9-15 Ronald J. Sim, NEGST / SIL

The Hebrew Particles gam *and* 'od *as Procedural Markers*

The treatment of Hebrew particles in standard reference works has changed little in modern times, yet recent advances in linguistics offer insights that can potentially illuminate their role for processing text. The paper will draw on the proposal that particles such as *gam* and *'od* are best understood to be procedural markers, encoding an instruction to constrain the comprehension process, rather than conveying semantic information. Drawing on the corpus of the Old Testament/Hebrew scriptures, the paper will make initial hypotheses about the procedural instructions these particles encode, testing them on a selection of occurrences in the corpus. This will incidentally demonstrate the approach and advocate its application to other Hebrew particles.

10-2 Anthony Dancer, Social Justice Commissioner, Anglican Church of NZ

And Death Shall Be No More: Being Faithful on Shaky Ground

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; 2 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.

10-2 Stephen Garner, School of Theology, University of Auckland

Broadening the Application of the "Created-Co-Creator" Metaphor

The theological metaphor of the "created co-creator" casts finite human beings as creative co-agents with God in the natural world. The metaphor, proposed by Lutheran theologian Philip Hefner, has proved influential in science-religion engagement, particularly in discussions relating theology and technology. The metaphor provides a vehicle for examining human technological proclivity, and is increasingly used in theological reflection upon biotechnology and more recently emerging digital technologies. However, while the metaphor is becoming more widespread its theological underpinnings, sourced in the doctrine of *imago Dei*, are often neglected or underplayed. This, in turn, disengages the metaphor from other areas of Christian thought that that it might serve or be served by. Emphasis too, has been placed upon the agency of the metaphor leading to criticism that it downplays negative dimensions of human technological agency. Furthermore, Hefner's language used to describe the metaphor—such as God as that "which really is"—loses a measure of the intimacy that characterizes the relationship between the believer and their God and, perhaps, reduces the application of the metaphor in wider Christian community. A variety of recent developments present opportunities for the "created co-creator" metaphor to be reworked and presented to this wider setting as a helpful tool for engaging with technology. Firstly, the theological shift that occurred in interpreting the *imago Dei* in functional terms; secondly, ongoing narratives of apprehension about technology found in popular culture and wider society; and lastly, an increased awareness of issues relating to environmental, social justice and consumerism being expressed in sectors of the Christian community where such issues were previously of less concern. This paper aims to revisit the metaphor of the "created co-creator" so as to address some of the deficiencies noted, and in doing so, provide a more useful tool for engaging with the technological dimensions of environmental and social justice issues.

10-2 Keith Joseph, Bishop Patteson Theological College, Kohimarama

Living in the Eternal Present: The Concept of Time in Western Christianity Compared with Melanasia

Western Christianity has been dominated by the concept of linear time—that is, we progress from a start point (such as Creation) to a finish point (such as the Eschaton). Much Christian theology has been concerned with this journey, such as in debates over concepts such as predestination, and in discussion as to whether God is part of time or transcends it (such as in Augustine's Confessions). However, the linear concept of time itself is unchallenged. Indeed, recent authors such as Rodney Stark in *The Victory of Reason* have argued that this concept of time as an integral part of Christianity is part of the reason why the West came to dominate the world. Other cultures do not have this strong sense of time—an example being Melanesia, where "Island Time" is legendary for its disregard for the clock. If language reflects culture, then this can also be seen in languages such as Pijin where there are many words to describe personal relationships, but very few to describe temporal relationships. Indeed, the default tense is the "eternal present" where a sentence is indefinite and indifferent about time. "Mi go long makit" can refer to going to the market previously, something you are doing now, or something you might do in future. In part, the "eternal present" is part of a world view that is not dualistic or reductionist, in comparison with Western Theology and Philosophy which has been heavily influenced by Platonic and Neo-Platonic dualisms. This other way of viewing the world gives a different light to traditional theological problems. This paper aims to explore some of the ways in which the "eternal present" and other related non-dualistic ways of thought may be of benefit in approaching traditional (and newer) difficulties in theology.

10-2 Gordon Preece, Urban Seed, Melbourne, Australia

"When I Run I Feel God's Pleasure": Towards a Protestant Play Ethic

This paper attempts to outline a Protestant Play Ethic by bouncing off Eric Liddell's remark to his sister in the 1981 Oscar-winning film Chariots of Fire. Liddell seeks to ease Jenny's worries concerning his vocation to the mission field, but after he runs in the Olympics. He says: 'God made me fast Jenny, and when I run, I feel God's pleasure'. The alleged clash between Jenny and Eric Liddell is emblematic of that between those who see sport as either unspiritual or redeemable as a utilitarian means to spiritual ends, e.g., evangelism (Jenny) and those who see sport as an expression of spirituality, as intrinsically good in God's eyes. The paper first sets play in the context of a theology of divine and human pleasure. It then narrates certain forms of play as pleasurable ends in themselves, firstly the personal, female story of Stephanie Paulsell's running and then the more corporate one of Credo Cricket (an arm of Urban Seed where the author works), critiquing various utilitarian perversions of play as mere means to an end.

10-3 Barbara Kameniar, University of Melbourne, Australia

Thai Buddhist Women, "Bare Life" and Bravery

Feminist debates on ordination within Buddhism have often centred on the religious and social consequences for women of denying them full access to the monastic Sangha. In this address I consider the case of the *mae chi* in contemporary Thailand. The very poor social and material conditions of the *mae chi* are frequently highlighted in ordination debates. In their own terms, the *mae chi* have issues. However, they are also a group whose experiences are used instrumentally by others in colonial cultural contexts. This paper examines the development of women's ordination in Thai Buddhism from a trans-national and historical perspective. It engages Georgio Agamben's reading of *homo sacer* to examine the ambiguous position of the *mae chi* as persons who exist as exiles in religious and state law. The paper argues that even while the *mae chi* are excluded from full religious and state obligations and rights, their position as *homo sacer* gives them an identity through which they can, and do, provide social, political, religious, and cultural critique and action. They are not always and everywhere victims! Through engaging the notion of *homo sacer*, this paper also signals the importance of attending to more than just the religious status of women in Thailand, particularly if one is concerned with the position of women in Thai Buddhism and Thai society more generally. Full citizenship is not just a matter of symbolism derived through religious status and identity but a matter of material access and a matter of law.

10-3 Marion Maddox, Macquarie University, Ryde, NSW, Australia

"There Isn't a Racist Bone in My Body": Race and Religion in the Vocabulary of Fear

During the second half of the twentieth century, denigrating people on account of their race became increasingly publicly unacceptable. While racism is scarcely absent from public discourse, it has had to adopt subtler guises. Denigrating a person's religion remains, however, curiously acceptable in certain circumstances. One example is the way in which religious vilification has sometimes been adopted by political parties fostering a climate of fear against refugees and minorities, while denying allegations of racism. Another is the U.K. backlash against Archbishop Rowan Williams's 2008 comments on accommodation of Sharia law. The comparative acceptability of religious vilification rests partly on an underlying assumption, that people are born with their race but choose their religion, which can therefore be criticised in the same way as other chosen identifications (e.g., political affiliation). Characterising race as "natural" and religion as "chosen" reveals (among other things) a peculiarly Protestant understanding of the nature of religious commitment. Yet it is deeply ingrained in modern, secular polities whose historical roots in Protestant thought are now often little more than a memory. Such societies also typically have religiously diverse populations, in which that assumption raises particular problems. The quest for social harmony suggests we may need a more inclusive understanding of the nature of religion and its relationship to identity.

10-5 Markus Zehnder, Kristiansand, Norway

Lethal Errors? Genesis 9:6 and the Death Penalty

Genesis 9:6a, mostly translated as "Whoever sheds the blood of man, by man shall his blood be shed," has often been understood as a divine ordinance prescribing the death penalty for (intentional) murderers. Such an understanding, however, is less cogent than is normally thought. It presupposes both an understanding of the colon as a quasi-judicial clause and an understanding of the preposition beth as instrumental. These presuppositions are in need of a thorough and careful linguistic scrutiny, taking into account the pertinent data not only within the Hebrew Bible, but also in extrabiblical texts. The paper will present the major steps and the results of such an investigation and contribute to the assessment of the question whether it is exegetically defensible to legitimate the death penalty based on Genesis 9:6a.

10-5 Samuel Jackson, University of Sydney

Framing Biblical Law in its Ancient Near Eastern Context

Previous studies have compared the framing of the biblical legal corpora to ancient near eastern treaties. These have focused on similarities of structure more than content. Comparisons of biblical law collections to their ancient near eastern counterparts have tended to dwell on similarities within the legal provisions themselves or on the use of forms within them. Without denying the usefulness of these prior areas of research this paper endeavours to fill a gap in our analysis by comparing the framing of the biblical law collections to the framing of ancient near eastern law collections. "Framing" refers to the textual material prior to and after groupings of legal provisions. For example: narrative sections; prologue; epilogue; superscription; colophon etc. It also refers to metadiscursive elements within the collections such as: the existence of motive clauses or explanations for laws; the acknowledgement of change or reform; explicit connection of laws to a ruler or individual and so on. Much work has been carried out analysing the significance of the prologues and epilogues attached to such collections as the Laws of Hammurabi. For the most part scholars have attempted to decipher the purpose, applicability or propaganda efforts of collections from such material. Here it will be argued that the framing material of these law collections reflects the political, social, legal and religious worldviews of the societies which produced them. By comparing these framing elements across cultures certain tendencies and differences emerge. Quite often these can be related to similar tendencies within other literature of the culture, especially its historiography. Without denying the similarities within ancient Near Eastern legal culture, this paper will focus on the teasing out of distinct features related to the legal worldviews of the various Mesopotamian entities, Hatti, Egypt, and Israel and begin to explore how one can explain such distinctiveness.

10-5 Gerald A. Klingbeil, Adventist International Institute of Advanced Studies

The Sabbath Law in the Decalogue(s): Creation and Liberation as a Paradigm for Community

Creation and liberation concerns represent an important raison d'être of biblical law and theology, particularly when considering the Sabbath law in the Decalogue(s) (Exod 20:8–11 and Deut 5:12–15). This study seeks to concisely introduce the locus (textual, structural, historical, and theological) of the Sabbath law in the Decalogue, which will be followed by reflections about the differences between the two forms of the Decalogue in Exodus and Deuteronomy. I will argue here that one of the key reasons for the significant differences in the Sabbath commands of the Decalogue in Exodus and Deuteronomy involves the concept of contextualization. The next section examines in more detail Exodus 20:8–11 and highlights a number of intertextual links to the creation narrative. Furthermore, I also pay attention to the ritual elements and holiness language associated with the biblical Sabbath law. The following section focuses on the additional arguments for Sabbath observance that are presented in Deuteronomy 5:12–15. Finally, I will try to bring together the main elements and arguments for Sabbath observance in the Decalogue(s), focusing on key theological components such as creation, liberation, community, and holiness.

10-6 Kit Barker, Wesley Institute, Sydney

Speech Act Theory, Dual Authorship, and Canonical Hermeneutics

The divine authorship of Scripture has been a much-debated topic throughout history, particularly in the modern and post-modern eras. Those who continue to hold to such a conviction have often wrestled with its hermeneutical implications. Hermeneutic realists who employ forms of authorial discourse interpretation have realized that their presuppositions regarding the divine authorship of Scripture pose significant hermeneutical challenges. In particular, it is often believed that the Divine author may intend to communicate something different to what the human author of the text intended. This belief has led many to employ what became known as a *sensus plenior* hermeneutic, a hermeneutic that has generated critique from both hermeneutic realists and non-realists alike. Recent years have witnessed renewed interest in understanding Scripture as divine communication. Those involved in theological hermeneutics have drawn upon advances in a wide range of disciplines in order to develop and defend their methodologies. From the fields of communication theory and pragmatics, speech act theory has been proffered by some as providing insightful analysis of the anatomy of communication and, in particular, authorial intention. This aim of this paper is to demonstrate how speech act theory highlights the problems related with a dual authorship hermeneutic and with *sensus plenior* approaches in particular. At the same time, it will also be demonstrated that speech act theory is a valuable tool that can clarify interpretive goals and enable a greater appreciation of the divine authorship of Scripture at both canonical and sub-canonical levels.

10-6 Robert K. McIver, Avondale College

Text and Interpretation: Christian Understanding of Authoritative Texts in the Light of Social Change

In purely oral cultures, traditions seamlessly adapt to changing social and political realities. But writing down authoritative religious texts freezes their content. As society changes, so arises the need to interpret the meaning of ancient authoritative traditions in the light of new social realities. The interrelationships between social change and biblical interpretation is the central issue that will be addressed in this paper. It will take three case studies. The first, that of Anglicanism, particularly tracing the interaction of authority and the biblical text as expressed at the Lambeth conferences from 1867 till today. The second case study will be that of Seventh-Day Adventism, and will trace what has happened between the mid-19th century and today to its very strong ideological stance that the Bible and the Bible alone was sufficient to form both doctrine and practice. The final case study will be to trace the developing stance of the evangelical theologian Clark Pinnock in his understanding of biblical authority.

10-6 Harlan J. Wechsler, Jewish Theological Seminary of America

S. D. Luzzatto's Commentary to the Pentateuch: *Classical Jewish Theology at the Cusp of Modernity*

When Samuel David Luzzatto (Shadal) published his *Commentary to the Pentateuch* in Padua in 1871, the intellectual challenges of modernity were already strongly felt by Western European Jewish communities. What Luzzatto tried to do was to open his commentary to conclusions drawn by modern philology and and historical criticism while maintaining a clear commitment to and defense of classical orthodoxy. This paper will look at a few examples from this commentary in the light of several principles set down by Luzzatto in an earlier paper published in 1829 and included in all published editions of this work as the "Introduction of Shadal to his Commentary." Luzzatto's comments on the beginning of Genesis to the crossing of the Red Sea and to the purificatory theology of Leviticus 12 will illustrate the extent, as well as the limits, to which a biblical commentary could go while trying to hold on to both modern scholarship and the way in which the biblical text has been understood through the classical commentators of the Jewish tradition.

10-7 Sheila Briggs, University of Southern California

Technology, Gender, and Early Christian Communities

Recent scholarship has argued for a much larger role for technology in the ancient economy and society (Greene, Wilson) but the relationship of gender to the ancient economy and technology remains underinvestigated. Nonetheless, we have evidence of women engaged with technology both as skilled workers and as entrepreneurs (Dixon, Kampen, Rowlandson, Setälä). The New Testament references to Prisc(ill)a as a tentmaker (Acts 18:2–3) and Lydia as a dyer/trader in purple cloth (Acts 16) need to be placed in the context of women's widespread participation in ancient technology. Ancient gender ideologies appear to have been weak inhibitors of such activity by women and therefore constructed the relationship of gender to technology very differently from later Western societies. The example of gender raises the general question of how participation in technology was correlated with social status. There are sharp differences among scholars about the socio-economic position of Prisc(ill)a and especially Lydia as well as more broadly of early Christians (Richter Reimer, Sterck-Degueldre, Meggitt). Also at stake in these debates are the location of Paul and the author of Luke-Acts within the ancient social hierarchy and their stance to the ideologies it gave rise to. This paper seeks to delineate how ancient social paradigms would have evaluated early Christian women's connections to technology and to re-assess the representations of early Christian social status that we find in Paul and Luke-Acts.

10-7 Matthew S. Collins, Society of Biblical Literature

Slavery in Colossae: Re-examining the Problem

One of the classical loci for scholarship on Colossians is the household code of 3:18–4:1. The most common approach to this text is a critical analysis of the social and theological problem posed by hierarchy and subordination in a Pauline community for modern interpreters. Depending on the interpreter, the problem lies with either the subordination of women or the perceived authorization given slavery (or both in some instances). Discussion of the household code in this manner, however, separates it from the context of letter as a whole and tends toward a simplified understanding of the roles and relationships in each pair. Yet when the household code is set within the larger context of the letter and read in light of an awareness of ancient economy, a different picture emerges. This paper will examine the role of slaves and freed persons in the ancient economy. In particular the discussion will focus on the role of the vilicus or slave-bailiff as outlined in agricultural handbooks of the period. The result of this analysis will show that the household code not only fits within this economic model, but that the letter as a whole can be read in as (in part) an apologetic for the community in economic terms. Reading the letter and the household code in this manner provides an explanation for the emphasis given the role of the slave in 3:22–25 and offers a fresh reading of the other exhortations and argument of the letter. The relationships in the code are therefore more complex and perhaps more problematic than the simple social roles and relationship assumed in modern scholarship.

10-8 Benno Zuiddam, North-West University (South Africa)

Plutarch and "God-Eclipse" in Christian Theology: When the Gods Ceased to Speak

This paper argues that Plutarch's view on the cessation of the oracles in the first century cannot be satisfactorily explained in terms of lack of interest and the influences of Roman thought and politics. A careful examination of Plutarch's *De Defectu Oraculorum* confirms that this explanation does not do justice to the ancient Greek author. This article proposes that Plutarch did not have a naturalistic, but a thoroughly religious explanation for the disappearance of the oracles. It shows how Plutarch's book concludes that the gods, willingly or unwillingly, lost their grip on the ancient places of worship. The primary cause for their cessation was in the supernatural realms of gods and daemons. In a dramatic climax, Plutarch even considers that the gods might be dieing. Within the operation of divine providence, Plutarch introduced secondary causes that accomplish the will of the gods. Amongst these are the depopulation of Greece and the departure of daemons. On a level of religious experience, Plutarch's ideas prove stimulating for the consideration of the recent "God eclipse" in Christian theology.

10-8 James R. Harrison, Wesley Institute

The Imitation of the "Great Man" in Antiquity: Paul's Inversion of a Cultural Icon

New Testament scholars have not extensively explored the motif of "imitation" in Greco-Roman antiquity and its relation to Paul's letters (*pace* W. H. de Boer, 1962; H. Crouzel, 1978; E. A. Castelli, 1991; E. A. Judge, 1992). The oversight is surprising, given the overlap of the language of imitation (*mimêtês*; *mimeisthai*) in each tradition and its ethical use in the world of social relations. How was this ethic of "imitation" expressed socially in the Mediterranean world? First, Roman nobles competed with each other in order to surpass the fame of their family forebears, with a view to enhancing their own house's prestige. Models of ancestral virtue were held forth for the imitation of future generations. These were celebrated not only in literary memorials (*De Viris Illustribus*; *Res Gestae*) but also represented architecturally in the statue program of the Augustan forum, with its two lines of Roman leaders culminating in Augustus as Pater Patriae. Second, the Greek honorific inscriptions of the eastern Mediterranean allude to ancestral glory in eulogising public benefactors or, alternatively, establish the benefactor himself as the yardstick of virtue for imitation by new benefactors. Third, the literary comparison of famous Greeks and Romans in the writings of Plutarch and Valerius Maximus serve the conservative function of either maintaining the ancient ethical tradition or reinforcing socially acceptable paradigms of leadership of the past for the future. Fourth, the Pythagorean political theorists spoke of the ruler, the image of the gods, imitating the gods in his rule and, in some cases, his subjects imitating their ruler in response. Finally, Greco-Roman philosophy in its many expressions explored the ethical ramifications of the human soul imaging the god(s) in a variety of social contexts. Against this theological and social backdrop, the paper asks what was distinctive about the ethic of imitation in Paul's letters.

10-8 Alan H. Cadwallader, Flinders University

Refuting an Axiom of Scholarship on Colosssae: Fresh Insights from New and Old Inscriptions

The almost unremitting axiom of scholarship on Colossae, whether servicing biblical commentary, archaeological explorations or tourist development, is that the city shrank in size and importance after the establishment of Laodikeia until the death knell of an earthquake that hit the Lycus Valley in 61/62 C.E. This paper proposes (1) to re-assess critically the evidence on which that judgment has been based, (2) to expose how a presumption of fact has coloured the assessment of evidence and even the dating of the letter, and (3) to propose a number of often-unnamed influences that have biased the resultant interpretation. New evidence from recently discovered inscriptions and a reassessment of long-known inscriptions will be introduced to suggest that the axiom may have less of a secure foundation than has been suggested of the city itself.

10-9 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.

In its writings on religious life, the Catholic Church attaches the biblical theme of "call" to the identity of "religious," emphasising the religious as called by God to be prophetic witness to the Church and the world. Although Vatican II brought about changes in the material practices of their lives, Nuns are still positioned by the Church as called by God to sacrifice their lives, their sexual desires/fulfilment, and their economic independence for the benefit of the Church. Subject to patriarchal institutional authority, they are positioned as called to devote themselves totally and single-mindedly to God and the Church's work. In this paper, the biblical theme of call is contextualised in the lives of a sample of nuns belonging to apostolic congregations in Australia/New Zealand, and interpreted from a psychological perspective. It draws on a qualitative research study which applies feminist and Foucauldian discourse analysis to Church documents relating to religious life, and exploring data from individual and focus groups of forty-three nuns to examine ways in which they take up and resist the notion of call in their lived experience as nuns. There are psychological consequences for nuns positioning themselves as either compliant with or resistant to the notion of the religious as called, particularly in the context of diminishing numbers and ageing both in orders and the Church in Australia/New Zealand, of lack of visibility, and of perceived lack of credibility in Church and society. While the challenges encountered in responding to the call are described by the Church as intrinsic to their lives of self-sacrifice, individual nuns give accounts of negotiating significant health and well-being issues such as isolation, depression, and loss of meaning in their experience of being women called by God to be prophetic witness for the Church.

10-9 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

From Isa 40, in which Israel is compared to a mythical eagle in the process of renewing its plumage (v. 28), to Isa 53, in which the nations praise Yahweh for the redemptive and vicarious suffering of the Servant "Israel," the prophet "Second Isaiah" is attempting to recast the psychological state of the exiled nation. The stakes are high. As a defeated and depressed people, who believe themselves abandoned by a God who has apparently broken his promises of land, temple, and throne, the exiles will be incapable of riding the Persian wave from Babylon to Jerusalem when it finally arrives, courtesy of Cyrus and his hordes. Unless the prophet can help the people reimagine themselves as an obedient Servant that has suffered on behalf of the world, they risk being crushed along with their Babylonian captors. So, the worm Israel must see itself as a threshing sledge. The judged nation must reinterpret its suffering as a tool of redemption. And the featherless eagle must imagine itself as one soaring high on the power of Yahweh. This paper will examine the prophet's attempts to redefine the nation's psychological state by focussing on the Servant texts from Isa 40–53. Utilising narrative, literary and psychological methodologies, it will demonstrate how the biblical text can inform our understanding of human psychology (in this case the crippling problem of defeatism, and associated issues of depression and anxiety), and how an understanding of psychology can enrich our reading of the biblical narrative (in this case the particular problem of exiled Israel). It suggests that Second Isaiah's methods can be adapted to contemporary needs and sensibilities, particularly in individuals and groups that evidence a similar psychology of defeatism.

