Ph.D. Short Paper OTSEM II Skálholt 2010

University	Proposal	Respondent
Åbo	Hannu Töyrylä *Historical consciousness and messianic speculation in Megillat ha-Megalleh of Abraham bar Hiyya* Megillat ha-Megalleh (The Scroll of the Revealer) by Abraham bar Hiyya (12th c.) is probably best known as a work containing extensive calculations for the coming the redemption. Seen as a whole, the work is written in a quasi-homiletical style and contains, aside of the calculations, varied materials ranging from philosophy, through biblical commentary, to astrology. In particular, bar Hiyya presents a view of history, the course of which is planted by God within the creation, and which runs its course inevitably towards the redemption. Creation days serve as archetypes for periods of history, each characterized by its particular mix of good and evil. In addition to this general view of history, bar Hiyya examines and comments on the course of history in two separate accounts, the first based on the Book of Daniel, and the second in light of astrological interpretations. Both accounts allow him to comment on the rise and the history of world powers and religions, as well as their influence on the fate of the Jewish people. Writing some time after the first crusade, bar Hiyya assigns special significance to the struggle between the two main world powers of his time. Still, the overall tone of Megillat ha-Megalleh is that of a sustained hope based on the inevitable course of history, rather than of expectance of the end in immediate future.	
Göttingen	Sonja Ammann *Exploring the Hebrew Bible from a discourse analytical perspective. A case study on the polemics against other gods.* Based on the works of Michel Foucault, sociologists, linguists and historians have developed theories and methods of discourse analysis. Discourse theory is an approach to text production that is not focussed on individual authors. It may thus be a useful theoretical framework for Hebrew Bible interpretation. In my PhD-project, I am investigating the development of biblical polemics against other gods. Applying concepts of Siegfried Jäger (Kritische Diskursanalyse) and Rainer Keller (Wissenssoziologische Diskursanalyse), I will discuss in this paper the suitability of discourse analysis for my study. Text examples will be taken mainly of Second Isaiah, Jeremiah 10, Letter of Jeremiah and Wisdom of Solomon 13-15.	

	René Enzenauer *The Day of the King. Sabbath and Kingship of God in the Songs of the Sabbath Sacrifice and in Qumran.* One of the most remarkable features of the Songs of the Sabbath Sacrifice is their strong emphasis on the kingship of God. One aim of my research project is to enlighten the correlation between this topic and the explicit dedication of the Songs to the Sabbath, a connection which in this form is not known from the Old Testament. Christoph Hilmes: *The Portrayal of Nebuchadnezzar and Babylon in Jeremiah 27 MT / 34 LXX* In my paper, I would like to present an analysis of Jeremiah 27 MT (34 LXX). The paper consists of two parts: The first part deals with the formation of Jeremiah 27 MT and the reconstruction of this literary process. This also includes a comparison with Jeremiah 34 LXX, the Greek translation of Jeremiah 27 MT, which lacks a number of important details of the Masoretic text, e.g. the dating (v. 1), the title db,[, for Nebuchadnezzar (v. 6), and the limitation of the Babylonian reign to three generations (v. 7). In the second part, some theological issues of Jeremiah 27 MT will be discussed, namely the relationship between Yhwh and Nebuchadnezzar, the presentation of the Babylonian reign as well as the debate on the temple vessels. Jeremiah 27 MT is one of the core texts of my doctoral project because this text, as I will argue, considers the historical-theological role of Babylon in order to integrate this empire into a new Judean world view after the fall of Judah and Jerusalem. Judith Krawelitzki *The Power of God in the Psalter* The wide range of expressions for the power of God and the high frequency of these statements suggests that ‘power’ is both an important aspect of God’s being and an essential topic in the Psalter. Only those ideas which can be described as semantic or conceptual consolidations will be especially considered in my research project. They can be assigned to four categories: manifestations, metaphors, names of God and terms for power. The most concentrated expressions of divine power are found in the last category, where a single word characterizes and focuses the expression of divine power. This category will be the focus of my research. Harald Samuel *The Levites in Deuteronomy* In Deuteronomy, and especially in the deuteronomic law, numerous verses are concerned with the Levites, their socio-religious status and their provision. Traditionally scholars tend to ascribe a pro-levitical point of view to Deuteronomy or even trace back its origins to Levitical circles. Based on an analysis of Dtn 10:6f.8f. and Dtn 18:1-8 the following paper examines current theses	

