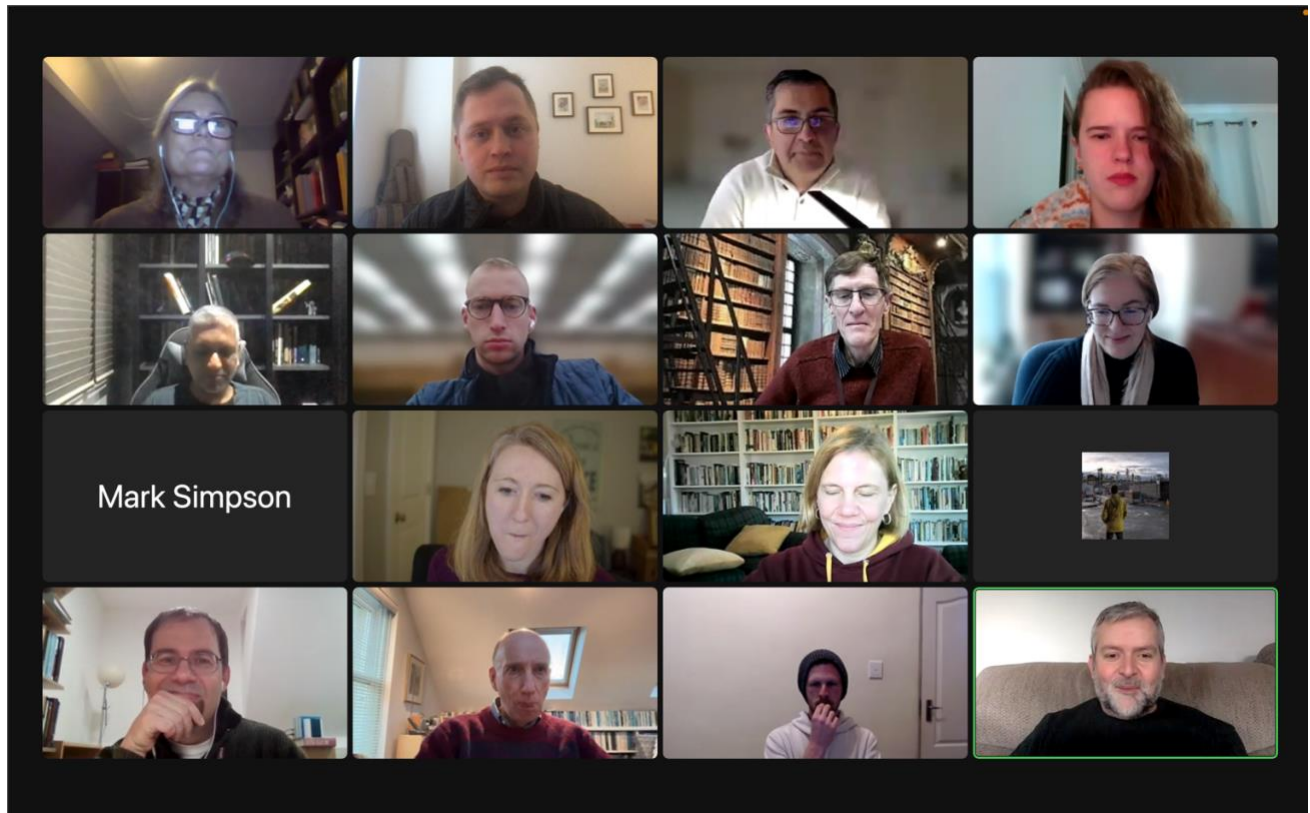


Attending Online Conference with PhD Candidates Attending *Trinity Bristol* (January 2024)



Some screen shots of the work of the PhD candidates, below (screenshots are for observational purposes only—this is not my research, but rather the research of others I was observing) I was able to attend this conference after meeting with Dr. David Firth at Evangelical Theological Society in November 2023. I greatly enjoyed my time and considered it a privilege to be part of the online conference/discussion. I consider this a valuable experience too, to witness and observe how other doctoral programs operate and to see how Dr. Firth and others created environments and opportunities for students to showcase their work. See also the additional notes.

