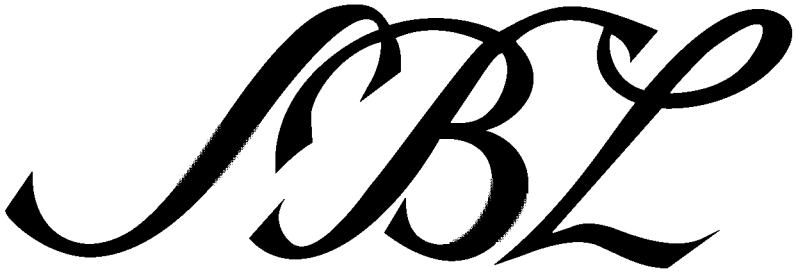


Society of Biblical Literature

2008 INTERNATIONAL CONGRESS

AUCKLAND

July 6-11, 2008

www.sbl-site.org/meetings/Internationalmeeting.aspx

Welcome to Auckland

Welcome to all of the speakers and delegates attending the Society of Biblical Literature's International Congress 2008.

We are proud that Auckland is only the second Australasian venue chosen for this congress in over 10 years.

Auckland is New Zealand's biggest city and offers beautiful scenery and a range of activities to be enjoyed.

We hope that you take this opportunity to learn more about our city and enjoy your stay.

Hon. John Banks QSO
Mayor of Auckland

City Reflections

OFFICE OF THE VICE-CHANCELLOR

Professor Stuart N. McCutcheon PhD
Vice-Chancellor

THE UNIVERSITY OF AUCKLAND
NEW ZEALAND
Te Whare Wānanga o Tāmaki Makaurau

The Registry
Alfred Nathan House
24 Princes Street, Auckland
Telephone: 64 9 373 7518
Facsimile: 64 9 373 7591
Email: s.mccutcheon@auckland.ac.nz

The University of Auckland
Private Bag 92019
Auckland, New Zealand

28 April 2008

To: The Society of Biblical Literature
International meeting
Auckland

It is my great pleasure to welcome you to the Society of Biblical Literature's annual International Meeting here at The University of Auckland. For those of you outside these shores, I would like to greet you to New Zealand, and in particular Auckland.

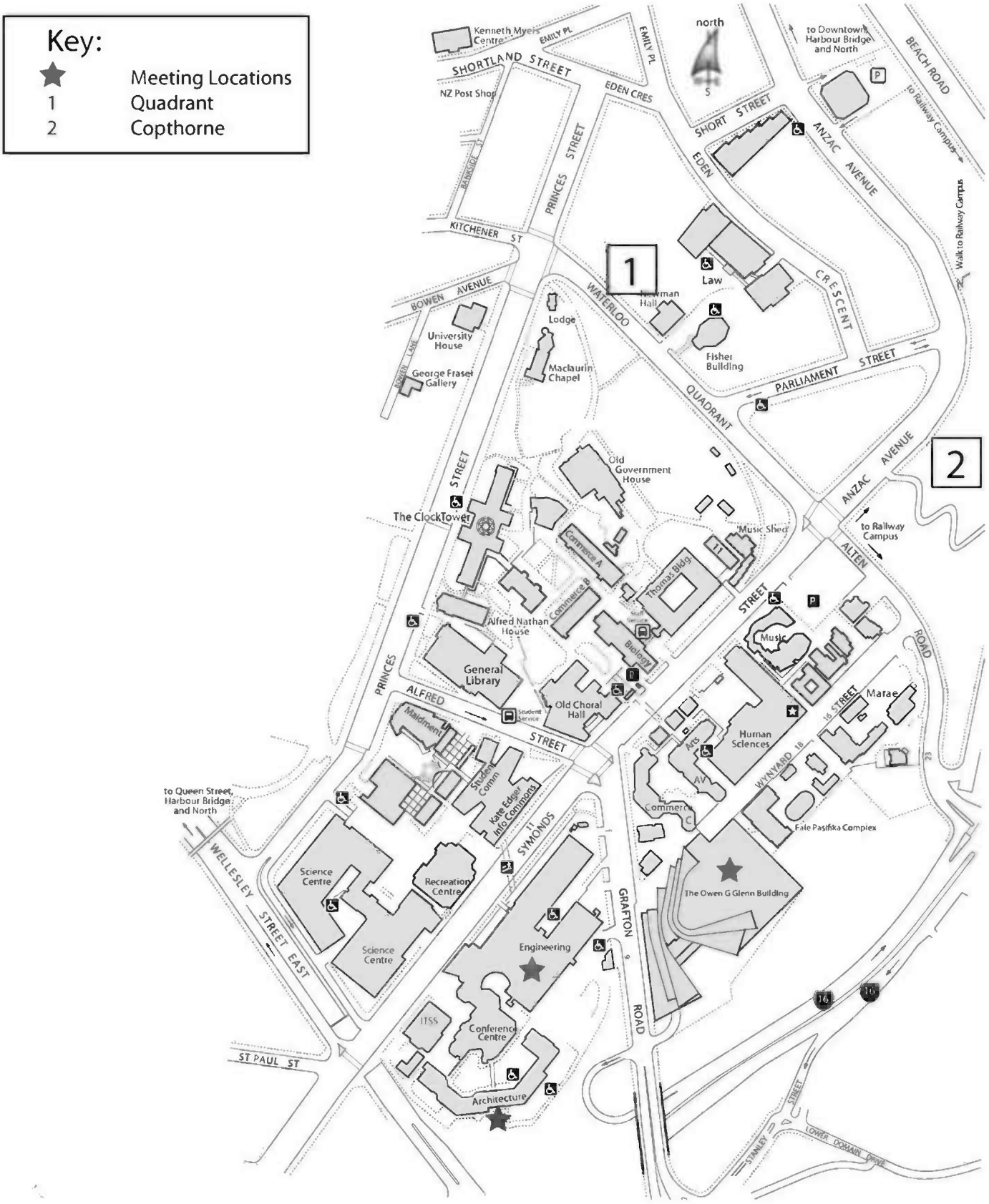
The School of Theology, here at The University, is honoured to host this major gathering and foster links with such an imminent group of biblical scholars.

The study of Biblical literature lies at the heart of Christian theology and has attracted serious scholars throughout the history of Christianity. The large international membership of the Society of Biblical Literature, now standing at 8,500, and the wealth of fresh research being conducted in the field, testify to the continuing enlightenment to be gained from critical investigation of the Bible — and show the value of international meetings of this kind.

Over the course of the next five days, you will hear much debate that stimulate and refresh you, in keeping with the mission of the Society to nurture high level biblical study.

I would like to wish you a fruitful and productive conference.

Stuart N. McCutcheon
Vice-Chancellor


Key:
Meeting Locations
1 Quadrant
2 Copthorne
north
Kenneth Myers Centre
EMILY PL
SHORTLAND STREET
NZ Post Shop
EDEN CRES
SHORT STREET
to Downtown Harbour Bridge and North
BEACH ROAD
to Railway Campus
ANZAC AVENUE
EDEN
PRINCES STREET
BANKSIDE ST
KITCHENER ST
Walk to Railway Campus
1
Law
Newman Hall
CRESCENT
BOWEN AVENUE
WATERLOO
Lodge
University House
Fisher Building
Maclaurin Chapel
George Fraser Gallery
PARLIAMENT STREET
QUADRANT
2
Old Government House
ANZAC AVENUE
STREET
The ClockTower
Music Shed
to Railway Campus
Commerce A
Thomas Bldg
ALTEN
Commerce B
STREET
Alfred Nathan House
Biology
Music
ROAD
General Library
PRINCES
ALFRED
Old Choral Hall
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STREET
Human Sciences
Arts
WYNYARD
Student Comm
Kate Edger Info Commons
to Queen Street, Harbour Bridge and North
Commerce C
Fale Pasifika Complex
SYMONDS
WELLESLEY STREET EAST
Science Centre
Recreation Centre
The Owen G Glenn Building
GRAFTON
Engineering
Science Centre
ROAD
ITSS
Conference Centre
ST PAUL ST
Architecture
STANLEY STREET
LOWER DOMAIN DRIVE

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Future Annual Meetings

2008 Boston, MA—November 21–25
2009 New Orleans, LA—November 20–24
2010 Atlanta, GA—November 19–23
2011 San Francisco, CA—November 18–22
2012 Chicago, IL—November 16–20
2013 Baltimore, MD—November 22–26

Kia ora koutou katoa

Welcome to Auckland

Welcome to the 2008 International Congress hosted by the University of Auckland and the Society of Biblical Literature. This year we are proud to join eighteen other scholarly and religious organizations to offer our twenty-sixth SBL International Congress. We are delighted that our mission to foster biblical scholarship has reached such a global scope as we gather with colleagues from around the world to exchange ideas, renew friendships, and break new ground.

The University of Auckland has a long-standing tradition of educational and scholarly leadership throughout the region and across the globe, making Auckland an ideal location for this event. The SBL would like to extend our gratitude to the University of Auckland for its gracious hospitality and to its faculty for their aid and support. Special thanks must be given to the following organizations for joining us at this congress so that we can foster scholarship together: American Academy of Religion; Association for Theological Education in South East Asia; Australian Association of Jewish Studies; Australian Association for Religious Education; Australian Association for the Study of Religions; Australian Catholic Biblical Association; Australian Catholic Theological Association; Aotearoa New Zealand Association for Biblical Studies; Australian and New Zealand Association of Theological Schools; Australia New Zealand Society for Theological Studies; Association of Practical Theology in Oceania; Bible and Critical Theory Journal; Fellowship of Biblical Studies; Globalisation for the Common Good Initiative; New Zealand Association of Theological Schools; Religious History Association of Aotearoa New Zealand; Society of Asian Biblical Studies; and Women Scholars of Religion and Theology. Our gratitude also goes to our exhibitors, advertisers, and sponsors, especially Baylor University Press and La Trobe University, for making available works of scholarly and academic excellence at this meeting. To all those whose hard work brought this congress to fruition, thank you.

Kent Harold Richards

Professor of Old Testament

Executive Director

Bienvenidos a Auckland!

Bienvenidos al Congreso Internacional de 2008 de la Sociedad de Literatura Bíblica que toma lugar este año en la Universidad de Auckland. Estamos orgullosos de acompañar a dieciséis otras organizaciones académicas y religiosas con el fin de fomentar los estudios bíblicos en conjunto para este vigésimo sexto Congreso Internacional de la Sociedad. Celebramos que nuestro propósito de fomentar los estudios bíblicos haya alcanzado un enfoque global y que reunamos aquí en Auckland con colegas de todas partes del mundo para intercambiar las ideas, renovar las amistades y seguir adelante.

La Universidad de Auckland nos ofrece una tradición fidedigna del liderazgo académico haciendo de Auckland un lugar ideal para este evento. La Sociedad quisiera agradecer a la Universidad de Auckland por extender su hospitalidad a todos nosotros. Agradecemos a todo el cuerpo docente por su ayuda y apoyo.

No podemos olvidar de dar reconocimiento especial a las siguientes organizaciones por acompañarnos durante este congreso: American Academy of Religion; Association for Theological Education in South East Asia; Australian Association of Jewish Studies; Australian Association for Religious Education; Australian Association for the Study of Religions; Australian Catholic Biblical Association; Australian Catholic Theological Association; Aotearoa New Zealand Association for Biblical Studies; Australian and New Zealand Association of Theological Schools; Australia New Zealand Society for Theological Studies; Association of Practical Theology in Oceania; *Bible and Critical Theory* Journal; Fellowship of Biblical Studies; Globalisation for the Common Good Initiative; New Zealand Association of Theological Schools; Religious History Association of Aotearoa New Zealand; Society of Asian Biblical Studies; and Women Scholars of Religion and Theology.

Nuestro agradecimiento también se extiende a todos los expositores, anunciantes, y patrocinadores de este evento, específicamente Baylor University Press y La Universidad de La Trobe, por hacer disponibles las obras de investigaciones académicas y de erudición resultantes de este congreso. A todos aquellos cuyo arduo trabajo hizo que este congreso sea realidad, ¡Gracias!

ברוכים הבאים לאוקלנד!

ברוכים הבאים לכנס הבינלאומי של החברה לחקר כתבי הקודש (SBL) לשנת 2008, המתארחת באוניברסיטה של אוקלנד. השנה, בכינוס הבינלאומי ה- 26 של ה- SBL, אנו גאים לחבוד ל 18 ארגונים מחקריים ודתיים. אנו שמחים שהשליחות של "טיפוח חקר כתבי הקודש" זוכה לתפוצה במרחבי הגלובוס במפגש עמיתים מכל העולם, המחליפים דעות, מחדשים חברויות ופורצים אופקים חדשים.

לאוניברסיטה של אוקלנד ישנה מסורת רבת שנים של חינוך ומנהיגות בעולם כולו, ההופכת את אוקלנד למקום אידיאלי לאירוח אירוע זה. ה- SBL מעוניין להביע את הכרת תודתנו לאוניברסיטה של אוקלנד על האירוח האדיב והנעים ועל תמיכתם ועזרתם. תודה מיוחדת חבים אנו לארגונים הבאים, על הצטרפותם אלינו בכינוס הזה כך שביחד נוכל לעודד למידה משותפת:

American Academy of Religion; Association for Theological Education in South East Asia; Australian Association of Jewish Studies; Australian Association for Religious Education; Australian Association for the Study of Religions; Australian Catholic Biblical Association; Australian Catholic Theological Association; Aotearoa New Zealand Association for Biblical Studies; Australian and New Zealand Association of Theological Schools; Australia New Zealand Society for Theological Studies; Association of Practical Theology in Oceania; *Bible and Critical Theory* Journal; Fellowship of Biblical Studies; Globalisation for the Common Good Initiative; New Zealand Association of Theological Schools; Religious History Association of Aotearoa New Zealand; Society of Asian Biblical Studies; and Women Scholars of Religion and Theology.

אנו רוצים להביע את תודתנו למציגי התערוכות, ליועצים, לנותני החסות ובמיוחד ל –

Baylor University Press and La Trobe University,

על כך שאפשרו לנו לקיים לימוד אקדמי מעולה. לכולם - על עבודתם הקשה שהביאה לכינוס פורה זה - תודה רבה.

Congress Location & Schedule

Registration and exhibits will be located at:

University of Auckland
School of Engineering
20 Symonds Street
Auckland 1142, New Zealand

Sessions will be located at:

University of Auckland
School of Engineering,,
School of Architecture, and
The Owen G. Glenn Building

POWHIRI: Waipapa Marae, University of Auckland
Sunday 16:00-17:30

OPENING RECEPTION: Cafeteria, School of Engineering
Sunday 18:00–20:00

REGISTRATION: Lobby, School of Engineering
Sunday 12:00–15:30
Monday–Tuesday, Thursday 8:00–18:00
Wednesday, Friday 8:00–12:00

EXHIBITS: Lobby, School of Engineering
Monday 10:00–18:00
Tuesday, Thursday 8:00–18:00
Wednesday, Friday 8:00–12:00

SESSIONS: School of Engineering, School of Architecture, and The Owen G. Glenn Building
Monday-Tuesday, Thursday 8:30–17:00
Wednesday, Friday 8:30–12:00

Program Highlights

The International Congress will have a large number of outstanding sessions covering a wide range of topics. The highlights in this section provide an overview of some of the special sessions organized for the meeting.

Sessions of Note

Powhiri (6-1)
Sunday, July 6, 4:00 PM–5:30 PM
Join us at the Waipapa Marae on the University of Auckland campus for a powhiri – the traditional Maori welcome ceremony. The Sunday evening reception at the Engineering building will follow the powhiri.

Psalm 23 and Method (7-22)
Monday, July 7, 7:00 PM–8:00 PM
David J. A. Clines, University of Sheffield and SBL President-Elect
David Gunn, Texas Christian University, Respondent

This paper will approach the interpretation of the psalm using the resources of seven different literary hermeneutical methodologies available today, viz. rhetorical criticism, deconstruction, gender criticism, materialist, postcolonial criticism, psychoanalytic criticism, and intertextual criticism.

Globalisation for the Common Good (7-21)
Monday, July 7, 7:00 PM–8:00 PM
Kamran Mofid, Founder, Globalisation for the Common Good Initiative

In 2002, the Globalisation for the Common Good Initiative began at Oxford. After six years and with seven global conferences, books and many articles, as well as its own web site and the Journal of Globalisation for the Common Good to its credit, the movement has become known to, and respected by, many around the world. We have developed a successful track record of bringing together a diverse collection of scholars, researchers, NGO leaders, policy-makers, young people, religious and spiritual leaders from around the world for intense discussions on a spiritual and value-centred vision of globalisation and the common good. Indeed, we have now moved from research and discussion to articulate position papers and an active agenda for change in the international community and its economic and development policies.

Hine Ancient and Modern: The Maori Feminine from Cosmological to Modern Times (8-28)
Tuesday, July 8, 6:00 PM–7:00 PM
Aroha Yates-Smith, University of Waikato

This paper addresses several issues pertaining to the Mäori feminine: it recognises the importance of balance between the male and female in Mäori cosmogony and discusses briefly the marginalisation of the feminine as a result of two hundred years of colonization. The principal focus of this presentation will be on the last two decades and the efforts made to address some of the negative effects brought about by colonisation, which, in the author's opinion, formed the first waves of the tide of globalisation. With our constant interface with the threat of globalisation, it is timely that we reflect on the words of an ancient god who advised his brother, Täne, to return to their mother, Papatüänuku (Best 1923: 111). His words, which translate loosely as 'lest we forget the Mother who nurtured us at her breast,' remind us of the importance of considering the feminine, respecting our Earth Mother, and not taking either for granted.

Maori Weavers, Prophets and Rastafarians (8-29)
Tuesday, July 8, 7:00 PM–8:00 PM
Jo Diamond, University of Canterbury

This presentation will present the continued research of Prof. Diamond into contemporary Maori women weavers and their work in Trans-Tasman Maori cultural discourses. Prof. Diamond is the first Maori woman to receive a Ph.D. and is a recipient of the Fulbright Award.

Religious History Association of Aotearoa New Zealand (8-30)
Religious Identity in a Southern Land: Distinctive Dimensions of Christianity in Aotearoa New Zealand
Tuesday, July 8, 7:00 PM–8:00 PM
Allan Davidson, University of Auckland and St John's College, and Peter Lineham, Massey University

Professors Davidson and Lineham will present a overview of the history of Christianity in Aotearoa New Zealand and the distinctive dimensions developed during this history.

Through a Lens Darkly: Remembering the Cinematic Legacy of Ingmar Bergman (8-27)
Tuesday, July 8, 6:00 PM–7:00 PM

Shortly after the conclusion of the International SBL meeting in Vienna, 2007, the world lost one of its most important artists and cinematic thinkers, Ingmar Bergman. No other filmmaker of the 20th century more seriously engaged theologies rooted in the Bible or received more serious scholarly consideration of their work as a measure of the nexus between religion and the arts. The session will provide a retrospective of Bergman's cinematic career, looking at the way his films reflected and shaped modern approaches to Biblical literature and tradition. Presented by the new Bible and Cinema unit.

The Penny Magee Memorial Lecture (10-3)
Thursday, July 10, 8:30 AM
Presented by the Australian Association for the Study of Religion (AASR)
Barbara Kameniar, University of Melbourne, Australia
Thai Buddhist Women, "Bare Life" and Bravery

Penny Magee (1937–1998) was a scholar of religion specialising in feminist studies and Eastern Religions. She trained at the University of South Australia and completed postgraduate work under the supervision of Ninian Smart and Eric Sharp. Penny was also a trained teacher and concert pianist. A scholar of immense integrity and rigour, she was loved by her students, and fought passionately for the recognition of religious studies and feminist religious studies in the academy. Penny was an active early member of the AASR, first as Secretary/Treasurer and then as founding member of *ARS Review*. Penny founded the AASR Women's Caucus and campaigned for many years for the inclusion of women and feminist voices in the AASR.

The Charles Strong Lecture (10-3)
Thursday, July 10, 9:15 AM
Presented by the Charles Strong (Australian Church) Memorial Trust
Marion Maddox, Macquarie University, Ryde, NSW, Australia
"There Isn't a Racist Bone in My Body": Race and Religion in the Vocabulary of Fear

The Charles Strong (Australian Church) Memorial Trust (founded 1957) is a memorial to the life and labours of the Rev. Dr. Charles

Strong (1844-1942) and a tribute to the members and adherents of the Australian Church (1855-1955) who faithfully supported and encouraged Dr. Strong in his religious and social work.

Books Under Discussion

Rescuing the Bible, by Roland Boer (9-8)

John and Empire: Initial Explorations, by Warren Carter (9-11)

Commentary on Romans, by Robert Jewett. Hermeneia Series (10-10)

New Book Launches (10-32)
Thursday, July 10, 6:00 PM–7:30 PM

Several new books will be launched at a special session on Thursday evening. A reception hosted by the School of Theology will follow.
Exploring Ecological Hermeneutics, edited by Norman Habel and Peter Trudinger
The Word of a Woman, by Alan Cadwallader
Esther and the End of "Final Solutions," by Richard Treloar

Tours

Tours are available for Wednesday afternoon, when there are no scheduled sessions. Prices and information are below. Please check at the registration desk for availability

Tamaki Hikoi Guided Tour
Wednesday, July 9, 1:00 PM–3:00 PM Cost: $65.00 USD

The tour begins at the Auckland Domain, one of Auckland's volcanic craters and location of the Auckland Museum. The Auckland Domain is the site of an ancient Maori battle ground and one of the first Maori settlements; it was also once the home of the first Maori King. You will hear these ancient stories and the unique history that formed Auckland to what it is today by a guide from the local Maori tribe, Ngati whatua. As much as the tour is informative it is an opportunity for you to engage with the guide to ask as many questions you like and gain a deeper understanding of the Maori culture. Includes tea and transport to and from the University.

The Churches in Eastern Auckland Tour
Wednesday, July 9, 1:00 PM–5:00 PM Cost: $20.00 USD

This tour will include visits to some of the early Anglican sites of interest in Eastern Auckland: St. John's College founded in 1843 with its distinctive wooden gothic chapel (1847); St. Stephen's Judges Bay (1857); St. Mary's Parnell (1883) along with Holy Trinity Cathedral. The tour will also pass other sites of interest, including the Melanesian Mission Building at Mission Bay (1861), a variety of suburban churches, and go up to Bastion Point for a view over the Waitemata. Tour leader: Dr. Allan Davidson

The Churches in Auckland City Tour
Wednesday, July 9, 1:00 PM–5:00 PM Cost: $20.00 USD

This tour will visit key churches of the central city—historic, colourful, and contemporary. The places to visit will include or be selected from St. Mary's Parnell and Holy Trinity Cathedral (Anglican); St. Patrick's Catholic Cathedral; St. Andrew's First Presbyterian Church; the Baptist Tabernacle; Pitt Street Methodist Church; and The Beaumont Centre. Tour leader: Associate Professor Peter Lineham.

Half Day Wilderness Experience Tour
Friday, July 11, 1:00 PM–5:00 PM Cost: $100.00 USD

Pick up at the University of Auckland and drive to Waitakere Ranges, Auckland's largest Regional Park. These ranges separate Auckland from its rugged West Coast. Visit the Arataki Visitor Centre, where there are stunning views of the whole of the Auckland isthmus with the Pacific Ocean to the East and the Tasman Sea to the West and their two very different harbours, the calm, sparkling Waitemata and the brooding Manukau. With the help of our guide, absorb the area's history and admire the magnificent traditional Maori carvings that stand guard there. Drive through the Waitakere Ranges to the west coast and Karekare Beach. An easy walk to Karekare Falls. This picturesque cascading waterfall is the location for many weddings. Then walk through the glade of gnarled, centuries-old pohutukawa trees to the black (iron) sand beach. This is one of the most consistent surf coasts in the world. There are only several days a year when the waves are too small to surf on. Feel the soft sand beneath your feet as you stroll along one of the most awe-inspiring beaches the world has to offer. After afternoon tea, it is a short drive to the rainforest walk, stopping at the Piha Look Out on the way. A walk in the lush Waitakere rainforest will follow. Because New Zealand has existed for millions of years separate from the rest of the world it has evolved its own unique flora and fauna. Seventy percent of our native plants are found nowhere else in the world. Our guides will explain about our native species as you walk amongst New Zealand's famous giant tree ferns and hear native birds.

America's Cup Sailing Experience
Friday, July 11, 1:00 PM–3:00 PM Cost: $75.00 USD

A unique opportunity to participate as crew on an actual America's Cup yacht. Take the helm, exert energy on the grinders or simply sit back and enjoy the ride as we sail the beautiful Waitemata Harbour. The America's Cup is the world's oldest and most prestigious sporting trophy and ultimate yachting regatta. Usually the domain of billionaires and elite professional yachties, NZL 40 and NZL 41 offer the unique opportunity for everyone to participate sailing on these grand prix racing machines. With the America's Cup being sailed here in 2000 and 2003, no trip is complete without experiencing the real Auckland, "City of Sails."

Navigating the Meeting

Selecting sessions to attend at a meeting is often difficult. In an effort to assist, we have assembled a list of program sessions by selected subject areas. No selection of categories, including this one, is definitive. Send your comments to Matthew Collins (matthew.collins@sbl-site.org). Session titles and numbers are provided for the categories; refer to the progam listings for dates, times, and further information.

American Academy of Religion
- Theology and Religious Reflection: Constructing Religious Subjectivity (10-18)

Anglican Association of Biblical Scholars
- The Contexts of Anglican Biblical Interpretation (10-17)

Aotearoa New Zealand Association for Biblical Studies (ANZABS)
- Session A (10-19)
- Session B (11-1)

Association of Practical Theology in Oceania (APTO)
- Practical Theology/Anthropology of Health and Healing (8-1)
- Practical Theology: Method, Context & Interreligious Dialogue (8-17)
- Practical Theology: Case-Studies in Social Transformation (9-2)
- Annual General Meeting (10-1)

Australian and New Zealand Association of Theological Schools (ANZATS)
- Salvation [A] (7-2)
- Ecology and Spirituality (7-13)
- Theology and Violence (8-2)
- God (8-18)
- Reception (8-26)
- Salvation [B] (9-3)
- Practical Theology (10-2)
- Annual General Meeting (10-20)

Australian Association for the Study of Religion (AASR)
- Religion and Gender (7-3)
- Identity and Gender and Contemporary Islam (7-14)
- Psychological Aspects of Spiritual Practices (8-3)
- Emerging Forms of Change in Religious Organisations (8-19)
- Cross-Cultural Investigations (9-4)
- The Penny Magee Lecture and the Charles Strong Lecture (10-3)
- Presidential Address and Annual General Meeting (10-15)

Australian Catholic Biblical Association (ACBA)
- Annual General Meeting (7-11)

Australian Catholic Theological Association (ACTA)
- General Session I (7-4)
- General Session II (7-15)
- Annual General Meeting (8-4)

Australia New Zealand Society for Theological Studies (ANZSTS)
- Annual General Meeting (9-16)

Catholic Biblical Association
- Gospels (8-8)

Globalisation for the Common Good
- Uniting Economics and Theology Again (7-21)

New Zealand Association of Theological Schools (NZATS)
- Lunch and Annual General Meeting (10-16)

Religious History Association of Aotearoa New Zealand
- History of Christianity in New Zealand (8-30)

Society of Asian Biblical Studies
- Trends and Prospects in Asian Biblical Studies (7-8)

Women Scholars of Religion and Theology (WSRT)
- Breakfast (9-1)
- Women's Cross-Cultural Christian Voices In the Southern Hemisphere (10-13)
- Annual General Meeting (10-30)

Society of Biblical Literature

Archaeology
- Archaeology (8-16)
- Bethsaida Excavations Project (8-5)

Bible in Ancient and Modern Media
- Bible and Cinema (8-27)
- Bible and Music (9-5)
- Bible and Visual Culture (9-6)

Biblical and Ancient Near Eastern Law
- Biblical and Ancient Near Eastern Law (10-5)

Early Judaism and Early Christianity: Social World
- Apocrypha and Pseudepigrapha (7-1)
- Early Christianity and the Ancient Economy (10-7)
- Greco-Roman World (10-8)
- Greco-Roman World (11-5)

Early Judaism and Early Christianity: Texts and Interpretation
- Biblical Interpretation in Early Christianity (8-14)
- Wisdom and Apocalypticism in Early Judaism and Early Christianity (10-12)
- Apocalyptic Literature (11-2)

Gospels
- Synoptic Gospels (7-9)
- Synoptic Gospels (7-20)
- Johannine Literature (8-22)
- Johannine Literature (9-11)
- Synoptic Gospels (10-11)
- Johannine Literature (11-7)

Hebrew Bible and Ancient Near East
- Ancient Near East (7-12)
- Prophets (10-27)
- Dead Sea Scrolls and Hebrew Bible (11-4)
- Israelite Religion (11-6)
- Prophets(11-8)

Hermeneutics, Theory and Identity
- Bible in the Pacific (7-17)

Critical Theory and Biblical Interpretation (7-19)
Ecological Hermeneutics (8-10)
Mind, Society, and Tradition (8-12)
Feminist Interpretations (8-21)
Mind, Society, and Tradition (8-23)
Book Review Session: Roland Boer, Rescuing the Bible (Oxford: Wiley Blackwell, 2007) (9-8)
Psychological Hermeneutics of Biblical Themes and Texts (9-14)
Political Grace: On Calvin and Revolution (9-17)
Bible and Critical Theory Seminar (10-4)
Psychological Hermeneutics of Biblical Themes and Texts (10-9)
Bible and Critical Theory Seminar (10-21)
Psychological Hermeneutics of Biblical Themes and Texts (10-28)
Bible and Critical Theory Seminar (11-3)
Psychological Hermeneutics of Biblical Themes and Texts (11-9)

History of Interpretation
Biblical Interpretation in Early Christianity (8-7)
Bible and Its Influence: History and Impact (7-5))
Bible and Its Influence: History and Impact (7-16))
Biblical Characters in the Three Traditions (8-6)
Biblical Characters in the Three Traditions (8-20)
Biblical Characters in the Three Traditions (9-7)
Biblical Theology (10-6)
Biblical Theology (10-22)

Language and Linguistic Studies
Language and Linguistics (9-12)
Hellenistic Greek Language and Linguistics (9-9)
Relevance Theory and Biblical Interpretation (9-15)
Relevance Theory and Biblical Interpretation (10-29)

Maori Culture and Religion
Powhiri (6-1)
Hine Ancient and Modern: The Maori Feminine from Cosmological to Modern Times (8-28)
Maori Weavers, Prophets and Rastafarians(8-29)

Methodology
Whence and Whither? Methodology and the Future of Biblical Studies (11-10)
Methods in Hebrew Bible Studies (10-23)
Working with Biblical Manuscripts (Textual Criticism) (10-31)

Paul and Pauline Literature
Paul and Pauline Literature (7-7))
Paul and Pauline Literature (9-13)
Symposium on the Hermeneia Commentary on Romans in the Context of New Zealand Culture (10-10)
Pastoral and Catholic Epistles (10-24)
Paul and Pauline Literature(10-25)

Pentateuch and Historical Books
Historical Books (Hebrew Bible) (7-6)
Historical Books (Hebrew Bible) (8-11)
Pentateuch (Torah) (8-24)
Historical Books (Hebrew Bible) (9-10)
Pentateuch (Torah) (10-26)

Psalms
Psalm 23 and Method (7-22)
Writings (10-14)

Technology
BibleWorks Software (7-18)
Accordance Bible Software (8-15)

Wisdom Traditions
Writings (8-25)
Wisdom Literature (7-10)

Guide to Program Listings

7-19 ← **Session Number: Day (e.g., July 7) - Number**

Critical Theory and Biblical Interpretation ← **Session Title**
1:30 PM–5:00 PM ← **Session Time**
Engineering - 401-439 ← **Location: Room**

Christina Petterson, Macquarie University-Sydney ← **Participants, Institution**
Solomon's Tusk and the Narwhale of Frederik: Postcolonial Biblical Studies beyond Sugirtharajah (40 min) ← **Paper Title**

Sunday–Monday, July 6–7

REGISTRATION and EXHIBITS

Monday.....8:00–18:00
Coffee Breaks..... 10:00 and 15:00

PLENARY SESSIONS

Monday.....18:00–20:00

GENERAL SESSIONS

Monday.....8:30–17:00

6-1

Powhiri

4:00 PM–5:30 PM

University of Auckland - Waipapa Marae

A powhiri is the traditional Maori welcome ceremony, which will take place at the marae, the sacred courtyard in front of the meeting house.

