of toilet habits in Qumran in this context, that of the claim of ritual purity and the threat of demonic danger.

**Lindsey A. Askin, University of Bristol**

Medicine in Bible and Talmud

### **The Use of Fish in Tobit**

What does the use of fish in Tobit reveal about the text's attitudes to medicine? How does fish gall cure eye cataracts? Tobit contains medico-magical use of fish to cure the cataracts of Tobit (fish's gall as ointment) and to drive away the demon Asmodeus from afflicting Sarah (fumigation of the fish's heart and liver with incense). Prior studies focused on the divine role in health (Exod 15:26) and whether Tobit subverts that framework by presenting the two victims Tobit and Sarah as pious and their cures as non-miraculous. The species of fish has also interested scholars but is fraught with challenges, as is the appearance of Tobias's dog (a possible mistranslation of heart). The unknown provenance and challenging textual history of Tobit have posed only further questions. However, the contexts of fish in wider ancient medicine remain overlooked in scholarship despite their potential for addressing these questions and more. The use of fish as part of Jewish *materia medica* and medico-magical ritual clearly requires renewed attention. This study will contextualise Tobit's fish use, covering several areas: other cases of the afflicted pious (Job, Psalms), Babylonian eye ailments (kuppû fish gall), Greek medical uses of fish (Pliny, NH; Hipp., Haemorrhoids), the rabbinic idea of fish as creatures impervious to the evil eye (BM 84a; Ber 55b), and fish consumption in the eastern Mediterranean and Near East.

**Anna Rebecca Solevåg, VID Specialized University**

Medicine in Bible and Talmud

### **Communicable illness in the New Testament**

This paper looks at New Testament texts that deal with communicable illness, that is, illnesses that seem to be perceived as somehow contagious or transferrable. The presentation will focus on texts dealing with leprosy, epidemics, blood contagion and demon possession. Much of this material is found in the gospels, in particular in the Synoptics, but reference to epidemics also occur in Acts. These illnesses are placed within the wider medical paradigms of the Ancient Mediterranean. In particular, the various understandings of contagion and infectious disease will be addressed. During the global Covid pandemic, we have seen how various understandings of illness and contagion have become intertwined with political rhetoric. Epithets like "the China virus," as well alternative treatments and vaccine scepticism have become weapons in a rhetorical war around the pandemic, its causes and its defeat. Moreover, the Ancient Mediterranean discourse around contagion and epidemics was intertwined with political rhetoric, often in ways that stigmatized sufferers of contagious disease. The paper will discuss to what extent stigma and marginalization is connected with communicable illness in the New Testament.

**Barak Shlomo Cohen, Bar-Ilan University**

Medicine in Bible and Talmud

### **The Evolving Meanings of the *Shoteh* in the Babylonian Talmud: A Terminological Study**

A comprehensive and systematic study of the entire range of terminology used to refer to the mentally ill in rabbinic literature, one which makes chronological and geographical distinctions between the sources and extracts all possible information from them has yet to be

undertaken. The starting point of almost all these discussions has been the term *shoteh* a term that is defined in a well-known passage in Babylonian Talmud Hagigah 5b (and parallels). While the term appears over 600 times in rabbinic literature, scholars have used this single passage, which describes three or four characteristics of the *shoteh*, as the foundation of the term in all of its appearances. Their basic assumption of scholars has been that the meaning of the term *shoteh* remained stable throughout rabbinic literature, and always describes those with these three or four conditions. I will contradict this assumption. I will argue that the term *shoteh* has different meanings in the Amoraic and late Stammaitic literary strata of the BT. The term *shoteh* in the late Babylonian period has expanded its meaning and became a general description of any unusual behavioral. I will illustrate the change that this term has taken, and I will also discuss the halakhic and literary implications ensuing from this shift in the Talmudic passages.

**Andrew Langford, University of Oregon**

Medicine in Bible and Talmud

### **Fighting Fit in the Faith: Diet, Regimen, and Medicinal Remedy in 1 Timothy**

What sorts of exercise are fitting for the Apostle Paul's most famous envoy and protégé, Timothy? How should Timothy nourish himself? What sorts of remedies should Timothy employ when he is ill? In this paper, I take up these questions in an effort to demonstrate that the Pauline pseudepigraphon 1 Timothy represents an intriguing example of how early Christian authors wrestled with questions of diet, regimen, and healthcare. Aware of the competing healthcare advice available from various physicians, trainers, and philosophers, the early Christian pseudepigrapher who composed 1 Timothy crafted advice from "Paul" to "Timothy" in such a way as to establish Paul as a moral medicus and trainer in the faith who could tend to his sickly protégé and guide him to health, both his own and that of his hearers (1 Tim 4:16). In so doing, he crafts a portrait of Paul as one who participates in contemporary Jewish and Greco-Roman discourses of moral-dietary advice, which forged a direct link between diet, regimen, and behavior. Two particular instances in 1 Timothy (1 Tim 4:6–16 and 1 Tim 5:17–25) demonstrate these themes and form the primary focus of discussion. Through close comparison with the literary works of contemporary moralists and medical practitioners, I show how Paul's advice in 1 Tim 4:6–16 aims to guide Timothy's exercises and diet. I then turn to 1 Timothy 5:17–25 and the fascinating narration of Timothy's frequent stomach ailments and the therapeutic use of wine. I argue that the author is depicting Timothy as sick for the purposes of establishing the authority or stature of Paul as a physician for both body and soul who knows how to heal and tend to the needs of Timothy and the church, whether they be corporeal, spiritual, or theological.

**Vincenzo Damiani, Ulm University**

Medicine in Bible and Talmud

### **Diet as a Path to Moral Perfection in Early Christianity. Exemplary Narratives between Medicine and Religion**

Since antiquity, diet in the sense of "lifestyle" has been conceived differently depending on the cultural context. In this paper, I look into the function of diet both from a medical and a religious point of view, with a focus on early Christianity. Despite the different backgrounds, similarities can be found between religious rules and medical prescriptions for diet. We argue

that in both cases the observance of a certain way of life can be understood as ἄσκησις in a broader sense, since it contributes to achieving not only bodily, but also mental health in the form of moral virtue. To this effect, I focus on narratives offered by tradition as paradigms of conduct. The cult of Asclepius was still widespread in the Mediterranean world far beyond the emergence of Christianity, and healing narratives had a remarkable propagandistic function in the Asclepieia. On the other hand, biographical or hagiographical accounts are clearly presented as manifestos of a Christian way of life. As is to be expected, the *vita Christi* plays an essential role in this respect, but also biographies of saints, ascetics and hermits provide a valuable insight into the Christian idea of moral perfection achieved through self-constraint and renunciation. Such narratives are in turn clearly indebted to doctrines and behavioural models elaborated by pagan philosophers, especially the Stoics. I first carry out an appraisal of lifestyle-related prescriptions in the cult of Asclepius, relying on epigraphical as well as literary sources. The results are then applied to the Christian tradition in order to reconstruct the dynamics of knowledge transfer between pagan and Christian culture. Here we analyse an exemplary corpus of texts from the New Testament, Patristics—foremost Augustine and Ambrose—as well as hagiographical literature. Through the contribution, my goal is to explore the pagan background to the Christian reception of medicine and religion with regard to dietetics.

**Ayman Yasin Atat, Free University of Berlin**

Medicine in Bible and Talmud

**The Eggplant in the Arabic Dietary Tradition**

Hippocrates' oath contains a statement of using food more than drugs when it is possible, and the Arabic medicine goes in the same way of giving food the first priority at the beginning of any treatment. Therefore, dietary has a great tradition in the Arabic civilization; moreover, many Arabic physicians state that there is no need of using drugs in therapy if the food could be useful for the patient. In addition, the dietary in the traditions of Middle Ages was full of using fruits, grains, and vegetables. One type of food often used in both medical and nutritional perspective was the eggplant. On the other hand, in the 13th century Ibn al-Bayṭār (d.1248), who travelled between the western and eastern parts of the Arab world in order to get more information of *materia medica* knowledge, wrote a Compendium on Simple Drugs and Foods (*Kitāb al-Jāmi' li-mufradāt al-adwīya wa al-aghdhīya*). In this book, Ibn al-Bayṭār followed a perfect citation system for the details by mentioning his sources (Arabic, Persian, or Greek ones), or through telling stories of places he had visited and collected the information from the local people, or by doing some trials by himself and giving his observations. Based on that, this book could be as an intercultural conclusion for dietary and medical traditions from the Middle Ages. By depending on Ibn al-Bayṭār book, this talk will shed light on using eggplant in the Arabic tradition and state the process of preparing it in the kitchen, additionally the paper will discuss the traditional medical benefits of using the eggplant, and finally, I will try to compare these traditional uses with our recent knowledge.

**Alexander Marcus, Yale University**

Medicine in Bible and Talmud

**“You Have No Mouth to Open Against Me”: Egg Symbolism in Sasanian Rhetoric and Praxis**

In this paper, I examine the multifaceted significance of eggs in Sasanian religious literatures, with special focus on understudied passages in the Babylonian Talmud and in Aramaic incantations bowls. I situate these texts within the broader context of Sasanian literary and amuletic traditions including late-antique sources in Syriac, Mandaic, Zoroastrian Pahlavi, and Manichaean Middle Persian. I also draw on relevant traditions preserved in the Hebrew Bible, Apocrypha, and Palestinian rabbinic literature, in Akkadian cuneiform texts, and in early medieval grimoires, as well as scholarship by Charles Häberl, Yuval Harari, Yishai Kiel, Dan Levene, Marco Morrigi, Shaul Shaked, Alan Williams, and others. I argue that the symbology of ‘the egg’ – as a metonym for inchoate life and for various cosmogonic schema – played a notable semantic and pragmatic role within Sasanian expressions of “popular religion,” traversing confessional boundaries and operating at a nexus of love and hate, mourning and comfort, and supernatural, psychological, and physical wellbeing. First and foremost, I ground these inquiries in a Babylonian rabbinic discussion at b. Bava Batra 16b of eggs as a food associated with mourning, in apparent distinction to a biblical and Palestinian rabbinic custom of comforting mourners with lentils. I then turn to three incantation bowls written in Syriac, Mandaic, and Jewish Babylonian Aramaic scripts featuring cryptic dialogues with an anthropomorphic egg. I consider further Sasanian apotropaic and thaumaturgic discussions of eggs in addition to hens and roosters, and I compare other relevant Talmudic passages along with rituals preserved in the medieval Jewish and Islamic sources and the evidence of recently-discovered incantations written on eggshells. I demonstrate that eggs held a distinct symbolic position in the Sasanian cultural sphere, across religious traditions, with shared albeit enigmatic significance for the body, mind, and spirit.

**Stephen D. Campbell, Aquila Initiative**

Memory, Method, and Text

**“The Golden Calf in Canon and Memory: A Case Study of Compatibility between Brevard Childs and Jan Assmann”**

In *Remembering the Unexperienced* (BBB 191; Göttingen: V&R Unipress and Bonn: Bonn UP, 2021), I argued for surprising compatibility between the cultural memory approach of Jan Assmann and the canonical/theological approach of Brevard Childs. In developing a methodological framework for a cultural memory approach to the Bible that is both canonically informed and theologically interested, I compared Childs’ and Assmann’s treatments of the Exodus account of the Passover found in Exod 12:1–13:16. This paper expands upon and deepens that discussion by turning to the Golden Calf episode in Exodus 32. The further development of this distinct methodology using Exodus 32 opens the door for me to apply this methodology on other texts that pertain to Israelite idolatry and unfaithfulness at future meetings of the Memory, Method, and Text research unit.

**Pavel Langhammer, Charles University in Prague**

Memory, Method, and Text

**Fragments of 'Dry Bones' in John. Keying and Framing in John's Reception of Ez 37,1-14.**

It is nothing new to note that, throughout his Gospel, John uses many allusions to Ezekiel. At least since the late 90s of the 20th century, we even have three monographs in English dedicated to John's use of Ezekiel. This paper will focus on John's use of only one of Ezekiel's visions: The Vision of the Dry Bones (Ez 37,1-14). John alludes to this vision twice in his Gospel (J 5,25;28–29 and J 20,22). Using tools of keying and framing derived from Social Memory Theory as introduced to the biblical studies by American sociologist Barry Schwartz, this paper will demonstrate how John alludes to this vision of Ezekiel from the Social Memory Theory point of view and will show how can this approach contribute to the existing interpretations.

**Ottília Lukács, Theological College of Pécs and Catholic University of Leuven University**

Memory, Method, and Text

**Evaluating the Success of Ezekiel's Identity Construction Strategies in the Light of Nehemiah's Reform**

It is widely accepted that the Babylonian conquest in Jerusalem and Judah figures the largest trauma in the history of the ancient Israel. Though we can find an elaborated literature of trauma regarding the Babylonian exile, we tend to forget about the trauma of return. In this paper I propose to consider the exile and return as part of the same process at least regarding the cultural memory of the remembering community. According to Jan Assmann, one of the leading scholars in the field of social and cultural memory, the foundational memory defines the remembering group's social and cultural memory in a very essential way, namely, it refers to the community's past as it is remembered instead of referring the actual happenings. This is one essential way of constructing identity and externalization of collective identity. More importantly, this happens under the control of a "special carrier", like scribe, priest, king or prophet. To elaborate this idea, I rely on the remarkable practices of historiography and identity construction strategies found in the books of Ezekiel and Nehemiah. Ezekiel stands in the beginning of a process of creating in-group/we-group and out-group within the same society on the basis of cultural memory, whereas Nehemiah seemingly does the same thing at the end of this process. Both recall the covenantal history of Israel with the extensive reinterpretation of the Sabbath in the light of the main historical catastrophe of the Israelites: the Babylonian exile. As a consequence, the cultural memory, the mnemonic and memory figures might be different, at least shaped substantially. Therefore, Nehemiah's memoir could be an important source to evaluate the success of Ezekiel's endeavour in identity construction based on cultural memory.

**J. Andrew Doole, University of Innsbruck**

Memory, Method, and Text

**Remembering the Guy They Didn't Crucify: Barabbas in Early Christian Tradition**

The gospels all attest to a man called Barabbas on death row in Jerusalem. They also claim that the governor released a prisoner at an annual festival and that the crowd assembled on a given day was offered the choice. In the year that Jesus was arrested the people chose Barabbas. Given the historical difficulties surrounding this purported event, I ask whether



social and collective memory theory can help explain the significance of this tradition for the earliest Christians. The way in which Barabbas and his situation is described in the gospels brings its own ambiguities. As a memorabile figure, he appears to be one element of the remembered opposition to Jesus even though he himself actually had nothing to do with opposing Jesus.

**Jiří Lukeš, Charles University in Prague**

Memory, Method, and Text

### **Luke's Parables about the Rich Through the Lens of Social Memory**

The paper deals with the analysis of five parables of Luke that deal with wealthy men from the point of view of social memory (Luke 12: 13-21, 14: 15-24, 15: 11-32, 16: 1-8, 16: 19-31). Parables and their mini-stories will be analyzed with a focus on the motif of wealth, its perception in antiquity and in Luke's community, as well as the motif of the feast. Part of the analysis compares the characters of the rich and views of ancient literature, which mentions a picture of the wealth and virtues that Roman and Greek society recognized. The exegesis of the mentioned texts shows the value scale of early Christianity. It makes it possible to approach the soteriology of this gospel, which is connected with social aspects and comparable with the ethical values of the surrounding society. The texts of Plato, Stoics, Cicero, Flavius Josephus, and others will be used from non-biblical literature.

**David Cielontko, The Czech Academy of Sciences**

Memory, Method, and Text

### **The Origin of the Lake of Fire in Rev 19–20**

The image of the lake of fire appears in the Book of Revelation only and has repeatedly attracted the attention of many theologians and artists throughout history. However, the origin of this imagery is an unsolved riddle, and various attempts to solve this puzzle remain unconvincing. In this paper, I will try to offer a new solution to what specifically could have inspired John's imagination. I believe that a possible source of this inspiration may have been the relatively widespread mythology associated with the Dead Sea, which embodied the place of God's judgment in the collective memory of Jews and Christians.

**Edwin K. Broadhead, Berea College**

Memory, Method, and Text

### **Memory as Categorization: A Test Case in the Book of Acts**

Recent attention has been given to the process of Categorization as a distinct anthropological trait. In her foundational work, Eleanor Rosch considered the construction of prototypes from a wider range of exemplars, thus challenging Aristotelian models of naming. This concern was extended to the way in which humans sort out and define colours, then to the distinction of kinds employed to separate living and non-living things. George Lakoff and others connected this to the field of linguistics, and Categorization has become an important part of recent developments in Cognitive Linguistics. Much attention is given to the process of lateralization based on the two distinct hemispheres of the human brain. These developments are undergirded by recent insights into the role of memory and the neural substrates of the process of Categorization. Here I ask whether our various theories of memory reflect such a

process of Categorization, and I use the narrative of the emergence of Christianity in the book of Acts as a text case. The identity and the map of early Christianity has been negotiated within New Testament scholarship on the basis of the book of Acts, giving particular attention to Luke as historian and theologian. In light of the complexity of the text and recent developments in memory studies, I will ask if other models are possible—or even required. The writings of Maurice Halbwachs, Jan Assmann, Aleida Assmann, and others stirred a new awareness of the role of memory in the social construction of identity. My own work has centered on the neurological processes that undergird this type of remembering. Here my central question is whether theoretical understandings of memory and its neurological substrates actually impact the way we read the text and reconstruct the history and identity of the early Jesus movements. Does the application of memory theories change how we read and what we find?

**Kyle Parsons, Charles University in Prague**

Memory, Method, and Text

### **Remembering Judas Iscariot: The Construction of Nonpersonhood and Demonization**

Social memory theory offers a different approach to early Christian traditions at a hermeneutical and epistemological level. The goal of the enquiry shifts from determining if the traditions relay accurate knowledge of the past to how the traditions employ the past for present needs. This paper will utilize a sociological method called historical reputations. This approach provides insights into the cultural processes involved in turning memories of figures and their deeds into cultural symbols. These symbols function as models of and for the group (Schwartz): models of in the sense that the group's key figures reflect the group's values and identity; and models for in the sense that these figures show the group how to live. Rather than examining heroic figures of early Christian tradition, this paper will examine the historical reputation of a villain—namely Judas Iscariot. I rely on Gary Alan Fine who observes that when past individuals are transformed into villains, they go through processes of demonization that culminate in the formation of non-personhood. By this process, all the nuances and complexities that accompany a real person are effaced, just as all traces of virtue expunged. What remains is no longer a real person, but collective meaning in the form of a symbolic person. As such, approaching Judas this way will reveal the demonization process he underwent and his transformation into a collective symbol.

**Stephan Witetschek, Ludwig Maximilian University of Munich**

Memory, Method, and Text

### **Who is “John”? And if so, How Many?**

The composite figure of “John” creates considerable confusion in Christian literature of the 2nd century. Several memory figures seem to flow together under this name: The Apostle and Son of Zebedee, the Seer of the Apocalypse, the Beloved Disciple of the Gospel of John (who, in due course, came to acquire the name “John”), possibly, too, one of the Elders to whom Papias happily referred. It seems helpful not to begin with historical inquiry, but with a differentiation of the diverse memory figures that, together, create the composite “John” whom we encounter in, for instance, Irenaeus. The road towards the composite “John” will turn out to provide insights in processes of confluence and contamination. The testing ground will be the question of John's martyrdom or lack thereof.

**Marion Pragt, Catholic University of Leuven (KUL)**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**'Beyond Belief': Implausible Tales and Wondrous Qualities in Greek and Syriac Biblical Interpretation**

Late antique commentaries and interpretations of scripture contain marvels of nature, wonders and paradoxes. The Song of Songs, with its rich natural imagery of plants, animals, spices and perfumes, for example prompted Christian interpreters to comment on deer as destroying snakes and to imagine the fragrance of nard as beneficial to doves but harmful for beetles. This paper investigates the use of wondrous elements in Gregory of Nyssa's Homilies on the Song of Songs, with particular emphasis on the spices and perfumes of Song 4:13-14. The paper examines Gregory's attitude to the wondrous elements he reports, the strategies he uses to make sense of them, the aims this reveals and the reception of his interpretations in Syriac commentaries. Gregory pays special attention to cinnamon and its wondrous qualities, which he regards as implausible (ἀπίθανος) and incredible (ὕπερ πίστιν), although he does not reject these tales (μυθολογούμενα). Instead, he compares them to the appearance of Greek mythological figures in scripture, especially Amaltheia's Horn (OG Job 42:14) and argues that they need to be interpreted figuratively. It will be shown that Gregory's explanations may be contextualised by taking into account East Syriac commentaries which include interpretations of Amaltheia's Horn attributed to Theodore of Mopsuestia, who critiqued the book of Job. By bringing into conversation the fields of paradoxography and Patristic biblical interpretation, the paper aims to show for what exegetical and polemical purposes wonders and marvels could be used.

**Monika Amsler, University of Zurich**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**Ancient and Late Antique Paradoxography: The State of Research**

This paper offers an introduction to the topic of the workshop by reviewing the latest developments concerning the (ethically defined) genre of paradoxography. Paradoxography was recently dismissed from its prior status as antiquity's "tabloids" and came to be analyzed on its own terms. However, as with other ancient genres, paradoxography in the form of collections of wonders (*thaumata*) seems to have undergone significant transformations in late antiquity. Actual collections became rare while the amount of paradoxa in texts of all sorts seems to have increased. The question rises therefore, how literature of biblical reception (broadly defined) adopted and adapted themes of ancient paradoxographies and what epistemological shifts might have caused this change. The survey will be concluded with examples of paradoxes used for argumentative and exegetical purposes in respective works. A bibliography will be handed out to stimulate future research in this area.

**Josh Blachorsky, New York University**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**Holy Cow! A Jewish Approach to the Miraculous in the Early Islamic Period**

The 8th century midrash *Pesiqta Rabbati* contains a strange tale about a Sabbath observant cow. In my paper, I will argue that the story should be read as reflecting contemporary Jewish anxieties surrounding the role of paradoxical morals within the Jewish ritual of the red heifer,

and simultaneously situated within the broader realm of provincial Byzantine animal fables. The story in question involves the sale of a cow from a Jew to a gentile. This gentile compels his newly purchased animal to work on all seven days of the week. The cow, used to his Sabbath rests, refuses to work. Thinking he had been duped, he goes to the Jew for a refund. Following the Jew speaking into the cow's ear, the animal then began to work on Saturdays. The end of the story comes with its moralistic linkage to the idea of the red heifer, whose ashes purify ritually impure Israelites. To quote "And if you are shocked...consider that by means of a cow the purification of all Israel occurred." The usage of the cow as a heuristic towards understanding the paradoxical is instructive. In this instance, in an interpretive text, the Jew says about his actions, "Not by magic or by witchcraft did I do such a thing." The irony is rich. Speaking to a cow under ordinary circumstances would prompt cries of sorcery, yet the Jew's defence is simply that he did no such thing. In this paper I will argue that the poetics surrounding the illogical are instructive to understanding the narrative as a whole. The red heifer is famously construed by the rabbis as an irrational and possibly paranormal commandment. The Jew's response in this story, that he just spoke to the cow and it understood, serves to answer the doubts regarding the red heifer procedure—the seemingly illogical action simply works. Placing this insight into conversation with Syriac and Greek fables will allow for a sharper understanding of the interpretation of the red heifer, as well as offer a Jewish perspective on this broader phenomenon.

**Julie Van Pelt, Ghent University**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**Believing the Unbelievable. Faith and Miracle-stories in Greek Hagiography from Late Antiquity**

Miracles are important ingredients of late antique stories about saints. They function as signs of the saint's holiness, both to the other characters in the story world and to the text's readership. Therefore, even if they are often termed paradoxos (LSJ: 'incredible'), miracles in hagiographical literature are actually what induce belief: they engender belief in the saint's holiness and, with it, Christian faith. Hence, the idea that paradoxos denotes something that seemingly defies belief or is against what is commonly believed, which is how it can be understood in the context of ancient paradoxography, may not be compatible with late antique hagiography. In this paper, I explore a different way of understanding paradoxos in the latter context: paradoxos there may not denote something that challenges belief but that is – literally – 'beyond reason' (Lampe, 1961, PGL: 1014). Being beyond logical reasoning/argumentation, there is only one adequate response to paradoxa: (unconditional) belief or faith. Thus, with this paper I aim to follow in the footsteps of Gerolemou's publication (ed. 2018; *Recognizing Miracles in Antiquity and Beyond*) by thinking about issues of belief and credibility regarding miracle-stories in hagiography. I take a twofold approach. On the one hand, I discuss the meaning of paradoxos and the audience's reaction (belief/disbelief) to the miracle in a sample of Greek hagiographical texts from late antiquity. On the other, to support my interpretation, I turn to Christian receptions of the classical rhetorical tradition. These receptions turn away from argumentation and logical reasoning as valid ways of inducing belief. Instead, they value belief that results from the lack of logical reasons or empirical evidence, which illustrates a divine nature. With this in mind, might we say that wonderment caused by paradoxa in hagiography is not the state of being amazed by the seemingly incredible but of being amazed by what has been revealed beyond doubt?

**Reuven Kiperwasser, Ariel University**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**Leviathan and Behemoth Redux**

In this paper, I wish to demonstrate how, in the process of transmission and transformation, two amazing monsters from the book of Job, Leviathan and Behemoth, are given new biographies. The first stage of their new biographies is found in the midrashic interpretation of Job which harmonizes the differences between the mythological beasts and adduces new material to fill in elements supposedly missing from the biblical description. In the second stage, traditions regarding the sexual life of the beasts and their role in the eschatological feast were removed from their exegetical context in Job, taking the form of independent units which were incorporated into various eschatological transcripts in Jewish writings of the Second Temple period (see I Enoch (60:7-8), Cf. IV Ezra 6:49-52, III Baruch 4:3-5). Then, in the third stage, rabbis in Palestine received some Second Temple traditions and developed them further. In the fourth stage, this tradition split into two, one branch reflecting the tradition of the Land of Israel and the other that of Babylonia. Certain elements of the Palestinian biography of the beasts were rejected in Babylonia because they contradicted common cultural presuppositions. Thus, my paper is aiming to understand the motivations behind the changes and to ponder on the symbolic meaning of the metamorphoses. I aim to start a conversation between studies of the reception of these biblical monsters and studies of late antique paradoxography, as the ancient genre of cataloguing and describing wondrous animals.

**Carl Johan Berglund, Stockholm School of Theology**

Miracles and Paradoxography in Biblical Reception from Late Antiquity

**Between Biography and Paradoxography: Unveiling the Genre of the Apocryphal Acts of the Apostles**

The traditional understanding of the apocryphal acts of the apostles Andrew, John, Paul, Peter, Thomas, and others as heretical offshoots from the canonical Acts of the Apostles, aiming to promote an alternative, perhaps “gnostic,” version of early Christianity not only overemphasizes the dogmatic consistency of these narrative traditions, but also obstructs the crucial discussion of their genre. While it is obvious that they borrow characters and situations from the Gospels and Acts, and while they have been compared to ancient Greek novels for at least a century, neither of those two literary precursors exhaust their character. This paper argues that in the context of Greco-Roman literature, the apocryphal acts exhibit considerable resemblances to two established ancient genres: biography and paradoxography. Greco-Roman biography included not only the historiographically oriented *bioi* of well-known rulers and politicians, but also – at least at an earlier stage of its development – fictional narratives about historical figures, such as Xenophon’s *Anabasis* and *Cyropaedia*. Ancient paradoxography is a surprisingly little-known genre that flourished from early Hellenistic times well into the Byzantine era. It was aimed at collecting descriptions of wonders (θαῦματα), strange things (ἴδια), and phenomena that goes against our expectations (παράδοξα) – not from observations of nature but from previous literary works. With their claims to chronicle the famous apostles’ wondrous deeds throughout the known world, the apocryphal acts can be said to participate in both of these genres.

**Bob Becking, Utrecht University**

Northwest Semitic Epigraphy Related to the Biblical World

**Elements of Prophecy in Papyrus Amherst 63**

Thanks to the thorough work of Richard Steiner and Karel van der Toorn, the Aramaic text in Demotic script is now within reach for the non-specialist. Although their editions are tentative and open for debate, the wonderful and wonderful text can now be studied by biblical scholars. In this presentation, I would like to pay attention to two sections that clearly have a prophetic character. (1) The oracle of salvation in pAmh 63 vi:12-18: Mar speaks up and says to me: [Be] strong my servant! Fear not (אל תחדל)! I will save you! I bless you by the Lady, by the Lord from Darga and Rash. [I bless you in] your days [your] e[nemies shall be] de[stroyed]. I will pay attention to form critical aspects as well as to the function of the oracle in the wider section of the fate of the Syrians in the papyrus. (2) The same papyrus contains a prophecy-like 'dream report' (pAmh 63 xi:8-13): In my dream I was young again, I was transported to Rash. I spotted a city in Rash. I went out and heard its name: 'On-the-borders-of-Rash-she-is-founded' Our Master protects 'On-the-borders'. I will argue that this section that resembles a passage from the Book of Ezekiel. Like in Ezekiel 8:3, the 'I' representing the fugitives in the Syrian section of pap Amh. 63 is transported magically. He envisions a city in the land of Rash that is indicated by a codename: 'On-the-borders-of-Rash-she-is-founded'. He observes that his divine master is protecting this city and that eventually the strangers who inimically occupy it will be smashed. This is a prophetic pattern – well known from the Hebrew Bible – that describes the transformation of divine anger into protection with the outcome of the cancellation of distortion and exile.

**Pieter Gert Van Der Veen, Johannes Gutenberg University of Mainz**

Northwest Semitic Epigraphy Related to the Biblical World

**Seal with Solar Disks from Jerusalem: Judahite, Egyptian or Neo-Assyrian?**

This lecture will deal with seals and bullae with winged sun disks from stratified contexts mainly in Jerusalem. Some of them contain inscriptions, others do not. Intriguing anepigraphic bullae were found in the Rock-Cut-Pool fill near the Gihon spring. Although the excavators dated the latest material in the fill to about 780 B.C., close examination by the lecturer himself has shown that these bullae belong to the time of the Sargonide rule, i.e., the time when Judah was an Assyrian vassal. Similarly, also the nature and origin of the famous two-winged solar disks found on the so-called *Imlk* or royal jars will be scrutinised.