10-9 Mary R. Huie-Jolly, Presbyterian Homes of Georgia

Transference of Love and the Formation of Gospel in 1 Corinthians 13

"If I have not love agape I am nothing" (1 Cor 13.2). Paul's hymn, sung in the heart of instruction on relationships within community, represents an internal ordering of desire toward ideal and transparent relationships. It is comparable to the formative potential within the psychological phenomenon of transference, the displacement of feelings from early primary relationships to a later significant relationship and context. The hymn presents love eschatologically as an orientation of desire in present and projected ideal future relationships. In psychoanalytic theory, emotional growth occurs through learning to understand and use primary feelings with discernment of their impact on new relationships. "Now childishly, I know in part, then, in maturity, I shall understand fully even as I have been fully understood" (13.11,12). Understanding this process leads to interpersonal growth. In projection of childish feelings onto perfect love, Christ becomes the idealized object of transference in whom one's own efforts to learn and grow are eschatologically understood. The hymn evokes the desire to hold out for love absolutely. Love bears all things and unlike everything else, which is partial, it never fails (13.7, 8). In analytic theory, transference signals a regressive need to trust another fully and to reciprocate even in the face of adversity and disappointment. This reciprocal relationship is the basis for a corrective emotional experience, when intense feelings of neediness from childhood are transferred from the patient to the analyst and are reciprocated by respect, honesty, and acceptance. Paul's language of love evokes a process of inner maturation though relationships of depth. It evokes the relational potential within religious community. Its intense feeling, searching honesty, and idealism parallels the psychotherapeutic context. Emotional growth occurs through reciprocal relationships as does the maturation of religious identity.

10-11 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

The possibility that Luke used Matthew's Gospel gets entangled with arguments for and against the Q Hypothesis. Here an exploration of how Luke may have used Matthew's Gospel proceeds as though the Q Hypothesis does not it exist. Reasons why it is plausible to think of Luke using Matthew's Gospel are briefly surveyed before surveying the differences in Luke's use of Mark and Matthew. The former survey includes the importance of Luke 13:18–19/Matthew 13:31–32/Mark 4:30–32 as evidence for Luke's use of Matthew. The latter survey leads to the question whether Luke has used Mark in a rational way and Matthew in an irrational manner. Since much of the "irrationally" ordered Matthean material is in the Lukan Travel Narrative (TN), the focus of subsequent investigation is the first part of the TN (where the influence of Mark's Gospel is less than in the second part). Reasons why Luke used Matthean material are offered for each section of Luke 9:51–16:13 is, and a particular consideration is the role L material may have played in determining Luke's use of Matthew. The conclusion reached is that Luke weaves themes such as "discipleship" and "explanation of Jesus' death" into the narrative, often linking passages together with catchwords or common ideas, and does so in such a way that there is in fact a logic to Luke's use of Matthew's Gospel, at least in respect of Luke 9:51–16:13.

10-11 Elizabeth Dowling, Australian Catholic University

Slave Parables in the Gospel of Luke: Gospel "Texts of Terror"?

Several of the parables in the Gospel of Luke feature slaves and their masters, and demonstrate both the vulnerability of the slaves' bodies to physical abuse and the slaves' status as nonpersons. As such, from the perspective of a slave, some of these parables are Gospel "texts of terror." Furthermore, translations and interpretations frequently diminish the impact of the violence suffered by the slaves, marginalising the significance of the slaves' bodies. Other Lukan parables and texts, however, partially subvert this dominant image and counter some of the "terror" aspects of the Lukan portrayal of slaves. An exploration of Luke's slave texts must be nuanced but any text or interpretation which ignores the violence inflicted on slaves calls for critique. The present-day flourishing of slave dealings or human-trafficking brings a renewed significance to our interpretations of the slave texts in the Gospel of Luke and the New Testament.

10-11 Deborah Storie, Whitley College

Luke 19.1–27: A Text of Terror or a Call to Freedom?

Whatever interpretive lens scholars use to read the Gospel of Luke they consider the story of Zacchaeus (19.1–10) to be of pivotal significance. In contrast, the parable of Luke 19.11–27 is often considered so problematic that it is excluded from church lectionaries and receives scant attention in several major commentaries and books on parables. Luke clearly locates the parable within the story of Zacchaeus and closely ties the whole story (19.1–27) to preceding and subsequent events. Despite this, most published studies of Luke 19.1–10 ignore the parable and many studies of the parable overlook its narrative context, sometimes preferring to read the parable of Matthew 25.14–30 instead. Predominant traditions of interpretation read Luke 19.11–27 and other parables

from the perspective of dominant rather than subordinate characters, often assuming that the dominant figure represents God or Jesus in some way. In this case, the prevalent reading predicate that Luke uses the parable to address "the problem of the delayed parousia" exacerbates this general tendency. Reading from the allegedly divine perspective of the nobleman has a decisive influence on how other characters are judged and the parable interpreted. The nobleman is vindicated, the first two slaves applauded, and the rebellious citizens and disobedient slave condemned. The movement of resources depicted in the parable and, implicitly, the accompanying economic and physical violence, are affirmed and promoted. This contrasts sharply with the practices that Jesus affirms in 19.1–10 and elsewhere in the Gospels. This paper builds on an alternative tradition of interpretation to propose that, within its historical, narrative and canonical contexts, the parable functions as a "code" that calls the socio-economic and political structures and practices it depicts into question. Read this way, the parable presents ongoing possibilities for transformative resistance in contemporary contexts similarly characterised by exploitative structures and practices.

10-11 Mark Harding, Australian College Of Theology

The Jews and the Death of Jesus in Luke

In the main, commentators on the Gospel of Luke, and more particularly the Lukan Passion Narrative, have failed to give due weight to the Evangelist's omission of the scourging of Jesus by Pilate's soldiers. This unit of the tradition was known to Luke, since it is present in one of Luke's sources, the Gospel of Mark. In addition, the Lukan Jesus foreshadows the scourging by the Gentiles in the third passion prediction (Luke 18:32–33), doing so in such a way that serves to emphasize Luke's surprising failure to narrate this piece of the tradition. It will be argued in this paper that the omission reveals a deliberate intention on the part of the Evangelist that is consistent with his heightened sense of the responsibility of the Jews for the death of Jesus, even suggesting that the Jews actually crucified him. That Luke does so fuels a major theme of Luke-Acts, namely, the underscoring of the social passivity of the Christians over against the turbulence perpetrated by the Jews. This tradition is present in the Fourth Gospel, and can also be traced in a number of the second-century texts, such as the Gospel of Peter and On the Passover by Melito of Sardis. It will be further argued that the reception of Luke into the canon presents a problem for Christians. Texts written for a particular purpose to address particular needs, like the Gospel of Luke with its anti-Jewish rhetoric, become normative when canonized. Frank acknowledgement of the art of the Evangelist is demanded.

10-12 David R. Jackson, Macquarie University, Ryde, NSW Australia

Job's Questions, Enoch's Answers?

Morning stars, the sons of God, and secret conspiracies in the heavens. The solitary blameless man—a patriarchal priest before Moses and Torah. Destruction and catastrophe on earth. God's creation order now violent chaos. Wisdom, deceptions, and heavenly secrets. Storehouses of the winds. What future? What hope of vindication? Restoration? Where is God's rule and wisdom? If only my case were written down. Where is the mediator? My Redeemer? Who will cross the line: man to heaven or heaven to man? A man before the throne room of God. Questions—a tour of the cosmos. Where were you? Have you seen? Do you know? Who will bind the wicked in the hidden place? I know. I do not understand. I heard, now I see. Irony, patterns and polemic. In this paper I attempt to open the question of the relationship between the book of Job and the apocalyptic agenda and conceptions of the books of Enoch.

10-12 James Harding, University of Otago

Canonical Consciousness and the Supposed Nachwirkung *of Job 38:7*

In his monograph *Enochic Judaism*, David Jackson suggests that Job 38, especially v. 7, "had a particularly strong influence over the formulation of the world-view and literary development of various themes in the Books of Enoch" (Jackson 2005, 140 n. 1). This paper argues that, while there is certainly some kind of relationship between Job and the various Enoch traditions, it is too simple to suggest that the direction of influence runs in linear fashion from Job to the constituent book(let)s of 1 Enoch. Such a view reflects a form of what Robert Kraft has dubbed the "tyranny of canonical consciousness," rather than an objective engagement with the complexities of construing the diachronic relationships between the texts in question. It is not until the amoraic period that a Jewish work concerned with the figure of Enoch may be shown to be unambiguously dependent on the book of Job (Job 1:19//3 En. 23:14; 38:7//3 En. 38:3), and it is more probable that just as the early layers of the Book of Watchers relate intertextually to the Priestly traditions of Genesis rather than the final form of the book (cf. Kvanvig 2006), and just as early reference to the figure of Job (e.g. Ezek 14:12–20; Sir 49:9; James 5:7–11; T. Job) may be to a tradition that predates and evolved alongside the Hebrew work of which he is the protagonist, so the early Enoch traditions relate intertextually to a tradition that lies behind Job 38, to which the rhetoric of Job 38 is a response, rather than to Job 38 itself. A number of relevant texts from the Tanak (Jer 10:11–16; 51:15–19; Ps 135:5–7), Qumran (1QHa IX, 7–20;11QPsa XXVI, 9–15), and the Pseudepigrapha (1 En. 18:1–6; 69:16–25; Jub. 2:2–3) will be adduced in support of this thesis.

10-12 Anne E. Gardner, La Trobe University

The Root שכל*: Its Use in Daniel and Earlier Texts and the Implications for the Construction of Apocalyptic Literature*

The root שכל, commonly associated with wisdom literature, appears in both sections of Daniel and functions as an important keynote to the work. An investigation of the use of this root in postexilic biblical texts reveals some surprising applications which suggest a development of its meaning in that period. This has implications for the construction of apocalyptic literature and for the social circles responsible for it.

10-12 Catherine Playoust, Jesuit Theological College, Melbourne

Revelations Hidden from the Wise (Luke 10:21): Apocalyptic Reversal in the Gospel of Luke

In the prelude to the logion known as the "Johannine thunderbolt," Jesus thanks the Father for giving revelations to infants rather than to the wise and intelligent (Luke 10:21; cf. Matt 11:25–26). This saying is embedded by Luke within a cluster of apocalyptic-hued wisdom of cosmic scope: Satan is seen to fall from heaven; the seventy(-two) have authority over the demons; the Son can choose to reveal the Father to others; and the disciples perceive what prophets and kings longed to see and hear. The Gospel's move against the wise in favor of the foolish can be understood in terms of its evaluation of those who interact with Jesus and is consistent with the reversals signaled by the Magnificat.

10-12 Ellen B. Aitken, McGill University

A Cloud of Witnesses: Apocalypsis and Scriptural Interpretation in the Letter to the Hebrews

Previous work on the interrelation of sapiential and apocalyptic motifs and traditions in early Jewish and early Christian texts has sought to move from textual analysis to the implications for understanding the composition and reception of texts, as well as the profile and the practices of the users and producers of these texts. In this paper I examine the apocalyptic framework for the "end" of the people of God in the Letter to the Hebrews (especially Heb 10:26–31; 12:18–29), as it is delineated through a set of techniques of scriptural interpretation. The display of scriptural heroes in Hebrews 11, along the lines of the catalogue of ancestors in wisdom texts and the programs of ancestral statuary in the monuments of Rome, constructs an ancestral memory of loyalty given to the audience as a means of negotiating apocalyptic ends. I propose that the compositional methods utilized in Hebrews are best located in relation to circles of philosophical activity in the city of Rome in the Flavian period, and particularly with reference to the methods of interpretation of foundational texts and traditions by those who utilize their "wisdom" to resist imperial ideologies.

10-13 Lee Miena Skye, Indigenous Section of the Uniting Church, Australia

How Australian Indigenous Women Transform Christianity

This paper is taken from the data of my Masters and Ph.D. research theses. It reveals how Australian Indigenous women inculturate Christianity into their Indigenous Spiritualities producing virtually a "new religion." It discusses the various distinct Indigenous Christian doctrines that have emerged from this inculturation. A definite understanding of their racial ontology, which I have proven to be genetic, is needed and will be explained in order to comprehend their unique theologies/spiritualities. That uniqueness will also be drawn out through a comparative analysis with other womanist theologies from throughout the

world. The doctrines discussed will be their Christology, soteriology, pneumatology, eschatology, theology (study of God), ecclesiology and creation theology. It is the first documentation in academic history of such views. These women are spiritual/creation theologians with dynamic "theology of the least" which has arisen out of multi-dimensional oppression, theologies/spiritualities of value to all Christian women.

10-13 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

This paper will explore the relationship between home and migration through the experience of the body. In particular how ethnicity and gender (in my case a Pacific Islander) shapes, informs, and influences the way one does theology in a land where one is not a native and yet one feels an ambivalent sense of belonging. Using the Pacific cultural metaphor of weaving and drawing from the Rotuman traditional understanding of weaving I explore how these are both sources and inspiration for doing theology and unravelling the ghosts of the past. *Sa'a* (the Rotuman word for weaving) was an occasion when women gathered together to weave fine mats for an important future event. In skillfully connecting the institution of the *sa'a*, and the *sa'aitu* Vilisoni Hereniko makes a strong argument for the sacred task of weaving to which I am indebted. The *sa'aitu* was a band of uncircumcised male *atua* who wandered freely. The term itself is contradictory—as translated it means *sa'* "weaving" and *aitu* "god." Hereniko explains the anomaly in the following; "wandering ghosts that could be woven, 'captured' in a fine mat, and turned into an *aitu*." According to Hereniko a *sa'a* was an institution that inverted social order. Within this setting certain taboos were broken, and certain rituals performed. The *sa'a* was accompanied by play in the form of humorous banter, dancing, and feasting. Hereniko suggests that the weaving assembly of women was symbolically believed to be constraining the *sa'aitu*. Although my experience of home and away is not one of being haunted by a band of uncircumcised male ghosts—the malevolent ghosts of migration, the homeland, the legacy of colonisation, and Christian missions are malevolent ghost (*atua*s) that need to be woven into and transformed into an *aitu*. Although the ancient institution of *sa'a* may have disappeared, I would argue it has a place albeit metaphorically in the weaving of a contextual diasporic theology. The medium is no longer the mat but rather the weaving of *atua*s (ghosts of the homeland and the past) into benevolent *aitu*s. Weaving in this sense for me takes on a new potent sacred meaning. It allows me to weave the past into a creative future. Work and play (weaving/chaos) were the two essential ingredients for constraining the malevolent ghosts in the legend of Aeatos, for me the task is one of weaving and to use Audre Lorde's phrase of transforming silence into speech.

10-13 Sisilia Tupou Thomas, Australia

The Call to Follow Jesus Christ in Diaspora: A Tongan Woman's Statement of Faith

The paper begins with the "seed" of faith that grounded in the Tongan context, a context where cultural norms and tradition were tools in proclaiming and translating the gospel. The next section will briefly discuss the reason/s behind leaving Tonga, my birth country, that was "to seek understanding" (for further education). Life took a traumatic twist in Aotearoa-New Zealand, caught in a situation where I questioned almost everything that I was raised to value and believe. In a desperate move to get away from it all, I gathered in my arms what kept me going at the time (my two children), and left New Zealand for Australia! The next part of the paper will briefly discuss how the hands of the church (UCA) reached out to embrace the "mess" we were in; this was when/where I re(dis)covered consciousness to sing "God is so good!" Jesus' call to follow was heard in the midst of a life-storm, and I followed! The paper concludes with a reflection on where the call has led me to now.

10-13 Kyounghee Cho, North Parramatta, Australia

Abigail at the Merge of Confucianism and Christianity (1 Samuel 25)

This paper, based on "contextual theology," challenges traditional Western male's understanding on 1 Sam 25. In fact, Samuel disappears in the beginning of the story. Saul doesn't come into the main story of this chapter. Even David is passive, conforming to Abigail's initiative to lead the situation. Even though Abigail looks like a heroine to stop bloody fights, most male commentators tend to analyse the chapter within the triangle of Samuel, Saul, and David. It is Abigail who says the most, but male commentators' interest is that there is no "word of the Lord" with David. This paper also tries to read Abigail through the perspective of Confucianism because "Korean Christians have Confucian backgrounds and points of view, like most other Asian Christians, no matter they want or not." Abigail, in this paper, will be studied in Confucian marriage customs. As a matter of fact, in Korean Confucian reading, Abigail cannot avoid being criticized as the *femme fatale* the Babylonian Talmud points out. Using a method of character study, this paper tries to fill in the gap in order to understand why Abigail cannot help acting like that. In a Korean Confucian Christian Feminist reading, biblical stories come to be a kaleidoscope. When I read the Bible, my mind, very often, comes and goes between Confucian learning and what I have learnt as Christianity. At the same time, my views come and go between patriarchal system and feminist awareness. In many Asian countries, very often, many Confucian lessons tend to strengthen Christian rules when they encounter at the merge because of their patriarchal bases. Sometimes, it is hard to split those two things. In this sense, the encountering of Confucianism and Korean Christianity may be an unhappy gathering, as Kang Nam Soon points out.

10-13 Lynee Frith, Wesley Wellington Parish

A View from the Top Table

Seating arrangements at the "top table" are significant indicators of hospitality and respect in the traditions of many Pacific nations. For a feminist palagi/pakeha ordained woman in Aotearoa, working in a multi-ethnic setting, this and other traditional customs present significant challenges and opportunities. While there is a growing body of literature arising from the experiences of ethnic diversity in Christian community, much of it emerges from the migrant communities within the church. It can be dangerous ground for a palagi to reflect upon the traditional practices of such communities. The risks of causing offence and thereby damaging respectful and trusting relationships are inherent in the discourse. This may explain the relative silence of palagi women in cross-cultural theological discussion. This paper examines my experience as a feminist palagi ordained woman, over 10 years as Parish Superintendent in Wesley Wellington Parish, which comprises English speaking, Fijian, Samoan, and Tongan congregations. The intersections and contradictions of culture, theology, differing expressions and expectations of what it is to be Christian in Aotearoa, power and status, and pastoral relationships are some of the issues to be addressed daily in this context. The paper is offered as a gift both to the parish and to the community of women theologians in the Pacific.

10-14 Hendrik Viviers, University of Johannesburg

"Theory of Mind," Creation, and the "Existence" of God: Psalm 19 as an Example

When psychologist Justin L. Barrett says "early-emerging biases may make a God who has created the world very intuitive and easy to believe in, both in childhood and in adulthood," he refers specifically to the "Theory of Mind" mental tool operative, along with other mental tools, in conceptualizing counter-intuitive beings ("god"). The beauty and awe that the natural world evokes lead humans intuitively to postulate an all-powerful creator as is convincingly exemplified by Psalm 19. The author allows both nature and law to communicate elatedly about this god. In this paper two issues will be pursued: first, the focus will be on the "Theory of Mind" mental tool, its evolutionary origins and functions as laid bare by Cognitive Psychology, utilizing Psalm 19 as conversational guest. Does the natural capability to postulate "god" also imply that "god" really exists? Why do "We find the idea that the natural world was designed by a god very natural to accept and contrary notions (such as evolution accounting for life as we know it) peculiar" (Barrett)? The second issue to be pursued is the rhetoricity of the notion of a creator god. What does the author want to achieve with this language construct, what are the politics behind creational god-talk?

10-14 Yael Avrahami, University of Sydney

The Meaning of boš *in Psalms and Its Implication on the Understanding of Shame in the Hebrew Bible*

In recent years a growing number of research projects discuss the notion of shame in the Hebrew Bible. Many of these papers discuss the issue within the framework of the dichotomy "honour-shame" that is borrowed from pan-Mediterranean social scientists. In order to evalu-

ate this work frame, the current paper seeks to understand the meaning of *boš*, the main root commonly translated as "shame." We will discuss specifically its use in the Psalms, where more than third of its occurrences appear. We will review the use and meaning of *boš* in context, as well as the different translation and commentaries relating to it. From that discussion we will show that the meaning of *boš* in many cases is "disappointment" rather than "shame." We will also question the opposition between *boš* and honour, which has no verbal representation in these texts. Rather, *boš* is opposed to roots such as *bṭḥ* (to trust) and *ḥṣh* (to seek refuge). This evidence will be then used to shed light on the perception of shame in the Hebrew Bible in general. It will also demonstrate how crucial it is to investigate the meaning of Hebrew terms before the employment of external models on the text.

10-14 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?

The "wisdom elements" of Book Five of the Psalter are striking: Psalm 107 ends with, "Let the wise one heed these words"; five wisdom psalms occur in the book (112, 119, 127, 128, 145 [albeit disputed]); four of its psalms are acrostics (111, 112, 119, 145); and the word אַשְׁרֵי occurs eleven times. Additionally, Wisdom is strongly connected with Torah in Books One and Five—see Psalms 1, 112 and 119—and as we see in the Deuterocanonical books of Ben Sira and Wisdom of Solomon. Therefore, might we view the Psalter as a part of the development of Wisdom in early Judaism from "proverbs and instructions" to "woman wisdom" to "embodied Torah" to "the New Testament logos"? Canonical critics maintain, largely, that the Psalter's message to the postexilic community was "You no longer have an earthly king. Survival in this new world means acknowledging Yahweh as king." The reply of the community was, most likely, "How?" The answer may be found in two concepts: Torah and Wisdom. At Sinai, God gave the Israelites instructions for living as God's people. The Torah was an earthly, sensory connection with Yahweh, instruction for how to live in the presence of God. The books of Proverbs and Job depict Wisdom as an intimate with God, standing beside God at creation and delighting in humanity (Prov 8:30–31), hidden from humanity but understood by God (Job 28:20–25), a path to the presence of God. Therefore, Torah may be understood as instruction for living in the presence of God and Wisdom as the pathway to the presence of God. The merging of the two concepts begins with the shaping of the Psalter, moves through the Deuterocanonical books, and finds its ultimate fulfillment in the logos of the New Testament.

10-14 Howard N. Wallace, United Faculty of Theology

Where History Shapes Hope: Book III of the Psalter

In studies on the shape and shaping of the Psalter, Book IV is seen as pivotal. After the loss of the Davidic dynasty at the end of Book III (Psalm 89), the focus shifts in Book IV to the kingship of Yhwh. However, Book III is not simply the historical prelude to this theological shift. It addresses the calamities and failures of the monarchic period in a way that both prepares for the shift and shapes how we read it. The early emphasis in Book III on the destruction of the temple (Psalms 74 and later 79), envelopes the historically earlier story of the northern kingdom of Israel (Psalm 78). At both ends of the book a psalm of national disaster is preceded by an individual psalm of distress. The book ends with two psalms without resolution (Psalms 88; 89), implying that the solution to the national dilemma is not yet fully clear. On the other hand, hints at a resolution have already been given (Psalm 73). By surrounding Psalm 78 with its focus on the Davidic dynasty at the centre of the book with psalms describing later disasters, it is suggested that lessons from God's past works have to be understood in a new context. The old hopes of the Davidic monarchy expressed in Psalms 2–72 and highlighted in Psalm 78 are still relevant but must be modified in light of new national experiences. The full nature of this new hope is yet to be realised. Book III of the Psalter helps those of faith who struggle with the relation between hope and divine promise on the one hand and historical experience on the other.

10-15 Kathleen McPhillips, University of Western Sydney

What's the Problem with Religion?