6-2

Reception

6:00 PM–8:00 PM

Engineering - Cafeteria

7-1

Apocrypha and Pseudepigrapha

8:30 AM–12:00 PM

Engineering - 403-401

Jon Ma Asgeirsson, University of Iceland, Presiding

William R. G. Loader, Murdoch University
Attitudes towards Sexuality in Sibylline Oracles 1–2 (25 min)

Heike Omerzu, Johannes Gutenberg University of Mainz
Judith: Femme Fatale *or Wise Woman? Literary and Artistic Representation in Comparison (25 min)*

Gerhard van den Heever, University of South Africa
Considering Judith: Explorations of the After-Life of a Femme Fatale *on the Borderline Between Religion and Culture (25 min)*

Break (30 min)

Francoise Mirguet, University of Louvain
Sarah in the Greek Testament of Abraham: Narrative Inconsistencies in the Short and Long Recensions (25 min)

Catherine Playoust, Jesuit Theological College, Melbourne
"I Will Speak by Their Mouths": The Correlation of Christology and Christian Anthropology through Hymnic Technique in the Odes of Solomon (25 min)

7-2

Australian and New Zealand Association of Theological Schools (ANZATS)

8:30 AM–11:30 AM

Engineering - 403-407

Theme: Salvation [A]

Hugh Bowron, Holy Trinity Parish, Christchurch, New Zealand
Augustine: The Shape of Western Theology without Him (30 min)

Mervyn Duffy, Good Shepherd College, Auckland, New Zealand
"Madam, I'm Adam": Language in the Garden of Eden (30 min)

Chris Marshall, Victoria University, Wellington, New Zealand
Prodigious Justice: Yet Another Reading of the Parable of the Prodigal Son (Luke 16:11–32) (30 min)

Break (30 min)

Yong-Sun Yang, Wesley Institute, Sydney, Australia
Economics and Theology of Salvation in Adam Smith and Hegel (30 min)

Discussion (30 min)

7-3

Australian Association for the Study of Religion (AASR)

8:30 AM–12:00 PM

Engineering - 401-401

Theme: Religion and Gender

Joseph Gelfer, Victoria University of Wellington, New Zealand
Gendered Spirituality and the Problem of Spatial Representation (30 min)

Majella Franzmann, University of Otago, New Zealand
Veiling and Power: Investigating the Concept in Manichaean Texts (30 min)

Stephen Hunt, University of the West of England
"The Right Not to Be Offended": The Secularized Discourse of the Anti-Gay Christian Movements (30 min)

Break (30 min)

Matthew Dillon, University of New England, Australia
Cassandra: Mantic, Maenadic, or Manic? Gender and the Nature of Prophetic Experience in Ancient Greece (30 min)

Angela Coco, Southern Cross University, Australia
Gender: Pagan Style (30 min)

Discussion (30 min)

7-4

Australian Catholic Theological Association (ACTA)

8:30 AM–12:00 PM

Engineering - 403-404

Denis Edwards, Flinders University
The Final Fulfillment of Non-Human Creation (30 min)

Robyn Horner, Australian Catholic University
On Faith (30 min)

Gerard Kelly, Catholic Institute of Sydney, Australia
After the Historical Jesus (30 min)

Break (30 min)

John Dunn, School of Theology, University of Auckland
Catholics and the Atonement Paradigm (30 min)

Ann Nolan, New Zealand
Edith Stein: Distant Precursor of the Second Vatican Council (30 min)

Discussion (30 min)

7-5

Bible and Its Influence: History and Impact

8:30 AM–10:00 AM

Engineering - 403-408

Theme: Impact of the Bible: Political and Social Contexts

Stuart Devenish, Australian College of Ministries
Reading the Bible in the Reader: The Scripting Nature of Scripture (30 min)

Dereck M. Daschke, Truman State University
The Psychological Influence of Old Testament Prophecy on George W. Bush's War on Terror (30 min)

Madipoane Masenya, University of South Africa
Bible-"Inspired" Political Songs? A Gaze at the Post-apartheid South African Religious Landscape (30 min)

7-6

Historical Books (Hebrew Bible)

8:30 AM–11:30 AM

Engineering - 403-402

Theme: Historiography and Identity (Re)Formulation in Second Temple Historiographies

Louis Jonker, University of Stellenbosch, Presiding

Jon L. Berquist, Westminster John Knox Press
Identities and Empire: Historiographic Questions for the Deuteronomistic History in the Persian Period (20 min)

Discussion (5 min)

Mark G Brett, Whitley College
Identity as Commentary and as Metacommentary (20 min)

Discussion (5 min)

Louis C. Jonker, University of Stellenbosch
David's Officials According to the Chronicler (1 Chronicler 23–27): A Reflection of Second Temple Self-categorization? (20 min)

Discussion (5 min)

Break (30 min)

Mark Leuchter, University of Sydney
Ezra's Mission and the Levites of Casiphia (20 min)

Discussion (5 min)

Christine Mitchell, St. Andrew's College-Saskatoon
Otherness and Historiography in Chronicles (20 min)

Discussion (25 min)

7-7

Paul and Pauline Literature

8:30 AM–11:30 AM

Architecture - 421 W-301

Theme: The Corinthian Correspondence and Colossians

Christopher Forbes, Macquarie University-Sydney, Presiding

Oh-Young Kwon, Whitley College
A Contribution of Cicero's Legacy to the Reconstruction of the Rhetorical Situation of 1 Corinthians 1–4 (30 min)

Christopher Forbes, Macquarie University-Sydney
Comparing Spiritual Things with Spiritual: 1 Corinthians 2:13 and Ancient Theories of Perception and Knowledge (30 min)

Peter Marshall, Marshall Enterprise Learning P/L
Paul and the People on Whom He Relied (30 min)

Break (30 min)

Laurence L. Welborn, Fordham University
Euangelistes Parasitos: *Paul's Caricature of his Chief Rival as a Pompous Parasite in 2 Corinthians 11:20 (30 min)*

Rosemary Canavan, Flinders University
Clothing at Colossae: Beyond Greek and Jew, Circumcised and Uncircumcised, Barbarian, Scythian, Slave and Free (30 min)

7-8

Society of Asian Biblical Studies (SABS)

8:30 AM–11:00 AM

Architecture - 421 W-201

Elaine Wainwright, University of Auckland, Presiding

Jione Havea, Charles Sturt University, Panelist

Tat-siong Benny Liew, Pacific School of Religion, Panelist

Kyung Sook Lee, Ewha Women's University, Panelist

Monica Melanchthon, Gurukul Lutheran Theological College, Panelist

7-9

Synoptic Gospels

8:30 AM–11:30 AM

Architecture - 421 E-212

Mary J. Marshall, Murdoch University
Alertness to Homeric Influence on Mark: A Key to Enlightened Exegesis? (30 min)

Wooil Moon, Claremont Graduate University
A Platonic Reading of the Parable of the Sower in Mark 4:3–8 (30 min)

Richard Pruitt, Regent University
The Meaning of the Cross in Mark (30 min)

Break (30 min)

Delbert Burkett, Louisiana State University
The Core of Q (30 min)

7-10

Wisdom Literature

8:30 AM–12:00 PM

Architecture - 421 E-219

Robert Wafula, Drew University
This Is My Story: Joban Use of Irony to Resist Divine Tyranny (30 min)

Yoshitaka Kobayashi, Adventist International Institute of Advanced Studies
The Meaning of Berek *in Job 1:5 and Five More Texts (30 min)*

Craig Ho, Hong Kong Baptist University
Wisdom Literature as Responsive Literature (30 min)

Break (30 min)

Joseph Azize, University of Technology, Sydney
Sun and Mist in Qohelet and James: An Esoteric Motif? (30 min)

Gabriella Kopas, University of Auckland
Qohelet and Words: Rhetorical Cluster Analysis of Qohelet 5:9 – 6:9 (30 min)

7-11

Australian Catholic Biblical Association (ACBA)

10:30 AM–12:00 PM

Engineering - 401-439

Annual General Meeting

Elizabeth Dowling, President, Australian Catholic Biblical Association, Presiding

7-12

Ancient Near East

1:30 PM–4:00 PM

Engineering - 403-403

Mark Leuchter, University of Sydney, Presiding

Jennifer Hellum, University of Auckland
From the Top, Down: The King in the "Cannibal Hymn" of the Old Kingdom Pyramid Texts (30 min)

James W. Watts, Syracuse University
Ritual Rhetoric in Ancient Near Eastern Texts (30 min)

James K. Hoffmeier, Trinity International University
The Aftermath of David's Victory over Goliath: I Samuel 17:54 in Its Ancient Near Eastern Context (30 min)

Break (30 min)

R. Todd Stanton, University of Sydney
1 Samuel 3 and Its So-Called Ancient Near Eastern Parallels: Review and Method (30 min)

7-13

Australian and New Zealand Association of Theological Schools (ANZATS)

1:30 PM–4:30 PM

Engineering - 403-407

Theme: Ecology and Spirituality

Judith Brown, Tyndale-Carey Institute, Auckland, New Zealand
The Earth Is the Lord's: The Notion of the Promised Land in New Zealand (30 min)

Deborah Guess, Melbourne College of Divinity, Australia
Charles Birch's Understanding of Pan-subjectivism and Pantheism (30 min)

Winston Halapua, University of Auckland, New Zealand
Moana Methodology (30 min)

Break (30 min)

Robyn McPhail, Ecumenical Institute of Distance Theological Studies, Kerikeri, New Zealand
Text and Context: Spiritual Resources for Sustainable Rural Life (30 min)

Discussion (30 min)

7-14

Australian Association for the Study of Religion (AASR)

1:30 PM–4:30 PM

Engineering - 401-401

Theme: Identity and Gender and Contemporary Islam

Yaghoob Foroutan, Australian National University, Canberra
Labour Market and Religious Tolerance in Multicultural Australia (30 min)

Roxanne Marcotte, University of Queensland, Australia
Representations of Muslim Women and the Internet: Where to Begin? (30 min)

Ibrahim Abraham, Monash University, Melbourne, Australia
"Riba" and Recognition: Religion, Finance, and Multiculturalism (30 min)

Break (30 min)

Toni Tidswell, University of New England, Australia
Strange Spaces: The Spiritual World of Muslim Women in China (30 min)

Discussion (30 min)

7-15

Australian Catholic Theological Association (ACTA)

1:30 PM–5:00 PM

Engineering - 403-404

Kevin Duffy, United Kingdom
The Sensus Plenior *of Scripture: The Birth and Death of a Theory (30 min)*

Patrick McArdle, Australian Catholic University
The Human Person in Practical Theology: A Relational Perspective (30 min)

Mary Cresp, Australia
Julian Tenison Woods: Ecology, Theology, Spirituality (30 min)

Break (30 min)

Bill Connell, Australia
Johann Baptist Metz's Political Theology: Amos Revisted (30 min)

Anthony Maher, Catholic Institute of Sydney, Australia
The Perverted Devotion to Hell: A Pastoral Critique (30 min)

Discussion (30 min)

7-16

Bible and Its Influence: History and Impact

1:30 PM–4:30 PM

Engineering - 403-408

Theme: Global Aspects of Bible Influence

Lynn Huber, Elon University
Unveiling the Bride: Reading Revelation's Bridal Imagery with Late-Medieval Visionaries (30 min)

Michael Trainor, School of Theology, Flinders University
The Quest for the "Perfect Tile": Fundamentalism in Roman Catholicism (30 min)

Richard Pruitt, Regent University
The Inculturation of the Christian Gospel: Theory and Theology with Special Reference to the Igbo of Southeastern Nigeria (30 min)

Break (30 min)

David M. Gunn, Texas Christian University
A Genial Samson: Mr. Atherton, of G. A. Henty's Maori and Settler, *and Other Samsons for Youth in an Age of Empire (30 min)*

Discussion (30 min)

7-17

Bible in the Pacific

1:30 PM–3:00 PM

Architecture - 421 W-201

Arthur Walker-Jones, University of Winnipeg, Presiding

Nasili Vaka'uta, University of Auckland
Myth of (Im)Purity and Peoples of the (Is)Lands: A Tongan Reading of Ezra 9–10 (25 min)

Jione Havea, Charles Sturt University
Displacing Bible, Drifting Homes, Restless Tellings (25 min)

Jeffrey Lyon, University of Hawaii at Hilo
From Luakini to Luakini: The Use of Traditional Hawaiian Religious Vocabulary in the Hawaiian Translation of the Bible (25 min)

Arthur Walker-Jones, University of Winnipeg, Respondent (15 min)

7-18

BibleWorks Software

1:30 PM–3:00 PM

Engineering - 403-402

Join us for demonstration of BibleWorks.

7-19

Critical Theory and Biblical Interpretation

1:30 PM–5:00 PM

Engineering - 401-439

Tat-siong Benny Liew, Pacific School of Religion, Presiding

Christina Petterson, Macquarie University-Sydney
Solomon's Tusk and the Narwhale of Frederik: Postcolonial Biblical Studies beyond Sugirtharajah (40 min)

Discussion (5 min)

Deborah Storie, Whitley College
Interpreting Culture, Power and Privilege: A Proposal to Counter Middle-class Bias in Socio-cultural Criticism (40 min)

Discussion (5 min)

Break (30 min)

Michele Connolly, Catholic Institute of Sydney
Mark's Syro-Phoenician Woman: Mimic, Shifter of Power (40 min)

Discussion (5 min)

Heather A. McKay, Edge Hill University
Better the Patriarchy You Know? Biblical Women Change "Masters" (40 min)

Discussion (5 min)

7-20

Synoptic Gospels

1:30 PM–5:00 PM

Architecture - 421 E-212

Mary Marshall, Murdoch University, Presiding

Kenneth L. Hanson, University of Central Florida
"Hypocrites!": Hebraic Insights on the Genesis of Anti-Judaism in the Synoptic Gospels (30 min)

Margaret Hannan, ACU National, Australia
Gaining Status in the Kingdom of the Heavens (30 min)

Leslie Robert Keylock, Evangelical University and Seminary
An Evaluation of the Arguments for Matthean Posteriority (30 min)

Break (30 min)

J. R. C. Cousland, University of British Columbia
Once More, the Son of God in Matthew (30 min)

7-21

Globalisation for the Common Good

6:00 PM–7:00 PM

Owen G. Glenn - 260-098

Kamran Mofid, Globalisation for the Common Good
A Path to Heal Our Broken World—Globalisation for the Common Good: Uniting Economics and Theology Again (45 min)

7-22

Psalm 23 and Method

7:00 PM–8:00 PM

Owen G. Glenn - 260-098

David J. A. Clines, University of Sheffield
Psalm 23 and Method (45 min)

David M. Gunn, Texas Christian University, Respondent (15 min)

Tuesday, July 8

REGISTRATION and EXHIBITS:

Tuesday.....8:00–18:00
Coffee Breaks..... 10:00 and 15:00

PLENARY SESSIONS

Tuesday.....18:00–20:00

GENERAL SESSIONS:

Tuesday.....8:30–18:00

8-1

Association of Practical Theology in Oceania (APTO)

8:30 AM–12:00 PM

Engineering - 403-404

Theme: Practical Theology/Anthropology of Health and Healing

Mary Eastham, Massey University, Palmerston North, Presiding

Patrick McArdle, Australian Catholic University, Canberra,
Health Care and Relationality: A Relational Analysis of the Cases of Nancy Crick and Terri Schiavo (30 min)

Anne Tuohy, Australian Catholic University, Sydney
Health Care and Relationality: Critical Issues and Perspectives (30 min)

Emma Pierce, Australian Catholic University
Human Freedom and Mental Health: A Discourse between Theology and Psychology (30 min)

Break (30 min)

Bet Green, Australian Catholic University, Brisbane
Imago Dei, *A Shifting Likeness: A Particular Response to the Challenge to Know What it Means to Be Human (30 min)*

Philip Halstead, School of Theology, University of Auckland
What Constitutes an Effective Church-Based Forgiveness Course in the New Zealand Context for Adults Who Wish to Explore Their Relationships with Their Parents? (30 min)

Discussion (30 min)

8-2

Australian and New Zealand Association of Theological Schools (ANZATS)

8:30 AM–11:30 AM

Engineering - 403-407

Theme: Theology and Violence

John Dunn, Catholic Institute of Theology, New Zealand
On Using Multiple Images to Express the Saving Significance of the Death and Resurrection of Jesus Christ (30 min)

Nicola Hoggard-Creegan, Bible College of New Zealand, Auckland
Violence and the Atonement (30 min)

Peter Lockwood, Australia Lutheran College, Adelaide, Australia
Genocidal Warfare in the Book of Joshua: Does the Implied Author Have Qualms of Conscience? (30 min)

Break (30 min)

Douglas Pratt, University of Waikato, Hamilton, New Zealand
From Religious Fundamentalism to Ideologies of Terror: Contemporary Christian Extremism (30 min)

Discussion (30 min)

8-3

Australian Association for the Study of Religion (AASR)

8:30 AM–11:30 AM

Engineering - 401-401

Theme: Psychological Aspects of Spiritual Practices

Maureen Miner, University of Western Sydney, Australia
Does Religion Compromise Autonomy? (30 min)

Bagher Ghobary Bonab, University of Tehran, Iran
The Relationship between Attachment to God and Reliance on God (30 min)

Philip Hughes, Christian Research Association/Edith Cowan
Subjective Wellbeing, Purpose and One's Approach to Life (30 min)

Break (30 min)

Richard Hutch, University of Queensland, Australia
The Spirituality of Scuba Diving: How Sport Frames Life for In-Depth Living (30 min)

Discussion (30 min)

8-4

Australian Catholic Theological Association (ACTA)

8:30 AM–10:00 AM

Engineering - 401-439

Annual General Meeting

Business Meeting (90 min)

8-5

Bethsaida Excavations Project

8:30 AM–9:30 AM

Architecture - 421 E-219

Elizabeth M. McNamer, Rocky Mountain College
Digging up Women: What Did She Do All Day? (30 min)

Mark L. Appold, Truman State University
New Perspectives on the Bethsaida Disciples (30 min)

8-6

Biblical Characters in the Three Traditions

8:30 AM–11:30 AM

Architecture - 421 E-212

Theme: Jesus: A Teacher, Prophet, Savior, and Lord

Mishael Caspi, Bates College, Presiding

Matthew S. Collins, Society of Biblical Literature
Jesus Becomes a Gentile: Jesus' Identity and the Drawing of Jewish / Christian Boundaries (30 min)

David M. Moffitt, Duke University
Jesus the High Priest and Mosaic Law: Reassessing the Appeal to the Heavenly Realm in the Letter "to the Hebrews" (30 min)

Jim Veitch, Victoria University of Wellington
How Jewish Was Paul and What Was His Motive in Founding a Jesus' Movement in the Late 40s and 50s of the Common Era (30 min)

Break (30 min)

J. Harold Ellens, University of Michigan-Ann Arbor
Jesus' Apocalyptic Vision and the Psychodynamics of Delusion (30 min)

Teresa Swan Tuite, Bates College
Representations of the Body of Jesus (30 min)

8-7

Biblical Interpretation in Early Christianity

8:30 AM–11:00 AM

Engineering - 403-401

Theme: Theology and Polemic: Hermeneutical Practice in Early Christianity

Michael Thomas, Concordia University-Portland, Presiding

Stephen O. Presley, University of St. Andrews-Scotland
The Use of Psalm 2:7 and Divine Sonship in Justin Martyr (30 min)

D. Jeffrey Bingham, Dallas Theological Seminary
Creation, Blessing, and Judgment: Irenaeus on Matthew 25:41 (30 min)

Geoffrey Dunn, Australian Catholic University
Tertullian on the Rich Man and Lazarus (30 min)

Break (30 min)

Craig Blaising, Southwestern Baptist Theological Seminary
Creedal Formulation as Hermeneutical Practice: A Re-examination of the Nicene Creed (30 min)

8-8

Catholic Biblical Association

8:30 AM–10:00 AM

Engineering - 403-408

Mary L. Coloe, Australian Catholic University
John 1:51–2:13: The Missing Pentecost (30 min)

Francis J. Moloney, Salesians of Don Bosco
The Structure and Theology of Mark 15:1–47 (30 min)

8-9

Concept Analysis and the Hebrew Bible

8:30 AM–11:00 AM

Architecture - 421 W-301

Mignon R. Jacobs, Fuller Theological Seminary, Presiding

Tim Bulkeley, Tyndale Carey Graduate School
Death and the Coherence of David's Story (30 min)

Ida Fröhlich, Pazmany Peter Catholic University
Electness and Sin in Deuteronomic Historiography: The History of the Kingdoms of Saul and David (30 min)

Sunwoo Hwang, University of Edinburgh
Transgenerational Punishment in the Hebrew Bible (30 min)

Break (30 min)

Mignon R. Jacobs, Fuller Theological Seminary
Perspective and Conceptuality: The Role of the Deity and Rival in 1 Samuel 1 (30 min)

8-10

Ecological Hermeneutics

8:30 AM–12:00 PM

Engineering - 403-403

Theme: Identifying with Earth

Alice Sinnott, University of Auckland, Presiding

L. Lee Levett-Olson, Coolamon College, Flinders University School of Theology
The Sabbath Blessing (30 min)

Norman C. Habel, Flinders University
The Primal Experience of Adamah*: An Ecological Reading of Genesis 2–3 (30 min)*

Arthur Walker-Jones, University of Winnipeg
Doing What Comes Naturally: Blessing and Earth's Praise in the Psalms (30 min)

Break (30 min)

Marie Turner, Flinders University
The Earth Goes on Forever: Shifting Centres in Ecclesiastes 1 (30 min)

Victoria Stephanie Balabanski, Adelaide College of Divinity, Flinders University
The Ecological Potential of Colossians 2:6–15, Read against a Framework of Stoic Permeation Cosmology (30 min)

Anne Elvey, Monash University-Victoria Australia
The Bible and the Earth: The Earth Bible Ecojustice Principles as Moments for Ecomaterialist Encounter (30 min)

Papers focusing on ecological hermeneutics with a special focus on identifying with Earth or Earth community in the process of reading the text.

8-11

Historical Books (Hebrew Bible)

8:30 AM–11:30 AM

Engineering - 403-402

Louis Jonker, University of Stellenbosch, Presiding

Marie-France Dion, Concordia University Montreal
The Voice of the People and the Story of King Saul (20 min)

Discussion (5 min)

Randall C. Bailey, Interdenominational Theological Center
Reading Backwards: A Technique for Queering David and Samuel (20 min)

Discussion (5 min)

T. A. Clarke, Queensland Theological College
Complete versus Incomplete Conquest: A Reexamination of Three Passages in Joshua (20 min)

Discussion (5 min)

Break (30 min)

Klaas Spronk, Protestant Theological University
Remembering Joshua: A Study into the Way in Which the Book of Judges Is Related to and Separated from the Book of Joshua (20 min)

Discussion (5 min)

Edith T. A. Davidson, State University of New York at Oneonta
Intricacy, Design, and Cunning in the Book of Judges (20 min)

Discussion (25 min)

8-12

Mind, Society, and Tradition

8:30 AM–11:30 AM

Architecture - 421 W-201

Theme: Altruism, Morality, and Cooperation in Biblical Literature and Biblical Religions

Joseph Bulbulia, Victoria University of Wellington
Anthropmorphism and Solidarity: An Evolutionary Game-Theoretic Approach (30 min)

Risto Uro, University of Helsinki
Ritual and Cooperation: Evolutionary Explanations for Early Christian Rituals (30 min)

Rikard Roitto, Institution of Communication and Culture
A Cognitive Perspective on Identity and Behaviour Norms in Ephesians (30 min)

Break (30 min)

Istvan Czachesz, Helsinki Collegium for Advanced Studies
Women, Charity, and Mobility in Early Christianity (30 min)

Discussion (30 min)

8-13

Gathering of Postgraduate Students

12:00 PM–1:30 PM

Engineering - Mezzanine Floor

Clare Barrie, Auckland University, Presiding

8-14

Accordance Bible Software

1:30 PM–3:00 PM

Engineering - 403-403

Join us for a demonstration of Accordance Bible Software

8-15

Archaeology

1:30 PM–4:00 PM

Engineering - 401-439

Anne E. Gardner, La Trobe University
Twelfth Century Terracing in Jerusalem: An Archaeological and Contextual Interpretation (25 min)

Discussion (5 min)

George Athas, Moore Theological College
The Conspicuous Absence of Zerubbabel (25 min)

Discussion (5 min)

Bruce Winter, Queensland Theological College
Roman Corinth on the Rocks: Neglected Archaeological, Epigraphic and Numismatic Evidence (25 min)

Discussion (5 min)

Break (30 min)

Murray Smith, Macquarie University-Sydney
Temple and Messiah on the Coins of Bar Kokhba and in the Gospel Traditions (25 min)

Discussion (5 min)

8-16

Association of Practical Theology in Oceania (APTO)

1:30 PM–5:00 PM

Engineering - 403-404

Theme: Practical Theology: Method, Context and Interreligious Dialogue

Kevin Duffy, Good Shepherd Theological College, Auckland, Presiding

John Francis Collins, Australian Catholic University, Sydney
Method, Scripture, and Practical Theology: Context and Consistency (30 min)

Ruwan Palapathwala, Trinity College, University of Melbourne
Practical Theology and a Quest for Knowledge Production in Oceania (30 min)

James McGillicuddy, Trinity College, University of Melbourne
Apostolic Mission and Practical Theology: Siblings or Distant Cousins? (30 min)

Break (30 min)

Geoffrey Cheong, Australia
The Contemplative Way is the Way of Intercession (30 min)

Gerard Hall and Joan Hendriks, Australian Catholic University, Brisbane
Spirit of Religion Project I: Reflections on the Intentionality, Process, and Outcomes of Interreligious Dialogue (30 min)

Discussion (30 min)

8-17

Australian and New Zealand Association of Theological Schools (ANZATS)

1:30 PM–4:00 PM

Engineering - 403-407

Theme: God

Neil Darragh, Catholic Institute of Theology, New Zealand
God's Images, Aliases, and Substitutes (30 min)

John McLean, Presbyterian Theological Centre, Sydney, Australia
Pannenberg: Affirming God Amidst Fragmentation (30 min)

John Owens, Good Shepherd College, Auckland, New Zealand
C. S. Lewis' Argument against Naturalism (30 min)

Break (30 min)

Discussion (30 min)

8-18

Australian Association for the Study of Religion (AASR)

1:30 PM–4:30 PM

Engineering - 401-401

Theme: Emerging Forms of Change in Religious Organisations

Stephen Hunt, University of the West of England
The Emerging Church: Characteristics and Typology (30 min)

Marion Maddox, Macquarie University, Ryde, NSW, Australia
Rise Up Warrior Princess Daughters: The Megachurch Phenomenon and Its Attitude to Gender (30 min)

Lesley Hughes, University of New South Wales, Australia
Social Care Work and Religious Life in Australia (30 min)

Break (30 min)

Douglas Golding, University of Queensland, Australia
Sleeping with the Enemy: Religion and the Media in Contemporary Australia (30 min)

Discussion (30 min)

8-19

Biblical Interpretation in Early Christianity / Judaica / Palestine and Babylon: Two Jewish Late Antique Cultures and Their Interrelation

1:30 PM–3:00 PM

Engineering - 403-401

Rivka Ulmer, Bucknell University, Presiding

Michael L. Satlow, Brown University
Customs of the Jews: A Study of Jewish Customs in Tannaitic Literature (30 min)

Shawn W. J. Keough, Katholieke Universiteit Leuven
Clement of Alexandria on Exegesis Worthy of God (30 min)

Michael Thomas, Concordia University - Portland
Isaiah's Vision of God: Origen of Alexandria and the Christian Interpretive Struggle over Isaiah 6:1–5 (30 min)

8-20

Biblical Characters in the Three Traditions

1:30 PM–5:00 PM

Architecture - 421 E-212

John Tracy Greene, Michigan State University, Presiding

James Swan Tuite, Bates College
Sensitive to the Touch: Friedrich Nietzsche's Contribution to the 19th Century German Thinking About Jesus (30 min)

Duane L. Christensen, Graduate Theological Union
Jesus and Abraham: "Before Abraham was I am" (John 8:58) (30 min)

Irit Aharony, Harvard University
In the Wide Path: The Character of Jesus in Israeli Literature (30 min)

Break (30 min)

Christine Boyer, Victoria University of Wellington, and Negar Partow, Victoria University of Wellington
Habib Allah: Jesus as Portrayed in Shia Literature and Tradition; Case Study, Iran (30 min)

David Crookes, Ballymena Academy
Jesus among the Doctors: A Brief Examination of the Tale and Its Language (30 min)

Gregory Jenks, Brisbane College of Theology
Memories of Jesus in Early Islam: An Enquiry into the Trasmission of the Jesus Tradition in Early Islamic Tradition (30 min)

8-21

Johannine Literature

1:30 PM–4:00 PM

Architecture - 421 W-208

Dietmar Neufeld, University of British Columbia, Presiding

César Carbullanca Núñez, Catholic University Of Maule
Melquizedek and the Christology of John's Gospel (30 min)

Mark L. Appold, Truman State University
Excavating the Fourth Gospel (30 min)

Francois Tolmie, University of the Free State
Jesus, Judas, and a Morsel: Interpreting a Gesture in John 13:26 (30 min)

Break (30 min)

Dorothy Ann Lee, Trinity College Theological School
Johannine Faith and the Five Senses (30 min)

8-22

Mind, Society, and Tradition

1:30 PM–3:00 PM

Architecture - 421 W-201

Robert K. McIver, Avondale College
Skilled Memory and the Jesus Traditions (30 min)

Jon Ma Asgeirsson, University of Iceland
Constructing Memory of No(-)Thing and the Need for Societal Ethos (30 min)

Discussion (30 min)

8-23

Pentateuch (Torah)

1:30 PM–4:00 PM

Engineering - 403-402

Theme: Genesis

Ephraim Baloyi, North-West University
Did 'Elohim Create Man or Humanity in the Beginning? Pardon My Ignorance (30 min)

James R. Blankenship, John Brown University
Reading Genesis 2:4–3:24 against the Background of Adapa and Gilgamesh (30 min)

Francoise Mirguet, University of Louvain
The Divine Monologues in the Book of Genesis: An Intentionally Interrupted Sequence (30 min)

Break (30 min)

Janet Lamarche, Concordia University, Montreal
What Kind of King Was Melchizedek? (Genesis 14:18–20) (30 min)

8-24

Writings (including Psalms)

1:30 PM–4:00 PM

Architecture - 421 W-501

Robin Gallaher Branch, Crichton College
Proverbs 31:10–31: A Biblical Model for a Successful Marriage (30 min)

Adrianne Spunaugle, Oral Roberts University
Wisdom's Divine Triad (30 min)

Joonho Yoon, Drew University
Fade-Out, Replacement, and Assimilation: Identity Change of Ruth in Ruth 4 (30 min)

Break (30 min)

Donald R. Vance, Oral Roberts University
The Root yd' *and the Origin of Apocalyptic (30 min)*

8-25

ANZATS Reception

5:00 PM–6:00 PM

Old Government House - Dining Room

8-26

Bible and Cinema

6:00 PM–7:00 PM

Owen G. Glenn - 260-098

Theme: Through a Lens Darkly: Remembering The Cinematic Legacy of Ingmar Bergman

Shortly after the conclusion of the International SBL meeting in Vienna, 2007, the world lost one of its most important artists and cinematic thinkers, Ingmar Bergman. No other filmmaker of the 20th century more seriously engaged theologies rooted in the Bible or received more serious scholarly consideration of their work as a measure of the nexus between religion and the arts. The session will provide a retrospective of Bergman's cinematic career, looking at the way his films reflected and shaped modern approaches to Biblical literature and tradition.

8-27

Hine Ancient and Modern: The Maori Feminine from Cosmological to Modern Times

6:00 PM–7:00 PM

Owen G. Glenn - 260-098

Elaine Wainwright, University of Auckland, Presiding

Aroha Yates-Smith, University of Waikato
Hine Ancient and Modern: The Maori Feminine from Cosmological to Modern Times (45 min)

8-28

Maori Weavers, Prophets, and Rastafarians

7:00 PM–8:00 PM

Owen G. Glenn - 260-098

Matthew S. Collins, Society of Biblical Literature, Presiding

Jo Diamond, University of Canterbury
Maori Women's Art and Spirituality (50 min)

8-29

Religious History Association of Aotearoa New Zealand

7:00 PM–8:00 PM

Owen G. Glenn - 260-098

Allan Davidson, University of Auckland and St. John's College, and Peter Lineham, Massey University
Religious Identity in a Southern Land: Distinctive Dimensions of Christianity in Aotearoa New Zealand (45 min)

Discussion (15 min)

Wednesday, July 9

REGISTRATION and EXHIBITS:

Wednesday 8:00–12:00
Coffee Break 10:00

GENERAL SESSIONS:

Wednesday 8:00–12:00

9-1

WSRT Breakfast
7:00 AM–8:30 AM
Old Government House - Dining Room

9-2

Association of Practical Theology in Oceania (APTO)
8:30 AM–12:00 PM
Engineering - 403-404

Theme: Practical Theology: Case-Studies in Social Transformation

Henare Tate, School of Theology, University of Auckland, Presiding

Grace Sharon, Trinity College, University of Melbourne
In the Midst of Torture and Killing: Practical Theology among Displaced Karen People in the Thai-Burma Border (30 min)

Neil Darragh, School of Theology, University of Auckland
The Spiritual Underpinnings of Urban Transformation (30 min)

Bertram Mather, South Australia
Confessing Christ against Dehumanizing Ideologies and Practices in the Struggle for Liberation: Christian Mission in the Midst of Racial-religious Ideologies and Ethnic Conflict in Sri Lanka (30 min)

Break (30 min)

Philip Gibbs, The Melanesian Institute, Goroka, Papua New Guinea
The Promise of Life (John 10:10) and Deadly Social Forces in Papua New Guinea (30 min)

Kafoa Solomone and Mikaela Paunga, Pacific Regional Seminary, Suva, Fiji Islands
Globalization and Inculturation: Challenges for Church and Cultures in Pacific Island Nations (30 min)

Discussion (30 min)

9-3

Australian and New Zealand Association of Theological Schools (ANZATS)
8:30 AM–11:00 AM
Engineering - 403-407

Theme: Salvation [B]

Helen Bergin, Catholic Institute of Theology, New Zealand
The Spirit, Conflict, and Reconciliation (30 min)

Steve Taylor, Bible College of New Zealand, Christchurch
Saving the Body: Christ Images in Contemporary Film (30 min)

George M. Wieland, Carey Baptist College, Auckland, New Zealand
The Function of Salvation in the Letters to Timothy and Titus (30 min)

Break (30 min)

Christiaan Mostert, Uniting Church Theological College, Melbourne, Australia
Election, Justification, and the Church (30 min)

9-4

Australian Association for the Study of Religion (AASR)
8:30 AM–11:30 AM
Engineering - 401-401

Theme: Cross-Cultural Investigations

Angela Coco, Southern Cross University, Australia
Using Sense-Making Methodology in Religious Ethnography (30 min)

Wendy Sargent, Australia
East Meets West: Exploring Themes of Spirituality and Feminism in Relation to the Reverence of Hindu Goddesses and the Struggles of Feminists within India (30 min)

Glenys Eddy, University of Sydney, Australia
The Applicability of James' Model of the Self to the Western Buddhist Experience of Self-Transformation (30 min)

Break (30 min)

Catherine Laudine, University of Newcastle, Australia
Spiritual Practices as Environmental Activism in an Australian Ashram (30 min)

Discussion (30 min)

9-5

Bible and Music
8:30 AM–9:30 AM
Architecture - 421 W-201

Randall McElwain, Hobe Sound Bible College
The Use of Biblical Language in Hymn Texts (30 min)

Charles Rix, Drew University
"Theme and Variation" in Genesis 1–11 (30 min)

9-6

Bible and Visual Culture
8:30 AM–10:00 AM
Engineering - 403-403

Joel M. LeMon, Emory University
Recasting Genesis in Bronze: Ghiberti's Visual Exegesis in "The Gates of Paradise" (30 min)

Dorothy Ann Lee, United Faculty of Theology
John's Gospel and Duccio di Buoninsegna (30 min)

Break (30 min)

9-7

Biblical Characters in the Three Traditions

8:30 AM–12:00 PM

Architecture - 421 E-212

Irit Aharony, Harvard University, Presiding

Agnes Rosenhauer, University of Wuerzburg
How the Mother of Jesus Became the Typology of Eve in Christian Literature (30 min)

Benyamim Tsedaka, Institute of Samaritan Studies
Jesus and the Samaritans: His Historical Background and the Samaritan Sources (30 min)

Herb Hain, Santa Monica, California
Gossip in the Gospels: Was Calvary Beginning or End? (30 min)

Break (30 min)

Richard E. Sherwin, Bar Ilan University
What a Friend I Got In Jesus: Two Traditional Jews, Jesus and Me (30 min)

Max Stern, Ariel University Center of Samaria
The Life of Jesus in the Works of Great Composers (30 min)

9-8

Book Review Session: Roland Boer, *Rescuing the Bible* (Oxford: Wiley Blackwell, 2007)

8:30 AM–11:30 AM

Engineering - 401-439

James Harding, University of Otago, Presiding

David Jobling, St. Andrew's College-Saskatoon, Respondent (25 min)

Anne Elvey, Monash University-Victoria Australia, Respondent (25 min)

Break (30 min)

George Aichele, Adrian College, Respondent (25 min)

Anthony Dancer, Social Justice Commissioner, Anglican Church in Aotearoa, New Zealand and Polynesia, Respondent (25 min)

Roland Boer, Monash University, Respondent (25 min)

Discussion (25 min)

9-9

Hellenistic Greek Language and Linguistics

8:30 AM–10:00 AM

Engineering - 403-401

Theme: General Topics

Chang-Wook Jung, Chongshin University
Adverbial Usage of the Adjective λοιπός in the New Testament and the Septuagint (30 min)

Howard Pilgrim, Diocese of Waiapu
Functional Greek Grammar (30 min)

Benno Zuiddam, North-West University (South Africa)
The Use of λόγιον in Biblical Literature (30 min)

9-10

Historical Books (Hebrew Bible)

8:30 AM–11:00 AM

Engineering - 403-402

Louis Jonker, University of Stellenbosch, Presiding

Erik Eynikel, Radboud Universiteit Nijmegen
Prophecy and Fulfilment in the Deuteronomistic History: 1 Kings 13; 2 Kings 23:15–20 Revisited (20 min)

Discussion (5 min)

Peter H. W. Lau, Sydney University
Why So Reticent, Boaz? Boaz's (In)action from an Identity Perspective (20 min)

Discussion (5 min)

Sunwoo Hwang, University of Edinburgh
Bêtî in 1 Chronicles 17:14: Temple or Kingdom? (20 min)

Discussion (5 min)

Break (30 min)

Rachelle Gilmour, University of Sydney
Suspense and Anticipation in I Samuel 9 (20 min)

Discussion (5 min)

Panel Discussion

Discussion (20 min)

9-11

Johannine Literature

8:30 AM–10:00 AM

Architecture - 421 W-208

Theme: Review of Warren Carter's "John and Empire: Initial Explorations"

Paul Trebilco, University of Otago, Presiding

Warren Carter, Brite Divinity School, Panelist (15 min)

Francis Moloney, Salesians of Don Bosco, Panelist (15 min)

Derek Tovey, St. John's College-Auckland, Panelist (15 min)

Mary Coloe, Australian Catholic University, Panelist (15 min)

Discussion (30 min)

9-12

Language and Linguistics

8:30 AM–10:00 AM

Architecture - 421 W-501

Ian Young, University of Sydney, Presiding

Gerald A. Klingbeil, Adventist International Institute of Advanced Studies, and Chantal J. Klingbeil, Adventist International Institute of Advanced Studies
"Eyes to Hear": Nehemiah 1:6 from a Pragmatics and Ritual Theory Perspective (30 min)

Robyn Vern, University of Sydney
The Relevance of Using Linguistic Evidence for Dating Archaic Biblical Hebrew Poetry (30 min)

Ian Young, University of Sydney
Scribal Change of "Early" and "Late" Biblical Language (30 min)

9-13

Paul and Pauline Literature

8:30 AM–12:00 PM

Architecture - 421 W-301

Peter Marshall, Marshall Enterprise Learning P/L, Presiding

Michael Godfrey, Australian Catholic University
Keeping the Umpire Happy: Emotional Connection as Paul's Contingent X-Factor (30 min)

Johan Strijdom, University of South Africa
Paul, the Stoics, and Human Rights (30 min)

Kar Yong Lim, Seminari Theoloji Malaysia
A Chinese Cultural Reading of the Quotation of Genesis 2:24 in the Household Codes of Ephesians: A Message to the Parents? (30 min)

Break (30 min)

Gerard M. Ellis, University of Otago, Dunedin, New Zealand
Once More Philippians 2:6 (30 min)

9-14

Psychological Hermeneutics of Biblical Themes and Texts

8:30 AM–12:00 PM

Engineering - 403-408

Judy Redman, University of New England-NSW Australia
Eyewitness Testimony in Psychological Research: Some Consequences for Richard Bauckham's Work (45 min)

Dieter Mitternacht, Goeteborg University (Sweden)
Psychological Exegesis of the Bible: Comparing American and European Contributions and Focuses (45 min)

Break (30 min)

Carol Newsom, Emory University
Eudaimonic and Hedonic Dimensions of Israelite Wisdom Traditions: An Exploration (45 min)

Discussion (45 min)

9-15

Relevance Theory and Biblical Interpretation

8:30 AM–11:00 AM

Architecture - 421 E-219

Joseph Fantin, Dallas Theological Seminary
Relevant Exegesis: Considering Contextual Information in the Exegetical Process (30 min)

Bryan Harmelink, SIL International
Lexical Pragmatics and Hermeneutical Issues in the Translation of Key Terms (30 min)

Raymond F. Person, Jr., Ohio Northern University
Jonah: From Satire to Not Satire and Back Again (30 min)

Break (30 min)

Ronald J. Sim, NEGST / SIL
The Hebrew Particles gam *and* 'od *as Procedural Markers (30 min)*

9-16

Australia New Zealand Society for Theological Studies (ANZSTS)

12:30 PM–1:30 PM

Engineering - 403-407

Theme: Annual General Meeting

Elaine Wainwright, University of Auckland, Presiding

9-17

Political Grace: On Calvin and Revolution

7:30 PM–8:30 PM

OFFSITE: 4.01, University of Otago House, 385 Queen Street, Auckland

Lecture by Prof. Roland Boer of Monash University hosted by the University of Otago, Auckland Centre, Room 4.01, University of Otago House, 385 Queen Street, Auckland (www.otago.ac.nz/aucklandcentre).

