

Vertical legitimation

Avot I: 1 we are not innovators

mythological document

God spoke in 2 voices from the very beginning

we, the Pharisees, are the recipients of אֱלֹהִים

actually, a polemical stance

cover the Greco-Roman tracks

in fact, אֱלֹהִים is both ancient & native

Traditio = body of tradition

Traditio = how it is passed along

Problem: revelation is partially incomprehensible / incomprehensible

Rules of interpretation → community consensus

Bible as system of interpretation; richly layered

① Scribal Hebrew exegesis

Buddhism - horizontal, independent

- find your own path

- radical eg. of undermining center authority

- but later, ~~the~~ Buddha became God → subject to interpretation

SCRIBAL EXEGESIS

① Explication

word no longer known

Lev 19: 19 : 3-part structure in intermingling

שְׂבַע = odd man out; made sense then as a gloss on אֵלֶּיךָ

Deut 22: 9-10 explicates שְׂבַע as לְבַיִת אֶתְּחַבֵּא בְּבֵית

ca 7th century

② Theological explication

I Sam 3: 13

$\text{אָמַרְתָּ} \text{לְיְהוָה} \text{אֵלֹהֵינוּ} \text{וְלֹא} \text{לְיְהוָה}$

because they cursed God which the Rabbis dropped

= אֵלֹהֵינוּ / אֱלֹהֵינוּ because text was offensive

③ The wife-sister-motif

type scene

Gen 12: sparse: is Abraham a liar? what is their legal relationship?

did Pharaoh come into sexual conduct with Sarah?

high on foreground; low on background

look for moralizing supplements

Gen 12: 10-20

lang. foreshadows the Exodus
Famine → Abram went down to Egypt
Tells Sarai to act as his sister because of her beauty
Pharaoh takes her into his court
Abraham richly rewarded
Lord plagued Pharaoh (no punishment for sleeping with her?)
Pharaoh calls Abram to task
Sends them away

Gen 20: 1-18

Gerar instead of Egypt
Abraham says of Sarai → Abimelech takes her
Abimelech's dream: God's vengeance
(But Abimelech hadn't touched her yet!)
Abim. protests his innocence: she told me so herself!
Long dialogue between him / God
God: restore him for he is a k'zj
Long dialogue between Abimelech / Abraham
Abraham: ① I thought you weren't God-fearing
and ② z'p'w'w, she's my sister!
③ we do this everywhere we go
Abraham richly rewarded (only now!)
God's miracle

Gen 26

Isaac also on account of famine
Why to Gerar and not to Egypt?
Because God reiterated his promise to Abraham
Misinformation for fear of his life
After a long time... Abimelech sees them sporting
Luckily thing he noticed... so that nothing bad should happen!
Abimelech charges; hands off!
Isaac was blessed
looking-thru-the-window-motif = iconographic, Phoenician
more moralizing here

Isolate "tradition units"
how they are redeployed → new tensions

LEGAL EXEGESIS

Ex 21:22-23

1st stratum of law = small claims court
 man sets the price for the damage
 2nd stratum / NJ: arbitration
 problem of agency / accident: causality

- doesn't even say to whom the damage is done? to the woman? child?
- what is the status of the unborn fetus?
- does נ'כ'ס' ה'א'י' mean miscarriage or the woman came to full term?

מ'כ'ו'ל'מ' = collection of wise precedents; an ideal projection of the law

Ex 23:4 →

Deut 22

law becomes more nationalized

expands category of things to be returned (vs. 3): beyond herding society
 analogical reasoning; vs. 3 should have come after vs. 1

Ex 12:8-9

Passover Laws

Roast it - don't eat it raw or boil it (sheep) ↔

Deut 16:7

includes cattle ... נ'ל'ע'א'! translated "roasted"

Rabbinic interpretations: ל'ע'א', not פ'א'ס'ע'ל' ל'מ'ב

Chron 35:13

Harmonization: 2 Chronicles 35 anachronistic text
 not in 622/1 but 4th cent.

"boiled the Passover offering in the fire"!! ... ו'ל'ע'א'

wasn't operating with rabbinic categories

- not specific teaching of Torah but authoritative text
- took one word from each document

Deut 5:12

פ'א'ר'ו' ל'י' ו'י'ב'ו'ו'ו' י'ח'ו' ... י'ע'ו'ו' מ'ל' י'ל' י'מ'ע'

- scribal cross-reference to Exod

Jer 17:21

- how to establish spiritual conditions for work?