The study of religion at tertiary and secondary levels of education in Australia has undergone significant challenge and change in the last fifteen years. There has been some analysis of this phenomenon during this time, but also, lament and disappointment at the loss of religious studies as an academic discipline. In particular, the growth of religious studies as an examinable secondary subject has not articulated to increased numbers in religious studies at the tertiary level. This paper explores this situation and argues that the study of religion has become a problem for discipline-based discourse, and is located in fragmentary discussions across multiple discourses. As well, in a post–September 11 society, the study of religion has become highly politicized. The consequences are numerous, including funding issues for researchers and the derailment of religious studies forums at a time when analysis is needed more than ever.

10-19 James Harding, University of Otago, Dunedin

My Way is Hidden: Reading Job among the Prophets

Critical exegesis of the book of Job has frequently highlighted the linguistic, generic, and thematic commonalities between Job and biblical and other ANE works customarily associated with "wisdom," whereas with the exception of a few notable studies, equal attention has not yet been paid to the commonalities Job shares with prophecy and apocalyptic. This paper advocates the redress of this imbalance, based principally on the fact that Job shares with both the prophetical books of the MT and several of the early Jewish apocalypses (esp. 1 Enoch; 4 Ezra; 2 Baruch) a close relationship between the problem of theodicy and the possibility of a resolution of this problem by means of divine revelation. It collates external evidence (Ezek 14:12–20; Sir 49:9 [MS B]; Test. Job; James 5:7–11; b. B. Bat. 15b), which either explicitly identifies Job as a prophet or strongly implies such an identification, and examines evidence internal to Job concerned with divine revelation (4:12–21; 38–41), particularly divine revelation as a source of moral knowledge (11:5–6, 7–11; 20:27; 22:22; 28:20–28; 33:14–16; 38:33, 36, 37a). Of primary significance within Job are several allusions to Israelite/Judahite and ANE traditions about the divine council (1:6–12; 2:1–6; 4:12–5:1; 6:10; 15:8, 15; 25:2; 38:7; cf. Gen 6:1–4; Isa 6:1–13; 40:1–8; Zech 3:1–10; Ps 82), the proceedings of which are understood in the prophetical books to have been overheard by YHWH's "true" prophets (1 Kgs 22:19–23; Jer 23:16–18, 21–22). Also significant are the connections in Job between allusions to the divine council and the law court metaphor, which underlies the rib-pattern central to several prophetical books, and which is also subjected to critique in Job (4:17; 9:2–10:22; 13:3–28; 15:14; 16:18–17:1; 19:21–29; 23:2–24:25; 31:1–40; 32:2; 33:13; 34:5, 23; 35:2–8, 14; 36:17, 23; 40:2, 8; cf. Gen 18:22–32).

10-19 Sarah Hart, University of Auckland

Development of Symbolism in the Sanctuary Module Texts

The sanctuary module texts are the creation and vision of priestly writing, reinterpreting Israel's past with the experience of the Babylonian exile as a catalyst. Exodus 24–31 and 35–40 are texts that create a word picture of the sanctuary module in the wilderness with the people of Israel involved in the construction of the sanctuary. The sanctuary is still at the centre in Numbers 1–10 but the surface focus shifts from sanctuary to people. YHWH, sanctuary, and God are the interlinked themes of the extended narrative. Mythic and visual literary techniques are used to create the sanctuary vision in Exodus while symbolism, tactile and odoriferous affects are used in Numbers. The organisation of Israelites around the sanctuary is depicted in a variety of ways in Num 1–10. Rolf Knierim talks of the "growth of text" in Numbers, but I prefer to speak of "development of symbols" and their intensification in the sanctuary module texts from Exodus to Numbers. The symbolism developed around the twelve tribes in Numbers is graphic and egalitarian. The paper explores the use and development of symbols in the sanctuary module texts and what the purpose of symbolism is in the reinterpretation of Israel's past as a vision for the present and future.

10-19 Yael Klangwisan, Masters Institute, Auckland

Shir haShirim and the Torah

Shir haShirim's singer represents a paradigm where shalom and paradise can be found between men and women in earthly life—the same shalom of Eden. The Song embraces human sexuality but also embraces spirituality as part of a wholistic theology of life. However, the Song is shocking and startling in the way it confronts patriarchal institutitions of law found in the Torah. The lovers seem to transcend every institution including marriage, but in doing so find new ways to perceive God. What is Shir haShirim's relationship with Torah? Why is there

confrontation with Torah in the verses of Shir haShirim, the veiled and negative references to the "guardians," the flaunting of sexual love and the exaltation of the garden. Moshe, like the "Father" is absent. Mother prevails. This paper seeks to explore this controversy with Torah in Shir haShirim and provide an indication of the author's contextual environment and intent.

10-19 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*

Given the frequency that the expression "with a mighty hand and an outstretched arm" is used within the Hebrew Bible to describe the Lord God's act of deliverance in the exodus event, it is surprising to note that this complete phrase does not appear anywhere in the book of Exodus. Furthermore, Exodus 6:6 contains the first of only two uses of זרוע (both in passages which describe גאל redemptive activity) and the only use of בזרוע נטויה in that book. An abstract to Karen Martens' helpful article about the meaning of the expression ביד חזקה ובזרוע נטויה, "With a Strong Hand and an Outstretched Arm," says that the element "arm" was added to this expression "to achieve variation between the units of the parallelism." Studying the development of an association between זרוע and the גאל redeeming work of the Lord God, elsewhere in the Hebrew Bible, suggests that the choice of זרוע has more significance than just completing a parallel collocation for "strong hand," however. This paper even speculates that "the outstretched arm of the Lord" is meant to be seen as a distinct identity, used on a number of occasions to carry out the duties of a kinsman-redeemer on behalf of the Lord God.

10-19 Angeline Song, Tyndale-Carey Graduate School, Auckland

Heartless Bimbo or a Subversive Role Model?: A Narrative Critical Reading of the Character of Esther.

The book of Esther has been described as "strange," "eccentric," an "uninviting wilderness" with not a single mention of God or any religious activity. It is not quoted in the New Testament, and there has been much debate about its canonicity, with Martin Luther saying that he wished the book never existed. The character of Esther is equally controversial: she has been read as a brainless beauty, or worse, a callous and immoral bimbo. On the other hand, some scholars view her as a subversive role model. Whilst Jewish readers see meaning in Esther because of the feast of Purim, Christian readers have been less clear about the book's religious value. This narrative-critical reading of Esther hopes to address this by calling attention to the crucial issue of gap-filling in Hebrew narratives. It is also done from the unique perspective of my own social location as a "diaspora" of sorts living in Aotearoa New Zealand, as I am an Asian, born and bred in Singapore. Esther is also my "realistic empathy choice" as I too was adopted, and brought up in a patriarchal, postcolonial society by a single parent. The paper argues that Esther was a complex figure from the start, and as the narrative progresses, she grew and became even more complex. She had to work out her own strategy of salvation, and by the end of the book, she achieved her goal with little collateral damage. In the process, she became a subversive role model. This is consistent with a theology which refuses to see human characters as "mere puppets of God's providence."

10-22 Denise Dombkowski Hopkins, Wesley Theological Seminary

Confronting our Negative Stories in Genesis 32–33: A Bible/Practical Theology Conversation

This paper investigates intersections between human text and biblical text in the story of Jacob's wrestling with God in Genesis 32–33. Through conversation between scholars in the long-distanced fields of Bible and practical theology, we invite interpreters both to reflect upon their own negative stories as they are drawn into Jacob's story, and to clarify how pastoral identity as embodied theology of concrete acts of care is shaped by an encounter with the text within a particular confessional community. The paper challenges notions of silencing objectivity and suggests instead a post-modern, imaginative method for textual and personal wrestling that fosters healthy human selfhood and development. Intersections between Hebrew Bible and practical theology can be facilitated by approaching Gen 32–33 as a transitional object (Winnicott) that unleashes powerful energy, both conscious and unconscious, generated by the encounter with it in a confessional community. By imaginatively stepping into the gaps in the text (Boyarin, Fewell), and by paying attention to key rhetorical features of the narrative (Alter), we can explore Jacob's conflict and shame as well as our own. Building upon the work of Wink (Jacob wrestles with his shadow side) and Kille (textual chiasm as individuation process), we find Jacob in a liminal space (Winnicott) by the Jabbok River, poised on the threshold of new possibilities. We suggest that the threefold repetition of the word "face" (Gen 32:20, 30; 33:10) mirrors steps in Jacob's individuation process from persona, to presence, to wholeness. The positive power of shame emerges out of Jacob's solitariness and his wrestling with himself, Esau (Waskow), and God. Only then can Esau and Jacob finally meet, embrace, and kiss (Gen 33:4) on their way to "restoring the interpersonal bridge" between them (Kaufman).

10-22 Ryan A. Neal, Anderson University (SC)

Separate, but Equal? Ordination, Theology, and Hermeneutics

When understood fully, the ordination policies and practices of typical Protestant groups (including my own Baptist heritage), promote and sustain, in essence, "separate, but equal" ecclesiology. The priesthood of the believer is exclaimed by Protestants as a vital doctrine to uphold; what is given with one hand, however, is taken away by the other. The leaders of the church who publicly subscribe to this significant doctrine undermine it, because they typically do not adhere to it in practice. This non sequitur reaches its highest point of tension at the interface of ecclesiology and hermeneutics. After surveying biblical notions of priesthood and community, this paper argues that Christians have three options related to ministerial ordination. They can (1) follow either Roman Catholic or Eastern Orthodox practice, (2) revise the current practice by including women, or (3) abandon it altogether. For Protestants, the first choice is not a live option in terms of ecclesiology, while options two and three comprise the major elements for the body of the paper. I will argue two major points, grounded in NT hermeneutics and Protestant ecclesiology: (1) Limiting ministerial ordination to men is problematic and arguably contradictory. (2) Ministerial ordination, of a select few, is problematic and arguably contradictory. In fact, when understood fully, the various arguments supporting the ordination of women (1) actually call for ending ordination altogether (2). Before concluding, I will respond to a few potential objections to "ending" ordination. The typical arguments supporting ordination undermine the very essence of Protestant ecclesiology. If all believers are priests, and Protestant readings of the NT become nonsensical without it, then ordination needs to end.

10-22 Cristian Rata, Torch Trinity Graduate School of Theology, Seoul

Joy and Delight in the Old Testament

This paper will deal specifically with the themes of joy and delight. While a monograph on the theme of joy has been published in relation to the New Testament, this theme has not received its due attention in the Old Testament. This paper will analyze these themes with special emphasis on the Pentateuch.

10-23 Craig Ho, Hong Kong Baptist University

The Problem of Truth and Objectivity in Hebrew Bible Studies

This paper attempts to provoke thoughts on some basic epistemological issues of our discipline. For example, where does the idea of truth fit in some of the more recent approaches to the understanding of the biblical text? And how should we relate to the text—what is being discovered, the text or ourselves? Historical-critical scholarship assumes the central place of truth in its attempt to reconstruct historical reality over against what is claimed in the biblical text. What actually was the case is often other than what is said in the text. The concern is the recovery of historical truth not from direct claims in the text but from inconsistencies and contradictions detected therein. However, approaches like canonical criticism, reader response criticism, and the like shift our attention from the historical aspects directly or indirectly referred to in the text to what is conceived as meaningful for the reader(s) in a faith community or as individuals. Such moves are often motivated by philosophical considerations like the denial of objectivity in interpretation, denial of authorial intention, and the autonomy of meaning apart from its author, etc. A related issue is whether biblical research is an attempt to discover something objective about the text which lies in front of us or subjectively about us the reader or the researcher—we may react very differently to the text. Thus, there is the logical issue of what can be done—is (historical, textual, literary) truth attainable, at least theoretically? And

there is also the "ethical" issue of what should be done—should we leave the author and related history aside and achieve some sort of self-understanding through our interpretation? These are some of the questions I hope to discuss in this paper. Examples in Hebrew Bible Studies will be used.

10-23 Ashley Crane, Harvest West Bible College

A Textual-Comparative Methodology

Most commentators note the differences between the Hebrew and Greek text following the traditional textual-critical methodology that seeks to rediscover an earlier Hebrew text or to determine which Hebrew or Greek variant preserves the better reading. This is typically done with the aim of establishing a "critical text" as the foundation for their commentaries. Yet this leaves the other variant(s) in a sense as "incorrect," often attributed to various forms of scribal error. In addition to the textual-critical methodology, we propose a "textual-comparative" methodology that treats each manuscript as a possible interpretive trajectory witness from the scribe or community wherein it originated. This entails comparing the oldest extant Hebrew and Greek texts intralinguistically, and then translinguistically, noting any variants and exploring possible interpretive reasons for these variants. Scribal error can then be assigned to variants without discernable interpretation. This methodology gives each textual witness equal status, with none considered "superior" to the others. It accords each textual witness the ability to be "heard" in its own right (Hebrew and/or Greek). It encourages the scholar to directly interact with the "ancient" texts rather than just relying on modern eclectic texts (e.g., Ziegler, Rahlfs [cf. BHS and HUBP]). Eclectic texts can be read without any reference to the critical apparatus leaving variants unnoted. Our textual comparative methodology enables insight into the earliest extant exegetical interpretations, and may partially take the place of nonextant commentaries from various early Jewish communities (and can be applied to later Targums, Vulgate and Peshitta texts). This methodology can assist commentators write with insights into how these early communities interpreted the text before them. We will apply this methodology to the earliest extant Hebrew and Greek texts for Ezekiel 36–39 and demonstrate that, instead of the "scribal error" oft ascribed to variants, they frequently reveal exegetical and theological interpretations.

10-23 David W. Williams, Murdoch University

Recrafting an Old Testament Hero in Light of Bakhtin's "Polyphonic Design"

The old, and somewhat shopworn, discussion concerning the identity of Second Isaiah's "Servant of the LORD" usually boils down to identifying him with either Israel or the prophet, or an amalgam of both. Recrafting the Servant in light of Mikhail Bakhtin's category of the "polyphonic hero" opens up new possibilities. Offering a fresh reading of Isa 49:1–12 (13), this paper demonstrates that the Servant is a well-crafted paradigm with which exiled Israel is being invited to identify, so that it can set itself loose from its Babylonian "hosts." In Isa 49 the Servant speaks for the first time, and the words he chooses highlight his obedient response to the authoritative voice of Yahweh in Isa 40–48. His response is a blueprint for the nation. This paper demonstrates how an obscure literary idea helps preserve the Servant's unique identity, and suggests how Bakhtin's polyphonic hero can reinvigorate this stale OT debate, and perhaps others.

10-23 Robert Wafula, Drew University

By Yahweh's Word a King is Made: A Postcolonial Reading of the Samuel-Saul Relationship

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; and (3) the problem at hand in the prologue differing from 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? I intend to explore these questions reading Job's prose section as irony employing a postcolonial African lens.

10-23 Elizabeth Boase, University of Notre Dame, Australia

To Imprecate or Not: Psalm 137 and Its Appropriation in Music

In his 2003 commentary on the Psalms, R. Clifford writes, "Psalm 137 has the distinction of having one of the most beloved opening lines and the most horrifying closing line of any psalm. If the psalm ended at verse 6, it would be in the top ten." (*Psalms 75–150*, 275) Songs by Boney M and Don Mclean which draw on Psalm 137 give witness to Clifford's assertion. This paper analyses a number of musical settings of Psalm 137, arguing that the inclusion of the imprecation of vv. 7–9 has a significant impact on the aesthetic attributes of the music. Drawing on aspects of reader-response criticism, the paper considers how the musical setting mediates the psalm, taking into account the nature of the interaction between text, music and listener. The discussion is set in a broader context of the issues surrounding the role of the imprecatory language within the psalms and its appropriation in contemporary psalm usage.

10-23 Yael Avrahami, University of Sydney

Identifying a Unifying Concept in the Hebrew Bible: The Centrality of Sight as a Study Case

The difficulty of identifying a central concept in biblical thought has become harder and harder in recent years. Contemporary approaches to the fragmentation of society alongside more conservative approaches that treat the Hebrew Bible as a highly diverse text challenge the efforts to find a unifying concept in it. We suggest that in order to identify such a concept one must use various and complementary approaches. In this paper we will discuss the concept of sight and seeing as a study case to such framework. Drawing examples from different aspects—semantics, law, theology, literary devices, and social-scientific models—we will demonstrate how the centrality of sight recurs throughout the different books and genres. Moreover, following the suggested method for identifying unifying concepts in the Hebrew Bible, we will show the prominence of seeing over the other senses according to the text. That will help us in solving a longstanding dispute amongst scholars of biblical thought: the supremacy of sight versus the supremacy of hearing in the biblical worldview.

10-24 Cynthia Long Westfall, McMaster Divinity College

The Socio-Cultural Context of Hebrews

The logic and style of Hebrews is distinct and unique within New Testament literature. It poses an enigma because it combines good formal Greek literary style and rhetorical devices with an unfamiliar structure and an uncertain frame of reference. The author demonstrates a peculiar variation in logic, style and structure that are as alien to Hellenistic rhetoric as they are to the Hebrew Scriptures. The discourse of Hebrews is not propositional and lineal as are the Pauline epistles and Western literary traditions, but rather resembles a cognitive approach that cultural anthropologists have identified as contextual logic. I propose to examine the possible bilingual interference in the Hellenistic Greek of Hebrews that looks beyond Hebrew sources and rabbinic methods to other possible cultural and religious heritages in local population groups. Assuming that the author was an effective communicator, the nature of the discourse has as much to say about the recipients as it does about the author. It raises potential answers to questions about authorship, date and destination.

10-24 Philip Church, University of Otago

Jesus, Minister of the Sanctuary, the People of God: An Alternative Reading of Hebrews 8:1–6

This paper challenges the usual understanding that Hebrews does not view the community of God's people as a temple or sanctuary. Hebrews 8:2 describes Jesus as a "minister of the sanctuary" (*ton hagion leitourgos*). The only occurrence of *hagios* in the plural in Hebrews prior to 8:2 is in 6:10, where it refers to the people of God, prima facie evidence for at least considering the possibility that it could be understood in this way in 8:2. While *hagios* clearly refers to the heavenly sanctuary in Heb 9:12, 24, there may be a double entendre intended in 8:2, where it identifies the people as a sanctuary, the true tent pitched by the Lord. Hebrews 8:6 explains that the ministry (*leitourgia*) of Jesus is as "media-

tor of a better covenant." In Heb 8:5 *hypodeigma* means not "copy" but "a pattern to be copied," a reading the NRSV reflects with its translation "sketch (and shadow of the heavenly sanctuary"). However, the neuter plural *ton epouranion* should be read not as a reference to the "heavenly sanctuary" but to the "heavenly things." These things are the good things that have come with the exaltation of Jesus to God's right hand, the things pertaining to the better covenant of Heb 8:6–13.

10-24 Felix H. Cortez, Universidad de Montemorelos

Innuendo as a Rhetorical Strategy: Davidic Traditions as a Subtext of Hebrews

Traditions and expectations were powerful rhetorical subtexts in the ancient Mediterranean world. This paper will compare the rhetorical function of the traditions of Orestes, Oedipus, and Hercules in Nero's political discourse to the use of Davidic traditions by the author of Hebrews. Hebrews does not explicitly call Jesus the "son of David"; however, it recognizes his descent from the tribe of Judah (7:14), applies to him the promises of the Davidic covenant (Heb 1:5; quoting Ps 2:7 and 2 Sam 7:14; par. 1 Chr 17:13), and refers to his enthronement as "son" "at the right hand of God" (Heb 1:3, 13; 5:6; 7:17, 21; 10:13; 12:2; quoting Ps 110:1, 4). Moreover, Jesus, the "Son," fulfills the expectations of the biblical prophets for the eschatological son of David: he builds the house of God (Heb 3:1–6), provides rest for the people (Heb 4), and renews the covenant between God and the nation (Heb 8–10), among other things. This paper suggests that Davidic traditions function as a subtext of the letter to the Hebrews and provide the key to the rhetorical strategy of the author to exhort his audience to hold fast to the confession.

10-24 Paul Trebilco, University of Otago

Was Pauline Tradition Abandoned in Asia Minor Late in the First Century CE?

Second Timothy 1:15 suggests that Paul was in some sense abandoned in Asia Minor. There we read: "You are aware that all who are in Asia have turned away from me, including Phygelus and Hermogenes." What do we make of this verse? Or what about 2 Timothy 4:16: "At my first defense no one came to my support, but all deserted me. May it not be counted against them!" On the view that the Pastorals are written around 80 C.E. by someone in the Pauline tradition, do these verses, and others like them (e.g., 2 Timothy 4:10–12) suggest that "all who are in Asia" literally abandoned Pauline tradition and the Pauline Gospel at this time? One solution proposed by scholars is that these verses are legendary, but if that is the case, why does the Pastor include them? A. T. Hanson suggests that the simplest solution is to conclude that Paul was deserted by all his Christian associates in Asia at the time of his arrest there. Or could the verses mean that many Asian Christians abandoned Christianity, as Houlden suggests? The range of approaches to these verses will be evaluated in this paper. Particular note will be taken of the influence of Pauline tradition in Asia Minor both before and after the Pastorals were written, and the light that this sheds on these passages in the Pastorals themselves.

10-24 Graham Lovell, Macquarie University-Sydney

2 Peter: Composite Work

The majority of 2 Peter appears to have been constructed as a chiasmus, having been formed in this way:

A Exhortation to a live a godly life (1:3–11).
  B Reminder of true teachings and their source in Jesus (1:12–18).
    C True message and the OT prophets (1:19–21).
    C' False prophets (2:1–3a).
  B' Reminder of true teachings, and their source in OT prophets, Jesus and apostles (3:1–7).
A' Exhortation to live a godly life (3:8–18).

This suggests that 2 Peter 2:3b–22 should be considered separately from the rest of the letter. It has generally been argued that at least part of this section is a digression, but nevertheless included when the letter was first written. However, it is proposed here that this section is a later intrusion in this work. This argument has important implications for the relationship of this letter to Jude and 1 Peter, and also invites reconsideration of the main purpose of the text.

10-25 Dongsu Kim, Nyack College

Reading Paul's "kai houtos pas Israel sothesetai" (Rom 11:26a) in the Context of Romans

Paul's phrase "and thus all Israel will be saved" of Romans 11:26a has drawn generally four interpretations: the salvation of (1) all ethnic Jews; (2) entire diachronic elect Jews; (3) entire synchronic Jews of end time; (4) all Jewish and Gentile elects. In the last century, increasing numbers of commentators have adopted the view that "Israel" of Rom 11:26a represents the ethnic and national Israel rather than the spiritual and theological Israel. My paper will not attempt to make an adjudicative resolution to the ongoing discussion on this question. Instead, it will try to bring exegetes to the well-known but often neglected hermeneutic key: to interpret the text against the context of the entire book of Romans. I will argue that Paul's main teaching of Romans is, as revealed in Rom 12–15, an exercise of love based on the unity between the Jewish and Gentile believers in the churches of Rome (Rom 11:24; 12:5; 15:5–7), which is made possible by Jesus' accomplishment of redemption and God's covenantal faithfulness. God's mercy shown to the Gentiles would sustain the Jewish remnant's arousal to believe in Jesus. Having been united in one olive tree of God, which refers to Israel, the Gentile believers should be humble and eager to share the material things with the Jewish believers, as they should mutually accept each other as "one body of Christ" in spite of some difference as to how to apply the Jewish food law and Sabbath-keeping in the new age brought about by Christ's accomplishment of the law (Rom 10:4).

