
The Society for Old Testament Study

BULLETIN 2013

88th WINTER MEETING
2nd – 4th January 2013
Fitzwilliam College, Cambridge
Dr Eryl W. Davies presiding

Dr Eryl W. Davies (Bangor)

Presidential Address: Ideology and Constructions of the History of Israel

It has become something of a standard postmodern allegation that scholars in the historical-critical tradition were intent upon providing an objective, disinterested examination of the biblical text. The paper examines whether historical critics *really* had such an objective, uncommitted approach to the biblical material. An examination of Wellhausen's *Prolegomena to the History of Israel* suggests that he was hardly writing as the disinterested, objective, non-partisan historian and that he was by no means averse to expressing his own value judgment on the development of Israel's religion as he saw it. The second part of the paper examined the extent to which ideology has influenced the conclusions of recent scholars who have written on the history of Israel. It was argued that once the issue of ideology was put to one side, the perceived gap between the maximalist and minimalist approaches were not as great as is often imagined. Many maximalists now incorporate some of the minimalists' caution into their own scholarship and some of the minimalists now welcome multidimensional perspectives from scholars of various persuasions. That being so, the distinction between them is often blurred and one is

left wondering whether dividing them into two opposing camps serves any useful purpose, and whether the time has finally come to discard the various labels that are used to designate the two groups, labels which are often regarded as either misleading or pejorative.

Dr Janet Tollington (Cambridge)

Reading Ruth in Dialogue with Torah

This paper presented a reading of Ruth in dialogue with the books of Torah in their final form. Connections were noted between the story of Ruth and ideas in the Torah; and the fact that Jewish tradition links the book with *Shevuoth* which celebrates the gift of Torah. The reading highlighted aspects of the story that contravene elements of Torah, situations beyond the scope of the law, behaviour illustrating greater generosity than specified in the law; and an example of self-interested legalism. It was argued that Moab is consistently presented as negative within the Torah, whereas in Ruth a different picture emerged, of a hospitable nation and a Moabite woman, Ruth, who embodies divine *hesed*. In 3:3-4 Naomi instructs Ruth to be like the stereotypical Moabite woman of Numbers 25 in contrast to her otherwise consistent portrayal as a chaste widow; but in the ensuing encounter Boaz shows concern that Ruth's reputation is unsullied. Far from being a source of contagion upon Israel this Moabite woman, like the matriarchs Sarah, Rachel and Leah, was a blessing and a bringer of hope. Among other points the reading demonstrated that laws on gleaning were weighted in favour of landowners and that legalistic adherence would lead to destitution among the poor. Discussion of Levirate marriage in Ruth 1 and the conflation of this law (Deut. 25) into laws of redemption (Lev. 25) in Ruth 3-4 revealed that laws may be inadequate to achieve their purpose and that legalism can provide a means of evading responsibility. Both genealogical endings to Ruth (4:17 and 18-22) were interpreted in relation to Levirate marriage leading to distinct understandings of David.

Dr Jenni Williams (Oxford)

Childlessness in the Hebrew Bible

This paper explored how childlessness is described in the Hebrew Bible. It first challenged the idea that childlessness is seen as some form of divine sanction. The paper discussed the episode at Gerar (Gen. 20) and argued that the infertility imposed on Abimelech's

household operated as sign rather than sanction. The paper then explored the story of Hannah (1 Samuel 1) and argued that Hannah did not see herself as under divine sanction. She demanded the right to a child for herself rather than for her husband. Finally, the paper asked whether the Hebrew Bible considered the idea of people who might choose not to have children, looking at the story of the Great Woman of Shunem. The paper argued that the Hebrew Bible does not envisage women choosing not to have children but does show some awareness that a child may not be the fulfilment of what every woman wants.

Dr Christopher Meredith (Sheffield)

On Lovers and Labyrinths: Revisiting Space in the Song of Songs

Professor John Healey (Manchester)

Aspects of Late Aramaic Epigraphy and Law

Aramaic legal documents survive in large numbers, revealing characteristics of everyday life in the Near East. This legal tradition was not specifically religious and was common to all groups, who had a shared concern with transactions such as mortgages and slave-sales. Legal textbooks in Aramaic must have existed for the training of notaries, but no legal codes survive. The Palmyrene Tax Tariff of 137 CE, erected on a stone panel near the *agora*, provides a rare example of formal legal decree in Aramaic (and Greek). It is composite, citing from earlier authorities and reminiscent of pentateuchal and later Jewish compilations. The Aramaic epigraphy of Hatra (2nd/3rd centuries CE) provides other examples of legal injunctions inscribed in public places. Legal inscriptions related to tomb property in Nabataean Aramaic (1st century CE) do have a prominent religious feature (alongside fines): curses by the gods against transgressors of the specified conditions governing the tomb. Such cursing by the divinity seems to lie outside the biblical curse tradition. Various references to cursing in the Hebrew Bible were discussed. In Judg. 5:23 the *angel* of the Lord invokes a curse against Meroz and its inhabitants. *BHS* clearly regarded *mal'ak* as an addition to the text, an attempt to distance Yahweh from the invocation of the curse. The Targum, distancing God from the cursing even further, has “the prophet of Yahweh” invoking the curse. This apparent avoiding of the idea of the Lord cursing an individual or tribe seems to support the

hypothesis that the Israelites were uncomfortable with the concept.