Thursday, July 10

REGISTRATION and EXHIBITS:

Thursday.....8:00–18:00
Coffee Break..... 10:00

PLENARY SESSIONS

Thursday.....18:00–20:00

GENERAL SESSIONS:

Thursday.....8:30–18:00

10-1

Association of Practical Theology in Oceania (APTO)

8:30 AM–9:45 AM

Engineering - 403-404

Annual General Meeting

10-2

Australian and New Zealand Association of Theological Schools (ANZATS)

8:30 AM–11:30 AM

Engineering - 403-407

Theme: Practical Theology

Anthony Dancer, Social Justice Commissioner, Anglican Church of NZ
And Death Shall Be No More: Being Faithful on Shaky Ground (30 min)

Stephen Garner, School of Theology, University of Auckland
Broadening the Application of the "Created-Co-Creator" Metaphor (30 min)

Keith Joseph, Bishop Patteson Theological College, Kohimarama
Living in the Eternal Present: The Concept of Time in Western Christianity Compared with Melanasia (30 min)

Break (30 min)

Gordon Preece, Urban Seed, Melbourne, Australia
"When I Run I Feel God's Pleasure": Towards a Protestant Play Ethic (30 min)

Discussion (30 min)

10-3

Australian Association for the Study of Religion (AASR)

8:30 AM–10:00 AM

Engineering - 401-401

Theme: The Penny Magee Lecture and the Charles Strong Lecture

Barbara Kameniar, University of Melbourne, Australia
Thai Buddhist Women, "Bare Life" and Bravery (30 min)

Marion Maddox, Macquarie University, Ryde, NSW, Australia
"There Isn't a Racist Bone in My Body": Race and Religion in the Vocabulary of Fear (30 min)

Discussion (30 min)

10-4

Bible and Critical Theory

8:30 AM–11:15 AM

Engineering - 403-403

David Jobling, St. Andrew's College-Saskatoon
Dramatising the Bible with Brecht (45 min)

Michael Carden, University of Queensland
Atonement Patterns in Biblical Narrative (45 min)

Break (30 min)

Philip Culbertson, Auckland University
Bobbitizing God: On the Importance of the Divine Genitals Remaining Un-Manageable (45 min)

10-5

Biblical and Ancient Near Eastern Law

8:30 AM–10:00 AM

Architecture - 421 W-301

Theme: New Research in Ancient Near Eastern and Biblical Law

Gerald A. Klingbeil, Adventist International Institute of Advanced Studies, Presiding

Markus Zehnder, Kristiansand, Norway
Lethal Errors? Genesis 9:6 and the Death Penalty (30 min)

Samuel Jackson, University of Sydney
Framing Biblical Law in Its Ancient Near Eastern Context (30 min)

Gerald A. Klingbeil, Adventist International Institute of Advanced Studies
The Sabbath Law in the Decalogue(s): Creation and Liberation as a Paradigm for Community (30 min)

10-6

Biblical Theology

8:30 AM–11:00 AM

Engineering - 403-401

Kit Barker, Wesley Institute, Sydney
Speech Act Theory, Dual Authorship, and Canonical Hermeneutics (30 min)

Robert K. McIver, Avondale College
Text and Interpretation: Christian Understanding of Authoritative Texts in the Light of Social Change (30 min)

Harlan J. Wechsler, Jewish Theological Seminary of America
S. D. Luzzatto's Commentary to the Pentateuch*: Classical Jewish Theology at the Cusp of Modernity (30 min)*

10-7

Early Christianity and the Ancient Economy

8:30 AM–9:30 AM

Architecture - 421 E-219

Sheila Briggs, University of Southern California
Technology, Gender, and Early Christian Communities (30 min)

Matthew S. Collins, Society of Biblical Literature
Slavery in Colossae: Re-examining the Problem (30 min)

10-8

Greco-Roman World

8:30 AM–11:00 AM

Engineering - 403-402

Benno Zuiddam, North-West University (South Africa)
Plutarch and "God-Eclipse" in Christian Theology: When the Gods Ceased to Speak (30 min)

James R. Harrison, Wesley Institute
The Imitation of the "Great Man" in Antiquity: Paul's Inversion of a Cultural Icon (30 min)

Alan H. Cadwallader, Flinders University
Refuting an Axiom of Scholarship on Colosssae: Fresh Insights from New and Old Inscriptions (30 min)

10-9

Psychological Hermeneutics of Biblical Themes and Texts

8:30 AM–12:00 PM

Engineering - 403-408

Megan Brock, University of Western Sydney
Psychological Implications of the Relationship between the Biblical Theme of Call and the Lived Experience of Catholic Nuns: An Australia/New Zealand Study (45 min)

David W. Williams, Murdoch University
"Are You a Worm or a Threshing Sledge?": Re-reading Second Isaiah as a Programmatic Redefinition of the Nation's Psychology (45 min)

Break (30 min)

Mary R. Huie-Jolly, Presbyterian Homes of Georgia
Transference of Love and the Formation of Gospel in 1 Corinthians 13 (45 min)

Discussion (45 min)

10-10

Symposium on the Hermeneia Commentary on Romans in the Context of New Zealand Culture

8:30 AM–12:00 PM

Architecture - 421 W-208

Mark Appold, Truman State University, Presiding

Paul Trebilco, University of Otago
Evaluation of the Social Setting (30 min)

Douglas Campbell, Duke University
Evaluation of the Honor-Shame Issues (30 min)

Murray Rae, University of Otago
Evaluation of the Theological Issues for New Zealand (30 min)

Break (30 min)

Robert Jewett, University of Heidelberg, Respondent (30 min)

Discussion (60 min)

10-11

Synoptic Gospels

8:30 AM–11:00 AM

Architecture - 421 E-212

Margaret Hannan, Australian Catholic University, Presiding

Peter R. Carrell, Bishopdale Theological College
The Logic of Luke's Use of Matthew's Gospel with Special Reference to Luke 9:51–16:13 (30 min)

Elizabeth Dowling, Australian Catholic University
Slave Parables in the Gospel of Luke: Gospel "Texts of Terror"? (30 min)

Deborah Storie, Whitley College
Luke 19:1–27: A Text of Terror or a Call to Freedom? (30 min)

Break (30 min)

Mark Harding, Australian College Of Theology
The Jews and the Death of Jesus in Luke (30 min)

10-12

Wisdom and Apocalypticism in Early Judaism and Early Christianity

8:30 AM–12:00 PM

Engineering - 401-439

David R. Jackson, Macquarie University, Ryde, NSW Australia
Job's Questions, Enoch's Answers? (20 min)

James Harding, University of Otago
Canonical Consciousness and the Supposed Nachwirkung *of Job 38:7 (20 min)*

Discussion (20 min)

Anne E. Gardner, La Trobe University
The Root שבל: Its Use in Daniel and Earlier Texts and the Implications for the Construction of Apocalyptic Literature (20 min)

Discussion (10 min)

Break (30 min)

Catherine Playoust, Jesuit Theological College, Melbourne
Revelations Hidden from the Wise (Luke 10:21): Apocalyptic Reversal in the Gospel of Luke (20 min)

Discussion (10 min)

Ellen B. Aitken, McGill University
A Cloud of Witnesses: Apocalypsis and Scriptural Interpretation in the Letter to the Hebrews (20 min)

Discussion (30 min)

10-13

Women Scholars of Religion and Theology (WSRT)

8:30 AM–12:00 PM

Engineering - 403-407

Theme: Women's Cross-Cultural Christian Voices In the Southern Hemisphere

Lee Miena Skye, Port Lincoln, Australia
How Australian Indigenous Women Transform Christianity (30 min)

Seforosa Carroll, Relations with Other Faiths Section of the Uniting Church, Australia National Assembly
Weaving Diasporic Dreams: A Feminist Diasporic Perspective on Gender, Ethnicity, and Theology in Relation to Home and Away (30 min)

Sisilia Tupou Thomas, Australia
The Call to Follow Jesus Christ in Diaspora: A Tongan Woman's Statement of Faith (30 min)

Break (30 min)

Kyounghee Cho, North Parramatta, Australia
Abigail at the Merge of Confucianism and Christianity (1 Samuel 25) (30 min)

Lynee Frith, Wesley Wellington Parish
A View from the Top Table (30 min)

Discussion (30 min)

10-14

Writings (including Psalms)

8:30 AM–11:00 AM

Architecture - 421 W-501

Theme: Psalms

Hendrik Viviers, University of Johannesburg
"Theory of Mind", Creation ,and the "Existence" of God: Psalm 19 as an Example (30 min)

Yael Avrahami, University of Sydney
The Meaning of boš *in Psalms and Its Implication on the Understanding of Shame in the Hebrew Bible (30 min)*

Nancy L. Declaisse-Walford, McAfee School of Theology
Let the One Who Is Wise ... What Do We Mean by Wisdom, and Can We Argue for a Wisdom Shaping of the Hebrew Psalter? (30 min)

Break (30 min)

Howard N. Wallace, United Faculty of Theology
Where History Shapes Hope: Book III of the Psalter (30 min)

10-15

Australian Association for the Study of Religion (AASR)

10:30 AM–12:00 PM

Engineering - 401-401

Presidential Address and Annual General Meeting

Kathleen McPhillips, University of Western Sydney
What's the Problem with Religion? (75 min)

10-16

New Zealand Association of Theological Schools (NZATS): Lunch and AGM

11:30 AM–1:30 PM

OFFSITE

10-17

Anglican Association of Biblical Scholars (AABS)

12:00 PM–1:30 PM

OFFSITE

Theme: The Contexts of Anglican Biblical Interpretation

A Roundtable followed by informal interchange. For further information, please contact Ellen B. Aitken, President, Anglican Association of Biblical Scholars: ellen.aitken@mcgill.ca.

10-18

American Academy of Religion (AAR)

1:30 PM–5:00 PM

Engineering - 403-404

Theme: Theology and Religious Reflection: Constructing Religious Subjectivity

Philip Culbertson, Auckland, New Zealand, Presiding

Mary R. Huie-Jolly, Presbyterian Homes of Georgia
Disappointment in Love: The Depressive Position as Motive for Theology (30 min)

Lynne M. Baab, University of Otago
The Arts as a Place of Tenuous Balance in Protestant Congregations (30 min)

Sarah Bruff Garlington, Boston University
Religious Fundamentalism and Identity: What Does Religious Fundamentalism Teach Us about the Modern Social Imaginary? (30 min)

Break (30 min)

Rajesh Sampath, University of California, Santa Cruz
God as "the Gods" of/as the Pluralistic Origin: An Onto-theological Reading of Derrida's Of Grammatology *in Light of the Temporal Dynamics of Exodus 3:14 (30 min)*

Discussion (30 min)

10-19

Aotearoa New Zealand Association for Biblical Studies (ANZABS) A

1:30 PM–4:30 PM

Engineering - 401-439

Tim Meadowcroft, Bible College of New Zealand, Presiding

James Harding, University of Otago, Dunedin
My Way Is Hidden: Reading Job among the Prophets (30 min)

Sarah Hart, University of Auckland
Development of Symbolism in the Sanctuary Module Texts (30 min)

Yael Klangwisan, Masters Institute, Auckland
Shir haShirim and the Torah (30 min)

Break (30 min)

Karen Nelson, Tyndale-Carey Graduate School, Auckland
The Mysterious Appearance of an Outstretched Arm: Exploring the Unique Use of בזרוע נטויה *within the Book of Exodus (30 min)*

Angeline Song, Tyndale-Carey Graduate School, Auckland
Heartless Bimbo or a Subversive Role Model?: A Narrative Critical Reading of the Character of Esther (30 min)

10-20

Australian and New Zealand Association of Theological Schools (ANZATS)

1:30 PM–3:00 PM

Engineering - 401-401

Annual General Meeting

Charles Sherlock, Melbourne College of Divinity
Report: The Carrick Institute Scoping Study into Theological Education in Australia (40 min)

10-21

Bible and Critical Theory

1:30 PM–4:15 PM

Engineering - 403-403

George Aichele, Adrian College
Jesus Simulacrum, or the Gospels versus "The Gospel" (45 min)

Deane Galbraith, University of Otago
"Would You Condemn Me That You May be Justified? Job as Differend *(45 min)*

Break (30 min)

Eric Repphun, University of Otago
Anything in Exchange for the World: Jean Baudrillard's Symbolic Exchange and the Bible (45 min)

10-22

Biblical Theology

1:30 PM–3:00 PM

Engineering - 403-401

Denise Dombkowski Hopkins, Wesley Theological Seminary
Confronting Our Negative Stories in Genesis 32–33: A Bible/Practical Theology Conversation (30 min)

Ryan A. Neal, Anderson University (SC)
Separate, but Equal? Ordination, Theology, and Hermeneutics (30 min)

Cristian Rata, Torch Trinity Graduate School of Theology, Seoul
Joy and Delight in the Old Testament (30 min)

10-23

Methods in Hebrew Bible Studies

1:30 PM–5:00 PM

Architecture - 421 W-501

Theme: Examples from the Past, Present, and Future (?) of Hebrew Bible Methodology

Donald Vance, Oral Roberts University, Presiding

Craig Ho, Hong Kong Baptist University
The Problem of Truth and Objectivity in Hebrew Bible Studies (30 min)

Ashley Crane, Harvest West Bible College
A Textual-Comparative Methodology (30 min)

David W. Williams, Murdoch University
Recrafting an Old Testament Hero in Light of Bakhtin's "Polyphonic Design" (30 min)

Break (30 min)

Robert Wafula, Drew University
By Yahweh's Word a King is Made: A Postcolonial Reading of the Samuel-Saul Relationship (30 min)

Elizabeth Boase, University of Notre Dame, Australia
To Imprecate or Not: Psalm 137 and its Appropriation in Music (30 min)

Yael Avrahami, University of Sydney
Identifying a Unifying Concept in the Hebrew Bible: The Centrality of Sight as a Study Case (30 min)

10-24

Pastoral and Catholic Epistles

1:30 PM–4:30 PM

Engineering - 401-401

Christina Petterson, Macquarie University-Sydney, Presiding

Cynthia Long Westfall, McMaster Divinity College
The Socio-Cultural Context of Hebrews (30 min)

Philip Church, University of Otago
Jesus, Minister of the Sanctuary, the People of God: An Alternative Reading of Hebrews 8:1–6 (30 min)

Felix H. Cortez, Universidad de Montemorelos
Innuendo as a Rhetorical Strategy: Davidic Traditions as a Subtext of Hebrews (30 min)

Break (30 min)

Paul Trebilco, University of Otago
Was Pauline Tradition Abandoned in Asia Minor Late in the First Century CE? (30 min)

Graham Lovell, Macquarie University-Sydney
2 Peter: Composite Work (30 min)

10-25

Paul and Pauline Literature

1:30 PM–4:30 PM

Architecture - 421 W-301

Theme: Romans and Galatians

Laurence Welborn, Fordham University, Presiding

Dongsu Kim, Nyack College
Reading Paul's kai houtos pas Israel sothesetai' *(Rom 11:26a) in the Context of Romans (30 min)*

James R. Harrison, Wesley Institute
The Roman Quest for Ancestral Glory: New Paradigms for the Study of Romans (30 min)

Sze-kar Wan, Perkins School of Theology
A Postcolonial Rereading of Romans: Identity Construction as Anti-Imperial Rhetoric (30 min)

Break (30 min)

Chris Caradus, University of Otago
Beyond a Sonderweg *for Israel (30 min)*

Wesley Redgen, Queensland Theological College
Pauline Mission: The Downplayed Focus of Galatians 1–2 (30 min)

10-26

Pentateuch (Torah)

1:30 PM–4:30 PM

Engineering - 403-402

Theme: Exodus to Deuteronomy

Myung Soo Suh, Hyupsung University
Who Makes God Supreme? (30 min)

Sik Ping Choi, South East Asia Graduate School of Theology
The Plagues and the Plot (30 min)

George G. Ramey, University of the Cumberlands
Reflections on Monotheism: Comparison of Exodus 20:3, Deuteronomy 5:7, and 6:4 (30 min)

Break (30 min)

Leigh Trevaskis, Trinity College-Bristol
A Cognitive Linguistic Analysis of the Relationship between Ritual and Moral Impurity in Leviticus (30 min)

Claudia V. Camp, Texas Christian University
What Has Tonga to Do with Jerusalem? Numbers' Jealous Husband and Rebellious Sister in Cross-Cultural Perspective (30 min)

10-27

Prophets

1:30 PM–4:30 PM

Architecture - 421 E-212

Herbert B. Huffmon, Drew University
Biblical and Melanesian Prophecy: A Cross-Cultural Exploration of Revitalization Efforts (30 min)

Francis Landy, University of Alberta
Paradoxes of Prophetic Language in Isaiah (30 min)

Ephraim Baloyi, North-West University
Isaiah or Deutero-Isaiah of Jerusalem? (30 min)

Break (30 min)

John Ahn, Austin Presbyterian Theological Seminary
One Letter or Many Letters in Jeremiah 29? (30 min)

John Hill, Yarra Theological Union
Duhm-ed Again: Back to the Future for Jeremiah Studies? (30 min)

10-28

Psychological Hermeneutics of Biblical Themes and Texts

1:30 PM–5:00 PM

Engineering - 403-408

Robin Gallaher Branch, Crichton College
A Case for Domestic Abuse in 1 Kings 14? A Close Look at the Marriage of Jeroboam I (45 min)

Daniel L. Olson, Wartburg Theological Seminary
Beyond Contempt: Matthew's Gospel as a Vision for Human Community (45 min)

Break (30 min)

Jeremy Baker, Ferrymead Medical Centre
Biblical Horsemen as Theological and Psychological Phenomena (45 min)

Discussion (45 min)

10-29

Relevance Theory and Biblical Interpretation

1:30 PM–4:00 PM

Architecture - 421 E-219

Regina Blass, SIL International and NEGST, Nairobi
Meaning in the Parables in a Relevance Theoretic Perspective: Example from Matthew 25: 1–13 (30 min)

Stephen Pattemore, United Bible Societies
Daniel in the Lion's Den? The Reception

of Gutt's Relevance Theory-based Translation (30 min)

Barrie Evans, SIL
Translating Conceptual Development (30 min)

Break (30 min)

Business Meeting (30 min)

10-30

Women Scholars of Religion and Theology (WSRT)

1:30 PM–4:00 PM

Architecture - 421 W-201

Theme: Annual General Meeting

Business Meeting (150 min)

10-31

Working with Biblical Manuscripts (Textual Criticism)

1:30 PM–3:00 PM

Architecture - 421 W-208

S. D. Charlesworth, University of New England
Textual Fluidity in Early Gospel Manuscripts (30 min)

Bill Warren, New Orleans Baptist Theological Seminary
Does 1 Corinthians 14:33 Apply to Silent Women or Orderly Churches?: Listening to the Manuscripts as Early Commentaries (30 min)

10-32

New Book Launches

6:00 PM–7:30 PM

Owen G. Glenn - 260-098

Tim Meadowcroft, Bible College of New Zealand, Presiding

Exploring Ecological Hermeneutics, edited by Norman Habel and Peter Trudinger

Launched by Carol Newsom, Emory University

Response by Norman Habel, Flinders University

The Word of a Woman, by Alan Cadwallader

Launched by Elaine Wainwright, University of Auckland

Response by Alan Cadwallader, Flinders University

Esther and the End of "Final Solutions," by Richard Treloar

Launched by Dorothy Lee, Melbourne College of Divinity

Response by Richard Treloar, Melbourne College of Divinity

10-33

Reception Hosted by the School of Theology

7:30 PM–9:30 PM

Owen G. Glen - Foyer Area – Level 1 [260-101]

Friday, July 11

REGISTRATION:

Friday.....8:00–12:00

GENERAL SESSIONS:

Friday.....8:00–12:00

11-1

Aotearoa New Zealand Association for Biblical Studies (ANZABS) B

8:30 AM–11:30 AM

Engineering - 401-439

Paul Trebilco, University of Otago, Presiding

Miriam Bier, University of Otago, Dunedin
Narrating God: The Potential of Nicholas Wolterstorff's "Double Agency Discourse" for an Evangelical Feminist Hermeneutic of Hebrew Narrative (30 min)

Tim Harris, Bishopdale Theological College, Nelson
"Be of One Mind": Paul's Exhortation in the Socio-political Setting of Philippi (30 min)

Tom Innes, University of Canterbury, Christchurch
Into the Deep Water, To the Other Side: Programmatic Discipleship Texts in Luke? (30 min)

Break (30 min)

Robert Myles, University of Auckland
Challenging John the Baptist's Masculinity (30 min)

11-2

Apocalyptic Literature

8:30 AM–12:00 PM

Engineering - 403-404

Lynn Huber, Elon College, Presiding

Robyn Whitaker, University of Chicago
Worship That Enacts Divine Justice: Reconsidering the Role of Worship in the Apocalypse of John (30 min)

Stephen Pattemore, United Bible Societies
"Far More Than All We Can Ask or Imagine": The New Jerusalem and the Cry for Vindication of the Martyrs (Revelation 6:9–11) (30 min)

Young Mog Song, Kosin University
Exodus Theme in the Book of Revelation 12–13 (30 min)

Break (30 min)

Rivka B. Kern-Ulmer, Bucknell University
Some Aspects of the Messianic Passages in Pesiqta Rabbati (30 min)

Richard Sabuin, Adventist International Institute of Advanced Studies
Historicism: The Adventist Approach?—A Response to the Challenge to Historicism (30 min)

Heerak Christian Kim, Asia Evangelical College and Seminary
Psalms of Solomon 17 as Zadokite Apocalyptic Literature (30 min)

11-3

Bible and Critical Theory

8:30 AM–11:15 AM

Engineering - 403-403

Christina Petterson, Macquarie University-Sydney
Romans 1–2 and Natural Law (45 min)

Gillian Townsley, University of Otago
Kefale: Body Politic (or, Political Bodies) in 1 Corinthians 11:3 (45 min)

Break (30 min)

Alan H. Cadwallader, Flinders University
Name Punning and Social Stereotyping: Reinscribing Slavery in the Letter to Philemon (45 min)

11-4

Dead Sea Scrolls and Hebrew Bible

8:30 AM–10:00 AM

Engineering - 403-407

Mikael Winninge, Umea University
The Impact of the Book of Psalms on the Dead Sea Scrolls: 4Q171 as a Clue to Understanding the Pesharim and Their Use of the Hebrew Bible (30 min)

William R. G. Loader, Murdoch University
Seductress or Symbol: Revisiting the Dangers in 4Q184 (30 min)

Russell Hobson, University of Sydney
Textual Constancy in the Qumran Library and the Evidence from Cuneiform Libraries of the First Millennium BCE (30 min)

11-5

Greco-Roman World

8:30 AM–10:00 AM

Engineering - 403-402

Bruce Winter, Queensland Theological College
"A Son of a God" versus "the Son of God": Imperial Claims and Conflicting Christian Affirmations (30 min)

Michael T. Davis, Rider University and Princeton Theological Seminary and Jonathan Everett Soyars, Princeton Theological Seminary
The Syro-Phoenician/Canaanite Woman (Matthew 15:21–28 = Mark 7:24–30): An Imperial Assize? (30 min)

Wesley Redgen, Queensland Theological College
The Enigma of the Title Archisynagogos *and Acts (30 min)*

11-6

Israelite Religion

8:30 AM–10:00 AM

Architecture - 421 W-201

James Watts, Syracuse University, Presiding

Discussion (10 min)

Thomas C. Römer, University of Lausanne
Moses outside the Torah and the Construction of a Diaspora Identity (35 min)

Discussion (10 min)

Lucy Davey, University of Sydney, NSW Australia
The Dimensions of Ezekiel's Visions (35 min)

Discussion (10 min)

11-7

Johannine Literature

8:30 AM–10:00 AM

Architecture - 421 W-208

Theme: Johannine Letters

Francois Tolmie, University of the Free State, Presiding

Sang-Hoon Kim, Chongshin University
A Comparison on Johannine Prefaces of John and 1 John in Terms of Their Parallel Features (30 min)

Dirk G. van der Merwe, University of South Africa
The Future of Time in the Present in 1 John (30 min)

11-8

Prophets

8:30 AM–11:30 AM

Architecture - 421 E-212

Yoshitaka Kobayashi, Adventist International Institute of Advanced Studies
Why Good King Hezekiah Suffered? (30 min)

Ronald J. Sim, Nairobi Evangelical Graduate School of Theology
Allusions and Contradictions in Ezekiel 20 (30 min)

Daniel Francois O'Kennedy, University of Stellenbosch, South Africa
The Meaning of "Great Mountain" in Zechariah 4:7 (30 min)

Break (30 min)

Tim Meadowcroft, Bible College of New Zealand
The Lineage of Haggai: Intertextuality in the Haggai Narrative (30 min)

11-9

Psychological Hermeneutics of Biblical Themes and Texts

8:30 AM–11:15 AM

Engineering - 403-408

David J. Cohen, Baptist Theological College of Western Australia
Getting to the Heart of the Matter: Psychodynamic Change through Praying Lament Psalms (45 min)

J. Harold Ellens, University of Michigan-Ann Arbor
Psychology of War in Biblical Narrative (45 min)

Break (30 min)

Discussion (45 min)

11-10

Whence and Whither? Methodology and the Future of Biblical Studies

8:30 AM–11:30 AM

Engineering - 401-401

Theme: Context Matters in Reading the Bible in Aotearoa New Zealand

Mark Brett, Whitley College, Presiding

Elaine M. Wainwright, University of Auckland
In the Land of the Kauri and the Long White Cloud: Beginning to Read Matthew 1–2 Ecologically (30 min)

Judith McKinlay, University of Otago
Living with Clashing Texts (30 min)

Alice M. Sinnott, University of Auckland
McCahon Reads Bible Texts in Aotearoa New Zealand (30 min)

Break (30 min)

Beverley Moana Hall-Smith, University of Auckland
A Covenant of Risk: Claiming Her Turanga *(Place to Stand) in Matthew 15:21–28 (30 min)*

Anne Christina Taylor, Monash University
Election-Year Reflections on the Politics of Biblical Texts (30 min)

Notes

Abstracts

7-1 William R. G. Loader, Murdoch University

Attitudes towards Sexuality in Sibylline Oracles 1–2

The work now designated Sibylline Oracles 1–2, apart from later Christian supplements, is important evidence for what appears to be a form of pre-70 C.E. diaspora Judaism in which an author, well versed in both Jewish and Greek tradition (especially Hesiod), enables us to see some significant developments in attitudes towards sexuality. The first is the remarkable omission of sexual dimensions from the Genesis creation story and probably reflects a negative stance towards sexual relations except for purposes of procreation. The omission is noted also in relation to the so-called curses of the man and woman in Gen 3:16–19. As in 2 Enoch, Eve is primarily to blame, Adam's primary sin is ignorance, and the story has been reworked, so that life on earth beyond the garden is seen not as punishment but as something positive. The second major change occurs in the author's demythologising of the Watchers, who cease to be heavenly figures, but rather now appear as tireless inventors and discoverers who belong to the ancient past of humanity and who stay awake with their inventiveness. Nothing remains of their sexual wrongdoing. Sexual wrongdoing does, however, feature in descriptions of human sin and includes adultery and related activity, licentiousness in general (also noted as absent from the first couple), engagement in secret pre-marital sex (depicted in relation to female virginity), as well as abortion and exposure of infants. No reference is made to homosexual activity. The third remarkable feature is in the author's eschatology which envisages an embodied human community characterised by radical equality and freedom, living in an eternal day, but, negatively, by absence of commerce and marriage. Absence of marriage most likely also implies absence of sexual relations.

7-1 Heike Omerzu, Johannes Gutenberg University of Mainz

Judith: Femme Fatale *or Wise Woman? Literary and Artistic Representation in Comparison*

The biblical book of Judith has exerted a multifaceted and thereby ambivalent reception in arts, music and literature. Some interpreters highlight the role of the protagonist as a learned and godly woman while others emphasize that of the *femme fatale* and sly trickster. Since the Renaissance, especially within the fine arts an image of Judith as a man-eating murderess is predominant. She is typically represented immediately before or after cold-bloodedly beheading the defenceless Assyrian commander Holofernes during his sleep. This paper will tackle the question whether this divergent and contradicting reception of the Judith figure is already inherent to the ancient Jewish narrative or rather due to subsequent time-bound interpretations. First, the reading of Judith as an "ideostory" (Mieke Bal) whose overall structure allows for the application of varied and even opposed ideologies will be rejected. Instead, an analysis of the intricate literary and theological disposition of the narrative shall reveal that the assumed openness of the story is only part of its literary technique. The characterizations of Holofernes and Judith evoke gender stereotypes which at the same time are perverted in an ironical and subtle way. Hence, if one reads the story straight forward this irony may remain uncovered. Yet, if the play on roles is recognized it becomes obvious that Judith is neither acting spontaneously nor self-interestedly but on account of careful theological considerations when adopting her beauty as a means of the weak to save her people from a hopeless plight. In this respect the paintings of Judith as *femme fatale* only represent a one-sided view on her character. But this artistic "reduction" reveals at the same time that the biblical narrative does not basically challenge but rather reinforce gender stereotypes by playing on them and may thus prevent from overstated feminist interpretations.

7-1 Gerhard van den Heever, University of South Africa

Considering Judith: Explorations of the After-Life of a Femme Fatale *on the Borderline between Religion and Culture*

In her paper "Judith: *Femme Fatale* or Wise Woman? Literary and Artistic Representations in Comparison', Heike Omerzu considers the reception history of the (extra-) biblical character, Judith, in arts, music, and literature. Measuring the ambiguous reception history of the Judith figure against a close reading of the narrative, Omerzu proposes that the narrative does not necessarily subvert ancient gender stereotypes. The argument presented by Heike Omerzu raises an important point with regard to the "reading" of biblical material, in this case the deuterocanonical book Judith, particularly in light of its long afterlife in Western cultural imagination. By problematizing the relationship between the text and its reception history, Omerzu performs a close reading of the text in order to critique feminist appropriations of the text—and image—of Judith. In doing so a number of further issues are raised that beg further consideration. The first regards the reality of representation in its dual aspects of represented reality and reality-relatedness and reference of representation. This evokes the essential question of the rhetoricity of cultural artifacts. The second question deals with the problem of its theological character. This becomes particularly acute when the text is "read" in light of the reception history of both text and image, for it denotes the problematic conceptual relationship between theology, religion, and culture. Bringing to bear on the text questions like these, explores the borderlines between culture and religion, particularly when done in connection with a text which itself straddles the border between canonical and extracanonical. By framing this questioning of Judith with theoretical frameworks such as socio-rhetorical analysis, new historicism, and Bourdieuan symbolic sociology, a door is opened to simultaneously theorize religion. Judith, the narrative and figure, serve here as test case for widening the questions to be brought to bear on ancient "religious" literature.

7-1 Francoise Mirguet, University of Louvain

Sarah in the Greek Testament of Abraham: Narrative Inconsistencies in the Short and Long Recensions

The paper intends to study the role of Sarah in the Greek Testament of Abraham, and to compare her interventions in the short and long recensions. In particular, it will analyze the symbolic involvement of Sarah, represented by the moon, in Isaac's dream and the relationship between the dream and the rest of the text. Seeing the declared anticipatory character of the dream, it is surprising that the dream as reported in the short recension only foretells Abraham's death, symbolized by the disappearance of the sun, while both Abraham and Sarah die in the subsequent story. Likewise, one can wonder why the dream in the long recension evokes the death of both Abraham and Sarah, while only Abraham dies at the end of the story. Another incongruity comes from the theme of affliction. In the dream of the short recension, the moon laments for the sun's disappearance, while Sarah, in the rest of the story, actually never cries, even blaming Abraham for crying. In a parallel way, the dream of the long recension does not mention the pain of the moon, while Sarah is portrayed crying in a previous scene. In both recensions, therefore, the dream, with regard to Sarah's role, presents inconsistencies with the rest of the story, and seems to fit more adequately in the context of the other recension. These narrative difficulties will be interpreted in the perspective of the narrative construction of both recensions and of their literary evolutions.

7-1 Catherine Playoust, Jesuit Theological College, Melbourne

"I Will Speak by Their Mouths": The Correlation of Christology and Christian Anthropology through Hymnic Technique in the Odes of Solomon

Ritual has often been postulated as a major context for the transmission and development of early Christian theology within and across local communities. The Odes of Solomon, a set of Christian hymns deriving from Syria in the early second century, give us glimpses of how this took place. Exuberantly intertextual, they combine and expand upon scriptural and early Christian themes and metaphors so as to generate new theological insights. The effect is enhanced by two productive ambiguities: the use of "Lord" for both the Most High and the Son (a feature common to much early Christianity); and the slippage between the odist and Christ as the first-person declaimer of the hymns. In keeping with the Odes' Christomorphic anthropology for those who know and

love the Lord, much that applies to Christ easily comes to apply to the odist, and vice versa. The odist (and his fellow Christians) and Christ are known from of old; they are saved when persecutors afflict them; they ascend to the divine presence on high; and through the hymnic medium they pour forth truth and praise.

7-2 Hugh Bowron, Holy Trinity Parish, Christchurch, New Zealand

Augustine: The Shape of Western Theology without Him

In 1999 a collection of essays entitled, "What If," was published that speculated on a number of counterfactual possibilities in world history. What if Hernando Cortez had failed in his attempted conquest of the Aztec empire? What if the American colonies had failed in their attempted war of independence? What if Britain had stayed out of World War I? What if Hitler had overrun the Middle East and captured the Iranian and Saudi Arabian oil fields, instead of attacking Russia? From being a very minor and not very respectable genre of historical writing, counter factual history has enjoyed something of a minor boom in recent years. This paper attempts an assessment of Augustine of Hippo that starts out from a counter factual consideration of what Western Christianity might have looked like had he not left his mark on it. In doing this I try to steer clear of the long shadow he cast on Reformation and Counter Reformation theology. The paper confines its attention to the possible shape of Western Christian theology as it made its transition from the end of the Roman world into the beginnings of Medieval Europe. But that of course is also an attempt to say what our theological worldview might now be. This paper asks its audience to imagine that an ambitious provincial intellectual who had failed to make his mark in Rome and Milan, who had accepted baptism at the hands of Ambrose of Milan after a somewhat torturous conversion, who had then set out to return to North Africa from the port of Ostia, drowned en route and failed to even make a foot note in history. Sea voyages in the Mediterranean of that day were a hazardous business, and as Augustine disliked travel and feared the sea, such an outcome is very credible. What then of the intellectual world we would theologically inhabit as a result of the waters closing over his head?

7-2 Mervyn Duffy, Good Shepherd College, Auckland, New Zealand

"Madam, I'm Adam": Language in the Garden of Eden

The Garden of Eden exerts a fascination for theologians because assertions about Adam and Eve are claims about how human beings were intended by God to be before the effects of sin. If language is seen as secondary, an effect of the Fall, then Salvation could free us from the need to have recourse to it. The Word might return us to wordless immediacy. Recent philosophy has deemed language-use to be fundamental to human nature and has criticized "onto-theology" for underrating its importance. Louis-Marie Chauvet claims in *The Sacraments: The Word of God at the Mercy of the Body* (5) that: "Another theory is to see in language, as Augustine then Thomas Aquinas did, a consequence of original sin, which presupposes that human beings had been created without language. (ST 1, q. 94, a. 1.)" The paper examines why Chauvet asserts this and considers texts from Augustine and Aquinas which strongly suggest that they presupposed the contrary.

7-2 Chris Marshall, Victoria University, Wellington, New Zealand

Prodigious Justice: Yet Another Reading of the Parable of the Prodigal Son (Luke 16:11-32)

The parable of the prodigal son is the longest, the most developed, the best known, and certainly the most loved of all Jesus' parables. It has been studied in great detail and from a variety of perspectives. One well known scholar has even, by his own admission, devoted the best part of his working life to wrestling with the interpretation of this one story. Conscious that any fresh readings of the parable must navigate between the trite (merely rehashing what others have said before) and the merely clever (exploiting the polyvalence of parabolic discourse to generate original yet unlikely results), this paper will seek to bring some of the insights and priorities of restorative justice theory to bear on the story. For the parable affords insights not merely into God's grace but also into God's justice, and the satisfaction of God's justice through reconciliation.

7-2 Yong-Sun Yang, Wesley Institute, Sydney, Australia

Economics and Theology of Salvation in Adam Smith and Hegel

This paper analyses the theological foundations of the economic ideas of Adam Smith and Hegel. It is argued that the divine-human interaction around salvation is explicable both theologically and as rational economic action, and further that combining these two perspectives enriches our understanding of salvation. The argument is developed in relation to two major philosophers: Adam Smith and Hegel. Smith's self-interest is a natural instinct embedded in human nature, while Hegel's self-consciousness is a rational ability to be realised. In Adam Smith's theology, self-conscious nature is good as it is given by God whose goodness never fails, so natural self-interest is a way of salvation for Adam Smith. Hegel, however, believes that nature is an evil to be overcome by reason as it is related to the original sin, so the rational self-consciousness is a way of salvation for Hegel. Consequently, Adam Smith's salvation is something to be given in a world to come, while Hegel's salvation is something to be achieved in this world. This bifurcation comes from three main differences in their theological foundations. Firstly, Adam Smith's God is all-powerful, all-knowing, always good, and transcendent over the world, while Hegel's God is neither good nor bad, neither all-powerful nor all knowing, but immanent in the world. Secondly, the biblical concept of the original sin has no place in Adam Smith's understanding of human beings, while it has the central role for Hegel. Thirdly, for Adam Smith, this world is transitory but full of God's providential goodness expressed in the invisible hand, while Hegel's world is real and eternal but in the process of self-realisation with God's providence working through the cunning of reason.

7-3 Joseph Gelfer, Victoria University of Wellington, New Zealand

Gendered Spirituality and the Problem of Spatial Representation

Masculine spirituality is generally perceived as being "up and out," whereas feminine spirituality is "down and in." The spatialisation and gendering of the spiritual is only to be expected. George Lakoff and Mark Johnson have shown that metaphorical spatialisation or "orientation" is part of the method by which we understand and articulate the world around us. A number of spatial theorists such as Henri Lefebvre have also shown how space is both produced and gendered. But the masculine/up/out and feminine/down/in formula is a problem for spirituality in two ways: it repeats certain patriarchal themes such as the private/public domain and also resists the ability of both men and women to experience the full terrain of spirituality. Rather than calling for the up and out to be complemented by the down and in, I argue for the rejection of gendered spiritual space. I offer three examples of what such a space might look like: Gilles Deleuze and Felix Guattari's "smooth space," Gloria Anzaldua's "mestiza consciousness," and Bracha Ettinger's "matrix." By entering these queer spaces, we can do away with the restrictions that gendered space imposes upon our spiritual experience.

