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YOU SHOW YOURSELF LOYAL

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WITH THE LOYAL
YOU SHOW YOURSELF LOYAL

Essays on Relationships in the Hebrew Bible
in Honor of Saul M. Olyan

Edited by

T. M. Lemos, Jordan D. Rosenblum,
Karen B. Stern, and Debra Scoggins Ballentine



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Abbreviations

1 En.	1 Enoch
1 Macc	1 Maccabees
1QM	Milḥamah <i>or</i> War Scroll
1QS	Serek Hayaḥad <i>or</i> Rule of the Community
2 En.	2 Enoch
2 Macc	2 Maccabees
4 Macc	4 Maccabees
4Q266	Damascus Document ^a
4Q271	Damascus Document ^f
AB	Anchor Bible
ABD	Freedman, David Noel, ed. <i>Anchor Bible Dictionary</i> . 6 vols. New York: Doubleday, 1992.
AcBib	Academia Biblica
Acts John	Acts of John
ADAJ	<i>Annual of the Department of Antiquities of Jordan</i>
AES	<i>Archives Européennes de Sociologie</i>
Aet.	Philo, <i>De aeternitate mundi</i>
AfO	<i>Archiv für Orientforschung</i>
AFS	<i>Armed Forces & Society</i>
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AIL	Ancient Israel and Its Literature
A.J.	Josephus, <i>Antiquitates judaicae</i>
AJS	<i>American Journal of Sociology</i>
AmAnt	<i>American Antiquity</i>
Anab.	Xenophon, <i>Anabasis</i>
ANEM	Ancient Near Eastern Monographs
ANET	Pritchard, James B., ed. <i>Ancient Near Eastern Texts Relating to the Old Testament</i> . 3rd ed. Princeton: Princeton University Press, 1969.

Apoc. El.	Apocalypse of Elijah
Apoc. Zeph.	Apocalypse of Zephaniah
ANRW	Temporini, Hildegard, and Wolfgang Haase, eds. <i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> . Part 2, <i>Principat</i> . Berlin: de Gruyter, 1972–.
AntCl	<i>L'Antiquité Classique</i>
AOAT	Alter Orient und Altes Testament
Apoc. Ab.	Apocalypse of Abraham
Apol.	Aelius Aristides, <i>Apology</i>
ARP	<i>Annual Review of Psychology</i>
ArSt	<i>Aramaic Studies</i>
ARC	<i>Archaeological Review from Cambridge</i>
AS	Assyriological Studies
Ascen. Isa.	Martyrdom and Ascension of Isaiah 6–11
ATD	Das Alte Testament Deutsch
AWCH	The Ancient World: Comparative Histories
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
AYB	Anchor Yale Bible
AYBRL	Anchor Yale Bible Reference Library
b.	Babylonian Talmud
B. Metz.	Bava Metzi'a
BAMA	British Academy Monographs in Archaeology
BAP	Meissner, Bruno. <i>Beiträge zum altbabylonischen Privatrecht</i> . Leipzig, 1893.
BAR	Blackwell Ancient Religions
BAR	<i>Biblical Archaeology Review</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BBR	<i>Bulletin for Biblical Research</i>
BBVO	Berliner Beiträge zum Vorderen Orient Texte
BCT	<i>The Bible and Critical Theory</i>
Ber.	Berakhot
BG	Biblische Gestalten
BHS	Elliger, Karl, and Wilhelm Rudolph, eds. <i>Biblia Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelgesellschaft, 1983.
Bib	<i>Biblica</i>
BibJudSt	Biblical and Judaic Studies

<i>BibInt</i>	<i>Biblical Interpretation</i>
BibOr	Biblica et Orientalia
BibRef	Biblical Refigurations
BibThSt	Biblich-Theologische Studien
<i>B.J.</i>	Josephus, <i>Bellum judaicum</i>
BJS	Brown Judaic Studies
BJSUCSD	Biblical and Judaic Studies from the University of California, San Diego
BKAT	Biblische Kommentar, Altes Testament
BLay	Khirbet Beit Lei
BLS	Bible and Literature Series
BM	Tablets in the collections of the British Museum
<i>BN</i>	<i>Biblische Notizen</i>
BNP	Cancik, Hubert, ed. <i>Brill's New Pauly: Encyclopedia of the Ancient World</i> . 22 vols. Leiden: Brill, 2002–2011.
<i>BRev</i>	<i>Bible Review</i>
BTT	Berliner Turfan Texte
<i>BWL</i>	Lambert, Wilfred G. <i>Babylonian Wisdom Literature</i> . Oxford: Clarendon, 1960.
BWANT	Beiträge zur Wissenschaft vom Alten (und Neuen) Testament
BZABR	Beihefte zur Zeitschrift für die altorientalische und biblische Rechtsgeschichte
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>CAD</i>	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Chicago: The Oriental Institute of the University of Chicago, 1956–2006.
CahRB	Cahiers de la Revue Biblique
CAT	Commentaire de l'Ancien Testament
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CD	Cairo Genizah copy of the Damascus Document
CEB	Common English Bible
<i>Cels.</i>	Origen, <i>Contra Celsum</i>
ch(s).	chapter(s)
CH	Code of Hammurabi
CHANE	Culture and History of the Ancient Near East