	and unfolds them diachronically. Some importance is attached to late deuteronnomistic additions and priestly, potentially anti-levitic glosses. Concluding remarks concern the innerbiblical development, the interpretation of the LXX and the reception of Deuteronomy in Qumran (Temple Scroll). Ruth Sauerwein *II Kings 2: Scrutinizing a "prophetic succession". The story about Elijah's ascension in IIKgs 2 marks the transition between the Elijah- and Elisha-cycle.* The aim of this paper is to outline the function of this chapter as a redactional connection between the Elijah- and Elisha-stories. The manifold literary reminiscences within IIKgs 2 refer to different biblical stories from the torah. The paper will discuss these connections and their meaning for the dating of IIKgs 2 and based on that for the Elisha-cycle as such. The prophetic succession we find depicted in this chapter is according to the author rather a literary device than a historically based event. Proof of that will be given by the comparison of different motives for the "prophetic succession" that occur in IIKgs 2 and in IKgs 19. These motives, in turn, will be compared to other OT succession stories. Due to the observations concerning the redactional surroundings of IIKgs 2, it seems obvious that the passage in IIKgs 2 can be counted amongst the youngest parts of the entire Elijah- and Elisha-complex. The paper aims to show how the story has been editorially prefixed to the Elisha-cycle in order to serve as a redactional joint between the formally independent Elijahand the Elisha-cycle. Moreover, a closer look on the narrative structure of the passage will reveal that IIKgs 2 has to be understood as a part of the Elisha-cycle rather than being a part of the Elijah-cycle.	
København	Anne Katrine Gudme *A little something to remember me by: the relation between ritual and remembrance in the Pentateuch.* In a vast amount of Semitic dedicatory inscriptions from the Persian and Hellenistic period the votary asks for "good remembrance" from the deity in return for the dedicated object. But what does it mean to be remembered favorably by a deity? The act of remembering on behalf of a goddess or god is not merely a cognitive exercise of recalling a past event, but an act that is expected to have a tangible beneficial effect for the one remembered; Yahweh remembers Noah in the ark in Genesis 8:1 and makes the waters withdraw and Yahweh remembers the childless Rachel in Genesis 30:22 and opens her womb. To be remembered by Yahweh is to be taken care of. In this paper I wish to explore the relation between ritual acts and God's remembrance in the Pentateuch in order to shed light on the relationship between votive practice (giving gifts to the gods) and blessing in the Hebrew Bible and its surrounding world.	

	Trine Hasselbalch *The Canon before the Canon:* *Methodological Considerations on Traces of Authoritative Texts in the Dead Sea Scrolls*	
Lund	Lasse Berndes *The Sennacherib Episode: Exegetical Issues in 2 Kings 18-19.* The paper presents work done for chapter 2 of my coming dissertation, th*e Sennacherib Episode: A Dialogic Exegesis of 2 Kings 18:13-19:37*. There will be three main chapters in the book. Chapter 1 ('Author, text, reader, and other slippery words') presents Mikhail Bakhtin's analysis of double-voiced discourse, in the context of a discussion of the importance of the pragmatic perspective for biblical exegesis ('pragmatic' here refers not to philosophical pragmatism, but to pragmatics in the linguistic sense, i. e. the view of language as a means of communication between people). In Chapter 2 a translation of 2 Kings 18:13–19:37 is presented and I try to work through some exegetical problems in the text. Thee chapter is meant to function for two purposes: to illustrate the problems discussed in chapter 1, and to lay the groundwork for the analysis in chapter 3. Chapter 3 contains the analysis of double-voiced discourse in the Sennacherib episode. In my paper I present some ideas about how the Sennacherib episode grew to its now extant form(s). I try to explain why I consider some arguments concerning the growth of the text more valid, and others less so. Since the analysis in chapter 3 will concern not only the narrative world of the story, but also the world 'behind' the text – the world of the writers and the original audience – I will for heuristic purposes need a model for how the text grew and took on the form that it now has. Among the issues discussed in the paper, I compare two ways of responding to the need for a new approach to the text when the older form of source criticism has run into what looks like a dead end, because of the gathering evidence of connections between the purportedly independent sources. One way is to argue that the text presents us with a unified narrative that does not give us any reason to look 'behind' the text for earlier stages. Another way is to argue that the text grew through a process of augmentation, rather than through the combination of previously independent sources. I try especially to discuss the question of narrative integrity and the importance of that question for the choice of approach. Other issues that come up for discussion are: Was the Sennacherib episode originally written for Kings, or Isaiah (2 Kings 18:13–19:37 has a parallel in Isaiah 36–37), or for some other context? Is the text in part related to the 'the Book of the Annals [of the Kings of Israel/Judah]' or other purported sources? What is the import of features in the text that would seem to reflect later times? How do we handle the fact that there are features in the text that could look like the results of purposeful composition, but was probably rather the unintended consequences of other decisions during the process of growth?	