7-3 Majella Franzmann, University of Otago, New Zealand

Veiling and Power: Investigating the Concept in Manichaean Texts

Popular engagement with notions of female veiling deal almost exclusively with the experience of women in Islam. In this paper I investigate texts used by Western and Central Asian Manichaean communities prior to the advent of Islam, which make reference to veiled or secluded women, both for the information they provide about the social conditions of the practice and for the teaching they contain that uses the practice as an analogy for aspects of the spiritual life and of the cosmic drama of salvation.

7-3 Stephen Hunt, University of the West of England

"The Right Not to Be Offended": The Secularized Discourse of the Anti-Gay Christian Movements

The subject of gay rights and "alternative" sexualities within churches in the UK is one of the most controversial and challenging issue facing contemporary Christianity. In line with other elements of the gay liberation movement from the 1970s, the gay Christian movement has sought to organize and mobilize in order to extend and protect what it regards as fundamental rights. A countervailing movement, articulated through various factions, has arisen to confront the gay and "alternative" lobby. This paper considers the response of those opposed to the Gay Christian Movement. It notes that conservative groupings have been forced to reply to the propaganda and highly vociferous Christian

gay lobby that has appealed to both church and secular agencies with the language of "rights." Such a response increasingly involves a discernible shift from a discourse of "sin" and biblical prohibition to one of a secular one related to "rights" and may indicate wider processes of "internal secularization" within conservative Christian constituencies.

7-3 Matthew Dillon, University of New England, Australia

Cassandra: Mantic, Maenadic, or Manic? Gender and the Nature of Prophetic Experience in Ancient Greece

Cassandra was a virgin prophetess who, unlike the other prophets (virgin or otherwise) of ancient Greece, was destined never to be believed or to have her prophecies given credence. Her role in the divinatory experience of ancient Greece was a mythical one but she also acted as a foil for the other, historical prophets: while she was discredited in that her prophecies were never believed, the general Greek reception of those who gave or interpreted oracles, such as the Pythia (the prophetic priestess at Delphi) and the male diviners, was as creditable persons whose words and divinatory interpretations were heeded, often copied down, and scrutinised as to their intent. But Cassandra's role was very much a gendered one, and indicates a dichotomy in ancient Greek divination. For in ancient Greece, inspired prophecy, in which a prophet gave an oral answer to a question being asked or spontaneously provided advice, was the province of women, while the art of interpreting divine signs was the sphere of men. Cassandra received her gift of prophecy from the god Apollo in return for promised favours. But she might also have had a connection with another god, Bacchus (Dionysos), god of possession and ecstacy, for in her prophetic state she is described as being 'Bacchic'. But while the women followers—maenads—of Bacchus were manic, victims of the mania of possession sent by this god, in what sense was Cassandra's prophetic ability maenadic or manic? Why was it that to predict the future women became "possessed" by a god and spoke direct oral prophecies, while men never spoke the words of a god directly, but learned divination as an art (*techne*) and had to interpret signs sent by the gods but were never in direct communication with them?

7-3 Angela Coco, Southern Cross University, Australia

Gender: Pagan Style

Pagans assert the primacy of the goddess in the sacred cosmos and allocate women, as priestesses, the primary, but complementary place alongside men in sacred rituals. Early evidence reveals that complex issues emerge between the ideal of gendered roles to be played out in sacred rituals, which are largely based on sexual difference, and the patterning of social interactions both inside and outside of the ritual space. Mixed gender groups, all women groups and gay and lesbian groups address this issue of complementary gender roles in different ways. While paganism is exemplary of the cultural shift towards a balance between masculine and feminine deities, feminist spirituality and goddess movements also work towards this goal often seeking to transform traditional religions, or moving alongside them. The expectation is that the rightful egalitarian place of the feminine divine alongside the masculine will form the ideological basis for social equality between men and women. We have yet to witness such egalitarianism. This is a working paper describing initial observations of gendered processes in the pagan movement.

7-4 Denis Edwards, Flinders University

The Final Fulfillment of Non-Human Creation

Christianity is a faith involved with the body and with matter by its doctrines of incarnation and resurrection. It sees God as eternally committed to bodies, and to the material universe and all of its creatures. God has become flesh and flesh is forever in God. What is not so clear is what this means in terms of the final salvation of non-human creation. Is matter itself redeemed? Does the universe continue to be our home? What about kangaroos and kiwis? Do they have an eternal existence, or do they simply disappear? The Christian tradition has long held that the whole creation will share in God's final fulfillment. Often this has been understood in an anthropocentric way: the universe is saved in and through human beings. In a contemporary, less anthropocentric ecological theology, the question arises in a new way. If God can be thought of as directly involved with nonhuman creatures, loving them in their specificity, conferring on them their own dignity and integrity, we can surely think of God as bringing them to their own proper fulfillment. Granted that we can know very little about the how of God's eschatological action, how might we envisage and speak of God's final fulfillment of non-human creatures?

7-4 Robyn Horner, Australian Catholic University

On Faith

Faith is often understood to comprise two aspects: a relational or commitment aspect (faith in someone or something, fides qua), and a cognitional or confessional aspect (beliefs about that in whom or in which one has faith, fides quae). Both these aspects imply that faith is a kind of knowledge, one knows to whom one hands over one's heart, and while beliefs have a particular kind of provisionality about them up front, they are judged by those holding them, nonetheless, to be true. Yet faith is also defined by not knowing. The very structure of faith is such that it involves a leap into the abyss; faith must remain, in the strict sense, without ground. In this paper I will explore this aporetic tension and its implications for a rethinking of faith in Christian theology.

7-4 Gerard Kelly, Catholic Institute of Sydney, Australia

After the Historical Jesus

Historical Jesus studies have dominated Christology (and theology more generally) for over a century. It could be argued that "the historical Jesus" has acted as a sort of metaphor for 19th–20th century theology and its interface with the intellectual movements of this period. Some scholars would posit that we have entered a new cultural space today. Post-modern and post-Christian are some of the descriptors. 9/11 is coming to be seen as the symbolic turning point. It points to a number of realities: the clash of cultures; cultural and religious diversity and how we might deal with them; questions about religious truth; a loss of meaning in western society; and a more pervasive uncertainty and fear seeping into the lives of many. Some recent christologies seem to find a place in this cultural space. They go beyond earlier enquiries about the historical Jesus and develop a theological portrait of Jesus of Nazareth that attempts to respond more directly to the concerns of today. This is not a rejection of historical Jesus studies so much as asking a slightly different question for different times. It might also be described as a pastoral turn in theology's exposition of Christian faith. A popular example of this—but not the only one—is the 2007 book, *Jesus of Nazareth*, by Joseph Ratzinger (Pope Benedict XVI). This paper will use Ratzinger's book to explore the shift referred to above. In so doing it will ask whether the task of the theologian is being re-focused.

7-4 John Dunn, School of Theology, University of Auckland

Catholics and the Atonement Paradigm

Protestant literature has been abundant in regard to a revisioning of the Atonement, which has been so central to their interpretation of the cross. It has been less so in Catholic consciousnesness and spirituality. Recently Lisa Sowle Cahill has proposed that the Atonement Paradigm has outlived its usefulness. This paper will look at some of the issues which need to be addressed in undertaking a renewed view of the Cross.

7-4 Ann Nolan, New Zealand

Edith Stein: Distant Precursor of the Second Vatican Council

The work of Edith Stein (1891–1942) as a philosopher has been overshadowed—in Catholic circles at least—by a focus on the extraordinary nature of her life and her death. Works on her holiness and sanctity abounded, particularly after the announcement of her cause for canonisation in the 1960s. To a lesser extent her overtly religious writings, especially her unfinished work Science of the Cross (Kreuzeswissenschaft), published in German in 1954 and in English in 1960 and claimed as the first of her principal works to be published, attracted the interest of professional theologians and spiritual writers. Only since the 1990s is more interest being shown in her earlier philosophical works, heralded in particular by academic philosophers, the late Catherine Mary Baseheart and Marianne Sawicki. Yet it was Stein's doctoral thesis *On the Problem of Empathy* (*Zum Problem der Einfühlung*), written in 1916 and published in 1917, that held a prominent place in the personalist approach in philosophy that stressed the centrality of the human being which developed into a philosophy of dialogue in the twentieth century. This paper explores a line that goes from Stein's work on empathy through the work on empathy, dialogue and the I-Thou relationship found in the writings of religious thinker and philosopher Martin Bu-

ber (1878–1965) and Catholic theologian Romano Guardini. Guardini's work made a significant contribution to the Second Vatican Council 1962–1965, so in this sense we could see Stein's legacy as being more far-reaching than we might once have suspected.

7-5 Stuart Devenish, Australian College of Ministries

Reading the Bible in the Reader: The Scripting Nature of Scripture

The reading of epic texts such as the Judeo-Christian Scriptures exerts an influence on those individuals who read them "as if" they are true. It is commonly accepted that the Jewish community which read/reads the Old Testament undergoes a Torah-ising of their consciousness. "My father was a wandering Aramean...." However, what is not so well documented is the equally important textualising element on the consciousnesses of the readers of the New Testament. With postmodernity's "turn to the subject" and theology's mirroring of this turn, it is time to explore the process of the transmission of the idea-material of faith (Hocking, 1912) from the written pages of the Bible into the "tablets of human hearts" (2 Corinthians 3:3). Willimon (1990) suggests that texts such as Scripture are "constitutive" of the idea-world in which Christian believers come to indwell. The language of creation, election, redemption, inclusion and restoration are all derived from the narrativised world of the Bible. It is into this narrativised world that Bockmuehl's (2006) "implied reader" is inducted. We have books by the thousands telling us how to read and understand the Bible; we have next to no resources telling us how to read and interpret the Bible's word-world in the reader. This paper is drawn from a recently completed book-manuscript on the topic. It will apply an interpretive methodology from the work of Paul Ricoeur, seeking to understand the spiritual dynamics at work in the transfer between biblical narratives and the faith-vision which is the performative force at work in the believing Community. The primary goal of the paper is to enquire into, and ultimately to demonstrate, that the Bible is a determining force in shaping the identity, faith-consciousness, and spirituality of the contemporary Christian believer and the communities to which they belong. This is of critical significance to the question/possibility of a resuscitated Christianity in the Western world.

7-5 Dereck M. Daschke, Truman State University

The Psychological Influence of Old Testament Prophecy on George W. Bush's War on Terror

While President George W. Bush's Christianity is clearly, and overtly, part of his self-understanding and informs his conceptualization of his presidency in ways great and small, like many more conservative Christians he frequently alludes to an image of God as a warrior and judge who will act in history to blot out unrepentant countries. The rhetoric of Bush's speeches following the events of September 11, 2001 and the decision to invade Iraq in 2003 offer substantial insight into the ways in which the president's self-image and God-image—as steadfast, unchanging, a force of liberation in history, wrathful when disobeyed—correspond to a high degree with various Old Testament prophets' presentations of moral choices and consequences on the world stage, including the oracles against the nations and the anticipation of an inescapable day of divine judgment. This analysis will seek to put President Bush's adamant, but increasingly isolating, use of military force in a context that affirms its deeply Biblical roots while underscoring the psychological dynamics that has made him such a polarizing American leader. This paper will be my contribution to a collection I am co-editing for T&T Clark called *A Cry Instead of Justice: The Bible and Cultures of Violence.*

7-5 Madipoane Masenya, University of South Africa

Bible-"Inspired" Political Songs? A Gaze at the Post-apartheid South African Religious Landscape

"Decolonization must of necessity go hand in glove with de-Christianization." The thought underlying the preceding statement seems to occupy the minds of many Africans in present day South Africa. President Mbeki's call for the African Renaissance as well as similar calls to the re-discovery and re-affirmation of the roots of African peoples, seem to play a significant role in the endorsement of the preceding thought. It is no wonder that it has become common practice to find some of the Christian, Bible-based songs "translated" into political songs. Should the latter be interpreted as a form of resistance to the Christian religion and its sacred texts or could this be viewed as a sign of affirmation about the role which this religion plays in the lives of African-South African peoples? Compared to its role in the apartheid South African politics, what influence does the Bible have in the post-apartheid South African context? The present text seeks to answer the preceding questions through an analysis of some Bible "inspired" political songs to check the kind of impact (if any) which the Christian Bible has in post-apartheid South Africa.

7-6 Jon L. Berquist, Westminster John Knox Press

Identities and Empire: Historiographic Questions for the Deuteronomistic History in the Persian Period

Many theories of the Deuteronomistic History have reflected a religious community's desire to form their identity in a time of exilic social disorientation, through both law and (national) history. However, shifting understandings of the exile and the Persian period have raised questions about the situations addressed by these historical books. How do they speak to or through exilic and Persian contexts? This paper will explore the following questions: (1) In what sense was DtrH connected to Deuteronomy in the Persian period? (2) How can historiography and the processes of identity interact within biblical scholarship? and (3) How does identity formation leave historiographic traces?

7-6 Mark G Brett, Whitley College

Identity as Commentary and as Metacommentary

The paper will argue that there is good evidence in ancient Israelite texts to show that various notions of ethnic and national identity—in something like their modern senses—were proposed and debated in historiographical materials. A number of examples of such textual evidence will be examined, along with selected scholarly commentaries that have illuminated the ancient debates—notably David Goodblatt's Elements of Ancient Jewish Nationalism (2006). However, drawing in particular from Charles Taylor's recent work, *A Secular Age* (2007) I will suggest that scholarly discussion of identity discourse becomes anachronistic in important respects if the function of the primary literature is understood to be constructing "an identity" in something like a modern sense.

7-6 Louis C. Jonker, University of Stellenbosch

David's Officials According to the Chronicler (1 Chronicler 23-27): A Reflection of Second Temple Self-categorization?

Scholars usually acknowledge that the Chronicler's description of David's officials in the Sondergut passages of 1 Chronicles 23–27 serves a double function. On the one hand, the description enhances the picture of David's reign as a formative period in Israel's past. On the other hand, it grounds the cultic and civil institutions of the Chronicler's time in the past in order to give more prominence to those institutions in the Second Temple period present. This paper will try to relate the Chronicler's historiographical strategy to the process of identity negotiation in the Late Persian period Yehud. Particularly the prominence of the Levites in this description will be investigated in the light of social-psychological theories of self-categorization.

7-6 Mark Leuchter, University of Sydney

Ezra's Mission and the Levites of Casiphia

Ezra 8:15–19 details the recruitment of a number of Levites from the Mesopotamian city of Casiphia to Ezra's administrative mission to Jerusalem in the year 458 B.C.E. Scholars have long debated the nature of Levitical activity in Casiphia that would have led Ezra to rally its members to his cause. This paper will consider the evidence from within and beyond the Hebrew Bible that may shed light on why these Levites, in particular, were chosen, and how their role within Ezra-Nehemiah affected the redaction of the book and the construction of social typologies therein. These considerations will in turn carry important implications regarding the scope of the historical Ezra's mission, its presentation in the literary construct of the Ezra-Nehemiah corpus, and agenda of the redactors behind the final work.

7-6 Christine Mitchell, St. Andrew's College-Saskatoon

Otherness and Historiography in Chronicles

One of the key themes in most ancient historiographies is the construction of identity. Beginning with Herodotus, who set his *Histories* in the context of the conflict between Greek and Persian, ancient authors usually constructed identity in relation to an "Other." It is difficult to see the Other in Chronicles. In examining Chronicles on its own, there

has been some work done on how "Israel" is constructed in the book (Williamson, Johnstone), but this work has not fully explored the possibilities for seeing the Other. Recently (2007), Julie Kelso has argued that the missing Other in Chronicles is the repressed feminine. Without discounting her important work, in this paper I will explore other possibilities for the Other against whom Israel is constructed in Chronicles.

7-7 Oh-Young Kwon, Whitley College

A Contribution of Cicero's Legacy to the Reconstruction of the Rhetorical Situation of 1 Corinthians 1-4

This paper reconstructs the rhetorical situation of Roman Corinth in the time of Paul and argues that Greco-Roman rhetorical traditions and especially Cicero's rhetorical legacy had a major role in determining the social behaviour of the Corinthians in the mid-first century C.E. I use Cicero's rhetorical handbooks as the principal guide to define 1 Corinthians 1–4 as a rhetorical discourse and argue that the biblical text comprises the characteristics of both deliberative and epideictic rhetoric. I demonstrate that there are specific similarities between Cicero's rhetorical handbooks and the Pauline language of 1 Corinthians 1–4 in terms of their use of the words "boasting" and "imitate" and that these words are closely related to the Corinthian Christian preference for social and worldly understandings of wisdom and eloquence as described in 1 Corinthians 1–4. In other words, Paul both uses and critiques Greco-Roman rhetorical patterns and their social legacy. This paper argues that Paul criticises the behaviour of the Corinthian Christians in misusing Greco-Roman rhetorical conventions (and patronal systems) in the Christian community. The frequently occurring phrase *sophia logou* refers to the cultural-conventions-oriented wisdom and eloquence that some Corinthian Christians of wealth and high social status valued more highly than Jesus Christ crucified and the gospel message which Paul preached in Corinth (1:18–25). They also boasted about themselves as possessing such human-based wisdom and rhetorical skills and even encouraged fellow Christians of lower social class to imitate them. This is reflected, to some extent, in Paul's ironic use of "boasting" and "imitator" (1 Cor 1:29–31; 4:16). Paul deliberately uses these two words and also refers to himself as the "father" of them, for rhetorical effect in 1 Corinthians 1–4 (1:29; 3:18: 4:7, 15). In so doing, he subverted the social- and cultural-conventions-rooted thinking and behaviour expressed in the Christian community. Paul demonstrates Christ crucified as the wisdom of God and gives the highest value to Him (1 Cor 1:24). He further challenges the Christians to boast of Jesus Christ as the Lord (1:31) and imitate the humility and sacrifice he exercised as a servant of God (4:8–13, 16).

7-7 Christopher Forbes, Macquarie University-Sydney

Comparing Spiritual Things with Spiritual: 1 Corinthians 2:13 and Ancient Theories of Perception and Knowledge.

The precise meaning of 1 Cor. 2:13b, πνεύματος πνευματικοῖς πνευματικὰ, has long troubled commentators. Whether the two uses of the term πνευματικός have the same meaning is unclear, and the precise sense of συγκρίνειν is much debated. Ancient thinkers from as early as the archaic Greek period conducted an ongoing debate on the nature of perception and knowledge, and the relationship between the properties of the knower and the thing known. We are aware that we "feel cold" because we are warmer than our environment; paradoxically, we feel cold because we are hot. Do we see because we are dark? From the Presocratic philosophers into the 2nd century C.E. and later, the question whether perception and knowledge functioned due to similarity or due to difference was debated. An understanding of this debate and its ongoing ramifications may help to clarify Paul's language here. Paul is arguing that perception and knowledge of spiritual things requires the spirit; perception and knowledge are by similarity, not by difference.

7-7 Peter Marshall, Marshall Enterprise Learning P/L

Paul and the People on Whom He Relied

Anonymity is the mask worn by the majority of people in Paul's letters. We know a few of them by a variety of appellatives, mostly names. None have left a personal trace of their existence. Yet it is to their interests, beliefs, debates, relationships, conduct, and occupations that gave rise to the letters and the charcoal sketch of Paul's gospel and of him. And he relied on them. They are normal people living ordinary lives struggling to understand and to realise for themselves the nature and consequences of the gospel and their relationship with Paul. And consequential these were. At Corinth, A.D. 56, there was a marked incongruity between the actuality of their lives and the reality that Paul envisages for them. They were required to engage in a massive application of new knowledge resulting in significant intellectual, social, and moral non-conformity, innovation and disruptive change and in a short time. The risks for failure were high and the chances of success were low. This paper draws upon a historical drama I have written, *Paul our Contemporary: Non-conformity and Innovation Ancient and Modern*, about a dinner conversation of six people with Timothy in Corinth post the reading of Paul's letter to the Corinthian assembly. The drama engages the key topics and relationships of the letter, uses Timothy's knowledge of the mind of Paul as a device to explore ideas, brings into play many of the key concepts in current Pauline scholarship and business philosophies and practices and rhetorical, social, and moral conventions. The conventions were critical to the reader and the hearers of the letter and to the diners. They are lost to modern minds and are difficult to account for in exegesis. The aims are to help the reader and student engage more empathetically and seriously with the people of these letters and to evidence the materiality of Pauline thought for contemporary public life.

7-7 Laurence L. Welborn, Fordham University

Euangelistes Parasitos: Paul's Caricature of His Chief Rival as a Pompous Parasite in 2 Corinthians 11:20

Second Corinthians 11:20 has received too little discussion in the literature on Paul's opponents at Corinth, and, surprizingly, even less notice in recent research on patron-client relations in the Pauline communities. This paper argues that 2 Cor 11:20 depicts the leading figure among Paul's apostolic rivals as an instance of a social type so familiar and loathsome that he was a favorite subject of ridicule in comedy, mime and satire: the parasite, specifically, the "august parasite" (semnoparasitos), who puts on airs, and abuses his host and other guests. A composite portrait of this stock character is drawn from the comedies of Plautus, Terence, Alexis, Antiphanes, and from Lucian's satirical defense of the parasitic art. Parallels to Paul's vocabulary (katadouloun, katesthiein, lambanein, etc.) are traced in Greco-Roman comedies and satires. Paul's satirical account of the behavior of a rival missionary in 2 Cor 11:20 serves not only as a foil to Paul's own modest conduct, but also functions as a reproach to the Corinthians for their complaisant response to the interloper. This hortatory function must be borne in mind as one seeks to comprehend the roles that Paul, his rival, and the Corinthians play in the little scenario Paul has constructed.

7-7 Rosemary Canavan, Flinders University

Clothing at Colossae: Beyond Greek and Jew, Circumcised and Uncircumcised, Barbarian, Scythian, Slave and Free

The Letter to the Colossians focuses its addressees in Chapter 3 on their identity as Christians, clothed in virtue and love, which transcends all other differences to bring "perfect harmony" in the body of Christ (3:1–17). The metaphor of clothing that expresses the identity of Christians is juxtaposed to some specific identities that have their own clothing links. This paper will contrast the specific clothing images that are portrayed by "Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free" (3:11) with the image of the new person with which the Christian community are to be clothed. This combination of ethnic, religious, cultural and socio-economic status is unique to the Letter to the Colossians and gives a particular insight to this community. Specifically the addition of the barbarian/Scythian pairing colours the situation in Colossae beyond previous Pauline antitheses (1 Cor 12:13 and Gal 3:28). For this reason the argument will particularly feature the Scythian/barbarian images and their impact on how the Christian community came together in harmony and identified themselves with Christ in one body. This investigation of the use of clothing as an identity marker highlights the difficulties that a Christian community faced in constructing and maintaining its identity through clothing metaphor in an environment where there were competing identities that were reinforced by actual clothing and stylized images that carried meaning.

7-9 Mary J. Marshall, Murdoch University

Alertness to Homeric Influence on Mark: A Key to Enlightened Exegesis?

In the last fifteen years, there has been an increasing awareness that the evangelists may have been influenced by the Poet, particularly in view of Dennis R. MacDonald's analysis of Mark's Gospel as a Homeric hypertext. While my approach differs significantly from MacDonald's,

and my focus on the epic as possible background material is confined to *The Odyssey*, I consider that the number of characteristics common to Odysseus and Mark's Jesus does indicate an intertextual relationship between Homer's work and the earliest Gospel. Motifs such as Odysseus' skill as a carpenter, the description of him as a well beloved, only son, and as one who suffered much, are all curiously reminiscent of Jesus as depicted by Mark. In this paper I will investigate several aspects of the Markan Jesus, arguing that in compiling his Gospel from oral tradition, the evangelist has been influenced by his familiarity with Homer, as well as having drawn on elements from Hebrew Scripture. Areas considered include Jesus' visit to his hometown; his putative wisdom; his itinerant lifestyle; his exaltation to divine sonship; and his words over the bread and cup at his last meal.

7-9 Wooil Moon, Claremont Graduate University

A Platonic Reading of the Parable of the Sower in Mark 4:3-8

Burton L. Mack argued that the image of sowing seed as in the Parable of the Sower in Mark 4:3–8 was the stock analogy for cultivation in the Greco-Roman period (1988:159–60). This paper further suggests that the Markan parable is a variant of Plato's Parable of the Demiurge in *Tim.* 42d, in which the god sowed the immortal souls into the cosmos and time, and that the language of the Markan parable is congenial to Philo of Alexandria. J. D. Crossan ascribes the parable in Mark to the historical Jesus because the paratactic and threefold structure of the parable, for him, indicates its Semitic origin (1973:44), while Ron Cameron evaluates all the versions of the parable as inauthentic for the motif of sowing is frequently detected in various Hellenistic texts (1986:19–24). Both arguments are insufficient to determine whether or not the parable is authentic because Jesus' acquaintance with Hellenism is not completely improbable, and any trace of Semitism does not directly mean its origin in Jesus. This paper, therefore, reserves judgment on the authenticity of the parable, but demonstrates that the structure of three and parataxis is not restricted to Semitism, but also discovered in *Tim.* 42d. The Platonic passage seems to have been accessible to Philo, for he often allegorizes the metaphor of sowing in the Platonic context of cultivation, using the agricultural terms that also occur in the Markan parable. Moreover, Philo's three kinds of necessities that must be overcome for the soul to bear fruit (Leg. 1.43, 45, 79; 3.249–250) parallel three kinds of enemies to the seeds in Mark. The texture of the Parable of the Sower, therefore, differs from that of the Parable of the Mustard Seed in Mark 4:30–32, for the former is Platonic while the latter draws on the Jewish apocalyptic concept of the eschatological kingdom in Dan 4:10–12 and Ezek 36:8–9.

7-9 Richard Pruitt, Regent University

The Meaning of the Cross in Mark

What is the meaning of "the cross" motif in the Gospel of Mark? The majority view among recent exegetical works suggests that the passion predications cannot be authentic and must be the result of redaction by the author and/or the community of followers who read and copied the work for posterity. Consequently, the meaning of the cross is impossible to determine and lost to the modern reader altogether. However, I will argue that the passion predictions in Mark's Gospel were considered authentic sayings of Jesus even if they were recollected from traditions contained within the early "pre-Gospel" church. It is beyond the scope of this essay to discuss a criteria for authenticating sayings of Jesus. I will survey this topic using narrative criticism and argue that the story of Mark intends to reveal the narrator's beliefs and values and challenge the reader to contemplate the meaning of the cross. Furthermore, I will argue that Mark's presentation of these texts suggests that Jesus was aware that his actions and pending trip to Jerusalem would result in his death. The manner in Mark arranges the passion predictions indicates that he believed Jesus anticipated his death in Jerusalem and that there was meaning to be gained from Jesus' experience on the cross. In this paper, I will demonstrate that (1) the meaning of the cross in Mark serves as the central intention of and climax to the narrative and (2) the cross serves as the author's proof that Jesus is the Christ, the Son of God. I propose to do this by analyzing the narrative of Mark as a literary whole, through a brief survey of various academics who have contemplated the subject, and by focusing attention on how the passion predictions (8:31, 9:30–32, and 10:32–34) function within the context of Mark's gospel.

7-9 Delbert Burkett, Louisiana State University

The Core of Q

Much scholarship on Q presupposes that Q was a single document. Two arguments support this view. First, since Matthew and Luke have much of the Q material in the same order, one could infer that they drew it from a single text. The literary unity of Q material provides a second argument for a single Q source. However, these arguments for the unity of Q fail to demonstrate that all of the Q material came from a single source. The argument from order falls short, since only part of the Q material shares a common order in Matthew and Luke. Likewise the argument from literary unity falls short, since no one has shown whether such literary unity pervades the entirety of the Q material or only part of it. And finally, no one has coordinated the argument from order with the argument from literary unity to show that they apply to the same Q material. In the present study, I examine both the order and the literary unity of Q to determine how much of the Q material is actually unified by these features. I show that two distinct sequences of Q material have the same order in Matthew as in Luke. I also show that recurring features of style and theme unite each sequence individually and each sequence with the other, indicating that they came from the same source. Together these sequences constitute a "core" of Q material united by order, style, and theme. This core, I suggest, constitutes the minimal contents of a single unified Q source. While the present study identifies only the minimal contents of such a source, one could use the core so identified as a basis of comparison for determining whether or not the rest of the Q material came from the same source.

7-10 Robert Wafula, Drew University

This is My Story: Joban Use of Irony to Resist Divine Tyranny

The question of unity/disunity of prose and poetic sections of the book of Job continues to be a contested topic among biblical scholars. The three major arguments for those who argue that the prose and the poetry are distinctive sections are listed by Hoffman as: (1) a definite difference between the personality of Job in the prologue and the personality of Job in the poetry (2) God being largely depicted in anthropomorphic terms in the prose and transcended in the poetry (3) the problem at hand in the prologue differing form the subject matter (problem) poetry. My thesis is an entry into this debate with a particular focus on point number one above. The following questions are my guiding posts: What is the nature of Job's response to divine actions in Job 1–2 and 42:1–6? Is Job's character in the prose section consistent with his character in the poetic section? What is the nature of the powers that Job has to confront? And what has this to do with Job's communicative key to talk back to these powers?

7-10 Yoshitaka Kobayashi, Adventist International Institute of Advanced Studies

The Meaning of Berek *in Job 1:5 and Five More Texts*

Old Hebrew lexicons, such as Gesenius, Davidson, and BDB, considered *brk* meaning "kneel down" and *brk* meaning "bless" as the same verb with variant meanings. *HALOT* 159, on the other hand, separated *brk* I "kneel down" from *brk* II "bless." I agree with this separation of *brk* I and *brk* II. However, *HALOT* includes in *brk* I only forms in qal (Ps 95:6; 2 Chr 6:13) and hiphil (Gen 24:11). *HALOT* also classified *berek* in Job 1:5 and five more texts with *brk* II considering *berek* there as a euphemism for *qillel* or *'arar* "to curse" (*HALOT* 1:160). BDB 139 similarly considers *berek* as "a blessing overdone and so really a curse." First I will discuss the possibilities of euphemism and overdone blessing in these texts. Second I will examine the possibility that *berek* in 1 Kgs 21:13; Job 1:5, 11; 2:5, 9; Ps 10:3 is piel of *brk* I "kneel down." Then I will evaluate these two possibilities and draw a conclusion about which explanation is more plausible.

7-10 Craig Ho, Hong Kong Baptist University

Wisdom Literature as Responsive Literature

It is well known that both the Book of Job and Qohelet attack the kind of theology represented by Proverbs, which in turn can be understood as poetic summary of the teaching of the Law and the Prophets. In this paper I shall argue that Job and Qohelet were produced precisely for the purpose to question and even to deny the main tenets espoused by Proverbs. Job's three friends are depicted as traditional wisdom teachers whose religious views are all derivable from Proverbs. Literary and linguistic correspondence will be pointed out to support this. With

apparent repetitions and inconsistencies, Proverbs does not look like a unified composition. Using Carmichael's insight of the relationship between Law and Narrative, I shall try to show, however, that the beginning chapters of Proverbs can be understood as a summary of the morals of some of the stories in the Law and the Prophets. Thus, the three books in the so-called Wisdom Literature corpus were not produced independently of earlier biblical writings. In particular, Job and Qohelet are the result of critical reflection of and response to biblical writings available to their authors, Proverbs in particular.

7-10 Joseph Azize, University of Technology, Sydney

Sun and Mist in Qohelet and James: An Esoteric Motif?

It is suggested that sun and mist may function in Qohelet and James as symbols taken from what may be called a "solar theology," similar in some ways to the solar theology of the Phoenicians. The two symbols are, it is contended, symbolically linked, for mist is dispersed by the sun (cf. James 4:14). Taking sun and hebel together provides a scheme whereby the ephemerality of life on earth (under the sun) is symbolically underscored while pointing to an enduring reality—God, who created the sun (cf. James 1:17). If this is correct, then the solar theology may have functioned as an esoteric motif in certain Jewish circles.

7-10 Gabriella Kopas, University of Auckland

Qohelet and Words: Rhetorical Cluster Analysis of Qohelet 5:9—6:9

The worldview of an author is well represented by his reoccurring words, key terms, and symbols. Kenneth Burke called them a "set of implicit equations" or "associated clusters." Their occurrence however may not be conscious even for the author. The analysis of them by rhetorical critics is called "cluster analysis." This kind of rhetoric criticism focuses on the key terms and the terms that cluster around them in order to reveal the specific way the author uses them and how it relates to the message of the book. This paper provides a rhetorical cluster analysis on the unit of Qoh 5:9–6:9. My particular interest is focused on tracing patterns of Qohelet's use of words and clusters around some of them. Secondly I examine what the keywords and their clusters reveal about the author's rhetorical strategy. The rhetorical analysis of the artefact is focused on identification of key words, charting of clusters, detecting their context. Finally, patterns of the clusters and definition of the author's strategy will be revealed.

7-12 Jennifer Hellum, University of Auckland

From the Top, Down: The King in the "Cannibal Hymn" of the Old Kingdom Pyramid Texts

The king is present in the Old Kingdom Pyramid Texts in concert with the gods of the afterlife. He fits within their company as an equal in most of the texts, with the exception of the so-called "Cannibal Hymn." In these texts, Utterances 274/275, the king devours the gods, taking on all of their power and attributes. Exactly what these texts mean is of debate, and a new understanding of their nature and meaning will be offered.

7-12 James W. Watts, Syracuse University

Ritual Rhetoric in Ancient Near Eastern Texts

Many ancient Near Eastern texts reflect a concern for ritual accuracy. They depict ancient kings justifying their ritual practices on the basis of supposedly invariable tradition and, frequently, on the basis of old ritual texts. They also invoke ritual acts and omissions to explain the course of past history and to promise future punishments and rewards. In fact, very many texts assert that ritual performance is the most determinative factor in the success or failure of rulers and nations. The rhetoric of ritual therefore pervaded royal propaganda as well as temple texts. It also provided the principal rationale for criticizing the status quo. This paper will briefly survey the use of ritual rhetoric for persuasive purposes in texts of diverse genres and cultures of the ancient Near East before considering the persuasive function of ritual texts per se. Once the rhetorical role of ritual has been observed in texts with overt persuasive intentions, it can be evaluated better in the less explicitly persuasive contexts of ritual texts and their ritual use. The latter texts were themselves often ritual products—written, read, and manipulated to shape ritual performances and to pronounce judgment on the performers.

7-12 James K. Hoffmeier, Trinity International University

The Aftermath of David's Victory over Goliath: I Samuel 17:54 in Its Ancient Near Eastern Context

This paper attempts to explain David's obscure actions in 1 Samuel 17:54: "And David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent" (RSV). The problem lies in the ambiguity of the statement "he put his armour in his tent." It is uncertain whose tent is intended here and what is the significance of David depositing Goliath's armor in the tent, regardless of whose tent is in view. There is no consensus among Samuel commentators regarding the owner of the tent. It will be suggested that this episode makes sense in the light of Near Eastern military practice, especially the actions of victors following battle. The parallel material will help clarify whose tent was meant in the text. Secondly, we shall attempt to explain why Goliath's head is taken to Jerusalem.

7-12 R. Todd Stanton, University of Sydney

1 Samuel 3 and Its So-Called Ancient Near Eastern Parallels: Review and Method

The "call of Samuel" in 1 Samuel 3 has received much attention from scholars over the years employing the comparative/contextual method. Sumerian, Akkadian, Hittite, Ugaritic, and even Egyptian texts have all been used in various ways to demonstrate either analogy or influence upon the Samuel narrative. Without arguing for one cultural influence over another, the focus of this paper is mainly to review the scholarship and suggest some methodological ways forward.

7-13 Judith Brown, Tyndale-Carey Institute, Auckland, New Zealand

The Earth Is the Lord's: The Notion of the Promised Land in New Zealand

This paper will examine the idea of the Land in the paintings and writings of Colin McCahon. The material drawn from his work will be supplemented by examples taken from other New Zealand writers and photographers. The ideas which emerge from this investigation are then compared with the biblical theology of the Land. The implications of the material that emerges will then be considered: Is there an implicit theology of the land in New Zealand art? What might it say about the relationship of people and land and indeed attitudes to place and human being? How do any such attitudes relate to germane understandings and theology in Scripture?

7-13 Deborah Guess, Melbourne College of Divinity, Australia

Charles Birch's Understanding of Pansubjectivism and Pantheism

Charles Birch is an important Australian thinker whose work integrates biology, quantum physics, process thought, ecology, and theology. Birch understands pansubjectivism to be the view that matter comprises processes, experiences, and events, therefore all entities of matter are, to some degree, subjective centres of experience, and are fundamentally oriented to interrelationship. Pansubjectivism is for Birch expressed theologically as panentheism, which rejects both pantheism and the notion from classical theism of God as the omnipotent, coercive, unmoved mover in favour of a God who persuades, suffers, and works with the world in the process of co-creation. God provides the world with its experience by luring it, revealing and actualizing God's own potential possibilities in the universe in a concrete way. The restraints on matter are removed, and the sensitivity, awareness, and perception of the whole universe, including God, is increased, a process which enriches the experience of both God and the world. Birch sees lure, or persuasive love, as the very nature of God, experienced by all parts of creation as an internal relation (that is, as a relationship that changes us). When any entity in the universe experiences God, God becomes part of its constitution, and in this way God maintains the world. This paper argues that Birch's position on pansubjectivism and panentheism endorses many of the primary tenets of ecological thought such as ascribing a value to all life, affirming diversity, and appreciating the interconnected, organic nature of reality. It is a position which lies at the heart of ecological theology which sees God, humanity, and nature as interconnected.

7-13 Winston Halapua, University of Auckland, New Zealand

Moana Methodology

Moana is one of the ancient Oceanic words for the ocean. It was used when our Polynesian ancestors navigated their double-hulled canoes across what is now known as the Pacific Ocean two thousand years before the birth of Jesus Christ. The oceans of the world—the moana—account for nearly three quarters of the surface area of this planet earth. There are now identified the five oceans: the Pacific Ocean, Atlantic Ocean, Indian Ocean, Antarctic Ocean, and the Arctic Ocean. There are five different names but they are all ocean—moana. Moana Methodology is an attempt to honour the integrity of an oceanic world view which sees the interconnectedness of all creation. Moana is acknowledged as a primary gift of the Creator. The interconnectedness of the five very different oceans is celebrated. Moana Methodology offers perspectives from Oceania. The purpose is to enable new ways of understanding our contemporary encounter with the nature of God's embracing love. It sets out to reflect on the doctrine of the Triune God in an Oceanic way. Moana Methodology explores biblical hermeneutics and theological dialogue in the light of the life-giving rhythm of the oceans.