CIJ	Frey, Jean-Baptiste, ed. <i>Corpus Inscriptionum Judaicarum</i> . 2 vols. Rome: Pontifical Biblical Institute, 1936–1952.
CogPsy	<i>Cognitive Psychology</i>
col(s).	column(s)
Comm. Hom. II.	Eustathius of Thessalonica, <i>Commentarii ad Homeri Iliadem</i>
Conf.	Philo, <i>De confusione linguarum</i>
COS	<i>The Context of Scripture</i> . Edited by William W. Hallo. 3 vols. Leiden: Brill, 1997–2002.
CP	<i>Classical Philology</i>
CQR	<i>Church Quarterly Review</i>
CRAI	<i>Comptes rendus de l'Académie des inscriptions et belles-lettres</i>
CSCP	Cornell Studies in Classical Philology
CurBR	<i>Currents in Biblical Research</i>
CUSAS	Cornell University Studies in Assyriology and Sumerology
D	Deuteronomistic source (of the Pentateuch)
DD	<i>Dor le Dor</i>
DDD	van der Toorn, Karel, Bob Becking, and Pieter W. van der Horst, eds. <i>Dictionary of Deities and Demons in the Bible</i> . Leiden: Brill, 1995.
Decal.	Philo, <i>De decalogo</i>
Descr.	Pausanias, <i>Description of Greece</i>
Did.	Alcinous, <i>Didaskalios</i>
Dig.	<i>Digesta</i>
DNWSI	Hoftijzer, Jacob, and Karen Jongeling, eds. <i>Dictionary of the North-West Semitic Inscriptions</i> . 2 vols. Leiden: Brill, 1995.
DSD	<i>Dead Sea Discoveries</i>
Dtr	Deuteronomistic (History; writer); Deuteronomist
E	Elohistic source (of the Pentateuch)
EBR	Klauck, Hans-Josef, et al., eds. <i>Encyclopedia of the Bible and Its Reception</i> . Berlin: de Gruyter, 2009–.
ECC	Eerdmans Critical Commentary
EGed	En-Gedi
Eruv.	Eruvin
EssBib	Essais Bibliques
ET	English translation

<i>ETR</i>	<i>Études théologiques et religieuses</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpTim</i>	<i>Expository Times</i>
<i>FAT</i>	Forschungen zum Alten Testament
<i>FB</i>	Forschung zur Bibel
<i>fig(s).</i>	figure(s)
<i>Frag.</i>	Aristobulus, <i>Fragments</i>
<i>FRLANT</i>	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>Geog.</i>	Strabo, <i>Geographica</i>
<i>GNT</i>	Good News Translation
<i>H</i>	Holiness source (of the Pentateuch)
<i>HAE</i>	Renz, Johannes, and Wolfgang Röllig. <i>Handbuch der Alt-hebräischen Epigraphik</i> . 2nd ed. 2 vols. Darmstadt: Wissenschaftliche Buchgesellschaft, 2016.
<i>HALOT</i>	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . 3rd ed. Leiden: Brill, 1995, 2004.
<i>HAV</i>	Handbuch der Archäologie Vorderasien
<i>HBAI</i>	<i>Hebrew Bible and Ancient Israel</i>
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
<i>HG</i>	Kohler, Josef, Ernst Peiser, and Arthur Ungnad. <i>Hammurabi's Gesetz</i> . 5 vols. Leipzig: Pfeiffer, 1904–1911.
<i>Hist.</i>	Polybius, <i>Histories</i> ; Thucydides, <i>History of the Peloponnesian War</i>
<i>Hist. Aug.</i>	Historia Augusta
<i>HM</i>	Hebrew Monographs
<i>HR</i>	<i>History of Religions</i>
<i>HSM</i>	Harvard Semitic Monographs
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>IB</i>	Buttrick, George A., et al., eds. <i>Interpreter's Bible</i> . 12 vols. New York, 1951–1957.
<i>IBHS</i>	Waltke, Bruce K., and Michael O'Connor. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN: Eisenbrauns, 1990.
<i>IBS</i>	<i>Irish Biblical Studies</i>
<i>IBulgChr</i>	Beševliev, V. <i>Spätgriechische und spätlateinische Inschriften aus Bulgarien</i> . Berlin, 1964.