10-25 James R. Harrison, Wesley Institute

The Roman Quest for Ancestral Glory: New Paradigms for the Study of Romans

It is a curiosity of Romans scholarship that the Roman context of "glory" has been overlooked in discussions of Paul's use of *doxa*. New Testament scholars have admirably distilled the Jewish background of glory (e.g., C. C. Newman, Leiden, 1992). But the drive for ancestral glory that animated the Roman nobility in the late Republic, before the unparalleled ascendancy of the house of the Caesars eclipsed all political competition, is bypassed as irrelevant. Even in the classical tradition, the topic has been little discussed. The major work remains A. D. Leeman's study of *gloria* in Cicero's thought (Rotterdam, 1949). Cicero and Sallust were sensitive to the Roman nobleman's quest for gloria. Each new generation of *nobiles* ("nobles") was expected to replicate and surpass the glorious achievements of their ancestors through military victory or public magistracies in order to acquire the much-prized gloria. Ancestral glory, the nobiles believed, shone out brilliantly from the famous members of the household and illuminated all the more clearly the merits of its possessors. During the principate of Augustus, however, a narrowing of focus occurred in Roman boasting culture. Now glory resided in one house alone: that of the apotheosised Caesar and his adopted son. The paper examines the Roman noble's quest for glory in the Republic, using the literary and documentary evidence (e.g. the Scipionic elogia, the famous honorific inscription of C. Duilius, the writings of Cicero, Sallust and Plautus). The paper then focuses on the concentration of glory in the house of the Caesars, employing a range of documentary and literary evidence, and explaining how that affected the traditional quest for glory at Rome. What would auditors, schooled in the Roman boasting tradition, have made of Paul's understanding of eschatological glory in Romans? What would have attracted and repelled them about his daring presentation?

10-25 Sze-kar Wan, Perkins School of Theology

A Postcolonial Rereading of Romans: Identity Construction as Anti-Imperial Rhetoric

In Romans, Paul structures his argument as a debate in diatribal style with a fellow missionary whose construction of Jewish identity is based on observance of the Torah. Paul uses him as a foil to construct an ethnic identity based on a totalizing vision that is at heart anti-imperial. While he advocated no revolution, he constructs an anti-imperial discourse in which the God of the Jews, through an apocalyptic upheaval, will eventually triumph over all earthly authorities. Exegetically, this paper shows how Paul constructs this vision by concentrating on the so-called "two-aeon" eschatology of Romans 5–8. The apocalyptic language here is well known; what is less studied is Paul's use of imperial terms and concepts to make his case. The portrayal of Sin and Grace as "kings" in ch. 5 and the use of military terms in ch. 6 bespeak an imperial-colonial

penchant for binarism: one pledges allegiance either to one or the other master, but not to both. The construction of the "Other" is part and parcel of a colonial discourse that structures the world into binaries, in order to identify oneself as member of the in-group while identifying the colonial subject as unenlightened and in need of civilized rule. What motivates Paul to adopt this strategy of binarism is his quest for identity construction. This vision is constructed in intense debate with his (real or imagined) interlocutors on "Jewish" identity. Against his opponents who insist on the Torah as an essentialistic sine qua non for Jewish identity, Paul proposes a totalizing universal ethnic construction that actually extends its ethnic boundaries to encompass all peoples. Such a construction is not a dissolution of Jewish identity, Paul would argue, but an extension to make all other ethnic identities "Jewish."

10-25 Chris Caradus, University of Otago

Beyond a Sonderweg for Israel

Since the publication of Sanders' 1977 volume, new perspective readings of Romans have opened up considerable debate on the issue of Paul's view of the law and, similarly, the nature of Paul's critique of Judaism. However, the debate concerning Paul's view of Israel, particularly the ongoing status of ethnic Israel, is not quite so well developed. Traditional views of the church as "new" or "true" Israel have been variously challenged by Sonderweg and two covenant readings, but with little real persuasive thrust. Wright's reading of the church as "eschatological Israel" represents a serious attempt to nuance the traditional view from the "new perspective," but does it really argue a significantly different position? This paper explores the interpretive possibilities that new perspective readings of Paul (particularly those associated with Wright's "persistence of exile" thesis) open up for Romans 9–11, and tentatively proposes a reading that seeks to advance the present debate.

10-25 Wesley Redgen, Queensland Theological College

Pauline Mission: The Downplayed Focus of Galatians 1–2

Every significant work on Galatians 1–2 acknowledges that Paul's mission is a theme in these chapters. However, at worst, the mission theme is treated as historical background to be peeled off like a husk to get to the core soteriological message. At best, the mission theme is treated as a supporting argument to the core message, whether that message is seen as soteriological (the Reformation view), ecclesiological (the New Perspective), or ethical (H. D. Betz et al.). This paper will argue that these chapters need to be read with Paul's mission as one of the dominant themes that holds them together. Galatians 1:5–2:10 will be examined to demonstrate Paul's mission focus. The theme of Paul's mission will be shown to unite the other themes of his apostolic calling and the reliability of his gospel message. Galatians 2:11–21 will be examined to demonstrate that the emphasis of this passage is upon how disciples of Paul's mission live. Do they live as Jews under the law or walk in the Spirit by faith? The focus of these verses is upon living a lifestyle that is consistent with the gospel of justification by faith. The aim of this focus is not to highlight the correct doctrine, that is a given. It is to highlight that disciples need to walk by faith. To draw it all together, Galatians 1–2 demonstrate that Paul's concern is for the contours of his gospel mission. His Gentile mission must present a "face" that is not Jewish, but one that reflects walking in the Spirit by faith in Jesus Christ. He is concerned that his mission is being subverted by Judaizers. He is concerned about soteriology and ecclesiology, but they are both parts under the overarching concern for the contours of his gospel mission.

10-26 Myung Soo Suh, Hyupsung University

Who Makes God Supreme?

In ancient Israelites' historical memory the exodus is a "root-experience" and an element in the basic confession of the ancient Israelite faith. In tradition-historical perspective the exodus has been recognized as a core element in the building up of the ancient traditions or in retelling the Heilsgeschichte. It functions as a leitmotif that echoes through the Hebrew Bible. As the central event in the historiography of the bible and collective memory of the biblical period the exodus shapes the recounting of events both before and after it. In the series of ten plagues as a main part of the macro-chain narrative of the exodus the main purpose of God is to reveal himself as the supreme God to both the Israelites and Egyptians. And the Israelites experience miraculous events by God. However, Astonishingly, the Israelites never confess Magnalia Dei. It is paradoxically confessed by some foreigners who never experienced the exodus and miraculous power of God. Who makes God supreme in the narrative from the exodus to the conquest? This paper will examine four episodes (Exod.1.15–21; 8.16–19[in relation Gen.2.7]; 18:8–12; Josh.2.8–13), and expose another thematic line of latitude in the Pentateuch/Hexateuch.

10-26 Sik Ping Choi, South East Asia Graduate School of Theology

The Plagues and the Plot

There are ten plagues in Exodus. However, only seven had been found in Psalm 78. The extra three plagues are gnats (plague 3), boils (6), and darkness (9). These outstanding three plagues share some similarities. In this paper, I will argue that they are actually served as a conclusion of the preceding pair of plagues and as an announcement of the new plague(s). The plagues are grouped in pairs. I will argue that plagues 1 and 2 should be regarded as pair I, plagues 4 and 5 as pair II, plagues 7and 8 as pair III. Pair I is the plagues related to the river. Pair III is the plagues related to the heaven. If pair II is the plagues related to the land, I will argue that plague 4 should be understood as the wild beast instead of flies even though the meaning of the word is ambiguous. Psalm 105 has also recorded a plague narrative but with a different arrangement of plagues. It seems that Psalm 105 is closer to Exodus rather than Psalm 78 but with a different redaction purpose. In Psalm 105, the plagues are arranged in anti-creation order. Hence, I propose that the theological interpretation of the plagues narrative in Exodus is concerned about idol worship.

10-26 George G. Ramey, University of the Cumberlands

Reflections on Monotheism: Comparison of Exodus 20:3, Deuteronomy 5:7, and 6:4

Biblical scholars have studied the Old Testament writings for the purpose of determining the origins of monotheism. In the Decalogue the First Commandment reads, "You shall have no other gods before me" (Exod 20:3 and Deut 5:7). This implies a belief that there is a supreme god and other gods (henotheism). However, in the Shema of Israel (Deut 6:4) "The LORD (Yahweh) our God, The LORD (Yahweh) one." This is a belief in one god only (monotheism). Was there an identifiable progression of change from one belief to the other? Did the Israelite people change back and forth in their understanding of the God of Israel? How did they include angels and other divine beings in their understanding of the God of Israel?

10-26 Leigh Trevaskis, Trinity College-Bristol

A Cognitive Linguistic Analysis of the Relationship between Ritual and Moral Impurity in Leviticus

This study seeks to articulate the relationship between ritual and moral impurity in Leviticus. It argues that an analogous relationship between the respective consequences of these types of impurity was intended to motivate ethical holiness. The paper begins by examining several theories for how ritual and moral defilement may be integrated within a single impurity system. For example, David Z. Hoffmann maintains that ritual impurity is symbolic of moral impurity. For him the avoidance of ritual sources of defilement was intended to encourage one to abstain from corresponding immoral practices. Alternatively, David Wright argues that moral impurity is a metaphorization of ritual impurity: the immoral person is portrayed as one who has become ritually defiled. Next, consideration is given to Jonathan Klawans's criticism of "single-system" theories of impurity like those contributed by Hoffmann and Wright. Klawans denies that ritual and moral impurity are presented as an integrated system. Moreover he regards it as erroneous to assume that one kind of impurity is a symbol or metaphor for the other. By contrast he suggests that they represent two analogous but distinct forms of impurity. Finally, this study proposes an alternative model for viewing ritual and moral impurity as an integrated system. This model accommodates Klawans' recognition that actual defilement is produced by both ritual and moral sources. But at the same time it is argued that the analogy between these two kinds of impurity is stronger and has more theological import than Klawans admits. On the basis of a cognitive linguistic analysis of Lev 11–15 it is suggested that a reader would be encouraged to compare the consequences of ritual impurity with those of moral impurity in Lev 17–26. In this way, one's exclusion from the tabernacle or camp on the basis of ritual defilement was intended to expound the consequence of moral defilement.

10-26 Claudia V. Camp, Texas Christian University

What Has Tonga to Do with Jerusalem? Numbers' Jealous Husband and Rebellious Sister in Cross-Cultural Perspective

In Numbers, the women almost get away with it. God, in fact, has to intervene to convict the wife who (might have) strayed (5:11–31) and to divide the sister who challenged authority from her brothers who would claim it (ch. 11). In this paper I explore the possibility that we can imagine behind these overtly repressive texts a specific context of social change that depended on sexual and gender control to effect a shift in power relations. Methodologically, I adapt insights from anthropologist Christine Ward Gailey's work on gender relations in Tonga before and after European contact to set Numbers' marital and sibling relationships in the context of Second Temple state formation.

10-27 Herbert B. Huffmon, Drew University

Biblical and Melanesian Prophecy: A Cross-Cultural Exploration of Revitalization Efforts

Revitalization or millenarian efforts have long been associated with the Bible and with Melanesia, and Melanesia has been an important comparitive source for the understanding of Biblical prophecy and the emergence of apocalyptic. In particular, the stimulus of deprivation, whether considered more narrowly or more broadly, has been cited with reference to Biblical prophecy and apocalyptic. This paper will address the character and role of deprivation as expressed in Melanesian and ancient Israelite prophecy, which cannot be limited to a sense of economic deprivation. The paper will also address the different perspectives on the future possibilities of transformation, both more mundane and more radical, as well as the appropriate policies for a community living in the brief or open-ended interim period.

10-27 Francis Landy, University of Alberta

Paradoxes of Prophetic Language in Isaiah

Isaiah 6 is a key chapter in the book of Isaiah, and one that is paradoxical, in that it mandates incomprehension. The interpretative key thus instills a constitutive failure of interpretation, which is related to the fundamental aporia of the book, namely the irreducible gap between the breakdown of the present reality, with all its structures of meaning and order, and the future utopia, with its vision of social and poetic unity and linguistic clarity. As many critics have noted, Isaiah 6 is reconfigured throughout the book, especially in Deutero-Isaiah. In this paper I intend to look at just one of these permutations: Isaiah 53. Isaiah 53 is, on the one hand, an inversion of Isaiah 6: the peoples see and understand that which was untold and unheard; that which has no appearance is watched intently; the servant himself comes to see and know. On the other hand, it narrates a mystery: what they see and understand, and indeed what the servant knows, is incomprehensible. The mystery is compounded by the ascription of the servant's death to divine will, the repeated emphasis on his silence, and the acknowledgement by the spectators of his substitution for them. His death is contradicted by his longevity, his abjection by his exaltation. Standard solutions to these problems work only through not taking them literally: the death, for instance, is not real. The problems, however, enable us to think about the paradoxes of prophetic experience and poetic language: how to speak of and for the ineffable. I am interested in the trajectory from Isaiah 6 to Isaiah 53, from the Temple to exile, from the initiatory vision and the voices of the seraphim to the community forming around an absence in the centre, and the possibility of recuperation, the root growing in dry land.

10-27 Ephraim Baloyi, North-West University

Isaiah or Deutero-Isaiah of Jerusalem?

The authorship and reference of the prophecies in Isaiah 40–55 remain debatable. The theory accepted by most scholars is that 40–55 represents the prophecy prophesied in Babylon by someone who lived there during the Babylonian exile. Recently Goulder (2004) argued that 40–55 represents the prophecies of someone who lived in Jerusalem and they address the people who were left behind in Judah in 587/6 B.C.E. The generally accepted theory seems to account for the Babylon and Cyrus texts, whilst it seems to confront difficulties with the Zion/Jerusalem addressees. Whereas the theory of Goulder seems to resolve the Zion/Jerusalem addressees it seems to fail to explain the Babylon and Cyrus texts. Therefore, this article argues that 40–55 is more probably the prophecies by Isaiah in Jerusalem addressed to the remnants in Jerusalem after YHWH aborted the siege of Jerusalem by Sennacherib. This thesis boils down to the claim that there is no such thing as Deutero-Isaiah or Trito-Isaiah.

10-27 John Ahn, Austin Presbyterian Theological Seminary

One Letter or Many Letters in Jeremiah 29?

Jeremiah 29 is a tightly woven montage of narratives, letters, and redactions with Deuteronomistic reverberations. Throughout the course of classical biblical scholarship, scholars have asked, "Is there a letter in Jer 29?" Duhm noted that verses 4a, 5–7 and 11–14 were portions of a real letter. Since Duhm's work, commentators (e.g., Seidl, Volz, Rudolph, Bright, Thompson, and Holladay) have all acknowledged a letter in Jer 29. According to Daniel Smith Christopher, who stated that vv. 5–7 is the essence of a letter from Jeremiah and that "there is virtual unanimity among commentators that this letter is authentic, or based on an authentic tradition" and his concluding point, that "if we are able to assign chapter 29 to the period of the exile, then it matters little whether it is a 'genuine letter' of Jeremiah since the circumstance that it represents are of interest in any attempt to illuminate the experience of exile, and the historical message of Jeremiah" completely oversimplifies the problem. I consider Smith-Christopher to be a very important voice in the study of the exilic period. But here, he needs to circumscribe the complexities of redaction and the importance of finding elements of letters from Jeremiah, a rebuttal and responses from Babylon, and subsequently, a counter-retort from Jeremiah. This paper tackles the problem of how many actual letters are embedded in Jer 29. Discovering these letters or even portions of letter formulas will aid us in illuminating the historical bilateral correspondences at the time of the 6th century B.C.E. exilic or forced migrations period.

10-27 John Hill, Yarra Theological Union

Duhm-ed Again: Back to the Future for Jeremiah Studies?

Although recent Jeremiah scholarship has moved beyond Duhm's rather extreme *Literaturkritik*, there are issues raised in his famous 1901 commentary that deserve re-examination because of developments in contemporary Jeremiah research. One such issue is the role of the post-exilic period in the composition of the book, two-thirds of which Duhm believed originated in that period. In this paper I examine his treatment of some texts of Jeremiah whose composition he attributes to the post-exilic period, but I will situate them in the context of present day Jeremiah research. Three recent developments in OT study indicate that the post-exilic period played an important role in the development of the Jeremiah tradition. The first is the recognition that the MT and LXX of Jeremiah are literary works in their own right. Instead of the search for a putative original text, recent research has been more interested in the literary shape of each recension and their redactional history. The second is the increasing recognition of the role of writing in the transmission of the prophetic tradition, a process which extends beyond the years immediately after 587 B.C.E. and into the Persian period. The third is the growth in our knowledge of Yehud in the Persian period. Against this backdrop I take up Duhm's interpretation of some Jeremiah texts, and focus on the questions which these texts raised for him. Where he provided interpretations which were limited by the critical methodology of his time, the questions he addresses in the text are still of relevance for contemporary Jeremiah research.

10-28 Robin Gallaher Branch, Crichton College

A Case for Domestic Abuse in 1 Kings 14? A Close Look at the Marriage of Jeroboam I

Jeroboam I had it all: land, a kingdom of 10 tribes, and divine favor. God promised to make Jeroboam and his house a lasting dynasty if Jeroboam followed God's ways (1 Kings 11:26–39). But within Jeroboam's own lifetime, his name becomes a derisive byword, and his reign, the evaluative standard for evil. I Kings 11–14 contains vignettes that chronicle Jeroboam's amazing downward spiral that leads toward God's judgment: "You have done more evil than all who lived before you" (14:9). The vignettes, taking place over about 22 years, recount Jeroboam's fortifications, new festivals, and new worship centers; he erected golden bulls at Dan and Bethel. A lengthy vignette records his interaction with an unnamed prophet, his shriveled hand, and the healing of his shriveled hand (1 Kings 13). A shorter interaction recounts how he commands his unnamed wife to journey to the prophet Ahijah to obtain information about what will happen to his son Abijah who is

ill (14:1–18). This paper maintains that the wife of Jeroboam and her marriage show the classic signs of spousal abuse. Granted, the verses about her record no physical beating. But other textual evidence argues for her being an abused wife and that her husband is an abuser. Among other things, she is isolated and passive; significantly, she returns home. Among other things, he bullies her with commands, shows no compassion, and hides behind her like a coward instead of going to Ahijah himself. If Jeroboam I is an abuser, then abuse is contained in the judgment of evil God renders against him and his house, and the definition of evil is significantly expanded from disobedience and idolatry to include spousal abuse.

10-28 Daniel L. Olson, Wartburg Theological Seminary

Beyond Contempt: Matthew's Gospel as a Vision for Human Community

As an object of scientific study, the psychology of contempt has come into its own. Contempt has been established as a basic, universal human emotion, and it has been found to be a killer: (1) contempt kills intimate relationships; (2) contempt undermines the human immune system; (3) contempt weakens empathy and other internal constraints against violence toward those who are viewed with contempt; (4) contempt often evokes a response of murderous rage from those who are looked upon with contempt. In the synoptic gospels, the descriptive language in the passion story of Jesus is the language of contempt: he is described as "mocked," "spat upon," "reviled," "derided," "scorned," "scoffed at," "insulted," and "looked upon with contempt" (NRSV). Those are eight variations on a single theme: contempt. The vivid descriptions of physical pain and violence that we might expect are simply not there. Biblical scholars have helpfully lifted up themes of shame and humiliation for us, but the theme of contempt remains largely overlooked. While shame is the experience of one who is viewed with contempt, humiliation describes the public nature of being "shamed." I think that a study of the psychology of contempt would add something important to this area of biblical studies. This paper will trace the theme of contempt through the Gospel of Matthew. My thesis is: in Matthew, disciples of Jesus are called to become a community that is "beyond contempt." (1) They will strive to eliminate contempt as a dynamic among the community. (2) Where there is contempt, they will stand in solidarity with those who are objects of contempt. (3) They will be empowered to be faithful even when faithfulness causes them to become objects of contempt. (4) As a community, they will be a healing context for those who are wounded by contempt.

10-28 Jeremy Baker, Ferrymead Medical Centre

Biblical Horsemen as Theological and Psychological Phenomena

This paper investigates the biblical phenomenon of "horsemen" and attempts to elucidate theological and psychological connotations that emerge. The Bible suggests something specific in the use of the terms "horse" and "horsemen" and this usage is consistent in both OT and NT texts. The present proposal is that the motif can be employed to describe something universal about human failing and God's punishment of it. The point of departure for the present paper is Revelation 6:1–8 which details John's visions of the "apocalyptic horsemen." There are two aspects of note in the overall study. Firstly the Revelation and OT instances of horsemen are suggestive not merely of instruments of violence or punishment, but of an identity that reflects the rebellious nature of humanity. Such an identity has universal qualities that can be examined psychologically. Understanding this nature, along with its manner of development, contributes to liturgical and ecclesiastical dialogues with Christ just as the writer of the Revelation intended. Secondly, the horsemen shed light on God's judgement and retribution processes, especially with regard to God's covenant people. Assessment of the horsemen in restorative and not merely punitive terms casts new dimensions for the interpretation of the Revelation horsemen. Interpretative method is of some importance in this study due to its inter-textual and cross-disciplinary natures. Finding a hermeneutical approach acceptable to both NT and OT scholars, and as well to those within psychological and psychotherapeutic faculties, has been necessary. As well as employing traditional exegesis for the studies of Revelation and OT horsemen, the author has explored cognitive, attachment and related theories, as these fall under the auspices of psychological biblical criticism. The latter, in particular, has been the overall lens through which archetypal and behavioural aspects of horsemen have been examined.

10-29 Regina Blass, SIL International and NEGST, Nairobi

Meaning in the Parables in a Relevance Theoretic Perspective: Example from Matthew 25: 1-13

In this paper I would like to propose a relevance theoretic analysis of the parables in general and of the parable of the ten virgins in Matt 25:1–13 in particular. The fact that parables contain metaphoric and non-metaphoric content, and determinate and indeterminate meaning content, has caused problems to authors such as Bloomberg (1990), Wenham (1987), and others. Relevance theory proposes an analysis of metaphor that is not really different from the interpretation process of nonmetaphoric utterances, and can adequately deal with both. It can also handle well author intended determinate as well as indeterminate meaning, such as the "bridegroom" in the parable of the ten virgins, which is determinate, as opposed to the "oil," which is indeterminate. Moreover, RT accounts well for reader-supported interpretations as suggested by Schlottroff (2006) and others, since it distinguishes between a communicative principle of relevance that constrains author-intended interpretations and a cognitive principle of relevance that permits also those that are only reader-supported.

