

Images of Exile in the Prophetic Literature

Edited by
JESPER HØGENHAVEN,
FREDERIK POULSEN,
and CIAN POWER

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Preface

The fifteen articles in this volume were presented at the conference *Images of Exile in the Prophetic Literature*, which was held from 7–10 May 2017 at the Faculty of Theology, University of Copenhagen. The conference was made possible by a generous grant from the Independent Research Fund Denmark and its *Sapere Aude* programme. We want to thank the Fund for its financial support and the speakers and participants at the conference for stimulating discussions and a warm and enthusiastic atmosphere. A special thanks to Dr. Cian Power for his indispensable efforts in editing and revising the language of the papers and to Dr. Paul Joyce for proof-reading one of the contributions. Thanks also to Mohr Siebeck and the editors of the FAT series for including this volume.

Jesper Høgenhaven and Frederik Poulsen
Copenhagen, May 2018

Introduction

Images of Exile in the Prophetic Literature

*Jesper Høgenhaven, Frederik Poulsen,
and Cian Power*

Exile is a central concern in the Hebrew Bible. According to biblical accounts, the exile in Babylon was a decisive turning point in the history of Israel. There are several other stories and discourses of exile in addition to this particular one: Adam and Eve are forced to leave Eden, Abraham and his family travel as strangers, and the miraculous story of exodus emerges from the captivity in Egypt. Exile in the Hebrew Bible, it seems, does not only echo or reflect traumatic historical events, but is also a literary theme that is taken up and reworked in a variety of ways by biblical authors.¹

In the prophetic books, there is a dense use of poetry and metaphors and reflection on exile is central to almost all of them. Yet the images they use are diverse. Some speak of exile with images of captivity and slavery. Others interpret exile as infertility and abandonment as when a man leaves his wife. Exile can be a state of spiritual death from which the people must be raised. Interestingly, the images that the prophets employ colour the concept itself, thereby expanding the range of meanings of a life in exile.

At an international conference in Copenhagen in May 2017, eighteen scholars gathered to investigate and discuss images of exile in the prophetic literature. Some chose to deal with a specific passage or biblical book, while others approached the issue by comparing different books or by looking more closely at a particular image or theme. A recurrent question was what role language and metaphors play in the prophets' attempts to express, structure, and cope with experiences of exile. This volume collects fifteen of the eighteen papers presented at that conference.

We have grouped the articles in three major sections. The contributions in the first section focus on exile in Isaiah, while those in the

¹See e.g. A. K. d. H. Gudme and I. Hjelm, eds., *Myth of Exile: History and Metaphor in the Hebrew Bible* (CIS; London and New York: Routledge, 2015).

second section treat this issue in Jeremiah and Ezekiel as well as possible links between the two books. The third section collects contributions on various themes, including nature and agricultural imagery for exile, deportations from the Northern Kingdom, and the prophet Jonah as a perpetual refugee.

In Section I, *Francis Landy's* essay, which was also the opening lecture of the conference, reflects on the ways in which the theme of exile is present in the meta-narrative, message, and structure of the book of Isaiah as a whole. Landy draws attention to the association of death with exile and argues that exile throughout the book becomes an existential condition: even at home, one does not feel at home. *Frederik Poulsen* analyses the motif of scattering and dispersion in Isaiah. After a brief overview of this literary theme in the Hebrew Bible, Poulsen offers a close reading and comparison of Isaiah 11:11–16 and 27:7–13. *Hyun Chul Paul Kim* detects metaphors of exile in Deutero-Isaiah, including the images of darkness-blindness-prison, drought-hunger, and daughters-sons of Zion. In addition to this analysis, Kim presents some astute reflections on the relation between metaphor, memory, and reality in the poetry of Deutero-Isaiah. The relation between historical realities and figurative interpretations is also taken up by *Ulrich Berges*, who discusses the theme of exile in Trito-Isaiah. Looking at Isaiah 55 and 58 in particular, he argues that exile becomes individualized and associated with ethical concerns; in short, exile is transformed from an external movement into an ethical reordering, a way out of one's own egoism.