- echoes lang of Deut (the post-exilic document)

- insert מ'ל'א' נ'א' ק'ל'ו' י'ל'ע'ו' ל'י' : more restrictive laws

① carrying ② selling in Jerusalem

- pseudo-divine quote! מ'ו' י'ל'ע'ו' - מ'ל' ו'י'ב'ו'ו'ו' י'ח'ו'

(פ'א'ר'ו' ל'י' in Deut only seems not to add to cultic practice only in rabbinic period, taken to mean not to add to corpus)

Scribal guilds: honor your code not to add or subtract

Bracketing technique for including alien material with illusion of synchronicity

- eg Judith & Tamar ends with phrase vs. chap 26 that is echoed at beginning of chap. 39
- cf use of Greek chorus to flesh out background

Max Weber's phrase: reflexive culture \leftrightarrow naive, spontaneous

- colonial consciousness is reflexive, dialectical
- ancient cultures don't want to start from scratch
- no systematic set of hermeneutical rules as yet

CF Deut 23 \rightarrow Ezra 9

use exegesis to exclude other nations; used as a weapon

Exod 22:

30

Exod 23

Deut 14

21 ff

Exod 19:4-6

Deut 7:6

Num 27

Num 36

conditional

לְכַלֵּי אֱלֹהִים וְלְכַלֵּי אֱלֹהִים < 'ל' / 'ל' אֱלֹהִים - 'ל' / 'ל' >

only food regulation in TIME

3 pilgrimage festivals vs 18-19 = 3 types of offerings corresponding to each → יִתְּנֶה אֱלֹהִים לְכַלֵּי אֱלֹהִים vs. 19

specific sacrificial injunction related to a specific festival

not food norms in the broadest sense

= digest of laws of Kashrut from Lev. 11

normalization of 2 regulations placed in a new food norm context

added differentiation between Israelite-holy people / stranger from conditional phrase of Exod → non-conditional; you are, in

fact, a holy nation

originally, the injunctions of Deut 14 were for priests alone → whole nation

נִבְחָרָה = precious, special herd, choice flock

conditional upon observing the law

Israel not holy in itself; achieved upon performance

You are, in fact, a sacred nation

→ body politic can now become impure

this forces God's hand; He has no other way to actualize Himself except thru Israel; dependent, not active; controls Israel's place in hierarchy
autonomy of God greater than man's

3 אֲשֶׁר אֵין מִצְוָה: Torah hasn't provided for them, no precedent must be done thru oracle

① problem ② answer given to Moses in colloquial terms; ad hoc solution

③ casuistic legal formulation (vs. 8) Should a man die...

- preserve property rights of the clan: victory for women, law

- problem: What happens when they get married

(paradigm scene retrojected into the desert; actually from Joshua)

legal fiction: ~~אֲשֶׁר~~^{אֲשֶׁר} would have won in Num 27 were it not for daughters' intervention

Presumed freedom: you must marry their cousins

III AGGADIC EXEGESIS

Lev 22 14-16 Priestly perquisites - priests who accidentally misuse food for offerings must pay a surcharge

Exr 2 1-3 Aggadah doesn't jeopardize the law; divine word = multiple reality eating metaphor of destruction; nationalizing the context prophet speaking thru lay of tradition thru specific innovations indiv. voice lost within transformation and the enemy devours the ^{pure} offering / Israel
∴ my nation that does so will be held liable

priest = offering = God
nation Israel = 12/12

Exod 31:6-7

13 attributes

① injustice of divine mercy ② justice ③ corporate ^{punishment} responsibility
guilt of original person transferred corporately down to live
he gets off scott free!

of Exod 22: implies that justice is transferred because sons are

sinning just like their fathers did; subtle syntactical shift
mitigating the injustice: ^{faithfulness} ~~mercy~~ goes on forever; punishment is immediate
mercy eliminated: standards of criminal justice imposed on God

eg. of rationalization of God's rough edges

until Job ~~then~~ smashed the system out

but: next generation goes on as if Job weren't written

honoring God's madness to calculus of legal principles

God's radical freedom highly circumscribed by Jewish tradition

Isa 19:

19-25

Reuse of Exodus motif from Chaps. 7-15

all terms established Jewish exclusivity, self-identity

only time: applied to the enemy!

Egypt itself could be beneficiary of an Exodus

Aramaic / Greek translations cover this up, deradicalize into
parochial text

identity opens up understanding of others rather than restrict