

SØREN LORENZEN

# Spoken into Being

*Forschungen*

*zum Alten Testament 2. Reihe*

137

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**Mohr Siebeck**

Forschungen zum Alten Testament  
2. Reihe

Edited by  
Konrad Schmid (Zürich) · Mark S. Smith (Princeton)  
Andrew Teeter (Harvard)

137





Søren Lorenzen

# Spoken into Being

Self and Name(s) in the Hebrew Bible

Mohr Siebeck

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ISBN 978-3-16-161464-4 / eISBN 978-3-16-161620-4  
DOI 10.1628/978-3-16-161620-4

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

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The book was printed on non-aging paper by Laupp & Göbel in Gomaringen, and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

## Preface

This monograph is a slightly revised version of my dissertation handed in at Aarhus University in 2021. My academic journey began at the same place, and through various dips and turns, I ended up spending my time on the Hebrew Bible. I was piqued by names and selfhood early in my theological journey and through my PhD-studies, I became increasingly occupied with the idea of language as being central to selfhood. With this “linguistic turn”, I accidentally fell into a long-running tradition at Aarhus University of which I was not immediately aware. In the 1980s, Johannes Sløk and Svend Bjerg wrote stimulating studies on narrative, and within biblical studies, Kirsten Nielsen and Else K. Holt wrote extensively on metaphor in the Hebrew Bible. Perhaps the tradition was simply acquired by osmosis. In any case, I am thankful that Aarhus University has made an imprint on my thinking, and I am grateful that the university has funded my research for almost three remarkable years. Also, the various travels connected with my studies would have been impossible if AUFF and Augustinus Fonden had not supported me with extra funding. Thank you.

I have crossed roads with many people as a student and scholar, and it is difficult to mention everyone. I would like to thank my supervisor of many years, Jan Dietrich (Bonn), who has accompanied me ever since my bachelor’s thesis and has been a helpful support through the ups and downs of writing, traveling, and moving that this journey has entailed. Also, thank you for an open mind that has supported me when my studies have diverged from classical exegetical studies. I would also like to thank my co-supervisor, Carol Newsom (Emory), for her hospitality, openness, and engaging remarks and comments during my time in Atlanta.

Aarhus has a special place in my heart, and I thank everyone from the Department of Theology that has made this journey a special one. I would like to thank Hans Jørgen Lundager Jensen, Else K. Holt, and Kirsten Nielsen for various talks about many things, my project included. And thank you, Elisa Uusimäki, for your valuable remarks on my project, your curious mind, and your bright spirit.

I am also thankful for the wonderful conversations I have had with various people through OTSEM and HARKnet, and I am grateful for the time Paul Joyce (London) has spent reading my writings. Thank you.

The PhD-people in Nobelparken's building 1453 need a much longer paragraph than this section allows. You have made it much more fun to write a dissertation and live through a pandemic. Thank you, Sigurvin, Marie, Laura, Lasse, Anna, Erich, Louise, Lars, Laurel, Simon, Valeria, Johannes, Renze, Steen, and Anna, for the many times we have talked (and you have heard me ramble) about almost everything.

I would also like to give my sincere thanks to Anne Katrine de Hemmer Gudme (Oslo) and Bernhard Lang (Paderborn) for serving on my dissertation committee led by Hans Jørgen Lundager Jensen (Aarhus). Thank you for the valuable criticisms of my dissertation and the other great conversations we have had, especially those that have strayed from biblical topics.

The manuscript for this monograph has significantly benefitted from the valuable remarks by Mark S. Smith (Princeton), and I would like to thank him, Hermann Spieckermann (Göttingen), Konrad Schmid (Zürich), and Andrew Teeter (Harvard) for accepting the manuscript for this series. Also, I would like to thank Elena Müller, Jana Trispel, and Markus Kirchner at Mohr Siebeck for their valuable guidance in turning a manuscript into a monograph.

I am grateful for the many hours my father-in-law, Rod Light, has spent reading every single page and footnote of this monograph. Thank you.

A third of my time as a PhD-fellow at Aarhus University was flavored by a global pandemic. One thing has rarely affected the whole world as COVID-19 has, and most people have a shared experience of some sort of home isolation. As for me, I spent much of my time at home with my wife, Katelyn, and my two young daughters, Eleanor and Maia. Although it has been a challenging time to have an absent-minded father and husband roaming the floors of an isolated house, I have been happy to be with you through it all. Thank you, Katelyn, for moving to three countries within three years, for giving our children a home in every one of them, and for commenting on almost all my work throughout my academic career. Life is an exciting adventure together with you. I love and like you.