**Mario Tafferfer, Tyndale Theological Seminary**

Northwest Semitic Epigraphy Related to the Biblical World

**Reading the Mesha Inscription in Light of Old Sabaic Royal Epigraphs**

In this paper, I intend to revisit two philological difficulties in the Mesha Inscription (MI) in light of the Old Sabaic (OS) royal epigraphs RES 3945/3946 and DAI Şirwāḥ 2005-50. Scholars of the Hebrew Bible and NWS epigraphy commonly overlook the comparative value of texts from Ancient South Arabia (ASA). However, Lauren Monroe and Georg Hatke recently observed ancient Sheba's participation in the Iron Age Levantine cultural continuum by noting conceptual parallels between the Mesha Inscription and RES 3945/3946. In the present paper, I attempt to build on their work by demonstrating that RES 3945/3946 and DAI Şirwāḥ 2005-

50 illuminate two well-known philological problems in the MI: the interpretation of the terms *dybn* and *'r'l dwdh*. First, I will argue that the OS material vindicates Van der Steen's and Smelik's understanding of *dybn* as a tribal name rather than a toponym. In line 21 of the MI, *dybn* appears as the indirect object of the verb *ysp* "to add." In a similar context, the same verb is used in DAI *Širwāḥ* 2005-50:1 to describe the augmentation of the royal tribe with people delivered from occupied territories. In both cases, the indirect object of *ysp* (*ws<sup>3</sup>f* in Sabaic) refers to a tribal name. These observations cohere well with the usage of *dybn* in line 1 and 28 of the MI. In the former case, Meshah's self-introduction as *hdybny* ("the Dibionite") likely refers to his tribal affiliation (cf. 1 Sam 1:1) while the usage of the phrase *'š dybn* (cf. *'š gd* in line 10) in line 28 suggests a similar interpretation. Second, I will argue that similarities in the stereotypical language of the MI and RES 3945/3946 suggest that *'r'l dwdh* in line 12 refers to a person of Israelite identity. In both texts, the verbal root *ŠBY* (of which *'r'l dwdh* is the object) refers to the capture of people (rather than objects). This observation coheres well with other close conceptual parallels such as the narrative of Saul's failure to present Agag before YHWH.

**Stefanie Rudolf, Humboldt University of Berlin**

Northwest Semitic Epigraphy Related to the Biblical World

**Dream Divination at Elephantine?**

Two fragments of the Aramaic Elephantine papyri and ostraca (dating to the 5th cent. B.C.E.) bear evidence for dream reports that were written down and sent to a professional dream interpreter. Are these fragments enough to reconstruct, micro-historically, the practice of dream divination in the Judean community? How can this evidence be classified against the backdrop of Near Eastern dream divination? What can be deduced from these fragments regarding the social status of the members of the community and their daily life practices?

**Regine Hunziker-Rodewald, University of Strasbourg and Andrei Aioanei, University of Strasbourg**

Northwest Semitic Epigraphy Related to the Biblical World

**Embodied Panamuwa: Artificial Intelligence and 4E Cognition in Archaeology and their Contribution to Achieving Objective Analytical Arguments**

The basalt statue of the Storm god Hadad found in 1890 in a swampy area in northwestern Syria, which was originally about 4m high, is famous because of its 34-line inscription in Sam'alian Aramaic. Less known is that the lower and upper parts of the statue were, at the time of their discovery, located separately on the top and at the foot of a hill about 70 meters high, respectively. The statue's head is split horizontally in half and the nose was knocked off; the forearms too were broken off. Little known so far is that the fracture on the statue's upper back shows traces of wanton destruction by means of a kind of crowbar. Completely unknown is who destroyed the Hadad statue commissioned by Panamuwa I (ca. 790-750). New insights on the synchronism of Assyrian and Urartian rulers, on the role of the Syro-Anatolian city-states, and of Sam'al's position, in particular, allow us to understand the destruction of the god's statue as the act of disenchantment of a material agent by which its embodied collective memory is affected.

**Andrei Aioanei, University of Strasbourg**

Northwest Semitic Epigraphy Related to the Biblical World

**Embodied Panamuwa, Part II: Artificial Intelligence in Archaeology and its Contribution to Producing Objective Analytical Arguments**

On the lower part of the Hadad statue found in northern Syria in 1890, a 34-line inscription by Panamuwa I was carved in relief in Sam'alian Aramaic. Its characters are skillfully shaped and easy to read, but in places, the inscription has been severely damaged, and certain sections are badly worn. Drawing on recent advances in Deep Learning, such as Deep Convolutional Neural Networks (DCNNs), we aim to create a neural network model trained in character recognition to help a researcher with letter recognition and pattern matching. Using the available images, we created a dataset of the Sam'alian alphabet taken from the Panamuwa I inscription. Secondly, we created an architecture for our model based on a VGG-16 structure containing thirteen convolutional layers, a max-pooling layer, and three fully connected layers with ReLU, followed by a single softmax layer as the final one. The DCNN model was trained and refined to classify, recognize, and probabilistically identify letters using transfer learning and Convolutional Neural Networks layers, achieving a 7.1% error rate and 94% accuracy rate. By this means we show that a Deep Learning model can help the researcher achieve a more accurate reading in order to fill gaps in the text and to reconstruct its content.

**Robert Deutsch, Former University of Haifa**

Northwest Semitic Epigraphy Related to the Biblical World

**A New Ostrakon from Megiddo and its Interpretation**

The new Megiddo ostrakon, which was found in June 2014, has been recently reported and published by Benjamin Sass and Israel Finkelstein in their article: "The swan-song of Proto-Canaanite in the ninth century BCE in light of an alphabetic inscription from Megiddo", *Semitica et Classica*, Vol. IX, 2016, pp. 19–42. The authors labelled the discovery with the following phrase: "An early alphabetic inscription found in an Iron Age IIA context at Megiddo. Though only two letters survived, the inscription is of significance". The ostrakon is a new addition to the surprisingly small corpus of inscriptions found at the important site of Megiddo and the authors dated the ostrakon, according to the forms of the letters to the "Omride Period or slightly earlier". The date is supported by the Iron Age context and the typology of the vessel to which the sherd belonged. Despite of the short inscription, the reading and the interpretation by the authors are questionable and a different reading and interpretation will be presented.

**Benedict Totsche, Johannes Gutenberg University Mainz**

Open Forum for New Testament and Early Christian Studies

**Tachygraphy in Early Christianity – The Case of Basil and Eunomius**

The Greek term ταχυγράφος is often translated as "shorthand writer". Nevertheless, it seems not quite clear what exactly this means: Is it a writer, who can "just" write fast, or does he even use a special set of characters like in modern stenography? Or does it sometimes mean this and sometimes that? It is commonly known that such tachygraphs existed in early Christianity, for example in Eusebius' account of Origen's writing activity. The question might also be relevant for the process in which early biblical manuscripts were transmitted. Although



this is not the main focus of the paper it can nevertheless contribute to the topic. The paper itself will focus on two well-known figures of the 4th century CE: Basil of Caesarea and his adversary Eunomius of Cyzicus. Despite their theological quarrel, both are related to tachygraphy in one way or another and some scholars even think that both were masters of tachygraphy. It will be discussed if this is really the case and which information, they provide regarding the general question concerning tachygraphy. The source texts for this inquiry will be mainly the letters of Basil, some contemporary Christian historians like Socrates Scholasticus and Theodoret of Cyrus and other non-Christian writers.

**Daniela Stehlíková, Charles University in Prague**

Open Forum for New Testament and Early Christian Studies

**Same Things in Different Worlds? A Literary Analysis and Juxtaposition of Romans 2:28-29 and 9:6**

Scholars trying to figure out the meaning of Israel in Paul's letters have not reached consensus. There are conundrums in many passages. I will focus on two of these: Rom 2:28-29 and Rom 9:6, in which Paul shifts the question to who is the "true" Jew and "true" Israel. However, the basic question is: Is it somehow possible to link these passages and take their views on Jewish identity into consideration? What is Paul doing by implying a "redefinition" of the Jew/Israel, especially in terms of the character of Jewish ethnicity? In addition to the examination of the contexts of our chosen verses and their places in Paul's argumentation, I will consider various interpretations, that could change the meaning of these verses and clarify the identity of the "true" Jew/Israel. Among these are: a view that the interlocutor in Romans 2 is a Gentile Judaiser (Novenson); a notion that Paul in these passages introduces the remnant theology (Witherington); a perspective that Rom 9:6b is not a statement, but a rhetorical question (Campbell). Finally, I would argue, that there is some link between these passages that contribute both to illuminate the question of Israel and solidify the claim that Romans 9-11 is an integral part of the letter.

**Hennie Goede, North-West University**

Open Forum for New Testament and Early Christian Studies

**The Role of In-Front-of-Text Perspectives in Biblical Interpretation: An Evaluation of Reformed Hermeneutics**

One of the recent developments in biblical interpretation has been a growing emphasis on the world in front of the text, referring to the of the text in relation to the reader's culture and context. The concept is well-known, yet more recent developments in postmodern biblical interpretation has pushed in-front-of-text perspectives to a controlling and creative position in determining meaning. One may consider in this regard feminist criticism, African American criticism, and many others. In reformed hermeneutics the role of the reader and his/her context is underplayed in favour of the author's intention as represented in the text. The link between the text and the reader's context only manifests in the application of the meaning to the latter. This paper evaluates reformed hermeneutics and its engagement with in-front-of-text perspectives, and attempts to find a meaningful place for the latter within the former.

**Michael Robertson, St Mary's University, Twickenham**

Open Forum for New Testament and Early Christian Studies

### **Cretans, Paradoxes, and Invective: A New Approach to the Liar Paradox in Titus 1:12**

In Titus 1:12, a Cretan says that all Cretans are liars. Scholars have frequently discussed the paradox found in this verse. The paradox itself has led some scholars to suggest that it does not function as polemic against Cretans, but instead it should be understood in light of ancient discussions of the liar paradox (i.e., Anthony Thiselton, "The Logical Role of the Liar Paradox in Titus 1:12,13: A Dissent from the Commentaries in the Light of Philosophical and Logical Analysis," *BibInt* 2.2 [1994]: 207–23). In this interpretation, the paradox functions to discourage useless speech. Another approach is to deny that the author perceived the paradox, and that he did intend the quote as invective (i.e., Annette Merz, *Die fiktive Selbstausslegung des Paulus: intertextuelle Studien zur Intention und Rezeption der Pastoralbriefe*, NTOA Antiquus 52 [Göttingen: Vandenhoeck & Ruprecht, 2004], 38). In this paper, I propose a third approach. Instead of viewing the Cretan liar quote through the lens of ancient discussions of philosophical paradoxes, I will look at the traditions about Crete. There are paradoxographical texts, such as Pseudo-Aristotle, *On Marvelous Things Heard*, that present paradoxical and fantastic ideas about Crete for the purpose of marvel rather than philosophical speculation. Further, Polybius (*Histories*, 24.2.3) uses the idea of paradoxes existing on the island as a way of disparaging the Cretans. I propose that interpreting Titus 1:12 in light of these writings produces a dual level assault. On one level, it describes Cretans as liars, beasts, and gluttons. On the other it disparages them for their paradoxical "nature." Thus, in this way of reading, rather than negate the anti-Cretan propaganda of Titus 1:12, the paradox heightens the invective, providing a multilevel attack upon the Cretans.

**Zacharias Shoukry, Johannes Gutenberg University Mainz**

Open Forum for New Testament and Early Christian Studies

### **Creation Motifs in John 9**

My paper deals with the question of whether the healing of the man born blind in John 9 can be interpreted within the frame of creation theology. This question constitutes one part of my PhD thesis on "Sources of Johannine Creation Motifs." I use primarily the methodology of tradition history that focuses on intertextual references to early Jewish and Christian writings (2nd century BCE–2nd century CE). In my paper, I will present four arguments supporting a creation-theological reading of John 9, especially v. 6: 1. The motifs within the context of the whole chapter draw attention to the theme of creation: blindness/seeing the light (9:1, 5), birth (v. 1), the Sabbath (vv. 14, 16), the reference to the beginning of the world (v. 32) and the works (ἔργα, vv. 3–4). It will be evident through my analyses that all of these motifs have creation-theological connotations. 2. The action of Jesus in John 9:6 is similar to the action of the Creator in the beginning when he created humans (Gen 2:7). In both cases, something is coming out of the mouth (breath, saliva), which changes things drastically (from lifeless to living, from blind to seeing). In the Dead Sea Scrolls, man is also described as a clump of spat saliva, which highlights his creatureliness (esp. 1QH). 3. Mud/clay (πηλός) (9:6) is present in creation-theological contexts (e.g., Isa 29:16; Wis 15:7–10). 4. Additionally, the verb "to do" (ποιέω) is part of creation-terminology. I do not think that any single one of these arguments would be convincing on its own. The verb ποιέω is too common as well as the noun ἔργον, to give just two examples. However, the combination of all these arguments is convincing: It is

not only ποιέω and ἔργα but also the creation motifs light, birth, Sabbath, spitting and formed clay. On top of that, John 9:6 has close parallels to Gen 2:7. In conclusion, the act of Jesus in John 9 imitates the act of the Creator: It is not only a cure but also the creation of a whole new man.

**Peter Nagel, Stellenbosch University**

Open Forum for New Testament and Early Christian Studies

**Jesus Uttering his Last Words and Drawing on his Final Breath: Reflecting on its Significance and Value**

The last words and final breath of any human being in the wake of death is a moment in time one should not underappreciate. If this is a fair statement, then it is reasonable to reflect on the existential value and significance of Jesus' last words and final breath. To state the obvious: his death, as a central figure within Christianity, has particular theological value and significance, and impacts on how millions interpret these final moments. There is thus a substantial theological burden on what his death means, the impact it has on those 'believing' in him, and the consequences for all those who consider their death as dying 'in him'. This study will not overburden Jesus' last moments with theological concerns but aims to reflect on Lk 23:46 and parallels from an existential-anthropological point of view. It will deliberately accentuate the mundane, 'human' character of Jesus' 'last' moments on this earth. The purpose of this reflection is to come to a deeper appreciation of his death, with the hope that it might mean something for someone struggling to breath.

**Li Liu, Catholic University of Leuven (KUL)**

Open Forum for New Testament and Early Christian Studies

**The Meaning of σάρξ in John 1:14a in its Context of 1:14b-e**

Most Johannine scholars hold the view that σάρξ in Jn 1:14 refers to 'humanity' in one way or another (Bultmann, 1941/1971; Käsemann, 1967; Schottroff, 1970; Richter, 1971; Thyen, 1974; Bruce, 1983; Schnackenburg, 1987; Thompson, 1988 and 2015; McHugh: 2009). They mainly focus on the dimension of the human realm/sphere, or all humanity or human form. However, these understandings of σάρξ in 1:14a are isolated from the literary context of 1:14 b-e. They seem to assume that σάρξ in 1:14a is rarely understood to have connection with other clauses within the context of 1:14 b-e. Furthermore, Johannine scholars generally are focused on the concept "the incarnate λόγος"/"the enfleshed λόγος" instead of σάρξ as such. As a result, for them, in 1:14a λόγος rather than σάρξ is the focus of the following clauses in 1:14 and σάρξ is neglected. The goal of this present study is to investigate the elements in the text that demonstrate σάρξ in 1:14a is related to the following clauses in 1:14 b-e. Further, in light of the literary context of 1:14b-e, I raise the question of the meaning of σάρξ in 1:14a. This paper is mainly divided into three parts: in the first part, we present the recent positions on σάρξ in Jn 1:14a by means of an analysis pertaining to the statement ὁ λόγος σὰρξ ἐγένετο (Jn 1:14a). In the second part, I explore the implicit presence of σάρξ in its succeeding contexts, in other words, I focus on the relation of σάρξ with σκηνώω (1:14b) and of σάρξ with θεάομαι (1:14c). In the third part, I shall propose an interpretation of σάρξ in 1:14a in view of the context in 1:14b-e.

**Bertalan Józsa, University of Edinburgh**

Open Forum for New Testament and Early Christian Studies

**Metaphorical Creativity in the Gospel of John. A Linguistic Analysis of the “Living Bread” Metaphor**

The current paper aims to investigate the procedure of metaphorical creativity in the Gospel of John, using the “living bread” linguistic metaphor as a case study. The first section deals with the conceptual metaphor theory which serves as the methodological framework of the analysis; the second section carves out the background and textual analysis of the “living water” and “living bread” metaphors; and the third section demonstrates the interaction of the two metaphorical networks and points to the main argument that “living bread” was created through and stimulated by the well-known conventional metaphor “living water” in the conceptual system of the Gospel.

**Stephan Witetschek, Ludwig Maximilian University of Munich**

Orality and Literacy in Early Christianity

**Peter on the Threshold: Writer and Patron Saint of Orality**

While there is a certain amount of early Christian literature that claims Peter as its author (several epistles, a gospel and two apocalypses, not to mention the “Kerygma Petri”), Peter also appears as a strong proponent of oral tradition and storytelling, as in Papias’ famous notice on the Gospel of Mark, in the Acts of Peter and even in the Pseudo-Clementine Recognitions. The purpose of this paper is to investigate the role of the memory figure “Peter” in the quest for the appropriate medium for Christian tradition – which, in the long run, turned out to be a transition from orality to writing.

**Dominika A. Kurek-Chomycz, Liverpool Hope University**

Orality and Literacy in Early Christianity

**“... only what you can read and recognise” (2 Cor 1:13): Reading, Writing, and Recognising, or 2 Corinthians on the Way to Becoming Scripture**

The Pauline letters abound in references to writing, yet there are relatively few places where reading is mentioned explicitly. Apart from 1 Thess 5:27, in the undisputed letters *anaginōskō* occurs only in 2 Corinthians (cf. also *anagnōsis* in 3:14). As opposed to the other *Hauptbriefe*, of the 10 occurrences of *graphō* in 2 Corinthians, only 2 are the formulaic *gegraptai* (cf. also *kata to gegrammenon* in 4:13), indicating quotations from Israel’s Scriptures. While in 1 Corinthians, Galatians and Romans, scriptural quotations thus introduced are utilised to reinforce their role in the moulding of the addressees’ cultural memory, in 2 Corinthians writing is primarily about the Apostle’s own epistolary activity. Recurring biblical allusions show the continuing significance of Israel’s Scriptures as constituent part of the community’s memory. Yet Paul’s insistence that he, too, has “the same spirit of faith” as the Psalmist (4:13), ascribes special status to his writing, both in this particular letter, and in his prior correspondence with the Corinthians. In my paper I examine how in the fervent attempt to persuade the Corinthians to read and recognise his version of the story, and to engrain it in their collective memory, the status of Paul’s epistolary production is elevated, foreshadowing its status in subsequent Christian reception. As opposed to the physical, temporary presence in Corinth, writing allows the apostolic absence to be embodied as enduring epistolary presence. What is more, it enshrines this presence as that of the suffering apostolic body

which enfleshes the death and life of Jesus, perpetually linking Paul's story with Jesus' story. Even if devoid of specific dominical sayings, 2 Corinthians mediates the affective and relational memory of Jesus, and the emotional style and vivid imagery produce energeia, even further enhancing the status of Paul's writing. I end by considering the implications for the subsequent process of the Pauline letter collection.

**Jan Dochhorn, Durham University**

Parabiblical Texts: Literature Inhabiting the Narrative World of Scriptural Texts

**The Ethiopian *History of Melchisedech***

The *History of Melchisedech* is preserved in more than 20 Greek manuscripts, most of them unpublished. Five Ethiopian manuscripts exist which are completely unpublished. I want to present my editorial work on *Hist Melch* with special regard to the Ethiopian version. The *Hist Melch* probably has Jewish background. I consider it to be a product of Hellenist literature (literature of the Hellenistai in Jerusalem) thus belonging to a milieu in which Christianity some few months after the easter event found a context and began to become an international variety of Judaism.

**Shlomi Efrati, The Hebrew University of Jerusalem and Catholic University of Leuven (KUL)**

Parabiblical Texts: Literature Inhabiting the Narrative World of Scriptural Texts

**Between Story and Commentary: The Exegetical Background of some Armenian Biblical Tales**

Armenian literature is famous for its deep, variegated and colorful interest in the Bible. Commentaries, stories and folktales, homilies, poems, and manuscript illuminations, all of these sources (and many others) are a treasury of numerous biblical traditions and attest to the various ways in which the Bible was read, understood, and endorsed by Armenians – as well as to the intrinsic relationships between Armenian literature and other traditions, earlier and contemporaneous. In this paper I will present and explore several Armenian biblical tales, of different types and from various sources, that exhibit an interesting intertwining of narrative and exegesis: (a) A tradition concerning Adam and Eve's fear of darkness after their expulsion from Eden, which is found in an apocryphal "Book of Adam" and became part of a widespread folktale, but has also a surprising parallel in rabbinic sources; (b) an episode from the early life of Abraham and Ishmael, embedded in an early commentary on Genesis, which demonstrates the thin line between explanation and expansion of the Bible; and (c) a fragment on the strange fate of a priest who improperly approached the Holy Ark of the Covenant, preserved in an Armenian homiletic composition, whose exegetical and literary foundations go back to early Jewish sources of first century C.E. These stories attest to the metamorphoses and development of traditions concerning biblical heroes and events, as they are transmitted, retold and reshaped in various groups and varying contexts, and serve to illuminate a somewhat neglected aspect of biblical tales and retellings: their debt, and contribution, to the rich corpus of biblical exegesis.

**Angela Zielinski Kinney, University of Vienna**

Parabiblical Texts: Literature Inhabiting the Narrative World of Scriptural Texts

**The Ineffable and the Parabiblical: Identifying the Source of a Topos in Jerome's *Epitaphium Paulae***

The first line of Jerome's 108th epistle (the *Epitaphium Paulae*) has a startling image of transformation. The author envisions all his limbs transmuted into tongues and resounding with speech. This motif has been interpreted by notable scholars as an adaptation of a common inexpressibility topos: the "many mouths" motif employed by Homer, Virgil, and other classical authors. This paper critically examines the first line of Ep. 108 in light of standard uses of the "many mouths" motif. A constellation of elements vital to the traditional topos is established, and against this backdrop, the first line of Ep. 108 is shown to deviate significantly from the standard motif. The historical and literary context for Ep. 108 makes it even less probable that Jerome would choose to open such an important work with a tired Virgilian cliché. A verse from 2 Baruch is proposed as a possible source for Jerome's image in Ep. 108. The nature of this text, its use in Palestinian communities, its potential suitability for the occasion of Paula's eulogy, and the way Jerome may have encountered it will be discussed. Minor differences between the apocryphal text and Jerome's potential use of it are noted, and a speculative explanation is offered for these deviations. If indeed 2 Baruch represents the source of Jerome's imagery, the first sentence of Ep. 108 may preserve a rare surviving remnant of this text in the Latin language. If not, perhaps this contribution will lead to new perspectives on this puzzling first line. This paper is a long time in the making, and small portions have been delivered in medieval Latin workshops and symposia. But this work as it currently stands has never been delivered in its fullest form, and it has never been delivered to scholars working broadly within biblical and religious studies. It is now time for the thesis to be tried by fire.

**Prods Oktor Skjærvø, Harvard University**

Perceptions and Receptions of Persia (PERSIAS)

**The Construction of Zoroaster and his Teaching**

Twentieth-century scholars of Iranian religion labored to identify the time and place and to reconstruct the life and teachings of Zarathustra (Zoroaster), the prophet of ancient Iran, by assuming that he was an historical person. The only arguments for a flesh-and-blood Zarathustra, however, who reformed the religion of the ancient Iranians, are those first formulated around 1900 on the basis of the "impression of a real person" gained from the Gāthās, the most ancient texts in the Avesta, the Zoroastrians' holy book. Hardly any other arguments have been produced since, and it is generally recognized that there is no hard evidence for the actual life of Zarathustra other than what the much later hagiography tells us. In consequence, as we shall see, the history these scholars have reconstructed is not the political or social context of the man Zarathustra, but that of Zarathustra's mental and emotional development within a vaguely defined society, the elements of which are in the main those reconstructed by comparing the most ancient Iranian texts with the most ancient Indic ones. Seeing that the political and social history of the assumed time and place of Zarathustra cannot be grasped or reconstructed to any specific degree, the idea that it might be possible to grasp a single man's thoughts and emotions within this society, especially when they are expressed in a form that, by common consent, is unclear to say the least, seems far-

fetched. It becomes even more so when one considers the deep disagreement among modern scholars regarding the approximate date of Zarathustra, which today ranges from the middle of the second to the middle of the first millennium BCE

**Louis C. Jonker, University of Stellenbosch**

Perceptions and Receptions of Persia (PERSIAS)

**Playing with Peace: Solomon as the Man of Peace and Rest, and the Temple as the House of Rest**

It is well-known that the notions of peace, rest and order belonged to the royal Achaemenid ideology, particularly from the time of Darius I onwards. How did this influence contemporary literature formation in Yehud? I will revisit how peace and rest are played with in the Chronicler's narratives, particularly those of David and Solomon.

**Kristin Joachimsen, MF-Norwegian School of Theology, Religion and Society**

Perceptions and Receptions of Persia (PERSIAS)

**"There is no such thing as Persia" in the Hebrew Bible: Some Theoretical Reflections on Reception**

Persia meant different things for different groups in different locations and different situations in Antiquity. While "there is no such thing as Persia" in the Hebrew Bible, we are dealing with a constellation of heterogeneous ideas in different cultural productions of meaning. While much scholarship has been—and still is—preoccupied with historicizing the texts, attempting to identify Persian sources, influence, and traits, a reorientation to reception studies signals an analytical move away from such ways of looking at processes of appropriation. Although the research field of reception can hardly be called new anymore, still, it is undertheorized, often resulting in the mapping of various uses of earlier sources of different kinds. This paper will show how reception studies are particularly productive in analyzing intricate transmission embedded in ascriptions of self and others, which is not a matter of binary relationships. A crucial aspect of the variegated material in the Hebrew Bible is how Persia becomes a lens through which subaltern groups interpret the circumstances they encounter under Imperial hegemony. In this regard, boundaries between hegemonic and subaltern relations are fluid and their interactions are multidirectional. These complex networks of identities—and loyalties—make us able to go beyond cultural stereotypes to focus on local variations of subaltern reactions, imaginations, transformations, and reconfigurations of the Empire. Subaltern Judean responses display, for instance, admiration, acknowledgment, accommodation, resilience, ambivalence, resistance, and indifference to Persia. By exploring the dynamics of uses of Persia, the paper contributes to a growing understanding of more complex cultural imaginations of Persia.

**Thomas Söding, Ruhr-University Bochum**

Personal Christology: Hermeneutical Perspectives of the New Testament

**To Believe in Jesus Christ is a Personal Process**

On the one side, Jesus himself is not an object of faith but a "You" for all believers who love him. He is also an "I" inasmuch as he reveals the Gospel, which calls for faith. On the other side, "I" am on the way, to discover and express myself by receiving the Word of God and confessing to Jesus. And "We," who come together by sharing the same faith, are on the way

to overcoming the boundaries dividing nations, cultures and genders, filling out the unity of the People of God with a variety of charisms. The link between “You” and “Me,” yielding “Us,” is nothing other than belief. This concept of the New Testament theology of revelation, which elaborates the soteriological dynamics of witness and mission, opens our eyes to the wide spectrum of narrated, reflected and remembered biographies of believers in the New Testament writings. A New Testament theology should not prescind from the persons who give evidence of their faith. With this personal dimension integrated into Christology, one more readily sees how relevant and vivid the Christian faith is.

**Aleksandra Brand, Ruhr-University Bochum**

Personal Christology: Hermeneutical Perspectives of the New Testament

**Personal Christology in Phil 2,5-11 - The Communicative Potential of the Concept in the Letter to the Philippians**

Among the central research questions of the interpretation of the Christ hymn in Phil 2:5-11 is the understanding of the ἐν Χριστῷ, which is an implicit soteriological formula, and thus is intended to be much more than an exemplary representation of an *imitatio Christi* for the church in Philippi because they are within his sphere of power and influence in believing in the “personal Christ.” Multi-layered and multi-faceted, the moment of the personal is rendered formally by the genre of the hymn, as a personal prayer, and the epistle, as a personal form of communication. The concept of Personal Christology as a theological category can be seen in three ways in the hymn: First, in the incarnation; second, with the naming; third, in the confession. All three levels are relevant to the soteriological interpretive concept of the hymn; none may be ignored because they lead into the heart of the faith of the community addressed here by Paul from captivity and in this way develop force for an ethical imperative because Jesus Christ realizes in his life and death what he means soteriologically. If his full participation in human life and death is a pure soteriological act, the possibility of *imitatio Christi* is opened.

**Stefan Zorn, University of Münster**

Personal Christology: Hermeneutical Perspectives of the New Testament

**Personal Faith and Personalized Christology in the Gospel of John – Martha and Mary of Bethany**

The plot of John’s Gospel presents different narrative characters with a personal relation to Jesus and personal insights in his Christological identity. Especially women are portrayed as characters close to Jesus. Martha and Mary of Bethany – first figures of which is said to be loved by Jesus (Jn 11:5) – offer both parallel and complementary perspectives on the Johannine Jesus. Martha’s conversation with Jesus about her brother’s death and resurrection leads her to the insight that Jesus as the access to eternal life is the Christ, the Son of God (Jn 11:25-27). Mary’s encounter with Jesus reveals the human side of her master: Jesus weeps about his good friend Lazarus and shares the sorrow of the sisters (Jn 11:35-36). But grief and confession are not the end of their journey of faith: At the tomb, the power of death challenges Martha and she discovers a new facet of faith (Jn 11:39-40). Also, Martha serves Jesus as an expression of her discipleship (Jn 12:2; 12:26). Mary on the other hand anoints the feet of Jesus and dries them with her hair (Jn 12:3). She reserved the perfume to prepare Jesus for his forthcoming death and her deed reveals a deeper insight in the further way of Jesus.