Professor George Brooke (Manchester)

Ethics in the Qumran Scrolls

The paper was in three parts. The first part addressed various background issues, including why the term 'ethics' was so little used in discussions of the Dead Sea Scrolls, what character discourses about behaviour had indeed taken, the generic frameworks for the transmission of parenesis, rules and norms, the relationship between texts and social realia, the ethical implications of various types of social self-description, and the need for an appropriate historical perspective for assessing the data. In the second part the paper considered some foreground issues, including the dialectic within the tradition between Torah and its interpretation, the dominant priestly perspective of the ethical sections of the sectarian compositions, the place of anthropology in the construction of ethics, the possibility of a role for virtues and virtue ethics, and the need for a discussion of what might motivate various behaviours. In the third part the paper wondered about what modern scholars should do with the ethics reflected in the scrolls, whether the texts might make some claim upon Jews or Christians who might claim to belong to the tradition that the scrolls are part of, whether their ethics should be seen as outmoded morality of a distant past, whether the ethics of the texts might be valued for antiquarian reasons, or whether there were matters that the compositions might contribute to the universal discourse on human behaviour.

Dr Katharine Dell (Cambridge)

Reject or Retrieve? Feminist Readings of Ecclesiastes 7:23-9

This paper gave an overview of feminist and anti-feminist appraisals of the difficult passage Ecclesiastes 7:23-9 in which the author appears to despair of finding 'a woman in a thousand' and speaks of the 'woman who is a trap'. This has traditionally led to accusations to the author of at best an inability to relate to women and at worst full-blown misogyny. Much of the interest has been in trying to reconstruct the author's context and personal situation that led to such comments, and this has led to a widespread rejection of the text amongst feminist interpreters. The paper suggested that a fresh look

at the possibility of retrieving the text for feminist interpreters (and others) was needed. A close analysis of the text indicated that the quest for wisdom was the overall theme of the wider pericope (7:23-8:1) and that in this context the ‘woman who is a trap’ was likely to represent Woman Folly (of Proverbs fame) and the unfound ‘woman in a thousand’ was indicative of the elusiveness of finding Woman wisdom. It was argued that the author’s sense is that whilst he has found a rare wise human being he has been unable to find Woman Wisdom herself. The paper concluded that the praise of wisdom and the task of the wise provided the wider context for the difficult part of this passage, which could be retrieved in harmonious fashion in this manner.

Dr Mary Mills (Liverpool)

City Space and Cosmic Determinism in Texts from the Minor Prophets

This paper developed the imagery of city under threat of destruction from my recent book on Urban Imagination in Prophecy. It set out a foundational picture of the city as aligned with cosmos, moving from that paradigm to the breakdown of symbiosis between city and deity. The paper detailed the iconography of ‘that day’/ ‘those days’ through which texts such as Amos and Joel explore urban destruction and then explored a dialogic reading of similar material in the other Minor Prophets with the ideas of Henri Lefebvre with regard to heterotopias—other places which comment on and interrogate the worth of urban existence. The paper argued that the control of urban sites by the determining in-breaking of divine energy pictured as storm scenes within prophetic texts removes city space from the site of everyday normality and renders it void. However, this textual dynamic allows for containment of the chaos of urban collapse.

Professor Ronald Clements (Cambridge)

Solomon and the Regulation of Kingship in Deut. 17:14-19

The Old Testament’s teaching regarding the office of the king has exercised a twofold influence in the history of Biblical interpretation, reflecting the tension between the ideal of the king as ‘Son of God’ (Psalm 2) and, more functionally as a dynastically chosen human administrator (Deut. 17:14-19) acting under limitations. Central to the argument in this paper was the claim that these restrictions were aimed at preventing the king’s right to acquire excessive military