Søren Lorenzen, Bonn, March 2022

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## Abbreviations

All abbreviations are according to *The SBL Handbook of Style*, 2<sup>nd</sup> ed. (Atlanta: SBL, 2014). Additional abbreviations are listed below.

|              |  |
|--------------|--|
| <i>BiKi</i>  | <i>Bibel und Kirche</i>  |
| BThSt        | Biblich-Theologische Studien   |
| CRPG         | Culture, Religion, and Politics in the Greco-Roman World   |
| <i>HAA</i>   | <i>Handbuch alttestamentliche Anthropologie</i> . Edited by Jan Dietrich, Alexandra Grund-Wittenberg, Bernd Janowski, and Ute Newmann-Gorsolke. Tübingen: Mohr Siebeck (forthcoming)   |
| HBS          | Herders Biblische Studien  |
| <i>HeBAI</i> | <i>Hebrew Bible and Ancient Israel</i>   |
| <i>HGANT</i> | <i>Handbuch theologischer Grundbegriffe zum Alten und Neuen Testament</i> . Edited by Angelika Berlejung and Christian Frevel. Darmstadt: Wissenschaftliche Buchgesellschaft, 2006.  |
| JAJ          | Journal of Ancient Judaism Supplements   |
| JSJSup       | Journal for the Study of Judaism, Supplement Series  |
| ORA          | Orientalische Religionen in der Antike   |
| RIAB         | Research on Israel and Aram in Biblical Times  |
| <i>RPP</i>   | <i>Religion Past and Present: Encyclopedia of Theology and Religion</i> . Edited by Hans Dieter Betz et al. 14 vols. Leiden: Brill 2007–2013.<br>Online: <a href="https://referenceworks.brillonline.com/browse/religion-past-and-present">https://referenceworks.brillonline.com/browse/religion-past-and-present</a> |
| SAHL         | Studies in the Archaeology and History of the Levant   |
| SANER        | Studies in Ancient Near Eastern Records  |
| SBLAcBib     | Society of Biblical Literature Academia Biblica  |
| <i>SWB</i>   | <i>Sozialgeschichtliches Wörterbuch zur Bibel</i> . Edited by Frank Crüsemann, Kristian Hungar, Claudia Janssen, Rainer Kessler and Luise Schottroff. Gütersloh: Gütersloher, 2009.  |
| VWGTh        | Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie   |



## Introduction

“First he was given a name.  
Then consciousness and memory developed, and, finally, ego.  
But everything began with his name.”<sup>1</sup>

“Who?” This three-letter question saturates the lives of human beings. “Who ordered pizza?” “Who is calling?” and “Who are you?” These questions turn the spotlights on the hungry one, the anonymous caller, and the uninvited guest who is asked for an answer. In varying degrees, the questions concern the respondent’s identification, responsibility, and reflectivity, and the process to provide suitable answers demands that the person objectifies oneself (“It is *me*”). This necessary self-objectification finds a more existential ground when it accompanies the question “Who am I?” a question that slips into every crack and crevice in various discourses in contemporary societies. Surely, the question’s saliency and its answers are tied to cultural-specific models of selfhood.<sup>2</sup> E.g., the occupation with the inner self as an authentic core with buffered boundaries is a historical, primarily Western, concept that has developed only in recent centuries.<sup>3</sup> However, in psychologist Philippe Rochat’s words, there is a “universal fascination with the self as an object of contemplation.”<sup>4</sup> This fascination does not solely span geographical dimensions but stretches its contemplative allure through time. It is this universal curiosity that stimulated the present exegetical journey through the Hebrew Bible. While the biblical models of selfhood differ from contemporary Western models, the contemplation on one’s agency and responsibility, the reflection on one’s place within the

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<sup>1</sup> Haruki Murakami, *Colorless Tsukuru Tazaki and His Years of Pilgrimage*, trans. Philip Gabriel (New York: Alfred A. Knopf, 2014), 66.

<sup>2</sup> Cf. Andreas Reckwitz, *Subjekt* (Bielefeld: Transcript, 2021), 17.

<sup>3</sup> For substantial studies on the self in the Western world, see Charles Taylor, *Sources of the Self: The Making of Modern Identity* (Cambridge: Harvard University Press, 1989); Jerrold Seigel, *The Idea of the Self: Thought and Experience in Western Europe since the Seventeenth Century* (Cambridge: Cambridge University Press, 2005). For a helpful historical overview of models of the self and how the term *self* has crystalized into several hyphenated constructions (self-awareness, self-concept, etc.), see John Barresi and Raymond Martin, “History as Prologue: Western Theories of the Self,” in *The Oxford Handbook of the Self*, ed. Shaun Gallagher (Oxford: Oxford University Press, 2011), 33–56.