The scent of life and the drying of the oil are hints to the resurrection of Jesus. All in all, we find different aspects of personal faith and personalized Christology: Encountering Jesus leads to confession (11:27), connectedness (11:28; 11:35-36), and cooperation through service and preparation for his forthcoming death and resurrection (12:2-3). Jesus is recognized first as Christ, Son of God and access to eternal life, second as compassionate master and friend in times of loss and sorrow and third as revealer of life through his death and resurrection.

**Mark Warwick Elliott, University of Glasgow**

Personal Christology: Hermeneutical Perspectives of the New Testament

**Personal Christology and Peter of Luke-Acts**

Peter is of course often Simon in Luke's gospel as much as he is 'Peter'. As Peter he is the faith-filled one who declares after the wavering of the rich young man (18:28). This is in keeping with the disciple spontaneity as far back as Chapter 5. The human Simon relates to a familiar human Jesus who comes to his home, then gets in his boat, to use it to teach and to express his powerful authority. Peter's outburst after the miraculous catch of fish (Lk 5:8) might have been spurred by impatience at having had his boat commandeered at a point he still had to catch anything. The Peter of Luke 9:20 is sandwiched by the Peter who will tell the master ('epistata') his own business in 8:45 where Peter is trying to explain his being touched and his acting foolishly at 9:34. Jesus's teaching in the rest of the gospel swings between addressing the lawyers and Pharisees and addressing the disciple. Peter is the shop steward, who represents the others to Jesus; yet with his desertion the rest will follow (22: 31-34-'Simon'; 54-60) and perhaps for that reason it is Cleopas and friend (Luke?), not Peter who ran to the tomb on his own (24:12) who supply the main witness, while the Lord also appeared to Simon (24:34). It could be argued that in Acts Peter is more an instrument as one part of a whole soteriological process which has Christ's death, resurrection, and exaltation as high point, than a friend of the Lord, although Simon Magus in Acts 8 does ask Peter to 'pray for me to the Lord'. A familiarity with Jesus seems to give way to a certain distance even while continuing the work and mission of Jesus. This seems to happen up to the point of the vision at Joppa and the resulting sermon of Acts 10:34-43. This gives the impression that unlike Paul in Acts, the Christology of the Lukan Peter in Acts is very much one of an exalted cosmic Lord and his contribution to the mission one of penance lived powerfully.

**Sandra Huebenthal, University of Passau**

Personal Christology: Hermeneutical Perspectives of the New Testament

**Personal Christology and Memory Theory**

This paper will review Thomas Soeding's proposal for a Personal Christology from a social memory perspective investigating how both approaches intersect and might help to arrive at a deeper understanding of New Testament texts and the experiences reflected in them. After general hermeneutical considerations, the paper will apply the insights to New Testament texts taking its departure with the Mark's Gospel.

**Jeremia Punt, Stellenbosch University**

Politization of Bibles and Biblization of Politics in the Twenty-First Century

**New Testament Studies in an Age of Populism: Race and Whiteness**

Populism on political, economic, and various other levels, has become part of the discourse of the contemporary world, and in its intersections with race, has led to various mutations which also impact on scholarly tendencies within and perceptions about NT studies. To address the presence and impact of whiteness in NT studies, a starting point is to account for the legacy of a deracialised Bible. The presence and impact of race-consciousness, or simply the value of the category of race, was until recently not considered to have impacted or even existed in ancient societies or, for that matter, NT texts. So too was race denied as factor to be considered in (the practice of) academic scholarship – in fact, neutrality and objectivity were claimed and celebrated. Also, the predominance of racism, complete with scientific backing and intellectual architecture in the late nineteenth century, gave rise to historical constructions of early Jesus follower communities and early Christianity that widely assumed that the notion of Jesus follower--or Christian identity-- excluded racial connotations. The value of re-introducing categories of race and ethnicity in NT studies notwithstanding, together with their intersections with contemporary whiteness and white privilege studies, resonates with but also stands in tension with the current age of populism.

**Ludwig Beethoven J. Noya, Vanderbilt University**

Politization of Bibles and Biblization of Politics in the Twenty-First Century

**Scriptures, Defining 'Religion,' and Marginalization of Indigenous Beliefs in Indonesia: A Hermeneute's Response**

In 1952 and in 1961, the Ministry of Religion in Indonesia proposed an official definition of religion. Though there were different elements proposed in both years, the first and unchanged element is the ownership of a holy scripture. Although it was never being officially approved, scholars suggest that the 1965 Presidential Decree which specified six officially recognized religions (Islam, Protestant, Catholic, Hindu, Buddha, Confucius), is highly influenced by those proposals. This official recognition followed by the marginalization of the indigenous beliefs. An example of marginalization is their exclusion from the religious affairs section in the National Identity Card. This exclusion results in the difficulty they encountered in relation to the public record such as marriage, job-searching, and access to education. Toward this issue, I view a need to reconsider the notion of religion as well as of scripture as they are loaded with political struggles. As a hermeneute, I will respond to this issue by proposing an alternative hermeneutical method or approach. I argue that the awareness of triadic political tensions in Indonesia (the state of Indonesia, the foreign influences, and the indigenous traditions) should be deeply considered in defining religion, scriptures and also in interpreting them. Hence, I propose the triadic-multi-textual hermeneutics which promotes an awareness of both the triadic political tensions and the multi-textualities of Indonesian traditions. This paper will be divided into three parts. First, it revisits the notion of religion in Indonesia in light of the marginalization of indigenous beliefs. Further, it discusses the current treatments (definition and interpretative practices) of scriptures in Indonesia. Finally, it problematizes the textuality of scriptures and demonstrates the possibility of the triadic-multi-textual awareness of defining and interpreting scriptures in Indonesia.

**Irene Barbotti, University of Milan**

Politization of Bibles and Biblization of Politics in the Twenty-First Century

**“And would that You did reign!”. The Irrelevance of the Bible in the Political Utilization of Religious Symbols of the Italian Sovereignist Parties’ Rhetoric**

This paper aims to point out the paradoxical marginalization of biblical literature arising by the analysis of the claims of two Italian conservative parties – Lega-Salvini Premier and Fratelli d’Italia – which define themselves as “sovereignists” and “populists” and base the vindication of their cultural identity on the notion of “Christianity” or “Catholicism”. The widespread success achieved by them (respectively 28 % and the 12,7% according to the last polls) is a proof of the efficacy of this political strategy and, at the same time, it might be read as a meaningful datum to understand the role of biblical culture in Italy and its impact on politics. This sovereignist rhetoric witnesses the scission between Christian identity and biblical culture in Italy and it seems to propose a “post-biblical” pattern, according to which the belonging to a religious community is assumed in terms of national identity and it does not require an actual knowledge of biblical texts. Despite this evidence, the political opponents to this parties, nor the religious institutions as well, seem unable to take advantage from this lack of actual cultural references to contest this form of nationalistic Christianity. On the other hand, the marginalization of biblical literature facilitates the construction of a political extremism based on religion, as far as it rules out the possibility of any dialectic based on objective contents. The purpose of this analysis is to highlight the divorce between religion and Bible among the Italian nationalistic parties’ vindications, by analyzing the political claims of the leaders of these two parties related to Christianity in the chronological range between 3/03/2019 and 3/03/2020. Moreover, the paper aims to encourage a reflection about the role that the biblical culture and a critical exegesis might assume in this political season.

**Marcus Sigismund, University of Wuppertal and Protestant University Wuppertal/Bethel**

Prologomena to the Project of an Editio Critica Maior of Hebrews

**Church Fathers’ Quotes of the Epistle to the Hebrews – Trials and Tribulations**

The significance of patristic evidence for the reconstruction of the textual history of biblical books is well known to all text critics, including the methodological problems associated with patristic quotations. But the quantitative extent as well as the typical literary setting of the testimonies varies considerably from one biblical book to another. The paper will undertake a preliminary evaluation of the material handed down regarding the Epistle to the Hebrews, with the aim of depicting possible intricacies which a new edition of this letter must consider and resolve. In a second part of the paper, I will address the problem that the two of the most important Greek commentaries in the history of the text date from the late 11th/early 12th century, and thus lie beyond the traditional scope of the *Editio Critica Maior* of the New Testament.

**Matthias Geigenfeind, Protestant University Wuppertal/Bethel**

Prologomena to the Project of an *Editio Critica Maior* of Hebrews

**The Latin Transmission of the Letter to the Hebrews: Preliminary Observations**

It has long been clear to New Testament textual critics that the consideration of the Greek manuscripts alone is unsatisfactory for establishing the initial text/*Ausgangstext*. Because of the rapid spread of Christianity, especially in areas where Greek was no longer understood, translations of the Holy Scriptures were necessary to propagate all what “in these last days God has spoken (...) by his Son” (Hebr 1:2). One of the most important versions of the New Testament is its translation into Latin; this is also the case for the Letter to the Hebrews (Hebr) whose *Editio Critica Maior* (ECM) is to be started in the near future. Especially the Old Latin textual transmission (*Vetus Latina*) will have to be taken into account, because of the letter’s strong reception due to its sacrificial and sacerdotal theology, which became relevant for the Latin speaking Church of the West. The aim of this paper is, on the one hand, to clarify the Old Latin transmission of Hebrews based on the *Vetus Latina*-Edition and, simultaneously, to evaluate the critical edition which had already been prepared a few decades ago. On the other hand, by using examples of the Latin text, it shall be scrutinized in which cases the capability of the *Vetus Latina Epistulae Hebraeorum* for the construction of the ECM lies.

**Darius Müller, Protestant University Wuppertal/Bethel**

Prologomena to the Project of an *Editio Critica Maior* of Hebrews

**Transmitted from Italy – Observations on the Greek Manuscript Tradition of the Epistle to the Hebrews Based on “Text und Textwert”**

The Greek text of the Epistle to the Hebrews has been transmitted since the second century CE in more than 750 manuscripts. It took place in ancient collections of the Pauline Epistles, beginning with the famous P46. It is in the nature of handwritten transmissions of ancient works that the present states of texts differ from other approaches and substantially in terms of their significance, according to the reconstruction of the initial text. While many papyri and majuscule manuscripts are well-evaluated, the significance and peculiarities of the extensive Byzantine tradition by means of the countless minuscule manuscripts and lectionaries are largely unknown. According to the *Editio Critica Maior* editors must deal with two main questions: 1) How old is the Byzantine tradition of Hebrews? 2) How important is the Byzantine tradition for the reconstruction of its initial text? This paper will offer some preliminary observations on the Greek manuscript tradition based on the available “Text und Textwert” data and argue in favour of a detailed investigation of the Byzantine tradition of Hebrews, due to the fact that its importance has been underestimated so far.

**Peter Malik, Protestant University Wuppertal/Bethel and Matej Bel University in Banska Bystrica**

Prologomena to the project of an *Editio Critica Maior* of Hebrews (only invited papers)

**The Sahidic Version of Hebrews: From Horner to ECM**

The importance of versional evidence has long been reconsidered among textual critics, albeit to varying degrees and in different scopes. Especially before the discovery of biblical papyri, some of the versions, along with patristic citations, had furnished the critics with the earliest stratum of evidence—or so they thought. Even so, further research into versional evidence

and Greek transmission has yielded more refined approaches to and methods of evaluating this type of evidence. In general, then, the critics are becoming increasingly cautious in aligning versional variants with potential Greek source texts, weighing more carefully factors such as linguistic equivalence, translation technique, and intraversional corruption. Moreover, a lack of satisfactory editions has occasioned a steady flow of new publications based on much more robust datasets. With the early phase of preparations for the *Editio critica Maior* (ECM) of the Epistle to the Hebrews underway, the team at Kirchliche Hochschule Wuppertal has started to survey the status quaestionis for all types of evidence to be included in the edition. In this vein, one of the most important versions, particularly owing to its age and proximity to the papyri, is the Sahidic Coptic. This paper will outline the basic considerations involved in the utilisation of this version for the ECM, survey the extant manuscript evidence, and illustrate its importance on a few salient variants from Hebrews.

**Yochi Nissani, Bar-Ilan University**

Prophets and Prophecy

### **Different Reasons for Punishing the Agent of God**

The use of a human enemy is one of the well-known ways in which God fulfills His purposes (Isaiah 10:5-6; Jeremiah 25:8-9; etc.) However, in various places in the Bible, the destroying enemy is criticized, the Lord is angry with him, and often, He promises that He will take revenge on him for his actions. This reaction to the deeds of the enemy raises a moral problem and the question of God's justice, since this enemy merely carried out God's mission, yet he is judged by Him. The Bible often relates to this problem. That indicates the prophets and authors of the people sensed the paradox inherent in the punishment of God's agent and were expected to resolve it. In this lecture, I will present three reasons that are found in the Bible for the punishment of the agent of God: 1. Hubris; 2. Overstepping the boundaries of the mission; and 3. Following in the footsteps of the subject of his punishment. These reasons have not been sufficiently distinguished in the available research, and the general tendency is to deal with them as one. My main argument is that these three reasons, while possessing a common denominator, differ from each other. The benefit of stressing these variations is in understanding the different theological views behind them, regarding the principles of Divine retribution. Likewise, with regard to some of the cases, the different historical circumstances explain the tendency to favor one reason over the others. The distinction between these reasons, as well as the theological and historical conclusions learned from them, will be made by comparing, in depth, a number of texts which include the matter of "punishing the deployed enemy," each of which represents a different model of a reason for his punishment.

**Jan Rückl, Charles University in Prague**

Prophets and Prophecy

### **The Apology of the Righteous Branch: The Structure and Function of the Oldest Form of Jer 21:11-23:6**

The collection of oracles on the Judahite kings contained in Jer 21:11-23:6 MT is one of those passages in Jeremiah that, according to most scholars, may contain material going back to the prophet himself, yet that at the same time obviously went through important redactional and textual developments. This paper will attempt to outline the original structure and function of the collection, as well as its redactional growth. It will be argued that the oldest texts in the

cycle might have functioned as parts of a whole since their most ancient form, which might indicate that the oracles on the individual kings did not have any prehistory outside the primitive collection, which was probably composed in close proximity to Zedekiah's accession to the throne. The most ancient forms of the oracles on kings before Zedekiah are thus *vaticinia ex eventu* composed not long after these former kings' demise. This recognition is of special importance for the evaluation of Jehoiakim's (non)burial described in Jer 22:18-19, which is in some conflict with the description of the king's death in 2 Kgs 24:6. It will be shown that in 2 Kgs 24:6, LXXL (supported by 2 Chr 36:8LXX) preserves an older reading than MT. From the historical point of view, however, Jer 22:18-19 is more likely than 2 Kgs 24:6 to preserve some trustworthy information.

**Adam Mackerle, University of South Bohemia**

Prophets and Prophecy

### **From Structure to Word-Meaning: Two Cases from the Book of Amos**

When interpreting a (biblical) text, we usually start from the meaning of individual words and expressions and try to establish the line of the author's argument and the point of the passage. It is like an equation: we have two variables, namely the meaning of the words on one side, and the line of argument on the other. Knowing the former, we can figure out the latter. But it can also work in the opposite way: whenever we are sure about the author's line of argument, we can guess the meaning of an unknown word in the text. This procedure can be problematic, since in this way we begin our inquiry by assuming our knowledge of the meaning of a text without knowing the text as thoroughly as we should, and we risk inferring the meaning in the text instead of extrapolating it. However, in some cases and with all due precautions, this might have positive results. The contribution provides two examples of such a procedure, both from the Book of Amos. The first examines the term אָנָּךְ in Am 7:7. The author's line of argument can be extracted quite well from the context of the prophet's visions in chapters 7-9 and can give us a rather simple solution to this *crux interpretum*. Although the proposed solution is not new, it is not yet widely accepted. This contribution intends, among other things, to corroborate such an interpretation. The second example focuses on the terms סְבוּת in Am 5:27 and סְבוּתֵיךְ in Am 9:11. Firstly, the author lists the problems with a standard interpretation of the terms, and then he proposes a new structure of meaning of these two terms within the book of Amos, thus opening a new way of understanding them. The proposed solutions are far from solving the problems entirely. Rather, by considering the structure of the argument, they show a better direction for further investigation, and thus are more probable than the traditional views.

**Alexandra Grund-Wittenberg, Philipps University of Marburg**

Prophets and Prophecy

### **The Future of the Past. Literary Predictive Texts, Collections of Prophecies and the Beginnings of the 'Book' of Amos**

This paper is a contribution to the current discussion about the beginnings of prophetic books in ancient Israel. It investigates the significance of the so-called "Literary Predictive Texts" (LPT) and the Neo-Assyrian prophecies for our understanding of the emergence of prophetic writings in Israel. The LPT in particular had received only little attention so far, until James Bos made an analogy to the book of Hosea, and Jason Radine to the book of Amos. This paper

compares the LPT of the Marduk prophecy and the Neo-Assyrian tablet SAA 9 3 with selected passages of the book of Amos (Amos 3–6\* and Amos 6\*) in order to find out, in which respects a comparison is appropriate, and if either the LPT or the Neo-Assyrian prophecies are a closer parallel to early prophetic scrolls, what are the differences. In which ways both of them may be useful for our understanding of the emergence of prophetic scrolls in ancient Israel?

**Tobias Schmitz, Ruhr-University Bochum**

Prophets and Prophecy

### **God's and Israel's Repentance: Understanding God's Hidden ׀נח in Hos 13:14 in the Light of Hos 11**

The assertion that 'repentance is hidden from my [God's] eyes' (Hos 13:14) causes a major irritation for any reader reflecting the idea of the great prophetic insight into God's heart in Hosea 11. In that text, repentance (׀נח) had been introduced as God's internal power to prevent his just wrath from destroying Israel. Thus, Hos 13:14 rejects the divine ׀נח that had been the very foundation of Hosea 11 (cf. 8–9). As this book-internal contradiction includes one of the most important texts on Old Testament theology, it should not be disregarded by a synchronic reading of the book of Hosea. This paper aims at proposing a new interpretation of Hosea 13:14. First of all, the verse is placed into the broader context of Hos 13:1–14:9. Those verses are understood as a continuous preaching composed of a prophecy of doom (Hos 13:1–14:1), an emotional last call for Israel's repentance (שוב) by the (literal) prophet (Hos 14:2–4) and the assertion that God's wrath will repent from Israel (Hos 14:5–9, cf. 5) – if Israel does indeed repent from its bad habits. Next, the paper argues that this text can be understood as a modifying revision of the unconditional Hoseanic prophecy of salvation of Hosea 11 by later hands, driven by the desire to explain how Hosea's speech of God's ׀נח towards Israel can be preserved after the experience of the Northern Kingdom's demise. The consequence emerges that God's ׀נח in Hos 13:1–14:9 will not always be hidden from his eyes, which in turn sheds new light on Hosea 11 as the chapter might no longer be understood as a basic explanation claiming validity for all times.

**Amirhossein Assari, Independent Researcher**

Prophets and Prophecy

### **Analyzing the attribution of Adultery to Prophet David from the Perspective of Wisdom and the Bible**

The prophet David is one of the most prominent figures in the scriptures of the Abrahamic religions. One of the most controversial issues in the Bible is the attribution of sins such as adultery and murder to David. Is this acceptable in terms of the wisdom and teachings of the Bible? This article attempts to examine the validity of this claim by discussing topics such as the proof of the prophecy of David, the explanation of the prophetic meaning and the prophets' infallibility from the perspective of reason and the Bible. In the end, some of the justifications for David's prophetic role raised in Jewish traditions will be critically addressed, and in short, the Qur'anic view and Islamic traditions about the non-attribution of sins to the prophets like Prophet David are also summarized.

**Pieter Van Der Lugt, Independent Researcher**

Prophets and Prophecy

### **Isaiah 40,1-8 and the Blind Spot of Redaction Criticism**

Isaiah 40,1-8 is a relatively individual composition which in terms of cantos (main parts) and strophes displays a rigid regularity. The poem consists of three 4-line cantos, vv. 1-2, 3-5 and 6-8, which in their turn divide into two 2-line strophes, vv. 1-2b.2c-f (Canto I), vv. 3-4b.4c-5 (Canto II) and vv. 6.7-8 (Canto III). The successive cantos clearly stand out on the basis of a series of individual instructions. Nevertheless, the rigid regularity of the poem is generally overlooked. In terms of meaning and word repetitions, the poem displays a linearly alternating design: vv. 1-2b.2c-f | 3-4b.4c-5 | 6.7-8 > a.b | a'.b' | a''.b''. From the linearly alternating design of vv. 1-8, I deduce that the message to be proclaimed in vv. 1-2 is to be found in the concluding strophe of the third canto (vv. 7--8). Many exegetes assume that the question 'what shall I call out?' (v. 6b) and the lines about the transitoriness of 'all the flesh' (vv. 6c-7) express the pessimism of the addressee and the resistance to accept his commission. However, in the concluding strophe vv. 7-8 the phrase 'a flower fades' points to the ruin of the city of Babylon. In v. 7 the mysterious voice from v. 6a finally reveals the message to be proclaimed: the Babylonian empire is on the verge of breaking down by God's wind. This is the apex of the poem. My interpretation of the message of Isa. 40,1-8 militates against a recent redaction-critical consensus in German-language exegesis which infers that vv. 6-8 do not fit their actual context. In my view, the redaction critical approach misses the very message of our poem.

**Michael Avioz, Bar-Ilan University**

Prophets and Prophecy

### **Jeremiah 16:1-9: A Rhetorical Analysis**

Jeremiah 16:1-9 contains a woe oracle, anticipating the calamity on Judah. It was mainly discussed in the commentaries and studies on Jeremiah in the context of funerary rites and as part of the diachronic analysis of the book. In the current paper, I will offer a rhetorical analysis of this unit à la George Kennedy and Y. Gitay. I will determine the rhetorical unit, define the rhetorical situation and the rhetorical problem, analyze its arrangement, and evaluate the rhetorical effectiveness of the rhetorical unit.

**Edgar Kellenberger, Independent Researcher**

Prophets and Prophecy

### **Can the *Apophthegmata Patrum* Help us to Understand the Elisha Cycle?**

Formal, form-critical and content-related analogies between the Elisha cycle and the Christian *Apophthegmata Patrum* will be pointed out in this paper, leading to the assumption that the communities of Elisha and the Desert Fathers of Egypt (4th century CE) were characterised by a comparable life practice and spirituality. The question of whether these analogies came about through a deliberate copying of the Elisha narratives is also discussed (and largely denied).



**Yisca Zimran, Bar-Ilan University**

Prophets and Prophecy

**The Rhetoric of Isaiah 51:1-8 and its Contribution to the Ideological Insights of the Unit**

Rhetorical Criticism focuses on the design of textual units based on language, structure, and characteristic literary devices, for the purpose of examining the manner in which the design of the unit enhances the impression of its message and affects the audience. This research method observes the manner in which a text is perceived, but also the way its perception might create changes in the text, and affect its content. This lecture will demonstrate this dual movement involving the author, the text, and its addressees, through the text of Isaiah 51:1-8. I will exhibit a variety of rhetorical phenomena in this unit, such as ambiguity, rhetoric of turning, or establishing and breaking expectations. The examples will also promote the discussion of these literary phenomena: their purpose, contribution to understanding the text, their ideological consequences, and their ramifications on the definition of the relationship between the prophetic text and its intended audience. The analysis of Isaiah 51:1-8 in this lecture will portray the rhetorical devices as part of the textual design, as well as an array of elements intended to affect the reader. Furthermore, they will be understood as an imminent part of the text's ideological content, and as the manner in which the author directs the addressee's understanding of the text. Moreover, the lecture will demonstrate the assertion that the rhetorical devices encourage the reader's involvement and recreation of the content. This approach to textual rhetoric is another demonstration of the essential relationship between the literary design of the text and its content, indicating the importance of the unique literary qualities of the text, and considering their significance.

**Henk De Waard, Theological University of Apeldoorn**

Prophets and Prophecy

**From Restoration to Disaster, and the Other Way Around: The Purpose of Jeremiah 32**

Jeremiah 32 is a complex composition about the prophet Jeremiah's purchase of a field during the 588–87 BC siege of Jerusalem (vv. 1–14), and this event's interpretation (vv. 15, 16–25, 26–44). One notable point in the interpretive section is that as much attention is paid to the ominous circumstances of the time (the imminent capture and destruction of the city), as is paid to the purchase of the field itself. In my paper, I will argue that this point gives a clue for answering a disputed question, namely for what purpose the chapter was included in the book. The authors of Jer 32 combined the hopeful perspective symbolized by Jeremiah's purchase with a reflection on Jerusalem's fall, in order to create a hinge between the restoration promises in the preceding chapters (Jer 30–31) and the description of disaster in the next chapters (Jer 34; 37–38). At the same time, their composition reflects the authors' interpretive struggles about how there could be a future beyond the disaster they experienced.

**Jason M. Silverman, University of Helsinki**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Could Elites in the ANE Conceive of a World without Empire (or, Kingship as Doxa)?**

According to Bourdieu, in order to critique a system, one has to first be able to see it, and second, to be able to imagine a world without it. Since a distinction between empire and

kingship is hard to draw for the ANE, this paper will question whether a world without kingship and its imperial tendency was even conceivable for its inhabitants. A few test cases will be drawn from passages often read as anti-imperial to argue that they in fact presume the inevitability if not desirability of an imperial structure.

**Nina Kristina Nikki, University of Helsinki**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Imperial criticism in Paul? A Critical Evaluation of a Current Trend**

Recent Pauline scholarship has experienced a shift from viewing Paul's opponents as Jews and Jewish Christians to considering the Roman Empire as Paul's main enemy. The interpretations rely on detecting various 'covert', 'hidden', and 'subversive' intentions in Paul's texts. Contemporary ideological motivations also play a significant role in producing these interpretations – whether a positive concern for tolerance between Christians and Jews, or a religiously motivated wish to divert attention from Paul's disagreement with the early Jewish Christian church of Jerusalem. In this paper I critically evaluate the anti-imperial readings of Paul with special recourse to methodological advances in the field of "mirror-reading" Paul's polemical texts. Following Niko Huttunen (2015), I suggest that the only occasion, where Paul explicitly discusses Roman authorities, Rom 13:1–7, comprises an 'unlimited theological justification for the state'. This does not, however, rule out the possibility of imperial criticism elsewhere in Paul's writings - the Christ hymn in Philippians 2:6-11 serving as an example. In this paper I examine the reasonable limits to reading anti-imperial messages into Paul's texts and secondly, apply the notion of contextual social identifications in order to explain why Paul may at times be compliant to the Empire but at other times exhibit subversiveness.

**Rotem Avneri Meir, University of Helsinki**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Yoked with the Nations Roundabout: Imperial Power, Local Distinction, and Hasmonean Legitimacy in 1 Maccabees**

The First Book of Maccabees, one of few surviving indigenous accounts of revolt in the Hellenistic world, opens with a condemnation of certain "lawless sons of Israel" who sought Seleukid imperial approval in abolishing the separation between Judeans and their neighbours. These polemics on assimilation are often taken to be central to the book's anti-imperial message. While the Seleukids allegedly required of all their subjects to become one people, the Maccabean movement is said to resist this form of imperial oppression and ultimately establish Judean local autonomy under the Hasmonean dynasty. This study reassesses 1 Maccabees' supposed negative evaluation of empire by looking into the book's notion of local differentiation. It does so by examining the Maccabean discourse of distinction in light of the understanding that group differentiation and territorial division are in fact imperial strategies. The paper will first show how 1 Maccabees uses the semantic field of imperial differentiation to justify Judean distinction and condemn those seeking to override it. It will then demonstrate how this vocabulary points to a time in which Judea enjoyed peace under Hellenistic empires; namely, prior to the reign of Antiochos IV. Finally, the paper will establish the connection between these forms of distinction and the Hasmonean claim for self-governance. This reconsideration of local responses to imperial power reveals that 1 Maccabees depicts Hasmonean hegemony as the perfection of imperial rule rather than its

wholesale opposition. It thus expands our understanding of the Hasmonean's perception of empire and the causes for the Maccabean crisis, given that their partisans legitimize the dynasty by portraying it as successor of an imperial order that was interrupted by a wicked king and local renegades. Lastly, these insights clarify the nature of the opposition between Hellenism and Judaism as historically constructed in support of particular imperial power structures.

**Petra Schmidtkunz, The Hebrew University of Jerusalem**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Local Imperialism: Alternative Claims to Power in 1 Kgs 10 and Isa 60**

A number of Zion prophecies in late prophetic contexts, often called prophecies about the nations' "pilgrimage to Zion" (e.g. Isa 60; 66; Zeph 3; Zec 14), share an intriguing feature with the account of the Queen of Sheba's visit to Solomon (1 Kgs 10): They all depict Jerusalem as a magnificent metropolis, attracting visitors from faraway places. This brings to mind the evidence of imperial self-representation, well known from Israel's great neighbours Egypt and Mesopotamia. The paper therefore raises the question of who would have benefitted from such portrayals. Moreover, it tentatively asks if the same intellectual background may be assumed for 1 Kgs 10 and the so-called "pilgrimage texts". Focussing on the textual pragmatics of Isa 60 and 1 Kgs 10, I shall explore the following issues: Are these texts really talking about those they call by name (Solomon, the Queen of Sheba, Hiram of Tyre, Tarshish, Midian, Kedar etc.)? What is the literary function of the goods and people mentioned? How is Jerusalem characterised as a place, and with regard to other places? The rhetorical strategy that becomes evident may be described as "creative mimicry": Authors who were much interested in portraying Jerusalem as a unique place with a special calling fabricated unlikely internationalist scenarios in which all the world was flocking to this small town in the Judaeian hills with gifts and tribute. Against every historical reality, the biblical writers thus attributed to their domicile all the honour usually reserved for the big imperial capitals. They also implied that Jerusalem was the only seat of true authority, exerted by YHWH and his representatives. Hence it seems likely that a local elite, fearing for their traditional status but very aware of their lack of real political power, mimicked the imperial ideologies of their time in order to undergird their own claims to societal leadership.

