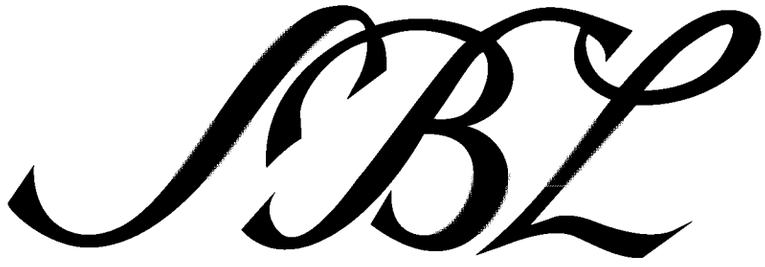

Society of Biblical Literature

2011 INTERNATIONAL MEETING

LONDON
July 3–7, 2011

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

Welcome to King's College London

On behalf of King's College, it gives me great pleasure to welcome the Society of Biblical Literature to the 2011 meeting in London.

King's was founded in 1829 in the tradition of the Church of England, with Biblical Studies as part of the College's original qualification, the Associateship of King's College, to fulfil the original Charter mandate to teach "the doctrines and duties of Christianity". The Theological Department was opened in 1846 because King's wanted to make theology and the clerical profession more accessible than they were in the Oxford and Cambridge of that period.

Biblical Studies has been a leading discipline in the College ever since, including scholars such as Dr Alexander McCaul (Professor of Hebrew & Rabbinical Literature in 1846) and the Revd Dr Arthur Cayley Headlam (a distinguished New Testament scholar and commentator on Romans, and the only person to have jointly held the posts of Principal and Dean of King's College London, which he did 1908-11).

More recently, members of the Department with interests relevant to the meeting have included Revd Christopher Evans, Revd Professor Graham Stanton, Professor Michael Knibb, Professor Judith Lieu, Revd Professor Leslie Houlden, Revd Professor Peter Ackroyd, and Revd Professor Ronald Clements.

Ranked as one of the world's top 25 universities, King's now has almost 24,000 students in fields ranging from the humanities, law and social sciences to natural science and a wide variety of health-related disciplines. Yet Theology and Religious Studies remains a flourishing department, and Biblical Studies continues as a major field with it for research and for undergraduate and postgraduate teaching and for PhD supervision.

The College has been very involved already this year in events to do with the 400th anniversary of the King James Version of the Bible, and we are delighted to welcome the SBL's International Meeting to London in general and to King's in particular in this anniversary year.

Sir Richard Trainor

Professor Sir Richard Trainor
Principal and President

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Future International Meetings

2012 Amsterdam, The Netherlands – July 22-26

2013 St. Andrews, Scotland – July 7-11

Future Annual Meetings

2012 Chicago, IL – November 16-20

2013 Baltimore, MD – November 22-26

Welcome to London

Welcome to the 2011 International Meeting of the Society of Biblical Literature! SBL is a community of scholars advancing the academic study of biblical literature from a wide spectrum of methodological approaches and a variety of professional contexts. Your participation in this community fosters its vitality and ensures its bright future. Nearly one hundred program unit chairs collaborate to develop programming at the International Meeting, and the quality of sessions at the meeting begins with their leadership, creativity, and rigor. It is also a result of your participation, whether you are a presenter, a regular attendee, or a first-timer. You contribute with your commitment to academic excellence and your eagerness to collaborate with colleagues throughout the world.

Our host institution, King's College London, which celebrated its 175th anniversary in 2004, has been a tremendous partner. King's, as it is informally known, is dedicated to the advancement of knowledge, learning, and understanding in the service of society. The Reverend Professor Richard A. Burridge, who has served as Dean of King's since 1993, has been an essential partner in coordinating the meeting and organizing local details. We are also grateful to Principal Richard Trainor for his resolute support of the meeting and to Ian Hughes, King's Conference Service Manager, for his help with the many details that make it possible.

Thanks are due the SBL staff, which organizes world-class meetings each and every year. The International Meeting Program Committee and Program Unit Chairs—who serve as volunteer leaders—deserve particular appreciation for their hard work, and we are thankful for them. Numerous exhibitors and advertisers bring their resources to the meeting, making available to attendees in one location the latest in publications and research tools from around the world. Please support them by purchasing their resources for your teaching and writing.

Special thanks go to the proud sponsors of this meeting: Peeters Publishers, the Nida Institute of Biblical Scholarship at the American Bible Society, Eerdmans Publishing Company, and Hendrickson Publishers. Peeters continues to support the SBL International Meeting in various ways, and the Nida Institute has been a special partner with SBL in the three symposia, "The KJV at 400: Assessing Its Genius as Bible Translation and Its Literary Influence." We also recognize the King James Bible Trust, the Museum of Biblical Art (MOBIA), Union Theological Seminary in New York City, and the University of Sheffield for their efforts at highlighting the unique historical and cultural roles of the KJV.

Thank you again to all who will participate in the 2011 SBL International Meeting.

John F. Kutsko

Executive Director
Society of Biblical Literature

Bienvenidos a Londres

¡Bienvenidos al Encuentro Internacional de la Society of Biblical Literature! La SBL es una comunidad de estudiosos que potencia el estudio académico de la literatura bíblica a través de un amplio espectro de planteamientos metodológicos y una gran variedad de contextos profesionales. Tu participación en esta comunidad fomenta su vitalidad y le asegura un futuro brillante. Casi cien presidentes de las Unidades de Programa colaboran en el desarrollo de la programación de este Encuentro Internacional; la calidad de las sesiones en el Encuentro comienza con su diligencia, creatividad y rigor. También es el resultado de tu participación bien sea como ponente, asistente habitual o novel. Con tu implicación y entusiasmo por colaborar con otros colegas del mundo contribuyes a la excelencia académica.

El King's College de Londres, la institución que nos acoge y que ha celebrado su 175º aniversario en 2004, ha sido un fantástico socio. El King's, como informalmente se le conoce, se dedica a potenciar el desarrollo del conocimiento, aprendizaje y entendimiento en beneficio de la sociedad. El Reverendo Professor Richard A. Burridge, Decano del King's desde 1993, ha sido un aliado fundamental en la coordinación de este Encuentro y en la organización de los detalles locales. Asimismo queremos agradecer al Rector Richard Trainor por apoyar decididamente este Encuentro así como a Ian Hughes, director del Servicio del Congreso del King's, por su ayuda por los innumerables detalles que lo han hecho posible.

Gracias también al personal de la SBL, que año tras año organiza encuentros de prestigio internacional. El Comité de Programación del Encuentro Internacional así como los presidentes de cada Unidad de Programa –que se ofrecen voluntariamente como responsables– merecen un especial reconocimiento por su duro trabajo, el cual les agradecemos.

Vaya un especial agradecimiento a los orgullosos patrocinadores de este Encuentro: Peeters Publishing, el Nida Institute of Biblical Scholarship, de la American Bible Society, Eerdmans Publishing Company y Hendrickson Publishers. Peeters sigue apoyando el Encuentro Internacional de la SBL de diversos modos y el Nida Institute ha sido un especial colaborador con la SBL en los tres simposios: "La KJV, 400 años después: una valoración de su genialidad como traducción bíblica y su influjo literario". Del mismo modo, debe reconocerse al King James Bible Trust, al Museum of Biblical Art (MOBIA), al Union Theological Seminary de New York City y a la Universidad de Sheffield sus esfuerzos por subrayar la singular significación histórica y cultural de la KJV.

Muchas gracias de nuevo a todos aquellos que vais a participar en el Encuentro Internacional de la SBL en este 2011.

Willkommen in London

Herzlich willkommen beim International Meeting der Society of Biblical Literature 2011! Die SBL versteht sich als eine Gemeinschaft von Wissenschaftlern und Wissenschaftlerinnen, denen daran gelegen ist, die biblischen Schriften in einer methodischen Vielfalt zu interpretieren und von verschiedenen Blickwinkeln aus zu beleuchten. Die Zugehörigkeit der Konferenzteilnehmenden zu dieser Gemeinschaft fördert ihre Lebendigkeit und sichert ihre Zukunft. Fast einhundert chairs haben daran gearbeitet, ein interessantes Programm für das International Meeting zu organisieren. Die Qualität der einzelnen Sessions des Meetings beginnt bei denen, die die Gruppen organisieren, sie hängt ab von deren Kreativität und Ideen. Ihre Teilnahme – sei es als Vortragende bei diesem Treffen, als regelmäßige Konferenzteilnehmer oder als jemand, der in diesem Jahr erstmals zu dem Meeting erschienen ist – zeigt, dass Sie die Lebendigkeit dieser Konferenz schätzen. Mit Ihrer Verbundenheit gegenüber wissenschaftlicher Arbeit und mit Ihrem Engagement leisten Sie einen unverzichtbaren Beitrag zu einer erfolgreichen Zusammenarbeit mit den Kolleginnen und Kollegen überall auf der Welt und tragen dadurch zur Förderung des lebendigen Austauschs bei.

Unser Gastgeber, das King's College London, das im Jahr 2004 sein 175. Bestehen feiern konnte, ist ein hervorragender Partner. King's, wie es informell genannt wird, ist dem Fortschritt von Wissen, Lernen und Verstehen verpflichtet und begreift dies als Dienst an der Gesellschaft. Reverend Professor Richard A. Burridge, der seit 1993 als Dean of King's tätig ist, ist in der Vorbereitung des Meetings ein wichtiger Partner hinsichtlich der Koordination und lokalen Organisation gewesen, wofür wir ihm danken. Wir haben ferner Principal Richard Trainor und Ian Hughes, dem King's Conference Service Manager, für ihre Unterstützung des Meetings in vielen Einzelheiten zu danken, ohne die dieses Treffen nicht möglich geworden wäre.

Ein großer Dank geht an die Mitarbeitenden der SBL, die Jahr für Jahr weltweit hervorragende Meetings organisieren. Besondere Anerkennung für ihren enormen Einsatz verdienen das International Meeting Program Committee und die Program Unit Chairs—die sich freiwillig als Leitende einbringen— auch ihnen allen schulden wir Dank. Zahlreiche Aussteller und Vertreter haben Materialien zum Meeting mitgebracht und sorgen dafür, dass den Konferenzteilnehmern die neuesten Publikationen und aktuellsten Hilfsmittel aus aller Welt hier vor Ort zur Verfügung stehen. Bitte nutzen Sie die Gelegenheit, die Produkte für Ihre eigenen Studien und Ihre Lehrveranstaltungen zu erwerben.

Ein besonderer Dank geht an die geschätzten Sponsoren dieses Meetings: Peeters Publishing, Nida Institute of Biblical Scholarship at the American Bible Society, Eerdmans Publishing Company und Hendrickson Publishers. Der Verlag Peeters unterstützt seit vielen Jahren das SBL International Meeting in verschiedener Hinsicht, und das Nida Institute ist als besonderer Partner der SBL bereits in den drei Symposia "The KJV at 400: Assessing Its Genius as Bible Translation and Its Literary Influence" tätig geworden. Des Weiteren sind wir dem King James Bible Trust, dem Museum of Biblical Art (MOBIA), dem Union Theological Seminary in New York City und der Universität von Sheffield für ihre Bemühungen, die einmalige historische und kulturelle Rolle der KJV herauszustellen, sehr verbunden.

Ihnen allen, die Sie am SBL International Meeting 2011 teilnehmen, sei abschließend nochmals herzlich gedankt.

וודנולל סיאבה סיכורב

יבתכ רקחל הרבחה לש 2011 תנשל ימואלניבה סנכל סיאבה סיכורב שדוקה (SBL).

ימדקאה דומילה תא סימדקמה סירקוח לש הליהק אוה SBL ה ווגמבו תויגולודותמ תושיג לש בחר ווגמב שדוקה יבתכ תורפס לש סייעוצקמ סירשקה.

הדיתע תא חיטבמו התוינויח תא תדדועמ הליהקב דתופתתשה הלועפ סיפתשמו סידבוע תודיחי ישאר האמל בורק. חלצומה דלהמב סישגפמה לשו תוינכותה לש יתריציו יתוכיא חותיפבו היינבב הצרמכ סא, דתופתתשה לש האצות סג איה וז החלצה. סוניכה סעפב ויתתשמ וא עובק ויתתשמ, שדח הצרמכ וא סינש הזמ הסונמ תוניוצמל, סיפסונ תוגלוק סע דחיב, סרות התא. סוניכב הנושארה ולוכ סלועה יבחרב תימדקא.

תנשב ומויקל הנש 175 גגחש, וודנול 'גלוק גניק, ונלש חראמה דסומה ילמרופ יתלב ופואב עודי אוהש יפכ, סגניק. הלועמ ויתוש אוה, 2004 הרבחה תורישל הנבותהו דומילה, עדיה סודיקל ולוכ רוסמו ביוחמ סגניקה וקידכ והכמה, דבוכמה 'גדירב. א דר'ציר רוספורפ רמוכה סוניכה ווגראל שורדה לכ סואיתב ינויח ויתוש אוה, 1993 תנשמ ועויסו ותכימת לע רניירט דר'ציר להנמל הדות יריסא ונא וכ ומכ ותרזע לע, סגניק לש תודיעוה יתוריש להנמ, סגוה ואיל, סוניכל סוניכה ווגראב חילצהל ונל ורשפאש סיבר סיטרפב.

תימואלניב המרב סישגפמ וגראמש SBL – ה לש סידבועה לגסל הדות ישארו, ימואלניבה סנכל תינכתב תקסועה הדעוה. הנשב הנש ידימ הכרעהל סייואר – תובדנתהב סיליבומכ סילעופה – תודיחיה דואמ סהל סידומ ונאו, השקה סתדובע לע תדחוימ.

סנכל סהיבאשמ תא סיאיבמ סיברה סימסרפמהו תוכורעתה יגיצמ סינורחאה סימוסרפל דחא סוקמב ושחיהל סיפתשמל סירשפאמו תשיכר ידי לע סהב דומתת, אנא. סלועה יבחרמ סיירקחמה סילכלו דלש הביתכבו הארוהב סהב שומיש ועמל סהירצומ.

לש רואל האצוהל :סוניכה לש סיאלפנה סימרותל תדחוימ הדות יאקירמאה SBL- ה לש תי"כנת הגלימ לש הדינ לש ווכמל, סרטיפ סרטיפ. ווסקירדנ רואל האצוהלו סנמדרא רואל האצוהל הרבחל סיכרד ווגמב ISBL- ה לש סיימואלניבה סיסנכב דומתל דישממ :סיסנכ השולשב SBL ה סע דחוימ ויתוש הווהמ הדינ ווכמו

"ימגרתמכ סתוינואג תכרעה :(KJV) סמיי'ג גניק סוגרתל הנש 400 סהלש היירפסה לש התעפשהו שדוקה יבתכ".

ארקמה תנמואל וואיזומל, King James Bible Trust- ל סידומ ונא דליפש תטיסרבינואלו, קרוי וינב יגולואיתה רנימסל (MOBIA), לש ידוחייה יתוברתהו ירוטסיהה דיקפתה תשגדהל סהיצמאמ לע סמיי'ג גניק סוגרת (KJV).

SBL 2011 ה לש ימואלניבה סוניכב סיפתתשמה לכל הדות

וקסטק .פ וו'ג

יללכ להנמ

שדוקה יבתכ רקחל הרבחה

Congress Location & Schedule

Registration and Exhibits will be located at:

King's College London,
Waterloo Campus
Franklin-Wilkins Building
150 Stamford Street
London, United Kingdom SE1 9NH

Sessions will be located at:

King's College London, Waterloo Campus (Franklin-Wilkins Building) and Strand Campus (King's Building)

OPENING SESSION: Great Hall – Strand Campus

Monday ..... 4:00-7:15 PM

OPENING RECEPTION: Chapters – Strand Campus

Monday ..... 5:00-6:00 PM

REGISTRATION: Franklin-Wilkins Building – Waterloo Campus

Monday ..... 7:30 AM-3:30 PM

Tuesday, Wednesday ..... 8:00 AM-6:00 PM

Thursday ..... 8:00-10:30 AM

EXHIBITS: Franklin-Wilkins Building – Waterloo Campus

Monday ..... 8:00 AM-3:30 PM

Tuesday, Wednesday ..... 8:00 AM-6:00 PM

Thursday ..... 8:00-10:30 AM

SESSIONS: Franklin-Wilkins Building – Waterloo Campus

Monday ..... 8:30-11:30 AM, 12:30-3:00 PM

Tuesday, Wednesday ..... 8:30-11:30 AM, 1:30-4:30 PM

Thursday ..... 8:30-11:30 AM

During coffee breaks (approx. 9:45 AM Mon – Thu and 2:45 PM Tue and Wed), coffee will be served in the Exhibit Hall area in the Franklin Wilkins Building.

3-1 Evensong and Tour at Westminster Abbey

Sun 6:30 to 8:30 PM, Offsite – Westminster Abbey

The Dean and Chapter of Westminster have kindly invited attendees of the Society's 2011 International Meeting to attend a non-liturgical service at Westminster Abbey on Sunday evening, July 3. The service will begin at 6:30 PM and usually lasts 30 minutes. Attendees are welcome to tour the Abbey after the service until 8:30 PM, including the famous Jerusalem Chamber, the meeting place of two of the six committees that prepared the King James translation, which is not typically open to the public. *Because of space constraints, sign-up for this event was required by May 31.*

4-48 Opening Session

Mon 4:00 to 7:15 PM, King's College London Strand Campus

This year's opening session involves a host of distinguished persons from King's College London and the UK. We are honored by their participation and invite all meeting registrants to attend this informative, engaging, and delightful event. The session will begin with a **Welcome on Behalf of King's College London** from Richard Trainor, Principal, King's College London, and Arthur Charles Valerian Wellesley, Marquess of Douro. Richard Burridge, King's College London, and Christopher Southgate, University of Exeter, will then present a **History of Biblical Studies at King's College London**. We will break for the **Opening Reception from 5:00 to 6:00 PM**, and then gather for a **Special Address** from John Sentamu, Archbishop of York. The session will conclude with a **Performance by King's College London Chapel Choir**.

5-21 The Bones of the Stuff: Translation and World Literature

Tue 8:30 AM to 10:00 AM, 1.16 - Franklin Wilkins

A special lecture and conversation sponsored by the Nida Institute for Biblical Scholarship at the American Bible Society. Valerie Henitiuk is Senior Lecturer in Literature and Translation and Associate Director of the British Centre for Literary Translation at the University of East Anglia. Following a PhD in Comparative Literature in 2005 from the University of Alberta, she conducted research at Columbia University focusing primarily on Translation Studies, World Literature, Japanese Literature, and Women's Writing. Dr. Henitiuk's work has been published in the *Canadian Review of Comparative Literature*, *Comparative Literature Studies*, *META*, *Translation Studies*, *TTR*, and in collected volumes such as *Teaching World Literature* (2009), *Thinking through Translation with Metaphors* (2010), and *Women and Translation* (2010). *Embodied Boundaries*, her monograph on liminal metaphor in women's writing in English, French, and Japanese was published in 2007, and a co-edited collection of short stories by women from India's Orissa province appeared in 2010. Another monograph, *Worlding Sei Shônagon: The Pillow Book in Translation* is forthcoming from University of Ottawa Press. She is editor of *In Other Words: The Journal for Literary Translators*, and serves on the editorial board of the Nida Institute's new transdisciplinary journal *translation*. Other activities include consultancies for the Arts Council of England, the British Council in Egypt, and the publisher Penguin China helping to develop literary translator training and networking programs. A sabbatical at Harvard University is currently allowing her to concentrate on two projects: co-editing a volume of critical essays on the work of W.G. Sebald (founder of the BCLT) and writing another book, tentatively titled *Translated Readers: How World Literature Happens*. To learn more or query the Nida Institute, go to *nidainstitute.org*.

5-50 Theos: Issues of Faith and Belief in Society

Tue 4:30 to 5:30 PM, B5 Auditorium - Franklin Wilkins

A special lecture featuring Nick Spencer. Nick is Director of Studies at the public theology think tank, Theos, and author of a number of books, most recently *Freedom and Order: History, Politics and the English Bible* (Hodder & Stoughton, 2010). He previously worked as Research Director at the London Institute for Contemporary Christianity and as researcher and writer for the Jubilee Centre. Nick researches and writes on issues of religion and society. He is the author of a number of Theos reports, including *Doing God* and *Neither Private nor Privileged*. He writes for several publications including the Guardian and Third Way magazine.

5-51 An Illuminated Manuscript: The Saint John's Bible

Tue 7:00 to 8:30 PM, B5 Auditorium - Franklin Wilkins

A special lecture featuring Donald Jackson, Senior Illuminator to Her Majesty's Crown Office. Using both medieval materials, tools, and techniques and the latest computer technology and contemporary texts (NRSV), the Saint John's Bible involves seven volumes of illuminated scripture to be bound in 200-year-old Welsh oak boards and permanently housed in the Hill Museum & Manuscript Library at Saint John's Abbey & University. Just over ten years after its commencement, 2011 will mark the official completion of the Saint John's Bible. SBL, The Nida Institute, and KCL have arranged for one of the facsimiles, usually housed at St. Martin-in-the-Fields near Trafalgar Square, to be exhibited at King's during the International Meeting.

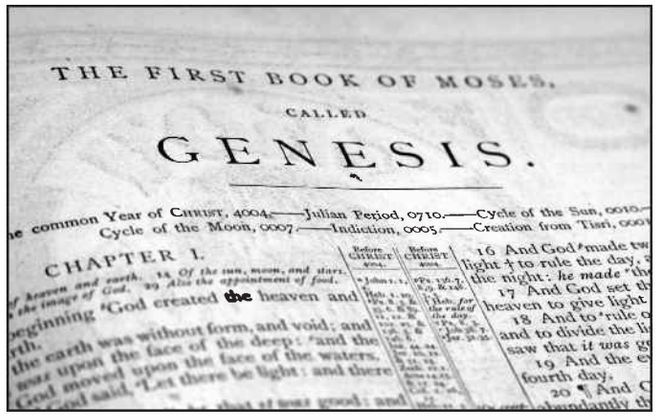
Program Highlights

Special Exhibits and Events

"To Make a Good One Better": Translating the Bible

An exhibition to mark the 400th anniversary of the King James Bible

The special collections library at King's College London has issued a ticket for each registrant of the 2011 IM to view its exhibition marking the 400th anniversary of the publication of the King James Bible. This ticket will be stuffed in registrant tote bags and will provide entrance into the exhibition. Running from June to September 2011, the exhibition has been conceived to mark the 400th anniversary in 2011 of the publication of the King James Bible. Drawing on the College's world class holdings of printed Bibles, ranging in date from the 15th century to the present day, it tells the story behind their creation – the struggles and setbacks faced by translators and publishers and some of the dilemmas involved in the act of translating an ancient sacred text into a spoken language of today. Items on display include the second folio edition of the King


THE FIRST BOOK OF MOSES,
CALLED
GENESIS.
CHAPTER I.

James Bible (1613), a rare Low German Luther Bible (1578), the only recorded copy of the first edition of Genesis to be printed on North American soil (the so-called 'Algonquin Genesis' of 1655), the first Bible to be printed in a language of the Indian sub-continent (the Tamil New Testament of 1715) and, lent by kind permission of the church of St. Martin-in-the-Fields, London, a copy of the magnificent heritage edition of the St. John's Bible, printed in Minnesota in 2007. The exhibition also illuminates the part which King's College London has played – and continues to play – in the advancement of biblical scholarship.

The exhibition is open during the International Meeting Monday-Saturday 9:30 AM to 5:00 PM and is located in The Weston Room, Maughan Library & Information Services Centre, King's College London, Chancery Lane, London WC2A 1LR.

"Out of the Original Sacred Tongues": The Bible and Translation

An exhibition in the Great Hall of Lambeth Palace

Celebrating the 400th anniversary of the King James Version, this exhibition sets in historical context translations of the sacred texts of the Bible into the languages of everyday life from Wyclif to the New English Bible. On display at Lambeth will be a wide range of important manuscripts and books offering a glimpse into the practical processes involved in and the motives behind these great achievements, including the 1611 edition of the KJV. Lambeth is one of the earliest public libraries in England, founded in 1610 under the will of Archbishop Richard Bancroft. Other highlights of the exhibition include Medieval English Bible translations and documents relating to their suppression; landmark editions which drew on the new textual scholarship of the Renaissance and Reformation, including the first edition of Erasmus' New Testament in Greek (1516); early printed vernacular translations in a variety of languages such as the first edition of Luther's German Bible, as well as the first complete Bible in Icelandic; translations intended for missions, such as Gospel editions in Maori and Mohawk; and documents showing the drive towards modern English translations for the twentieth century.

By pre-booking only: visit *www.lambethpalacelibrary.org* or call the booking line at 0871 230 1107. Tickets are £6 adults (children under 17 free) for a guided visit to the exhibition. Open during the SBL International Meeting Wednesday through Saturday 11:00 AM to 4:00 PM at Lambeth Palace Library, Lambeth Palace Road, London SE1 7JU.

Telling Tales of King James' Bible: 1611-2011

An exhibition and educational resource package

The University of Sheffield Department of Biblical Studies in association with Sheffield Cathedral will display its exhibition "Telling Tales of King James' Bible: 1611-2011" at King's College London during the 2011 IM. To celebrate 400 years of the King James Bible, "Telling Tales" includes educational exhibition materials designed for the general public and an array of flexible materials suitable for use with schools and other visitors.

6-48 'In the Beginning': Choral Evensong Sung by the Choirmen of the Temple Church in Celebration of the King James Bible

Wed 5:45 PM to 7:00 PM, Offsite – Temple Church

SBL Members are most welcome to this service in the beautiful Temple Church. (The Church was built by the Knights Templar, 1161-1240; its Round Church is modeled on the Holy Sepulchre in Jerusalem.) Evensong will be sung according to the Book of Common Prayer (1662), and the lessons read from the King James Bible. Music by Adrian Batten (1591-1637), William Byrd (1540-1623) and others. Among the KJB translators was Laurence Chaderton (1537-1640), formerly Reader of the Temple Church and famous for his gentleness. Followed by refreshments in the Master's Garden next to the Church.

For more information on the Temple Church, visit *www.templechurch.com* or call +44 207 353 8559.

Being a Biblical Scholar within the Anglican Communion Today

Sun 12:00 PM, King's College London Chapel

Hosted by the Anglican Association of Biblical Scholars and the Dean of King's College London, this event will include Eucharist followed by a reception with light lunch and conversation in the Council Room about being a biblical scholar within the Anglican Communion today, particularly with regard to the proposed Covenant. The Anglican Association of Biblical Scholars is an international association of biblical scholars who are affiliated with the churches of the Anglican Communion, including the Episcopal Church in the U.S., the Anglican Church of Canada, and the Church of England. Its purpose is to support biblical scholarship at all levels in the Anglican Communion. The AABS is dedicated to fostering greater involvement of biblical scholars in the life of Anglican churches, and to promoting the development of resources for biblical studies in Anglican theological education. All are welcome.

Please contact Cynthia Kittredge, *ckittredge@ssw.edu*, by 20 June for reservations for lunch and more information.

An Evening with Tom Wright

Starting at 5:30 PM Wednesday on the ground floor of the Franklin-Wilkins Building, SPCK warmly invites all attendees to a reception celebrating the launch of *The New Testament for Everyone*, Tom Wright's fresh and exciting translation of the New Testament. Wine and light refreshments will follow a brief talk and question-and-answer session on the principles and processes behind the making of the new translation.

KJV: Old Text – New Poetry

An event for the literati. *KJV: Old Text – New Poetry* (Wivenbooks) is an anthology of contemporary poetry edited by Joan Taylor, Adrian May, and Pam Job. It contains the work of some of Britain's most highly regarded poets as well as fresh voices, many of whom have written new work specifically for this volume: Fleur Adcock, Kevin Crossley-Holland, Pauline Stainer, Anthony Dunn, Penelope Shuttle, Ian Duhig, Robert Vas Dias, James Knox Whittet, Clare Pollard, Tobias Hill, Katrina Naomi, Philip Terry and Christine Webb among others. The launch will be at Temple Church, London, Sunday, 3 July, 4:00 PM – 6:00 PM. You are invited to come and hear some of these poets read their contributions, and to mingle with them over drinks and nibbles. You can also buy the volume of poetry for a special price of just £5 (as opposed to the usual £7.99). The host for this event will be the Master of Temple Church, Robin Griffith-Jones. Access to the Temple on Sunday is via the gateway at the west end of Tudor Street; the porter will gladly direct you from there to Church Court. For more information email: *joan.taylor@kcl.ac.uk*.

Temple Studies Group: "The Temple Hidden in the Bible"

You are welcome to attend the fifth in an ongoing series of Temple Studies Symposia under the chairmanship of Dr. Margaret Barker on Saturday 2 July, 10:00 AM – 4:00 PM at The Temple Church, off Fleet Street, EC4Y 7BB. The Temple Studies Group promotes and enables study of the Temple in Jerusalem, believing that the world view, traditions, customs and symbolism of the Temple were formative influences on the development of Christianity. Speakers will include Dr. Paul Joyce, University of Oxford, "Images of the first Temple hidden in Ezekiel"; Dr. David Shepherd, University of Chester, "The Temple hidden in the Isaiah Targum"; Dr. Scott Mandelbrote, University of Cambridge, "Temple Images in early printed Bibles"; and Dr. Margaret Barker, Temple Studies Group, "The Temple in Kings and Chronicles." GBP 35.00 for the day (GBP 5.00 for students with proof of status). To book, *templestudiesgroup@hotmail.co.uk*, payment by cash/cheque on the day. No cards. Registration and coffee/juice from 9:30 AM. Wine/juice at the end of the day.

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Monday, July 4

REGISTRATION and EXHIBITS ..... 8:00 AM–3:30 PM

GENERAL SESSIONS ..... 8:30 AM–3:00 PM

COFFEE BREAK ..... 9:45 AM

OPENING SESSION and RECEPTION ..... 4:00 PM–7:15 PM

4-1 SBL Apocrypha and Pseudepigrapha Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.81

Theme: Pseudepigraphical Writings and Early Judaism

Michael Knibb, King's College London, Presiding

Rivka Nir, Open University of Israel
"And behold, lambs were born of those white sheep" (1 Enoch 90: 6): The Color White and Eschatological Expectation in the Animal Apocalypse (30 min)

Beniamin Pascut, University of Cambridge
The Son of Man and the Name of the Lord of Spirits in the Similitudes (30 min)

Magdalena Diaz Araujo, Université de Paris IV - Sorbonne
The Satan's Disguise. The Exoneration of Eve in the Greek Life of Adam and Eve 17: 1-2 (30 min)

Break (30 min)

Tom de Bruin, Leiden University
The Opponent, Evil Spirits, and Their Influence on Humankind: A Study in the Testaments of the Twelve Patriarchs and Their Context (30 min)

Discussion (30 min)

4-2 SBL Bible and Empire Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.20

Theme: The Bible and the Empires of the Ancient Near East

Jonathan Stökl, University of London, Presiding

Eka Avaliani, Tbilisi State University
The Biblical Perception of Imperial Egypt (20 min)

Discussion (10 min)

Hermann Spieckermann, Georg-August-Universität Göttingen
Ashur in the Hebrew Bible (20 min)

Discussion (10 min)

Sandra Jacobs, University of London
Impressions of Assyria? Finite Talion in the Covenant Code (Exodus 21:23) (20 min)

Discussion (10 min)

Shawn Zelig Aster, Yeshiva University
Isaiah 31 as a Response to Rebellions Against Assyria in Philistia (20 min)

Discussion (10 min)

Mark G. Brett, Whitley College
Permutations of Sovereignty in the Priestly Tradition (20 min)

Discussion (10 min)

Lisbeth S. Fried, University of Michigan-Ann Arbor
The Role of Empire in the Authorization of Torah-Law (20 min)

Discussion (10 min)

4-3 SBL Bible and Its Influence: History and Impact Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.47

Theme: Cultural reception of the Bible

Andrew Mein, Westcott House, Presiding

Marjo C.A. Korpel, Utrecht University
The Silent God in Modernity and Antiquity (30 min)

Andreas Loewe, Melbourne College of Divinity
Proclaiming the Passion through Music: Johann Sebastian Bach's St John Passion (30 min)

Mary Jo Kaska, Brite Divinity School (TCU)
Inspiring Charity for the London Foundling Hospital: How William Hogarth Used the Finding of Moses and Other Babies of the Bible (30 min)

Break (30 min)

Caroline Vander Stichele, Universiteit van Amsterdam
Silent Saviours: Representations of Jesus in Early Cinema (30 min)

Lauri Ramey, California State University
Between Jordan and Jerusalem: "The City" in African American Slave Songs (30 min)

4-4 SBL Biblical and Ancient Near Eastern Law Section / Ancient Near East Section

8:30 AM-11:30 AM

Franklin Wilkins - G73

Theme: The al-Yahudu Tablets

Gary Knoppers, Pennsylvania State University, Presiding (5 min)

Laurie E. Pearce, University of California, Berkeley
New Evidence for Judeans and Other West Semites in the Mesopotamian Exile (35 min)

Cornelia Wunsch, University of London
Judeans in Babylonian Exile and Their Obligations to the Crown according to Cuneiform Sources from the 6th-5th Centuries BCE (35 min)

Break (30 min)

Kathleen Abraham, Bar-Ilan University
Family Affair at Al Yahudu (35 min)

F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin
Ancient Contract Relations: The Contracts of the Babylonian Exiles and the Contract Chronicles of the Jacob Cycle (35 min)

4-5 SBL Biblical Interpretation in Early Christianity Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.48

Theme: John's Apocalypse in Early Christian Interpretation

Richard Bagby, University of Durham, Presiding

D. Jeffrey Bingham, Dallas Theological Seminary
Apocalypse in Conflict: John's Revelation in Irenaeus and Some Nag Hammadi Texts (25 min)

Jennifer Otto, McGill University
Eternal Gospel: Revelation and Origen's Scriptural Exegesis (25 min)

Discussion (25 min)

Break (30 min)

Brandon Wason, Emory University
Ambrosiaster's Use of the Apocalypse in His Commentaries on Paul (25 min)

Lung Pun Common Chan, Chinese University of Hong Kong
Apocalypse of John and Oecumenii Commentarius in Apocalypsin (25 min)

Discussion (25 min)

4-6 SBL Biblical Theology Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.17

Jaco Gericke, North-West University (South Africa), Presiding

Constructive Theology

Kevin Hall, Oklahoma Baptist University
Nahum's Creed and Jonah's Confession: The Dynamics of the Credos of YHWH and the Prospects for Doing Theology (20 min)

John-Paul Lotz, Christ Chapel, Cape Cod
Ulrich Wilckens' Theology of the New Testament for the Church (20 min)

Edward Pillar, University of Wales - Trinity St, David
"...life from the dead?" Towards a Fresh Understanding of Resurrection as the Primary Inspiration and Motivation for Christian Discipleship in the First and Twenty-first Centuries. (20 min)

Discussion (25 min)

Break (30 min)

"Body Image"

Mark W. Hamilton, Abilene Christian University
The Body of God in the Psalms: From Incomparability to Incorporeality (20 min)

David T. Williams, University of Fort Hare
"He is the Image and Glory of God, but the Woman ..." (1 Cor 11:7): "Uncovering" the Understanding of the Imago Dei (20 min)

Discussion (25 min)

4-7 SBL Envisioning the Future: Ethos and Ethics of Graduate Biblical Education

8:30 AM-11:30 AM

Franklin Wilkins - 2.40

Kent Richards, StrategyPoints, Presiding
Gabriella Gelardini, Universität Basel, Panelist
Archie C. C. Lee, Chinese University of Hong Kong, Panelist
Francisco Lozada Jr., Brite Divinity School (TCU), Panelist
Urmas Nõmmik, Tartu Ülikool, Panelist
Susanne Scholz, Southern Methodist University, Panelist

4-7a SBL Epigraphical and Paleological Studies Pertaining to the Biblical World Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.11

Meir Lubetski, City University of New York, Presiding

Alan Millard, University of Liverpool
Stamps on handles and stamps on bricks: practices in Judah and practices in Babylon (30 min)

André Lemaire, Ecole Pratique des Hautes Etudes
Unappreciated Hebrew Ostraca from the Moussaieff Collection (30 min)

Peter van der Veen, Mainz University
On Dating the Roaring Lion Seals from Israel and Syria (30 min)

Break (30 min)

K. Martin Heide, Philipps-Universität Marburg
The Camel in Epigraphic Sources and in the Hebrew Bible (30 min)

Meir Lubetski, Baruch College, City University of New York
A Fresh Look at the Name Dmlyhw (30 min)

4-8 SBL Hellenistic Judaism Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.16

Theme: Acculturation and Identity

Ljubica Jovanovic, University of Tennessee, Knoxville, Presiding

Francis Borchardt, Helsingin Yliopisto - Helsingfors Universitet
Aristeas and the Role of the LXX in Jewish Identity (20 min)

Discussion (5 min)

Hacham Noah, Hebrew University of Jerusalem
Bigthan, Teresh, Loyalty and Anti-Judaism in LXX Esther (20 min)

Discussion (5 min)

Sladjana Tomic Mirkovic, University of South Florida
Philo's Contribution to Hellenistic Globalization (20 min)

Discussion (5 min)

Break (30 min)

Daniel Barbu, Université de Genève
The Invention of Idolatry (20 min)

Discussion (5 min)

Ari Belenkiy, School of Business, Burnaby, Canada
The Septuagint Story or One Hundred Years That Paved the Road to Hellenizaion of Jerusalem Jewry (20 min)

Discussion (5 min)

Discussion (15 min)

Business Meeting (10 min)

4-9 SBL Ideology, Culture, and Translation Section
8:30 AM-11:30 AM
Franklin Wilkins - 1.14

Theme: King James Bible

Christina Petterson, Macquarie University, Presiding

Sze Suze Ceaminia Lau, Chicago, IL
Phoenix Rising: Early Censorship of Tyndale's New Testament and Its Influence on the King James Bible (25 min)

Yekaterina Yakovenko, Institute of Linguistics, Russian Academy of Sciences
The King James Bible: Cognitive, Cultural, and Translational Aspects (25 min)

George Kam Wah Mak, University of Cambridge
The British and Foreign Bible Society, the King James Version, and the Success of the Chinese Mandarin Union Version (25 min)

Break (30 min)

Alan H. Cadwallader, Australian Catholic University
Who can tamper with the text? The Battles for Authority to Revise the KJV (25 min)

Gregory A. Banazak, SS. Cyril and Methodius Seminary and Luis Reyes Ceja, Universidad del Valle de Atemajac
How the Bible First Spoke to the New World: The Use of Translations of Scripture in Sixteenth Century Latin America (25 min)

Discussion (25 min)

4-10 SBL In Honor of Stephen H. Levinsohn: Discourse Studies and the Greek New Testament
8:30 AM-11:30 AM
Franklin Wilkins - 1.71

Ronnie Sim, SIL International, Presiding

Steven Runge, Logos Bible Software, Welcome (10 min)

Jenny Read-Heimerdinger, Prifysgol Cymru - Trinity St Davids (Lampeter)
Variety is the Spice of Scripture: The Reciprocal Effects of Textual Criticism and Discourse Analysis (30 min)

Margaret Sim, SIL International
Oun: Inferential, Consequential or Giving Procedural Instructions? (30 min)

Break (30 min)

Buist Fanning, Dallas Theological Seminary
Discourse Functions for Greek Tenses in the Book of Revelation (30 min)

Steven Runge, Logos Bible Software
Semantic Meaning Versus Pragmatic Effect: An Effective Way Through the Polysemous Fog (30 min)

Discussion (20 min)

4-11 SBL Mind, Society, and Tradition Section
8:30 AM-11:30 AM
Franklin Wilkins - 2.46

Theme: Language and Mind in Biblical Exegesis

Risto Uro, Helsingin Yliopisto - Helsingfors Universitet, Presiding

Tamas Biro, University of Amsterdam
Linguistics as a Model for the Cognitive Approaches in Biblical Studies (25 min)

Discussion (5 min)

Jon Ma. Asgeirsson, University of Iceland
Meaning as Truth and Relevance: Beyond Transformative Grammar and Semantics (25 min)

Discussion (5 min)

Stefan Felber, Theological Seminary St. Chrischona
Chomsky's Influence on Eugene Nida's Theory of Dynamic Equivalence in Translating (25 min)

Discussion (5 min)

Break (30 min)

Shelley Ashdown, Graduate Institute of Applied Linguistics
The Influence of Categorization on Translation Meaning (25 min)

Discussion (5 min)

Alex Shalom Kohav, Union Institute and University
Emergence and Complex Systems Dynamics as Recontextualizing the Pentateuch's Jakobsonian Factors/Functions: Entextualization and Externalization of Inferential, Conferential, and Deferential Traces (25 min)

Discussion (5 min)

4-12 SBL Paul and Pauline Literature Section
8:30 AM-11:30 AM
Franklin Wilkins - 2.43

Theme: Corinthian Correspondence

Todd D. Still, Baylor University, Presiding

Wayne Coppins, University of Georgia
Paul's Concern with the Nature and Location of Eating Meat Sacrificed to Idols in 1 Cor 8-10: A Response to Gordon Fee, Ben Witherington, Bruce Fisk, and David Horrell (25 min)

Richard A. Wright, Oklahoma Christian University
Food Will Not Bring Us Close to God: Idol Meat and Moral Instruction in Corinth (25 min)

Bettina Kindschi, Universität Bern - Université de Berne
The Pauline Collection for Jerusalem in its Historical Setting (25 min)

Break (30 min)

Kar-Yong Lim, Seminari Theoloji Malaysia
"On the Night He Was paredideto" (1 Cor 11:23): A Story of a Human's Betrayal or a Story of God's Action in Christ in Paul's Gospel? (25 min)

Tobias Hagerland, Lunds University
Paul's Elaboration of a Jesus Chreia (25 min)

Elizabeth Waldron Barnett, United Faculty of Theology
The Dissonance of Developmentalist Discourse in 1 Corinthians 13 (25 min)

4-13 SBL Pentateuch (Torah) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.21

Theme: Genesis

Calum Carmichael, Cornell University, Presiding

Joshua J. Van Ee, University of California-San Diego and Westminster Seminary California
Adam and Other Carnivores: Questions Regarding Primitive Vegetarianism in Genesis 1:28-30 (20 min)

Karalina Matskevich, University of Sheffield
From One's Flesh to "One Flesh":basar and the Conflation of Unity and Dominance in Adam's Speech (Gen 2:23-24) (20 min)

Sergei Lagunov, North Caucasus Bible Institute
Rediscovering the Origins of Christian Interpretative Tradition, based on Genesis 3 (20 min)

Juerg Hutzli, Collège de France
The Procreation of Seth by Adam (Gen 5:3) and the Composition of the Genealogy of Genesis 5 (20 min)

Break (30 min)

Christo Lombaard, University of South Africa
Outlines of a New Understanding of the Historical Background to and Dating of the Patriarchs and Their Pentateuchal References (20 min)

Dohyung Kim, University of Sheffield
A Fresh Look at the Structure of Genesis 38 (20 min)

Jean Ska, Pontificio Istituto Biblico
Anything New under the Sun of Genesis? (20 min)

4-14 SBL Place, Space, and Identity in the Ancient Mediterranean World Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 2.42

Theme: The Interrelation between Space and Identity I

Christl Maier, Philipps-Universität Marburg, Presiding

Mark K. George, Iliff School of Theology
Space of Coherence in the Wilderness? Reading Numbers Spatially (30 min)

Johnny Miles, Texas Christian University
The "Enemy Other" Within, or Siting the Identity of Gibeonites and Japanese (30 min)

Paul Kang-Kul Cho, Harvard University
Who Is on the Seashore? Space and Identity at the Sea Event (Exodus 14:30) (30 min)

Break (30 min)

Gert Prinsloo, University of Pretoria
Building a House, Constructing a Temple, Restoring Identity: A Third-spatial Reading of Haggai (30 min)

Discussion: Achievements and Constraints of Spatial Analysis

4-15 SBL Prophets Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.13

Theme: Isaiah

Joachim Schaper, University of Aberdeen, Presiding

Russell E. Fuller, University of San Diego
Textual Problems, Literary Structure, and Allusion in Isaiah 2:6-22 (30 min)

Allen Jones, University of St. Andrews
The People's Sin, The Servant's Suffering: Considering Isaiah 52-53 in Light of Isaiah 1 (30 min)

Hallvard Hagelia, Ansgar College and Theological Seminary, Norway
The Intertextual Relations between the Psalm 63:7-64:11 and Isaiah 59 (30 min)

Break (30 min)

R. E. Garton, Baylor University
The Immanuel Source: The Tradition-Historical Derivation of the Symbolic Name "God with Us" (30 min)

Gary Stansell, Saint Olaf College
Bishop Robert Lowth's "Isaiah Commentary" in German Dress (30 min)

4-16 SBL Qumran and the Dead Sea Scrolls Section

8:30 AM-11:30 AM

Franklin Wilkins - G80

Theme: Legal Texts and Issues

Cecilia Wassen, Uppsala Universitet, Presiding

Hanan Birenboim, Hebrew University of Jerusalem
The Impurity of zab according to 4Q274 1 i (30 min)

Aharon Shemesh, Bar-Ilan University
Shabbat and Other Commandments (30 min)

Helen R. Jacobus, University of Manchester
The Aramaic Astronomical Book (4Q208-211) in Light of 4Q318 (4QZodiac Calendar and Brontologion ar) (30 min)

Break (30 min)

Sarianna Metso, University of Toronto
On the Methodology of Analyzing Legal Texts from Qumran (30 min)

Timothy H. Lim, University of Edinburgh
4QMMT and the Books of the Prophets (30 min)

4-17 SBL Quran and Islamic Tradition in Comparative Perspective Section

8:30 AM-9:45 AM

Franklin Wilkins - 1.60

Theme: Exegesis, Exchange, and Intertextuality in Islamic and Jewish tradition

Michael Pregill, Elon University, Presiding

Sarra Tlili, University of Florida
A Self-Appointed Vicegerent: Animals and Human Dominion in the Bible and the Quran (20 min)

Jennifer Thea Gordon, Harvard University
Striking the Rock: A Comparison of Anger in the Quran and Hebrew Bible (20 min)

Ronny Vollandt, University of Cambridge
Citations of the Pentateuch in the Writingsof Ibn Qutayba and al-Tabari (20 min)

Discussion (15 min)

4-18 SBL Ritual in the Biblical World Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.67

Ada Taggar-Cohen, Doshisha University, Presiding (5 min)

Susan Zeelander, University of Pennsylvania
Rituals at the Ends of Narratives: A Closural Convention (25 min)

Discussion (5 min)

Valeriy Alikin, St. Petersburg Christian University
The Origin and Function of the Last Supper Tradition in the Context of the Lord's Supper Ritual (25 min)

Discussion (5 min)

Moshe Blidstein, University of Oxford
Vegetal offerings in the Roman Empire: A New Look at the End of Sacrifice (25 min)

Discussion (5 min)

Break (30 min)

Discussion (55 min)

4-19 SBL Synoptic Gospels Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.20

Glenna Jackson, Otterbein University, Presiding

Yonatan Adler, Bar-Ilan University
Between Galilean Judaism and Judean Judaism: An Archaeological Perspective on Regional Differences in the Observance of Ritual Purity in First Century C.E. 'Ere? Israel (30 min)

Milton Moreland, Rhodes College
Building on Ruins: Post-70 Jerusalem in the Synoptic Tradition (30 min)

Merrilyn Mansfield, University of Sydney
Nabataean Ethics in the Teaching of John the Baptist (30 min)

Break (30 min)

Gunnar Samuelsson, University of Gothenburg
What Is a Crucifixion? (30 min)

Sakari Hakkinen, Diocese of Kuopio, Finland and Glenna S. Jackson, Otterbein College
The Synoptic Poor (30 min)

4-20 SBL The Concept of Monotheism: Should it Have a Future in Biblical Studies Seminar

8:30 AM-11:30 AM

Franklin Wilkins - 2.45

Thomas Römer, Université de Lausanne and Collège de France, Presiding

Rüdiger Schmitt, Westfälische Wilhelms-Universität Münster
Monotheism and Polytheism in Nineteeth and Early Twentieth Century Scholarship and Its Impact on Modern Research (20 min)

Michaela Bauks, Universität Koblenz - Landau
Eve, Mother of All the Living (Gen 3:20): A Relic of a Mother Goddess in the Primeval History? (20 min)

Susan Ackerman, Dartmouth College
The Border Patrol: The Nature and Roles of Supernatural Intermediaries in Biblical and West Semitic Tradition (20 min)

Discussion (25 min)

Break (30 min)

Konrad Schmid, Universität Zürich
The Monotheism of the Priestly Code (20 min)

Discussion (25 min)

4-21 SBL Wisdom Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.62

Theme: The Book of Job

Tova Forti, Ben-Gurion University of the Negev, Presiding

Heath A. Thomas, Southeastern Seminary and the Paideia Centre
The Meaning of Mourning in the Book of Job (25 min)

Mayer Gruber, Ben-Gurion University of the Negev
Why this and Why That in the Book of Job and In Daily Life (25 min)

David Tollerton, Bangor University
Elihu, Eliphaz, and the Tricks They Can Play on the Book of Job's Readers (25 min)

Break (30 min)

Katharine Dell, University of Cambridge
British Job Oratorios (25 min)

Leonard Mare, North-West University
Images of God in The Book of Job (25 min)

Discussion (25 min)

4-22 SBL Working with Biblical Manuscripts (Textual Criticism) Section

8:30 AM-11:00 AM

Franklin Wilkins - 1.68

Theme: Textual Criticism of the Hebrew Bible

Tommy Wasserman, Örebro School of Theology, Presiding

Michael Langlois, University of Strasbourg
Working with Biblical Manuscripts: Joshua 10 at Qumran (30 min)

Torleif Elgvin, Evangelical Lutheran University College
A Variant Literary Edition of 2 Samuel from Qumran (30 min)

Discussion (15 min)

Break (30 min)

David Willgren, Orebro School of Theology
Psalms in the Making: Tracing the Tradition of Psalms 14 and Psalms 53 (30 min)

Discussion (15 min)

4-23 SBL Writings (including Psalms) Section

8:30 AM-11:30 AM

Franklin Wilkins - G50

Theme: Broad Themes in Psalms

Craig Ho, Hong Kong Baptist University, Presiding

Judith Krawelitzki, Georg-August-University Göttingen
The Power of God in the Psalter (30 min)

Will Kynes, University of Cambridge
Reading Job Following the Psalms (30 min)

Stephen Breck Reid, George W. Truett Theological Seminary
David as Architect and Artifact: Are There David Traditions in the Pre-Exilic Psalms? (30 min)

Break (30 min)

Bill Goodman, University of Sheffield
Yearning for You: Songs in Conversation (30 min)

J. Gordon McConville, University of Gloucestershire
The Psalms and Healthcare (30 min)

4-23a SBL How to Give a Better Meeting

10:00 AM-11:30 AM

Franklin Wilkins - 4.176

Those wanting to learn more about effectively presenting at a meeting will find this workshop-style session beneficial. We will offer practical tips and tested advice directed at honing your presentation skills.

Heather McKay, Edge Hill University, Presiding

James Aitken, University of Cambridge, Presiding

4-24 SBL Aspiring Academics: Views of the Twenty-first Century Academic Landscape

12:00 PM-3:00 PM

Franklin Wilkins - G73

Theme: Sponsored by the Subject Centre for Philosophical and Religious Studies

This session is aimed at those who are relatively new to teaching or those who are planning to begin a career in academia in biblical studies, religious studies, theology, or philosophy. Established academics will discuss aspects of academic life with which 'aspiring academics' need to be familiar as they chart their academic careers, for example, winning an academic post, funding opportunities, making the most of conferences and other important topics which affect academic life; especially those with which doctoral students or new academics may not yet be fully conversant. The panel will be followed by an 'open surgery' question and answer session.

Lunch provided by SCPRS

Rebecca O'Loughlin, Subject Centre for Philosophical and Religious Studies, Welcome (15 min)

James Aitken, University of Cambridge
Building an Academic Profile (20 min)

Hugh Pyper, University of Sheffield
Balancing the Demands of Academic Life (20 min)

Heather McKay, Edge Hill University
The Conference Scene: Maximising Your Academic Capital By Using Research Networks (20 min)

4-25 SBL Apocalyptic Literature Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.21

Anathea Portier-Young, Duke University, Presiding

Steven Richard Scott, Université d'Ottawa - University of Ottawa
Creation Myth and the Setting of Proto-Apocalyptic Texts (25 min)

Henryk Drawnel, The John Paul II Catholic University of Lublin
The Sin of the Watchers with Women and Knowledge Acquisition in 1 Enoch 6-11 (25 min)

Eshbal Ratzon, Tel Aviv University
Paradise Lost: Where is the Garden of Eden?- The Garden of Eden's Location and Purpose in the Book of Enoch (25 min)

David Hamidovic, Université Catholique de l'Ouest
An Eschatological Drama in Hazon Gabriel (25 min)

Bennie H. Reynolds III, Millsaps College
Angels in the Margins (25 min)

Discussion (25 min)

LONDON 2011

4-26 SBL Assyriology and the Bible Consultation

12:30 PM-3:00 PM

Franklin Wilkins - G50

Theme: The Neo-Babylonian Corpus and the Bible: On Priests, Shirkus, Slaves, and Still More

This is the inaugural panel of this Consultation, and we invite your participation now and in the future.

F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin, Presiding

Caroline Waerzeggers, University College of London
Hierarchy of the Babylonian Priesthood (25 min)

Jonathan Stökl, University of London
Restrictions on the Priesthood in Persian Yehud and the Neo-Babylonian Empire (25 min)

Cornelia Wunsch, School of Oriental and African Studies, London
Dedication of Persons as shirku (Common Personnel) to Babylonian Deities and Similar Procedures Known from the Ancient Mediterranean World (25 min)

Ronan Head, Brigham Young University
Master/Slave Relations in Babylon and the Bible (25 min)

Shalom E. Holtz, Yeshiva University
Seeing and Hearing Forensically: Neo-Babylonian Trial Records and Biblical Legalese (25 min)

Kathleen Abraham, Bar-Ilan University
Some Thoughts on the Babylonian-Aramaic Symbiosis (25 min)

4-27 SBL Bible and Its Influence: History and Impact Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.47

Theme: The Bible and its Reception

Mary Mills, Liverpool Hope University, Presiding

Sean F. Winter, Uniting Church Theological College
The Reception History of the Pauline Epistles: Beyond the Commentary Tradition (30 min)

David J. Chalcraft, University of Derby
The Biblical Literacy of Some Classical Sociologists (30 min)

Amy C. Cottrill, Birmingham-Southern College
The Psalms in Current American Political Discourse (30 min)

John McKeown, University of Chester
A Quiver Full of Sons: Uses of Scripture by U.S. Protestant Natalists since 1985 (30 min)

Henrietta L. Wiley, College of Notre Dame of Maryland
The Reflexivity of Scripture and Bede's Use of the Deuteronomistic History in His Ecclesiastical History of the English People (30 min)

4-29 SBL Bible and Visual Culture Section

12:30 PM-2:30 PM

Franklin Wilkins - 2.80

Theme: Text and Image I

Martin O'Kane, Prifysgol Cymru, Y. Drindod Dewi Sant - University of Wales, Trinity Saint David, Presiding

Christopher Rowland, University of Oxford
William Blake: Premier Artistic Interpreter of the King James Bible (30 min)

Michael Patella, Saint John's University School of Theology-Seminary
The King's Dynasty (30 min)

Edgar Kellenberger, Swiss Reformed Church
Biblical Exegesis By Persons With Intellectual or Behavioral Impairments (30 min)

Discussion (30 min)

4-30 SBL Contextual Interpretation of the Bible (Hebrew Bible/Old Testament and New Testament) Consultation

12:30 PM-3:00 PM

Franklin Wilkins - 2.46

Theme: Hebrew Bible Papers

Jeremy Punt, University of Stellenbosch, Presiding

Alexander Izuchukwu Abasili, Katholieke Universiteit Leuven
Seeing Tamar through the Prism of an African Woman: A Contextual Reading of Genesis 38 (20 min)

Dohyung Kim, University of Sheffield
Tamar's Double Roles in Genesis 38 within the Primary Narrative (Genesis – 2 Kings) (20 min)

Yael Shemesh, Bar-Ilan University
Aaron's Family Tragedy (Leviticus 10): Mourning and Refraining from Mourning in the Bible (20 min)

Anthony Rees, Charles Sturt University
Numbers 25 and Beyond:Phinehas and other Detestable Practice (r) s (20 min)

Helen R. Jacobus, University of Manchester
Slave Wives and Transgressive Unions: Ancient Near East Laws, Biblical Laws and Literature (20 min)

Jimin Lee, Union Theological Seminary in the City of New York
Trials on Women's Sexuality: An Intertextual of the Biblical Law on Women's Sexuality in Numbers 5:11-31 and the Current Korean Law on Rape (20 min)

Discussion (30 min)

During the session papers will be summarized, not read in full, then extensively discussed. Fuller drafts will be available on Athalya Brenner's homepage, *http://home.medewerker.uva.nl/a.brenner/page3.html*, a fortnight before the conference.

4-31 SBL Early Christianity and the Ancient Economy Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.42

Theme: The Roman Economy and Early Christianity

John Fitzgerald, University of Miami, Presiding

Sheila Briggs, University of Southern California
Early Christianity and Ancient Economic Growth (30 min)

Alex Hon Ho Ip, The Chinese University of Hong Kong
Contractual Nature of "Peculium" : An Economic Explanation from New Institutional Economics (30 min)

David Wheeler-Reed, University of Dayton
Why Not Women? The Neglected Female in the Ancient Roman Economy:A Diagnosis and Prognosis (30 min)

Patrick Scott Geyer, San Diego Community College District
Pollen Analysis of the Hippos-Sussita Industrial Complex (30 min)

Johannes M. Wessels, North-West University
Triangular Reciprocity: A New Perspective on 1 Corinthians 9 (30 min)

4-32 SBL Ecological Hermeneutics Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.68

Hilary Marlow, University of Cambridge, Presiding

Alice Sinnott, Catholic Institute of Theology
Ruth: Famine to Threshing Floor (30 min)

Carey Walsh, Villanova University
What Wisdom in Animals? (30 min)

Hendrik Viviers, University of Johannesburg
How Smart Are the Animals of the Divine Discourse (Job 38:1 - 42:6) Really? (30 min)

Johan Coetzee, University of Johannesburg
Body, Environmental Metaphors, and Eco-theology (30 min)

Elaine Wainwright, University of Auckland
Can the Beatitudes Inform an Ecological Ethic? (30 min)

4-33 SBL Epigraphical and Paleological Studies Pertaining to the Biblical World Section

12:30 PM-2:00 PM

Franklin Wilkins - 1.13

Meir Lubetski, City University of New York, Presiding

Robert Deutsch, Tel Aviv University
Biblical Period Epigraphy in the Chaim Kaufman Collection - The Second Volume (30 min)

Regine Hunziker-Rodewald, Université de Strasbourg
A Drawing of an Elephant on a Egyptian Ostracon (30 min)

Edith Lubetski, Stern College for Women
Research Sources for Biblical Studies (30 min)

4-34 SBL Expressions of Religion in Israel Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.62

Theme: Writing and Reading the Divine in the Bible and in Near Eastern Inscriptions

Mark A. Christian, Vanderbilt University, Presiding

Françoise Mirguet, Arizona State University, Presiding

Nathan MacDonald, Georg-August-Universität Göttingen
YHWH is King: Explorations in a Changing Metaphor (25 min)

Jean-Pierre Sonnet, Pontificia Università Gregoriana
"God said," "God saw": Direct Discourse and Represented Perception as Correlated Parameters in the Biblical Characterization of God (25 min)

Beth Alpert Nakhai, The University of Arizona
Worship at Home:The Archaeology of Israelite Family Religion (25 min)

Orly Goldwasser, Hebrew University of Jerusalem
Why Was the Alphabet Invented: A Religious Catalyst? (25 min)

Christopher Rollston, Emmanuel School of Religion
The Etiology of Divine Morphology: Creating the Divine in Imagio Hominis (25 min)

Seth Sanders, Trinity College - Hartford
From Sanctuary of Silence to Temple of Language (25 min)

4-36 SBL Healthcare and Disability in the Ancient World Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.40

Joel Baden, Yale University, Presiding

Yael Epstein, Bar-Ilan University
Medicine and the Healthcare Providers in the Jewish Society in the Land of Israel During the Mishnah and Talmud Period (70-400 CE) (25 min)

Discussion (5 min)

Louise Gosbell, Macquarie University
The Woman With Haemorrhage As An Example of a 'Disabled' Woman in the Ancient World (25 min)

Discussion (5 min)

Candida R. Moss, University of Notre Dame
The Righteous Amputees: Salvation and the Construction of the Sinful Body in Mark 9:43-48 (25 min)

Discussion (5 min)

Emmanuel Nathan, Katholieke Universiteit Leuven
Paul and the Invention of "Mosaic Disability?" Taking a Fresh Look at 2 Cor 3:7-18 (25 min)

Discussion (5 min)

Laura Zucconi, Richard Stockton College of New Jersey
Can a Woman with Garlic/Onion Breath Get Pregnant? (25 min)

Discussion (5 min)

4-37 SBL Hellenistic Judaism Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.16

Sladjana Tomic-Mirkovic, University of South Florida, Presiding

Samuele Rocca, Ariel University Center of Samaria
Herod Law on Thieves (20 min)

Discussion (5 min)

Kathryn B Westbrook, University of Edinburgh
The Cult of Theos Hypsistos: An Example of Jewish Syncretism? (20 min)

Discussion (30 min)

Bobby J. Ryu, University of Oxford
Shepherds and Statues: Knowledge through Prayer in Philo with Special Reference to the Exhortations in De Agricultura 44—45 and 168 (20 min)

Discussion (5 min)

Volker Rabens, Ruhr-Universität Bochum
Philo's Attractive Ethics (20 min)

Discussion (30 min)

4-38 SBL Historical Books (Hebrew Bible) Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.67

Theme: Deuteronomistic History (1) and Ruth

Louis Jonker, Universiteit van Stellenbosch - University of Stellenbosch, Presiding

Andreas Kunz-Lübcke, Universität Leipzig
"Behind closed doors and beyond sight": The Story of the Rape of Tamar in 2 Sam 13, 1-22 in the Light of Deu 22, 14-29 (25 min)

Patrick J. Russell, Sacred Heart School of Theology
From Historiography to Tragedy?Genre Transformation of 1 Samuel 16 – 1 Kings 2 (25 min)

Rachelle Gilmour, Hebrew University of Jerusalem
Facts and Giant Figures: Ancient Conventions For Historical Accuracy in the LXX and MT Versions of 1 Samuel 17 (25 min)

Janling Fu, Harvard University
Saul and David in the Roles of Prophet and Priest in Samuel (25 min)

Sean Cook, University of St. Andrews
Solomon's Gold, Horses, and Wives in 1 Kings 9-11 (25 min)

Discussion (25 min)

4-39 SBL Johannine Literature Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.60

Theme: Themes (I)

Meredith Warren, McGill University, Presiding

Jonathan Bourgel, Tel Aviv University
John 4: 4-42: Defining a modus vivendi Between Jewish Christians and Samaritan Christians (25 min)

Malcolm Coombes, Trinity Theological College (Brisbane)
A Bit of This and That: The Significance of houtos in 1 John (25 min)

Discussion (25 min)

Mavis M. Leung, Evangel Seminary (Hong Kong)
The "Purity" Motif in the Gospel of John (25 min)

Stephan Witetschek, Ludwig-Maximilians-Universität München
Sources of "Living Water" (25 min)

Discussion (25 min)

4-40 SBL Methods in New Testament Studies Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.45

Theme: Hermeneutics

Matthew R. Malcolm, Trinity Theological College (Perth), Presiding

Andrew R. Talbert, University of Nottingham
Rezeptionsästhetik: Diachronic, Synchronic, and Universal History as Challenges to Interpretive Practices (45 min)

Maria Karyakina, St. Petersburg Christian University
Social-scientific Approach to the Bible Texts: The Concept and Practice of Social Values (45 min)

David J. Downs, Fuller Theological Seminary
Empirical Hermeneutics and Global Health Research (45 min)

Discussion (15 min)

4-41 SBL Nag Hammadi and Gnosticism Section

12:30 PM-3:00 PM

Franklin Wilkins - 1.14

Nicola Denzey Lewis, Brown University, Presiding

Mark Goodacre, Duke University
How Reliable is the Story of the Discovery of the Nag Hammadi Codices? (30 min)

Johanna Brankaer, WWU Münster
The Disciples in Gospel of Thomas Through the Lens of Reader-response Criticism (30 min)

Discussion (15 min)

Lorne R. Zelyck, University of Cambridge
The Reception of the Fourth Gospel in the Gospel of Thomas (30 min)

Benjamin Gordon Mark Goldstein, University of Oxford
"Why do you love her more than all of us?"Interpreting the "Gnostic" Mary (30 min)

Discussion (15 min)

4-42 SBL Pastoral and Catholic Epistles Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.81

Theme: Book Review: Matt A. Jackson-McCabe, *Logos and Law in the Letter of James* (Society of Biblical Literature, 2001)

Felix H. Cortez, Universidad de Montemorelos, Presiding

Mariam Kamell, Regent College, Panelist (20 min)

Darian Lockett, Biola University, Panelist (20 min)

A. K. M. Adam, University of Glasgow, Panelist (20 min)

Matt Jackson-McCabe, Cleveland State University, Respondent (30 min)

Discussion (60 min)

4-43 SBL Paul and Pauline Literature Section

12:30 PM-3:00 PM

Franklin Wilkins - 2.43

Edward Pillar, Prifysgol Cymru - University of Wales, Presiding

Mitchell Esswein, University of Georgia
The One God and the Lord Jesus Christ: A Comparison of Paul's Use of Isaiah 45.23 in Romans 14.11 and Philippians 2.9-11 (25 min)

Aaron Ricker, McGill University
Remembering the Problem of Romans 13 (25 min)

Stephen H. Levinsohn, SIL International
A Holistic Approach to the Argument Structure of Romans 6 (25 min)

Andrew Perriman, Dubai, United Arab Emirates
Sibylline Oracles and the Judgment of the Greeks (25 min)

George Carras, Washington and Lee University
Paul and Common Judaism (25 min)

C. Andrew Ballard, Fordham University
Sin, Demonic Beings, and Transgression in Paul's Letter to the Galatians (25 min)

4-43a SBL Pentateuch (Torah) Section

12:30 PM-2:30 PM

Franklin Wilkins - 1.10

Theme: The Contribution of British Scholarship to the Study of the Pentateuch

Jeffrey Stackert, University of Chicago, Presiding

William Johnstone, University of Aberdeen
Off-Shore Island or Mid-Atlantic Haven? British Pentateuchal Scholarship Exemplified on the Theme: The Sinai Framework (Exodus 15-18; Numbers 10-21) (45 min)

Calum Carmichael, Cornell University, Respondent (25 min)

William Johnstone, University of Aberdeen, Respondent (15 min)

Discussion (35 min)

4-44 SBL Qumran and the Dead Sea Scrolls Section

12:30 PM-3:00 PM

Franklin Wilkins - G80

Theme: Rewritten Bible and Scriptural Interpretation

Sidnie Crawford, University of Nebraska - Lincoln, Presiding

Hans Debel, Katholieke Universiteit Leuven
Two Perspectives on Two Apocrypha: Reflections upon the Contribution of the Genesis and Joshua Apocryphon/-a to our Developing Knowledge on the Second Temple Jewish Scriptural Tradition (30 min)

Liora Goldman, University of Haifa
Moses' Apocryphon from Qumran: A Reassessment (30 min)

Molly Zahn, University of Kansas - Lawrence
Rewriting Prophecy? Reuse of Scripture in Pseudo-Ezekiel and the Apocryphon of Jeremiah C (30 min)

Hanna Vanonen, Helsingin Yliopisto - Helsingfors Universitet
"The Battle is Yours": The Message and the Composition of 1QM 10–12 (30 min)

Ariel Feldman, University of Manchester
Deuteronomy Retold: Biblical Interpretation in 1Q22 (30 min)

4-45 SBL Status of Women in the Profession SBL Committees

12:30 PM-3:00 PM

Franklin Wilkins - 1.71

Theme: Creating Feminist Reference Works/Women Scholars in a Strange Land

The informal session will begin with time for self-introductions of all attending and some conversation. The first half of the session will be short presentations by key scholars involved in feminist commentary and encyclopedia projects. The second half will be a panel of women scholars who have studied and worked in countries other than their country of origin. There will be time for questions and discussion after each set of presentations. All are invited to remain after the program to participate in a planning session for next year's ISBL. Please make your program interests known!