<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>IGLSyria</i>	<i>Inscriptions grecques et latines de la Syrie</i> . Beirut, then Paris, 1929–.
<i>IJO</i>	<i>Inscriptiones Judaicae Orientis</i> . 3 vols. Tübingen: Mohr Siebeck, 2004.
<i>Il.</i>	Homer, <i>Iliad</i>
<i>ILR</i>	<i>Israel Law Review</i>
<i>Int</i>	Interpretation
<i>ISBL</i>	Indiana Studies in Biblical Literature
<i>J</i>	Yahwist source (of the Pentateuch)
<i>JADD</i>	<i>Journal of Autism and Developmental Disorders</i>
<i>JAFC</i>	<i>Journal of Agricultural and Food Chemistry</i>
<i>JAJ</i>	<i>Journal of Ancient Judaism</i>
<i>JANER</i>	<i>Journal of Ancient Near Eastern Religions</i>
<i>JANES</i>	<i>Journal of the Ancient Near Eastern Society</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JCH</i>	<i>Jewish Culture and History</i>
<i>JCS</i>	<i>Journal of Cuneiform Studies</i>
<i>JEA</i>	<i>Journal of Egyptian Archaeology</i>
<i>JEPG</i>	<i>Journal of Experimental Psychology: General</i>
<i>JEPLMC</i>	<i>Journal of Experimental Psychology: Learning, Memory, and Cognition</i>
<i>JHS</i>	<i>Journal of Hellenic Studies</i>
<i>JIGRE</i>	Horbury, William, and David Noy. <i>Jewish Inscriptions of Graeco-Roman Egypt</i> . Cambridge: Cambridge University Press, 1992.
<i>JIWE</i>	Noy, David. <i>The City of Rome</i> . Vol. 2 of <i>Jewish Inscriptions of Western Europe</i> . Cambridge: Cambridge University Press, 1995.
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JMF</i>	<i>Journal of Marriage and Family</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JPOS</i>	<i>Journal of the Palestine Oriental Society</i>
<i>JPS</i>	<i>Journal of Palestine Studies</i>
<i>JPSTC</i>	JPS Torah Commentary
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JRS</i>	<i>Journal of Roman Studies</i>

JRV	<i>Journal of Religion and Violence</i>
JSHRZ	Jüdische Schriften aus hellenistisch-römischer Zeit
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods Supplement Series
JSNT	<i>Journal for the Study of the New Testament</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Studies
JSS	<i>Journal of Semitic Studies</i>
Jub.	Jubilees
KAI	Donner, Herbert, and Wolfgang Röllig. <i>Kanaanäische und aramäische Inschriften</i> . 2nd ed. Wiesbaden: Harrassowitz, 1966–1969.
Kom	Khirbet el-Kom/Qom
KTU	Dietrich, Manfred, Oswald Loretz, and Joaquín Sanmartín, eds. <i>Die keilalphabetischen Texte aus Ugarit</i> . Münster: Ugarit-Verlag, 2013.
l(l).	line(s)
LAB	Pseudo-Philo, Liber antiquitatum biblicarum
LAPO	Littératures Anciennes du Proche-Orient
LCL	Loeb Classical Library
LE	Laws of Eshnunna
Leg.	Plato, <i>Leges</i>
Let. Aris.	Letter of Aristeas
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LL	Laws of Lipit-Ishtar
LNTS	The Library of New Testament Studies
LSTS	The Library of Second Temple Studies
LXX	Septuagint
m.	Mishnah
Mak.	Makkot
MAL	Middle Assyrian Laws
MC	Mesopotamian Civilizations
MCR	<i>Material Culture Review</i>
Metam.	Ovid, <i>Metamorphoses</i>
Metaph.	Aristotle, <i>Metaphysica</i>
Mo'ed Qat.	Mo'ed Qatan

<i>Mor.</i>	Plutarch, <i>Moralia</i>
MP	Myth and Poetics
MSSMNIA	Monograph Series of the Sonia and Marco Nadler Institute of Archaeology
MT	Masoretic Text
MVAG	Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft
NA ²⁷	<i>Novum Testamentum Graece</i> , Nestle-Aland, 27th ed.
NABR	New American Bible, Revised Edition
NAC	New American Commentary
Naz.	Nazir
NCBC	New Cambridge Bible Commentary
NEA	<i>Near Eastern Archaeology</i>
NET	New English Translation
Nid.	Niddah
NIDB	Sakenfeld, Katharine Doob, ed. <i>New Interpreter's Dictionary of the Bible</i> . 5 vols. Nashville: Abingdon, 2006–2009.
NIDOTTE	VanGemeren, William A., ed. <i>New International Dictionary of Old Testament Theology and Exegesis</i> . 5 vols. Grand Rapids: Zondervan, 1997.
NIV	New International Version
NJB	New Jerusalem Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation, according to the Traditional Hebrew Text</i>
NLT	New Living Translation
NRSV	New Revised Standard Version
OBO	Orbis Biblicus et Orientalis
OBO.SA	Orbis Biblicus et Orientalis, Series Archaeologica
OE	<i>Orient-Express</i>
OEB	Oxford Encyclopedias of the Bible
OG	Old Greek
OH	Oxford Handbooks
OIS	Oriental Institute Seminars
OJA	<i>Oxford Journal of Archeology</i>
OL	Old Latin
OLA	Orientalia Lovaniensia Analecta
<i>Opif.</i>	Philo, <i>De opificio mundi</i>
OPR	Oxford Paperback Reference
OS	<i>Oriental Studies</i>

