

Editorial

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In 2022, we announced that we would be phasing out the print version of *Old Testament Essays*. The current issue is the last of our print version. However, readers can still access *Old Testament Essays* on platforms such as [OTE website](#), [SciEloSA](#), [Sabinet](#) and, most recently, EBSCOhost. We are excited to inform you that we are switching to Continuous Article Publication (CAP) in 2024. This means that articles will be published as soon as they are accepted, which aligns well with the Open Access publication model we have already adopted. We look forward to publishing your research more promptly in the future.

The current issue contains eight articles. The first article by Pfoh deals with the issue of cultural memory in the Hebrew Bible and ancient Israel. The article provides an excellent overview of the subject, highlighting even some trends in modern biblical scholarship. In their article, West, Zwane and Carlos employ contested space as an analytical tool to read biblical texts, focusing on the book of Ruth. Their reading of the Ruth narrative highlights traces of socio-historical contestation and narrative contestation. With interest in the grassroots community, they also lay a foundation for re-reading the book in local communities through the Ujamaa Centre. Diko’s article addresses the oppression of women in the Old Testament and the modern South African context, using intersectionality as an analytical tool. For Diko, while the two are different contextually, observable in both is a culture of oppression of women, which should not go unchallenged as it intersects with issues of gender, power and socio-economics.

Gosse engages in an intertextual analysis of texts from Proverbs, Psalms and Deuteronomy centred on the divine name Eloah. He argues that Deut 32 is, to some extent, dependent on Ps 18 and serves to endorse the Psalter’s redaction as both a Messianic and Torah-centred book. Coleman’s article focuses on the concept of *imago Dei*, considering the evolutionary theory and its influence on biblical scholarship and theology. It highlights the biblical anthropology of texts such as Gen 1:26–28; 5:1–3; 9:6; Ps 8:4[5]–9[10].

In their article, Esterhuizen and Groenewald focus on the topic of children's trauma in the book of Isaiah, specifically in chapters 7-8. Although

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trauma analysis has gained popularity in recent years, the issue of children's trauma in biblical texts has not been explored much. Esterhuizen and Groenewald argue that the mention of names of children in the text (Shear-jashub, Immanuel and Maher-shalal-hash-baz) signifies messages of hope and despair in a situation of nothingness, presenting the concept of divine punishment or restitution for the remaining remnant. Ndele's article presents a narrative critical analysis of Gen 18-19, which delves into the role of Abraham and the identity of the visitor(s) who visited him. Ndele identifies the visitor as YHWH, who served as a covenant partner, companion and friend to Abraham throughout the Abraham cycle.

Lastly, Bar's article highlights the accomplishments of Israel's first king, Saul, which include setting up officials and functionaries in the court, a skilled army equipped with advanced weapons and gear, bodyguards, state taxes and cultic centres at Nob. Bar considers Saul a "state builder" who laid the foundation for Israel's monarchy. According to Bar, the negative portrayal of Saul in the biblical narrative is due to the pro-Davidic author or redactor who aimed to glorify David but could not underestimate Saul's achievements.

Enjoy reading the current issue.