Claudia Camp, Texas Christian University, Presiding

Creating Feminist Reference Works

Carol Newsom, Emory University, Panelist (15 min)

Irmtraud Fischer, Karl-Franzens Universität Graz, Panelist (15 min)

Discussion (30 min)

Women Scholars in a Strange Land

Christl Maier, Philipps-Universität Marburg, Panelist (15 min)

Susan L. Graham, Wesley College, Panelist (15 min)

Mignon Jacobs, Fuller Theological Seminary, Panelist (15 min)

Discussion (30 min)

Program Planning for the 2012 IM

Business Meeting (15 min)

LONDON 2011

4-46 SBL Synoptic Gospels Section
12:30 PM-3:00 PM
Franklin Wilkins - 2.80

Thomas Slater, Mercer University, Presiding

Mary J. Marshall, Murdoch University
John, Jesus, and the Toll Collectors (30 min)

Roberto Martinez, S.T.D., Order of Capuchin Friars Minor
The Question of John the Baptist: A Critical Analysis of Luke 7:18-23 (30 min)

Jacqueline Lloyd, Laidlaw College
The Contribution of the Women in Luke 8:3 (30 min)

Alexey Somov, Institute for Bible Translation, Moscow
"Who Then is This" (Luke 9:7-9): Jewish Views on the Afterlife Behind Herod's Perplexity and Their Use By Luke (30 min)

Matthew Wilson, Charles Sturt University
Hellfire or Halos? Jesus' Encounters with Samaritans in Luke 9:51-10:37 (30 min)

4-48 SBL Opening Session
4:00 PM-7:15 PM
Strand Campus - Great Hall

This year's opening session involves a host of distinguished persons from King's College London and the UK. We are honored by their participation and invite all meeting registrants to attend this informative, engaging, and delightful event.

John F. Kutsko, Society of Biblical Literature, Welcome (5 min)

Philip H. Towner, Nida Institute for Biblical Scholarship at the American Bible Society, Welcome (5 min)

Welcome on Behalf of King's College London (10 min)

Richard Trainor, Principal, King's College London, Welcome (5 min)

Arthur Charles Valerian Wellesley, Marquess of Douro, Welcome (5 min)

A History of Biblical Studies at King's College London (40 min)

Richard Burridge, King's College London, Panelist (35 min)

Christopher Southgate, University of Exeter, Panelist (5 min)

Opening Reception (60 min)

Special Address (45 min)

John Sentamu, Archbishop of York, Panelist (45 min)

Performance by King's College London Chapel Choir (30 min)

Tuesday, July 5

REGISTRATION and EXHIBITS ..... 8:00 AM–6:00 PM

GENERAL SESSIONS ..... 8:30 AM–4:30 AM

COFFEE BREAK ..... 9:45 AM and 2:45 PM

PLENARY SESSIONS ..... 4:30 PM–8:30 PM

5-1 SBL Apocalyptic Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.21

Anathea Portier-Young, Duke University, Presiding

Rivka Ulmer, Bucknell University
Is the Rabbinic Work Pesiqta Rabbati Intertextually Related to the New Testament Book The Revelation to John? (25 min)

Mark Stephens, Wesley Institute
The Self-Representation of the Narrator and Rhetorical Function: A Case Study of Revelation and the Shepherd (25 min)

Kenneth L. Waters Sr., Azusa Pacific University
Tradition and Intratextuality in the Apocalypse of John: A Reassessment of Style and Structure in the Book of Revelation (25 min)

Break (30 min)

Naomi Hilton, University of Cambridge
The Origin of Evil and Free Will in 3 Baruch (25 min)

Silviu Bunta, University of Dayton
The Reality Within the Parable: 4 Ezra 4:13-21 and Jewish Cosmological Speculations About the Conflict Between Sea and Land (25 min)

Carla Sulzbach, McGill University
Escaping from Cityscape in Apocalyptic Thinking without Loss of Urban Grounding (25 min)

5-2 SBL Apocrypha and Pseudepigrapha Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.81

Theme: Religious Experience in Apocryphal, Pseudepigraphal and Related Texts

How does the investigation of religious experience affect one's reading of the texts traditionally labeled "Apocrypha" and "Pseudepigrapha," and how does this influence what we deem to be a "text"? This panel discussion addresses what is meant by religious experience and the extent to which it can be studied in apocryphal/pseudepigraphical and related texts. We consider the potential insights to be gained about or from ritual or embodied experience as these interact with literary texts. Moreover, with particular works in mind (for example, 1 Enoch 1-36, Wisdom of Solomon, and 4 Ezra), this session takes up aspects or portions of texts that may have been overlooked previously and come into focus through the lens of religious experience, challenging assumptions once held about apocryphal or pseudepigraphical texts. This is a joint session with the Religious Experience in Early Judaism and Early Christianity Section of the Annual Meeting of the Society of Biblical Literature.

Frances Flannery, James Madison University, Introduction (10 min)

Frances Flannery, James Madison University, Panelist

Robin Griffith-Jones, Temple Church, Panelist

Angela Harkins, Fairfield University, Panelist

Bert Lietaert Peerbolte, Vrije Universiteit, Panelist

Rodney Werline, Barton College, Panelist

Kelley Coblentz Bautch, St. Edward's University, Respondent

5-3 Bethsaida Excavations Project

8:30 AM-11:30 AM

Franklin Wilkins - 1.14

Heinz-Wolfgang Kuhn, Ludwig-Maximilians-Universität München, Presiding

Rami Arav, University of Nebraska at Omaha
Twenty Five Years for the Excavations at Bethsaida (25 min)

Discussion (25 min)

Break (30 min)

John T. Greene, Michigan State University
Of Columns and Horns: Understanding Bethsaida's (Tzer's) Iconic Stele in Context (25 min)

Ilona Skupinska-Lovset, Uniwersytet Lódzki
The Question of the Placement of a Temple of the Imperial Cult on et-tell/Bethsaida (25 min)

Discussion (25 min)

5-4 SBL Bible and Empire Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.20

Theme: The Bible and the Spanish and British Empires

Carly Crouch, University of Cambridge, Presiding

Mark Somos, University of Sussex
Early Modern English Exegeses, Natural Law and Soft Colonisation: Selden, Hobbes, Barksdale and Pococke (20 min)

Discussion (10 min)

Hugh S. Pyper, University of Sheffield
A Battle of Texts: The Old Testament and the Vedas (20 min)

Discussion (10 min)

Maria Ana T. Valdez, Yale University
The "Esperança de Israel": A Mission to Cromwell (20 min)

Discussion (10 min)

Break (30 min)

Yvonne Sherwood, University of Glasgow
Biblicisation without Templates: Accidents of the Biblical in Sixteenth Century Mesoamerica (20 min)

Discussion (40 min)

5-5 SBL Bible and Its Influence: History and Impact Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.47

Theme: The King James Bible

Mary Mills, Liverpool Hope University, Presiding

Leonard Greenspoon, Creighton University
The King James Version within English-Speaking Jewish Communities from the Seventeenth to the Early Twentieth Centuries (30 min)

Mary Chilton Callaway, Fordham University
Truth in the Inward Parts (30 min)

Michael Patella, Saint John's University School of Theology-Seminary
Who's That Speaking the King's English? (30 min)

Break (30 min)

Iona C. Hine, University of Sheffield
Ruth 1 and the Case of the Missing Marginal Note (30 min)

Nikolaus Satelmajer, Ministry, International Journal for Pastors
From Plain Text to Extravagant Illustrations: What John Kitto Did to the KJV (30 min)

5-6 SBL Biblical and Ancient Near Eastern Law Section

8:30 AM-11:30 AM

Franklin Wilkins - G73

Theme: Comparative Studies in Ancient Near Eastern and Biblical Law

Udo Rüterswörden, Rheinische Friedrich-Wilhelms-Universität Bonn, Presiding

John W. Welch, Brigham Young University
A Structural Comparison of Hittite Laws 187-200, Leviticus 18:6-23, and Leviticus 20:1-21 (25 min)

William Morrow, Queen's School of Religion
Codex Hammurabi and the Covenant Code's Apodictic Laws (25 min)

Avi Shveka, Hebrew University of Jerusalem
Manumission in Biblical Law and in the Hammurabi Code: A Reassessment (25 min)

Break (30 min)

Joshua Berman, Bar-Ilan University
Law Code as Story Line: Deuteronomy 24:16-25:10 and LH 1-5 as Literary Templates in Biblical and Mesopotamian Tradition (25 min)

Bob Becking, Universiteit Utrecht
What Forms of Life are to be Protected? Exegetical Remarks on Patrick Miller's Interpretation of the Fifth Commandment (25 min)

Reinhard Achenbach, Westfälische Wilhelms-Universität Münster
The Protection of Personae miserae in Ancient Israelite Law and Wisdom and the Inscription from Khirbet Qeiyafa (25 min)

5-7 SBL Biblical Interpretation in Early Christianity Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.48

Theme: Christ, Knowledge, and Wisdom in Early Christian Interpretation

Timothy Manor, University of Edinburgh, Presiding

Justin A. Mihoc, Durham University
The Reception and Interpretation of the Ascension of Christ in the Pre-Nicene Period (25 min)

Walter T. Wilson, Emory University
Wisdom, Philosophy, and Hermeneutics in the Sentences of Sextus (25 min)

Ben C. Blackwell, University of Durham
Irenaeus, Deification, and the Knowledge of Good and Evil in Genesis 3 (25 min)

Break (30 min)

Mark Lee Genter, University of Denver
New Concerns, Interpretations, and Technologies in Patristic Exegesis: A Case Study of Jesus' Temptation in the Wilderness (25 min)

Matthew R. Crawford, University of Durham
Philippians 2:5-11 in the Nestorian Controversy (25 min)

Discussion (25 min)

5-8 SBL Feminist Interpretations Section

8:30 AM-11:30 AM

Franklin Wilkins - G80

Theme: Gender studies and Exegesis: methodological and hermeneutical issues

Christl Maier, Philipps-Universität Marburg, Presiding

Cesar Motta Rios, Universidade Federal de Minas Gerais
Eve's Main Discourse in The Life of Adam and Eve (Greek version): Narrative, Perspective, and Interpretation (35 min)

Meifang Nangong, China
Tamar's Comedy (35 min)

Break (30 min)

Ally Kateusz, University of Missouri
The Image of the Androgyne in Gen 1-3 as Interpreted in the Earliest Reception of 1 Corinthians (35 min)

Jimin Lee, Union Theological Seminary
The Woman in Endor and the Woman in Enaim: An Intertextual Reading of 1 Samuel 28:3-25 and Genesis 38 (35 min)

Discussion (10 min)

5-9 SBL Forced-Return Migrations (Exile-Return) in Biblical Literature Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.11

Theme: In Search of Captivity as Forced Migrations

Martien Halvorson-Taylor, University of Virginia, Presiding

Niels Peter Lemche, Københavns Universitet
The Exile in History and Tradition (30 min)

Lester Grabbe, University of Hull
Deportation as Opportunity:Positive Aspects of a Traumatic Experience (30 min)

Break (30 min)

John Ahn, Austin Presbyterian Theological Seminary
A Provisional "Turn" to "Return" Home: Some Theories on Return Migrations (30 min)

Philip Davies, University of Sheffield
Yahweh as a Forced Returner? Biblical Reflections on a Possible Non-Event (30 min)

Discussion (30 min)

5-10 SBL Greco-Roman World Section

8:30 AM-11:30 AM

Franklin Wilkins - G50

The first part of this session discusses sacred spaces and benevolent acts in the Greco-Roman context.The second part examines in different ways how ideas, concepts, and other forms of information were communicated in the Greco-Roman world.

Mark George, Iliff School of Theology, Presiding

Sacred Spaces and Benevolent Acts

Ekaterini Tsalampouni, Aristotle University of Thessaloniki
The Cult of Theos Hypsistos in Roman Thessalonica and the First Christian Community of the City (25 min)

Samuele Rocca, Ariel University Center of Samaria
Herod Evergetism in the Greek World: An Expression of Might and Power (25 min)

Discussion (25 min)

Break (30 min)

Literacy and Illiteracy and Its Influence in the Greco-Roman World

Antonio Lombatti, Deputazione di Storia Patria, Parma, Italy
Relics in Early Christianity between Faith and Need to See (25 min)

Gaia Lembi, Tel Aviv University
Writing Jewish History in a Greco-Roman World: From Polemics and Apologetics to Competition (25 min)

Pieter Botha, University of South Africa
Ancient Libraries and Early Christian Literature (25 min)

5-11 SBL Historical Books (Hebrew Bible) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.67

Theme: Deuteronomistic History (2)

Louis Jonker, Universiteit van Stellenbosch, Presiding

Yigal Levin, Bar-Ilan University
Joshua and Judges: Historiography and Historical Reality (25 min)

Paul Kissling, Dallas Christian College
When to herem and When Not to herem: The Application of the Mosaic Laws in the Book of Joshua (25 min)

Hava Guy, The David YellinCollege
Type-scene or Intertextuality? A Comparison of 1 Samuel 13:1-14:46 and Judges 6:1-8:35 (25 min)

Break (30 min)

Michael Rohde, Theologisches Seminar Elstal (Fachhochschule)
Characteristics of Narrative Historiography (25 min)

Daniel Vainstub, Ben-Gurion University of the Negev
The Governmental Office of shofet in the Kingdom of Judah (25 min)

Urmas Nõmmik, Tartu Ülikool (University of Tartu)
The Relation of Some Folktale Motifs to the Historiography of the Ancient Israel (25 min)

5-12 SBL Mind, Society, and Tradition Section

8:30 AM-10:00 AM

Franklin Wilkins - 2.46

Jutta Jokiranta, Helsingin Yliopisto - Helsingfors Universitet, Presiding

Lung Pun Common Chan, Chinese University of Hong Kong
Apocalypse of John in Light of Iconicity and Cognitive Linguistics (25 min)

Discussion (5 min)

Jannica de Prenter, Katholieke Universiteit Leuven
Divine Warrior Imagery in Ex 14:24-28, Josh 10:10-12 and Psalm 18:12-15: A Cognitive Linguistic Approach (25 min)

Discussion (5 min)

Frederick S. Tappenden, University of Manchester
"Is He in Here or Up There, and When Do I Change my Clothes?" – Mapping Conceptual Metaphors for Resurrection in the Undisputed Pauline Epistles (25 min)

Discussion (5 min)

5-13 SBL Nonbiblical Dead Sea Scrolls: Themes and Perspectives Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.71

Theme: Images of the Feminine in the Dead Sea Scrolls

Alison Schofield, University of Denver, Presiding

Hanna Tervanotko, University of Helsinki / University of Vienna
"I did not take another wife" (4Q544 1 8-9) Depiction of Women in Jubilees and in the Visions of Amram (30 min)

Kenneth Atkinson, University of Northern Iowa
Queen Shelamzion's Body at Qumran: Understanding the Differing Portrayals of Women in the Nonbiblical Dead Sea Scrolls (30 min)

Claire Ruth Pfann, University of the Holy Land
Women at Qumran: Fact or Fiction? (30 min)

Break (30 min)

Paul Heger, University of Toronto
Status of Women in Scripture, Rabbinic and Qumran Literatures (30 min)

Shnai Tzoref, University of Sydney
Realism, Nominalism, Subjectivism, and Gynephobia: Qumran Texts and Josephus on the Faithfulness of Women (30 min)

5-14 SBL Pastoral and Catholic Epistles Section
8:30 AM-11:30 AM
Franklin Wilkins - 2.40

Felix H. Cortez, Universidad de Montemorelos, Presiding
David M. Parker, Alphacrucis
The Symbolic Universe of 1 Peter (25 min)

Michael Kok, University of Sheffield
From Paul's Fellow Worker to Peter's Son: The Function of "Mark" in the Pseudonymous Framework of 1 Peter (25 min)

David Burge, Union Bible Theological College, Mongolia
Peter's Place in 2 Peter: Some Hermeneutical Implications of the Authorship Debate (25 min)

Break (30 min)

Lilly Nortje-Meyer, University of Johannesburg
Effeminacy as Vilification Technique: A Comparison Between 2 Peter 2 and the Letter of Jude (25 min)

Michel Gourgues, Collège Universitaire Dominicain, Ottawa
The Research on the Pastorals at a Turning Point (25 min)

Clinton Wahlen, Biblical Research Institute
"…the Scripture Speaks against Envy": Another Look at James 4:5 (25 min)

5-15 SBL Paul and Pauline Literature Section
8:30 AM-11:30 AM
Franklin Wilkins - 2.43

Theme: 1 Corinthains

Jeffrey Peterson, Austin Graduate School Of Theology, Presiding
Sin Pan Daniel Ho, University of Sheffield
Unmasking a Scandalous Taboo or Taking a Stand Against the Streams?:A Counter-cultural Reading of 1 Corinthians 5:1 and its Implication for the Theme of 1 Corinthians 5 (30 min)

Andrey Romanov, Katholieke Universiteit Leuven
The "Gift-Reward" Tension in 1 Corinthians (30 min)

Break (30 min)

Oh-Young Kwon, Alphacrucis College
A Glimpse of Greco-Roman Practice of Collegia Sodalicia in 1 Corinthians 8 and of Collegia Tenuiorum in 1 Corinthians 15 (30 min)

Todd D. Still, Truett Theological Seminary, Baylor University
Why Did Paul Preach Christ Crucified among the Corinthians? A New Answer to an Old Question (30 min)

5-16 SBL Pentateuch (Torah) Section
8:30 AM-11:30 AM
Franklin Wilkins - 1.17

Theme: Sin, Sacrifice, Pollution, and Covenant

This is the first of four sessions honoring the memory of Jacob J. Milgrom.

F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin, Presiding
Calum Carmichael, Cornell University
Jacob Milgrom's Method of Analyzing Biblical Law (30 min)

Elizabeth W. Goldstein, Gonzaga University
Women and the Purification Offering: Jacob Milgrom Contributed to the Intersection of Women's Studies and Biblical Studies (30 min)

Christophe Nihan, University of Lausanne
Pollution, Purification, and Sacrifice: A Reassessment of Milgrom's Purification Offering (30 min)

Break (30 min)

David P. Wright, Brandeis University
Profane versus Sacrificial Slaughter: The Priestly Recasting of the Yahwist Flood Story (30 min)

Susan Zeelander, University of Pennsylvania
Closural Conventions at the Ends of Narratives, With Focus on Two Narratives in Leviticus (30 min)

5-17 SBL Prophets Section
8:30 AM-11:30 AM
Franklin Wilkins - 1.13

Theme: Ezekiel

Joachim Schaper, University of Aberdeen, Presiding
Tova Ganzel, Bar-Ilan University
The Salvation Oracles of Jeremiah and Ezekiel (25 min)

Clint Heacock, University of Chester
The Two Rhetorical Situations of Ezekiel: A Rhetorical-Critical Study of the Mission of the Prophet (25 min)

Jacqueline Lapsley, Princeton Theological Seminary
The Human Body and the 'Body' of the Temple: The Theological Creativity of Ezekiel (25 min)

Break (30 min)

Peter T H Hatton, Wesley College Bristol
"The Lord has a contention with his people...": Yhwh's Sprichwortduell with Israel in Ezekiel (25 min)

Rob Barrett, Georg-August-Universitaet Göttingen
Ezekiel's Elevation of Idolatry as Israel's Chief Offense (25 min)

Brenda Kronemeijer-Heyink, Vrije Universiteit
The Vision in Ezekiel 10: Chaos in the Message (25 min)

5-18 SBL Psychological Hermeneutics of Biblical Themes and Texts Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.42

Theme: Psychological Approaches to Hebrew Bible Texts I

Bas van Os, Vrije Universiteit, Presiding

J. Harold Ellens, University of Michigan-Ann Arbor/MCECS
The Wandering Aramaean: Abraham's Psycho-spirituality (45 min)

Naomi Graetz, Ben-Gurion University of the Negev
Trauma and Recovery: Abraham's Journey to the Akedah (45 min)

Discussion (30 min)

Patrick J. Russell, Sacred Heart School of Theology
David's Contrasting Fates in the Politics of Genre: Social Psychological Readings of 1 Samuel 16 - 1 Kings 2 and 1 Chronicles 11-29 (45 min)

Business Meeting (15 min)

Discussion: Planning for Future Sessions

5-19 SBL Quran and Islamic Tradition in Comparative Perspective Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.60

Theme: The Treatment of Pre-Islamic Prophets in Historiographical and Exegetical Literature (co-sponsored with the School of Oriental and African Studies)

Organized by Marianna Klar and Michael Pregill.

Marianna Klar, School of Oriental and African Studies, Presiding

Ulrika Martensson, The Norwegian University of Science and Technology
What Law, Which Lawgiver? Law and Prophethood in al-Tabari's History and Commentary (20 min)

Michael Pregill, Elon University
The Miracle of the Samaritan: al-Tabari's Reception and Manipulation of Tradition in his Tafsir (20 min)

Discussion (35 min)

Break (30 min)

Marianna Klar, School of Oriental and African Studies
Adam and the Fall between History and Tafsir: An Initial Exploration into al-Tabari's Methodological Strategies (20 min)

Walid Saleh, University of Toronto
Joseph and al-Biqa'i (d. 885/1480), or How to Reconcile Quranic and Biblical Narratives (20 min)

Discussion (35 min)

5-20 SBL Synoptic Gospels Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.80

Sakari Hakkinen, Diocese of Kuopio, Finland, Presiding

Robert S. Kinney, University of Bristol
Homeric Resonances and the Gospel of Matthew (30 min)

Peter Zaas, Siena College
Ruth/Mary (Obed/Jesus) Boaz/Joseph: Matthew's Debt to the Book of Ruth (30 min)

Glenna S. Jackson, Otterbein University
Poor Enemies of Israel: The Moabite Ruth and Matthew's Canaanite Woman (30 min)

Break (30 min)

Thomas Slater, Mercer University
Kingsbury on Matthew Revisited (30 min)

Janelle Peters, Emory University
Regarding Flowers: Imperial Spes and Jesus' Injunction to Consider Lilies (Matthew 6.28, Luke 12.27) (30 min)

5-21 SBL The Bones of the Stuff: Translation and World Literature

8:30 AM-10:00 AM

Franklin Wilkins - 1.16

Theme: Lecture and conversation with speaker sponsored by Nida Institute for Biblical Scholarship at the American Bible Society

Valerie Henitiuk is Senior Lecturer in Literature and Translation and Associate Director of the British Centre for Literary Translation at the University of East Anglia. Following a PhD in Comparative Literature in 2005 from the University of Alberta, she conducted research at Columbia University focusing primarily on Translation Studies, World Literature, Japanese Literature, and Women's Writing. Dr. Henitiuk's work has been published in the Canadian Review of Comparative Literature, Comparative Literature Studies, META, Translation Studies, TTR, and in collected volumes such as Teaching World Literature (2009), Thinking through Translation with Metaphors (2010), and Women and Translation (2010). Embodied Boundaries, her monograph on liminal metaphor in women's writing in English, French, and Japanese was published in 2007, and a co-edited collection of short stories by women from India's Orissa province appeared in 2010. Another monograph, Worlding Sei Shônagon: The Pillow Book in Translation is forthcoming from University of Ottawa Press. She is editor of In Other Words: the journal for literary translators, and serves on the editorial board of the Nida Institute's new transdisciplinary journal translation. Other activities include consultancies for the Arts Council of England, the British Council in Egypt, and the publisher Penguin China helping to develop literary translator training and networking programs. A sabbatical at Harvard University is currently allowing her to concentrate on two projects: co-editing a volume of critical essays on the work of W.G. Sebald (founder of the BCLT) and writing another book, tentatively papertitled Translated Readers: How World Literature Happens. To learn more or query the Nida Institute, go to nidainstitute.org.

LONDON 2011

5-22 SBL The Concept of Monotheism: Should it Have a Future in Biblical Studies Seminar

8:30 AM-11:30 AM

Franklin Wilkins - 2.45

Susan Ackerman, Dartmouth College, Presiding

Saul M. Olyan, Brown University
Is Isaiah 40-55 Really "Monotheistic?" (20 min)

Thomas Römer, Université de Lausanne and Collège de France
Yhwh, the Goddess and Evil: Is "Monotheism" an Adequate Concept to Describe the Hebrew Bible's Discourses About the God of Israel? (20 min)

Diana Edelman, University of Sheffield
The Hebrew Bible and Emerging Monotheism (20 min)

Discussion (15 min)

Break (30 min)

André Lemaire, Ecole Pratique des Hautes Etudes
Monotheism in Biblical Studies? In Favor of a Diachronic and Nuanced Approach (20 min)

Christian Frevel, Ruhr-Universität Bochum
Beyond Monotheism: Implicit Exclusion, Exclusivity and Explicit Uniqueness (20 min)

Rainer Albertz, Westfälische Wilhelms-Universität Münster
Developed and Underdeveloped Polytheism: The Evidence from the Levantine Onomastica (20 min)

Discussion (15 min)

5-23 SBL Wisdom Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.62

Theme: The Book of Ecclesiastes (Qohelet)

Knut Heim, Trinity College - Bristol, Presiding

Johanna W.H.van Wijk-Bos, Louisville Presbyterian Theological Seminary
Reading Qohelet: Finding a Woman Among A Thousand (25 min)

Myung Soo Suh, Hyupsung University
"'eth ûmišpat" and "a timely mean" (shih chung) (25 min)

Naava Cohen, Bar Ilan University
The Structure and Meaning of Qohelet 1-2 (25 min)

Break (30 min)

Xianhua Wang, Department of History, Peking University, China
The Chinese Translation of hebel in the Book of Qohelet (25 min)

T. A. Perry, University of Connecticut
Qohelet, Levinas, and the Pshat or Literal Meaning of Hebel (25 min)

Discussion (25 min)

5-24 SBL Working with Biblical Manuscripts (Textual Criticism) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.68

Theme: Old Testament Versions / OT Citations in the NT

JLH Krans, Vrije Universiteit, Presiding

Valérie Kabergs, Katholieke Universiteit Leuven
Wordplay Within the Context of 'explicit ne explanations' in Genesis 1-11, as a Content-related Criterion in the Characterization of Septuagint Translation Technique (30 min)

Steve Delamarter, George Fox University
Ethiopic Manuscripts for the Textual History of theEthiopic Old Testament (THEOT) Project (30 min)

Discussion (15 min)

Break (30 min)

Johannes M. de Vries, Kirchliche Hochschule Wuppertal/Bethel
The Textual History of the Pentateuch and the New Testament: Results of the Wuppertal LXX.NT Research Project with Particular Consideration of Codex Ambrosianus (30 min)

Ronald van der Bergh, University of Pretoria
Tracing the explicit quotations of the Twelve Minor Prophets in Codex Bezae's Acts (30 min)

Discussion (15 min)

5-24a SBL International Meeting Program Committee

10:00 AM-11:30 AM

Franklin Wilkins - 4.176

Kristin De Troyer, University of St. Andrews, Presiding

5-25 SBL Ancient Near East Section / Assyriology and the Bible Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 2.40

Theme: Institutions

Michael Chan, Emory University, Presiding

Joanna Töyräänvuori, Helsingin Yliopisto - Helsingfors Universitet
Does There Exist a Connection Between the Ancient Near Eastern River Ordeal and the Ugaritic "Judge River"? (30 min)

Daniel Vainstub, Ben-Gurion University of the Negev
The Office mmlkt in Phoenician and Hebrew (30 min)

Break (30 min)

Huiping Hu, Durham University
The Cuneiform Legal Codes in Modern Scholarship (30 min)

Min Suc Kee, Korea Baptist Theological University/Seminary
The 'double-assemblies' in the ancient West Asian council (30 min)

Discussion (30 min)

5-26 SBL Apocrypha and Pseudepigrapha Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.81

Theme: The Provenance of Pseudepigrapha: A Discussion of Methodology (Joseph and Aseneth, the Testament of Job, and 2 Enoch)

Lorenzo DiTommaso, Concordia University - Université Concordia, Presiding

Lorenzo DiTommaso, Concordia University - Université Concordia
Major Issues in the Provenance of the Pseudepigrapha (30 min)

Randall Chesnutt, Pepperdine University, Panelist (20 min)

Maria Haralambakis, University of Manchester, Panelist (20 min)

Grant MacAskill, University of St. Andrews, Panelist (20 min)

Break (30 min)

Lorenzo DiTommaso, Concordia University - Université Concordia, Respondent (20 min)

Discussion (40 min)

5-27 Bethsaida Excavations Project

1:30 PM-3:15 PM

Franklin Wilkins - 1.14

Rami Arav, University of Nebraska at Omaha, Presiding

Elizabeth McNamer, Rocky Mountain College (Billings)
From Text to Artifact at Bethsaida (25 min)

Carl Savage, Drew University
Bethsaida in the First Century (25 min)

Richard A. Freund, University of Hartford
The New Rabbinic Archaeology: How 25 Years of Bethsaida Research has Changed Rabbinics and how Rabbinic Archaeology has Changed the Study of Bethsaida (25 min)

5-28 SBL Bible in Eastern and Oriental Orthodox Traditions Consultation

1:30 PM-3:00 PM

Franklin Wilkins - 1.67

Theme: Armenian Manuscripts of the Bible

Gagik Stepan-Sarkissian, Armenian Institute, London, UK, Presiding

Vahan Hovhanessian, Cardiff University
The Repose of the Evangelist John: A Case Study of the Tension Between Canon and Apocrypha in the Early Churches in the East (30 min)

Discussion (10 min)

Vrej Nerses Nersessian, British Library
The Co-operation between Father Ghewond Alishan and Lord Robert Curzon in the Field of Biblical Research (30 min)

Business Meeting (10 min)

Discussion (10 min)

5-29 SBL Biblical and Ancient Near Eastern Law Section

1:30 PM-4:30 PM

Franklin Wilkins - G73

Theme: Biblical and Early Jewish Law

Reinhard Achenbach, Westfälische Wilhelms-Universität Münster, Presiding

Yuval Sinai, Netanya Academic College School of Law
"Visiting the iniquity of the fathers upon the children" or "The son shall not suffer for the iniquity of the father?" Collective punishment in Biblical law (30 min)

Joseph Fleishman, Bar-Ilan University
Exodus 22:15-16:Seduction and Elopement Marriage; Deuteronomy 22:28-29: Rape and Abduction Marriage (30 min)

Andreas Kunz-Lübcke, Universität Leipzig
"Behind Closed Doors and Beyond Sight": The Story of the Rape of Tamar in 2 Samuel 13:1-22 in Light of Deuteronomy 22:14-29 (30 min)

Break (30 min)

Markus Zehnder, Universität Basel
Blessing and Curse in Leviticus 26 (30 min)

Peter Zaas, Siena College
The Law for the Children of Demons and Spirits: Joseph's Decision to Divorce Mary in its Jewish-legal Context (30 min)

5-30 SBL Biblical Characters in the Three Traditions (Judaism, Christianity, Islam) Seminar

1:30 PM-4:30 PM

Franklin Wilkins - 2.48

Theme: Theodicy: The Suffering of the Righteous Man

Mishael Caspi, Bates College, Presiding

J. Harold Ellens, University of Michigan-Ann Arbor
Complaint, Lament, and Special Pleading: How Righteous Men Manage Suffering (30 min)

Sophia A. Magallanes, University of Edinburgh
The Hiddenness In Job 28 and Job's Hidden Way (30 min)

Break (30 min)

Tova Forti, Ben-Gurion University of the Negev
Destructiveness and Transience In Job: The Metaphor of the Moth (30 min)

Adrien Bledstein, Chicago, IL
Performing Job as Comedy: The Trouble with Being Earnest (30 min)

5-31 SBL Biblical Criticism and Cultural StudiesSection

1:30 PM-4:30 PM

Franklin Wilkins - 1.71

Theme: Cultural Studies: Contexts and Social Locations

Jeremy Punt, University of Stellenbosch, Presiding

Jennifer A. Glancy, Le Moyne College
Reading bodies, reading Scripture (30 min)

Simon J. Joseph, Claremont Graduate University
Deconstructing Systemic Difference in Biblical Studies (30 min)

Break (30 min)

Robert Myles, University of Auckland
Jesus on the outside: an ideological rereading of the flight to Egypt (30 min)

Emmanuel Nathan, Katholieke Universiteit Leuven
A Cultural Theory of Disability: Rethinking the Rethinking of Disabilities in Biblical Studies (30 min)

Discussion (30 min)

5-32 SBL Biblical Theology Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.21

David T. Williams, University of Fort Hare, Presiding

Philosophy and Theology

Jaco Gericke, North-West University (South Africa)
Why a philosophical theology of the Old Testament is perfectly possible (20 min)

Steve Kraftchick, Emory University
Senses and References: An Approach to New Testament Theology (20 min)

Christopher M. Hays, University of Oxford
From History to Hope: Gadamer, Theological Hermeneutics and Historical Jesus Scholarship (20 min)

Discussion (25 min)

Break (30 min)

Language and Theology

Barat Ellman, Jewish Theological Seminary of America
Is š-k-h a Technical Term for Covenantal Disloyalty? (20 min)

Jeremy Kidwell, University of Edinburgh
"Firstfruits" in Paul and the Theology of Consecration (20 min)

Discussion (25 min)

5-33 SBL Feminist Interpretations Section

1:30 PM-4:30 PM

Franklin Wilkins - G80

Theme: Feminist Exegesis and Reception History

Silke Petersen, Universität Hamburg, Presiding

Ljubica Jovanovic, University of Tennessee, Knoxville
A "Gender Fair" Approach to Gen 44: 5, 15: Aseneth in the Image of Joseph (30 min)

Anne-Marie Korte, Universiteit Utrecht
The Tower of Babel and the Tower of St Barbara: Recognition of Differences in Gender Critical Perspective (30 min)

Helen Leneman, Universiteit van Amsterdam
The Medium of Endor Heard through the Medium of Music (30 min)

Break (30 min)

Agnethe Siquans, Universität Wien
The Old Testament Prophetesses in Patristic Reception (30 min)

Irmtraud Fischer, Karl-Franzens Universität Graz
The Bible and Women: An Encyclopaedia of Exegesis and Cultural History (30 min)

5-34 SBL Forced-Return Migrations (Exile-Return) in Biblical Literature Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 1.11

Theme: Memory of Exile-Forced Migrations

John Ahn, Austin Presbyterian Theological Seminary, Presiding

Madhavi Nevader, University of Glasgow
'You Will Remember Me amongst the Nations': Navigating Memory between Reputation and Repudiation in Ezekiel (30 min)

Martien A. Halvorson-Taylor, University of Virginia
Abraham and Sarah in a Foreign Land: Memory and Exile in the Fashioning of Jewish Identity (30 min)

Marjo C.A. Korpel, Utrecht University
Memories of Exile and Return in the Book of Ruth (30 min)

Break (30 min)

Katherine Southwood, University of Oxford
Post-Exilic Yehud and Ancestral Return Migration: Ethnic responses to the return from exile (30 min)

Beate Ego, Ruhr-Universität Bochum
The Memory of Exile in the Book of Tobit (30 min)

5-35 SBL Hellenistic Judaism Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.13

Theme: Texts and Translations

Stephen Herring, Oxford Centre for Hebrew and Jewish Studies, Presiding

Michael Avioz, Bar-Ilan University
Josephus' Portrait of Abner (20 min)

Discussion (5 min)

Cesar Motta Rios, Universidade Federal de Minas Gerais
Allegoresis in hellenistic judaism: from LXX to Philo? (20 min)

Discussion (5 min)

Orrey W. McFarland, University of Durham
God and Gifts in Philo of Alexandria's Reading of the LXX (20 min)

Discussion (5 min)

Break (30 min)

Françoise Mirguet, Arizona State University
Emotions in Translation: The Case of 1 Maccabees (20 min)

Discussion (5 min)

Vincent Skemp, St. Catherine University
The Alleged Prohibition on Pronouncing the Tetragrammaton, an assessment of the evidence in Second Temple Judaism (20 min)

Discussion (5 min)

Discussion (25 min)

5-36 SBL Iconography and the Hebrew Bible Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 2.46

Theme: Numismatics

Joel LeMon, Emory University, Presiding

Joachim Schaper, University of Aberdeen
Coinage and the beginnings of a monetary economy in Judah (20 min)

Discussion (5 min)

Anne Lykke, University of Vienna
Early Jewish Coinage and the Jewish Temple (20 min)

Discussion (5 min)

Izaak J. de Hulster, Georg-August-Universität Göttingen
A famous coin in London: TC 242.5 / "Gott am Flügelrad" reconsidered (20 min)

Discussion (5 min)

Break (30 min)

Patrick Wyssmann, University of Bern
A Goddess in Persian Samaria? Some remarks based on the imagery of the Samarian coinage (20 min)

Discussion (5 min)

Siegfried Ostermann, Missio: Internationales Katholisches Missionswerk
Anchor and Star: The Coinage of Alexander Jannaeus (20 min)

Discussion (5 min)

Robert Deutsch, Tel Aviv University
The Coinage of the First Jewish Revolt Against Rome (20 min)

Discussion (5 min)

5-37 SBL Innocent Captivity? Genesis and Method

1:30 PM-4:30 PM

Franklin Wilkins - 2.45

Theme: A Discussion of Andre LaCocque's The Captivity of Innocence

David Chalcraft, University of Derby, Panelist (20 min)

Mayer Gruber, Ben-Gurion University of the Negev, Panelist (20 min)

Yvonne Sherwood, University of Glasgow, Panelist (20 min)

Andre Lacocque, Chicago Theological Seminary, Respondent (25 min)

Break (30 min)

Discussion (45 min)

5-38 SBL International Cooperation Initiative Executive Board

1:30 PM-2:30 PM

Franklin Wilkins - 4.176

Ehud Ben Zvi, University of Alberta, Presiding

5-39 SBL Johannine Literature Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.62

Theme: Themes (II)

Dan Batovici, University of St. Andrews, Presiding

Ken Chan, SIL International
Discipleship in John 19:38-20:31 (25 min)

Paul H Dimmock, King's College London
Salvation has Left 'the Jews'? (25 min)

Brian D. Johnson, Seminary of the Americas
Epistemology of Testimony in the Gospel of John (25 min)

Break (30 min)

Dirk van der Merwe, University of South Africa
"Those Who Have Been Born of God Do Not Sin, Because God's Seed Abides in Them": Soteriology in 1 John (25 min)

Andre van Rheede van Oudtshoorn, Perth Bible College
Every Letter Tells a Story: Mission and Unity at Odds in the Local Church: A Socio-Narrative Analysis of 3 John (25 min)

Discussion (25 min)

5-40 SBL Judaica Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.68

Theme: Medieval Bible Commentators

Rivka Ulmer, Bucknell University, Presiding

Jonathan Jacobs, Bar-Ilan University
Ramban's Addenda to his Commentary (20 min)

Discussion (10 min)

Chris Ochs, University of Nottingham
The Use of the Gospel of Matthew in Shem Tov ibn Shaprut's Polemic (20 min)

Discussion (10 min)

Yitzhak Brand, Bar-Ilan University
The King's Law- The Life Situation (sitz im leben) of HaRan's Homily (20 min)

Discussion (10 min)

Break (30 min)

Amos Frisch, Bar-Ilan University
Malbim's Approach to the Patriarchs' Sins (20 min)

Discussion (10 min)

Business Meeting (30 min)

5-41 SBL Methods in New Testament Studies Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.47

Theme: Methodological Issues

Markus Lang, Universität Wien, Presiding

Jesper Tang Nielsen, Københavns Universitet
Textual Semiotics and Rewritten Bible (45 min)

James M. Morgan, Ecole Supérieure Privée de Théologie (Niamey)
Plot Theory and Analysis:Refining an Effective Tool for Biblical Exegesis (45 min)

Discussion (30 min)

Sandra Hübenthal, Universität Tübingen
Narrative Perspectives and the Mediation of Jesus Images in Mk 6:1-8:21 (45 min)

Discussion (15 min)

5-42 SBL Paul and Pauline Literature Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.43

Richard A. Wright, Oklahoma Christian University, Presiding

Ben C. Blackwell, University of Durham
Paul and Empire in Light of Paul's Interaction with Nero in the Acts of Paul (25 min)

Dorothea H. Bertschmann, Durham University
The Heavenly Government and the Earthly Powers: Reading Philippians 3 (25 min)

Alex Hon Ho Ip, The Chinese University of Hong Kong
Christ-centered exegesis of Paul's use of 'koinonia' in Philemon in light of the suppressive Greco-Roman system (25 min)

Break (30 min)

John W. Welch, Brigham Young University
How Rich Was Paul? . . . And Why It Matters (25 min)

Wendell Willis, Abilene Christian University
Paul's Downward Mobility (25 min)

Stephan Witetschek, Ludwig-Maximilians-Universität München
Saint Paul in Chains (25 min)

5-43 SBL Pentateuch (Torah) Section

1:30 PM-3:00 PM

Franklin Wilkins - 1.17

Theme: Re-Examining Issues Related to Disease, Gifting, and Food

This is the second of four sessions honoring the memory of Jacob J. Milgrom.

David Stewart, California State University, Long Beach, Presiding

Micaël Bürki, Collège de France
"Tsara'at": A Disease of the Gift or the Obligation to Return (30 min)

Jiri Moskala, Andrews University
Jacob Milgrom's Ethical Interpretation of the Dietary Laws of Leviticus 11: Analysis and Evaluation of his Unique Contribution (30 min)

Joonho Yoon, Drew University
Economy, Sustainability, and Reproducibility: Complementing Milgrom with the Practical Rationale for the Exceptions in Leviticus 11 (30 min)

5-44 SBL Place, Space, and Identity in the Ancient Mediterranean World Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 2.42

Theme: The Interrelation between Space and Identity II

GertPrinsloo, University of Pretoria, Presiding

Matthew Sleeman, Oak Hill College
Getting Their Identities Out of Place? Reading Acts 15:36-41 For Its Productions of Space (30 min)

Drew William Billings, McGill University
Imperial Space and the Construction of Christian Identity in Acts (30 min)

Robert Artinian, King's College London
On the Structure of Galatians: Central Features in the Letter's Linguistic Architecture (30 min)

Break (30 min)

Jenn Cianca, University of Toronto
Shared Sacred Space? Early Christian Meeting Places in Roman Britain (30 min)

Discussion: Achievements and Constraints of Spatial Analysis

5-45 SBL Quran and Islamic Tradition in Comparative Perspective Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.60

Theme: Biblical Methodologies in Quranic Research and Pedagogy

John Kaltner, Rhodes College, Presiding

David Penchansky, University of Saint Thomas
Biblical Criticism and the Quran: The Case of Abu Lahab (Sura 111) (20 min)

Dalia Abo-Haggar, University of Pennsylvania
Repetition in the Qur'an and the Bible (20 min)

Carol M Walker, London School of Theology
Women in the Round: Biblical and Quranic Texts in the Light of Principles of Semitic Rhetoric (20 min)

Discussion (15 min)

Break (30 min)

Keith E. Small, London School of Theology
Textual Variants in the Quranic Manuscript Tradition: An Analysis of the Dynamics of Textual Transmission (20 min)

Máire Byrne, Milltown Institute of Theology and Philosophy
Comparative Theology as a Teaching Method for Christian Bible Students (20 min)

Discussion (35 min)

5-46 Subject Centre for Philosophical and Religious Studies / Professional Issues Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.20

Rebecca O'Loughlin, University of Leeds, Presiding

Hugh S. Pyper, University of Sheffield and Iona Hine, University of Sheffield
King James in the Curriculum (30 min)

Heather A. McKay, Edge Hill University
Biblical Literacy: What That Might Mean to Those Who Have It or Seek It (30 min)

James Aitken, University of Cambridge
Extra-class learning: a web-resource for coins and manuscripts (30 min)

Break (30 min)

Heather A. McKay, Edge Hill University
Gendered Aspects of Mentoring Colleagues (30 min)

Nancy Tan, Chinese University of Hong Kong
Academic Success - Research Grants? - Contextual Aspects of a Scholar's Life (30 min)

5-47 SBL Synoptic Gospels Section

1:30 PM-3:00 PM

Franklin Wilkins - 2.80

Mary Marshall, Murdoch University, Presiding

Wayne Coppins, University of Georgia
Sitting on Two Asses? Second Thoughts on the 'Circus Jesus' Interpretation of Matthew 21.7 (30 min)

Lam Chi Kin, The Chinese University of Hong Kong
The mistakes of Hanging of Judas (30 min)

Martin Ramey, Azusa Pacific University
Jesus and Joseph of Arimathea: The Quest for the Historical Joseph (30 min)

5-48 SBL The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

1:30 PM-4:30 PM

Franklin Wilkins - 1.16

Kent Richards, StrategyPoints, Presiding

David Norton, Victoria University-Wellington
The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence (60 min)

David Clines, University of Sheffield
The KJV Translation of the Old Testament: The Case of Job (40 min)

Naomi Tadmor, Lancaster University
Scripture Translation and Polemics in the KJV Era (40 min)

Graham Tomlin, St Mellitus College, London
Luther's Approach to Bible Translation and the KJV (40 min)

5-49 SBL Writings (including Psalms) Section

1:30 PM-4:30 PM

Franklin Wilkins - G50

Theme: Studies on Specific Psalms

Stephen Breck Reid, George W. Truett Theological Seminary, Presiding

Philip Sumpter, University of Gloucestershire
Psalm 24 as Prophecy: A New Poetic Analysis (30 min)

Knut M. Heim, Trinity College - Bristol
The Distribution of Parallelism in Psalms 1-10 (30 min)

Discussion (15 min)

Break (30 min)

Henk Potgieter, University of Pretoria
Psalm 116 and the poetic sections in Jonah 2:3-10 and Jonah 4:2-3 (30 min)

Phil J. Botha, University of Pretoria
Psalm 91 and the "Mosaic-Wisdom" perspective on the Exile (30 min)

Discussion (15 min)

5-50 SBL Theos: Issues of Faith and Belief in Society

4:30 PM-5:30 PM

Franklin Wilkins - B5 Auditorium

Nick Spencer, Theos

Nick Spencer is Director of Studies at the public theology thinktank, Theos, and author of a number of books, most recently Freedom and Order: History, Politics and the English Bible (Hodder and Stoughton, 2010). He previously worked as Research Director at the London Institute for Contemporary Christianity and as researcher and writer for the Jubilee Centre, and has a background is in a quantitative and qualitative market and social research, for Research International and The Henley Centre. Nick researches and writes on issues of religion and society. He is the author of a number of Theos reports, including Doing God and Neither Private nor Privileged. He writes for several publications including the Guardian and Third Way magazine.

5-51 SBL An Illuminated Manuscript: The Saint John's Bible

7:00 PM-8:30 PM

Franklin Wilkins - B5 Auditorium

Donald Jackson, Senior Illuminator to Her Majesty's Crown Office

Using both medieval materials, tools, and techniques and the latest computer technology and contemporary texts (NRSV), the Saint John's Bible involves seven volumes of illuminated scripture to be bound in 200-year-old Welsh oak boards and permanently housed in the Hill Museum and Manuscript Library at Saint John's Abbey and University. Just over ten years after its commencement, 2011 will mark the official completion of the Saint John's Bible.SBL, Nida, and KCL have arranged for one of the facsimiles, usually housed at St. Martin-in-the-Fields near Trafalgar Square, to be exhibited at King's during the International Meeting.

Wednesday, July 6

REGISTRATION and EXHIBITS ..... 8:00 AM–6:00 PM

GENERAL SESSIONS ..... 8:30 AM–4:30 PM

COFFEE BREAK ..... 9:45 AM and 2:45 PM

6-1 SBL Ancient Near East Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.20

Theme: Deities and Kings

Jacob Wright, Emory University, Presiding

Xianhua Wang, Department of History, Peking University, China
The Great Gods in the Babylonian Fürstenspiegel (30 min)

Ronnie Goldstein, Hebrew University of Jerusalem
Elisha in Dotan - A New Look (30 min)

Discussion (15 min)

Break (30 min)

Michael Chan, Emory University
The Social and Literary Origins of Royal Rage in ANE and Jewish Court Legends (30 min)

Paul Sanders, Protestantse Theologische Universiteit Utrecht NL
Different Gods - Similar Prayers (30 min)

Discussion (15 min)

6-2 SBL Apocrypha and Pseudepigrapha Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.81

Theme: New Testament Apocrypha and Early Christian Writings

Tobias Nicklas, Universität Regensburg, Presiding

Phillip Muñoa, Hope College
Tobit, Raphael, and Early Christology (25 min)

Mark Goodacre, Duke University
A Walking, Talking Cross or the Walking, Talking Crucified One? A Conjectural Emendation in the Gospel of Peter 10.39, 42 (25 min)

Lorne R. Zelyck, University of Cambridge
The Gospel of Peter, Justin Martyr, and the Fourth Gospel: Dependence, Independence or Common Tradition? (25 min)

Break (30 min)

Ally Kateusz, University of Missouri-Kansas City
Kollyridian Déjà vu: The Depiction of Mary as an Exemplar for Women Priests in the Earliest Dormition Manuscript (25 min)

Jason M. Zurawski, University of Michigan-Ann Arbor
On Provenance and Pseudepigrapha: Lessons Gleaned from the Gospel of Judas (25 min)

Discussion (25 min)

6-3 SBL Biblical Characters in the Three Traditions (Judaism, Christianity, Islam) Seminar

8:30 AM-11:30 AM

Franklin Wilkins - 2.48

Theme: Theodicy: The Suffering of the Righteous Man

John Tracy Greene, Michigan State University, Presiding

F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin
Suffering, the Satan, and Divine Trust in the Book of Job (25 min)

Felix Cortez, Universidad de Montemorelos
Paul As a Righteous Sufferer: Echoes of Job In the Philippians (25 min)

Teresa Swan Tuite, Oberlin College
The Concept of Natality and the Suffering of Job (25 min)

Break (30 min)

Anthony Swindell, Church Of England
Job in English and Irish Literature (25 min)

Donald Vance, Oral Roberts University
But Now My Eye Sees You: Job as Charismatic (25 min)

Discussion (25 min)

6-5 SBL Epistle to the Hebrews Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 2.40

Theme: Hebrews 13 and Its Relationship to the Rest of the Book

David M. Moffitt, Duke University, Presiding

David M. Allen, Queen's Foundation, Birmingham
What Are They Saying about Hebrews 13? (30 min)

Susan Docherty, Newman University College Birmingham UK
The Use of the Old Testament in Hebrews 13 (30 min)

Discussion (15 min)

Break (30 min)

James W. Thompson, Abilene Christian University
Insider Ethics for Outsiders: Identity and Ethics in Hebrews 13 (30 min)

Joseph R. Dodson, Ouachita Baptist University
Ethical Exhortations in the Letter to the Hebrews and the Writings of Seneca (30 min)

Discussion (15 min)

6-6 SBL Expressions of Religion in Israel Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.21

Theme: Ba'al in Toponyms, Personal Names, and the Deity Behind the Name

Rüdiger Schmitt, Westfälische Wilhelms-Universität Münster, Presiding

Mark A. Christian, Vanderbilt University, Presiding

Rüdiger Schmitt, Westfälische Wilhelms-Universität Münster
The "Dark Sides" of West Semitic Deities in Late Nineteenth- and Early Twentieth-Century Scholarship and its Afterlife (25 min)

Discussion (10 min)

Stig Norin, Uppsala University, Sweden
Ortsnamen und Personennamen auf Ba'al im Alten Testament (25 min)

Discussion (10 min)

Break (30 min)

Mark S. Smith, New York University
The Problem of the God and His Manifestations: The Case of the Baals at Ugarit (25 min)

Discussion (10 min)

Yigal Levin, Bar-Ilan University
Baal Worship in Early Israel – An Onomastic View (25 min)

Discussion (10 min)

6-7 SBL Feminist Interpretations Section

8:30 AM-11:30 AM

Franklin Wilkins - G80

Theme: Feminist exegesis and "classical" approaches revisited

Irmtraud Fischer, Karl-Franzens Universität Graz, Presiding

Deborah Kahn-Harris, University of Sheffield
Who Are We: An Exploration of Voice in Lam 5: 19-22 (30 min)

Orit Avnery, Bar Ilan University, Israel
Who is In and Who is Out: The Two Voices of Ruth (30 min)

Discussion (15 min)

Break (30 min)

Monika Cornelia Müller, Kirchliche Hochschule Wuppertal/Bethel
Asherah and Female Fertility: Revising A Problematic Relationship (30 min)

Charlene van der Walt, Universiteit van Stellenbosch - University of Stellenbosch
Hearing Tamar's Voice: How the Margin Hears Differently. Contextual Readings of 2 Samuel 13:1-22 (30 min)

Discussion (15 min)

6-8 SBL Iconography and the Hebrew Bible Consultation

8:30 AM-10:30 AM

Franklin Wilkins - 1.14

Izaak Jozias de Hulster, Georg-August-Universität Göttingen, Presiding

Ryan P. Bonfiglio, Emory University
For I Have Bent Judah as My Bow: Archer Imagery in Zechariah 9:11-17 in Light of Achaemenid Iconography (30 min)

Discussion (10 min)

Frank Ueberschaer, Universität Zürich
Symbols of Power in Ancient Israel (30 min)

Discussion (10 min)

Joel M. LeMon, Emory University
Modes of Violence in the Communal Psalms of Lament and Ancient Near Eastern Art (30 min)

Discussion (10 min)

6-9 SBL Johannine Literature Section

8:30 AM-9:45 AM

Franklin Wilkins - 1.67

Theme: Approaches (I)

Malcolm Coombes, Trinity Theological College (Auchenflower), Presiding

Sang-Hoon Kim, Chongshin University
Johannine Triple-Consecutive Structures of the Discourse of Jesus in John 5 (25 min)

Steven Richard Scott, Université d'Ottawa - University of Ottawa
Chapter 6: The Structural Centre of the Gospel of John? (25 min)

Urban C. von Wahlde, Loyola University of Chicago
Studying the Composition of the Gospel and Letters of John: Can We Get Beyond Subjectivity? (25 min)

6-10 SBL Judaica Section

8:30 AM-11:30 AM

Franklin Wilkins - G50

Theme: Hermeneutics of History and/or Midrash

Rivka Ulmer, Bucknell University, Presiding

Simon Lasair, St. Thomas More College
Intertextuality as Historiography: Thematizing the Subject in the Writing of Early Jewish History (20 min)

Discussion (10 min)

George Carras, Washington and Lee University
Contextualizing Josephus - Flavius Josephus in Flavian Rome:Rabbinic Echoes in Josephus' Diaspora Jewish Summary of the Law? (20 min)

Discussion (25 min)

Break (30 min)

Lena Einhorn, none
Josephus and Messianic Leaders in the First Century (20 min)

Discussion (10 min)

Hedva Rosen, University of Manchester
The Structures of the Mekhilta de-Rabbi Ishmael (20 min)

Discussion (25 min)

6-11 SBL Methods in New Testament Studies Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.47

Theme: Exegesis and History

Lutz Doering, University of Durham, Presiding

Philip H. Towner, Nida Institute for Biblical Scholarship at the American Bible Society
Resonance, Dissonance, Resistance: The Eschatological Obsolescence of a Proscriptive Text (45 min)

Benjamin Edsall, University of Oxford
Tracing Alfred Seeberg's Katechismus: where did it go and why? (45 min)

Break (30 min)

Cosmin Pricop, Johann Wolfgang Goethe-Universität Frankfurt am Main
Textual Criticism and the Orthodox Exegesis in the Transfigurations' Story (45 min)

Discussion (15 min)

6-12 SBL Mind, Society, and Tradition Section

8:30 AM-10:00 AM

Franklin Wilkins - 2.46

Jon Ma Asgeirsson, Háskóli Íslands, Presiding

Rikard Roitto, Stockholm School of Theology
Cognitive Perspectives on Forgiveness in 1 John (25 min)

Discussion (5 min)

Woo Min Lee, Drew University
Hybrid Christianity in Philippians 1:15-18 (25 min)

Discussion (5 min)

Annette Evans, University of the Free State
Evangelism of Young Children: Is an Evolutionary Understanding of "Original Sin" possible? (25 min)

Discussion (5 min)

6-13 SBL Palestine and Babylon: Two Jewish Late Antique Cultures and Their Interrelation Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.45

Theme: Biblical Geography in Post Biblical Literature I

Ronit Nikolsky, Rijksuniversiteit Groningen, Presiding

Cana Werman, Ben Gurion University of the Negev
Once Again: Damascus (30 min)

Sergey Minov, Hebrew University of Jerusalem
Biblical Places and Formation of Cultural Memory in Late Antique Syria-Mesopotamia (30 min)

Shayna Sheinfeld, McGill University
From Spatial to Temporal: The Euphrates in Pseudepigraphic Texts (30 min)

Break (30 min)

Miriam Ben Zeev, Ben Gurion University, Beersheva
Jerusalem in Egyptian and Greek Literature (30 min)

Ory Amitay, University of Haifa
Abraham as a Mediterranean Mediator and the Possible Origins of the Judeo-Spartan Connection (30 min)

6-14 SBL Paul and Pauline Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.43

Theme: Romans

Kar-Yong Lim, Seminari Theoloji Malaysia, Presiding

Nina E. Livesey, University of Oklahoma
Sounding Out the Meaning of Romans 4:9-12 (25 min)

Bruce Clark, University of Cambridge
Abrahamic and Christian Faith in Romans 4 (25 min)

W. Bradford Littlejohn, University of Edinburgh
"Servants of God" and Followers of Christ: Reading Romans 13 in Context (25 min)

Break (30 min)

Alexander Kirk, University of Oxford
Crisis Theology and Paul's Arguments in Romans 9 and 11: Intertextual Icebergs in Romans 9:3 and 11:1–5 (25 min)

Lionel J. Windsor, University of Durham
The Pluriformity of Covenants in the Jewish Background to Paul's Thought (Romans 9:4) (25 min)

Mary T. Brien, Dominican Biblical Institute, limerick, Ireland
"Provoked to jealousy" (Rom 10:9; 11:11-14) Incentive or Insult? A Fresh Look at Paul's Approach to Salvation For Jew and Gentile in Romans 9-11 (25 min)

6-15 SBL Pentateuch (Torah) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.17

Theme: Exploring P and H: Contents, Boundaries, and Relationship to D

This is the third of four sessions honoring the memory of Jacob J. Milgrom.

Roy Gane, Andrews University, Presiding

Thomas Römer, Université de Lausanne
Jacob Milgrom and the Priestly Texts of the Pentateuch (25 min)

Jeffrey Stackert, University of Chicago
Jacob Milgrom, the Strata of the Priestly Source, and the Sabbath (25 min)

Iryna Dubianetskaya, European Humanities University
The Nature of the Creator in Relation to His Creation: Understanding Genesis 1 (25 min)

Break (30 min)

Megan Warner, Melbourne College of Divinity
The Holiness School in Genesis? (25 min)

Esias E Meyer, University of Pretoria
Leviticus 17 as a Bridge Between P and H With a Touch of D? (25 min)

Deborah Ellens, Independent Scholar
Milgrom's Legacy (25 min)

6-17 SBL Prophets Section
8:30 AM-11:30 AM
Franklin Wilkins - 1.13

Theme: The Book of the Twelve

Joachim Schaper, University of Aberdeen, Presiding

Ehud Ben Zvi, University of Alberta
Remembering Hosea: The Prophet Hosea as a Site of Memory in Persian Period Yehud (25 min)

Heiko Wenzel, Freie Theologische Hochschule Gießen
Obvious Elusiveness or Elusive Obviousness? The Purpose and the Genre of the Book of Jonah (25 min)

George Athas, Moore Theological College
The Sinister Subtext: Reading Zech 9 in the light of Alexander's Siege of Tyre (25 min)

Break (30 min)

Elie Assis, Bar-Ilan University
Malachi's Reproach of the Priests, 1:6 – 2:9 (25 min)

Kevin Hall, Oklahoma Baptist University
The Comfort of Divine Repentance: The Radicalnhm in the Book of the Twelve (25 min)

Discussion (25 min)

6-18 SBL Psychological Hermeneutics of Biblical Themes and Texts Section
8:30 AM-11:30 AM
Franklin Wilkins - 2.42

Theme: Psychological Approaches to New Testament Texts

J. Harold Ellens, University of Michigan-Ann Arbor, Presiding

Amanda C. Atkinson, University of Georgia
The Psychoanalytic Implications of The Resurrection Accounts (45 min)

Margaret Aymer, Interdenominational Theological Center
Alien (n)ation: Reading the Epistle of James through the Psychology of Migration (45 min)

Break (30 min)

Bas van Os, Vrije Universiteit
Coping With Jesus' Death (45 min)

Business Meeting (15 min)

Discussion: Possibility of Planning Sessions that May Be Collected into a Published Volume

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6-19 SBL Qumran and the Dead Sea Scrolls Section
8:30 AM-11:30 AM
Franklin Wilkins - G73

Theme: Texts and Archaeology at Qumran I

Sidnie Crawford, University of Nebraska - Lincoln, Presiding

Jodi Magness, University of North Carolina at Chapel Hill
The Archaeology of Qumran and the Dead Sea Scrolls: The State of the Field (35 min)

Juhana Markus Saukkonen, University of Helsinki / University of Cambridge
Khirbet Qumran and the Dead Sea Scrolls: A Unique Relationship? (25 min)

Break (30 min)

Kenneth Atkinson, University of Northern Iowa
Josephus the Essene at Qumran? An Example of the Intersection of the Dead Sea Scrolls and the Archaeological Evidence in Light of Josephus's Writings (25 min)

Stephen J. Pfann, University of the Holy Land
Qumran or Qumrans? The Multifaceted Stratigraphy of the Sites of Qumran and Ain Feshkah (25 min)

Carol Newsom, Emory University, Respondent (20 min)
Discussion (20 min)

6-20 SBL Quran and Islamic Tradition in Comparative Perspective Section
8:30 AM-11:30 AM
Franklin Wilkins - 1.60

Theme: The Bible and the Quran in Ismaili Sources (co-sponsored by the Institute of Ismaili Studies)

Organized by Omar Ali-de-Unzaga and Michael Pregill.

Omar Ali-de-Unzaga, Institute of Ismaili Studies, Presiding

Paul E. Walker, University of Chicago
Early Ismaili Attitudes to the Religion and Scripture of Christians and Jews (20 min)

David Hollenberg, University of Oregon
The Nature of Fatimid Universalism: Ja'far ibn Mansur al-Yaman's ta'wil of Non-Islamic Sources (20 min)

Discussion (35 min)

Break (30 min)

Daniel De Smet, Faculteit Vergelijkende Godsdienstwetenschappen, Antwerp and Jan Van Reeth, Faculteit Voor Vergelijkende Godsdienstwetenschappen
The Isma'ili da'i Hamid al-Din al-Kirmani (d. ca. 1021) Quoting the Bible in Syriac and Hebrew: His Sources and Purposes (40 min)

Discussion (35 min)

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6-21 SBL Relevance Theory and Biblical Interpretation Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.71

Ronald Sim, Africa International University, Presiding

Hanneke van Loon, Katholieke Universiteit Leuven
The Variational Use of the Particle 'et With Subject and Direct Object (30 min)

Ronald J. Sim, Africa International University /SIL International
Clinical Presentation in Leviticus 13, 14: the case of hinneh (30 min)

Discussion (15 min)

Break (30 min)

Gene L Green, Wheaton College (Illinois)
Lexical Pragmatics and the Lexicon (30 min)

Business Meeting (30 min)

Discussion (15 min)

6-22 SBL Synoptic Gospels Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.80

Merrilyn Mansfield, University of Sydney, Presiding

Johanna Brankaer, WWU Münster
The Implicit Epistemology of Mark (30 min)

Michael Flowers, University of Manchester
The Ignominious Death of Jesus in Q (30 min)

J. R. C. Cousland, University of British Columbia
Narrative Closure and the Failure of the Mission to Israel in Matthew's Gospel (30 min)

Break (30 min)

Steffen Joeris, La Trobe University
The Markan Use of "unclean spirit": Another Messianic Strand (30 min)

Matthew S. Rindge, Gonzaga University
Reconfiguring the Akedah: Death and Divine Abandonment in Mark (30 min)

6-23 SBL The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

8:30 AM-11:30 AM

Franklin Wilkins - 1.16

Robin Griffith-Jones, Temple Church, Presiding

Robert Alter, University of California-Berkeley
The Question of Eloquence in the King James Version (50 min)

Joan Taylor, King's College, London
Britain and the Holy Land at the Time of the KJV (40 min)

Malcolm Guite, Girton College, Cambridge
Andrewes, Donne, and the Theology of Translation (40 min)

R. S. Sugirtharajah, University of Birmingham
A Post-Colonial Assessment of the KJV as Bible Translation (40 min)

Discussion (10 min)

6-24 SBL Wisdom Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.62

Theme: Wisdom Books (Proverbs, Job, Baruch, Ahiqar, and Ben Sira)

Katharine Dell, University of Cambridge, Presiding

Jeremy Corley, Ushaw College
The Portrait of Samuel in Hebrew Ben Sira 46:13-20 (25 min)

Sean A. Adams, University of Edinburgh
"Where Can Wisdom Be Found": 1 Baruch 3:9-4:4, Job 28 and the Location of Wisdom (25 min)

Knut M. Heim, Trinity College Bristol
Is there a "Prosperity Gospel" in the Book of Proverbs? (25 min)

Break (30 min)

Joonho Yoon, Drew University
Can the Israelite Woman Wisdom Heal the People? The Absence of Healing by Woman Wisdom or Wisdom Goddess and Its Theological Implication (25 min)

Shamir Yona, Ben-Gurion University of the Negev
Emphasizing the End of an Aphorism in the Book of Proverbs and the Proverbs of Ahiqar (25 min)

Discussion (25 min)

6-25 SBL Working with Biblical Manuscripts (Textual Criticism) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.68

Theme: Working with Greek New Testament MSS

Tommy Wasserman, Örebro School of Theology, Presiding

Don Barker, Macquarie University and Alanna Nobbs, Macquarie University
Redating NT Papyri (30 min)

A. W. Wilson, Queensland, Australia
Scribal Habits in Greek New Testament Manuscripts (30 min)

Edgar Battad Ebojo, University of Birmingham
Profaning the Sacred? Nomina Sacra and the Scribe of Papyrus 46 (30 min)

Break (30 min)

Dan Batovici, University of St. Andrews
Textual Revisions of Hermas in Codex Sinaiticus (30 min)

W. Andrew Smith, University of Edinburgh
Unit Delimitation in the Gospels of Codex Alexandrinus (30 min)

6-25a SBL A Dialogical Approach to Archaeology and the Bible: Insights from the Excavations at Tall el-Hammam, Jordan

1:30 PM-4:30 PM

Franklin Wilkins - 1.10

Brandy A. Forrest, Trinity Southwest University, Presiding

Ziad al-Saad, Department of Antiquities, Jordan
Greetings from the Hashemite Kingdom of Jordan (5 min)

Steven Collins, Trinity Southwest University
From Text to Ground and Back: The Dialogical Integration of Archaeology and Biblical Studies in the Tall el-Hammam Excavation Project (12 min)

Gary A. Byers, Trinity Southwest University
Kingdoms and Characters: Tall el-Hammam and the Biblical Record (15 min)

Steven Collins, Trinity Southwest University
Tall el-Hammam and the Eastern Kikkar Sites: Geographical Foundation of the Biblical "Cities of the Plain" Formula (15 min)

Lucy A. Clayton, Binghampton University
Land of the Kikkar: The Anthropology of the Tall el-Hammam City State (13 min)

Brandy A. Forrest, Trinity Southwest University
Touching the Biblical World: Facts and Artifacts from Tall el-Hammam (15 min)

Break (30 min)

Leen A. Ritmeyer, Ritmeyer Archaeological Design
Representing the Past: Architectural Reconstruction Drawings from Tall el-Hammam (15 min)

Carroll A. Kobs, Trinity Southwest University
"Lot Sat in the Gateway of Sodom" (Gen 19:1): Tall el-Hammam's Massive Defenses (10 min)

Carroll A. Kobs, Trinity Southwest University
Goddess of the Eastern Kikkar: An Iron Age II Ammonite Figurine from Tall el-Hammam (10 min)

Kennett Schath, Trinity Southwest University
Mourning and Memorial: Insights from Tall el-Hammam's Megalithic Sacrescape (10 min)

David Maltsberger, Baptist University of the Americas
Balancing Archaeology, Faith, and Jordan's National Economy (10 min)

Discussion (20 min)

6-26 SBL Apocrypha and Pseudepigrapha Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.81

Theme: Apocrypha / Deuterocanonical Writings and Early Judaism

Françoise Mirguet, Arizona State University, Presiding

Ruth Henderson, University of Haifa
The Conception of Jerusalem in Baruch 4:5-5:9 (30 min)

Woo Min Lee, Drew University
Rewritten Story of Enoch in the Book of Jubilees (30 min)

Sean A. Adams, University of Edinburgh
Reframing Scripture: A Fresh Look at Baruch's Creative Appropriation of Scripture (30 min)

Break (30 min)

Discussion (30 min)

Business Meeting (30 min)

6-27 SBL Archaeology Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.71

Theme: Ancient Israel and the impact from the north

Margreet Steiner, Leiden, The Netherlands, Presiding

Margreet Steiner, Leiden, The Netherlands
The Assyrians were here …. (35 min)

CoenraadScheepers, University of South Africa
What Archaeology Reveals About Neo-Assyrian Presence in Philistia and Judea (35 min)

Break (30 min)

Jeannette Boertien, University of Groningen
After Eve: Reconstructing Color and Warmth in Biblical Archaeology (35 min)

Izaak J. de Hulster, Georg-August-Universität Göttingen
Melqart's Hinterland: Perception of the Levantine Coast (35 min)

Discussion (10 min)

6-27a SBL Bible and Technology: Now and Then

1:30 PM-4:30 PM

Franklin Wilkins - 1.20

Theme: Technology's Impact on the Way We Imagine Scripture

This roundtable conversation will explore the intimate relationship between Bible and technology from antiquity, through today, and into tomorrow. We will discuss how technologies of production, dissemination, translation, access, storage, organization, preservation and manipulation all shape the way we construct, understand and use Bible and scripture. Such technologies could include the move from oral to textual transmission of tradition (Ong; Kelber), the rise of the codex (Gamble), the role of the scriptorium and library (Grafton and Williams), the printing press (Elizabeth Eisenstein), digital imaging and preservation of manuscripts (Sinaiticus Project), the internet (biblegateway.com), portable devices, XML (SBLGNT), and social media (twible, YouVersion.com).

