

ICI REPORT FOR SEPTEMBER 2011

(a) ICI MEETING/S AT THE SBL ANNUAL MEETING.

The SBL Annual Meeting will be held Nov. 18-22. The Advisory Board meets on Saturday at 2:00 pm. Please let us know if you plan to come to the meeting; we want to be sure we reserve enough space for everyone. Needless to say, all are invited.

If you cannot come, and we are aware of the fact that most of us cannot come, we do want to have your voice or concerns heard at the meeting. Please send a note by e-mail to me (ehud.benzvi@ualberta) or to Leigh Andersen (leigh.andersen@sbl-site.org) and we will do our best to bring your concerns, ideas, comments, and the like to the ICI meeting.

(b) PUBLICATIONS: ONLINE BOOKS

If you have found the Online Books program helpful, please tell us about your experience. Your testimonies go a long way in helping SBL bring other publishers into the program. As you know, we are constantly working to increase the number of publishers. We are also continuing our efforts to add new publishers to our program.

(c) PUBLICATIONS: ONLINE BOOKS – NEW BOOKS ADDED

(For the full list, please go to http://www.sbl-site.org/publications/Books_ICIbooks.aspx)

The following books were added since the last report:

- (1) Cho, Sukmin. *Jesus as Prophet in the Fourth Gospel*. [New Testament Monographs](#) 15. Sheffield: Sheffield Phoenix Press, 2006.

All the Gospels recognize Jesus as a prophet, but it is above all in the Gospel of John that this dimension of his work is stressed. Cho explores the many elements in the Gospel that add up to what can rightly be called a prophetic Christology. He shows that many of Jesus' words and some of his deeds are prophetic in character, and that Jesus is not just a prophet like the Old Testament prophets before him but the prophet like Moses expected for the times of the End.

Identifying Jesus as a prophet, Cho goes on to argue, is important within the narrative of the Gospel of John: it is a way-station on a journey of discovery towards a more profound appreciation of Jesus' identity. Recognizing Jesus as prophet is for John an initial step in coming to faith, and, in the overall Christology of the Gospel of John a significant element in attaining a balance between a high and a low Christology.

The construction of Jesus as prophet, though well evidenced in the Gospel, has received remarkably little attention in recent scholarly study, and Cho's work is a much-needed full-scale study of the theme.

(2) Leuchter, Mark. *Josiah's Reform and Jeremiah's Scroll: Historical Calamity and Prophetic Response*. Hebrew Bible Monographs 6. Sheffield: Sheffield Phoenix Press, 2006.

This exciting new study of the prophet Jeremiah attributes to him a pivotal significance in the historical period of Josiah's reign.

He was, so Leuchter argues, one of the central agents of Josiah's propaganda machine and was intimately involved with the king's political agenda. Jeremiah, himself originally a member of the scribal school that composed the Deuteronomistic literature, encouraged the Shilonites of Anathoth to become active in Josiah's programme in the North following the waning of Assyrian power. Dismayed by the Shilonites' rejection of him and Josiah, and by the king's death at Megiddo, Jeremiah came to a radically new understanding of the divine purpose, encapsulated in the famous Temple sermon of Jeremiah 7 and evidenced in the prophet's debates with the political establishment in Jerusalem in the years that followed.

In his thoroughgoing historical reconstruction, Leuchter outlines a very specific sequence of events that took their rise from the Shilonite rejection of Deuteronomistic policy, and on that basis carefully demarcates the texts that would have been included in Jeremiah's first scroll (the *Urrolle*). Leuchter's monograph will make an important contribution to the study of the history and the literature of the late seventh century BCE.

(3) Pyper, Hugh S. *An Unsuitable Book: The Bible as Scandalous Text*. Bible in the Modern World 7. Sheffield: Sheffield Phoenix Press, 2005.

The real “scandal” of the Bible, suggests Hugh Pyper, lies not in any salaciousness it may contain but in its deep impropriety as a venerable book, and the ‘unsuitability’ of its reality to the expectations of its readers.