OSEE	Oxford Studies in Early Empires
OTE	<i>Old Testament Essays</i>
P	Priestly source (of the Pentateuch)
PA	Palestina Antiqua
PAT	Littmann, M. Enno. "Deux inscriptions religieuses de Palmyre, le dieu שֵׁעַ אֱלֶקוּם." <i>Journal asiatique</i> 18 (1901): 375–81.
PEQ	<i>Palestine Exploration Quarterly</i>
Pesah.	Pesahim
PHAKPAW	Philosophische und Historische Abhandlungen der Königlich Preussischen Akademie der Wissenschaften Aus dem Jahre
pl(s).	plural; plate(s)
PN	personal name
PRR	<i>The Presbyterian and Reformed Review</i>
Qom	Khirbet el-Kom/Qom
QSS	Qatna-Studien Supplementa
r.	reigned
RA	<i>Revue d'assyriologie et d'archéologie orientale</i>
RACCAE	Reihe, Ägypten, Classification and Categorisation in Ancient Egypt
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Study
REB	Revised English Bible
RevQ	<i>Revue de Qumran</i>
RHR	<i>Revue de l'histoire des religions</i>
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods
RINAP	Royal Inscriptions of the Neo-Assyrian Period
RIPH	Reihe Innovativer Psychotherapie und Humanwissenschaften
RS	Ras Shamra
RSBW	Routledge Studies in the Biblical World
RSE	<i>Rassegna di Studi Etiopici</i>
RSJB	<i>Recueils de La Société Jean Bodin</i>
SAA	State Archives of Assyria
SAAS	State Archives of Assyria Studies
SAIL	<i>Studies in American Indian Literatures</i>
SANER	Studies in Ancient Near Eastern Records

Sanh.	Sanhedrin
SBLMS	Society of Biblical Literature Monograph Series
<i>SciAm</i>	<i>Scientific American</i>
SEG	<i>Supplementum Epigraphicum Graecum</i>
<i>SEL</i>	<i>Studi epigrafici e linguistici sul Vicino Oriente antico</i>
SGRR	Studies in Greek and Roman Religion
SHCANE	Studies in the History and Culture of the Ancient Near East
<i>SI</i>	<i>Social Imaginaries</i>
Sifra Qed.	Sifra Qedoshim
<i>Somn.</i>	Cicero, <i>Somnium Scipionis</i>
<i>Spec.</i>	Philo, <i>De specialibus legibus</i>
<i>SPhiloA</i>	<i>Studia Philonica Annual</i>
SPRTS	Scholars Press Reprints and Translations Series
SRIE	Studies of Religion: Inquiry and Explanation
SS	<i>Security Studies</i>
SSN	<i>Studia Semitica Neerlandica</i>
<i>ST</i>	<i>Studia Theologica</i>
StBib	Studi Biblici
StBibLit	Studies in Biblical Literature
StDem	<i>Studia Demotica</i>
STR	Studies in Theology and Religion
<i>Strata</i>	<i>Strata: The Bulletin of the Anglo-Israel Archaeological Society</i>
SWBA	Social World of Biblical Antiquity
SymS	Symposium Series
t.	Tosefta
T. Levi	Testament of Levi
T. Sol.	Testament of Solomon
TA	<i>Tel Aviv</i>
TAD	Porten, Bezalel, and Ada Yardeni, eds. and trans. <i>Textbook of Aramaic Documents from Ancient Egypt</i> . Winona Lake, IN: Eisenbrauns, 1986–1999.
TCBAI	Transactions of the Casco Bay Assyriological Institute
TDNT	Kittel, Gerhard, and Gerhard Friedrich, eds. <i>Theological Dictionary of the New Testament</i> . Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.

<i>TDOT</i>	Botterweck, G. Johannes, and Helmer Ringgren, eds. <i>Theological Dictionary of the Old Testament</i> . Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1976–2006.
<i>ThWAT</i>	Botterweck, G. Johannes, and Helmer Ringgren, eds. <i>Theologisches Wörterbuch zum Alten Testament</i> . Stuttgart: Kohlhammer, 1970–.
Trad	Traditions
TSAJ	Texte und Studien zum Antiken Judentum
<i>TUAT</i>	Kaiser, Otto, ed. <i>Texte aus der Umwelt des Alten Testaments</i> . Gütersloh: Mohn, 1984–.
TW	Theologische Wissenschaft
UBL	Ugaritisch-biblische Literatur
<i>UF</i>	<i>Ugarit-Forschungen</i>
UISK	Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft
VAB	Vorderasiatische Bibliothek
var.	variant
VIHA	Veröffentlichungen des Instituts für Historische Anthropologie
<i>Virt.</i>	Philo, <i>De virtutibus</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
<i>WD</i>	<i>Wort und Dienst</i>
WGISS	Wenner-Gren International Symposium Series
WMANT	Wissenschaftliche monographien zum Alten und Neuen Testament
WO	<i>Die Welt des Orients</i>
WOL	World Oral Literature
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
y.	Jerusalem Talmud
YOS	Yale Oriental Series, Texts
ZA	<i>Zeitschrift für Assyriologie</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZBAT	Zürcher Bibelkommentare Altes Testament
ZBK	Zürcher Bibelkommentare
ZDMG	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>