power or to act arbitrarily in international affairs; they reflected the situation of a vassal-ruler such as was imposed on Jerusalem by Assyria after Hezekiah surrendered in 701 BCE. Its effects were illustrated by the subsequent abortive attempts by a party within Jerusalem to re-establish ties with Egypt. These were resisted by Manasseh and Josiah, but briefly succeeded in 609 BCE with the removal of Jehoahaz and his replacement by Jehoiakim. In general Deuteronomy revealed an anti-Egyptian attitude and firmly opposed a return to the ideal of a divinely empowered king, mythically celebrated as 'son of God'. Its supporters drew support from the memory of Egypt's failure to save Hezekiah from defeat in 701 BCE, which was a major feature of the legacy of Isaiah's prophecies. The Babylonian defeat of Egyptian power at Carchemish in 605 BC marked the triumphant justification of this view. Seen against this historical background, the 'law of the king' in Deut. 17:14-19 represented a religiously focused interpretation of the vassal status of a native Israelite king acting within a larger federation of minor kingdoms. It was not an expression of proletarian power, as is sometime claimed, but a reflection of Israel's acquiescence in submission to Mesopotamian attempts to restrain the freedom of action of individual rulers by imposing an over-riding power structure across a wide region.

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On 3rd January two **practical seminars** took place:
Creating Dynamic Powerpoint Presentations led by **Ms Elizabeth Harper (Cambridge)**
Accessing and Using Downloadable Resources led by **Dr David Instone-Brewer (Cambridge)**

On the evening of 2nd January a **reception** for those attending the meeting was sponsored by the University of Cambridge Faculty of Divinity

89th SUMMER MEETING
22nd – 25th July 2013
University of Bangor
Dr Eryl W. Davies presiding

Professor Robert Hayward (Durham)

A Lawgiver for the Nations: Observations on the Greek Translation of Psalm 9:21

LXX of Psalm 9:21 petitions God to set a legislator (*nomothetes*) over the nations, so that they may know themselves to be human beings. Encountered only here in LXX, *nomothetes* would call to mind for Greeks and Greek-speaking Jews the great Athenian legislator Solon, famed for his concern for the poor and the creation of a peaceful society. Jewish writings in Greek nearly contemporary with the translation of the Psalter into Greek (2nd century BCE) speak of Moses as *nomothetes*. Striking are the remarks of Aristobulos, that the lawgiver Moses taught that God had created beings as they are, and not as some other thing: humans are people, not beasts nor, by implication, gods. The Epistle of Aristeas presents Moses the lawgiver as teacher of a universal law of justice and truth, opposed to arrogance, now available in Greek. Whereas MT Pss. 9 and 10 are presented as separate poems, LXX has them as one composition (Psalm 9). The mid-point of this poem is 9:21, which is preceded and followed by pleas for divine help for the poor and afflicted against the arrogant who 'lord it' over them. The picture of the lawgiver Moses offered by Aristobulos and Aristeas coheres well with the LXX Psalm's request for such a figure to ensure that the wicked know that they are simply human beings.

Revd Brian Mastin (Bangor/Cambridge)

Sheshbazzar, Servant of the Great King

The paper discussed the construction PN + שְׁמַדָּה which occurs once in Biblical Aramaic, in Ezra 5:14, when Sheshbazzar is named by Tattenai in what is ostensibly a report sent to Darius I. Since the construction is used when slaves are named in documents from the fifth century BC, a recent commentator has suggested that

Sheshbazzar may have been an “official of slave status.” The paper noted that the construction is not used only of slaves. Moreover, when it occurs in lists of slaves, this is probably because there was a convention that lists of names in official and literary texts should be set out in this way. The construction is used of men of high rank in the Behistun Inscription, the Story of Ahiqar, and (probably) texts from Persepolis. In letters sent by the chancery of Arsames the construction was apparently used when people who were unknown were named. Tattenai may not have heard of Sheshbazzar before, or he may have assumed that Darius would not know about him. The paper argued that is nothing uncomplimentary about this way of referring to Sheshbazzar, though the construction was not used of an equal: Tattenai is saying that Sheshbazzar was of inferior status. It concluded that there was at present no evidence for the construction’s use when naming people after the Achaemenid period.

Mrs Vivienne Rowett (Rochdale)

‘But is it in the text, Viv?’ Exegesis by Hand and Machine: An Illustrated Presentation

In this paper, Vivienne showed that her textile work is not just illustrative of the O.T., but that it may properly be included under the heading of ‘exegesis’, and the term ‘textile exegesis’ was chosen to express its character more exactly. Work on the stories of Sarah and Hagar, the Psalms, and Qohelet was exhibited, and the paper consisted of an illustrated overview of Vivienne’s work to date. An attempt was made to show how the work functions in relation to its maker, the biblical text and the viewer/reader, i.e. as stimulating questions about the text, and to draw in new readers. Vivienne’s work is informed by the variety of approaches to the text with which OT scholars are familiar, and she demonstrated that every aspect of her work is grounded in the text and responses to it.