<sup>4</sup> Philippe Rochat, *Others in Mind: Social Origins of Self-Consciousness* (Cambridge: Cambridge University Press), 29.



natural, religious, and social world, and the articulation of one's life experiences are not absent from the ancient writings. In various ways, the texts portray individuals' and collectives' attempts to answer the question "Who am I/we?" Together with Haruki Murakami's words found in the epigraph, the title of this study tries to harness that its meaningful answer is articulated in language. With names at its foundation, the self is spoken into being.

## A. The Aim and the Approach

This study aims to disclose how language in the form of proper names and שם ("name") constitutes selfhood in the Hebrew Bible. With this focus, the study falls in line with the question of selfhood that has been asked within anthropological studies<sup>5</sup> of the Hebrew Bible and Ancient Israel in recent years.<sup>6</sup> To illustrate the link between language and selfhood, the study rests on two pillars: The first pillar is the philosophical anthropology of Paul Ricoeur that is used to approach the capable human being and the role of language in the constitution of selfhood. The second pillar is a lexical analysis that follows the tradition of Hans Walter Wolff's *Anthropology of the Old Testament* published in 1973. Although lexical studies have received considerable criticism by James Barr,<sup>7</sup> and the study by Wolff has been criticized due to its meager methodology<sup>8</sup> and

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<sup>5</sup> "Anthropology" can be a strained term due to its various connotations (cf. John W. Rogerson, *Anthropology and the Old Testament*, BibSem [Sheffield: JSOT, 1984], 9). For this reason, "images of the human being" (German: "Menschenbilder") can also be used as a broad category for portrayals of the biblical person.

<sup>6</sup> E.g., Andreas Wagner and Jürgen van Oorschot, eds., *Individualität und Selbstreflexion in den Literaturen des Alten Testaments*, VWGTh 48 (Leipzig: Evangelische Verlagsanstalt, 2017). On selfhood in classical Greek texts, see Richard Sorabji, *Self: Ancient and Modern Insights about Individuality* (Oxford: Clarendon, 2006) and A. A. Long, *Greek Models of Mind and Self* (Cambridge: Harvard University Press, 2015).

<sup>7</sup> James Barr, *The Semantics of Biblical Language* (London: SCM, 1983). Barr aimed his critique at the biblical theology movement and, more specifically, Kittel's dictionary because the latter made "illegitimate identity transfers", i.e., different words that referred to the same thing were equated and assumed to have the same semantic value (Barr, *The Semantics of Biblical Language*, 218). An echo of Barr's criticisms is found in an article by Lambert, in which he states that scholars should hesitate to make individual words into concepts and take these hypothesized concepts to be universal and ahistorical (David A. Lambert, "'Desire' Enacted in the Wilderness: Problems in the History of the Self and Bible Translation," in *Self, Self-Fashioning, and Individuality in Late Antiquity: New Perspectives*, eds. Maren R. Niehoff and Joshua Levinson, CPRG 4 [Tübingen: Mohr Siebeck, 2019], 28).

<sup>8</sup> Andreas Schüle, "Anthropologie des Alten Testaments," *TRu* 76/4 (2011): 399–400; cf. the reviews by Brevard Childs and John Rogerson found in Hans Walter Wolff, *Anthropologie des Alten Testaments: Mit zwei Anhängen neu herausgegeben von Bernd Janowski* (Gütersloh: Gütersloher, 2010), 369–372.

masculine bias,<sup>9</sup> several fruitful lexical studies have appeared since the German pioneer. In this study, the lexemes analyzed are select proper names and the more embracive concept שם. Furthermore, to provide a more rigorous methodological framework for analyzing שם, the conceptual metaphor theory developed by George Lakoff and Mark Johnson is applied.

### I. Constellational Anthropology

Before the journey through language is initiated, the complex theme of how the human being in the biblical world is conceived must be addressed. Wolff presented נפש, רוח, לב, and בשר as key concepts for conceptualizing the human being in the Hebrew Bible.<sup>10</sup> However, the idea of four foundational anthropological concepts has in recent decades given way to the theory of the *constellational human being* associated with Jan Assmann and Bernd Janowski.<sup>11</sup> The constellational approach illuminates how several anthropological coordinates (e.g., נפש and לב) interact in constellations that make up a dynamic image of the complex human being. Although the constellational approach distinguishes between a *Leibsphäre* (body parts) and a *Sozialsphäre* (e.g., honor),<sup>12</sup> it stresses a holistic understanding of the person.<sup>13</sup> This distinction is a decisive distance-taking from the strong, and perhaps simplified, dual (body-soul/mind) and triadic (body-soul-spirit) anthropological frameworks that are widespread in the modern Western world.<sup>14</sup> Furthermore, the constellational approach

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<sup>9</sup> Silvia Schroer and Thomas Staubli, *Die Körpersymbolik der Bibel* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1998), 16.