The first article in Section II examines literary relations between the books of Jeremiah and Ezekiel. In addition to the theology of judgement, *Paul M. Joyce* offers a careful analysis of three shared motifs: dry bones as a metaphor for exile and death; sour grapes and the question of guilt; and theological geography and the figurative dimension of journey imagery. *Else K. Holt* deals with Jeremiah's letter to the exiles in Jeremiah 29 and its rather positive description of the conditions of daily life for the deportees in Babylon. Taking similar language in Deuteronomy, Isaiah, and Psalms into consideration, she discusses the function, purpose, and possible historical context of expressing a prophetic message by means of correspondence by letter. *Martien A. Halvorson-Taylor* examines the poems in the Book of Consolation (Jeremiah 30–31). She demonstrates that the images of men in labour, of a wounded woman, and of the mourning of Rachel, all of which turn exile into an enduring existential condition, deliberately draw from and re-contextualize earlier Jeremianic traditions. *Sonja Ammann* studies the Jeremiah narrative in Jeremiah 37–43. Examining three

short episodes (Jer 37:11–16; 40:1–6; 43:6), Ammann discusses whether the prophet's action – his attempt to leave the city – serves as a political message to his fellow citizens, and she offers a critical perspective on the assumptions often made by scholars regarding these narratives.

Jesper Høgenhaven examines the notion of the mobility of YHWH's glory, central to Ezekiel. Analysing key chapters in the book (Ezek 1; 8–11; 43), he demonstrates the subtle play at work on the motifs of divine absence and presence and stresses that, rather than indicating God's dislocation into exile, divine mobility points to the inescapability of judgement upon the sinful people. *Søren Holst* discusses the thorough ambiguity of exile in the book of Ezekiel. He shows that while, on the one hand, exile is a place of punishment for the people's crimes, on the other, it is a place of purification by means of which the purified people can return to the blessings of their homeland. *Anja Klein* offers an overview of the key verb נָלַל and its use in Ezekiel before turning to a detailed reading of Ezekiel 16 and 23. She draws attention to the close association in these chapters of exile with sexual violence and, more broadly, with social issues such as honour and shame and gender roles.

In Section III, *Dalit Rom-Shiloni* introduces five biological-ecological fields to detect, group, and interpret distinctive images of exile: fauna, flora, water sources, landscape characteristics, and climate systems. She furthermore demonstrates the potential of this enterprise by examining a series of texts from Isaiah. *Göran Eidevall* focuses on prophetic texts that liken the removal of people to moving a plant. The rationale behind this metaphor, he argues, is the immobility of plants (if they are removed they die) and plant imagery is thus capable of expressing feelings of uncertain futures in unknown territories. *Cian Power* looks at the Neo-Assyrian deportations from the “Northern” Kingdom of Israel in the late eighth century BCE. Examining references to this event in Amos, Hosea, Isaiah, Micah, Jeremiah, and Ezekiel, he provides a critical comparison of these books with regard to the language employed and to the supposed meaning of exile. *Lena-Sofia Tiemeyer* concludes the volume with a reading of the book of Jonah. Drawing attention to vocabulary shared by the story of Jonah and that of Adam, Eve, and Cain in Genesis, she argues that Jonah embodies the pain of alienation; he is cast as a perpetual refugee. Finally, she shows how this motif is also present in two twentieth-century novels by Jewish authors that draw on the story of Jonah.

Part I
Isaiah

Metaphors for Death and Exile in Isaiah

Francis Landy

At the centre of Isaiah, between 39:8 and 40:1, is the exile. Everything in the book points to it, either by anticipation or retrospection, and yet it is a null point, an interruption, in which nothing is spoken.¹ Two hundred years intervene between Isaiah's prediction of exile to Hezekiah in 39:6–7, at the end of the long narrative of the deliverance of Jerusalem in chapters 36–38, and the message of comfort in 40:1. The disjuncture means that the book is fundamentally discordant, despite the immense effort at unification. The juxtaposition of Proto- and Deutero-Isaiah is not an accident, as still occasionally proposed, but it nonetheless contrasts two entirely different poetic and imaginative worlds, whose congruence is uncertain and incomplete. The book purports to tell a story, from creation to redemption; it is the classic metanarrative, like the *Odyssey*, in which the hero, Israel or God, leaves home, has adventures, and comes home; and as in the classic metanarrative, home is never quite what one remembers. In the case of Isaiah, the metanarrative is the more exigent because it corresponds to the story of the Hebrew Bible, and because it claims universal significance and truth; it is the story of the world. The metanarrative is in fact that there is a metanarrative, that history has a