Pamela Eisenbaum, Iliff School of Theology, Presiding

Michael Hemenway, Iliff School of Theology, Panelist

Timothy Beal, Case Western Reserve University, Panelist

Juan Garces, University of London, Panelist

Philip H. Towner, Nida Institute for Biblical Scholarship at the American Bible Society, Panelist

6-28 SBL Biblical Characters in the Three Traditions (Judaism, Christianity, Islam) Seminar

1:30 PM-4:30 PM

Franklin Wilkins - 2.48

Theme: Theodicy: The Suffering of the Righteous Man

J. Harold Ellens, University of Michigan-Ann Arbor, Presiding

T. A. Perry, University of Connecticut
Whose Pain?Levinas's Critique of Job (30 min)

Yitzhak Peleg, Beit Berl College
Duality in the Relationship of "Man-God" in the Book of Job: Two Readings or Two Jobs (30 min)

David Hormenoo, Duke University
The Suffering of a Righteous Person: The African Cultural and Theological Perspective (30 min)

Break (30 min)

David Z. Crookes, Belfast, Northern Ireland
The Book of Job: The Tale, Its Representative Characters, and Its Literary Unity (30 min)

Herb Hain, Santa Monica, CA
Was God Kidding...Again? (30 min)

6-29 SBL Biblical Criticism and Cultural StudiesSection

1:30 PM-4:30 PM

Franklin Wilkins - 1.13

Theme: Cultural Studies: Critical Theories and Texts

Fernando Segovia, Vanderbilt University, Presiding

Marco Derks, Theologian / Project Coordinator
"If I be shaven, then my strength will go from me" – A Queer Reading of the Samson Narrative (25 min)

Fiona Black, Mount Allison University
Everything Under the Sun: Caribbean Identity, the Bible, and Slavery (Past and Present) (25 min)

Hans Leander, University of Gothenburg
The Codex is the Message: A Postcolonial Reading of Mark 1:1 (25 min)

Break (30 min)

Love L. Sechrest, Fuller Theological Seminary
Teaching Little Dogs New Tricks: Matthew 15:22-28 as Antiracist Literature (25 min)

Deborah R. Storie, Whitley College/Melbourne College of Divinity
What Belongs to God? Reading Luke 20.19-26 'with the grain beneath the veneer' (25 min)

Discussion (25 min)

6-30 SBL Concept Analysis and the Hebrew Bible Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.68

Mignon R. Jacobs, Fuller Theological Seminary, Presiding

Shelley Ashdown, Graduate Institute of Applied Linguistics
Duality of Isaiah's Yahweh: Sacred Redeemer and Unmerciful Judge (30 min)

Jeremy Kidwell, University of Edinburgh
'Firstfruits' in the Hebrew Bible: Relating Work and Worship (30 min)

Discussion (15 min)

Break (30 min)

Ben Johnson, University of Durham
The Character of David and the Concept of the Heart of Yhwh's Chosen One in 1 Samuel (30 min)

Mignon R. Jacobs, Fuller Theological Seminary
Cultural Memory of a Failed Relationship: Competing Concepts of the Deity in Ezekiel 16 (30 min)

Discussion (15 min)

6-31 SBL Contextual Interpretation of the Bible (Hebrew Bible/Old Testament and New Testament) Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 2.46

Theme: Papers on the Hebrew Bible and the New Testament

Archie Lee, Chinese University of Hong Kong, Presiding

Brad Embry, Northwest University (Washington)
The Rape and Dismemberment of the Levite's Concubine in Judges 19: A Case for Reassessing the (Important) Role of Women in the Biblical Narrative (20 min)

Katherine Southwood, University of Oxford
"What shall we do for wives for those who are left?": Reactions to Judges 21 When Placed within An Analytical Framework Informed by Modern Social-anthropological Theories of Marriage (20 min)

Kar-Yong Lim, Seminari Theoloji Malaysia
Paul's Use of Temple Imagery in the Corinthian Correspondence and the Formation of Christian Identity: A Contextual Reading from the Perspectives of A Chinese Malaysian (20 min)

Break (30 min)

Jeremy Punt, Universiteit van Stellenbosch - University of Stellenbosch
Foolish Rhetoric in 1 Corinthians 1:18-31: Paul's Discourse of Power as Mimicry (20 min)

Mary Phil Korsak, Society of Authors-Translators Association
Glad News from Mark (20 min)

Galen L. Goldsmith, Dumont, CO
Who Healeth All Thy Diseases (20 min)

Discussion (30 min)

Papers will be summarized during the session, not read in full, then extensively discussed. Fuller drafts will be available on Athalya Brenner's homepage, *http://home.medewerker.uva.nl/a.brenner/page3.html*, about a fortnight before the conference.

6-32 SBL Epistle to the Hebrews Consultation

1:30 PM-4:30 PM

Franklin Wilkins - 2.40

Eric F. Mason, Judson University (Elgin, Illinois), Presiding

Edward Adams, King's College London
'No Lasting City' and the Eternity of Rome (Hebrews 13.14) (30 min)

Cynthia Long Westfall, McMaster Divinity College
Scared to Death: Clues to the Circumstance of the First Readers of the Book of Hebrews (30 min)

Discussion (15 min)

Break (30 min)

David M. Moffitt, Duke University
Christ's Performance of God's Will in Hebrews 10: Fulfilling the Psalmist's Desire in Psalm 40 (30 min)

Eric F. Mason, Judson University
A Chiastic Approach to the Affirmations about the Son in Hebrews 1:1-4 and the Biblical Quotations of Hebrews 1:5-14 (30 min)

Discussion (15 min)

6-32a SBL Feminist Commentary on the Babylonian Talmud

1:30 PM-3:30 PM

Franklin Wilkins - 1.21

Ronit Nikolsky, Rijksuniversiteit Groningen, Presiding

Tal Ilan, Freie Universtaet Berlin
A Feminist Commentary on Tractate Hullin (30 min)

Federico Dal Bo, Freie Universität Berlin
A Feminist Commentary on Tractate Keritot (20 min)

Monika Brockhaus, Freie Universität Berlin
A Feminist Commentary on Tractate Temurah (20 min)

Ronit Nikolsky, Rijksuniversiteit Groningen, Respondent (15 min)
Discussion (35 min)

6-33 SBL Feminist Interpretations Section

1:30 PM-4:30 PM

Franklin Wilkins - G80

Theme: Junior section of gender relevant exegesis

Irmtraud Fischer, Karl-Franzens Universität Graz, Presiding

Merrilyn Mansfield, University of Sydney
The Ministering Women and Their Mirrors (35 min)

Rosie Andrious-Ratcliffe, King's College London
Pleasurable Viewing and Disappearing Men: Thecla Revisited (35 min)

Break (30 min)

Anthony Rees, Charles Sturt University
[Re]Naming Cozbi: In Memoriam, Cozbi, Daughter of Zur (35 min)

Beniamin Pascut, University of Cambridge
Women – Victims of Lustful Hearts: Contemporary Ethics of Matthew 5.28 (35 min)

Discussion (10 min)

6-34 SBL Hellenistic Greek Language and Linguistics Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.11

Peter Spitaler, Villanova University, Presiding

Paul Danove, Villanova University
The Conceptualizations of Transference Grammaticalized by New Testament Verbs (30 min)

Stephen H. Levinsohn, SIL International
A Fresh Look at Adjective – Noun Ordering in Articular Noun Phrases (30 min)

Albert Lukaszewski, LCS
A Revisitation of Maranatha: Its Form and Meaning (30 min)

Break (30 min)

Brian Kvasnica, Hebrew University of Jerusalem
Halachic Jargon in First Century Greek (30 min)

Jesús Peláez, University of Cordoba (Spain)
The Lexeme ARKHÊ in the New Testament (30 min)

6-35 SBL Historical Books (Hebrew Bible) Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.62

Theme: Chronicles-Ezra-Nehemiah

Yigal Levin, Bar-Ilan University, Presiding

Joseph Fleishman, Bar-Ilan University
Why Was "A great cry of the people and of their wives against their brethren the Jews" (Nehemiah 5:1) (25 min)

David Glatt-Gilad, Ben-Gurion University of the Negev
"My Servants the Prophets" and the Formation of Israelite Historiography (25 min)

Frank Clancy, Waterloo, Ontario, Canada
The Date of Chronicles (25 min)

Break (30 min)

Louis Jonker, Universiteit van Stellenbosch - University of Stellenbosch
What Do the Good Kings Have in Common? A Survey of Terminological Patterns in the Chronicler's Royal Narratives (25 min)

Ananda Geyser-Fouche, University of Pretoria
1 and 2 Chronicles as a Discourse of Power (25 min)

Peter H. W. Lau, Seminari Theoloji Malaysia
A Postcolonial, Intertextual Reading of the Book of Ruth (25 min)

6-36 SBL Intermarriage and Group Identity in the Persian and Hellenistic Period

1:30 PM-2:45 PM

Franklin Wilkins - 1.14

Christian Frevel, Ruhr-University Bochum, Presiding

Joseph Blenkinsopp, University of Notre Dame
The Baal-Peor Episode (Numbers 25:1-18) Read in the Persian and Hellenistic Periods (25 min)

Ida Fröhlich, Pázmány Péter Katolikus Egyetem
Intermarriage and the Origin of the Evil and Impurity (25 min)

Benedikt Conczorowski, Ruhr-University Bochum
The Development of Marriage Prohibitions in the Hebrew Bible (25 min)

6-37 SBL Johannine Literature Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.67

Theme: Approaches (II)

Lam Chi Kin, Chinese University of Hong Kong, Presiding

Dan Batovici, University of St. Andrews
Conversion in the Gospel of John? An Inquiry on the Benevolent Characters (25 min)

Dorothy Lee, Trinity College, Melbourne College of Divinity
Martha and Mary: Character Development in John and Luke (25 min)

Richard K. Min, Paul Theological Seminary
Biblical Paradox and "I-am" Sayings in John (25 min)

Break (30 min)

Lourdes García Ureña, Universidad CEU- San Pablo
Describe In Order to See: Some Features of the Descriptive Technique in the Book of Revelation (25 min)

Meredith Warren, McGill University
Equal to God: Divine (Mis)Identification in the Greek Novels and the Gospel of John. (25 min)

Discussion (25 min)

6-38 SBL Judaica Section

1:30 PM-4:30 PM

Franklin Wilkins - G50

Theme: Biblical Interpretation and Thematic Approaches

Rivka Ulmer, Bucknell University, Presiding

Ari Geiger, Bar-Ilan University
"Moral Humanization" of Nature in Jewish Interpretation (20 min)

Discussion (10 min)

Paola Ferruta, Sorbonne Paris IV
"Marranism" in the 19th century: the coming together of the "Jews and the Universal" in Germany and in France (20 min)

Discussion (25 min)

Break (30 min)

Abi Doukhan, Queens College
Beyond Haverut: A Levinassian approach to Inter-faith Hermeneutics (20 min)

Discussion (10 min)

Chaya Ben Ayun, Levinsky College of Education
Where Politics and Justice meet – The Story of David and Mephibosheth (20 min)

Discussion (25 min)

6-39 SBL Methods in New Testament Studies Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.47

Theme: Rhetorics and Style

Sandra Huebenthal, Universität Tübingen, Presiding

Dan Nässelqvist, Lund University
Levels of Style: A Bridge between the Composition and Delivery of New Testament Writings (45 min)

Lutz Doering, University of Durham
Between Athens and Jerusalem: The Text-Pragmatic Significance of Ancient Jewish Letters for New Testament Epistolography (45 min)

Break (30 min)

Matthew R. Malcolm, Trinity Theological College (Perth)
Beyond Greco-Roman Rhetorical Criticism (45 min)

Discussion (15 min)

6-40 SBL Paul and Pauline Literature Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.43

Wendell Willis, Abilene Christian University, Presiding

Maria Karyakina, St. Petersburg Christian University
Negative Identity of Heavenly Society Members: "we" vs. "them." Opponents in the Letter to Philippians (25 min)

James Stacey, La Trobe University
Traditions of Abraham's Conversion from Idolatry and Astrology as Sources for Paul's Theology and Preaching to Gentiles (25 min)

Jeffrey Peterson, Austin Graduate School Of Theology
Inclusio and Integrity in 2 Corinthians 2:17 and 12:19 (25 min)

Break (30 min)

Thomas Slater, Mercer University
Ephesians:Message to a Transitional church (25 min)

Mark Stirling, University of St. Andrews
The Davidic Temple Builder: Zechariah 6:13-15 as Neglected Background to Ephesians 2:11-22 (25 min)

Andrew R. Talbert, University of Nottingham
Revisting Pseudonymity and 2 Thessalonians (25 min)

6-41 SBL Pentateuch (Torah) Section

1:30 PM-4:30 PM

Franklin Wilkins - 1.17

Theme: Studies on Leviticus 17-27

This is the fourth of four sessions honoring the memory of Jacob J. Milgrom.

David Wright, Brandeis University, Presiding

Mark A. Christian, Vanderbilt University
Merging Office and Community in Leviticus 17–26 (30 min)

David Tabb Stewart, California State University, Long Beach
Leviticus 19 as Mini-Torah (30 min)

J. Dwayne Howell, Campbellsville University
Jacob Milgrom and the Resident Alien in the Land (30 min)

Break (30 min)

Georg Fischer, Leopold-Franzens-Universität Innsbruck
A Need for Hope? A Comparison of the Dynamics in Lev 26 and Deut 28-30 (30 min)

Roy E. Gane, Andrews University
Didactic Logic in Leviticus (30 min)

6-42 SBL Persuasive Learning for the Hebrew Bible

1:30 PM-4:30 PM

Franklin Wilkins - 2.42

This session will discuss the role of wordbooks, exercise technology, and persuasive learning. Two papers will discuss how current textbooks can function in e-Learning and how we can measure the effect of frequent testing. Two papers will present persuasive learning technology, which is being developed in the Europe Union project EuroPLOT 2010-2013. Two papers will introduce two programs which will be further developed in the EU project. The sessions will allow participants to try out the tools in a hands on-experience. The programs can be downloaded for free and presenters will answer questions and assist as instructors. For more information on the 3BH, short for Bereshit Basic Biblical Hebrew. see 3BH News at *http://www.3bmoodle.dk/course/view. php?id=33* and login as guest, or follow the links from *www.3bmoodle.dk.*

Nicolai Winther-Nielsen, Copenhagen Lutheran School of Theology, Presiding

Nicolai Winther-Nielsen, Copenhagen Lutheran School of Theology
PLOTs and Paradigms for Biblical Hebrew Language Learning (20 min)

Discussion (5 min)

Thomas Boyle, London Metropolitan University
GLOMaker – An Authoring Tool for Reusable Learning Objects (20 min)

Discussion (5 min)

Claus Tøndering, Lyngby, Denmark
3ET – Exercise Technology for the Hebrew Bible (20 min)

Discussion (5 min)

Break (30 min)

Nava Bergman, University of Gothenburg
The Role of Exercises in Netbased Biblical Hebrew (20 min)

Discussion (5 min)

Jari Metsämuuronen, Helsingin Yliopisto - Helsingfors Universitet
Measuring the Effect of Exercises in Biblical Hebrew Language Learning (20 min)

Discussion (5 min)

Daniel Lundsgaard Skovenborg, Aalborg University
Designing PLOTs for Biblical Hebrew (20 min)

Discussion (5 min)

6-43 SBL Qumran and the Dead Sea Scrolls Section

1:30 PM-4:30 PM

Franklin Wilkins - G73

Theme: Texts and archaeology at Qumran II

Cecilia Wassen, Uppsala Universitet, Presiding

Joan E. Taylor, King's College London and Shimon Gibson, University of the Holy Land
Kh. Qumran in the Iron Age and the Hasmonean-Roman Periods: A Cross-Temporal Comparative Study (25 min)

Dennis Mizzi, University of Malta
The Stone Vessels From Khirbet Qumran: What Do They Tell Us About the Qumranites? (25 min)

Ira Rabin, BAM Federal Institute of Materials Research and Testing
Archaeometry of the Dead Sea Scrolls (25 min)

Break (30 min)

Torleif Elgvin, Evangelical Lutheran University College, Oslo
Artifacts and Scrolls from The Schøyen Collection. Implications for Qumran Archaeology and Understanding the Yahad (25 min)

Daniel Falk, University of Oregon, Respondent (20 min)

Discussion (30 min)

6-44 SBL Quran and Islamic Tradition in Comparative Perspective Section

1:30 PM-2:45 PM

Franklin Wilkins - 1.60

Theme: Biblical Figures and Episodes in the Islamic Imagination

Michael Pregill, Elon University, Presiding

Jacob Olidort, Princeton University
The milla of Abraham: An Inquiry into Pre-Quranic Muslim Faith and Practice (20 min)

Sean W. Anthony, University of Oregon
Ali ibn Abi Talib and the Prophet Elijah: A Study in an Early Shi'ite Apocalyptic Typology (20 min)

Zohar Hadromi-Allouche, Ben-Gurion University of the Negev and Keren Abbou Hershkovits, McGill University
The Prophet with a Thousand Faces: Idris Between the Bible and Olympus (20 min)

Discussion (15 min)

6-45 SBL Synoptic Gospels Section

1:30 PM-4:30 PM

Franklin Wilkins - 2.80

John P Harrison, Oklahoma Christian University
A Contextual Reading of a Jesus Saying on the Resurrected Body: "neither marry nor given into marriage" (Mark 12:25//Matthew 22:30// Luke 20:35) (30 min)

Luigi Walt, Università di Udine and Mara Rescio, Università di Bologna, Alma Mater Studiorum Università di Bologna
"There Is Nothing Unclean": Jesus and Paul against the Politics of Purity? (30 min)

Discussion (15 min)

Break (30 min)

Alexander Kirk, University of Oxford
Yes, "A Human Figure Flying Downwards on a Cloud": A Response to N. T. Wright and R. T. France on Mark 14:62 (30 min)

Chang-Wook Jung, Chongshin University
Irony in the Gospel of Luke (30 min)

Discussion (15 min)

6-46 SBL The Concept of Monotheism: Should it Have a Future in Biblical Studies Seminar

1:30 PM-4:30 PM

Franklin Wilkins - 2.45

Saul Olyan, Brown University, Presiding

Philip Davies, University of Sheffield
*M*n*th**sm (20 min)*

Nathan MacDonald, Georg-August-Universität Göttingen
The End of the Monotheism Debate? (20 min)

Discussion (35 min)

Break (30 min)

Bob Becking, Universiteit Utrecht
An Obsolete Anachronism:A Plea for Avoiding the Concept of Monotheism (20 min)

Mark S. Smith, New York University
'Terms Limits': Should the Term 'Monotheism' be Retired? (20 min)

Discussion (35 min)

6-47 SBL The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

1:30 PM-4:30 PM

Franklin Wilkins - 1.16

Richard Burridge, King's College London, Presiding

N. T. Wright, University of St. Andrews
Translating for Tomorrow's World: the Monarchs and the Message (50 min)

Deborah Rooke, Regent's Park College, University of Oxford
The KJV Reception History: Messianic Musings (40 min)

A. Kenneth Curtis, Christian History Institute and Chris Armstrong, Bethel Seminary (St. Paul, MN)
Resistance to the KJV (40 min)

Vincent Wimbush, Claremont Graduate University
White Men's Fetish: The Black Atlantic Reads King James (40 min)

Discussion (10 min)

Thursday, July 7

REGISTRATION and EXHIBITS ..... 8:00 AM–10:30 AM

GENERAL SESSIONS ..... 8:30 AM–11:30 AM

COFFEE BREAK ..... 9:45 AM

7-1 SBL Archaeology Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.71

Theme: First Century Archaeology

Jeannette Boertien, Rijksuniversiteit Groningen, Presiding

Bart Wagemakers, University of Applied Sciences Utrecht/ University of Amsterdam
New Valuable Records For Biblical Archaeologists: The Story of a Recently Discovered Travel Account and Picture Archive (30 min)

Vladimirescu Mihai Valentin, Universitatea din Craiova
Daily Food in Jesus Time (30 min)

Discussion (15 min)

Break (30 min)

Patrick Scott Geyer, San Diego Community College District
Pollen Analysis of a First Century Pottery Works Cana, Israel (30 min)

Lena Einhorn, Stockholm, Sweden
A Shift From the 50's to the 30's? A Comparison of New Testament Accounts with Accounts of Later Events in the Writings of Josephus (30 min)

Discussion (15 min)

7-2 SBL Bible and Empire Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.20

Theme: The Bible and the British Empire

Carly Crouch, University of Cambridge, Presiding

Hendrik Bosman, University of Stellenbosch
The 'Jerusalem Travellers' as an Illustration of Resistance Against the British Empire and Nineteenth Century Biblical Interpretation (20 min)

Discussion (10 min)

Leonard Greenspoon, Creighton University
Hail to the Kings and Queens--of the British Empire...and of Ancient Israel (20 min)

Discussion (10 min)

Break (30 min)

Hans Leander, University of Gothenburg
Nineteenth century readings of the tribute question (Mk 12:17): An Irish anti-colonial cat among British and German pigeons? (20 min)

Discussion (10 min)

Andrew Mein, Westcott House, Cambridge
The Armies of Gog, the Merchants of Tarshish, and the British Empire (20 min)

Discussion (10 min)

7-3 SBL Bible and Visual Culture Section

8:30 AM-10:30 AM

Franklin Wilkins - 2.40

Theme: Text and Image II

Cheryl Exum, University of Sheffield, Presiding

Vivienne Westbrook, National Taiwan University
Just Having a Bath? (30 min)

Katie Edwards, University of Sheffield
Sporting Messiah: Jesus Imagery in Male-targeted Sports Advertising (30 min)

Amanda Dillon, Dublin, Ireland
Whatever Happened to Vashti?Reconsidering Filippino Lippi's "Vashti Leaving Susa" (30 min)

Discussion (30 min)

7-4 SBL Biblical Characters in the Three Traditions (Judaism, Christianity, Islam) Seminar

8:30 AM-11:30 AM

Franklin Wilkins - 2.48

Theme: Theodicy: The Suffering of the Righteous Man

Donald Vance, Oral Roberts University, Presiding

Richard Sherwin, Bar-Ilan University
My Poetic Theodicies (30 min)

Keun-Jo Ahn, Hoseo University
Job 38:12-15 Morning Light and Divine Justice (30 min)

Helen Leneman, Universiteit van Amsterdam
Musical Paths to Understanding Job (30 min)

Break (30 min)

Cynthia Chapman, Oberlin College
Rewarding Suffering In the Testament Of Job: The Ethnic Character Of Job's Restored Family (30 min)

Max Stern, Ariel University Center of Samaria
Job and Suffering in Music: A Study of Ralph Vaughan Williams' Job: a Masque for Dancing (30 min)

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7-5 SBL Children and Families in the Ancient World Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 1.67

Reidar Aasgaard, Universitetet i Oslo, Presiding

Mikael Larsson, Church of Sweden
The Function and Meaning of the "fatherless child" in Israelite Law (25 min)

Discussion (5 min)

Hanna Tervanotko, University of Helsinki / University of Vienna
"And their sister Miriam" (Num 26:59) The Function of Sisterhood in the Moses Narratives (25 min)

Discussion (5 min)

Tsui Yuk Louise Liu, Chinese University of Hong Kong
Children as Target Audience in Luke-Acts Rhetoric (Luke 1-2) (25 min)

Discussion (5 min)

Susanna Asikainen, University of Helsinki
The Ideal Husband in Plutarch and New Testament (25 min)

Discussion (5 min)

Jonathan A. Draper, University of KwaZulu-Natal
Children and Slaves in the Community of the Didache and the Two Ways Tradition (25 min)

Discussion (5 min)

Peter-Ben Smit, Vrije Universiteit
The Reality of Adoption in Early Christianity (25 min)

Discussion (5 min)

7-6 SBL Early Christianity and the Ancient Economy Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.62

Theme: The Early Church in the Roman World

David Reed, University of Dayton, Presiding

Alfred Genade, North-West University (South Africa)
Managing Affluence, Influence, and Community: The Purpose of Socio-Economic Rhetoric in 1 Timothy 6 in its First Century Context (30 min)

James Gawley, Miami-Dade College
Should They Stay or Should They Go? Traveling Prophets and the Split-Authorship of the Didache (30 min)

Discussion (15 min)

Break (30 min)

John T. Fitzgerald, University of Miami
The Early Christianity and the Ancient Economy Project: A Report and Assessment (30 min)

Discussion (15 min)

Business Meeting (30 min)

7-7 SBL Expressions of Religion in Israel Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.21

Theme: "Dark Sides" of the Divine in Ugarit and the Hebrew Bible

Françoise Mirguet, Arizona State University, Presiding

Discussion (5 min)

Chaya Halberstam, University of Western Ontario
Care and Coercion: the Divine in Deuteronomic Law (25 min)

Discussion (5 min)

Kelly Murphy, Emory University
Signs, Speech, and Silence: The Representation of the Deity in Judges 6-8 (25 min)

Discussion (20 min)

Break (30 min)

Brian B. Schmidt, University of Michigan-Ann Arbor
Whose God in The Men of God Traditions? (25 min)

Discussion (5 min)

Silviu Bunta, University of Dayton
To Whom It May Concern: A Cultic/iconic Reevaluation of Hezekiah's Prayer (2 Kings 37:14-19/Isaiah 37:14-20) (25 min)

Discussion (20 min)

7-8 SBL Hellenistic Greek Language and Linguistics Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.11

Stephen Levinsohn, SIL International, Presiding

Peter Spitaler, Villanova University
The Meaning of proaitiaomai and It's Function in Romans 3:9 (30 min)

Robert Artinian, King's College London
On Galatians' Linguistic Architecture (30 min)

Discussion (15 min)

Break (30 min)

Gunnar Samuelsson, University of Gothenburg
Crucifixion Reconsidered (30 min)

Steven E. Runge, Logos Bible Software
Redundancy, Discontinuity and Delimitation in the Epistle of James (30 min)

Discussion (15 min)

7-9 SBL Judaica Section

8:30 AM-10:30 AM

Franklin Wilkins - 1.10

Theme: Review of Steven Fraade, *Legal Fictions: Studies of Law and Narrative in the Discursive Worlds of Ancient Jewish Sectarians and Sages* (Brill, 2011)

Rivka Ulmer, Bucknell University, Presiding

Charlotte Hempel, University of Birmingham, Panelist (20 min)

Lutz Doering, University of Durham, Panelist (20 min)

Laura Lieber, Duke University, Panelist (20 min)

Steven Fraade, Yale University, Respondent (20 min)

Carol Bakhos, University of California-Los Angeles, Respondent (20 min)

Discussion (20 min)

7-10 SBL Nag Hammadi and Gnosticism Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.14

Nicola Denzey Lewis, Brown University, Presiding

Ilaria Ramelli, Università Cattolica del Sacro Cuore
Apokatastasis in Nag Hammadi Texts and Clement's and Origen's Apokatastasis: Toward an Assessment of the Origin of the Doctrine of Universal Restoration (30 min)

Matteo Grosso, Università di Torino
The Apostle and the Apostate: The Use of the Corpus Paulinum in the Gospel of Judas (30 min)

Discussion (15 min)

Break (30 min)

Bas van Os, Vrije Universiteit - Amsterdam
The Context of the Letter of Peter to Philip (NHC VIII, 2) (30 min)

James F. McGrath, Butler University
The Reception of Lukan Infancy Traditions in the Mandaean Book of John (30 min)

Discussion (15 min)

7-11 SBL Palestine and Babylon: Two Jewish Late Antique Cultures and Their Interrelation Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.45

Theme: Biblical Geography in Post Biblical Literature II

Cana Werman, Ben-Gurion University of the Negev, Presiding

Tal Ilan, Institut für Judaistik, Freie Universtaet, Berlin
Elijah's Cave in Haifa – Between Piety and Archaeology, between Tradition and Praxis (30 min)

Eyal Ben-Eliyahu, Hebrew University of Jerusalem
The Ethnographic Map in Early Rabbinic Literature (30 min)

Discussion (15 min)

Break (30 min)

Ophir Münz-Manor, Open University of Israel
Towards a Holistic Approach to the Study of Piyyut and Midrash:The Case of the Ascension of Moses Narratives (30 min)

Ronit Nikolsky, Rijksuniversiteit Groningen
How Did Jerusalem Become the Carmel in the Babylonian Talmud? (30 min)

Discussion (15 min)

7-12 SBL Paul and Pauline Literature Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.43

Theme: Becoming Roman Corinth: New Research

David Downs, Fuller Theological Seminary, Presiding

Sarah James, American School of Classical Studies in Athens
The Last Corinthians? Settlement and Society from 146 BCE to the Roman Colony (25 min)

Milena Melfi, University of Oxford
Greek Cults in a Conquered Land: Corinth and the Making of a Colonial Pantheon (146- 44 BCE) (25 min)

Benjamin W. Millis, University of Oxford
The Elite of Early Roman Corinth: Social Origins, Status and Mobility (25 min)

Break (30 min)

Steven J. Friesen, University of Texas at Austin
Junia Theodora: An Elite Woman in Early Roman Corinth (25 min)

David K. Pettegrew, Messiah College
The Diolkos, Emporium, and Commercial Corinth (25 min)

Daniel N. Schowalter, Carthage College, Respondent (10 min)

Discussion (15 min)

7-13 SBL Pentateuch (Torah) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.17

Christo Lombaard, University of South Africa, Presiding

Ronny Vollandt, University of Cambridge
An Ancient Arabic Translation of the Pentateuch Peshitta (25 min)

Robert Gnuse, Loyola University New Orleans
Theological Themes of a Theoretic Seventh Century BCE Elohist Tradition (25 min)

Isaac Gottlieb, Bar-Ilan University
Biblical Beginnings: The Openings of the Pentateuchal Books (25 min)

Break (30 min)

Dominik Markl, Heythrop College
The Making of the Covenant of Moab: Speech Acts and Reader-oriented Rhetoric in Deuteronomy 29-30 (25 min)

Barat Ellman, Jewish Theological Seminary of America
Implicational Logic or Emotional Charge? Some Uses of Memory in Pentateuchal Religion (25 min)

Arie Versluis, Theologische Universiteit Apeldoorn
The Canaanites in Deuteronomy: A Special Place and a Special Case (25 min)

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7-14 SBL Persian Period Consultation

8:30 AM-11:30 AM

Franklin Wilkins - 2.47

Elie Assis, Bar-Ilan University, Presiding

Jason M. Silverman, Trinity College - Dublin
Restoration of the Second Temple (s) (30 min)

James D. Nogalski, Baylor University
The Composition and Placement of Obadiah in the Book of the Twelve (30 min)

Discussion (15 min)

Break (30 min)

Mark G. Brett, Whitley College
Whose Land? A Postcolonial Approach to Isaiah 61 (30 min)

Discussion (30 min)

7-15 SBL Prophets Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.13

Joachim Schaper, University of Aberdeen, Presiding

Jonathan D. Parker, University of Durham
Are the Elders Too Among the Prophets? Ancient Israelite Prophecy in Numbers 11.24-29 (25 min)

Janling Fu, Harvard University
Saul and David in the Roles of Prophet and Priest in Samuel (25 min)

Georg Fischer, Leopold-Franzens-Universität Innsbruck
Fulfillment and Reversal: The Curses of Deuteronomy 28 as a Foil for the Book of Jeremiah (25 min)

Break (30 min)

Wilhelm Wessels, University of South Africa
True and False Prophets in Jeremiah: Who Is To Decide? (25 min)

Kyung Hee Park, Korea Baptist Theological University/Seminary
Love Versus Hate: Conceptual Reading of the Prophet's Personal Laments in the Book of Jeremiah (25 min)

Edward Silver, Wellesley College
Framing the Prophecy of a 70 Year Servitude: Evidence for Early Contestation of the Jeremian Legacy in the Vorlage to the Septuagint of Jeremiah 25.1-13 (25 min)

7-16 SBL Psychological Hermeneutics of Biblical Themes and Texts Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.42

Theme: Psychological Approaches to Hebrew Bible Texts II

Heather McKay, Edge Hill University, Presiding

Virginia Ingram, Murdoch University
Unconditional, Universal, and Radical Grace Explored in the Book of Jonah. (45 min)

Cecilie Skupinska-Lovset, Akershus University Hospital
The Games She Played: A Transactional Analysis of the Book of Ruth (45 min)

Break (30 min)

Francis Landy, University of Alberta
The Figure of the Child in Isaiah 11 (45 min)

Business Meeting (15 min)

Discussion: Planning for Next Year's Call for Papers

7-17 SBL Qumran and the Dead Sea Scrolls Section

8:30 AM-11:30 AM

Franklin Wilkins - G80

Theme: Poetic and Sectarian Compositions

Sidnie Crawford, University of Nebraska - Lincoln, Presiding

Matthew J. Goff, Florida State University
Women in 4QInstruction and Ben Sira (30 min)

Eileen Schuller, McMaster University
Petitions in the Hodayot (30 min)

Discussion (15 min)

Break (30 min)

Daniel Falk, University of Oregon
The Function of Penitential Prayer in 1QHa 4:29-37 (30 min)

Corrado Martone, Università degli Studi di Torino
Sectarian and Nonsectarian Variant Readings in the Qumran Corpus and Beyond: A Reappraisal (30 min)

Discussion (15 min)

7-18 SBL Relevance Theory and Biblical Interpretation Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.60

Gene Green, Wheaton College (Illinois), Presiding

Bryan Harmelink, SIL International
Interpretive Resemblance and the Imagination of the Interpreter (30 min)

Margaret G. Sim, Africa International University /SIL International
An Examination of Close and Loose Resemblance in Metarepresentation as an Aid to Biblical Interpretation (30 min)

Discussion (15 min)

Break (30 min)

Andy Alo, Africa International University / School of Professional Studies
'Cognitive Context' and 'Cognitive Environment' in Primary Biblical Communication: a Relevance Theory Justification for Reader-Response Hermeneutics (30 min)

Joseph Fantin, Dallas Theological Seminary
Inferential Analysis as an Exegetical Tool: Its Description and Application in Ephesians 1:3-14 (30 min)

Discussion (15 min)

7-19 SBL Synoptic Gospels Section

8:30 AM-11:00 AM

Franklin Wilkins - 2.80

Janelle Peters, Emory University, Presiding

Sakari Häkkinen, Diocese of Kuopio, Finland
Rich Fool in Masukanzi: Reading Luke 12:13–21 in an African Village (30 min)

Christopher M. Hays, University of Oxford
Slaughtering Stewards and Incarcerating Debtors: Coercing Charity in Luke 12.41-59 (30 min)

Break (30 min)

Yan Yang, Chinese University of Hong Kong
The Banquet Story as the Exhortation to the Greco-Roman Social Conventions among Elites (30 min)

Deborah R Storie, Whitley College/Melbourne College of Divinity
Interpreting Parables: Questions of Narrative Context and Social Location (30 min)

7-20 SBL Synoptic Gospels Section

8:30 AM-10:00 AM

Franklin Wilkins - 2.81

Johanna Brankaer, WWU Münster, Presiding

Mark Batluck, University of Edinburgh
Revelatory Experience in Mark: How These Events are Christologically Employed in the First Gospel (30 min)

Mitchell Esswein, University of Georgia
Hear, O Israel: The Lord Our God, The Lord is eis: The Implicit High Christology Present in Mark with Special Attention to the Work of Joel Marcus (30 min)

Cecilia Wassen, Uppsala Universitet
Jesus and Purity Laws (30 min)

7-21 SBL The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

8:30 AM-11:30 AM

Franklin Wilkins - 1.16

Robin Griffith-Jones, Temple Church, Presiding

James D. G. Dunn, University of Durham
The KJV NT: What Worked for the Translators and What Did Not? (50 min)

Richard Burridge, King's College London
Priorities, Principles, and Prefaces from the KJV to Today (1611 to 2011) (40 min)

Simon Crisp, United Bible Societies, Reading, UK
The KJV in Orthodox/Byzantine Perspective (40 min)

Paul Ellingworth, United Bible Societies, Aberdeen
The Place of the KJV in British Higher Education (40 min)

Discussion (10 min)

7-22 SBL Whence and Whither?: Methodology and the Future of Biblical Studies Section

8:30 AM-11:30 AM

Franklin Wilkins - 2.46

Caroline Vander Stichele, Universiteit van Amsterdam, Presiding

Amy L. Pfeister, University of Denver & Iliff School of Theology
Am I My Brother's Keeper? Papyrus Amherst 63, Psalm 20, and the Future of Comparison (20 min)

Rebecca Raphael, Texas State University
The Shape of Things: Method in the Crucible of Cosmogonic Myth (20 min)

Sandra Hübenthal, Universität Tübingen
Is There a Method to the Madness? Social Memory Theory and Methodology (20 min)

Discussion (15 min)

Break (30 min)

Lung Pun Common Chan, Chinese University of Hong Kong
Social Semiotics as New Biblical Studies: Cultural Analysis of Apocalypses @ Twenty-first Century Chinese Websites (20 min)

David Tollerton, Bangor University
Reception of the Bible and Reception of 'the Biblical': Post-Holocaust Thought at the Edge of Biblical Studies (20 min)

Sigmund Wagner-Tsukamoto, University of Leicester
Theses on the Institutional Economic Reconstruction of the Old Testament (20 min)

Discussion (15 min)

7-23 SBL Working with Biblical Manuscripts (Textual Criticism) Section

8:30 AM-11:30 AM

Franklin Wilkins - 1.68

Theme: Working with Textual Variants

Ronald van der Bergh, University of Pretoria, Presiding

Peter Williams, Tyndale House (Cambridge)
The Case for 'Filled with Compassion' in Mark 1:41 (25 min)

Jeff Cate, California Baptist University
Having a Gut Feeling for Anger: Mark 1:41 and Visceral Emotions (25 min)

Tommy Wasserman, Örebro School of Theology
P45 and Codex W in Mark Revisited (25 min)

Break (30 min)

Bill Warren, New Orleans Baptist Theological Seminary and Matt Solomon, New Orleans Baptist Theological Seminary
Finding the Remembered Jesus in Variant Readings: Textual Criticism Insights for Historical Jesus Research (25 min)

Silvia Castelli, VU University, Amsterdam
"Never to be accepted blindly, neither to be rejected blindly": Wettstein on New Testament Conjectural Emendation (25 min)

Jan Krans, VU University Amsterdam
Beza's Influence on the KJV New Testament (25 min)

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7-24 SBL Writings (including Psalms) Section
8:30 AM-11:30 AM
Franklin Wilkins - G50

Henk Potgieter, University of Pretoria, Presiding

Craig Ho, Hong Kong Baptist University
The Absence of "God" in Esther: Conclusion of the Intra-biblical Reflection on God's Being in the Hebrew Bible (30 min)

Albert L. McClure, Tulsa, OK
The Book of Job as 'Text': Bakhtin (30 min)

Discussion (15 min)

Break (30 min)

Hanneke van Loon, Katholieke Universiteit Leuven
On the Curse on the Night in Job 3:8 (30 min)

Ron Haydon, Trinity Evangelical Divinity School
Alluding to the End: The Construction šābu'îm šib'îm (Daniel 9.24a) as Episodic Time-Image andHow Daniel's Style of Ambiguity Develops It (30 min)

Discussion (15 min)

Abstracts

4-1 Rivka Nir, Open University of Israel

"And behold, lambs were born of those white sheep" (1 Enoch 90: 6): The Color White and Eschatological Expectation in the Animal Apocalypse

The Animal Apocalypse (AA) describes figures and groups symbolized by white animals. These white animals appear in two periods. In the first period, they appear as bulls representing biblical figures: Adam, Seth, Noah, Abraham, Isaac, and Jacob (described as a lamb). Thereafter, throughout the First and Second Temple periods, the color white disappears. It appears again with the "white sheep" (90:6), that "began to open their eyes and to see", whose "wool was great and pure" (90:32), and remains till the manifestation of the Messiah, the "white bull" (90:37) with all humanity around him. The disappearance and reappearance of white is connected to blindness: when white vanishes, the sheep are blind, when white reappears the sheep's eyes are opened. I will argue that the meaning of the color white in the AA and its association with blindness and sight reveals the theological tendencies of AA and its eschatological-apocalyptic expectations. White symbolizes eschatological heavenly existence with its glorification and radiance, proximity to God, purity from sin, victory over death and the promise of resurrection in Paradise, the kingdom of God. The reappearance of white in 90: 6 opens the eschatological-apocalyptic part of the AA. The "white sheep" will replace the old group of sheep, the Jewish people, who became blind and are doomed to be condemned in the final judgement and thrown into the valley of fire. These new sheep are the elected remnant of the righteous, whose eyes were opened to understanding God's wonders at the end of time and the meaning of His eschatological plan: they will enter the heavenly Jerusalem, which was founded instead of the earthly Jerusalem and its profane temple (90: 29-36). The AA is ideologically close to the Qumran Scrolls, so it may be possible to identify this group with the Qumran sect or another similar group.

4-1 Beniamin Pascut, University of Cambridge

The Son of Man and the Name of the Lord of Spirits in the Similitudes

'Chaos continues to reign in the discussion of "Son of Man," and it will probably be some time before the dust settles' (Suter 1981). This remark made three decades ago by Suter describing the state of research on the Similitudes, represents a prophetic pronouncement that still echoes today. This is evidenced in a recent work by Scott (2008), which proposes a theory only hinted at a decade ago by Fletcher-Louis (1997) and later elaborated by Giechen (2007), namely that Son of Man in the Similitudes is the same as the 'Name of the Lord of Spirits.' This comes as a surprise since in 1992 VanderKam affirmed that it seems unlikely anything new could be said about the Son of Man in the Similitudes, and that the central figure in the Parables is only referred to by four epithets: Righteous One, Anointed One, Chosen One, and Son of Man. If the 'Name of the Lord of Spirits' represents a fifth epithet used to describe this high-exalted mediator, then one could speak about the binitarian nature of the Similitudes, and Hurtado's insistence that the binitarian mutation in Christianity has no Jewish precedent would be mistaken. By engaging at the exegetical level, this essay will seek to evaluate this position, showing that there is strong evidence which points that the Son of Man calls upon the 'Name of the Lord of Spirits', and that 'the Name of the Lord of Spirits' is used in parallel and synonymously with the Lord of Spirits. As a result, the Similitudes did not embrace binitarianism, but rather a flexible monotheism.

4-1 Magdalena Diaz Araujo, Université de Paris IV - Sorbonne

The Satan's Disguise. The Exoneration of Eve in the Greek Life of Adam and Eve 17: 1-2

In this paper, we analyze in particular a passage of the Greek Life of Adam and Eve 17, 1-2, namely the account associated with the "transgression" of Eve (15-30). This passage describes how Satan approaches Eve in the form of an angel. The passage parallels those of 7, 2, integrated in Adam's (or the Adam's) account of disobedience (7-8), and differs from the latter by the introduction of Satan disguised as a celestial being. The appearance as an angel here matches the context in which it appears. That is, the deception of Satan is explained because he takes the image of the angels who must ascend to worship God at that moment. The absence of those angels allows Satan to deceive Eve, who received his suggestions without any suspicion. The intention of this transfiguration seems to be an actual exoneration of Eve, because she would not breach the godly command under the guidance of the serpent but under the instruction of a God-messenger. As a result, we can better understand the reasons which have led Eve in this text to abandon fear, implying disobedience of God's commandments. Building on the insights of John R. Levison, we study this particular passage through the variants offered by the Greek manuscripts and the different versions of the LAE. This textual approach allows us firstly to attest the archetypal character of the GLAE 17, 1-2, in agreement with the previous research of Marcel Nagel and Johannes Tromp and against the recent position of Jan Dochhorn, and secondly to contribute to the current discussion concerning the stemma's construction of the LAE. Finally, this investigation intends to enhance the preceding research regarding the complex representation of Eve in the LAE.

4-1 Tom de Bruin, Leiden University

The Opponent, Evil Spirits, and Their Influence on Humankind: A Study in the Testaments of the Twelve Patriarchs and Their Context

This paper focusses on God's principal opponent in the Testaments of the Twelve Patriarchs. Testaments of the Twelve Patriarchs is a writing, consisting of twelve testaments, and one of the primary foci is the exhortation of the double commandment: love/fear of God and love of neighbour. In this exhortation the opponent plays a vital role, as he represents not keeping the commandments of the Lord. The prince of darkness is supported by his spirits, who together influence humankind. Their influence leads people away from God, and thus from the double commandment. Humankind, then, lives on the battlefield between God and his opponent. In this battle, humans have intellect – the spirit of rational understanding – with which to choose between the spirit of truth and that of deceit. This paper analyses the role and characteristics of the forces of evil in the Testaments of the Twelve Patriarchs, and attempts to place these in the broader temporal context. The teachings regarding the opponent are, therefore, compared to those in other Jewish and Christian writings. Conclusions regarding the context and setting of the Testaments are given.

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4-2 Eka Avaliani, Tbilisi State University

The Biblical Perception of Imperial Egypt

The article addresses the question of the relationships between an ancient Near Eastern empire and its colonies, which have only recently become an object of fundamental research (P.Garnsey & C.Whittaker (eds.): Imperialism in the Ancient World, Cambridge University Press, 2006). The term "empire" already frequently appears in modern western scientific literature in correlation with the models of ancient civilizations, but we do not have any equivalent term nor conception from ancient texts, which could be the counterparts to these notions and could be discussed in terms of the relationship between imperial polices (ruler) and ancient states (subject). The primary goal of this article is to bring multidisciplinary thinking to a comparative consideration of the Ancient Near Eastern Empire of Egypt during the 2nd millennium B.C.E. (in New Kingdom Period), from the perspective of "modelling" Egyptian civilization from the Biblical narratives, and to juxtapose these narratives to the archaeological evidence and data. Bringing together various pieces of biblical textual information, with their diverse aspects/themes, helps us to reconstruct many historical viewpoints and perceptions of Imperial Egypt and the way in which it was perceived as an "Imperial State" by the people of ancient Canaan. I presume that "modelling" Egyptian imperial characteristics as perceived by the "colonial eyewitness" of the Hebrew writers would be especially interesting. Furthermore, the real and hidden motives of this relationship (relationship the leader country versus to subordinate country) can be understood only with reference to the motivations of both societies.

4-2 Hermann Spieckermann, Georg-August-Universität Göttingen

Ashur in the Hebrew Bible

The contribution deals with the references of Ashur attested in the Hebrew Bible. The analysis will evidence that the political and military supremacy exercised by the Assyrian empire for more than 200 years in the Western parts of the ancient Near East left significant traces in the historiographic and prophetic works of the Hebrew Bible. Though it may be assumed that the following Babylonian empire exerted even more influence through the destruction of Judah and Jerusalem (587/6 B.C.E.) and the formation of diaspora Judaism the impact of the Assyrian dominion should not be underestimated. In the wake of the anti-Assyrian coalition of Aram and Israel Judah had to accept the status of Assyrian vassalship, like the Northern kingdom more than 100 years ago. The fall of Samaria (722/20 B.C.E.) caused the formation of a diaspora prior to the later Judean gola which claimed to be the only legitimate one. The majority of instances of Ashur refers to the events mentioned (2 Kgs 15:17-18:16) and Judah's vassalship lasting more than 100 years. Due to the fact that Assyrian troops did not seize Jerusalem in 701 B.C.E. theological ideas came to the fore that YHWHs special attention is devoted to Jerusalem/Zion and the invulnerability of the city. Finally, the obvious decline of the Assyrian empire in the late 7th century will have prompted Josiah to throw off the yoke of Assyrian supremacy and to strengthen the position of palace and temple in Jerusalem (2 Kgs 22-23). A core of narratives about Hezekiah and Isaiah dealing with the threat to Jerusalem by Sennacherib in 701 B.C.E. and her protection by YHWH is close to Josiah's strategy. The narratives have been considerably expanded in post-exilic times (2 Kgs 18:17-20:19 par. Is 36:2-39:8).

4-2 Sandra Jacobs, University of London

Impressions of Assyria? Finite Talion in the Covenant Code (Exodus 21:23)

To date, the use of finite talion in the Covenant Code is attributed particularly to the influence of Babylonian law (LH 196,197 and 200). In this paper I propose that the initial clause in the Covenant Code formulation "a life for a life", further reflects Middle Assyrian legal tradition, if not also Neo-Assyrian case law.

4-2 Shawn Zelig Aster, Yeshiva University

Isaiah 31 as a Response to Rebellions Against Assyria in Philistia

Isaiah 31 has been a source of great difficulty for interpreters throughout the centuries. The chapter contains multiple examples of unusual syntax, as well as unusual vocabulary. These include the unidentified actor in verse 2, as well as the strange phrase "he will bring evil." Furthermore, the "house of evildoers/friends" (bet mere'im) and the "alliance of offenders" ('ezrat po'ale 'awen) are unusual phrases. The unusual vocabulary continues in v. 3, with the repeated mention of "ally" ('ozer and "recipient of help" ('azur). And in verses 4 and 5, the metaphors of the lion and the birds require clarification. The recent publication by Andreas Fuchs of the royal inscriptions of Sargon II allows us to decode many of the references in the chapter. The chapter can be dated to the period between 722 and 712, and the repeated mention of the root 'zr (vv. 2-3), are plays on the name of Azuri, the anti-Assyrian Ashdodite king, while the forms of the roots ra'/ro'e (appearing in vv. 2 and 4) are references to Re'u, a Egyptian military leader. The metaphors in verses 4-5 subvert motifs from Assyrian royal inscriptions, which mock Re'u and compare the Assyrian king to a lion, and his enemies to birds. The explication of the specific points of syntax and vocabulary allows for a fuller understanding of the chapter's message. Drawing on the experience of the rebellions of 720 and 716, the prophet dissuades the elite of Jerusalem in 712 from joining another anti-Assyrian rebellion led by Ashdod and Egypt. Assyria will indeed fall, but not through a human sword. The prophet suggests an alternative to the binary paradigm of Assyria vs. local anti-Assyrian coalitions: The Israelites ought to return to the one to whom they ought to maintain loyalty, against whom they most deeply rebelled (v. 6):YHWH.

4-2 Mark G. Brett, Whitley College

Permutations of Sovereignty in the Priestly Tradition

The emphasis on eternal covenants in Gen 9 and 17 arises from P's assertion in post-monarchic times of a higher divine sovereignty under which political sovereignty is a secondary issue. Israel can be seen, quite properly according to P, either as gerim in a land owned by Yhwh, or as gerim in foreign lands. In the development of priestly theology, it is not so much that the keeping of divine laws makes no difference to the quality of communal life, but rather, that both the keeping and the breaking of Israel's law (with whatever consequences that ensue), are seen as theologically secondary to the underlying providence of the Creator and the divine promises to Abraham. Accordingly, P and H are engaged in a debate with Deuteronomistic theology about the conquest traditions and their associated constructions of ethnicity and political sovereignty. At the same time, the Priestly tradition addresses the competing sovereignties of the Babylonian and Persian empires.

4-2 Lisbeth S. Fried, University of Michigan-Ann Arbor

The Role of Empire in the Authorization of Torah-Law

For many scholars in the late-19th, 20th, and early 21st centuries the Achaemenid Empire was viewed as instrumental in forcing the promulgation of the Pentateuch as prescriptive law for Judeans. This view has been summarized most recently in the Theory of Imperial Authorization of the Pentateuch (Frei 1996; 2001). Recent articles brought together by Knoppers and Levinson (2007) argue that Ezra 7 provides important historical evidence in favor of this theory even if the attribution of the letter to Artaxerxes is a complete fiction and even if the story of Ezra's reading the law in Nehemiah 8 is also fictional. This confuses story and history. I argue that none of the putative supports for the theory can withstand scrutiny. I propose instead that the major influence for the authorization of torah law as prescriptive came not with the Persians but the Greeks. Sometime after 403 B.C.E., the Athenian Assembly passed a law that forbade judges and magistrates from enforcing any law or custom that had not been inscribed on the law boards on the wall of the Royal Stoa. This enforced the ideal of rule by written law in Athens. It was this understanding of written law as having prescriptive validity that soon pervaded the Mediterranean world and gave rise to the stories we read in Chronicles, Ezra, and Nehemiah.

4-3 Marjo C.A. Korpel, Utrecht University

The Silent God in Modernity and Antiquity

This paper deals with the theme of The Silent God among philosophers, theologians, playwriters and filmmakers (e.g. Kaschnitz, Sartre, Levinas, Barth, Muers, Tavanti, Bergman) and the emergence of the concept of a silent deity in the ancient Near East (including Greece) and the Bible. Many people nowadays value the silence of God, including Pope Benedict XVI, who some years ago said that people need the darkness of God and his silence, to experience once again his greatness. Yet the ambiguousness of such statements might be confusing because the darkness and silence of God are presented as positive, whereas at the same time human efforts and achievements are belittled. If God is said to be silent the presupposition is that he has spoken in the past and might speak again. From various hints or overt references in the modern writers, artists, philosophers and theologians it appears that they derive the concept of divine silence from the Bible. But is the concept of a silent God really so prominent in the Bible? The emphasis on God's silence appears to be indeed a product of modernity. However, the theme was well-known already in biblical times. Though agnosticism and atheism are often presented as the logical consequence of the Enlightenment, the question is if this is the right conclusion. There have always been people who stated, 'There is no God!' (Ps. 10:4. etc.). Against the background of the presupposed communication between God and man and the use of human intermediaries for this communication the concept of divine silence in Antiquity is described. Examples from modernity and from the ancient Near East and the Bible will be compared. An attempt is made to establish in which way the findings may be relevant to the theme of The Silent God in modern times.

4-3 Andreas Loewe, Melbourne College of Divinity

Proclaiming the Passion through Music: Johann Sebastian Bach's St John Passion

J. S. Bach's St John Passion provided a radically new approach to the proclamation of the Passion Gospel. Where earlier composers used the traditional Good Friday Vespers for a musical performance to a passive audience, Bach's libretto and musical setting engaged his hearers at a number of levels: musically, textually, and theologically. Bach's first Great Passion is a hybrid work, making use of a range of musical and literary genres. Unlike earlier plainchant or polyphonic settings of the Passion narrative such as T. L. de Victoria's St John and St Matthew Passions, or contemporary oratorical paraphrases of the Biblical text such as G. F. Handel's Messiah, in his St John Passion Bach combined recitative texts from Luther's 1545 German Bible with popular hymns and virtuosic settings of contemporary devotional poetry. For Bach music was a fundamental vehicle to communicate the Word of God and to effect a personal response in the listener. In the St John Passion, the composer invites the hearer not only to behold the events of the Passion ("Betrachte, meine Seel ... dein hoechstes Gut in Jesu Schmerzen" - "My soul behold ... your greatest gain: your Jesus suffers"), but to consider its impact on their lives and to make their own response of faith ("Zerfliesse mein Herze ... mein Jesus ist tot" -"Pour out my heart … my Jesus has died"). This paper considers the genesis of Bach's St John Passion by giving an insight into the composer's exegetical and devotional program and the aesthetic and cultural impact of the Bible on eighteenth-century Lutheranism and German Pietism as a whole.

4-3 Mary Jo Kaska, Brite Divinity School (TCU)

Inspiring Charity for the London Foundling Hospital: How William Hogarth Used the Finding of Moses and Other Babies of the Bible

In 1739, after a seventeen-year struggle for supporters, retired shipbuilder Thomas Coram received a charter from King George II to establish a charity for the "maintenance and education of exposed and deserted children." Funding such a scandalous charity was the next obstacle. Without the imagination of artist William Hogarth, the London Foundling Hospital would not have become the most popular charity and social venue of its time. A founding governor of the institution, Hogarth envisioned the hospital becoming London's first public art gallery to promote British artists. A host of paintings with biblical themes supplied the validation for this philanthropic enterprise. Babies of sacred scripture gave borrowed legitimacy and honor to the infants of unmarried women. Memory theories will be used to discuss Hogarth's keying of England's foundlings to Moses who survived the Pharaoh's infanticide; Ishmael, cast out by Abraham and Sarah; and baby Jesus, object of the magi's homage. As the central icon, Moses' story is the subject of two large paintings in the Court Room. "The Finding of the Infant Moses in the Bulrushes" (Francis Hayman, 1746) mirrored the open arms into which foundlings were safely received at the hospital. "Moses Brought before Pharaoh's Daughter" (William Hogarth, 1746) reenacts the weaned child's return to the hospital after four years with a hired wetnurse. Today on the site of the former hospital, The Foundling Museum has reinstalled the Court Room to its eighteenth century glory. Permanent exhibits in other galleries retell the story of Thomas Coram and London foundlings. Through this museum, the baby Moses story continues to serve the public — not foundlings or artists — but UK's most vulnerable children through the social service agency that bears the founder's name, "Coram."

4-3 Caroline Vander Stichele, Universiteit van Amsterdam

Silent Saviours: Representations of Jesus in Early Cinema

From the very beginning of early cinema, the life and especially the passion of Jesus was a recurring theme. Unfortunately, a lot of this material has been lost, but enough has survived to give us a sense of the way in which the Jesus story was dealt with. In my paper I will focus on two films that originated in Europe, but had a wider impact beyond their country of origin. The first one originated in France under the title, 'La vie et la passion de Jesus Christ' (Ferdinand Zecca & Abraham Erlanger, 1905). The second film under discussion is 'Leaves from Satan's Book' (Blade am satans bog, Denmark, 1921) from Carl Theodore Dreyer, Danmark's famous director. This epic focuses on Satan's involvement in four historical events: the betrayal of Jesus, the Spanish Inquisition, the French Revolution and the Russio-Finish War of 1918. It was based on 'Sorrows of Satan' a novel by Marie Corelli (1895) and inspired by D.W. Griffith's 'Intolerance' (1916) in which the story of Jesus also plays a role. In this article I focus on the portions devoted to the passion story in both films. In my analysis both visual and textual forerunners will be taken into consideration, in order to show that representations of Jesus in early cinema are not simply visually literal renderings of the bible, but are mediated by its reception history in Western culture at large. Nevertheless, the images of Jesus in cinema go beyond these earlier representations as they also add new dimensions to his character, which are inherent to this new medium, such as motion and special effects. Jesus may still be silent, but he can now move the viewer in different ways.

4-3 Lauri Ramey, California State University

Between Jordan and Jerusalem: "The City" in African American Slave Songs

In slave songs - the earliest African American poetry canon - 'the city' is typically non-terrestrial. References abound to City of God, Heaven, Jerusalm, Zion, God's Kingdom and Jordan. The apocryphal vision of the book of Revelation resulting in divine justice would have been politically safe and emotionally satisfying for the enslaved population. Allusions to northern cities would be dire. 'The city' was a metaphor for the creation of God's kingdom on earth and represented hope and the possibility of justice prevailing on earth. For Christians Jerusalem on earth would have had negative connotations as the place where Jesus died, as against the new Jerusalem to be established by God on earth. 'The city' as an imagined destination of migration for African slaves is a creative metaphor-blend, offering time and place for a wish fulfilemnt never visited. Slave songs are dominated by the two symbolic cities of Jordan and Jerusalem. Using the inter-disciplinary approaches of literary studies, postcolonial and critical race theories, cognitive poetics, cultural studies and religious studies, this paper will explain how their city, as encountered largely through the language of the KJV, enabled African American slaves to use the metaphors of 'city' as forces for hope and survival.

4-4 Laurie E. Pearce, University of California, Berkeley

New Evidence for Judeans and Other West Semites in the Mesopotamian Exile

New evidence from c. 200 cuneiform documents confirms the presence of Judeans and other West Semites in the Mesopotamian agricultural landscape shortly after Nebuchadnezzar's destruction of Jerusalem and Judah in 587. As is known from the Murašû texts, Judeans may readily be identified in Akkadian cuneiform texts on the basis of the Yahwistic component of their names. The onomasticon preserved in the new text corpus supplements existing knowledge of the names borne by Judeans in Mesopotamia and expands the orthographic evidence for the transcription of West Semitic names (notably those containing the Yahwistic theophoric element) into cuneiform. To the degree that onomastic and prosopographic evidence may be considered an indicator, the new texts suggest that the Judean population of the small agricultural settlements retained their distinctive names and naming patterns and thus, perhaps, their cultural identification. Prosopographic evidence offers little indication that the Judean exiles and their descendants located in settlements outside the urban centers adopted Babylonian monikers. These routine administrative and legal texts attest both to the existence of a settlement heavily populated with Judeans and to their immediate assignation to and integration into economic and administrative roles known to have been assumed by other populations deported by Neo-Babylonian kings. Their economic standing and administrative roles provide glimpses into the initial stages of economic organization characteristic of Murašû period texts. This introduction points to many avenues of research that will benefit from this new evidence for Judeans and West Semites in the Mesopotamian exile.

4-4 Cornelia Wunsch, University of London

Judeans in Babylonian Exile and Their Obligations to the Crown according to Cuneiform Sources from the 6th-5th Centuries B.C.E.

This paper focuses on a community of Judean deportees who were settled on newly-claimed arable land in rural Babylonia. They were allotted plots of agricultural land that belonged to the crown and were under the authority of the local royal administrators. Obligations included the delivery of a certain pre-estimated part of the harvest income of several commodities (barley, other grain, dates, sesame, chick-peas) and the performance of corvée service (at least for two months per year by some persons in some years) at locations far away from home. In this regard the situation of the Judean settlers was identical to the situation of other deportees, and, in fact, to a large part of the native Babylonian population as well.

4-4 Kathleen Abraham, Bar-Ilan University

Family Affair at Al Yahudu

Among the Al Yahudu texts two legal documents stand out because of their content. They record the marriage between a woman of West Semitic, perhaps even Judean descent and a Babylonian man, and the division of an inheritance among five brothers of definitively Judean descent. The documents will be presented, and the issues that are raised by them discussed in more detail. Thus we will elaborate on the question of mixed marriages and inheritance practices among the Judeans in Babylonia, orphaned immigrant children and the tendency of immigrant families to draw up legal documents concerning family affairs in Akkadian rather than in their native languages (and scripts), Hebrew or Aramaic.

4-4 F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin

Ancient Contract Relations: The Contracts of the Babylonian Exiles and the Contract Chronicles of the Jacob Cycle

The al-Yahudu texts contain numerous contracts related to sales of real estate and movables, leasing of real estate and livestock, hire and service, partnerships, marriage and so on, which reveal much about contract formation and form among the exiles in rural Babylonia, as well as the social, legal, and economic world of the exiles. The book of Genesis contains the largest number of chronicles of contract formation in the Bible, from marriage contracts, contracts for hire and service, herding contracts, and sales of real estate. These biblical narratives also reveal how the ancient Israelites understood contract formation and terms, and may disclose much about the social, legal, and economic world behind the biblical text. Similar to J. J. Finkelstein, who in 1968, compared Old Babylonian herding contracts with the contract chronicle of Genesis 31:38-39 in order to understand better Jacob and Laban's herding contract, this paper will compare the Judaean contracts with the various contracts in Genesis. Our emphasis here will be on Jacob and Laban's business arrangements (Genesis 29-31). Three questions will be asked during our comparative legal historical work. First, what do these Judaean contracts reveal about contractual relations in the Babylonian diaspora? Second, do these contracts help us to understand in any manner the business-related biblical contract chronicles of the Jacob Cycle? Third, what are the implications of our answers to the first two inquiries to the question concerning the relationships among the contract law of the Judaean exiles, biblical contract law, and their underlying social, legal, and economic worlds?

4-5 D. Jeffrey Bingham, Dallas Theological Seminary

Apocalypse in Conflict: John's Revelation in Irenaeus and Some Nag Hammadi Texts

The point of departure between Lyon and Nag Hammadi is not fundamentally procedural. Both appropriate Christian apocalyptic. Both evidence parallels in interpretation. They depart from each other over systemic concepts of God, Cosmos, Self, Church, Christ, and Economies. Perhaps diversity in early Christianity in this regard is manifested just as much in the frameworks brought to Jewish and Christian texts, as in that which is taken from them. The harmony between prophet and the seer of apocalyptic visions constantly distinguishes Irenaeus from Nag Hammadi as does his constant attention to the unity between texts old and new, Tabernacle and Temples, that worldly, this world, and the next. Reading apocalyptic literature is Lyon required a vision of unity; one that was never quite shared by those who composed the tractates of Nag Hammadi already in the deserts of Egypt the sun of deconstructionism beat down with an intensity not experienced in France for another sixteen or seventeen hundred years. Michaelangelo once said that "My soul can find no staircase to heaven unless it be through earth's lovliness." Irenaeus would have run to embrace the artist. The Gnostic would not have been quite so eager.