<sup>10</sup> Hans Walter Wolff, *Anthropology of the Old Testament*, trans. Margaret Kohl (London: SCM, 1974), 10–58; cf. Werner Schmidt, “Anthropologische Begriffe im Alten Testament,” *EvT* 24/7 (1964): 376; C. Ryder Smith, *The Bible Doctrine of Man* (London: Epworth, 1951), 3–30.

<sup>11</sup> Jan Assmann, “Konstellative Anthropologie: Zum Bild des Menschen im alten Ägypten,” in *Der Mensch im Alten Israel: Neue Forschungen zur alttestamentlichen Anthropologie*, eds. Bernd Janowski and Kathrin Liess, HBS 59 (Freiburg: Herder, 2009), 95–120; Bernd Janowski, “Das Herz – ein Beziehungsorgan: Zum Personverständnis des Alten Testaments,” in *Dimensionen der Leiblichkeit: Theologische Zugänge*, eds. Bernd Janowski and Christian Schwöbel (Neukirchen-Vluyn: Neukirchener, 2015), 3–4.

<sup>12</sup> Assmann, “Konstellative Anthropologie,” 98.

<sup>13</sup> The “Leib-Seele-Einheit” has been well-established for decades (Otto Sander, “Leib-Seele-Dualismus im Alten Testament?” *ZAW* 77 [1965]: 329) and has recently been reiterated by McConville (J. Gordon McConville, *Being Human in God’s World: An Old Testament Theology of Humanity* [Grand Rapids: Baker Academic, 2016], 49). However, the constellational approach goes beyond the *Einheit* to a more comprehensive holistic approach, a *Ganzheitlichkeit*, where several physical and social aspects of the human being are intertwined.

<sup>14</sup> Cf. the Pixar-movie *Soul* from 2020. However, according to anthropologist Descola, “all languages distinguish between a level of interiority and a level of physicality within a certain class of organisms” (Philippe Descola, *Beyond Nature and Culture*, trans. Janet

rightly stresses that the embodied individual is entangled in and dependent on larger social contexts.<sup>15</sup> Therefore, the basic idea of constellational anthropology is that a “person is not primarily a separate individual; instead he is located in constant and changing constellations of relationships that influence and define him.”<sup>16</sup>

Anthropological studies of the Hebrew Bible and Ancient Israel have increased considerably in recent decades,<sup>17</sup> and a heightened focus has, as in other fields of the humanities, been on the body and bodily concepts.<sup>18</sup> This “material turn” resonates with the conceptual metaphor theory utilized in Chapter 4, but the study’s primary focus will not be on the person’s body *per se* but particular linguistic elements in the person’s constellation. In order to

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Lloyd [Chicago: University of Chicago Press, 2014], 119; cf. Paul Bloom, *Descartes’ Baby: How the Science of Child Development Explains What Makes Us Human* [London: William Heinemann, 2004]). The person’s interiority can be parted into different categories (e.g., the Freudian ego, superego, and id) and can be assigned to different organs (e.g., that intentions are located in the לב). Still, Descola accentuates that a difference between a person’s inside and outside is found in all societies. The typical Western terms for this inner/outer distinction just happen to be *soul* and *body*.

<sup>15</sup> Bernd Janowski, *Anthropologie des Alten Testaments: Grundfragen – Kontexte – Themenfelder* (Tübingen: Mohr Siebeck, 2019), 30–32; Jan Assmann, “A Dialogue Between Self and Soul: Papyrus Berlin 3024,” in *Self, Soul and Body in Religious Experience*, eds. A. Baumgarten et al., SHR 78 (Leiden: Brill, 1998), 386; cf. John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible* (Grand Rapids: Baker Academic, 2018), 111.

<sup>16</sup> Konrad Schmid, *A Historical Theology of the Hebrew Bible*, trans. Peter Altmann (Grand Rapids: Eerdmans, 2018), 430.

<sup>17</sup> See Janowski, *Anthropologie des Alten Testaments*, for comprehensive references to recent anthropological studies on the Hebrew Bible and Ancient Israel; cf. Dörte Bester and Bernd Janowski, “Anthropologie des Alten Testaments: Ein forschungsgeschichtlicher Überblick,” in *Der Mensch im Alten Israel: Neue Forschungen zur alttestamentlichen Anthropologie*, eds. Bernd Janowski and Kathrin Liess, HBS 59 (Freiburg: Herder, 2009), 3–40; Jürgen van Oorschot, “Zur Grundlegung alttestamentlicher Anthropologie – Orientierung und Zwischenruf,” in *Der Mensch als Thema theologischer Anthropologie: Beiträge in interdisziplinärer Perspektive*, eds. Jürgen van Oorschot and Markus Iff, BThSt 111 (Neukirchen-Vluyn: Neukirchener, 2010).