¹U. Berges (*Jesaja: Der Prophet und das Buch* [Biblische Gestalten 22; Leipzig: Evangelische Verlagsanstalt, 2010], 92) argues that the gap is caused by a wish to emphasize the deliverance from Sennacherib and the hope of return in 40:1–2. S. K. Kostamo ("Mind the Gap: Reading Isa 39:8–40:1 within Early Second Temple Judah," in *History, Memory, Hebrew Scriptures: A Festschrift for Ehud Ben Zvi* [ed. D. V. Edelman and I. D. Wilson; Winona Lake: Eisenbrauns, 2015], 215–228) proposes that it serves to bracket the exilic period and demarcate the distant monarchic past from the restoration period. E. Ben Zvi ("Isaiah a Memorable Prophet: Why Was Isaiah so Memorable in the Late Persian/Early Hellenistic Periods? Some Observations," in *Remembering Biblical Figures in the Late Persian and Early Hellenistic Periods: Social Memory and Imagination* [ed. D. V. Edelman and E. Ben Zvi; Oxford: Oxford University Press, 2013], 365–383, 377) similarly thinks that the absence of explicit references to the exile marginalizes it. On the contrary, my position is that the silence concerning the exile makes it an all-important "elephant in the room", to which virtually everything in the book points. See F. Landy, "Exile in the Book of Isaiah," in *The Concept of Exile in Ancient Israel and its Historical Contexts* (ed. E. Ben Zvi and C. Levin; BZAW 404; Berlin: de Gruyter, 2010), 241–256.

plot and that everything is for the best – as long, that is, as you are not one of the sinners at the end of the book. The question of the coherence of the book is then that of the coherence of history. The alternative is that history is not teleological, that exile will continue for ever. The book leaves us with hope, and that perhaps is the sole reason why it is written: “YHWH has anointed me to proclaim to the humble” (61:1). But the hope is always against the background of despair, or, as David Carr says, of trauma.² The sceptical voice is evoked, always to be dismissed. But it keeps coming back.

Death and exile correspond throughout the book, as the twin fates of the victims of the catastrophe. Death may be a metaphor for exile, or vice versa. Exile is a living death, augmented by associations of Babylon with the underworld in chapter 14; death is the ultimate antagonist of life and of YHWH, the final exile, separating us from God and the living; hence the anxiety surrounding death, the insistence that it is in fact return, to the ancestors, to the earth; hence the fear of being outcast, dying in a strange land, and the hope of resurrection. Death is beyond human discourse; the null point at the centre, portending death and exile, is also a caesura from which all the words of the book emanate. They are a resistance to it, since death and exile threaten all language and all meaning. Once the Temple is destroyed, the entire symbolic and sacred structure of Judah/Israel becomes a memory, and the people itself loses its political and imaginary identity, becomes adrift among a sea of nations, and risks or welcomes absorption or annihilation. If there is a new Temple, as in Deutero- and Trito-Isaiah, what will it be, and what will be its relation to the First Temple? To what extent is repetition possible? And to the extent it is possible, what is it that we will repeat? We begin in chapter 1 with the Temple as the place where God is not at home, and we end in chapter 66, with the Temple as a home for everyone – the eunuch and the stranger – where God is unable to find a resting place, and where the glorious future is uneasily juxtaposed to a disconcerting and sacrilegious present.

²D. M. Carr, *Holy Resilience: The Bible's Traumatic Origins* (New Haven: Yale University Press, 2014). Carr (74–76) argues that the exile was “a gap in the midst of biblical history”, which could not be addressed directly, but which produced a fundamental reevaluation of what it meant to be a Judean, and hence a proliferation of scriptures. His thesis is that trauma affects memory and behavior in indirect ways (7). On the relationship of history and trauma, as well as the dangers in an over-emphasis on aporia and unreadability, see D. LaCapra, *Writing History, Writing Trauma* (2nd ed. with new preface; Baltimore: Johns Hopkins University Press, 2014).

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