

**The First Nordic Postgraduate Forum
in Ancient and Early Medieval Jewish History and Literature
22–23 September 2020**

Centre for Theology and Religious Studies

Helgonavägen 3, LUX room B417

Zoom link: <https://lu-se.zoom.us/j/65192622257>

[Register here](#)

Programme

Tuesday, September 22

13.00–13.15	Introductions
13.15–14.00	Ludvig Nyman, <i>Paul's use of Moses</i>
14.15–15.00	Daniel Leviathan, <i>The Jewish Settlement in the Galilee during the Byzantine-Islamic Transition: An Experimental Archaeological View</i>
15.00–15.30	Coffee
15.30–18.00	Text seminar led by Professor Philip Alexander (University of Manchester): “If they are not prophets, they are sons of prophets”: Tosefta Pesahim 4:13-14 and its reception in the Yerushalmi and the Bavli.
18.30	Dinner

Wednesday, September 23

9.00–9.45	Topias Tanskanen, <i>The Abrahamic Promise (Gen. 12:1–3) and its Reception in the Book of Jubilees</i>
10.00–10.45	Miriam Selén, <i>Rabbinic interpretations of the sacrificial cult as a form of intimate meeting between God and Israel</i>
10.45–11.00	Coffee
11.00–11.45	Jonatan Ådahl, “ <i>Oh Adam, Where Art Thou?</i> ” – <i>Hos 6:7 Applied to Adam and Israel in Genesis Rabbah 19.9</i>
12.00–12.45	Lukas Hagel, <i>Messiah in Ancient Jewish Texts</i>
13.00	Lunch and departure.

The organisers would like to thank the European Association for Jewish Studies for supporting this event.



Notes to the programme:

- Each presentation slot is 45 minutes long, allowing 15 minutes for the presenter to summarise their paper before a few words from a respondent and some general discussion time.
- Papers will be pre-circulated to those listed on the programme in advance of the meeting. Other attendees are welcome to request a copy of the papers they are interested in reading from the presenters themselves.
- If you would like to attend this event, please sign up via our [Google Form](#) so that we can contact you easily. **All attendees other than those listed on the programme will have to join us via zoom due to present covid-related room capacity restrictions.**

Presenters

Ludvig Nyman (Lund University; ludvig.nyman@ctr.lu.se)

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Topias Tanskanen (Åbo University; topias.tanskanen@abo.fi)

Miriam Selén (Uppsala University; miriam.selen@teol.uu.se)

Jonatan Ådahl (Åbo University; jonatan.adahl@gmail.com)

Lukas Hagel (Lund University; Lukas.hagel@ctr.lu.se)

Other participants and respondents

Philip Alexander, Professor Emeritus of Post-Biblical Jewish Studies, University of Manchester
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Erik Alvstad, Senior Lecturer, Malmö University (erik.alvstad@mah.se)

Karin Hedner Zetterholm, Associate Professor of Jewish Studies, Lund University
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Anders Runesson, Professor of New Testament, University of Oslo
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Blazenska Scheuer, Senior Lecturer Hebrew Bible, Lund University (Wednesday only);
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Andreas Westergren, Researcher in Patristics, Lund University (Tuesday only);
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Magnus Zetterholm, Associate Professor New Testament Studies, Lund University
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Abstracts

Ludvig Nyman, *Paul's use of Moses*

The purpose of my PhD-project is to examine the use of Moses in Paul's letters. This topic is situated close to, or perhaps within, the wider discussions concerning Paul's relation to the Judaism of his day. One general assumption of the project is that Paul should be considered a Jewish interpreter of texts, which opens up the interesting possibility of comparing him to other Jewish interpreters of texts.

Topias Tanskanen, *The Abrahamic Promise (Gen. 12:1–3) and its Reception in the Book of Jubilees*

God's promise to Abraham in Genesis 12 and elsewhere is very important in the reception history of the Abrahamic Family History. God's promise and blessings to Abraham play an important role also in Jubilees. In this paper, I will analyse how the Abrahamic promise is interpreted and expounded upon in various passages in Jubilees. My main focus is in three themes, that are particularly important in Gen 12: (1) The "seed" or offspring of Abraham; (2) Abraham (or his offspring) having a big reputation/name; (3) Abraham (and his offspring) as a blessing (to others).

These themes occur and are alluded to in many different parts of the rewritten story of Genesis, some of which are found in the parallel sections of Genesis. However, although it is important to look on these parallels and see how the author(s) of Jubilees has modified them, the focus of this paper is on the additions to the story, where these themes are alluded to, that is, on those sections that have no parallel in Genesis. The most interesting of such sections are found in patriarchs' utterances to their descendants in various situations (e.g. Jub 19-22; 25; 35-36).

Miriam Sellén, *Rabbinic interpretations of the sacrificial cult as a form of intimate meeting between God and Israel*

My plan is to present a first version of the chapter I'm currently working on, on theory and method. My dissertation is about Rabbinic interpretations of the sacrificial cult as a form of intimate meeting between God and Israel. For the theoretical framework of the dissertation, I'm looking mainly at theories of sacrifice that use reciprocity and liminality as models of explanation. Concerning methods, I'm going to use a lexicographic/semantic analysis that is suited to the material I'm working with (mainly Rabbinic midrashim and aggadic texts).

Jonatan Ådahl, *"Oh Adam, Where Art Thou?" – Hos 6:7 Applied to Adam and Israel in Genesis Rabbah 19.9*

Genesis Rabbah contains many interesting interpretations concerning Adam and the story of creation. This chapter is going to concentrate on Gen. Rab. 19:9, where Hos 6:7 is quoted and taken both as referring to Adam and to Israel. This is done by building up a parallel structure between them. Passages from Genesis 2–3 are cited and applied to Adam and verses from other parts of Scripture are quoted and applied to Israel based on verbal and thematic connections in relation to the quotations taken from Genesis. This chapter aims to analyze how Hos 6:7 has been used in Gen. Rab. 19:9 including how Adam has been interpreted and to seek the prehistories for these interpretations.

Questions in focus:

- How has Adam been interpreted in the interpretations?
- What role does Adam play in the interpretations?
- How have the quotations been used?
- How have different text and themes been combined and why?