<sup>18</sup> E.g., S. Tamar Kamionkowski and Wonil Kim, eds., *Bodies, Embodiment, and Theology of the Hebrew Bible*, LHBOTS 465 (London: T&T Clark, 2010); Joan E. Taylor, ed., *The Body in Biblical, Christian and Jewish Texts* (London: Bloomsbury, 2015); Schroer and Staubli, *Die Körpersymbolik der Bibel*; Susan Niditch, “My Brother Esau is a Hairy Man”: *Hair and Identity in Ancient Israel* (Oxford: Oxford University Press, 2008); cf. Andreas Wagner, *Menschenverständnis und Gottesverständnis im Alten Testament: Gesammelte Aufsätze 2* (Göttingen: Vandenhoeck & Ruprecht, 2017), 53–55. For the body as a social and religious project, see Francesca Stavrakopoulou “Making Bodies: On Body Modification and Religious Materiality in the Hebrew Bible,” *HeBAI 2* (2013): 532–553; Tracy M. Lemos, *Violence and Personhood in Ancient Israel and Comparative Contexts* (Oxford: Oxford University Press, 2017).

move down the rocky and windy paths of the human being's linguistic dimension, the limited light is cast on select proper names and  $\text{שפ}$ , which leaves body parts that metonymically refer to speech, i.e., lips ( $\text{שפה}$ ), tongue ( $\text{לשון}$ ), or mouth ( $\text{פה}$ ),<sup>19</sup> to the murkier areas of this exegetical and philosophical-anthropological journey.

## II. Language as a Form of Being

Both Wolff and Janowski have engaged language as the communicative side of the human being and thus stressed its social orientation.<sup>20</sup> More recently, Sarah Riegert has turned to a more personal orientation of language, examined the speaking "I" in late individual psalms, and proposed an *Ich-Sphäre* that lodges between the *Leibsphäre* and the *Sozialsphäre*.<sup>21</sup> This sphere structures and integrates the self-experience of one's body, social self, and relation to God through the language of a first-person speaker.<sup>22</sup> Riegert's study is a valuable contribution to the role of language in self-reflection but differs from the present endeavor in various ways. The most notable difference is that Riegert explores the *Ich-Sphäre* that is created through linguistic references to an anonymous self.<sup>23</sup> In contrast, this study engages the blossoming of selfhood that sprouts in the relation between referents and their specific linguistic representations (or linguistic representations of others that are valuable for oneself).

The present endeavor shares affinities with a philosophically inclined essay written by Christoph Schwöbel. The systematic theologian has used a

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<sup>19</sup> Cf. Jürg Luchsinger, *Poetik der alttestamentlichen Spruchweisheit* (Stuttgart: Kohlhammer, 2010), 244–246; Yael Landman, "On Lips and Tongues in Ancient Hebrew," *VT* 66 (2016): 66–77.

<sup>20</sup> Wolff, *Anthropology of the Old Testament*, 74–79; Janowski, *Anthropologie des Alten Testaments*, 271–286.

<sup>21</sup> Sarah Riegert, *Die "Ich-Sphäre" des Beters. Eine anthropologische Untersuchung zur Selbstreflexion des Beters am Beispiel von Ps 42/42*, FRLANT 275 (Göttingen: Vandenhoeck & Ruprecht, 2020), 41–42.

<sup>22</sup> Riegert, *Die "Ich-Sphäre" des Beters*, 12.

<sup>23</sup> The psalms of lament establish a fictional self-reflective sphere that anyone can enter as the psalms can be appropriated at different times (Riegert, *Die "Ich-Sphäre" des Beters*, 53–54). Cottrill comes to a similar conclusion in her study on the "I" in individual psalms of lament (cf. Amy C. Cottrill, *Language, Power, and Identity in the Lament Psalms of the Individual*, LHBOTS 493 [London: T&T Clark, 2008], 4–5). These conclusions parallel the possible functions of the Hodayot that the Qumranites used as "templates for memorization and recitation". Newsom describes how these hymns "merge the 'I' of the text with the 'I' who recites them" (Carol A. Newsom, "Predeterminism and Moral Agency in the Hodayot," in *The Religious Worldviews Reflected in the Dead Sea Scrolls: Proceedings of the Fourteenth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature 28–30 May 2013*, eds. Ruth A. Clements et al., STDJ 127 [Leiden: Brill, 2018], 209; cf. Carol A. Newsom, *The Self as Symbolic Space: Constructing Identity and Community at Qumran*, STDJ 52 [Leiden: Brill, 2004], 198–208).