ZDPV	<i>Zeitschrift des deutschen Palästina-Vereins</i>
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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Introduction

*Debra Scoggins Ballentine, Karen B. Stern,
T. M. Lemos, and Jordan D. Rosenblum*

Saul M. Olyan is an influential and highly accomplished biblical scholar. He is currently the Samuel Ungerleider Jr. Professor of Judaic Studies and Professor of Religious Studies at Brown University. Over the past four decades, Saul has published research on a staggering breadth of topics within biblical studies and religious studies more broadly, including angels, goddesses, ritual, social hierarchy, sexuality, disability, stigmatizing categorizations, family and household religion, ritual violence, the concept of monotheism, friendship, and animals. Among the contributors to this volume in his honor, his students, colleagues, and friends engage his work on relationships in the Hebrew Bible in various ways, from the marking of status in relationships of inequality, to human family, friend, and sexual relationships, to relationships between divine beings.

Saul has authored eight books, and reviewers of his work frequently observe that he addresses underappreciated, overlooked, and neglected topics and questions and that he consistently advances the field by producing comprehensible works about highly complex phenomena. The essays in this volume follow themes that relate to Saul's publications, organized according to various types of relationships. While our shared theme of relationships is most clearly inspired by his recent book *Friendship in the Hebrew Bible* (Yale University Press, 2017), the contributors draw from the full range of his publications, especially how he has theorized many forms of rituals and social phenomena as operative in creating, maintaining, and/or reworking various sorts of relationships, across many monographs, including most recently *Violent Rituals of the Hebrew Bible* (Oxford University Press, 2019), *Social Inequality in the World of the Text: The Significance of Ritual and Social Distinctions in the Hebrew Bible* (Vandenhoeck & Ruprecht, 2011), and *Disability in the Hebrew Bible*:

Interpreting Mental and Physical Differences (Cambridge University Press, 2008). Likewise, he discusses power relations at length in different works, including in his important book *Rites and Rank: Hierarchy in Biblical Representations of Cult* (Princeton University Press, 2000), which also deals with relationships between Israelites and other groups as well as sexual relations. In *Biblical Mourning: Ritual and Social Dimensions* (Oxford University Press, 2004), he treats relationships between the living and the dead. *A Thousand Thousands Served Him: Exegesis and the Naming of Angels in Ancient Judaism* (Mohr Siebeck, 1993) and *Asherah and the Cult of Yahweh in Israel* (Scholars Press, 1988) address relations with and among divine beings.

He has edited or coedited twelve volumes, most recently *Pain and Its Representation in Biblical Texts, Post-biblical Texts and Other Materials of the Ancient Eastern Mediterranean* (Mohr Siebeck, 2020). These coedited volumes cover topics such as ritual violence, social theory, sexuality, and household and family religion. *Ritual Violence in the Hebrew Bible: New Perspectives* (Oxford University Press, 2015), for example, established a groundbreaking standard for theorizing ritual violence across biblical exemplars, which are wide ranging but had been undertheorized prior to Saul's organization of symposia on the topic, followed by his editing of the *Ritual Violence* volume and subsequently publishing his own monograph on the subject. *Social Theory and the Study of Israelite Religion: Essays in Retrospect and Prospect* (Society of Biblical Literature, 2012) likewise showcases work that grew out of a symposium that Saul organized at Brown University, in which there was productive debate and discussion that both challenged and advanced the use of social theory within biblical scholarship. *Household and Family Religion in Antiquity: Contextual and Comparative Perspectives* (Blackwell, 2008), exhibits the cross-disciplinary scholarly conversation that Saul initiated with John Bodel, in which they completely refigured the categories typically used across ancient Near Eastern and Mediterranean public and private cultus, both large- and small-scale. Especially for those of us who attended these symposia early in our academic careers, it has been exciting to learn from the ways that Saul fosters opportunities for and encourages scholars to utilize theory and critical biblical studies methodologies and how he then works diligently to bring quality written work on these topics to publication for broader scholarly engagement. Saul also continues to invest his time, mentorship, and friendship in former students, routinely inviting them to participate in and even coorganize symposia and coedited volumes.