Deuteronomy 6.4–9

Listen, Israel: Yhwh is our God—Yhwh alone. You will love Yhwh your God with all your heart, with all that you are, and with all that you have. These words that I am commanding you today are to be upon your hearts. You are to impress them upon your children. Talk about them when you sit at home and when you go on your way; when you lie down, and when you get up. Bind them as a sign upon your hand, and let them be symbols between your eyes. Write them on the doorposts of your house, and on your gate.

Proverbs 3.1–4

My son, do not forget my teaching
but let your heart observe my commands
for length of days and years of life
and peace they will add to you.
May faithfulness and truth not forsake you
Bind them around your neck
write them upon the tablet of your heart
and find favor and high regard
in the eyes of God and people.

Proverbs 6.20–23

Observe, my son, the commands of your father
and don't abandon the teaching of your mother
Bind them to your heart continually
fasten them around your neck
When you go about, it will lead you
when you stay, it will watch over you
and when you wake up, it will converse with you
For the commands will be a lamp, and the teaching a light,
and the way of life, the reproof of instruction

Proverbs 7.1–3

My son, keep my words
and guard my commands within you
Keep my commands and live
and my teaching like the apple of your eye
Bind them upon your fingers
write them upon the tablet of your heart

Violence in Numbers?

- 1: census
- 3: Nadab and Abihu fall dead; hereditary principle
- 5: exclusion of the unclean, purity ritual for women
- 10: normalisation of military action
- 11: fire and plague
- 12: Miriam is struck with leprosy.
- 14: plague.
- 15: stoning to death of a sabbath-breaker.
- 16: earthquake, fire, plague
- 21: serpents, defensive war, the ban
- 22: plague, judicial execution, impalement of Zimri and Cozbi
- 26: census
- 30: women's vows subject to male cancellation
- 31: aggressive war, slaughter of civilians, virginity testing, female war captives
- 32: settlement and expansion of trans-Jordanian territory
- 33: instructions for possession/dispossession of Canaan
- 33-34: boundaries of future territory set out, and plans for land allotment
- 35: death penalty for murderers

Additional Notes on some of the various sessions (with respective names of author/ student):

David Firth

- ^[SEP]A failure to make much of Psalm 109 in Jewish and Christian Liturgy
 - 6-19 a quotation or the Psalmist's own prayer?
- Towards a canonical reading
 - Reduction in violence by attending to place in canonical Psalter
 - Argue that to appropriate Psalm 109 already present within the Psalter

- 3 stages that contribute to canonical meaning that are hurt when we reading in isolation:
 - Sitz im leben
 - Complaint songs (songs of the accused)
 - Some psalms traced back to this life setting
 - Retained
 - Legal Language is evident
 - The enemies are accusers (satan)
 - Semi-technical term, technical sense intended
 - Psalm is not tightly tied to roots in temple
 - Stay with textually provided information, rather than. Psychology of those praying
 - YHWHs character, name and kindness that
 - Intertextuality^{[1][2][3][4][5][6][7][8][9][10]}_[SEP]
 - Legal processes established in deut. Are employed in Psalm
 - References to Torah
 - Deut. Even without a key citation is a key point of reference
 - Capital charges indicate that this was a legal decision
- Canonical shape of Psalter: decision was to be applied at temple
 - Those who pray these Psalms are reminded that its YHWH that make such decisions
 - Deut. 19:15-21 (important background under which to understand Psalm 109's implication)
 - Middle Text in a Triad of David Psalms
- When you pray Psalm 109 after 108 (which stresses that victory can only come through YHWH; 109 appeals to the idea that only YHWH can save'
 - Psalm 110 envisions that the victory of YHWH is imminent even though it is eschatological
 - Cultic background remains
 - Read through the pattern of 108 and 110 the hope becomes eschatological—it helps the suffering express rage and retribution, but it's also a circuit breaker, as God is the one who will ultimately bring justice
 - The oppressed people around the world can and should want
 - In the Psalms the right to retribution is continually surrendered
- It becomes the circuit breaker to patterns of violence (because YHWH is the one to which we surrender the right to retribution)