Heideggerian framework to perceive language in the Hebrew Bible not only as a “*Sprachform* des Menschen, sondern die *Seinsform* des Menschen.”<sup>24</sup> Schwöbel describes his short essay as a preliminary for further research that approaches language as a form of being,<sup>25</sup> and it is this baton of philosophically inspired studies that is carried on here. As a form of being, language intersects with the social life, the body, and “I/me” in various ways.<sup>26</sup> For this reason, the *Seinsform* of language, as articulated in proper names and  $\text{נש}$ , cannot be neatly contained in either the *Sozialsphäre*, the *Leibsphäre*, or the more recent *Ich-Sphäre*. It is true that proper names and  $\text{נש}$ , in large parts, originate and have their primary dwelling in the *Sozialsphäre*. Still, the linguistic representations’ effects on the body and their role for the self-reflective person need to be approached more holistically, a holistic approach that echoes the linguistic turn in the humanities that roared in the 20<sup>th</sup> century.

The linguistic turn brought language as a form of being to center stage and explored how language was intricately entangled with the constitution of the self. The radicalness of this turn is seen in the analytic tradition, where the early Ludwig Wittgenstein stated that “[t]he limits of my language mean the limits of my world,”<sup>27</sup> and in the later structural tradition where Roland Barthes’ wrote that “[m]an does not exist prior to language, either as a species or as an individual” and “it is language which teaches us the definition of man,

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<sup>24</sup> Christoph Schwöbel, “‘Seit ein Gespräch wir sind ...’: Der Mensch als Sprachgeschöpf,” in *Was ist der Mensch, dass du seiner gedenkst? (Psalm 8,5): Aspekte einer theologischen Anthropologie. Festschrift für Bernd Janowski zum 65. Geburtstag*, eds. Michaela Bauks et al. (Neukirchener-Vluyn: Neukirchener, 2008), 480.

<sup>25</sup> Schwöbel, “Seit ein Gespräch wir sind,” 481.

<sup>26</sup> E.g., the Book of Proverbs highlights the connection between words and body as words uttered at the right time can “refresh the bones” (תדשן-עצם) (Prov 15:30), turn away wrath (המה ישיב), and stir up anger (יעלה-אף) (Prov 15:1). In ancient Greece, a well-known quote from *Encomium of Helen* (a “sales-pitch” for rhetoric by the sophist Gorgias) stresses the relation between words and body: “The power of speech bears the same relation to the ordering of the mind [ψυχῆ] as the ordering of drugs bears to the constitution of bodies [σώμα]. Just as different drugs expel different humours from the body, and some stop it from being ill and others stop it from living, so too speeches cause sorrow, some cause pleasure, some cause fear, some give the hearers confidence, some drug and bewitch the mind with an evil persuasion” (Gorgias, *Encomium of Helen*, trans. D. M. MacDowell [Bristol: Bristol Classical, 1982], 27). In a different and more contemporary vein, recent studies on swear words show that swearing increases the ability to endure pain (Richard Stephens and Olly Robertson, “Swearing as a Response to Pain: Assessing Hypoalgesic Effects of Novel ‘Swear’ Words,” *Frontiers in Psychology* 11/723 [2020]: 1–10).

<sup>27</sup> Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, trans. C. G. Ogden (London: Kegan Paul, 1922), 74.

not the reverse.”<sup>28</sup> While these sweeping statements eclipse the light of the person’s embodied condition and emotional cognition,<sup>29</sup> the prominent scholars revealed how human lives are immersed in language. The linguistic focus also became a crucial element in the works of the present journey’s dialogical partner, Paul Ricoeur. After his own linguistic turn, Ricoeur moved from phenomenological analyses to in-depth studies of symbols, metaphors, and narratives.<sup>30</sup> The results of these studies provide helpful handles to explore the human being as it is entangled with proper names and  $\alpha\omega$ .

It is significant to mention that Ricoeur thought that biblical literature had “no problem of the self as such.”<sup>31</sup> However, this study relies on the philosopher’s insights to facilitate a dialogue between contemporary philosophical theories and exegesis of ancient texts to make a linguistic and reflective dimension of the person appear. In the end, the two pillars on which this study rests, that is, Ricoeur’s philosophical anthropology and lexical analyses, are bridged by approaching selfhood through the lens of select proper names and  $\alpha\omega$  in conversation with the French thinker.

### III. The Integrative Approach

The significant weight put on the philosophical vocabulary of a modern thinker is counter-balanced by the integrative approach proposed by Janowski. The integrative approach demands that the exegete needs to consider three elements: (1) Anthropological constants, as they are expressed differently in his-

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<sup>28</sup> Roland Barthes, “To Write: An Intransitive Verb?” in *The Structuralist Controversy: The Languages of Criticism and the Sciences of Man*, eds. Richard Macksey and Eugenio Donato (Baltimore: Johns Hopkins University Press, 1972), 135.