Dr David Tollerton (Bangor)

‘Making the Story Beautiful?’ Responding to Rejections of the Hebrew Bible’s Usefulness for Post-Holocaust Thought

Images and stories from the Hebrew Bible have been frequently appealed to amidst religious and cultural reflections on the Holocaust. However, since the early 1970s several commentators have independently voiced opposition to this practice. They suggest that

some of the most commonly cited texts, such as Genesis 22 and the Book of Job, ultimately distort our understanding of the Holocaust when used in this context. Furthermore, they argue that bringing the Hebrew Bible into proximity with this modern event risks poeticising, even beautifying its grim realities. This paper weighed up these arguments, concluding that while such disquiet should be taken seriously, the complex nature of interactions between the Hebrew Bible and responses to the Holocaust mean that they should not be given absolute authority.

Dr Ann Jeffers (London)

The Politics of Selection: the Woodcuts from the Book of Judges in Luther's Bible

This paper examined the specificity of Protestant visual imagination as a shift away from the visual imagination of the Medieval period and a deliberate move towards 'faithful' representations of narratives through the examination of the woodcuts from the book of Judges in the Luther's Bible of 1534. The woodcuts, believed to be Luther's own, raise a number of questions: apart from the hermeneutical question as to how the visual art of the sixteenth century is read, the question examined in this paper focused on the selection of woodcuts appearing in the book of Judges. These include one about Gideon and five about Samson. In view of the importance of women in the book of Judges, a further question asked why women's stories are under-represented in the woodcuts. The paper discussed on the social and political background, as explored in sixteenth century German broadsheets, which highlight the debate about the 'just war' (Gideon) and the changing status of women. The broadsheets portray a world 'upside down' where the infamous 'battle for the pants' illustrate the anxieties of the time. By portraying women both as aggressors and victims of domestic violence, they help us understand why women in the book of Judges, and especially women in authority, are not represented. The paper showed that the Reformation's visual imagination had a clear rhetorical and discursive function: it engaged with the current issues of the day while promoting a doctrinal and pedagogical aid in both actively supporting the 'just war' cause and the subordination of women.

Professor John Goldingay (Pasadena, CA)

Memory and Old Testament Theology

Memory has become a topic of interest in a wide range of disciplines, which has suggested the possibility of looking at the Torah, the Prophets, and the Writings as a deposit of Israel's memory. Memory is a key expression of Israel's faith, and it is capable of preserving ambiguities in Old Testament faith, though exhortations regarding what Israel is to remember are accompanied by exhortations regarding what Israel is to forget. Memory is key to the encouragement of hope in contexts such as the exile and the Persian period. And memory offers stimulus to ethical insight and behaviour, though the link between memory and a theme such as elimination of Amalek also raises further ambiguities. (The paper is posted at www.fuller.edu/sot/faculty/goldingay)

Professor David Wulstan (Aberystwyth)

Psalmic Prosody: Prelates, Paragones and Pausals

Was Classical Hebrew poetry metrical (if not in the Greek sense), as Lowth thought? This and other matters were considered, including the Masoretic *te'amîm*, segolates, 'pausal forms', *nasôg 'ahôr* and so on. Although some of these details are demonstrably later interventions, others (e.g., cadential forms and the avoidance of *nesiga*) at least reflect older conventions recognised by the Masoretes. Other difficulties in determining the prosodic regimen were mooted, including whether older texts were revised purposefully – for doctrinal reasons, or in order to assemble a seemingly venerable confection – or erroneously, in transmission. Lowth's *nun paragomicum* (now known to signal the 'energetic theme') sometimes points to a genuinely antique text – e.g., Is. 17:12 and Pss. 115:4–7//135:15–17, where paragones and restored desinentials at colon-ends reveal riming (or 'chiming' as defined by G M Hopkins). The *misuse* of the energetic betrays later intervention – Exodus 15, replete with fanciful anachronisms, being an example of 'mosaic gold'. Yet the author-compiler of the tardive Psalm 74 was obviously conscious of classical conventions, as his carefully-fashioned cadences demonstrate. There, his use of the Tetragrammaton leads to the question of its vocalisation, and that of Y, YH and YHW: the inscriptions and Akkadian evidence imply that YHW etc were not originally hypocoristic forms, but merged with the Tetragrammaton in the monotheistic period. The identity of Miriam's 'timbrel' (properly a drum, implying rhythm)

and the ‘magical’ meaning of *neginah* were discussed. The likely music for the *neginah* surviving in the 7th cent. Ketef Hinnom charms (≈ Num 6:24–6, and excerpted elsewhere) was identified, together with reasons for its pentachordal structure.