4-5 Jennifer Otto, McGill University

Eternal Gospel: Revelation and Origen's Scriptural Exegesis

This paper investigates Origen's citations of Revelation in an effort to adduce the book's contribution to his scriptural exegesis. 416 citations of Revelation are identified by Biblia Patristica in Origen's extant corpus, a number which, at first glance, seems to indicate a substantial interaction with the text. However, as Bernard McGinn warns, many of the references included are "generic at best", consisting of slight verbal parallels, and reveal little about Origen's understanding and use of Revelation. An evaluation of the Biblia Patristica citations finds that Origen only rarely engages with the text's fantastic imagery and the narrative of events leading to the eschaton. More frequently, texts and images plucked from their contexts in the narrative are employed to demonstrate the eternal, spiritual realities signified not only in those images themselves but in all Christian scripture. This practice is exemplified in Origen's frequent citation of euangelion aionion (eternal gospel) from Revelation 14:6. Through an analysis of his use of "eternal gospel" at De Principiis 3.6.8, 4.25, Comm. Jo. 1.40 and Comm. Rom. 1.4, I argue that Revelation rarely functions in Origen's thought as a cohesive whole, much less as an apocalyptic narrative. Rather, its images are invoked as a series of prophetic insights into the nature of God's self-revelation in Christ, an eternal gospel that can be glimpsed behind the veil of the written word but will only be fully revealed at the end, when God will be all in all.

4-5 Brandon Wason, Emory University

Ambrosiaster's Use of the Apocalypse in His Commentaries on Paul

Ambrosiaster's commentaries on Paul demonstrate the rich interpretive practice at work in the late fourth century. Though Ambrosiaster did not write a commentary on the Apocalypse (that we know), he participated in the reception history of the book by making use of it in his Commentaries on Paul's letters and his Questions on the Old and New Testaments. This study situates Ambrosiaster among other early Latin interpreters of John's Apocalypse (e.g. Victorinus and Tyconius) and examines how he drew on the Apocalypse to elucidate his interpretation of Paul. His discussions of Pauline eschatology seamlessly integrate ideas and exact wording from the Apocalypse. On these matters, the voice of Paul is in tune with the voice of the "apostle John," whom Ambrosiaster identifies as the author of the Apocalypse. Ambrosiaster tends to harmonize the two voices whenever possible since for him it would have been inconceivable for the two biblical authors to disagree. Thus, although Ambrosiaster resembles a modern critic for reading the Pauline letters in light of their first-century context, he has no interest in distinguishing the individual theologies of the biblical authors. He never addresses the issue of whether the eschatology in Paul's letters is somehow insufficient or secondary to the Apocalypse. For him, the wording might be different but the message is the same. Like Victorinus before him, Ambrosiaster's interpretation of the eschatology of Paul and the Apocalypse is primarily a literal one.

Kevin Hughes calls Ambrosiaster's approach as apocalyptic realist exegesis, which emphasizes the nonallegorical, eschatological reading of antichrist and the end time. Thus Ambrosiaster would have been aligned with contemporaries Theodore of Mopsuestia, Pelagius, and Jerome and positioned against Tyconius. Yet as one finds in his exegesis of 2 Cor 11:2, there is also some room for a metaphorical interpretation of Revelation.

4-5 Lung Pun Common Chan, Chinese University of Hong Kong

Apocalypse of John and Oecumenii Commentarius in Apocalypsin

The overarching purpose of the paper is to illustrate how the Apocalypse of John was received in the Oecumenii Commentarius in Apocalypsin in light of the intertextuality. Special attention will be paid to Oecumenii reception or his "distortion" of the Lamb metaphor, the central imagery of Christ in the Apocalypse of John. Based on the ground work of Marc de Groote (1999) and John N. Suggit (2006), the paper tried to further shed light on Oecumenii Commentarius in the context of patristic texts. The paper is outlined in three parts. The first part analyzes the patristic exegesis of the aforesaid commentary and comments further on its intellectual connection with other exegetical methods of the Early Christianity. Oecumenii exegetical insights and theological standpoint are understood in the social history of the late sixth century or the early seventh century. In addition, the second part investigates the intertextuality of Oecumenii Commentaris. In other words, the paper traced the "missing links" from the Commentary via other patristic texts back to its origin, the Apocalypse of John. Last but not least, Oecumenii impact on the interpretation history of the Apocalypse of John is explored. The Wirkungsgeschichte should be illustrated in two ways: on one hand, the Commentary develops the implicit Mariology of John's Apocalypse, but on the other hand, it blurs John's predominant and peculiar Lamb metaphor.

4-6 Kevin Hall, Oklahoma Baptist University

Nahum's Creed and Jonah's Confession: The Dynamics of the Credos of YHWH and the Prospects for Doing Theology

The working assumption of this paper is that the communities that gave birth to and nourished the Hebrew Bible shared an experience of Israel's God that evoked profound theology. For their theology to become a biblical theology for today, for contemporary biblical theologians to enter into the experience of Israel's God with them, we may do more than learn to read the record of their experiences. We may look to the theologians of Israel and learn more of how they did theology. This paper suggests that the credos of YHWH found in the Hebrew Bible exhibit a theological dynamism apropos of the times that are brimming with suggestive strategies for theologians of today. In particular, as literary children of Exod. 34:6-7, Nahum 1:3 and Jonah 2:4, when examined in light of literary, historical, and canonical perspectives, suggest at least two trajectories for the development of biblical theology. First, theology takes place in the traditional nexus of revelation and confession. Second, the biblical paradigms of the Yahwistic credos speak of God's character in ways that reflect God's vulnerable involvement in history. The paper argues that both these trajectories should focus the attention of biblical theologians on the fact that the Yahwistic credos honor the voice of YHWH and coalesce around the conviction that YHWH speaks. Nahum and Jonah bear separate witnesses, influenced as they each are by historical, cultural, and ideological realities; yet they both keep faith with the important tradition of YHWH's self-disclosure. Furthermore, Nahum and Jonah are not merely affirming allegiance to theological propositions revealed in YHWH's self-declaration; they are confessing the reality of YHWH in the midst of their own circumstances.

4-6 John-Paul Lotz, Christ Chapel, Cape Cod

Ulrich Wilckens' Theology of the New Testament for the Church

Ulrich Wilckens' 7 volume theology of the New Testament is the fruit of a life-long relationship by one of Germany's New Testament doyens to the meaning and interpretation of the Christian scriptures. As a professor and a Bishop of the Lutheran Church in Germany, Wilckens has crossed the proverbial aisle between the Academy and the Church, and has written a Biblical Theology of the New Testament that seeks, in many ways, to situate itself between the two. Wilckens' narrative reading of the New Testament situates the meta-narrative of salvation history distilled through the eyes of the early Church in Part I, volumes 1-4. Though there are weaknesses from a systematic theological approach, this method interprets the New Testament in its own terms: as the story of the God who does what he says. In Part 2, volumes 1 and 2, Wilckens revisits the meta-narrative of the New Testament account of the Old Testament God through the eyes of the Church historical, and follows a more thematic approach, that is sometimes theologically, sometimes ecclesiologically oriented, but always seeking to understand and interpret the meaning of God's self-disclosure in the resurrection of Jesus Christ for the church. Part 3, whose appearance may be delayed, offers a crucial and final critique on the post-enlightenment methodologies for examining the Scriptures by one of its most skilled and reluctant students. Together, this culminating work by a Pastor-theologian offers an uncomfortable third way between academic and ecclessiological based Biblical theologies. (I am currently leading a group of translators in the project of reproducing Wilckens' Theology of the New Testament' in English)

4-6 Edward Pillar, University of Wales - Trinity St, David

"…life from the dead?" Towards a Fresh Understanding of Resurrection as the Primary Inspiration and Motivation for Christian Discipleship in the First and Twenty-first Centuries.

Theological discussion, debate and dialogue concerning the meaning of resurrection has often been limited by or has fallen at (and then divided by!) the hurdle of various debates: Literal, metaphorical, empty tomb, visionary, hallucination and so on… We would suggest that the seemingly inevitable consequence is that in the absence of a clearly articulated theology of resurrection that engages with the complexities of 21st century life, Christian discipleship has assiduously preferred a theology squeezed through the mould of cruciformity. But was this always true and indeed, is it entirely necessary today? This paper will trace a path taking in Daniel 12's imaginative expectations through the hopeful anticipations of the Maccabean martyrs for posthumous vindication before considering the broad detail of the Gospel accounts of resurrection and then arguing from the earliest surviving resurrection announcement that 1st century believers were fundamentally resurrection-centred in life and theology.

4-6 Mark W. Hamilton, Abilene Christian University

The Body of God in the Psalms: From Incomparability to Incorporeality

Biblical traditions show discomfort with representing Yhwh in bodily form. Yet aniconism did not mean that texts could not depict the deity as possessing and using a body, for many liturgical texts from Psalms and elsewhere do so. To add to the puzzle, the mainstream of Jewish and Christian theology as early as Philo interpreted passages in the Bible referring to parts of God's body as concessions to human ignorance or simply as anthropomorphism not to be taken seriously by the theologically sophisticated. To attribute a body to God was to imply serious limitations in the divine knowledge, purity, and otherness, in short, to impute to the deity a defect. By definition, God could not have a real body. This paper interacts with recent scholarship on divine embodiment (notably the recent books by Sommer and Wagner) to work out how the shift from an embodied to a bodiless deity occurred. It takes as a test case the use of bodily language in the Psalter to argue that, while the ancient Israelites did believe that God had a body, they were conscious of the limitations of the language and stood in a tradition of speculation about the body of the deity that they both accepted (see, for example, the Babylonian hymn Ludlul bel nemeqi and several esoteric speculations on the body of Marduk, all of which the paper will consider) and significantly modified by resorting to reference to Yhwh's "majesty," "glory," "splendor" and such like terms. Thus the theological development that Philo and his successors represent did not mark a break with the tradition of Israel, but rather a logical (though not inevitable) development of it, rather than merely a concession to Hellenism.

4-6 David T. Williams, University of Fort Hare

"He is the Image and Glory of God, but the Woman ..." (1 Cor 11:7): "Uncovering" the Understanding of the Imago Dei

Although the description of humanity as in imago Dei has occasioned an enormous volume of literature, the reference in 1 Corinthians 11:7 has been largely ignored, probably because what is seems to say is hardly popular, especially in the modern world. Can it be that women are not in the image of God? Nevertheless, if the passage is taken seriously, it provides a fresh understanding of the meaning of the image. Substantialist interpretations of the meaning of the image are largely out of favour, modern understanding preferring the ideas of dominion and interpersonal relations. Although both of these can pertain to the Corinthians passage, it may be suggested that its focus must fall on the difference in creation of men and women in Genesis. In this case, the image of God resides in the direct bestowal of life from God, which does pertain only to the original man, but not to the woman, nor to successive humans. At the same time, the New Testament locates the image only in Christ, which is consistent with this view. However, and emphatically, if a person, man or woman, accepts the offer of new life, he or she then becomes in the image. In this case, there is total sexual equality, as Paul elsewhere states. If the image of God is then seen as comprising all three relational aspects, this relates to the three main relationships of people, to God, others and the world, and is very compatible with the understanding of God, and so the image, as Trinitarian.

4-7a Alan Millard, University of Liverpool

Stamps on handles and stamps on bricks: practices in Judah and practices in Babylon

This paper will compare jar handles from Judah which bear both lmlk and 'private' stamps with bricks from Babylon, recently made available in a publication by B. Sass and J, Marzahn, which also bear royal stamps and 'private' imprints. The Babylonian sources also expand knowledge of the use of Aramaic in Nebuchadnezzar's Babylon.

4-7a André Lemaire, Ecole Pratique des Hautes Etudes

Unappreciated Hebrew Ostraca from the Moussaieff Collection

Presentation of several fragmentary unpublished or unappreciated Hebrew ostraca from the Moussaieff Collection.

4-7a Peter van der Veen, Mainz University

On Dating the Roaring Lion Seals from Israel and Syria

In 1904 the German archaeologist Gottlieb Schumacher excavated the famous seal of Shema cbd Jeroboam on Tell Megiddo. While the inscription is placed in the upper and lower registers, a roaring lion is depicted in the central register. Several more – both epigraphic and anepigraphic – seals with the same symbol have surfaced in excavations and on the antiquities market. Several specimens are known also from the Dr Shlomo Moussaieff collection. Could the lion symbol be of Aramaic origin as some scholars believe? What about the date of these particular seals? While Gösta Ahlström and David Ussishkin have assigned the Shema seal to the late 10th century BC on the basis of stratigraphical considerations, other scholars are certain that palaeographically the inscription cannot be earlier than the the 8th century BC. But who is right? Can a more definite conclusion be reached? And if so, what does this mean for the Iron Age levels in which these seals occur?

4-7a K. Martin Heide, Philipps-Universität Marburg

The Camel in Epigraphic Sources and in the Hebrew Bible

A careful analysis of the epigraphical sources from Mesopotamia (lexical lists, campaign reports etc.) and from adjacent regions, and of zooarchaeological data from the Ancient Near East, give fascinating insights into the use and the rôle of the camel in ancient times. These data may also help to evaluate the arguments of camel domestication more precisely. They also provide intriguing parallels to the camel's use in the Hebrew Bible.

4-7a Meir Lubetski, Baruch College, City University of New York

A Fresh Look at the Name Dmlyhw

Scholars believe that Dml' is a shortened vesion of the personal name Dmlyhw normalized as Domleyahu or Domla'el. East Semitic as well as Northwest Semitic might indicate that the names are not necessarily connected. Thus the names on the Moussaieff and Kaufman collections are not tied to Psalms 37:7.

4-8 Francis Borchardt, Helsingin Yliopisto - Helsingfors Universitet

Aristeas and the Role of the LXX in Jewish Identity

Modern scholarship remains undecided as to the fundamental questions concerning the Letter of Aristeas. Some see the text as a Jewish apologia to a Hellenistic Greek audience, others see it as a defense of the Jewish law in the face of growing apathy and opposition to the Torah among the Alexandrine Jewish community, still others argue that the Letter of Aristeas intends to secure the validity of a Greek translation of the Jewish law before a resistant, perhaps reactionary, Jewish community. In addition to these questions, the unity, integrity, and historicity of Aristeas are also questioned. This paper attempts to provide a recommendation that may alleviate several of the concerns raised. We argue that an analysis of the contents and relative attention paid to each subject in the letter suggest none of the previous hypotheses by themselves are correct. Rather, rhetorical analysis reveals that a Jewish identity is being constructed by the letter based on several different points, including but not limited to a strong identification with Judea as a Jewish homeland, a universal acclamation of the power and person of the high priest, international respect for the particular customs of the Jews, the priority and preeminence of Jewish wisdom, and most famously, the high value of the divine law among the Jews and the Greeks. We will attempt to show that this identity is not only a resuscitation of dying Jewish individuality in Alexandria, but represents a new Hellenistic Jewish identity that institutionalizes some older concepts and introduces novel arguments for what it means to be a Jew in the Hellenistic milieu.

4-8 Hacham Noah, Hebrew University of Jerusalem

Bigthan, Teresh, Loyalty and Anti-Judaism in LXX Esther

Two assassination attempts appear in LXX Esther, while MT Esther contains just one story of this kind. This paper will examine the relationship between the two stories of LXX Esther, and the affinity of these two Greek texts to the Hebrew text regarding Bigthan and Teresh, in order to uncover the process and the motivation behind the assassination story's duplication. Revealing the author/translator/redactor's purpose will enable us to read LXX Esther including the Additions as a comprehensive and coherent text that differs acutely, in several respects, from the Hebrew text of Esther. We will suggest that these changes were undertaken in order to define the appropriate relationship between Jews and Gentiles, to portray the Jews as the authentically loyal subjects of the king, and to reveal to the readers the real source of Haman's motivation to harm Mordechai and the entire Jewish people, as well as the reason for the anti-Judaism of the readers' era.

4-8 Sladjana Tomic Mirkovic, University of South Florida

Philo's Contribution to Hellenistic Globalization

This paper reveals how Philo of Alexandria constructs a much more nuanced ethnic identity in transnational terms than he was usually credited for. In particular, I argue that Philo, remembering his own high priestly and royal lineage, articulates a theory of the Jerusalem Temple on Judean identity and the role of Moses' Nomos, placing it in the context of the Roman world of the early Empire. Pleading the cause of the Alexandrian Jews who suffered the prosecution from the Greek citizenry, Philo evokes the foundational myth of Jerusalem Temple about Divine Moses as the Lawgiver. In his speech, allegedly delivered before Roman Emperor Caligula (39 C.E.) and preserved in his treatise On the Life of Moses 2, Philo reminds his audience of the event of when the king Ptolemy II Philadelphos publicly recognized Moses' Nomos (Moses 2: 5-6). I will show that, under this notion of Moses' Nomos, Philo understands the concept of the revealed ancient legal code that was delivered to Moses as the founder of the Jewish nation, the concept that was first framed as the Temple theory on Judean identity by the prominent Jewish leader under the Ptolemaic rule, the High Priest Eleazar. Philo then goes to show how this notion of the priestly interpretative tradition of the Law worked out in the whole world. Thus, he makes High Priest Eleazar conclude his important speech by a remark that it was the Jerusalem Temple's great pleasure to deliver the ancient Jewish cultural heritage to benefit also the Greek speaking non-Jewish nations (Moses 2: 7, 43).

4-8 Daniel Barbu, Université de Genève

The Invention of Idolatry

The notion of "idolatry", which first appears in the first century Epistles of Paul (alongside other sins and vices attributed to the Gentiles) is a fundamental category of religious discourse. The "idolater" is paragon of the Other in Christian perception, from Antiquity to the early modern period. Starting with its very coining, this notion forms part of a certain way Christian intellectuals have constructed otherness, be it the religions of the Ancient Mediterranean world, or the customs of the inhabitants of newly discovered ones, more than a millennium later. It is however in the context of Hellenistic Judaism that the transformation of the biblical polemic against cult images into a discourse on alien religions definitively took place. The notion of "idolatry" itself derives from the idiosyncratic use of eidôlon ("phantasm"; "ghost") in the Septuagint, to translate a wide range of Hebrew words, all referring to erroneous objects of worship. The worship of eidôla is thus opposed to the worship rendered to the one true God. From this specific case, we wish to apprehend how the Septuagint forms part of a broader process, within Hellenistic Judaism, of defining the boundaries of Jewish identity in the context of the Hellenistic world; a process one can also see in the diverse Jewish discourses or polemics with respect to alien religions of the Ancient Mediterranean world, and on the tentative emergence of a narrative regarding the origins of "idolatry", be it a euhemeristic or a demonological discourse.

4-8 Ari Belenkiy, School of Business, Burnaby, Canada

The Septuagint Story or One Hundred Years That Paved the Road to Hellenizaion of Jerusalem Jewry

My paper, "Rising of Canopus, the Septuagint and the Encounter between Simon the Just and Antiochus the Great" (Judaica 61, March 2005), developed Solomon Zeitlin's idea (1924) that the Greek king, hero of the encounter with the Jewish High Priest reported by Josephus and the Babylonian Talmud, was King Antiochus III, not Alexander Macedon. The Septuagint, the first rendering of the Bible into Greek, is the key to a rational explanation of the most fabulous detail of the encounter – the 'recognition' of the Jewish high priest by the king. To support this argument, one must assume that a portion of the Torah, either Leviticus 8 or Exodus 28/39, describing the attire of the Jewish High Priest, had already been rendered in Greek by 223 BC. Now the time and history of the Septuagint's translation comes to the forefront. Two remarks by Josephus in his Jewish Antiquities lead us to claim that it was a joint Jerusalem-Samaritan venture and that the number of participants from Jerusalem, Samaria, and Alexandria was either 3 to 1 to 8, or 2 to 2 to 8, respectively. This claim is supported by B.S.J. Isserlin's (1973) analysis of the 72 translators' names in Pseudo-Aristeus' Letter. The implicit signs of cooperation between Jewish and Samaritan translators can be discerned in some "figures of silence" in Deuteronomy 17 and in a vague discussion in the Babylonian Talmud on the peculiarities of the translation. Another story from the Palestinian Talmud which we view as discussing Canopus, the second brightest star in the northern sky, sheds additional light on the influence of third century BC Alexandrian culture on Jerusalem Jews. These stories show why the majority of Jerusalem Jews were prepared to accept reforms directed toward a "universal" culture that were initiated by King Antiochus IV c. 166 BC.

4-9 Sze Suze Ceaminia Lau, Chicago, IL

Phoenix Rising: Early Censorship of Tyndale's New Testament and Its Influence on the King James Bible

The early censorship of the English version of the Bible was imposed during the sixteenth century. One example is William Tyndale's pocket-size translation work of the New Testament, which underwent destruction including the burning of manuscript, published translation texts, printers and possessors of these materials. This article reviews the legal history and the religious significance of the censorship, which further influences the appearance of Authorized Version (1611). Major discussions are parliamentary policies concerning foreign printing imports, book licensing and the use of the Bible. The latter part of the paper reviews events organized by Wolsey, Tunstall and Warham, and the launch of scholarly based Bible-translation acts. This paper concludes by re-emphasizing the significance of these parties in sustaining the divine preservation and development of Biblical literature - readers, translators, printers, traders, clergy and legislators. They made the Phoenix rise from the heap of ashes to heaven, and inspired the work of the King James Bible.

4-9 Yekaterina Yakovenko, Institute of Linguistics, Russian Academy of Sciences

The King James Bible: Cognitive, Cultural, and Translational Aspects

The King James Bible, seen linguistically, offers a vast field for investigation. The given paper is devoted to the analysis of the vocabulary of the King James Bible in cognitive, cultural and translational aspects. The aim of the paper is to investigate the nature of divergences appearing between the King James Bible and the source texts – the Hebrew Old Testament and the Greek New Testament – and to determine consequences of these divergences. Subjecting to the analysis several Bible notions and means of their expression in the Hebrew Old Testament, the Greek New Testament and the King Bible Version, the author comes to the conclusion that lexical differences between the given texts reveal more profound conceptual divergences. The KJB creates a new or, rather, an altered system of concepts with new means of their expression – a unique worldview, differing at a time from the Hebrew and Greek mental worlds and modern English mentality. The reader of a Bible translation perceives the original concepts through their reflection in the recipient language. If the translation is adopted by the society, it acquires cultural importance (such is the case of the King James Bible) and makes a strong impact on the reader, though some things and phenomena (e.g., vital principle, body, emotions, social relations, etc.) can be denoted in the translation in a nationally-specific way and be somewhat misleading. As conceptual systems of Hebrew, Greek and English do not coincide there can be no identity between the lexical organization of primary Bible texts and that of the KJB. Taking into consideration full vs partial coincidence of key words and their contexts in the source texts and the King James Bible the author works out a system of equivalents that has a universal character and can be applied to units of any compared texts.

4-9 George Kam Wah Mak, University of Cambridge

The British and Foreign Bible Society, the King James Version, and the Success of the Chinese Mandarin Union Version

It is suggested that the King James Version (KJV) set the standard for all later Bible translation work. However, who diffused the KJV model of Bible translation outside England? How did it become the standard for Bible translators engaged in languages other than English? While English-speaking missionaries were naturally involved in such process, we should not overlook the role played by the British and Foreign Bible Society (BFBS). As the leader in Bible translation and distribution in the 19th and early 20th centuries, the BFBS clearly stipulated in its rules for Bible translators that the KJV was "a generally safe guide, a type of what a version ought to be in style, idiom and learning". Through its multi-faceted patronage of Bible translation projects across the world, the BFBS ensured all Bible translators under its patronage were guided by the KJV translators' practices. This paper will examine how the BFBS exerted ideological control on what to translate, how to translate and what kind of the translated Bible was distributed, so that the Chinese Bible would fit the society's preferred KJV model of Bible translation. It will also argue that the successful transplantation of the KJV model into China facilitated the reception of the Mandarin Union Version (1919) as 'the Chinese Bible' in two ways. First, having the Textus Receptus as one of its Greek source texts and being translated by an interdenominational committee, the version secured the support from missionaries of different denominations who had grip control of Protestant churches in China.

Second, the 'without note or comment' feature paved the way for the continuing acceptance of the version, despite being a product of western missionaries, by Chinese Protestants as 'the Bible' for their indigenized Church, as it allowed room for establishing and interpreting indigenous doctrines and rituals.

4-9 Alan H. Cadwallader, Australian Catholic University

Who can tamper with the text? The Battles for Authority to Revise the KJV

Contemporary vilifications of those responsible for the "ultimate desacralisation of 'bible English'", a tag-line attached to the Revised Version of 1881-1884 by Joss Marsh, have frequently problematised the authority under which the New Testament revisers operated by pointing to secret Greek texts, back-room caucuses and the heresy-stained backgrounds of the scholars involved. These partisan attacks unwittingly witness to much broader issues of authority that were being negotiated not only by the English Revision Companies but by their American counterparts. Central to these issues was the struggle of the American Revision Companies to find a source of authority for their involvement in the work of revision other than the institutional resolutions under which the English Companies operated. The Americans, lead by Philip Schaff, tested a range of possibilities from populist to moral foundations and even to after-the-fact historical documentation in the effort to advance their claim to be "fellow-revisers" not merely advisers in the work of revision. American national identity was at stake as much as national and interdenominational identities in the British companies and the resultant struggles for recognition and influence were frequently tied to the efforts to establish and defend the authority under which the various revision companies operated. Ironically, the claims laid upon institutional and democratic foundations for authority were subverted by the hold of economics, or rather by those who held the economic power in the enterprise — the publishers of the commodified results of a more-than-decade-long work of revision of the Authorised Version.

4-9 Gregory A. Banazak, SS. Cyril and Methodius Seminary

How the Bible First Spoke to the New World: The Use of Translations of Scripture in Sixteenth Century Latin America

According to common wisdom, the Vulgate evangelized Latin America. When the first Christian evangelizers brought Christian faith to the "New World", so the story goes, they brought it packaged in the Vulgate translation which was foreign to both the Spanish-speaking evangelizers and the indigenous with their autochthonous languages. Hence many assume that the impact of evangelization on the indigenous, especially its imputed failure to produce an authentic encounter of cultures and its imposition of an alien culture, was due at least in some small measure to the translation of Scripture that was employed. In our paper, we propose to show that this common wisdom is mistaken. While some evangelizers did use the Vulgate, others employed translations of Scripture in Spanish and other languages that had an alternate impact on the New World; and they did so even after the Council of Trent imposed the use of the Vulgate on Catholics. Some of these versions are formally recognized today as translations of Scripture while others are not so recognized and thus have passed unnoticed among historians of Scripture.

We will examine the writings of such evangelizers as Vasco de Quiroga (1470? - 1565), Bartolomé de Las Casas (1484-1586), Bernardino de Sahagún (1500? - 1590), and Gerónimo de Mendieta (1525-1604) to expose the use of Biblical translations in the "New World" and the impact of this usage on oppression, liberation, and evangelization.

4-11 Tamas Biro, University of Amsterdam

Linguistics as a Model for the Cognitive Approaches in Biblical Studies

Linguistics was the first field in humanities that took a cognitive turn, and in the earliest days of the cognitive revolution, at that. Therefore, linguistics not simply adapted to the cognitive sciences, but also influenced the cognitive enterprise. In my talk, I shall review different research strategies for doing linguistic research within a cognitive framework. Psycholinguistics and neurolinguistics focuses on 'language in vivo', language technology on 'language in silico', whereas theoretical linguistics combines century-old linguistic scholarly traditions with the modelling methodology of the cognitive sciences. Within the latter, I shall briefly compare three approaches to language vs. cognition, namely, that of Noam Chomsky, Ray Jackendoff and Paul Smolensky. While reviewing linguistics within the cognitive sciences, we shall keep a constant eye on the lessons derivable for the emerging field of cognitive approaches in Biblical Studies.

4-11 Jon Ma. Asgeirsson, University of Iceland

Meaning as Truth and Relevance: Beyond Transformative Grammar and Semantics

Research institutes in genetic science aim at mapping the deoxyribonucleic acid (DNA), generally acknowledged to contain the genetic information for the developing and maintaining of living beings (especially in order to locating possible disorder in any given code). While the codes are a mechanism in themselves, it is generally acknowledged that the environment has affected them both in a positive and a negative sense. How is the relationship of meaning to cognition and environment to be explained? This paper will first discuss linguistic theories that aim at explaining meaning on the basis of origins and formation of conceptions or words (morphology) or syntactical connections or as lexical units. It will proceed to describing transformative (generative) grammar for the same end, i.e. for identifying meaning with the alleged kernel structure of any given language. In addition, the paper will compare modern theories in the field of semantics for analyzing meaning with particular emphasis on how the environment or the cultural and social world affects the way concepts and words are given meaning. In a final section the philosophical tradition of Aristotle (384-322 B.C.E.), identifying the claim to truth with meaning (itself depending on what is said about something) in its relation to the world, will be compared to modern anthropological approaches to epistemology and semantics in the works of Dan Sperber and Deirde Wilson, in which the very act of communication becomes a matter of relevance rather than truth.

4-11 Stefan Felber, Theological Seminary St. Chrischona

Chomsky's Influence on Eugene Nida's Theory of Dynamic Equivalence in Translating

Question and task: In the early works of Eugene Nida on translation, which were much better received than his later studies, he refers to Noam Chomsky theory of generative grammar as one of his main sources. This paper investigates the linguistic background of Eugene A. Nida's theory of dynamic equivalence in translating. Previous research:Stanley E. Porter says (2009): "The relationship between the thought of Nida and Chomsky merits further investigation than I have seen, in order to establish the influence of Chomsky's model on Nida". Some scholars as E. Gentzler (1993/2001) hold that Nida's theory is heavily dependent on Chomsky's linguistic theory of basic kernels. Since Chomsky claimed to base his linguistics on the grammar of Port Royal, better known as Cartesian Linguistics, others (as H. Hempelmann 2005) accuse Nida of bringing non-biblical philosophical thinking into new Bible translations. Others again (critics of Nida's theory and proponents alike) do not see much of Chomsky's influence on Nida, if any. Parts of this presentation:1. My paper will start with a short outline of the early stages of Chomsky's generative grammar (until the late 1960es). 2. It will then follow the explicit hints given in Nida's various studies (from the 1960es to the 1990es) at his use of generative grammar. 3. Against this background, an evaluation of previous studies on the subject will be undertaken.

4-11 Shelley Ashdown, Graduate Institute of Applied Linguistics

The Influence of Categorization on Translation Meaning

The pervasive nature and importance of categories in human perception lead to exploring what contemporary cognitive science can reveal about how categories function in cognition, and, in particular, how categories governing knowledge and the socio-cultural context impact translation understanding. The primary aim of this paper is to present a functional approach to categorization people use as the basis for understanding and arranging reality and to explore how both cultural exegesis and biblical exegesis are necessary to identify salient categories of meaning specific to a target audience of a translation. A suggested paradigm highlights the central role categorization plays in communicating translation meaning by using theoretical principles to explore the ways culturally specific cognitive factors influence perception. Three significant areas in the function of cognition are considered in regard to language and mind in biblical exegesis and the translation product, these are: 1) Issue of Cognitive Interpretation, 2) Issue of Cognitive Efficiency, and 3) Issue of Cognitive Organization. The Akwapim Akan people of West Africa are chosen as the example target audience with two biblical passages from Zechariah and Revelation as source text examples. The Akwapim Akan have a complex world view which uses color categories as key organizing and meaning based cognitive structures. The function of these color categories and the possible consequences for translation highlight the role of categorization for interpreting and understanding the biblical text by the Akwapim Akan audience.

4-11 Alex Shalom Kohav, Union Institute and University

Emergence and Complex Systems Dynamics as Recontextualizing the Pentateuch's Jakobsonian Factors/ Functions: Entextualization and Externalization of Inferential, Conferential, and Deferential Traces

A key feature of "systems thinking" is the methodology of emergence (Clancey 2009); the latter can involve either metaphysical or epistemic relations (Van Gulick 2001; van Wolde 2009). An emergent methodology requires development of new descriptive categories, since "the [emerging new] features cannot be described within the vocabulary applicable to the parts" (Lucas and Milov 1997). Building upon the author's recent research, the paper details why and how the six factors and functions of literary-linguistic communication (Jakobson 1960) must be reassessed as regards the Pentateuchal text: the message, the referential function, the addressee, the metalingual function, even the addressor (the only factor/ function that remains the same is the medium, the conative function). The reason for the reevaluation is the confirmation of the existence of an esoteric stratum within the Pentateuch that appears to be one of the key motives for its composition, if not its entire raison d'être. As a distinct "channel" within a dual-channel textual communication (cf. Baars 2003[1988]), this Sôd narrative can be foregrounded via Husserlian tripartite hyletic-noetic-noematic distinctions (due to the intentional and intensional factors involved). The paper describes the process of superimposing the Husserlian triad over the signifier-signified-referent semiotic trio, and proposes to view the Sôd stratum's traces in the Pentateuchal text via three contextual grounds and semantic fields: (1) noetic signifier, or the Setting; (2) noematic signified, or the Topic; and (3) hyletic referent, or the Object. The (1) is an inferential continuum; (2) is what the paper calls conferential continuum; while (3), being continuously deferred, a deferential continuum. The emerging Sôd evinces an ongoing, "oscillating" narrative metalepsis, a consequence of parallel narratives colliding and periodically warping the narrative integrity of either one or the other channel. This recovered Pentateuchal esoteric mysticism appears to be akin to the "center," or "organizing principle," of biblical theology.

4-12 Wayne Coppins, University of Georgia

Paul's Concern with the Nature and Location of Eating Meat Sacrificed to Idols in 1 Cor 8-10: A Response to Gordon Fee, Ben Witherington, Bruce Fisk, and David Horrell

In both his 1980 article on 1 Cor 8-10 and his 1987 commentary on 1 Corinthians, Gordon D. Fee argues that Paul prohibits eating sacrificial food in a pagan temple (1 Cor 8.1-7; 10.23-11.1), while allowing for the eating of marketplace food (1 Cor 10.23-11.1), a position that Ben Witherington also advances in several articles and in his 1995 commentary on 1 and 2 Corinthians. In this type of interpretation Paul is especially concerned with the location in which one eats (sacrificial) food. In his 1989 article on 1 Cor 8-10 Bruce Fisk challenges the argument of Fee, claiming that "Paul's intent was not to declare all temple meal attendance off limits; the nature of the meal, not its location, was the issue" (69). Similarly, in explicit criticism of Ben Witherington, David Horrell's 1997 article affirms Fisk's claim that "the issue in 10.1-22 is neither what one eats (idol meat or other) nor where one eats it (temple, home, etc.). Rather Paul is concerned about the nature of the meal" (Fisk 63; Horrell 101). In this second type of interpretation then Paul's concern is with the nature of eating rather than with its location.

Building on Fisk's perceptive suggestion that "both sides in the debate may have something to learn", my paper argues that while Fisk and Horrell are right to claim that Paul's central concern is with the nature of the eating in question, they do not do full justice to the importance of location in Paul's argument, which is rightly perceived but wrongly assessed by Fee and Witherington. In other words, my paper aims to show that Paul is concerned with both the nature and location of eating meat (sacrificed to idols) and to provide a more precise account of the multi-faceted relation between the two.

4-12 Richard A. Wright, Oklahoma Christian University

Food Will Not Bring Us Close to God: Idol Meat and Moral Instruction in Corinth

Paul's discussion of idol meat in 1 Cor 8-11:1 is one of the more complex arguments in all of Paul's letters. One of the more vexing questions has to do with what exactly Paul says in 8:8 and how it fits into the larger argument begun in 8:1. Based on the text in the Nestle-Aland 27th edition, Paul appears to make two statements: 1) "meat will not bring us close to God"; 2) "we are no worse off if we do not eat and no better off if we do" (NRSV). There are interpretative problems with each of these statements. Is being brought close to God a good thing or a bad thing? The NRSV makes it seem like a good thing but the Greek is ambiguous. What are we to make of the second statement? If the sentence is a quotation from the "wise" Corinthians, it would seem to be the opposite of what we would expect their argument to be. In this paper I argue that Paul directs verse 8 against certain "wise" Corinthians who have argued that in order to be pleasing to God, one's actions must align with one's beliefs; they likely argued that it was in fact beneficial to eat idol meat — that eating this meat would bring them favorably close to God. These Corinthians had been eating in temple locations in order to demonstrate to their "weaker" Christian siblings behavior appropriate for those who believe that idols do not exist. Their behavior is consistent with pedagogical strategies that we see among Hellenistic moral philosophers and bears some striking similarities to Epicurean approaches to religious practice.

4-12 Bettina Kindschi, Universität Bern - Université de Berne

The Pauline Collection for Jerusalem in its Historical Setting

Paul's collection for the Jerusalem community is a paradox in contemporary scholarship. Even though it is generally recognised that the collection was of high importance to Paul, David J. Downs observes that this topic has only insufficiently been dealt with in Pauline research (Downs 2008). The situation is particularly complex because Paul's scattered remarks about the collection (cf. Gal 2,9; 1Cor 16,1-4; 2Cor 8-9; Rom 15,22-33) and the indirect links in Acts are the only sources (e.g. 24,17). This raises the question of analogies and backgrounds to Paul's collection project. A number of these have been proposed, albeit mostly briefly, both regarding Jewish customs and traditions (e.g. the temple tax, cf. Keith F. Nickle, the custom of redemptive almsgiving, cf. Klaus Berger and Byung-Mo Kim, or the collection seen in an eschatological setting, cf. Burkard Beckheuer), and with respect to the Greco-Roman context (e.g. with the focus being on the general exchange of benefits and obligations in light of the patronage system, cf. Stephan Joubert). This paper discusses the various proposals for backgrounds and analogies to Paul's collection and focuses on the distribution of power and the strategies to gain influence in the earliest church. It aims at evaluating these analogies and at providing a plausible reconstruction of Paul's intentions concerning the collection in regard to the community of believers in Jerusalem. In doing so, the paper contributes to a neglected area in contemporary Pauline scholarship. This paper is part of a larger ongoing research project about Paul's collection and his relationship to the Jerusalem community that is particularly interested in aspects of power and patronage.

4-12 Kar-Yong Lim, Seminari Theoloji Malaysia

"On the Night He Was paredideto" (1 Cor 11:23): A Story of a Human's Betrayal or a Story of God's Action in Christ in Paul's Gospel?

The word paredideto in 1 Cor 11:23 has often been translated as "betrayed", giving rise to the notion that Christ was betrayed by a human agent in Paul's narrative of the institution of the Eucharist. While this translation provides a historical context for the words of the institution of the Eucharist, the question remains whether the notion of "betrayal" exists in Paul's understanding of his gospel. This paper suggests an alternative reading where the word paredideto can also be translated as a divine passive in which God is seen as the agent delivering up Christ in the salvation drama. This paper argues that this reading makes better sense in light of Paul's understanding of his gospel as seen in other Pauline and Deutero-Pauline writings (e.g., Romans 4:25; 8:32; Galatians 2:20 and Eph 5:2, 25). In Paul's narrative of his gospel, the story of salvation is not anthropocentric, but rather theocentric. Instead of translating 1 Cor 11:23 as "on the night that Christ was betrayed by a human," it is closer to Paul's narrative of his gospel if it is translated as "on the night that Christ was delivered up by God." This paper will also provide clear examples of how such a minor change in the liturgy of the Eucharist may have significant impact in the Asian context, with specific reference to Malaysia.

4-12 Tobias Hagerland, Lunds University

Paul's Elaboration of a Jesus Chreia

Whereas the influence of progymnastic rhetoric on the Gospels has been widely recognized in recent scholarship, Paul's use of the chreia has been almost completely neglected. This is a surprising state of affairs, given the presence in one of Paul's letters of a passage that conforms more closely to ancient descriptions and examples of this literary form than do most of the synoptic Gospel units commonly recognized as chreiai, namely, the pre-Pauline tradition recited in 1 Cor 11:23b–25. In this paper, I will first of all offer a critique of the common form-critical designation of this unit as a "cultic aetiology." Then I will set out to demonstrate the chreia-like character of the isolated tradition. Finally, I will explore the points of contact between Paul's subsequent commentary on the tradition in 11:26–34 and the pattern of chreia elaboration suggested by the ancient rhetorical textbooks known as Progymnasmata.

4-12 Elizabeth Waldron Barnett, United Faculty of Theology

The Dissonance of Developmentalist Discourse in 1 Corinthians 13

This paper seeks to expose and examine dissonances within conventional readings of 1 Corinthians 13. In particular such dissonance that occurs between the hermeneutic of discourses of power and status within the Corinthian community, and the hermeneutic of developmentalism evident in readings of the 'child' metaphor in 1 Corinthians 13:12. I argue that the influence of developmentalist constructs exists as a pervasive hermeneutical lens. Yet, if located historically accurately, such a lens is shown to be inappropriate in much Pauline scholarship. Alternatively, I will suggest that re-orientation around Paul's own rubric of the counter-claims of Christ Crucified as the inaugurated structural paradigm of the new community offers, not only a consonance, but a model of vulnerability, reciprocity and relationality which is positively paralleled in the metaphor of 'child'. In doing so, I suggest that placement of the 'child' as metaphor in the midst of the Corinthian contests of spiritual elitism corresponds to Jesus own practice in Matthew 18.

4-13 Joshua J. Van Ee, University of California-San Diego and Westminster Seminary California

Adam and Other Carnivores: Questions Regarding Primitive Vegetarianism in Genesis 1:28-30

The overwhelming majority of commentators interpret Gen 1:28-30, in conjunction with Gen 9:1-7, as portraying an initial vegetarian state for both humans and animals. Most also understand these verses as depicting a corresponding initial time of peace. This interpretation has been influential in the study of other texts in the Hebrew Bible, especially the analysis of the sacrificial system and purity laws of Leviticus. After a close study of these brief and difficult texts, it will be shown that notions of vegetarianism and animal peace do not arise from the texts themselves. Instead, mankind's call to dominion and rule in Gen 1:28-30 indicates the presence of strife and is best interpreted as allowing the use of animals as a food source. Gen 9:1-7 restates the same themes but is more explicit about the right to eat meat in order to introduce the prohibitions found in verses 4-6, which address the violence present before the flood.

4-13 Karalina Matskevich, University of Sheffield

From One's Flesh to "One Flesh": basar and the Conflation of Unity and Dominance in Adam's Speech (Gen 2:23-24)

Celebrating the creation of woman, the jubilant speech of Adam in Gen 2:23-24 puts a strong emphasis on the unity of the first gendered beings. Scholars have often interpreted this speech within the social and relational framework of love, kinship, and marriage, seeing the text as a rare statement of gender equality in the Bible. Here the notion of flesh, basar, underpins Adam's idea of the common nature of man and woman ('flesh of my flesh') and of their lasting union ('they shall become one flesh'). However, following a narratological approach, one could also see basar as a vehicle for Adam's biased attitude. This paper seeks to establish the ground for a contextual reading of Adam's speech, examining the specific role the notion of flesh plays both in the semiotic construction of a male body (Gen 2:21-22) and in the formation of the point of view of the male subject (Gen 2:23-24). From this perspective, Adam's idea of unity might have more to do with his own definition of Self than with his love for the Other. Reading basar as a signifier exclusive to the semiotic construction of man, the paper will attempt to demonstrate the presence of an alternative vision of wholeness, achieved, in Adam's case, by subsuming, or annihilating, the woman as the Other.

4-13 Sergei Lagunov, North Caucasus Bible Institute

Rediscovering the Origins of Christian Interpretative Tradition, based on Genesis 3

In the last several decades there have been many works published, which made a considerable contribution to the process of investigation of the original meaning of the Old Testament passages in general, and of Genesis 3 in particular. There have been also many books, textbooks, reports, articles and interpretations written on Genesis 3 for the last several years only that makes this field of study quite satiated with information of almost any sort. However, we have to consider the fact that most of these investigations are not interested in the subject of development of Judeo-Christian interpretative layers, though a few of them obviously are. How did the appearance of Christianity change the indigenously Jewish interpretations based on Genesis 3, as well as on Jewish interpretative techniques, in order to fill them with new meanings, while some of them have totally turned away from the original perspective to a new one? Why all these happened? To what extend is it possible to recognize such changes as sufficiently legitimate? The goals of this research proposal are: to explore first of all the principle of selection fallowing which early Christian operated in order to distinguish their writings from the Jewish interpretative tradition. This means that it is not always clear what were exactly those landmarks that served as route markers or destination signs early Christian use in creating their own distinct way to a distinctively Christian way of interpreting Genesis 3. This research proposal will begin with examining all available pre-Christian and then first four centuries C.E. Jewish interpretative sources in order to establish a stable interpretative pattern Jewish interpretative community used while dealing with Genesis 3 and then I will compare them with first four centuries C.E. Christian interpretations. This research may help those Christians: 1) who are interested in Jewish-Christian 'theological' dialogue, history of reception, or history of Christian doctrines. 2) who have problems with some of theological concepts that have been built on the very first chapters of the Bible; 3) Moreover, this research can help some Jewish voices to be heard among contemporary biblical scholarship.

4-13 Juerg Hutzli, Collège de France

The Procreation of Seth by Adam (Gen 5:3) and the Composition of the Genealogy of Genesis 5

Recent scholarly discussion of Gen 5 scholars often focuses on individual problems like the differences between the main text witnesses (MT, Samaritan Text, LXX) concerning the age of various patriarchs or the relationship of the genealogy to the Sumerian "Kings List". A resulting lacuna is careful analysis of the composition of the genealogy of the chapter as a whole. In each passage concerning the first nine patriarchs there is a three part scheme. In some passages, however, derivations of this scheme appear. The proposed paper examines these alterations of the scheme. A particular focus is laid on the assertions about the procreation of Seth by Adam (Gen 5:3) and also of that of Noah by Lamech (Gen 5:28-29). In contrast to the predominant scholarly view that these deviating assertions are due to secondary redactional activity, the present investigation argues that most of the respective sections should be seen as integral parts of the composition and offer important clues to understand the rest of the passage.

4-13 Christo Lombaard, University of South Africa

Outlines of a New Understanding of the Historical Background to and Dating of the Patriarchs and Their Pentateuchal References

The patriarchs of ancient Israel are often regarded as the founding figures from whom the Yahwistic faith sprang. The Pentateuchal texts on Abram / Abraham, Isaac and Jacob / Israel are not only extensive, but are also widely regarded as foundational to understanding the historical beginnings and the early faith impulses of later Israel-Judah. However, in this paper some outlines, based on the author's recently published research, are drawn which recast historically the patriarchs and the texts that refer to them. Maneuvering between the two by now conventional understandings of the patriarchal texts as either relatively ancient and hence reliable regarding the patriarchs or relatively young and hence unreliable with respect to the patriarchs, the present proposal takes a different view. It takes seriously the fact that the first extra-Pentateuchal occurrences of patriarchal references are comparatively late (Jacob: Hosea 12, slightly pre-725; Isaac: Amos 7, post-722; Abraham: Deutero-Isaiah, post-586). The Pentateuchal narratives on these three figures are not to be placed far apart from these occurrences in the corpus propheticum. The patriarchs and their Pentateuchal texts are thus not separated by centuries. Yet, the relationship between patriarch and text cannot for this reason be assumed to be simple. Quite the contrary: the historical-critical problems usually identified and then ascribed to the vagaries of the centuries have now to be sought at least as much in the figures these texts refer to. The textualised patriarchs are namely composite figures of an iconic nature, reflecting historically separate, yet in some ways related antecedent personae.

4-13 Dohyung Kim, University of Sheffield

A Fresh Look at the Structure of Genesis 38

The relationship of the Judah-Tamar story in Genesis 38 to the so-called Joseph story in Genesis 37-50 has been much discussed. Both historico-critical and literary scholars disagree among themselves as to whether it is connected to the preceding and following chapters or not. In this paper, I am attempting to suggest a new perspective on the structure of Genesis 38. Through a narrative approach, I argue that this chapter can be understood according to Binary Thematic-Symmetrical Patterns and posit what I call the Bucket-Shaped Structure of the Judah-Tamar Story. The story consists of two main episodes (Episode I, vv. 1-19; Episode II, vv. 20-30) which divide into six smaller sections (vv. 1-5, 6-11, 12-19, 20-23, 24-26, 27-30). It presents two leading characters, Judah and Tamar. They experience together three common themes; that is, building up one's family, shame and deceit. The first theme looks positive (+), but the second and the third appear negative (-) to the reader. The topic of Genesis 38 starts with building Judah's family and ends with building Tamar's family from their own viewpoints. In both Episode I and Episode II, the character of Judah enters the first scenes (vv. 1-5, 20-23) and Tamar's character occupies the ends of the episodes (vv. 12-19, 27-30). The narrator presents Tamar's shame in section two (vv. 6-11) and Tamar's deceit in three (vv. 12-19). Judah's character is also shown in the same way (deceit, vv. 20-23, shame, vv. 24-26). These two episodes can be read as reflecting a dialectic procedure and could be represented as: Thesis (Episode I) + Antithesis (Episode II) = Synthesis (Establishing a Family). This symmetrical structure of the story of Genesis 38 highlights the significance of childbirth for both Judah and Tamar in securing the next generation within the larger Primary Narrative (Genesis – 2 Kings).

4-13 Jean Ska, Pontificio Istituto Biblico

Anything New under the Sun of Genesis?

Going through some of the first attempts to read critically the Book of Genesis, one observes that the main problems discussed by scholars were twofold. First, some defended the unity of the book of Genesis, whereas others pinned down the presence of different documents in it. Second, the Mosaic origin of the book was fiercely defended by some, whereas others radically challenged it. The antiquity of Genesis and its historical value – its "historical truth" - depended on its Mosaic authority. In general, modern exegetes mention in their "histories of exegesis" some important scholars who took part in the discussion, such as for instance Astruc, Eichhorn, Ilgen, de Wette, and Hupfeld. Others are less known, as for instance Hengstenberg, von Hoffman, Green, Drechsler, or Kurtz. The interest of a short inquiry about the past is that many of the questions raised by the pioneers of biblical exegesis reappear in more recent times. Even some of the arguments used in the discussion of the 18th and 19th centuries sound very actual. Historia magistra vitae – "History is life's teacher," as Cicero used to say (De oratore II,9,36.). Can the history of exegesis teach us some useful lessons as well?

4-14 Mark K. George, Iliff School of Theology

Space of Coherence in the Wilderness? Reading Numbers Spatially

The coherence of the Book of Numbers is a long-standing debate in biblical scholarship. Martin Noth argued no coherent structure could be found in Numbers, while scholars such as Dennis Olson and Mary Douglas countered his argument by putting forward different proposals that did find structure and coherence in the book. With the exception of Douglas' proposal, temporal structuring devices are the most common basis by which structure and coherence is sought in Numbers, be that by means of sources and their date of composition, time within the narrative plot, or the transition from one generation to another. What consistently is overlooked is that the first ten chapters of the book largely concern themselves with a space: the Tabernacle. The prominence of this space in these chapters, and the significant portion of Numbers devoted to the Tabernacle (almost thirty percent), suggest these chapters may provide an important lens through which to interpret the book. Drawing upon spatial theory and my previous work analyzing Israel's Tabernacle, this paper explores the use of Tabernacle social space, and especially its spatial logic, as a means of identifying a structure in the book of Numbers. It argues that Tabernacle social space and spatial logic reflect and embody Priestly social understandings of Israel's identity, both within the congregation and the larger created cosmos, and this spatial identity is being clarified throughout the book.

4-14 Johnny Miles, Texas Christian University

The "Enemy Other" Within, or Siting the Identity of Gibeonites and Japanese

When felt threatened by the "enemy other," the colonizer "imagines" its identity conjointly with that of the "other" through narrative. This presentation further opens the vista of Thirdspace as Othering site of Joshua 9 from a postcolonial perspective in order to explore the shared siting of Gibeonites in Israelite history and Japanese Americans in US history. The interplay of spatial representation and its social significance (as informed by Soja and Appadurai), sociological factors of inter-ethnic group dynamics, and the cultural politics of difference and identity altogether bring into full view the ethnoscape space as represented vis-à-vis rhetorical deception that circumscribes the identity of these "others" over the contestation of land. However, the Thirdspace site concurrently becomes the place of resistance where, in the course of this analysis, Japanese resistance can help articulate that of the Gibeonites in the struggle for identity to reveal the true "enemy within."

4-14 Paul Kang-Kul Cho, Harvard University

Who Is on the Seashore? Space and Identity at the Sea Event (Exodus 14:30)

Three separate traditions about the Sea Event are preserved in Exodus 14–15. Exodus 14:30, originally authored by J, becomes a part of P's narrative. In J, the Egyptians die on the seashore: "And Israel saw Egypt dead on the seashore." But in P's account, the Egyptians drown to their death in the Sea and the Israelite witness this drowning safe from upon the seashore: "And Israel saw Egypt dying from on the seashore." My paper will argue that the appearance of the Israelites on the seashore is an important Priestly innovation, on par with P's reimagining of the Sea Event as a Sea Crossing, that focalizes later Israelite meditation on the Sea Event through the perspective of the Israelites on the seashore and thereby encourages self-reflection and empathy with the Egyptians: (1) later Israelites stand in genetic continuity with the Israelites who stood on the seashore and witnessed the Egyptians die in the Sea and (2) the Israelites stand in empathetic contiguity with the Egyptians who perish in the Sea while attempting to cross it, as had the Israelites. Thus who is where, whether the Egyptian are dying on the seashore (J) or the Israelites are watching the Egyptians die from there (P), has important implications for the way Israel understands herself at this foundational moment in her history. I will argue that Israel's appearance on the seashore pushes against the danger of mythologization (as defined by R. Barthes in "Myth Today") in Israel's understanding of herself and her historical neighbors.

4-14 Gert Prinsloo, University of Pretoria

Building a House, Constructing a Temple, Restoring Identity: A Third-spatial Reading of Haggai

The central theme of the book of Haggai is the rebuilding of the temple of YHWH. An introductory formula containing a specific date demarcates four units in the book (1:1-14; 1:15-2:9; 2:10-19; 2:20-23). The units display a parallel structure (ab//a'b'). 1:1-14 and 2:10-19 focus upon the misfortunes endured by the Jewish community in Jerusalem, 1:15-2:9 and 2:20-23 upon the change in fortunes due to the cosmic intervention of YHWH when the people commence with the building project. References to the rebuilding of the temple deserve careful analysis. Significantly the shrine is called the "house of YHWH" (byt yhwh) in the first two sections, but the "temple of YHWH" (hykl yhwh) in the last two. It will be argued that "critical spatiality" can provide a key towards interpreting these references. In Haggai the temple is not a mere physical place (firstspace), nor a mental abstraction of that space (secondspace), but indeed a thirdspace locality, influencing the lived space of all the characters mentioned in the book. A thirdspatial reading of the book will illustrate that the rebuilding of the temple is closely associated with the restoration of the Jewish community's individual and national identities, and indeed also with the restoration of YHWH's identity as a deity deserving unconditional honor (kbwd). Anne Buttimer once remarked: "It appears that people's sense of both personal and cultural identity is intimately bound up with place identity" (Anne Buttimer, "Home, Reach, and the Sense of Place," in The Human Experience of Space and Place [ed. Anne Buttimer and David Seamon; London: Croom Helm, 1980], 167). My thirdspatial analysis of Haggai confirms this intimate relationship between space and identity.

4-15 Russell E. Fuller, University of San Diego

Textual Problems, Literary Structure, and Allusion in Isaiah 2:6-22

The paper will focus on two areas of interest in the study of this complex and fascinating text. First, the paper will discuss the complex literary structure of Isaiah 2:6-22 with a focus on the repetition of catch words and phrases. The full or partial repetition of phrases in this passage reveals several "nesting" structures in this complex text. There are numerous textual problems in this passage and the paper will examine several of them especially where they are relevant to the discussion of the literary structure of the text. Second, the paper will discuss two allusions in Isaiah 2:19 and 2:21 to the stories of Elijah at Horeb (1 Kings 19:9, 13) and Moses on the Mountain of God (Exodus 33:21-22) within small variations in the repeated phrases of Isaiah 2:19, 21. These allusions may be intended, in the opinion of the writer, to evoke the experience by Moses and Elijah at the Mountain of God of the glory or presence of God. This is in deliberate contrast to the effect of the "terror" of God, which will be experienced by the proud and haughty who similarly to Moses and Elijah "go into the rock."

4-15 Allen Jones, University of St. Andrews

The People's Sin, The Servant's Suffering: Considering Isaiah 52-53 in Light of Isaiah 1

Despite the enduring quality of Bernhard Duhm's tripartite schema for the book of Isaiah, it has become common in the past 30 years for scholars to detect greater and greater compositional unity within the canonical book of Isaiah. In this paper, I argue that ch. 1 and chs. 52-53, two of the book's key passages, are intentionally linked through the use of repeated vocabulary. I begin by considering particular words for Judah's sins, and then I examine the terms describing the effects of those sins. Finally, I apply my findings to two issues of interpretation in Isaiah. First, I explore what a link between chs. 1 and 52-53 may tell us about the identity of the servant in the latter passage. Second, I reflect on how identifying the links between these two passages can help us better understand the notion of justification in Isaiah.

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4-15 Hallvard Hagelia, Ansgar College and Theological Seminary, Norway

The Intertextual Relations between the Psalm 63:7-64:11 and Isaiah 59

The Intertextual Relations between the Psalm Isa 63:7-64:11 and Isaiah 59

Isa 59 and 63:7-64:11 are sometimes seen as part of a chiastic structure of Trito-Isaiah. This lecture will examine these text units' position within the structure of Trito-Isaiah, with particular attention to their interrelation; is there a significant relation between them, and if so, how is it and how should it be explained?

4-15 R. E. Garton, Baylor University

The Immanuel Source: The Tradition-Historical Derivation of the Symbolic Name "God with Us"

Customary to symbolic naming is some connection (whether textual or contextual) to the text wherein the symbolism of the child's name is to resonate (e.g. Isa 8:1-3; Hos 1:4-9 2:21-23 [23-25]; Zech 6:12). Yet despite this characteristic, scholars have not attended to the lack of resonance of the name "Immanuel," in Isa 7:14. Instead, scholars often attempt to locate the significance of Immanuel by predicating the identity of the alma, the "young woman," that is to be his mother: if the prophet's wife, then the child is one of the prophet's sons; or if Ahaz's wife, then the child Hezekiah. This focus on the identity of Immanuel, however, neglects the question "Why choose the name 'Immanuel' in the first place?" This paper explores the possibility of an intertextual relationship between three texts: Isa 7:10-17; Deut 6:16; and Exod 17:7. Widely recognized as an act of false piety, King Ahaz of Judah rejects the offer to ask the deity for a sign, proclaiming "I will not test the Lord!" (Isa 7:12) – an incipit of Deut 6:16. But the prophet not only perceives the king's true motives, he also recognizes the allusion and recalls the wilderness tradition with which it is tied; i.e., the failure of Israel at Massah (cf. Deut 6:16b). There at Massah, the people had tested YHWH, questioning whether he among them (cf. Exod 17:7). It is from within this tradition, one not yet codified, that Isaiah confronts the king: "God [is] with us!" The remainder of the paper seeks to unfold the implications of this intertextual relationship for contexts of Isa 7:14 and 8:8, the only other text in Isaiah where the name Immanuel appears.

4-15 Gary Stansell, Saint Olaf College

Bishop Robert Lowth's "Isaiah Commentary" in German Dress

Robert Lowth, later Bishop (of St. Davids, of Oxford, and then of London), was appointed to the "Professorship of Poetry" at Oxford 1741. In this capacity, he presented thirty-four lectures on the nature of Hebrew poetry in Latin, later published in English as "Lectures on the Sacred Poetry of the Hebrews" (1787). Students of biblical poetics still acknowledge Lowth's contribution to the theory of "parallelismus membrorum." Lowth's second great work, however, is all but forgotten; its title: "Isaiah: A New Translation; with Preliminary Dissertation, and Notes, Critical, Philological, and Explanatory" (2 vols., 1778). The focus of the present paper is on the German edition of Lowth's "Isaiah," in particular the work of its editor, Göttingen Professor J. B. Koppe, who added his own critical notes to Lowth's commentary. The result was especially significant for the higher criticism of the book of Isaiah. Indeed, Lowth's commentary with Koppe's notes became highly regarded in Germany (e.g., Herder desired a copy of the book, but was more interested in Koppe's notes than in the original). My paper addresses several questions: What exactly did Koppe add to the original commentary that interested his scholarly readership and made it important? How did his notes not only alter some of Lowth's views but critique and even correct them (despite Koppe's self-announced humility and demurer that his additions were only a "postscript" ; thus his "Vorrede," vol. 2)? What were some of the critical positions advanced by Koppe's notes (e.g., Koppe suggested dating Isaiah 40-66 as exilic; practiced a kind of early form and redaction-criticism by isolating smaller literary units and re-ordering chapters)? Finally, how did Koppe's work anticipate and/or influence the interpretation of the prophets in general and Isaiah in particular in the 19th century?

4-16 Hanan Birenboim, Hebrew University of Jerusalem

The Impurity of zab according to 4Q274 1 i

4Q274 1 i reveals a difference between its author and the rabbis. In line 7 we read: 'And the one who counts [. . .] shall not tou[ch the zav in] [. . .] or the menstruant [. . .] for [8] niddah blood is considered like a discharge [to] the one touching it'. This means that the initial impurity of the zav is caused by his discharge. Thus we read in line 4: 'And the woman discharging blood for seven days shall not touch the zav or any utensil [t]hat the zav has touched or lain [5] on or that he has sat on '. To my mind, the rule that any utensil that the zav has touched causes impurity is based on Lev. 15 11: 'Anyone whom a zav touches without having rinsed his hands in water shall [. . .] remain impure until evening'. The author of 4Q274 1 i presumed that the zav's hands have been contaminated by contact with his genitals during micturation. Washing them removes their impurity. But any utensil directly underneath the zav can be endowed with contagious impurity. The rabbis refused to accept this Priestly realistic interpretation. The nominal nature of the impurity of the zav according to the rabbis is reflected in the rule that the object the zav lies on (and defile) must have been manufactured for that purpose. The rabbis also ruled that the zav can defile his bedding even without touching it directly.

4-16 Aharon Shemesh, Bar-Ilan University

Shabbat and Other Commandments

Like any other legal system Qumran Halakhah had to develop rules of priorities to be followed in cases two legal instructions clash with each other. The most common of such clashes are between the prohibitions of the Sabbath and other commandments that involved activity normally considered "work" and thus should be forbidden on Shabbat. In this paper I will examine and analyze the scrolls' position with regard to sacrifices on Shabbat (CD 11:17-18 revisited), circumcision on Shabbat in case an infant was born on Shabbat and thus should be circumcised on the eighth day – the next Shabbat and sprinkling the purifying water on an impure person in case the third or seventh day of his purification procedure fall on Shabbat. I will also relate in this context to the famous problem of saving life on Shabbat though it is not formally a commandment.

4-16 Helen R. Jacobus, University of Manchester

The Aramaic Astronomical Book (4Q208-211) in Light of 4Q318 (4QZodiac Calendar and Brontologion ar)

This paper evaluates the view of Otto Neugebauer that there is no relationship between the heavenly gates in the Ethiopic Astronomical Book of Enoch (1 En. 72-82) and the movements of the sun and moon through the signs of the zodiac. Modern scholars have, in general, followed Neugebauer's argument, and have applied his theory to the Aramaic Astronomical Book for Qumran. Hence, the "gates" in 4Q208-209, 4Q211 have not been associated with the passage of the luminaries in the zodiac. Neugebauer died in 1990, before the first publication of 4Q318 by Eisenman and Wise (in 1992). The Aramaic zodiac calendar in the Dead Sea Scrolls, 4Q318, undoubtedly shows that there was an interest in zodiacal astronomy at Qumran. I reinterpret Neugebauer's thesis and offer a possible new cosmological model with which to understand the "gates" in the Qumran Astronomical Book.

4-16 Sarianna Metso, University of Toronto

On the Methodology of Analyzing Legal Texts from Qumran

This paper aims at addressing a dichotomy that has developed in discussions pertaining to the legal material found at Qumran. It has long been recognized that the Damascus Document contains material quite similar to the communal and organizational legislation of the Community Rule, yet the bulk of the legal material in the Damascus Document bears the hallmarks of halakhah. The material in the Community Rule, on the other hand, is often classified under rubrics such as "constitutional," "communal" or "organizational" rules. In the secondary literature pertaining to legal texts found at Qumran, these two sets of material — "halakhic texts" and "community rules" — are usually treated separately, with underlying but often unarticulated assumptions about their nature and origin. In this paper, I will spell out and investigate some of those assumptions and offer a critique of the presumed dichotomy. I will focus on three areas: (1) derivation of laws, (2) level of authority, and (3) the addressee group.

4-16 Timothy H. Lim, University of Edinburgh

4QMMT and the Books of the Prophets

Much scholarly attention has focused on the so-called 'canonical notice' of 4QMMT and its alleged reference to the tripartite division of the Hebrew Bible. In particular, debates have swirled around the phrase referring to David and whether that refers to the Psalms or even the Writings as a whole, and therefore a tripartite canon. What I would like to discuss in this paper is the partially mutilated reference in MMT to be-siphrey ha-nebi'im. The restoration of the official editors is accepted, but how should this phrase be translated? Should it be rendered "the books of the prophets" or "the prophetical books"? Recently, Daniel Schwartz has argued for the rendering of "the books of the prophets", emphasizing the Qumran preference for people ("prophets") over books. But should one interpret 4QMMT in the light of 2 Maccabees? Evidence from the sectarian scrolls is much less straightforward than what Schwartz allows. Another issue is the extent to which "the books of the prophets" correspond to the second division of the traditional Hebrew Bible. It will be suggested that the Qumran community had notions of collections of authoritative scriptures that included the Minor Prophets and Samuel and Kings, but that "the books of prophets" probably also included Daniel.

4-17 Sarra Tlili, University of Florida

A Self-Appointed Vicegerent: Animals and Human Dominion in the Bible and the Quran

The notion of human dominion over other animals seems to be clearly articulated in the Bible. Biblical scholars, moreover, not only appear to agree on the scriptural foundation of humans' dominion, but also to construe from this principle the idea that the Bible considers humans superior to other animals. These scholars do not always assign the same weight to this dominion. While some argue that humans are to other animals what God is to humans, particularly the Israelites, others tend to minimize the significance of this "privilege," considering it a type of stewardship toward other animals in a paternal sense. Nonetheless, no one thus far has challenged the biblical foundation of the notion of this dominion or the impact it has on humans' status. Although the Quran does not explicitly state that humans have the right to rule over other animals, the idea that it entrusts humans with a type of stewardship, which also entails a privileged status, has become prevalent among students of the Islamic scripture. This opinion seems to be founded on a number of Quranic concepts, but the most important of these is the so-called notion of vicegerency (khilafa), occurring mainly in Q.2:30. The prevalent understanding of the word khalifa (supposedly "vicegerent"), however, is highly questionable. Etymologically the root kh-l-f denotes the ideas of succession and replacement, not representation. Moreover, both the Quranic context and diachronic analysis of this word suggest that it did not mean vicegerency to the earliest generations of Muslims; the idea of representation apparently crept into it over time. Thus, in this presentation, I would like first to challenge the prevalent understanding of the Quranic word khalifa, and second to ask if a similar development has characterized certain biblical notions, particularly those which have an impact on the status of nonhuman animals.

4-17 Jennifer Thea Gordon, Harvard University

Striking the Rock: A Comparison of Anger in the Quran and Hebrew Bible

The prophets who populate the Hebrew Bible are, despite their close relationships with God, human and flawed. However, when many of these same characters appear in the Quran, they are entirely free from sin. Nowhere is this contrast more apparent than in the story of Moses. In the Hebrew Bible, Moses is perhaps most memorable for his anger that flares at key moments, such as when he kills the Egyptian in Exodus 2:12 and strikes the rock, rather than speaking to it, in Numbers 20:11. After the incident in Numbers 20:11, God recognizes Moses' sin of anger and punishes him accordingly, forbidding Moses to "bring this congregation into the land" (Num. 20:12). The Quran, however, portrays all of its prophets as sinless and therefore whitewashes Moses' character. The slaying of the Egyptian, according to the Quran in Surat al-Qasas, verse 15, is an accident due to Moses' exceptional strength, and Moses repents his actions immediately. Perhaps even more telling, in verse 20 of Surat al-Baqarah, God commands Moses to strike the rock. Moses obeys, the water pours forth, and there is no sin and no punishment. Rabbinic commentary seems divided on the question of whether Moses sinned by striking the rock. Some exegetes accept that Moses was sinful, and Maimonides even goes so far as to argue that Moses was guilty of both a personal and a public sin. However, other rabbinic commentators attempt to portray Moses as sinless. This paper argues that the efforts of the latter group of commentators bear greater resemblance to the Quran itself than to the text of the Hebrew Bible. This is an example of the co-evolution of Judaism and Islam that argues convincingly that the religions grew together, borrowing from, and perhaps helping to create, one another's exegetical traditions.