**Jessie DeGrado, University of Michigan**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Vassalage As Literary Conceit in Karatepe (KAI 26) and the Deuteronomic Source**

In the bilingual Luwian-Phoenician text from Karatepe (KAI 26), Azatiwada employs imagery drawn from Assyrian inscriptions to describe his relationship with Awariku, the king of Adana, and Awariku's son and heir to the throne. This paper analyzes the Karatepe inscription alongside another text that also engages the rhetoric of Assyrian vassalage—the Deuteronomic Source (D) in the Hebrew Bible. I argue that Azatiwada's inscription borrows from Assyrian propaganda to present Azatiwada, who was apparently a co-regent outside the line of succession, as imperial suzerain. The text further reimagines King Awariku's son and dynastic heir as Azatiwada's loyal vassal thus transforming Azatiwada from the temporary regent of a regional state to the king of an international empire. Like the Karatepe inscription, the biblical Deuteronomic source engages the concept of vassalage as a literary conceit,

extending the concept of vassalage beyond the arena of official state diplomacy and drawing on language from Esarhaddon's Succession Treaty (EST) to characterize the relationship between Israel and its deity, Yahweh. Although both Karatepe and D adapt the language of Assyrian vassalage, the two texts have been received very differently in scholarship. Whereas studies of Karatepe have tended to focus on narrow historical issues, such as the identity of Awariku and Azatiwada's titular, Deuteronomy is treated as a literary triumph of ongoing relevance. Scholars have gone so far as to credit D with the advent of anti-imperialism and the foundation of modern human rights. Yet, the creative reuse of Assyrian motifs in Azatiwada's inscription makes clear that D was not unique in its adaptation of imperial propaganda. Studied together, the two texts show the remarkable flexibility of vassalage as a framework for understanding the relationship between gods, rulers, and people in the ancient Levant.

**Paul Middleton, University of Chester**

Re/conceiving Empire in Ancient Texts: Questioning Subaltern Perspectives

**Empire of the Son: Divine Imperialism in the Book of Revelation**

The Book of Revelation issues a warning to its readers to disassociate themselves with the polluting power of Rome, represented as a Beast and a Harlot. Interpreters have, therefore, read the Apocalypse as being profoundly and unequivocally anti-Empire. Through postcolonialist lenses, Revelation is seen to challenge not merely the Roman empire of the late first century, but all subsequent imperialist projects. In this context, the 'problem' of the text's violence, becomes an expression of the 'cry of the oppressed' or the 'self-defeating power of sin' that is ultimately conquered through Christ's 'suffering love'. In this paper, however, I will argue that the Apocalypse, far from challenging the conception of 'empire', seeks instead merely to replace transient human empires with an eternal divine empire. The violence in the text is simply the normal way in the ancient world in which one empire transitions to another; through violent, bloody conquest. The Empire of God's Son is established on the ruins and corpses of the old regime.

**Idan Breier, Bar-Ilan University**

Reading Biblical Texts – Understanding Contemporary Contexts

**Reading Biblical Texts in Contemporary Contexts: Proto-Israeli History in the Religious-Zionists' Writings**

This paper will present the way in which Religious-Zionist rabbis treat the Torah portions of the week, extrapolating paradigms and warnings for present-day life in the State from the patriarchal period. Following the much closer approximation of Israel's borders to those of the Promised Land following the Six Day War of 1967, many Religious-Zionist rabbis began perceiving the Bible as a foundation upon which to construct Israeli identity. This phenomenon intensified after the shock of the Yom Kippur War in 1973 and the establishment of the hawkish Gush Emunim movement. After the traumatic event of the Yitzhak Rabin's murder in 1995, the voices of the moderates in this camp also began to be heard. I would like to analyse how those rabbis interpret the stories of the patriarchs in the light of their contemporary political views, using it to anchor their religio-political opinions while turning the biblical text of the Pentateuch into a "useful past." I will take as a case study the writing of Chaim Drukman, Hanan Porat, Ze'ev Karov, Benjamin Lau, David Stav, and Shay Piron. By doing so I would like

to present them as contemporary exegetists who read the weekly Torah portion through political eyes.

**Sharon Jacob, Pacific School of Religion**

Reading Biblical Texts – Understanding Contemporary Contexts

**Hagar Alongside Indian Surrogate Mothers: Race, Gender, and Citizenship in the Letter to Galatians**

In the letter to Galatians, Paul uses the story of Sarah and Hagar as an allegory to create a hierarchy between mothers and their children. The superiority of a free, upper class mother contrasted against the inferior, slave mother, fractures maternal subjectivity and splits maternal bodies into an idealized Subject or realized object. The maternal fragmentation also extends to their children as dichotomized mothers bring forth children whose subjectivity is fractured. Paul categorizes these children as “child of the slave born out of flesh,” and “child of the free born out of promise.” The appraisal of some maternal and infantile life over and above the rest in the Letter to Galatians 4:21-31 sheds light on a new citizen whose value is based on the geographical, social, and cultural location of the womb in which they were conceived. Surrogacy in the contemporary context, is depicted as a “win-win” situation where “women help other women.” However, a closer look reveals that lax laws, cheap maternal labor, the availability of English speaking doctors, and accessible technology in the Indian context promotes the exploitation of third world women at the hands of their first world contemporaries. In other words, the life of a child born to an Indian surrogate mother receiving financial, emotional, physical, and medical support is valued at a much higher cost than the biological child of the surrogate mother; conceived through the flesh. The surrogate child conceived through “non-traditional means” is uplifted as the “ideal citizen” and given the privilege to share in the wealth of the Nation; a right taken away from the biological children of surrogate mothers living in poverty. Reading Galatians 4:21-31 alongside and through the contextual and real-life experiences of Indian surrogate mothers, this paper seeks to reinterpret the subjectivities of Hagar, Sarah, and their children as conversations of identity become nuanced.

**June Frances Dickie, Wycliffe Bible Translators**

Reading Biblical Texts – Understanding Contemporary Contexts

**Reading the Jael Story (Judges 4-5) with Women from a Violent Community: Their Perspective when Violence is Perpetrated by a Woman, through the Lens of Their Own Experiences of Vulnerability**

The story of Jael is interpreted in many different ways, the main ones being that she is a hero to Israel or she is a deceitful murderer. An incident that occurred in the Cape Flats, South Africa some years ago throws light on local women’s interpretation of the Jael story. In the local incident, a woman killed her son but was viewed by the community as a fellow-sufferer, not as a murderer. In this study, women in the community and women in prison (some for murder) read the Jael text, act out the story, and share their views of what was happening in the biblical text. Support for the local women’s views comes from a study of various themes in Judges, such as Israel in a state of disorientation (shown by a rhetoric of ambiguity), the roles played by women in the book, violence connected with, and against, women (through the book), the danger for women “outside the house”, and women’s bodies as a symbol for

the nation of Israel. Affect Theory is also considered to evaluate whether violence is ever justifiable, as a way of understanding women who perpetrate violence, particularly against a man. It is clear that contemporary women living in a violent community can contribute to our better understanding of the Jael text, through the many parallel experiences.

**Bunmi Adegbola, Vanderbilt University**

Reading Biblical Texts – Understanding Contemporary Contexts

**The Heavenly Commonwealth on Earth: Paul, Social Rhetoric, and Nigeria’s Relation with the Other**

The epistles of Paul are read in different ways by different communities, and the letter of Paul to the Philippians is not unusual in this regard. Paul, the ekklesia at Philippi, and the real-life readers are all heavily influenced by the context in which they find themselves, which in turn, dominates their ideologies of interpretation. As a Nigerian belonging to a society with multiple cultures and ethnic groups, the tensions and discordances between groups in the texts of the bible and especially the New Testament, and how those conflicts are dealt with, whether imagined or real, is an actual challenge in my present reality. It might be easier for a biblical hermeneutist who has always belonged to the center in many interpretations to accept opposing groups in the texts as imaginary peoples deserving of being represented in whatever ways they come across, without second thoughts as to how it might translate into interactions with one another in the same contexts. However, the social rhetoric employed in denoting, describing, and denigrating the other are tactics that are familiar to minority groups as they are constantly being employed to create boundaries around identities, and to sustain the existence of society on preconceived notions of social order. Therefore, I examine the relation of social rhetoric to power, and how it can be understood as a form of social construct for the establishment of the Self, and the subjection of the Other. I explore Homi Bhabha’s concept of mimicry as “the most elusive and effective strategies of colonial power and knowledge,” and I relate it to how mimesis works, both at Philippi, and in the Nigerian context. I evaluate the relationship between the ekklesia at Philippi and the group described as being against the cross of the Christ, and I draw parallels between these interactions and the ethnic rivalry between the Hausa in the North, and the Yoruba in the South West of Nigeria.

**Giovanna Barbara Alesandro, University of Copenhagen**

Reading Biblical Texts – Understanding Contemporary Contexts

**The Anorexic Gospel: The Extinction of the Female in John’s Gospel**

By taking seriously the allusions to Aristotle’s theory of epigenesis in the Gospel of John, as first proposed by Adele Reinhartz, this paper examines where the two differ, and what consequences that has for the conception of ‘God’s children’ in the Gospel. In Aristotle’s theory, two principles are required for conception: the male and the female. However, the Gospel only includes the male in the conception of the new generation. I, therefore, argue that the Gospel’s use of Aristotle can be termed anorexic. In doing so, I draw on categories defined by Leslie Heywood, who has translated psychoanalytical experiences with anorexic patients into a cultural analysis. Her interpretation of anorexia is not just about a refusal of food, but about a social structure, which has as its ultimate goal to shed everything ‘feminine’ in total identification with the ‘masculine’. When reading the Gospel alongside Heywood’s notion of an ‘anorexic logic’, a coherent structure becomes visible: To be part of the new

generation, the Gospel of John requires a transformation, in which women have to become men. I demonstrate the presence of an 'anorexic logic' in John's Gospel in an analysis of three central passages: first in John 3,3-5 where Jesus explains the new conception; next in John 4,13-15; 28, where I show how Jesus' speech in 3,3-5 has direct consequences for the women in the Gospel, illustrated in the meeting with the Samaritan woman. Lastly in John 4,31-34, I show how food, when gendered female as according to Aristotle, is the last 'female' thing that the Gospel seeks to eliminate. In this way, it is shown how the 'anorexic logic' is performed and em- or out-bodied. My interpretation of anorexia as a logic carried by a social structure draws attention to John's Gospel as one of the earliest sites where this logic is implemented. The paper thus concludes that Christianity is a formative part of a problematic social structure.

**Gitte Buch-Hansen, University of Copenhagen**

Reading Biblical Texts – Understanding Contemporary Contexts

**Mary in Maglebrænde: Roots, Race and Religion in the Danish Province**

Usually, medieval churches in the countryside of Denmark have altarpieces with motifs from the Bible – typically of Jesus' healings or from the crucifixion, but in the village of Store Maglebrænde only the words of the institution of the Eucharist written in gold on a black background is to be seen. The words remind the congregation of the conflict which divided the parish during the first decade of this millennium after the new altarpiece with the title 'Roots' had been installed above the altar in 2002. In the chiaroscuro style of the baroque, the artist, Lars Physant, had made a painting of the holy family using local people in their contemporary setting as models for the motif. The figure of Mary happened to be the teenage daughter of the local minister, baby Jesus in her arms a newly born child from the parish, and Joseph was a local farmer. Two of the three shepherds had apparently also been in the fields, while the third shepherd was the bishop at that time. What provoked members in the congregation was above all the desecration of the motif which, in turn, provoked the question of depicted paternity. In addition, the fact that 'Mary' as an adopted Columbian girl had given birth to a white child also made the whole scene undeserving of reverence. In this way, the congregation happened to revisit and replay the biblical story with all its doubts and uncertainties. In 2008 the altarpiece was removed and banished to a place behind the organ at the platform at the rear of the nave. Based on archived material from the conflict, interview with stakeholders around the case (among them the artist), and present day users of the church, the paper explores issues of whiteness and local/national identity, and concepts of family imbedded in the reactions to the painting. The ultimate aim of the work is the rehabilitation of the altarpiece.

**Danilo Verde, Catholic University of Leuven (KUL)**

Representations of Cultural Trauma in the Hebrew Bible

**The Traumatizing Psalter: From 'Acting Out' and 'Working through' Individual and Collective Trauma to 'Shaping' Cultural Trauma**

Over the last few years, the book of Psalms has received some attention in the field of biblical trauma studies. Scholars have read the Psalter as marked by extensive disclosure about individual and collective traumatic events, and as a means of healing and recovery. Cultural trauma studies, however, open up a completely different perspective, which has not been adopted by scholarly research on the book of Psalms thus far. From this perspective, alongside

providing words for 'acting out' and 'working through' experiences of trauma, the Psalter may be part of a very complex social process trying to shape the identity of the Jewish community as a 'wounded community.' This paper will inquire into the construction of cultural trauma in the psalms referring to the Babylonian exile.

**Dominik Markl, Pontifical Biblical Institute**

Representations of Cultural Trauma in the Hebrew Bible

**Cultural Trauma and the Hebrew Bible: Exploring the Relevance of Recent Sociological Theory**

Biblical scholars have applied sociological theory to biblical studies for decades. Psychological trauma theory that had previously been adopted in studies of literature (e.g., C. Caruth) has seen extensive exploration in biblical studies in the past decade. The sociological notion of 'collective' or 'cultural trauma', developed especially by Kai Erikson and Jeffrey Alexander, in contrast, has received only initial attention from biblical scholars. I shall present the theory of these scholars and related work and offer some initial reflection on its relevance for studying the Hebrew Bible.

**Martina Weingärtner, Collège De France**

Representations of Cultural Trauma in the Hebrew Bible

**Descriptions of Incurable Wounds in the Book of Jeremiah**

"Collective identity" has attracted increasing attention, as political developments challenge the self-image of communities. Experienced as irrational-painful and irreversible upheaval, the concept of trauma is invoked, e.g., in Alexander's definition of cultural trauma (see Alexander: 2004, 1). He describes processes of "working through" such events by collective mediation and identifies different layers of description. A "successful" process of collective representation must provide compelling answers to these dimensions. Focused on the nature of pain, the paper interprets descriptions in the Book of Jeremiah. The trauma of exile is one of the most significant upheavals in the Hebrew Bible. In the prophetic figure, the texts provide an imagined "Trägergruppe" who communicates views about the trauma in relation to ideological concepts. The passages share the motive of an incurable wound (e.g., never-ending pain, the hopeless longing for medicine). Methodologically, the analysis follows the three-step of semiotics, semantics and metaphorical analysis. Metaphorical statement is understood with Ricoeur as refiguration of an irrational composition of semantic fields. The analysis determines whether traditional ways of dealing with trauma or innovative speech acts are generated. To sharpen the profile, the MT is compared to the LXX. Guiding questions are: Do we identify unusual refiguration of the incurable wound with possibilities for handling trauma? To what extent contribute these descriptions of pain to processes of collective identity? How can notions of never-ending pain contribute to the coping processes? The thesis is that a subject-oriented approach is more helpful in interpreting these texts anthropologically. Even if Alexander is critical of psychoanalytic approaches, one can doubt whether his statements do not fall back into regressive models. The analysis of the individual refiguration by the motive of incurable wounds questions "collective identity".



**Nikolett Móricz, University of Bern**

Representations of Cultural Trauma in the Hebrew Bible

**“Chosen Traumas” and “Dangerous Memories” in Ps 137: Transgenerational Transmission of a Claimed Prophetic Tradition**

Ps 137 is a well-known imprecatory psalm that focuses on the traumatic experience of exile in Babylon. The collective lament shares a common theme with the prophetic tradition, namely “the day of Jerusalem”, referring to the final conquest of the city by the Babylonians (Obad 9–15; Ezekiel 25:12–14). In the psalm, YHWH is challenged to remember the “betrayal of Edom”, and this appeal is connected to the language of revenge. From the biblical-theological perspective, the memory of suffering is particularly “dangerous” because collective remembrance is not only a matter of looking backward, but future-oriented as a kind of “forward memories”, appealing to YHWH’s righteousness (J. B. METZ, *Memoria passionis*. Freiburg i. Br. 2006). According to Old Testament scholarship, the memory of the Edomite involvement could be seen as an ancient example of “claimed tradition”, which arose “as the result of a process of transposition” (B. BECKING, *The Betrayal of Edom: Remarks on a Claimed Tradition*, in: HTS 72 (2016), 1–4). The memory on the Edomite occupation of Southern Judah functioned as the source of this process of transposition in the collective memory of Israel. Having in mind this historical background I would like to trace back the formation of this “claimed tradition” in the transgenerational transmission, a process that in the exilic literature challenged Israel to reformulate its collective identity. I will draw on V. Volkan’s concept of “chosen trauma” as a tool for analyzing the curses produced by a group that has experienced collective violence, and that, through imaginary literature, copes with the violent potential within the group. (V. D. VOLKAN, *Transgenerational Transmissions and Chosen Traumas: An Aspect of Large-Group Identity*, in: *Group Analysis* 34 (2001), 79–97). Furthermore, the transposition of cultural traumata into curses contributes to identity formation of the collective in altered historical contexts.

**Petra Verebics, John Wesley Theological College, Budapest**

Representations of Cultural Trauma in the Hebrew Bible

**The Psalms of Asaph in the Light of Disaster Studies – The Central Function of the personae miserae within the Coping Strategies of the (Post)Exilic Community of Israel**

“If one wanted to describe the content of the Hebrew Bible with a single slogan the expression ‘crisis literature’ would be a fitting term for a major part of the writings that constitute this collection” (Th. Römer 2012, p.159). In the framework of this hermeneutical challenge, I would like to read the Asaph-Psalms as crisis or, more precisely, disaster literature. I assume, that the explicit or implicit references to environmental calamities (cf. the use of the language and phrases of theophanies, e.g. Ps 77,17–21; 81,8; Ps 82,5) and to social disasters (cf. the mention of the destruction of the Tabernacle of Shiloh, e.g. Ps 78, 60–64), connected with the social category of the personae miserae might play an important role within the disaster management of the collective before, during and right after the exile. Furthermore, I will examine whether there is a connection between allusions to the poor, the marginalized, the foreigners, the orphans and references to disastrous events. Besides the approach of the literary theorist, I. W. Holm, I also relate to J. C. Alexander’s concept of “cultural trauma”: “Once the collective identity has been so reconstructed, there will eventually emerge a period of ‘calming down’. [...] Charisma becomes routinized, effervescence evaporates, and liminality

gives way to reaggregation. As the heightened and powerfully affecting discourse of trauma disappears, the ‘lessons’ of the trauma become objectified [...]. The new collective identity will be rooted in sacred places and structured in ritual routines (J. C. Alexander 2004, pp.22–23).” On this theoretical background I would imply that this identity formation process can be traced back in highly poetic ancient texts such as the Psalms of Asaph, in connection with the sacred places and ritual routines they are embedded into.

**Sonja Ammann, University of Basel**

Representations of Cultural Trauma in the Hebrew Bible

### **The Fall of Jerusalem: Cultural Trauma as a Process**

Cultural trauma theory provides a framework for studying the socio-cultural process which takes place between an event and its (socially accepted) representation. This paper will apply the process-oriented approach of cultural trauma theory to studying biblical narratives of the Babylonian conquest of Jerusalem, focussing in particular on the destruction and pillage of the temple. The comparison of the various biblical accounts of the Babylonian conquest, and of their different versions transmitted in Hebrew and in Greek, reveals that the memory of this event was by no means unified and developed over a longer period of time. Discussing passages from 2 Kgs 24–25 and their parallels in the book of Jeremiah, this paper will argue that the devastation of the temple of Jerusalem, which is often regarded as a major traumatizing event in the history of ancient Judah, became remembered as such only as the result of a longer process.

**Christian Seppänen, University of Helsinki**

Septuagint of Historical Books

### **A Statistical Analysis of the Greek Manuscripts of 2 Samuel**

In this paper, the variant readings in the Greek manuscripts of the Septuagint 2 Samuel are analyzed statistically. With the help of Multidimensional Scaling (MDS), it is studied how the most important Greek witnesses of the Septuagint of 2 Samuel are related to one another. MDS is a data analysis technique that describes the dissimilarities between manuscripts and visualize these dissimilarities in a 2D or 3D map. The result of the study provides valuable information on the manuscript grouping. Furthermore, the analysis can show how the affinities of the manuscripts differ in kaige vs. non-kaige sections.

**David Villar, Complutense University of Madrid**

Septuagint of Historical Books

### **Hebrew and Greek Formulas for Expressing the Synchronisms in 1-2 Kings**

In the Masoretic Text of the 1-2 Kings there is one formula for expressing the synchronisms of the regnal formulas of the kings of Israel and Judah in Hebrew: ( שָׁנָה ) [year], בְּשָׁנֹתַי, and two more formulas for expressing the supplementary synchronisms: [year] בְּשָׁנֹתַי [and שָׁנָה year בְּ]. However, these three expressions are represented by four expressions in Greek (LXX): ἐν ἔτει [year] (ἔτει); ἐν τῷ ἔτει τῷ [year]; ἐν τῷ [year] ἔτει; ἐν τῷ ἐνιαυτῷ τῷ [year]. Our purpose is threefold: firstly, to find out why there are three different formulas in Hebrew to express synchronisms; secondly, to explain why only one is used in the regnal formulas; and finally, to

determine the relationship between the Hebrew and the Greek formulas to verify whether the Hebrew source of the Old Greek text (OG) was different or not.

**Ljubica Jovanovic, American Public University System**

Slavonic Apocrypha

**Patriarch Joseph (Gen 37-52) as Ївсифъ Прѣкрасни, the Beauteous Joseph, in Orthodox Iconography**

This presentation shows the strong interconnection between the visual image of Patriarch Joseph as represented in the Christian Orthodox Church and the role Joseph plays in the cycle of the Christian Orthodox liturgy. The period from 12th to 17th century in the Slavic lands characterizes the rise of popularity of fresco painting of Joseph as an individual figure on the walls of the Christian Orthodox Churches. At the same time we find the proliferation of texts on Ївсифъ Прѣкрасни in the Slavonic language. Both in visual and narrative material the Patriarch Joseph appears as Ївсифъ Прѣкрасни which means the beauteous Joseph or the most beautiful Joseph. Our research shows that the image of Joseph depicted on frescoes as Ївсифъ Прѣкрасни is harmoniously integrated into liturgy in order to convey the particular theology of the Transfigured Christ.

**Basil Lourie, Institute of Philosophy and Law of the Siberian Branch of the Russian Academy of Sciences**

Slavonic Apocrypha

**The Acta fabulosa of Peter (CANT 198): a Syrian “Colonial Discourse” about Rome**

This unique piece where Peter appears in Rome only after other Christian bishops (notice plural!) is known since 1899 but became properly published only as a result of cooperation between Enrica Follieri (1956) and Mario Capaldo (2002). Already Follieri attributed it to South Syrian monasticism and supposed that it was written in an Oriental language. The present Greek and Slavonic recensions go back to a lost Greek archetype being far removed from it and each other. My analysis resulted in the following. Sitz im Leben: Syrian monasticism of Hauran and Lebanon, second half of the seventh century (Umayyad Caliphate), the time of active Syrian presence in Italia and Rome (when even five Popes were Syrians). Original language: Syriac (one of its hallmarks is Peter’s age of about 160 years, which contradicts to the internal chronology of the account: a confusion in Serto between qof “100” and waw “and”). Original liturgical calendar: a liturgical cycle with Peter’s commemoration on the second Pentecost (as in some Syrian traditions, not on June 29), the whole plot developing within 50 days starting on the first Pentecost. The lost indications of duration for some time intervals are to be recovered as the normal time required for travel (maritime route from Lebanon to Rhegium: 20 days; maritime route from Rhegium to Puteoli: 3.5 ≈ 4 days; from Puteoli to Rome on foot, 200 km: 10 days). The topography of Rome is exact; are mentioned: the ruins of the Temple of Jupiter Capitolinus, piscina in Capitolio, Colosseum, the Old St Peter’s basilica. Target audience: monastic “metropolia” in the East. Message: success in Syrian “colonisation” of Rome.

**Anissava Miltenova, Bulgarian Academy of Sciences**

Slavonic Apocrypha

**Apocrypha in the Monastic Miscellanies: Accident or Premeditation?**

South Slavonic tradition is very specific in the contents of miscellanies intended for spiritually beneficial reading of monks. Both compositions follow the church calendar or don't have a set of order containing time to time apocrypha. It is interesting to investigate why and how the texts are inserted into contents, following tradition or local preferences. Examples of the Apocalypse of the Apostle Andrew and the Revelation of the Apostles will be given. Important conclusions will be drawn about the function of the texts and their perception in monastic milieu.

**Sladana Mirkovic, University of South Florida**

Slavonic Apocrypha

**When the National Treasure Becomes Internationalized: the Case of Serbian Manuscripts**

This paper claims that the manuscripts are a very important marker of national identity. It focuses on the destiny of the Serbian Slavonic manuscripts within international Pan-Slavic Movement and the ongoing reform of Serbian language delivered by Vuk Stefanovic Karadzic (1787 - 1864). We hope to obtain the answer to why and how a great number of Serbian Cyrillic manuscripts found their homes in the state institutions outside Serbia such as the libraries, archives or museums in the present day Russia, Czech Republic, Greece, Bulgaria, or Romania.

**Maria Cioata, University of Manchester**

Slavonic Apocrypha

**Moses Gaster (1856-1939) as a Collector and Translator of Romanian Bird and Beast Stories**

This paper examines how Gaster treated his sources in his book Romanian Bird and Beast Stories. It was published in 1915 by the British Folklore Society, traditionally dominated by supporters of the "survival theory" for explaining the similarities of folktales throughout the world. Gaster's book begins with a long introduction in which he argues for the "migration theory", followed by his translations of 119 Romanian stories about animals, and three appendices with other material. He does not provide references to his sources. He combines the presentation of the stories with observations supporting his views, generously providing "parallels". Gaster continued his work of translating animal stories, as evidenced by his own interleaved copy in the Rylands Library in Manchester. It contains many additional stories, with dates of translation and sources provided. In addition, somebody added references to most of the sources in the original book. Most were taken from two books by Simion Florea Marian, a teacher in Suceava and member of the Romanian Academy. His interest was in zoological terminology, discovering "the people's" authentic words, as alternatives to the incomprehensible loanwords in the literary language. His chapters are generally much longer than Gaster's, beginning with different names given to the insect or bird in different regions, followed by legends, customs, and charms which serve as evidence for the attestation of certain names. He always provides the source, frequently the name and location of the story

tellers. The stories lose much in Gaster's English renderings, although he claimed: "I have endeavoured to render the stories as faithfully as the spirit of the Rumanian and English languages allows, and I fear that I have ... forced the latter in my desire to preserve as far as possible the quaintness and the flavour of the Rumanian original" (p 58). A comparison of some stories with their sources will shed more light on how Gaster translated.

**Ivan Iliev, Sofia University "St. Kliment Ohridski"**

Slavonic Apocrypha

**Hippolytus Romanus' De Christo et Antichristo Reconsidered: New Witnesses of the Slavonic Tradition**

The last major work on De Christo et Antichristo in the Slavonic tradition was published in 1874 by Kapiton Nevostruev. Since then no recension or new data was introduced. There are many problems in the Slavonic text that were noted by Nevostruev but he did not attempt to solve them. My current research shows that in most cases the problems can be solved. To conduct it, I have gathered a few new witnesses which in some cases do not correspond to Nevostruev's edition. Some of them are not even described, so I am presenting them for the first time to the public.

**Dorota Rojszczak Robinska, Adam Mickiewicz University in Poznań**

Slavonic Apocrypha

**Writings of the Church Fathers as a Source of Old Polish Apocrypha of the New Testament**

The mediaeval Biblical and apocryphal narratives are the texts, which are fundamental for the history of the Polish religious language in the similar manner as they are for the literature and language of the East Slavdom. While their influence on the development of the East Slavic literature has been substantially studied, this is not the case with Polish religious texts. The thesis of the influential Polish Slavist, Aleksander Brückner (1856-1939), that the Polish apocrypha imitate accurately their Latin sources, formulated at the beginning of the 20th century was prominent for years despite the fact that it was based on incomplete analysis. The relations of the apocrypha with their Latin and Czech sources have started to be examined in detail only in recent years. The frequent questions of these studies include: How were the apocrypha written, what was their purpose, what did their writers know, how independent were the authors, how did they work with the Latin sources, why do they sometimes choose to be independent of the source and sometimes to translate it word-by-word? The breakthrough results of the latest interdisciplinary studies have proved, firstly, that the texts of the mediaeval apocrypha are multi-layered genetically, stylistically, in their sources and, secondly, their ultimate shape results from the decisions of many writers and is influenced by the authors' interests, disposition or their major specializations. In this presentation the demonstration will be on the correlation of biblical and apocryphal narratives to the texts of the Church Fathers, more specifically on selected preferences, material selection, strategies of translation, and differences in the use of canonical sources – Holy Bible, apocryphal and theological scriptures. Preliminary studies show differences in use of biblical and apocryphal texts by individual writers as well as a different approach to the issue of using patristic writings, such as in the writings of St. Augustine.

**Ekaterina Dimitrova Todorova, Bulgarian Academy of Sciences**

Slavonic Apocrypha

**Apocryphal Prayers 'Against Nezhit' in South Slavonic Literature**

According to folklore, the disease 'nezhit' is a disease of the gums, in which there is bleeding, shaking, and loss of teeth, damage to the jaws, redness, soreness, swelling, fire, pimples on the gums. In medieval literature, 'dental diseases' included those sufferings that 'affected the head' but 'originated in the stomach'. From ancient times the toothache is healed with prayers. However, the symptoms of the common cold can also be interpreted as a generalized concept of mental illness due to the description of the demons fighting in the head, rolling eyes, gnashing, and breaking teeth - so characteristic symptoms for those possessed by demons. 46 witnesses containing 152 prayers have been found in South Slavonic literature. They are syncretic in nature because they combine both pagan and Christian traditions. They are found mainly in the liturgical collections. The aim of the research is to show the connection between folklore and written culture, the different compositions, characters, plots, and topoi in the apocryphal prayers in some of the South Slavonic collections.