Dr John Tudno Williams (Aberystwyth)

Bangor University's contribution to Old Testament Study

When the University College of North Wales was founded in Bangor in 1884 Theology was explicitly excluded from the curriculum. However, under the charter of the newly constituted federal University of Wales in 1893 provision was made for the teaching of Theology in the denominational theological colleges under the supervision of a Theology Board of the University. A Department of Semitic Studies was set up in Bangor in 1899 on the understanding that students following the honours course in Hebrew had to learn at least two further Semitic languages. T. Witton Davies, the first head of the Department, was elevated to the Chair in the field in 1905, the first such appointment in the University of Wales. He was followed by a succession of distinguished scholars and there was presented a résumé of the scholarly contributions of all past and present members of the Department over its one hundred and fourteen years’ existence. Its contribution to the Society was especially emphasised as it was recalled that seven Presidents had taught at Bangor: Edward Robertson, C. R. North, H. H. Rowley, Bleddyn J. Roberts, Dafydd Ap-Thomas, Gwilym H. Jones and Eryl W. Davies, and they and other members of the Department had also served the Society in other capacities.

Professor Joachim Schaper (Aberdeen)

Ritual, Monotheism and the Place of Leviticus in the Pentateuch

The book of Leviticus has not caused a great deal of enthusiasm amongst its readers and academic exegetes, at least not among Christians. Understandable as this may be, that lack of interest is unfortunate because the book has so much to offer, especially with regard to the theological and, one might say, philosophical insights it contains. In recent years, Leviticus has attracted more interest than usual, and that is for two rather different reasons: one is the rise of ritual studies in Old Testament scholarship, and the other is the book’s key role in the reconstruction of the literary history of the Pentateuch.

The paper addressed aspects of both of these fields, but focused on Leviticus and its significance for Israelite monotheism. It arrived at the conclusion that, according to Leviticus 17 and the whole of the Holiness Code, proper ritual practice arises out of monotheistic faith and in turn safeguards monotheism. The two together, the monotheistic faith in the Creator God and the correspondent correct ritual practice, would help to reinstate harmony between humanity and the rest of creation. While this hope and expectation was relativized by the later parts of the Pentateuch, the Holiness Code preserved the memory of the beauty of that original state of harmony and propagated the hope for its eschatological reinstitution.

Professor Graeme Auld (Edinburgh)

Time and the Infinitive: Writing Samuel and Kings

The synoptic material shared by Samuel-Kings and Chronicles is remarkably untypical of Sam-Kgs when assessed in terms of four neutral indicators: **יש** is wholly absent from the shared material and **הנה** very much rarer; temporal expressions are used less, and the infinitive absolute very much less. The synoptic material is much less untypical of Chr if so viewed. Counter-evidence was cited against the view (as stated by P. Beentjes) that ‘the Chronicler usually tries to avoid [inf. abs. + finite form] in his work, even if it is found in his *Vorlage*’. Each of the nine instances within the shared material was then reviewed where Sam-Kgs does and Chr does not attest the infinitive absolute. In half of them, no firm judgment could be offered. However, in four or five, the presence or absence was part of a more substantial recasting of each context; and it was argued in all of these that the longer form of the text in Sam-Kgs had been developed from the shorter form attested in Chr. The increased use of inf. absol. in synoptic portions of Sam-Kgs had been influenced by the much higher incidence of these forms in Sam-Kgs as a whole. It was noted that this neutral evidence (‘neutral’ in this sense meaning ‘unrelated to “Deuteronomistic” or “Chronistic” ideology or theology’) does not sit easily with the consensus view that Samuel and Kings, much as we know them, were the source for the book of Chronicles.

Professor John Barton (Oxford)

Ethical Digests in the Old Testament

The paper examined ‘ethical digests’—short epitomes of good and bad behaviour. They may consist of lists of virtues and vices (e.g. the Ten Commandments) or of summaries of the essence of good conduct (e.g. Mic. 6:8). Interesting ‘late’ examples are Job 31 and Tobit 4. There has been much discussion of the *Sitz im Leben* of such material, with twentieth-century scholarship often proposing a liturgical context, but the trend at the moment is to look for a didactic setting. The existence of digests demonstrates a certain analytical ability in ancient Israel and argues for a kind of meta-ethical thinking, which chimes with some recent developments in the study of the Old Testament (Jaco Gericke, Yoram Hazony).

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On the afternoon of 24th July, a **seminar**, chaired by Dr Eryl W. Davies and titled “Still Searching for Ancient Israel? A Debate Revisited”, took place. Three panellists, Professor Hans Barstad, Dr James Aitken and Dr Katherine Southwood discussed the recently published book by Avraham Faust, *Judah in the Neo-Babylonian Period: The Archaeology of Desolation* (SBL, 2012). A parallel **session for PhD students** was run by Dr Hilary Marlow, to discuss how the Society could help and support them in their studies.

On the evening of 22th July a **reception** for the meeting was sponsored by Bangor University School of Theology and Religious Studies. The **outing and President’s tea** on 23rd July was a memorable steam train trip on the Welsh Highland Railway with a cream tea served on the train.