In addition to his monographs and edited volumes, he has published over eighty articles and essays, in English, French, and German. Most recently, he has become interested in human and animal relations, as discussed in “Are There Legal Texts in the Hebrew Bible That Evince a Concern for Animal Rights?,” *Biblical Interpretation* 27 (2019): 321–39. As with his monographs and edited volumes, the range and depth of Saul’s articles and essays is beyond exemplary, including studies of rituals, prophetic motifs, etymology, gender and sexuality, theology, and classifications of the “other.” Especially influential have been the following select essays and articles. Contributing to recent advances in how scholars categorize divine beings in biblical scholarship, he published “Is Isaiah 40–55 Really Monotheistic?,” *JANER* 12 (2012): 190–201. Among his many contributions regarding purity discourse and hierarchical and exclusive categorizations and labeling is his “Stigmatizing Associations: The Alien, Things Alien, and Practices Associated with Aliens in Biblical Classification Schemas,” in *The Foreigner and the Law: Perspectives from the Hebrew Bible and the Ancient Near East*, edited by Reinhard Achenbach, Rainer Albertz, and Jakob Wöhrle (Harrassowitz, 2011), 17–28, as well as the often-cited “Purity Ideology in Ezra-Nehemiah as a Tool to Reconstitute the Community,” *JSJ* 35 (2004): 1–16. Two of his contributions on gender and sexuality that are particularly well-known are “‘Surpassing the Love of Women’: Another Look at 2 Sam 1:26 and the Relationship of David and Jonathan,” in *Authorizing Marriage? Canon, Tradition and Critique in the Blessing of Same-Sex Unions*, edited by Mark D. Jordan (Princeton University Press, 2006), and “‘And with a Male You Shall Not Lie the Lying Down of a Woman’: On the Meaning and Significance of Leviticus 18:22 and 20:13,” *Journal of the History of Sexuality* 5 (1994): 179–206. For these and his many other essays, his work is regarded for its clarity, thoroughness of research, up-to-date methodologies, attention to detail, textual rigor, and nuanced sensitivity to detail and complexities within the data.

In addition to his research and publications, he has shaped the field through his editorial activities, professional conference participation, and, as already mentioned, his organization of symposia and conferences. He currently serves on the editorial board of the Brown Judaic Studies monograph series and the Anchor Yale Bible series from Yale University Press. In the past, he has served on editorial boards for the *Journal of Hebrew Scriptures*, *Blackwell Encyclopedia of Ancient History*, Society of Biblical Literature Dissertation Series, *Journal of Biblical Literature*, and the *Journal of the History of Sexuality*. He has presented in scholarly conferences

throughout the United States, as well as in France, Germany, Austria, Hungary, Scotland, Italy, Switzerland, Portugal, the Netherlands, England, Finland, Canada, and Israel. He has organized multiple symposia and conferences on wide ranges of topics, including human rights, animal rights, violence, Israelite religion, and social theory, which have contributed to the training of many graduate students, to interdisciplinary discussion among a range of senior and junior scholars, and to many publications, as previously described.

We editors have each studied under Saul during our academic training at Brown University, whether as graduate or undergraduate students. Among the contributors to this volume, eleven of us have been Saul's students, whom he has continued to mentor and support as we have gone through the job market, publication processes, tenure or tenure-track promotional reviews, and life changes. Saul has directed nine dissertations and is currently directing several more, and has served as a reader for numerous and additional completed dissertations, both at Brown University and other institutions. His mentorship, teaching, advising, and professional guidance have contributed to our scholarly and personal learning, success, and career trajectories.

Other contributors to this volume include scholars who trained alongside Saul at Harvard University and colleagues with whom he has worked closely at Brown University as well as colleagues and scholarly friends with whom he has collaborated in conferences, publications, and service to the field of biblical studies for decades. For each contributor, Saul's scholarly work has influenced and will continue to influence our own work, not only in themes, topics, and methodologies, but also through the ways that we are motivated by Saul's high standards for precision, thoroughness, responsible philology, challenging theorization, and active engagement with scholarly discourse on the subject matter, as well as high standards for mentorship, as many essays in this volume describe and attest. As we, Saul's students, friends, and colleagues, consider the following sorts of relationships in the Hebrew Bible, these original essays in his honor present a sustained and multifaceted engagement with Saul's lengthy set of publications.

Several essays engage with Saul's scholarship to consider personal and familial relationships. Drawing from *Biblical Mourning*, *Friendship in the Hebrew Bible*, and "What Do We Really Know about Women's Rites in the Israelite Family Context?" for instance, essays in this group consider bonds between mothers and daughters, between fathers and sons, between broth-