7-13 Robyn McPhail, Ecumenical Institute of Distance Theological Studies, Kerikeri, New Zealand

Text and Context: Spiritual Resources for Sustainable Rural Life

A working title at this point is Text and Context: Spiritual Resources for Sustainable Rural Life. The expertise I wish to bring together in this relates to my academic work in Hebrew Scriptures, parish ministry in rural New Zealand, and involvement in the Rural Ministry movement (currently immediate-Past Chair of the International Rural Church Association). I seek to bring biblical resources to bear on the important and increasingly more urgent ecological issues of our time: where we live and how we live; and how we are fed (and watered). I see the rural context as a microcosm for the global context in so far as rural communities around the world, including Australia and New Zealand, continue to be reminded by climatic and economic circumstances that human dependence on the planet's resources is a fact of life and a matter of respect and concern. How are we to live and interact with the land and in local communities so that life is sustainable socially and ecologically? I will present case studies on current social and ecological concerns, e.g., flood, drought, the urbanisation of rural areas, and economic colonisation, and place them in dialogue with some Bible texts that both tell their own story and speak to our story, e.g., Cain and Abel, the tower of Babel, and the prophet Joel. Insights gained from exploring the silencing of the voice of earth and countryside in both Hebrew Scripture and the New Testament will also be used to raise the profile of texts that could, in dialogue with issues that perplex and dishearten rural people, facilitate openness to new directions for securing livelihood and building local community.

7-14 Yaghoob Foroutan, Australian National University, Canberra

Labour Market and Religious Tolerance in Multicultural Australia

This paper examines religious tolerance in the Australian multicultural labour market. The paper gives a specific attention to Islamic affiliation and highlights the differentials between women in the labour market by this religious identity. Accordingly, this comparison can enable us to assess somehow religious tolerance in the labour market. The paper is based on the special tabulations of the 2001 full census data dealing with nearly 5.5 million women in the main economically active ages. Using SPSS, the analyses are based on Logistic Regression. This enables us to examine the differentials between these two groups of Muslim and non-Muslim women in the labour market when other relevant determinants (such as human capital, family formation, ethnicity and migration status) are equal.

7-14 Roxanne Marcotte, University of Queensland, Australia

Representations of Muslim Women and the Internet: Where to Begin?

The paper will explore some of the methodological issues that arise with the analysis of Muslim virtual representations of Muslim women in cyberspace in the Australian context. Like representations in the real world, online representations can often be prescribed, constructed, and contested, but their analysis poses serious methodological issues, on account of the variety of sites and the diversity of their content. Web sites may belong to official national, state, and local Muslim organizations, each with their own purposes, agendas and mandates, some with international links. Many local organizations and associations address social, rather than religious, issues important to the community, while unofficial sites may include personal web pages, personal or collective blogs, or various forums set up by the Muslim communities. In addition, information delivery is taking increasing various forms: hyperlinks to texts, online fatwas, videos or audio files of both local and international sermons and lectures.

7-14 Ibrahim Abraham, Monash University, Melbourne, Australia

"Riba" and Recognition: Religion, Finance, and Multiculturalism

This paper explores the seemingly disparate issues of religious diversity and financial regulation through the multicultural lens of contemporary post-Marxist political theories developed around the work of Nancy Fraser and her schema of "recognition, redistribution and representation." Arguing that social justice requires (1) the recognition of diverse communities, (2) the redistribution of wealth, and (3) genuinely representative institutions, Fraser and her interlocutors such as Iris Young and Judith Butler, offer sophisticated debates about contemporary pluralist societies. In this paper I will be using this schema to analyse the development of Islamic finance in Australia. Islamic finance has developed into a diverse, global sub-economy over recent decades, offering numerous financial products based around the rejection—either substantive or rhetorical—of "riba," meaning interest or excess. Whilst the growth of the Islamic finance industry is staggering, there has been little analysis done outside of the fields of financial theory or Islamic jurisprudence. However, as this paper argues, Islamic finance challenges not only conventional financial wisdom and regulations, but also theories and policies of religious pluralism, taking multiculturalism into uncharted territory. Utilising case studies from Australia and Europe, this paper argues that the seemingly staid field of financial regulation is actually a hotbed of religious, cultural, and national identity crises, wherein issues of recognition, redistribution, and representation are fiercely debated.

7-14 Toni Tidswell, University of New England, Australia

Strange Spaces: The Spiritual World of Muslim Women in China

This paper will present a case study of the women's mosque in Xi'an, China, comparing the space of the mosque both in setting and style with the great mosque of the city which does not allow women to pray there. The paper will propose that unlike the centrally-located men's mosque with its Chinese setting and style, the women's space is liminal/hidden but surprisingly Middle Eastern in style and thus appears much more aligned with "mainstream" Islam by comparison.

7-15 Kevin Duffy, United Kingdom

The Sensus Plenior *of Scripture: The Birth and Death of a Theory*

The *sensus plenior* was a theoretical attempt to integrate modern biblical criticism into a Roman Catholic biblical hermeneutic. The term used in this technical sense was coined in the 1920s and for four decades or so a lively and widespread debate ensued for and against the theory. Essentially the theory claimed that traditional readings of Scripture such as those called "spiritual" or "mystical," referred to in the theory as a "fuller senses" of the text, could be established using modern exegetical techniques. It had weighty proponents such as Raymond E. Brown, who did a doctorate on the subject. Equally, it had serious opponents. It is significant, this paper will argue, that opponents are to be found both among practitioners of critical exegesis, such as Bruce Vawter, and among advocates of spiritual or mystical readings such as Henri de Lubac. No one can be said to have won the argument for or against the theory. Raymond E. Brown himself recounted how he just found that he was no longer referring to it in class. The term still occasionally resurfaces but it is difficult to imagine now that fifty years ago it was the burning issue in Catholic biblical hermeneutics. This paper contends that the issues the *sensus plenior* theory sought to address are still living ones, but that its death or disappearance was inevitable. It represented a wrong turning, but one that can help us find the way to a more adequate account of how the Bible is read ecclesially. It represented, paradoxically, a devaluing of tradition and of history in hermeneutics, as well as giving an inappropriate role to authorial consciousness in an account of understanding texts. Theologically, it represented a confused account of the relations between scripture and tradition, and between faith and reason.

7-15 Patrick McArdle, Australian Catholic University

The Human Person in Practical Theology: A Relational Perspective

Recent years have seen an increasing interest in the impact of the turn to relationality in theology. This paper addresses the relevance of these insights to the concept of the human person and the implications for practical theology. I argue that, within practical theology, a relational anthropology forms a common starting point which enables theology to engage fruitfully with other disciplines such as welfare and health care without losing its distinctly theological character. Such an approach opens the possibility of developing theologies of welfare and theologies of health care that are appropriate in pluralist societies and are not sectarian in nature.

7-15 Mary Cresp, Australia

Julian Tenison Woods: Ecology, Theology, Spirituality

The scientific works of Julian Tenison Woods have worldwide recognition. The spirituality which informed his approach to science is less well-known, and since it is couched in Victorian language and thought, is largely misunderstood in our time. But can we glean anything from the contribution of this man to the Australian church? Some of his words now seem prophetic to us—for example, in an article on the Tasmanian forests written in 1878: "The matter is one which the Legislature should deal with promptly, or the forests of Tasmania, peerless and priceless as they once were, will soon be things of the past." In comparing his Memoirs with other writings, I hope to highlight some aspects of Father Woods that will enrich the conversation in which our world is currently engaged.

7-15 Bill Connell, Australia

Johann Baptist Metz's Political Theology: Amos Revisted

The well-known classical prophet Amos carried out his ministry more than two and a half thousand years ago in the northern kingdom of Israel. Johann Baptist Metz, on the other hand, offers us a sharp critique of the modern world different in every possible way to the world of Amos. This paper will argue that despite the obvious differences in culture, theology, and society itself, there is a remarkable similarity in the critiques expressed so passionately and vehemently by both men who plead for a transformation and conversion of a bourgeois society that ignores the suffering of the poor. Indeed, a close reading of Amos can shed much helpful light on our understanding of Metz's modern political theology.

7-15 Anthony Maher, Catholic Institute of Sydney, Australia

The Perverted Devotion to Hell: A Pastoral Critique

Drawing upon the original work of George Tyrrell (*A Perverted Devotion*, 1899), this paper will outline Tyrrell's exploration of the devotion to hell and offer a hermeneutical critique that suggests Tyrrell's reflection contains contemporary significance for scholars engaged in theodicy and eschatology. Subsequently, with reference to fictional literary composition, particular Dostoyevsky's *Brothers Karamazov*, the paper will further suggest that pastoral theological questions regarding suffering, (eternal damnation), and the "end of days" are far from assured.

7-16 Lynn Huber, Elon University

Unveiling the Bride: Reading Revelation's Bridal Imagery with Late-Medieval Visionaries

By labeling his work an *apokalypsis* (an unveiling) Revelation's author, John, coaxes his audience to envision along with him as he describes heaven, earth, and spaces in between. The choice of the term *apokalypsis*, linguistically similar to the word that describes a bride's unveiling (*anakalypsis*), also readies the audience to witness one of the final unveilings in John's story: the unveiling of the Christian community as the bride of the Lamb (Rev 19:7; 21:2, 9). As one of Revelation's culminating images, this bridal imagery arguably serves as one of the main things that the audience is prompted to "take away" from John's vision. In this paper, I explore how late-medieval visionaries, for whom John often served as a visionary role model, embrace and redeploy the image of the bride, envisioning it in a multitude of ways. Attention to their visionary accounts reveals that religious figures, including Hildegard of Bingen, Hadewijch of Brabant, and Bonaventure, draw upon and expand Revelation's bridal imagery in a variety of ways and towards a number of ends. While some describe her as a lover and/ or a mother, others highlight the bride's feminine gender as a means of redefining the gendered perspective of a presumably male audience. By exploring how these interpreters highlight and downplay different aspects of Revelation's imagery, especially the ways that they manipulate the gendered aspect of this imagery, we are able to develop a sense of the meaning potential within Revelation's bridal imagery. Most importantly, by engaging the writings of medieval visionaries, who "see along" with John, this project aims to further our understanding of how Revelation's metaphorical language works to persuade and to shape thought.

7-16 Michael Trainor, School of Theology, Flinders University

The Quest for the "Perfect Tile": Fundamentalism in Roman Catholicism

Fundamentalism represents one way that texts and readers interact. This paper will identify the nature of Catholic fundamentalism—biblical, doctrinal, authoritarian and devotional—and suggest the theological, anthropological underpinnings, especially as a reaction against the Enlightenment and modernity. Catholic fundamentalism represents a reaction against modernity and its perceived relative attitude to religion, and connects with other expressions of religious fundamentalism: the attempt to suppress theological and moral diversity into a rigid monolithic religious format where the voice of some are considered authoritative and interpretation of certain selected texts definitive.

7-16 Richard Pruitt, Regent University

The Inculturation of the Christian Gospel: Theory and Theology with Special Reference to the Igbo of Southeastern Nigeria

One of the most urgent problems within many Christian denominations is how to relate the Christian Gospel to diverse cultures. The importance of culture in the missiological process cannot be overstated; for culture is the social framework wherein an individual or group interprets the information or events of one's experiences. This social framework forms a basis for understanding why an individual or group behaves or reacts in one manner or another. In this paper, I will argue that the Christian Gospel message is fundamentally and essentially not limited by any one cultural expression and, as such, is trans-cultural. I have selected the term "trans-cultural" to describe the characteristic or property of being able to expand beyond the experience or limits imposed by any prior culture. In order to defend this thesis, I will provide a cursory review of a first century New Testament account of what may be the earliest Christian effort to spread beyond its original cultural setting. Next, I will review and analyze debates involving the concepts of conversion, inculturation, and syncretism as dynamic aspects of religious change. Following this, I will present a more modern account of Christian development among the Igbo of Southeastern Nigeria and offer it as an ongoing example to demonstrate the difficult yet determined effort of some to embrace the Gospel message within their own unique cultural context. The final chapter will address specific issues raised in the test case that are relevant to inculturation theory and theology in academic discussion.

7-16 David M. Gunn, Texas Christian University

A Genial Samson: Mr. Atherton, of G. A. Henty's Maori and Settler, *and Other Samsons for Youth in an Age of Empire.*

This paper takes as its starting point the figure of Mr. Atherton in an adventure story for boys by the prolific Victorian writer G. A. Henty. The story is set in the North Island of New Zealand during the land wars of the 1860s and involves the clash between settlers and Maori led by Te Kooti. Mr. Atherton, a large gentleman, is described as a Samson and performs appropriate feats. The bulk of the paper explores the Samsons standing behind this allusion. What kind of Samsons were boys of the Empire reading and viewing in their Scripture histories and Sunday periodicals? What values were they learning from the biblical figure? What did he teach them, for example, about recourse to violence, relations between the sexes, national identity, and the nature of "natives"?

7-17 Nasili Vaka'uta, University of Auckland

Myth of (Im)Purity and Peoples of the (Is)Lands: A Tongan Reading of Ezra 9-10

Ezra 9–10 is narrated with a gaze. It gazes at the "peoples of the lands" not merely to identify but also to belittle and discriminate against. In this paper, I offer a Tongan reading of Ezra 9–10 with attention to objects of deriding gazes and the myth/ideology behind the gaze vis-à-vis the colonial construction of the Oceanic island "natives." This reading is situated in the social location of Tongan commoners (*tu'a*) and theo-

rized with the Tongan notion of *fonua* (land, place, sea, and people). Methodologically, it weaves together insights from various methods and categories from Tongan culture. This interpretive framework provides the lenses for enga[g/z]ing (gaze back at) the text.

7-17 Jione Havea, Charles Sturt University

Displacing Bible, Drifting Homes, Restless Tellings

The presentation will weave three related concerns: first, the role/use of the bible in colonization (I will use works by artists from Oceania who expose the partnership of the Christian mission with Western colonization); second, how and why the Western bible [failed to] function as "home" for the natives (for whom "stories give home"); and third, whether aspects of the oceanic practice of storytelling can contribute to the task of interpreting biblical texts. In the third part, I will focus on "the power of telling" (compare: "the power of stories"). In native circles, this is the energy ("mana") that enables the storyteller to enter the world of the story, and guide her/his listeners into the story, thus crossing from the present to the past, across space and ideologies, to confront and tell stories differently. I will attempt this practice on the story of the Medium of Endor, which has to do with crossing time, space, and alliances.

7-17 Jeffrey Lyon, University of Hawaii at Hilo

From Luakini to Luakini: The Use of Traditional Hawaiian Religious Vocabulary in the Hawaiian Translation of the Bible

Much of the vocabulary used in traditional Hawaiian religion has been preserved in the translation of the Bible into Hawaiian, including the term Luakini, the great human sacrifice Heiau of the high chiefs. This paper will overview the history of religious change in Hawai'i from 1819—1839 as well as the translation of the Bible into Hawaiian, and then look specifically at how traditional religious vocabulary was used within in this monumental literary production, the co-operative effort of both missionary translators and Hawaiians expert in traditional religious language.

7-19 Christina Petterson, Macquarie University-Sydney

Solomon's Tusk and the Narwhale of Frederik: Postcolonial Biblical Studies beyond Sugirtharajah

In 1662 the king of Denmark, Frederik III, commissioned the turner Bendix Grodtschilling to produce a throne fit for an absolute monarch. In 1671 it was more or less completed and subsequently used at the anointment ceremonies of the Danish absolute kings in 1671–1840. The throne was modelled on the ivory throne of Solomon, whose equal was not to be found in any kingdom (1 Kings 10, 18–20). The same may be said about the throne of the Danish absolute monarch. The skeleton of the chair is wood—not just any kind of wood, but ebony, letterwood and kingwood, veneered with narwhale tusk, and flanked by columns of turned tusk. Eight gilded allegorical figures decorate the corners, and finally the throne is crowned with a massive amethyst. The throne presents itself as a striking piece of craftsmanship, an opulent display of wealth, and endless symbolic value, drawing on a vast number of intertexts that present it as the seat of absolute potency. The aim of this paper is to place both thrones in their imperial and biblical context and through these lenses provide an analysis and discussion of the materials used and the symbolism conveyed.

7-19 Deborah Storie, Whitley College

Interpreting Culture, Power and Privilege: A Proposal to Counter Middle-class Bias in Socio-cultural Criticism

Biblical interpreters frequently note the cultural distance separating contemporary Western Christians from biblical texts and generally accept the need to take the cultural contexts of the worlds of and behind the text into account. Unfortunately, the way the cultural distance between modern readers and the worlds of and behind the text has usually been understood is inadequate in several respects. A limited range of socio-cultural codes (honor/shame, kinship and purity codes, and dyadic personalities) and socio-economic concepts and systems (limited good and patron-client relationships) have been applied to a wide variety of texts and used to explain just about everything. These codes and concepts are often inconsistently or mechanistically applied with little appreciation for the heterogeneity of societies, the fluid, interrelated and socially integrated nature of cultures, or the reality that socio-cultural patterns are relatively poor indicators of individual behaviour. The interplay between culture and the dynamics of power and vulnerability are rarely taken sufficiently, if at all, into account. Furthermore, public descriptions and explanations of culturally configured realities are rarely differentiated from how things actually are and what people actually do and why. The cumulative result is that socio-cultural readings of biblical texts tend to reinforce a systemic middle-class bias in contemporary biblical interpretation. This paper draws on my own experience as an Australian living in rural Afghanistan and studies of other communities living in perilous power-laden situations, to suggest that attending to the stories and readings of poor and marginalised communities, and incorporating appreciation for the cultures of poverty into our reading personae, might enable socio-economically privileged readers to read more responsibly.

7-19 Michele Connolly, Catholic Institute of Sydney

Mark's Syro-Phoenician Woman: Mimic, Shifter of Power

I propose to read the story of the Syro-Phoenician woman in Mark 7:24–30 from a postcolonial feminist perspective. I will use Homi Bhabha's concept of mimicry, which Bhabha suggests emerges in the imperial-colonial encounter, especially when the language used is foreign to the colonized people. For Bhabha, the ambivalence of any language is intensified when it is transposed out of its originating context, and used to represent back to the colonizer what at first glance may appear to be compliant imitation of and thus submission to the colonizer's linguistic mores and cultural worldview. In fact, however, the colonized does not merely succumb and parrot back to the colonizer the colonizer's culture. Rather, Bhabha argues, the colonized resort to mimicry, by which the colonizer's worldview is returned to him or her, but reshaped so that the colonizer must engage with and thereby affirm, a new worldview that does not operate entirely by the colonizer's rules. The product of this engagement is what Bhabha calls hybridity, a new possibility of human identity, in which both the colonizer and the colonized are transformed. Such transformation clearly involves significant shifts in power. This sense of mimicry strongly evokes the central exchange of Mark 7:24–30. Here, while the Syro-Phoenician woman accepts Jesus' insulting rejection of her request for healing, she repeats his words back to him in a way that confronts him with his own momentary abandonment of his preaching of the abundant inclusiveness of the Reign of God. Postcolonial critique shows that in a complex interplay of ethnicity, class, and gender, Jesus and the woman contest for power. In Jesus, Mark exposes the temptation inherent in the metaphor of the reign of God, to impose imperial-colonial relations. The woman's mimicry disallows such a perversion, restoring true health.

7-19 Heather A. McKay, Edge Hill University

Better the Patriarchy You Know? Biblical Women Change "Masters"

Women in the biblical world were always uder the "control" of a male: a father, a brother, a husband. During the life of most of them they were "handed over" in some way from one male to another. Some of them looked forward to the change such as Rebekah, eagerly accepting betrothal to an unknown man. Others definitely did not: women taken as prisoners of war, for example. For others the picture is less clear: Did Sarai/Sarah enjoy her time with Pharaoh/Abimelech? Did Dinah really want her brothers to "rescue" her? Was Bathsheba seeking a change? Some women made an independent choice to choose a new male and had to do quite a bit of manoeuvring to achieve their new status: Ruth, Tamar, and Abigail. Just how much agency these women characters had will be identified and the ambiguity of the evidence explored using theories of communication and relevance.

7-20 Kenneth L. Hanson, University of Central Florida

"Hypocrites!": Hebraic Insights on the Genesis of Anti-Judaism in the Synoptic Gospels

It is well known that one of the chief sources of anti-Semitism in the Western world is not only the tradition of the Western churches but the text of the New Testament itself. In this research I will highlight a talmudic passage that has an unlikely bearing on the subject of anti-Jewish motifs in the New Testament. In it (Bavli, Sotah 22b), Alexander Yannai instructs his wife to fear neither the Pharisees nor those who are not Pharisees but only the "hypocrites" (צבועין), who act like Zimri and await the reward of Phineas. The editorializing of Matthew's Gospel, however, links the term "hypocrites" directly with the Pharisees, who as a whole are made into a literary foil for Jesus. The passage in ques-

tion (Matt 23:12–29) has to do with a series of "seven woes" directed specifically against "the scribes and Pharisees." Such language is unfortunate in contributing over the centuries to the stereotyping of Jews and rabbinic Judaism. It is common to analyze such texts in the "original Greek" of the New Testament, but it is most uncommon to suggest that the key to understanding Gospel "anti-Judaism" involves its origin in Hebraic idioms. The Matthean passage stands in contrast with a parallel passage in Luke (11:39–47), where no such repeated use of the term "hypocrites" occurs. The recasting of this single word sheds new light on the larger context, mitigating to a considerable extent its otherwise caustic tone. In short, an accurate study of Christian anti-Judaism must begin with an evaluation of the Gospel sources themselves as Hebrew rather than Greek literature.

7-20 Margaret Hannan, ACU National, Australia

Gaining Status in the Kingdom of the Heavens

This paper explores the distinctive theological perspective of God's sovereignty, as the author of the Gospel according to Matthew reveals it in the structure and composition of the Discourse to the Ecclesia as found in chapter 18. This will entail a detailed study of the Basileia logia found in this section of the text. The exegesis of these logia will be carried out within the contextual framework of the continuing narrative of the first evangelist's story of the life and mission of Jesus, as Messiah and agent of God. This will allow the literary and sociological considerations and the broader contextual implications which impact on the interpretation of the Sovereign Rule of God in the Gospel according to Matthew. The paper is entitled "Gaining Status in the Kingdom of the Heavens" because of the disciples' question which introduces the Discourse; and because the decided focus of this chapter and those that follow is what constitutes greatness in God's Basileia.

7-20 Leslie Robert Keylock, Evangelical University and Seminary

An Evaluation of the Arguments for Matthean Posteriority

Martin Hengel has agreed with Ronald Huggins' article on Novum Testamentum that the best solution for the synoptic problem is that Matthew is the last gospel. David deSilva in his New Testament Introduction considers the argument the most likely solution to the synoptic problem. Yet most scholars still argue, though they agree that Luke is closer to Q than Matthew is, that Luke is later than Matthew. As one who has spent a lifetime working with Q and as one who agrees with Ron Huggins that Matthew was the last synoptic gospel to have been written, though I defend the prior existence of Q and Matthew's dependence on it and Huggins and Hengel do not, I would like to examine some of the evidence for Matthean posteriority and at the same time show that Q is a necessary hypothesis for those who argue for Matthean posteriority.

7-20 J. R. C. Cousland, University of British Columbia

Once More, the Son of God in Matthew

I wish to argue that the titular Christological terms of the first gospel fit with different aspects and phases of Jesus' life, using the designation "Son of God" as an example. Rather than construe some titles as "outranking" others, or even a cluster of designations as being pre-eminent, as has often been done, it is more fruitful to examine what context is most germane to an appreciation of the title's significance. The title "Son of God" is an apt case in point. Regarded by some scholars (Kingsbury and others) as the most definitive title in the Gospel, one that describes Jesus as "earthly-exalted," it makes better sense to recognize that it most properly refers to Jesus in the divine sphere. This is why God describes him as such, and why Peter's confession is regarded as divine revelation. Though Peter is very much an inhabitant of the human sphere, he has recognized Jesus' identity within the divine realm.

7-21 Kamran Mofid, Globalisation for the Common Good

A Path to Heal Our Broken World—Globalisation for the Common Good: Uniting Economics and Theology Again

In 2002, the Globalisation for the Common Good Initiative began at Oxford. After six years and with seven global conferences, books and many articles, as well as its own web site and the *Journal of Globalisation for the Common Good* to its credit, the movement has become known to, and respected by, many around the world. We have developed a successful track record of bringing together a diverse collection of scholars, researchers, NGO leaders, policymakers, young people, religious and spiritual leaders from around the world for intense discussions on a spiritual and value-centred vision of globalisation and the common good. Indeed, we have now moved from research and discussion to articulate position papers and an active agenda for change in the international community and its economic and development policies. The mission of Globalisation for the Common Good (GCG) is to promote an ethical, moral, and spiritual vision of globalisation and encourage adoption of public policy at all levels that builds the common good of our global community. In this way we nurture personal virtue in our relationships with each other and the planetary environment, while investing our understanding of economics, commerce, trade, and international relations with values centered on the universal common good. We will advance understanding and action on major global issues by civil society, private enterprise, the public sector, governments, and national and international institutions. We will promote collaborative policy solutions to the challenges posed by globalisation. We are committed to the idea that the marketplace is not just an economic sphere; "it is a region of the human spirit." Reflecting on the Divine dimension of life can not be divorced from consideration of economic questions and issues can not be considered. Economics cannot be effectively practiced without an understanding of the world of heart and spirit. Therefore we view the problem and challenge of globalisation not only from an economic point of view, but also from ethical, spiritual, and theological perspectives. In short, as it seems, the moral crises of global economic and political injustice today are integrally spiritual: they signal something terribly amiss in the relationship between creator and the creation. While economics and politics are based on a partial or wrong image of man and his reality, they will not produce the results we need. Globalisation for the Common Good, by addressing the crises that face us all, empowers us with humanity, spirituality, and love. It engages people of different races, cultures and languages, from a wide variety of backgrounds, all of them committed to bringing about a world in which there is more solidarity and greater harmony. This spiritual ground for hope, arising at this time of wanton destruction of our world, can help us to recall the ultimate purpose of life and of our journey in this world.

7-22 David J. A. Clines, University of Sheffield

Psalm 23 and Method

This paper will approach the interpretation of the psalm using the resources of seven different literary hermeneutical methodologies available today, viz. rhetorical criticism, deconstruction, gender criticism, materialist, postcolonial criticism, psychoanalytic criticism, and intertextual criticism. I will argue, among other things, that the image throughout the poem is consistently that of a sheep and a shepherd (never a host and a guest), that the ultimate fate of the sheep deconstructs the underlying oppositions in the poem between life and death, that the sheep is feminized and infantilized, and (from a psychological point of view) is a victim of a death wish and of solipsism, as well as representing the situation of a postcolonial people.

8-1 Patrick McArdle, Australian Catholic University, Canberra,

Health Care and Relationality: A Relational Analysis of the Cases of Nancy Crick and Terri Schiavo

The cases of Nancy Crick (assisted suicide/euthanasia advocate) and Terri Schiavo (withdrawal of treatment for a PVS patient) have been of significant interest in health care ethics. The first paper presents a relational analysis of the two cases with the view that such a perspective highlights significant features which are not addressed through the usual health care ethics tradition. It is in such situations that Practical Theology offers new possibilities for theological engagement with contemporary issues. Utilizing the skills of Practical Theology can open the way to a distinctly theological contribution in areas usually viewed as essentially secular, such as health care. The second paper develops these critical issues and perspectives in context of a practical and relational theology of the human person.

8-1 Emma Pierce, Australian Catholic University

Human Freedom and Mental Health: A Discourse between Theology and Psychology

This research explores contradictions between theological and psychological perceptions of what it means to be a mentally healthy human person. The exploration recognizes that there is a vital need for theology and psychology to collaborate in bringing about transformative

practices that will aid the healing of mental illness, as well as maintaining and enhancing mental health. Society is urged to attend to two areas of significance, both long neglected. One is the voice of the witness, the one who has suffered and recovered from mental illness. This voice offers much insight. The other is the reality of a transcendent dimension.

8-1 Bet Green, Australian Catholic University, Brisbane

Imago Dei, A Shifting Likeness: A Particular Response to the Challenge to Know What it Means to Be Human

The likeness of Christ shifts from place to place, and through the light and shade of eras and epochs...it is not a still image. How is a given likeness measured as "true"? Bede Griffiths' life's work anticipates and reflects the post-modern imperative to return to the subject. Griffiths apprehends the subject in a precarious and perilous state of transition. He explores new depths of human capacity for transcendence. In what ways if at all is such life-sustaining humanity registered and recognized today? How deep the dying to rise to a new way of being?

8-1 Philip Halstead, School of Theology, University of Auckland

What Constitutes an Effective Church-Based Forgiveness Course in the New Zealand Context for Adults Who Wish to Explore Their Relationships with Their Parents?

Adults within the New Zealand church are faced with a dilemma concerning issues of forgiving their parents. Given this situation, ramifications of parental offences, and the claims of scholars that forgiveness can help people to experience healing and health, a course in forgiveness was designed, piloted, refined, conducted, and analysed. In this study forty-three adults explore the topic of forgiveness in light of their experiences with their parents. Quantitative and qualitative research methods were employed. This study shows factors the participants considered instrumental to the success of the course and their increased forgiveness. They also revealed how courses can be augmented when key features common to most preeminent course design taxonomies are subjected to cultural critique. The study confirmed that there is a great need for courses to help persons process their forgiveness issues.

8-2 John Dunn, Catholic Institute of Theology, New Zealand

On Using Multiple Images to Express the Saving Significance of the Death and Resurrection of Jesus Christ

In recent times much literature has been dedicated to studying the death of Jesus Christ, and to assessing the traditional models of expressing its saving significance. At the last ANZATS conference I delivered a paper which highlighted the different approaches in the ecumenical tradition to the significance of the death of Jesus Christ. On the one hand, much theology coming from the Protestant tradition has stressed various forms of the Atonement. On the other hand, much Roman Catholic writing has stressed the Paschal Mystery, thus uniting death and resurrection in one over-arching construct. Since then, from the Roman Catholic side, Lisa Sowle Cahill has suggested that the atonement is a paradigm which no longer has explanatory value. This paper takes the discussion further by investigating the systematic issues facing theologians when they attempt to express the mystery of the cross in multiple ways.

8-2 Nicola Hoggard-Creegan, Bible College of New Zealand, Auckland

Violence and the Atonement

Critiques of violent theories of the atonement have abounded in recent years. Feminists have critiqued the emphasis on violence towards the Son in some penal and sacrificial theories of atonement. Pacifist Christians have pointed out similar problems with penal and traditional Christus Victor motifs. Is violence really necessary for salvation? Is the death of Christ the most important factor in Christ's life? Are Girardian and other non-violent theories sufficient to capture the full meaning of the atonement? This paper will assess and interact with a number of these critiques of violent atonement theories.

8-2 Peter Lockwood, Australia Lutheran College, Adelaide, Australia

Genocidal Warfare in the Book of Joshua: Does the Implied Author Have Qualms of Conscience?

Many rationales have been proposed to account for Israel's genocidal conquest of Canaan in the book of Joshua'at Yahweh's behest! It is said that the stories exemplify the unfathomable will of God. Marcion heads the list of those for whom such stories disqualify the Hebrew Bible from the canon. Others have embraced the accounts as providing divine warrant for taking the cudgels to opponents of the faith, by inquisition, crusade or colonial expansion. Or the texts reflect an early primitivism in Israelite religion that gave way progressively to more enlightened notions, in the prophetic writings and ultimately in the life and teachings of Jesus. Yet another approach is to downplay the accounts in view of their historical inaccuracy. Or they simply play out on the plain of human history the cosmic battles between Yahweh and the forces of chaos, commonly with the addition that the stories should be read as allegories of the spiritual warfare between God and the demonic powers for the believer's allegiance. Some sidestep the stories by seeking a more enlightened canon within the canon; others admit the liability of the texts but claim they are critiqued and corrected when the Hebrew biblical canon is considered as a whole and read as an ongoing theological conversation. Whatever approach is taken, it is consistently assumed that the implied author was unaware of the moral offensiveness of the texts, and that their offensiveness has become apparent only in subsequent generations. This paper proposes, on the other hand, that the implied author has drawn deeply on the theological resources and narrative strategies at "his" disposal in order to qualify, modify, and justify the violence that is intended in the text of Joshua.

8-2 Douglas Pratt, University of Waikato, Hamilton, New Zealand

From Religious Fundamentalism to Ideologies of Terror: Contemporary Christian Extremism

For nearly a century the term "fundamentalism" has referred to a set of specific Christian beliefs and an allied ultra-conservative attitude. However, usage of the term has broadened: "fundamentalism," indicating the position of a "closed mind" coupled with a negative—even hostile—stance toward the status quo, has migrated into political discourse and the wider religious realm. Arguably, "fundamentalism" today names an ideological perspective found in most, if not all, major religions. Most disturbingly, it is now associated with variant forms of extremism and religiously-motivated terrorism. This paper will argue that the fundamentalism with which religious extremism is associated follows an identifiable ideological paradigm. In its religious mode, "fundamentalism" is a complex phenomenon that can migrate from the relative harmlessness of an idiosyncratic and dogmatic belief system to a harmful reality of religiously driven and fanatically followed pathways of terrorist activity. I shall describe and critically discuss this paradigm, paying particular attention to contemporary forms of Christian extremism.

8-3 Maureen Miner, University of Western Sydney, Australia

Does Religion Compromise Autonomy?

There is much debate over the social implications of fundamentalist religions. At the level of the individual there has also been debate over the religious and psychological impacts of closed minded (fundamentalist) and open (questing) ways of being religious. On the one hand, religious openness has been associated with tolerance and flexibility, but it has also been associated with anxiety and identity confusion. It is possible that a person's security of relationship with God might allow for mature religious openness, whereas religious insecurity might foster defensive openness. The proposed paper presents a study of Christian adults in Sydney, Australia designed to test this hypothesis.

8-3 Bagher Ghobary Bonab, University of Tehran, Iran

The Relationship between Attachment to God and Reliance on God

This study investigates relationship between "attachment styles to God" and "Reliance on God." To this end, 494 college students were selected by means of multistage cluster sampling procedure. Attachment to God Inventory (Rowatt, and Kirkpatrick, 2002) and Collaborative Coping Strategies in Challenging Life Events (Ghobary et al., 2003) were used. Multiple correlations indicated positive significant correlations between dimensions of reliance on God and secure attachment style. Also,

negative significant correlation were observed between dimensions of reliance on God with anxious and avoidant styles. Males showed more avoidant attachment styles whereas females were higher in all dimensions of reliance on God and surrender to God.

8-3 Philip Hughes, Christian Research Association/Edith Cowan

Subjective Wellbeing, Purpose and One's Approach to Life

As religion has become a personal matter, many people think it makes no difference what approach to life one takes. Research based on the Wellbeing and Security Survey (2002) indicates that some approaches to life contribute more to people's sense of purpose than do other approaches. While a sense of purpose generally relates positively to one's sense of wellbeing, the relationship between approaches to life and wellbeing is, in fact, weak. This paper will explore the relationships between these various psychological constructs in a random sample of Australian adults.

8-3 Richard Hutch, University of Queensland, Australia

The Spirituality of Scuba Diving: How Sport Frames Life for In-Depth Living

The nature of human spirituality has recently become a focal interest in the psychology of religion. Spirituality is considered to be the experiential dimension of many traditional religions of the world. Meditative and contemplative practices within such traditions are ritual practices by which spirituality is developed and enhanced. However, is it possible to develop and enhance human spirituality apart from the ways in which religious traditions do it? A consideration of parallel ritual practices in sport makes compelling the idea that sporting activities, especially those carried on by the individual, are means of bringing about human spirituality as an idiom of self-understanding. Following on from previous work by the author on spirituality and the sports of solo sailing and recreational motorcycling, scuba diving is considered as a ritual activity that can develop and enhance human spirituality in a similar manner. The argument is that the activity of scuba diving is analogous to the process of gaining psychoanalytic insight into the self. Diving deeply parallels an in-depth interrogation of the psyche. One learns at conscious and, especially, unconscious levels, how to accept unchangeable aspects of living. The outcome of using scuba diving for dynamic insight into the self and its limitations is an increased capacity for using intuition, renewed overall moral resilience, and greater symbolic meaning for living. Studies in sport and spirituality articulate the existential value added to being human, this apart from any tradition-bound value-adding provided by world religions.

8-5 Elizabeth M. McNamer, Rocky Mountain College

Digging up Women: What Did She Do All Day?

The lives of women in antiquity can be gleaned from the literary sources. There is ample evidence in the scriptures of what women have contributed to humankind's story. We find examples of extraordinary women serving as judges, prophets, businesswomen, and warriors. Woman's regular daily tasks, as described in the book of Proverbs, ranged from buying fields, trading, producing profitable merchandise, grinding, baking, cooking, wine making, dying wool, making garments, spinning flax, keeping the oil lamps burning, nurturing children, caring for the destitute, to remaining good humored, beautiful and wise and assuring that her husband is respected at the city gates. Bethsaida had the infrastructure. While many of the artifacts found at the site appertain to men' s work, (fishing equipment, anchors, and walls), most of the objects are in the domain of women. Bethsaida verifies the lives of women as described in scripture. The city gates, of course, is another story.

8-5 Mark L. Appold, Truman State University

New Perspectives on the Bethsaida Disciples

Although the historical figures of Andrew, Peter, and Philip, first disciples of Jesus, remain shrouded in the unknown, subsequent canonical and apocryphal traditions ascribe to each significant interaction with Jesus and a distinctive leadership role in the emerging church. In the attempt to untangle the the bond between faith and discoverable fact and to retrieve descriptive historical clues from the earliest level of the discipleship story, this paper proposes to examine the interface between two complexes of material—archaeological data and textual reference. The primary textual reference is anchored in the earliest level of a singular multi-layered Johannine tradition that identifies the village of Bethsaida as the home of Andrew, Peter, and Philip before their encounter with Jesus. The archaeological data is drawn from the material finds and related textual references that are part of the ongoing investigation associated with the excavation work at the site of biblical Bethsaida. The confluence and critical evaluation of this data allows a fresh appraisal of the shared background and formative setting that impacted the early lives of the Bethsaida disciples.