This collection of essays, published and previously unpublished, will delight readers with its wit and profundity. Among them, “The Selfish Text: Memetics and the Bible” deploys Richard Dawkins’s notion of memes to advance the half-teasing, half-serious thesis that western culture is the Bible’s way of making more Bibles, “The Bible in Bloom” examines the usefulness or otherwise of Bloom’s concept of the “anxiety of influence” in biblical studies, and “The Bible as Wolf: Tracking a Carrollian Metaphor in Biblical Studies,” a tribute to Robert Carroll, the author’s mentor, uncovers the polyvalence of the wolf metaphor in biblical and literary traditions and calls for the recovery of the “wild” text.

Other papers are on women and silence (with a nod to Isak Dinesen and to Freud), on the violence in Lamentations as a deflection of anger from God and so a survival strategy for the community, and on modern “gospels of Judas” which symptomize resentment against the canon.

- (4) Reventlow, Henning Graf, Translated by Leo G. Perdue, *History of Biblical Interpretation, Volume 4: From the Enlightenment to the Twentieth Century*. Resources for Biblical Study 63. Atlanta: Society of Biblical Literature, 2010.

As in the first three volumes of *History of Biblical Interpretation, From the Enlightenment to the Twentieth Century* surveys the lives and works of significant theologians and lay people, politicians and philosophers, in order to portray the characteristic attitudes of the era. It discusses the philosophers and politicians Hobbes, Locke, and Spinoza and the writers Lessing and Herder. Biblical criticism per se begins with the controversy over the original Hebrew text of the Old Testament and extends into Enlightenment ethics, myth, and miracle stories. Early representatives include Richard Simon and Hermann Samuel Reimarus, followed by Johann Salomo Semler, Johann Jakob Griesbach, Johann Gottfried Eichhorn, and Philipp Jacob Spener. Biblical scholars such as Wilhelm Martin Leberecht de Wette, Ferdinand Christian Baur, Heinrich Julius Holtzmann, Julius Wellhausen, Hermann Gunkel, Wilhelm Bousset, Karl Barth, and Rudolf Bultmann round out the volume and bring readers to the twentieth century.

- (5) Turner, John D. and Kevin Corrigan, eds. *Plato's Parmenides and Its Heritage, Volume 1: History and Interpretation from the Old Academy to Later Platonism and Gnosticism*. Writings from the Greco-Roman World Supplements 2. Atlanta: Society of Biblical Literature, 2010.

Plato's Parmenides and Its Heritage presents in two volumes ground-breaking results in the history of interpretation of Plato's *Parmenides*, the culmination of six years of international collaboration by the SBL Annual Meeting seminar, "Rethinking Plato's *Parmenides* and Its Platonic, Gnostic and Patristic Reception" (2001–2007).

The theme of Volume 1 is the dissolution of firm boundaries for thinking about the tradition of *Parmenides* interpretation from the Old Academy through Middle Platonism and Gnosticism. The volume suggests a radically different interpretation of the history of thought from Plato to Proclus than is customary by arguing against Proclus's generally accepted view that there was no metaphysical interpretation of the *Parmenides* before Plotinus in the third century c.e. Instead, this volume traces such metaphysical interpretations, first, to Speusippus and the early Platonic Academy; second, to the Platonism of the first and second centuries c.e. in figures like Moderatus and Numenius; third, to the emergence of an exegetical tradition that read Aristotle's categories in relation to the *Parmenides*; and, fourth, to important Middle Platonic figures and texts.

The contributors to Volume 1 are Kevin Corrigan, Gerald Bechtle, Luc Brisson, John Dillon, Thomas Szlezák, Zlatko Pleše, Noel Hubler, John D. Turner, Johanna Brankaer, Volker Henning Drecoll, and Alain Lernoùld.

- (6) Turner, John D. and Kevin Corrigan, eds. *Plato's Parmenides and Its Heritage, Volume 2: Reception in Patristic, Gnostic, and Christian Neoplatonic Texts*. Writings from the Greco-Roman World Supplements 3. Atlanta: Society of Biblical Literature, 2010.