Kristin Caynor

- *Auto-ethnography*—Gotthamer (history, tradition, sense of community, & understand ourselves in our object of understanding)
 - With *auto-ethnography*: author is not seen as an objective observer that can simply get out of the way^{[1][2][3][4][5][6][7][8][9][10]}_{[SEP][SEP][SEP][SEP]}

Allen Hamlin

- 5 Clothing Pericopes
 - Very Many Clothes and Very Many Threads

- Kernel texts and Hebrew term Psalms (Narrative function of clothing reference)
- Generic or significant?
 - Joshua 22^{[1][2]}_[SEP]—What is being done with clothing?
 - Who is doing it?
 - Great riches: live stock, metals (precious), clothing
 - Non-generic nature of clothing motif
 - Speech act: multiplicity of items
 - Differing narratives function of clothing reference?
 - Robust attention to other
- Intertextual links provided
 - Marked presence of clothing lexeem
 - Positive transformation — trope of evolution of identity
 - Iron technology in Israel (post-dating setting of Joshua)
 - Intentionally constructed spoil._[SEP]Blessing v7
 - Sending v789
 - Sharing v8^{[1][2]}_[SEP]Blessing indicates covenant fulfillment and
- Wealth is tied directly to God's plan to give his people a special plan
 - Framework of wealth ratified in Joshua (affirmation of character and nature of YHWH)_[SEP]
 - Under scope of blessing: separation could be a cause for concern
 - Adam and Eve leaving garden: separation is bad
- Israel out of exodus: those leaving empty handed were the Egyptians
 - Positive history with Israelite separation
 - Theme and reality of national unity: geographical vs. material separation
- No divisive trajectory: unity, not punitive
 - Main element of focus: tribe of Manasseh^{[1][2]}_[SEP]Sharing between Joshua and tribes of the two parts of the nation of Israel as partners
 - Material affirmation of unity of the nation
 - Blessing language in verses 6-7
 - Clear affirmation of YHWHs blessing
- Reversal of Akin narrative in Joshua 7
 - Blessing, separation and sharing address identity concerns across the book of Joshua_[SEP]Geographically led fulfillment of the unity of Transjordan tribes
 - Spoils list of v8^{[1][2]}_[SEP]Joshua 22 and Joshua 9
 - Foreign and local peoples
 - Akin, Rahab, Tribe of Mannasah: 2 part setup, Corporate Responsibility_[SEP]Separation out of part of a whole_[SEP]Use of clothing multivalent
- Locus of national unity sharing of spoils wrought by divine authority
 - Creates strong intertextual links
 - Blessing as honed in on in entirety of OT^{[1][2]}_[SEP]

Pablo Seguel

- Levitical Priest's final failure in Malachi^{[1][2]}_[SEP] (Mal alters Deut.)
 - Phrase (excludes God, but includes tov)

- Mal 1:8; 2:11; 17; 3:2
- Deut. 16:20; 17:1-2; 6^[SEP]

Helen Painter

- Starting point: how we define violence?
 - And what actions include violence?
 - What about divine violence? Exclude or include?
- Interpersonal violence in its widest sense—may be sanctioned or not
- Violence has meaning—political violence and social relations within a body^[SEP]
 - Rape of Absalom's sister enforces and creates patterns of power
 - Sodom and Gomorrah, ascribed violence toward notoriously wicked towns
- Violence imbedded within socio-cultural texts (violence is in the eye of the beholder)^[SEP]Genocide wasn't a word penned until 19th century (Paul Copan and others argue genocide is not what happened in Canaan)
 - See *hermeneutic of trust*: household laws providing care and social structure that help people in that worldview^[SEP]Violence against one human to another^[SEP]structural violence in Psalms 9-14 (Firth)
 - Apologetic questions around divinely sanctioned violence^[SEP]