**Wojciech Stelmach, Adam Mickiewicz University in Poznań**

Slavonic Apocrypha

**Linguistic Image of Biblical Eve in Old-Polish Historyja barzo cudna o stworzeniu nieba i ziemie (in Comparison to Slavic Apocrypha)**

'Historyja barzo cudna o stworzeniu nieba i ziemie' ('The Marvelous Story on the Heaven and Earth Creation') is a 16th-century translation of Latin apocrypha entitled 'Vita Adae et Evae' (in its medieval version 'De creatione Adae et formatione Evae ex costa eius'). It is one of two preserved Old-Polish apocrypha of Old Testament. The main purpose of my paper is going to show linguistic image of Eve in Old-Polish biblical-apocryphal narration. The lexical and stylistic analysis of the text will take into consideration both the narrative and dialogue layer of the work. I will show differences in the way of talking about Eve depending on who speaks. Language analysis will allow to indicate determinants of linguistic image of Eve in this text. In medieval religious literature - according to antitypical reading of the Bible - Mary is often called the second Eve. According to those practices, I will try to compare linguistic means, which are used in talking about Eve with the way of calling Mary in Polish Middle Ages (which is already well developed in literature, e.g. Wojtkowski 1966; Kucała 1988; Mika 2002). Moreover - if time permits - I would like to compare the way of talking about Eve in Old-Polish and Old-Bulgarian apocrypha (the second one is a translation of Greek Apocalypsis Mosis) and show differences resulting first from a language of translation, and second, the more important, from different spirituality.

**Fedor Veselov, Saint Petersburg State University**

Slavonic Apocrypha

**The Sea called 'Fire of the Sun': Towards Connections Between the Alexander Romance and the Revelations of Pseudo-Methodius**

In the Syriac origin of the Revelations of Pseudo-Methodius, Alexander the Great visits in the East the sea called 'Fire of the Sun' (nūr šemšā). This happens just before he meets the Unclean peoples of Gog and Magog, whom the hero encloses in the Northern mountains. However, in

the Greek translation of the Revelations, this place, the sea, was translated as 'the land of the Sun' (ηλίου χωρας). The Greek translator used such adaptation for all places, where the anonymous author of the Revelations tells about the land, where the fourth son of Noah, Yonton, came to settle. This kind of interpretation could be connected with the late antiquity tradition of the Alexander Romance, where the episode of visiting of the city of the Sun (πολις του 'Ηλιου), situated on the sea, appears already in the earliest versions. In the later versions, such as Recension γ, this episode is duplicated, Alexander visits the land of the Sun (ηλίου χωρας), where the hero told about his death. Thus, not only the Revelations of Pseudo-Methodius influenced on the Alexander Romance, but also the Romance tradition had its influence on the Greek translation of the Revelations.

**Florentina Badalanova Geller, Royal Anthropological Institute and University College London**

Slavonic Parabiblical Traditions

**Quran in Vernacular: Islamic Folklore Traditions in the Balkans and Parabiblical Apocryphal Heritage**

The paper explores some parabiblical narrative clusters attested in Slavonic apocryphal writings (e.g. The Apocalypse of Baruch, The Life of Adam and Eve, The Legend of the Sea of Tiberias, The Contest Between Michail and Satanail) and Christian oral tradition (the Folk Bible) on the one hand, and Muslim folklore accounts on the other. Compared and contrasted will be Judaeo-Christian and Muslim creation myths (cosmogonic and anthropogonic legends), as well as stories about various Biblical/Quranic characters (Adam/Adem and Eve/Hava, Cain/Qabeel and Abel/Habeel, Enoch/Idris, Noah/Nuh, Abraham/Ibrahim, Joseph/Yusuf, Moses/Musa, Jonah/ Yūnus, etc.). Iconographic narratives related to Biblical and Quranic themes and characters will be considered as well. The paper will argue that in the Balkans, there were strong intercultural and interconfessional interplay between the vernacular traditions of the three Abrahamic religions.

**Daria Coscodan, Ludwig Maximilian University of Munich**

Slavonic Parabiblical Traditions

**An Iconographic Motif Based on the Legend of the "Sea of Tiberias"**

An unusual motif on a number of old Russian depictions of the Last Judgment include the representation of the Archangel Michael dressed in a monk's habit. It has been argued that this motif stems from the widespread biblical paraphrase of the Old Testament entitled Tolkovaja Paleja. My paper will offer another interpretation by connecting this iconography to the cosmogonic legend about the "Sea of Tiberias" and will explore the polemical context in which this representation appeared.

**Mare Koiva, Estonian Literary Museum**

Slavonic Parabiblical Traditions

**Stories about the Fall of the First People in the Belarusian and Estonian Traditions**

The stories about the fall of the first people and the consequences of the fall are among the most popular and diverse in relation to various etiologies in the Estonian and Belarusian folklore Bibles. The article examines the following groups of key images and motifs in the Belarusian and Estonian traditions associated with the fall: the forbidden fruit (apple, plum,

nameless fruit, etc.); the tempter (serpent, snake, asp, Satan, Adam, Eve); the essence of the fall (the first people ate the forbidden fruit, knew each other, gave birth to a child/the Virgin Mary/St. Nicholas, ate apples before the Feast of the Transfiguration, Adam ate the forbidden apple from Eve's garden, Adam and Eve ate the forbidden apple from the devil's garden, unspecified sin); the consequences of the fall / etiology (a separation of the sexes occurs – before the fall genders were hidden, people develop sexual characteristics, there is the Adam's Apple on a man's throat, breast and menstruation in women, body hair on men; women no longer give birth to children through the head / crown, people begin to die, women get endless work, the man becomes the head of a woman, women give birth in hard labour, people go in clothing, Adam turns into a stork, Eve turns into a snake, snakes lose their legs and getting down on their belly reptiles spread across the land, spike stops growing from the ground, etc.). The prevalence of motifs in Estonian and Belarusian folklore is discussed, the unreality of some of them, the coexistence of biblical and non-biblical fragments in oral folklore texts, the origins and context of a single explanation are analysed, the individual characteristics of existence of texts about the first people in modern rural oral culture are described.

**Andriy Danylenko, Pace University**

Slavonic Parabiblical Traditions

**The Vita Constantini and the Fihrist of al-Nadīm on the Origin of Rusian Script**

To probe the existence of script in the Rusian lands before the Moravian mission, some scholars mention the statement found in the Vita Constantini (VC) about a gospel text and a psalter written in 'Rusian letters' (rous'skymi pismeny). Despite numerous efforts to come to grips with this passage in the VC, it remains a controversial issue of Cyrillo-Methodian research today as much as ever. The proposed paper adds to the discussion an account found in Kitāb al-fihrist (Liber index) compiled in AD. 987–98 by Muḥammad ibn Ishāq al-Nadīm. According to one of al-Nadīm's authorities, al-Rūsiya (Rus') used 'white wood' as a writing material, and he displayed a sample of Rusian writing. Since Frāhn (1836) this account has been in the focus of many studies dealing with the attribution and decipherment of the inscription (Magnússon, Sjögren, Gedeonov, Talankin, Serjakov, Lewicka-Rajewska and others). However, no serious study has connected the decipherment of the inscription found in al-Nadīm with "Rusian letters" mentioned in the VC. The author proposes to ascertain the ethnic origin of al-Rūsiya as located in Old Kyiv, Khazaria, and the Caucasus; this will help determine the type of writing used by al-Rūsiya at the time of al-Nadīm (and the author of the VC). The author expands on a hypothesis that al-Nadīm could have reproduced a sample of either (1) the runic script as used by the Varangian Rus' in Old Ladoga, Great Novgorod, and further south (e.g., an inscription from Berezan' in the Dnieper estuary on the Black Sea), or (2) a proto-Cyrillic script as attested in early birch bark texts. The author argues that both the Rusian inscription adopted by al-Nadīm to Arabic script, and the "Rusian letters" discovered in Kherson by Constantine refer to one and the same proto-Slavic script which was used in the religious and secular spheres before the Moravian mission.



**Priscille Marschall, University of Lausanne**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**The Question of Punctuation in Critical Editions of the Greek New Testament**

This paper pleads for a reexamination of how NT texts are punctuated in critical editions. Specifically, I will consider two recent developments in research that offer renewed perspectives on punctuation in antiquity and thus invite us to explore new perspectives. First, the massive digitalization of NT manuscripts, which has contributed to break down the old myth that these would lack punctuation. Exegetes are now faced with the evidence: early Greek NT manuscripts testify of a rich tradition of punctuating the sacred texts, which involve different systems, many steps, and of course variations among manuscripts. Which status should be given to these punctuation marks, how to integrate them in the textual criticism process, and how the variants could be signalled in critical editions, are crucial questions that text critics need to address. A second development in current research that challenges traditional punctuation is the rediscovering of the ancient practice of colometry: as rhetorical treatises from the Graeco-Roman world make clear, ancient prose texts were not conceived in terms of sentences but were rather structured in breath units called "côla", that were themselves sometimes grouped into units of the upper level, called "periods". Thus, could an attention to the colometric structure of NT texts help to repunctuate them in a way that better reflect their inner oral logic? Or should we rather produce "colometric editions" of the NT – in a way that recalls the suggestions made by E. Norden, R. Schütz, and R. Woerner's in the 1920s? Finally, this paper will also explore the possibility of a digital edition that would present an unpunctuated text, with indications regarding punctuation in the different manuscripts as well as a proposition of colometric disposition being provided in separate fields.

**Dionisio Candido, University of Salzburg**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**The Vetus Latina in the History of the Transmission of the Book of Esther: Hypotheses and Perspectives**

The Book of Esther usually serves as a kind of "laboratory" in the fields of textual and literary criticism: this is primarily because of the well-known difference between the Hebrew tradition, expressed in the Masoretic Text, and the Greek tradition which is represented in the Old Greek and in the so-called Alpha Text. However, recent research is specifically interested in the role of the Vetus Latina among other ancient versions of this biblical book. The present paper intends to show the weakness and strengths of the most relevant hypotheses about the textual history of the Book of Esther, paying particular attention to the Vetus Latina: those of Schildenberger (1941), Schneider (1963), Motzo (1977), Hanhart (1966 and 1983), Milik (1992) and Haelewyck (2008). Moreover, through a series of textual examples the importance of the Vetus Latina in this complex picture will be shown.

**David A. Flood, University of Edinburgh**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**Family 0150: An Introduction to a Recently Identified Manuscript Family**

This paper will introduce a newly proposed family of alternating catenae manuscripts containing the catena of John of Damascus on Paul's letters. GA 0150, GA 2110, and GA 1506

are connected in several important ways: (1) All share a high level of textual agreement—each one is the others' closest relative in Romans, 1–2 Corinthians, and Galatians; (2) all share paratextual features; (3) 0150 and 2110 share the same hypothesis written in the same format; (3) the discrete units of biblical text and accompanied commentary match and share the same numbers. All three witnesses are only extant from Romans 13 to 1 Corinthians 4. A quantitative analysis of the lemma of these eight chapters further confirms the theory that 0150, 2110, and 1506 constitute a textual family. The term "family" is meant to communicate the smallest denomination of related witnesses. It may even be the case, as Theodore Panella has suggested, that 0150 and 2110 are exemplar and copy. The textual character of the family's biblical text is non-Byzantine, but neither is it strikingly peculiar; the textual character may be best described as having broad agreement with the early majuscules such as GA 01 and GA 03 with a number of Byzantine readings. What makes this interesting is that the text of Paul may be the text that was used and preferred by John of Damascus since he is the claimed author of the archetype.

**Martina Vercesi, University of St Andrews**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**A "Dipped" or "Sprinkled" Garment? Two Different Readings of Revelation 19:13**

Revelation 19, after the hymnic section, narrates the eschatological coming of Jesus portrayed as a divine warrior. Among the characteristics that this figure presents, one is related to its garment. In verse 13, in fact, it is said that: "He is clothed in a robe dipped in blood, and his name is called The Word of God" (NRSV). This verse presents two different readings related to the robe worn by Jesus. In the Textus Receptus proposed by NA28 the garment is "βεβαμμένον αἵματι". Other traditions retain different verb forms, but all derive from the same stem παν-, meaning "to sprinkle". By first examining the context and the relationship with the Old Testament (especially Isaiah), this paper aims to reflect on the textual history of this verse, taking into account both the direct and indirect tradition in order to hypothesise which reading could be considered the most ancient one. Moreover, the implications of these variant readings in some relevant patristic interpretations will also be studied. Finally, this case study will also offer some reflections on the overall textual tradition of Revelation, highlighting the role of the versions which have not yet received so much attention by scholarship. As Tobias Nicklas, in fact, claims: "Until now research on the textual history of Revelation mainly concentrated on Greek witnesses – Greek manuscripts and Greek authors. However, from early times Revelation played an important role in the Latin Church and was read and interpreted by many Latin fathers. . . . it would be important to ask whether (and how) the material from Latin (and other) versions and authors fits into Schmid's overall pattern or not." (The Early Text of the New Testament, 2012).

**Jeroen Verrijssen, Catholic University of Leuven (KUL)**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**The Medieval Targum Tradition for the Seventh Day of Pesach**

The tradition of reading the Targum in the synagogue together with the Hebrew text became less common as Aramaic itself fell out of use. Nevertheless, there is ample evidence pointing to the persistence of this practice in medieval Jewish liturgy. In addition to an "exegetically enhanced" translation of the Hebrew text, the Targum texts contained in medieval prayer

books include many lengthy expansions, incorporating material from various sources. This paper will examine the Targum reading for the seventh day of the festival of Pesach (Exodus 13:17-15:26) as it is recorded in ten different medieval prayer books. While there are elements common to all the manuscripts, text-critical analysis of both the Targum texts and their expansions reveals two distinct textual families with variants as well as expansions unique to each; clearly indicating a correlation between liturgical and textual tradition. Based on an inter and intra group comparison of these manuscripts this paper will argue that the transmission of the Targum text and its striking expansions was not uniform across these medieval European Jewish communities; and that the adaptation, emendation, and enhancement of these texts continued well into the medieval period. The content of the liturgical Targum texts and their relationship to other Targums has not yet been analyzed in depth, and this paper will make an important first step in that direction.

**Beatrice Bonanno, Catholic University of Leuven (UCL)**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**Elimelech or Abimelech? A Study on the Textual Variant of the Name of Noemin's Husband in Septuagint Ruth**

In the content-and context-related approach, one of the criteria used to evaluate the translation technique of Septuagint (LXX) translator(s) consists in analysing how proper names and toponyms have been rendered. In the book of Ruth, the analysis of the rendering of proper names and toponyms in a language different than Hebrew is even more important when we consider that the meanings of names play a role in the narrative of the Hebrew text. Some of them, even if they are lacking an aetiology (except in the case of 1,20), are linked to a characteristic of the character or of the place that carries the name, or to the function in the narrative. In this paper, I will first present general information concerning the rendering of the proper names in LXX Ruth. Secondly, I will focus attention on the textual variant of the name of Noemin's husband: Elimelech according to the Masoretic Text and Abimelech according to LXX. Here, I will investigate whether this textual variant is linked to a different Hebrew Vorlage, whether it derives from the process of translation of the text in its Greek form, or whether it is due to its transmission in its Greek form. Finally, this study will analyse the literary criticism of this variant and it will also point out theological implications. The aim of this paper is twofold: through an analysis involving the field of textual criticism, to better characterise the translation technique of LXX Ruth, and to better understand the innovations and/or the specificities, both in terms of meaning and ideology of the LXX text.

**Denis Salgado, University of Edinburgh**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ: Romans as A Window into the Development of the Apostolos Lectionary Tradition**

The text and the development of the Greek lectionary system have been the focus of several scholarly investigations. Most of the attention has been devoted to the Gospel lectionaries, with the Apostolos remaining in the shadows to a great extent. In his research on the Catholic Epistles published in 1970, Klaus Junack argued that the Byzantine lectionary system developed around the seventh/eighth century. In a recent publication, Sam Gibson provided a helpful overview of the Apostolos tradition, more specifically of Acts and the Pauline Epistles. In his study, Gibson proposed that the Apostolos tradition was completed in the tenth century

as a biblical-liturgical synthesis, based to one degree or another on earlier textual and liturgical traditions. In this paper, I intend to shed more light on the development of the Apostolos lectionary system, using the anagnostik structure of Romans as a window into the tradition. Based on how Romans developed and how the following epistles feature in the reading arrangement preserved in sixty lectionaries, both of the sabbatokyriakai and hebdomados type, I propose that the Apostolos tradition grew in two stages. In the first stage, the system of the weekend readings acquired its fixed form no later than the ninth century. In the second stage, there developed the system of the weekday readings, which matured only in the eleventh century. It expanded gradually and without disturbing the already established reading arrangement of the weekend system.

**David Herbison, University of Wuppertal**

Criticism of the New Testament, the Old Testament and the Qur'an

**Revisiting Text-Critical Criteria for New Testament Quotations of the Old Testament: The Freer Gospels Codex as a Test Case**

When evaluating textual variation within New Testament quotations of the Old Testament, New Testament text critics have generally presumed that those New Testament variant readings which agree with the Old Testament source text should be regarded as secondary harmonizations. This principle stems from the belief that New Testament scribes frequently resolved differences between citations and their sources according to their knowledge of the Old Testament, thus leading to a preference for readings which yield greater difference between the two textual traditions. However, insufficient study has been devoted to the transmission of such citations to support this impression of scribes, especially regarding the tendencies evident in particular manuscripts. Therefore, this paper reports the results of a text-critical analysis of the Old Testament citations preserved in the Freer Gospels Codex (Codex Washingtonianus, W032), an important witness to the Gospels that includes a large expansion of one of its quotations. Such clear influence from the Old Testament on this New Testament manuscript makes the Freer Gospels an ideal test subject for studying harmonization of citations and evaluating the conception of scribes underlying the corresponding text-critical criterion. This study finds that, despite the inclusion of one major expansion, the text of W as a whole provides little support for the standard view of scribes. Furthermore, this paper will demonstrate how a greater understanding of the transmission of these citations within the New Testament textual tradition calls for revision of the critical canon as traditionally conceived.

**Monica Prandi, Pontifical Biblical Institute**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**"Not by Bread Alone": Meals and Rituals in the Acts of the Apostles according to the Peshitta**

The Greek text of Acts contains five references to the "breaking of the bread" (κλάω or κλάσις with ἄρτος as its object). Three different translations are offered in the Peshitta for "bread": ܐܘܚܪܝܫܬܐ (Eucharist) in 2.42 and 20.7; ܦܢܝܫܬܐ (Eucharistic loaf) in 2.46 and the more expected translation ܕܥܝܢܐ (bread) in 20.11 and 27.35. Scholars differ on the meaning of these meal scenes in the Greek text. Some see the roots of what would become the Eucharistic liturgy in the sacramental life of the Church. Others are more sceptical, though they do not deny the allusion of these meals to the Eucharist. The Peshitta offers a unique solution. It does

not always present a shared meal scene as the Greek text suggests. Rather, in Acts 2 and 20 the context is more clearly liturgical, especially when the community, and not a single person, breaks the bread, i.e. celebrates the Eucharist. The shift from the simple meaning “food” to the liturgical and ritual setting is made explicit for the readers of the Peshitta Acts. In the Greek text, the link between the practice of early believers and the liturgical celebrations of their actual communities remains implicit. In this paper, the Syriac translations of "bread" are investigated to ascertain their precise meaning. The syntax and narrative structure of the scenes are also considered. The text-critical comparison between the Greek text and the Harklean version of Acts reveals the richness and significance of the Peshitta's interpretation. The Peshitta's translation of this Greek phrase deserves further study in order to understand the impact of its readings on the narrative and theology of these scenes that present the “breaking of the bread.” The results of this study will enhance our knowledge of the place of the Peshitta in the reception history of Acts.

**Pavlos D. Vasileiadis, Aristotle University of Thessaloniki**

Textual Criticism of the New Testament, the Old Testament and the Qur'an

**Tracing the Semantic Connotations of “Lordship” in the Greek Gospel of Matthew Through the Lens of the Ancient Syriac Versions**

It has been postulated that the Old Syriac and Peshitta versions can provide minute glimpses of a West-Aramaic gospel tradition which may allow us to approach a more original Aramaic text-form back beyond the Greek Gospel text. This has been the language of the Eastern Christianity, which had its origin in an Aramaic-speaking Christian community. Only from the 3rd century onward it came under the influence of the Greek-speaking Church that drastically transformed its theological setting towards the Nicene orthodoxy. In the OT Peshitta the Hebrew Tetragrammaton is constantly rendered by the term \*māryā\*, a form used only for the true God, the God of Israel. This translational equivalence was also kept in the Syriac NT versions, although an increasing tendency of adopting it for references to Jesus is also observable, while forms like \*mārā\* and \*mār(ī)\* are used in wider contexts, including regularly referencing Jesus. This semantic gradation of “lordship” in Syriac was a brilliant device to satisfy the different and often conflicting views on the use and pronunciation of the divine name and was also a feature that reflected current Christological and theological interpretations. This paper aims to trace the semantic connotations of “lordship” in the case of the Greek Gospel of Matthew by means of the three surviving versions of the Gospel in Syriac. Each and every instance of \*kyrios\* in the Greek Matthew is compared with the Old Syriac, Peshitta and Harklean versions and also the oldest Hebrew Gospel of Matthew survived by Shem-Tob of Tudela in the late 14th cent. Being all of them translations of Greek source texts, the Syriac translations prove highly valuable as a. the older ones of them might have been the product of translators that had access to Hebrew or Aramaic gospel sources that influenced their translational choices and b., they testify for early Christian theological interpretations that were projected to various degrees on the older Syriac NT version.

**An-Ting Yi, Free University of Amsterdam**

Textual Criticism of the New Testament, the Old Testament and the Qur'an  
**Vaticanus Graecus 2158: A Hidden Abschrift of Codex Vaticanus (B03)**

In the history of New Testament textual criticism, it is well known that for centuries Codex Vaticanus (Vat. gr. 1209 in the Vatican Library; B03 in the GA numbering) was not easily accessible to be examined. In fact, only with the publication of the first edition by Angelus Maius (1857), the complete text of the manuscript has become available to the entirety of textual scholarship. Before the mid-nineteenth century, scholars had to rely on two imprecise and often contrasting collations: a series of publications by Andreas Birch (1788; 1798–1801) and a reproduction of one of the Bentley collations by Charles Godfrey Woide (1799). However, there is a hidden treasure in the Vatican Library that has been off the scholarly radar until the present day, a three-hundred-year-old Abschrift of the famous Vatican manuscript. Currently numbered as Vat. gr. 2158, this minuscule manuscript was probably copied around 1700, containing all the remaining uncial part of B03's New Testament. It was likely being a tailor-made copy for Lorenzo Alessandro Zaccagni (1657–1712), the then curator of the Vatican Library. Known for his ground-breaking work on the Euthalian apparatus (1698), Zaccagni was said to have prepared a new edition of the Greek New Testament, although he was not able to see it finished before his death. Based on the first-hand examination and newly available digital images, this paper details the current state of preservation of Vat. gr. 2158, provides an overview of its content, and analyses some sample chapters and paratextual features, as well as locating Zaccagni's project to its intellectual and scholarly context.

**Anthony P. Royle, University of Glasgow**

The "Remembered Paul" and the "Historical Paul"  
**Portraits of Paul's Literacy**

There are two common artistic depictions of Paul; one is of the apostle writing at a desk with a quill in hand surrounded by manuscripts, and the other is Paul dictating his letters to a secretary. Scholarship has likewise painted contrasting caricatures of Paul's literary capabilities from Norton's extremely erudite Paul to Loubser's eidetic Paul. Such tensions could arise from the 'remembered Paul' and 'historical Paul' depicted in the New Testament. This seeks to locate Paul within the media culture(s) of antiquity, which paints a different picture of Paul.

**Benjamin White, Clemson University**

The "Remembered Paul" and the "Historical Paul"  
**Paul within Apostolic Judaism: Notes from the Second Century**

Acts remembers Paul within Judaism even after his encounter with the risen Christ. Paul has Timothy circumcised, celebrates Pentecost, takes a Nazarite vow, speaks in a "Hebrew dialect," calls himself a Pharisee, refers to his fellow Jews as "my people", and marks time by Yom Kippur. Paul's modus operandi in Acts is "to the Jew first, but also to the Greek" as he enters into cities of the Diaspora to proclaim the risen Messiah in synagogues. Acts is not alone in remembering Paul in this way. The Martyrdom of Paul portrays the Apostle, in the final breaths before his execution, facing east and praying in Hebrew to "the fathers" (Acts of Paul 10.5). Papyrus 46 contains Hebrews in second position after Romans. Its scribe and the scribe

of its Vorlage viewed Paul's calling to "all the nations" as naturally including those of Jewish birth. The Muratorian Fragment says that Paul took Luke around with him as one "zealous for the Law" (l. 5). It remembers Paul's close associate as Torah-observant. These texts are memorializations of Paul that correspond with the "Paul within Judaism" movement in contemporary Pauline Studies. But they should not be viewed as merely secondary evidence of Paul's "apostolic Judaism" (cf. Nanos and Runesson). Rather, this paper lays out a bold historiographical framework whereby they take on primary hermeneutical significance for reconstructing Paul as an historical actor. The occasional and posturing Pauline Epistles have remained "hard to understand" (2 Peter 3.16), even within the contemporary historical-critical *épistémè*. Moreover, I argue that the default first-move in Pauline biography since F.C. Baur – to separate Pauline wheat (authentic Epistles) from chaff (canonical entrapment of Paul in pseudo-Pauline Epistles and Acts) – is fundamentally flawed. I argue that our only access to Paul is through early Pauline traditions and that it is from within these memorializations that our work should begin.

**Andreas Dettwiler, University of Geneva**

The "Remembered Paul" and the "Historical Paul"

**Paul the Missionary and the Mission of the Christ-Believers According to the Letter to the Colossians**

The figure of Paul plays a central role within the overall argumentation of the deuteropauline letter to the Colossians. As missionary and teacher of the universal *ekklesia*, he now becomes an integral part of the revelation of Christ (H. Merklein). It is however interesting to see that Colossians doesn't present an isolated picture of the – de facto unique – apostle to the nations, but reflects at the same time on the ecclesiological modalities of the transmission of the Pauline Gospel in the future: first, by embedding the figure of Paul within the dense network of his collaborators and, second, by offering the addressees of the letter an active, "missionary" self-understanding (cf. in particular Col 3:12-17 and 4:2-6). In sum, the paper seeks to clarify the various mediation processes within Colossians: the mediation of the Christ-event through Paul, "icon" of the past; the mediation of the absent Paul through the letter itself but also through his collaborators; finally, the mediation, stabilization and transformation of the Pauline heritage through the ongoing missionary activity of the Pauline community. Some hypothetical remarks on the socio-historical context of the letter to the Colossians and what it could mean for the question of the "historical Paul" will conclude the paper.

**Annette Merz, University of Groningen**

The "Remembered Paul" and the "Historical Paul"

**How is the Role of Travelling of Paul and his Colleagues as Part of the Missionary Life Constructed and Remembered by the Acts of Paul?**

I will argue in this paper that the depiction of Paul the travelling apostle in the Acts of Paul is intensely intertextually connected to the authentic Pauline letter's self-presentation and to some pivotal Gospel traditions. The narrative theology of the Acts of Paul can regularly be understood as elaboration of epistolary *topoi* and Gospel themes. In my presentation I will concentrate on themes connected to travel, which are commonly not recognized as underlying the narrative of the Acts of Paul (e.g. the idea of mission as a victory parade; the *quo vadis* scene as Gospel imitation). It will also be shown that some of the Pauline letter's

ideas on apostleship are transferred to Paul's disciple Thecla within the Acts of Paul and used to describe her development from silent listener to powerful apostle within the story.

**Ma. Marilou S. Ibita, De La Salle University Manila**

The Bible and Ecology

**COVID-19 and A Contextual Reading of Mt 13:1-9: Promoting a Faith that Does Eco-Justice and Upholds Sustainability**

While COVID-19 as an illness caused/is causing a lot of death worldwide, the pandemic and the various responses to it also exacerbate hunger around the world. Given this context, this paper argues that there is a need for Filipino Catholics who live in the predominantly Catholic and mainly agricultural country to embark on a combined biblical narrative, ecological-economic and gendered perspective in interpreting the agricultural parable in Mt 13:1-9 and its impact on hunger especially in the rural and urban poor areas such as Metro Manila. Since the Filipino farmers belong to one of the most vulnerable and neglected groups in the country, the Roman Catholic Church has been one of its constant supports especially during the COVID-19 pandemic. This paper endeavours to help the Church in exploring its biblical roots to provide a contextual reading that respond to the plight of these farmers and the hungry people in both rural and urban areas made worse by COVID-19 and the corresponding lock downs. This paper will explore Mt 13:1-9 and its impact in the contemporary context following the five steps of see-judge-act-evaluate-celebrate/ritualize process. This presentation will use a combined biblical narrative, ecological-economic and gendered perspective on the Matthean parable and how it can be an ally for eco-justice and sustainability as we re-calibrate the response to hunger made worse by the pandemic. This paper argues that this contextual approach to Mt 13:1-9 is an important resource to enliven a faith that does eco-justice and promotes sustainability particularly the United Nations Sustainable Development Goal 2: Zero Hunger in the Philippines, Goal 3: Good Health and Well-being, Goal 11: Sustainable Cities and Communities, and Goal 15: Life on Land.

**Yael Shemesh, Bar-Ilan University**

The Bible and Ecology

**"Pay heed that you do not corrupt it!" Ecology in Judaism**

In recent decades ecology, and particularly the branch known as environmental ethics or eco-ethics, has attracted special attention, in reaction to the irreversible damage that the human species has caused to the world, especially since the start of the Industrial Revolution. Nevertheless, the first buds of ecological thought can be traced to the Bible, and even more so to the rabbinic literature and traditional commentators and more recent thinkers. The lecture will highlight the ecological concerns of Judaism through all these stratum of Jewish writing and thought. I will note ecological ideas that seem to be essentially anthropocentric, along with what is less common—biocentric concepts. I will argue nevertheless that ultimately the Jewish concern for the environment is not centered on human beings or on the entire biosphere. Instead it is theocentric, in that it places the deity at the center and views human beings as having been assigned to protect and preserve God's world, as we find in Ecclesiastes Rabba (7:1 [13]): Consider the work of God; for who can make straight what he has made crooked? (Eccles. 7:13)? When the Holy One, blessed be He, created Adam, He took him and led him round all the trees of the Garden of Eden, and said to him: "Behold My works, how



beautiful and commendable they are! All that I have created, I created for your sake. Pay heed that you do not corrupt and destroy My universe; for if you corrupt it there is no one to repair it after you.”