	Linnéa Gráden *Biblical Leprocy – Why all the fuss? tsara'at in Lev 13-14* The paper presented here contains some early parts of my dissertation on the legal material on the skin disease in Leviticus 13-14. Its final place in the dissertation is not yet clear. My dissertation starts from a close reading of Lev 13-14, asking the question of why the unknown skin disease treated here has received so much attention. The age-old identification of צרעת with "leprosy" is long since abandoned by most scholars, but the stigma remains. While quite some attention has been given to the subject of identifying the disease, or to discuss its effects on later history, very little has been said about why the law was originally included in Leviticus. Why is this skin disease – or maybe group of skin diseases – so carefully treated, when no other disease has its own law? Why this disease and not any other? Whatever translation we choose for the illness, it is quite obvious that Leviticus does not describe צרעת as a contagious or even very harmful disease. Traditional explanations which ascribe to צרעת a particular connection to sin or demonic forces cannot convincingly be supported by the Old Testament or Leviticus in particular. Reading the legal text of Leviticus, one also can't help but wonder: why is it placed here, in such a strange place? How are the purity chapters in Lev 11-15 connected to each other and to the surrounding parts of Leviticus? The dissertation will use a double approach to the problem of inclusion. Classical exegetical methods will be used to study the birth of the legal text. I will also take on an anthropological perspective in order to understand what a law of purity and exclusion will do to society, all this to understand: why *this* disease?	
Oslo Uni	Stefanie Schön *Meta-Reflections on Gender, Methodology and Knowledge Production in the Reception History of Hos 1-3* In biblical scholarship, there is the prevalent notion, that it is not only possible, but even the function of biblical scholarship, to reconstruct "what a biblical texts meant/means". This involves questions about the dating, the genre as well as questions about the production process that brought forth a biblical text. In contrast to that, I argue that knowledge production about a biblical text is highly dependent on extra-textual presuppositions. One of these extra-textual presuppositions, that has been underestimated in the field so far, is the impact of notions about gender issues on research. Although feminist biblical scholars have in the last forty years extensively demonstrated that notions about gender issues play a role in so-called traditional biblical scholarship and have presented examples of andocentric and even misogynistic readings, concerns with *gender issues* are in the field frequently attributed to feminist studies only. This stated dichotomy between so-called traditional and feminist biblical scholarship – supported from both sides – has contributed to the fact that contributions from feminist scholars are very often left aside in the general discussions.	

	Thus, one of the aims of my dissertation project is to shift the focus away from this dichotomy and to investigate the different underlying philosophical and literary theoretical presuppositions that are closely linked with particular *notions about gender issues* on a more general level. In this paper, I will present a meta-reflection on the relationship between presuppositions about gender issues, methodology and knowledge production. I argue that presuppositions about gender issues not only have an impact on how research questions are formulated and what kind of knowledge about a text is consequently produced, but also influence the selection and examination of (comparative) material, the (re)construction of ancient Hebrew genre, the reconstruction of the genesis respectively the structuring of a text as well as the (re)construction of the texts content and meaning. Using the classifications, developed by the feminist philosophers Martha Nussbaum and Rae Langton which outline the idea of *objectification* (of females), I will describe how notions about the *subjectivity* and *objectification* underlie various feminist AND traditional (non feminist) studies. I suggest that it is possible -along the lines of *subjectivity* and *objectification* as a heuristic norm- to demonstrate how particular notions about gender issues underlie various methodological steps and interpretative choices made by individual scholars. All these reflections a part of a larger interdisciplinary project that reflects on the nature of "canon", "canonicity" and "canon transformation". My project addresses the tension between the Hebrew Bible as a formally closed canon on the one hand, and on the other hand the constant transformations of its form, content and meaning by reading communities such as contemporary biblical scholarship. Guiding questions are: What about texts in a formally closed canon is actually fixed? Is it only its physical appearance? And if so, is that what is acknowledged as a "canonical" content of these texts only a quantitative result established due to overlapping contemporary presuppositions and value judgments? <u>Petter Skippervold</u> *Reflections of Heuristic Learning in Psalm 73* Even though Psalm 73 is well rooted as a wisdom text and its didactic function has become essential to most of the scholars working with it, the question "what sort of learning does this psalm reflect?" still needs answering. In Psalm 73 the "I" person is clearly the subject of learning, an uncommon find when working with education in ancient Israel. Most of the educational discussions have been based on work done on the Proverbs and other texts like the Proverbs where the subject of learning never responds to the instructions given by the teacher. In Psalm 73 we find a subject of learning without a teacher. This stands in remarkable contrast to other didactic wisdom texts, where we normally hear the teacher's voice while the student's voice is missing. When constructing an image of how education worked in ancient Israel, the thought of a silent (or missing) subject of learning has suited the idea of a school-like system in ancient Israel very well. Scholars have created a picture of how education took place where the teacher has absolute	