IMPORTANT NOTICE TO ALL SOTS MEMBERS

From now onwards, the SOTS Bulletin, and Winter and Summer Meeting programme and booking form will only be sent electronically (as pdf files), so please ensure that the email address we hold for you is up to date. If you are unable to access email and would therefore prefer to receive these materials by post, please contact the Membership Secretary, Mrs Vivienne Rowett, at the address at the end of this Bulletin.

MEMBERSHIP NEWS

Among **honours** received by members of the Society: Professor Ronald Clements has been awarded the British Academy Birkett Medal in Biblical Studies.

The Society has learned with regret of the **deaths** of Professor Frank Moore Cross, Mr Simcha Friedman, Professor Victor Hurowitz, Rev John F. X. Sheehan SJ and Professor Geza Vermes.

The following have been **elected to membership** of the Society.

At the Winter Meeting: Dr Iain Hepburn, Dr Nicholas Lunn, Dr Jonathan Morgan, Mr Paul Moore, Professor Gary Rendsburg, Dr Ellen White.

At the Summer Meeting: Dr Bryan D. Bibb, Ms Alma Brodersen, Dr Yi Samuel Chen, Dr Kirsi Cobb, Fr Tony Curtis, Ms Mari Jorstad, Mr Kurtis Peters, Mr Kim Phillips, Mr Cian Joseph Power, Miss Laura Quick, Ms Amber Shadle, Dr Andrew Shead, Dr Charles Shepherd, Mr Philip Yoo. In addition, Professor Carol Newsom and Professor Martti Nissinen were elected as **honorary members**

The **current Honorary Members** are Professors Bertil Albrektson (1983), Athalya Brenner (2002), Walter Brueggemann (1997), Tamara Eskenazi (2010), Michael Fox (2011), Norman Gottwald (2009), Norman Habel (2011), Menahem Haran (1981), Sara Japhet (1999), Otto Kaiser (1992), Bernhard Lang (1997), Tryggve Mettinger (2003), Johannes de Moor (2004), Carol Newsom (2013), Martti Nissinen (2013), Eduard Nielsen (1988), Kirsten Nielsen (2000), Rolf Rendtorff (2006), Rudolf Smend (1979).

MISCELLANEOUS NOTICES

The **Winter Meeting 2014** will be held on 6th–8th January at Collingwood College, Durham, and the **Summer Meeting 2014** will be held on 21st–24th July at St Hilda's College, Oxford. Both meetings will be under the Presidency of Professor John Day. The Summer Meeting will be followed by a special day conference on 24th July at Lady Margaret Hall, Oxford, in honour of Professor John Day.

The final volume in the Ashgate **SOTS Monograph Series** has been published: *'The Unconquered Land' and Other Old Testament Essays: Selected Studies by Rudolf Smend* (Ashgate, 2013). A new series of SOTS monographs will be launched in 2017 under the editorship of Dr Lena-Sofia Tiemeyer.

Information about SOTS and related activities can be found on the Society's **website** (www.sots.ac.uk). This has a secure **members area** where various documents are stored including **Minutes of Business Meetings**, past **Bulletins** of the Society and **information for new members**. Access to this is via a user name and password obtainable from the Information Officer, Dr Jonathan Stökl (jonathan.stokl@kcl.ac.uk)

Members are reminded that they may submit to the Committee (via the Secretary or President) the name of any person thought appropriate to be considered for office in the Society or for Honorary Membership of the Society. Each year sees the election of a new President-elect, as well as two new Committee members, and in most years there is also need for a new Programme Sub-Committee member and/or a new Publications Sub-Committee member.

The Programme Sub-Committee is pleased to receive **proposals for papers** — particularly for shorter papers (25 minutes), though longer papers (50 minutes) may also be proposed — as well as for workshops and other sessions. All proposals should be sent to the Secretary by the end of November (for the forthcoming Summer Meeting) or by the

end of June (for the forthcoming Winter Meeting).

Members are also reminded that the Society is able to award each year a number of **conference grants** ('bursaries') to assist those who would otherwise be unable to attend a Meeting. You should bear in mind that grants are for members or for persons who are seriously considering membership rather than for occasional guests, that they are intended to meet cases of genuine need (and so are not normally available to those who are in full-time employment), and that they are intended to 'top up' resources rather than meet all costs associated with attending a Meeting (and so the normal maximum for a grant is the package price minus the booking fee). An application form is available on the SOTS website, or alternatively applicants may write to the Secretary at least one week before the cut-off date for discount-price bookings for the relevant Meeting.