10-29 Stephen Pattemore, United Bible Societies

Daniel in the Lion's Den? The Reception of Gutt's Relevance Theory-Based Translation

Ernst-August Gutt presented his RT-based account of translation to the UBS Trienniel Translation Workshop at Victoria Falls, Zimbabwe, 1991. Since then it has been vehemently opposed, cautiously appropriated, but most often studiously ignored by the inheritors of Nida's legacy. UBS has during this same period been working out what it means to translate the Bible faithfully in a post-Nida era, characterised by a rapid growth in secular translation studies. This paper seeks to examine reasons for the lack of uptake, or outright opposition, to Gutt's ideas and looks forward to more constructive and positive interactions in the future.

10-29 Barrie Evans, SIL

Translating Conceptual Development

This paper looks at the text of scripture as a socio-cognitive phenomenon, specifically a socio-cognitive record. It proposes that scripture can, in many respects, be considered to be a record of conceptual change, whether this is seen as a set of deliberate divine speech acts, or simply as a recording of such conceptual change or development. The paper invokes recent cognitive models and specifically Sperber's notion for a naturalistic approach to culture of an epidemiology of representations (which can be compared to the approaches of others in other disciplines, such as, for the history of ideas, that of Bevir) to argue for the correctness of such an approach to the Old and New Testaments. It considers some of the implications of this for translation.

10-31 S. D. Charlesworth, University of New England

Textual Fluidity in Early Gospel Manuscripts

Just how free was transmission of the early gospel text? By comparing areas of overlap in the papyri, it will be shown that three kinds of scribal intervention in the transmission process can be identified: (1) limited stylistic smoothing; (2) interpretative change aimed at more clearly expressing the existing sense; and (3) interpretative change that alters the meaning of the text. Types (1) and (2) are characterised by changes to minor details that do not affect the essential meaning of the text, and type (3) changes are very rare. This means that although scribes made minor detail changes, the early textual tradition was transmitted accurately *en bloc*. Therefore, the assumption that high fluidity characterised early transmission is unfounded.

10-31 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

Many modern translations have followed the shift in the punctuation of 1 Cor. 14:33 that is presented in the UBS GNT and the NA NTG, with the result that the phrase "as in all the churches of the saints" is linked to verse 34 rather than being kept with verse 33a. Scholars have based their arguments primarily on the WS clause's usage by Paul, the literary flow of the passage, and the presence of the textual variant in verses 34–35. As some of the earliest commentaries on the text, the manuscripts need to be included in the discussion. This paper argues that the manuscripts are almost unanimous in their punctuation of the

verse, with the evidence going back to the fourth century at least. The implications of this type of manuscript evidence is substantial for this and several other NT passages where the punctuation and sense breaks for the text are disputed.

11-1 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

Hebrew biblical narrators employ clever literary techniques that subtly lead readers and hearers to equate the narrative voice with the voice of God. Accepting the narrator's voice as identical to the authoritative voice of the deity is problematic for many twenty-first-century readers of the Bible, who have identified what they consider to be unacceptable ideological biases inherent in the biblical narratives. For example, women often appear in contexts that, according to the narrative perspective, serve patriarchal goals and advance the storyline of male protagonists with little regard for the women themselves. Consequently, some interpreters reject the narrative perspectives of these texts as hopelessly patriarchal—a typically feminist response. However, rejecting portions of scripture is in turn problematic for those who may acknowledge the bias inherent in the texts, but who hold to the authority of the entire Bible and the efficacy of scripture as the Word of God—a typically evangelical view. The contention of this paper is that Nicholas Wolterstorff's "Double Agency Discourse" provides a useful model for thinking and talking about problematic Hebrew Bible texts, such that they may still be understood as "word of God" despite the patriarchal or other biases present in the narrative.

11-1 Tim Harris, Bishopdale Theological College, Nelson

"Be of One Mind": Paul's Exhortation in the Socio-political Setting of Philippi

This paper will argue that Paul's deliberative rhetoric in Philippians is focused on "one-mindedness." To be of "one mind" had strongly civic and socio-political connotations, and is akin to the *homonoia* topos familiar to Greco-Roman debate of the late first century C.E. (note Plut. *Advice*; Dio. *Or.* 36; 38; cf. P. Oxy. XLII 3057). Notions of *concordia* and *koinonia* are upheld where there is an oneness of mind framed in reference to civic duty and allegiance. To be of "one mind" in Philippians needs to be read against the affirmation of a higher citizenship and allegiance. It is to be of one mind in affirming that "Jesus Christ is Lord" (Phil 2:11), and the entire alternative cosmology that ensues from such a declaration. Just as Caesar was the centre of the socio-political world of the Roman empire (and especially so in the strongly Roman public culture of Philippi), through which place and status was derived, whether personal or civic, so too a Christocentric belief and allegiance radically (and subversively) redefined identity, obligation, and the value system by which life is lived. In this extended sense, to be of "one mind" is a deliberative appeal to adopt the mind of Christ as an attitude of mind. It is to be humble-minded, with a new approach to social relationships and interaction (Phil 2:1–4) that sets aside social order and values of the surrounding culture.

11-1 Tom Innes, University of Canterbury, Christchurch

Into the Deep Water, To the Other Side: Programmatic Discipleship Texts in Luke?

Luke's gospel features the Lake of Gennesaret as the setting for two discipleship stories. In the first Jesus challenges Simon to "set out into the deep water and let down your nets for a catch" (5:4). In the second the disciples are invited to go with Jesus "across to the other side of the lake" (8:22). This paper considers Luke 5:1–11 (The Calling of the First Disciples) and Luke 8:22–39 (Jesus Crosses the Lake With His Disciples and Heals the Demoniac at Gerasene) as related discipleship texts that set up the Lake of Gennesaret as a metaphor for the journey of discipleship. The paper explores 1) Some parallel and contrasting themes and the development of these themes between the two stories. 2) The literary context of the two stories. 3) How these texts, set within the Galilean phase of Jesus' ministry as they both are, might function as programmatic for our reading of Jesus as discipler and of discipleship within the whole of Luke's Gospel.

11-1 Robert Myles, University of Auckland

Challenging John the Baptist's Masculinity

How does the gospel of Mark construct the gender of John the Baptist? Does John achieve ancient Mediterranean understandings of masculinity? Drawing on David Gilmore's observation that masculinity is something to be achieved, this paper situates the Markan figure within the context of first-century cultural assumptions regarding masculinity to find out where the Baptist might rank on what Thomas Laqueur has called "the one-sex model of humanity." My aim is to deconstruct the ways in which Mark has gendered his character through engagement with findings made in Stephen Moore's book *New Testament Masculinities*. I will focus on the Baptist's performance in two narratives: Jesus' baptism (Mark 1:1–14) and the beheading (6:14–29). The Baptist enters Mark in the wilderness as a prominent public figure; an archetype of rugged manliness. Yet a few chapters later he is confined to prison and beheaded at the will of a woman. This contrast provides rich tentativeness to John's characterization in which he experiences a loss of manhood demonstrated physically through his beheading, symbolic of castration. I suggest that Mark's construction of the Baptist's gender is a deliberate and strategic measure in his desire to rank him second to Jesus in terms of greatness and divine importance, attributes intrinsic to ancient masculinity. Furthermore, I argue that although the Baptist's masculinity is diminished during his beheading, Mark's portrayal of the Baptist as the prophet Elijah and the forerunner to the messiah has implicit redeeming value in retaining his masculinity.

11-2 Robyn Whitaker, University of Chicago

Worship That Enacts Divine Justice: Reconsidering the Role of Worship in the Apocalypse of John

Much of the scholarship on the Apocalypse of John focuses upon the liturgical references therein, and uses such references to reconstruct the worship practices of the early church. In contrast to such an approach, this paper will examine the role of worship in the Apocalypse of John in light of the rhetorical and theological purpose of the book. Concentrating on the three series of sevenfold judgments (seals, trumpets and bowls), I will explore how the pattern of worship embedded within these judgments mirrors the seven day creation myth of Genesis 1. Additionally, I will demonstrate how the liturgical context and language in the judgment of seven bowls (Rev 15:1–16:21) explicitly highlights the function of worship as a counter to idolatry. This paper argues that worship has a dual function in the text. Firstly, based on the portrayal of the beasts of chapter 13, I posit that idolatry (or false worship) is, for the author of the text, the root of evil. Secondly, that worshippers of the Lamb are participating in ushering in God's justice in the midst of this evil. Their prayers help to bring nearer the eschaton and establish the Kingdom of God. As such, worship in the Apocalypse of John does more than grant readers a window into the worship practices of the early church—it calls people to repentance, and to reorientate themselves in an attitude of worship towards God.

11-2 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)

The cry of the martyrs under the altar for vindication (Rev 6:9–11) has sometimes been viewed as reflecting an ethically problematic or frankly sub-Christian tone in the response to which the author of the Apocalypse urges his audience. This paper seeks to show that it operates in quite a different way within the author's rhetorical strategy. Using hermeneutic criteria derived from relevance theory (RT), the paper first explores the intertextual connections behind the text, including both earlier parts of the same text and prior texts to which the audience can be assumed to have access. But this passage is not simply the terminus of allusions to prior texts. It is itself the source of ongoing allusion and reference. The paper will therefore examine the expectations raised by the evocation of the OT connections for the late first-century audience. The passage is found to be programmatic for the plot structure of Revelation as a whole, through to the Babylon and New Jerusalem visions. While the negative aspect of the cry for vindication is ultimately fulfilled in the destruction of Babylon, the more positive aspects have implications for the nature and the future of the people of God, although these remain for the most part as a tension below the surface of the text. The visions of the New Jerusalem, however, both fulfill and far exceed these barely expressed hopes. Study of these final scenes of the Apocalypse

demonstrates how the author transforms the outlook of his audience, lifting the horizon of their understanding to glimpse God's purpose of universal salvation.

11-2 Young Mog Song, Kosin University

Exodus Theme in the Book of Revelation 12–13

That the exodus is one of the central patterns for the saving acts of God in both the OT and NT is widely agreed. The collective memory of the exodus from Egypt shaped accounts of God's past acts of redemption and provided the archetypal expression for all future hope. Because the exodus theme is a theological framework to NT authors, it is significant to understand Revelation 12–13 in terms of the exodus theme. John is offering an image to the oppressed Christians in Asia Minor, a symbol derived from the exodus experience of deliverance and liberation. In order to accomplish his goal, John used a number of exodus symbols and images. He did this for the sake of impact with a great evocative and emotive power. In particular, John uses the battle between God and the dragon of Egypt to interpret Christ's inaugural victory over the dragon who makes war against the church. John intends to convince his audiences as the community of the new exodus of the fact that God's protection leads them to the asylum in Pella via the Jordan River during the Jewish-Roman War. The exodus theme is so closely intertwined with the re-creation motif that John clearly accentuates the surpassing status of his audience (as the recreated new exodus community) to that of the Israel in the OT. If Revelation 12–13 is read from the exodus intertexts, the exodus theme functions as a paradigm to describe God's saving of his own people as well as his judgment of the oppressors. The eschatological redemption in terms of the exodus theme for which Christ has worked is so clear in Revelation 12–13 that God's people in Asia Minor, who have already experienced salvation but still anticipate its consummation, have to praise God with great joy.

11-2 Rivka B. Kern-Ulmer, Bucknell University

Some Aspects of the Messianic Passages in Pesiqta Rabbati

The homiletic work Pesiqta Rabbati contains numerous messianic passages as well as four entire homilies that mainly focus upon Messiah ben Ephraim. Pesiqta Rabbati includes several Messiah narratives that were not necessarily created by messianic followers but rather by *darshanim* who present apocalyptic messianic visions. This midrashic vision of Messiah ben Ephraim combines Jewish exegesis and traditions with non-Jewish themes as found in the Revelation to John. The messianic narratives in Pesiqta Rabbati constitute a series of texts that move forward in time and appear in variant forms in Bereshit Rabbati, Pirqe Mashiaḥ and in the Christian text of Pugio Fidei. Some of these narratives are hagiographic, dealing with the Messiah and messianic events at the end of time. As may be seen, the Pesiqta Rabbati homilies contain midrashic ("rabbinizing") reinterpretations of messiahs that rely upon the so-called messianic passages in the Hebrew Bible, which are also key passages in the Christian supersessionist interpretation within the Christian fulfillment theology.

11-2 Richard Sabuin, Adventist International Institute of Advanced Studies

Historicism: The Adventist Approach? A Response to the Challenge to Historicism

The purpose of this paper is to respond to various challenges against historicist approach to the book of Revelation. A literary analysis is utilized to establish an approach to John's Apocalypse. After presenting debates among scholars, including the Adventist scholars, about the historicism, this paper proposes an approach that is based on the original readers' perspective as they read the Apocalypse. The repeated occurrences of the purpose of the Apocalypse (1:1; 19; 4:1; 21:6) suggest a literary development of the book. In 1:19, Jesus told John to write what he has seen that consists of καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα, "both things which are and things which are about to come after these things." Reading this, the original readers would have understood that what follows after 1:19 would be visions about (1) things that were happening in their time (local) and (2) things that will happen in their future (historical and eschatological). In 4:1, once again Jesus says to John: δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα, "I will show to you the things which must take place." With the absence of the phrase "the things which are," which occurs in 1:19, the original readers might understand that, while chapters 2 and 3 focus on the local and the historical applications, what follows 4:1 no longer has local application. What remain are historical and eschatological fulfillments. Therefore, when they read about the seven seals (chs. 4–8:5), the seven trumpets (chs. 8–11), and the seven bowls (ch. 16), they would think of what was going to happen, and not what was happening. In 21:6, Jesus says to John: ge,gonan, "they have taken place." At this point, the original readers would understand that they had just finished reading about the things that must take place (4:1), the historical and the eschatological section of the book from ἃ εἰσὶν, "things which are" (1:19), through ἃ δεῖ γενέσθαι, "things that must take place" (4:1), until γέγοναν, "they have taken place" (21:6). The apocalyptic prophecies are understood from the perspective of the original readers. The original readers knew that those passages would find their fulfillment along the historical timeline. However, they did not know exactly the historical periods within which those events would take place. What lay before the original readers was the text of Revelation and their future. One thing that was certain for them was that at the end God will establish eternal kingdom and the saints will live together with Christ forever and ever (21:3, 4; 22:5). The literary analysis above seems to suggest that the Apocalypse itself calls for historicism.

11-2 Heerak Christian Kim, Asia Evangelical College and Seminary

Psalms of Solomon 17 as Zadokite Apocalyptic Literature

Psalms of Solomon has been examined as a document of the Pharisees (Ryle and James), Jewish pietists (Atkinson), and mainstream religious Jews (De Jonge), but it has not been studied as a document written by the Zadokites. In this paper, I will argue my distinctive position that the Psalms of Solomon has a Zadokite authorship and can be classified as belonging to the genre of apocalyptic literature. In particular, I will focus on Psalms of Solomon 17, often referred to as the "messianic psalm," as a case study to illustrate the Jewish literary work as Zadokite apocalyptic literature. Psalms of Solomon 17 utilizes the established apocalyptic models (Collins, Charlesworth, Stone, Kraft) found in other Jewish literary work of the late Second Temple period, such as divine messianic deliverance and an apocalyptic end to "sinners" who violate God's law and covenant. However, Psalms of Solomon 17's overarching emphasis on Davidic kingship betrays the specific Zadokite concerns in a period in which Zadokites had been overthrown in Jerusalem and pushed to the fringes (Leontopolis, Qumran). Zadokites of the late Second Temple period were interested in reestablishing their control of the high priesthood and of the Jerusalem temple, and Psalms of Solomon 17 represents a literary effort to achieve this end through apocalyptic writing. Particularly noteworthy in this Zadokite apocalyptic writing is a form of historiography that traces the history of the Jewish people to Davidic kingship and that places the blame for the Babylonian exile on the "sins" of the populace rather than on Davidic monarchs. This type of historiography intertwined with the apocalyptic language points to the Zadokite efforts to warn and cajole the Jewish populace to support the Zadokites, the priestly line instituted as primary by the Davidic monarchy. Thus, the Psalms of Solomon was a Zadokite apocalyptic literature targetting the Hasmoneans.

11-4 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

In early Qumran studies the Habakkuk commentary (1QpHab) got very much attention—not least because of the mysterious characters mentioned in it and its putative importance for understanding the rise and the development of the Qumran community. However, in many ways the Psalms pesher (4Q171) is more interesting. First, the same characters appear, such as the Man of Lies and the Teacher of Righteousness. The gallery in 4Q171 also includes the Poor Ones, the Elect, the Priest, the Wicked Priest, Ephraim and Manasseh, etc. Second, the book of Psalms seems to be a more significant biblical text than Habakkuk and Nahum for the Qumranites. In fact, the Dead Sea Scrolls even mention the Books of David (4QMMT, C10), but also without this reference it is obvious that the terminology and theology of the book of Psalms have influenced both liturgy (e.g., 1QH and the Songs of the Sabbath sacrifice) and social identity construction (e.g., categories such as the righteous and the wicked). In comparison, it is relevant to observe the impact of the book of Psalms in early Christianity (cf. Paul's letters and Luke-Acts). This paper has two main focal points. First, I will investigate how some of the major theories on Qumran origins have dealt with 4Q171 in comparison to the emphasis normally given to 1QpHab (the Groningen hypothesis, Charlesworth, etc.). Second, I will try to demon-

strate the significant impact of the book of Psalms both on theology and the social identity construction process among Qumran sectarians.

11-4 William R. G. Loader, Murdoch University

Seductress or Symbol: Revisiting the Dangers in 4Q184

Most recent interpreters of 4Q184 The Wiles of the Wicked Woman understand the woman as "dame folly," a symbolic counterpart to "dame wisdom," reflecting developments with roots in Proverbs. This paper will revisit and develop a more literal understanding. It proposes that the danger as sexual wrongdoing and discusses it in relation to issues of conflict over sexual wrongdoing in other documents in the collection at Qumran. It argues that this interpretation makes best sense of the statement that the dangers which the seductive woman represents have led "those who walk uprightly to alter the ordinance" and makes coherent sense of the document as a whole. The paper will trace ways in which the female imagery of Proverbs has been read literally or symbolically and sometimes in both ways in other early literature, including its LXX translator, Ben Sira and Sirach. It argues that here in 4Q184 as in the Damascus Document, which also uses the warnings of Proverbs, the concern is dispute over laws pertaining to sexual wrongdoing in which the authors challenge leniency. When understood in this way 4Q184 can be seen as belonging to that setting of time and place in which these matters were acute before conflict developed from difference over substance to personal alienation and mutual disqualification.

11-4 Russell Hobson, University of Sydney

Textual Constancy in the Qumran Library and the Evidence from Cuneiform Libraries of the First Millennium BCE

The multiple copies of Torah texts uncovered at Qumran and Masada attest to the high level of textual constancy maintained in the production of Hebrew scriptural texts at around the turn of the Common Era. Among the Qumran manuscripts matters of orthography and grammar make up the bulk of variants but in addition we find minor glosses, expansions, and occasional variations in the sequence of words and phrases. The first part of the paper explores the extent to which the Torah manuscripts from Qumran and Masada exhibit certain types of textual variation. A system for categorizing variant types is established, and a profile of variant types and quantities is constructed from the data. The paper then introduces evidence from the wider Ancient Near Eastern corpus to understand the types of variation found in other large textual collections. In particular multiple copies of certain "fixed" cuneiform texts are examined, and the astronomical literature from the first millennium B.C.E. is found to contain much suitable material. Manuscripts from the Neo-Assyrian libraries at Ashur and Nineveh are compared with later Neo-Babylonian sources to identify the extent to which variation was accepted or inhibited in the transmission of these texts. Comparisons between copies in "official" and "private" libraries are also explored. Finally the variation profile of the first millennium cuneiform astronomical literature is compared with the Torah texts from the Judean wilderness. Variant profiles for the different texts in transmission are graphically represented and a discussion is offered on the differences between the collections and the problems identified in comparing them. Ultimately some comments are made concerning the nature of textual transmission in the library at Qumran and its relationship to textual transmission in other Ancient Near Eastern libraries.

11-5 Bruce Winter, Queensland Theological College

"A Son of a God" versus "the Son of God": Imperial Claims and Conflicting Christian Affirmations

From the death of Julius Caesar onwards reigning emperors in the East were designated in official inscriptions as "god" and "a son of a god," i.e., the "son" of the previous emperor. This paper proposes to explore the use of the title and concept of "perpetual divinity" (*divus*) conferred by the Roman Senate on the assassinated Julius Caesar and most of his successors and the vibrant imperial cultic venerations that spread more rapidly than early Christianity in the Julio-Claudian era. Other divine titles such as "saviour of all human kind" and "god manifest" that were applied to living emperors are also to be found in official decrees in cities in the East. The claim made by the first Christians that Jesus was "the Son of God" and "the only begotten Son" along with other titles of "saviour" will explored in the light of imperial claims and cultic activities. The paper will then seek to answer the question raised by Fergus Millar, Emeritus Professor of Ancient History, Oxford University. In 1972 he posed the important question as to how converts to Christianity avoided being accused of not observing imperial cultic high and holy days. Stephen Mitchell, Professor of Ancient History, University of Exeter, stated a decade later that the Christian avoided the overwhelming pressure to conform imposed by the institutions of his city and the activities of his neighbours. It is generally held by New Testament scholars that the imperial cult thrived under Augustus, was rejected by Tiberius and his successors, only to be revived by Domitian. This view is incorrect as the revival of ancient history studies demonstrates. This paper seek to chart the first Christians' responses to imperial cultic activities.

11-5 Michael T. Davis, Rider University and Princeton Theological Seminary

The Syro-Phoenician/Canaanite Woman (Matthew 15:21–28 = Mark 7:24–30): An Imperial Assize?

In his groundbreaking monograph *The Emperor in the Roman World* (1977/92), Fergus Millar emphasizes the importance of the Roman emperor's reception of embassies, judicial appeals, requests for arbitration, and petitions. Indeed, the emperor's direct, personal involvement in these affairs is central to his governance of the empire and the integrity and legitimacy of his rule. One finds this concept in a topos used in several stories concerning the correct conduct of Hellenistic and Roman rulers: A supplicant, typically a woman, asks a busy ruler to hear her case, he refuses, saying that he has other business to attend to, she rebukes him, stating that if he can't hear her plea, he should stop claming to be king. The ruler, chastised, grants her a hearing (See Cassius Dio, LIX 6, 3 [Hadrian]; Plutarch, *Moralia* 179 D-C [Philip II] and Demetrius 42, 7 [Demetrius Poliorcetes]; and Stobaeus, *Floreligium* III, 13, 48 [Antipater]; and a postclassical tradition concerning Trajan, best known from Dante's *Purgatorio* X, but which may stem from a now-lost classical source). Clearly, the plot-line of the story of the Syro-Phoenician/Canaanite woman in Matthew and Mark is strikingly similar to these Greco-Roman literary stories dealing with the correct behavior of rulers. Therefore, in this paper, we explore the possibility that this topos has influenced the composition, redaction, and, most importantly, the reception of the story by its Greco-Roman audience. Such an investigation is especially significant for understanding the portrayal of Jesus (called "Son of David" in the course of the story in Matthew [15:22]) as a royal figure in the stories and notions concerning the nature, extent, and legitimacy of his rule over both Israel and the gentiles implied in each telling of the story.

