

PROGRAMM DES FRÜHJAHRSEMESTERS 2020

Mi, **18.03.2020**, 18:15
Theologische Fakultät,
Nadelberg 10,
Grosser Seminarraum

Prof. Dr. James **Watts**,
Syracuse NY (USA)

**The Moral Problem of
Intolerant Biblical Rhetoric
for Bible Publishing**



Do, **23.04.2020**, 18:15
Theologische Fakultät,
Nadelberg 10,
Grosser Seminarraum

Prof. Dr. Kristin **De Troyer**,
Salzburg (A) / St. Andrews
(UK)

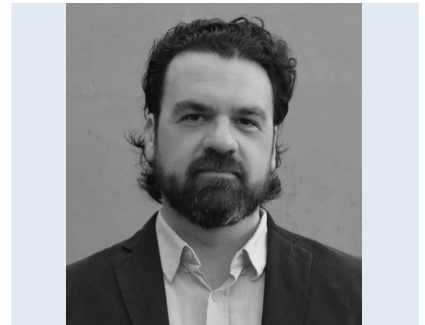
**Die persischen Könige in
den Esterbüchern.
Zwischen Historiographie
und Textkritik**



Mi, **27.05.2020**, 18:15
Rosshofgasse
(Schnitz), S 01

Prof. Dr. Emanuel **Pfoh**,
La Plata (ARG)

**The Ethnography of
Palestine and the Bible:
Changing Perceptions and
Interpretive Possibilities**



Mi, **18.03.2020**, 18:15,

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Prof. Dr. James **Watts**,

Syracuse University, Syracuse NY (USA)

The Moral Problem of Intolerant Biblical Rhetoric for Bible Publishing

Intolerant separatist rhetoric can be traced from the Bible throughout history to contemporary religious communities and nation states. Leviticus 18 and 20, for example, use purity rhetoric to describe Israel as a people separated from the Egyptians and Canaanites. This rhetoric was most likely motivated or, at least, strengthened by the wish to protect small Jewish and Samaritan communities in the early Second Temple period. However, later communities that wielded greater political power employed this anti-Canaanite pollution rhetoric that they found in the Bible in their efforts to colonize many different parts of the world.



Intolerant universalistic rhetoric also has its origins in the Bible. The New Testament, in particular, rejected many purity practices in order to make its mission more inclusive and universal. However, its denigration of purification practices as typically “Jewish” fueled intolerance of Jews in the form of Christian anti-Semitism despite this rhetoric of universal concern.

This violent history of employing both separatist and universalistic intolerant biblical rhetoric has not declined, but in fact increased in more modern eras, despite the protests of many scholars who have emphasized the tolerant messages in scriptures. Rising literacy rates and technological advances in Bible publishing have made intolerant biblical rhetoric more available than ever before, and more useful for spreading religious and political intolerance. The presence in iconic scriptures of intolerant rhetoric for all to read gives it greater emphasis than the glosses of theologians and biblical scholars. This history therefore illustrates the need for biblical scholars to intervene against intolerance not only through their interpretive commentaries, but also in the typography of the biblical text itself.

The lecture by James W. Watts will consider the complexity of these issues for the study of the Hebrew Bible, and the impact of its intolerant rhetoric on Bible publishing.

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Prof. Dr. Kristin **De Troyer**,

Universität Salzburg (A) / University of St. Andrews (UK)

Die persischen Könige in den Esterbüchern. Zwischen Historiographie und Textkritik

Im hebräischen Text des Esterbuches geht es um König Ahasveros, einen persischen König, der nicht nur eine neue Frau sucht, sondern auch indirekt an einem anti-jüdischen Vernichtungsplan mitarbeitet. Nur, wer ist dieser König? Und wieso ist in der altgriechischen Übersetzung von einem anderen König die Rede? In diesem Vortrag wird einerseits die Identität dieser Könige im Kontext der Geschichtsschreibung verhandelt und andererseits eine Erklärung dafür geboten, dass die verschiedenen Versionen des Esterbuches unterschiedliche Könige darstellen.



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National University of La Plata (ARG)

The Ethnography of Palestine and the Bible: Changing Perceptions and Interpretive Possibilities

This communication offers, in a first place, an overview of the ethnographic notices, reports and interpretations made by Western travellers and scholars visiting and exploring Palestine during the 19th and early 20th centuries. These insights are particularly relevant considering the connection they establish between landscapes and human individuals and communities and the biblical past—belonging to both the Old and New Testaments—in the sense of providing a historicist confirmation of biblical situations and customs. This sort of connection between a textual ancient past and an ethnographic present has, however, long been criticised by social anthropologists as betraying ethnocentric interpretations.

But beyond such correct criticism, it is nonetheless possible to gain some insight from this modern “biblical ethnography”. The second part of the presentation therefore advances some arguments for overcoming the interpretive limitations and problems of this previous perception regarding (1) the possibilities of ethnographic interpretations of biblical stories, situations and themes, and (2) the possibility of producing an historical anthropology of ancient Palestine in the Iron Age as an alternative historiography to the usual “histories of ancient Israel”.



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