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Volume 2 examines and establishes for the first time evidence for a significant knowledge of the *Parmenides* in Philo, Clement, and patristic sources. It offers an extensive and balanced analysis of the case for and against the various possible attributions of date and authorship of the *Anonymous Commentary* in relation to Gnosticism, Middle Platonism, and Neoplatonism and argues that on balance the case for a pre-Plotinian authorship is warranted. It also undertakes for the first time in this form an examination of the *Parmenides* in relation to Jewish and Christian thought, moving from Philo and Clement through Origen and the Cappadocians to Pseudo-Dionysius.

The contributors to Volume 2 are Matthias Vorwerk, Kevin Corrigan, Luc Brisson, Volker Henning Drecoll, Tuomas Rasimus, John F. Finamore, John M. Dillon, Sara Ahbel-Rappe, Gerald Bechtle, David T. Runia, Mark Edwards, Jean Reynard, and Andrew Radde-Gallwitz.

(d) ONLINE PUBLICATIONS: ANEM/MACO

A volume edited by Lester Grabbe and Martti Nissinen, entitled *Constructs of Prophecy in the Former and Latter Prophets and Other Texts*, will be published in the coming days. Contributors include Pancratius Beentjes, Jonathan Ben-Dov, Steve Cook, Serge , Lester L. Grabbe, Mark Leuchter, Christoph Levin, Jill Middlemas, Martti Nissinen, David L. Petersen, Marvin A. Sweeney, Lena-Sofia Tiemeyer and Peter Matthews Wright.

This volume will follow Alan Lenzi (ed.), *Reading Akkadian Prayers and Hymns*, which was published recently.

(e) ICI TEACHING COLLABORATION

Please keep in mind the multiple ways open for teaching collaboration and mentoring. For more information, go to

<http://www.sbl-site.org/educational/ICITeaching.aspx>

(f) FUTURE SBL WEBSITE

With the support of an NEH grant, the SBL will be building an interactive website that invites general audiences to engage with biblical scholarship. The site will begin production immediately, with a planned launch in 2013.

(g) EVENTS

The SBL maintains a significant list of events taking place anywhere in the globe. For the full list please go to <http://www.sbl-site.org/meetings/events.aspx>. Events that may be of interest to you include:

Sept. 19-22 IN SEARCH OF WELL-BEING: PERSPECTIVES ON HEALTH AND RELIGIOUS TRADITIONS, University of South Africa, Pretoria, RSA

Presentations are invited on the following areas:

- New Testament and early Christian perspectives on healing and well-being
- Religious traditions and human well-being: towards salvation or damnation
- Well-being and health in an age of the HIV/AIDS pandemic
- Collective well-being and quality of life: globalisation and ecology
- Cross disciplinary and cross-cultural explorations of well-being
- Individuals, societies and environment: faith and the pursuit of well-being
- How do we define well-being in the 21st century?
- Is well-being the new religion of the 21st century?

For more information please contact Prof. Pieter Craffert (tel.: +27 12 429 4062 /+27 83 324 4485) or Prof. Pieter Botha (tel. +27 12 429 4062 or +27 12 803 0933).

Nov. 18-22 SBL ANNUAL MEETING.

The SBL Annual Meeting will be held in San Francisco, CA. For further information <http://www.sbl-site.org/meetings/AnnualMeeting.aspx>

June 13-15, 2012 SOCIETY OF ASIAN BIBLICAL STUDIES (SABS)

The next meeting of the Society of Asian Biblical Studies will be held in Sabah, Malaysia from the 13-15 June 2012. Arrival the 12th and departure on the 16th. Kindly block these dates in your calendar and look for updates on the SABS website. <http://www.sabs-site.com>

Note:

Please submit basic information about events to Sharon Johnson at sharon.johnson@sbl-site.org.

(g) PLEASE PASS THE INFORMATION

You are encouraged to distribute this report among all those you think might find it helpful. If you are a member of other professional organizations related to biblical studies, we urge you to send our newsletters to those responsible for communication within those groups as well.

Ehud Ben Zvi, SBL - International Cooperation Initiative