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Testament texts. It seeks to hermeneutically situate the text in the time of its composition, to point to the preceding tradition, to examine the function of the phenomenon in the text, and to analyze the author's intention and the recipient's preunderstanding and position. The basis of the research is a diachronic reading of the texts using a hermeneutic based on the Schleiermacher-Gadamer tradition. The starting point in approaching the genres of the Gospels is a mode of insight derived from contemporary literary theory, which takes into account scholars such as H. White, N. Fry, and the insights into fiction that have been addressed by W. Iser and I. Todorov. The work explores historical metafiction and compatibility with exorcisms that demonstrate mythic features. Emphasis is placed on the literary questioning after performance in ancient genres and its function in the text, literary images, artistic linguistic means, authorial intent, and the world of the reader. The paper works with the literary-theoretical term 'historiographical metafiction' coined by L. Hutcheon, where he applies an exploration of the domains of theory, history and fiction. The Gospel texts, selected pericopes from the Synoptic tradition, can be viewed through the lens of the classification of historical metafiction, which the paper intends to present or test.

Rebecca Ludwig, University of Wuppertal

Textual Strategy in Elihu's Speeches: How Motifs Guide through the Text and a Poetic Structure Unfolds

"Literary Features" – Fact or Fiction

Basically, the text of the Elihu speeches has been approached on the level of textual history. The poetic structure often recedes into the background and stylistic devices are overlooked or evaluated as textual breaks. Another problem in research on Elihu's speeches is the unresolved question of the discrepancy between the actual new content provided in Job 32–37 and the existing amount of text. To answer this question, I focus on the poetic form of Job 32–37. To trace the structure laid out in the Elihu's speeches in order to get closer to the discourse to which they belong. My investigation points to the connection between discourse (content) and poetry (form). In former research, a literary-critical and philological approach was chosen which questions the text in terms of its conventions and their corresponding implementations. To challenge this approach, I try to explore the text from a structural perspective. For this purpose, I use the method of Grounded Theory. My aim is to show how Hebrew poetry was used to discursively implement a theme to respond to the questions of whether, or at what level, Elihu's speeches connect to the older parts of the Book of Job and which relationship between content and textual range exists.

Tamás Biró, University of Jewish Studies in Budapest

"Sesquiveritas": Biblical Criticism at the Landesrabbinerschule in Budapest

A Critical History of Exegesis since around 1900

The rabbinical seminary in Budapest (Landesrabbinerschule) was founded in 1877, with the double aim to be "strictly grounded on the Mosaico-Rabbinical teachings," but also to educate a new generation of rabbis "in accordance with the requirements of the state-of-the-art scholarship." Yet, by the time the first graduates of this institution of positive-historical Judaism were ordained, Wellhausen's Prolegomena totally changed the field. How did the seminary answer the challenges posed by higher criticism? I argue that the reactions were ambivalent. While many professors and the public communication remained hostile to higher criticism, some were open to the new ideas. Ignaz Goldziher was unsuccessful in provoking Moses Bloch, Wilhelm Bacher and David Kaufmann to take a side and formulate a clear theological position. Within scholarly contexts, rejecting the Solomonic authorship of Shir HaShirim, and questioning the unity of Isaiah were accepted, but higher criticism of the Pentateuch remained a taboo. The attitude observed shall be called "sesquiveritas": a case of duplex veritas, with the traditional position being embraced wholeheartedly, unlike the half-hearted reception of recent developments in biblical studies. Various techniques were developed in the course

of the 20th century in order to avoid facing Wellhausenian higher criticism. Many moved to fields different from biblical studies, including history, philosophy, and manuscript studies. Ludwig Blau's choice to work on the Masorah, the canon, and the material aspects of the Hebrew book helped him avoid theologically dubious issues. Others, most notably Bernát Heller and Alexander Scheiber, approached biblical topics from a comparative literature and folklore perspective. Scheiber also held Umberto Cassuto and Cyrus H. Gordon in high esteem, for reading the Bible in its Ancient Near Eastern context. Interestingly, Yehezkel Kaufmann did not have an impact at the Landesrabbinerschule for many reasons.

Ludger Hiepel, University of Münster

With Joshua on the Index of Forbidden Books: Friedrich Schmidtke's "Einwanderung Israels in Kanaan" (1934)

A Critical History of Exegesis since around 1900

The study of the Book of Joshua by the priest, Old Testament and Ancient Near Eastern scholar Friedrich Julius Schmidtke did not lead to the Promised Land but to the Vatican's index of Forbidden Books (*Index Librorum Prohibitorum*). In 1934, his book "Einwanderung Israels in Kanaan" (The Immigration of Israel into Canaan) was indexed by the Holy Office. This paper first presents some biographical data, then focuses on his work on the immigration of Israel into Canaan, and concludes with a look at his further life.

Benedikt Josef Collinet, University of Innsbruck

Historical Critical Exegesis as a (Western) European Phenomenon?

A Critical History of Exegesis since around 1900

Historical-critical exegesis is a consequence of historical research that presupposes, for example, a linear-chronological understanding of time. The spatial emergence also coincides with European imperial endeavours, which have an impact on the view of the so-called Orient and thus directly on the interpretation of biblical texts. The aim of the paper is to offer some hermeneutical reflections on the relationship between (Western) European historical-critical exegesis and other forms.

Konrad Kremser, University of Vienna

Štefan Geošić, "No Reason for Source Criticism": A Catholic Doctoral Thesis from the 1950s

A Critical History of Exegesis since around 1900

Štefan Geošić (1927–2022) received his doctorate in theology from the University of Vienna in 1953. His doctoral thesis: "Der Gottesname 'Elohim'" (Engl: "The divine name 'Elohim'") is a typical example of Catholic exegesis of the transitional period between the encyclical "Divino afflante Spiritu" (1943) and the constitution of the Second Vatican Council "Dei Verbum" (1965). Historical-critical exegesis has already been discussed, but their results are only accepted to a limited extent, and in some cases they are even explicitly contested: "On the basis of this work, the change in the divine names does not need to become a reason for source criticism" (Diss., p. 93). Geošić deals in great detail with the etymology of the word "Elohim" and does not shy away from referencing Protestant biblical scholars. He also takes into account findings from Semitic and Ancient Near Eastern studies. The fact that the word "Elohim" has a linguistic history is not a problem for him, as this does not contradict Mosaic authorship of the Pentateuch. Regarding this Mosaic authorship, he refers to the decision of the Pontifical Biblical Commission of June 27, 1906. He further refers to non-Catholic exegetes who also reject source criticism but does not give a positive explanation as to why the Pentateuch was written by Moses. Quite original is his argument that the Old Testament authors knew less about the etymology and religious-historical significance of "Elohim" than modern exegetes do, so one should not read too much into the alternation of "Elohim" and "Jahve". After receiving his doctorate, Geošić