11-5 Wesley Redgen, Queensland Theological College

The Enigma of the Title Archisynagogos *and Acts*

In one inscription (CIIud 2.766) from the synagogue in Acmonia, Julia Severa, who is known from other inscriptions to have been a priestess of the imperial cult, is listed as a benefactor. After her it lists Publius Tyrronius Cladus, from a prominent pagan family in the region, as *archisynagogos* for life, as well as Lucius, son of Lucius another Roman, as *archisynagogos* This raises the question of how *archisynagogos* was applied and to whom. While this may be surprising to NT scholars, T. Rajak and D. Noy have some time ago demonstrated that those who are mentioned in inscriptions as holding the office of *archisynagogos* may not necessarily have been attending members of the synagogue, but could be patrons. E. A. Judge has succeeded in isolating a surprising number of Roman names in the Pauline letters. This raises the question concerning the rank and status of *archisynagogoi* mentioned in the Diaspora in the book of Acts. The second section will explore the implications of the above for an understanding of the interactions between Paul and the synagogues of Pisidian Antioch and Corinth. In Pisidian Antioch the Jews became jealous when the "whole city" came to hear Paul, and they "incited the devout women and leading men of the city." Who were these devout women and leading men of the city? In Corinth, after several key synagogue figures with Roman names "defected" to Paul's new church, the Jews dragged Paul before the Proconsul in an effort to stop him. This paper will contend that a concern for loss of Roman patronage lies at the heart of two significant interactions between Paul and the Jews of the Diaspora synagogues.

11-6 Thomas C. Römer, University of Lausanne

Moses outside the Torah and the Construction of a Diaspora Identity

1. The Pentateuch, a "biography" of Moses. Moses was not only the figure of identification for the two major ideological and economi-

cal groups inside the Land. We have some texts and hints that reveal the importance of Moses for Diaspora Judaism 2. The death of Moses outside the land. The remark in Deut 34.5, stating that nobody knows his burial place to this day, can be understood as a polemical statement against the veneration of Moses' grave. The conclusion of the Torah with a narrative about Moses' death outside the land opens the possibility for the Jews of the Diaspora to identify themselves to Moses. 3. Moses, the magician. In Exod. 7–12*, P would have taken up a narrative originating in the Egyptian Diaspora. Exod. 7ff. may be understood as a dialogue with Egyptian culture. P accepts and maybe admires the magic knowledge of the Egyptian priests, but he wants to convince his readers that belief in Yhwh, the only God, may integrate and exceed such knowledge in might. 4. Moses, the leprous. The "sign" of Moses' leprous hand in Exod 4.6–7 has no satisfactory explanation in the context of the biblical traditions about Moses. The biblical text could be understood as a "counter history" reacting against an apparently important tradition (Manetho) describing Moses as a man affected with leprosy 5. Moses and the foreign women. Numbers 12.1, which suggests a new marriage and the mention of a Cushite—Ethiopian woman—makes perfect sense in a Diaspora context. The tradition of Moses' Ethiopian wife probably originated in a Diaspora context; its aim was to legitimate intermarriages against the Jerusalemite orthodoxy. More precisely, we could think of the Jewish colony in Elephantine. 6. Moses, the warrior. The end of Numbers reflects tradition of Moses as a conqueror, which can also be found in a fragment of Hecateus and more extensively in Artapanus, who presents Moses as an excellent commander leading an Ethiopian campaign. The legend, which offers most parallels to the tradition used by Artapanus and by Josephus, is the story of Sesostris. It is therefore a plausible assumption that the tradition used by Artapanus and Josephus was inspired by this legend. If this is the case, then Moses was constructed according to this tradition as a Jewish Sesostris.

11-6 Lucy Davey, University of Sydney, NSW Australia

The Dimensions of Ezekiel's Visions

The final chapters of Ezekiel are a call to a complete renewal of the cultic life of the community. Three requirements are presupposed: that the exiles return to the land, that the land is itself again marked by arrangements and dimensions which reflect the past as well as future hopes, and the Temple is reestablished with renewal of cultic practice. The vision of the chariot wheels in Chapter 1 is an early indication of the complex view of the material world that exercises the prophet. The image in two dimensions (the wheel as a circle) to three (the wheel as a sphere) moves the reader to recognise existence grounded in the reality of space. Both the Temple and the land will embody this order, and will require the participation of all elements of the society acting in concert. My paper will consider some of these revolutionary visions in terms of religious practice, involving a sacralisation which is both familiar and radically different. Order will be reconstituted and maintained in defiance of the chaos and disorder created by the destruction of the familiar world of Judah and Jerusalem.

11-7 Sang-Hoon Kim, Chongshin University

A Comparison on Johannine Prefaces of John and 1 John in Terms of Their Parallel Features

Any literary or linguistic characteristic of authorial style in the text can affect its textual meanings. Meanings are generated both in contents (thematic messages) and form (stylistic expression). Thus, as much attention needs to be paid to the style of the author as to the themes of the text. In the preface of John, 1:1–18, more than two parallel features deliberately contrived by the author have been found. It can be a peculiar style in writing. It is also surely agreed that 1 John shows certain linguistic features of repetition, such as in 1:1–4, but it seems not to be generally understood that this feature reflects certain patterns in style. We may say that there are more than two complex and combined parallelisms, achieving the poetic and repetitive effects for authorial emphases. The most recurring and repetitive patterns in the epistle are due to so complicated use of the distinctive, authorial style of parallelisms. Both parallelisms in John 1:1–18 and 1 John 1:1–4 are common in that they are not simple in their style of patterns, showing how the combined, complex parallelisms are complicatedly webbed, so that the interpreter should give careful attention to the text so as to grasp properly the textual target. They are like poems, in format, that need to be vocalized or read rhythmically, matching to their linguistic structures. If they are presented with rhythm, in Greek as they are, they may be so artistically impressed by the hearer.

11-7 Dirk G. van der Merwe, University of South Africa

The Future of Time in the Present in 1 John

Throughout the ages scholars struggled to define and understand the meaning of the dimension of existence what we call time. A statement made by Bourdieu (1963, 55–56), namely, that "Awareness of time is not simply one of the dimensions of [one's] life experience, but rather the form in terms of which that experience is organized," is highly relevant and applicable in the case of 1 John. In the light of this statement, the objective in this article is to point out how the delay of the parousia of Christ by the end of the fist century C.E. was reevaluated by the author of 1 John in terms of the personification of time in Christ. The anticipated parousia of Christ, and subsequently the future Christian mode of existence, were redefined as being already experienced proleptically in the present. The understanding of time was oriented towards the Christ, who is currently dwelling with the Father, but who had dwelled on earth among men for a time and is expected to return again. The author of 1 John believes that life finds fulfilment in the historical incarnation of Jesus Christ, in the consciousness of his presence in the community, and in the hope of his eventual return. He sees the past, the present and the future as blended in his personification of time in Christ. Hence, in 1 John, future experiences of God are personified in Christ through the *koinonia* (κοινωνία) formulas and in the reference to him as eternal life (τῆν ζωῆν τῆν αἰώνιον). Through the presence and experience of Christ in the community, the future of time is already in the present. The early Christians' understanding of the concept of time was shaped by their stance of faith (Herrmann 1977, 40).

11-8 Yoshitaka Kobayashi, Adventist International Institute of Advanced Studies

Why Good King Hezekiah Suffered?

Isaiah 36:1 says, "In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them." According to *ANET* (288), Sennacherib conquered forty-six walled cities of Judah. When Sennacherib surrounded Jerusalem, Hezekiah gave all the silver that was found in the temple and in the palace (2 Kgs 18:15). Hezekiah said, "This day is a day of distress and reproach and contempt!" (Isa 37:3). Why was he to suffer distress? He was a good king (2 Kgs 18:3–6). Did he suffer because of the sin of his father Ahaz? Did he suffer because of his own sin? Then what was his sin? The historical books tell only his good deeds. The prophetic books may give some reasons why the good king Hezekiah had to suffer.

11-8 Ronald J. Sim, Nairobi Evangelical Graduate School of Theology

Allusions and Contradictions in Ezekiel 20

The shocking assertions which the prophet places in Yahweh's mouth (Ezek 20.25, 26) jar our sensibilities and have long been recognised to be a severe interpretive difficulty. Verse 25 is the last in a series of allusions to Lev 18.4–5, and the paper proposes that this fact, taken in conjunction with the organisation of the LORD's oracle (vv. 5–44), is of first importance for understanding the dissonance we meet in verses 25–26. Allusions must be established by criteria, and they must be assessed. Their nature must be defined, and their relevance for a discourse must be articulated within the discourse's rhetoric. The paper will attempt to meet each of these requirements, drawing upon recent linguistic work to do so. According to relevance theory (Carston 2002) allusions are echoically used representations. As such, criteria can be proposed for establishing and assessing them. The approach is followed up to demonstrate this, and to articulate the contributions of the Levitical passage for Ezek 20. As time permits, the paper will mention various modern proposals for interpreting these verses (including NIV translation and others), the evidence for careful organisation of the oracle, the allusions to Lev 18.4–5, and an outline of a preferred interpretation will be given.

11-8 Daniel Francois O'Kennedy, University of Stellenbosch, South Africa

The Meaning of "Great Mountain" in Zechariah 4:7

Zechariah 1–8 contains a large amount of visionary material and oracles. Sometimes it is difficult to interpret the different metaphors and

symbols used in this material. In most instances these symbols are not explained in the Hebrew text. One of these difficult symbols is the reference to *har haggadôl* (great mountain) in Zechariah 4:7. The question posed by this paper is: What is the real meaning of these words? Scholars have offered different hypotheses to answer this question. The "mountain" was interpreted in the following ways: mythical; opposite powers or world empires; a specific person or group of persons; Mount Gerazim; heap of rubble at the temple site; etc. A scholar like Sellin even has three different hypotheses in three different publications (1930, 1931, 1942). This paper evaluates all the different hypotheses and suggests a possible interpretation. I believe that the reference "great mountain" must be understood in a more holistic way; it therefore refers to a "mountain" of problems or adversity, which can range from a heap of temple rubble to hostile powers. Finally, one could perhaps say that the intention of the author was not to refer to a specific circumstance or person but to have a more "open" approach so that the symbol could be intrepreted in different ways.

11-8 Tim Meadowcroft, Bible College of New Zealand

The Lineage of Haggai: Intertextuality in the Haggai Narrative

Yahweh begins to address the people of the province of Yehud through the prophet Haggai with this question (Hag 1.4): "Is it a time for you yourselves to live in your paneled houses, while this house lies in ruins?" One effect of this question is to set off reverberations within the reader of the occasion recorded in 2 Sam 7 of David's reflection on the splendour of his own "house of cedar" in contrast to the dwelling of the ark of God in a tent (2 Sam 1.2). While there is not an exact lexical coincidence and there are a number of differences between the two episodes, David's question and comparison were uncannily similar to those of Yahweh to a much later generation. One effect of the similarity is to place the narrative of Haggai in a wider setting than the restoration and return from Babylon. When read in that light, the book of Haggai reveals a number of echoes of the history and texts of the people to whom the prophet speaks. This paper enumerates and explores those echoes. I propose that these may largely be described as intertextual and that together they make up the "lineage" of the Haggai narrative. When uncovered they reveal a prophetic message built on the memory of the house of Israel at various points in its history. As a result the temple rebuilding project is conceived, at least by the MT, very much as a renewal and restoration of an ongoing institution and relationship. This is in ironic contrast to historians' later nomination of the era initiated by the work of Haggai and others as the "Second Temple" period. Within the textual environment in which Haggai spoke/wrote and his hearers/readers heard/read his word, the temple that Haggai was working on was anything but a 'second' temple.

11-9 David J. Cohen, Baptist Theological College of Western Australia

Getting to the Heart of the Matter: Psychodynamic Change through Praying Lament Psalms

The Psalter has formed the basis of Judeo-Christian worship since ancient times. It has served, and continues to serve, individuals and communities of faith as a foundation for communal and personal devotion. As a devotional tool it is unique in that it provides prayers which address God directly concerning the whole gamut of life experience. While the Psalms can be examined and analysed as a literary text, they must be used and experienced by people to more fully discover and recognize their power in providing a pathway for expressing life experience. Many different approaches have been developed, particularly in more recent times, to discover the significance of using the Psalms. They include examining issues such as literary style, form, cultic function and the connection between praying the psalms and ritual. Many of these approaches have provided signposts pointing to the invaluable resource provided by the Psalms as people of faith engage with everyday life through prayer. The lament psalms are of particular interest in this regard. There appears to be reluctance, in some quarters, to employ them as an expression of personal devotion. As a result, use of the lament psalms as a way of engaging with experiences of personal distress, and for voicing the reflections and responses such experiences produce, has often been ignored. This paper argues that psalms of lament can provide a framework for expressing and engaging with personal distress, in the context of prayer, through which psychodynamic change may be facilitated. The potential areas of change include levels of distress, locus of control and sense of relationship with God. More particularly these potential changes are characterized as facilitating a decrease in levels of distress, an increase of the sense of personal control over distress and deepening of relationship with God. The paper focuses on the above psychodynamic changes as a person engages in a process involving praying lament psalms regularly and in a set pattern. It explores the changes in connection with the individual's cognition, affect and experience in prayer. It also provides some indication of how the process might "birth" a fresh perspective on personal distress for those who choose to incorporate these psalms into their journey of faith.

11-9 J. Harold Ellens, University of Michigan-Ann Arbor

Psychology of War in Biblical Narrative

Warfare in biblical narrative reflects a specific context and worldview. The Bible mainly describes warfare in terms of military conflict by or against ancient Israel. The context is, for the most part, that of the conquest of the Canaanites or defense against incursions of neighboring nations. The exception to this context is the mythic spiritual warfare depicted in the Apocalypse of John. However, the worldview reflected in all cases, including the apocalypse, reflects the notion that the people of Yahweh are caught up into Yahweh's cosmic conflict with ultimate evil forces, the battleground being history and the human heart. This paper describes a general psychology of war and assesses it as it is seen in the biblical narratives, with a view to discerning the manner in which modern warfare is shaped by unconscious models derived from the pervasive influence of the biblical metaphors and worldview forming the psychological content of our personal and communal psychological archetypes and values.

11-10 Elaine M. Wainwright, University of Auckland

In the Land of the Kauri and the Long White Cloud: Beginning to Read Matthew 1–2 Ecologically

This paper is exploratory. As part of a larger project, I am beginning to explore a paradigm/s for reading the biblical text, and in particular the Gospel of Matthew, ecologically. In this paper I propose to take two key symbols of the landscape of Aotearoa New Zealand, the giant kauri tree that reaches its branches up to the sky to catch the sun and, in maturity, towers above the rest of the forest and the long white cloud that has become a way of naming this land. Through exploring poetry and myth, I will seek to understand ways in which these two symbols function within the consciousness of the people of this land, particularly how they might be shaping an ecological consciousness. This exploration will be brought into dialogue with one theoretical approach, namely, that of Joel Primack and Nancy Abrams in *The View from the Center of the Universe*. From this dialogue, I propose to develop two or three lenses for reading which might guide an ecological reading of Matthew 1–2. Within the confines of this paper, a detailed reading will not be possible but simply the proposing of directions for future more indepth interpretation. This paper's particular concern will be how attentiveness to the way in which the other-than-human material of the universe has shaped contemporary consciousness may bring new questions to the interpretation of an ancient gospel text.

11-10 Judith McKinlay, University of Otago

Living with Clashing Texts

This paper considers how a nation's past is remembered, following Homi Bhabha's view that, "forgetting ... constitutes the beginning of the nation's narrative." Patrick Evans, writing in Aotearoa New Zealand, rephrases this as "the need to get history wrong to get nation right." Yet the master narratives that carry the "wrong history," which become rooted in the minds of the people, are not necessarily all of a kind. There are different forgettings and different rememberings, sometimes agreeing, sometimes clashing, and sometimes allowing other voices to be heard in the chinks and cracks of their storytelling. Examples from both biblical and New Zealand writings will provide the basis for a discussion of these issues.

11-10 Alice M. Sinnott, University of Auckland

McCahon Reads Bible Texts in Aotearoa New Zealand

Colin McCahon used biblical texts as metaphors for New Zealand life, cultures, and land. He sought to reveal New Zealand's unique cultural difference, heritage, and location without recourse to imported models. Throughout his paintings he sought to particularise universal themes within a specific NZ context. He painted in response to what was hap-

pening locally and sought to highlight universal themes and values such as identity, biculturalism, environment, suffering, death, and nuclear extinction in a distinctly direct and critical manner from a uniquely NZ perspective. He invented a universal language in his works in abstracted, localized, and simplified forms hoping to ensure his works immediacy and accessibility to his contemporaries on one hand and their enduring value on the other. Critics and the public had difficulty coming to terms with his blunt, raw art practices and language. McCahon's works required a new way of reading painting and his paintings using bible texts deny any one reading. They are packed with personal references and artistic innovations. Bible texts are not simply enunciated but are embedded in a questioning mode, full of doubt. His Elijah triptych shows his interpretation of an apocalyptic text. The 1962 Gate Series using prophetic texts changes their meaning, e.g., "How is the hammer of the whole earth broken" originally referring to Nebuchadnezzar as the hammer of the whole earth, in the painting refers to the earth as once whole but now broken. "Howl ye inhabitants of the coastlands" switches the context from the Mediterranean to NZ's coastal settlements. These are texts inside paintings with all that implies. One of his works centres on the words "I AM" written more than two metres tall. McCahon's words are not the decorative words of a calligrapher but roughly written statements demanding attention.

11-10 Beverley Moana Hall-Smith, University of Auckland

A Covenant of Risk: Claiming her Turanga (Place to Stand) in Matthew 15:21–28

This paper focuses on Matthew 15:21–28, exploring the relationship between Jesus and the Canaanite woman through the lens of the Treaty of Waitangi, one of New Zealand's founding documents. Just as in 1840 two people from two cultures, Maori and Pakeha, signed a treaty, so in the Canaanite woman's story two people from two faiths, Jew and Gentile, also entered a covenant. On my father's side, my tribal links are with Te Aupouri and Te Rarawa. From a Maori woman's postcolonial perspective, important issues arise out of the encounter between the Canaanite woman and Jesus, namely, those of *mana*, or power, of *whakapapa* ("genealogy"), and of *utu* (reciprocity"). Yet on my mother's side I have English ancestry, affiliated to the early missionaries of the Church Missionary Society, who arrived in the Bay of Island in 1814. Therefore, as a reader whose experiences connect the coloniser and the colonised, I view this text through the lens of "hybridity." While I move to one side to expose the colonial intentions hidden beneath the text, I then remember my English ancestors, who travelled with faith, hope, and love to bring the gospel to this country in 1814. So I wish to view this text through the lens of a half-caste Maori, with a sense of humbleness and honour, celebrating the encounter to two people of two faiths, two cultures, who entered into a covenant of risk.

11-10 Anne Christina Taylor, Monash University

Election-Year Reflections on the Politics of Biblical Texts

This paper considers the similarities between current political rhetoric and the rhetoric of biblical texts, reflecting its temporal context: 2008 is a parliamentary election year in Aotearoa New Zealand. Politicians promise benefits to the nation if their party is elected, and warn of the perils that will befall if rival parties are voted into office. None of them, however, can invoke divine authority as mediated through Moses and later represented by David. Democracy, or the semblance of democracy, was not an issue for the biblical characters in their narrative political contexts. They did, nevertheless, have to persuade the Israelites to consent to the regulations associated with their system of governance. What is common to both biblical and current political rhetoric is the significance of silence. While the people's attention is drawn to particular issues and apparent solutions to socio-economic problems, what are the implications of consent to the programmes of rule set before them? Intertextual theory offers an insight into the complexity of the promises in the biblical texts and the corresponding illusions of electioneering rhetoric.

The mission of the Society of Biblical Literature is to foster biblical scholarship. This mission is accomplished through seven strategic goals:

- Offer members opportunities for mutual support, intellectual growth, and professional development as teachers and scholars
- Organize congresses for scholarly exchange
- Facilitate broad and open discussion from a variety of perspectives
- Encourage study of biblical literature and its cultural contexts
- Collaborate with educational institutions and other appropriate organizations to support biblical scholarship and teaching
- Develop resources for diverse audiences, including students, religious communities and the general public
- Publish biblical scholarship

These strategic goals are, in turn, pursued through a number of SBL programs and initiatives under the leadership of SBL volunteers and staff.

Programs and Initiatives

Congresses

The Society's meetings bring together scholars from around the world to foster biblical scholarship by:

- showcasing the latest in biblical research
- fostering collegial contacts
- advancing research
- highlighting a wide range of professional issues

Annual Meeting

The North American Annual Meeting is the largest international gathering of biblical scholars in the world. Each meeting highlights the study of the Bible, archaeology, related languages and literatures, theology, religion, and contemporary issues such as the Bible in American public education. The Annual Meeting also features the world's largest exhibit of books and digital resources for biblical studies—all of which are also for sale at this congress. Members benefit from the meetings of other organizations that convene at the same time.

International Meeting

The International Meeting is held annually outside North America. The size and varying locales of this meeting provide a unique and intimate forum for scholarly discourse across continents. The program draws attention to the regional interests of biblical scholarship, both in our host institution and as represented in the institutions of our attendees. The meeting usually takes place between the beginning of July and the middle of August.

Publications and Technology

SBL Publications offers a wide variety of resources for biblical studies specialists as well as students in colleges, universities, and seminaries; leaders in church and synagogue settings; and members of the general public. Books published include major reference works, commentaries, text editions and translations, scholarly monographs, tools for teaching and research, and works of general interest. In addition, the SBL serves as the exclusive distributor of all Brown Judaic Studies volumes and as the North American distributor of works by Sheffield Phoenix Press. The *Journal of Biblical Literature* is one of the oldest and most distinguished journals in biblical scholarship, while the online *Review of Biblical Literature* offers the most comprehensive review of biblical studies publications. The Society also sponsors the online journal *TC: A Journal of Biblical Textual Criticism* and *The Online Critical Pseudepigrapha.* Finally, the Society continues to provide leadership for font development, markup standards, and digitization of primary sources through partnerships with museums and related institutions.

The Profession

Status of Women in the Profession Committee

The Status of Women in the Profession Committee encourages the participation of women in all areas of biblical studies. In pursuit of this mandate, the committee focuses its efforts in the areas of mentoring, networking, and opening biblical studies to greater participation by women. Funding is given for a limited number of non–North American women to attend congresses.

Underrepresented Racial and Ethnic Minorities Committee

The Underrepresented Racial and Ethnic Minorities in the Profession Committee has long supported the recruitment and mentoring of racial and ethnic minority students from among the African American, Asian, Hispanic, and Native American populations.