**Claude Armel Otabela, Catholic University of Leuven (KUL)**

The Bible and Ecology

**Which Vision of the Natural Environment Emerges from the Sequence of the "Plagues of Egypt"?**

The study of the sequence of the supernormal events commonly known as "the plagues of Egypt" that mark the confrontation between YHWH and Pharaoh at the time of leaving Egypt in the book of Exodus has mainly been approached, so far, to overcome the difficulty of their terminology (wounds, plagues, signs, wonders, miracles, etc.) and that of their delimitation. Indeed, parallel texts such as Wisdom 11-19, Psalms 78 and 105, having each a different number and order of these phenomena, do not make the task easier. In addition, the analysis of the structure of these phenomena has been especially prolific in historical-critical investigations converging on the idea that the text is absolutely composite, but they do not agree on the parts of the narrative to be attributed to P or pre-P or post-P. Our work aims to fill the gap of an ecological reading of the order and structure of these so-called "plagues". The goal is to discern the vision of the environment that emerges from the structuring and the sequence of these eminently ecological events as presented by the text of the Exodus as issued by the final redactor. Therefore, our study bases itself essentially on ecocritical hermeneutics starting from the analysis of the organization of the text itself and the history of its composition. This means that, to strive for an understanding of the arrangement of these natural phenomena and their ecological significance, we intend to resort to the literary facture of the text and its narrative strategy as well as to the results, although heterogeneous, of the diachronic studies concerning the formation of this narrative. In order to arrive to this goal, we will first make critical choices about the delimitation and designation of this cycle. Thereafter, we will suggest an ecological study of its structure. And finally, against the background of this analysis, we will draw some ecological considerations to contribute to current issues on environment.

**Xiaxia Xue, China Graduate School of Theology**

The Bible and Ecology

**Paul's Concept of the Care of Creation**

The New Testament appears to pay little attention to the issue of creation care. However, the theme is present in the Gospels and Letters, each with its own specific focus. The Synoptic Gospels speak of God as the Lord of heaven and earth (Matt. 11:25; Luke 10:21), who cares about the world he has made, including man and his surrounding environment (Matt. 6: 25-30; Mark 1:13). In the book of Revelation, every creature worshipping before the throne (Rev. 4: 6b-8, 5:13) shows that the aim of all created beings is not to glorify themselves but God. This essay will focus on the Pauline epistles and how Paul argues for the care of creation. It will employ theological interpretation and intertextual analysis (bringing the Old Testament to bear on our reading of Pauline texts) to analyze three main related passages. First, Col 1:15-20 grounds the foundation of care for creation in cosmic Christology. Second, an intertextual reading of Rom 8:19-30 shows that God's care for creation is manifest in the redemption of

the corrupted world through his son Jesus Christ. Finally, 2 Cor. 5:17-21 focuses on the Christian's responsibility for the care of creation.

**Daniel Daley, Catholic University of Leuven (KUL)**

The Bible and Ecology

### **Inherit the Earth: Creation Care as an Act of Spiritual Vocation**

In her important recent book on Romans 8 (Conformed to the Image of His Son), Haley Goranson Jacob argues that the Spirit's role in interceding for believers in their weaknesses (Rom 8:26) is intrinsically connected to the bondage and decay of creation (Rom 8:18-22). The intercessory role of the Spirit is analogous to that of believers who, when revealed as God's children, are to intercede on behalf of creation in its weakness. To become children of God is to become "co-heirs" with Christ, whereby joining him in suffering, these co-heirs also join him in glory (Romans 8:17). Jacob argues convincingly that "glory" in Romans 8 does not refer to some sense of eschatological resplendence, but rather an elevated role as co-heirs and stewards with Christ in his vocation to rule, and care for, the entirety of the cosmos. Jesus' co-heirs take on a spiritual "vocation" as God's representatives in his care for the world. This paper seeks to confirm Jacob's findings by extending them in a fresh direction. Rarely has the idiomatic phrase "inherit the earth" been compared across its extant appearances in Jewish literature. This paper will compare the phrase in three of its most important instances (1 Enoch 5:5-9; 4QInstruction 4Q418 81+81a 14; Matthew 5:5). While the phrase "inherit the earth" is often assumed to connote eschatological reward, this paper will demonstrate that it also appears in contexts integrated with creation and vocation, and may refer not only to reward, but also responsibility; as an indicator that God's people, as co-heirs, are called to participate in his redemptive work which includes, but is not limited to, intercession for creation through participating in God's restoration process. To "inherit the earth" is not simply to receive, but to intercede on its behalf.

**Hava Guy, David Yellin College**

The Bible and Ecology

### **The Injunction to Send Away a Mother Bird (Deut 22:6-7): Human Interaction with the Environment**

One aspect of the interaction between humans and their environment as reflected in the Bible appears in Deuteronomy 22:6-7, an injunction to send a mother bird away from the nest before taking eggs or fledglings. As seen from these and other verses, such as Lev 17:13, Hos 7:12, and Prov 6:5, the consumption of birds and their eggs was common in the biblical period. As worded here, the injunction involves a situation of coming upon a nest rather than deliberate hunting of birds: "If, along the road, you chance upon a bird's nest, in any tree or on the ground." The biblical law forbids taking the mother bird and mandates that the mother bird be sent away from the nest before harvesting the eggs or fledglings. The lecture treats three main approaches to understanding the underlying rationale for this injunction by both classic and modern commentators: (1) solicitousness for animals and their suffering; (2) didactic aims and character improvement: constraining human cruelty and inculcating mercy; and (3) the utilitarian rationale: to prevent the extinction of species in the animal (and plant) world. Also treated here is the importance of this commandment whose reward — "in order that you may fare well and have a long life" — echoes that for honoring parents (Deut. 5:16).

The biblical injunction dovetails with issues that remain relevant to the present: the environmental-social crisis, education for sustainability, and environmental responsibility.

**Ma. Maricel S. Ibita, Ateneo De Manila University**

The Bible and Ecology

**“Never again shall all flesh be destroyed by the waters of a flood”: An Ecological Reading of the Priestly Flood Story and the UN Sustainable Development Goals in a VUCA World**

When the COVID-19 pandemic is coupled with ecological calamities like strong typhoons, it becomes a more complex disaster. Between October-November 2020, the Philippines had at least four strong typhoons, one after another, that resulted to massive landslides and flooding the main island of Luzon. They claimed lives and devastated crops, infrastructure, and properties and caused flood-borne diseases and heightened the risks of being a super-COVID-19-spreader event in evacuation centers in urban poor areas. It is against the backdrop of this disconcerting events that I will reread God’s pronouncement that “never again shall all flesh be cut off by the waters of a flood” from an ecological viewpoint. As climate change changes religion (Bergmann, 2009), I propose that the ecological crisis should also influence our interpretation of texts, especially religious texts, since they condition our beliefs about creation and human destiny (White, 1967). I suggest that a rereading of the difficult text of the Priestly version of the Great Flood in Genesis employing a modified ecological triangle will allow more nuances in the dynamics between God and all flesh: humans and non-humans. In this presentation, I will first explore how the ecological crisis complicates what some people call as VUCA world, and thus, the need for a practical way of reading the Scriptures from ecological lens. Next, I will briefly investigate the relationships between and among the characters of the Priestly version of the flood story using modified ecological triangle (Marlow, 2009; Ibita, 2015). Finally, I will glean some implications-challenges of the biblical deluge narrative in responding to the ecological crisis that we face as one planet and how the United Nations Sustainable Development Goals (UNSDGs) can help us go beyond the so-called VUCA world.

**Edward Pillar, University of Wales Trinity St. David**

The Bible and Ecology

**Confronting the Reality of Lynn White’s ‘Disastrous Ecologic Backlash.’ Biblical Interpretation and Gods of Capitalism, Consumerism, and Militarism**

Lynn White’s assertion in ‘The Historical Roots of Our Ecologic Crisis’ that the Christian reading of the Genesis text justifying the subjection of the earth has led to the ‘disastrous ecologic backlash’ may well be fundamentally true. However, while it would be unwise to assert that all the blame for all ecological and environmental injustice throughout history should be laid at the Christian religion’s door, we would agree that ‘Christianity is the most anthropocentric religion the world has seen.’ We would affirm therefore that the case for a fundamental rethinking of Christian biblical interpretation in the light of our present crisis is unavoidable. Moreover, we would argue that there is a need for biblical interpretation that highlights the need for justice for all creation while subverting the gods of capitalism, consumerism, and militarism. In this paper we will explore a reading of Genesis 1 that, from the perspective of the Hebrew Bible lays the ground for such a re-evaluation. Genesis 1 affirms that rather than *creatio ex nihilo*, God rather creates out from himself; God creates all things good just as

Godself is good; God creates community in the likeness of Godself; and God creates space, silence, and rest in affirmation of the sabbath rest. We will propose a similar rereading of the New Testament based on the theme of the reconciliation of all things (2Corinthians 5:19) to demonstrate that the Genesis 1 reading has a clear alignment in the Christian texts.

**Antti Vanhoja, University of Helsinki**

The Biblical World and Cultural Evolution

### **Anti-Paulinism in Early Christianity: Cultural Evolutionary Perspectives**

Little is known about early (Jewish-) Christians who maintained a hostile stance towards Paul the Apostle. Their views never achieved a dominant position in early Christian thought, few sources that are not hostile toward them have survived, and their history has proven to be very difficult to retrace. Still, evidence of early anti-Pauline polemic can be found in various, even widely-circulated Christian texts, as has been pointed out by Annette Y. Reed and Pierluigi Piovanelli. How can this be explained when anti-Pauline groups were left in the margins of early Christianity? I argue that the cultural evolutionary approach offers valuable tools to understand anti-Paulinism in early Christianity. It shows that a hostile narrative about Paul could have had value and attractiveness as such even if the group using it might not have been successful. Evolutionary analysis reveals that we should understand anti-Paulinism as an independent phenomenon rather than merely a part of Jewish-Christian thought or an attribute of a specific group. The main source material considered in this paper consists of 1) heresiological patristic writings concerning Ebionites, Elcesaites, and other (Jewish-)Christian groups accused of rejecting Paul and his letters, 2) texts that contain hostile stances towards Paul, e.g. Pseudo-Clementine writings and the Ethiopian Book of the Rooster, and 3) for comparison, early Islamic accounts of Paul (Sayf b. 'Umar) and the Eliyahu narrative in some versions of Toledot Yeshu. First, the applicability of the model to the material is critically evaluated. Next, the anti-Pauline material is analyzed by categorizing it to different levels of evolution. Finally, the results of the analysis are shortly compared to the traditional understanding of anti-Paulinism as a feature of Jewish-Christianity.

**Nina Kristina Nikki, University of Helsinki and Pasi Hyytiäinen, University of Helsinki**

The Biblical World and Cultural Evolution

### **Variety in "Righteousness" after Paul: a Word Co-occurrence Analysis**

As various scholars from William Wrede to E. P. Sanders have noted, the concept of "righteousness" plays a secondary role in the Apostle Paul's soteriological argumentation and appears mainly when Paul is arguing against Jewish Christian opponents, who insist on circumcision and observance of the Mosaic law for the Gentile Christ-believers. Early Christian writers following Paul, however, faced different social exigencies. They retained the concept but applied it differently, often connecting it to ethical exhortations. This paper seeks to clarify the early variety of "righteousness" by looking at Paul's authentic letters and a select group of early Christian "pro-Pauline" authors through quantitative distant reading of the texts. The texts will be subjected to a word co-occurrence analysis, which will not only reveal which words occur in proximity to the term "righteousness" in each text, but also the centrality of the term in them. The procedure will illustrate how the concept of "righteousness" travelled from Paul's argumentative contexts to new ones, preserving its role as a powerful positive identity label, but with varying theological content.

**Christian Wetz, Carl von Ossietzky University of Oldenburg**

The Biblical World and Cultural Evolution

**Bultmann's Hermeneutics Revisited – Or: How Evolutionary Psychology and Cognitive Science help Us not only to Find Out “What Is Said” but also to Find Out “What Is Meant”**

With his existential interpretation, Rudolf Bultmann has made one of the most important contributions of the 20th century to a (theological) hermeneutics of Biblical texts. “Existential interpretation” means that the ancient text is opened up in such a way that the present reader is enabled to interpret his or her own existence in the light of the text anew. This can be achieved if the author of the text and the present reader are connected with each other by the “antecedent life relationship to the matter” (“vorgängiges Lebensverhältnis zur Sache”): If there is something that the author and the reader share in common, then the reader can understand the author and, vice versa, the author can address the reader through the ages. The task of exegesis is therefore to uncover the “possibilities of human existence”: that the reader encounters the possibilities of his own existence in the text. In his search for these possibilities, Bultmann emphasizes the historicity of the human being. However, he remains almost completely unaware of the psychic apparatus of the human being. This is where this paper begins. It is possible to pursue an existential hermeneutics with Bultmann and beyond him, which makes use of the psychic traits of the human being that have evolved over millions of years. The terms coined by Bultmann that constitute his hermeneutics can be applied not only with regard to the historicity of the human being, but also with regard to his biologicity, or neurologicity. For instance, Bultmann's “antecedent life relationship to the matter” can be understood as a specific way of reacting specifically to certain environmental stimuli (which one may also call “semeia”); this specific way is hard-wired in the brain and thus enables people to understand one another through the ages, or – to put it differently – to do semiosis cross-temporally.

**Pasi Hyytiäinen, University of Helsinki**

The Biblical World and Cultural Evolution

**The Spread of the Byzantine Text and Biased Cultural Selection**

Different books of the New Testament circulated in varied textual forms during the first Christian centuries, but from the 9th century CE onwards, one single textual tradition prevailed. Today, this tradition which drove all others into extinction is known as the Byzantine text. It was this text that became popular in Constantinople and spread throughout the Byzantine Empire; hence the majority of the surviving Greek manuscripts are of this type. Most often this text is seen as the result of later textual development. However, a small but growing number of critics argue that the Byzantine text preserves the original text of the New Testament. They insist that, according to the statistical method, it is most probable that the majority of witnesses will preserve the original text. The survey at hand challenges this Byzantine priority hypothesis by focusing on the pattern by which the Byzantine text spread throughout the manuscripts of the New Testament. This process had two stages. First, there was a long initial phase, lasting from the late 4th to 8th century, during which the frequency of the Byzantine text was low among the New Testament manuscripts. Second, in the 9th century, this tradition experienced rapid growth, at which point the Byzantine text suddenly began to be present in the majority of the surviving manuscripts. This development can be

pictured as an S-shaped growth curve. This corresponds to the pattern new cultural traits spread, when biased cultural selection (content-, model- and frequency-based bias) is the predominant effecting force, causing initially rare innovations, ideas, beliefs values, etc., to become widespread within a given human group. Hence, this survey argues that the Byzantine text does not represent the original text (nor the majority text until the 9th century), but instead, represents an innovation, which emerged in the 4th century and later, superseded older textual forms, coinciding with the dynamics of cultural evolution.

**Lauri Laine, University of Helsinki**

The Biblical World and Cultural Evolution

**Divinity in the Ancient Israelite Religion and in Early Judaism in the Light of Cultural Evolution – A Case Study: The Divine Council**

In this presentation I look at the Divine Council as a prominent motif in conceptualization of divinity in the Ancient Near East. The Divine Council was an essential part of many theological systems in the Ancient Near East around a multitude of gods, but it also appears in the Hebrew Bible in which it should not—intuitively—fit into the theological framework of the one God (e. g. Job 1:6–12; 2:1–6; 1 Kgs 22:19–23; Ps 82; Isa 6; Dan 7; Ps 82). A cultural evolutionary approach offers new points of view to research this motif. I argue that what made this institution so enduring and persistent is a certain literary pattern that appears in the Divine Council scenes. This pattern holds several features that can be considered as evolutionarily relevant content biases, which made it a recurring motif from culture to culture, while being, at the same time, malleable enough to be reconceptualized in different contexts. I also ask whether the Divine Council had some specific adaptive significance that affected to communities' natural selection via providing them socio-cognitive tools to better cope with the hardships and adversities they were facing.

**Bina Nir, Emek Yezreel College**

The Biblical World and Cultural Evolution

**'Judgement' as a Cultural Construct in the West**

Western Judeo-Christian culture recognizes a God who devises laws, judgements, and punishments. This approach, i.e., doctrine of retribution, holds that human actions are evaluated by an external judge, and in this culture, this approach is one of the powers that drive to succeed, or invoke fear of failure, guilt, shame, and more. Humans fear the results of this judgement, especially if it involves punishment. The present research assumes that the idea of judgement remains a deeply embedded construct in Western culture, and that its religious roots lie in the culture's Jewish and Christian origins. Although religious ideas of retribution are undergoing secularization in the West, the worldviews that underlie it and are embedded in the religious experience, as described by Jung (1987), are covertly preserved in the secular experience. This study will examine judgement using the genealogical method. Genealogy studies the past but its objective is to understand and assess the present. Genealogy will facilitate a comparative examination of Judaic judgement, as depicted in the biblical doctrine of retribution, Catholic judgement, and judgement in Calvinism.

**Ronit Nikolsky, University of Groningen**  
The Biblical World and Cultural Evolution  
**Bureaucratic Logic and Cultural Evolution**

Through the study of rabbinic evaluation of the Rechabites, I want to present a scheme of cultural evolution that builds on Merlin Donald's theory of the evolution of the human mind, that is, a cognitive perspective on evolution. I will look into the transition between mythic to theoretic cognition as enabling cultural evolution by alternately allowing and restricting innovation. My claim is that such processes should be studied locally, not globally as has been done at times, since while the idea of innovation is global, the actual processes are unique to each culture. I will talk about intentional institutions as a cultural artefact which originates in theoretic cognition, and the overlaps and frictions it has with mythic cognition and its artefacts.

**Anat Koplowitz-Breier, Bar-Ilan University**

The Biblical World and its Reception

**#MeToo and the Bible: Jewish American Women Poetry on Dinah's Rape**

Dinah, Jacob Daughter is hardly mentioned in the Bible. In fact, even in Gen 34, who tells her story, we hardly hear her name, and her voice is hushed. Furthermore, her place in the story seems to be almost marginal: the text mostly focuses on the deeds of the men. The point that perplexed the exegetes is the portrayal of Shechem's acts: on the one hand, the text speaks of a forced sex; on the other, of his love and desire, which leads him to ask for Dinah's hand. This ambiguity led the commentators to question the rape's angle. Nevertheless, in the poetry of contemporary Jewish American Women poets, Dinah is portrayed as a rape victim. Since Judaism traditionally barred women from studying, much of Jewish feminism has been devoted to gaining access to the Jewish canon. Hence, in contemporary poetry by American Jewish women, there are many midrashic-poems who try to revive biblical women whose voice has been hushed. In this paper I'll focus on poems which consider Dinah as a rape victim, letting her speak, talking to her or tell her story, making her part of the #Me Too movement. The Poems range from 1993 until 2018.

**Steffi Fabricius, University of Siegen**

The Biblical World and its Reception

**'Jesusfreak': Blending 1960s Martial Arts and Christology in Graphic Narrative**

It may seem difficult to see what 1960s martial arts pop culture icon Bruce Lee and the messiah of mankind have in common. But it is in this absurd blending of characters by using the interplay of images and words of a graphic narrative that Christological themes are effectively transferred to a secularised and/or mainstream audience. As a result one can say that "meaning exceeds linguistic meaning (...)", although one still wonders "how meaning (...) can be expressed in an overall iconic medium" such as graphic narratives (Coëgnarts 2019: xxix f.). Using Blending Theory (Fauconnier/Turner 2002) within the greater context of embodied art (Coëgnarts 2019) and comics theory (McCloud 1993), the paper examines Joe Casey and Benjamin Marra's highly debated graphic novel Jesusfreak (2019) under the following two aspects: (1) the blending of martial artist Bruce Lee and Jesus Christ in the Nazarene carpenter through the medium of graphic narrative; (2) the bimodal interaction of pictures and writing

to transfer meaning taking an embodied understanding of cognition as its basis. Surprisingly, both, author and artist, do not have a religious background – but are rather known for their literary and artistic works such as *SEX, BUTCHER BAKER, THE RIGHTEOUS MAKER, MCMLXXV* (Casey, writer); *Night Business, Terror Assaulter: O.M.W.O.T.* (Marra, pencils). Yet the paper concludes that Jesusfreak positions Christology into a graphic mindset that succeeds – maybe better than less iconic adaptations of the bible – in communicating not only the human (historical) nature of Christ, but even more so his divine nature to a popular culture oriented audience.

**Katie Turner, King's College London**

The Biblical World and its Reception

### **To Divide and Disparage: Costuming 'Christians' and 'Jews' in Jesus Films**

In his discussion of the relationship between Hollywood and history, Mark C. Carnes notes a few obvious, though underappreciated truisms: 1. The film industry, first and foremost, is a capitalist enterprise; 2. History sells, and sells well; and 3. 'Filmmakers alter events and historical personas without hesitation'. To accommodate the first two points, and to distract from the third, many filmmakers work hard to provide their films with the décor of history: sets, staging, sound effects, props, and costumes work together to visually assert the film's 'truthiness'. Consequently, Carnes notes, 'Hollywood films...offer remarkably accurate - if such a term can ever be used - evocations of how the past looked.' Not so for Jesus films (a subset of the Historical film genre). While the earnest contributions of academics, concerned about the legacy of Christian drama and its impact on Christian-Jewish relations, can be seen in the text of films such as *Jesus of Nazareth* (1977), *The Passion* (2008), *Son of God* (2014), and *Mary Magdalene* (2018), the visual component of these, and most others, remains woefully inaccurate (often underscored by an 'Oriental' soundtrack). To highlight the important role the visual plays in audience reception, and to address the issue of 'accuracy', this paper will look at one aspect of world-building: costume. This paper will examine the continued use of two key costuming motifs—one, largely a creation of the film industry; the other, a descendent of medieval iconographic traditions—and how they function to anachronistically divide 'Christians' and 'Jews', while polemically disparaging the latter ('the Priest and the Pharisees' most explicitly). Comparison will be drawn with a few examples from both stage and screen that demonstrate different approaches (some successfully avoiding these polemics; others, less so), looking in particular at the Oberammergau Passionsspiel, being staged this year.

**Zanne Domoney-Lyttle, University of Glasgow**

The Biblical World and its Reception

### **Visual Criticism in Popular Culture: Reframing the Role of Women in Biblical Comics**

The rise in popularity of biblical comic books has brought with it the opportunity to interrogate, challenge and often reframe aspects of difficult sacred scripture through text-and-image reimaginings. Instead of ascribing to traditional representations of gender, sexuality, ethnicity and other identity markers, a contemporary medium like comic books offers the chance to re-present conventionally-presented characters. But just how often do biblical comic book creators take this opportunity? Using an interdisciplinary approach, this paper investigates the mechanisms by which the creators of biblical comics either impose on



their readers ideologies that naturalise the status quo (for example, R. Crumb's *Genesis, Illustrated*; Siku's *The Manga Bible*), or, challenge such approaches by various means (for example, Rosenzweig's *The Comic Torah*; Powell Smith's *The Brick Bible*). With a focus particularly on the matriarchs of Genesis (so as to limit the scope of the study), this paper will demonstrate the importance for an intersectional approach to the ethics of representation in biblical comic books.

**Anne Létourneau, University of Montreal and Timothy Lorndale, McGill University**

The Biblical World and its Reception

### **From Bathsheba to Saptasuta: A Sanskrit Erotic Retelling**

In this paper, we explore the reception history of a biblical narrative, the story of David and Bathsheba, in Medieval North India. The first three chapters of the *Sulaimaccaritra*, a Sanskrit work of courtly poetry (*kāvya*), constitute a retelling of the story of Dawood and Saptasuta. The poet Kalyana Malla wrote this work in the 16th century at the Lodi court. It draws heavily on tropes commonly found in South Asian erotic poetry. In order to demonstrate the uniqueness of this “afterlife” of 2 Sam 11-12, we examine how “Sanskritic narrative conventions” (Minkowski, 2006) and tropes are used throughout the text. In order to do so, we focus mainly on the expansive depiction of Bathsheba/Saptasuta. First and foremost, this story celebrates desire, pleasure and beauty (Obrock, 2018). We discuss the use of *nakhaśikha-varṇana* (toe-to-head description) to describe Bathsheba's beauty in minute detail. We also highlight how Sanskrit – and possibly Persian – poetic tropes suffuse the story. For example, David is depicted as sick with desire through ‘love-in-separation’ (*vipralambha-śṛṅgāra*). We also wish to investigate the characterization of the three women portrayed in the retelling: Saptasuta, as well as the two noble female characters “added” to the plot: Sukhada, second wife of the king and Bathsheba's mother. Both women act as go-betweens – another common feature of Sanskrit literature – and ensure that the king's desire is fulfilled despite Saptasuta's former refusal. This research paper hopes to contribute to the growing body of scholarship focusing on biblical Bathsheba's afterlives (Koenig, 2011; 2018).

**Matthew A. Collins, University of Chester**

The Biblical World and its Reception

### **Subversive Screenings: Rethinking Genesis 22 in Popular Visual Media**

The Aqedah of Genesis 22 is an especially peculiar and problematic component of the biblical patriarchal narrative, one which commentators, theologians, and ethicists have grappled with for centuries. Of particular concern is Abraham's unquestioning readiness to carry out God's command, and his ostensible lack of objection or moral protest to the act of sacrificing his son. Indeed, given the apparent incongruity with laws of morality, Immanuel Kant suggested that Abraham should have regarded the divine command itself as suspect. This fascination with the questionable ethics of Genesis 22 and the issue of blind obedience has spilled over into diverse engagements within popular visual media. This paper takes as its focus three such retellings: the Season 3 episode “Catch-22” of the award-winning U.S. sci-fi television series *Lost* (2004–2010), Darren Aronofsky's big-budget biblical epic *Noah* (2014), and the BBC comedy sketch show *That Mitchell and Webb Look* (2006–2010). Though wildly disparate in terms of genre and setting, it is argued that each actively functions as a subversive

commentary on the Aqedah event itself, and that they are moreover intriguingly aligned in their implicit rethinking of the nature of the divine test. Finally, so armed, this paper will return to the biblical text in order to re-read Genesis 22 through this contemporary cultural lens, a perspective which results in a rather different interpretation of events.

**Peter Sabo, University of Alberta**

The Biblical World and its Reception

### **The Bible in the Works of Margaret Atwood: A Story of Many Testaments**

Margaret Atwood—arguably Canada’s most famous writer—is an avid Bible reader. Her literature, accordingly, is full of biblical references and allusions. In line with her (second-wave) feminist ideology, moreover, female biblical characters appear far more commonly than their male counterparts, and Atwood often seeks to give voice to their marginalization. In *The Handmaid’s Tale* alone, there are references to Bilhah and Zilpah, Rachel and Leah, Sarah and Hagar, Mary, Martha, Jezebel, and others. The dystopian novel, in which fertile women are treated like biblical handmaids, thus highlights the patriarchal ideology of the biblical text. Because of *The Handmaid’s Tale* popularity, Atwood has been categorized as a “post-biblical feminist,” and thus many mistakenly view her interaction with the Bible in a one-sided way. This presentation, in contrast, will trace the variety of ways that Atwood interacts with the Bible. Often overlooked, for example, is the humorous way that Atwood utilizes the Bible, from puns and wordplays to purposeful misreadings. The Bible is also presented as a source of inspiration, a manifesto of environmentally clean living, and even a text of subversion and rebellion. In Atwood’s hands, the Bible is neither sacred nor obsolete, but a palimpsest in which ancient and contemporary voices dialogue with each other.

**Raik Steffen Heckl, University of Leipzig**

The Core of the Book of Deuteronomy and its World

### **The Background of the Deuteronomistic Concept concerning the Levites and its Consequences for the Exegesis of Deuteronomy**

After Numbers, Deuteronomy is the book of the Pentateuch where Levites appear most often. Levites are mentioned there, the tribe of Levi plays a role. Moreover, the so-called Levitical priests are often referred to. For a long time Deuteronomy seemed to be influenced by the late priestly concepts of the Book of Numbers only rarely. Therefore, Deuteronomy was considered particularly relevant in reconstructing the prehistory of the priestly concepts about the Levites. However, the references to the Levites in Deuteronomy seem to contradict each other in several respects. For this reason, research has assumed that there have been major changes within the concept of Levites in the book during the literary history. However, the interpretation of Deuteronomy depends on how the concepts of the Levites are related to the book’s programmatic. This can be clarified with regard to texts that reflect the time from which Deuteronomy originates. Additionally, there are Dtr texts that realize the concepts of Deuteronomy. Based on these testimonies, the concept of Deuteronomy regarding the Levites will be reconstructed.

**Kåre Berge, NLA University College, Bergen**

The Core of the Book of Deuteronomy and its World

**Imagination of Yahwistic Religion in Deuteronomy**

Studies of the religious aspect of Deuteronomy mostly start from the idea of centralization of the cult. However, city-life and local customs dominate in the core of the book. The idea of a unified religion for All Israel is dependent on its ability to change practice in the cities. More detailed work needs to be done to decide how the stipulations in the Deuteronomic core change local religion. Ancestor cult is abandoned; there is no family patron deity except for the national Yahweh Elohim, all local graven images are forbidden, etc. Figurines, altars and religious relics do not appear. A possibly traditional ritual of mourning is abandoned (14:1). The dietary laws, which link the passage to the Priestly writings are family-related, but appear as a compilation from the P material including Genesis, thus appearing as an elite, scribal construct, as is also the special treatment of the firstborn. While the former has no relation outside family matters, the latter is ‘nationalized’ practice. Beyond this, it is difficult to get a precise picture of individual or family-based religious practice. This paper asks how the ‘national’ idea of Yahweh Elohim, his land and his people, influences local religious practice as envisioned in particular in the core of the book.