ers, and between spouses. Carol Meyers takes an interdisciplinary approach to consider mother-daughter relationships. Drawing from biblical texts, archaeology, and ethnography, she assesses components of the functionality, pedagogy, and authority of mothers, and their roles in training their offspring in ancient Israel. Rainer Albertz analyzes ambivalence within biblical depictions of fraternal relations, contrasting brotherly conflicts with extrafamilial fraternal solidarity. Engaging with Saul's comparison of friendship with features of sibling relationships, Albertz discusses Cain and Abel, Jacob with his brothers, and the Joseph story, as well as Deuteronomistic requirements of fraternal solidarity. Andrew Tobolowsky also addresses brotherly relationships as well as relations between fathers and sons, analyzing inconsistencies within the Joseph novella that comprise varying presentations of Joseph's family. He distinguishes Joseph's fraternal rivalry from other biblical examples, such as those Albertz discusses, and proposes that narrators may be aiming to align with Jacob's perspective regarding his sons. Turning to spousal relationships, Debra Scoggins Balentine analyzes how the legal case in Deut 25:11–12 provides examples of protective violence, punitive mutilation, and gender-based hierarchy. She considers why the wife, who physically helps her husband against attack, is punished with bodily harm rather than celebrated as an ally, engaging with Saul's comments on the role of *ḥābēr* as an ally in biblical texts. More broadly, Bob Becking considers Aramaic documents from Elephantine to address relationships of love, friendship, and sexuality. Addressing three textual genres—a wisdom text, a letter, and a marriage contract—Becking argues they collectively imply that notions of friendship served as a binding agent, holding together various groups cohabiting the island of Elephantine in Egypt.

Several contributions discuss social relations among Israelites, including topics of self-other, gender, animals, emotion, and hierarchies. These engage especially with Saul's work in *Biblical Mourning*, *Social Inequality in the World of the Text*, *Disability in the Hebrew Bible*, and *Rites and Rank*, as well as "Honor, Shame, and Covenant Relations in Ancient Israel and Its Environment," *JBL* 115 (1996): 201–18. Karel van der Toorn focuses on relations of family, gender, and self-other, distinguishing between ancient and modern exemplars of public and private selves. He finds emphasis on collectivity, with, for example, distinctions among characteristic locations of men's and women's mourning practices, as women left private spaces to mourn publicly. He concludes that Israelite distinctions between private and public selves were not oppositional but two aspects of a person.

Susan Niditch identifies weeping as “a culturally framed ritual process” within human relationships, applying theoretical frameworks regarding emotion and ritual. Crediting Saul’s critical questions regarding how mourning behaviors serve to bolster or challenge existing relationships, Niditch extends this to a broader data set of narratives featuring weeping as an emotional behavior, including instances featuring Joseph, Jacob, Jephthah’s daughter, baby Moses, Rachel, and Hagar. Ronald Hendel considers human sexual relations as well as divine sexuality, highlighting Saul’s attentiveness to how ancient distinctions regarding honor and sexuality differ from modern discourses. Analyzing ancient comparanda while incorporating multiple theoretical lenses of myth, Hendel discusses notions of shame, morality, nakedness, self-other, and guilt within Gen 1–11 as a mythic framework for the development of civilization.

Continuing with social relations, several essays treat ritual status and hierarchy. Klaus-Peter Adam treats relations between priests with and without blemishes, as well as blemished and nonblemished people. Discussing the redactional history of Lev 21–22, he suggests that the biblical Hebrew word and concept for blemish derives from Greek concepts. Adam finds exclusion based on physical impairment within ritual hierarchy to be central for studying ancient Jewish notions of disability. Stephen L. Cook discusses multiple priestly lines within the Deuteronomistic History, analyzing competition among the priestly lines and how the Deuteronomistic History accounts for priestly group successes and declines through theological explanations framed as prophetic oracles. He highlights how these texts’ ancient interpretations reveal social and ritual interests and vying for position.

Moving to relations between Israelites and others, John J. Collins interweaves themes of kinship, friendship, and group boundaries to discuss relationships among neighbors, both between Israelites and foreigners and between fellow Israelites. He discusses scholarly interpretations of Lev 19:18 as well as ancient interpretations in the Septuagint, Jubilees, Philo, the Dead Sea Scrolls, rabbinic references, and the New Testament. His analysis shares themes with the essays of Rainey and Allgood as well as much of Saul’s scholarship. Brian Rainey addresses relationships of foreigner and native, self and other, friendship, and gender. Engaging with Saul’s “The Search for the Elusive Self in the Texts of the Hebrew Bible,” in *Religion and the Self in Antiquity*, edited by David Brakke, Michael L. Satlow, and Steven Weitzman (Indiana University Press, 2005), he discusses estrangement from family and friends, and he explores the inter-