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ACCOUNTS FOR 2012

INCOME AND EXPENDITURE ACCOUNT for year ended 31st October 2012

	Bursaries		Book List		Conferences		General Expenditure		Total	
	2012	2011	2012	2011	2012	2011	2012	2011	2012	2011
INCOME										
Subscriptions and Donations	1,007	2,114	-	-	-	-	8,975	9,030	9,982	11,144
Income Tax Recovered	-	-	-	-	-	-	693	1,555	693	1,555
Book List Sales	-	-	-	-	-	-	-	-	-	-
Other Income	-	-	-	-	-	-	112	200	112	200
Conference Income	-	-	-	-	32,432	32,962	-	-	32,432	32,962
Interest and Royalties	68	81	-	-	-	-	61	61	129	142
Gain on disposal of investments	-	-	-	-	-	-	-	-	-	-
Legacies	-	-	-	-	-	-	-	-	-	-
	1,075	2,195	-	-	32,432	32,962	9,841	10,846	43,348	46,003
EXPENDITURE										
Printing and Stationery	-	-	20	-	-	-	2,010	1,807	2,030	1,807
Postage and Administration	-	-	791	225	-	-	1,611	1,180	2,402	1,405
Equipment	-	-	-	-	-	-	499	-	499	-
Booklist Production	-	-	240	3,000	-	-	300	300	540	3,300
Committee Costs	-	-	293	-	809	1,556	467	424	1,569	1,980
Conference Costs	-	-	-	-	31,683	35,099	-	-	31,683	35,099
Accountancy	-	-	-	-	-	-	696	660	696	660
Bursaries	1,831	1,373	-	-	-	-	-	-	1,831	1,373
Bank Charges	-	-	-	-	-	-	556	413	556	413
Legacy	-	-	-	-	-	-	420	70	420	70
	1,831	1,373	1,344	3,225	32,492	36,655	6,559	4,854	42,226	46,107
Net Surplus/(Deficit)	(756)	822	(1,344)	(3,225)	(60)	(3,693)	3,282	5,992	1,122	(104)

BALANCE SHEET at 31st October 2012

	2012	2011
	£	£
ASSETS		
Debtors	-	3,589
Bank Accounts - Note 1	<u>120,179</u>	<u>115,432</u>
	120,179	119,021
LIABILITIES		
Sundry Creditors and Reserves	<u>(696)</u>	<u>(660)</u>
	119,483	118,361
REPRESENTED BY:		
Accumulated Surpluses and Reserves - Note 2		
General Fund	61,283	58,985
Bursary Fund	(118)	638
Legacy Fund	<u>58,318</u>	<u>58,738</u>
	119,483	118,361

NOTES TO ACCOUNTS for the year ended 31st October 2012

1)

BANK ACCOUNTS

Barclays Bank Plc	Current Account	2,039	233
	Business Premium Account	118,140	115,199
		120,179	115,432

2)

ACCUMULATED SURPLUSES AND RESERVES

	General Fund	Bursary Fund	Legacy Fund	Total
At 1st November 2011	58,985	638	58,738	118,361
Surplus/(Deficit) for the Year	2,298	(756)	(420)	1,122
Transfers	-	-	-	-
AS AT 31ST OCTOBER 2012	61,283	(118)	58,318	119,483

3)

LEGACY FUNDS

	Brought Forward	Income	Expenses	Carried Forward
Porter Legacy	57,850	-	-	57,850
Hart Legacy	888	-	(420)	468
	58,738	-	(420)	58,318

PRINCIPAL ACCOUNTING POLICIES

The accounts have been prepared under the historical cost convention. The principal accounting policies of the Society are substantially unchanged from the previous year and are set out below.

Subscriptions and donations received: these represent amounts received during the year and no account is taken of any subscriptions due but unpaid at the date of the Balance Sheet.

Income tax recoverable: no account is taken of any income tax recoverable but not yet received in respect of subscriptions under Gift Aid or investment income received during the year.

Stocks: no account is taken of unused stocks of book lists or general stationery.

Fixed assets and depreciation: fixed assets that have no resale value are fully written off in the year of purchase; depreciation on other assets is calculated on a straight line basis and aims to write down the cost of fixed assets over their expected normal lives; the rate applicable is 20% per annum.

Accumulated surpluses and reserves: the recognition of separately designated funds is primarily for the purpose of administration and control, and any accumulated surpluses shown are part of the general reserves of the Society and, as such, are unrestricted in application.

ACCOUNTANTS' REPORT TO THE MEMBERS

We have prepared the accounts and notes for the year ended 31st October 2012 set out in pages 2-5 without audit. We confirm that the accounts are in agreement with the books and information supplied to us.

Hardcastle Burton
90 High Street
Newmarket
Suffolk
CB8 8FE

20 December 2012

OFFICERS AND COMMITTEES FOR 2014

President: Professor John Day, Lady Margaret Hall, Oxford OX2 6QA (email: john.day@theology.ox.ac.uk)

Retiring President: Dr Eryl W. Davies, Department of Theology and Religious Studies, University of Wales, Bangor LL57 2DG (email: rsse03@bangor.ac.uk).