**Megan Beth Turton, University of Divinity**

The Core of the Book of Deuteronomy and its World

**“Sectarianism” and the Intertextual Hermeneutics of the Samaritan Tenth Commandment**

The Samaritan version of Deuteronomy contains a number of textual variants in comparison to the Masoretic Text that explicitly or implicitly endorse Mount Gerizim as the divinely appointed site of YHWH worship. The so-called “Samaritan Tenth Commandment,” found in the Decalogues of Exodus and Deuteronomy, appears to be the fulcrum of these associated variants, as an explicit commandment, issued to the Israelites from Sinai, that upon entering the land they should construct an altar upon Mount Gerizim. Historically, scholarship has designated these textual variants as “sectarian.” This paper builds upon a more recent trend in the field of textual criticism to query the usefulness of the term, “sectarian.” A careful examination of the Mount Gerizim commandment, which is almost entirely composed of text taken from the frames of Deuteronomy shared amongst the textual witnesses (Deut 11:29–30; Deut 27:2–7), reveals both common subject matter and intertextual hermeneutics with other Pentateuchal texts of the late Second Temple period, including the interpenetration of legal and narrative modes of discourse. This raises further questions about how appropriate the term “sectarian” is to describe variants that, although produced by a particular community, may nonetheless be operating within a shared religious and textual tradition.

**Philippe Guillaume, University of Berne**

The Core of the Book of Deuteronomy and its World

**Men-Only Banquets or with Wives and Kids?**

The tension between the portrayal of the banquets in Deut 14:22–26 and 16:16 is not easily dissolved. If both envisage pilgrimage to the central place as a major tool to implement changes and produce a common religious identity, chapter 14 expects entire families to join the (yearly?) feasting where they eat and drink their yearly tithes for an indeterminate

duration. Chapter 16 has festivals from Exodus 23 and Leviticus 23 celebrated at the central place with (adult) males only, three times a year at precise times, but with indeterminate offerings. The inclusion/exclusion of women and children has major implications for the kind of changes envisaged in the sphere of religious beliefs and practices. It is likely that chapter 16 and its parallels in the previous scrolls of the Torah move toward forms of early Judaism, as will be discussed by Diana Edelman in this session. The banquets where families eat and drink to their heart's desire in front of YHWH are a different matter. Their implications will be considered in my presentation.

### **Wolfgang Schütte, Independent Researcher**

The Core of the Book of Deuteronomy and its World

#### **Changing Religious Concepts: A Hasmonaean Adjustment of the Core of Deuteronomic Commandments to a Concept of Torah**

Religion in Deuteronomy entails compliance with regulations provided to Moses during the Exodus. Whereas elsewhere torah and torot refer primarily to instructions by elders and priests, in Deuteronomy Torah (always singular) refers to a compendium of cultic and civil rules and to a particular scroll that may be updated by a priestly court (Deut 17:8-13). The Torah of Moses (Deut 4:44-45) refers to the "testimonies, statutes and judgments" of the core of Deut as "all the miswah" (Deut 5:31; 6:1). While miswah refers to a divine and Mosaic order in the early Hellenistic period (CD that, according to the memory of 4Q390, had existed since Persian times), there is no evidence of a collective Torah before the mid-2nd cent. BCE. Deut uses Torah as a new label for miswah, a process that continues in the LXX, where Deut's miswah is rendered with the plural "commandments" (entolaí). The Hebrew Ben Sira (early 2nd century BCE) only refers to miswah, rendered in the Greek Ben Sira as entolaí or sometimes nomos. Similar developments can be detected in the Prophets and the Pentateuch. The Greek terminology for Torah and its commandments is closely related to the kaige recension of Samuel-Kings (1st century BCE). For instance, LXX 2 Kgs 21:8 renders "all the Torah of Moses" as "all the miswah (of Moses)." In Palimpsestus Vindobonensis (5th cent. CE) 2 Kgs 17:16's "the Lord's commandments" is rendered "the Lord's commandment"/ praeceptum Domini, again a singular form. These two cases and others underline the influence of the concept of Torah on Samuel-Kings no earlier than the 1st century BCE. Based on a text-historical analysis of old manuscripts, this paper argues that the Deuteronomic re-framing of miswah as Torah occurred in the second century BCE in the context of the Hasmonaean "national revival." The aim was to place control of the entire cultic and corporate life in the hands of a central priestly court.

### **Diana Edelman, University of Oslo**

The Core of the Book of Deuteronomy and its World

#### **The Transformation of Monarchic-Era Religious Practices in Deuteronomy**

The book of Deuteronomy in its current form contains envisioned changes in the sphere of religion that will move Judeans and Samaritans from beliefs and practices associated with monarchic-era Yahwism to what will become forms of early Judaism. They are found in both the so-called frames (chs. 1–11 and 26–34) and the so-called "core" (chs. 12–26). The reforms involve central adaptations of household religion that embed Yahweh Elohim as the only form of divine or spiritual entity to be prayed to at the household level in place of the veneration

of ancestral spirits and family gods (18:11; 26:14). The concepts underlying the mezuzah and tefillin are part of this transformation, placing houses and persons under Yahweh's protection (6:9-25; 11:18–21). Weekly shabbat is another change on the household level (5:12–15). Former regional and national harvest festivals are also transformed into pilgrimage feasts to reinforce group cohesion in the new socio-political situation (16; 26). Thus, the book is programmatic in offering new religious concepts and practices as part of the fabric of life to take hold in the Promised Land for the covenanted community of Israel.

**Sarianna Metso, University of Toronto**

The Dead Sea Scrolls

### **Scribal Handling of Literary Transitions in the Manuscripts from Qumran**

Several manuscripts from Qumran give evidence of scribes having copied more than one work on a single scroll. In certain cases, the evidence seems rather unequivocal, for example in 4QpaleoGen-Exodl, but in others it is not. This paper focuses on examining the material evidence and compositional structures of such manuscripts from the vantage point of literary transitions. Points of transition are interesting, for they raise questions regarding the literary history of certain works, scribal motivations behind editorial activity, and possible conceptual models in the minds of the scribes. In the discussion, no distinction is made between scriptural and non-scriptural manuscripts, for the scribes seemed to have made little distinction between the two categories as regards scribal conventions.

**Hanne Irene Kirchheiner, Independent Researcher**

The Dead Sea Scrolls

### **Seeking the Background for the Establishment of the Role of the Overseer in the Damascus Document**

In the Damascus Document an official bearing the title מִבְּקֵר is mentioned, here translated overseer. Previous research has shown that the מִבְּקֵר had a prominent position related to the economy of the movement reflected in the text but has not shown why this office was established. This study seeks to uncover a possible background for the establishment of the position. Analysis of the main passages featuring the work of the מִבְּקֵר, CD 13.7b-14.2 and CD 14.8b-16, shows that he is responsible for collecting and distributing money to establish a system of provision for the needy of the movement according to principles from Isaiah. A citation of Isa 7:17 found in CD 13.23-14.1 carries with it an allusion to Isa 10:1-3, which moreover poses a link to a notion of judgement upon the princes of Judah in CD 8.3, most likely referring to the present leadership of Judah. In Isaiah, the threat of judgement concerns people making laws that lead to deprivation of the poor and the needy, causing oppression and bondage. This study concludes that the office of overseer was established to undo the bonds of oppression and help the members live according to principles of economic justice set forth in the book of Isaiah. The connection between Isa 10:1-3 and the princes of Judah in CD 8.3 reveals what injustices in society might have led to the establishment of the role of the overseer.

**Shlomi Efrati, The Hebrew University of Jerusalem and Catholic University of Leuven (KUL)**

The Dead Sea Scrolls

**Agriculture, Priestly Offerings and Divine Order in the Wisdom Composition Instruction**

The composition known as Instruction, the largest sapiential composition found in Qumran, includes several references to agricultural toil, produce, and offerings dedicated to God or the priest, most of which are found in manuscript 4Q423. The presence of such references in a composition that mainly deals with divine wisdom, the mysteries of creation and ethical exhortations is rather puzzling. The handful of commentators of Instruction that bothered to deal with manuscript 4Q423 and its agricultural and ritual exhortations, treated them for the most part as metaphors for the cultivation of wisdom and the elevated status of the sage. However, the concrete, practical language of Instruction, and its repeated engagement with various aspects of commerce and craftsmanship, seem not to support this line of interpretation. Rather, it seems more likely that these references should be treated as practical instructions to agricultural workers and thus should be taken at face value. In my paper I will offer improved readings and new reconstructions of the “agricultural fragments” of manuscript 4Q423, providing a more complete and intelligible text. On that basis I will show how the references to agriculture, produce, and priestly offerings, if read as practical exhortations, are consistent with Instruction’s theology and epistemology. On the theological level, the agricultural and ritual duties reflect Instruction’s unique concept of the “share” or “plot” allotted to each person, referring both to one’s material resources as well as their “spiritual” lot. As for epistemology, Instruction sees in agriculture a means for obtaining wisdom: through observance of the seasons and the crops one can gain insight into the hidden order of creation. Lastly, the newly reconstructed text contributes to our understanding of the function of God’s Law and its relation to hidden divine wisdom, the Raz Nihyeh (mystery of being), in Instruction.

**John Screnock, University of Oxford**

The Dead Sea Scrolls

**4QpaleoExod-m and the Third Edition of Exodus in Light of Ancient Literary Features**

In this paper, I reconsider the so-called "Third Edition" of Exodus preserved in 4QpaleoExod-m and the Samaritan Pentateuch. I contextualize the clear pattern of insertions (made wherever the idiom "Thus Saith the Lord" is invoked in connection to a message for Pharaoh) in the broader scribal practice of the ancient Levant. The pairing of command and execution is a common literary device found in Ugaritic and Hebrew literature, and this device can enter a text at various points in its life—from composition to redaction to transmission to reception. In this context, the phenomena observed in the Third Edition of Exodus are not abnormal or idiosyncratic. And though the insertions look pedantic to modern interpreters, they may have been made with the goal of improving the text. At least one insertion, in Exod 11:3, clearly improves the text, even from a modern literary standpoint.

**Ira Rabin, BAM Federal Institute for Materials Research and Testing**

The Dead Sea Scrolls

**Historic Inks and Parchment in the Jewish Antiquity**

While studying the Dead Sea Scrolls we have found out that there were at least two traditions for the production of parchment. One of the traditions involved surface tanning that resulted in brown material while the other traditions used inorganic salts and may have been the predecessor of the European parchment production in later years. Similarly, though majority of the scrolls is written with carbon inks their composition is far from universal. We will discuss various mixed inks used during the times the DSS were penned.

**Michael Johnson, The Hebrew University**

The Dead Sea Scrolls

**Two Bundles of Thanksgiving: An Assessment of Three Scenarios for the Folding and Wadding of 1QHodayota**

When Eleazar Sukenik acquired the Dead Sea scroll 1QHodayota, it came to him in two bundles of decaying parchment, one roughly folded and the other wadded. It was only after Sukenik opened the second bundle that he realized there was one scroll partitioned into two bundles. Sukenik hypothesized that 1QHa was first rolled and deposited in Cave 1, later opened and divided into bundles after it had substantially decayed, and then remained in the cave as bundles until the Bedouin discovered them in the 20th century. This scenario informed Hartmut Stegemann's reconstruction of 1QHa (DJD 40), which relied in part on patterns of damage to place some of the fragments by their shapes. Recently, Angela Kim Harkins and Eibert Tigchelaar have proposed new scenarios for the two bundles and who might have been responsible. These scenarios have implications for the material reconstruction of 1QHa. This paper examines the three scenarios for how 1QHa was divided into two bundles. I will evaluate the photographic and material evidence, including evidence of textile fibres that was not previously considered, to suggest which of these scenarios is most plausible.

**Emanuela Valeriani, University of Lausanne**

The Language of Colour in the Bible: From Word to Image

**Colours in the Greek Bible: πυρρός and its Lexical Family**

The analysis of chromatic notations in a very specific corpus of texts, such as the greek Bible, concerns not only the study of the colours, but must take also into consideration a very important issue as colours perception. It is a subjective element tied up to the culture, to the development of chromatic sensibility and it is absolutely influenced by physical factors as the intensity of light. A greater or lesser amount of light explains the appearance of chromatic variations, and these were expressed in antiquity by a single lexeme and each term can encompass a wide range of colours. That's why, starting from this varied chromatic spectrum that the language of colour possesses in antiquity, with a specific focus to colour red, the aim of the present contribution is to give evidence to πυρρός and to its lexical family, as one of the semantic fields used to indicate a specific hue of colour "red". In this respect, going through the different terms used in the Greek NT to indicate specific hues of "red", the analysis will focus on the occurrences of πυρρός, πύρινος, πυρράκης, πυρράζω and πυρρόομαι, an entire lexical family that derives from the noun πῦρ and with a meaning intimately tied to the characteristics of fire. One of the main aspects that the analysis will highlight is that each of

these colour terms appears in a deep relationship with the physical entity that it describes, and from which is possible to obtain essential information in order to determine the tonality expressed by the chromatic lexeme in a specific textual context. Ultimately, through *πυρρός* and its lexical family, is possible to show how much attention the modern reader/translator must pay to the referent or entity and to the context or framework in which a colour term appears in order to understand the chromatic variation that can be perceived in it by the biblical authors and by their contemporary readers.

**Elena Di Pede, University of Lorraine**

The Language of Colour in the Bible: From Word to Image

**Red in the Prophetic Books: Symbolic and Ironic Effects? The Example of Jr and Ez**

Hebrew has at least three words for red and its shades. Two of them, אַרְגָּמָן and שָׁנִי, seem unambiguous. However, variations on the root דָּמָא and its derivatives can give rise to wordplay that involves different levels of meaning and therefore, depending on the context, irony. I propose to focus on a few selected texts taken from the books of Jeremiah and Ezekiel in order to determine if a specific symbolism is attached to the colour red and how it emerges in these prophetic books.

**Anna Rambiert-Kwasniewska, Pontifical Faculty of Theology of Wrocław**

The Language of Colour in the Bible: From Word to Image

**Erythros – the Colour of Wine and the Biblical Sea?**

The adjective *erythros* belongs to those colour terms that appear extremely frequently in Greek literature (3199 times according to TLG). It is thus not surprising that this notion covers a whole range of shades, because this adjective refers to the colour of copper (Hom. Il. 9,365), gold (Theog. El. 1,450), honey (Thesp. TrGF. 4,4), wine (Hom. Od. 5,165), blood (Pl. Timaeus 83b,5; Arist. HA 520a,2), flowers and roots (e.g. oleander; Thphr. H.P. 9,19,1), as well as shells of snails from of the *murex* family (Aristot. H.A. 547a,11), and it is a part of the proper name of the Red Sea (Aristot. H.A. 606a,12). The adjective *erythros* is present in the Greek Bible – both the LXX and the NT. Out of 33 occurrences, as many as 31 refer to the proper name, which the word forms together with the noun *thalassa*. It fulfils a different function only in LXX Isa 63:2 and LXX Deut 1:1, in the former case referring to the colour of wine-stained clothing (as an equivalent of 'ādōm), and in the latter case it is a direct translation of the Hebrew word *sûf*, which causes a lot of identification problems. In the LXX, there are two more *erythros* derivatives: *erythriaō* – to blush (because of love in Esth. 5:2; out of shame in Tob. 2:14) and *erythrodanoō* – to dye something red (Exod. 25:5; 26:14; 35:7.23; 39:20). The purpose of the presentation will be an attempt to answer the question about the provenance of the Greek name of the Red Sea, to determine the scale of shades denoted by the adjective *erythros* in Isa 63:2, as well as dyes and their colours/shades implied by the verb *erythrodanoō*.



**Ellena Lyell, University of Exeter**

The Language of Colour in the Bible: From Word to Image

**“Reeds”, “Rushes” or “Red”: Is the Sea in the Hebrew Bible Chromatic?**

The “Red Sea” in the Hebrew Bible is crucial to key biblical events, most notably in the overthrow of the Egyptians and the crossing of the Red Sea in Exodus 14. The sea is thought to span along the west coast of Arabia, separating the ancient Near East from Africa. The Hebrew יַם סוּף, literally “reed sea”, initially appears to have no colour connotations, and its occurrences throughout the biblical texts also make no illusion to chromaticity. However, other ancient texts contain coloured seas, more specifically coloured understandings of the “Red Sea”. In archaic and classical Greek, Homer uses the epithets οἰνοψ ποντος (“wine-dark sea”) and πορφυρη πελαγος (“purple sea”) among many others, whilst Herodotus uses ερυθρος, the primary Greek colour word for “red”, to describe the sea. The Egyptian wꜥꜥ wr is translated as the “great green” and used to describe the sea, whilst in the ancient Near East and Akkadian inscriptions, the colour of the sea (tâmtu) is never described, but a river is arcu-coloured (“pale yellow, green”) and river water is described as pešû (“white”). Most interestingly, the Septuagint translation of the Hebrew Bible interprets יַם סוּף as ερυθρος θαλασσα, which, like Herodotus, adds ερυθρος (“red”), posing the question as to why the Hebrew Bible does not use colour to describe the “Red Sea”? Therefore, this paper unpacks and explores the comparative understanding of the “Red Sea” across ancient texts, and in so doing, uncovers new chromatic implications for יַם סוּף, of which the Septuagint understood and translated. The paper maps the transformation of interpreting the Hebrew Bible’s “Reed Sea” as “Red Sea” in light of comparative material, and also argues that biblical authors could not use typically “red” colour words/materials (כרמיל, אדם, שני, תולעת) because of their cultural and theological connotations.

**Mónica Durán Mañas, University of Granada**

The Language of Colour in the Bible: From Word to Image

**Chromatic Adjectives in the Galenic Corpus: Therapeutic Implications of Red Color**

Color (chroía) is often mentioned in Greek medical texts as a discriminatory criterion to evaluate the patient’s state of health. Thus, depending on the affected part, the physician should observe color nuances in the patient’s skin and, especially, in certain corporal fluids such as blood or urine. In this sense, the chromatic quality is not only useful to assess the severity of the condition, but it can also be an indicator of the suitability of the therapeutic method, as well as the convenient manner and frequency of its application. Consequently, this paper will try to answer the following questions: 1. Which adjectives designate the color red or its hue in the Galenic corpus? 2. What are their implications in diagnosis? 3. How can red hue terminology help to determine the convenience and manner of employing a particular therapeutic method?

**Marta Crispí, International University of Catalonia**

The Language of Colour in the Bible: From Word to Image

**Mary Magdalene, The Woman in a Red Dress**

Mary Magdalene is, after the Virgin Mary, the most quoted and represented woman in the New Testament. The devotion to her in the West has gained particular popularity since the

eleventh century, thanks to the extension of its liturgical celebration and the abundant homiletic and hagiographic literature. An important milestone for the extension of her devotion was the inventio of her body in the Benedictine abbey of Vézelay, one of the landmarks of the French Way of Saint James, and, in 1279, the new inventio at the Church of Saint Maximin (Provence), which became an important pilgrimage center for the saint, replacing the role of the Burgundian monastery. Mary Magdalene's representation is repeatedly found in paintings and sculptures from Catalan workshops throughout the fourteenth and fifteenth centuries. The most extensive cycles cover gospel episodes and scenes from the *vita apostolica* and the *vita eremitica*. In the middle of the fourteenth century, an iconographic type of the evangelical saint crystallizes in Catalan painting, which was very successful due to its symbolic connotations: Mary Magdalene wears a red robe (or habits) and carries in her hands the characteristic bottle of ointments and a paternoster. This study will analyze the origins and symbolism of this iconographic model and, in particular, will focus on the symbolism evoked by her red dress in the light of contemporary homiletic and hagiographic texts.

**Triantafillos Kantartzis, Aristotle University of Thessaloniki**

The Language of Colour in the Bible: From Word to Image

**“Red” is the Colour of Punishment: A Chromatic Reading of the Apocalypse of Peter**

The use of colours and natural elements that point to colours seem to play a particular role in John's Revelation. They contribute to the visualization of the written word and to the transmission of its theological message. Colours seem to play a similar role in the apocryphal apocalyptic Christian literature. This is the case with the Greek version of the Apocalypse of Peter. Its author provides a chromatic description of the punishments inflicted on sinners on Judgment Day. Interestingly, words indicating different hues and shades of red appear in numerous passages of the Greek text. A more careful study of these instances could, therefore, lead to interesting conclusions regarding the symbolic meaning of this colour and its function in this particular apocryphal text. Moreover, it would be helpful to compare its meaning and use in the ApocPeter with its use in other texts, like, most prominently, with the Apocalypse of Paul. The purpose of this paper is to collect and discuss all these references to red in the Greek ApocPeter, to determine its function in the story of this text as well as its symbolic meaning and significance. For this purpose, it is necessary not only to discuss the relevant passages but also to trace its biblical background and its meaning in the cultural environment of ApocPeter, and, therefore, to bring out the cultural influences on its use in this Christian apocryphal text. Finally, the way red is used in ApocPeter and its use in certain contexts will be compared to the appearances of red in other Christian apocalypses, and, more particularly, in ApocPaul and the canonical Apocalypse of John. It is expected that this treatment of the instances of red could contribute to the reconstruction of the cultural history of red in the ancient world.

**Lourdes De Sanjose Llongueras, University of Barcelona**

The Language of Colour in the Bible: From Word to Image

**The Red Colour in Medieval Liturgical Enamels**

The red colour in medieval liturgical enamels Introduction. The colour red in medieval enamel representations (up to the early 13th century) In our study, we will cover the use of the colour

red mainly in enamelled liturgical objects. Initially, we will refer to the use of the colour red in early representations with glass of this colour, and for this, we will look at pieces of Merovingian, Lombard and Visigothic origin from the 7th and 8th centuries, as well as analysing jewellery, belt buckles and other objects with glass fixtures. Colour in Cloisonné enamels We will be looking at cloisonné enamel, which is the oldest known enamel on record. In order to offer an overview of the use of red enamel in works created using the cloisonné technique, we will look at specific pieces of Byzantine origin, preserved in the Georgian Museum of Fine Arts in Tbilisi, and other European and North-American diocesan and civil museums. Colour in Champlevé enamels The champlevé enamelling technique became predominant in enamel production during the second half of the 12th and 13th centuries, mainly in Western Europe. We will be visiting the Meuse-Rhine workshops in Belgium-Germany, Limoges in France and Silos in Spain. Regarding champlevé works, we will be highlighting pieces from museums in which there is a vast representation. We will also analyse other pieces, rich in colour, that are found in Spain. We will not be covering painted or translucent enamels as they are outside the period relevant to this study. Comparative analytical studies of red enamels We will be highlighting certain aspects of the composition of red enamel from different sources, in accordance with analytical studies that have been carried out in recent years. Conclusions We will state our hypothesis about the symbolic value of the use of this colour in medieval enamels.

**Zoriana Lotut, University of Warsaw**

The Language of Colour in the Bible: From Word to Image

**Dressed in Scarlet, Dressed in Azure. Red- and Blue-Coloured Textiles in Medieval Religious Art and in Biblical Textile Descriptions**

Red and blue are often interpreted as contrasting colours. On the axis of materiality/spirituality, red and blue are located on opposite ends. Red is usually associated with material, bodily and earthly matters, while blue is often the colour of the immaterial, spiritual and celestial. In coloured textiles, these colours obtained a multitude of meanings depending on the wearer, time and situation. On the material level, red is one of the first dyes on the palette of humanity, while making blue-coloured garments was a challenge until the discovery of artificial dyes. Chronologically, red was the favourite of the antiquity, while blue was, for a long time, disregarded in the occidental world. In the Middle Ages, however, things started to change, and blue began to gain popularity and became the 'rival' to red, the long-established favourite. It was around the twelfth to thirteenth century that blue started to increase, both in quantity and quality, in many areas of life. This was due to the growing cult of the Virgin during that period and the growing number of Marian representations in the bright blue mantle. These were often scattered with fleur-de-lys, stars or dots – the symbol of the heavens with which Regina Caeli was dressed by medieval artists. This paper will focus on the interpretation of selected red and blue garment representations in medieval religious art and attempt to establish the connection of the latter with coloured garment descriptions from the Old and the New Testament.

**Cynthia L. Miller-Naudé, University of the Free State and– Jacobus A. Naudé, University of the Free State**

The Language of Colour in the Bible: From Word to Image

**The Semiotics of Reddish Precious Stones in the Breastpiece of the High Priest**

The breastpiece of the high priest (Exod 28:17-20, 39:10-13) was set with twelve precious stones. Although colour was undoubtedly a prominent aspect of this spectacular article of clothing, the colour of the precious stones is not mentioned in the Hebrew Bible. Drawing upon the textual interrelationships of the Hebrew Bible and the subsequent translations, especially the Septuagint, as well as archaeological and textual evidence from the ancient Near East, we previously argued for the geological identification of the twelve stones (Naudé and Miller-Naudé 2020, Miller-Naudé and Naudé 2020). In this paper, we focus on those precious stones that have a reddish hue and examine their semiotics within the Hebrew Bible and the ancient Near East.

**Lourdes García Ureña, CEU San Pablo University**

The Language of Colour in the Bible: From Word to Image

**The Colour of Blood in the Book of Revelation**

In the Book of Revelation, αἷμα blood appears 19 times in 17 verses from the beginning of the narrative up until the end (Rev 19:13). Its frequency is not high, nevertheless its presence in the text holds a great evocative power, because of its paragogic symbolism: life versus death. As is known, blood (human or animal) denotes the colour red, although according to the quantity of oxygen it contains there are several hues: scarlet, dark brownish red, blackish red. These chromatic variations are reflected in the Greek and Latin literature through colour adjectives or verbs. The Book of Revelation, following the biblical tradition, does not directly specify the chromatic variation of the blood. However, its presence in different contexts allows the community to perceive the tonalities of the blood (vivid red related to the liturgical context and the lamb; dark red from the blood scattered by the saints; dark brown or almost black of the cataclysms) and the theological message that they transmit: victory of redemption, purification of sins, the possibility of obtaining salvation, or death and destruction as punishment for sin. The colour of blood is currently called the language of image, its visibility and simplicity permit John to communicate the revelation to his community in an easy and accessible way.

**Nils Neumann, Leibniz University Hannover**

Vision and Envisionment in the Bible and its World

**Experiencing the Heavenly Realm as a Place of Power: Vision Narratives in Daniel and Revelation**

Places can be associated with power or powerlessness. Analyzing vision accounts from the book of Daniel and the Apocalypse of John my paper demonstrates how these texts shape their audience's perception of places. Three sorts of places need to be taken into consideration: a. the place where a visionary experience takes place according to the narrative, b. the place where the visionary experience transports the prophet, and c. the place where the original audience lives. By narrating vividly about visionary journeys to heaven the texts allow their hearers to experience the heavenly realm as a place of God's power. In so

doing the narratives challenge their audience's perception of living in a place where God's influence is limited (E. Soja: "secondspace") and encourage them to act accordingly ("thirdspace").

**Mathias Winkler, University of Siegen**

Vision and Envisionment in the Bible and its World

**Visionary Experiences and the Topography of the Patriarchal Narratives**

The patriarchal narratives are the first texts in the Hebrew Bible in which vision-vocabulary like ראה and חזן and visionary dreams can be found. Additionally, the patriarchal narratives are the first to mention specific places and topography. Due to these striking observations the paper asks, if there is a connection between the topography and places in the patriarchal narratives and the different visionary modes of revelation therein. And indeed, there is an elaborate system in the patriarchal narratives concerning topography and modes of visionary experiences. E.g., a dream happens at a different place than an appearance. It is crucial for the specific mode of revelation if it happens inside or outside the promised land. Furthermore, one observes a tendency that certain additional features of places (trees, altars etc.) are connected to specific divine agents (YHWH, the Messenger, Elohim). The paper describes overarching connections to show the narratological system and significance of places and visionary revelations in the patriarchal narratives. E.g., the last appearance of YHWH to Abraham in Gen 18 is connected to the first in Gen 12:7 and to its wider context Gen 12-13 via the places mentioned. Furthermore, these appearances at certain places function like narrative brackets around the concept of the promised land in the Abraham-narratives. As a special case, the paper addresses the first appearance of YHWH to Abram in Gen 12:7 where YHWH promises the land to Abram's progeny. Why does YHWH appear for the first time at the terebinth of Sichem (Gen 12:6)? What happens to the topography of the patriarchs' world due to this first appearance? This first appearance is deliberately placed at its location as well as in its context in Gen 12-13 which are all connected to the theme of theophany and topography. It is not just the place that has influence on a visionary experience. The visionary experience itself has vice versa influence on the topography.

**Thomas Wagner, University of Wuppertal**

Vision and Envisionment in the Bible and its World

**Outside the Land: Envisioning Jerusalem**

The vision of Jerusalem from outside the land is one of the typical motifs of the exilic and early post-exilic period, to which various prophetic texts refer. In so doing, the prophets address people whose knowledge of Jerusalem is largely based upon reports from ancestors. The depiction of Jerusalem in these texts alternates between traditional descriptions and ideas that are transferred to Jerusalem as the place of hopes for the future. In my contribution, I will refer to selected passages from Isa. 60-62, Ezek. 40-48, and Zech. 1-8 to show how Jerusalem became a 'secondspace' within the process of the reconstitution of Israel.

**Michaela Geiger, Protestant University Wuppertal/Bethel**

Visionary Spaces: Narrating Spaces in Vision Reports

**Visionary Space as Thirdspace: Zechariah's Night Visions (Zech 1-6)**

A fluid spatial conception characterizes Zechariah's Night Visions. As a first-person-narrator, the prophet belongs to the book's narrated world and simultaneously interacts with the protagonists of the narrated vision. While Zech 1:8–15 reveals the visionary scenery only partially, topographical terms as "land", "Jerusalem" and "Juda" become transparent for the implied reader's spatial experience. At the same time, the visionary space seems to open up to the heavenly sphere: one of the vision's protagonists, the messenger of yhwh, communicates directly with yhwh and mediates his answer concerning Jerusalem to the prophet. By cross-fading the world of the implied readers, the narrated space, the visionary scene and the heavenly sphere, the text creates a polyvalent intermediate space, which enhances the vision's truth and the prophet's authority. The visionary report provides a Thirdspace (Soja), allowing the readers to imagine a renewed communication between heaven and earth and thus the transformation of an unbearable situation.