<sup>29</sup> For a fascinating tour through the emotions’ cognitive role, see Martha Nussbaum, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge: Cambridge University Press, 2008).

<sup>30</sup> According to Pellauer, Ricoeur’s turn happened with *The Symbolism of Evil* (David Pellauer, “Ricoeur’s Own Linguistic Turn,” *Études Ricœuriennes/Ricoeur Studies* 5/1 [2014]: 116). For Ricoeur’s reflections on the turn to language, see Paul Ricoeur, “From Existentialism to the Philosophy of Language,” in *The Philosophy of Paul Ricoeur: An Anthology of His Work*, eds. Charles E. Reagan and David Stewart (Boston: Beacon, 1978).

<sup>31</sup> Paul Ricoeur, David Pellaur and John McCarthy, “Conversation,” in *The Whole and Divided Self*, eds. David E. Aune and John McCarty (New York: Crossroad, 1997), 222. Ricoeur, like others, traced the roots of self-reflection to the Ancient Greeks (Paul Ricoeur, *The Course of Recognition*, trans. David Pellauer [Cambridge: Harvard University Press, 2005], 93). He, however, also stated that the Greeks “did not elaborate a theory of reflection where the emphasis would be shifted from action, its structures, and its virtues to its agent [i.e., the self]” (Ricoeur, *The Course of Recognition*, 89). According to Ricoeur, the emphasis shifted with Descartes and Locke.

torical, social, and literary contexts, (2) textual basis, and (3) concrete circumstances.<sup>32</sup> In this study, the first element regarding anthropological constants is the primary concern. The constants are seen as a parallel to human universals, i.e., something found in all human societies, such as language, naming, narratives, and the need for social recognition. Janowski clarifies that an anthropology of the Hebrew Bible shares the idea of anthropological constants with philosophical anthropology but differs on the fundamental role of God. Biblical anthropology always perceives the human being as God's human being.<sup>33</sup> This theocentric feature and how the anthropological constants are expressed in various biblical texts are the main focus of Chapter 3 and 4.

Regarding the other two elements, the textual basis concerns the historical-critical dating of the texts and their respective genres, while the concrete circumstances stress the current knowledge scholars have of the natural living conditions, cultural ways of life, and the religious symbol systems present in the ANE.<sup>34</sup> As with anthropological constants, the two elements will be weaved into the exegetical studies in Chapter 3 and 4, although more covertly.

As will be clear, this study has a strong philosophical flavor due to the focus on anthropological constants. However, the concept of God's human being and the three sides of the integrative approach are the borders that keep this philosophical-anthropological journey within exegetical studies.

## B. Preliminary Methodological Considerations

### *I. Individual, Person, and Self*

In Chapter 1, several nuances of selfhood and its linguistic and intersubjective character are explored. It is, however, essential to provide an initial language

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<sup>32</sup> Bernd Janowski, *Arguing with God: A Theological Anthropology of the Psalms*, trans. Armin Siedlecki (Louisville: Westminster John Knox), 7; cf. Janowski, *Anthropologie des Alten Testaments*, 20–39.

<sup>33</sup> Janowski, *Arguing with God*, 7–8.

<sup>34</sup> Janowski, *Anthropologie des Alten Testaments*, 21.

primer since the concepts of *individual*, *self*, and *person* are polysemous modern concepts that occur throughout this study.<sup>35</sup> Here, *individual* means a distinct entity separate from other entities, i.e., an “object for observation.”<sup>36</sup> With this basic definition, both a rock and a human body can be individuals as long as they have distinctive features, and “to individualize” something is simply to distinguish between *this* and *that*.

In philosophical discourse, the concepts of *self* and *person* often conflate in the notion of personal identity.<sup>37</sup> However, it is possible to define a *person* along the lines of anthropology as an embodied individual embedded in society who can act and be held accountable for one’s acts.<sup>38</sup> If one’s agency (including suffering) is consciously reflected on and designated as one’s own, there is a *self*. This reflection means that the self is not conceived as an entity inside the

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<sup>35</sup> For the problem of using modern vocabulary to conceptualize themes of selfhood in the Hebrew Bible, see Christian Frevel, “Person – Identität – Selbst: Eine Problemanzeige aus alttestamentlicher Perspektive,” in *Anthropologie(n) des Alten Testaments*, eds. Jürgen van Oorschot and Andreas Wagner, VWGTh 42 (Leipzig: Evangelische Verlagsanstalt, 2015), 66–89; Bernd Janowski, “Wie spricht das Alte Testament von ‘Personaler Identität’? Ein Antwortversuch,” in *Konstruktionen individueller und kollektiver Identität (I)*, eds. Eberhard Bons and Karin Finsterbusch, BThSt 161 (Neukirchen-Vluyn: Neukirchener, 2016), 31–62. There is no self-reflective pronoun in Biblical Hebrew, but *אני* is the primary reflexive marker (Ethan Jones, “Direct Reflexivity in Biblical Hebrew: A Note on *אני*,” *ZAW* 129/3 [2017]: 425). This, however, does not entail that selfhood is contained within this concept.