4-17 Ronny Vollandt, University of Cambridge

Citations of the Pentateuch in the Writingsof Ibn Qutayba and al-Tabari

This paper is concerned with citations of the Pentateuch in the compositions of Ibn Qutayba (828 – 885 C.E.) and al-Tabari (d. 923 C.E.). As is well known, both authors often included lengthy quotations from the Pentateuch in their writings. However, their use of phrases such as "I read/found in the Torah" have often been regarded as a literary topos, and the possibility that an Arabic translation in writing could have served Muslim scholars as a Vorlage for their citations has been neglected in scholarship. My paper revisits this assumption. I shall demonstrate that biblical citations in the works of Ibn Qutayba and al-Tabari have their origin in an early Arabic translation of the Peshitta Pentateuch, of East-Syriac provenance and dating to the second half of the ninth century. The translation is first attested in an early manuscript from the collection of St. Catherine's monastery.

4-18 Susan Zeelander, University of Pennsylvania

Rituals at the Ends of Narratives: A Closural Convention

In 18 of the nearly 40 narratives in Gen 1-34 and 36, irrespective of the documentary source(s), the key character participates in a ritual, and sometimes in more than one ritual in the end-section of the narrative. This study suggests that rituals are one of the closural conventions that biblical writers and editors regularly used; the rituals bring qualities of finality, stability, and integrity to their narratives. The Genesis rituals may precipitate the key transformation in the story, as treaty rituals often do, or they may occur after that point in the story. They suggest to the reader that the events of the narrative are over and the story is concluded. If a ritual is marked with formulaic language the mere presence of specific words can alert readers that the end of a story has arrived. If the divine is invoked, as in an altar-building ritual, it suggests that the deity will bring additional stability to the outcome. When a ritual articulates the hierarchy between people, it projects a stabilized society. King Abimelekh comes to Abraham and to Isaac to ask for a treaty; the patriarchs build altars and raise pillars but Lot does not. Rituals mark life-cycle events and complete a process: the wedding ceremony between Isaac and Rebekah ends their betrothal; the circumcision that Abraham performs brings himself and his people into the covenant with God. The "end-section" begins when the key destabilizing event or perception that precipitated the action in the story is re-stabilized; that, together with additional information that the writer adds forms an "end-section."

Knowledge that rituals are a closural convention provides a new vantage point from which to analyze the stories. It leads to additional insights within a particular story and offers new insights into the strategies of the authors.

4-18 Valeriy Alikin, St. Petersburg Christian University

The Origin and Function of the Last Supper Tradition in the Context of the Lord's Supper Ritual

During the twentieth century and the beginning of the present century, there has been an ongoing scholarly interest in the tradition concerning the Last Supper of Jesus, especially in the institution narrative and the interpretation words. A plethora of studies has dealt with various aspects of the Last Supper tradition. In this paper the discussion will be limited to only two questions: How did the narrative about the Last Supper originate and what function did it have in the context of the early Christian ritual meals. The earliest evidence shows that the Last Supper was not related during the Eucharistic meals of the first generation of Christians. Though some scholars consider the Last Supper as aetiology of the ritual meals of the earliest Christians there are not many sufficient explanations on how this tradition originated. On the basis of the evidence of the earliest Christian texts this paper attempts to explain the origin and function of the Last Supper and its relation towards the Lord's Supper ritual. This paper also seeks to argue that the alternative view, according to which the Last Supper story reflects an historical episode that took place on the last evening of Jesus' life, is indeed much less plausible.

4-18 Moshe Blidstein, University of Oxford

Vegetal offerings in the Roman Empire: A New Look at the End of Sacrifice

Paul, followed by many late ancient Christian writers, engaged in a fierce polemic against blood sacrifice, condemning it as sacrifice to demons. These writers stated that the true God prefers spiritual offerings such as prayer and referred to the Eucharist ritual in sacrificial language. These positions were bolstered by biblical and Jewish sources and by Greek and Roman anti-sacrificial arguments. However, the dichotomy maintained by these writers between "blood sacrifice" and "spiritual sacrifice" deliberately ignores the fact that many of the sacrifices in the Greek, Roman and Jewish religions were not sacrifices of animals, but rather of vegetable substances. All ancient sacrificial rituals were structurally intricate. While the main component was typically the selection, killing and apportionment of an animal, this was almost always preceded and completed by the offering and apportionment of substances such as flour, frankincense, oil, wine or bread. In many cases, especially in domestic, day-to-day settings, only vegetable substances were used. The distinction between animal and vegetable offerings was also noted in Greek myth and in philosophical discussion. Why did Paul and subsequent Christian writers pay so little attention to vegetable sacrifice? What role did the distinction between vegetable and animal offerings play in the decline of sacrifice in late antiquity? Did vegetable sacrifice endure longer than animal sacrifice, considering its secondary status in public sacrifice, its frequent use in domestic rituals, and the positive way it was seen in late ancient philosophy? How did the various components of the sacrificial system change under Christian pressure? To what extent did early Christians, both in practice and in discourse, distinguish between pagan animal and vegetable sacrifice, and how did they conceptualize this distinction? The discussion of these questions sheds new light on the changes in sacrificial practice and discourse accompanying Christian accession in the first centuries C.E.

4-19 Yonatan Adler, Bar-Ilan University

Between Galilean Judaism and Judean Judaism: An Archaeological Perspective on Regional Differences in the Observance of Ritual Purity in First Century C.E. 'Ere? Israel

The nature of Galilean Judaism in the first century C.E. has been a topic of debate for over a century. One particularly salient question is whether the Jews of Galilee were as scrupulous in their observance of halakhah as were their counterparts in Judea. This issue has potentially crucial ramifications for understanding the socio-religious background to the birth of the Jesus movement in Galilee. Many have described a first century Galilee populated by a peasant class neglectful of the strict observance of halakhah, and hence a region where the message of Jesus was readily received. Others have denied such a claim, insisting that no substantial differences existed between Galilean Judaism and Judean Judaism. In light of the synoptic gospel accounts of the critical stance taken by Jesus toward the ritual purity practices of the Pharisees, scholars have been particularly concerned with the extent that the rural population of Galilee actually observed the purity regulations current in Judea and Jerusalem. In recent years, scholarship has focused much attention on two important archaeological indicators of ritual purity observance during the late Second Temple period: chalk vessels, valued for their imperviousness to ritual impurity, and ritual baths (miqwa'ot). Recent archaeological surveys and excavations throughout Israel (many as yet unpublished) have produced hundreds of new finds of ritual baths and sites with chalk vessel remains. Our present study introduces the most up-to-date archaeological data on the geographical distribution of these finds, and proposes the existence of significant regional variation in the prevalence of these finds between various parts of the country. Significantly, the data indicate a stark dichotomy between rural Judea and rural Galilee in the distribution pattern of Early Roman period ritual baths, and suggest the existence of important differences in the nature and extent of ritual purity observance between these two regions.

4-19 Milton Moreland, Rhodes College

Building on Ruins: Post-70 Jerusalem in the Synoptic Tradition

Our extant early Christian gospels were being written and presented in the late first and early second centuries, at the same time that the physical city of Jerusalem was being re-imagined, reconstructed, and renamed. This was a world in which Jerusalem was either a city in ruins (before Hadrian) or a re-established Roman city with a new name and a significant pagan, gentile occupation. In either case, the gospel stories were read through the lens of the contemporary, post-revolt perception of Jerusalem. What it meant to read or hear the gospels during the decades preceding and following Hadrian's establishment of Aelia Capitolina — with an eye on the role Jerusalem played in the narrative — is the question that underlies this paper. As Christian identities were being shaped in this time period, how did the gospel authors craft their narratives in ways that either linked or distanced their community to or from the destroyed city of Jerusalem? As their audiences heard the stories, how might they have processed the narratives during a time when Judea and Jerusalem were being portrayed negatively throughout the Roman Empire? By examining the use of Jerusalem in the Synoptic narratives, this paper explores the way that the early Christians were negotiating a path between Rome and Jerusalem — the dominator and the dominated.

4-19 Merrilyn Mansfield, University of Sydney

Nabataean Ethics in the Teaching of John the Baptist

John the Baptist's preaching was undoubtedly influenced by Judaism, but perhaps the most important novelty this paper will introduce is to argue that John was almost certainly impacted by the lifestyle, dress and ethics of the Nabataean Arabs as well. There is a fascinating array of evidence in the synoptic gospels, Paul's letters, the writings of Herodotus, Strabo and Josephus, and the archives of Babatha and Salome Komaise, as well as in Nabataean funerary and other inscriptions, and on coins that suggest a close link between John the Baptist and first century Nabataeans. That there were Nabataean Arabs in John's audience will also be argued for many good reasons including John's position in the wilderness of Perea, the evidence from documents found in the Judean desert (ca. 70 C.E. to 135 C.E.) which suggest Nabataeans and Jews dwelt in close proximity to each other in the regions where John preached, the period of peace between Aretas IV and Herod Antipas and the marriage between their royal houses, and John's interest in the divorce of the same, the movement of John and Jesus to, and audiences from, 'Decapolis' and 'beyond/across Jordan' and Paul's travels to 'Arabia' as well as the emergence of early Jewish-Christian groups in these areas (Elchasaites, Ebionites, Nazoreans) all provide excellent evidence that Nabataean Arabs had an interest in itinerant preachers from Roman Judea and vice versa. Josephus is the only source that recalls John's audience was Jewish. The gospels say that all the territory of Judea and the inhabitants of Jerusalem came out to see John which could have included ethnicities other than Jews. Perhaps in defense of his Nabataean audience John highlighted to representatives of two Jewish sectarian movements that claims to Abrahamic kinship were not exclusive and that God, from stones, could raise up children to Abraham.

4-19 Gunnar Samuelsson, University of Gothenburg

What Is a Crucifixion?

What is a crucifixion? A simple yet crucial a question. Numerous monographs, articles, dictionaries, and commentaries, which deal with Jesus or the Gospels, offer answers to the question. It does not take more than a glimpse to find a full blown and colorful depiction of the crucifixion punishment in general and the crucifixion of Jesus in particular. It does not matter whether the author is, e.g., conservative, evangelical, liberal, progressive, or agnostic. They all elucidate in detail what a crucifixion is. But from where do they acquire their knowledge? The common answer — ancient texts — could be seen as a three-step rocket. On level one are the passion narratives. Level two, brings the rest of the Bible, and on the third level is the pre-Christian Greco-Roman literature found. The present paper will argue for that these three groups are insufficient when it comes to deliver information about the crucifixion punishment. The information that could be acquired from these ancient sources appears not to match the vast information the scientific contributions offer.

4-19 Sakari Hakkinen, Diocese of Kuopio, Finland

The Synoptic Poor

Poverty in the Biblical World will be inaugurated as an SBL consultation in the fall 2011 and will focus on poverty, social exclusion, and other themes related to margins in the Hebrew Bible, Early Judaism, and Early Christianity. This discussion will serve as an introduction as well as invitation for persons interested specifically in poverty as focused on by the synoptic gospel writers. Anyone intersted in this topic is welcome to attend.

4-20 Rüdiger Schmitt, Westfälische Wilhelms-Universität Münster

Monotheism and Polytheism in Nineteeth and Early Twentieth Century Scholarship and Its Impact on Modern Research

The concepts of monotheism and polytheism as utilized in modern research are deeply rooted in the evolutionist paradigm of late 19th and early 20th century scholarship, which postulated a more or less linear development of religion from "savagery through barbarism to civilization" (Lewis Henry Morgan), or from polytheism to (Christian) monotheism. The paper examines the theoretical foundations of the concepts of monotheism and polytheism, in particular in the Deutsche Religionsgeschichtliche Schule, and its still strong impact on modern scholarship. It will be demonstrated that the universalistic theories of the evolutionist paradigm with its dogmatically biased views and artificial oppositions (polytheism vs. monotheism, magic vs. religion, Naturreligion vs. Offenbarungsreligion, etc.) cannot meaningfully be applied by contemporary scholarship to ancient Israelite and ancient Near Eastern religions.

4-20 Michaela Bauks, Universität Koblenz - Landau

Eve, Mother of All the Living (Gen 3:20): A Relic of a Mother Goddess in the Primeval History?

Some proposals for the etymological derivation of chawwah suggest that this verse attests a connection with Asherah as part of an ancient polytheistic tradition. The designation of Eve 'mother of all the living' can be compared to similar epithets of Asherah as the mother-goddess. Further, the association with sacred trees and with the figure of a serpent recalls Syro-Canaanite goddesses and their fertility cult. However, these allusions do not contradict the general YHWH-centered view of the narrative. Finally, the paper will reflect on the ramifications for and against the widely recognized monotheistic concept of the Primeval History texts.

4-20 Susan Ackerman, Dartmouth College

The Border Patrol: The Nature and Roles of Supernatural Intermediaries in Biblical and West Semitic Tradition

It is a well recognized theme in Genesis 1-11 that God resists any attempt to breech the boundaries between the divine and human worlds. Thus, in Gen 3:23-24, God expels the already god-like Adam from Eden lest he eat from the tree of life and gain immortality; in Gen 6:1-4, the sons of gods' mating with the daughters of men results in God curtailing humanity's lifespan; and in Gen 11:1-9, God thwarts the humans' plan to build a tower with its top in the heavens by scattering their assembly and babbling their tongues. It is perhaps less often noted, however, that in the first of these episodes, God uses supernatural intermediaries to safeguard the now off-limits Garden of Eden: "Flame" and cherubim (see, though, Ronald S. Hendel, ""The Flame of the Whirling Sword': A Note on Gen 3:24," JBL 104 [1985], 671-74). Intermediate beings are likewise used elsewhere in the ancient Near East to perform analogous (albeit not identical) safeguarding functions: for example, winged bulls protected the entryways of neo-Assyrian palaces from, apparently, demonic forces. Just as a king's palace needed this sort of protection, moreover, so did a god's temple, and presumably from the same sort of demonic threats. This paper, drawing especially on the increasingly rich corpus of Iron Age model naoi, explores the use of such intermediary guardians in the biblical and West Semitic realm, in order to suggest that not only is monotheism an unhelpful concept within biblical studies but that our census of the biblical world's divine beings needs to be expanded to incorporate more the supernatural safeguards who protected gods' sanctuary spaces.

4-20 Konrad Schmid, Universität Zürich

The Monotheism of the Priestly Code

"Monotheism" is not a biblical, but a deistic category from the 17th century C.E. and therefore may appear problematic for various reasons. Nevertheless, academic analysis of ancient texts allows and sometimes even forces scholars to use concepts that are originally alien to the objects of study (Dilthey, Gadamer, Danto). Therefore, it is not a priori illegitimate to use anachronistic terms like "monotheism" in biblical studies (the same is true for "religion", "cult", "history", etc.). However, there is certainly a need for explanation, differentiation, and critical reflection. This paper seeks to carry out such an investigation of some of the major monotheistic arguments developed by the Priestly texts in the Pentateuch, aiming to understand their theological focus in their specific historical and sociological setting.

4-21 Heath A. Thomas, Southeastern Seminary and the Paideia Centre

The Meaning of Mourning in the Book of Job

Scholars have long noted that mourning exists in Job but have underread its value for understanding the book. This paper aims to respond to the (underdeveloped) hermeneutical importance of the mourning ritual in Job. To achieve this, it will explore the insights of recent anthropological research on mourning practices in the ancient Near East and the Bible (G. Anderson, A Time to Mourn, a Time to Dance and S. Olyan, Biblical Mourning, amongst others) and then apply these to the prologue, speech cycles, and epilogue of the book. From this analysis, it is shown that the mourning ceremony provides a fecund literary context in which to situate the experience of Job and which complements the lawsuit metaphor at work in the book. It is further shown that whatever its literary history, the final composition coheres in part via mourning elements identified throughout the corpus.

4-21 Mayer Gruber, Ben-Gurion University of the Negev

Why this and Why That in the Book of Job and In Daily Life

It well known that a number of interrogative particles — specifically quousque in Latin, admi mati in Akkadian, and 'ad matay in Biblical Hebrew, which seem to introduce questions eliciting information or explanations are best understood as introducing exclamatory sentences, which express complaints and should better be rendered "It is long enough that. . . " rather than "How long?" In the same vein, the Biblical Hebrew interrogative particle lamah and its synonyms should properly no longer be understood literally as calling for explanation but rather as exclamatory expressions introducing complaints. Consequently, Job 10:18, commonly rendered, "Why then did you let me come out of the womb?" should be understood as a complaint meaning, "You definitely should not have let me come out of the womb," which echoes what Job already said in Job 3:11, which is commonly rendered "Why did I not die at birth?" which also is not really a request for an explanation but a complaint, which means, "It is too bad that I did not die at birth?" The same usage of the particle lamah is found three times in Elkanah's complaint to Hannah that she is ruining his holiday in 1 Sam. 1:8. Recognition that many of the words which the dictionaries call interrogative particles actually are exclamatory particles introducing complaints may enable us more clearly to see that in Job 21 our hero does not in fact ask God for an explanation as to why despicable people succeed in life. On the contrary, Job simply describes reality. Consequently, there is no reason to expect that some long-awaited lexical revolution will find in the God-speeches (Job. 38-41) that which Bible readers have been expecting for many generations, namely, a detailed account of the various reasons as to why good things happen to bad people.

4-21 David Tollerton, Bangor University

Elihu, Eliphaz, and the Tricks They Can Play on the Book of Job's Readers

Eliphaz and Elihu are morally ambiguous characters within the tale of Job. Eliphaz, like his two companions, is condemned by God at the story's end for speaking falsely, while Elihu's chastisement of the suffering Job has divided post-Biblical commentators. This paper will focus upon three modern receptions of their words, two Christian and one Jewish. These commentators' appeals to Eliphaz and Elihu, while each somewhat fleeting, share the common characteristic of granting significant authority to certain cherry-picked verses from the mouths of these biblical figures. This varies from giving these verses the authority to shape the Book of Job's overall meaning to viewing them as authoritative examples of theological virtue. This paper will ask whether the three modern commentators on Job focused upon have themselves been tricked by the text. For in having been seduced by Elihu and Eliphaz's words have these commentators unwittingly shown themselves to be problematic readers? Is one role given to Job's interlocutors the task of ensnaring certain interpreters and showing them up to be worthy of doubt?

4-21 Katharine Dell, University of Cambridge

British Job Oratorios

The dramatic nature of the book of Job makes it a good candidate for oratorio and is discovered to have been a particular inspiration to British composers of the last two centuries. Despite its rich stock of characters, some librettists felt moved to add to the dramatis personae or to replace God and the Satan with corresponding angels and demons. This paper focuses on the choices made by librettists in their interactions with the biblical text in its various versions (including the KJV) and explores the varying amounts of poetic licence they chose to take.

4-21 Leonard Mare, North-West University

Images of God in The Book of Job

The portrayal of God in the Book of Job is troublesome for many readers of the biblical story. For instance, God sets his servant Job up for suffering, He is even manipulated by "the satan" to allow him free reign in attacking Job. Job's children is sacrificed in order for God to prove a point, throughout the dialogue sections of the book God is hostile, cruel and inaccessible for Job, and when He eventually responds to Job's suffering, he does so with two long speeches that doesn't address the issue of Job's suffering. The images of God in the Old Testament are of course very often extremely negative. Richard Dawkins (2006:51) describes Him as "jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully". Dawkins is obviously biased in this description of God, but the fact remains that the images of God in the Old Testament are often extremely negative. The purpose of this paper is thus to investigate the negative, disturbing images of God in the Book of Job. Questions that arise from the perturbing portrayal of God in the Book of Job include the following: What kind of God plays chess with the satan for the life of one of his servants? Is this God trustworthy? Can He be manipulated? Does God really allow one of his own to suffer horribly, just to prove a point and win a bet? Is the God of Job a rhetorical-ideological construct? These questions (amongst others) will be addressed in the paper.

4-22 Michael Langlois, University of Strasbourg

Working with Biblical Manuscripts: Joshua 10 at Qumran

Even when fragmentary, the biblical Dead Sea Scrolls can shed new light on the Hebrew Bible. Using computer techniques unavailable to the first editors, it is now possible to propose new arrangements and improved readings for these fragments, as is the case for Joshua 10, the focus of this paper.

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4-22 Torleif Elgvin, Evangelical Lutheran University College

A Variant Literary Edition of 2 Samuel from Qumran

1QSamuel, found in Cave 1 by de Vaux in 1949, was published in DJD 1 (1955). Barthelemy noted that this scroll did not contain 2 Sam 24, and suggested that the scribe could have attached this chapter to a scroll of Kings. A hitherto unknown fragment of 1QSamuel has surfaced in The Schøyen Collection (2 Sam 20:22-24). The presence of this fragment enables a new reconstruction of the end of this Samuel scroll, which preserved remnants of chs. 20, 21, and 23. This scroll, copied in the early Herodian period, neither contained the psalm of ch. 22 (=Ps 18) nor the story of the census in ch. 24. Only five of the eight appendices to 2 Samuel in chs. 21–24 were present in this early recension, and the sequence of the appendices is different from the later canonical order. 1QSamuel shows a stage in the literary growth of Samuel before the book had reached its final form. The recension of 1QSamuel represents a documentary confirmation and refinement of Karl Budde's outlining of the editorial process behind 2 Samuel (in 1903). It shows light on the development of the varied textual tradition of the books of Samuel in Hebrew and Greek. A tentative outline of the main editorial processes behind 1–Samuel will be suggested.

4-22 David Willgren, Orebro School of Theology

Psalms in the Making: Tracing the Tradition of Psalms 14 and Psalms 53

In the study of the Hebrew Bible, one sometimes encounters so called doublets. An example of such a doublet is Ps 14 and Ps 53. These psalms have commonly been understood as reflecting a common written text, a conclusion that, in my opinion, is far too unsatisfactory due to the fact that it does not do justice to the textual evidence. The attempts to reconstruct an original written text bear witness of a too speculative reasoning. The thesis of this paper is that the similarities are better explained by an assumed oral tradition, and that the two psalms are separate modifications of that tradition in order to adapt the tradition to new historical circumstances. By an overview of three textual strands as represented by the Masoretic text; the Qumran scrolls 4QPsa, 4QPsc, 11QPsc; and the LXX, I conclude that the minor and major differences are best understood on theological, and not linguistic grounds. Each psalm seems to make some specific theological emphasis; while Ps 14 focuses on the tension between the fool and the righteous, Ps 53 focuses more on an "external" threat directed towards the people of God.

4-23 Judith Krawelitzki, Georg-August-University Göttingen

The Power of God in the Psalter

The wide range of expressions for the power of God and the high frequency of these statements suggests that 'power' is both an important aspect of God's being and an essential topic in the Psalter. Only those ideas which can be described as semantic or conceptual consolidations will be especially considered. They can be assigned to four categories: manifestations, metaphors, names of God and terms for power. The most concentrated expressions of divine power are found in the last category, where a single word characterizes and focuses the expression of divine power. This last category which will be the focus of my research encompasses hundred and two references distributed among fifty psalms. Preliminary investigations have revealed that the frequency and semantics of those terms designating God's power in the Psalter differ remarkable, yet in spite of all differences, there is no doubt that they all belong to the semantic field of 'power', covering a wide range of notions. There is, moreover a general pattern to the manner in which the power of God has been conceptualized in the psalms. There are three different ways in which God's power is recognized and expressed by these terms. The first, and most frequently employed, describes how God makes a human participate in his power or expresses a human request for participation in the divine power. The second way in which God's power is expressed occurs less frequently: power is mentioned as a characteristic of God implying a certain impact on the world and on humans. Third, with almost equal frequency we find the idea expressed that divine power appears in God's acting on the world and in relation to humankind.

4-23 Will Kynes, University of Cambridge

Reading Job Following the Psalms

In the order of the Ketuvim in Baba Bathra 14b, the book of Job is preceded by the Psalms and followed by the "Wisdom" books Proverbs and Ecclesiastes. The connections between Job and the latter books have been discussed extensively, but its affinities with the Psalms have been largely overlooked. Ambrose, however, noted a similarity between the two books in the way their main "characters" respond to suffering "in a fashion superior to the rest." Calvin similarly interpreted Job through the person of David, often using the example of David to criticize the words which escape Job's mouth "without advisement." With the rise of higher criticism and with it the categorization of Job as a "Wisdom" book, this emphasis on the proper faithful response to suffering was eclipsed by the more abstract concerns of theodicy and the doctrine of retribution. However, connections between Job and the Psalms were not ignored altogether. For example, Claus Westermann argued that Job follows the structure of a psalmic lament, and Katharine Dell adumbrated Job's consistent "misuse of forms," many of which appear in the Psalms. An intertextual approach to the two books reveals even more connections between them, as allusions to the Psalms litter Job's dialogue with his friends (e.g. Job 7:17–18 and Ps 8:5; Job 12:21, 24 and Ps 107:40). These intertextual connections suggest that the traditional rabbinic order reflects this reading strategy, in which the prayers of Israel become a lens through which to understand Job's struggle to hold onto faith in the midst of suffering. Thus, Job does not merely follow the Psalms in the traditional order, the book also follows its models for relation with God, pressing them to their breaking point.

4-23 Stephen Breck Reid, George W. Truett Theological Seminary

David as Architect and Artifact: Are There David Traditions in the Pre-Exilic Psalms?

The emphasis on the shape and shaping of the Psalter has more recently focused on the form and function of Books IV and V. The present paper returns to the historical location and political function of Books I-III. When Egypt and Mesopotamia were unable to exercise their regular levels of regional hegemony monarchy grew up in ancient Israel. This shift in political structure required prose and poetic legitimation. Roberts and Day recognize the need for a theopoetic apology for the institutions Zion and kingship with the rise of monarchy. This period has left some prose remnants in 1 Samuel but the Psalms material from this layer is difficult for today's reader discern the finger prints of David as the architect of the Psalter. Nonetheless, some psalms give contemporary readers a vision of the emerging monarchy. The first edition of the Psalter included royal and Zion psalms. When Egyptian and Assyrian power politics reasserted itself another layer of prose and poetic responses emerged. The Deuteronomistic strata grow out of resistance movements during the Assyrian domination of Judah. By the time Hezekiah and Josiah fomented reform and rebellion against Assyrian hegemony David was an artifact synonymous with the institutions of Zion (hierocracy) and monarchy. The superscriptions that knit David into the Psalter could fit well into this rhetorical situation. The David traditions were used by the resistance movements to subsequent imperial and colonial oppression of the Babylonian and Persian empires. The recent work on Book IV and V of the Psalter by Dennis Tucker makes clear the re-use of David traditions as anti-imperialistic theopoetics. The question is whether the strata of Davidic traditions in narrative have parallels in the Psalter that we might reasonable hypothesize.

4-23 Bill Goodman, University of Sheffield

Yearning for You: Songs in Conversation

The paper will consider two Wisdom books, the Song of Songs and the Psalms, focussing particularly on Psalm 63 and Song 3:1-5. It will set these texts in conversation with each other, and (more briefly) with contemporary popular love songs which use religious imagery, and contemporary worship songs which use romantic imagery. The chosen biblical texts will be examined in terms of similarities in the language of desire for the other/Other and shared imagery which could suggest intimacy. Differences between the biblical texts will be considered in the areas of mutual interaction between the two parties-in-relationship within each text, and the symmetry or asymmetry of power within their relationship. The image of patriarchal marriage will also be considered, with its emphasis on obedience. The paper will show how these biblical texts remind readers that a variety of metaphors have been used within the biblical canon, and in its history of interpretation, in order to depict the divine-human relationship. Tensions may be observed between some of these different metaphors. Eros/romance is a metaphor for the divine-human relationship which has been used over the centuries (particularly in interpretations of the Song of Songs), and which attracts some readers today. The paper will consider points of friction between this metaphor and those commonly used in the Psalms, in order to assess whether genuine fluidity may be found in the boundaries between desire for intimacy within human relationships ('yearning for you',) and desire for intimacy with the divine ('yearning for You').

4-23 J. Gordon McConville, University of Gloucestershire

The Psalms and Healthcare

The paper contributes to a dialogue between concepts of health and wellbeing in the Psalms and those that may be found in modern thinking in healthcare. It considers the view of healthiness that may be elicited from a study of the Psalms, with particular attention (though not exclusive) to lament. Part of this investigation concerns the relationship between physical and other kinds of wellbeing. This involves a consideration of ambiguities in the language of the Psalms, in which boundaries between physical and other kinds of wellness or illness are indefinite, and which challenge dualistic versions of the notions of 'soul' and 'body'. In relation to modern thinking about wellbeing, attention is paid to modern criticism of dualism. One aspect of this is the rediscovery of work by Paul Tournier and his 'médecine de la personne' by medical academics such as Prof John Cox, and another is the work of modern philosophers of wellbeing such as Robert C. Cloninger. It is argued that the Psalms can provide a specifically theological dimension in this ongoing conversation

4-24 James Aitken, University of Cambridge

Building an Academic Profile

There are contradictory challenges in the early stages of one's career. They affect both one's standing as an academic and one's position within a department: How to produce good and consistent research, while trying to diversify and broaden one's research; how to be an effective teacher, while leaving oneself time for research; how to be a willing and cooperative colleague without over-committing oneself. Advice will be given on how to develop an academic profile successfully and sufficiently, and some strategies for development of one's curriculum vitae will be suggested.

4-25 Steven Richard Scott, Université d'Ottawa - University of Ottawa

Creation Myth and the Setting of Proto-Apocalyptic Texts

It was once argued that the social setting of apocalypticism or millennialism was the fringes of society and those without power. However, this view has been severely questioned for some time now. In biblical studies this was done by Stephen Cook in his 1995 Prophecy and Apocalypticism (Minneapolis: Fortress Press), where after reviewing the literature, Cook focuses on the proto-apocalyptic texts of Ezekiel, Zechariah, and Joel. This paper will look at the same texts as well as Haggai and examine the high use of creation myth imagery, both explicit and implicit, in these texts. The high usage of such imagery supports Cook's conclusions, and indicates the authors were most likely temple priests at the centre of power.

4-25 Henryk Drawnel, The John Paul II Catholic University of Lublin

The Sin of the Watchers with Women and Knowledge Acquisition in 1 Enoch 6-11

Both the exogamic marriage of Levitical priests (D. Suter, "Fallen Angel, Fallen Priest: The Problem of Family Purity in 1 Enoch 6-16", HUCA 50 [1979] 115-135) and the wars of Diadochi (G. Nickelsburg, "Apocalyptic and Myth in 1 Enoch 6-11" JBL 96 [1977] 383-405) proposed as a historical and cultural background for the Shemihazah myth assume that it was composed in Israel. Additonally, scholars distinguish two separate narratives in 1 En. 6-11: Shemihazah's narrative (fornication with women) and Asael's narrative (transmission of forbidden knowledge). However, the list of sciences taught by the fallen Watchers in 1 En. 8:3 and other details point to Babylonia as the place of the composition of the myth (see H. Drawnel, "Between Akkadian upšarrutu and Aramaic SPR: Some Notes on the Social Context of the Early Enochic Literature", RevQ 24 [2010] 373-403). The paper explains the meaning of the Watchers' sexual sin in relation to, not in separation from, knowledge transmission in the context of Late Babylonian civilization.

4-25 Eshbal Ratzon, Tel Aviv University

Paradise Lost: Where is the Garden of Eden?- The Garden of Eden's Location and Purpose in the Book of Enoch

The Garden of Eden as described in the Hebrew Bible is an earthly place. There Adam and Eve lived before their first sin, which led to their expulsion from the garden. The early scriptures do not describe a human desire to return to the garden. This is also true for the Book of the Watchers and the Astronomical Book, two of the earlier sections of the Ethiopic Book of Enoch. A different picture is found in later apocalyptic literature and in some Christian and rabbinic texts. These writings place the Garden of Eden in heaven, and indicate that the righteous will dwell there after death or in the end of times as a reward for their deeds. The gap between these two perceptions can be filled by the Book of Parables, the second and latest section of 1 Enoch. The Book of Parables is composed of earlier sources — most significantly, interpolations from a very ancient work called The Book of Noah. In these Noahic texts the Garden of Eden, although still on earth, is the place of recompense for the righteous and chosen. Other parts of the Book of Parables portray a heavenly site for the souls of the virtuous. Combining both of these sources, sometimes even within the same chapter, the editor of this whole section creates a new text expressing a different view, in which the Garden of Eden is placed in heaven. The awareness of the editor as to the consequences of his actions is unclear. The change in function of the garden could possibly be attributed to the development of the belief in personal retribution in the afterlife that developed in ancient Israel during the Second Temple period, new interpretations of metaphoric verses in the Hebrew Bible, or different understandings of the garden and its contents during this time. Motivations for the shift of the garden from earth to heaven may include the identification of Eden with the garden of the Lord, and the view of souls as spiritual entities independent of the material body, entities that aspire to unite with God after death or resurrection.

4-25 David Hamidovic, Université Catholique de l'Ouest

An Eschatological Drama in Hazon Gabriel

The apocalyptical text named Hazon Gabriel or Vision of Gabriel seems to expose an eschatological drama. We propose to examine the common points and the differences with the descriptions of the end of times in the Second Temple literature. Thus we will evaluate the originality of the eschatological drama described in Hazon Gabriel. Despite the fragmentary state of the document, we will study mainly the role of the divine mediation in the announcement and the exposition of the eschatological drama. The conclusion allows us to consider the nature of the eschatological drama: is it the eschatological war, an eschatological assault or an eschatological fantasy?

4-25 Bennie H. Reynolds III, Millsaps College

Angels in the Margins

Hartmut Stegemann first pointed out what became a well known non-sequitur about the Dead Sea Scrolls. Despite being owned and/or produced by an apocalyptic sect, the ancient collection of texts seemed not to contain any previously unknown literary apocalypses. Further analyses of smaller and more fragmentary texts, catalyzed by Florentino García-Martínez' Qumran and Apocalyptic, have revealed a slightly more nuanced picture. Most scholars can now comfortably refer to a modest body of texts, composed primarily in Aramaic, which may be (new) literary apocalypses. Their classification, nevertheless, remains tenuous. The reason these texts remain marginal cases is not that they possess features that are at odds with prominent definitions of the form and content of apocalypses. Rather, in most cases, their poor state of their preservation simply prevents definitive judgment. A common lacuna among many fragmentary Qumran apocalypses is the lack of a clear articulation of the "spatial dimension" featured in John J. Collins' definition of apocalypse. In other words, they contain no clear representation of "another supernatural world." In this paper, I analyze three fragmentary Qumran apocalypses and focus on a signature feature of the "spatial dimension" in many well-known apocalypses: the presence and activity of angels. First, I examine 4QFour Kingdomsa-b ar and argue that, although angels are not specifically mentioned in the text, one can have great confidence that an angelic interpres figures prominently. I then compare the function of other angelic/demonic figures found in 4QPseudo-Daniela-b ar and 4QApocryphon of Jeremiah C. I conclude that the role of angels in 4QFour Kingdoms, 4QPseudo-Daniel, and 4QApocryphon of Jeremiah C suggests that the texts are indeed best illuminated when read in light of Jewish apocalypses from the Hellenistic Period.

4-26 Caroline Waerzeggers, University College of London

Hierarchy of the Babylonian Priesthood

In the great Babylonian temples of the first millennium BC, worship was the result of a collective effort of dozens of specialized priests. Between them, rank was defined by a number of different parameters. The priest's physical nearness to the cult statue is the best known of these paramaters, but other measures were in play that defined priestly rank. In this lecture, I will discuss [1] which categories of priests were employed in the temples of Neo-Babylonian period (broadly 7th-5th centuries BC), [2] how their hierarchical order was defined, and [3] how differences of rank were signalled in a number of cultic and non-cultic settings (manupilation of offerings, distribution of leftovers, building works, and land ownership).

4-26 Jonathan Stökl, University of London

Restrictions on the Priesthood in Persian Yehud and the Neo-Babylonian Empire

This paper will take a fresh look at the restrictions put on priestly service in Persian Yehud and compare it to the restrictions on priests and priestly service in the Neo-Babylonian Empire. The primary purpose is to establish a catalogue of similarities and differences as only on such a basis will it be possible to see whether and if yes to what extent and in which way the Babylonian system was adapted to the Jerusalemite priesthood. Purity plays a major part in this discussion and since greater purity requirements are made of higher ranking priests, this paper will also address the question of priestly hierarchy.

4-26 Cornelia Wunsch, School of Oriental and African Studies, London

Dedication of Persons as shirku (Common Personnel) to Babylonian Deities and Similar Procedures Known from the Ancient Mediterranean World

This paper focuses on the dedication (oblation, consecration) of individuals (children, foster children or manumitted slaves) by their head of household as shirku (common personnel) to a Babylonian deity. Such shirkus either immediately or at a later point become members of the temple household, to live and work within its realm under the authority of the temple administration that assiges them their work. Within these limits, shirkus are personally free (in contrast to slaves), able to own property, and to devolve it through inheritance. Their children inherit their status. For temples as major economic entities, such dedications were an important means to acquire manpower. The Mesopotamian examples also help us to better understand the role of temples and their personnel in other societies of the ancient Mediterranean world.

4-26 Ronan Head, Brigham Young University

Master/Slave Relations in Babylon and the Bible

I intend to explore some of the tensions evident between masters and slaves in the Neo-Babylonian legal corpus and Mesopotamian literature, particularly those slaves engaged in peculium-related business outside of the master's home. Legal protections afforded to both masters and slaves suggest a level of tension between them not always imagined to be possible. We will then see how this relates to the description of, and rhetoric surrounding slavery in the Bible.

4-26 Shalom E. Holtz, Yeshiva University

Seeing and Hearing Forensically: Neo-Babylonian Trial Records and Biblical Legalese

Biblical scholars, working mostly with the Hebrew text on its own, have identified forensic nuances of the common verbs of sight and hearing. However, because these verbs retain their basic, sensory meanings even in forensic contexts, one risks misinterpreting them by burdening these common words with technical meanings they may not actually have. The proposed paper will bring the language of the Neo-Babylonian trial records to bear on this problem. By considering the Hebrew evidence in light of the Akkadian texts, it hopes to confirm previous scholarship's intuitions regarding biblical forensic terminology.

4-26 Kathleen Abraham, Bar-Ilan University

Some Thoughts on the Babylonian-Aramaic Symbiosis

Babylonia in the first millennium B.C.E., under the reigns of the Chaldean, Achaemenid and Seleucid dynasties, was a multilingual society, with Aramaic and Akkadian as its major languages. The relationship between these languages (and their scripts) is still not fully understood. The present talk hopes to contribute to our understanding of how often, by whom and in which circumstances Aramaic was used in Babylonia in the late first millennium B.C.E. We will discuss the frequency of Aramaic loanwords in Akkadian, the occurrence of Aramaic legal terms in cuneiform private documents, and the simultaneous use of Aramaic alphabetic script and Akkadian cuneiform script in the official administration at the time of Nebuchadnezzar II. The paper does not aim at an exhaustive coverage of these broad and often complex issues, but will focus on some relevant aspects from the vantage point of a few concrete examples.

4-27 Sean F. Winter, Uniting Church Theological College

The Reception History of the Pauline Epistles: Beyond the Commentary Tradition

The study of the reception history of Paul's letters is a difficult task. For understandable reasons (notably the paucity of obviously relevant works of art, literature, music and film that bear explicit hallmarks of Pauline influence) those who approach the letters through the interpretative lens of reception history are drawn to the significant and fascinating explicit history represented by commentaries, homilies and exegetical discussions from the patristic, medieval and Reformation and early modern periods. In this paper, I argue that, while valuable, this narrower focus on what Luz describes as the text's 'history of interpretation' (Auslegungsgeschichte) is insufficiently broad and that reception history work on the Pauline letters should pay greater attention to two further sources that provide insights into their history of influence (Wirkungsgeschichte). First, greater attention should be paid to the homiletical reception of the Pauline texts in sermons from all eras of Christian history (and not just those of the patristic and Reformation eras). Second, the effective history of the epistles in relation 'the church's activity and suffering' (Luz) should be accorded a greater degree of interpretative significance. Examples from the reception history of 2 Corinthians relating to both of these concerns will be given as a part of the paper.

4-27 David J. Chalcraft, University of Derby

The Biblical Literacy of Some Classical Sociologists

The paper looks specifically at Max Weber and William Dubois and contrasts the way in which they made use of and interacted with biblical traditions and texts in their sociology. Weber engages in both analysis of the impact of biblical ideas, as transmitted by particular social carriers, on cultural development and utilises biblical themes and images and texts to analysis aspects of modernity. William Dubois tends not to use sociology to critically reconstruct biblical history or thought, but rather uses biblical imagery and texts to create a sense of shared identity and fate between the 'biblical Israel' and Black Americans in the period 1865-1905. In both cases, sociological imaginaiton and expression interacts with biblical language which can serve to both reinforce biblical notions and disenchant them. Whilst Weber is most often concerned with Luther's translation of the Bible, Dubois shows more continuity with English translations and the impact of the KJV and the RSV.

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4-27 Amy C. Cottrill, Birmingham-Southern College

The Psalms in Current American Political Discourse

"Pray for Obama: Psalm 109:8." In the fall of 2009, this seemingly kind-spirited slogan was printed on bumper stickers and t-shirts in what seemed to be an expression of goodwill for the newly elected president. Of course, when one reads Psalm 109:8, one can no longer assume that this encouragement of prayer was in any way an offer of goodwill; Psalm 109:8 says, "May his days be few in number, may another take his office." What seemed to be an expression of support was in fact a violent prayer for, at the least, the end of President Obama's presidency, and at the most, the end of President Obama's life. The verses immediately following are the psalmist's prayer to God for further violence to fall upon the psalmist's enemy. In fact, this particular psalm is one of the most infamous in the Psalter because of its extended fifteen-verse curse against the enemy. This particular use of Psalm 109 in public political discourse raises important questions for students of the Psalms interested in ideological criticism. Though we may reject the use of this psalm in this way as undemocratic hate speech or simply bad theology, this bumper sticker isolates a particularly violent voice within the Psalms that scholars have not adequately discussed. Recent ideological criticism recognizes that texts do not speak with one unified voice, but are sites of ideological struggle and contention. Psalms scholars have treated violent psalmic language as a whispered voice in the text, but the bumper sticker demands that we examine the violent wishes of the psalms as a loud voice, one capable of overwhelming other voices. This paper analyzes the psalms as sites of ideological contest, a rhetorical location of struggle between voices of violent rage and resistance to violent theology.

4-27 John McKeown, University of Chester

A Quiver Full of Sons: Uses of Scripture by U.S. Protestant Natalists since 1985

Biblical exegesis is central to a cultural movement within American Evangelicalism that exhorts higher fecundity. Goodson's survey data from Protestant seminaries suggests a significant minority believes the Bible prescribes large family size. A smaller group, estimated by Joyce to number in tens of thousands, believes early marriage and unlimited reproduction is mandated. The paper will show that natalism uses a wide range of biblical texts. Based on analysis of sixteen natalist sources it finds they use 180 distinct verses from the Old Testament and 42 verses from the New Testament. However the most common texts are "be fruitful and multiply" and Psalm 127. The paper will argue there are ten distinct categories of natalist arguments from Scripture. Some are extrinsic benefits of large family size to: materially prosper parents; strengthen the nation; stimulate the economy; aggrandize the church; and fill Heaven. Others are intrinsic obligations to fecundity because it is: divine command; cultural mandate; penitential discipline; submission to divine sovereignty; and the "natural" order of creation. The paper will identify tensions between these exegeses, and will argue that natalism is not monolithic. Few churches endorse natalism but it spreads through popular books and websites. Many ex-Quiverfull women identify themselves as its victims. Due to its U.S. location, it is also dangerous for ecological sustainability. Analysis of this popular reception of the Bible is a necessary starting point for future work by those challenging natalist exegeses.

4-27 Henrietta L. Wiley, College of Notre Dame of Maryland

The Reflexivity of Scripture and Bede's Use of the Deuteronomistic History in His Ecclesiastical History of the English People

This paper discusses Bede's use of scripture, especially the Deuteronomistic History, in his Ecclesiastical History of the English People. Bede's allusions to scripture have the multiple effects of interpreting England's history as sacred, legitimating his own historical writing, and reinforcing the authority of scripture. Bede invokes the kings of Israel, and the prophets of old (as well as the apostles of Christ) as interpretive lenses for the kings of the Anglo-Saxon peoples and the bishops who strived to convert them and their subjects. Bede's dependence on the DH climaxes with Edwin's triumphant celebration of a unified Easter, reflecting Josiah's triumphant celebration of Passover. Bede's scriptural interpretation of English history validates the importance of his own work as an indicator of Holy Spirit's ongoing work in the world, and promotes scripture's relevance and the value of scriptural knowledge as a tool for interpreting experience.

4-29 Christopher Rowland, University of Oxford

William Blake: Premier Artistic Interpreter of the King James Bible

The series of water colours that Blake painted for Thomas Butts is one of the major contributions to visual exegesis showing an attentiveness to the biblical text (the King James Bible, the Greek New Testament and the Hebrew Bible) and extraordinary exegetical inventiveness.

4-29 Michael Patella, Saint John's University School of Theology-Seminary

The King's Dynasty

The King James Bible continues to have a cultural impact on the English speaking world, particularly through those subsequent English versions of the Bible that are descendant translations of the KJB. As a monument to the English language and faith, the KJB has had three revisions over the past four centuries, but none of these editions has been as sweeping as the New Revised Standard Version or NRSV. Fully aware of the NRSV's royal lineage, the Committee on Illumination and Text for the Saint John's Bible selected this English translation for its artistic undertaking, and found itself inspired in part by the tradition of the KJB from which it descended. Using Handel's Messiah as an example of the inspiration the KJB has fostered through the centuries, this paper will discuss the textual, musical, and now visual nexus surfacing in the Saint John's Bible. Through the use of images, this paper will explore how and why the KJB determined which biblical passages would receive special treatment at the hands of the calligrapher of the Saint John's Bible, Donald Jackson. As the Messiah melds text and music into a glorious exegesis of the biblical tradition, the Saint John's Bible, as a worthy dynastic descendent of the KJB, does so through form and color. In addition, conference participants will be invited to view facsimile images of the Saint John's Bible at Saint Martin-in-the-Fields, a church contemporaneous with Handel and currently the repository of the only copy of the Saint John's Bible's Heritage Edition in all of Great Britain.

4-29 Edgar Kellenberger, Swiss Reformed Church

Biblical Exegesis By Persons With Intellectual or Behavioral Impairments

Not only professional painters and illustrators are good observers and exegetes of biblical texts. This paper points to the exegetical relevance of Bible illustrations by non-professional illustrators who are handicapped by mental retardation or by a behavioral disorder. Special attention is given to the sociological and hermeneutical phenomenon of persons living in a secular environment with only scarce contact to a Christian church. Surprisingly, these impaired persons demonstrate wide-awake reactions to a heard biblical tale. Their unconventional illustrations are precious contributions which are noteworthy for professional exegetes, too. The paper will discuss illustrations to Gen 28 and to the exodus tale, produced by Swiss adults and children. The paper will be held in German – with a synoptical handout of the full text in English and German.

4-30 Alexander Izuchukwu Abasili, Katholieke Universiteit Leuven

Seeing Tamar through the Prism of an African Woman: A Contextual Reading of Genesis 38

In Africa, marriage and procreation are intertwined and inseparable. It is almost always presumed that readiness for marriage is readiness for procreation; to get married is an opportunity to contribute freely, through procreation, to the survival of the lineage and society at large. During marriage, one of the most appreciated and commonest good-wills shown to the newly married couple is praying for them for the fruit of the womb: 'may God grant you many children', 'you shall give birth to male and female,' 'next nine months we shall gather to celebrate the birth of your baby'. In these wishes are encapsulated both the societal perception of marriage as primarily geared toward the begetting of progeny, and the perception of the use of sexuality in marriage as basically ordained for procreation. Problem arises when a marriage fails to lead to procreation. In a cultural context that stresses procreation and blames a woman for any failure in that regard, what is the way out for a 'fruitless' marriage? Reading Gn 38 (Judah/Tamar narrative) against this backdrop reveals its resonance with African cultural emphasis on progeny and heir. In this regard, the plight of Tamar represents, in particular, the ordeal of a married childless African woman searching for a child, and in general, the injustice suffered by women in patriarchal society. The overriding target of our interpretation of Gn 38 is the application of the theological meaning of this text to African socio-cultural context so as to engender a more informed and just reaction to the so-called 'grave' problem of childlessness or search for male child in today's Africa. Methodologically, we have opted for African contextual hermeneutics. According to Justin S. Ukpong, it is an approach in which "African context forms the subject of interpretation of the bible. This means that the conceptual framework of interpretation is informed by African socio-cultural perspectives... In this way, the people's context becomes the subject of interpretation of the biblical text." (Justin S. Ukpong, 2000, 24)This approach will reveal the relevance of Gn 38 to today's [African] socio-cultural context especially in the face of childlessness.

4-30 Dohyung Kim, University of Sheffield

Tamar's Double Roles in Genesis 38 within the Primary Narrative (Genesis – 2 Kings)

Genesis 38 is a story about a father and his daughter-in-law told from their two perspectives. Narratologically, Judah and Tamar both play pivotal roles in this chapter which means that they are best understood as two main characters each in their own right. Their influence goes beyond the narrative context here, affecting the wider Primary Narrative of Genesis up to 2 Kings. This study is primarily concerned with Tamar's character. The reader can read the text as presenting Tamar as the sparring partner of her father-in-law Judah. Furthermore, she combines two roles in the story; she is both a matriarch within the Abrahamic lineage, and at the same time, the marginal and widowed woman as a mother of Israel. Surviving a period of trial as a childless widow, she finally succeeds in giving birth to the heirs (Perez and Zerah) of Judah by means of a plan that she herself devises. On the one hand, Tamar embodies paraliptically all the key features of the role of the previous four matriarchs (Sarah, Rebekah, Leah and Rachel) and, on the other, foreshadows proleptically the characterisations of women such as Ruth and Bathsheba who become the mothers of the Davidic line; they too are widows and marginal women within the Primary Narrative. Tamar can thus be presented as both the fifth matriarch, and also the representative of mothers who are later marginalised mothers in David's Judahite lineage. Tamar in Genesis 38 is, indeed, the crucial link as a transitional character between the earlier matriarchs and the later marginal widowed women as mothers of Israel in the Hebrew Bible.

4-30 Yael Shemesh, Bar-Ilan University

Aaron's Family Tragedy (Leviticus 10): Mourning and Refraining from Mourning in the Bible

A harsh disaster befell Aaron and his family: his two oldest sons, Nadab and Abihu, were struck dead while serving in the Sanctuary. Even though mourning rituals play an important role in all human societies and in biblical society in particular, Moses forbids Aaron and his surviving sons to mourn (Lev. 10:6). It is interesting to compare this ban with that imposed on a later member of the priestly caste, the prophet Ezekiel, after the death of his wife (Ezek. 24:15–24). In addition to these cases, there are two instances in the Bible of bereaved parents deciding, of their own initiative, to refrain from mourning: David, after the death of his son by Bathsheba, even though he had followed mourning practices while the infant was fighting for its life (2 Sam. 12:15–25); and the Shunamite matron, after the death of the son promised her by Elisha (2 Kings 4:8–37). In this paper I will analyze these incidents, in which parents, siblings, and spouse do not mourn their dear departed. My interest in the topic of mourning began following the death of my dear father, Robert Shemesh, as part of the mourning process my family and I went through. This paper is dedicated to his memory.

4-30 Anthony Rees, Charles Sturt University

Numbers 25 and Beyond: Phinehas and other Detestable Practice(r)s

In Ezra 9, having returned to Jerusalem, Ezra cries out in prayer, lamenting that 'the holy race' has been compromised by intermarriage with the neighbouring people and failure to separate from their 'detestable practices'. Such crimes, as Ezra saw them, had also been committed by Levites and Priests. As a result of Ezra's actions, the Israelite men 'put away' their foreign wives and children. This occasion has been retro-jected into the story of Numbers 25. Zimri, a prominent Simeonite and his Midianite wife, Cozbi are slain in the midst of their marital embrace. The murderer: Phinehas, grandson of Aaron (that is, a Levite) and guard of the sacral precinct. Phinehas emerges from this episode as a hero and Yhwh grants to him an 'everlasting covenant of peace.' Indeed, this everlasting covenant is the High Priesthood which is traced to him. Through the monarchical period, it is these twin covenants – that granted to David and this one, to Phinehas that regulates Israel's civic and religious life. This paper explores the intersection of Priests and foreign women in this text, using postcolonial theories of ambivalence and fixity to understand the characterisation of Cozbi (who comes to represent all foreign women) as 'the strange woman' and the unusually zealous Phinehas, who becomes the model Priest. It explores the sexualised nature of Cozbi's abuse, that is, the control that Phinehas' actions impose alongside reports of other 'detestable practices' committed against Aboriginal men during the conquest of Australia in the 18th Century by invading Englishmen and more recent reporting of the lengths that aboriginal women continue to go to in the protection of their sexuality.

4-30 Helen R. Jacobus, University of Manchester

Slave Wives and Transgressive Unions: Ancient Near East Laws, Biblical Laws and Literature

How aware were the biblical writers of ANE law and how did they integrate these laws into biblical legislation and literature? To explore this question, the paper will consider some narratives pertaining slave wives and transgressive unions and discuss how these interfaced with laws of the ancient Near East and legislation in the Bible. The paper will suggest that there are particular cycles dealing with authorised and non-authorised relationships that are key to structuring an overall framework of the Bible: that of the passing of the Covenant. The biblical literature, above all, paints human characters who subvert or test the laws on marriage and inheritance. In this way the reader also learns about the legitimacy and illegality of some forms of behaviour within a dramatic context. As a result of legal codes the individual characters' lives are changed and the story arc twists and turns. I argue that the biblical writers were inviting audiences to make their own ethical judgements and to interact with the text. There may also have been a didactic purpose to the legalistic background and the reader would need to know ancient Near East and biblical legislation in order to fully appreciate and engage with the different layers of narrative. The legalistic aspect of many stories is explicated in the Book of Jubilees and other pseudepigraphal works. The relationships to be analysed will focus on Reuben and Bilhah, Judah and Tamar and Sarah and Hagar. The discourse will cover: ANE and biblical laws, pseudepigrapha and the Bible as literature.

4-30 Jimin Lee, Union Theological Seminary in the City of New York

Trials on Women's Sexuality: An Intertextual of the Biblical Law on Women's Sexuality in Numbers 5:11-31 and the Current Korean Law on Rape

The law in Numbers 5:11-31 deals with sexuality of married women. According to the passage, when a husband has a doubt that his wife committed adultery but has no witness to prove the fact, the husband can take to the case of his wife to the public. Then, so as to prove that she is not guilty, the wife of the doubtful husband has to go through the ritual of drinking of the water of bitterness. The article 297 of the South Korean Criminal Law deals with women's sexuality, as it stipulates that "One who raped women by violence or by threats shall be punished at least by imprisonment of three years." This Korean law differs from Numbers 5:11-31 in that the law deals with a case when a woman is a plaintiff and the woman has to bring the case of her sexuality to the public since Article 306 of the same law includes rape among crimes that require a formal complaint from the victim for prosecution. Despites the differences and the great chronological gaps between the two laws, Numbers 5:11-31 and the Korean law on women's sexuality share striking similarities. In the course of reading the two laws intertextually, the respective laws would serve as mirrors that reflect the inequality between two genders both in the Ancient Israel and the present day Korea.

4-31 Sheila Briggs, University of Southern California

Early Christianity and Ancient Economic Growth

One of the most important debates in ancient economic history at present is about the nature and extent of economic growth in the Roman Empire. One view holds that the Roman imperial economy was capable of a little more than aggregate growth, i.e., per capita output remained essentially the same but because the population of the Empire grew, so did the size of its economy (Saller, and to a lesser extent Scheidel and Friesen). The contrary position argues that the Roman Empire had a market economy that may have been smaller but had much the same characteristics as a modern (capitalist) economy. The Roman imperial economy was dynamic and capable of intensive economic growth (increase in per capita output) up to the level of early modern, pre-industrial economies (Temin and the more cautious approach of the Oxford Roman Economy Project). I will concentrate on two aspects of ancient economic growth that are especially pertinent to questions of the social status and economic position of early Christians. If there was intensive economic growth in the first two centuries of the Common Era, how were its benefits distributed among the social groups of the Empire? What was the role of trade and technology in expanding the economy? If intensive economic growth derived in part from the activities of traders and artisans and they were able to retain some of the wealth that this generated, then early Christians (some of whom belonged to this group) may have improved their economic position and even enhanced their social status. In the second century there are some Christians of substantial economic means, while for the first century this is more open to dispute. I will explore if upward economic mobility occurred in early Christian communities and its consequences for their social identity.

4-31 Alex Hon Ho Ip, The Chinese University of Hong Kong

Contractual Nature of "Peculium" : An Economic Explanation from New Institutional Economics

The first sub-project_the aspect of study: The institution of 'peculium' in the slavery system. 'Peculium', a de facto property of slaves, was one of the paradoxical elements in the slavery system of the Roman Empire. How can a slave, defined as property under the Roman Laws, own or administer property themselves? Why would slave owners be willing to offer such 'freedom' to 'properties' that they had the absolute right over them? Why didn't they just use brute force? Many scholars, like Orlando Patterson and Keith Hopkins, recognize its paradoxical nature but fail to give a comprehensive explanation on its emergence and diversity among different slavery works. This paradoxical nature of 'peculium' may be resolved with the help of the 'contract' theory of New Institutional Economics. Theory from the New Institutional Economics views the 'peculium' as one form of contractual arrangement emerged to minimize the transaction cost involved in managing the huge and increasing number of slaves. The article aims at showing, firstly, how does the 'contract' theory explain the emergence of 'peculium' in the Roman Empire. Secondly, it will further explain how different economic factors, like increasing number of slaves and diversity of works, affect the transaction cost in different contractual arrangements and therefore explain the choice of different forms of contractual arrangement in the slavery system. The value of the research is to demonstrate an example how the New Institutional Economics can be applied to understand the Economy of Roman Empire on top of the neoclassical economic theory. On the other hand, it shows a new contractual view to understand the possible relationship among economic actors in the highly hierarchical Roman Economy.

4-31 David Wheeler-Reed, University of Dayton

Why Not Women? The Neglected Female in the Ancient Roman Economy: A Diagnosis and Prognosis

This paper will discuss various theories as to why classicists have often neglected to fully integrate women into their analyses of the ancient Roman economy. It will then provide a few brief examples from the Augustan Age as to what we can learn from the economic situation of women in the Roman Empire, especially from women found in the lower echelons of Roman society. Essentially, this paper will demonstrate that the economic situation of women in the Augustan Age was much more precarious than it was for men. Finally, this paper will discuss a possible sociological model or two relating to gender that could be used to further the present state of research on women and the Roman economy.

4-31 Patrick Scott Geyer, San Diego Community College District

Pollen Analysis of the Hippos-Sussita Industrial Complex

This work is the outcome of an initial pollen study I undertook in September of 2009 to sample the previously excavated wine presses within an industrial complex located just south of the North West Church in the Late Roman levels of the Decapolis site of Hippos-Sussita. The results of the initial 18 pollen samplings taken during this period are reported upon, as a preliminary report, in Hippos-Sussita Tenth Season Of Excavations: July and September 2009 (Geyer 2009). This initial study led the author to further investigations of both the adjacent enclosed courtyard and olive oil press where an additional 12 samples were taken. The courtyard and the olive oil press together with the wine presses, complete this enclosed Late Roman industrial complex. These further findings are reported in Hippos-Sussita Eleventh Season Of Excavations 2010 (Geyer 2010). Both of these projects were undertaken during my 2009-2010 sabbatical year at the Zinman Institute of Archaeology, University of Haifa, and are the subject of this paper. The initial 2009 study of the wine press structures provided unexpected data, in the form of the singular concentrations of both terebinth (Pistacia) and grain pollen within the plasters of the western wine press. The presence of the latter species opened the door to further study of this Late Roman industrial complex. The picture we have now, though by no means complete, is of an industrial complex where wine, olive oil and grain, the food triune of the eastern Mediterranean, were processed within a single small, enclosed space. Now that we can see what perspectives are to be gained by such endeavors, perhaps we can be more open to employing the long established techniques of pollen analysis for such studies of ancient economies.

4-31 Johannes M. Wessels, North-West University

Triangular Reciprocity: A New Perspective on 1 Corinthians 9

In current New Testament research Paul's motive for not accepting any form of remuneration from the congregation in Corinth is still an area of contention. One of the reasons for this lack of present consensus can be found in the evolving paradigm which views Pauline ministry from a socio-economic perspective, rather than from a position of social status. One of the new areas in Biblical research is the concept of reciprocity. Several studies grapple with the way in which Paul submitted to or ignored the unwritten laws of reciprocity. In this paper the concept of a triangular reciprocity is explored. The apostle Paul offered the gospel free of charge (1 Cor 9:18) without receiving a reward, but expected the Corinthians to give their lives to God in turn. By toiling hard and providing for himself, Paul compares himself to a slave, who "forwards" the profit of his labour to the benefit of everyone. Despite the lack of a central theme in 1 Corinthians, there are several indicators in the letter that the economic differences between church members played a major part in the problems in the congregation. It is argued that the poor would probably profit the most from Paul's practice, by not having to contribute to Paul's salary. Using the economic disparities in the congregation as an interpretative framework for the conflicts in Corinth does therefore deserve new attention. The results of such an investigation may also prove fruitful in understanding the relation of 1 Cor 9 to the rest of the letter.

4-32 Alice Sinnott, Catholic Institute of Theology

Ruth: Famine to Threshing Floor

The simplicity and attractiveness of the human story of Ruth masks the pivotal roles that famine, land, fields, barley harvest, threshing floor, play in the narrative. In this paper I attempt to read the story of Ruth from a geocentric perspective by using lens that enable me to identify and retrieve something of the roles of Earth and non-human creation in this narrative. Ruth offers an interesting example of a text where Earth and the Earth community play major roles. An ecological reading of Ruth begins with the premise that Earth and Earth community are not just background for the human story but are major players in the narrative. The story of Ruth portrays the pivotal theme of movement from emptiness to fulfilment in Earth, in the Earth community and in the human sphere.

The Earth and Earth community sequence is consistently one-step ahead of the human sequence throughout the narrative, for example, famine precedes Naomi's bereavement, and renewed harvest signals the treasure that Naomi will receive with Obed's birth. Naomi's ten-year stay in Moab is marked by experiences of death and sterility, and contrasts sharply with the scene at the threshing floor. The darkness of night enables and witnesses the resolution of famine on a threshing floor amidst piles of harvested grain when a vulnerable foreign woman enters a dangerous place as a supplicant, and the light of day illumines her emergence with a promise of fulfillment.

4-32 Carey Walsh, Villanova University

What Wisdom in Animals?

In the Creation theology expressed in Wisdom literature there is a pronounced use of animals to populate the natural world. This paper uses an ecological perspective to explore the contrast between how animals are depicted in the prophetic and wisdom traditions. There is an increasing shift from domesticated animals to wild animals in the wisdom literature that suggests a shift in the human's power and control over creation. The paper argues that the role of wild animals especially in Song of Songs and Job is positive and communicative with the human subjects. They act as an alternative voice, even chorus, to the anthropocentric gaze that had led to the sufferings detailed in prophetic oracles. Animals are central to the whirlwind speech in Job. In fact, they take up more descriptive space than do the children of Job. In part, this is because they help to shape Job's complex vision of creation theology and establish God's power over the natural order. But their role is more active than as a prop to God's providential power. The paper argues that God is drawing on animals to offset the anthropocentric bias and pain in Job and his friends. God through the vehicle of animals is reinscribing his world as a teeming, diverse creation where all, human and animal, are creatures to his care. This widened perspective may not have gotten through to Job in the end, but it is paramount in the lovers in Song of Songs, where human joy occurs alongside and in harmony with a variety of animals.

4-32 Hendrik Viviers, University of Johannesburg

How Smart Are the Animals of the Divine Discourse (Job 38:1 - 42:6) Really?

In the divine discourse of the book of Job, the wonder and mystery of creation is vividly portrayed. The portrayal is aimed at convincing Job that he (and humankind) is not the centre of the universe. What exactly does the wonder/"smartness" of the animal world, upon which this contribution focuses, comprise in this context? Contemporary research on primates provides strong evidence for both biological and cultural similarities between humans and the great apes (gorillas, chimpanzees, bonobos), in that the possibility of the development of an early form of morality as well as a "theory of mind" is evidenced in the behaviour of these primates. If this possibility is extended to other non-human animals, did the ancient poet of Job intuitively sense something of a core morality in the portrayed animals? Are there hints of "emotional contagion" (a building block of morality) in the text, and furthermore, does the smartness of some animals in their relationships with humans not perhaps point to some elementary form of a theory of mind? When it comes to humans' discontinuity with the animal world, the question of what makes the human animal more than animal is also addressed.

4-32 Johan Coetzee, University of Johannesburg

Body, Environmental Metaphors, and Eco-theology

Nature's praise of God is often depicted or thematized in the Hebrew Bible. Especially in the Psalter and other poetic material we come across metaphors depicting the relationship between God and God's creation. From a cognitive approach to metaphor point of view it is normally argued that all metaphors are experientially based. The exclusiveness of this claim that human bodily experience is the only source for producing metaphors is questioned by some scholars. In this paper some theoretical possibilities on metaphoric language are discussed and weighed up in order to attempt to understand more about the processes involved in creating religious methaphors in the environmental debate. The questions whether we can really communicate on behalf of God and on behalf of nature and whether nature intrinsically has the ability to praise God have certain implications for environmentalist approaches to the Bible and to nature in which new metaphors are created and developed.

4-32 Elaine Wainwright, University of Auckland

Can the Beatitudes Inform an Ecological Ethic?

The beatitudes are one of the most well-known and loved of biblical texts and they have informed human and Christian ethics since their earliest articulation. Interpretations, however, have tended to highlight the ethical implications of their proclamation in social terms i.e. their implications for human interrelationships. This trend has characterized biblical scholars, theologians and ethicists. Environmental ethicists are, however, challenging such a focus and are seeking to extent the ethical focus beyond human interactions to relationships within and among all of Earth's constituents. This paper raises questions about the participation of biblical scholars and biblical scholarship in this re-visioning of Christian ethics in general and then more specifically whether the beatitudes, as the foundational biblical text underlying ethics, can be read in a way that enables current ecological biblical interpretation to participate in the development of Christianity's ecological ethics. A selection from among the Matthean beatitudes [Matt 5:3-10) will be used to construct a test-case.

4-33 Robert Deutsch, Tel Aviv University

Biblical Period Epigraphy in the Chaim Kaufman Collection - The Second Volume

The forthcoming book is the second volume recording biblical period Hebrew epigraphic material from the Josef Chaim Kaufman collection. The first volume published by the author: "Biblical Period Hebrew Bullae", printed in 2003, consists of 516 seal impressions. The forthcoming volume includes 387 specimens: 88 seals dated to the end of the 8th century B.C.E., through the beginning of the 6th century B.C.E. The seal collection was formed during the last four decades, since 1967; the seals were purchased from licensed antiquity dealers, mainly in Jerusalem. The seal impressions (bullae) are all Hebrew dated also to the end of the 8th - through the beginning of the 6th century B.C.E. All are previously unrecorded. Their possible provenance is Khirbet Qe'ila, biblical Keilah (Josh. 15:44), located 13.5 Km. north-west of Hebron. Out of the 51 handles, seven are of the lmlk type, impressed by seven different seals. They are to be dated to the end of the eighth century, before 701 B.C.E., in the time of Hezekiah king of Judah. The question of authenticity has been addressed in the first volume (pp. 11-12), nevertheless, some additional remarks can be added.

