Post-Doc. Papers OTSEM-II Skálholt 2010

University	Proposal	Respondent
Göttingen	Christoph Berner *The Motif of the Egyptian Bondage. Observations on its Literary Origins and its Redactional Development in the Exodus Narrative (Exod 1-15)* The paper is dedicated to one aspect treated in my recently finished 'Habilitationsschrift' on the literary development of the Exodus narrative. While it is widely assumed that the motif of the Egyptian bondage constitutes one of the cornerstones of the Exodus tradition, a redaction critical analysis of the relevant passages in Exod 1-3; 5 shows that this assumption is unfounded. In its earliest literary form, the Exodus narrative lacks any explicit reference to the enslavement of the Israelites but rather mentions the 'misery' of a socially marginalized group. The idea that this misery is due to the Israelites' enslavement already reflects a later development which then continued in a variety of redactional additions providing further details. In this gradual process which was mainly driven by innerbiblical exegesis, the picture of the Egyptian bondage slowly took shape. Anja Klein *Hymn and History in Ex 15* My habilitation project (working title: "Hymn and History. Reception of Biblical History in Old Testament Poetic Texts") deals with the historical accounts in poetic literature and the question why the biblical history came to be reformulated in poetic form. The paper concentrates on an analysis of the Song of the Sea in Ex 15 that is of great importance for the project outlined. It shall be demonstrated that temple theology and narrative tradition are merged for the first time, thus creating a paradigm for the further literary und theological development.	
Helsinki	Juha Pakkala *The Chronicler's Use His Source Text in 2Chr 21-25 – Empirical Evidence for Editorial Techniques* In this chapter I will investigate how the author of 2Chr 21-25 used 2Kgs 8-14. Particular emphasis is on the nature of changes made in relation to the source text. The relationship between 1-2Chr and 1-2Kgs has been extensively discussed in scholarly literature, but my approach is to take these two texts as empirical evidence for the transformation processes taking place in a Biblical tradition. Although the theological changes made by the Chronicler play a central role in any discussion about the Chronicles, I will look at the Chronicler as a	

	redactor, who is editing an older text. Although one might argue that the Chronicles is not a further edited version of 1-2Kgs as a whole, but an entirely new work, there are many passages which warrant such an approach. In fact, understanding the Chronicler as a rather radical redactor of an earlier text, gives several new insights about the nature of the transmission processes in the Hebrew Bible.	
Oslo Uni	Kristin Joachimsen *Sanballat and Tobiah. Challenging Boundaries in the Book of Nehemiah* Sanballat and Tobiah are presented as opponents of Nehemiah in the Book of Nehemiah. Simultaneously they are interacting with Judahites. This challenges the paradigm of exclusivism which this book has been read from. It relates to different strategies of either assimilation, where the people of Judah interacted with their neighbours or separation, where they tried to maintain their distinct identity. What is at stake, is the very identities of Judeans and Israelites in a community at odds with itself.	
Oslo MF	Gard Granerød *"The Temple of YHW, the God who Dwells in Elephantine the Fortress"*: The Non-Biblical Judaism on the Nile Island Elephantine in the Fifth Century BCE as a Challenge for Biblical Theology. Texts written in Aramaic during the fifth century BCE on the Elephantine island in the Nile show that Judaism in the so-called postexilic period was more pluralistic than what the biblical texts alone give the impression of. "The Aramaic papyri from Egypt" is a collective name for a number of documents that have been found and published during approximately the last 150 years. In various ways, texts tell offer keyhole perspectives on different aspects of everyday life in the Jewish military colony in Elephantine. Various genres are represented among the texts: juridical documents, lists, letters etc	
Oxford	Hywel Clifford *Jewish Monotheism and Presocratic Philosophy: Early Christian Perspectives'* It is a commonplace view in the modern study of the sources of the Old Testament that 'monotheism' arose relatively late in ancient Israelite religion. This theology, seemingly unusual for the ancient period, is usually explained by various developmental factors, but mostly by the 6th Century Babylonian Exile as the crisis that precipitated the need for a theological response that would enable the exiled Judeans to make sense of their suffering, and to provide hope for the future: the one God remained supreme in spite of political circumstance. This commonplace has sometimes carried with it the suggestion (e.g. by Jaspers, Whitley, Lohfink) that there were similar developments elsewhere in the ancient period, such	

as among the near-contemporary Presocratic philosophers, whose extant fragments seem to attest an unusual Greek belief in one supreme deity, even if this is best explained by other factors, above all the speculative and rational nature of their cosmological investigations.
The early Christian writers (until Augustine, whose texts provide the evidence for this paper) saw this matter very differently. Drawing upon the arguments of Hellenistic Jewish apology, that understood similar developments among cultures as due to either Greek plagiarism from the more ancient Moses or the exercise of God-given natural reason, they plundered Presocratic philosophy to gain support for the truth of belief in one God, so as to retain intellectual primacy over pagan culture; even if that same philosophical tradition was an impure fount of heresy as well. To gives some examples: Xenophanes, according to Clement, satirised the anthropomorphic representation of the popular gods and asserted 'there is one God, greatest among gods and men'; Hippolytus' catalogue of pagan philosophers in historical sequence, including some for whom the divine or God is primary or 'one', resembles the cosmological topics of Genesis 1; and Heraclitus, so Origen tried to argue, mocked idolatry as unthinking. This paper will comprise a discussion of this early Christian evidence, focussing on the use of Presocratic philosophy in support of Jewish monotheism, and will thereby illustrate the importance of context and ideology in the interpretation of the sources of the Old Testament and its theology.

Jonathan Stökl

The Rise and Fall of the Female Prophet. Female Prophecy in Second Temple Judaism in the Popular Imagination of the Past and in Contemporaneous Society.

In this paper I will offer an explanation for two seemingly contradictory phenomena: on the one hand we find that in Second Temple times women are given the title 'prophet' more often than before – in the Hebrew Bible (Miriam and Deborah) and in the developing traditions of the interpretation (Sarah, Hannah, Abigail and Esther); on the other hand prophecy is changing as a phenomenon, and as far as we can tell, women are mostly excluded from holding the office. My explanation starts with two observations. The first is that the title 'prophet' gets attribtuted to women in Israel's past not present; this does not threaten patriarchal structures as strong, independent female figures can be said to have existed in the past but not the present. The traditions regarding Deborah's and Huldah's names point in that direction. The second observation is based on recent work by Alex Jassen and Martti Nissinen on prophecy in Qumran in which he argues that inspired interpretation of scripture is how prophecy continues. Inspired interpretation of scripture (such as Pesher literature) is, in classical terms, a form of divination which combines both intuitive and technical aspects, as the interpreter needs to be divinely inspired *and* have acquired substantial amounts of knowledge about the biblical text.

	This knowledge would have been imparted through schooling, which was mostly unavailable to women. I believe that these two distinct factors account for the two seemingly contradictory phenomena of on the one hand *more* female prophets and on the other *fewer* female prophets in Second Temple Judaism.	