<sup>36</sup> Hans G. Kippenberg, “Name and Person in Ancient Judaism and Christianity,” in *Concepts of Person in Religion and Thought*, eds. Hans G. Kippenberg et al. (Berlin: de Gruyter, 1990), 105.

<sup>37</sup> Barresi and Martin, “History as Prologue,” 33–34. E.g., Schechtman writes: “[I]ndividuals constitute themselves as persons by coming to think of themselves as persisting subjects who have had experiences in the past and will continue to have experience in the future, taking certain experiences as theirs” (Marya Schechtman, *The Constitution of Selves* [London: Cornell University Press, 1996], 94). Here, *person* is conceived, like *self*, to be a self-reflective stance. For a brief overview of differences between philosophical and anthropological vocabularies, see Lemos, *Violence and Personhood*, 5–11.

<sup>38</sup> Grace Gredys Harris, “Concepts of Individual, Self, and Person in Description and Analysis,” *American Anthropologist* 91/3 (1989): 602. In his famous archaeological approach, Mauss begins his journey by connecting *person* to a role (*personnage*) that someone plays in a social drama. In Roman law, *person* was linked to *persona*, i.e., a mask, designating a legal entity. Later, *person* was associated with an entity’s moral and autonomous core before it became a metaphysical entity that finally developed into the modern concept of *self* (Marcel Mauss, “A Category of the Human Mind: The Notion of Person; The Notion of Self,” in *Identity: A Reader*, eds. Paul du Gay et al. [London: SAGE, 2003], 327–347). Although the approach has been influential and has stressed that the concept of *person* is sensitive to time and place, Mauss’ various sorting boxes found in the grand narrative of the human being’s development is no longer followed (cf. E. J. Hundert, “European Enlightenment and the History of the Self,” in *Rewriting the Self: Histories from the Renaissance to the Present*, ed. Roy Porter [London: Routledge, 1997], 72–73).



person. Instead, the self is a result of a continuous reflective consciousness of one's lived experience. Because actions, and the intersubjective symbols that mediate them, are key objects used for reflection, the self is pushed outward into the intersubjective sphere; it is *distanciated*. Therefore, self-reflection is reflection with others in mind. Additionally, Ricoeur states that selfhood "does not merely consist in the self-designation of humans as the owners and the authors of their deeds; it implies also the self-interpretation in terms of achievement and failures."<sup>39</sup> The reflection on one's actions is thus evaluated through a meaning-providing symbol system in which the person is situated. As a result, for the purpose of this study, *the self is defined as the provisional result of a person's intentional reflection on, interpretation of, and attestation to one's mediated actions and sufferings that play out with others through time.* This succinct definition suffices for now and will be further developed in the subsequent chapter.

## II. Proper Names and שם

A distinction between proper names and two separate functions of שם is also required for this study. On the linguistic level, proper names, or *nomina propria*, are specific symbols that deictically refer to unique entities, whereas שם is a common noun, i.e., a *nomen appellativum*.<sup>40</sup> Thus, anyone has a שם regardless of one's specific proper name, or in simpler terms, everyone has a שם, but everyone is not named Sarah. Two different analytic approaches to these linguistic representations are thus necessary.

### 1. The Proper Name

Biblical onomastic analyses have primarily focused on the proper names' lexical meaning(s),<sup>41</sup> whether they be compound names (Daniel, "My judge is

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<sup>39</sup> Paul Ricoeur, "The Human Being as Subject Matter of Philosophy," in *The Narrative Path: The Later Works of Paul Ricoeur*, eds. Peter Kemp and David Rasmussen (Cambridge: MIT, 1989), 99.

<sup>40</sup> Jürgen Udolph, "Name: I. Linguistics," *RPP*.

<sup>41</sup> E.g., George Buchanan Gray, *Studies in Hebrew Proper Names* (London: Adam and Charles Black, 1896); Martin Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (Stuttgart: Kohlhammer, 1928); Johann Jakob Stamm, *Die Akkadische Namengebung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1968). Some scholars refer to the proper name's lexical meaning as its dianoetic element (e.g., Adam Simon van der Woude, "שֵׁם, šēm, Name," *THAT* 2:938).

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