Student Advisory Group

Started in 2005, the purpose of this advisory group is to coordinate student participation across all Society activities, committees, and programs in an effort to foster greater opportunities for student participation and leadership development. The explicit goals of this group are to:

- facilitate a greater connection between students and the Society with a view toward lifetime membership, volunteer involvement, and leadership
- provide resources and programming specifically geared toward student members
- to develop and groom the next generation of leaders

Career Services

The Society's Career Services encompasses *Openings* and an employment center at the Annual Meeting. *Openings: Employment Opportunities for Scholars of Religion* is published electronically each month and is available through the SBL website at no cost to members. The Employment Information Services Center operates each year at the Annual Meeting and offers a central location for job candidates and institutions to meet, along with other helpful events such as panel reviews of pertinent topics that focus on the "how to" of the application and job-interview process.

Regions

Throughout the academic year, the regions coordinate lectures and conferences that keep the regions active and up to date in the latest biblical research and teaching. These meetings provide an intimate setting for scholarly exchange.

Regional Scholars Program

The eleven regions identify exemplary new scholars, particularly women and underrepresented minorities, for consideration and selection as one of the Society's Regional Scholars. A maximum of six regional scholars are selected each year and given stipends to cover a portion of the cost of attending the Annual Meeting.

Religious Leadership Seminars

In partnership with the Louisville Institute, the Society will be offering Religious Leadership Seminars on a regional basis in the coming year. Each of these Seminars will be focused on current topics and will provide an update on the latest scholarship for religious leaders from the local community.

Administration

The work of the Society is guided by its Council and is administered through SBL's professional staff and key volunteers who serve on various committeees.

The ***Council*** consists of fourteen members of the Society and the Executive Director. This board approves general policies.

The ***Nominating Committee*** nominates the President, Vice-President, and Council members for election by the Society, and members of standing committees and other representatives for election by Council.

The ***Development Committee*** reviews and supports fundraising activities for the Society. Most recently this committee led the SBL's highly successful 125th Anniversary Campaign. The Society Fund, the annual campaign, is an essential part of the revenue stream for all programs.

The ***Finance Committee*** advises the Executive Director in preparing the annual budget for recommendation to the Council and oversees the societal investments.

The ***Program Committee*** approves program units and program unit chairs, evaluates the Annual Meeting program, and recommends strategic directions for the growth and improvement of the program.

The ***Research and Publications Committee*** works with the Editorial Director, reviews publishing activities, recommends policies, and approves editors and editorial boards.

The ***Status of Women in the Profession Committee*** works in areas of mentoring and networking, opening the Society to greater participation by women and calling attention to the ways in which the Society speaks to and about women through its various activities.

The ***Underrepresented Racial and Ethnic Minorities in the Profession Committee*** encourages the participation of minorities in all areas of biblical studies through mentoring, networking, and other forms of support.

The ***Regional Coordinators Committee*** consists of liaisons from the eleven regions in North America (Pacific Northwest; Mid Atlantic; Pacific Coast; New England; Upper Midwest; Rocky Mountains-Great Plains; Central States; Southwestern; Eastern Great Lakes; Midwest; Southeastern). Coordinators oversee regional activities and award Regional Scholar grants.

The ***Employment Information Services Committee*** supports career services initiatives for all members.

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Margreet Steiner, Leiden, The Netherlands

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Bible and Its Influence: History and Impact
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Mary Mills, Liverpool Hope University

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Peter French, University of Melbourne

Bible in the Pacific
Steven Friesen, University of Texas at Austin
Charles Miller, University of North Dakota Main Campus

Biblical and Ancient Near Eastern Law
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Reinhard Achenbach, Westfälische Wilhelms-Universität, Münster (Germany)

Biblical Characters in the Three Traditions
Mishael Caspi, Bates College
John T. Greene, Michigan State University

Biblical Interpretation in Early Christianity
D. Jeffrey Bingham, Dallas Theological Seminary

Biblical Scholarship and Disabilities
Johanna H.W. Dorman, University of Groningen
F. Rachel Magdalene, Augustana College

Biblical Studies and Technology
Michael Heiser, Logos Research Systems

Biblical Theology
Harold Bennett, Morehouse College

Concept Analysis and the Hebrew Bible
Mignon Jacobs, Fuller Theological Seminary
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Albert Lukaszewski,
Paul Danove, Villanova University

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Alice Hunt, Vanderbilt University

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Mark Christian, University of the South

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F. Rachel Magdalene, Augustana College

Methods in New Testament Studies
Matthew Collins, Society of Biblical Literature

Mind, Society, and Tradition
Risto Uro, University of Helsinki
Istvan Czachesz, Helsinki Collegium for Advanced Studies and University of Heidelberg

Palestine and Babylon: Two Jewish Late Antique Cultures and Their Interrelation
Ronit Nikolsky, Rijksuniversiteit Groningen

Pastoral and Catholic Epistles
Marianne Kartzow, University of Oslo

Paul and Pauline Literature
Jerry Sumney, Lexington Theological Seminary

Pentateuch (Torah)
Alan Hauser, Appalachian State University

Poster Session
Dexter Callender, University of Miami

Professional Issues
Heather McKay, Edge Hill University

Prophets
Joachim Schaper, University of Aberdeen-Scotland

Psychological Hermeneutics of Biblical Themes and Texts
J. Harold Ellens, University of Michigan-Ann Arbor

Relevance Theory and Biblical Interpretation
Gene Green, Wheaton College
Ronald Sim, NEGST / SIL

Synoptic Gospels
Glenna Jackson, Otterbein College

Whence and Whither? Methodology and the Future of Biblical Studies
Todd Penner, Austin College
Caroline Vander Stichele, University of Amsterdam

Wisdom Literature
Tova Forti, Ben Gurion University of the Negev

Working with Biblical Manuscripts (Textual Criticism)
David Trobisch, Bangor Theological Seminary
Tommy Wasserman, Orebro Theological Seminary

Writings (including Psalms)
Donald R. Vance, Oral Roberts University

Annual Meeting Program Units

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African Biblical Hermeneutics Section
African-American Biblical Hermeneutics Section
Ancient Fiction and Early Christian and Jewish Narrative Section
Aramaic Studies Section
Archaeological Excavations and Discoveries: Illuminating the Biblical World Section
Archaeology of Religion in the Roman World Section
Art and Religions of Antiquity Section
Asian and Asian-American Hermeneutics Group
Assyriology and the Bible Section
Bakhtin and the Biblical Imagination Section
Best Practices in Teaching Workshop Workshop
Bible and Cultural Studies Section
Bible and Visual Art Section
Bible in Ancient and Modern Media Section
Bible in the Eastern and Oriental Orthodox Traditions Section
Bible Translation Section
Bible, Myth, and Myth Theory Consultation
Biblical Criticism and Literary Criticism Section
Biblical Greek Language and Linguistics Section
Biblical Hebrew Poetry Section
Biblical Lands and Peoples in Archaeology and Text Section
Biblical Law Section
Biblical Lexicography Section
Book of Acts Section
Book of Psalms Section
Book of the Twelve Prophets Section
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Christian Apocrypha Section
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Didache in Context Section
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Disputed Paulines Section
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Early Jewish Christian Relations Section
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Women in the Biblical World Section
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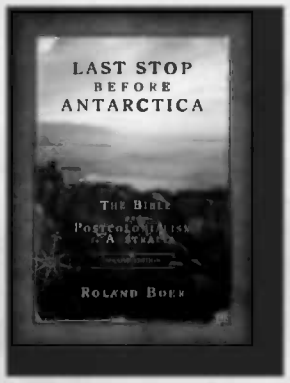
Last Stop before Antarctica

The Bible and Postcolonialism in Australia, Second Edition



Roland Boer

Last Stop before Antarctica points to the vital role that the Bible played in colonization, using Australia as a specific example. Drawing upon colonial literature, including explorer journals, poetry, novels, and translations, it creates a mutually enlightening dialogue between postcolonial literature and biblical texts on themes such as exodus and exile, translation, identity, and home.

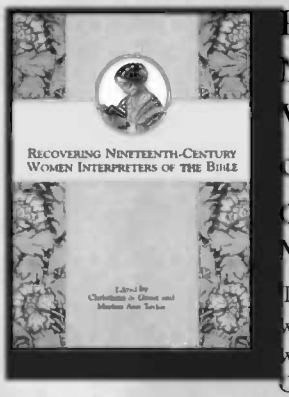
Paper $24.95 978-1-58983-348-7 216 pages, 2008

Bakhtin and Genre Theory in Biblical Studies

Roland Boer, editor

This volume offers a meeting between genre theory in biblical studies and the work of Mikhail Bakhtin, who continues to be immensely influential in literary criticism. Here Bakhtin comes face to face with a central area of biblical studies: the question of genre. The essays range from general discussions of genre through the reading of specific biblical texts to an engagement with Toni Morrison and the Bible.

Paper $25.95 978-1-58983-276-3 248 pages, 2007



Recovering Nineteenth-Century Women Interpreters of the Bible

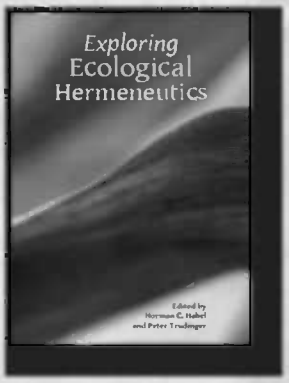
Christiana de Groot and Marion Ann Taylor, editors

This volume analyzes forgotten works from the nineteenth century written by women—including Christina Rossetti, Florence Nightingale, and Harriet Beecher Stowe, among others—from various faith backgrounds, countries, and social classes engaging contemporary biblical scholarship. Each essay locates a female author in her historical, ecclesiastical, and interpretive context, focusing on particular biblical passages to explore how her reading of the text was shaped by her experience as a woman.

Paper $34.95 978-1-58983-220-6 256 pages, 2007

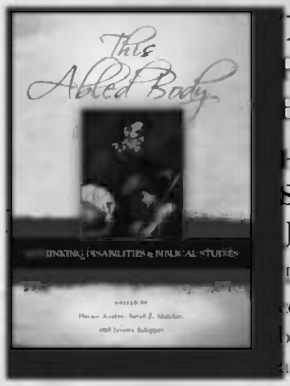
Exploring Ecological Hermeneutics

Norman C. Habel and Peter Trudinger, editors



This volume introduces ecological hermeneutics, reading the biblical text from the perspective of Earth. In these groundbreaking essays, sixteen scholars seek ways to identify with Earth as they read and retrieve the role or voice of Earth. This study enriches eco-theology with eco-exegesis, a radical and timely dialogue between ecology and hermeneutics.

Paper $24.95 978-1-58983-346-3 204 pages, 2008



This Abled Body

Rethinking Disabilities in Biblical Studies

Hector Avalos, Sarah J. Melcher, and Jeremy Schipper, editors

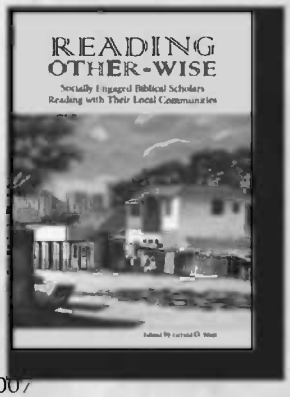
These essays explore the use of the conceptual category "disability" in biblical and Near Eastern texts and examine how conceptions of disability become a means of narrating, interpreting, and organizing human life. Employing diverse approaches to biblical criticism, scholars explore methodological issues and specific texts related to physical and cognitive disabilities.

Paper $29.95 978-1-58983-186-5 256 pages, 2007

Reading Other-Wise

Socially Engaged Biblical Scholars Reading with Their Local Communities

Gerald O. West, editor



These essays explore interpretation at the intersection of faith communities and the academy from a variety of cross-cultural perspectives and locations, such as South Africa, India, Jamaica, Brazil, the United Kingdom, and the United States, providing a rich array of resources and challenges.

Paper $24.95
978-1-58983-273-2 180 pages, 2007

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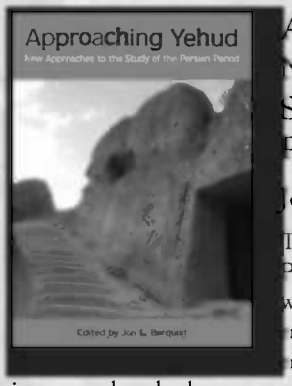


Approaching Yehud
New Approaches to the Study of the Persian Period

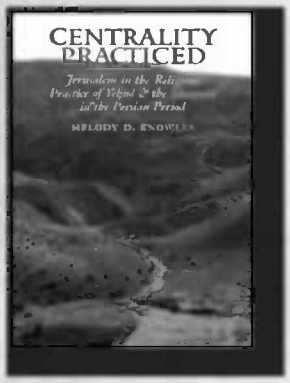
Jon L. Berquist, editor

The long-held view that the Persian period in Israel, or Yehud, was a historically derivative era that engendered little theological or literary innovation has been replaced in recent decades by an appreciation for the importance of the period for understanding Israel's literature, religion, and sense of identity. The thirteen chapters in this volume represent a range of studies that touch on a variety of textual and historical problems.

Paper $29.95 978-1-58983-145-2 280 pages, 2007

Centrality Practiced
Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period

Melody D. Knowles



To what extent was the influence of Jerusalem felt and practiced in Yehud or far-away Egypt and Babylon? This volume examines "centrality" through the practices of animal sacrifice, pilgrimage, tithing, and the use of incense and figurines. Knowles offers a compelling portrait of the variegated centralities of the Jerusalem temple in the Persian period.

Paper $24.95 1-58983-175-6 192 pages, 2006

Biographical Texts from Ramessid Egypt

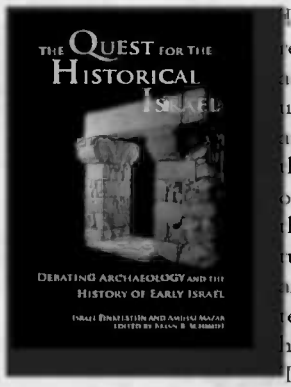
Elizabeth Frood

This volume offers insights into the cultural transformations of the Ramessid period in Egypt through the voices of forty-five priests, artists, civil officials, and military men who served under the kings of the Nineteenth and Twentieth Dynasties. Sixty-five biographical texts give details of their careers and character. The metrically arranged translations are introduced by descriptions of the texts' monumental contexts and summaries of the careers of their owners. The volume provides an introduction to the historical background of the Ramessid period, drawing together key themes and interpretive issues raised by the texts and their contexts.

Paper $24.95 978-1-58983-210-7 324 pages, 2007

The Quest for the Historical Israel
Debating Archaeology and the History of Early Israel

Israel Finkelstein and Amihai Mazar
Brian B. Schmidt, editor



This book brings together a currently emerging "centrist" paradigm as articulated by two leading figures in the fields of early Israelite archaeology and history. Although the authors advocate distinct views of early Israel's history, they share the position that the material cultural data, the biblical traditions, and the ancient Near Eastern written sources are all relevant to the historical quest for Iron Age Israel. The research results are featured in accessible, parallel syntheses of the historical reconstruction of early Israel that facilitate comparison and contrast of their respective interpretations.

Paper $24.95 978-1-58983-277-0 220 pages, 2007

The Hittites and Their World

Billie Jean Collins

This book takes the reader from the period of the Assyrian Colonies in the nineteenth century B.C.E. to the eclipse of the Neo-Hittite cities at the end of the eighth century B.C.E. The numerous analogues with the biblical world featured throughout the volume together represent a comprehensive and up-to-date survey of the varied and significant contributions of Hittite studies to biblical interpretation.

Paper $29.95 978-1-58983-296-1 272 pages, 2007

Biblical Peoples and Ethnicity
An Archaeological Study of Egyptians, Canaanites, Philistines, and Early Israel 1300–1100 B.C.E.

Ann E. Killebrew

"This is a superb handbook...."—*Review of Biblical Literature*

Paper $39.95 1-58983-097-0 382 pages, 2005

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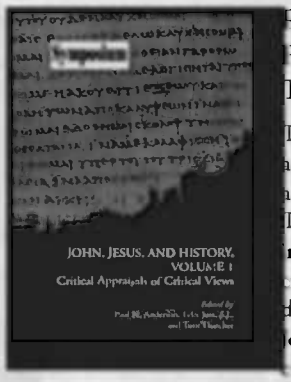
John, Jesus, and History, Volume 1
Critical Appraisals of Critical Views



Paul N. Anderson, Felix Just, S.J., and Tom Thatcher, editors

The essays in this book critically assess the dehistoricization of John and the de-Johannification of Jesus. The diverse approaches taken here include cognitive-critical developments of Johannine memory, distinctive characteristics of the Johannine witness, new historicism, Johannine-Synoptic relations, and fresh analyses of Johannine traditional development.

Paper $37.95 978-1-58983-293-0 356 pages, 2007

The Halakhah of Jesus of Nazareth according to the Gospel of Matthew

Phillip Sigal

This is a republished edition of Sigal's pioneering work with a new preface by Eugene Fisher of the U.S. Conference of Catholic Bishops and an updating epilogue by Thomas Kazen of the Stockholm School of Theology. Sigal argues that, from a halakhic perspective, Jesus' teachings on Sabbath and divorce in the Gospel of Matthew use the same methods of interpretation as those of his proto-rabbinic contemporaries. The Jesus of the Gospel of Matthew should thus be seen as a charismatic prophetic first-century proto-rabbi— independent in his halakhah and frequently anticipating later rabbinic positions—rather than as transcending proto-rabbinic halakhah or as an adherent of a particular school.

Paper $29.95 978-158983-282-4 292 pages, 2007

The "Belly-Myther" of Endor
Interpretations of 1 Kingdoms 28 in the Early Church

Translated with an Introduction and Notes by Rowan A. Greer and Margaret M. Mitchell

The story of Saul and the woman at Endor in 1 Samuel 28 (LXX 1 Kingdoms 28) lay at the center of energetic disputes among early Christian authors. In addition to providing the original texts and fresh translations of works by Origen, Eustathius of Antioch (not previously translated into English), and six other authors, Greer and Mitchell offer an insightful introduction to and detailed analysis of the rhetorical cast and theological stakes involved in early church debates on this notoriously difficult passage.

Paper $39.95 978-1-58983-120-9 348 pages, 2007

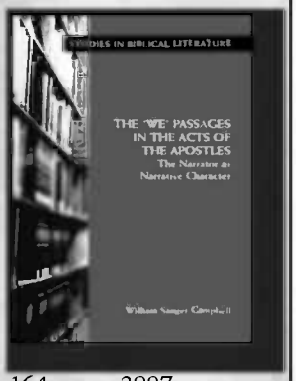
Philostorgius: *Church History*

Translated with an Introduction and Notes by Philip R. Amidon, S.J.

Philostorgius wrote his twelve-book *Church History*, the critical edition of the surviving remnants of which is presented here in English translation, at the beginning of the fifth century as a revisionist history of the church and the empire in the fourth and early-fifth centuries.

Paper $34.95 978-1-58983-215-2 312 pages, 2007

The "We" Passages in the Acts of the Apostles
The Narrator as Narrative Character



William Sanger Campbell

Narrative literary strategy is presented as a fruitful approach to enigmatic texts whose narrative possibilities have in the past been subordinated to their historical potential.

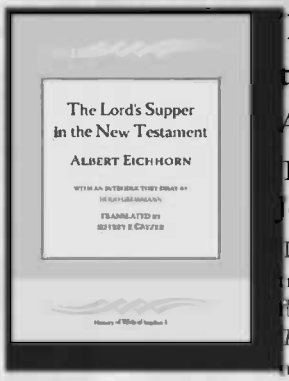
Paper $19.95 978-1-58983-205-3 164 pages, 2007

Ephesians
Empowerment to Walk in Love for the Unity of All in Christ

John Paul Heil

This book analyzes Paul's Letter to the Ephesians and demonstrates that the Letter's implied audience heard its individual units as a rich and complex pattern of chiastic structures.

Paper: $39.95 978-1-58983-267-1 372 pages, 2007



The Lord's Supper in the New Testament

Albert Eichhorn

Translated by Jeffrey F. Cayzer

This volume offers the first English translation of Albert Eichhorn's influential *Das Abendmahl im Neuen Testament* and of Hugo Gressmann's essay: "Albert Eichhorn and the History of Religion School."

Paper $14.95 978-1-58983-274-4 112 pages, 2007

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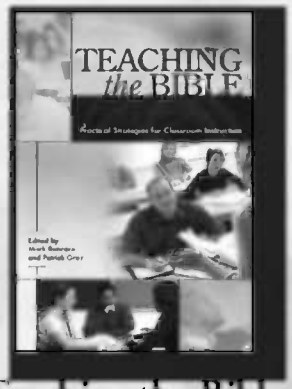

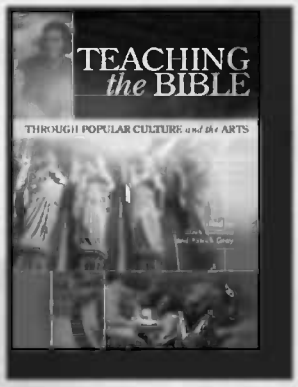

Teaching the Bible

Practical Strategies for Classroom Instruction

Mark Roncace and Patrick Gray, editors

This collection of ideas and activities written by dozens of innovative college and seminary professors outlines effective classroom strategies with a focus on active learning. It includes everything from ways to incorporate film, literature, art, and music to classroom writing assignments and exercises for groups and individuals. The book assumes an academic approach to the Bible but represents a wide range of methodological, theological, and ideological perspectives.

Paper $39.95 1-58983-171-3 470 pages, 2005

Teaching the Bible through Popular Culture and the Arts

Mark Roncace and Patrick Gray, editors

This resource offers brief overviews of hundreds of easily accessible examples of art, film, literature, music, and other media and outlines strategies for incorporating them effectively and concisely in the classroom.

Paper $37.95 978-1-58983-244-2 402 pages, 2007

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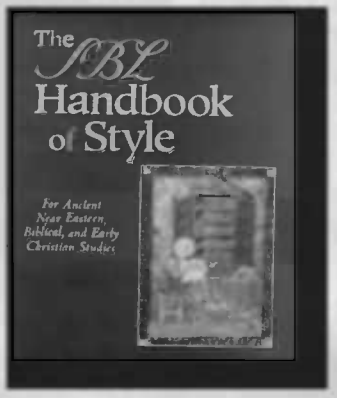
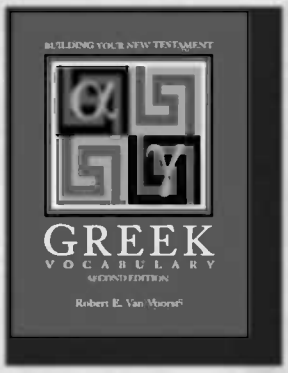
Patrick H. Alexander, John F. Kutsko, James D. Ernest, Shirley A. Decker-Lucke, and David L. Petersen, editors



Cloth $24.95
1-56563-487-X
280 pages, 1999
Hendrickson Publishers

Building Your New Testament Greek Vocabulary, Third Edition

Robert E. Van Voorst



Paper $14.95 1-58983-002-4
119 pages, 2001

Building Your Biblical Hebrew Vocabulary

George M. Landes

"The work surpasses any other vocabulary aid for Biblical Hebrew that is now in print."
—*Review of Biblical Literature*

Paper $19.95 1-58983-003-2 232 pages, 2001

An Introduction to Aramaic, Corrected Second Edition

Frederick E. Greenspahn

An Introduction to Aramaic introduces biblical Aramaic to beginning students already familiar with Hebrew. All Aramaic passages in the Old Testament plus other Aramaic texts are included. Includes paradigms, a complete glossary, resources for further study, exercises, and an answer key.