	authority and the student is forced into silence. This picture may be right for some texts, but if we include Psalm 73 when working on education in ancient Israel, the idea of a school-like system is perhaps too narrow. And do we really need a school system to find or place a process of learning? The answer is of course no. Albeit we might find a school-like system reflected in the Proverbs, we might nevertheless find reflections of heuristic learning in Psalm 73. In this paper I will therefore read Psalm 73 looking for reflections of heuristic learning for two reasons: firstly to start building a text base for my PhD project - a project currently titled "In Search of the Missing Voice". Secondly: to enter into the discussion on education in ancient Israel, this time based on texts revealing the subject of learning.	
Oxford	Mette Bundvad *The Present Moment in the Book of Qohelet* The book of Qohelet contains a sophisticated and for the Hebrew Bible strikingly explicit discourse on the temporal conditions governing man's life. Within the book's discourse on time the present moment occupies a central position, suggested in several places as a potential venue to attaining meaning within an otherwise problematic human existence. Accordingly, scholarly readings generally understand the present as something positive and present it as an encouraging counterpoint to the book's lament about human transience. Challenging that viewpoint, this paper will consider whether a radical destabilisation also of the present moment happens in the course of Qohelet's discourse on time. The paper will examine Qohelet's juxtaposition of the cosmic time-order with time as it conditions human existence and cognition, suggesting that Qohelet highlights the limitations exerted by the time-order upon the human life lived within its constraints. In his juxtaposition of world time and human time, Qohelet stresses the cognitive aspects of man's life in time, and questions especially man's ability to understand and properly respond to his temporal situation. Through this criticism Qohelet is able to question not only the lasting worth of human life, but also the value of the present moment. Megan Daffern *The application of speech-act theory to prayer in the Old Testament* A speech-act analysis of Ps. 137 shows how central memory is to this difficult psalm. By applying the linguistic pragmatics of Austin and Searle to this text two particular conclusions are reached: that petitionary and motivational clauses are inextricably linked, and that God's remembering and Israel's remembering are closely intertwined. A summary glance at other psalm prayers where *zkr* appears in the imperative as a petition also indicates that a similar analysis of other psalms beseeching God to remember may function in a similar way. Yet a further way of testing this hypothesis will be to consider other prayers where *zkr* occurs not	

	as an imperative in the petition, but as an indicative. Is it functioning in the same way? I will therefore examine other texts such as Pss. 77 and 143, using the tools of speech-act theory. It will be seen that language of the speaker remembering also functions implicitly as a call to God to remember, thus harmonizing with the analysis of Ps. 137. My analysis therefore will also shed light on the use of speech-act theory in the study of the Psalms, as well as offering fresh readings of selected OT prayer texts. It will also point to a future reading of the Psalms where petition and motivation cannot be as clearly delineated as form critics might wish, and where petitionary clauses may be implied despite the absence of the explicit grammar of petition through imperative or cohortative forms. James E. Patrick *Criteria for Assessing Intratextuality in Concentric Narratives* My doctoral thesis is entitled "The Prophetic Structure of 1–2 Samuel", and in it I am justifying and then expounding what I believe to be the primary compositional technique that was used to arrange all the many episodes in the book of Samuel. The specific rhetorical technique used is most widely referred to in scholarship as 'chiasmus', but due to the anachronism, ambiguity, and extensive misuse of this term, I prefer to speak of 'concentrism'. The theoretical foundations of this technique are to be found in the basic principles of Hebrew parallelism. In essence, parallelism is defined by the 'intratextuality' between the first and second lines of a couplet, which not only reflect each other in certain ways, but also communicate a single thought and therefore form a complete rhetorical unit. When an additional line is inserted between the first and last lines, it naturally becomes emphasised to the hearer as the odd one out, and then the third line concludes the unit by paralleling the first line. Further pairs of lines may be inserted on either side of the central line to increase the emphasis on the centre, but the rhetorical unit will only remain 'concentric' if every pair of lines shows clear intratextuality. C.A. Strine *Jacob. Friend or Foe of the Ezekiel Tradition?* On four occasions the book of Ezekiel mentions the figure of Jacob. In each case, the tone is positive. This stands in contrast to the figure of Abraham, mentioned in Ezek 33:23-29, about whom the book of Ezekiel finds nothing positive to say. Indeed, the text goes so far as to undermine the very premises supporting the land promise to Abraham in order to contest the non-exiles' claims that the land of Judah now belongs to them. Is the simultaneously negative treatment of Abraham and positive treatment of Jacob sensible? This paper demonstrates that the four positive mentions of Jacob are all part of a later redactional layer in the book of Ezekiel. The earlier material fails to mention Jacob by name, but employs various terms associated with Esau as polemical aliases for Jacob. These constitute a portion of the book's larger challenge to the	