President-elect: Professor Hans Barstad, School of Divinity, New College, Mound Place, Edinburgh, EH1 2LX (email: h.barstad@ed.ac.uk)

Treasurer: Dr Alastair Hunter, 487 Shields Road, Glasgow, G41 2RG (email: alastair189@live.co.uk)

Secretary: Dr Hilary Marlow, Faculty of Divinity, West Road, Cambridge CB3 9BS (email: hm309@cam.ac.uk)

Secretary for Honorary Members: Professor Lester Grabbe, Department of Theology, The University, Hull HU6 7RX (email: l.l.grabbe@hull.ac.uk)

Membership Secretary: Mrs Vivienne Rowett, 3 Newhouse Close, Wardle, Rochdale, Lancs OL12 9LW (email: vivrowett@aol.com).

Hospitality Secretary: Mr James Patrick, Mansfield College, Mansfield Road Oxford OX1 3TF (email: sotshospitality@gmail.com)

Book List Editor: Dr Deborah Rooke, Regent's Park College, Pusey Street, Oxford OX1 2LB (email: deborah.rooke@theology.ox.ac.uk)

Information Officer: Dr Jonathan Stökl, King's College London, Strand, London WC2R 2LS (email: jonathan.stokl@kcl.ac.uk).

Committee: The above Officers of the Society plus Dr Carly Crouch, Dr Katharine Dell, Dr Katie Edwards, Dr Anselm Haagedorn, Dr Hugh Pyper, Dr David Sheppard, Dr William Tooman, Dr Rebecca Watson.

Programme Sub-Committee: The Secretary, (Convener), President, President-elect, Secretary for Honorary Members and Hospitality Secretary, plus Prof David Chalcraft, Dr Katharine Dell and Dr Casey Strine.

Publications Sub-Committee: The *Book List* Editor (Convener), Dr Adrian Curtis (as Guides Editor), Dr Lena-Sofia Tiemeyer (as Monographs Editor), and Professor Hugh Williamson (as SOTS representative on the OTS Board); plus Dr Matthew Collins, Dr Elizabeth Hayes and Dr Ann Jeffers.

PAST PRESIDENTS OF THE SOCIETY

1917-19 William Bennett	1969 John Schofield
1920 Archibald Kennedy	1970 Arthur Herbert
1921 Robert Kennett	1971 Edward Ullendorff
1922 George Buchanan Gray	1972 Peter Ackroyd
1923 George Box	1973 James Barr
1924 Arthur Peake	1974 Dafydd Ap-Thomas
1925 Stanley Cook	1975 Eileen de Ward
1926 William Stevenson	1976 Douglas Jones
1927 David Simpson	1977 Ronald Williams
1928 Theodore Robinson	1978 William McKane
1929 Henry Wheeler Robinson	1979 John Emerton
1930 Claude Montefiore	1980 Donald Wiseman
1931 William Oesterley	1981 Raphael Loewe
1932 William Lofthouse	1982 Norman Whybray
1933 William Wardle	1983 Roy Porter
1934 Adam Welch	1984 Wilfred Lambert
1935 William Emery Barnes	1985 Ronald Clements
1936 John Battersby Harford	1986 Barnabas Lindars
1937-38 Godfrey Driver	1987 Robert Murray
1939-40 Herbert Loewe	1988 Ernest Nicholson
1941-45 Henry Wheeler Robinson	1989 John Rogerson
1946 Theodore Robinson	1990 William Johnstone
1947 Cuthbert Lattey	1991 Anthony Gelston
1948 Edward Robertson	1992 Andrew Mayes
1949 Christopher North	1993 Richard Coggins
1950 Harold Rowley	1994 John Gibson
1951 Samuel Hooke	1995 Gwilym Jones
1952 John Barton	1996 David Clines
1953 David Winton Thomas	1997 Rex Mason
1954 Norman Porteous	1998 Margaret Barker
1955 Alfred Guillaume	1999 Robert Carroll
1956 Aubrey Johnson	2000 Joseph Blenkinsopp
1957 Norman Snaith	2001 Michael Goulder
1958 Leonard Elliott-Binns	2002 John Bartlett
1959 John Mauchline	2003 Robert Gordon
1960 Cuthbert Simpson	2004 Hugh Williamson
1961 Jacob Weingreen	2005 Graeme Auld
1962 Hedley Spark	2006 Robert Hayward
1963 George Anderson	2007 Philip Davies
1964 Bleddyn Roberts	2008 John Barton
1965 Frederick Bruce	2009 Lester Grabbe
1966 Gwynne Henton Davies	2010 Cherryl Exum
1967 Donald Coggan	2011 John Sawyer
1968 Matthew Black	2012 George Brooke