Paper $47.95 1-58983-059-8 296 pages, 2003

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New Visions of Isaiah. Roy F. Melugin and Marvin A. Sweeney (JSOTSup 214, 1996, $34.95)

The Self as Symbolic Space: Constructing Identity and Community at Qumran. Carol A. Newsom (STDJ 52, 2004, $42.95)

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A Grammar of the Ugaritic Language, Second impression with corrections. Daniel Sivan (HO 28, 2001, $39.95)

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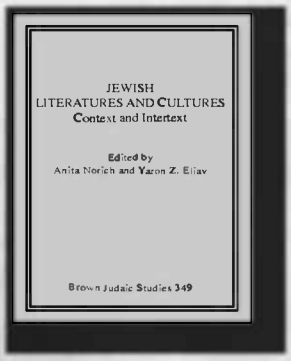

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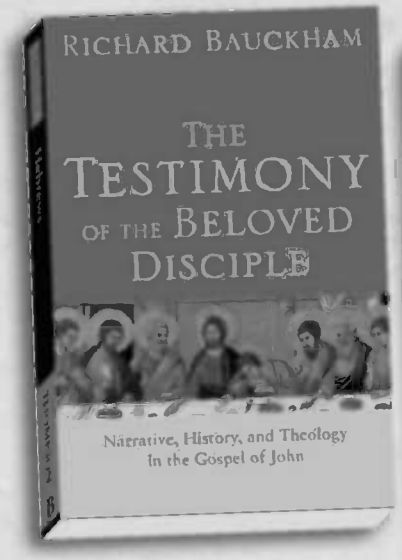

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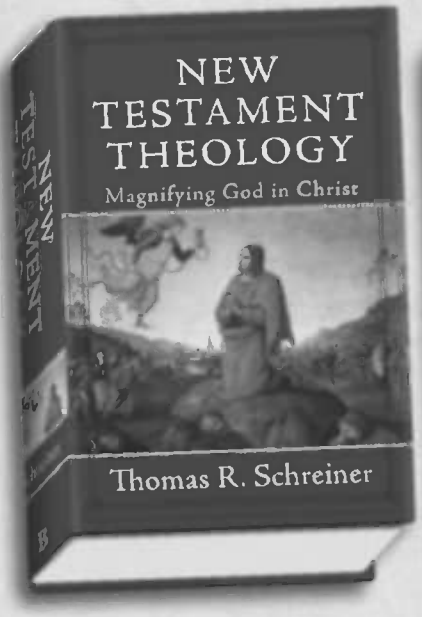

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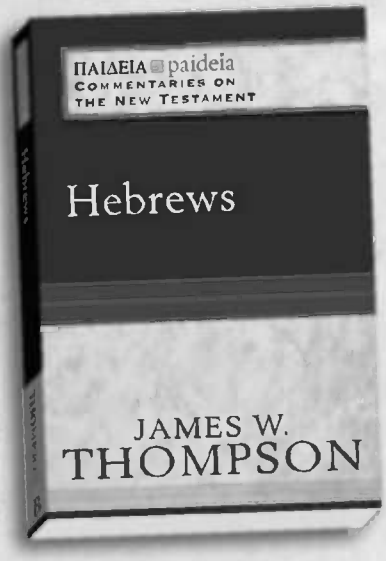

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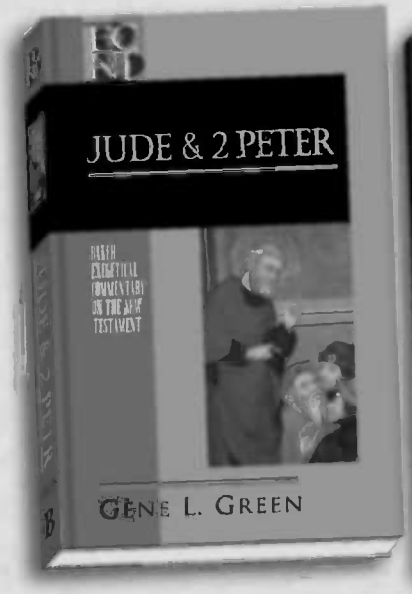

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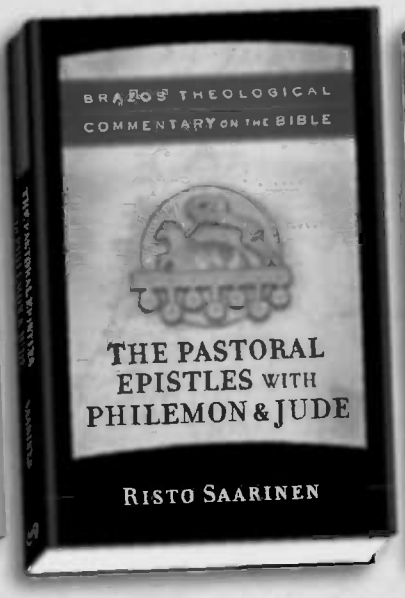

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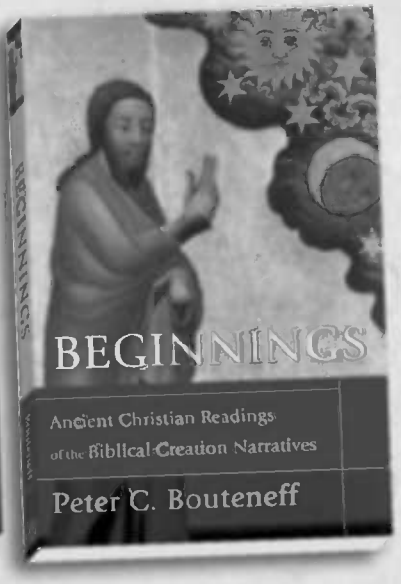

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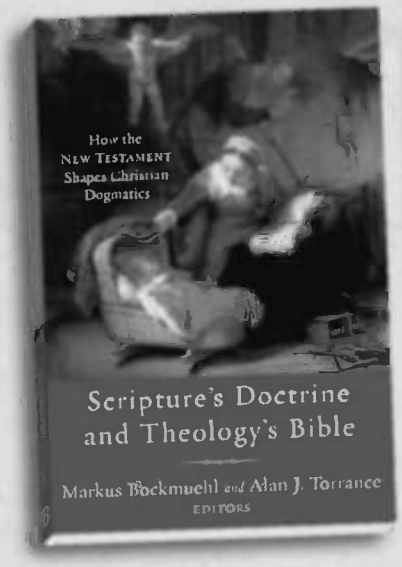

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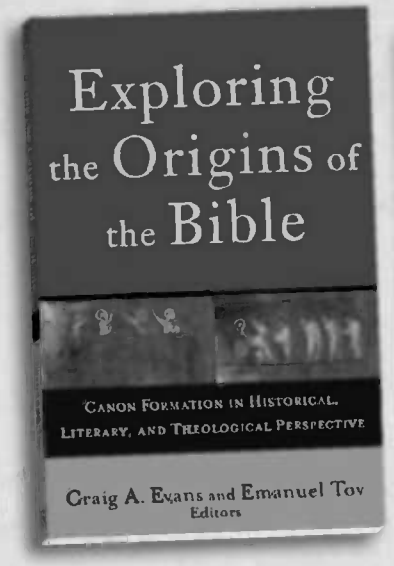

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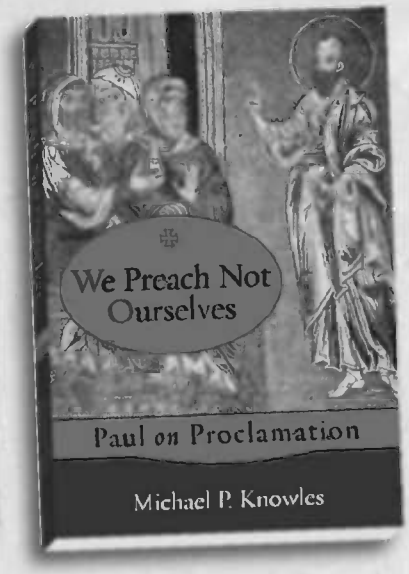

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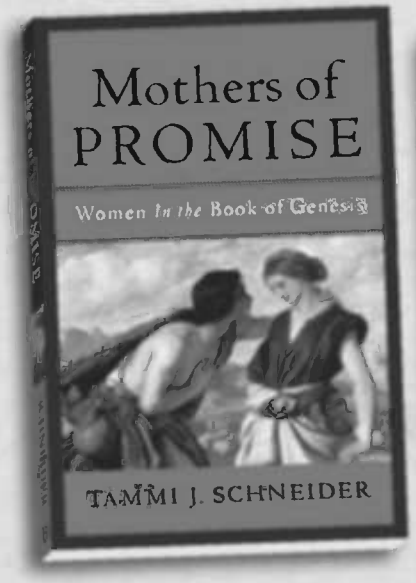

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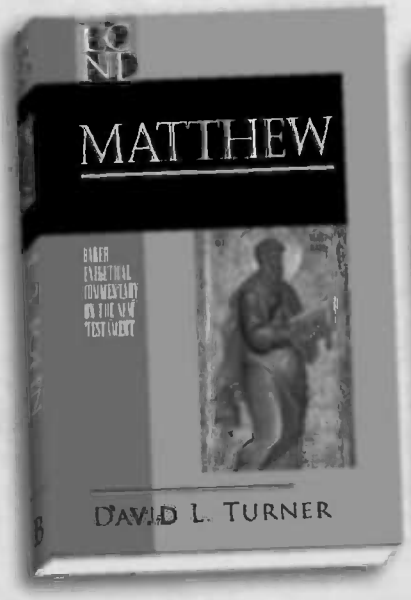

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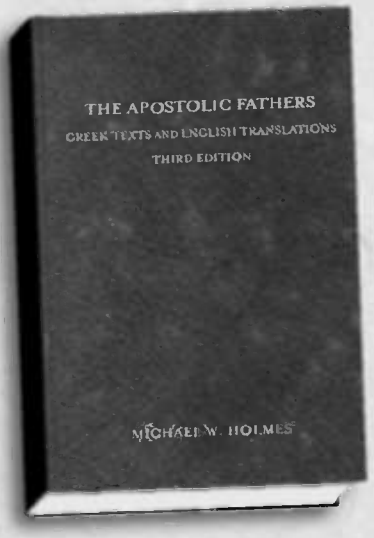

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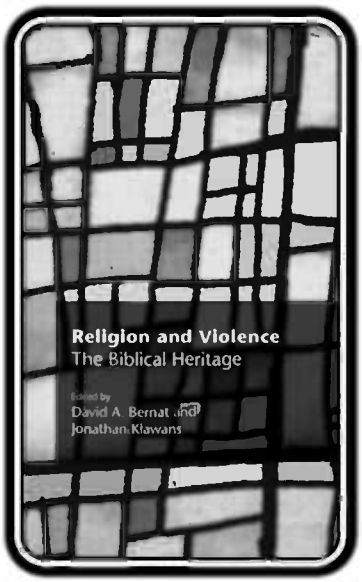

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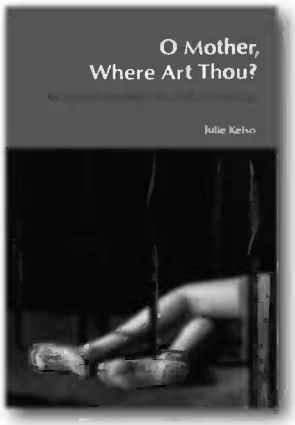

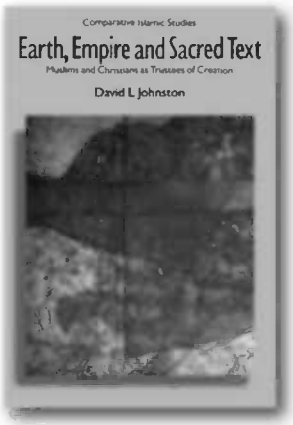

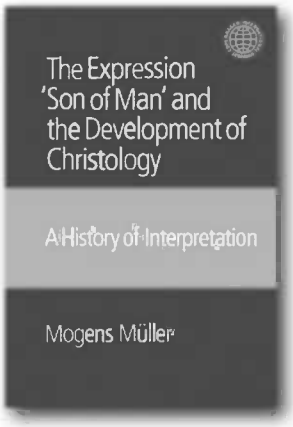

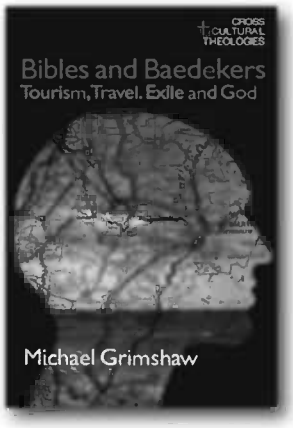

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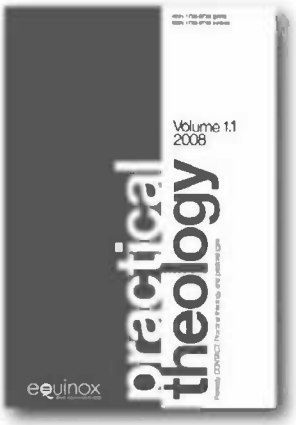

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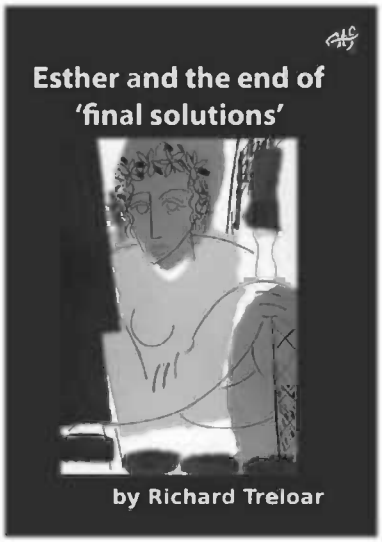

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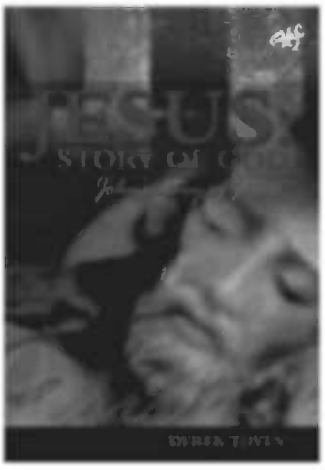

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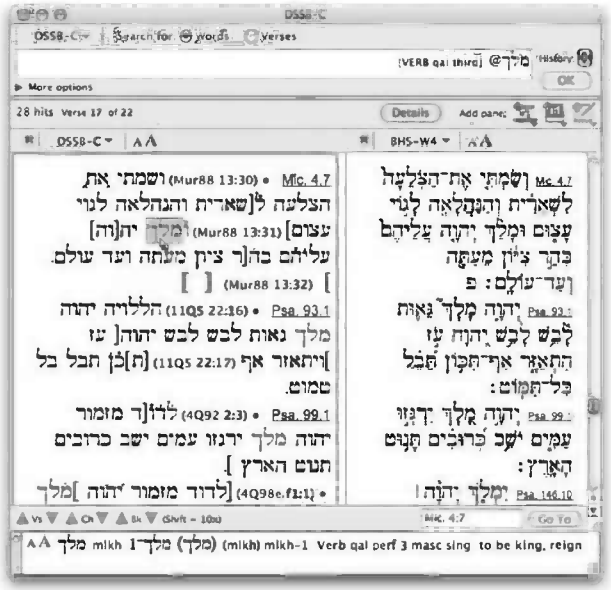

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Metzger Textual Commentary on the GNT
Codex ℵ (Sinaiticus, GNT-SI)
Codex W (Washingtonensis, GNT-WAS)
Codex Vaticanus (GNT-VAT)
GNT Robinson Byzantine (GNT-BYZ)
New Testament Peshitta (PESHNT-T)

New Testament Background
Christian Apologists (APOL-T and APOL-E)
Apostolic Fathers (Lightfoot) (AFL-T)

Latin Vulgate NT is tagged, OT to follow

Search the texts easily by any grammatical detail, or by root, lexical or inflected form. Display the results in verses with parallel translations and notes. Analyze or plot the results. Link to BDAG, HALOT, other lexicons, or a wide variety of other resources.

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Selected New Publications

V&R

Forschungen zur Religon und Literatur des Alten und Neuen Testaments

Ed. by Dietrich-Alex Koch and Matthias Köckert, Christopher Tuckett, and Steven McKenzie

Vol. 219: Leo G. Perdue (Hg.)
Scribes, Sages, and Seers
The Sage in the Eastern Mediterranean World
2008. ca. 286 pp, cloth
ca. € 79,90 D / NZ$ 162,20
ISBN 978-3-525-53083-2

Vol. 222: David C. Bienert / Joachim Jeska / Thomas Witulski (Hg.)
Paulus und die antike Welt
Beiträge zur zeit- und religionsgeschichtlichen Erforschung des paulinischen Christentums
2008. 248 pp, 1 illustr., cloth
€ 76,90 D / NZ$ 156,–
ISBN 978-3-525-53088-7

Vol. 223: Torsten Reiprich
Das Mariageheimnis
Maria von Nazareth und die Bedeutung familiärer Beziehungen im Markus-evangelium
2008. 336 pp, 1 graph, cloth
€ 69,90 D / NZ$ 141,90
ISBN 978-3-525-53086-3

Vol. 224: Timo Veijola
Leben nach der Weisung
Exegetisch-historische Studien zum Alten Testament
Ed. by W. Dietrich.
2008. 192 pp, 1 illustr., cloth
€ 59,90 D / 121,60 NZ$
ISBN 978-3-525-53087-0

Magne Sæbø (Hg.)
Hebrew Bible / Old Testament: The History of Its Interpretation
II: From the Renaissance to the Enlightenment
In Zusammenarbeit mit Michael Fishbane und Jean Louis Ska, SJ.
2008. 1248 pp, 3 illustr., cloth
€ 169,– D / NZ$ 343,–
ISBN 978-3-525-53982-8

Werner H. Schmidt
Das Buch Jeremia
Kapitel 1–20
Das Alte Testament Deutsch. ATD. Kartonierte Ausgabe, Band 20Neu.
2008. XVIII, 340 pp, paperback
€ 59,90 D / NZ$ 121,60
ISBN 978-3-525-51243-2

Folker Siegert
Das Evangelium des Johannes in seiner ursprünglichen Gestalt
Wiederherstellung und Kommentar
Schriften des Institutum Judaicum Delitzschianum, Band 7.
2008. ca. 830 pp, cloth
ca. € 139,– D / NZ$ 282,–
ISBN 978-3-525-54205-7

Gerhard Sellin
Der Brief an die Epheser
Kritisch-exegetischer Kommentar über das Neue Testament, Band 8.
2008. 496 pp, cloth
€ 78,90 D / NZ$ 160,10
ISBN 978-3-525-51550-1

Novum Testamentum et Orbis Antiquus / Studien zur Umwelt des Neuen Testaments

Ed. by Max Küchler, Peter Lampe, and Gerd Theißen
Vandenhoeck & Ruprecht / Academic Press Fribourg

Vol. 65: Dietrich-Alex Koch
Hellenistisches Christentum
Schriftverständnis – Ekklesiologie – Geschichte
Ed. by Friedrich Wilhelm Horn.
2008. 378 pp 43 illustr., graphs and tables, cloth
€ 99,– D / NZ$ 201,–
ISBN 978-3-525-54001-5

Vol. 67: Lorenzo Scornaienchi
Sarx und Soma bei Paulus
Der Mensch zwischen Destruktivität und Konstruktivität
Edited by Max Küchler.
2008. ca. 400 pp, cloth
ca. € 69,90 D / NZ$ 141,90
ISBN 978-3-525-53966-8

Vol: 68: Nils Neumann
Lukas und Menippos
Hoheit und Niedrigkeit in Lk 1,1-2,40 und in der menippischen Literatur
2008. ca. 368 pp with tables and graphs, cloth
ca. € 69,90 D / NZ$ 141,90
ISBN 978-3-525-53965-1

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Participant Index

Session Index

Special Sessions

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

9-8	Wed 8:30 AM-11:30 AM	Engineering - 401-439

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

8-27	Tue 6:00 PM-7:00 PM	Owen G. Glenn - 260-098

Maori Weavers, Prophets and Rastafarians

8-28	Tue 7:00 PM-8:00 PM	Owen G. Glenn - 260-098

New Book Launches

10-32	Thu 6:00 PM-7:30 PM	Owen G. Glenn - 260-098

Powhiri

6-1	Sun 4:00 PM-5:30 PM	University of Auckland - Waipapa Marae

Psalm 23 and Method

7-22	Mon 7:00 PM-8:00 PM	Owen G. Glenn - 260-098

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

10-10	Thu 8:30 AM-12:00 PM	Architecture - 421 W-208

Partner Sessions

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Anglican Association of Biblical Scholars (AABS)

10-17	Thu 12:00 PM-1:30 PM	Hotel TBD - Room TBD

Aotearoa New Zealand Association for Biblical Studies (ANZABS)

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7-13	Mon 1:30 PM-4:30 PM	Engineering - 403-407
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Australian Catholic Biblical Association (ACBA)

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Australian Catholic Theological Association (ACTA)

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10-21	Thu 1:30 PM-4:15 PM	Engineering - 403-403
11-3	Fri 8:30 AM-11:15 AM	Engineering - 403-403

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10-16	Thu 11:30 AM-1:30 PM	Hotel TBD - Room TBD

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9-17	Wed 7:30 PM-8:30 PM	Owen G. Glenn - 260-057

Religious History Association of Aotearoa New Zealand (RHAAZ)

8-29	Tue 7:00 PM-8:00 PM	Owen G. Glenn - 260-098

Society of Asian Biblical Studies (SABS)

7-8	Mon 8:30 AM-11:00 AM	Architecture - 421 W-201

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Archaeology

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Bible and Cinema

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Bible and Its Influence: History and Impact

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7-16	Mon 1:30 PM-4:30 PM	Engineering - 403-408

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Bible and Visual Culture

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8-24	Tue 1:30 PM-4:00 PM	Architecture - 421 W-501
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8-13	Tue 12:00 PM-1:30 PM	Engineering - Mezzanine Floor

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6-2	Sun 6:00 PM-8:00 PM	Engineering - Cafeteria

Australian and New Zealand Association of Theological Schools (ANZATS)

8-25	Tue 5:00 PM-6:00 PM	Old Government House - Dining Room

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BibleWorks Software

7-18	Mon 1:30 PM-3:00 PM	Engineering - 403-402