**Nils Neumann, Leibniz University Hannover**

Visionary Spaces: Narrating Spaces in Vision Reports

**The Narrative Structure of Visions and the Spatial Conception of Revelation**

A large portion of the book of Revelation's narrative is located in the heavenly sphere. My paper investigates the spatial conception of the book using Yuri Lotman's definition of an event as an act of border crossing. Usually the heavenly sphere is divided from the earthly realm by a border that cannot be crossed by human effort. The reception of the vision, however, allows the seer John to gain access to the heavenly reality. Employing the rhetorical means of ἔκφρασις the text enables its hearers to participate in this experience of transportation. The vivid narration turns the audience into eyewitnesses and in doing so strongly affects their perception of the cosmos. At the very end of Revelation the separation of heaven and earth is annihilated: Human and Godly spheres merge into one all-embracing reality. Because of this dynamic Revelation's hearers who have crossed the border and experienced a journey to God's heavenly throne and to the New Jerusalem can now judge their everyday life in the earthly realm from the viewpoint of heaven.

**Uta Schmidt, Heidelberg University of Education**

Visionary Spaces: Narrating Spaces in Vision Reports

**Narrated Space and Envisioned History in the Historical Apocalypse of Daniel 10-12**

In Dan 10-12 Daniel's vision of the final times of history is reported. In this vision the events are presented as a long struggle between good and evil forces which in the end will lead to the defeat of the enemy, Antiochus IV. Epiphanes, and to God's final victory. To Daniel this is conveyed partly as a vision and partly as an audition of things to come, although these two modes of revelation cannot be separated exactly as is often the case with vision reports; (a fact that will be important for the question of Daniel's position in space). My presentation analyzes how in the text the events are placed on two levels, in the heavens (ch. 10 and 12) and on earth (ch. 11), as is typical for an apocalyptic world view, the interplay of the two levels even highlighting the message of the text. The analysis will show how on both levels a

theologically motivated geography is mapped out in which existing places are composed and transformed into a symbolic landscape. A further analysis of the vision report will examine the position or positions of Daniel within the narrated space in which he is presented as spectator and as a witness to the developments.

**Karolien Vermeulen, University of Antwerp**

Visionary Spaces: Narrating Spaces in Vision Reports

### **Visionary Space in the Abraham Narrative**

Visions appear repeatedly in the Abraham narrative, starting with God envisioning blessings and offspring for Abraham in the Promised Land (Gen 12: 1–3). More glimpses of the future are offered all the way to Genesis 22, when Isaac is saved from a sudden death. Even though some have excluded these passages as visions, because they rely on speech rather than on images (von Heijne 2014), they are imagining a world and space that the speaker nor listener can access at that very moment. In addition, the passages include typical linguistic markers, such as the verb *ra'ah* (Scalise 2014). This paper investigates the visionary spaces present in the Abraham narrative, relying on Text World Theory. TWT is a cognitive-stylistic approach that focuses on how readers make sense of a text. The paper will show that the Abraham narrative presents visionary space as a separate text-world (world-switch) created by typical world-builders, such as a change in time and location. Furthermore, visionary space appears as modal in nature, meaning that it communicates an attitude of the speaker about this world. The visionary worlds in the Abraham narrative are deontic and epistemic, i.e., they talk about things that must happen or that will (un)surely happen. In terms of content, the visionary space is about wealth, offspring, and land, which are acquired gradually. More specifically, world-building elements of the visionary space are transferred step by step to the main text-world. In the end, there is no visionary space anymore; or also, the visionary world-switch has become the main text-world. This process of world-switches feeding into the main text-world is iconic for the message that God's word will become true. Hence, the visionary spaces in the Abraham narrative function as an affirmative tool for God's reliability and power. What is more, this space also comes with blessings, happiness, security and continuity, all of which characterize the visionary space as a home space.

**Matías Martínez, University of Wuppertal**

Visionary Spaces: Narrating Spaces in Vision Reports

### **Faithful Immersions. Space, Authorship, and Narrative Voice in „Das bittere Leiden unsers Herrn Jesu Christi“ (1833)**

One of the most interesting examples of the understudied corpus of vision narratives in modernity is the voluminous text „Das bittere Leiden unsers Herrn Jesu Christi“ (1833) which influenced heavily, e.g., Mel Gibson's controversial movie "The Passion of the Christ" (2004). Its complex form of authorship already points towards its status as visionary text: It assumes to include the visions of stigmatized former nun Anna Katharina Emmerick written down by the eminent Romantic poet Clemens Brentano. In this text, the evocation of the space in which the Passion took place is meant to immerse the reader as an eye witness directly into the holy happenings, bypassing the text's semiotic representation. My paper studies the linguistic and narrative devices serving this goal. It intends to understand „Das bittere Leiden“ as a

paradigmatic example for the construction of narrative space in visionary narratives through specific configurations of authorship and narrative voice.

**Maximilian Benz, University of Bielefeld**

Visionary Spaces: Narrating Spaces in Vision Reports

**From Spaces of Movement to Aggregate Space. The Imagining of Otherworldly Spaces in the Apocalypse of Paul and the Vision of Paul**

The Apocalypse of Paul, which was written in the late 4th century AD, plays an important role in the imagination of the hereafter and its genuinely spatial constitution. It translates the end-time punitive fantasies that the Apocalypse of Peter had introduced into the Christian world into a space of movement. The strategies of ‹narrated movement› and ‹demonstrative dialogues› (following Michel de Certeau and Karl Bühler) create an imaginary space. In the medieval transformations, this space of movement is destroyed: an aggregate of punishments takes its place, which (with Harald Haferland and Armin Schulz) can be understood as metonymic-paradigmatic. As will be shown in the end, this replacement has consequences for artistic representations of hell, too.

**Max Leonard Alsmann, University of Münster**

Visionary Spaces: Narrating Spaces in Vision Reports

**Mystic World Modelling: Spatial Narration in the Gnaden-Leben des Friedrich Sunder**

One very interesting specimen of the late medieval Dominican ‘Viten- und Offenbarungsliteratur’ is the Gnaden-Leben des Friedrich Sunder. The vita tells of the merciful life and visionary experiences of Friedrich Sunder, chaplain of the Engelthal nunnery near Nürnberg in the 14th century. A particularly intriguing aspect that to date has gained almost no academic interest yet is the text’s very specific and highly dynamic spatial structure. It consists of two levels: a macro level of a cosmic network between the characters in heaven, on earth, and in purgatory in which divine grace is distributed as some sort of capital, and a micro level of locally fixated, personal interaction between the protagonist and the divine – either in the monastery or in a transcendent place similar to heaven. In my paper, I will take a closer look at this particular use of spatiality and its function. First, I will analyze the exact structure of the two levels as well as their correlation using spatial theories that combine physical and social ideas of space (de Certeau, Löw et al.). Second, I will illustrate how this contributes to a better understanding of the Gnaden-Leben: The spatial structure provides a precise idea of cosmic principles by alluding to contemporary topographical ideas of heaven, earth and purgatory. Additionally, it ‘spatializes’ beliefs of divine manifestations, raptures and the Unio Mystica as well as the concept of grace in the context of the exorbitant life of Friedrich. Thus, the text produces a specific model of the world that can be applied in the reading process.



**Nóra Dávid, University of Szeged**

Visionary Spaces: Narrating Spaces in Vision Reports

**“From there I travelled to another place” (1 Enoch 22:1) – Enoch’s Journey to the East in Light of “Spatial Turn” Theories**

The first publishers and commentators of the text of the Book of the Watchers in 1 Enoch tried to identify the sites mentioned in the description of his journey Eastward with real places (firstspace at Soja). Later on, this attempt was questioned by several scholars, who thought that these sites serve only as tools for a graphic description of the visionary journey (secondspace at Soja) and no real places should be searched for behind them. In my paper I will apply the toolkit of “spatial turn” theories (based on the works of Lefebvre, Soja, Löw, Withers, etc.) to the examination of the narrative of Enoch’s journey in 1 Enoch 20-36 in order to demonstrate that the above mentioned two categories must be understood simultaneously as real and imagined (thirdspace at Soja). Besides the possible identification of places, I will draw attention to the different layers of the spatial language of the text: the presumable geographic knowledge of the Second Temple era-author, the religious-symbolic Eden-motif of the text and the symbolism of the imaginary travel merged together in this part of the Enochic narrative.

**Tobias Häner, University of Vienna**

Wisdom in Israel and in ANE Wisdom Literature

**How to End a Debate: Job’s Rhetorical Strategies in Job 12, 21, and 27**

In my paper, I will argue that in each of his concluding speeches of the three speech cycles (Job 4–14; 15–21; 22–27), Job uses the same rhetorical strategy: He takes up his friends’ arguments and ironically inverts them. As regards Job 12–14, decades ago Robert Gordis postulated that in Job 12:7–8, Job cites the opinion of his friends “not literally but ironically, in a form bordering to parody” (Gordis 1965, 186); more recently, his thesis has been taken up David Clines regarding 12:7–12 (Clines 1989, 292s), whereas as according to Edward Greenstein Job 12 as a whole is to a large extent made up of “platitudes, reminiscent of those of his [= Job’s] companions” (Greenstein 2019, 52). In fact, as I will argue, we find in Job 12 paraphrasing and parodying elements that are aimed at making the friends victims of Job’s irony. In Job 21, instead, Job alludes to the friends’ statements on the fate of the wicked by repeating locutions and motifs of their foregoing speeches; yet his conclusions are diametrically opposed to that of the friends, as he questions the retribution principle and by this unmasks their vain rhetoric. Finally, in 27:13–23, Job seemingly agrees to the friend’s argumentation concerning the negative retribution of the wicked; yet a close look on the context allows for the conclusion that Job is ironically repeating the “vanity” (הבל) of the friends here (cf. Newsom 2003, 161–8). As I will try to show in my paper, we may conclude that the ironic allusions and parodies in each of Job’s concluding speeches can be considered as a rhetorical strategy that is aimed at silencing the opponents – and, by consequence, ending the debate.

**Juliane Eckstein, Sankt Georgen Graduate School of Philosophy and Theology**

Wisdom in Israel and in ANE Wisdom Literature

**Cheese, Sperm and an Embryo in Job 10:10**

In Job 10:8-12, the protagonist reflects on how God has created him, using different comparisons and metaphors. For instance, he compares his past embryonic development with the making of cheese (V. 10). Scholars usually interpret this verse as an allusion to the male semen. They point to ancient sources that conceive the conception and the gestation of an embryo as the inhabitation of the male sperm in the female uterus. This paper argues however, that the Job text is not primarily aiming at this ancient concept, although there may well be a connection between both. Moreover, both conceptualizations rely on real-life experiences with human embryos. This paper uses cognitive metaphor theory to explain the comparison in Job 10:10 as well as its connection to other ancient gestation concepts in Biblical and Quranic texts as well as in Greek and Latin sources.

**Ludger Schwienhorst-Schönberger, University of Vienna**

Wisdom in Israel and in ANE Wisdom Literature

**Redemptive Knowledge: A Central Concept in Sapiential Thought**

Knowledge and insight play a significant part in the wisdom literature of the Hebrew Bible. Later wisdom texts attribute a soteriological function to knowledge: redeeming insight takes up the position that God's saving intervention had held previously. Deliverance no longer takes place through God's (external) intervention, but rather through Man's attainment of an insight that saves and liberates. This idea of redeeming knowledge can be observed not only in the books of Ecclesiastes, Job, and the Wisdom of Solomon, but also in the Psalms. Here, the concept of redemptive knowledge leads to a deeper understanding of prayer: meditation supersedes lamentation and supplication. This paper presents the concept of redemptive knowledge according to a few selected examples.

**Christoph Bultmann, University of Erfurt**

Wisdom in Israel and in ANE Wisdom Literature

**Sapiential paraenesis in Deuteronomy**

It is a striking feature in the composition of Deuteronomy that the two sections on ritual issues (chs. 12-18) and on moral issues (chs. 19-25) are closed with commandments which are linked to very broad general exhortations "For whoever does these things is abhorrent to the Lord [your God] [...]; you must remain completely loyal to the Lord your God" and "For all who do such things are abhorrent to the Lord your God, all who act dishonestly" (18.12-13\*; 25.16\*). While, in the final form of the text, these concluding statements are to a certain extent marginalized through an extensive reworking of their contexts (referring to the 'nations of the land' in ch. 18 and to the 'Amalekites' in ch. 25), it remains a challenge in the interpretation of Deuteronomy to understand the emphasis on 'total devotion' and the avoidance of 'injustice' as ideals which can be regarded as the culmination of more detailed teachings. In his 'Deuteronomy and the deuteronomic school' (1st ed. 1972), Moshe Weinfeld does not include the terms 'תמים' or 'עול' in his list of 'Prototypes in wisdom literature' (pp. 362-3), however, the question may be asked how far the focus on basic religious and moral ideals can be described as an aspect of sapiential rhetoric.

**Bryan Beeckman, Catholic University of Leuven (UCL)**

Wisdom in Israel and in ANE Wisdom Literature

**Absentia Nominum Sacrorum in Libro Job: The Examination of Hebrew Divine Names in Job Without Counterpart in the LXX**

Interest in the theology of the different Septuagint (LXX) books is vastly growing. In order to examine whether the LXX books reflect a different theology than the Masoretic Text (MT), I have recently analysed the additional attestations of ὁ θεός and ὁ κύριος in LXX Job and Proverbs without counterpart in MT (see *Revue Biblique* (2021, forthcoming); *Louvain Studies* 43/4 (2021) and *SBL* (2020)). These studies, which focus on explicit differences between the Hebrew and the Greek text, have proven to be successful in describing (1) the (more nuanced) theology and (2) translation technique of both books. This paper will examine the Hebrew divine titles in Job without a counterpart in the LXX in order to contribute to a deeper understanding of the theology and translation technique of LXX Job.

**Lisa Plantin, Stockholm School of Theology**

Wisdom in Israel and in ANE Wisdom Literature

**Birth Metaphors in Job 38**

Job 38:4-30 is part of God's first speech and describes the creation using different metaphors. In this chapter there are architectural, agricultural and birth metaphors. In this paper I want to investigate the birth metaphors in chapter 38 and 38:8-11 in particular. Verses 8-9 refers to the birth of the Sea. It has been discussed if these verses reduce the Sea to a powerless infant and describe God as a midwife. Arguments against such conclusions propose that the following verses allude to military language where the Sea becomes a strong opponent who God needs to lock up behind defense doors. In this paper I will show that vv 10-11 are part of the birth metaphor. The door motif is common in birth descriptions in the ANE. The doors close the womb to keep the baby safe inside but need to be opened at the time of birth. Several incantations ask the gods to open the womb and assist at the birth. The recognition of the birth metaphor in vv 10-11 also explains why God breaks (שבר) the bounds for the Sea in v 10, an expression that is usually emended to prescribe or set a bound. Birth descriptions from the ANE also associate the Sea with the formation of the fetus and to the birth of the child. I will use blending theory in my analysis of the birth metaphor in order to express how the birth metaphor is embedded in chapter 38 and generates other metaphors, such as "God is a midwife" and "the Sea is a baby". I will also show how these relate to the other motifs and metaphors in this chapter.

**Moritz F. Adam, University of Oxford**

Wisdom in Israel and in ANE Wisdom Literature

**Theology between Determinism and Human Ignorance in the Book of Ecclesiastes**

In a series of instances in the book of Ecclesiastes (3:17, 11:9), and notably its epilogue (12:14), there is mention of notions of God's judgement of humanity. This causes an exegetical problem, given that the book lacks a conceptual notion of a post-mortem judgement, as is evident from its characterisations of Sheol, while the main body of the book does not shed light on how divine judgement would manifest itself in the reality of life pre-mortem. Co-

instantaneously, one encounters a strong notion of determinism as a key part of the book's theology, specifically in the elaborations on the poem on time (esp. 3:11), paired with the epistemological problem of Qoheleth experientially observing and assessing issues of the human experience whilst noting that man is ignorant of God. This manifests itself in the contrast of the preordained patterns of all things under the sun (1:2-11, 3:1-13) and the frustration of moral expectations (e.g. 6:1-2, 8:14). This paper provides a resolution to this problem by reconsidering the validity of the moral system which is seemingly frustrated in the book of Ecclesiastes. I shall demonstrate, text-immanently and with reference to other critical wisdom literature, that the problem of divine judgement in Ecclesiastes can be resolved by examining how assumed moral systems do not map onto experienced reality. It will be demonstrated that in the thought of Ecclesiastes it is possible to locate divine judgement as happening continuously in human lives, while only the standards according to which humans are being judged are unknown to them, as can be concluded from the book's engagement with the problem of human ignorance. In doing so, this paper will not only discuss these theological and exegetical issues of the book in critical engagement with earlier scholarship, but also provide a reading which enables one to abstractly understand theological developments found in the book of Ecclesiastes in its historical-intellectual context.

**Simeon Chavel, University of Chicago**

Wisdom in Israel and in ANE Wisdom Literature

**Qohelet and Job as Genre-Breakers of Wisdom and Theology**

The presentation will argue that theology and wisdom are bound up in, better constructed by, literary genres and that some works in the Hebrew Bible aimed to expose the wisdom, especially theological wisdom, claimed as a function of linguistic and literary expression, artifice, and demonstrably false. The presentation will focus on two modes of discourse deployed in the service of explanation about the world, especially as regards Yahweh's method of managing it. Poetic proverbial lines and units express a universalizing (iterative, durative) mode, the way things are, the way they typically happen. Prose narrative expresses the particular in the past, how a thing happened. The presentation will make the case that Qohelet works to expose poetic proverbial wisdom and Job works to expose prose narrative as linguistic constructs that package the world for human consumption and purpose of living.

**Luisa Almendra, Catholic University of Portugal**

Wisdom in Israel and in ANE Wisdom Literature

**How Important is God in the Thought of the Sages?**

Some scholars have highlighted God's relevance in Old Testament in two different directions. One is the saving power of God, who intervenes from time to time more or less 'directly from above', the God who is active in salvation history. The other is the creating power of God, the one who through blessings manifests himself 'horizontally' in the world, immanently in the course of events from one generation to the next. This presentation will attempt to demonstrate that for the sages of Israel both of these aspects emerge unified, rendering a multidimensional portrait that values God as crucial for fullness in human life. In fact, focused on many different aspects of human existence, the sages of Israel are always determined to relate God, both as savior and creator, as the key to the full sense of human existence. Though many argue that they are not unique, we would like to attempt to underline their own way to

display it. Some examples and keywords from Proverbs, Job, and Qoheleth will be presented and discussed.

**Thomas Wagner, University of Wuppertal**

Wisdom in Israel and in ANE Wisdom Literature

**Torah – Prophecy – Wisdom: Emerging Theology**

When Johannes Fichtner first pointed out the structural connection between prophecy and wisdom in a contribution to the *Theologische Literaturzeitschrift* in 1953, he overcame an idea handed down over many decades that these two areas of the Hebrew Bible are in no direct relation to one another. Even though the wisdom literature of the Hebrew Bible in their present form originate from post-exilic times, Fichtner points to the importance of wisdom for understanding the inner and outer world. This epistemological prerequisite manifests itself in the scriptures and thus becomes the guiding principle of the Hebrew Bible. In the course of the editorial process of the texts, more and more cross-references are inserted between the text corpora of the three scriptural areas, so that they begin to interpret each other. In this process, what we today call a 'theology' of the Hebrew Bible emerges. In my paper I would like to pursue how the linking of traditional sapiential thoughts with traditions origin in the Torah and the Prophets transformed former wisdom tradition based on life experience to theological issues to give rise to a theology of wisdom.

**Tova Forti, Ben-Gurion University of the Negev**

Wisdom in Israel and in ANE Wisdom Literature

**Playing with the Paradigm of the 'Better Saying' in the Wisdom Theology of Proverbs and Qoheleth**

The rhetorical pattern of the "better than" saying is a 'wisdom' genre well-known in Proverbs, Qoheleth and Sirach. In the "better than" saying, the item in clause A is stated to be qualitatively superior to the item in clause B (e.g., Prov 8:19). On a higher level of complexity, the inequality is buttressed by a clause that specifies the reason and/or particular circumstances of the greater (or lesser) merit or value (e.g., Prov 15:17). This system of argumentation typically enables the reader to reconsider the expected relation between the two options. Moreover, the absolute conviction with which the "better than" saying is formulated distinctively corroborates the didactic-pragmatic framework of Proverbs and the reflective-skeptical thought pattern of Qoheleth who plays ironically with the "better than" saying.

**Balint Karoly Zaban, Hungarian Reformed Church**

Wisdom in Israel and in ANE Wisdom Literature

**Theologies in Proverbs and Ben Sirach as Witnesses Concerning Israel's Yahwism and Israel's Yahwistic Faith Experience**

In this context, if the term theology can be defined as data regarding Israel's Yahwism, respectively Israel's daily Yahwistic faith experience, then it is acceptable to use it in the realm of the so-called wisdom literature. Therefore, it is possible to purport the existence of such a theology or perhaps even theologies of the books included in this corpus of literature. These books on one hand have, while on the other hand do not have a coherent theology or theologies. Consequently, it is important to stress the multivalence of the data concerning

Israel's Yahwism, respectively Israel's daily Yahwistic faith experience as witnessed in the theology or theologies of the books included in the wisdom corpus. As successfully pointed out by Walter Brueggemann, the very nature of wisdom teaching as nurture, instruction, and interpretation is impromptu, "... on the run, and engaged in the daily responsibility of coping with life, it is to be expected that wisdom theology cannot be coherent and controlled in any predictable way" (Theology of the Old Testament, 685). As a result, it is possible to talk about available distortions or even perversions of the modes in which this data concerning Israel's Yahwism, respectively Israel's daily Yahwistic faith experience is being presented. Brueggemann lists three aspects, which contribute to such distortions or perversions of the theology or theologies of these books, namely settled traditionalism, legalism, and opportunism of professional sages. To these three the present writer may add the category of the unexpectedness of experiential reality. While all these aspects are quite evident in such books as Job and Qoheleth, the present writer seeks to explore their presence and interaction in the Book of Proverbs, briefly in Ben Sirach and some ancient Near Eastern proverbs.

**Dany Nocquet, Protestant Faculty of Theology of Montpellier**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**The Wars Accounts of 1Kgs 20.22 and the Significance of Samaria as Yahwistic Prophetic Place**

The paper tries to understand the place and the functions of the war accounts of 1Kgs 20 and 22 in the first book of Kings. The study focuses on the literary aims of these texts telling the siege of Samaria and the victory of Israel upon Aram. The links with the parallel stories with Elisha in 2Kgs 6-7 are underlined to shed light on one of the purposes of the books of Kings. After showing how the city of Samaria is a place of achievement of the yahwistic prophecy, the paper is also the opportunity to make some remarks on the deuteronomic history reassessing the part of her compositional work in the books of Kings.

**James D. Moore, Humboldt University of Berlin**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**Administrative Lists and Temples: Persian Period Aramaic Lists and the Process of Writing / Incorporating Lists in Ezra**

The so-called Egyptian Name List from Elephantine (TAD C.3.9) is a fragmentary Aramaic collection of Egyptian family units. This study will present unpublished Elephantine fragments that belong to this manuscript along with new readings based on newly taken high definition infrared photographs. A more thorough reconstruction of the manuscript will be provided, and it will be shown that the material and scribal features of this document resemble the so-called Yahô Temple Collection List (TAD C.3.15) also found on the island. After updates are made to TAD's edition of the Yahô Temple Collection List, the historical significance of the two documents is then compared. The Persian administrative processes and purposes of listing temple personnel and affiliates at Elephantine will be discussed. The implications of this historical data will then be used to make preliminary observations about the lists or references to list making referred to in the book of Ezra as they pertain to the Jerusalem temple.

**Stephen Germany, University of Basel**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**Yahwistic Communities in Persian-period Gilead? Biblical and Extrabiblical Perspectives**

The “land of Gilead” features prominently as Israelite territory – or at least as an area inhabited by Yhwh-worshippers – in the narratives of the Pentateuch and Former Prophets (e.g., Gen 31–32; Num 32; Deut 3; Josh 12–13; 22; Judg 10–12; 1 Sam 11; 31; 1 Kgs 4; 22; 2 Kgs 8–10). According to the biblical narrative, Israel’s direct involvement in this territory came to an end toward the end of the eighth century BCE with Tiglath-Pileser III’s annexation of parts of the northern kingdom of Israel and the conversion of Gilead into a Neo-Assyrian province (2 Kgs 15:29). Nevertheless, many of the narratives mentioned above were either reworked or in some cases composed in later periods, and late prophetic texts likewise confirm an interest in “Gilead” during the Persian period or later (Obad 19–21; Zech 10:10). Given this presumed compositional activity relating to “Gilead” long after the loss of Gilead as part of Israel’s territory (according to the biblical narrative), this paper will first consider possible biblical allusions to Yahwistic communities in northern Transjordan after the fall of the northern kingdom and will then evaluate the current archaeological evidence for settlement and regional interaction in this region (from as-Salt to the Yarmuk River) during the late Iron Age II and Persian periods.

**Kishiya Hidaka, University of Zürich**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**Lev 26 and the Pro-Babylonian-Golah- and Pro-Diaspora Redaction in the Context of Identity Formation and Conflict of the Yahwistic Groups in the Persian Period**

Some texts of the book of Ezekiel reflect the discourse around identity formation and conflict in the Post-Exilic period. In this presentation, I will demonstrate how the literary relationship between Lev 26:41-45 and Ezek 37\*; 34\* and its relation to the theological concept of the identity building of the Babylonian-Golah and Diaspora in the Post-Exilic Persian period. This approach can cast further light on the link between the formation of the Pentateuch and the developments of the group identities in the Persian period. Ezek 37:25-27\* is a text from the Pro-Babylonian-Golah redaction, which advocates for the exclusive priority of the Persian period Babylonian-Golah returnee community over those who have remained in the land. Contrary to this, corresponding passages in Ezek 34\* belongs to the Pro-Diaspora redaction, which revises the Babylonian-Golah-centered ideology of the former redaction to include the entire Jewish Diaspora into the restitutive concept. The redaction-critical analysis of Lev 26 and Ezek 37\*;34\* will reveal that the concept of Israel and its restitution in Lev 26:41-45 can be interpreted within the discourse of identity conflict between the Babylonian-Golah community and the Diaspora in the book of Ezekiel. Overall, this paper will demonstrate that one of the main stimuli for the literary developments in Lev 26:41-45 and Ezek 37:25-27\*; 34\* are to be seen in the struggle for the identity and theological pre-eminence between the Babylonian-Golah and Diaspora groups in post-exilic times.

**Bartosz Adamczewski, Cardinal Stefan Wyszyński University in Warsaw**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**Othniel and the Unfaithful Concubine: Two Images of the Judaeon Yahwism from a Northern Perspective**

The characters of Othniel (Judg 3:8–11) and the unfaithful concubine (Judg 19) present two contrasting images of the Judaeon Yahwism from the northern perspective of the author of the book of Judges. The paper will explore the allusive features of both accounts, which in two different ways illustrate the same Deuteronomic blessing for Judah (Deut 33:7) within the same literary work. The paper will investigate the different functions of both accounts in the hypertextual rhetoric of the book of Judges, analysing the extent to which Yahwistic diversity in the Hebrew Bible can be regarded as an intentionally shaped rhetorical phenomenon.

**Wolfgang Schütte, Independent Researcher**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**The “Scroll of David” – a Samari(t)an Name of the Book of Samuel**

Whether the temple in Jerusalem or the sanctuary on Mt. Gerizim is “the place, that is chosen” by JHWH, seems to be under debate if one compares the different textual (Judean and Samaritan) textual traditions of Deuteronomy. It is by no means surprising, that the legitimacy of the respective sanctuary is not only disputed in these tradition, but also in other traditions: According to the Samaritan Abu 'I Fath's „Kitab al-Tarikh“, Jews argued with a so-called „scroll of David“ against Samaritan claims. The paper will propose that this scroll should be identified with the Book of Samuel. The relevance of Abu 'I Fath's story to the literary development of the Book of Samuel will be analyzed in connection with the textual history of 1-4Kingdoms. Textual evidence reveals implicit and explicit early anti-samari(t)an tendencies, that are covered by redactional work of 1st century BCE.

**Charlotte Hempel, University of Birmingham**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**Yahwistic Diversity in Ezra-Nehemiah and the Dead Sea Scrolls**

This paper will examine narratives of exclusion in Ezra-Nehemiah and the Dead Sea Scrolls with a particular focus on defilement through contact with gentiles. It is well known that the narrative rhetoric of Ezra-Nehemiah questions the legitimacy of marriages with so-called “foreign women” on the part of those who had remained in the land. This rhetoric is widely recognised as reflecting a struggle for establishing a legitimate claim to the land for the returnees. We will shed fresh light on these claims by bringing a series of texts from the Dead Sea Scrolls into the debate that reflect concerns about relations with gentiles as well as questions of priestly legitimacy and exclusion. It will be argued that the Dead Sea Scrolls preserve hitherto unheard voices of those who never left the land whose sensibilities are strikingly at odds with the picture portrayed in Ezra-Nehemiah.



**Magnar Kartveit, VID Specialized University**

Yahwistic Diversity and the Hebrew Bible: Tracing Perspectives of Group Identity from Judah, Samaria, and Diaspora in Biblical Traditions

**The Attitude towards the Northerners in the Books of Chronicles**

The attitude towards the Northerners in the Books of Chronicles has been variously perceived by scholars. After Martin Noth's influential theory in 1943 of anti-Samaritan polemics scholars have reassessed the texts and found an including or welcoming stance. The concentration on temple and kingship in Jerusalem in Chronicles did not hinder or prevent a positive attitude to those who would turn to Jerusalem and participate in the worship there. Hugh Williamson, for example, has advocated such an understanding of Chronicles. Over the last years, however, new material has emerged, which makes it necessary to take a fresh look at this question. The material is constituted by the results from the excavations on the summit of Mount Gerizim and inscriptions found there, and the inscriptions from the island of Delos in the Aegean Sea. As an example of the new insights, the Delos inscriptions show that the oldest self-designation of the Samaritans were "Israelites", a favorite term in Chronicles. The composition of Chronicles took place in the fifth or fourth centuries BCE, and the new material is contemporaneous with it, or reflects a situation from the time of their composition. Can the theory of an including or welcoming stance be upheld in the light of this material, or was Noth basically right? There may, of course, be other ways of interpreting Chronicles, and this option should also be considered.

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