All the items presented in this volume were meticulously examined by the author and were found genuine beyond any doubt. The recent tendency, expressed by some scholars, to declare all unprovenanced epigraphic materials "questionable" and therefore worthless, is an approach which is to be unequivocally rejected. Such an attitude is rather destructive instead to adopt a constructive approach. The corpus of west semitic epigraphic material unearthed in controlled excavations is significantly smaller than that from unprovenanced sources. Avoiding most of the historical information just because the material was found by non professional plunders is inconceivable. Such documents cannot be ignored simply because they were not found in methodological excavations. The importance of this volume is self-evident and is to be considered as a rescue publication. Their permanent value will increase as time will pass and they will serve as valuable reference books.

4-33 Regine Hunziker-Rodewald, Université de Strasbourg

A Drawing of an Elephant on a Egyptian Ostracon

Presentation of an unpublished ostracon stored in the Bibliothèque Nationale de Strasbourg (France) of Egyptian origin which was found at the end of the 19th century in the vicinity of the Ramesseum. The inscription in ink on the obverse shows Phoenician (?) letters, the reverse reveals a drawing of a small elephant which allows interpretation in the context of Ptolemaic dominance in Egypt during the 3rd century BC.

4-33 Edith Lubetski, Stern College for Women

Research Sources for Biblical Studies

The paper will describe and present online resources primarily for research into the Hebrew Bible. Databases and websites will be discussed. A handout with many resources will complement the lecture.

4-34 Nathan MacDonald, Georg-August-Universität Göttingen

YHWH is King: Explorations in a Changing Metaphor

This paper will explore some of the ways in which the metaphor of God as King changed with a particular focus on the Persian Period.

4-34 Jean-Pierre Sonnet, Pontificia Università Gregoriana

"God said," "God saw": Direct Discourse and Represented Perception as Correlated Parameters in the Biblical Characterization of God

The paper intends to enhance the correlation between Direct Discourse (DD) and Represented Perception (RP) in the biblical characterization of God (with Gen 1–3 as starting point). Divine DD is a key feature in the biblical representation of God's revelation and action, and it makes the most of representational analogy: DD is a mimesis of discourse by discourse. Coordinated with divine DD, divine RP goes behind and beyond the analogy, and pictures God as a perceptive and ethical conscience. Both phenomena equally compound in the characterization of human protagonists, in their way of speaking (or misspeaking) and judging (or misjudging). In Gen 1–3, the issue is played out in variations on the ôb value, implying God, the narrator and the first humans.

4-34 Beth Alpert Nakhai, The University of Arizona

Worship at Home: The Archaeology of Israelite Family Religion

Leaving national worship aside, religious ritual in Israel and Judah related to life's two primary stressors, dietary subsistence, and health and reproduction. Within towns and villages, a select group of elders and ritual experts oversaw rituals to ensure community survival, that is, success in fields and with livestock. These rituals were most often enacted at "shrines-of-the-elders" located within residential housing compounds and identified by their varied installations and specialized cultic contents. Rituals to ensure good health and successful reproduction, on the other hand, were enacted within four-room houses using personal religious ephemera. Both men and women worshiped at "shrines-of-the-elders" and men may have engaged in healing rituals within their own homes. However, given the intimate nature of women's reproductive concerns, other aspects of family religion remained exclusive to women. Overall, these varied religious behaviors are not revealed by biblical analysis alone but become more apparent when viewed through the lens provided by archaeological data. This paper explores the evidence for worship at "shrines-of-the-elders" and within individual homes.

4-34 Orly Goldwasser, Hebrew University of Jerusalem

Why Was the Alphabet Invented: A Religious Catalyst?

If my detailed reconstruction of the invention of the alphabet in Sinai is correct ("How the Alphabet was Born from Hieroglyphs," BAR 36/2 2010,40-53), this revolutionary invention was born in the 19th century B.C.E in circles of illiterate Canaanite workers in the mines of Serabit el-Khadem in the Sinai desert. I would like to argue that while the invention of the script in the Levant was strongly related to administrative needs, and emerged in the context of state administration, the new system of the alphabet was born as a result of a religious yearning to communicate with the gods and through the desire to eternalize one's name and one's prayers. The alphabetic inscriptions in Sinai are a manifestation of "personal religion" which Othmar Keel has long suggested was introduced into Egyptian culture through Middle-Bronze Canaanite carriers and their religious beliefs and practices. Similar attitudes could be traced also in the Egyptian inscriptions of the same period in Sinai.

4-34 Christopher Rollston, Emmanuel School of Religion

The Etiology of Divine Morphology: Creating the Divine in Imagio Hominis

Using the Northwest Semitic epigraphic data as an Ausgangspunkt, this paper will focus on the origin and semantic domain(s) of terminology for the physicality of the divine. Furthermore, there will be some emphasis on the diachronic evolution of such terminology in antiquity. Finally, some attention will be given to "image" terminology Hebrew Bible and Greek New Testament.

4-34 Seth Sanders, Trinity College - Hartford

From Sanctuary of Silence to Temple of Language

It was Yehezkel Kaufmann who pointed out the striking lack of prayer in Priestly law: P's vision of the temple was a "Sanctuary of Silence." But scholars such as Milgrom, Greenstein and Fishbane argued that Kaufmann's is an argument from silence, pointing to the fact that no Priestly texts explicate an anti-language theology, and to the existence of possible exceptions. Knohl made an important defense of Kaufmann's theory based on an apophatic theology in which human prayer is avoided because its content risks ascribing actions and characteristics to God. I will suggest a different account of the Priestly sanctuary's silence, based on two nearly unexplored areas of evidence. First, the recent comprehensive edition of the Ugaritic ritual texts documents a West Semitic sacrificial cult where prayer was regularly prescribed, and recent study of Mesopotamian temple rituals from Babylon and Uruk demonstrates that prayer was ubiquitous: this reinforces the idea that there is something distinctive about P requiring explanation. Second, while P did not write a theology he did typify ideal language use. Priestly narratives demonstrate what happens when God, as opposed to even the holiest human being, tries to change reality through speech. These Priestly myths coincide with laws that restrict ritually significant human speech to highly marked exceptions. I will conclude with reflections on P's distinctive approach to mediating divine language and ritual, and the effects it may have had on the construction of the Pentateuch and its afterlife.

4-36 Yael Epstein, Bar-Ilan University

Medicine and the Healthcare Providers in the Jewish Society in the Land of Israel During the Mishnah and Talmud Period (70-400 C.E.)

This paper will highlight the distinction between religious medicine and scientific medicine in antiquity in the Jewish society of Roman Palestine. Due to the influence of the Greek tradition, relatively rational medicine (based on the medical writings of Hippocrates, Galen and Soranus - the famous Greek and Roman physicians) was prevalent in Roman Palestine. Roman medicine, which was based on the Greek medicine, has long been held to be 'rational' in the sense that it tries to explain the workings and failings of the body, and to treat diseases, by reference to 'natural' entities. In this respect, Roman medicine was associated with the fundamentals of Greek philosophy and science. At the same time, it is important to emphasize that among the civilizations of the ancient Roman Empire it was widely believed that the health of a person was affected by supernatural forces, and the cure was in the power of the gods or the priests, their representatives. Thus, it is no wonder that in the ancient land of Israel magic and religious rituals were part of the folk medicine. Therefore, I will explore, according to the Rabbinical sources, what were the religious pagan rituals that infiltrated medicine in Jewish society and what was the scientific medicine that was accepted by Jewish society in the land of Israel.

4-36 Louise Gosbell, Macquarie University

The Woman With Haemorrhage As An Example of a 'Disabled' Woman in the Ancient World

The World Health Organization defines disability as a "complex phenomenon, reflecting an interaction between features of a person's body and features of the society in which he or she lives." Ancient historian Martha Rose, in writing on the issue of disability in the ancient Greek community, states that while the ancient community did not possess an overarching term for disability such as exists in the modern world, they did indeed possess an understanding of the concept of disability – that a physical bodily condition could lead to disablement and the experience of isolation or limitation within one's community. It is this very concept of disability that is reflected in the Synoptic account of the woman with hemorrhage (Mark 5:25-34/Luke 5:42b-48/Matthew 8:20-22). Due to the nature of this woman's condition, or rather, the stigma associated with her condition, the gospel writers highlight the disenfranchisement and isolation experienced by this woman within her own community. The desperation of her situation leads her to seek out Jesus as a source of healing even within the crowded marketplace, despite the potential to pollute others. What the Synoptic writers emphasize though, is in addition to receiving physical healing from Jesus, what she also experiences is an answer to her disablement – the means by which she can rid herself of her stigma and be restored and reconnected back in to her community.

4-36 Candida R. Moss, University of Notre Dame

The Righteous Amputees: Salvation and the Construction of the Sinful Body in Mark 9:43-48

This paper will examine the motif of self-disfigurement as a precursor to salvation in Mark 9:43-49. It will argue that the passage offers a nuanced take on contemporary constructions of both disability and the afterlife. On the one hand, Mark reproduces a traditional negative evaluation of disability. It is the undesirability of being disabled and the radical suggestion that one should disfigure oneself for the kingdom that makes the saying so powerful. Its efficacy hinges on the assumption that disability is demonstrably inferior to ability. The severity of the audience's situation with respect to sin is amplified by the proposal that they should maim themselves rather than risk damnation. At the same time, however, the logic of this passage is that sin can be avoiding by amputating those limbs or removing those bodily organs that lead one to "stumble." Bodily mutilation is not the consequence of sin it is a preventative. Implicit in this argument is the concept that able-bodiedness can be the cause of sin and disability its panacea. The presentation of disability as a preventative cure for sinful able bodiedness is striking. In the end, though, Mark's portrayal of amputation remains ambiguous. Even as Mark utilizes the negative connotations of amputation and blindness he simultaneously disconnects disability from sin and concedes that disabled bodies are accepted in the Kingdom of God.

4-36 Emmanuel Nathan, Katholieke Universiteit Leuven

Paul and the Invention of "Mosaic Disability?" Taking a Fresh Look at 2 Cor 3:7-18

In 2 Cor 3:7-18 Paul alludes to the Exodus episode when Moses had just descended from the mountain with shining face carrying the second tablets of the Law (Exod 34:29-34). The Pauline version however suggests that Moses' glory was fading. In this paper I argue that Paul was constructing a discourse on 'Mosaic disability' along three lines: (1) Paul's hikanos language in 2 Cor 2:16, 3:5, 6 echoes Moses' call in Exod 4:10 LXX. Within the context of that passage Moses had protested his unworthiness with the words "I am not competent" (ouk hikanos eimi), going on to point out that he was "weak-voiced and slow-tongued," implying some sort of speech impediment. Modeling himself on this Mosaic speech impediment allowed Paul to refute the charges made against him by opponents that his speech was contemptible (2 Cor 10:10). (2) Similarly, in seeking to refute the claim that he had a weak bodily presence (also 2 Cor 10:10), Paul relied on an additional form of physical disability attributable to Moses. I revisit the claim that Moses' face was disfigured on account of having seen God's glory. (3) The fading glory that Paul ascribed to Moses also implied a broader form of disability. 2 Cor 3:13 suggests that the fading glory impaired Moses from ministering effectively to the Israelites of his day such that he needs to put on a veil. The Israelites were unable to comprehend that the disabled Moses, though veiled, was still a minister of glory. Paul then applied this idea to himself when stating that "if our gospel is veiled, it is veiled only to those who are perishing" (2 Cor 4:3). Finally, I ask the question whether Paul's construction of 'Mosaic disability' was unique to him or finds parallels in other Second Temple Jewish or Greco-Roman literature.

4-36 Laura Zucconi, Richard Stockton College of New Jersey

Can a Woman with Garlic/Onion Breath Get Pregnant?

This paper is a comparative analysis of Egyptian and Greek prescriptions for fertility testing. Similarities between the two prescriptions indicate a religious and philosophical supra-culture in the eastern Mediterranean that fostered an exchange of medical knowledge. Yet, the differences in the medical techniques also allowed for the regional sub-cultures of Egyptian and Greek religion to retain their particular characteristics. By investigating how ideas were adapted while crossing cultural boundaries, we are better able to understand the interplay of supra- and sub-cultures for the ancient Mediterranean.

4-37 Samuele Rocca, Ariel University Center of Samaria

Herod Law on Thieves

One of the most interesting chapters in the juridical history of Herod's rule is Herod's decree on burglars, better known as the "Law on Thieves" (Josephus, AJ XVI, 1-5), probably enacted in 20 B.C.E. Josephus attached to this episode much importance and used it as example to criticize the foreign influence coming from the outside Hellenistic-Roman World that pervaded Judaea during the reign of Herod. Thus, Josephus does report a royal decree of Herod in which foreign slavery was the penalty decreed for burglars. According to Jewish Law, however, a man that could not have the means to make restitution was sold into bondage to another Jew, and not to Gentiles outside Judaea, as it appears in Herod's decree. Herod's Law on the Thieves therefore runs against contemporary traditional Jewish law. Was Herod influenced by Roman contemporary jurisprudence or by the laws enacted in the neighboring Hellenistic kingdoms? Moreover, how it is possible that Herod enacted such a law that obviously would have made the Jewish population of his kingdom hostile to him? Was this law applied to Judaea, Galilee, or Idumaea, where the vast majority of Jews lived? I would like to suggest thus that this law, incompatible with contemporary Jewish halacha, was applied only to Ituraea, recently annexed, as deterrent against the various bandits, the vast majority of which were Gentiles. Herod was interested in getting rid of them with any available mean. This law was one of them. However Josephus, writing more than one hundred years after the enactment of this law did not recognize its probable limitations, to the Gentile population of Herod's kingdom.

4-37 Kathryn B Westbrook, University of Edinburgh

The Cult of Theos Hypsistos: An Example of Jewish Syncretism?

Stephen Mitchell claims in his extended essay of 1999 that literary and epigraphic evidence proves the existence of a widespread pagan-Jewish syncretistic cult, called the "Cult of Theos Hypsistos. This cult was purported to be located in all parts of the eastern Mediterranean area; Greece, the Bosporus, the Black Sea area, Asia Minor, Cyprus, Palestine, Egypt, North Africa, the islands of Delos and Crete, and to have remained in existence over many centuries of the Hellenistic and Roman eras. This paper takes the position that such a cult has never existed. It accepts the argument of Nicole Belayche that the use of the term "hypsistos" was a method of exulting one god over another within a pantheon. Mitchell provides no clear explanation of how the ostensible pagan-Jewish syncretism might have occurred. The paper's contribution to the debate is an exploration and refutation of his apparent reasons for making the claim of syncretism, which appear to focus on synagogue use of the Septuagint. The paper will centre on the common language of koine Greek, the religious vocabulary of the Septuagint, and its use by Jews and pagans in literature and inscriptions. The limited archaeological evidence of supposed mixed worship is also evaluated. The conclusion is reached that no such pagan-Jewish syncretistic cult can be established to have existed.

4-37 Bobby J. Ryu, University of Oxford

Shepherds and Statues: Knowledge through Prayer in Philo with Special Reference to the Exhortations in De Agricultura 44 — 45 and 168

Much has been written about Philo's perspectives on the possibilities and constraints of human knowledge about and from God. Less attention however has been given to his interest in prayer as a means by which such knowledge can be accessed and actualised. In this paper I will offer as a case study of the role of prayer in Philonic epistemology an examination of the two prayer exhortations found in Philo's De Agricultura ("Agr."). This treatise is noteworthy because it features Philo's definition of prayer (Agr. 99) and also provides evidence of his self-awareness as a practitioner and facilitator of group prayer (Agr. 44 — 45; 168). Following a brief survey of two of the more dominant themes in Philonic epistemology (migration and transformation), I will present the chain of exegetical contexts in which the exhortations are situated in order to show that both exhortations may be fruitfully understood as standing in proximate continuity with one another. Turning then to the form and content of each exhortation, I will attempt to show the ways in which Philo skillfully negotiates the active and passive properties of such knowledge, achieving this in part by exploiting the range of potentially subversive encoded meanings afforded by concepts such as shepherd (poimenos), democracy (demokratia), and statue (andrias).

In exhorting his readers to pray in ways that do not sever the epistemological (noetic migration) from the ethical (personal/political transformation), Philo displays tendencies that not only seem entirely consistent with his broader perspectives on human knowledge of God but also seem to convey a sense of strategic ambiguity that may have afforded a spectrum of imaginative possibilities to his readers in first-century Alexandria. By way of brief conclusion, the last point on strategic ambiguity will be related to an important contemporary debate regarding the politics of Philo's interpretive techniques.

4-37 Volker Rabens, Ruhr-Universität Bochum

Philo's Attractive Ethics

What, according to Philo Judaeus, is attractive about Judaism, and especially its ethics? In order to answer this question I will in the introductory section of the paper look more generally at the dynamics of attraction to Judaism by Greeks and Romans in antiquity. We will then turn to the question what Philo thought to be distinctive and attractive about the Jewish faith. We will look at Philo's universalism and the role that Israel and the law have in this aspect of his soteriology. The central virtue of piety as the foundation of ethics will be discussed. Unlike the thinkers in the Hellenistic philosophical traditions who subordinated piety to righteousness or to another virtue, Philo believes that it serves as the source for all other virtues. A major argument of the paper is that for Philo piety is also the source of ethical enabling. It is in an intimate relationship to the One Who Is that people get transformed and empowered for ethical living. I will show how Philo differs in this regard from Stoicism, although also for Philo pneuma plays an important role in his theology. In Philo the Spirit enables this intimate, empowering relationship to God (e.g. Leg. 1.38–39; QuaestExod. 2.29; Gig. 54–55). The Spirit thus is a facilitator of ethical life. In the concluding section we will glance at the Wirkungsgeschichte of Philo's ethics. Although there appears to be little explicit interaction with Philo in the immediate aftermath of his writing, I will demonstrate at the example of 2 Corinthians 3:18 how the Philonic tradition of ethical transformation as the consequence of mystical encounters with the divine, as well as the facilitating role that is played by Spirit in this process, has had an impact on key figures in the formation of the New Testament.

4-38 Andreas Kunz-Lübcke, Universität Leipzig

"Behind closed doors and beyond sight": The Story of the Rape of Tamar in 2 Sam 13, 1-22 in the Light of Deu 22, 14-29

Deu 22, 14-29 discusses the consequences of illegitimate sexual intercourse or rape of a woman by a man. The text only differentiates between a "guilty" and an "innocent" woman – the consequences of the sexual act of violence for the woman does not play a role. The paper shall demonstrate that the story of 2 Sam 13, 1-22 is a narrative re-reading of the juridical material of Deu 22, 14-29. 2 Sam 13, 1-22 uses the motifs-rape of an unbetrothed woman (Deu 22, 28; 2 Sam 13, 2.18), hatred of the woman after sexual intercourse/rape (Deu 22, 13; 2 Sam 13, 15), the "right" of the raped woman to stay in the house of the perpetrator/the refusal of this right (Deu 22, 29: 2 Sam 13, 15-17), the dress as evidence for the woman's innocence/an illegitimate intercourse (Deu 22, 17; 2 Sam 13, 19), the obligation of the father/parents of the woman to save their innocent daughter or David's inability to fulfil his obligation (Deu 22, 17; 2 Sam 13, 7.22), the special case in which the rape happens without witnesses i.e. in the field/inside the house (Deu 22, 25; Sam 13, 9f.), screaming of the raped woman as proof of her innocence or to emphasize her social destruction (Deu 22, 27; 2 Sam 13, 19). 2 Sam 13, 1-22 takes up the themes "hatred of a woman after sexual intercourse" from Deu 22, 3-21, and "rape of a betulah" within a city/without witnesses from Deu 22, 23-29. In contrast to its unemotional literary pattern in Deu 22, 14-29 the Tamar narrative tries to evoke the readers' compassion for the social and mental consequences of rape.

4-38 Patrick J. Russell, Sacred Heart School of Theology

From Historiography to Tragedy? Genre Transformation of 1 Samuel 16 – 1 Kings 2

While Cheryl Exum and others have recognized the "tragic vision" in the Deuteronomistic Historian's account of David, only L. Daniel Hawk has ventured to suggest that the genre of Greek tragedy is consciously imitated by the writers or editors. This paper goes beyond Hawk in two ways. First, it demonstrates that the final form of the David story (1 Samuel 16 – 1 Kings 2) conforms to the plot structure of tragedy as outlined by Aristotle in the Poetics. Second, it argues that Jewish editors created this tragic structure – possibly in the late Persian period but more likely during the Ptolemaic era – by inserting the Bathsheba-Uriah episode (2 Samuel 11), which was modeled on the Egyptian Tabubu tale, as the crucial climatic turning point into a pre-existing historiographical narrative. The refashioning of an historiographical narrative into a tragedy raises a number of crucial issues about the method and manner by which editors transform literary texts from one genre to another. Primary among these are the social, political, and religious motivations which might lie behind such genre transformations.

4-38 Rachelle Gilmour, Hebrew University of Jerusalem

Facts and Giant Figures: Ancient Conventions For Historical Accuracy in the LXX and MT Versions of 1 Samuel 17

The differences between the LXX and MT of I Samuel 17 are well known and their text-critical, source and historical critical implications much discussed. Taking these two versions in their final form, we have two texts each accepted within their milieu as historiography of the same events and yet with significant differences between them. Furthermore, the narrative art used in the historiography of Samuel suggests that literary embellishment was acceptable and that the conventions for 'accuracy' were not the same as conventions in the modern day. In this paper, we will overview the differences and contradictions between the LXX and MT versions of I Samuel 17 and determine what are the aspects of historiography which were kept 'accurate' in a modern historical sense and which aspects were open to variation. We will look at both concrete 'facts' and events in the historiography as well as more abstract concepts such as causation, meaning and evaluation of the past.

4-38 Janling Fu, Harvard University

Saul and David in the Roles of Prophet and Priest in Samuel

Saul's place among the prophets has been raised numerous times (i.e., Eppstein 1969, Sturdy 1970, Blenkinsopp 1983). After all, the text explicitly asks this question on several occasions (1 Sam 10:11-12; 19:22-24). Saul's only association with the priesthood, per se, comes in the slaughter of the priests of Nob (1 Sam 22). On the other hand, a number of studies have pointed to priestly roles that David has taken on (McCarter 1984, Kleven 1992, Armerding 1975). For instance, in 2 Samuel 6 David wears an ephod, associated with a priestly role, and also performs sacrifices for which Saul is criticized (compare 2 Sam 6:13 to the critique of Saul at 1 Sam 13). Moreover, as is well known, 2 Samuel 8:8 makes an obscure reference to David's sons as priests. While Blenkinsopp (1995) remarks that David had appointed his sons as priests, I believe that the narrative indicates that David himself has become a priest. As a secondary note, I wish to tease out the associations of each king in opposition to the other and in relation to Samuel. In doing so, the redactor of the texts has subtly composed an additional argument as to who is the true successor to Samuel, who is both prophet and priest.

4-38 Sean Cook, University of St. Andrews

Solomon's Gold, Horses, and Wives in 1 Kings 9-11

The latter part of Solomon's reign (1 Kings 9-11), including his accumulation of gold and horses (9-10) as well an explicit condemnation of his numerous foreign wives and apostasy (11), presents a number of historical and literary challenges. To begin, given the considerable emphasis that the entire narrative places on Solomon's obedience to the law, one must carefully consider how Solomon's accumulation of gold and horses functions given both the absence of any moralizing on this issue and their explicit condemnation in Deuteronomy 17. Adding to this challenge, one must further account for the events of chapter three wherein YHWH bestows on Solomon in great measure the very things that the law of the king (Deuteronomy 17) outright forbids. If the view is held that there is an implicit critique of Solomon in chapters 9-10, then one must not only account for the above omissions, he or she must further explain why Solomon is explicitly condemned for a different set matters in chapter 11 and how this critique of Solomon relates (if at all) to the implicit critique of him in chapters 9-10. Towards a solution to these issues, I will argue that whether or not Solomon's accumulation of gold and horses is a critique of him or not, such ideas miss the point. The function of Solomon's gold and horses is rather to point us back to the law and to what Solomon has failed to do. That is, Solomon has failed to write for himself a copy of the law and to read it all the days of his life. This great failure helps resolve the above questions and challenges and furthermore accounts for the narrative's central themes of Solomon's 'heart' and 'wisdom'. This view regarding the function of Solomon's gold and horses also has profound effects for wider discussions of historiography.

4-39 Jonathan Bourgel, Tel Aviv University

John 4: 4-42: Defining a modus vivendi Between Jewish Christians and Samaritan Christians

It has been often pointed out that the Samaritans are a subject of special concern to John; this interest is most obvious in John 4: 4-42. The passage relates Jesus' encounter with a Samaritan woman at the well of Jacob next to the city of Sychar. In the course of their conversation, Jesus succeeds in overcoming the obstacle of the controversies between Jews and Samaritans by expounding the faith he brings. Thus, by the end of their dialogue, the Samaritan woman expresses her belief in Jesus and alerts her fellow Samaritans that the Messiah has come. The origin and significance of this passage have sparked off an intense debate among scholars. The purpose of this paper is to demonstrate that the community within which John 4: 4-42 was composed comprised both Jewish and Samaritan members. A careful study of this account reveals that it was intended to define a modus vivendi between the two elements of this mixed Jewish-Samaritan Church, in the late first - early second century C.E. Indeed, it appears that the passage in question had a twofold aim: in the first place, it was designed to overcome the Jews' reluctance to deal with Samaritans. In this respect, it is noteworthy that John 4: 4-42 address questions that were cardinal in the eyes of the Jews, such as the origins of the Samaritans, their denial of Jerusalem and their dubious state of ritual cleanness. Secondly, it was intended to make the Christian faith accessible and relevant to the Samaritans without betraying its fundamental principles. This discussion will prompt us to address the question of Samaritan Christianity, which has received very little attention in modern scholarship up to now, and will lead us to consider the borders between the categories of Samaritans, Jews and Christians at the beginning of the Common Era.

4-39 Malcolm Coombes, Trinity Theological College (Brisbane)

A Bit of This and That: The Significance of houtos in 1 John

An important, puzzling, and interesting stylistic feature of 1 John is the presence of houtos ("this" or "these things") statements which occur more than 30 times in this text. What function do they serve? These statements particularly have provided challenges for the exegete to determine their referent: To what does "this" refer? Does it refer to what has been said previously, what is about to be said or something else? For example, where 2:3 has "in this we know that we know him", scholars have struggled to investigate to what does "this" refer or how does this relate to the surrounding verses? This paper aims to explore the use of "this statements" in 1 John and to argue that they are indeed significant in their location in the text, in their role in the literary structuring of the text (a thorny problem in its own right) and their place in attempting to follow trains of thought throughout the Epistle. They have a tendency towards being paired with similar "this statements" occurring nearby. Their propensity to occur towards the beginning and/or ending of units suggests they have a role in structuring. The concluding proposal of this paper is that while "this statements" have a referent within their context they also have external references to the Gospel of John itself, or at the very least, the Johannine tradition behind these writings. This then has implications for intertextual readings with the Gospel and the use of tradition within the Johannine community.

4-39 Mavis M. Leung, Evangel Seminary (Hong Kong)

The "Purity" Motif in the Gospel of John

The Gospel of John contains only several occurrences of purity and purification terminology (John 2:6; 3:25; 13:10, 11; 15:2, 3; cf. 18:28). Yet, the "purity" of the disciples of Jesus is explicitly affirmed at two crucial junctures of the Gospel narrative, namely the footwashing and the vine-branches episodes (John 13:1-32; 15:1-17) in the Book of Glory. This paper investigates the significance and the function of the "purity" motif in John's Gospel. Specific interest lies in how this motif serves the ecclesial purpose of buttressing the disciples' legitimacy as the new covenant community. In the course of our investigation, the Jewish writings including certain Dead Sea scrolls that are concerned about the "purity" of Israel will receive attention. Viewed against this Jewish background regarding Israel's purity, the Johannine "purity" motif has the function of enhancing the portrayal of the disciples as the people of God.

4-39 Stephan Witetschek, Ludwig-Maximilians-Universität München

Sources of "Living Water"

"Living Water" is a very prominent metaphor in the Gospel of John. It is explicitly referred to in John 4:10-14; 7:37-39, but it constitutes a christological line of thought, based on the reception of Ezek 47, that runs through the entire Gospel. The aim of this paper is (1) to trace this line of thought and (2) to clarify its tradition-historical relationship with the imagery of water/source/drinking as it appears in other early Christian sources, such as the Book of Revelation, the Gospel of Thomas and the Odes of Solomon.

4-40 Andrew R. Talbert, University of Nottingham

Rezeptionsästhetik: Diachronic, Synchronic, and Universal History as Challenges to Interpretive Practices

Rezeptionsästhetik, as advocated by Hans Robert Jauss, is a particular strand of reception theory that understands textual history primarily as geschichtlich, rather than historisch, in keeping with Gadamer's distinctions. In so doing, Jauss' approach advocates a (post-) historical methodology in terms of both diachrony and synchrony. On the diachronic axis, Jauss aligns the interpretations of a text in order to reveal the interpretive developments throughout the text's history. In terms of synchrony, Rezepstionsästhetik examines particular historical interpretations in order to perceive how they confronted the original horizon of expectation in which it arose. The diachronic element reveals to modern interpreters trajectories that have led to the current understanding of a text, while the synchronic aspect may confirm, provoke, challenge, or confront the modern horizon of expectation, potentially resulting in a shift in the interpreter's horizon of understanding and, thereby, a change in his/her social behavior. This is particularly the case with the Rezeptionsästhetik of Scripture and examples from the reception history of 1 Thessalonians are offered to substantiate the claim. Supplemented with insight from Pannenberg on the philosophical and theological necessity of a universal history grounded in the person of Jesus Christ, Rezeptionsästhetik offers fruitful critique of historical critical methodologies. At the same time, this "historical" approach provides boundaries to the burgeoning Theological Interpretation of Scripture movement(s) and challenges interpretations offered therein, while still allowing for indefinite interpretation.

4-40 Maria Karyakina, St. Petersburg Christian University

Social-scientific Approach to the Bible Texts: The Concept and Practice of Social Values

In historical-anthropological studies of the Bible texts, the term "(social) values" is used referring to phenomena of different levels: ideology, certain types of practice, and models of behavior or moral/physical qualities, considered as "good" or "preferable" and encouraged by a given society. Yet the relations between ideology, practice and behavior are not clarified. That is why the term "value" can describe categories of different levels: "honor," "maleness," "wealth," "courage," "beauty," "power" and so on. Such an approach, though helpful for historical and anthropological studies, fails for sociological analysis. The absence of proper definitions, so common for Biblical social-scientific approach, leads to the fact that the causes and the consequences of certain behavior and evaluation of it are also mixed up. When the social/cultural phenomena of different levels are lumped together and general concepts are not been separated from particular cases, then the nature of the conflict between ethnical and religious groups is misinterpret. E.g. early Christian groups are claimed to state new values, namely, to reject honor and appreciate humiliation. The author proposes to turn to sociology for clear and perspicuous definitions of the key terms like social value, social behaviour, culture and identity. One must distinguish between basic values and secondary values, between value-orientation systems (or basic values), which lie underneath the culture, and secondary expressions/practices of these values, which actually represent the culture of a certain social group. The author also demonstrates that the nature of conflict between the social groups is based on the conflict of identities, not values. Such clarification of the terms provides great help for understanding the nature and dynamic of social processes of early Christian groups' formation.

4-40 David J. Downs, Fuller Theological Seminary

Empirical Hermeneutics and Global Health Research

The emerging discipline of empirical hermeneutics represents a methodological approach that aims to explore the relationship between the interpretation and praxis of biblical texts, particularly among "ordinary readers" of the Bible (see, e.g., Hans de Wit, 'My God', she said, 'ships make me so crazy' [Amsterdam: Evangel, 2008]). This paper will explore the potential for empirical hermeneutics to contribute to global health research. The field of biblical studies has not typically concerned itself with addressing significant global health issues. Similarly, while religious organizations have often been involved in the administration (and sometimes the discouragement) of public health interventions, global health research has not often considered the religious or theological motivations for public-health-related behavior (see, e.g., the discussion in Felicitas Becker, ed., AIDS and Religious Practice in Africa [Leiden: Brill, 2009]). Given that empirical hermeneutics works to map the engagement of "ordinary readers" with biblical texts — including the hermeneutical transformations that occur during the process of intercultural conversation — the potential for this methodological approach to contribute to global health research is significant, for understanding how the biblical interpretation shapes praxis is in many contexts key to developing effective, culturally-appropriate healthcare interventions. This paper will be offered jointly by a biblical scholar and a physician-scientist involved in clinical global health research.

4-41 Mark Goodacre, Duke University

How Reliable is the Story of the Discovery of the Nag Hammadi Codices?

The story of the discovery of the Nag Hammadi Codices in 1945 has attained near canonical status in scholarship of early Christianity. James Robinson's compelling narrative of how Muhammad 'Ali al-Samman and his brothers unearthed the jar containing the codices combines skilled investigative journalism with tales of intrigue and blood vengeance. Few appear to have noticed, though, that there are several different versions of the story, including a two person version (1977) and a seven person version (1979), with subtle variations including the identity of person who first found the jar. Now, newly unearthed footage from a 1987 television series, apparently unknown to contemporary scholars of Nag Hammadi, sheds new light on the circumstances surrounding the discovery of the documents. The Channel 4 (UK) series, The Gnostics, features Muhammad 'Ali himself, in his only known appearance in front of camera, offering his account of the discovery. Although there are several points of contact with the earlier versions, there are also several major points of divergence, which raise fresh questions about the reliability of 'Ali's testimony. [Note: I would like to show 3-4 minutes of the relevant footage of The Gnostics, which I will bring with me.]

4-41 Johanna Brankaer, WWU Münster

The Disciples in Gospel of Thomas Through the Lens of Reader-response Criticism

There is much ado about the Gnostic or pregnostic character of the Gospel of Thomas (GosThom). One thing we know for sure: this text has been read by Gnostic readers. In this paper I will focus on the Gnostic reception of this writing. Through the representation of different kinds of disciples (the disciples, the women, Thomas), a gradual growth of Gnosis is expressed. How did Gnostic readers respond to these characters, with whom did they identify themselves? How does the text function for a Gnostic public?

4-41 Lorne R. Zelyck, University of Cambridge

The Reception of the Fourth Gospel in the Gospel of Thomas

The Gospel of Thomas is the most discussed and researched extra-canonical gospel from Nag Hammadi, yet there continues to be little scholarly agreement regarding its relationship to the Fourth Gospel. Almost fifty years ago, Brown published an influential article that examined the relationship between the Gospel of Thomas and the Johannine literature, however, his methodology has been regularly critiqued. More recently, Riley, DeConick, and Pagels have argued that the Thomasine and Johannine communities were in conflict, which is evidenced by the variant interpretations of common traditions and theological themes in their respective gospels. Firstly, this paper will provide a brief critique of the community-conflict thesis, which has already been instigated by Dunderberg and Skinner. Secondly, it will argue that four sayings from the Gospel of Thomas exhibit a measure of dependence on the Fourth Gospel (Gos. Thom. 1//John 8:52; Gos. Thom. 38//John 7:34; Gos. Thom. 43//John 8:25-27; Gos. Thom. 77//John 8:12), and the author/redactor has altered these texts to align with the theological concerns of the Gospel of Thomas. This paper will conclude that it is plausible the Gospel of Thomas provides evidence for the reception of the Fourth Gospel in the second-century C.E.

4-41 Benjamin Gordon Mark Goldstein, University of Oxford

"Why do you love her more than all of us?" Interpreting the "Gnostic" Mary

It has too often been claimed that the 'Gnostics', in contrast to a supposedly patriarchal, and even misogynistic 'orthodox Church', espoused a positive estimation of the feminine and accorded women a prominent role within their group. In particular, the supposition that the Gospel of Mary and the Gospel of Phillip portray a close romantic relationship between Jesus and Mary Magdalene, in which the latter is also accorded a special role amongst the disciples, is often cited as evidence that the 'Gnostics' were essentially pro-feminist. I argue, however, that this thesis primarily depends on a desire to see in the 'Gnostic' texts evidence of a counter-cultural group which presents a parallel to the counter-cultural arguments of feminist thought. I propose that a more responsible reading of these texts reveals that they say little which presents a positive evaluation of the feminine aspect, and certainly do not say anything that goes beyond the level of pro-feminist theology that might be read in the canonical New Testament. I argue that there exists little solid evidence regarding group or ritual organisation amongst those divergent trends homogenously referred to as 'Gnostic', and that reference to the figure of 'Mary' in certain texts tells us little regarding the attitudes and practices of any hypothetical 'Gnostic Church'. Moreover, a close reading of relevant passages shows that the proposition that they depict a romantic relationship between Jesus and Mary Magdalene is somewhat untenable, not least because it is scarcely clear whether the 'Mary' referred to there is the Magdalene or the Mother of Jesus. In sum, whilst I generally applaud attempts to construct a feminist theology on the basis of texts from the history of Christianity, I do not feel that the 'Gnostic' texts can be validly utilised for this purpose.

4-43 Mitchell Esswein, University of Georgia

The One God and the Lord Jesus Christ: A Comparison of Paul's Use of Isaiah 45.23 in Romans 14.11 and Philippians 2.9-11

For anyone who has read the Pauline Epistles, it becomes apparent rather quickly Paul employs the use of Scripture frequently to support his arguments. His use of the Old Testament is commonly employed out of the original context and surprisingly in a radically different way. This can aptly be exemplified in Paul's use of Isaiah 45.23 in his two epistles to the Romans and the Philippians. This use in Paul can also be used as a means of showing Paul's exploitation of the Septuagint because he capitalizes on the addition of tw thew at the end of Isaiah 45.23 from the LXX to serve his ends. What is most bizarre is Paul's differing use of Isaiah in different contexts and the problems that arise due to these varying uses. My argument will thus proceed. I will first establish briefly the significance of the Septuagint and its use in the New Testament since it plays a pivotal role in understanding the tactics used by Paul. Then, I will focus on Paul's use of Isaiah 45.23 in Romans 14.11 arguing that Paul has God in mind when using the title kurios. I will also argue that the purpose of this quotation is a call to ethics. The third part of my paper will focus on Philippians 2.9-11 arguing this time Paul has Jesus in mind. This will also entail showing a radically different use of Isaiah; for, instead of ethics, Paul seems to be stressing the importance of who Jesus is in relation to God. Lastly, I will examine the two uses in connection with one another establishing Paul's dual use of kurios for both God and Jesus in order to resolve the surface paradox of his use of Isaiah 45.23

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4-43 Aaron Ricker, McGill University

Remembering the Problem of Romans 13

Paul's advice in Romans 13 looks clear enough to most commentators: "Let every person be subject to the governing authorities… for rulers are not a terror to good conduct, but to bad… the authority does not bear the sword in vain" (Romans 13:1-4). This advice has, in fact, served for centuries as a simple blanket apology for cooperation with state power. It is only in recent decades that mainstream interpreters have begun to ask along with earliest commentators how Paul could write such things with a straight face. His audience in first-century Rome would have known all too well that rulers are often a terror to good conduct. Had the governing authorities not recently tortured Paul's Christ to death? Was Paul himself not a career criminal, due to his stubborn and rabble-rousing brand of missionary work? Did Christians not make a point of refusing both public office and the sword, before and after this letter? Such questions have led some scholars, such as N. Eliot and T. L. Carter, to conclude that Paul's words on authority here were actually intended as some kind of black joke. In this paper, I suggest that a more comprehensive answer lies in understanding the rhetorical reality of the passage, including understanding what we really mean when we talk about Romans 13 as "Pauline." The interested and occasional situation of Paul's writing, the specific situations of his first intended readers, and the rhetorical forms most readily available to him must be carefully outlined and understood. The modes and limits of meaning set up by these initial social and rhetorical situations, and the later shifts of meaning involved in the eventual inclusion of Romans in epistolary and then biblical collections, all worked together in shaping the strange "Pauline" tradition of Romans 13 as we know it.

4-43 Stephen H. Levinsohn, SIL International

A Holistic Approach to the Argument Structure of Romans 6

Prof. Sang-Hoon Kim's presentation at ISBL 2010, Triple Chiastic Structures in Romans 6, treated the parallelisms and chiasms of the chapter as primes, which led him to associate the rhetorical question of v. 15 with vv. 12-14, rather than with vv. 16-20. This paper argues that, to determine the argument structure of a passage, a number of other cohesive devices must also be taken into account. Of particular importance are the 'constraints' (Blakemore) on interpretation imposed by connectives such as oun, he, gar, de and alla, and by variations in constituent order. After reviewing the distinct constraint associated with each connective, the paper also insists on the need to distinguish between inclusio structures, characterised by parallel statements at the beginning and end of the same unit, over against 'back-reference', in which the second of the pair of parallel statements begins a new unit (Neeley). The paper concludes with a flow chart of the argumentation of Romans 6, which gives due weight to each of the cohesive devices discussed.

4-43 Andrew Perriman, Dubai, United Arab Emirates

Sibylline Oracles and the Judgment of the Greeks

The narrative of Sibylline Oracles 1.387-2.44 moves from the destruction of the temple by a Roman king to the appearance of a tenth generation of men at a time when God will "break the glory of idols and shake the people of seven-hilled Rome". God will save pious men from the ensuing turmoil; there will be "deep peace and understanding"; the world will no longer be under a shameful servitude; and finally a crown of immortality will be held out to all men who "strive in contest" to enter the heavenly city. At this point the Christian redactor introduces Christ as the judge, who, on the one hand, will award the martyrs an immortal treasure and, on the other, "will give an imperishable prize… to all men who perform justice and to diverse nations who live piously and acknowledge one God". It is argued here that this narrative is generally relevant for understanding Paul's thought, but that the distinction made between the martyrs and a pious humanity throws particular backward light on the development of Paul's argument in Romans 2-3. Paul similarly speaks of "tribulation and distress" for every person who does evil, the Jew first, and then the Greek, but holds out "glory and honor and peace" for those who "by patience in well-doing seek for glory and honor and immortality". We are then left with the problem of reconciling such judgments "corresponding to works" with the argument about justification by faith. The Sibylline Oracles passage suggests a framework for resolving the conundrum historically. Against a backdrop of social transition determined by an apocalyptic narrative about Israel and Rome, Paul argues for an eschatological "faithfulness" by which the hard-pressed churches, whose members may well have pursued "the contest even to death", may eventually be vindicated.

4-43 George Carras, Washington and Lee University

Paul and Common Judaism

Two recent contributions make it timely to raise an approach to Paul's Judaism not prevalent in scholarly debates. Since the publication of E.P. Sanders' PPJ over thirty years ago, there have been various reactions to this epoch-making work. The Swedish scholar Magnus Zetterholm, Approaches to Paul (2009), charts three trends in reaction to the PPJ thesis on ancient Judaism and Paul's relation to Judaism. A second study is a collection of scholarly essays, Common Judaism: Explorations in Second Temple Judaism (2009), editors W.O. McCready & A.Reinhartz place the study of common Judaism on more secure footing; its appearance is sixteen years after the first publication of EPS's Judaism: Practice and Belief. These contributions give new impetus to mapping out an approach to Paul's relation to common Judaism. In over thirty years of critical Pauline scholarship there has not been a treatment approaching Paul as Jew in relation to common Judaism - shared features, differences and tensions. Such a study raises a variety of methodical issues. But if the approach is deemed viable for the quest of the Jewish Paul, it does promise to infuse the discussion with a neglected approach to date. This paper is methodological in focus and will sketch how the project would be pursued. The paper will (i) investigate the notion of a common Judaism during the time of Paul's writings (ii) sketch problems, challenges, and difficulties in determining levels of Paul's connection to his Jewish past from his letters (iii) determine what may be the thought substructure and ideals of Paul's Jewish past and present in his letters (iv) utilize these approaches to offer pointers for an argument to present Paul as inheritor, internal critic and transformer of common Jewish ideals of second temple Hellenistic Judaism. Prevalent in this task is use of Flavius Josephus.

4-43 C. Andrew Ballard, Fordham University

Sin, Demonic Beings, and Transgression in Paul's Letter to the Galatians

Over the last one hundred years scholars have debated the correct interpretation of Paul's personification of sin. Some have found it best to understand it as an apocalyptic or demonic

entity who has invaded the hearts and minds of people, enslaving them in immorality. On the other hand, some scholars have questioned this view, proposing that Paul's use of sin is better

understood in terms of transgressions against God. While most of the attention in this area has been focused primarily on Paul's personification of sin in Romans, it will be the goal of this

treatment to examine the Pauline understanding of sin in the book of Galatians. I will explore Paul's own arguments in two sections of Galatians that deal with sin in a personified manner. For example, when Paul states in Galatians 3:22 that "Scripture has consigned all things under sin," many interpreters have seen, here, evidence that Paul believed sin was a personal entity. I will argue that Paul's personification of sin in Galatians is best understood in terms of transgression and not as an expression that Paul viewed sin as an apocalyptic entity, at least so far as Galatians is concerned. I will attempt to demonstrate that the structure of Paul's arguments concerning sin in Galatians lend more credence to the position of sin interpreted as transgression, as opposed to sin as an actual apocalyptic or demonic being. This interpretation of "hamartia" provides a coherent understanding of Paul's arguments in Galatians, and affords Paul the liberty of using metaphorical literary constructions to take advantage of his full rhetorical ability. In addition, disavowing the entity perspective seems to fit better with Paul's theology in Galatians of personal responsibility for sins/trespasses.

4-43a William Johnstone, University of Aberdeen

Off-Shore Island or Mid-Atlantic Haven? British Pentateuchal Scholarship Exemplified on the Theme: The Sinai Framework (Exodus 15-18; Numbers 10-21)

After a century and more dominated by the "new documentary hypothesis" in the service of historical-critical reconstructions, the emergence in recent decades of literary approaches focussed on "the text itself" has opened new avenues of interpretation. The contribution of British scholarship in pursuit of its own interests, in reception of, and in reaction to, Continental and American research, will be exemplified in connection with issues raised by the "bookends" of the Sinai pericope, Exodus 15-18; Numbers 10-21. The discussion will include a proposal: "the final form" of the text represents a radical redistribution of the version attested in Deuteronomy in the service of far-reaching theological and institutional programmes.

4-44 Hans Debel, Katholieke Universiteit Leuven

Two Perspectives on Two Apocrypha: Reflections upon the Contribution of the Genesis and Joshua Apocryphon/-a to our Developing Knowledge on the Second Temple Jewish Scriptural Tradition

In the early days of Dead Sea Scrolls research, a considerable number of theretofore unknown compositions have received the label 'apocryphon', which most of them still carry today. Since then, however, our knowledge about the development of the Scriptures during Second Temple times has been significantly altered: the word 'pluriformity' has come to take centre stage. As a result of this change in perspective, scholars have justifiably begun to wonder whether works once intuitively identified as 'rewritten Bible/Scripture' may actually represent the latter stages of the same literary tradition from which the 'scriptural' texts crystallised. Thinking in terms of a 'sliding scale' (George Brooke) or 'spectrum' (Sidnie White Crawford), a historical perspective on the living scriptural tradition of Second Temple Judaism thus entails a reassessment of the works classified as 'apocrypha'. At the same time, the label may be a useful hermeneutical device for the modern scholar – not to mention the present-day lay reader of the Bible – in that it immediately reveals the relationship of these compositions to the text that eventually became enshrined as 'canonical'. In other words, the designation 'apocryphon' is entirely legitimate from one perspective, while it should be jettisoned from another. This paper seeks to illustrate the problems involved by a discussion of two 'apocrypha' discovered at Qumran, viz. the Genesis Apocryphon and the Joshua Apocryphon/-a, which are both indicative of Second Temple Jews' ongoing dialogue with their ancestral traditions. Bearing in mind the two perspectives on the scriptural texts from Masada outlined by Eugene Ulrich in his contribution to Emanuel Tov's Festschrift, it will be argued that these two compositions can only be set apart from their 'scriptural' counterparts if MT is taken as the yardstick to measure all other texts with, which reflects only one of the two perspectives to look at them.

4-44 Liora Goldman, University of Haifa

Moses' Apocryphon from Qumran: A Reassessment

Scholarship assigns four manuscripts to the work known as the "Apocryphon of Moses": 1Q29, 4Q375, 4Q376, and 4Q408. This ascription is based on the shared occurrence of such expressions as "tongues of fire" and "a prophet … who speaks rebellion," as well as a prayer common to 1Q29 3–4 and 4Q408 2. In the wake of his publication of 4Q375–4Q376, Strugnell noted these scrolls' affinities with 1Q29, previously published by Milik. Steudel affirmed the association between 4Q408 and 1Q29 and 4Q376 when she published 4Q408. Strugnell proposed that 4Q375–4Q376 and 1Q29 1–2 could be reconstructed consecutively, linked by the common theme of the "false prophet". A reexamination of the three scrolls indicates that no conceptual relationship exists between them and that each addresses a different subject. While 4Q375 relates to laws regarding the prophet and identification of the false prophet, 4Q376 discusses the ordinances regarding permitted wars. These two texts apparently belong to the same composition, which reworks various laws from Deuteronomy. In contrast, 1Q29 deals with diverse (unspecified) legal matters, the verdict on which is reached by the high priest's inquiring of God. Since its reworking of the pentateuchal laws differs from the method adopted in 4Q376–4Q475 and the possibility of textual contiguity with 4Q375–4Q376 is not plausible, 1Q29 should be considered an independent composition.

The majority of the intelligible fragments in the seventeen fragments of 4Q408 are prayers, primarily sections from the long prayer of praise to God for the creation of the luminaries preserved in Frg. 3. The extant state of the fragments prevents any unambiguous determination of whether this scroll is an additional copy of 1Q29 or constitutes a separate document.

4-44 Molly Zahn, University of Kansas - Lawrence

Rewriting Prophecy? Reuse of Scripture in Pseudo-Ezekiel and the Apocryphon of Jeremiah C

Recognition of rewriting as one of the most significant ways that Second Temple scribes engaged with and extended existing scriptural texts stands as a major achievement of Qumran scholarship to date. Yet the lion's share of the attention in discussions of "Rewritten Scripture" and related phenomena has focused on a rather small group of texts (in particular, the Genesis Apocryphon, Jubilees, the Temple Scroll, and the 4QReworked Pentateuch manuscripts). While other texts are sometimes mentioned as possible examples of Rewritten Scripture, most of these texts have yet to be analyzed specifically in light of the issues of textual reuse, hermeneutical stance, and authoritative status highlighted in the debate surrounding Rewritten Scripture. As part of a larger project on scriptural rewriting in the Second Temple period, this paper will examine the use of scripture in Pseudo-Ezekiel (4Q385–386, 388, 391) and the Apocryphon of Jeremiah C (4Q385a, 387–388a, 389–390), two compositions related by both their manuscript situation and their apocalyptic orientation. I will consider 1) the extent of scriptural reuse and the specific ways in which the scriptural text as presented in 4QpsEzek and 4QapocrJer C differs from other known versions; 2) the goals and purposes of the use of earlier scripture in the context of the compositions as a whole; and 3) the pseudepigraphic self-presentation of each text. I will show that, while both texts differ somewhat in the nature of their rewriting from more thoroughly studied examples of Rewritten Scripture, they also show important points of contact. Incorporation of 4QpsEzek and 4QapocrJer C more fully into the discussion on scriptural rewriting thus both broadens and nuances our understanding of the nature and role of this phenomenon in early Judaism.

4-44 Hanna Vanonen, Helsingin Yliopisto - Helsingfors Universitet

"The Battle is Yours": The Message and the Composition of 1QM 10–12

Although the text of the War Scroll (1QM) is full of biblical references, only two of the 19 columns include references with explicit quotation formulas, namely columns 10–11. The hymns in columns 10–12 form a thematic subsection within the composition of 1QM. However, parts of this hymnic material have parallels (with variants) in the war text fragments from Cave 4 and in 1QM 19. In this paper, I present a fresh view of the textual history and message of columns 10–12, based on the analysis of the scriptural exegesis, on the comparison of the parallel material, and on the (re)use of traditional themes. The authors/compilers of these columns aim at convincing the reader that the war is in God's hands and that with the help of God, the chosen ones will strike down their enemies. These statements are validated by numerous references to the history of Israel, the pentateuchal laws, and the prophets – which all are interpreted as actualizing in the present situation. In addition, the authors/compilers bring some own ideas in the description of the war. Thus, the material in columns 10–12 opens up an interesting viewpoint to the exegetical and redactional activity in the Dead Sea Scrolls.

4-44 Ariel Feldman, University of Manchester

Deuteronomy Retold: Biblical Interpretation in 1Q22

This paper explores the reworking of the Book of Deuteronomy in the scroll 1Q22 (Words of Moses). The four first columns of this scroll contain two speeches: God's address to Moses (col. I) and Moses' discourse to the people of Israel (II-IV). By dating God's speech to the same day when Moses began his farewell address to Israel (Deut 1:3), 1Q22 assumes the temporal framework of Deuteronomy. It also adopts the overarching structure of this biblical book, where admonitions (col. II) are followed by an exposition of the laws (col. III-IV). Moreover, the scroll heavily relies on Deuteronomy for wording, especially in cols. I-III, 7. At the same time, 1Q22 also reworks Deuteronomic passages in various ways. Thus, it expands the statement that Moses spoke to Israel as God instructed him (Deut 1:3) into a full-blown divine address to Moses (I, 1-11). Modelling the recitation of the Torah on the Sinai revelation, 1Q22 depicts Moses as addressing Israel while standing on Mt Nebo together with Eleazar and Joshua. Whereas Deut 1:5 envisages Moses expounding the Law to the entire nation, in 1Q22 he explains the Torah to the tribal chiefs alone. 1Q22's treatment of the laws (cols. III-IV) appears to have been selective, focusing on the commandments related to the appointed times of the calendar. At the same time, the scroll attempts to present a comprehensive exposition of a given legal topic, bringing together the relevant passages from the different books of the Torah. It further deviates from the Deuteronomic legal code by dealing extensively with the Day of Atonement. This section of 1Q22 contains several additions to the biblical data. Thus, the scroll seems to indicate that on this day Israelites abstained from collecting the Manna. This may suggest that in addition to refraining from work, they also fasted. Moreover, 1Q22's description of the sacrificial procedures refers to the atonement for the land, a feature otherwise unattested in the ancient sources dealing with the Day of Atonement. Finally, 1Q22 seems to quote the confession of Israel's sins uttered by the High Priest.

4-46 Mary J. Marshall, Murdoch University

John, Jesus, and the Toll Collectors

This paper investigates the prominence of toll collectors within the Baptist-blocks and elsewhere in the Synoptics, focusing mainly on material in Luke 3:1–20 and 7:18–35, but referring also to Mark's Gospel in relation to Levi, and Jesus' table fellowship. In the process I will offer some personal insights, particularly on Q7:18–35, and on other texts relevant to the key passages, including a suggestion for understanding Q16:16 as deriving from opposition slander. Attention will be given specifically to the motifs involving comparisons of: John vs. Jesus; their respective disciples; fasting vs. feasting; and lamentation vs. celebration. Considering the close correlation of these themes with the frequent contrasts made between the Pharisees and the toll collectors, it could well be considered that the toll collectors appear in the Synoptics merely as a foil over against the Pharisees, especially as they are not mentioned at all in John's Gospel. Nevertheless, on the basis of authenticity criteria, particularly the criterion of embarrassment, I will argue for the historicity of the toll collectors featured along with the Baptist material, supporting the view of several scholars that some individuals who were originally John's disciples subsequently became followers of Jesus. On that basis I will suggest that Mark's description of the call of Levi (2:13–17) does not preclude the possibility of an earlier meeting with Jesus. In addition, by applying this finding intertextually, I will propose a non-traditional solution regarding the identity of the anonymous disciple in John 1:37, 40, and reflect on the possible correlation of John 1:39b with Mark 2:15b.

4-46 Roberto Martinez, S.T.D., Order of Capuchin Friars Minor

The Question of John the Baptist: A Critical Analysis of Luke 7:18-23

Since the time of Jerome, interpreters have sought to explain the reason why in the New Testament John the Baptist asks Jesus if he is "the one who is to come" (Matt 11:2–6 // Luke 7:18–23) after he had apparently identified him as "the lamb of God" (John 1:29-34). The purpose of the present paper is to investigate the function and meaning of this passage within the Lukan gospel and to examine how the results of this analysis contribute to the ongoing discussion regarding John's question from a historical perspective. Since the so called Q source has been privileged in the analysis of the pericope (Matt 11:2-6 // Luke 7:18-23), scholars have not sufficiently taken into consideration the distinctions between the Matthean and the Lukan versions. Consequently, the way in which each Evangelist has used and understood the traditional material has not always been properly accounted for. After an analysis of the passage in the Lukan Gospel, the study argues that the prevailing explanation regarding the Baptist's alleged disappointment with Jesus' ministry no longer offers the best justification for John's question. It also posits that an analysis of the evidence in the rest of the gospels indicates that John's limited knowledge of Jesus stands at the root of the Baptist's question.

4-46 Jacqueline Lloyd, Laidlaw College

The Contribution of the Women in Luke 8:3

When interpreting 'haitines diekonoun autois ek ton huparchonton autais' scholars tend to fall into two camps: those who argue that the women performed certain tasks which were familiar to them or even part of their traditional roles and used their resources to do so; and those who argue that the women financially supported Jesus and the twelve. With regard to the former, there is usually little investigation into the kinds of tasks first-century Galilean women performed, which of these could be described using the diakonein word group, and which could realistically be performed in the context of itinerant ministry. With regard to the latter, there is often insufficient demonstration that 'ek ton huparchonton autais' can qualify the meaning of diekonoun and thus provide an alternative picture of the women's contribution from that given in Mark 15.41. This paper will address these concerns in order to determine the contribution of the women in Luke 8.3.

4-46 Alexey Somov, Institute for Bible Translation, Moscow

"Who Then is This" (Luke 9:7-9): Jewish Views on the Afterlife Behind Herod's Perplexity and Their Use By Luke

Three possible identifications of Jesus (9:7b-8) come up in the pericope discussed in this paper: he is supposed to be John the Baptist, Elijah, or one of the ancient prophets. These identifications deal with the prophetic element as well as with the possibility of a prophet redivivus and an otherworldly appearance. Luke derives this material from Mark 6:14-16, which preserves these public opinions about Jesus, but modifies the story according to his own views and purposes. Although Luke avoids the association of Jesus with John the Baptist and the description of John as Elijah revived (9:7b, 9; cf. Mark 6:16), he retains most of the Markan material to which he adds the notion of an ancient prophet's resurrection (9:8; cf. Mark 6:15). This paper will argue that the public opinions about Jesus stated in this pericope do not deal with christological issues or the special case of Jesus' resurrection, but rather reflect specific Jewish views on the individual's afterlife that were widespread in the time of Luke's writing. They reveal Luke's familiarity with such traditions and probably, in some way, his own view on the individual's afterlife existence. This paper analyzes several Jewish traditions that may form the background of the identifications mentioned, such as 1 Enoch, CD (esp. VI.10-11), and Apoc. Elijah (esp. 4:14–15; 5:32), inter alia, and Luke's attitude toward them. Besides, it discovers possible connections with other passages from Luke's writings which reveal Lukan own views on the afterlife.

4-46 Matthew Wilson, Charles Sturt University

Hellfire or Halos? Jesus' Encounters with Samaritans in Luke 9:51-10:37

Samaritans and Samaria play a significant role in the narrative of Luke-Acts. Luke refers several times to encounters between Jesus and his disciples with Samaritans. These encounters with Samaritans are always significant, but not necessarily positive. At the beginning of the 'journey narrative' of Luke's gospel there appear two contrasting stories featuring Samaritans. First a Samaritan village rejects Jesus because he has 'his face set towards Jerusalem'. Although disciples encourage Jesus to call down fire in judgement on the village, Jesus refuses. Later, in an encounter with a lawyer, Jesus tells a parable. Here the 'surprise twist' to Jesus' tale is a Samaritan 'hero'. Thus the Lukan Jesus makes his point about inclusivity using the image of a compassionate Samaritan in contrast both to the desire of the disciples to call down divine judgement upon the Samaritan village, and indeed in contrast to the rejection Jesus experiences from the villagers themselves. So what light do these two Samaritan stories shed on Luke's call for inclusivity, compassion and the question of who is my neighbour?

The primary theme being developed by Luke in these contrasting stories is the development of action and attitude which characterises the Kingdom of God. It is neither a witty response to a lawyer seeking definitions of who is acceptable or not, nor is it a general statement about how to live compassionately. Rather it is a call to develop a new understanding of how God relates with the world. Not a recategorisation of acceptable cultural, ethnic or religious obligations, but a reframing of understanding where such questions are no longer of concern or relevance. The question is no longer the one asked by the lawyer "who is my neighbour?" but rather 'How does the follower of Jesus act as neighbour in the Kingdom of God?'

5-1 Rivka Ulmer, Bucknell University

Is the Rabbinic Work Pesiqta Rabbati Intertextually Related to the New Testament Book The Revelation to John?

In its apocalyptic rhetoric of destruction and redemption the rabbinic homiletic work Pesiqta Rabbati maps a progressive apocalypse that draws upon multiple textual sources. Previous scholarship relating to the apocalypse in Pesiqta Rabbati focused mainly on the interrelationship with the apocalypses of 2 Baruch and 4 Ezra, while this paper argues that Pesiqta Rabbati was not only in conversation with Jewish apocalyptic texts but also with Christian visions concerning the events transpiring at the End of Days. The contribution of Christian apocalyptic rhetoric in the New Testament book The Revelation to John has previously been overlooked in the analysis of the apocalyptic passages in Pesiqta Rabbati, although there are numerous suggestive parallels to Revelation,

such as characteristics of apocalyptic language, the progression of the apocalypse in thirds, an apocalyptic Messiah, Gog and Magog, hurling satan into a pit or Gehinnom, the Pearly Gate at the End of Time, and the New Jerusalem.

5-1 Mark Stephens, Wesley Institute

The Self-Representation of the Narrator and Rhetorical Function: A Case Study of Revelation and the Shepherd

This paper seeks to explore a particular narrative feature of two Christian apocalypses, as a way of opening up a new look at their respective rhetorical strategies. Through a comparison and contrast of the Apocalypse of John and the Shepherd of Hermas, we will examine the differing self-representations of the apocalyptic narrator. Within Hermas, the narrator is frequently found discoursing with heavenly figures of revelation (both the woman/church and the shepherd/angel). In effect, knowledge is revealed by the narrator asking a large amount of interpretative questions. Oftentimes, Hermas frequently voices anguish at his ignorance, and then the truth is progressively revealed to him, as a result of persistent interrogation. In the Apocalypse of John, dialogical interactions with an angelus interpres are far less common. Often, John leaves his visions unexplained, as if to let the imagery wash over the reader. At other times, he simply weaves explanation of the vision into the fabric of his text. Even when questions are asked, it is usually not John who asks them (see 7:13). This differing self-representation of the narrator serves the differing rhetorical strategies for each of these documents. The Shepherd is dominated by paraenetical concerns, in particular the question of post-baptismal sin and the possibility of repentance. The revealed truth in this context is applied for the purposes of resolving questions of ecclesial theology and ethics, personal ethics, etc. Revelation's apocalyptic discourse, on the other hand, serves a pastoral function of providing eschatological hope and ideological critique as the means to renewing or supporting discipleship. Its chosen method is to powerfully image the eschatological future, and the "beastliness" of the satanic present, for it is believed that the power of such images together with limited explanation will provide sufficient motivations for maintaining fidelity to John's vision of authentic faith.

5-1 Kenneth L. Waters Sr., Azusa Pacific University

Tradition and Intratextuality in the Apocalypse of John: A Reassessment of Style and Structure in the Book of Revelation

The book of Revelation is typically read as a seamless narrative produced by a single hand in a cloistered place and capsulized period of time; a reading that precipitates questions about progression and recapitulation in its series of visions. A more tradition-critical study discovers evidence of several discrete fragments of apocalyptic joined together in an edited volume and made available for intertextual reference. Further comparison with other early Christian apocalypses confirms that the author is laboring with preformed traditional materials. Even in a genre apparently most susceptible of freehand visionary composition we have indicators of historical constraint.

5-1 Naomi Hilton, University of Cambridge

The Origin of Evil and Free Will in 3 Baruch

Questions of free will and the origin of evil were popularly espoused in Greco-Roman apocalyptic literature of which 3 Baruch is considered part. It has been noted that 3 Baruch opposes Enochic literature in apparently locating the origin of evil in Adam's actions rather than those of the Watchers (Harlow, Orlov), but there has been relatively little exploration of the manner in which this is expressed. Kulik has recently questioned elements of that interpretation, which suggests it merits further investigation. This paper examines 3 Baruch's narrative on the origin of evil, and its implications for free will as depicted in its Adam and Noah narratives. In its early chapters 3 Baruch relates various rewritten stories from Genesis including the Adam and Noah narratives, placing them within the context of a heavenly tour. In keeping with many other ascent apocalypses Baruch is accompanied by an angelic guide, however, the angel's explanations are unusually opaque. Despite that it is still possible to discern a theological position within the rewritten Scriptural accounts; one which shares elements with other contemporary literature, including Ben Sira, 2 Esdras and 2 Baruch. Although reflecting familiar concerns, in constructing its narrative 3 Baruch draws a picture unattested elsewhere. In part this is because it draws together diverse elements, but also because it's chief focus is on human responsibility. The primary function of the rewritten passages is hortatory; complicating factors that feature in other works of the period, such as determinism and God's foreknowledge, are obviated. This paper seeks to explicate 3 Baruch's approach to the origin of sin and free will, and situate it within the context of other apocalypses and contemporary literature, whilst elucidating its distinctive contribution it to our knowledge of apocalypses from the period of the early Roman Empire.

5-1 Silviu Bunta, University of Dayton

The Reality Within the Parable: 4 Ezra 4:13-21 and Jewish Cosmological Speculations About the Conflict Between Sea and Land

Recent scholarship on 4 Ezra 4:13-21, a complete parable (interpretation included) that envisions a conflict between forests and sea waves, understands this text in light of its own interpretation as an illustration of the natural boundaries between earth and heaven (cf. 4:21). However, the distinction between forests and sea waves is not explained away in this interpretation, but on the contrary, it simply illustrates a second, larger opposition within the cosmos, between heaven and earth. The first argument of this paper is that 4 Ezra 4:13-21 is best understood as an occurrence of the motif attested in other Jewish texts about an ontological antagonism between sea and earth. This motif is further attested in 4 Ezra in the conflict between Behemoth, the dry land monster, and Leviathan, the sea monster (4 Ezra 6:49-52; cf. also 1 Enoch 60:7-8). Second, this paper contends that this motif is best explained within the broader framework of ancient Jewish cosmologies in which the created order is structured into pairs of opposite and conflicting elements. This worldview may well originate in the ancient Near Eastern imageries of cosmogony battles between earth gods and sea monsters, but it marks a clear departure from these roots: the conflicting forces are no longer judged on a moral compass of good and evil, but rather constitute natural elements of God's creation. Nevertheless, within this Jewish worldview these cosmological partitions will be surmounted in eschatological times. The festal consumption of Behemoth and Leviathan (4 Ezra 6:52) in the messianic kingdom represents the dissolution of these boundaries.