8-6 Matthew S. Collins, Society of Biblical Literature

Jesus Becomes a Gentile: Jesus' Identity and the Drawing of Jewish / Christian Boundaries

As the early Jesus-believing Jews separate or were separated from the larger Jewish community, the identity of Jesus was re-created to fit discoursive needs. Within the Pauline letters there are hints of animosity, but the movement and its Lord remain embedded within Judaism. By the time of the later NT books, however, Jesus refers to "the Jews" and a sharp distinction is drawn. In the face of public opinion regarding Judaism and the standing of the church, attempts were made to define a single orthodox set of beliefs claiming continuity over against emerging Rabbinic Judaism. Those falling outside the narrowing orthodoxy were characterized as "Jews" in this sense of non-continuity. As the church expanded, gaining political power, and the Rabinnic movement defined its own parameters, the Galilean Jewish roots of Jesus' ethnicity vanished. These ethnic roots could not be accommodated in a system that defined Jewishness as superseded nor could they still fit within the limited voices of the Rabbinic movement. Jesus became a Gentile in the midst of the "parting of the ways."

8-6 David M. Moffitt, Duke University

Jesus the High Priest and Mosaic Law: Reassessing the Appeal to the Heavenly Realm in the Letter "to the Hebrews"

The portrayal of Jesus found in the early Christian document known as "To the Hebrews" draws upon numerous elements of Jewish scriptures, institutions, and practices. It is not uncommon for interpreters to claim that the author's comparisons between Jesus and these elements represent a clear instance of an early Christian replacement theology. Nowhere does the logic of supersessionism seem to be more obvious than in the writer's comments in chapter seven regarding the Law and priesthood being changed. In this paper I will examine this author's portrayal of Jesus as high priest in relation to the anticipated objection that Jesus' tribal lineage excludes Jesus from priestly service (cf. 7:13–14) and his affirmation in 8:4 that Jesus can only be a priest in heaven seem to imply that he continues to recognize the Law's validity. That is to say, the writer's emphasis on Jesus' ascension into the heavenly sphere appears to be less a sustained polemic for Jesus as a replacement for the Law and the priesthood, and more an argument for rightly ordering legal and priestly priorities in view of the heavenly tabernacle and the angelic priestly order. From this perspective, the writer's appeal to the heavenly realms looks remarkably analogous (though not identical) to some of the arguments attested in the literature from Qumran. Hebrews' case for Jesus' high priestly status as a correlate of his heavenly existence may therefore be better understood in terms of an intra-Jewish polemic than as an invective against the Law, the priesthood and the Temple. If this is correct, it allows for a possible reassesment of the historical location of Hebrews' representation of Jesus in the larger development of Christology and the Christian tradition.

8-6 J. Harold Ellens, University of Michigan-Ann Arbor

Jesus' Apocalyptic Vision and the Psychodynamics of Delusion

This paper argues that the Jesus with whom we have to deal on the pages of the NT is a character in a story, not a person we can identify in history. In his story this character posits a radically visionary apocalyptic and eschatologically ideal vision, rooted in identifiable Second Temple Judaism sources and traditions, particularly regarding the Son of Man. As the ardors of his life ordeal intensify this character in the story raises the ante on his apocalyptic vision from at first proclaiming the impending arrival of a divine order in the world, as the Son of Man in Ezekiel, then from Mark 8 he predicts a season of suffering for the cause as the Messianic figures at Qumran (War Scroll and Hodayot—Thanksgiving Hymns), then, as it becomes clear that he is irretrievably on a catastrophic collision course with the authorities, he envisions the exalted Son of Man as in Daniel 7:13 ff, and finally, as in the courtroom of Caiaphas and Pilate, when all is obviously lost, he envision himself as the Son of

Man who will return on the clouds of heaven as the heavenly eschatological judge, as in 1 Enoch 37–71. This paper contends that as this story progresses in the mind of the Jesus character, he progressively loses his poetic distance from the story and slips into the dramatic persona of the main character in the story, and finally achieves the delusional state in which he foresees his demise as a triumph, until those bitter words, "My God ... why have you forsaken me? ... It is (I am) finished."

8-6 Teresa Swan Tuite, Bates College

Representations of the Body of Jesus

The body of Jesus is ubiquitous in biblical literature; yet, it is simultaneously difficult to pin down. In the history of Christian thought, the status of Jesus' body has been a site of perennial tension. Typically, conflicts within a given text or across various textual accounts are resolved by fixing the body of Jesus in light of assumptions about his identity. In this paper, I take the inability to fix Jesus' body, as shown through various accounts of his bodily engagements, as the basis for understanding his identity.

8-7 Stephen O. Presley, University of St. Andrews-Scotland

The Use of Psalm 2:7 and Divine Sonship in Justin Martyr

In his excellent monograph *Glory at the Right Hand: Psalm 110 in Early Christianity*, David Hay demonstrates the significance of Ps 110:1–4 in early Jewish and Christian literature. It is this Psalm to which many apostolic authors and early Christian theologians frequently turn to prove Christ as God's Messiah. Hay notes that, while Ps 110:1 and 4 are cited frequently throughout the New Testament and other early Christian writings, Ps 110:3 is not referred to explicitly until Justin, although several afterwards follow his lead. Within his writings, Justin employs Ps 110:3 in the context of discussing either Christ's pre-existence or his virgin birth in order to prove the divinity of Christ and his rightful designation as God's Son. The uniqueness and explicitness of Ps 110:3 in Justin testifies to the importance of divine sonship in Justin's writings and theology. While Justin employs Ps 110:3 to elucidate his views on the divinity of Christ, the closely associated passage of Ps 2:7, with the proclamation, "You are my son, today I have begotten you," proves most essential toward governing his overall theological vision of divine sonship. Ps. 2:7 is cited on five occasions with different contexts that speak to Christ's pre-existence, virgin birth, or baptism. In addition, the language of "Son of God" is an important title used throughout Justin's work. Justin employs Ps 2:7 as he moves from the gospel accounts through the prophetic literature back to Genesis in defense of Christ's divinity and his overall goal of proving Christ as the messiah. This paper, therefore, will explore these citations and allusions of Ps 2:7 in Justin's Apologies and Dialogue with Trypho, in order to demonstrate the performance of this passage in his writings with an eye towards how they speak to his theology of divine sonship.

8-7 D. Jeffrey Bingham, Dallas Theological Seminary

Creation, Blessing, and Judgment: Irenaeus on Matthew 25:41

From one brief, but pointed saying of Jesus, Irenaeus constructs a variety of creative responses to the perspectives of his opponents and defends a number of the components within the Apostolic faith. Matthew 25:41, a saying of the Lord in his discourse on the judgment of the nations, reads, "Then he will say to those at his left hand, 'Depart from me, you cursed, into eternal fire prepared for the devil and his angels.'" For the bishop of Lyons, each word is a morsel to be slowly savored, appreciated, and consumed in service of the truth. In one place selected language in the text serves to contradict the Gnostic cosmology and the relationship between Pleroma and world as well as to proclaim the Father as Creator. In another place, however, other language confronts and dismisses the Gnostic confidence in unbounded knowledge. In the mind of Irenaeus, certain things, such as the origin of sin, are unknown and it is impious to inquire with arrogance. All that is known is that sin, sinners, and judgment exist. Next, we witness a very optimistic reading of a passage which appears not to hold any optimism. Though the passage emphasizes perdition and wrath, Irenaeus, by again focusing upon specific terminology and keeping his polemical context in mind, presents a very hopeful view of Adam's salvation and the salvation of other humans. Finally, as one might expect, the other occurrences of the text in *Adv. haer*, portray the great perdition awaiting those who teach error under the times of the New Covenant and the themes of the wicked humans justly included with the devil in his perdition due to their willful disobedience, and the unity of God in the particular role of eschatological judge. Irenaeus, therefore, in his own use of the saying has preserved and reflected aspects of the tradition as he received it in the Rule of Faith. He follows tradition in his polemical exegesis of the passage. But there is also his own originality, his own novelty, in his peculiar development of the text's language against his particular opponents.

8-7 Geoffrey Dunn, Australian Catholic University

Tertullian on the Rich Man and Lazarus

While both form and redaction criticism help us appreciate the understanding of a gospel pericope held by the evangelists and the purpose for which they included it in their narratives, more recent methods of interpretation, like reader-response criticism, has helped us appreciate that the author's own objectives are not the only way of approaching a scriptural text. A patristic reading provides insight into the history of the reception of these texts. In this paper I wish to consider the ways in which Tertullian, the North African Christian of the second and third centuries, turned to the Lukan parable of the rich man and Lazarus (Lk. 16:19–31) and the variety of ways in which he could interpret it, depending upon the rhetorical purpose he was pursuing in a particular treatise. Tertullian did not write scriptural commentary; instead, he was engaged in debate and argument. It will he argued here that in all the instances Tertullian used the parable it was never to do with issues of almsgiving and care for the poor, but with eschatological ones, the nature of the soul, or the rejection of the Jews. His interpretation of the parable is one strand in the history of its reception.

8-9 Tim Bulkeley, Tyndale Carey Graduate School

Death and the Coherence of David's Story

While the very notion that within Samuel-Kings there is a unit we might call "David's Story" is at best questionable, nevertheless generations of readers have found this descriptor useful. This paper will examine the role of death as a unifying concept in this "story." The narratives of Samuel-Kings present David as the supreme hero of the Hebrew Scriptures. This reading of the story is enhanced from without by his status as the archetypal king, and by the presentation of the desired future Messiah as "David" or as "Son of David" in other parts of those Scriptures and beyond them. On such a surface reading David represents life and power. Yet the curve of David's life is not an ever mounting parabola, but rather his swift rise is followed by descent. David the hero-king does not simply represent life and power, but is presented as bringer of death to others, and death is at work in him even while he lives.

8-9 Ida Fröhlich, Pazmany Peter Catholic University

Electness and Sin in Deuteronomic Historiography: The History of the Kingdoms of Saul and David

The history of the kingdoms of Saul and David, related by the Deuteronomic historian comprises a series of special narrative elements. The triple motif of the election of the hero is a common element in both biographies. Nevertheless Saul's story includes several narrative elements attesting Saul's cultic offenses and bloodshed. David's three sons Amnon, Abshalom, and Adonijah are reported as committing ethical sins of sexual nature. Deuteronomic historiography tries to clear David of any kind of ritual sins. The only patent sin he commits—his adultery with Batsheba—is a sin of sexual nature. It is followed by an immediate punishment, holding out hope for a continuance of the covenant made with God and for a promising future of the Davidic dynasty. Ethical sins as bloodshed, cultic offense, and sexual sins are considered in Deuteronomic legal concept as sins resulting in ethical impurities. These sins are defiling for both the sinner and the land, and result in the disinheritance of the land for the sinner. Thus, reports on the above sins in the narrative of the Deuteronomic history serve to motivate the fall and disinheritance of the sinner. History semiotized in terms of ethic is a common concept in ancient Near Eastern historiography, especially in Hittite and Mesopotamian tradition. The same concept is reflected through the narratives of the Deuteronomic history, regardless of its supposed narrative sources.

8-9 Sunwoo Hwang, University of Edinburgh

Transgenerational Punishment in the Hebrew Bible

What does the Hebrew Bible teach about transgenerational punishment? This is not a simple question to answer, since there are at least two different positions in the Hebrew Bible. The clearest example of

the comparison between the two positions can be made by noticing the sharp distinction between the second commandment of the Decalogue ("...for I, the LORD your God, am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me." Exodus 20:5) and Ezekiel's polemic against retribution to descendants ("...it is only the person who sins that shall die." Ezekiel 18:4). Concerning this issue, I will investigate biblical passages, which include differing views on retribution, and seek the most appropriate way of understanding the two seemingly contradictory positions in the Canon of the Hebrew Bible. Judging what is to be the earliest to latest traditions, the most crucial retribution passages are the following: Exodus 34:7; Numbers 14:18; Exodus 20:5–6 (Deuteronomy 5:9–10); Deuteronomy 24:16; Deuteronomy 7:9–10; Leviticus 26:39; Jeremiah 31:29–30; Jeremiah 32:18–19; Lamentations 5:7 and Ezekiel 18:2–4. The relationship and the messages of the ten passages are complex and interrelated. It cannot be simply said that the retribution passages of the Hebrew Bible are contradictory and inconsistent with each other.

8-9 Mignon R. Jacobs, Fuller Theological Seminary

Perspective and Conceptuality: The Role of the Deity and Rival in 1 Samuel 1

The 1 Samuel 1 narrative reflects a clear progression from challenge to a resolution of the crisis of infertility. In part the conceptuality of the narrative is perceived through the depiction of the human and divine agents as well as the perspectives regarding the source, nature, and human responses to Hannah's infertility. The paper looks at the actions and reported perspectives of the agents as central to the conceptuality of the narrative. Viewing the 1 Samuel 1 narrative as a part of the conceptual framework of the various "infertile woman crisis" stories, this paper examines the conceptuality of the Masoretic Text (MT) and the LXX in light of the role of the deity and the co-wife in the challenge and resolution. First, it sets out the conceptuality of each version, especially the interplay of infertility and fecundity and divine causation and intervention. Second, it presents divine causation and intervention as necessary to the conceptuality about the deity's control, noting that the challenge is as much about the deity as about the human struggle. Third, in light of the challenge-resolution depicted by the narrative, this paper offers a proposal about the conceptual distinctiveness of the MT and LXX.

8-10 L. Lee Levett-Olson, Coolamon College, Flinders University School of Theology

The Sabbath Blessing

The first Genesis creation story concludes by blessing the seventh day, making it clear that Sabbath rest is broadly inclusive of heaven and earth and the full created order. Hallowing the rhythm of regular Sabbath rest is thus a means of participating in and perpetuating the blessing of God, but also sharing in that broad inclusivity. Denying the Sabbath (even implicitly) is to move from a state of blessing to its absence. Human identity, then, remains fragmented and incomplete apart from the broader creational unity celebrated and ordered by sacred Sabbath rhythm (which of course includes the sequence of fallow years and the Jubilee). Conversely, rediscovering this sacred rhythm could lead to a recovery of human identity and a deeper oneness with the created order with profound implications for the ecological crisis of our times. In this brief presentation I will set out these implications, grounding them in the biblical record; I will consider some of the responsibilities that arise for ethical action; and I will offer a first glimpse of the Eschatological Sabbath foreshadowed in Isaiah and the Christian gospels as a model for human choices in our time.

8-10 Norman C. Habel, Flinders University

The Primal Experience of Adamah: An Ecological Reading of Genesis 2-3

The focus of past interpretations of Genesis 2–3 has largely been on *'adam*, the human being. If, however, we identify with *'adamah* (the ground), a radical new interpretation of this text is possible. A major primal lack identified in the beginning is the absence of a being or power to "serve" and "sustain" *'adamah*. *'Adam* is formed and commissioned to fulfil this function, but is found to need a "helper" to do so. The striking twist comes in the narrative when *'adamah* is cursed because of what *'adam* has done, even though *'adam* is expected to fulfil his role as the servant of *'adamah* rather than be "like God." Why does *'adamah* suffer for the folly of *'adam*? How might we describe the primal experience of *'adamah* in this narrative?

8-10 Arthur Walker-Jones, University of Winnipeg

Doing What Comes Naturally: Blessing and Earth's Praise in the Psalms

According to Ecofeminists, dualisms in European thinking, such as culture and nature, male and female, mind and body, primitive and civilized, subject and object, have legitimated the exploitation of women, indigenous peoples, and Earth. The related dualisms between God and nature, the spiritual and the material, are part of this dualistic thinking. As Lynn White noted long ago, the removal of spirit from nature facilitated the exploitation of Earth. Under the sway of this ideology, biblical scholars of a previous generation maintained that the God of Israel was a God of history and not of nature, despite abundant evidence to the contrary, which has only recently been coming to light. For an ecological theology, it is important to recover biblical ways of imagining God that overcome the dualism between God and nature. Claus Westermann has pointed out that blessing is a neglected topic in church and theology. A study of the Hebrew root brk "bless" in key passages in the Psalms moves beyond Westermann and shows that biblical blessing blurs the boundaries between God and nature, the spiritual and the material. The thesis is that God's blessing and Earth's voice are inextricably interrelated in the Psalter.

8-10 Marie Turner, Flinders University

The Earth Goes on Forever: Shifting Centres in Ecclesiastes 1

Chapter One of Ecclesiastes refers to a number of the Earth's elements. These include the wind, the sun, the rivers, and humankind. The sage claims that in the end only the Earth remains. Scholarly discussion still struggles to come to term with the meaning of "habel" which recurs in the book. This paper will focus instead on the meaning of "ha 'aretz" and what the author might mean by an enduring Earth and the cycles of nature. It will refer also to the statement in Eccles 12:7 that the dust will return to the Earth. The paper will explore whether the Earth takes centre-place in Eccles 1 and whether this is one biblical passage that demands an Earth-centred reading.

8-10 Victoria Stephanie Balabanski, Adelaide College of Divinity, Flinders University

The Ecological Potential of Colossians 2:6–15, Read against a Framework of Stoic Permeation Cosmology.

Cosmological concepts often transcend the boundaries of religious affiliation. In transferring their allegiance to the God of Israel, the Father of the Lord Jesus Christ, the Colossians did not divest themselves of the categories in which they thought about the material world, categories which were shaped by Stoic and Middle Platonic thought. Rather, they were in the process of revising their understanding of the powers and forces within whose jurisdiction they lived. The Letter to the Colossians can therefore be seen as a stage in a longer process of reconfiguring their concept of themselves in relation to the cosmos. Drawing on the Stoic cosmological framework evoked by Colossians 1:15–20, this paper examines the extent to which Colossians 2:6–15 sheds further light on the cosmology of this letter. The paper argues that it is legitimate to assume a consistent cosmology across the letter. In addition to questions of cosmology, it also seeks to develop an understanding of the anthropology of the letter, whereby it can assert that in Christ, "the whole fullness of deity dwells bodily" (Col. 2:9). It argues that when read against a framework of Stoic cosmology, shaped by Middle Platonic thought, a permeation cosmology is evident in this passage. The paper then seeks to discern the ways in which this passage, read against the background of a permeation cosmology, can offer ecological insights, and seeks to read this passage in solidarity with the Earth.

8-10 Anne Elvey, Monash University-Victoria Australia

The Bible and the Earth: The Earth Bible Ecojustice Principles as Moments for Ecomaterialist Encounter

While varieties of biblical criticism focus to varying degrees on the worlds behind, within, and before the text, seldom if ever do they focus on the medium in which the text presents itself (for example, paper; papyrus; CDrom), as relevant to the task of interpretation. Yet the matter of the text—its interdependence with a wider community of Earth others in which it was produced, which sustains its writers and readers, and of which it is part—is ecologically significant. This is so

because the production and reproduction of Bibles, the proclamation of biblical texts in worship, and the work and publication of biblical scholarship all occur within an Earth community currently undergoing critical changes (for example, of climate and biodiversity), largely due to human action and inaction. Nonetheless, in the exposition and employment of the ecojustice principles in the Earth Bible project, the materiality of the biblical text itself is not accounted for directly. Against this background I propose, firstly, that the materiality of the text functions as an intertext in the reading of the text. Secondly, the icon offers a helpful metaphor for understanding the way the materiality of the biblical text operates in relation to its readers. With these proposals in view, the paper examines the six Earth Bible ecojustice principles (intrinsic worth; interconnectedness; voice; purpose; mutual custodianship; and resistance) as moments of hermeneutic encounter with the materiality of the text.

8-11 Marie-France Dion, Concordia University Montreal

The Voice of the People and the Story of King Saul

In a previous study (médiaspaul 2006), I have shown how, when the concept of the divine election of the king initially emerged in Israel, the people of Israel were portrayed as the medium through which God made known his will: the people were divinely inspired to choose the king God meant it to have. This characteristic greatly differentiated the concept of divine election in Israel from the same concept present elsewhere in the Ancient Near East. Subsequently however, in the Deuteronomistic Historiography, there was a complete reversal in the role and function ascribed to the people. No longer viewed as an agent of the revelation of the will of God, the people's role becomes almost passive, limited to that of acclaiming God's elected official whose identity was revealed to it by the king himself, a member of the priestly order or a prophet. This assimilation of the ANE conception of divine election deprived the people not only of its power, but also stripped it of its sense of self worth and legitimacy as an agent of divine revelation. This paper will explore how the depiction of Saul as an unworthy king serves, in fact, to disqualify the people as an agent of divine revelation, and to uphold instead the ANE conception of the divine election of the king.

8-11 Randall C. Bailey, Interdenominational Theological Center

Reading Backwards: A Technique for Queering David and Samuel

This paper explores a narrative technique employed in 1 Samuel 16—2 Samuel 1 where the narrator witholds information from the reader until the end of a narrative. Once these data are brought to the beginning of the narrative, they give a totally differen perspective on the characterizations of David and Samuel. Most particularly they become queered.

8-11 T. A. Clarke, Queensland Theological College

Complete v. Incomplete Conquest: A Reexamination of Three Passages in Joshua

It goes without saying, in most circles, that the book of Joshua speaks of a complete conquest in three passages (Josh 10: 40–43; 11:16–23; 21:43–45), and these are juxtaposed with other passages that tell the reader of an incomplete conquest. In the past, these contradictions were explained as the work of different traditions. Today the statement of complete conquest is explained as hyperbole or as a conscious rhetorical strategy meant to inspire the Israelites to finish the work of the conquest. In any case, there is little or no time spent on a close reading of these passages. This paper will focus on a close reading of these passages to determine what they do and do not say about the extent of the conquest in Joshua.

8-11 Klaas Spronk, Protestant Theological University

Remembering Joshua: A Study into the Way in Which the Book of Judges Is Related to and Separated from the Book of Joshua

In her Göttingen dissertation "Juda wird aufsteigen" (published in 2006) Mareike Rake offers an important contribution to the ongoing debate about the history of the redaction of Judges 1–2. In my paper I want to evaluate her study relating it to the tendency in modern research to date the book of Judges very late, as a bridge between the already existing blocks of the Hexateuch and Samuel-Kings.

8-11 Edith T. A. Davidson, State University of New York at Oneonta

Intricacy, Design, and Cunning in the Book of Judges

Most readers are shocked on encountering Judges. What is this amazing little book of horrors with its violence and cruelty doing in the Bible? The world it describes is like the one described by Hobbes, in which "men live without a common power to keep them all in awe... in the condition of continual war... [a] war of every man against every man.... The notions of right and wrong, justice and injustice have there no place. Where there is no common power... here is no law, where no law, no injustice. Force, and fraud, are in war the cardinal virtues. ...[There are] no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death: and the life of man, solitary, poor, nasty, brutish and short." [Ch. XIII, "The Leviathan"] To appreciate Judges, we must understand its literary features fully. These include: 1. structure (e.g., frame and parallel contrasting stories and variety of perspectives); 2. language (e.g., wordplay, binary opposites, keywords, and intertextuality); 3. unique cast of unique characters (strong and weak men and women amid a variety of kinship relations); 4. its special effects (e.g., its many strange patterns and the iconic tableaux given in almost every sentence); 5. its sources (Ugaritic myths); 6. its entertaining aspects (e.g., its contrast of comedy and horror); and 7. the profundity of its message (the need for a code of ethics and a leader to enforce it; a "Supreme Authority," to use Hobbes's term). Judges is one of the great literary masterpieces of world literature. As we explore its art, we will answer the looming question of whether or not it is history.

8-12 Joseph Bulbulia, Victoria University of Wellington

Anthropmorphism and Solidarity: An Evolutionary Game-Theoretic Approach

This talk provides a brief introduction to the evolutionary game theoretic modelling of religion. The focus of the talk will be the puzzle of anthropomorphic belief, and the question of why the gods of ancestral pastoral populations remain, by and large, our own. The answer to this puzzle uses evolutionary modelling to explain how anthropomorphic religion functions as a solidarity-building device of exquisite power, and how such religion maintains its shape amid the tides of cultural change.

8-12 Risto Uro, University of Helsinki

Ritual and Cooperation: Evolutionary Explanations for Early Christian Rituals

Scholars of religion have long argued that religious rituals enhance group solidarity and internal cohesion. More recently, behavioural ecologists and anthropologists, working from an evolutionary perspective, have provided explanations for ritual behavior that resemble the structural-functionalist interpretations of the past generation but also differ from them in several crucial points. Among such evolutionary explanations is the costly signaling theory: rituals promote group cohesion by requiring members to engage in behavior that is too costly to fake (e.g., William Irons, Richard Sosis, Scott Atran). The present paper discusses the potential use of the evolutionary perspectives in the study of early Christianity. How did the ritual innovations that emerged among early Christians, such as baptism and "the Lord's Supper," signal the commitment to the other members of the group? Did these rituals contribute to the survival and spreading of early Christian beliefs? What was the adaptive benefit of early Christian rituals as compared to other religious cults in antiquity? To answer these questions, the paper proposes the optimality principle, which predicts that, in addition to being "too costly to fake," an adaptive ritual behavior must allow a sufficient number of free riders to be able to spread effectively.

8-12 Rikard Roitto, Institution of Communication and Culture

A Cognitive Perspective on Identity and Behaviour Norms in Ephesians

One of the classical problems in NT scholarship on Ephesians is how the first half of the letter, usually called "theology," is connected to the second half of the letter, usually called "paraenesis." I suggest a model where we assume that the author uses the first half of the letter to depict the attributed side of the ingroup prototype (holiness, having the Spirit, power, love, knowledge). He also puts these attributes into the framework of the ingroup narratives about God's initiative through Christ, providing causal beliefs about why these attributes are valuable. As the author formulates the attributed side of the prototype, he simultane-

ously insinuates the recipients' relative lack of prototypicality, creating a sense in the audience that they need to improve their prototypicality. Then, in the second half of the letter, the author associates various behaviour norms with the prototypical attributes, directing the cognitive process of attribution. By telling them which behaviours (should) come out of the attributed traits, he presents a practical way for the individual group member to improve and achieve prototypical status before God, within the group and in his/her own eyes. Thus, if the recipients accept the author's attribution propositions and narratives, they become motivated to act according to the norms of the letter.

8-12 Istvan Czachesz, Helsinki Collegium for Advanced Studies

Women, Charity, and Mobility in Early Christianity

This paper explores how various aspects of early Christian ethical behavior transformed their social network system. Contributions to network theory have recently suggested that some networks contain so-called weak links. Weak links are connections that one can remove from a network without destroying its structure. Such connections, however, become important under severe conditions, because they stabilize the network. I will suggest that various types of cooperative behavior in early Christianity generated and maintained such connections. First, mobility was essential: sources inform us that from the very beginning Christianity included migrant people, such as missionaries, apostles, and officials. Second, women were important for the success of the movement. In social networks, women's participation is vital under circumstances generating stress, when they maintain social connections much more successfully than men. Third, charity established connections with masses of seemingly insignificant people, who added an invaluable set of weak social ties to the organization of the Church. Finally I will ask about the effects of weak links on the development of early Christianity. In particular, it facilitated the spread of new messages and helped the integration of diverse groups.

8-14 Michael L. Satlow, Brown University

Customs of the Jews: A Study of Jewish Customs in Tannaitic Literature

Over the last two decades scholars have become increasingly aware of the complex relationship between the halakhic prescriptions of the rabbis of antiquity and actual Jewish practice of the time. Few Jews in antiquity, according to this emerging consensus, would have adhered to these rabbinic prescriptions. This realization, though, raises the question of actual Jewish practice in late antiquity. Did Jews follow religious practices that they inherited from their families or communities? What did they actually do in order to appease the God of Israel? Although this is by no means a new question, I propose to revisit it in light of contemporary methodological and theoretical advances. The literature of the tannaim (ca. 70–220 C.E.) provides a rich assortment of testimonies to common Jewish practices, frequently labeled minhagim. The rabbis incorporated some of these local practices into their own "orthodox" halakhic system; they report some of them only to oppose them. Regardless of rabbinic support or opposition, the "customs" reported in this literature open a window into contemporaneous Jewish practices. This paper will present the results of my initial research into these testimonies, and what they can tell us about the customs and practices of "ordinary" Jews in antiquity. My interest is not in "custom" as a juridical concept in rabbinic thought, but in actual social practices. When possible, I will correlate these practices with archaeological evidence; place them within the context of practices in Christian and other Greco-Roman religions; and attempt to make some wider sense of them.

8-14 Shawn W. J. Keough, Katholieke Universiteit Leuven

Clement of Alexandria on Exegesis Worthy of God

Clement's approach to scripture is shaped by his prior theological commitment to the identity and character of God, which he expresses especially in a creative tension between radical apophaticism and fervent commitment to divine philanthropia. It is, however, the divine philanthropia climactically expressed in the condescension and love of the Son that governs Clement's conception both of the doctrine of God and of the goal of human existence. Thus the revelatory and redemptive economy of the Logos unites for Clement the manner in which exegesis must be worthy of God: just as biblical interpretation must yield descriptions of God that conform to governing convictions related to the loving intention of God to save humanity, so the progressive salvation of humanity results in an ever-increasing capacity to worship God in a manner worthy of God and (especially) to interpret the scriptures in a manner worthy of God. Clement's true Gnostic, despite common scholarly misreadings, is not someone adept at discerning the ubiquitous "song of the Logos" in the religious and philosophical resources at hand, but rather someone who has "grown old in the scriptures": the true gnostic is one who interprets scripture in a manner worthy of God, that is, in a manner that preserves what befits the divine identity and character. Clement's governing theological commitments are formed only in response to the biblical revelation of the divine identity and character given in the reciprocal love of the Father and Son extending to fallen humanity. It is at this interface of theology and exegesis that the principle of theoprepeia (what is worthy of God) is forged for Clement, and it is this principle that rules the entirety of his thought, not least his approach to biblical exegesis.

8-14 Michael Thomas, Concordia University—Portland

Isaiah's Vision of God: Origen of Alexandria and the Christian Interpretive Struggle Over Isaiah 6:1–5.

This paper examines Origen of Alexandria's interpretation of Isaiah's vision of God. Preserved in his *Homilies on Isaiah* and *De Principiis*, Origen's textual and theological exposition of Isaiah 6:1–5 presents the first comprehensive interpretation of Isaiah 6:1–5 produced by the early church. Drawing upon the enigmatic features of this text, Origen postulated that Isaiah had seen a vision of the triune God. Reading the text allegorically, he calculated that the Father was seated upon the throne and that the flanking seraphim were actually Christ and the Holy Spirit. This was a significant theological discovery. Origen had revealed that the Book of Isaiah testified directly to the Trinitarian Godhead proclaimed by the church. However, by the fourth century, Origen's interpretation of Isaiah 6:1–5 became suspect. In response to the Arian crisis, the church refined its doctrines concerning the nature of the essence of God and the economy of the Son. After the Council of Nicea convened in A.D. 325, it became impossible to speak of the Father as having been seen by a human, for the church confessed that the Son alone revealed the ineffable Godhead. Likewise, any conflation of the seraphim—understood generally as a class of angelic beings—with the Son and Spirit suggested that the second and third persons of the Trinity were in some way subordinate—even created—beings distinct from the Father. Because of these theological developments, Origen's Trinitarian interpretation of Isaiah 6:1–5 was deemed untenable. Despite this, several elements from Origen's exposition of Isaiah's vision were curiously retained by later fathers of the church, including Eusebius and Jerome. How and why this was the case demonstrates the unparalleled influence Origen's scriptural expositions held on subsequent exegetes who followed in his wake.

8-16 Anne E. Gardner, La Trobe University

Twelfth Century Terracing in Jerusalem: An Archaeological and Contextual Interpretation

The terracing and, more particularly, the Stepped Stone Structure in Jerusalem have provoked controversy among archaeologists as to when they were built, by whom and for what purpose. In recent years, Margreet Steiner and Jane Cahill have amplified the excavation reports of Kathleen Kenyon and Yigal Shiloh and have given their own assessments of the two structures. The former (Steiner) asserts that the earliest terracing dates from the twelfth century but that the Stepped Stone Structure was not constructed prior to the tenth century. The latter (Cahill) thinks the terracing and Stepped Stone Structure were built together in the late thirteenth or early twelfth century. Steiner, particularly, has addressed the question of why the terracing was built and by whom. In terms of the necessity to fill in an area badly eroded by water and the desire to provide a stable base for the construction of a defensive structure, Steiner has successfully answered the "why" question. The "by whom" question is not easy to answer as Steiner herself admits. By addressing this question through archaeological, historical and linguistic data, this paper posits that a candidate presents itself. Further, it asserts that this "candidate" helps to resolve the question of when the Stepped Stone Structure originated.

8-16 George Athas, Moore Theological College

The Conspicuous Absence of Zerubbabel

As a Davidic descendant, Zerubbabel was a figure of great promise in the eyes of Haggai. However, Zechariah pays far more attention to

Joshua the High Priest. This paper considers why this shift in leadership occurred within such a small time frame. It argues that Zerubbabel fell foul of the newly established administration of Darius I at a time of enormous political upheaval throughout the ANE. Zechariah 1–8 was originally written as a response to this situation, directing the hopes of the fledgling Jerusalem community towards Joshua the High Priest as an interim measure.

8-16 Bruce Winter, Queensland Theological College

Roman Corinth on the Rocks: Neglected Archaeological, Epigraphic and Numismatic Evidence

After one hundred years of archaeological work on the ancient Corinthian site, a good number of its findings have not been adequately harvested by New Testament scholars, to the detriment of their understanding of early Christianity in Corinth. This paper explores issues concerning the material evidence, official inscriptions, curse inscriptions and coins of the period in order to help illuminate the Sitz im Leben of the prestigious Roman colony in the first century. The paper will address the matter of cultic sites and its implications for "gods in heaven and on earth." Epigraphic evidence shows the coming of a new "provincial imperial cult" to Corinth in late 54 or early 55 that affected the church. The dating of grain shortages that raised problems for the early church can be secured by a unique set of eleven extant inscriptions honouring the person appointed to oversee the problem. The longest set of inscriptions to any woman in the ancient world has survived and concerns a leading patron, Junia Theodora, a resident in Corinth. It has implications for the role of women in the colony and the church in Corinth and Cenchreae. The contentious matter for New Testament scholars of the identity of Erastus and its implications for rank and status among the first Corinthian converts will also be further explored. Curse inscriptions reveal how first-century citizens sought to cope with the personal problems of life and its effect on the responses of first-generation Christians there. Lastly, in the neglected area of Corinthian coins, the profile and the official presentation of emperors, their family and the colony fill a gap as to how they were perceived by those who sustained the *pax romana* and the prestige of this colony.

8-16 Murray Smith, Macquarie University-Sydney

Temple and Messiah on the Coins of Bar Kokhba and in the Gospel Traditions

This paper: i. examines the significance of the temple iconography of the Bar Kokhba coins for our understanding of Shim'on ben Kosiba's messianic program; and ii. explores the implications of the Bar Kokhba coins for the interpretation of Jesus' relationship with the temple as it is depicted in the gospel traditions. The first part of the paper addresses the disputed question of ben Kosiba's messianic identity. On the one hand, the majority of scholars (Schäfer, Chilton, Reinhartz) accept the later Christian and rabbinic literary sources (Just., 1Apol. 31.5–6; Eus., Hist. Eccl. 4.5.2; y. Ta'an. 4.5) as evidence that ben Kosiba was recognised as Messiah by at least some of his contemporaries. On the other hand, the most comprehensive study of the Bar Kokhba coins to date rejects this reading and concludes that ben Kosiba was neither recognised as Messiah nor claimed to be such (Mildenberg 1984). Significantly, however, the import of ben Kosiba's use of the temple façade on his silver tetradrachms for the question of his messianic identity has been overlooked. Given the strong connections between kingship/messiahship and temple building in the Jewish literary traditions (2 Sam. 7.1–17; 1 Kgs. 8; Jos. AJ. 15.423; Tg. Isa. 53.5; Tg. Zech. 6.12) this is surely a significant oversight. It will be argued that the prominent use of temple iconography on the Bar Kokhba coins strongly suggests—in concert with a range of other considerations—a messianic claim on ben Kosiba's part. The second part of the paper then compares ben Kosiba's use of Jewish traditions regarding Messiah and temple, with the appropriation of those same traditions in the canonical Gospels (eg. Mt. 24.1–3; 26.61; 27.40; Mk. 13.1–2; 14.58; 15.29; Lk. 21.6; Jn 2.19–21). Implications for the interpretation of these gospel traditions will be explored.

8-17 John Francis Collins, Australian Catholic University, Sydney

Method, Scripture, and Practical Theology: Context and Consistency

The focus of this paper is the dynamic relationship between the role of the writer and the role of the reader in the task of interpreting scripture as a transformative act. To this end the theological method proposed by Bernard Lonergan, S.J., will be employed to shed light on the multiple issues that arise from an examination of scripture as text and the complex web of psycho-social-cultural forces that influence the reception of the text.

8-17 Ruwan Palapathwala, Trinity College, University of Melbourne

Practical Theology and a Quest for Knowledge Production in Oceania

Globalisation has drawn various social contexts across the world into a single vortex and created a complex sociological condition which has made a fundamental impact upon the traditional understanding and production of knowledge. This paper outlines and discusses the sociological context of the global knowledge economy and the way in which it has come to impact upon the study and the "doing" of practical theology at doctoral level in Oceania. The thesis of this paper is to lay claim for an "emergent doctoral" culture in theological education as an innovative response in higher education to the new social context of the globe. The aim is to establish the global sociological conditions which have contributed to the rethinking of practical theology as an academic discipline at doctoral level and assess their reciprocal benefits in the practice of practical theology in Oceania.