play of terms connoting ethnic foreignness and familial status. Andrea Allgood articulates the impact of Saul's insights on the topics of purity and stigma, as she discusses relationships among humans, the land, and Yahweh. She analyzes the relative status of the Israelites, other peoples, and land through notions of impurity and the foreign, proposing that purity rhetoric is utilized to elucidate rhetoric of obedience and divine blessing of land inhabitation, and in turn, disobedience and expulsion. Thomas Römer engages with Saul's work on societal constructions of the "other," including *Disability in the Hebrew Bible*; "The Ascription of Physical Disability as a Stigmatizing Strategy in Biblical Iconic Polemics," *JHS* 9 (2009): 1–15; and "Stigmatizing Associations." He finds that biblical depictions of the Philistines exhibit ambiguity as they are the enemy and ultimate other, yet they also recognize the Israelite deity's power and are utilized for divine purposes. T. M. Lemos's work is deeply informed by Saul's oeuvre on ritual, status, and violence. Lemos discusses not only human relations with nonhuman animals but relations between human groups. She finds that interactive relations between humans and various nonhuman species affected how ancient West Asian peoples conceptualized violence against other humans. Nathaniel B. Levton considers questions of loyalty and disloyalty as he draws on Saul's analysis of inversion rites in *Violent Rituals of the Hebrew Bible*. Levton explores how bodily inversion imagery operates in ancient West Asian loyalty oaths. He focuses on curses that invert natural and social order configurations, such as those in Esarhaddon's Succession Treaties and the Pentateuch, arguing that their visceral inversion strategies have become naturalized in rhetoric that consistently differentiates the "true" religion of insiders from the "false" religion of outsiders—binaries persisting through modernity.

Several essays discuss relationships with the dead. Jordan D. Rosenblum uses Saul's analysis of Israelite interment ideology to reconsider the ideological lenses of ancient rabbis regarding interment. Considering rabbinic focus on transportation of physical remains, he discusses the significance of Moses's treatment of ancestral bones for effecting his transformation from a biblical figure into "Moses our rabbi." Susan Ackerman considers the cult of dead kin as one dimension of Israelite family religion. Examining how the cult of the dead manifests itself in royal circles, she argues that certain rituals concerning the dead are not enacted in the same ways in royal versus nonroyal settings, but rather forge diverse types of relationships between the living and the dead. Rüdiger Schmitt emphasizes archaeological remains of tombs for considering these spaces

as an extension of Israelite and Judean households, where meals and other modes of common engagement could extend family relationships from home to tomb. From inscriptions and tomb decorations, monuments, and analysis of the uses of objects, he argues that rituals reinforced bonds between living and dead, based on ongoing care. Karen B. Stern reflects on Saul's scholarly influence regarding her study of the ancient Levant as she interweaves themes of the living and dead, familial ties, and in-groups versus others. Interacting with Saul's discussions of sociality, gender, friendship, and commemoration, Stern focuses on how an ancient Syrian synagogue mosaic exhibits subtle information about Jewish social and family relationships within their local context. Kerry M. Sonia examines spatial relationships between divine and dead in the Hebrew Bible and broader West Asian contexts. She finds that previous studies have used certain biblical texts, such as the condemnation of royal intramural burial in Ezek 43, to suggest a basic fissure between Yahweh and the dead in Israelite religion. Yet, Sonia argues instead that pre- and postexilic biblical texts attest to a more widespread notion that Yahweh shared ritual space with the dead.

Several essays treat relations among divine beings, drawing from Saul's works *A Thousand Thousands Served Him*, "Is Isaiah 40–55 Really Monotheistic?," and *Rites and Rank*. Steven Weitzman analyzes relationships among angels as well as between angels and humans. He discusses Greek and Roman military organization and structure, as preserved in Roman period military documentation. He compares this to Jewish identification and organization of angels as a celestial army, and he addresses the theological-rhetorical payoff of doing so within their Hellenistic-Roman context. Stanley Stowers focuses on relationships between divine and human beings, evaluating how categories of God, gods, divine beings, and spirits/ghosts have been problematically distinguished within biblical studies. With insights from cognitive science, balanced with analysis of the primary ancient characterizations, he concludes that Yahweh and 1 Sam 28's ghost share core characteristics, including invisibility, special corporeality, special knowledge, anthropomorphic thinking, distinct location, and exchange relations with humans. Jennifer Elizabeth Singletary focuses on Yahweh's relationship to other deities. She challenges scholarly use of the term *incomparability* when describing biblical conceptual frameworks, proposing that prototype theory better serves our understanding of theological claims about Yahweh possessing more of certain characteristics than other gods. Emma Wasserman discusses relationships among angels,

demons, and cosmic powers, tying her current research to her early experience of Saul's teaching on death and afterlife. She identifies an inherent polemic that strategically portrays lesser deities ambiguously, when "lesser ranks of divinity" appear to "serve as foils for centralizing power in God and Christ."

The following essays thus engage with Saul's works in multiple and diverse ways, covering a multiplicity of topics falling under the larger rubric of relationships in the Hebrew Bible. They vary both in the particular relationships addressed and in the methods with which these relationships are analyzed, including archaeological, historical, anthropological, sociological, cognitive-scientific, redactional, and philological approaches. They demonstrate, in all cases, how profoundly and fundamentally Saul has reshaped the fields of biblical, religious, and ancient studies, through his impeccable scholarship, insight, fastidiousness, inspiration, and mentorship. It is with the deepest gratitude to Saul, therefore, that we share this volume, which exemplifies how indelible is his place in our lives and scholarship. We hope that the essays it contains will provoke wide ranges of discussion among scholars of the ancient world, in ways that exemplify, complement, and advance Saul's own work, while expressing our ongoing appreciation for his mentorship, professional guidance, and friendship.

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