5-1 Carla Sulzbach, McGill University

Escaping from Cityscape in Apocalyptic Thinking without Loss of Urban Grounding

In this paper I address a number of interrelated questions that illustrate the unique vision of "City" in apocalyptic thinking. The first part of the paper explores what makes a city a City and identifies specifically those elements that turn a conglomerate of physical constructions into a true built environment. With some insights from critical spatial theory in addition to the ancient Near Eastern and biblical image of the city functioning as guides, it will be shown that the pivotal elements consist of the material city, its inhabitants and its resident Deity. The intricate interaction between these three makes the city into a vibrant, living, organic whole. The second part of the paper asks what happens when one of these elements is eliminated and how that affects the others. Another question is whether any, and if so which, of these elements is vital to an enduring image of City. The paper proposes that the City constructs for its residents a lasting identity and that, reversely, the residents become the embodied City. It will further be demonstrated how Deity functions as the life-giving power source and that all these factors taken together transform the material city space into a mental space. These questions form an ongoing concern of many apocalyptic texts. It will be shown that the solution provided by these texts is rather surprising.

5-3 Rami Arav, University of Nebraska at Omaha

Twenty Five Years for the Excavations at Bethsaida

Twenty five years ago the location of Bethsaida, the third most frequently mentioned site in the Gospels, was not even known. Today, we not only know its place but we have added 13 centuries of history to this site. The city of Bethsaida was founded in the 10th century B.C.E. and flourished as a capital of the kingdom of Geshur until it was conquered by the Assyrian king Tiglath Pileser III in 734-2 B.C.E. The extraordinary state of preservation of the city enables us to visit a monumental capital city in the region where some scholars claim there were only chiefdoms. The presentation will shed light on the formation of statehood of this southernmost Aramean kingdom and its application to the study of this statehood in this region. Bethsaida of the New Testament appears as a Jewish humble fishermen village. This is a surprising discovery, since many scholars speculated that Bethsaida being elevated into a Polis by Philip the son of Herod, would display spectacular Greco-Roman features. This unexpected discovery shed light to a place where most scholars believe the ministry of Jesus took place and enables us to learn about the audience of Jesus in the northern shore of the Sea of Galilee.

5-3 John T. Greene, Michigan State University

Of Columns and Horns: Understanding Bethsaida's (Tzer's) Iconic Stele in Context

Since 1995, the iconic stela bearing a partially anthropomorphic and part criomorphic form, discovered at Bethsaida in its Iron II ruins, has challenged interpreters to identify the relief figure and its relationship to the religious paraphernalia also discovered in the city's massive city-gate complex. While three previous attempts (Bernett and Keel, Arav, and Roddy) have pointed to the direction in which research should proceed, they have not succeeded in explaining the form of the figure, nor why such a figure exists or existed at all. This wider inquiry is the purpose of this paper.

5-3 Ilona Skupinska-Lovset, Uniwersytet Lódzki

The Question of the Placement of a Temple of the Imperial Cult on et-tell/Bethsaida

The paper will deal with a proposition for placement of a Temple of the Imperial Cult on the acropolis of et-Tell. Archaeological evidence considering the spot where such a construction has been proposed to be placed will be presented, then the numismatic evidence will be commented on in order to finely discuss the aspects of the Imperial policy of the Julio- Claudian dynasty, in particular the reign of Tiberius. The presentation will lead to the conclusion that the existence of a building identified as a Temple of the Imperial Cult, the cult of Livia-Julia in particular, on et-Tell is highly unlikely.

5-4 Mark Somos, University of Sussex

Early Modern English Exegeses, Natural Law and Soft Colonisation: Selden, Hobbes, Barksdale and Pococke

This paper examines seventeenth-century English neutralisations of the Bible in legal discourse and their unexpected assistance in early imperialism. Some late-sixteenth and early-seventeenth-century thinkers, including Sigonius, Cunaeus, Grotius and Selden, responded to the seemingly interminable Wars of Religion by gradually deconstructing the biblical foundations of law, prompting Selden, Pococke, Hobbes and others to reprioritise natural over divine law. The intention was to create domestic political stability; an unintended consequence was an advantage in 'soft colonialism'. Contrary to Iberian and French colonial projects, Dutch and English empire-builders encountered native rulers and legal systems without having to take a position on issues like just war, forcible conversion, slavery, or non-Christians' right to property and sovereignty. This colonial advantage was a corollary and probably an unintended consequence of the secularisation first performed to secure domestic stability. The philological and historising re-readings of Grotius, Selden and Hobbes on the OT passages on Abraham and Melchizedek, or the nature of the OT divine polity, or Deuteronomy on booty, treatment of non-combatants, exemplify the building-blocks of the project to replace Bible-based law with a new system, one that proved extremely effective in securing colonial co-operation and saving the economic and ideological cost of non-secular (whether Catholic or Protestant) commercial and colonial expansion.

5-4 Hugh S. Pyper, University of Sheffield

A Battle of Texts: The Old Testament and the Vedas

This paper looks at the way in which the Old Testament was consciously used as a model by Indian opponents of the Raj in developing a new understanding of the place of the Vedas in Indian culture which led to the phenomenon of 'Sanskritisation' in Indian identity. The ideas of the chosen people and the definition of national identity not by an organic connection to the land but by conformity to particular linguistic and cultural forms underpinned the development of a Hindu identity, paradoxically couched in Western categories. This is an intriguing case where the texts brought by the imperial invader provide the resources for resistance but also the potential for future conflict between Hindus, Muslims and the indigenous peoples.

5-4 Maria Ana T. Valdez, Yale University

The "Esperança de Israel": A Mission to Cromwell

When Manasseh ben Israel wrote his book Esperança de Israel in 1650 (with a contemporaneous Latin edition, followed by an English translation in that same year), he was trying to answer to the most inner hopes of the Sephardic community. He was also answering to some questions that had been asked by English millenarians. Later, when he uses the same work while appealing to Cromwell to consider Jewish readmission in England, his objectives, as the tone used, are slightly different. In this paper, it is our goal to explore the main differences between the Spanish and the Latin version of the Esperança de Israel, while examining ben Israel's mission to Cromwell and the arguments he used to convince Cromwellian England of the importance that readmission of the Jews would play for reaching the times of the end. Additionally, we will examine some of the used arguments by English millenarian to support, or not, Manasseh ben Israel's claim.

5-4 Yvonne Sherwood, University of Glasgow

Biblicisation without Templates: Accidents of the Biblical in Sixteenth Century Mesoamerica

Most, if not all, work on the Bible and Empire to date has concentrated on textual projections from a northern European colonial base. This paper, in contrast, deals with the earliest experiments in imposing Christian and biblical texts on alien landscapes and textscapes in the work of sixteenth and early seventeeth century Spanish and mestizo authors such as José d'Acosta, Diego Durán, Guaman Poma, Bartolomé de las Casas, and Bernardino de Sahagún. Unlike later colonial impositions of the Bible — which seem more triumphalist, optimistic, and altogether neater — here the biblical text is applied in bleak and accidentally and deliberately self-critical ways. The land of New Spain is (predictably) Canaan, gifted by God to the Spaniards — but it is also the unyielding soil in the parable of the sower and the land of the Aztec-Israelites (unjustly) invaded by the Spanish-Babylonians. In the absence of pre-existing templates, experiments in 'application' unleash incipient accidents in the Mastertext.

5-5 Leonard Greenspoon, Creighton University

The King James Version within English-Speaking Jewish Communities from the Seventeenth to the Early Twentieth Centuries

It is widely recognized, of course, that the King James Version (KJV) has occupied a central and unique role in English literature in general and within the Protestant tradition in particular. It is not, however, generally understood how influential the KJV has been within the Jewish community. This was true, first of all, during the period prior to the 1780s, when Jews would have used the KJV when reference to an English-language version was necessary. It is even clearer during the time from the end of the eighteenth century through the first two decades of the twentieth century, when English-speaking Jews on both sides of the Atlantic were producing their own versions of the Bible. Almost without exception, these versions were closely modeled on the KJV, even when revision was considered essential. How and why the KJV exercised such authority within Jewish communities is the main focus of this proposal. In answering these questions, we will also explore how the KJV's influence spread from Jewish Bible translations to other forms of literature produced by Jewish writers.

5-5 Mary Chilton Callaway, Fordham University

Truth in the Inward Parts

This paper offers evidence that translators unwittingly instantiated into the English Bible their own early modern inclinations towards interiority, thereby replacing the alterity of Semitic thinking with the sensibilities of Tudor England. The paper focuses on the English words 'inward', 'inwards' and 'inner', whose usage to translate Greek and Hebrew words results in the construction of a uniform and repeated trope of human 'inwardness' in the KJV. The paper begins by showing how the meanings of inner and inwards began to be broadened in the religious literature of the 16th century from physiacl space to human nature. the central portion of the paper considers two eaxmples, Psalm 51:6 and Romans 2:28-29. The Bishops Bible (1568) interpreted two difficult Hebrew words not as the secrets of divine wisdom but as the interior space of the Psalmist. Roms 2:28-9 uses inwardly and outwardly where a more lietral translation of the Greek would use hidden and visible. The effects of such readings on Jews in English society will be explored.

5-5 Michael Patella, Saint John's University School of Theology-Seminary

Who's That Speaking the King's English?

As a product of the Reformation, the KJV hit the presses just as the English were colonizing the Eastern Seaboard of North America. In large part, these colonists were Protestant; yet, a substantial number were also from the Established Church. For all these groups, the KJV was the sacred text then, and for many of their descendents, it remains so today. Indeed, one can say that whenever an American in a public forum quotes from the Bible, the citation more often than not comes from KJV, no matter whether the speaker is non-Protestant or non-Christian. In 1999, the American artist and book engraver, Barry Moser, undertook designing and illustrating the whole Bible, and for his text, he insisted upon using the KJV; as a former evangelical preacher, no other English translation meant as much to him. By his own admittance, however, Moser contends mightily against the faith represented by organized Christianity, preferring to call himself an "agnostic, atheistic, unrepentant reprobate". Through Moser's Pennyroyal Caxton Edition, this paper explores the historical and ongoing role the KJV has had in shaping and reflecting American religious identity, an identity which fluctuates between the piety of the Tea Party movement and the vision of Obama Democrats. Do Americans see themselves as Israelites whom the Lord God brought, "…out of the land of Egypt, out of the house of bondage" (Exo 20:2), do they see themselves as the prophet Jeremiah, calling out to all others, "Behold, ye trust in lying words, that cannot profit" (Jer 7:8), or do they see themselves as spectators of the crucifixion? The paper presents the thesis that the Moser Bible critiques the culture whose referent is the KJV, as it opens that same text to those outside the Anglo-Saxon frame of reference.

5-5 Iona C. Hine, University of Sheffield

Ruth 1 and the Case of the Missing Marginal Note

A study of the marginal notes in the Geneva, Bishops, and King James Bibles shows that the translators responsible for the book of Ruth worked closely with the Hebrew, but were selective in their use of marginal comments in ways that only partially reflect their remit. Particular consideration is given to the omission of a marginal note at Ruth 1.13, and the impact this has had on perceptions of Naomi, an influence which wanes only as other English translations successfully displace King James' Bible as the bible of English-speaking churches.

5-5 Nikolaus Satelmajer, Ministry, International Journal for Pastors

From Plain Text to Extravagant Illustrations: What John Kitto Did to the KJV

The 1611 KJV Bible (Authorized Version) was devoid of study notes and illustrations, not because they were accidentally omitted but for various political and religious reasons. Kitto (1804-1854) made up for these absences by embarking on a mission to provide illustrations in magazine and book format. His final output was a sixty-six volume Bible with over 30,000 illustrations. We will examine several of his illustrations and focus on the reasons for his work and the outcome of this extreme Bible illustration project.

5-6 John W. Welch, Brigham Young University

A Structural Comparison of Hittite Laws 187-200, Leviticus 18:6-23, and Leviticus 20:1-21

Joshua Berman has recently argued that treaty-covenant pattern in Deuteronomy is closer to the Hittite treaty pattern in CTH 133 than it is to the pattern found in the Assyrian treaties. This development renews and heightens interest in other possible connections between Hittite and Biblical laws. The provisions in HL 187-200 regarding incest and prohibited sexual relations offer another body of closely related materials that can be profitably compared with two similar stretches of laws in Leviticus 18 and 20 that also deal with incest and prohibited sexual couplings. After reviewing the relatively few places in scholarly commentaries where these prohibitions have been linguistically analyzed or anthropologically compared in noteworthy detail, my paper offers a structural analysis of these three text blocks. Factors such as length, sequence, inversion, association, framing, and setting are measured and used to identify the principal values and motivating purposes embedded in each of these sets of texts, as well as to assess the possibility of cultural transmissions or textual influences between or shared by them. In addition, I will structurally contrast those results with Laws of Hammurabi 153-58 before advancing some general conclusions.

5-6 William Morrow, Queen's School of Religion

Codex Hammurabi and the Covenant Code's Apodictic Laws

David Wright published a provocative and thoroughly argued new model for the composition of the Covenant Code (CC) in 2009. While others have observed parallels between the casuistic laws (Exod 21:2-22:16) and Codex Hammurabi (CH), Wright is the first to argue that the apodictic laws (Exod 20:22-26; 22:20-23:19) also reflect its influence. This paper will examine Wright's thesis about the dependency of CC's apodictic laws on CH. Among other considerations: Identifying literary dependencies finds persuasive evidence at the phrase-level of linguistic organization. There are few phrase-level connections between the apodictic laws of the CC and CH. Wright finds parallels between the organization of strings of apodictic laws in Exod 22:20-30 and 23:9-19 and themes found in the epilogue of CH. Their thematic arrangement, including care for the disadvantaged, right speech, and ritual action, is supposed to be derived from CH. A combination of care for the disadvantaged, right speech towards God, and ritual action is not unknown in the Hebrew Bible, however; cf. Deut 10:17-22; Jer 7:3-11; Ps 140:13-14; and Job 22. Wright notes a parallel between Exod 21:1 and CH 47:1-8. In 1994, Victor Hurowitz showed that the CH is essentially a royal inscription adapted to contain and transmit what was once an independent collection of laws. CH 47:1-8 represents a transitional statement meant to merge these two originally independent forms. The parallel between Exod 21:1 and CH 47:1-8 suggests that material originally independent in both form and transmission history may have merged in the composition of the CC. Finally, Wright claims that liprus forms in the epilogue of CH served as inspiration for the second person apodictic laws in CC. This hypothesis needs to be examined in terms of the distribution of second and third person instructions in biblical and ancient Near Eastern texts.

5-6 Avi Shveka, Hebrew University of Jerusalem

Manumission in Biblical Law and in the Hammurabi Code: A Reassessment

It is a commonly held view that biblical law's attitude to the phenomenon of debt-slavery does not differs, basically, from that of other ancient legal systems. The main part of biblical laws of slavery, the manumission laws, are usually compared with Hammurabi laws 117-119, which state that persons who were enslaved due to debt should be released after three years. As this is even shorter term of servitude than that fixed by (some) biblical laws – six years – it seems that there is nothing unique in biblical manumission concept. This paper claims that the comparison between these laws is, in fact, essentially incongruous. It is based on the assumption that both refer to the same kind of debt-slavery. This assumption calls for reexamination since the common understanding of Hammurabi 117-119 raises many serious difficulties. It seems that the best solution to the cluster of interpretative dilemmas is that the Akkadian term kiššatu does not mean "status of a person given as a distrainee for a debt" (CAD), but rather "a person given as a replacement for a debt". That is, it refers to an outright sale to slavery, done on the debtor's free will, and with no right of redemption. A debt-slavery in the more natural sense – an enforced seizing of humans as a pledge for debt – obviously existed also in Mesopotamia, but under another term, nipûtum. According to the Hammurabi Code, the nipûtum remains in the servitude of the creditor until the debt is paid (if it is ever paid), with no time limit. The reasoning is that there is no justification of releasing a pledge without the debt being paid. Biblical law is unique in limiting the duration of such a situation to six years, out of humanitarian motives.

5-6 Joshua Berman, Bar-Ilan University

Law Code as Story Line: Deuteronomy 24:16-25:10 and LH 1-5 as Literary Templates in Biblical and Mesopotamian Tradition

This paper will trace an unusual literary phenomenon found in both biblical and Mesopotamian traditions: the manner in which the order of laws in a law collection structure the plot of a later, narrative composition. In my study, "Ancient Hermeneutics and the Legal Structure of the Book of Ruth" (ZAW 119:1[2007] 22-38) I claimed that the plot of the Book of Ruth closely follows the series of laws found in Deut 24:16-25:10, beginning with the command that sons shall not die for the sins of their fathers, and concluding with the law of levirate marriage. I demonstrated how the author of Ruth carefully wove into his narrative semantic allusions to each of six laws, in order. Avigdor Victor Hurowitz has noticed a similar phenomenon in the use of LH 1-5 in the Neo-Babylonian work, "Nebuchadnezzar King of Justice", in which a new, just king comes to power ("Hammurabi in Mesopotamian Tradition," in Yitschak SEfati, et al., eds. An Experienced Scribe Who neglects Nothing; Ancient Near Easter Studies in Honor of Jacob Klein, 2005, 497-532). The king's first acts are to adjudicate cases that happen to correspond to the cases raised in LH 1-5. What is remarkable is that while the author of Ruth pays homage to Deuteronomy by employing its laws as a template, the practice of law in the story itself is at variance with those very laws. Likewise, the author of King of Justice pays homage to LH by employing its laws as literary template and yet the judgments rendered by the King of Justice are at variance with those found in LH. This paper will examine the role and standing of the law collection for each of the respective authors.

5-6 Bob Becking, Universiteit Utrecht

What Forms of Life are to be Protected? Exegetical Remarks on Patrick Miller's Interpretation of the Fifth Commandment

In his recent monograph on the interpretation of the Decalogue, Patrick Miller offers an intriguing explanation of the commandment not to kill especially by making an exploratory tour around a set of Biblical passages that stipulate in practice the meaning of this commandment. I appreciate very much his proposal to reformulate this commandment in positive ways as a summons to protect life. Lacking in his interpretation, however, is a semantic analysis of the verb ratsach used in the Decalogue. I would argue that this verb has a quite specific connotation: It is connected to the community and its continuity. It refers to a form of killing without reason based on pure emotions of revenge or egotism and without a legal ground. It is used frequently in a-symmetrical power situations. The killings by David of Uriah and by Ahab of Naboth are assessed as acts of ratsach. On the basis of these observations, I would like to specify Miller's summary of the commandment 'Protecting Life'.

5-6 Reinhard Achenbach, Westfälische Wilhelms-Universität Münster

The Protection of Personae miserae in Ancient Israelite Law and Wisdom and the Inscription from Khirbet Qeiyafa

The distinctions concerning protection of widows, orphans and foreigners according to the the Covenant Code (Ex 22:20–23:9) have their roots in ancient wisdom teaching. Partial parallels can already be traced in ancient Egyptian tradition. The paper investigates the question whether the new found ostracon from Khirbet Qeiyafa provides evidence for an early scribal education in the 10th century B.C.E. as argued by D. Carr, among others, which already seems to refer to this tradition.

5-7 Justin A. Mihoc, Durham University

The Reception and Interpretation of the Ascension of Christ in the Pre-Nicene Period

In this paper I aim to analyse the references to the departure of Christ and to draw some general lines of interpretation of the Ascension in the patristic writings of the second and third centuries. Making use of the 'Wirkungsgeschichte' model of analysis I intend to show how this 'finale' of Christ's earthly life was received by the early Church and if its image was drawn from the narratives in Luke-Acts. Special emphasis will be put on early Ascension traditions and their impact on the biblical text and its interpretation. Furthermore, I shall explore the use of Old-Testament imagery, such as Ps 68, Ps 110, and Dan 7, in the early patristic interpretation of Jesus' exaltation. There are few references to the Ascension in the writings of the Apostolic Fathers, often implied rather than explicitly formulated. Their purpose was not to interpret the apostolic tradition but to affirm it. Subsequently, it is difficult to establish the reception of Luke-Acts in the second century, but it does not mean that the second-century authors did not use the Lucan writings. Beginning with the third century, though, the Ascension starts to be seen as one of the central events of the History of Redemption within the early Christian church. The treatment of the Ascension by the pre-Nicene Christian writers is almost always connected with the session 'ad dexteram Dei' and used with apologetic purposes. However, three writers are of special interest in the discussion of interpretation: Novatian associates the Ascension of Christ with the doctrine of incarnation, Irenaeus incorporates it into his theory of recapitulation, and Origen, making extensive use of the allegorical method, emphasises that too literal an interpretation of the Lucan narratives of the Ascension could lead to a false understanding of the event per se.

5-7 **Walter T. Wilson, Emory University**

Wisdom, Philosophy, and Hermeneutics in the Sentences of Sextus

Described by Origen as a writing that "even the masses of believers have read" (Cels. 8.30), the Sentences of Sextus offers unique insights regarding popular Christian morality in the late second century. While the author draws extensively on canonical materials for the construction of his sayings, what makes this document particularly fascinating is its simultaneous reliance on two (and possibly three) generically similar collections of Neopythagorean maxims. This presentation will explore the dynamics of Sextus' biblical hermeneutic with special attention to how its manner of re-presenting scripture has been shaped by these philosophical influences and what difference this interaction makes for the sort of biblically-informed praxis the text imparts to its readers. In keeping with the gnomic compositions on which it is patterned, the logic of the Sentences presents something of a rhetorical paradox in this regard, for while its ostensible purpose is to project a particular moral and spiritual order, the aphoristic progression of thought is actually fractured and unsystematic, jolting the reader from one judgment or topic to the next. The seemingly random character of the text's organization underscores the underdetermined, even esoteric nature of the sayings themselves, compelling the reader to make connections, ponder relevant applications, and discern unifying patterns. In this manner, engagement with the text over time not only shapes moral comportment, it also fosters capacities of moral reasoning and imagination. The investigation of these particulars as they apply to the Sentences represents a distinctive contribution to the study of scriptural interpretation during the patristic era insofar as it reveals how biblical texts, concepts, and language could be appropriated within an aphoristically-determined Pythagorean-Christian milieu.

5-7 **Ben C. Blackwell, University of Durham**

Irenaeus, Deification, and the Knowledge of Good and Evil in Genesis 3

With the growing interest in the topic of deification, several recent studies have explored the passages where Irenaeus calls believers 'gods' in light of his theological exegesis of Psalm 82 (AH 3.6.1-3; 3.19.1-2; 4.pr.4-1.1; and 4.38.1-39.4). In this last passage Irenaeus addresses the issue of 'knowing good and evil', which he draws directly from Gen 3.5, 22. However, there has been no sustained discussion by scholars writing about deification about Adam and Eve's knowledge of good and evil, here or in other passages in AH that discuss this Genesis text (AH 3.23.1-3 and 5.23.1-2). As a result, this paper seeks to explain how Irenaeus' discussion of 'knowing good and evil as gods' in Gen 3 relates to his other statements about believers being identified as gods. In his positive statements about believers as gods, he explains the issues of death, life, and sonship found in Psalm 82 primarily by recourse to Pauline texts that relate to mortality because of sin, immortality through Christ and the Spirit, and adoption as sons of God. When he speaks of 'knowing good and evil', Irenaeus situates this within the sphere of immortality, interpreting knowledge of good and evil as a metonymy, representing immortality and mortality as the results from each. As a result, I argue that while this Genesis passage might lead Irenaeus to emphasise noetic aspects of soteriology (as he does in other texts), he maintains a strong focus on the somatic experience of immortality and mortality when speaking about the interface of humans with deity.

5-7 **Mark Lee Genter, University of Denver**

New Concerns, Interpretations, and Technologies in Patristic Exegesis: A Case Study of Jesus' Temptation in the Wilderness

The purpose of this paper is to suggest that Eusebius' technological development of the canon tables changed patristic interpretation of the Gospels. Taking Jesus' temptation in the wilderness as a test case (Matthew 4:1-11; Mk 1:12-13; Luke 4:1-13), I survey all available citations on the temptation narrative up to the Glossa Ordinaria. A clear shift occurs in interpretation after the creation of Eusebius' canon tables, seen especially in a new interest in the differences between the Gospels. By comparing early and later patristic interpretations of Jesus' temptations, this paper will demonstrate that a new emphasis in difference changed the way people read the Gospels, and, in turn, challenged writers to reframe traditional readings. A rough equivalent of what we have come to think of as the Synoptic Problem began to be articulated around the advent of Eusebius' canon tables. Before the development of the canon tables, those writing on Jesus' temptation focused on its theological significance: Jesus was tempted, according to Irenaeus, in the same three ways as Adam, yet did not sin. It was not until the creation of the canon tables that the Gospels could be compared easily and their differences more readily noted. Those writing after Eusebius' innovation acknowledged that Matthew and Luke presented a different sequence of temptations. This difference concerned later exegetes. As such, traditional interpretation had to be reframed in light of this new exegetical concern. Thus, with great creativity their interpretation took into account both earlier biblical interpretation as well as their new concern with difference. I suggest that this new concern with difference can be traced to the technological development of Eusebius' canon tables.

5-7 **Matthew R. Crawford, University of Durham**

Philippians 2:5-11 in the Nestorian Controversy

The Christ hymn of Philippians 2:5-11 figures prominently in modern discussions of New Testament, and specifically Pauline, Christology. The significance of this text to Christological thought is nothing new. In fact, the passage was a central text, perhaps the central text, in the Christological debates of the early fifth-century. Cyril of Alexandria, best known for his emphasis on the unity of the person of Christ, quoted Philippians 2:5-11 more than any other Greek father prior to him. Not surprisingly, the interpretation of this text became a primary point of disagreement between Cyril and Nestorius in the controversies that led up to and culminated in the Council of Ephesus in 431. In this paper I examine the respective interpretations of Cyril and Nestorius, place them in the context of the prior Eastern tradition, and present a case for Cyril's reading as superior to that of Nestorius. In short, Nestorius emphasizes the distinction in the text between the 'form of God' and the 'form of a servant', while Cyril notes that the passage presupposes a single subject acting throughout the drama of the humiliation and exaltation.

5-8 Cesar Motta Rios, Universidade Federal de Minas Gerais

Eve's Main Discourse in The Life of Adam and Eve (Greek version): Narrative, Perspective, and Interpretation

In this article, I study Eve's largest discourse in The life of Adam and Eve, greek version. At first, I introduce the theme of the change of perspective through a contemporary novel, Jostein Gaarder's Vita Brevis. Next, I show fastly the text with which I work, showing why I consider it as a Jewish text (and not Christian as it can seem to be at first). Then, I aproach Eve's main discours, observing in what way it is inserted in the narrative. I think about the way in which the change of perspective of Eve's retelling makes possible the construction of a narrative which mix "to tell" and "to interpret", like agadic Midrashim. Moreover, I observe that this interpretation-tale presented by Eve opposes the traditional male-centred interpretation of the story of the Eden. In this sense, I propose that Eve's version of the story aims to desconstruct the aversion to Eve that used to be (and still is) very productive among the interpreters of the Bible. Eve sharply makes evident that there is another way of filling the gaps of the canonical narrative and, in this way, she shows the fragility of traditional interpretations. It is a literary (and comparative) study about a simple but very rich text, which can contain an ancient example of combative (and narrative) hermeneutic. This hermeneutic and its study, I think, can be useful in order to make us reflect about our contemporary hermeneutics, specially our feminist hermeneutics.

5-8 Meifang Nangong, China

Tamar's Comedy

Chapter 38 of the Book of Genesis has often been found puzzling for its connection with the rest of the stories of Joseph drama. Recent literary critics solved the problem by pointing out the organic or metaphoric association of this story with neighboring chapters, but in revealing the connection from a holistic point of view of the stories about Joseph or Judah, the critics have neglected the unique comic features of this specific story from the angle of Tamar, as well as the function played by her. This article is to analyze the comic features of this story by adopting Northrop Frye's concept of comedy, and points out that Tamar, the female character instead of Judah, is the heroine of the story, whose significance and status is much more highlighted than generally understood.

5-8 Ally Kateusz, University of Missouri

The Image of the Androgyne in Gen 1-3 as Interpreted in the Earliest Reception of 1 Corinthians

Numerous early Christian texts describe Christ as an androgyne, that is, both male and female. In accordance with this reception, many early Christian artists depicted Christ as beardless, with longer hair than the men around him, and sometimes even with breasts. Christ's long "womanly" hair was such a common trope in art that it has persisted until today. The origin of this androgynous imagery may have been the divine image, both male and female, in the Genesis creation myth of the first human. Additionally, in Hebrew the feminine gender of Holy Spirit, whom some Christian authors called "Mother," supported the reception of the divine as both male and female. Some rabbis described the first man, Adam, as both male and female. In Ancient Greece, a culture where Plato's creation myth of the androgyne was well-known, Christians hearing Galatians 3:28 — where Rabbi Paul depicts the second Adam, Christ, as both male and female — would likely have been comfortable with his imagery. When the Corinthians, thus, heard their first letter from Paul, they understood at 11:14 that Christ had long hair, and that this was an indicting rhetorical question. When Christ has long hair, of course long hair on a man is not shameful! When Christ has long hair, 1 Cor 11:3–16, the sole remaining misogynist language in Paul's genuine voice, is heard as part of a classical dialectic. Here Paul presents his opponent's patriarchal argument first (3-10), and then rebuts it with his own egalitarian argument on behalf of the right of women to prophesy (11-16). This reading is consistent with Paul writing his letter for the supporters of a woman leader, Chloe. It is also consistent with the earliest reception of Paul, whose genuine letters contain the most egalitarian language in the Christian Testament.

5-8 Jimin Lee, Union Theological Seminary

The Woman in Endor and the Woman in Enaim: An Intertextual Reading of 1 Samuel 28:3-25 and Genesis 38

The woman of Endor in 1 Samuel 28:3-25 is one of the biblical figures who represents a very wide spectrum of interpretations. One of the reasons for the coexistence of different readings is that various scholars interpret 1 Samuel 28:3-5 in relation to different inter-texts. In this vein, this paper reads the story in conjunction with the story of Tamar in Genesis 38, in order to highlight the aspects of 1 Sam 28:3-25 to which less attention has been drawn. 1 Samuel 28:3-25 and Genesis 38 present striking literary similarities in their main characters and plots. The male protagonists, Judah and Saul, are the ones with the strongest control over other persons, while Tamar and the woman in Endor are socially marginalized. More importantly, both stories start with the female protagonists' expulsion from the dominion of their male counterparts mainly because of the women's close connection with the dead. Soon after expelling the women, the male protagonists find themselves in need (sexual and divinatory), mostly because the persons who previously had fulfilled their needs had died (the wife of Judah and Samuel). The male protagonists seek after the women's place of expulsion and try to fulfill their needs from the women whom they expelled in the first place. Both women comply with the requests of their male counterparts, albeit with the awareness that following such requests could jeopardize their lives. Eventually, complying with the requests provides opportunities for Tamar and the woman in Endor to be included in the societies from which they were expelled. In short, the stories both describe the expulsion and the re-inclusion of women, and eventually present ironic reversals in power between the female and the male figures. As a consequence, this inter-textual reading can highlight the struggle for survival of the woman in Endor in light of Tamar's.

5-9 Niels Peter Lemche, Københavns Universitet

The Exile in History and Tradition

The Babylonian exile is the central event in biblical construction of the past. Its historicity — or rather the historicity of the Babylonian conquest of Jerusalem — cannot be doubted, and the likelihood of an exile of people from the former Kingdom of Judah is most likely not something imagined. The second part, the return, is more difficult to describe. In some ways the exile never ended, at least not before 1952, when the Iraqi Jews left for modern Israel. There was not one moment in the history between 586/7 (some would say 722/1, and 597) B.C.E. when there were not people living in Mesopotamia whose origins — real or putative — should be looked for in the former territory of Judah and maybe also Israel. We have many reflections on the reception of the exile in biblical literature, and we have a privileged story of a return which may never have happened, at least not with the dimensions envisaged by biblical writers. There are several ways of handling this problem of exile and return, and following the "Zeitgeist" the notion of Cultural Memory will have to be called upon in order to see if this concept is of any use in settling matters

5-9 Lester Grabbe, University of Hull

Deportation as Opportunity: Positive Aspects of a Traumatic Experience

Abstract: The deportation of subject peoples in the ancient Near East was a traumatic experience. Unfortunately, much of the discussion in the past has focused on only the negative aspects. This paper will look at a variety of examples of deportations, including those mentioned in the Bible, in the light of modern study of migration. It will consider ways in which such forced deportations also provided opportunities and positive outcomes.

5-9 John Ahn, Austin Presbyterian Theological Seminary

A Provisional "Turn" to "Return" Home: Some Theories on Return Migrations

By the time of the third generation Judeo-Babylonians, Babylon or Persia had become home. For those who were descendants of the upper and middle levels of society — i.e., the 597 group (skilled), those that acculturated, assimilated, and excelled by climbing the socio-economic ladder as attested in the Mûrašu document — there was no real incentive to turn to the fringes of the Persian Empire called Yehud. It was this group that clearly rejected Second Isaiah's vision to return and bring about restoration for the suffering lower class "Jacob" (descendents of 587/582). However, without the (economic and political) support of this "Israel" upper group, there would be no return. Now, what would make this group risk turning to Yehud so that they in turn would legitimately return home to Babylon? In Num 32, the Reubenites and Gadites (Num 32) provisionally turn to help their kin in order to return home to the other side of the Jordan — with blessing to their wives, children, and accumulated wealth.

5-9 Philip Davies, University of Sheffield

Yahweh as a Forced Returner? Biblical Reflections on a Possible Non-Event

The stories of Ezra-Nehemiah portray a Return from Babylonia to Judah. But there are also other biblical stories of 'forced return'that may repay consideration as reflections on the relationship

between the people, their god and their land.

5-10 Ekaterini Tsalampouni, Aristotle University of Thessaloniki

The Cult of Theos Hypsistos in Roman Thessalonica and the First Christian Community of the City

The cult of the so-called "Theos Hypsistos" (the Most High God) has been an intriguing and much debated religious phenomenon of the Graeco-Roman world because of its henotheistic trends and of its possible Hellenistic philosophical background and Jewish associations. In the present paper the archaeological and epigraphic data of this cult in Thessalonica of the second half of the 1st AD will be presented. These monuments will be compared to similar artifacts from the Eastern part of the Roman Empire and their possible connection to the Jewish presence in the city as well as the nature of the cult in Thessalonica and the identity (ethnic and social) of its members will be discussed. Finally, the results of this analysis will be used in order to reconstruct a fascinating part of the religious and social background of the first Christian community in Thessaloniki.

5-10 Samuele Rocca, Ariel University Center of Samaria

Herod Evergetism in the Greek World: An Expression of Might and Power

The most obvious characteristic of Herod's philhellenism and his conscious behavior as Hellenistic king was his evergetism, or his generous gifts bestowed on Greek cities around the Greek world, or koine. Moreover evergetism, because of its own consecrating nature, was also one of the best ways to underline the evergetes prominence in the political arena, thus giving to Herod the possibility to show his preeminence and power of Hellenistic King, and displaying his wealth. Herod, however, was a faithful ally of Rome. Therefore, through his immense benefactions in the Hellenistic world he not only celebrated himself, but his overlords Augustus and Rome as well, as a member of Augustus's ecumenical clientele and as friend and ally, socius et amicus of Rome. Moreover as Jewish king, his evergetism, political as well as material, was reflected in his support for the Jewish communities scattered in the Roman Empire

Thus, as Hellenistic ruler, the most important act of evergetism was probably the restoration of the city of Olympia in Elis and of the Olympic Games. Herod showed as well his evergetism towards Athens and Sparta, as well as to other centers of Greek - Hellenistic culture as Pergamum, Rhodes, Samos, Chios, as well as Antioch in Syria. As faithful ally of Rome, and as the vicar of Augustus in the East, Herod erected most of the public buildings of Nicopolis, the city erected by Augustus at Actium, and of course he laid the foundations of the cities of Caesarea Maritima and Sebaste, named in honor of Augustus, within his kingdom. As Jewish king, Herod protected the political rights of the Jews living in Asia and possibly erected a synagogue in Rome.

This policy of evergetism permitted to Herod to show all his might and power, was probably a substitute for an otherwise aggressive foreign policy, as previous Hellenistic rulers, including the Hasmoneans did in the past. However, by now, the new political situation created by the far reaching, all pervasive, and dominating Roman power made quite difficult an aggressive foreign policy.

5-10 Antonio Lombatti, Deputazione di Storia Patria, Parma, Italy

Relics in Early Christianity between Faith and Need to See

The earliest Christian images appeared somewhere about the year 200. The earliest Christian relic - the manger of Jesus in Bethlehem - appeared about the same time. This means that during roughly a century and a half the Christians did without any figurative representation of a religious character and without the need of relic worship. As a physical object, divorced from a specific milieu, a relic is entirely without significance. Unlike manuscripts - which have a potential meaning to anyone capable of reading - a bone or a bit of dust carry no fixed code or sign of their meaning as they move from one community to another. A work of visual art can carry an intrinsect code comprehensible within a relatively wide cultural tradition. This sort of code lacks in relics. A relic cannot itself transmit any perception from one community to another, even if these communities share identical cultural and religious values. In order to effect this transmission, something essentially extraneous to the relic itself must be provided: a reliquary with an inscription or iconographic representation of the person, a document attesting to its authenticity or a written tradition. This is why, in an illiterate society, relics and reliquaries had a visual power: they were part of the earliest Christian art history.

5-10 Gaia Lembi, Tel Aviv University

Writing Jewish History in a Greco-Roman World: From Polemics and Apologetics to Competition

The notion that Jewish communities felt disempowered in their diaspora setting in Hellenistic and early Roman times, and that this feeling pervades their literary outputs, is worth a reappraisal. Works once deemed to be polemical and hostile to their Greek environment have been re-read as a way of strengthening the collective identity of community members. What did it mean to write Jewish history in Rome at the end of the first century C.E.? In his Contra Apionem Josephus tackles the issue of how to write Jewish history as well as the question of its credibility, displaying a greater awareness than in his previous works. Jewish historiography is included in a wider Oriental tradition and competes at the same time with the Greek one. Striving to confirm both the antiquity and the authority of the Jewish tradition, Josephus draws a comparison between the Hebrew Bible and Greek texts: the difference is not only one of terminology ? the Greek "historian" is opposed to the Jewish prophet ? but also one of authority: since the Hebrew Bible is considered to be a result of theou dogmata, its truthfulness does not need to be substantiated. Josephus' attitude is interesting not only as a testimony to the struggle between two traditions, but also as an insight into the author's opinion of his own work, and the role that Josephus ascribes to himself compared both to Biblical authors and Greek historians.

5-10 Pieter Botha, University of South Africa

Ancient Libraries and Early Christian Literature

It is well-known that situating the early Christians within the oral and literate cultures debate has proved a vexing question. One of the strategies used by scholars to resolve this issue is reference to the many libraries present in the cities of the Mediterranean world in the Roman Period. This study briefly reviews the evidence for Greco-Roman libraries and situates the evidence in the context of book history. Reading, research and book consumption are contextualized by means of cultural anthropology and comparative history. Arguments about the development of the New Testament and the history of the early church involving ancient libraries are often anachronistic and unrealistic in terms of scribal culture. Situating the discussion of Greco-Roman libraries in the context of Roman reading and writing practices sheds light on many aspects of early imperial education, economy, religion and social relations, and facilitates understanding the oral-aural components of ancient literacy.

5-11 Yigal Levin, Bar-Ilan University

Joshua and Judges: Historiography and Historical Reality

The first two books of what is often called the Deuteronomistic History differ from each other in structure, in style and in content, but still share many literary and historiographical features. The book of Joshua focuses on the history of Israel under the leadership of one man – Joshua son of Nun, Moses' designated successor, who led Israel in the conquest of the Land and in its initial division between the tribes. Judges, set after the death of Joshua, tell of Israel's fate as a leaderless nation, in which they do not manage to live up to their mission. None of the dozen leaders sent to them live up to expectations – in fact, Judges is a book of unfulfilled expectations. As Judges 2 states, as long as Joshua was alive, the people remained faithful to the covenant; once he was gone the people were quick to stray – and to be punished. The book of Joshua is full of geographical information – all of which is a part of the fulfillment of the covenant – while Judges lacks such details. Both books, however, are full of symbolism, literary features which show the talented hand of the author(s). Yet another basic difference is the connection between literary creativity and historical reality behind each book. In both cases, the author(s) used the literary devices at hand to create a good story; but in both cases, there is also an underlying historical background behind the tale.

5-11 Paul Kissling, Dallas Christian College

When to herem and When Not to herem: The Application of the Mosaic Laws in the Book of Joshua

The narratives of the book of Joshua in regard to the application of the (narratively speaking) earlier laws regarding Israel's response to the inhabitants of Canaan indicate the complexity of what such application might mean given the on the ground circumstances which the nation confronts. Using a close reading of the laws in the Pentateuch, this paper addresses such questions as: How is the Herem to be applied when the potential object of that law has come to believe that Yahweh had given Israel the land? What is to be done if the nation is unable completely to avoid taking the booty? And What do such modifications of a strict application of the laws by Israel and Yahweh imply about the more general application of them?

5-11 Hava Guy, The David Yellin College

Type-scene or Intertextuality? A Comparison of 1 Samuel 13:1-14:46 and Judges 6:1-8:35

Notwithstanding the fact that some of the marked parallels between the story of Gideon's campaign against the Midianites (Judg 6-8) and of Saul against the Philistines (1 Sam 13:1-14:46) can either be attributed to fundamental elements of biblical descriptions of battles, or to the literary convention of "holy" or "divine" war, this paper argues for direct literary dependence between these two stories. It proposes that in creating the story of the battle with the Philistines at Michmash, its author utilized building blocks from the story of Gideon's campaign against the Midianites, especially in the construction of its protagonists. As modeled by the biblical author, the figure and actions of Jonathan were assimilated to those of Gideon. At the same time, by highlighting some distinctive differences between the two, the author enhanced the contrast between Saul and Jonathan in the context of the Michmash episode. As shaped here, the narrative places Jonathan in a more favorable light than Saul and also underscores Saul's weaknesses, as a leader in particular, thereby justifying Saul's removal from the monarchy. Moreover, the differences that set the two similar personalities of Jonathan and Gideon apart, placing Jonathan in a more favorable light than Gideon, were also intended to criticize certain aspects of Gideon's behavior in making war on the Midianites: his lack of confidence in divine support and his testing of God (Judg 6:36-40). The paper focuses on how the various protagonists serve as a foil for each other and on the message the author of the narrative intended his readers to grasp thereby.

5-11 Michael Rohde, Theologisches Seminar Elstal (Fachhochschule)

Characteristics of Narrative Historiography

Old Testament historiography has its own characteristics, especially when it is presented in a narrative form. Narrative historical work needs to write history selective, interpretative, dramatically and with special interest for the present situation of the readers. With narrative historiography biblical authors master crises and establish and strengthen identity. This paper makes some cases to the typical characteristics of Old Testament historiography. Furthermore it seeks to examine the theological dynamic of Judges 6:1-24 as an example of narrative historical writing and door to Judges 6-8. The claim "JHWH is peace" (Judges 6:24) becomes a programmatic witness in the midst of stories of wars.

5-11 Daniel Vainstub, Ben-Gurion University of the Negev

The Governmental Office of shofet in the Kingdom of Judah

This interdisciplinary investigation proposes a solution to many textual and historical questions concerning the development of governmental institutions in the Kingdom of Judah. The first question is as follows: Why did biblical writers and redactors living in monarchical times, decide to apply the title shofet to the military and political tribal leaders who preceded them by hundreds of years and who were not called by that title in the stories that were passed down from pre-monarchical times?

The second question concerns the nature of the "'Am ha'Aretz" in the Judean Kingdom. Research concerning this body produced two books and many dozens of papers in the last century. To this day there is a wide range of opinions concerning the meaning of this term, which occurs around sixty times in the Bible. Essentially, its origin and very basic aspects of it, remain unclear. In my opinion, combining research on the governmental institutions in Judah and Phoenician city-states can shed much light on these two questions. I shall propose a new approach to the political institutions in the Judean kingdom, which share many characteristic with the Phoenician governmental institutions. Until now the similarities have been largely unnoticed because of the dearth of interdisciplinary research. In my opinion the office of shofet existed in Judah in monarchical times as well as in Phoenicia before the abolition of the monarchy in the Phoenician city-states by the Ptolemies. I shall contrast and compare my approach with that of Noth in his famous paper "Das Amt Des 'Richters Israels." Likewise, I shall shed new light on the institution of "'Am ha'Aretz" –by comparing this body to parallel institutions in Phoenicia.

5-11 Urmas Nõmmik, Tartu Ülikool (University of Tartu)

The Relation of Some Folktale Motifs to the Historiography of the Ancient Israel

In the course of the 20th century, the understanding of the role of oral tradition in the historiography of Ancient Israel has undergone a significant change from deep optimism to a complex critical view of it. The importance of oral tradition has remarkably shrunk in scholarly discussion. The beginning of writing down the first tales about the ancient times has been dated considerably later. And the "historical truth" behind the histories is being considered critically among many scholars. As a starting point, the paper will serve of the motifs of "cunning", "peace agreement", and "covenant meal" in the prose stories of the Books of Genesis, Joshua, Judges, Samuel and Kings. They will be briefly analyzed in the light of the critical study of their possible earliest form and context. The complex relation of these folktale motifs, respectively of these stories to the first historical writings and to the "historical truth" behind them will be the main subject of the paper. Finally, some conclusions on the principles of gathering and writing down the first "histories" in the Judean Kingdom of the 7th Century B.C.E. will be drawn, especially in terms of the relations between Judeans and their neighboring political and ethnic entities.

5-12 Lung Pun Common Chan, Chinese University of Hong Kong

Apocalypse of John in Light of Iconicity and Cognitive Linguistics

The overarching purpose of the paper is to offer new perspectives for the study of transmission and cultural selection of early Christian thoughts in the form of apocalyptic languages. Special research attention will be paid to iconicity e.g. gematria, sound, which is articulated in the Apocalypse of John. Cognitive Linguistics is adopted to explain how minds of early Christiains acquire, generate and transmit "iconic" futures by means of their ordinary cognitive capacities. Undoutedbly, those iconic futures entail religious beliefs, emotions, rituals, moralities and social networks. Building on the pioneering research insights of John Haiman and Ghilard Zuckermann, this study aims to analyze the apocalyptic usages of language by critically applying the three iconic principles, namely quantity, proximity and sequential-order. Due to closer connectivity with the Apocalypse of John, three amongst numerous extracanonical apocalypses, i.e. the Apocalypse of Peter, the Apocalypse of Paul and the Apocalypse of Thomas are selected for comparative research along with the canonical one. The findings about conceptual organization and language use will shed light on the study of religious transmission and cultural selection of the Christian apocalypses.

5-12 Jannica de Prenter, Katholieke Universiteit Leuven

Divine Warrior Imagery in Ex 14:24-28, Josh 10:10-12 and Psalm 18:12-15: A Cognitive Linguistic Approach

The conceptualisation of YHWH as a warrior has received quite some scholarly attention (Frederiksson 1945; Cross 1973; Miller 1975; Kang 1989). Recently, Martin Klingbeil has made several new contributions to the study of this metaphorical conceptualisation (1999; 2009; 2010). He briefly noticed that the Divine Warrior imagery is conceptually more complicated in a number of pericopes (so in Ex 14:24-28; Josh 10:10-12 and Ps 18:12-15) than the aforementioned scholars initially thought, i.e. the 'divine warrior metaphor' is combined with the 'God of Heaven' imagery in which YHWH functions either as a weather-god or sun-god and that it is extremely difficult to differentiate between both metaphors (Klingbeil 1999:304). In the present paper, I will turn to these texts to analyze this combination of mental images more deeply by paying attention to underlying cognitive mechanisms. Informed by the model of 'Conceptual Blending' (Fauconnier & Turner 2003) – a cognitive approach to metaphor that analyses how daily conventional language is often determined by a combination of mental images - I will demonstrate that an amalgamation or 'blend' of mental images can be discerned in these texts. The cognitive conception that YHWH controls all natural phenomena, thus functioning as a weather- or storm-god, is combined with the YHWH IS A WARRIOR metaphor. The conceptual field of war (input space 1) is thus merged with the mental image of YHWH as storm-god (input space 2), resulting in a blended space in which YHWH fights Israel's enemies by thundering, lightening and throwing hailstones from heaven. A comparative study will subsequently show that this conceptualisation of God is not typically Israelite, as we find the same blended image in various ANE texts from the first and second millennium B.C.E.

5-12 Frederick S. Tappenden, University of Manchester

"Is He in Here or Up There, and When Do I Change my Clothes?" – Mapping Conceptual Metaphors for Resurrection in the Undisputed Pauline Epistles

Like other first century Hellenistic Jews, Paul conceptualizes resurrection via concepts of VERTICALITY (e.g., upward movement, reversal of up and down) and PROXIMITY (e.g., nearness to the Lord), both of which in relation to a SOURCE-PATH-GOAL image schema (thus yielding notions of teleology and purpose). In addition to these rather common ways of speaking about resurrection, Paul also conceptualizes death and post-mortem life via concepts of CONTAINMENT while simultaneously placing strong emphasis on notions of change. For example, Paul describes the dead in 1 Corinthians 15:18 as having fallen asleep in Christ (i.e., CHRIST IS CONTAINER conceptual metaphor). Later on in the same chapter (15:53-54) the apostle also conceptualizes post-mortem somatic transformation as an instance of putting on clothing (i.e., CLOTHING IS CONTAINER conceptual metaphor). This latter example is certainly not unique to the apostle, though it does highlight the extent to which Paul structures notions of post-mortem transformation via concepts of CONTAINMENT (comp. 2 Cor 5:1-5). Existing along side these examples are those passages where Paul speaks of contemporary Christian experience using language of death and resurrection. It is curious that in such cases Paul frequently intermingles concepts of CONTAINMENT with more familiar descriptions of (for example) VERTICALITY (e.g., Phil 3:1-11). This paper explores the various ways that differing conceptual structures meaningfully cohere with one another in the undisputed Pauline epistles. Drawing on cognitive linguistic theories of image schemata, conceptual metaphor, and conceptual blending, this paper focuses specifically on the embodied grounding of Paul's understanding of resurrection. It will be suggested that the Pauline emphases on both change and CONTAINMENT are interdependent, and further that the undisputed Paulines reflect a complex metaphor system whereby the concept of RESURRECTION is understood by differing (at times incongruent) image schemata and conceptual metaphors.

5-13 Hanna Tervanotko, University of Helsinki / University of Vienna

"I did not take another wife" (4Q544 1 8-9) Depiction of Women in Jubilees and in the Visions of Amram

An intertextual dependency between Jubilees and the Visions of Amram has been suggested (Puech, DJD XXXI, 2001) on the basis that both texts elaborate the motif of the Canaanite-Egyptian war. Recently James C. VanderKam (DSD 17, 2010) has questioned the proposed relation between the two texts arguing that the texts narrate the war incident independently from one another. While VanderKam does not think that one of these texts used the other in its description of the war, he accepts that the two texts share some themes of interest. For instance, apart from the war motif both texts emphasize marriage and women more than the Hebrew Bible. It has been recognized for a long that marriage with the right partner is of great importance in Jubilees (Halpern-Amaru, The Empowerment of Women in Jubilees, 1999). This theme is equally important in the Visions of Amram where the protagonist assures that while he was away for 41 years, he did not take another wife (4Q544 1 8-9). Amram also arranges his daughter Miriam's wedding to his brother (4Q543 1a-c 4-6). The purpose of this paper is to study the portrayal of women in the Visions of Amram and to analyze its possible similarities with the depiction of women of Jubilees. After analyzing the female figures of these texts I will ask whether the conclusions of my study shed any new light on the origins of the Visions of Amram and Jubilees.

5-13 Kenneth Atkinson, University of Northern Iowa

Queen Shelamzion's Body at Qumran: Understanding the Differing Portrayals of Women in the Nonbiblical Dead Sea Scrolls

The debate over the portrayal of women in the Dead Sea Scrolls has long attracted much controversy and speculation. Some texts, such as the portrayal of Dame Folly in 4Q184, as well as the description of a woman's physical defects in 4Q415 11.6 and 4Q418 167 6, suggest that their authors espoused negative views towards females. However, other documents, such as the equation of Wisdom and Torah in 4Q185 and 4Q525 imply the opposite. The mention of "Mothers" in 4Q270 1.13-15, and the participation of women in communal assemblies in 1QSa, moreover, suggests that some females apparently held positions of authority. The problem is how to determine which, if any, of these texts emanated from a sectarian community that may possibly be identified with Qumran. This presentation seeks to understand these different images of women in the nonbiblical Dead Sea Scrolls by focusing on their portrayals of Queen Shelamzion Alexandra. The first part examines the perceptions of her in the Scrolls, especially the Nahum Pesher and Hosea Pesher A. It focuses on their use of language to describe her body. The second section examines these depictions in light of Josephus, George Syncellus, Moses of Khoren, and the Talmud. These witnesses show that the Scrolls focused on Shelamzion's body to portray her unfavorably. However, this depiction should not be taken to represent the opinion of the writers of the Scrolls since they clearly recognize that Shelamzion was the greatest Hasmonean ruler.

This suggests that the authors of these texts distorted historical events in light of their negative reading of scriptural texts regarding women. The conclusion briefly discusses the implications of this presentation for distinguishing sectarian from non-sectarian texts that describe women, and the possible implications for understanding their presence, or absence, at Khirbet Qumran.

5-13 Claire Ruth Pfann, University of the Holy Land

Women at Qumran: Fact or Fiction?

Various items associated with the presence of women and children and/or clearly female activities have been recovered from the site (spindle whorls), cemetery (female skeletal remains and beads) and caves (a comb) of Qumran. The presence of these items challenges the so-called "Essene hypothesis" which proposes a solely male habitation at Qumran. This hypothesis, based on the sectarian documents and the writings of Josephus, receives some support from the predominantly male cemetery. This paper will review each of these find in its archaeological context (site, cemetery or cave), in dialogue with the immediately surrounding material finds (such as pottery, fabrics, baskets and coins), and in light of the larger picture of archaeological remains from the same period found at other sites in the Judean Desert (including Ein Feshkha, Masada, Wadi Muraba'at and Nahal Hever). Significant errors in the labeling of some of these artifacts will be brought to light, which will impact the assessment of the presence of women at Qumran. Finally, the finds will be viewed against de Vaux's proposed multi-phased stratigraphy of Qumran. Through this process, the nature of female presence at Qumran can be clarified without completely negating either the presence of the Essenes or of women at the site.

5-13 Paul Heger, University of Toronto

Status of Women in Scripture, Rabbinic and Qumran Literatures

This paper will compare the attitude toward women in general and the relevant halakhot regarding women in particular in scriptural, rabbinic and Qumran literatures. The paper assumes that marriages were practiced among the members of the Qumran/Essenes community. The study refers to the status of women in Israel according to the different writings in our possession, without alleging that it represents the real circumstances in practical life. Rabbinic opinions and citations will be discussed more in depth than the parallel qumranic sources, due to their abundance, which allows the deduction of their underlying philosophy. Nevertheless, the paper will attempt deducing Qumran's disposition toward women from their scarce halakhic and doctrinal writings on that topic. Woman's position in Israelite ancient society has two distinct aspects: her legal status and social reputation. Legally, the woman is not an independent entity; her father or husband decide for her, and she cannot accomplish legal acts. This status is deduced from the creation narrative in Genesis, perceiving the woman as being a part of man, his appendage. There is no, however, denigrating insinuation of women in Scripture. The study contests the conventional opinions that the Genesis narratives attach a stigma on women, accusing them for human's expulsion from Paradise and consequential calamities. This ingrained opinion results from their biased interpretations in rabbinic and early Christian cultures. The study will offer alternative unbiased meticulous reading of these narratives. The study will contrast Qumran's legal and social attitude toward women, founded on the simple interpretation of scriptural texts, as postulated above, with the rabbinic complex attitude founded on midrashic locutions about the portrayal of women, their character, legal position and rules of behavior with a mandatory character. Ample examples will corroborate the study's postulates and conclusions.

5-13 Shnai Tzoref, University of Sydney

Realism, Nominalism, Subjectivism, and Gynephobia: Qumran Texts and Josephus on the Faithfulness of Women

Recent years have seen a number of attempts to read Josephus' description of marrying and non-marrying Essenes in BJ 2:8 alongside 4Q270 (De) and 4Q271 (Df). A general consensus has emerged that Josephus' picture of celibate Essenes is more indicative of his own misogyny than of sectarian perspectives. Cecilia Wassen even finds hints of a relatively favorable attitude towards women in the Qumran texts. She thus suggests that avoidance of sexual relations during pregnancy may have been intended primarily to protect the fetus from harm. Again, she comments that the law concerning the examination of a prospective bride in 4Q271 3 12b-15 "increases the security for the woman" (as compared to the underlying biblical law in Deut 22:15-20), by moving the examination prior to the wedding. The prenuptial investigation protects non-virgin brides from the death penalty, even as it extends biblical law by declaring such women explicitly and irrevocably unmarriagable. Building upon Wassen's analysis, as well as the work of William Loader, David Rothstein, Aharon Shemesh and others, I propose that the physical protection offered to the woman or fetus in 4Q270 and 4Q271 is a by-product of the intended aim of ensuring spiritual protection for vulnerable adult males. Purity and knowledge are foremost values for theQumran community, and sexual relations posed threats in both of these spheres. In this paper, I examine how the application of Daniel Schwartz's distinction between "realistic" and "nominalistic" legal hermeneutics can contribute to our understanding of perceptions of women in the Dead Sea Scrolls, and of the epistemological anxiety of the Community. I focus particularly upon the evidence regarding beliefs about the faithfulness or untrustworthiness of women, and the desire to protect men from unwitting sexual transgression.

5-14 David M. Parker, Alphacrucis

The Symbolic Universe of 1 Peter

Assuming the proleptic function of the Identification of Recipient Unit (IRU) constituent of 1 Peter's Epistolary Salutation, this paper identifies the appositional adjectives 'chosen,' and 'parepidemos diaspora' (1:1) as establishing a controlling metaphor (Achtemeier 1996, 69) or symbolic universe (Thuren 1990). In addition to a traditional Haustafeln (2:18-3:7), Martin (1992) argues for the addition of 1:14-2:10 employing the polyvalence of 'oikos.' I conclude Christians are members of two households: die ewige and die zeitliche, corresponding to the appositional adjectives noted above. It is the interplay between these two households which 1 Peter seeks to re map and thus ameliorate the dissonance such membership attracts. Employing Wright's (1992, 132-133) worldview questions I deduce; 1.Who are we? We are the elect of God (1:1), newly born of God (1:3), those the prophets of old were serving (1:12), experiencing things angels long to understand (1:12). We are those who stand to secure the inheritance of God (1:4). 2.Where are we? We are in diaspora (1:1), protected by God (1:5), in the time of messianic woes (1:6 cf. 1:11 on one understood reading: cf., Davids 1990, 15) preceding the vindication and glory (1:7). 3.What's wrong? We are parepidmos (1:1), our hope is faltering (1:3) because Jesus has not yet returned (1:7) and our salvation is not yet revealed (1:5), and we are suffering (1:6). 4.What's the solution? We need to be obedient (1:1), when the genuineness of our faith is proved it will result in praise and glory and honor when Jesus is revealed (1:7). That we can rejoice even though suffering, proves we are already receiving the outcome of our faith, the salvation of our souls (1:9).

5-14 Michael Kok, University of Sheffield

From Paul's Fellow Worker to Peter's Son: The Function of "Mark" in the Pseudonymous Framework of 1 Peter

Although a minority of scholars continue to defend the authenticity of 1 Peter, John Elliott's thesis that the epistle was the product of a Petrine circle in Rome which included Silvanus and Mark (1 Pet 5:12-13) has garnered widespread support. However, David Horrell has issued a direct challenge to this theory. He observes that the epistle does not appear to be particularly "Petrine" but rather represents an amalgamation of diverse traditions that came together in the late first century Roman Christian community. It is understandable why a pseudonymous Christian writer would seek to legitimate his or her own work by ascribing it to an authoritative apostolic figure from the past, but the role of Mark (and Silvanus) as part of the pseudonymous framework of the epistle needs to be critically explored. Through a critical sifting of the earlier and later sources on "Mark," this paper argues that Mark was transformed from a minor co-worker of Paul (Phlm 24; Col 4:10; 2 Tim 4:11) into a close associate of Peter in 1 Peter 5:13. The ideological agenda behind the placement of Mark under the aegis of the figurehead of the centrist Christian congregation in Rome, the Apostle Peter, was to construct Mark as a symbol of unity between the Pauline and Petrine factions of the early Jesus movement, a development that coincides with the depiction of John Mark in the Acts of the Apostles and the emerging tradition on the evangelist Mark in Papias (H.E. 3.39.15).

5-14 David Burge, Union Bible Theological College, Mongolia

Peter's Place in 2 Peter: Some Hermeneutical Implications of the Authorship Debate

Does it make any difference whether Peter, as opposed to a pseudonymous author, wrote 2 Peter? Philosophers concerned with aesthetics have long debated how much an artist's identity influences, and should influence, an observer's appreciation of his or her artwork. Some argue that to truly appreciate an artwork it must stand on its own, and that ignorance of the artist's identity is advantageous. Others argue that knowledge of the artist's identity enhances one's appreciation of the object. Though this matter is perhaps unresolvable, what is broadly acknowledged is that the identity of the artist affects interpretation. Similarly, knowledge of the author behind a letter can influence its interpretation. When we approach 2 Peter with this in mind, however, we strike a problem. Debate concerning the author's identity has absorbed much of the scholarly attention given to 2 Peter over the last 150 years, yet has failed to provide a consensus. This paper seeks not to resolve the authorship debate, but to consider the hermeneutical implications of it. This is a significant issue because 2 Peter commentators on both sides of the authorship debate rarely express cognizance of the consequences of their position on authorship for their interpretation. Furthermore, on a rhetorical level, the authorial self-references throughout the letter (in 2 Peter 1:1, 2, 13-15, 16-19; 3:1, 15) may suggest that reflection on the life of Simon Peter had an important hermeneutical function.

5-14 Lilly Nortje-Meyer, University of Johannesburg

Effeminacy as Vilification Technique: A Comparison Between 2 Peter 2 and the Letter of Jude

The relatedness between the content of 2 Peter 2 and the Letter of Jude are well discussed among scholars, although a particular dependency is not conclusive. In a recent paper I have demonstrated how Jude uses female sexual depravity as vilification to effeminate his opponents in order to maintain his authority among the Christians in his community. The aim of this paper is to compare the depiction of the opponents in 2 Peter 2 with the vilification technique Jude uses to ridicule his opponents and to influence his audience to dissociate themselves from these opponents. The question is whether 2 Peter maintained the same patriarchal austerity towards his opponents and secondly, can the vilification technique applied in 2 Peter 2 be an indication of the way he and his community view women and female sexuality? A logic outcome of the paper is to comment on the relatedness between 2 Peter 2 and the Letter of Jude and the moral traditions that underlie Jude.

5-14 Michel Gourgues, Collège Universitaire Dominicain, Ottawa

The Research on the Pastorals at a Turning Point

" It may be time to say farewell to the nomenclature 'the Pastoral Epistles'": this pronouncement comes from one of the most recent commentaries on the letters to Timothy and Titus (Towner, 2006) . It reflects the ongoing evolution of the research on these letters. At least three major trends can be observed. First, voices initially isolated, then more and more numerous, mostly in North America, have been raising in the last twenty years against the established "corpus approach" that has prevailed for two centuries in the study of the three letters considered as "Drillingen". Without contesting the obvious affinities between the three letters, these voices wish to account for the equally clear differences that exist between them. Why could the Pastorals not benefit, in the same manner as any N.T. writing, from the application of an elementary methodological principle according to which a given writing is read in itself, with its own internal coherence, content, accents and characteristics? Second, though still in a minority, the individual approach of the letters is effectively resulting in a new perception and evaluation of the affinities and differences between the three letters, and especially of the distinct character of 2 Timothy. Third, this research brings new insights concerning the relation of the letters to one another and to Paul, some even claiming the authenticity of 2 Timothy. The paper will first offer a presentation of those recent trends along with the proposed alternate readings and approaches. It will then critically assess the implications that flow from the new approach and finally propose a fresh hypothesis concerning the content and origin of 2 Timothy. If the three letters cannot be treated as a unity, the same appears to be true even of 2 Timothy itself.

5-14 Clinton Wahlen, Biblical Research Institute

"...the Scripture Speaks against Envy": Another Look at James 4:5

Despite the predominantly negative usage of phthonos in Greek literature, including its NT usage, a long-standing consensus understands God to be the subject of the clause with pros phthonon in James 4:5. This paper, following a brief survey of proposed solutions, will present a viable alternative that makes better sense of the syntax of the verse within its immediate context (vv. 1-10).

5-15 Sin Pan Daniel Ho, University of Sheffield

Unmasking a Scandalous Taboo or Taking a Stand Against the Streams?: A Counter-cultural Reading of 1 Corinthians 5:1 and its Implication for the Theme of 1 Corinthians 5

Commentators unanimously assume that the incestuous union in 1 Cor 5:1 is morally unacceptable even in the culture surrounding Corinthian Christians. They usually quote the words of classical moral philosophers or legal literature showing the moral outrage against this kind of sexual union in the pagan culture. In this paper, I will show that the teachings of Paul against incestuous union mentioned in chapter 5 are as counter-cultural as his teachings against eating idol food: the audience would regard the teachings of Paul as stances against their common sense. I will first investigate how popular poems and plays in the first century evaluate incestuous union and the extent of influence of these poems and plays to the society in general. It concludes that this specific kind of romantic relation of a man with his stepmother is well-received or even appreciated in the emerging social ethos at the first century of Greco-Roman world. It explains why the Corinthian Christians literally boasts of this union (5:2) instead of mourning for it. As a result, the meaning of the phrase 'not even among Gentiles' (oude en tois ethnesin) in 1 Cor 5:1b will be reinterpreted in light of this new cultural understanding. This study confirms John Barclay's conclusion after comparing churches in Thessalonica and Corinth: the Corinthian church assimilated too well with the social values of the outside world. The double standard that Paul clarifies in 5:9-13 can then be best explained by his expectation of a counter-cultural Christian community that will execute judgment against immoral insiders.

5-15 Andrey Romanov, Katholieke Universiteit Leuven

The "Gift-Reward" Tension in 1 Corinthians

In 1 Corinthians St Paul not only confirms that the believers have already received God's gifts, but also criticizes the Corinthians for their false dealing with these gifts. This paper tries to prove that for Paul God's gifts can reveal their true meaning only in their link (tension) with the final reward. For Paul, God's gifts are not self-sufficient, nor are they the final point of God-human relations. The Corinthians should not neglect them nor consider them as the token of their already realized salvation. The gifts are an indispensable foundation for the striving for the reward. Through this striving, the believers give a response to God's gifts, and receiving the final reward crowns this God-human intercommunion. In other words, God's gifts and God's reward cannot exist without each other, and the responsible reciprocity of the believers provides a cohesive link between the two. In this paper some conclusions from the modern discussion on the nature of 'gift' and 'reciprocity' are used. Though some thinkers (like, for instance, J. Derrida, J.-L. Marion and K. Tanner) doubt the possibility of making a response to (the divine) gifts, others (like, for instance, J. Milbank, D. Albertson) insist on the essential necessity for a gift to co-exist with the reciprocal reaction. According to this latter view, any gift loses its meaning if it does not find a response. On the contrary, all relations (and primarily God-human relations) achieve their fullness if they exist in reciprocal exchange. These ideas from the modern discussion help to understand Paul's call to the Corinthians not to leave God's gifts without response. Only the reciprocal participation of the believers can bring them to the ultimate eschatological relation with God, which is actually the reward.