8-17 Gerard Hall and Joan Hendriks, Australian Catholic University, Brisbane

Spirit of Religion Project I: Reflections on the Intentionality, Process, and Outcomes of Interreligious Dialogue

Globalisation has drawn various social contexts across the world into a single vortex and created a complex sociological condition which has made a fundamental impact upon the traditional understanding and production of knowledge. This paper outlines and discusses the sociological context of the global knowledge economy and the way in which it has come to impact upon the study and the "doing" of practical theology at doctoral level in Oceania. The thesis of this paper is to lay claim for an "emergent doctoral" culture in theological education as an innovative response in higher education to the new social context of the globe. The aim is to establish the global sociological conditions which have contributed to the rethinking of practical theology as an academic discipline at doctoral level and assess their reciprocal benefits in the practice of practical theology in Oceania.

8-18 Neil Darragh, Catholic Institute of Theology, New Zealand

God's Images, Aliases, and Substitutes

God-talk has re-entered the public forum in recent years as a necessary public debate requiring a public solution. Religion has re-entered debates on the nature of the secular state and the pluralist society. This may be presumed to be a consequence of the politics of religious fundamentalism in Christian, Islamic and Hindu versions. It may also be a result of the increasing power of ethnicity often allied with religion as a political force in society. A new and aggressive atheism, of a liberal rather than a militant kind, is also appearing as a counterattack on these new forms of religiosity in public discourse. In this context, the Christian theologian is challenged to articulate the Christian understanding of God in a way that is self-critical of both current church theologies and the theologies operating in the wider society. This paper attempts one part of this task by examining three major kinds of contemporary theology: pathological theologies (dysfunctional God images and false claims about who God is or where God is located), implicit theologies (articulations of belief and commitment that do not use God language nor any explicit images of God); and concealed theologies (a type of implicit theology that is hidden with 'spin', i.e. where there is an attempt to make the effects of this theology/ideology more palatable for political or ecclesiastical purposes).

8-18 John McLean, Presbyterian Theological Centre, Sydney, Australia

Pannenberg: Affirming God amidst Fragmentation

For Pannenberg the rejection of classical metaphysics and the rise of intellectual atheism present the major intellectual crisis for Christianity. Dilthey and Heidegger have most challenged and influenced him. Both stress the need to think in the context of the real life-world, rather than an abstract, non-historical realm and both reject the claims of a Weltanschaung or "onto-theology." Against them Pannenberg holds that Christian claims are incoherent without an accompanying metaphysic, so he has sought a way of approaching metaphysics which ac-

cepts the incomplete nature of real life-worlds. He seeks to show that this incompleteness is only understood in the light of the idea "true Infinite" and which is, in turn, understood as the Triune God. In setting out this position he makes use of the concept of anticipation (Vorgriff). This expresses not only that a thing is revealed as it is and understood in its essence at the end of a process but also that what is revealed as the essence is determined from the end of the process, so that a thing has its essence during the temporal process "in anticipation" of the final reality. Pannenberg's notion of anticipation has roots in Biblical eschatology, is presented as a metaphysical proposal open to philosophical scrutiny. The paper will make some reference to how the proposal may be assessed against these backgrounds. The primary interest of the paper will be how Pannenberg's approach allows him to present a doctrine of God which answers the concerns about intellectual atheism. The paper will offer a theological assessment of Pannenberg's anticipatory doctrine of God, and reflections on what how we may talk of God in the face of a postmodernity which is entranced by the fragmentation.

8-18 John Owens, Good Shepherd College, Auckland, New Zealand

C. S. Lewis' Argument against Naturalism

C S Lewis' argument against naturalism is once again a topic of discussion in theological and philosophical circles. The argument was first presented in the 1947 edition of *Miracles*, famously criticized by the philosopher Elizabeth Anscombe, and largely rewritten for the 1960 edition of the book. Anscombe later wrote that at the time of the debate, neither she nor Lewis understood the depth and difficulty of the questions being discussed. For some decades, the argument was an intermittent topic of discussion, being defended by E. L.Mascall and attacked by John Beversluis. Its recent revival goes back to the book of Victor Reppert, C. S.Lewis' *Dangerous Idea*, and to an influential article by Alvin Plantinga, both of which defend the argument. The ground is however so well trodden that each side of the debate can usually reply to its own satisfaction to the criticisms of its opposition. This can give an impression that while the arguments grapple with something deep and important, they fail to uncover what is ultimately at stake. The paper sets out to explore the wider metaphysical concerns which stand behind the original argument. It will suggest that the missing dimension in the discussion is the concept of life, with its attendant notion of teleology. Only when "veridical reasoning" is seen as a life activity, does it become apparent why it cannot be accommodated within a naturalist frame.

8-19 Stephen Hunt, University of the West of England

The Emerging Church: Characteristics and Typology

The "Emerging Church" constitutes an innovating, controversial and somewhat misunderstood "new" Christian movement. It has originated largely in Protestant circles throughout various parts of the world, although almost exclusively in predominantly Western or "westernized" societies, including those of North America, Western Europe, Australia, New Zealand, and Southern Africa. At first glance it appears that the Emerging Church is engaging in a complete reinvention or "reimagining" of Christianity accompanied by a drastic redefinition of traditional teachings, praxis, and terminology. Yet the Emerging Church does not constitute a coherent and unified movement as the above distinction suggests. Indeed, the designation "movement" (and that of "church") is something of a misnomer given its fragmentation, global dispersion, varied expressions, and cultural nuances. The Emerging Church has no one leader, central authority or organisation. For these reasons and because of its very nature, the Emerging Church would appear to almost defy a succinct definition and this has subsequently led to a great deal of misunderstanding of what the movement amounts to. This paper attempts an analysis of what the Emergent Church amounts to by way of its major characteristics and cultural orientation. It is many things: a generational revolution, a theological and organizational critique of the Christian church in postmodernity, an art form, a philosophical tendency brought to life, a fresh mode of evangelism, and a new way of "doing church." The paper explores these tendencies and attempts to answer the question as to where it is possible to establish meaningful typologies that identify the major "strands" of the movement.

8-19 Marion Maddox, Macquarie University, Ryde, NSW, Australia

Rise Up Warrior Princess Daughters: The Megachurch Phenomenon and Its Attitude to Gender

Cassandra was a virgin prophetess who, unlike the other prophets (virgin or otherwise) of ancient Greece, was destined never to be believed or to have her prophecies given credence. Her role in the divinatory experience of ancient Greece was a mythical one but she also acted as a foil for the other, historical prophets: while she was discredited in that her prophecies were never believed, the general Greek reception of those who gave or interpreted oracles, such as the Pythia (the prophetic priestess at Delphi) and the male diviners, was as creditable persons whose words and divinatory interpretations were heeded, often copied down, and scrutinised as to their intent. But Cassandra's role was very much a gendered one, and indicates a dichotomy in ancient Greek divination. For in ancient Greece, inspired prophecy, in which a prophet gave an oral answer to a question being asked or spontaneously provided advice, was the province of women, while the art of interpreting divine signs was the sphere of men. Cassandra received her gift of prophecy from the god Apollo in return for promised favours. But she might also have had a connection with another god, Bacchus (Dionysos), god of possession and ecstacy, for in her prophetic state she is described as being "Bacchic." But while the women followers—maenads—of Bacchus were manic, victims of the mania of possession sent by this god, in what sense was Cassandra's prophetic ability maenadic or manic? Why was it that to predict the future women became "possessed" by a god and spoke direct oral prophecies, while men never spoke the words of a god directly, but learned divination as an art (*techne*) and had to interpret signs sent by the gods but were never in direct communication with them?

8-19 Lesley Hughes, University of New South Wales, Australia

Social Care Work and Religious Life in Australia

This paper examines the place of faith and consecrated religious life in Australian Catholic sisters' social care work with marginalised people. Findings are presented from a qualitative study of sisters who collectively worked in a variety of fields from the 1950s to the time of writing. Faith and life as a vowed religious sister were intertwined, and impinged upon many aspects of the sisters' work providing impetus and direction for responding to social needs as well as spiritual sustenance. Life as a member of a religious community provided spiritual and material support but also some difficulties .

8-19 Douglas Golding, University of Queensland, Australia

Sleeping with the Enemy: Religion and the Media in Contemporary Australia

The beliefs and values and advocated behaviours of the media seem to be in sharp contrast to the beliefs and values and advocated behaviours of the major religious traditions. Yet the secular media is taking more notice of religion, and religious groups are increasingly using the media to extend their influence in an increasingly pluralistic society, so that Sydney's Anglican Bishop Forsyth can argue that the centre of the church is "no longer the altar but the audio-visual suite." As well, there is "media religion" on TV and the internet, where "community" can easily become "commodity" and "congregation" become "audience"—in Baudrillard's terms, a "simulation" of religious reality. This paper is based on ongoing interviews with church leaders and with journalists who write about religion, with insights from the studies of Professor Stewart Hoover of the University of Colorado into the impact of the media on the beliefs and values of contemporary American families.

8-20 James Swan Tuite, Bates College

Sensitive to the Touch: Friedrich Nietzsche's Contribution to the 19th Century German Thinking About Jesus

Representations of Jesus in the 18th and 19th century German literature downplay Jesus' divinity in favor of his heroic and moral qualities. Friedrich Nietzsche's depiction of Jesus in *Der AntiChrist* breaks with late Enlightenment conceptions of Jesus' significance by retrieving the historical body of Jesus. For Nietzsche, the body of Jesus is a site of critique against prevailing liberal depictions of Jesus (i.e., Kant, Schleiermacher, Harnack, etc.). In his re-description, Nietzsche re-imagines Jesus' earthly relationships to early Christianity and ancient Judaism, refuses to identify Jesus as a specimen of higher distinction, and ultimately identifies Jesus as oversensitive neuropath feeling reality. This

paper uses Nietsche's depiction of Jesus and his bodily practices in *Der AntiChrist* as a point of departure for re-narrating select Enlightenment and post-Enlightenment depictions of Jesus in German thought.

8-20 Duane L. Christensen, Graduate Theological Union

Jesus and Abraham: "Before Abraham Was I Am" (John 8:58)

Muslims, Jews and Christians claim descent from Father Abraham. The Greek New Testament opens with a description of Jesus the Messiah as "the son of Abraham" (Matt 1:1). At the same time, John makes a remarkable claim, when he puts these words on the lips of Jesus: "Before Abraham was I am" (John 8:58). This statement is usually interpreted as a claim to pre-existence and oneness with God, in keeping with the blunt statement in John 10:30: "The Father and I are one." This paper explores another way of looking at these words of Jesus, in light of concepts in the field of harmonics in antiquity. There is a reason why the "quest of the historical Jesus" proves to be so elusive in scholarly circles. The patterning of the Jesus story draws from material that predates Abraham by thousands of years. That story is shaped by traditions that take us back at least 5,000 years to the literary culture of ancient Sumer (and Egypt) and the world of harmonics and matrix arithmetic. The concept of Jesus as the forgotten or neglected cornerstone, who is to be identified with God the Father, may be seen in the fundamental structures of matrix arithmetic. A number of concepts in the Jesus story have deep roots in this unfamiliar world of harmonics, including: the idea of a savior born in a manger who plays the role of master and leader of twelve disciples, one of whom betrays the master with a kiss, and the placing of this "savior" between two thieves as he takes upon himself the very concept of original sin. These and other related concepts are much older than Abraham. John records the words of Jesus to his disciples as he walked on the Sea of Galilee: "It is I: do not be afraid" (John 6:20). These words constitute an invitation to explore who Jesus is in relation to the ineffable divine name YHWH of Jewish tradition and beyond. Jesus meant what he said in those curious words: "Before Abraham was I am."

8-20 Irit Aharony, Harvard University

In the Wide Path: The Character of Jesus in Israeli Literature

The first historical novel in Modern Hebrew Literature was written by Avraham Mapu (1808–1868). The novel *Ahavat Zion* (*Love of Zion*) was published in 1853, and described life in biblical Israel. This novel was one of the foundation stones of the Zionist movement. Since then only a few historical novels were written in Hebrew. In this paper I would like to offer a new reading of two Israeli historical novels about Jesus. In 1950 Israeli writer Aharon Avraham Kabak (1881—1944) published his novel: Ba'Mishol Ha Tzar' (*In the Narrow Path*). Kabak was one of the most popular Israeli writers of his time, and his historical novels were considered the highlight of his work. Kabak himself said that his novel *In the Narrow Path* holds his soul within it. The novel describes Jesus against the background of his time and place as a simple person who followed a voice he had heard. He decides to die in order to make a difference and to bring his ideas to the people who had not listened to him while he was alive. All this is shown through his thoughts, dilemmas and pain, and the writer expresses his admiration and empathy to his character. Twelve years later. Israeli writer Yigal Mosinzon (1917–1994) published his novel *Yehudah Ish Krayot* (*Judas Iscariot*). Mosinzon's novel is considered his best work. It was written while Mosinzon was living in the United States and therefore takes the position of an outsider. In the novel he tries to unveil the secrets that surrounded Jesus' and Judas's lives and death. He does it by creating an alternative myth to the well-known one. He builds tension between the New Testament and his story and shows Jesus from a totally new national perspective. I would like to perform a new comparative reading of the novels to see their unique point of views and their different message. I believe that the fact that both of them are historical novels that focus on the character of Jesus serves specific purposes that I would like to research.

8-20 Christine Boyer, Victoria University of Wellington, and Negar Partow, Victoria University of Wellington

Habib Allah: Jesus as Portrayed in Shia Literature and Tradition; Case Study, Iran

In nearly all Shia theological literature on the issue of the divine saviour (the twelfth Iman Mahdi) Jesus will accompany him on his return to Earth. According to this theological position, Mahdi who is the symbol of justice is accompanied by Jesus who is the symbol of love, as justice and love are two correlating but mutually exclusive concepts that exist as separate entities. In order to fulfil the divine promise for human salvation however, they must form a cohesive partnership. Their return is the final stage of the implementation of the promise of God on earth and is followed by the end of time. Individual salvation is understood in such a framework. The return of Jesus to earth with Mahdi demonstrates the highly respected position that the Shia theologians consider Jesus to have amongst the Abrahamic prophets. Jesus' special position in Shia theology extends beyond what can be understood from the study of the Quran reflected in many academic resources, which concentrates on the way Jesus is portrayed as an Abrahamic prophet. Where the Shia understanding of Jesus is elaborated and explored, is within Persian literature and poetry, an area where few studies on the Muslim view on Jesus have observed. This paper discusses how Jesus is viewed in Shia theological literature as this symbol of God's love and the model for human faith. Studying Persian literature and articulating the way Jesus is portrayed would iluminate the way Shia tradition understands Jesus as a prophet, a teacher, a complete human, and the symbol of divine love. It is evident that through the long tradition of Persian literature Jesus has been recognized as the symbol of the transcendent love on earth. The paper attempts to study this view, investigating how the name of Jesus is used in a selection of Persian poetry and stories. His symbolic portrayal is not confined to using his name in the literature as a metaphor for divine love. His behaviour, miracles, deeds, teachings, and virtues are highly emphasised and frequently used as sources of inspiration in mystical literature. From this, Jesus as a prophet and the symbol of a perfect human is depicted as the ideal model for human faith to divine and earthly life. The sources used in this article are the Quran, Shia theological messianic literature, and a selection of poems from Sheikh Musleheddin Sa'adi Shiarzi, Khwajeh Shams al-Din Muhammad Hafez-e Shirazi, and Molana Jalaledin Rumi Balkhi.

8-20 David Crookes, Ballymena Academy

Jesus among the Doctors: A Brief Examination of the Tale and Its Language

The first recorded words of Jesus, which were spoken to Mary and Joseph, appear in Luke 2.49: "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" These words were spoken by a child who in Luke 2.40 is described as being "full of wisdom" and who subsequently (Luke 2.52) "increased in wisdom." For their part Mary and Joseph (Luke 2.50) "understood not the saying which he spake unto them." The whole anecdote raises several questions. Did Jesus really tarry behind in Jerusalem without letting Mary and Joseph know? Or had Mary and Joseph been talking when they should have been listening? In terms of parental care, how proper was it for Mary and Joseph to make a day's journey without checking that Jesus was near at hand? Was it proper for Mary to say (Luke 2.48) "thy father and I?" Why is Mary and not Joseph recorded as having spoken in reproach? Where did Jesus lodge at night during his stay in Jerusalem? The words of Jesus also raise several questions. Is Jesus referring to some piece of information which he had dutifully given to Mary and Joseph days before? Is he saying, in effect, "But I told you I was going to be about my Father's business!"? What does he mean when he speaks of "my Father's business"? Does his language contain any kind of *leitmotif* that will characterize his own teaching, eighteen years and more from now? And does his language contain any such hint of Copticism as might indicate a protracted sojourn in Egypt? The last question is the most difficult one to answer, since we are reading in Greek words which we presume to have been spoken in Aramaic, and I am unsure whether it can be answered at all. Whatever the case, verse 49's Greek word *dei*, rendered in the AV as "I must," compels us to consider the whole range of different duties that are involved in the Lucan anecdote.

8-22 César Carbullanca Núñez, Catholic University of Maule

Melquizedek and the Christology of John's Gospel

The paper takes as a starting point the approach of J. Ashton, who maintains the contextual background of the Gospel of John in Jewish terms in view of a better comprehension of its message. After evaluating the approach of Ashton, the article intends to advance and to guarantee the previous position, delivering new data to the approach of Ashton, for which it presents the figure of Melquizedek and other personages who comply the role of emissaries in the literature of Qumram. The paper studies 11QMelq and other manuscripts of literature of Qumram and

explains the characteristic of eschatological prophet and Melquisedek in Qumram. Subsequently, the article exposes the points of contact between the Gospel and the text of 11QMelq being centered in the figures of that of Melquizedek and of the eschatological prophet. It discusses and places into relief the contacts found, maintaining that on this literary background exists an adequate horizon for comprehending the Christology existing in the Gospel of John.

8-22 Mark L. Appold, Truman State University

Excavating the Fourth Gospel

Lost to historical view for well over a millennium, biblical Bethsaida has recently been discovered, is currently under excavation, and is strikingly unique because of its complete accessibility to first-century C.E. investigation. Of all the canonical and noncanonical apocryphal texts of the New Testament era, only the Fourth Gospel records a direct connection between Bethsaida and three of the disciples of Jesus, and possibly five. In addition, the Fourth Evangelist assigns unique roles to each of the Bethsaida disciples. The focus of this paper is to explore the ramifications of this connection. Material evidence from the archaeological site together with related text references and the primary Johannine call narrative in 1:35–44, including the 12:20 pericope, forms the basis for retrieving traces of early remembered Jesus traditions lodged beneath the multi-layered theologized text of the Fourth Gospel. An analysis of the interface between context and text helps clarify the plausible impact the original home setting had on the formative years in the lives of the Bethsaida disciples and the distinctive character of the leadership roles each would play in the emerging Jesus community.

8-22 Francois Tolmie, University of the Free State

Jesus, Judas, and a Morsel: Interpreting a Gesture in John 13:26

In the Gospel according to John, Jesus identifies Judas as the traitor in a highly dramatic fashion by handing him a morsel. Although Johannine scholars do not often comment on this gesture, in cases where they do, one finds a surprisingly wide range of interpretations, for example, it is interpreted as a gesture denoting Judas as an outsider, a gesture of friendship, a gesture indicating baptism or the eucharist, even a gesture indicating that Judas shares eucharist with the Satan. In this paper the interpretation of this gesture will be considered. After a discussion of the characterisation of Judas in the Gospel according to John, the gesture itself is considered. Its possible background in antiquity is discussed, which is then followed by an interpretation of the gesture as a gesture of friendship. It is also suggested that the gesture could also be viewed as (another) example of Johannine irony.

8-22 Dorothy Ann Lee, Trinity College Theological School

Johannine Faith and the Five Senses

Participation in the Johannine symbolic universe invites of the implied reader both faith and imagination. The latter is activated symbolically in the text through the senses, by which the reader is drawn into the incarnation, the entry of God into human flesh. The most frequent of the senses in the Gospel is that of sight, generally found in its verbal form "to see," and closely allied to the core symbolism of light. "Sight" is the primary way of speaking of faith: gaining access to the invisible Johannine God through the visibility of the incarnation. This seeing exceeds mortal sight, since discerning the divine requires the capacity for spiritual and metaphorical insight. The second of the senses, hearing, is likewise significant in the Johannine text. In the metaphorical sense—which goes beyond without bypassing the physical—"to hear" is the authentic Johannine response to the Word that is Jesus and the words that come from Jesus. Hearing in this sense signifies both faith and life, a hearing mysteriously unimpeded by the voiceless silence of the tomb. While seeing and hearing are the most significant, the three other senses are also present within the Johannine text. Tasting is linked to symbols of eating and drinking in the Gospel, which depict metaphorically the presence of the Spirit-Paraclete in the life of faith. Taste is therefore closely allied to core Johannine symbols of bread, water, and wine/the vine, all of which have profound christological significance for disciples. References to touch may be less frequent but are nonetheless discernible in the Johannine text. There are several points in the Johannine narrative where touching becomes metaphorical for faith, expressing the intimate connection between the Johannine Jesus and his disciples/friends. Finally, the sense of smell is also palpable, though the least obvious of all the senses. Smell functions metaphorically in relation to both life and death: John uses it to underscore the tangibility, not only of mortality but also of eternal life. This last sense draws the implied reader figuratively to faith, as he or she rehearses the narrative amid its fragrant odours: flowers, fruits, spices, perfumes—each symbol contrasting vividly with the cloying stench of death. In this sense, the sympathetic Johannine reader apprehends the meaning of incarnation—divine glory unveiled in human flesh—in carnal terms, communicating the divine through the medium of matter. In such a theology the body is not incidental but vital, the means of redemption: the salvation of flesh by flesh. John's worldview is embodied, reconciling body and soul, matter and spirit, a union created by the movement of God to embrace mortal flesh in its sheer physicality and diversity.

8-23 Robert K. McIver, Avondale College

Skilled Memory and the Jesus Traditions

While short-term human memory has a very limited capacity, the study of skilled memory demonstrates that long-term human memory is capable of accurately maintaining very large data sets. This paper will consider three types of skilled memory: the skilled memory of the concert pianist, the skilled memory of actors, and the skilled memory that lay behind the rabbinic traditions. Of these, perhaps the skilled memory of the rabbis is of most relevance to the Jesus traditions, but each type of skilled memory contributes significantly to an understanding of the potential of human memory, and how the limitations of short-term memory are overcome to form significant volumes of long-term memory. The paper concludes by considering the potential volume of the Jesus traditions that are represented by the Gospels, and evaluating the possibility that earliest teachers in Christianity utilized a type of skilled memory. It makes some observations about the long-term stability and reliability of such skilled memory and the potential impact on the Jesus traditions of the limitations and capabilities of human memory.

8-23 Jon Ma Asgeirsson, University of Iceland

Constructing Memory of No(-)Thing and the Need for Societal Ethos

Theories of memory, in particular its social dimensions, have entered the field of New Testament Studies only of late. While the disinterest in memory studies among New Testament scholars has been attributed to the early quest of the historical Jesus (the definitioin of tradition), the lack of studies on memory function has made its application to the field even more complicated (Kirk 2005). This paper discusses the presupposition that memory is based on a past event, indeed, an assurance about the reality of a happening made abiding to later generations. The ethos thus established is considered a paradigm for the moral behavior of later generations at the same time. This contention is being challenged by viewing theories of constructing history on the one hand (Roth 1995) and theories of social formation and the creation of myths (religious texts) on the other hand (Mack, e.g., 1988). In a final section, the contribution of cognitive science to the construction of memory is viewed against its alleged fragmentary nature, real or imaginary, as well as its formation in a literate and non-literate context (McCauley and Lawson 2002).

8-24 Ephraim Baloyi, North-West University

Did 'Elohim Create Man or Humanity in the Beginning? Pardon My Ignorance

No one familiar with even a fraction of the feminist, egalitarian and/or ideological studies will fail to recognize that the generally accepted opinion/belief that (YHWH) *'elohim* created a man first then a woman has become outdated. It is now common to find suggestions that (YHWH) *'elohim* created a creature with both male and female organs at the same time, simultaneously created a man and a woman or humanity, or that (YHWH) *'elohim* created a non-gendered creature. Central to these suggestions is the sense and reference of the Hebrew word commonly transcribed as *'adam*. If *'adam* could either refer to the male gender or a humankind, then what did (YHWH) *'elohim* create first? If the first human being was a hermaphrodite, then how did Adam become a male? This article responds therefore to whether (YHWH) *'elohim* created a man or a hermaphrodite first or simultaneously created a man and a woman with specific reference to Genesis 1–2, and highlights some interpretive, ontological, epistemological and philosophical challenges in the preceding suggestions.

8-24 James R. Blankenship, John Brown University

Reading Genesis 2:4–3:24 against the Background of Adapa and Gilgamesh

My paper opens by quickly reviewing two prior observations on Gen 2:4–3:24. First, I set out Jerome T. Walsh's argument that Gen 2:4–3:24 is a single literary unit, divisible into seven distinct scenes, which form a chiasm. Second, I quickly review both the similarities and the differences between Gen 2:4–3:24 and similar ANE literature, specifically the Adapa and Gilgamesh stories. These two observations, taken together, provide the necessary background to the final section of my paper, which forms a new contribution to the discussion of Gen 2:4–3:24. This third section demonstrates that the most striking differences are focused most clearly in the fourth of the seven scenes; that is, at the center of the chiasm. These differences reveal that the author of Gen 2:4–3:24 rejects the solution of both the Adapa and Gilgamesh stories on the central issue which all three stories address. Instead the author of Genesis stakes out a very different position. Indeed, as presented in Gen 2:4–3:24, the biblical story could be interpreted as though it were constructed in order to contradict the positions presented in the Adapa and in the Gilgamesh stories.

8-24 Francoise Mirguet, University of Louvain

The Divine Monologues in the Book of Genesis: An Intentionally Interrupted Sequence

Scholars and commentators usually point out eight divine monologues in the book of Genesis, each of them taking place in the first eighteen chapters. If agreement is usually reached on the recognition of this specific literary technique, the sequence of these monologues and the relationship between each of them have not received much attention (see only N. P. Bratsiotis 1961). Yet, a common basic structure, a respective concern with main divine decisions, and a clear progression between them strongly invite to interpret together the monologues and to account for their succession. This paper, based on a literary approach, will show that each of the monologues deals with the recognition of the other, human or divine, and with the conditions that can ensure the possibility of a relationship. It will then regard the literary technique as meaningful in itself, the sequence of the monologues appearing as a progression toward a real dialogue, both among humans and between YHWH and humans. Eventually, Gen 18:17–19, the last monologue, will be read as the declaration that brings to an end the inner expression of divine intents, while Abraham's response, in Gen 18:23–32, disputing God's plans, enacts the possibility offered.

8-24 Janet Lamarche, Concordia University, Montreal

What Kind of King was Melchizedek? (Genesis 14:18–20)

The interpretation of *melek shalem* as "king of Salem" in Genesis 14:18, has remained virtually unchallenged by biblical scholars. This rendering has led to an acceptance of Salem as an abbreviation for Jerusalem despite a lack of evidence, both in biblical and extrabiblical sources. This paper intends to show that the use of *shalem*, in this instance, is to be understood as an adjective and not a place name. This, in turn, will shift the focus of the pericope off Jerusalem and onto Abram extolling his greatness and the faithfulness of God fulfilling his promise to make Abraham a great name and to be a blessing (Genesis 12:1–3). This interpretation will impact the dating of the pericope, which currently assumes to be during the Davidic period, although some scholars (i.e., Van Seters) place the date much later. Additionally, this chapter forms a unity between chapter 12, in which a promise is given, and chapter 13, in which a covenant is made. This unity negates the covenantal aspect between Abram and Melchizedek as one in which Melchizedek submits to Abram, thus establishing the legitimization of the conquest of Jerusalem by King David in addition to the priestly function incorporated into the monarchy. In short, this paper will present a different interpretation to the address of *melek shalem* as "king of Salem," which in turn may facilitate dating the text.

8-25 Robin Gallaher Branch, Crichton College

Proverbs 31:10–31: A Biblical Model for a Successful Marriage

Commentators frequently call Prov 31:10–31 the Bible's poem about an ideal wife. True, the passage presents an exemplary woman, a paragon of industry and excellence (17–19, 27). Yet the passage also can be read as one of the biblical models of marriage. A careful textual reading reveals details of a healthy, happy, ongoing, working marriage. This is a marriage of opposites. He holds a position of authority in the city; she busies herself running their home and holdings (23, 27). Yet this is a marriage of equals, a surprise because the poem's setting is a patriarchal society. The man and woman bring to their marriage different temperaments, gifts, and interests, but they approach it and interact within it as equal partners. They listen to each other and function as a team. There is no record of competition. Neither seeks to overhaul the other. Each trusts the other's judgment (11). Each expresses love differently: he provides well for his family; she seeks to do him good (12). The husband expresses full confidence in his wife's real estate acumen (16). The marriage enjoys financial prosperity and displays wealth in a tasteful ways that may well include foreign furnishings (14). Knowing they are financially secure gives the wife an exuberance, confidence, and generous spirit (20, 25). The text hints of the richness of their sexual union because it notes the multiple coverings (which the woman has made) on her bed (22). The passage emphasizes the wise use of words by both (26, 28–29); this is consistent with a theme of Proverbs, namely that the tongue of the wise brings healing (12:18). This paper argues that Prov 31:10–31 addresses two of life's most important choices: qualities to seek in a life-long marriage partner and then how one lives successfully within the marriage.

8-25 Adrianne Spunaugle, Oral Roberts University

Wisdom's Divine Triad

This paper compares the prophetic triad of righteousness, justice, and covenant-loyalty (*tsedeq*, *mishpat*, and *hesed*) with the equivalent triad of the wisdom literature, righteousness, justice, and equity (*tsedeq*, *mishpat*, and *mesharim*). This comparison reveals the wisdom literature's emphasis on human interaction (equity) as an outgrowth of human relationship with the divine (*hesed*).

8-25 Joonho Yoon, Drew University

Fade-Out, Replacement, and Assimilation: Identity Change of Ruth in Ruth 4

In this paper, I show, contrary to the conventional praise of her, the identity change of Ruth by the patriarchal society attested in her names and designations in chapter 4 of the Book of Ruth. My conclusion is that her identity, through fade-out, replacement, and assimilation, gets deteriorated, degraded, trivialized and at last nullified for the sake of patriarchal values. First, despite the strong female presence in the scene, the end of the story makes Ruth fade out both in the social structure and in the literary of the patriarchy. All the fruits and credits are ascribed to others. Second, Ruth's identity has a meaning just in relation with the son-bearing. The son she bore provides her security, but ironically deprives her of the independent identity. She is deprived not only of her son but also her identity secured by the son. She is totally replaced with her son. Third, as Ruth made a vow, "your people shall be my people," (1:16) she totally loses her name and gets perfectly assimilated into the common nameless Israelite woman. Ruth and her story are framed under the triple hierarchical dominion of monarchy, patriarchy, and matriarchy.

8-25 Donald R. Vance, Oral Roberts University

The Root yd' *and the Origin of Apocalyptic*

This paper traces the use of *yd'* "know" in the wisdom literature, and finds that it often indicates a mystical experience of encountering the divine. This is illustrated in the encounter of Job with YHWH and is epitomized in Job's final speech. This mysticism, the paper argues, is the connection between the term *maskilim* and the visionary motifs in Daniel and in later apocalyptic.

8-28 Aroha Yates-Smith, University of Waikato

Hine Ancient and Modern: The Maori Feminine from Cosmological to Modern Times

This paper addresses several issues pertaining to the Mäori feminine: it recognises the importance of balance between the male and female in Mäori cosmogony and discusses briefly the marginalisation of the feminine as a result of two hundred years of colonisation. The principal focus will be on the last two decades and the efforts made to address some of the negative effects brought about by colonisation, which, in the author's opinion, formed the first waves of the tide of globalisation. With our constant interface with the threat of globalisation, it is timely that we reflect on the words of an ancient god who advised his brother, Täne,

to return to their mother, Papatüänuku (Best 1923: 111). His words, which translate loosely as "lest we forget the Mother who nurtured us at her breast," remind us of the importance of considering the feminine, respecting our Earth Mother, and not taking either for granted.

9-2 Neil Darragh, School of Theology, University of Auckland

The Spiritual Underpinnings of Urban Transformation

This paper describes the process by which a project for the transformation of an urban area regarded as a "concentration of deprivation" was developed. The process required a multi-agency approach in which several national and local government agencies needed to cooperate in spite of their different histories and statutory obligations. The paper seeks to uncover the spiritualities that underlie this approach to urban change and to suggest how a theological interpretation and critique of that process can be undertaken.

9-3 Helen Bergin, Catholic Institute of Theology, New Zealand

The Spirit, Conflict, and Reconciliation

The Christian tradition has often referred to the Spirit of God as the communion or loving exchange between "Father and Son." The biblical tradition also carries stories of God's Spirit as enabler of truth for individuals and groups. On face value, these two pneumatological attributes might seem contradictory. I wish to consider the communion-bringing nature of the Spirit and the truth-seeking nature of the Spirit in dialogue with Nancy Victorin-Vangerud's (V-V) interpretation of God's Spirit as the One working in our world to bring together "bodies of the Spirit." (See *The Raging Hearth: Spirit in the Household of God*). V-V offers an understanding of the Spirit as God's reconciling presence among groups of persons (which she terms "bodies") where members of all groups receive mutual recognition. Such an understanding differs from that wherein the Spirit works primarily between individuals in relationships (e.g., "you" and "me"). Moreover, such pneumatology focuses on the Spirit's task of relating multiple "bodies," each with their own head, rather than focusing on multiple individuals being brought into one body under one head. Thus, instead of considering the Spirit's role as bringing individuals together within a "patriarchal" model of authority where all members are ultimately under one Head, V-V considers the Spirit's role as working among, and inter-connecting, many groups responsible to many heads. Her pneumatology is challenging in many ways, one of which is to stimulate reflection on the ways God's Spirit might act as Reconciler in our contemporary world. In this paper I wish to explore the meaning and implications of a pneumatology which focuses on God's Spirit both as bringer of communion and as enabler of truth. To do this, I will draw on some of Victorin-Vangerud's insights as well as on pertinent illustrations. I will conclude by offering criteria whereby one might claim that it is through God's Spirit that multiple "bodies" or groups are reconciled.

9-3 Steve Taylor, Bible College of New Zealand, Christchurch

Saving the Body: Christ Images in Contemporary Film

Lloyd Baugh presents a typology by which to assess Christ figures in film. His eleven elements include mysterious origins, conflict with authority, performing of wonders, attracting a group of followers, becoming a scapegoat, withdrawing to a deserted place, acting as a suffering servant, showing a commitment to justice, entering passion, reaching out to the repentant thief and a metaphorical resurrection. This paper will apply Baugh's typology to three films: *Chocolat*, *The Fifth Element*, and *Serenity*. The films are chosen because in each a female character is the vehicle of salvation. *Chocolat* (2000) is a romantic fable set in a conservative French village, which is disturbed by the arrival of a woman Vianne, who proceeds to open a chocolate shop. Her arrival becomes a catalyst for change and new life to a village *The Fifth Element* (1997) is a science-fiction movie. The main character, Leeloo, is incarnated as a fifth element needed to save the world from evil. The movie, while limited in depth, explores her interplay of human and divine and the place of love in hope. *Serenity* (2005) is a mix of science fiction and Western. A mysterious young girl displays extraordinary powers, both physical, emotional, and intuitive. Her act of self-sacrifice ensures the salvation of her ship. The films demonstrate how different cinematic genres make salvation both concrete and accessible. The films also probe Christian notions of salvation. The sexualisation of the female body, most particularly in *The Fifth Element*, raises questions about the place of the fully human body of Christ as a fully sexual body. The way that the female figures fall in love raises questions about the sufficiency of salvation in patriarchal worlds. Hence the use of Baugh's typology to explore films with female Christ figures allows fresh exploration of Christian notions of saving the body.

9-3 George M. Wieland, Carey Baptist College, Auckland, New Zealand

The Function of Salvation in the Letters to Timothy and Titus

The unusually high incidence of salvation language in the Letters to Timothy and Titus has often been remarked on. Less widely recognized are the ways in which soteriological ideas and references function in each of these letters in the interests of specific paraenetic goals. In 1 Timothy the stress on the universality of the scope of salvation and the benevolence of the one God and saviour of all counters heterodox teaching of an exclusivist, ascetic character. Second Timothy affirms the the ultimate achievement of God's saving purpose and presents the prospect of eschatological reward as it urges the exercise of faithful, costly ministry in the face of harsh opposition in the present age. In the missionary setting of the letter to Titus, the witness of ethical transformation is encouraged through an emphasis on the behavioural outcomes of soterial grace and the saving activity of Christ and the Spirit. A recognition of the rhetorical function of these salvation ideas enables us to work back from the desired outcome to the conceptual framework. Through an exploration of their utilisations of soteriological concepts this paper will attempt to sketch the understanding(s) of salvation in the letters to Timothy and Titus within which those paraenetic strategies would be effective.

9-3 Christiaan Mostert, Uniting Church Theological College, Melbourne, Australia

Election, Justification, and the Church

If it is true that all Christian doctrine is an elaboration of the doctrine of God, it is particularly true of the doctrines of election and justification. These doctrines, understood very diversely in the history of Christian theology, are statements about the being, the character, and the action of God, the triune God. In Jesus Christ and through the Holy Spirit, God is the electing God, the justifying God; in short, the reconciling and renewing God. Typically, election and justification are thought of in individualist terms, especially if election is understood narrowly as predestination. It will be argued, however, that there is much to commend a corporate—finally an ecclesial—understanding of election. In the biblical narrative God elects a particular community—Israel and the church—for a universal mission. Although God's salvific work is not to be confined to this community, God nonetheless binds Godself to the church, the people of God, to a remarkable, unexpected degree. In this divine accompaniment and direction, in which we are conformed to Jesus Christ and recalled again and again to the justifying purpose of God, lies our sanctification.