	validity of the Jacob tradition because it is also utilized in the non-exiles defense for their possession of Judah. Although this alone offers a substantial insight into the book of Ezekiel's theology, perhaps the more intriguing implication is its relevance for the question of when the patriarchal tradition began to coalesce. To wit, the book of Ezekiel's effort to subvert both the Abraham and the Jacob traditions as part of the non-exiles claim to the land indicates the disparate narratives about Abraham and Jacob were already being harmonized and joined together during the first 15 years after the destruction of Jerusalem.	
Stavanger	Gunnar Magnús Eidsvåg *LXX-Zech 9 and the Hasmoneans* In the aftermath of the Maccabean revolt it became important for the Hasmoneans to justify their hard fought position as leaders of the temple and of the Jewish nation. Their legitimacy as high priests was questioned because of their priestly descent and their claim for kingship was trouble by the fact that they were not Davidides. The Hasmoneans countered these accusations by presenting lists of the priestly families which favoured them (1 Chron 24) and by claiming to come from the priestly line of Joarib (1 Macc 2:1-2). Another way of constructing a base for their legitimacy was to present themselves as the fulfilment of prophecies (1 Macc 14:8). The Hasmoneans probably used stately and religious literature as means to spread their ideas (2 Macc 13-15). Therefore they probably took interest in the translation of the Biblical books into Greek. The translators of some of the LXX-books may thus have had Hasmonean sympathies and these sympathies may have affected the manner in which they translated the Hebrew texts. Especially texts which could be used in an argument for the legitimacy of the Hasmonean rule would then be important. Zech 9 with its messianic prophecy is such a text and this paper will argue that the LXX-translator in this chapter formed his translation in order to facilitate a pro-Hasmonean interpretation of it.	
Uppsala	Ulf Bergström *The meaning of the Biblical Hebrew verbal forms – an investigation of the interaction of aspect, linguistic attitude, and event continuity* This paper is a draft of the first chapters of a doctoral dissertation about the meaning and text linguistic functions of the Biblical Hebrew verbal forms. Important issues in the dissertation are whether the notion of *aspect* lies behind the temporal meanings of the forms, and, as a spin-off from that, how the semantics of the verbal forms affect their usage in different kinds of texts. The text linguistic study is mainly concerned with the question of how the meanings of the verbal forms are correlated with *event continuity*, i.e. the representation of courses of events – a phenomenon that is typical of e.g. narrative and procedural texts, but absent in texts of expository or enumerative character. A third major issue is to investigate to what extent the Biblical Hebrew	

	verbal forms have something to do with Harald Weinrich's concept "linguistic attitude" (*Sprechhaltung*), which refers to the two opposite mental states of tension or relaxation. According to Weinrich, every verbal message evokes one of these attitudes by the listener, and the verbal forms have a key function in this regard. In fact, he claims that this function is more fundamental to the verb than tense. Against this, the thesis put forward in the present investigation is that, if this function is real, it is partly a result of the meaning-functions of the forms, tense included. The introductory chapters contained in this paper are devoted to presenting the problem, the aim, and the scope of the study, as well as commenting on the state of research. The chapter about the scope of the study centres on the problem of how to differentiate between semantic and pragmatic meaning. This provides the guidelines for, first, which verbal forms to focus on, viz. those whose semantic meaning is most disputed, second, which contexts that have a bearing on their pragmatic meanings, i.e. various text-types, such as narrative-, hortatory-, expository discourse and so on. The text-types are defined along the lines of Robert E Longacre's typology of texts. This chapter also addresses the possible problem that differences in verb usage are present in the material due to diachronic change or poetic licence. The chapter on the state of research is a description and assessment of the most important theories pertinent to the problems of the temporality of the Biblical Hebrew verbal forms: theories based on tense, aspect, and modality, the *waw*-consecutive theory, and the theory of linguistic attitude. The section about aspect has not yet been written, hence the lacuna in this paper.	