9-4 Angela Coco, Southern Cross University, Australia

Using Sense-Making Methodology in Religious Ethnography

A key issue in ethnographic studies lies in determining ways to make sense of and compare the diverse experiences of individuals and their resultant cognitions, emotions and actions. Sense-making methodology (SMM), which shares the assumptions of contemporary ethnographic research, provides a unique interview structure called the sense-making timeline interview. The sense-making interview begins with the actor's definition of a problematic situation, called a situation movement state and proceeds with a systematic, structured interview protocol that enables the researcher to explore the person's cognitions, emotions, and actions related to that situation. The structure lends itself to eliciting and analysing nuanced difference in situational definitions and attendant details of personal history, perception and behaviours that ensue from particular definitions.

9-4 Wendy Sargent, Australia

East Meets West: Exploring Themes of Spirituality and Feminism in Relation to the Reverence of Hindu Goddesses and the Struggles of Feminists within India

The exploration of themes of spirituality and feminism in particular reveal the problems pre-Enlightenment traditions and cultures have in coming into dialogue with the present. In India the power and knowledge structures of the past come into conflict with the efforts of femi-

nists. Lack of understanding means that common spiritual and cultural values and understanding in the various traditions in India remain untapped as a source of support for Indian feminism. Hindu Goddesses and the associated symbolism and ritual hold the key to a more effective approach to feminist spirituality in India. Although there is the ideal of universal applicability of equality of women to men, the practice in India is something different. Much like other forms of modernity, the actual experience of the application of the cosmopolitan ideal of female equality is considerably more complex. This analysis clarifies the contradictions faced by Western and non-Western feminisms when trying to apply a knowledge construct that comes out of a particular worldview, especially when it is associated with modernity, in a state or region where "other" worldviews are dominant. It also reveals that delving into the culture and religion of the nation in question can often reveal new sources of support for spiritual equality between men and women.

9-4 Glenys Eddy, University of Sydney, Australia

The Applicability of James' Model of the Self to the Western Buddhist Experience of Self-Transformation

Studies of religious conversion in recent decades, which have highlighted the role played by the participant's recognition of personal transformation in the process of religious change, generally theorize such self-transformation as identity change. Models based on this equation are found to be inadequate for explaining the transformative action of Buddhist meditation practice which leads to commitment to Buddhism for many practitioners. Alternatively, such explanatory power is provided by James' model of the self as two discriminated aspects, the self-as-subject and self-as-object, outlined in his Principles of Psychology. This paper discusses the model's applicability to data obtained from fieldwork conducted between 2003 and 2005, at two western Buddhist centres in New South Wales, Australia: the Blue Mountains Insight Meditation Centre, and Vajrayana Institute. It outlines the nature of personal change experienced by the practitioners of both groups, through the practice of concentration and analytical meditation techniques, and the application of the corresponding models of the self as interpretive frameworks for experience.

9-4 Catherine Laudine, University of Newcastle, Australia

Spiritual Practices as Environmental Activism in an Australian Ashram

Om Shree Dham is a farm and also an ashram at Cedar Creek in the Hunter Valley, New South Wales, Australia, where ancient Vedic fire practices for purifying and healing the atmosphere are performed regularly by a group of white Australians. The main fire practice is known as Agnihotra and as well as removing the toxic conditions of the atmosphere through the agency of fire, the practice is understood to heal the practitioner. Agnihotra practitioners believe that these practices are our last chance to right the balance on earth before some final ecological cataclysm takes place. At least one member of this group joined because he felt that he was doing more thereby in the cause of environmental activism than he had been doing previously as the Newcastle organiser for Greenpeace. Viswan feels that homa therapy is also a pro-active direct action like Greenpeace but of another kind. This is now his preferred form of direction action. This paper—based on one of the case studies for my doctorate—looks at Viswan's explanation of these practices and at his reasoning regarding the efficacy of Agnihotra and raises some questions about the implications of this.

9-5 Randall McElwain, Hobe Sound Bible College

The Use of Biblical Language in Hymn Texts

This paper will survey three contrasting interpretative approaches to biblical texts in hymns. The purpose of this study is to better understand biblical interpretation through the study of biblically based hymns. The hymns of Charles Wesley will serve as a model of each of three approaches: 1) Incidental use of biblical language—hymnwriters taking this approach use language from the Bible independent of its original intent; the words of the Bible are used because of their familiarity. Many Wesley hymns use phrases from the Bible apart from their immediate context. With this approach, the hymn's use of the text is unrelated to its original biblical context. This approach may be seen in Mary's (perhaps unconscious) use of familiar phrases from Hannah's song as she sang her own Magnificat. 2) Deliberate allusions to biblical passages—hymnwriters often use language that hints at biblical references without making direct quotations. Many phrases used by Charles Wesley seem to have been chosen for their allusions to biblical ideas. This approach is related to the echoes (John Hollander's term) of the Hebrew Bible in many Pauline passages. 3) Sermonic development of biblical passages—hymnwriters who write hymnic sermons use a biblical text and then offer commentary on the text. With this approach, the hymn writer first attempts to understand the original message and then to apply the message to the needs of contemporary listeners. In several hymns, Charles Wesley uses a biblical passage as a text for a hymnic sermon. This approach to biblical interpretation may be seen in the exposition of Leviticus found in the Epistle to the Hebrews. The conclusion will suggest ways in which an understanding of these hymnic devices may offer help in understanding the Christian Bible's use of passages from the Hebrew Bible.

9-5 Charles Rix, Drew University

"Theme and Variation" in Genesis 1–11

From Bach's celebrated Goldberg Variations to Rachmaninoff's Rhapsody on a Theme by Paganini, the musical form of "theme and variation" has provided composers throughout all musical styles and periods with a rich structure to explore the transformation of musical motifs. At times, the composer's theme is original, or is borrowed from another source such as is the case with Rachmaninoff, Liszt, Brahms, or others who wrote very successful pieces based on Paganini's twenty-fourth violin caprice. I propose that the compositional form of "theme with variations" can be used as an exegetical tool for obtaining insight into the structure of a biblical text. Moreover, I suggest that reading a text through the lens of a "theme with variations" can provide a space for observing how a writer or final redactor borrowed themes and material from other sources and creatively transformed them for his or her own compositional ends. Transforming a theme can be done through a series of repetitions, inversions, changes in mood, or any number of creative moves the composer may choose to employ. As a test case, my paper provides a reading of Genesis 1–11 as a "theme with variations." I suggest that the basic theme of Genesis 1–11 is that of "creation" (*bara'*) and its transformation into "blessing" (*barak*) which is developed in the episodes (or variations) that follow: the garden, Cain and Abel, genealogies, the flood, and the tower of Babel. My presentation will include a basic overview of the musical form of "theme and variation" with musical examples, which will then provide the foundation for demonstrating how Genesis 1–11 can be read as a "theme with variations."

9-6 Joel M. LeMon, Emory University

Recasting Genesis in Bronze: Ghiberti's Visual Exegesis in 'The Gates of Paradise'

Lorenzo Ghiberti's bronze doors on the Baptistery at Florence are composed of ten "Albertian Renaissance windows" that depict scenes from the Old Testament in stunning detail. From an art-historical perspective, these panels demonstrate a significant development in the Italian figurative language. Rather than depicting a single instant in a biblical narrative as in earlier Gothic art, Ghiberti's panels combine multiple scenes into one composite image that conveys critical elements of long and complex stories. In the first of these panels, Ghiberti illustrates God's creation of Adam and Eve, the temptation of the serpent, and the expulsion from the garden. Ghiberti's organization of these events, his rendering of the characters, and the various details he includes (and omits) provide a window into the mind of a sophisticated exegete. Modern biblical scholars will benefit from peering through this window, for Ghiberti's work can advance our own historical and critical comprehension of the biblical text. Literary critics and feminist interpreters will note how Ghiberti highlights the role of Eve, depicting her as the pivotal character in the creation account. Ghiberti casts Eve in frontal position at the center of the panel, carefully framed by the supporting characters: God, Adam, and the heavenly hosts. As the eye scans the scenes that swirl around her, it perceives a significant contrast between Eve and Adam. Eve alone encounters God and the serpent face-to-face, while Adam is completely disengaged, consistently relegated to the periphery of the scenes. The creation panel can also inform the work of source critics, for Ghiberti establishes the literary pericope for his visual exegesis in a way that generally accords with modern source-critical hypotheses about Gen 1–4. Indeed, by illustrating certain elements of the creation story and excluding others, Ghiberti is applying his own version of source criticism to the biblical text.

9-6 Dorothy Ann Lee, United Faculty of Theology

John's Gospel and Duccio di Buoninsegna

Interpretation of the biblical text, at least since the Enlightenment, has tended to locate itself in the rational discourse of exegetical commentary and theological tome. As a consequence, the narrative and symbolic aspects of the text—its visual and imaginative impact—are often lost to the reader. Yet works of art, along with other media such as music and poetry, can be also claimed as a form of "exegesis" and theological reflection on the biblical text. More recent study of the visual arts in relation to the Bible is no new thing; on the contrary, it calls upon older traditions of Western Christianity, in the Middle Ages and the Renaissance—as well iconic traditions still thriving in Easter Christianity. The works interpret the meaning of the biblical text within their own cultural and artistic context, and represent theological "commentary" on the significance of those texts for the contemporary worshipper. One such interpreter of John's Gospel is the Italian painter, Duccio di Buoninsegna (ca. 1255–1319, Siena), whose work depicts a number of Johannine scenes in a way that is both iconic and theological. This paper examines three of Duccio's paintings on significant narratives in the Johannine text: the Wedding at Cana (1308–11, Siena); Christ and the Samaritan (1308–11, Madrid); and the Resurrection of Lazarus (1308–11, Fort Worth, U.S.A.). The focus of this study is not so much on the artistic qualities of these works but rather observes the way in which each provides an exegetical and theological commentary on the biblical text, drawing out the Fourth Gospel's quintessentially symbolic outlook.

9-7 Agnes Rosenhauer, University of Wuerzburg

How the Mother of Jesus Became the Typology of Eve in Christian Literature

"And if the former did disobey God, yet the latter was persuaded to he obedient to God, in order that the Virgin Mary might become the patroness of the virgin Eve. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin" (Irenaeus of Lyon, *Adv. haer.* 5.19.2) That is how Bishop Irenaeus of Lyon (born before A.D. 142), one of the most popular and influential defender of early Christianity against Gnosticism, argued in his opus *Adversus haereses.* He became the founder of the tradition seeing the new "Eve" in Mary, who overcame the guilt of the old Eve. Like Adam, Eve obviously became the paradigm of the old covenant, which has been abrogated by Jesus Christ. One can see that as early as in the late second century the foundation-stone for the later adoration of and the devoutness to Virgin Mary has been laid there. By examining the earliest Christian writings, the letters of Paul and the Gospel according to Mark, an astonishing result occurs: Paul mentions the mother of Jesus in none of his letters and with Mark, which is the oldest of the Gospels, Mary, the mother of Jesus, is only once mentioned (Mark 6.3). Still more "scandalous" is that obviously Jesus dissociates himself completely from his mother or from his biological family altogether in the Gospel according to Mark (cf. Mark 3.1–35). What do the other Evangelists say about Mary? Is there any attempt to compare Mary, the mother of Jesus with Eve, "the mother of all living"? Are there any parallels in the narratives told about them in the Bible? Have there been alternative conceptions of describing Mary as an outstanding person, without searching for an "antitype"? Which consequences would a contraposition of Mary and Eve as type and antitype have for the image and the role of women today?

9-7 Benyamim Tsedaka, Institute of Samaritan Studies

Jesus and the Samaritans: His Historical Background and the Samaritan Sources

From history long past until the present times it is very interesting to discover the Israelite Samaritan historical sources related to the appearance of Jesus in the first century A.D. and the activity of his disciples. The speaker, Benyamim Tsedaka, who recently completed a two-volume book on the *The History of the Israelite Samaritans according to Their Own Sources*, currently in the process of printing, will give his own account on the Samaritan sources in regard to this subject, showing the objective attitude of the Samaritan sources by reporting the facts in a neutral way of writing without giving a personal view on the new phenomena of the first century A.D. In describing the historical background of Jesus with regard to the Israelite Samaritans, the speaker will emphasize his own opinion on the significance of the most prominent stories in the New Testament regarding Jesus and the Samaritans in Luke 10 and in John 4 as two examples of many testimonies to the positive attitude of the first Christians toward the Israelite Samaritans.

9-7 Herb Hain, Santa Monica, California

Gossip in the Gospels: Was Calvary Beginning or End?

Probably the most important cornerstone of Christian faith is the belief in the resurrection of Jesus. And for Christians the world over, it is their most important holiday, marked by the age-old chant: "He has risen!" Isn't it interesting—perhaps "puzzling" is a better word—to notice that various Gospels seem to cast doubt on the veracity of that momentous event. You would think that when He arose, He would look about the same as He had two days earlier, so that all those who saw Him would instantly be aware of the miracle they were witnessing. But just the opposite is told in the Gospels. When Mary, his closest associate, saw Him, she mistook Him for the gardener. And when the disciples went fishing, Jesus stood by the shore, but they did not know Him. There are other examples of doubt or non-belief, even when Jesus was nearby. The purpose of this presentation is to go deeper into the text and see whether this was accidental or perhaps represents a serious attempt on the part of the authors of the Gospels to minimize—or perhaps even reject—the belief in the resurrection.

9-7 Richard E. Sherwin, Bar Ilan University

What a Friend I Got in Jesus: Two Traditional Jews, Jesus and Me

I want to present my experiences with Jesus from childhood anti-Semitism, through American secular blasphemy and evangelical conversionism, to my current "take" on him as not much more or less traditional a Jew than I am. I see him as having gotten caught up after his death in a whirlwind of Pauline theological evangelism and later Constantinian imperialisms. Not far behind all these personal experiences runs the polarity of my adolescence and early manhood's enthrallment with Protestant hymns (cf. the echoing title) and Roman Catholic plainchant, and a Shoah done partly in his name. I suspect we believe more what we pray and feel than what we think, or at least I tend to do so, so I shall punctuate my discussion with poems I've written over the years. The poems reflect my attempts to come to terms with Jesus the man and Jesus the Jew most Christians never realize he lived and died as. Unlike some Christians, Jesus the God just doesn't register strongly with me, except as the locus of more viciousness than I care to dwell on the Jesus frozen as a theologized object of various Christianities—from their "take" on the Tanach to the Eucharistic sacrifice agonizing on a cross over their altars. I can't quite say I'm ingathering Jesus back to Israel, but then I'm not finally certain just what he's done in and to my life. And bottom line, I guess, I leave that trivial judgment to God in all His (?) comic wisdoms.

9-7 Max Stern, Ariel University Center of Samaria

The Life of Jesus in the Works of Great Composers

The life of Jesus has inspired more musical creativity—in worship and in artistic representation—than that of any other figure in recorded history. In fact, even the technique of musical notation and solfege (sight singing), as we know it today, was conceived in the Medieval Monastery as a method for preserving the melodies of Gregorian Chant in hymn and antiphon, while at the same time serving as an aid to training young choristers to perform liturgical selections quickly and efficiently. With the advent of polyphony, musical composition and notation gradually developed into a fluent, pliable, and expressive tonal language, enabling the creation of a rich repertory of sacred music in countless motets, masses, passions, oratorios, and cantatas written by composers throughout the generations. These artistic and technical innovations did not emerge of themselves. They were largely a by-product of the Church's encouragement, patronage, and sustained commitment to giving a musical voice to its faith, transforming the written 'Word' into "cathedrals in sound." While often seeming to imitate the song of the angels in heaven, these works were nonetheless fashioned by human composers imbued with the twain ideals of aesthetic beauty and symbolic significance. Their works sought to be attractive to the ear as well as meaningful for the mind In a panoply of masterpieces touching upon aspects of Jesus' birth, career, death, resurrection and beyond, the CD and DVD selections in this lecture reach beyond the liturgical to present examples of music from the Renaissance to the twentieth century which have enriched the heritage of Western Civilization. Who were these composers? How did the "Word" come to them? What did they

find in His life that motivated and inspired theirs? Under what circumstances, in what styles did they give voice to their ideals? Composers and works include Giovanni Gabrieli (Nunc Dimittes), Heinrich Schutz (Saul, Saul, was verfolgst du mich), George Frederick Handel (Messiah), J. S. Bach (Magnficat, Cantata No. 140, "Sleepers Awake", St. Mathew Passion), Johannes Brahms (German Requiem), Gustav Mahler (Symphony No. 2 "Resurrection," and Olivier Messiaen (Quatuor Pour La Fin Du Temps).

9-9 Chang-Wook Jung, Chongshin University

Adverbial Usage of the Adjective λοίπος in the New Testament and the Septuagint

The adjective λοίπος, which basically conveys the meaning "left," "other," or "rest of," is sometimes used adverbially in the NT. BDAG divide its adverbial usage into two subcategories: one is of time with the genitive (τοῦ) λοιποῦ or accusative case (τὸ) λοιπόν; and the other of order of time or logic with the accusative case (τὸ) λοιπόν. In the former, it denotes simply "from now on" or "in the future," whereas in the latter it conveys "as far as the rest is concerned" or "finally." BDAG suggest concerning the former usage that the word may be understood inferentially in some places of the NT, such as 1 Cor 7:29 and 2 Tim 4:8. BDAG exclude from consideration a more probable instance in Phil 3:1, because they regard the adjective over there as a device for "a transition to someth. new," "esp. when it comes near the end of a literary work," denoting "finally." If the adjective renders inferential force, however, the interpretation of the text could be altered substantially. The issue centers on whether the inferential usage of the word is supported by lexical study of the NT and the LXX. This study will thus investigate the possibility for the adjective to be interpreted inferentially both in the LXX and the NT.

9-9 Howard Pilgrim, Diocese of Waiapu

Functional Greek Grammar

A purely functional approach to the analysis of the Hellenistic Greek clause and its components is contrasted with more traditional grammars in which formal elements (word-classes and their morphology) are held to control the syntax of larger units in which they appear. A description of Greek clause structure, based on the Functional Grammar theory of S. Dik and others, builds on the central notion of predication, in which speaker/writer and audience bring intuitive clause structures to the process of meaningful communication. The notion of a well formed clause involves the combination of an appropriate number of terms referring to entities and a predicate saying something about those entities. Other optional clause components support these essential elements. The flexibility of expression allowed by the functional rather than formal nature of these major clause components is illustrated by examples drawn from the first chapter of the fourth gospel, in which some of John's supposedly "ungrammatical" Greek constructions can be seen as well-formed idiomatic expressions fully conforming to the requirements of a functional clause grammar.

9-9 Benno Zuiddam, North-West University

The Use of λόγιον in Biblical Literature

This paper explores the use of λόγιον in biblical literature (Septuagint and New Testament). Building on an overview of the function of λόγιον in its several textual contexts, it defines and distinguishes this use of λόγιον against the background of λόγος. This culminates into a summary of the use of λόγιον in biblical literature, which argues for the following five characteristics: λόγιον is exclusive to divine speech (1); exclusively addressed to the human world (2); both specifically and collectively used (3); applied in an intimate setting of covenant relationship (4); and its contents is revelatory in nature (5).

9-10 Erik Eynikel, Radboud Universiteit Nijmegen

Prophecy and Fulfilment in the Deuteronomistic History: 1 Kings 13; 2 Kings 23:15-20 Revisited

In 1990 I published an essay in BETL 94, in which I demonstrated that the composition history of 1 Kings 13 consisted of two layers: the original "prophetic legend" (1 Kgs 13:1a, 3.4.8a.9aab.10), and the prophetic announcement (1 Kgs 13:1b.2,8b.9ab.11–30), with its fulfilment in 2 Kgs 23:16–18. At that time, the discussion in the exegetical literature about 1 Kings 13 focused mainly on whether the story was an example of true and false prophecy and whether the story offered criteria to distinguish between these two types of prophecy. More recently, 1 Kings 13 has been extensively compared with Amos 7:10–17, which focuses on Amos' competence and authority to prophesy in Bethel. The discussion between Amos and Amaziah could therefore be seen as a discussion about true (and legal) prophecy. Apart from the similarity in theme there is also a relationship in vocabulary and structure. This paper will evaluate these more recent studies and reassess the implications for the results of my earlier essay on 1 Kings 13.

9-10 Peter H. W. Lau, Sydney University

Why So Reticent, Boaz? Boaz's (In)action from an Identity Perspective

Boaz has been criticised for his inaction in not securing long-term provision for Naomi and Ruth in the book of Ruth. This paper applies Social Identity Theory to explore the interaction between the actions of Boaz and his identity in order to provide another perspective on his situation. After briefly outlining some individual and social aspects of his identity, this paper illustrates how these aspects contribute to his actions. Boaz's actions (and inaction) are analysed by comparing and contrasting them to those of his foil—Mr. Almoni. Boaz's lack of initiative towards Naomi and Ruth can be explained from an identity perspective. It is not that Boaz was unwilling, but rather he was unable to act because a combination of the individual and social aspects of his identity had placed him in a bind. The paper concludes by noting that Boaz's actions go beyond the strict requirements of the law, and would thus be unsettling for an implied reader.

9-10 Sunwoo Hwang, University of Edinburgh

Bêtî in 1 Chronicles 17:14: Temple or Kingdom?

First Chronicles 17 is a pivotal chapter for understanding the Chronicler's view of the Davidic dynastic promise. Verse 14, in particular, is a focal point as the Chronicler changes the words of 2 Sam 17:16, "And Your (David's) house and your kingdom shall be established forever...," to read, "And I shall establish him in my (YWHW's) house and my kingdom forever...," in 1 Chr 17:14. No scholarly agreement has yet been reached on the identification of "my house" (*bêtî*) in 1 Chr 17:14. There are two main proposals among scholars. One proposal reads "my house" as referring to the temple. In this position, the Davidic dynastic promise is already realized through the temple and its cultus. The second proposal reads "my house" as a reference to the kingdom of Israel as God's kingdom. In this view, the Chronicler would hope for the revival of the Davidic dynasty in the postexilic context. In this paper, I make a new suggestion in which "my house" refers to the temple without losing the Chronicler's aspiration for the Davidic kingdom. I show that "in the service of the house of God" of 2 Chr 31:21 is an expanded form of "in my house" of 1 Chr 17:14. Based on this suggestion, the change from *bêteka* ("your house"—the Davidic dynasty) of 2 Sam 7:16 to *bêtî* ("my house"—the temple of YWHW) of 1 Chr 17:14 would not provide any basis for weakening the Davidic dynastic promise by the influence of the temple and its cultus. Instead, the role of the Davidic kings expands to the area of the temple, and the importance of the Davidic dynasty is accordingly enhanced.

9-10 Rachelle Gilmour, University of Sydney

Suspense and Anticipation in 1 Samuel 9

First Samuel 9.1–10.16 has been the subject of intense literary critical interest as scholars have grappled with the sudden appearance of the prophet Samuel in a folk tale of Saul searching for his lost donkeys. Literary approaches to the text have proposed that Samuel's entry into the story is a literary device designed to surprise the reader. This paper demonstrates that the surprise of Samuel's appearance is not in isolation but is the culmination of suspense and anticipation built up throughout 1 Sam 9.1–14. Furthermore, the recognition of the use of suspense allows for a reinterpretation of two problematic verses within this narrative: the list of place names in 9.4 and the editorial insertion of 9.9.

9-12 Gerald A. Klingbeil, Adventist International Institute of Advanced Studies

"Eyes to Hear": Nehemiah 1:6 from a Pragmatics and Ritual Theory Perspective

This study of the enigmatic phrase "and your eyes open to listen to the prayer of your servant" (Neh 1:6) utilizes an interdisciplinary approach involving insights from socio-cognitive linguistics and ritual theory. We will begin with a brief review of the history of interpretation of this

phrase. Particular attention will then be given to pragmatic context, discourse, conversational strategies, relevance and helpful elements of ritual theory, such as trigger point, ritual language, time, place, sequence, etc. Finally, we will look at the broader use of the unique combination of "eyes" (pl.) and "ear" (sg.) in the Hebrew Bible and particularly, prayer formulas.

9-12 Robyn Vern, University of Sydney

The Relevance of Using Linguistic Evidence for Dating Archaic Biblical Hebrew Poetry

The continued reliance upon evidence from linguistic data for dating archaic Biblical Hebrew poetic texts to the second millennium B.C.E. is no longer acceptable as it can be shown that linguistic evidence is a flawed tool for dating purposes. That these archaic poems are older than the remainder of the Hebrew Bible because they have several morphemes and syntactic forms in common with second-millennium Ugaritic and Amarna Canaanite is disputed. There is no compelling morphological or syntactic evidence which indicates that the presence of these archaisms necessarily implies that any text from an archaic Biblical Hebrew corpus comes from an early period. The basis for the challenge is the proposition that if the assumed antiquity of this poetry is related chronologically to the dating of the language in the Ugaritic and Amarna texts, then certain other morphological forms from these two sources are expected to be present. A case study is presented in support of this argument. The contrast of the presence of the Semitic third person feminine ending -t of the suffix conjugation with its almost complete absence in archaic poetry is a critical indicator of the limitations of the use of linguistic evidence for dating archaic poetry. Linguistic evidence indicates that the poetry of this corpus is typologically more representative of first-millennium sources. This does not imply that an individual poem cannot be of second-millennium provenance. What it does show is the lack of relevance of linguistic evidence as a tool for the early dating this poetry.

9-12 Ian Young, University of Sydney

Scribal Change of "Early" and "Late" Biblical Language

Our evidence for Biblical Hebrew (BH), i.e., the Masoretic Text (MT), Samaritan Pentateuch (SP), and Qumran biblical scrolls, exhibits a high degree of linguistic variation. Thus 4QCant-b differs from the MT in a linguistic variant once every 7.4 words. Only some of these variants relate to the specific features that are held to distinguish so-called Early Biblical Hebrew (EBH) from Late Biblical Hebrew (LBH). The distinction between EBH and LBH is that LBH texts have a higher accumulation of so-called late features than EBH texts. Could these accumulations of LBH features have been created purely by scribal transmission? Contrary to statements in the literature, neither the SP nor synoptic Chronicles change the linguistic profile of the parallel texts significantly towards LBH. A much greater degree of difference in LBH accumulation is found in 1QIsa-a. However, since MT Isaiah has such a low accumulation, 1QIsa-a more resembles MT Ezekiel in having a relatively high accumulation of LBH features for a prophetic book, but not at all resembling a LBH linguistic profile. Thus, while we have evidence that in theory EBH and LBH books could have their linguistic profile altered to move from one category to another, we have yet to discover actual evidence of this. It is still permissible to treat the general character (not the individual details) of our current texts, with extreme caution, as evidence of an original linguistic profile of the books.

9-13 Michael Godfrey, Australian Catholic University

Keeping the Umpire Happy: Emotional Connection as Paul's Contingent X-Factor

Since at least the 1930s, and inescapably since Beker in the 1970s, emphasis has been given to the importance of contingent circumstances as a hermeneutical key to Paul's letters. In this study I explore possibilities of a statistical analysis of key word usage as a means to calibrate emotional distance between author and audience. By ascertaining the extent to which Paul feels comfortable with his audience, the 'x-factor' contingency, it is possible to 'weigh' the value of the soteriological statements that Paul makes in his letters.

9-13 Johan Strijdom, University of South Africa

Paul, the Stoics, and Human Rights

Two recent arguments trace the genealogy of human rights back to either Paul on the one hand or the Stoics on the other. First, Crossan and Reed (*In Search of Paul*, 2004), suggest that although Paul intended his egalitarian vision and program for Christian communities in the first place, his wish that all humanity should convert to a Christian world of egalitarian justice would logically imply a basic continuity with the ideals of universal human rights. Secondly, the classicist Richard Sorabji argues that the concept of human rights may be found in the Stoic idea of *oikeiosis*, although he identifies important differences as well. My purpose will be to relate these two archaeological arguments, in the light of recent comparisons between Paul and the Stoics, and to hermeneutically problematize the discourse with reference to Hannah Arendt and postcolonialists' perplexities of human rights.

9-13 Kar Yong Lim, Seminari Theoloji Malaysia

A Chinese Cultural Reading of the Quotation of Genesis 2:24 in the Household Codes of Ephesians: A Message to the Parents?

The quotation of Genesis 2:24 in Ephesians 5:31 found within the household codes (Ephesians 5:21–6:9) has often been understood to support the author's argument for a harmonious marriage relationship. Unfortunately, what has been largely neglected in this reading is its wider relationship to the extended family, particularly to the patriarch of the family. This paper will briefly examine the ancient patriarchal familial relationships and will make some comparisons to the traditional Chinese diaspora familial practices, giving particular attention to the marriage custom. Drawing insights from a Chinese cultural and hermeneutical reading, this paper explores the possibilities that the quotation of Genesis 2:24 can be read as a subtle admonition to the parents of the newly wedded couple not to meddle with the affairs of the newly formed family unit. This paper will also consider some implications of this reading in relation to the traditional Chinese cultural practices.

9-13 Gerard M Ellis, University of Otago, Dunedin, New Zealand

Once More Philippians 2:6

The question of the meaning of the enigmatic *harpagmos* has tended to overshadow that of the last four words of Philippians 2:6. Philippians 2:6 has been difficult of interpretation since the Christological controversies of the fourth century. What is proposed here, however, is based not so much on doctrine as on the actuality of Philippi in the first century C.E. Philippi was in Paul's time a Roman colony and possessed a provincial mint issuing low value coins. These coins, of course, fulfilled their normal purposes as currency, but the images on the obverse and the reverse of each piece also served as a form of imperial propaganda. Copper coins issued at Philippi during the first century C.E. bore on their reverse an image of which Philippians 2:6c is an apt description, creating an unavoidable association in the minds of those to whom Paul addressed the letter. The contrast between the imperial exaltation depicted on the coin and the total abasement of Christ on the cross was apparently noticed by Chrysostom. In one of his homilies on Philippians 2:6 he compared the behaviour of the genuine sovereign with that of the usurper, who must always be clothed in the robes and signs of the office to which he has no title. Christ, come among us as human person, awaited upon his Father's vindication for his exaltation, which he thought inappropriate to the accomplishment of his saving task. Such an interpretation would fit well into the context of the numismatic evidence of Philippi in the first century C.E. and of its church. The meaning proposed here for the final noun phrase of the verse supports a translation for *harpagmos* which agrees well with other independent occurrences of the noun in Hellenistic writings.

9-14 Judy Redman, University of New England—NSW Australia

Eyewitness Testimony in Psychological Research: Some Consequences for Richard Bauckham's Work

In his book *Jesus and the Eyewitnesses* (2006), Richard Bauckham suggests that the canonical gospels contain eyewitness accounts rather than collective community traditions. He says that eyewitnesses are "active guarantors" of the traditions in whose name they were transmitted (290) and that the testimony model allows us to understand the Gospels as "the entirely appropriate means of access to the historical reality of Jesus." (5) That is, we can know more about the historical Jesus than form criticism would have us believe. Eyewitness testimony has

been a subject of interest to psychologists for well over a century. In 1979, Elizabeth Loftus summarized the major findings up to that time in her book *Eyewitness Testimony*. More recent research has largely explored the issues she raised in greater depth. Eyewitness testimony can be very convincing in a court of law and yet it is not always accurate, simply because of normal memory processes. This raises the question: Can Bauckham's claim be substantiated? An analysis of the psychological literature on eyewitness testimony suggests that it cannot. Although Bauckham appeals to evidence for the accuracy of oral transmission of community tradition, inaccuracies are incorporated into memory before eyewitness testimony is adopted as tradition. Bauckham's work may, however, offer a different perspective on the inconsistencies that occur between parallel passages in the Gospels. It encourages us to ask whether differences between parallel passages can be explained as variation due to the eyewitness effect, rather than redaction. The paper will provide an overview of the psychological eyewitness literature on accuracy of memory as it relates to the Gospels. It will also examine some parallel passages to determine whether variations in eyewitness memory might be a feasible alternate explanation to the notion that the variations are a result of deliberate theological choices on the part of redactors.

9-14 Dieter Mitternacht, Goeteborg University (Sweden)

Psychological Exegesis of the Bible: Comparing American and European Contributions and Focuses

I intend to compare American and European scholarly work on Psychological Exegesis of the Bible since the 1980s. Much has been written on both sides of the Atlantic, yet interaction has been quite limited. A comparison of the list of contributors to the 4-volume *Psychology and the Bible* (2004, ed. Ellens/Rollins) with those to *Erkennen und Erleben* (2007, ed. Theissen/Gemuenden), shows that there is almost no overlap. Also, among the contributors to the annual SBL conference section Psychology and Biblical Exegesis since 1991, very few have been from Europe. The SBL International session Psychological Hermeneutics of Biblical Themes and Texts is more balanced, but even on European soil American contributions tend to dominate the session. The European sentiment (especially among biblical scholars) seems typified by a commitment to historical psychology, hesitancy towards psychoanalytical approaches and unease with the inclusion of pastoral/applicative focuses in biblical exegesis, whereas the American sentiment is typified by openness towards a wide variety of approaches. But even among American scholars, there may be a perception that papers with historical-psychological angles are more "at home" in other SBL-sections such as Mapping Memory, Religious Experience, or Social Scientific Criticism, as a look at contributions indicates. At the 2006 SBL Conference in Washington, Adela Collins asserted that "the subfield of psychological interpretations of the Bible has certainly come of age," whereas Gerd Theissen seems less confident and laments the continued lack of "Forschungskontinuität" (Psychologie, 2007, 15). A closer look at differences and similarities, focuses and omissions, may help improve interaction between American and European scholars on psychological exegesis of the Bible. At best it may contribute to the process of staking out a mutually accepted set of parameters and approaches and thus the formation of a scientific subdiscipline.

9-14 Carol Newsom, Emory University

Eudaimonic and Hedonic Dimensions of Israelite Wisdom Traditions: An Exploration

In recent years a lively interdisciplinary study has focused on the questions of human happiness. Often referred to as the "positive psychology" movement, it concerns "the scientific study of the strengths and virtues that enable individuals and communities to thrive." To the extent that the social scientists have sought partners in the humanities, it has been with the moral philosophers, especially those related to the Aristotelian philosophical traditions. The absence of biblical scholars is perhaps not surprising. The biblical traditions do not tend to put happiness in either the eudaimonic or hedonic sense at the center of their reflections on the human condition. The focal issue is rather the sense of flaw or brokenness that prevents human flourishing. One notable exception to this picture exists, however. Concern for human flourishing is central to much of the Wisdom Literature, most notably in Proverbs and Qohelet. A comparison of these two texts shows that in fact a lively debate existed within Israelite literature about the nature of human happiness, one that can make a contribution to the larger conversation. An examination of the motivational tropes used in Proverbs demonstrates that it embraces a eudaimonic ideal of human flourishing in which life satisfactions of various sorts rather than pleasures are the goal and result of a life of wisdom. Qohelet's analysis of the hedonic dimension of pleasure is more complex. Qohelet rejects the "pursuit of happiness" (chap. 2) but advocates hedonic enjoyment that comes as a gift. The sharp difference in the perspectives of the two books is rooted in their different metaphysical assumptions about the orderliness of the world and the ability of humans to make use of their knowledge of that order. A sense of control correlates with a eudaimonic model of happiness, lack of control with a hedonic model.

9-15 Joseph Fantin, Dallas Theological Seminary

Relevant Exegesis: Considering Contextual Information in the Exegetical Process

Often the exegetical process is a complex approach which essentially "bombards" the text with various questions (e.g., grammatical, lexical, contextual, etc.) in order to attempt to determine the text's "meaning." Although these questions are essential, this approach seems to be in contrast to actual real-world communication. Because of its focus on the communication process, relevance theory has been used in many aspects of exegesis. In this paper I wish to explore the importance of fronting contextual information (e.g., culture, history, etc.) before a reading of the text begins. When this information is used with principles from relevance theory, it will result in the need for fewer (or different) questions to be asked of the text. This is because aspects of meaning will become more immediately evident as we replace our worldview with that of the author's and reader's world. This will be illustrated with Philippians 1. In addition, consequences of this approach will be considered.

9-15 Bryan Harmelink, SIL International

Lexical Pragmatics and Hermeneutical Issues in the Translation of Key Terms

Many Bible translators would identify "key terms" as one of their biggest challenges. Key terms are often seen as a special set of biblical words with such rich and complex meanings that even the best terms in the vernacular will only allow a small part of those meanings to come through in the translation. During recent discussions of key terms with translation teams, it has become apparent that this is not just a simple translation matter, but rather is one that involves critical interpretive issues related to perceptions of the relationship between words and concepts. This paper explores the potential impact of Lexical Pragmatics and how the notions of Representation, Underdeterminacy, Dynamic Context, and the Principle of Relevance can shed light on hermeneutical issues involved "key term" discussions. Carston's statement that "words encode concept templates" (Carston 2002, 360) forms the basis for discussing the relationship of words and concepts that has been a recurring issue in biblical studies. This discussion leads to the proposal that translators begin speaking of "key biblical concepts" which are encoded by certain "concept templates" as a way forward in this perplexing hermeneutical and translation issue.

9-15 Raymond F. Person, Jr., Ohio Northern University

Jonah: From Satire to Not Satire and Back Again

The book of Jonah is widely understood as a satire; however, a significant question remains: If Jonah was a satire targeting prophetic literature, how did it become understood as prophetic literature itself, so much so that it became included in the Book of the Twelve? The answer to this question lies in relationship to the ancient readers' understanding of the relevance of the intertextuality of the book of Jonah within prophetic literature. In other words, the ancient Israelite readers assumed the Gricean maxim "Be relevant," but interpreted the relevance of various narrative elements differently so that its satirical tone was minimized. At some early point in the history of the book's reception, a reader(s) determined that the book of Jonah was a prophetic book void of satire and, therefore, included the book within the Book of the Twelve. This association with other prophetic books made its satirical tone less relevant to its traditional readers. The relevance of its satirical tone was only "discovered" later by those who made the historical-critical move of abstracting the book of Jonah from the Book of the Twelve, thereby minimizing the relevance of its canonical context.