5-15 Oh-Young Kwon, Alphacrucis College

A Glimpse of Greco-Roman Practice of Collegia Sodalicia in 1 Corinthians 8 and of Collegia Tenuiorum in 1 Corinthians 15

In 1 Corinthians 8 and 15 Paul appears to argue against some of the Corinthian Christians who would have regarded their Christian community as analogous to a sort of voluntary collegia in the first century Greco-Roman world, within which patronage played a vital role in interconnecting between patrons and clients of various social levels. Some characteristics of the collegia are exhibited in these chapters. Especially chapter 8 contains the characteristics of collegia sodalicia, while chapter 15 comprises those of collegia tenuiorum. This finding provides an alternative to the current scholarly interpretation of the Pauline description of the Corinthians' eating food sacrificed to idols (1 Cor 8) and of their engagement in baptism for (or on behalf of) the dead (1 Cor 15).

5-15 Todd D. Still, Truett Theological Seminary, Baylor University

Why Did Paul Preach Christ Crucified among the Corinthians? A New Answer to an Old Question

Interpreters have answered the question posed in the title of this paper in sundry ways. Theological and rhetorical considerations notwithstanding, most scholars have suspected that congregational and autobiographical factors also shaped Paul's decision "to know nothing among [the Corinthians] except Jesus Christ and him crucified" (1 Cor 2:2). This study posits that in addition to various forces at play in Corinth one should pay careful attention to a heretofore neglected influence, namely, Paul's proclamation and its reception in Thessalonica as evidenced by 1 (and 2) Thessalonians. It appears that Paul's emphasis upon Christ's parousia while in Thessalonica prompted some within that assembly to fixate upon the soon-to-come Day of the Lord. When in Corinth c. AD 50, Paul maintained consistent communication with the Thessalonians and was all too aware of the problems that preoccupation with the parousia was causing that church. Arguably, this is one reason why Paul determined to emphasize Christ's cross over Christ's coming when preaching the gospel in Corinth. As it happens, Paul's proclamation in Corinth does not appear to have been as enthusiastically received as his preachment in Thessalonica. This may be attributable to any number of theological and contextual factors. Interestingly, the symbol of the cross remained a scandal for Christians long after believers readily embraced the word of the cross that Paul declared in Corinth (and elsewhere).

5-16 Calum Carmichael, Cornell University

Jacob Milgrom's Method of Analyzing Biblical Law

Milgrom claimed: "That this law [Num 5:5-10] assumes and supplements the law of Lev. 5:20-26 [Lev 6:17] bears momentous weight in determining the redaction of the Book of Numbers. The fact that the redactor could not merely attach this supplement to the main body of the law on Leviticus can only mean that, for him at least, the text of Leviticus was already fixed. Thus, if this supplement was incorporated into the Book of Numbers, the only possible conclusion is that it was assembled after the Book of Leviticus had achieved its final form." I will contest Milgrom's position by analyzing the two rules in question (breach of trust and dissembling in a transaction). His view that the two rules are similar because one updates the other is erroneous. The similarities are to be accounted for by noting that each rule renders judgment on a similar issue in a narrative history about the conduct of Israel's ancestors, Judah and Joseph respectively (Genesis 37-50). Differences between one rule and another do not constitute grounds for attributing the rules to separate sources P and H and the Numbers rule is not a supplement to the Leviticus rule. Milgrom carries on in the same vein articulated by Charles Kent in 1906. To commit to this historical-critical view is to overlook an essential feature of the structure of the Pentateuch: the laws are integrally embedded into narratives with the result that the narrative texts profoundly influence the formulation of the legal texts.

5-16 Elizabeth W. Goldstein, Gonzaga University

Women and the Purification Offering: Jacob Milgrom Contributed to the Intersection of Women's Studies and Biblical Studies

Anyone who has ever considered matters of purity in the biblical period must have consulted Milgrom's work on Leviticus. This is particularly true for scholars who work on matters pertaining to women and purity. Milgrom's translation of the chataat as a purification-offering, rather than a sin-offering, is perhaps the greatest contribution in this area. Aside from his grammatical proof, the main contextual proof for his translation of the term "chataat" stems from the situation of the parturient mother in Lev 12. His assertion that P did not consider the woman sinful for bearing a child (and or menstruating as in Lev 15) has helped to shape scholarly perspectives on P's view of women. Prior to Milgrom's work, one could more easily argue that Leviticus considered women sinful. Milgrom's explanation of the chataat changed the conversation for biblical scholars, especially for those who care about feminism. In this paper, I would like to explore the way scholars who work on women and purity have utilized Milgrom's work on the chataat and on matters of purity in general.

5-16 Christophe Nihan, University of Lausanne

Pollution, Purification, and Sacrifice: A Reassessment of Milgrom's Purification Offering

Milgrom's proposal that the term hatta't, in Lev 4 and related passages, is not an offering for the atonement of sins (as per the traditional interpretation) but for the purification of the sanctuary is one of his most significant contribution to the scholarly study of Leviticus. The theory has considerable implications for several key aspects of that book, especially as regards the relationship between pollution, sacrifice, and purification rituals; between "biological" and "moral" impurities; as well as (more generally) between sanctuary and community. In discussion with recent critiques that seek to return to an understanding of hatta't as "sin offering" (e.g., A. Schenker, R. Rendtorff) or to advance a revised account of the purification offering (e.g., R. Gane), it will be argued that Milgrom's understanding of the relationship between hatta't and the cleansing of the sanctuary in Leviticus remains the most compelling. On the other hand, it will also be argued that Milgrom's attempt to entirely dissociate the hatta't from individual atonement is unwarranted, and does not agree with the textual evidence in Leviticus. Rather, P's hatta't combines both functions simultaneously. This interpretation can be further substantiated when P's hatta't is not considered in isolation, but is read against the background of the tradition history of that offering in ancient Israel. The whole issue has some significant implications for the composition of Leviticus, which will be briefly addressed at the end of this paper.

5-16 David P. Wright, Brandeis University

Profane versus Sacrificial Slaughter: The Priestly Recasting of the Yahwist Flood Story

A close study of the priestly version of the flood story reveals many points of conceptual and even textual overlap with the non-P ("J") story. These correlations suggest that the two stories are related on a literary level, that one was created as a response to conceptions found in the other. Studies of the corresponding motifs demonstrate that the priestly version is the dependent version. This analysis further indicates that the priestly story was written to be a self-standing work. Yet there are significant differences between the stories, especially in their final scenes, where J describes a sacrifice and P, an unritualized covenant. This paper argues that P's covenant, particularly the prescriptions about animal slaughter and the concomitant blood prohibition, refigure J's sacrificial scene by substituting the complementary motif of profane slaughter, a concern paired with sacrifice elsewhere in pentateuchal law (Lev 17; Deut 12). This revision is driven by P's larger conception of cultic history, which reserves sacrifice for Israel in the tabernacle constructed at Moses' time. P's narrative distribution of these themes may be conceived of for heuristic purposes as "ethno-chronological centralization," echoing H's and D's concern for centralization in the spatial dimension. It can be further argued that P's response to J's sacrifice is what led P to posit an original vegetarian diet for humans in Gen 1. This analysis also has implications for the dating of P. If J in Genesis 1-11 is to be dated to the Neo-Babylonian period (or perhaps late Neo-Assyrian period), then P's flood story and its companion creation story stem from the sixth century at the earliest.

5-16 Susan Zeelander, University of Pennsylvania

Closural Conventions at the Ends of Narratives, With Focus on Two Narratives in Leviticus

The two narratives embedded in the Book of Leviticus are similar to stories found in Genesis and elsewhere in the Pentateuch in that they use closural conventions at the ends of their stories. These conventions stop the forward movement of their narratives; they contribute to the didactic intent of the stories; and, they contribute to a reader's sense that the end of the narrative has arrived, even when a reader would like to know more. Lev 10:1-3, for example, has a number of closural conventions; one is key word repetition. That is, a key word from earlier in the story is repeated at the end where it emphasizes a change that has occurred in the story or it clarifies a point the authors wished to make. The key word here is q.r.b. which first describes the actions of Nadab and Abihu in "bringing/offering" their fire before the Lord. At the end, q.r.b., as Jacob Milgrom has explained, is a technical term and as such it emphasizes the didactic intent of the story. Other closural conventions found at the end of the Leviticus narratives include a heightened poetic style, the presence of a proverb or proverb-like statement, and, a new equilibrium that resolves a destabilized condition in the story. Knowledge of closural conventions provides a new vantage point from which to analyze the stories and leads to additional insights within a particular story. It reveals categories of ending devices that have not been studied or even noted before. It provides new insights into the strategies of biblical writers and editors. The "end" or more precisely, the "end-section" of a narrative is delineated using structural tools within narratology.

5-17 Tova Ganzel, Bar-Ilan University

The Salvation Oracles of Jeremiah and Ezekiel

This reconsideration of the descriptions of the salvation of Israel scattered throughout the books Jeremiah and Ezekiel — is grounded in the new form-critical approaches that go beyond examination of typical linguistic and textual features. I intend to subject the salvation oracles in each of these works to autonomous linguistic-contextual examination as a means of establishing their unique features. I suggest that the examination of the salvation oracles within each prophetic work may show that the criterion of atypical features does not necessarily constitute a definitive marker of later redaction. Following the individual examination of each prophet's oracles, this study will then look at an aspect crucial to our understanding of their prophetic message: the diverse inner-biblical allusions to pentateuchal literary and legal traditions. Finally, the study will consider how formal or thematic similarities among these prophetic works, assist in defining genre, historical context, and time of redaction.

5-17 Clint Heacock, University of Chester

The Two Rhetorical Situations of Ezekiel: A Rhetorical-Critical Study of the Mission of the Prophet

Ezekiel has a well-earned reputation as Israel's most bizarre prophet. This verdict is rendered largely because of his highly abstract visions, strange sign-acts and harsh or downright offensive oracles. The visions he experienced are strange and other-worldly, and furthermore his personality and emotional state at times betray apparent signs of acute abnormality. The disturbing and exaggerated rhetoric within the discourse have repelled those who find the imagery within Ezekiel obscure or unintelligible. As a result some readers conclude that Ezekiel is at best unfeeling or at worst psychologically disturbed. But is this a fair depiction of the prophet and of his mission? Employing Bitzer's concept of the rhetorical situation for a reading of Ezekiel portrays a different picture of the prophet's character and unenviable mission. To accomplish this goal, this paper will analyze the two rhetorical situations within the discourse of Ezekiel, which are demarcated by the announcement of Jerusalem's fall in 33.21. While throughout the discourse both Ezekiel and his fellow-exiles shared in the factual conditions of the exigence, a substantial interpretative disagreement arose regarding the point of related interest. The exiles built their belief upon the inviolability of Zion and the Davidic dynasty, believing that as long as Jerusalem stood the exile would shortly be over. In contrast to this view, within the first rhetorical situation Yahweh employed Ezekiel to shatter completely the worldview of the exiles by repeatedly affirming the impending destruction of Jerusalem. The news of Jerusalem's fall brought about the second rhetorical situation. The exiles' ideological pillars of support which Ezekiel attempted to topple within the first rhetorical situation could now be replaced with Yahweh's vision of the future for the nation. This gave the exiles the opportunity to repent and acknowledge Yahweh's kingship as both the beginning and future end for Israel.

5-17 Jacqueline Lapsley, Princeton Theological Seminary

The Human Body and the 'Body' of the Temple: The Theological Creativity of Ezekiel

Human bodies play varied roles in Ezekiel's book. The prophet himself bears the divine word in and by means of his own body (eating the scroll, the sign-acts, etc.), as well as through the bodies of the metaphorized women in chs. 16 and 23, even as it is the sinfulness of bodies that are the cause, at least metaphorically, for so much of the judgment in Ezekiel. Even as they are the source of sin, however, they are also the site of divine action: human bodies can bear the divine message to a broken people, and human bodies can be brought back to life (ch. 37), thus revealing God's power to deliver. Human bodies are thus a site of ambivalence for Ezekiel. The "body" of the temple in chs. 40-48, with its clean, controlled, and precise lines and measurements, offers the hope of escape from the sinfulness that human bodies evoke. Yet, the hope that the temple represents does not come from its rules alone, or from its clean lines and measurements. The river that flows from the temple in ch. 47, and the parts of creation that it touches (the trees, the fish) — none of that can be measured, and therein also lies hope for the future. This paper will compare and contrast the way Ezekiel uses the imagery of human bodies with the way he uses the architecture of the temple in chs. 40-48 with a view to understanding how the interplay of these different bodies contributes to the distinctive theological creativity of Ezekiel.

5-17 Peter T H Hatton, Wesley College Bristol

"The Lord has a contention with his people...": Yhwh's Sprichwortduell with Israel in Ezekiel

The unusual Hebrew construction mashal meshalim is found three times at crucial points in the Book of Ezekiel. Capturing the exact nuance to which this puzzling, idiosynchratic usage points has proved difficult for translators. However, in the context of Ezekiel 12, 18 and 21, the idiom can be understood as conveying the notion of a Sprichwortduell — a dispute in which striking, paradoxical and shocking sayings and signs are employed by YHWH through the 'son of man' to counter the complacent and misleading words of the representatives of his people. The many shocking words of the book — e.g. Chapter 20's bleakly revisionist assessment of Israel's history and the 'porno-prophetics' of Chapter 23 — can be seen as meshalim; as dark parables that aim to silence the competing voices of other protagonists within the text.

It follows that we may be expected to identify the memashel meshalim of 20.49 (21.5) with Yhwh himself rather than the prophet. It will be argued that while parallels with this debate can be found in the prophetic literature the clearest formal linkages are with the Wisdom books in which the word mashal and its derivatives are so important and where we find meshalim contending with one another in dialogical form. This supports the argument that the circles in which the prophetic texts of the Old Testament were produced and edited are not to be regarded as totally separated from those which produced the sapiential literature.

5-17 Rob Barrett, Georg-August-Universitaet Göttingen

Ezekiel's Elevation of Idolatry as Israel's Chief Offense

Studies of texts complaining about Israel's idolatry have focused primarily on reconstructing both ancient religious practices and the development of particular anti-idol concepts within Yahwistic theology. Complaints about idolatry are often cited as evidence for the existence of the condemned practices or heightened sensitivity against the practices by the texts' authors. However, another relatively unstudied aspect of anti-idol texts is the rhetorical function of these charges. How does focus on idolatry accomplish the objectives of these authors? In this paper, I examine the idol rhetoric in the book of Ezekiel, where idolatry stands in the forefront of the prophetic complaint. Idolatry in Ezekiel is consistently portrayed, both in terminology and description, as the epitome of detestable, abominable behavior. For the book's implied reader, this characterization surprisingly functions neither to identify previously unrecognized idolatrous ideas and behaviors nor, for the most part, to convince the audience to abandon their own idolatry. In this paper, by applying Renz's insightful identification of the epideictic function of the book of Ezekiel (The Rhetorical Function of the Book of Ezekiel), I argue that the idolatry rhetoric here seeks to generate strong revulsion toward extreme portrayals of certain ideas and practices among the Jerusalemites. For the exilic audience, who are to "sigh and groan over all the abominations" of Jerusalem (9:4), the rhetoric drives them to disown this aspect of their Jerusalemite heritage and re-ground their relationship with YHWH in obedience to his statutes. Ezekiel focuses on idolatry as the chief offense because it is able to express both the continuity and discontinuity that is central to his prophetic goal. The author thus prepares his audience to be the foundation of restored Israel.

5-17 Brenda Kronemeijer-Heyink, Vrije Universiteit

The Vision in Ezekiel 10: Chaos in the Message

The vision in Ezekiel 10 presents a chaotic picture of cherubim, wings and wheels with the glory of the LORD and the person of Ezekiel found in the middle of the chaos. The chaos is illustrated further in the syntax of the passage in the Masoretic text. This is shown in verses 9-13 and verses 15-19. In verses 9-13 it is frequently not clear when the third masculine plural pronoun relates to the wheels and when to the cherubim. In verses 15-19 the identical verbal form of (way) ya'amod is used in verses 18-19. In verse 18, the subject appears to be the same as that of the previous verb: 'the glory of the LORD'. Verses 19-20 are an expanded version of verse 15, with 'the cherubim' being the clear subject. The question then is what the repeat of (way)ya'amod, with no identified subject, is doing at the end of verse 19. These examples raise questions about coherence, redaction and rhetoric in the text: questions which have not been systematically addressed by the literature. My argument is that by seeing the mainline in this text as being made up of not just one mainline but of multiple mainlines, one can see a rhetorical pattern in the text that also takes the syntax into account. Furthermore, this complexity in syntax, instead of hindering the reader, can actually reinforce the message of the text, which presents a confusing and complex vision.

5-18 J. Harold Ellens, University of Michigan-Ann Arbor/MCECS

The Wandering Aramaean: Abraham's Psycho-spirituality

Abraham styled himself a wandering Aramaean. In his journey he left a polytheistic culture in which the deities were a threat and human existence was oppressed by the imperative of service to keep the gods fed and less dangerous. The outcome of his wandering was an increasing dissociation from all enmeshment with the Mesopotamian culture and from his own family. His quest seems to have been a conscious interest in resolving the God-question. Under the Palestinian stars and overlooking the Mediteranean coast, he experienced a life-changing paranormal experience (Gen 12) he perceived as divine revelation: 1) God is not a threat but a friend, 2) God's disposition toward humans is not dangerous but nurturant, 3) God is a God of grace that is unconditional and universal. Was that theophany a psychological, parapsychological, paranormal, or spiritual event? Viewed in terms of Ellens 3 laws of Psychological Hermeneutics of Biblical Themes and Texts, was it a pathological anxiety reduction event or a divine revelation. This paper attempts to resolve that question and demonstrate the methodology necessary for doing so.

5-18 Naomi Graetz, Ben-Gurion University of the Negev

Trauma and Recovery: Abraham's Journey to the Akedah

The Akedah (Gen.22:1–19) is considered to be the ultimate spiritual moment when a man expresses willingness to sacrifice his beloved son to demonstrate fealty to his Lord. It is a central text in the formation of Jewish identity and has continued to horrify generations, just as the Holocaust arouses "fear and trembling". The word holokaustos is associated with the burnt offering (olah) of the "akedah" or binding of Isaac in the bible in which Abraham is tested. Both raise theological problems, problems of an abusive God/father who demands sacrifice of his son/people. Theologians have noticed that at best there is an absent God; at worst, a God who is punishing his people for their sins. It is now a commonplace that Jews have viewed their historical persecution through the perspective of the Akedah. I will argue that Abraham himself is a victim of trauma and post traumatic stress, and following the theory that most abusers have suffered abuse in the past, I will show that Abraham's greatness is that he breaks his cycle of abusive behaviour in not following orders and in not sacrificing Isaac. This is his real test. Until this point in his life, Abraham has only followed orders: lech lecha, shema be-kolah. At the decisive moment Abraham SEES the ram and sees that he has a choice to be a non-abusive father and that he can free himself from repeating the abuse that was done to him in the past. This is his real test, perhaps even the one God is giving him.

5-18 Patrick J. Russell, Sacred Heart School of Theology

David's Contrasting Fates in the Politics of Genre: Social Psychological Readings of 1 Samuel 16 - 1 Kings 2 and 1 Chronicles 11-29

David is almost universally recognized as the most psychologically complex character in the biblical tradition. This reputation, however, is primarily due to the Deuteronomic History's tragic portrayal of his life. In contrast, the intricacies in David's personality melt away in the Chronicler's account. This literary contrast occurs, according to the dominant scholarly explanation, because the Chronicler's theological agenda was better served by scrubbing the objectionable aspects from David's life story. A more productive reading of these contrasting depictions of David is offered by analyzing their psychological purpose through Social Dominance Theory (SDT), a school within social psychology that extends the theoretical framework of Social Identity theory. Starting with the presupposition that the Chronicler's version and the final form of the Deuteronomic History's account took shape contemporaneously in the post-exilic period, their portrayals will be examined through the lens of SDT's Asymmetry Hypothesis, which holds that endorsement of hierarchy-enhancing ideologies increase ingroup favoritism among dominant groups (e.g., empires) but engender outgroup favoritism in subordinate (e.g., oppressed) groups. The Chronicler's positive portrayal of David served as a hierarchy-legitimizing story. Hence, it functioned – somewhat ironically – to sustain the authority of the foreign oppressors, suggesting that the Chronicler group occupied a position of political power but its social status within Jewish society was insecure. On the other hand, the complex tragic portrayal of David in 1 Samuel 16 - 1 Kings 2 attenuated the legitimacy of hierarchies, which indicates that the Deuteronomic school held a position of high status but less power. In the end, however, both psychologically validate the oppressor's propaganda of empire superiority, which is consistent with SDT's claim that oppressed groups participate in their own subjugation by creating ideological frameworks that complement and cooperate with the dominant group's ideology.

5-19 Ulrika Martensson, The Norwegian University of Science and Technology

What Law, Which Lawgiver? Law and Prophethood in al-Tabari's History and Commentary

This paper explores the meaning and function of the biblical prophets in Tabari's History and Quran commentary by comparing and analyzing his portrayals of Moses and Muhammad as "lawgivers" in both works. The analysis would consider the fact that in his History, Tabari included the pre-Islamic Persian kings in the divine "covenant of writing" (mithaq al-kitab). The main questions are: 1) What is the significance of the prophets Moses and Muhammad in Tabari's History, given that Tabari seems to have implied that the divine covenant was first implemented by the ancient Persian "lawgiver-kings"? 2) Is there a difference between the History and the Tafsir regarding the significance of the divine covenant in terms of its relation to Moses, Muhammad and pre-Islamic rulers? 3) What do the answers to the above questions imply for the origins and contents of law, according to Tabari's History and Tafsir?

5-19 Michael Pregill, Elon University

The Miracle of the Samaritan: al-Tabari's Reception and Manipulation of Tradition in his Tafsir

The compendious works of al-Tabari (d. 310/923), particularly his History and Tafsir, represent our most valuable repositories of historical and exegetical traditions passed down from the early Islamic period. However, as scholars have long recognized, Tabari's History is not a neutral or passive collection of unmediated historical tradition; rather, the author deliberately gives us a very selective representation of material in order to manipulate the reader's understanding of problematic and contentious events in the history of the early umma. It has less often been recognized that similar processes of selection and manipulation are at work in Tabari's Tafsir. This paper will argue that a careful examination of a controversial issue in classical exegetical discourse shows that Tabari's supposedly "ecumenical" approach to Quran interpretation and the opinions that circulated among the salaf masks a deliberate attempt to promote certain exegetical options and marginalize others. In this particular case, the interpretation in question – the animation of the Golden Calf by the Samaritan, portrayed as a kind of false prophet in an early tradition widely attributed to the Successor Qatada (d. c. 735) – recurs in many later commentaries. The conspicuous failure of Tabari's attempt to marginalize and exclude this theologically problematic exegesis demonstrates the necessity of reading his Tafsir in tandem with both earlier and later commentaries in order to ascertain an accurate picture of the contours of early exegetical tradition in Islam.

5-19 Marianna Klar, School of Oriental and African Studies

Adam and the Fall between History and Tafsir: An Initial Exploration into al-Tabari's Methodological Strategies

This paper seeks to establish how thoughts of genre and projected audience influenced the material chosen for citation and elucidation in al-Tabari's (d. 310/923) Tafsir and historiographical works. Although there is a certain amount of overlap between the two sources, Tabari includes significantly more material in the version of the Adam and Eve story provided in his Tafsir than he does in his History; the vast majority of the anecdotes he apparently had at his disposal are omitted from the History, while the History in turn includes among its pages an amount of unique material that relates, directly or indirectly, to the Fall. This paper seeks to argue that the differences we perceive between the two sources are deliberate ones, in which material was consciously edited in order to suit its new environment in the History.

5-19 Walid Saleh, University of Toronto

Joseph and al-Biqa'i (d. 885/1480), or How to Reconcile Quranic and Biblical Narratives

The story of Joseph in the Quran became the basis for an Islamic version that wove diverse traditions, including Jewish and Christian, together to become one of the most elaborate biblical narratives in the Islamic imagination. The shape of this Islamic version diverged from its counterparts in the Bible, Midrash and Christian exegesis. Al-Biqa'i's Quran commentary Nazm al-Durr brings the Joseph of Genesis back into conversation with the Islamic Joseph. The juxtaposition of the two versions is remarkable in this genre of literature, in which the Bible was never used to interpret the biblical narratives as such. This paper will attempt to understand the reasons behind al-Biqa'i's readmission of the biblical version and the challenge that biblical material posed to exegetes with biblical knowledge.

5-20 Robert S. Kinney, University of Bristol

Homeric Resonances and the Gospel of Matthew

With this paper, I explore the possibility and challenges of hearing echoes of Homer in the Gospel of Matthew. I begin by arguing for the plausibility of any Classical or Hellenistic literary influence on the Gospel of Matthew by briefly making four uncontroversial observations: 1) Matthew was written in Greek, 2) it makes use of Greek sources including the Mark and the LXX 3) it was likely written in a cosmopolitan city, and 4) its literary genre closely resembles that of Greco-Roman bioi. I conclude that the 'author' of Matthew likely had a Hellenistic education and so would have had extensive exposure to Homer and rhetorical exercises. I continue this argument by showing that both of the Homeric epics can be detected in one of the Gospel of Matthew's sources — the Gospel of Mark. Building on Dennis MacDonald's work, I describe the hypertextual connections between Mark and the Odyssey as well as books 22-24 of the Iliad. While the lack of literary dependence of the latter on the former often relegates this kind of connection to the realm of imagination, Mark's characterization of Jesus and his disciples as well as the elemental similarities between episodes in the epics and pericopae in the Gospel are compelling. These connections are extremely important as Matthew is dependent on Mark, replicating much of it with only minor changes. Using redaction criticism, I then argue that Matthew has largely — and quite surprisingly — removed the echoes of Homer which were present in Mark, implying an intimate familiarity with Homeric texts that is otherwise invisible. I conclude this paper by exploring just a few reasons as to why Matthew might attempt to remove the Homeric elements.

5-20 Peter Zaas, Siena College

Ruth/Mary (Obed/Jesus) Boaz/Joseph: Matthew's Debt to the Book of Ruth

The Gospel of Matthew is the only book of the Bible besides Ruth actually to mention Ruth herself, and Matthew's indebtedness to the genealogy in Ruth 4:18-22 has long been acknowledged. But Matthew's debt to Ruth goes farther than simple awareness of the earlier text. As I shall argue in this paper, Matthew imitates the very purpose of the Scroll of Ruth, to urge upon his readers a new understanding of marriage. Although the changes in marriage law that Ruth proposed went nowhere, Matthew's new view of marriage prefigured the changes in marriage that would be instituted by the Tannaim of the next generations.

5-20 Glenna S. Jackson, Otterbein University

Poor Enemies of Israel: The Moabite Ruth and Matthew's Canaanite Woman

I have argued that the story of the Canaanite woman in Matthew's gospel is a story of proselytism and conversion in contrast to Mark's exorcism of the Syrophoenician woman's daughter and that Matthew's version is derived source and form critically from the story of Ruth. I have also argued that the intertextuality between the book of Ruth and the gospel of Matthew plays a major role, not only in the story of the Canaanite woman, but in the genealogy and so-called Great Commission as well. In this paper, I will present a third methodological connection between Ruth and Matthew, i.e., that the economic context of the story of Ruth links her to the Canaanite woman and speaks to a hermeneutic of the poor.

5-20 Thomas Slater, Mercer University

Kingsbury on Matthew Revisited

This study will briefly recapitulate Kingsbury's argument that Matthew has three major parts: 1:1-4:16; 4:17-16:20 and 16:21-28:20 with superscriptions in 4:17 and 16:21; 4:17 has echoes in 4:23, 9:35 and 11:1; 16:21, in 17:22-23, 20:17 and I discovered a third in Matt 26:2. I also previously identified a chiastic structure associated with the two superscriptions. The purpose of the chiastic structure is to identify John the Baptist as the spiritual Elijah and Jesus as the messiah. The study will then focus on the middle section (4:17-16:20) to show that Matt 5:1-11:1 precisely reflects what 4:17 and its echoes say Jesus will do in Galilee: teach (Matt 5-7), heal (Matt 8-9) and preach (Matt 10). Moreover, Hare has discovered a repeated pattern of three miracles and an interlude in Matt 8-9. I believe each of these interludes says something about what it means to be a true disciple. These combined features are unique to the Gospel of Matthew.

5-20 Janelle Peters, Emory University

Regarding Flowers: Imperial Spes and Jesus' Injunction to Consider Lilies (Matthew 6.28, Luke 12.27)

In a recent article, Lee Johnson and Robert Tannehill address Jesus' injunction in Q not to worry, but to follow the example of the birds and lilies, whose lives are not preoccupied with farming and spinning. To them, this exhortation represents a challenge for men and women to step away from the socially and economically rewarding modes of production in the first century C.E. Women were especially included by the image of spinning, which had special significance in the ancient image of the honorable woman across the social spectrum. This paper will build upon this previous study and analyze the passage by interpreting the instruction to consider the lily (Matthew 6.28; Luke 12.27) in light of the imperial tutelary deity Spes. Considering the lily is precisely what Spes does in her iconography. In revoking the feminine ideal of an honorable woman spinning, Jesus invokes a feminine activity of considering the lily. Given the reference to Solomon's garb, it would seem that Jesus is not only critiquing imperial industry of farming and spinning. He is also implying that Roman ideals include such symbols of otium as flower-contemplating Spes and that these ideals have Jewish antecedents. God the Father — rather than the emperor as pater patriae — provides true philosophical spes.

5-22 Saul M. Olyan, Brown University

Is Isaiah 40-55 Really "Monotheistic?"

Isaiah 40-55 is often understood as a work bearing witness clearly and unambiguously to an incipient monotheism, the monotheistic biblical work par excellence. Yet this paper will reconsider this particular understanding of Second Isaiah's work in light of texts such as Isa 40:1-8; 40:25-26; and 51:9-11. If the evidence of Isaiah 40-55 is better explained without recourse to the concept of monotheism, why retain the concept to describe the ideology of Second Isaiah?

5-22 Thomas Römer, Université de Lausanne and Collège de France

Yhwh, the Goddess and Evil: Is "Monotheism" an Adequate Concept to Describe the Hebrew Bible's Discourses About the God of Israel?

During the Persian period traditional Judahite religion underwent important changes. Influential priestly and lay groups in the Babylonian Golah and in the province of Yehud wanted to transform the former national deity into the only god of Israel and of all nations. In order to do so, they had to address the problem caused by the disappearance of a female deity traditionally associated with Yhwh and if and how the only god, Israel's savior, could be held responsible for the existence of evil forces. The Hebrew Bible contains different attempts to resolve these problems. Interestingly in both cases some "solutions" give rise to divine figures such as the personification Hokhma and the figure of Satan. In this respect it appears difficult to apply a philosophical concept of monotheism to the Hebrew Bible.

5-22 Diana Edelman, University of Sheffield

The Hebrew Bible and Emerging Monotheism

While texts that assert monotheism are very rare in the Hebrew Bible, they exist, and the collection as a whole can be characterized as a dialogue about emerging monotheism. The texts reflect a time of transition within the religious community that calls itself Israel, situated in various locations in the Persian and Hellenistic empires. A range of religious beliefs and understandings about the divine realm are included in the various books, which logically reflect the attitudes of the community members. Yet various strategies are used to instruct the audience about what should be considered "the norm" and to wean people away from Iron Age beliefs and practices to a system that ideally is monotheistic, with adapted rituals and practices that reinforce this view.

5-22 André Lemaire, Ecole Pratique des Hautes Etudes

Monotheism in Biblical Studies? In Favor of a Diachronic and Nuanced Approach

That there are biblical texts that claim that there is only one god is obvious. Though one is tempted to interpret these "One-God" texts as monotheistic, they may also suggest monolatry. This last interpretation is particularly obvious in sentences containing the phrase "Yahweh the God of Israel". There are therefore at least two concepts of divinity in biblical texts and, moreover, some "One-God" phrases apparently meant first monolatry but were read again later on as monotheism. To understand this diversity and the problem of the use of monotheism in biblical studies, a diachronic approach to the Bible and to Israelite religion is necessary.

5-22 Christian Frevel, Ruhr-Universität Bochum

Beyond Monotheism: Implicit Exclusion, Exclusivity and Explicit Uniqueness

On the one hand, the concept of monotheism is burdened with trouble because of (a) its rootedness in the early modern era; (b) the implicit claim of systematization and the connection to a teleological development perspective; (c) an implicit apologetic truth claim; (d) diametrical opposition to polytheism; (e) the apparent unavoidable confusion of philosophical and historical approaches; and (f) the often reductionist shortcomings in the violence discourse. Thus, the concept seems inappropriate to be applied to the history of Israelite/Judahite religion. On the other hand, the term is essential in biblical studies, is most significant in the modern Western World, and has had an undisputed heuristic quality as a useful category of description for a long time. Thus, it also seems inappropriate to abandon it completely. Does this biased concept have a useful legacy or a unique explanatory potential with respect to the heterogeneous biblical evidence or the tension-filled relatedness of the biblical and historical record? This paper will opt for a reflected and differentiated use of the meta-language term "monotheism" by defining its boundaries, scope and direction of reference. Monotheism is understood as a relational concept which remains ambiguous without defining the frame of reference.

5-22 Rainer Albertz, Westfälische Wilhelms-Universität Münster

Developed and Underdeveloped Polytheism: The Evidence from the Levantine Onomastica

A close study of the theophoric elements in the Levantine onomastica of the first millennium B.C.E. reveals no opposition between monotheism and polytheism, but rather a distinction between different kinds of polytheism. The Hebrew, Ammonite and Moabite personal names show a restricted number of deities or divine epithets and seem to belong to an underdeveloped kind of polytheism, while the Aramean and Phoenician onomastica contain a considerably higher number. They obviously represent a more developed kind of polytheism. The difference seems to have to do less with beliefs of the individual family religions – they are very similar throughout the Levant – and more with the stage of development of the societies in question, and the extent of their integration in international commercial and political relations.

5-23 Johanna W.H.van Wijk-Bos, Louisville Presbyterian Theological Seminary

Reading Qohelet: Finding a Woman Among A Thousand

Following the lead of Edwin Good, in identifying the style of Qohelet as quintessentially ironic, and setting this text within wisdom traditions of the ancient Near East, I will present the style and themes of this biblical book as belonging to a woman's voice, offering a counterpoint to voices of the wise, as they can be found elsewhere in the Wisdom literature. Qohelet, as preacher, collector, speaker of the house, pulls the rug out from under the ponderous reflections of the wise, pricking the bubble of their "gassy" articulations on wisdom, by declaring the accumulation of wisdom to be "hevel," vapor, futility, gas. In addition, for Qohelet, amassing of wealth and observations that should provide a measure of safety and serve as guarantees for a good life, are no safeguard against the reality of death and lack of control over the future. I will devote special attention to the saying about "woman" in chapter 7: 27- 28, in light of a reflection on the stereotyping of gender as a pursuit of folly.

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5-23 Myung Soo Suh, Hyupsung University

"'eth ûmišpat" and "a timely mean"(shih chung)

According to Qohelet's pedagogical insight (v.3.1), "Everything there is a season (zeman), and a time ('eth) for every matter under heaven." Q also emphasizes that God "made everything suitable for its time" (v.3.11). In addition, Q frequently emphasizes that everything happens at its proper time. Q's these insights tell us God's continuous activity. Thus to know a proper time is to understand God's will and determination. In other contexts, that is, in the instruction of courtly wisdom (8.5b and 6a), Q states that everything matter has its "time and judgment"('eth umishpat). The phrase has been variously understood by translators and scholars as follows: "tempus et iudicium", "time and way", "time and procedure", "a time and custom", "proper time and judgment", "the proper time and manner of procedure", "die rechte Zeit", "le moment [propice] et la conduit à tenir" and so on. It is obvious that the phrase as a hendiadys tells the wisdom of life originated from Q's experience of life and meditation on the mysteries of God's appointed times. In order to newly understand Q's insight about the wisdom of life, especially the meaning of "'eth ûmišpat" comparing Q's wisdom with Confucian wisdom will be worth. In my presentation I will focus on any possibility of new interpretation based on the parallel and comparison between Q's insight about a proper time and a noble scholar (junzi)'s "a timely mean"(shih chung) suggested in the Doctrine of the Mean, which was written by grandson of Confucius.

5-23 Naava Cohen, Bar Ilan University

The Structure and Meaning of Qohelet 1-2

According to many scholars, the first two chapters of Kohelet comprise one complete unit. However, the inner organization and overarching meaning of the chapters is widely debated. Most scholars argue that the question, "What profit is there for people in all the toil that they do under the sun?" is a rhetorical question and that the unit has a weak structure. This paper will conduct an analysis of that unit's structure and meaning. I will suggest that the unit's main pursuit is actually to examine the purpose of man's toil. In the first section of the unit, written in poetic form (1:2-11), Kohelet illustrates his perception of reality, which serves as the basis for his experimental research on life. The following nine sections open with the first person pronoun, highlighting Kohelet's personal involvement in this stage of experimentation. He ends this nine sections with the determined conclusion that all is "hevel". (1:12-2:26). In this first section, man is described as an integral component of the world's natural cycle, which ultimately lacks any greater meaning. Man and nature share the same cyclical, meaningless existence with one another. This cycle naturally oscillates between movements of rising and setting, waxing and waning, birth and death. This perception of reality causes Kohelet to question whether there is any greater purpose to man's toil. Kohelet's research conlcudes that man lives a complex existence. On the one hand, man is an integral part of the natural, repetitive cycle which allows no room for individuation and free choice. On the other hand, he is distinct, he exists outside of the cycle and is fully aware of his separateness. Man possesses free will, and therefore can break free of this cycle, choosing to find meaning in life's toil.

5-23 Xianhua Wang, Department of History, Peking University, China

The Chinese Translation of hebel in the Book of Qohelet

How to translate Biblical wisdom into other languages such as Chinese? This is surely not a simple question to answer. In the current context of international cultural politics, I believe, Biblical translation into the Chinese language needs renewed reflection. In this presentation, I pick up a key word from my ongoing project on the Biblical book, Qohelet, to serve as a case study addressing this question. It is hebel, traditionally rendered as "vanity" in English. Based on the use of the word in its original Hebrew contexts, I will examine scholarly research on its meaning before proposing a new Chinese translation for it: Huangtang, especially in the sense of the word when it is used by the great Chinese novelist Cao Xueqin. I will explain the reasons for taking such a radical approach to translating Biblical wisdom into Chinese. A complete Chinese translation of Qohelet following this approach will be presented to the meeting as well for scholarly discussion.

5-23 T. A. Perry, University of Connecticut

Qohelet, Levinas, and the Pshat or Literal Meaning of Hebel

Qohelet opens with some kind of metaphor, but of a very peculiar sort: habel habalim. Let us call it a motto, one that introduces a main theme. But it is certainly not a thesis, (e. g. "Vanity of vanities"), because then we are held captive by the interpretation imposed upon it. Before any meaning can be imposed on a fact of discourse, however, there are two preliminary matters, typically bypassed and yet crucial to interpretation. The first is the pure artistic physicality of the text itself, its poetic effect produced by its rhythm and rime: Habel habalim / habel habalim / ha-kol hebel. A second casualty of our rush to interpret is even more serious: neglect of the pshat or simple literal meaning. Current translations of the hebel metaphor — vanity, as something absurd, insubstantial, futile, ephemeral, incomprehensible, frustrating, ironic, to name only a few — are only interpretative abstractions. Not only are they not metaphors, they neglect the first requirement of metaphorical expression. I mean that, while metaphorical extensions are common to poetry and also to discourse itself, it is important to insist, as did the Rabbis and Levinas, that a term never entirely departs from its concrete literal sense. Now the simple pshat of hebel is "breath," yielding a quite different focus to the opening theme: "A Breath of breaths, a breath of breaths, it is all breath." This paper reflects on the interpretative possibilities of the pshat of hebel, seeking avenues to expand its metaphorical reach, even to ask, as Levinas does, "whether the literal sense is not itself already metaphorical." Levinas' recently published Carnets de Captivité (Paris 2009) provide astonishing theoretical reflections on the pshat/metaphor nexus as well as on exegesis in general.

5-24 Valérie Kabergs, Katholieke Universiteit Leuven

Wordplay Within the Context of 'explicit ne explanations' in Genesis 1-11, as a Content-related Criterion in the Characterization of Septuagint Translation Technique

The relation between the Massoretic text and the Septuagint has been the subject of studies for centuries. Especially after the discovery of the Dead Sea Scrolls, there has been given much attention to situate the study of LXX's translation technique within the broader context of Textual and Literary Criticism. In this contribution, we aim at describing the way in which the translator of LXX Genesis rendered his Hebrew Vorlage from the specific angle of a content-related approach, developed by H. Ausloos and B. Lemmelijn. More concretely, we will demonstrate that the way in which Hebrew wordplay within the context of 'explicit name explanations' in Genesis 1–11 is rendered in Greek, can indeed function as a content-related criterion to evaluate the competence and creativity of the LXX-translator. After having presented this approach (part 1), an overview of scholarly opinions about LXX Genesis' translation technique will be offered (part 2). More particularly, this summary will illustrate that the 'mixed' evaluation of the LXX-translator as rendering its Vorlage 'extremely literal' in some passages and simultaneously exposing 'much more freedom' in other instances, has given rise to circular argumentations with respect to the text-critical evaluation of variants between LXX and MT. Against this background, we will evaluate LXX Genesis by looking specifically at the way in which Hebrew wordplays are rendered in Greek (part 3). This particular evaluation will indeed confirm the 'mixed nature' of LXX Genesis. However, the study of LXX-Genesis from the angle of the Greek rendering of Hebrew wordplay will simultaneously illustrate that the most 'literal' Greek translation is not always the most 'faithful' with regard to the rendering of its Hebrew Vorlage. As such, the value of studying the translation technique of Genesis as a contribution within Textual and Literary Criticism will not only be confirmed, but also problematized.

5-24 Steve Delamarter, George Fox University

Ethiopic Manuscripts for the Textual History of the Ethiopic Old Testament (THEOT) Project

THEOT is a project which has been formed to write a preliminary account of the textual history of the Ethiopic Old Testament, i.e., the books shared in common with the Hebrew Bible. The work will require a set of 25 to 30 manuscripts for each book of the Old Testament. Together, the manuscripts must represent the length and breadth of the manuscript tradition. This undertaking would have been impossible even 10 to 15 years ago, but recent developments in manuscript digitization and the digitization of older microfilm collections have now put us in a position to have the necessary array of manuscripts to complete the task. Delamarter is director of the Ethiopic Manuscript Imaging Project which has digitized over 7,000 manuscripts in North America, Ethiopia, Kenya and England, as well as an additional 1,000 Ethiopic manuscripts from microfilm. The THEOT team is finalizing the list of manuscripts to be used in the project, as well as the sample passages (comprising about 50 verses) to be collated from each book. In this presentation, we will discuss the personnel, organization of the project, software tools, and describe the history of the accumulation of the manuscripts that will be used.

5-24 Johannes M. de Vries, Kirchliche Hochschule Wuppertal/Bethel

The Textual History of the Pentateuch and the New Testament: Results of the Wuppertal LXX.NT Research Project with Particular Consideration of Codex Ambrosianus

The "Deutsche Forschungsgemeinschaft" (DFG) has been funding a research project of the "Institute for Research on the Septuagint and the Biblical Text" (ISBTF; *www.kiho-wb.de/ISBTF*) in Wuppertal for more than three years and thus making possible the in-depth-study of the textual history of Old Testament quotations in the New Testament and the quoted passages from the LXX. The textual history of New Testament quotations and their LXX counterparts is complex: Different textual traditions stemming from revisional processes as well as mutual interference between Old and New Testament transmission need to be taken into account. In this paper, some results of the LXX.NT research project are presented. The focus is on quotations from the Pentateuch (considering the LXX- and the NT-text) with special emphasis on Codex Ambrosianus, which partially presents a text closer to the New Testament than to the Old Greek. The presentation highlights the textual history of selected examples based on the general results of the Wuppertal project. Attention is also paid to graphical marks within the oldest codices (including Codex Ambrosianus) which suggest awareness for intertestamental quotations within the first centuries. The examples demonstrate: The transmission of LXX and New Testament text came about independently, mutual interference should be considered exceptional. The New Testament quotations are – like the variants presented by Codex Ambrosianus – autonomous witnesses for the plurality of the Greek Pentateuch text of the first centuries.

5-24 Ronald van der Bergh, University of Pretoria

Tracing the explicit quotations of the Twelve Minor Prophets in Codex Bezae's Acts

This paper investigates the textual history of the explicit quotations of the Twelve Minor Prophets in the Acts of the Apostles of Codex Bezae Cantabrigiensis (Acts 2:17-21; 7:42-43; 13:41; 15:16-17). Although other studies have drawn conclusions based on these quotations, they have largely neglected the evidence of Old Testament manuscripts, especially that of the Latin tradition. This paper endeavours to paint a fuller picture by taking into account not only the Greek and Latin New Testament traditions, but also the Greek, Latin and Hebrew Old Testament traditions. Although no clear and consistent adjustment to a specific Old Testament tradition can be identified, the relevance of the Old Testament traditions for understanding the textual history of Codex Bezae can be clearly seen. The paper concludes by proposing two possible "solutions" to two textual "riddles" in the Bezan text of Acts.

5-25 Joanna Töyräänvuori, Helsingin Yliopisto - Helsingfors Universitet

Does There Exist a Connection Between the Ancient Near Eastern River Ordeal and the Ugaritic "Judge River"?

The so-called River Ordeal, featured in the Mari letters and several Babylonian and Assyrian laws, remains poorly understood. Considered a form of divine judgement, the Mesopotamian ordeal is believed to have functioned as a last resort judgement, whereby legal cases that could not otherwise be decided were presented to the river, which may or may not have been considered a divine entity. The mechanics of the ordeal are not fully comprehended, but it would appear the ordalist was forced or urged into the river, his sinking or drowning determining his guilt or innocence. The most famous example of trial by river found in the Code of Hammurabi pertains to an accusation of sorcery, but also matters of adultery, treason, and murder could be decided by the ordeal. Most references to actual use of the practice date to the Old Babylonian period, seeming to center around the vicinity of the city of Id, situated on the bank of the Euphrates. It has been suggested that the Ugaritic "Judge River", being the parallel name of the storm god Baal's enemy Prince Sea in the Baal-Cycle, would hold some connection to the concept of the Ancient Near Eastern Ordeal by River. Such ordeals however are not mentioned in the Ugaritic texts, among which only one vague reference to the practice has been discovered in the Akkadian-Hurrian bilingual text RS 15.010. It does not appear that the ordeal was ever practised in or around the city of Ugarit. But does there exist a connection between the hostile Ugaritic divinity and Ancient Near Eastern trial by river?

5-25 Daniel Vainstub, Ben-Gurion University of the Negev

The Office mmlkt in Phoenician and Hebrew

The Phoenician term mmlkt appears in inscriptions KAI 10 (Yehawmilk), 14 (Eshmunazor), and 26 (Karatepe). In my opinion it is a masculine singular governmental title. It appears that the term developed in Canaanite and Hebrew at an early stage before the development of the monarchy in the Levant. At that early time the root m-l-k expressed a more general idea of political leadership, especially at the tribal level. Thus, at the period in question its meaning was "head," "leader," in a very general sense and not necessarily king. As is the case with respect to Hebrew "Rosh" and Arabic "Ra'is," this title can be used to describe several different positions. It can describe the head of state, the mayor of a city, etc. It may also refer to all of these offices at the same time without referring to any one specific office. Therefore, the formula kl mmlkt ("any mmlkt") refers to any ruler, whether king, prince, or head of a wandering tribe. It is possible that in some of its occurrences the term mmlkh in the Hebrew Bible is actually a political term as in Phoenician. Ultimately, the term was assimilated to the term "mamlakhah" in its generally accepted meaning because of assimilation of its vocalization.

5-25 Huiping Hu, Durham University

The Cuneiform Legal Codes in Modern Scholarship

Thanks to the influence from Assyriology and the Sociology of Law, Hebrew legal texts have commonly been categorised in recent study as ancient law-codes analogous to the cuneiform codes recovered from the ancient Near East. However, the current interpretative models of the cuneiform texts, based on their supposed legislative or non-legislative functions, fail to provide a coherent explanation of their formation, legal status and function. This paper therefore attempts to uncover some conceptual and methodological problems in the field of Assyriology through reassessing the premises and analysis of recent scholarship, thereby shifting the debate from the old question of whether these ancient codes were "law" or "not law" to ask why and how these ancient law-codes could have been formulated, and have functioned, in their contemporary societies. In order to engage in a dialogue with legal history, the analysis will place the texts of the codes in their own legal and socio-political contexts and look beyond the codes to other early laws developed in different cultures, such as Athens and imperial China.

5-25 Min Suc Kee, Korea Baptist Theological University/ Seminary

The 'double-assemblies' in the ancient West Asian council

It is evident that the so-called 'council' carried out the political, juridical and administrative decision-making process in ancient West Asia. Its mythic/religious texts, including the Hebrew Bible, are a window through which an actual picture of the council could be observed. Methodologically the 'mythic text' represents 'social reality'. This principle was applied by T. Jacobsen in his article, 'Primitive Democracy in Ancient Mesopotamia', in which he explored the council system in ancient Mesopotamia. This work became a monument for the subsequent attempts to investigate the council system in ancient West Asia (cf. G. Evans' 'Ancient Mesopotamian Assemblies'; J. Macdonald's 'An Assembly at Ugarit?'; L.K. Handy's Among the Host of Heaven: The Syro-Palestine Pantheon as Bureaucracy; and R. Gordis' 'Democratic Origins in Ancient Israel-The Biblical ÊDÂH'). In the study of the council, I would like to pay a particular attention to an alleged 'double-assemblies' theory. 1 Kings 12 of the Hebrew Bible is an insightful text where a kind of double-assemblies plays a significant role in the royal court. The theory could be supported by some evidences from, such as, Tab. I 55-56 of Enuma Elish and King Agga of Kish and Gilgamesh of Uru. A broader investigation will be made in concern of the theory, and the historical information of the 'double-assemblies' will be reconstructed in the paper.

5-27 Elizabeth McNamer, Rocky Mountain College (Billings)

From Text to Artifact at Bethsaida

For over twenty years we have been excavating at Bethsaida uncovering both an Iron Age and a Roman Age city. This paper relates how the findings at the Roman site in Bethsaida harmonize with the words of the gospels, and resurrect the men and women who inhabitant it at the time of Jesus, making it possible to reconstruct daily life in the first century.

5-27 Richard A. Freund, University of Hartford

The New Rabbinic Archaeology: How 25 Years of Bethsaida Research has Changed Rabbinics and how Rabbinic Archaeology has Changed the Study of Bethsaida

In the past 25 years since excavations at Bethsaida began, the use of rabbinic texts in the assessment of archaeology has grown more and more sophisticated. Today, studies of pottery, glass, burials, coins, architecture, decoration, site orientation, oil lamps, and a host of other examples of material culture have been compared with rabbinic texts and Bethsaida has been at the forefront of many of these comparisons.. A generation ago archaeologists all but abandoned using biblical texts and standards to evaluate Bronze and Iron Age sites and artifacts because of abuses and yet this new trend emerged in the past 25 years among another group of archaeologists. The original biblical archaeology gave rise to a "New Archaeology" that tended to separate the material culture from comparisons with textual information yet the "New Rabbinic Archaeology" tends to find many new opportunities for comparisons. While attempting to identify the ethnicity of the residents of a site (in Galilee and Judea-especially in the Greco-Roman period) many researchers have resorted to "using" traditions they have found in rabbinic sources from varying periods and genres without critically evaluating the sources themselves. The results, therefore, are mixed. Rabbinics scholars do not gain from a poor use of the text and archaeologists do not gain because of their uncritical use of the sources. This paper will investigate how the Bethsaida research has consistently used a good text-critical understanding when parallels are drawn. In addition, this paper will investigate how textual scholars need to be more interested in the meaning and import of material culture parallels from sites like Bethsaida, in Galilee (and Judea, in the Greco-Roman period), that can be used to help deepen their understanding of the meaning of rabbinic textual references.

5-28 Vahan Hovhanessian, Cardiff University

The Repose of the Evangelist John: A Case Study of the Tension Between Canon and Apocrypha in the Early Churches in the East

This paper will examine the understanding of the concepts of canon and apocrypha in the early churches of the East in general, and in the Armenian Church more specifically. Focusing on Bible manuscripts, patristic commentaries and lists of canonical books of the Bible, the paper will elaborate on the tension that existed in the Armenian Church until the 19th century between the western concept of a "fixed canon" and the loosely defined collection of books considered inspired and beneficial for reading in the church. The paper will use the apocryphal "Repose of the Evangelist John" as a study case.

5-28 Vrej Nerses Nersessian, British Library

The Co-operation between Father Ghewond Alishan and Lord Robert Curzon in the Field of Biblical Research

This is the story of two manuscripts that entered the British Library's collection of Armenian manuscripts 8 years apart but are inseparably related. The first is a an Armenian Bible copied in 1646 and the second is one copied by Sir Robert Curzon himself in 1853. The link between the two is the presence of the Armenian version of the apocryphal book called 'The History of Joseph, and his wife Asaneth'. In 1852 Lord Robert Curzon, invites the Armenian priest Ghewond Alishan to his estate at Parham with the task to translate the Armenian text of 'Joseph and Asaneth' into Italian and then he himself renders the Italian into English. The accidental reunion of the two manuscripts in 1996 at the British Library is one of those rare moments of wonder in an otherwise ordinary day at the office.

5-29 Yuval Sinai, Netanya Academic College School of Law

"Visiting the iniquity of the fathers upon the children" or "The son shall not suffer for the iniquity of the father?" Collective punishment in Biblical law

In the course of the struggle against terrorism, the legality of collective punishment has been addressed in a series of verdicts the by Supreme Court in Israel. Many of these verdicts, especially those written by former Vice-President of the Supreme Court, Justice Mishael Heshin, were based on Jewish values, which according to the Court, must guide the State of Israel as a democratic Jewish state. Heshin based his principled position against collective punishment primarily on the "law of Moses" (=Biblical Law). In this lecture I wish to question the conclusion Justice Heshin drew from the text of the Bible by a comprehensive review of Biblical sources and of the interpretation by the traditional rabbinical commentators. I will show that it is difficult to prove that the Biblical law unequivocally rejects collective punishment, as it is possible to contradict the verses quoted in the above verdicts with other verses that seem to indicate that collective punishment is acceptable. At the same time, there are other sources which seem to reject collective punishment that violates the principles of justice and law. In the lecture I review and analyze the various sources and reach the conclusion that the injunction of the Torah that "every man shall die for his own sins" perhaps reflects an ideal law, but it appears that at times the law was violated.

5-29 Joseph Fleishman, Bar-Ilan University

Exodus 22:15-16: Seduction and Elopement Marriage; Deuteronomy 22:28-29: Rape and Abduction Marriage

Our argument that the two laws in Exod. 22:15-16 and in Deut. 22:28-29 also concern elopement and abduction marriages. It is reasonable to suppose that the verb "seduce" in Exod. is the key word for understanding the context and definition of the legal problem. We suggest that the protasis covers the wide spectrum of intimate relations outside the framework of marriage instigated by a man with a young, unattached woman still under the legal jurisdiction of her father. In the law in Deut. the verb "seize" makes it clear that the man used force toward the virgin and then lay with her. Yet it also indicates that the deed was not necessarily rape in the accepted meaning of the term. If our proposal is correct, then there is another aim to the two laws: to discourage sexual relations outside of marriage. The sexual relations created a legal bond between the man and the woman. Besides placating the father in such a case, the payments by the seducer and rapist were meant to grant the girl's father the current bride-price. The procedure reversed the order of the marriage process. In the case of seduction or rape, the intimate relations precede the payment. This is not a byproduct of the law applying to marriage; rather it is the limited versus the broader interpretation. Indeed, in cases of marriages of elopement or abduction, this is often the hoped-for result not only of the couple, but also of the parents of the girl whose behavior had offended them. The protases of these two laws exemplify classic cases of intimate relations between a male and unattached female. Even where marriage was not intended, the legal principle determines that a marital bond was created, and the act should

be followed by payment of the bride-price and marriage. The biblical lawgiver, compels marriage following seduction or the use of force, and in effect legitimizes, though indirectly, marriages of elopement or abduction.

5-29 Andreas Kunz-Lübcke, Universität Leipzig

"Behind Closed Doors and Beyond Sight": The Story of the Rape of Tamar in 2 Samuel 13:1-22 in Light of Deuteronomy 22:14-29

Deut 22:14-29 discusses the consequences of illegitimate sexual intercourse or rape of a woman by a man. The text only differentiates between a "guilty" and an "innocent" woman – the consequences of the sexual act of violence for the woman does not play a role. The paper will demonstrate that the story of 2 Sam 13:1-22 is a narrative re-reading of the juridical material of Deut 22:14-29. 2 Samuel 13:1-22 uses the motifs-rape of an unbetrothed woman (Deut 22:28; 2 Sam 13:2, 18), hatred of the woman after sexual intercourse/rape (Deut 22:13; 2 Sam 13:15), the "right" of the raped woman to stay in the house of the perpetrator/the refusal of this right (Deut 22:29: 2 Sam 13:15-17), the dress as evidence for the woman's innocence/an illegitimate intercourse (Deut 22:17; 2 Sam 13:19), the obligation of the father/parents of the woman to save their innocent daughter or David's inability to fulfill his obligation (Deut 22:17; 2 Sam 13:7, 22), the special case in which the rape happens without witnesses, that is, in the field/inside the house (Deut 22:25; 2 Sam 13:9f.), the screaming of the raped woman as proof of her innocence or to emphasize her social destruction (Deut 22:27; 2 Sam 13:19). 2 Samuel 13:1-22 takes up the themes of "hatred of a woman after sexual intercourse" from Deut 22:3-21, and "rape of a betulah" within a city/ without witnesses from Deut 22:23-29. In contrast to its unemotional literary pattern in Deut 22:14-29, the Tamar narrative tries to evoke the readers' compassion for the social and mental consequences of rape.

5-29 Markus Zehnder, Universität Basel

Blessing and Curse in Leviticus 26

This paper aims at investigating some of the fundamental, and often neglected, questions related to Lev 26:

- What is the specific function of the blessing and curse sections in Lev 26 in the broader literary context of the priestly legal material?
- What are the linguistic and structural specifics of the text and its characteristics with regard to contents? How are these traits related to the litereray context in which Lev 26 is embedded (H, priestly legal material)?
- What are the relations of the various elements collected in the blessing and curse sections of Lev 26 to other biblical texts outside the priestly legal material?
- What are the relations of the various elements collected in the blessing and curse sections of Lev 26 to extra-biblical texts?
- Is it possible to connect the text (or some elements of it) to specific historical situations?

5-29 Peter Zaas, Siena College

The Law for the Children of Demons and Spirits: Joseph's Decision to Divorce Mary in its Jewish-legal Context

Joseph's decision to divorce Mary in Matt. 1.19 should come as a greater surprise than it typically does to the readers of this famous narrative, given the fact that there is no textual source prior to Matthew's Gospel that prescribes a get to dissolve a betrothal. Equally surprising should be Joseph's decision not to divorce his fiancée, given that he discovers her to be pregnant with another's child. The same mishnaic law that removes the surprise from a man divorcing a woman to whom he is not married stipulates that he has no choice but to divorce an adulteress: She is forbidden to her husband and she is forbidden to her lover (Sotah 5:1). The anonymous author of the Gospel informs his readers that Joseph is exempted from this requirement because "the child that is conceived in her is of a holy spirit," (Matt. 1: 20), but where is the case law that specifies the legal status of children fathered by spirits? The present paper attempts to make a small contribution to this latter question, to examine some pertinent cases, and to suggest what they might have to do with the Gospel of Matthew, "The Book of the Birth of Jesus the Messiah (Matt. 1:1).

5-30 J. Harold Ellens, University of Michigan-Ann Arbor

Complaint, Lament, and Special Pleading: How Righteous Men Manage Suffering

Esteemable figures throughout history have suffered enormously and unexplainably. Consequently, thoughtful persons, suffering or at relative ease, have raised questions about the problem of pain. These questions have tended to center around correllations between sin and suffering, virture prosperity. No correllation has ever been established. Virtue and vice seem to be their own reward. Philosophers and theologians have addressed the question of pain and suffering under a set of five standard rubrics: arbitrary predestination, divine providence, blind fate, chas-tisement, and purification. Suffering righteous men have tended to process their suffering against the background of one or more of such constructs and, therefore, tend to express their disposition regarding pain in one or more of five models: complaint, imprecation, lament, special pleading or consolation. The disposition expressed by each sufferer depends directly upon which of the standard rubrics prevails in that persons belief system and world view. This paper discusses the nature and function of the five rubrics of belief and the five models of its expression. This analysis is illustrated by five (or more) cases: Job, David (the Psalmist), Boethius, Gower, and Dante. In conclusion, Fox News broadcasting is used as a humorous illustration of the trivialization of the biblical problem of pain and suffering in contempory American culture.

5-30 Sophia A. Magallanes, University of Edinburgh

The Hiddenness In Job 28 and Job's Hidden Way

The wisdom poem of Job 28 uses a vocabulary that is linked to the concept of 'hiddenness' (vv. 11, 21). Along with using the words that literally mean "hidden" (noun hDmUlSoA;t in verse 11; verbs MAlDo and rAtDs in verse 21), the poem presents the idea of 'hiddenness' by using supplementary concepts. Theses concepts are darkness (v. 3)1, invisibility (vv. 7, 21),2 and death (vv. 14, 22a).3 The poem uses these ideas along with their opposites (light- v. 114; visibility- vv. 10, 24, 27a;5 life- vv. 13, 216 [social aspect- v. 4]) to lead the reader to the answer to the riddle of the poem: "Where is wisdom?" (vv. 12, 20). The initial answer the poem gives is that wisdom is hidden (v. 21). The three concepts above (darkness, death, and invisibility) are the way in which Job 28 conveys hiddenness. All three, with their opposites, work together to depict a morbid type of hiddenness, one that evokes the idea of death. With the overt use of death language coupled with the darkness words and the inability to be seen by living beings, the poem presents a picture of the miner seeking out treasure far from the centre of human life and interaction. The miner sees something of worth (Job 28:10) where others do not see it (Job 28:7) in the same what that God is able to see wisdom (Job 28:24, 27) where not even the living or the dead can see it (Job 28:21-22). What is dead in the dark to others is alive to the miner; what is dead in the dark to humanity is alive to God, the way of wisdom. Upon investigation of the words and phrases involved in the concept of hiddenness in Job 28, I have found that the way in which this theme is conveyed in poem corresponds to the way in which Job speaks of himself and his "hidden way" throughout his speeches in the book of Job. This chapter will 1) first present the data I have gathered in word studies and then 2) directly relate it to how Job speaks of his "hidden way". Hopefully, this presentation will help in making sense of the hymn's literary position right before Job's last vow of innocence. After analyzing the theme of hiddenness in Job 28, the reader is able to make connections between the language of the 'hymn' and the rest of the book of Job. Through a study of the vocabulary and concepts that convey hiddenness, it is evident that the hiddenness in the poem corresponds to the way that the character Job speaks of his hidden righteousness. This correlation helps make sense of why the 'hymn' would be set in Job's mouth right before his last vow of innocence. With this literary placement, the text prompts the reader to hope with Job that God will be like the miner persona and bring his hidden way to light.

5-30 Tova Forti, Ben-Gurion University of the Negev

Destructiveness and Transience In Job: The Metaphor of the Moth

In various loci in the Wisdom Literature the imagery of the moth exemplifies human transience, notably Job 13:28-14:1: "Man wastes away like a rotten thing, like a garment eaten by moths: man born of woman is short-lived and is sated with trouble". This paper aims to examine the literal and figurative meanings of the moth metaphor in Job compared with its occurrences in Psalms and Prophecy (Isaiah and Hosea). Such analysis of the metaphor endeavors to trace its cognitive and discursive functions while giving special attention to its contextual and inter-contextual implications.

5-30 Adrien Bledstein, Chicago, IL

Performing Job as Comedy: The Trouble with Being Earnest

Imagine a performance of Job. In Heaven: According to YHWH's judgment Job is a righteous, decent man. On earth: This model human sincerely believes that good people are blessed, wicked people suffer, and he strives to do what is right. This premise is shattered by reports of the deaths of his children and loss of his wealth. Responding to Job's expressions of grief which raise questions about divine justice, Job's friends further torment him with false accusations, goading him to reflect on how he has lived his life. The ire of each man escalates until–emanating from a great wind– YHWH bellows how hard it is to be God, raising earnestness to a cosmic level. Twice YHWH challenges the beleaguered sufferer, who scrapes his boils as he sits on a dung heap: "gird your loins like a hero" (38:3; 40:7-8). Visualize: Job covers his mouth (40:4) as he begins to laugh at the incongruity between the vindication he expects and the absurdity of YHWH's challenge: "Would you impugn My justice?" (40:8). Job's arm rises in an affirmative: "Yes!" prompting God to ask: "Have you an arm like God's?" (40:9) YHWH taunts Job, can he conquer leviathan? Job's laughter erupts as he comprehends YHWH's prodding, waves away accusations, and comforts himself on dust and ashes (42:6). Gratified with Job's integrity and sense of the ludicrous, YHWH three times calls Job "My servant" while chastising the leader of the friends for not speaking the truth about YHWH. The sufferer's community gathers to comfort him "for all the misfortune that YHWH had brought upon him" (42:11). Comedy about serious matters evokes relief. Vented arguments and laughter are cathartic and healing. This paper appreciates ancient Hebrew wit and performance art as means for survival in an unpredictable world.

5-31 Jennifer A. Glancy, Le Moyne College

Reading bodies, reading Scripture

In Against Heresies, Irenaeus argues that in order to stave off blasphemy, the reader of Paul is at times compelled to take a breath (3.7). Irenaeus advises the reader — who is of course reading aloud — to take a prophylactic pause, the better to parse Paul's impetuous prose. Taking a cue from Irenaeus, I argue that the corporeality of culturally-specific reading practices affects interpretation. In making this argument, I highlight three moments in the history of corporal reading practices. First, I trace textual clues about ways that the ancient practice of reading aloud shaped interpretation. Second, I suggest that the corporeality of early modern reading practices colored the interpretations offered by early readers of the King James Bible. (Early modern reading practices were affected by, among other technologies, the printing press.) Third, I consider ways that the corporeality of reading in a digital age both expands and limits interpretive possibilities.

5-31 Simon J. Joseph, Claremont Graduate University

Deconstructing Systemic Difference in Biblical Studies

Judaism and Christianity are commonly recognized (and often reified) as two distinct, separate categories in biblical scholarship. Yet it is also a commonplace that the Jesus movement originated as a Jewish movement. The relationship between Judaism and Christianity, therefore, is both complex and paradoxical and the (re)description of Christian origins has become a central site of debate in biblical studies. The study of the relationship between Judaism and Christianity is thus a particularly pertinent example of how (religious) difference is constructed, and how such difference leads to acts of intellectual, social and physical violence, a problem that has certainly become the issue of our time. In this paper, I will analyze the construction, maintenance and perpetuation of systemic difference in biblical studies through the lenses of postcolonial theory, cultural studies and social identity theory and suggest some alternative possible solutions and approaches for mitigating the intellectual dangers of this inheritance.

5-31 Robert Myles, University of Auckland

Jesus on the outside: an ideological rereading of the flight to Egypt

This paper employs ideological and sociorhetorical criticism to explore the flight to Egypt in Matthew's infancy narrative (2:13-23) from the perspectives of homelessness and displacement. Although a connection is often made between Jesus and homelessness in both popular culture and New Testament scholarship, the issue has, for the most part, eluded any sustained interest from biblical scholars. When scholars explicitly make a connection between Jesus and homelessness it is often portrayed in a "romanticized" way that seems distant from the lived conditions of depravity and marginality that usually accompany the experience. My intentions, then, is to recover this sense of depravity and marginality by asking questions of power and control with regards to both the text's narrative and social/cultural textures, and its interpretation by the dominant voices of Matthean scholarship. While conventional interpretations of the flight to Egypt tend to focus on the intertextual allusions to Moses or to Christian apologetic notions of scriptural fulfilment, this rereading draws out the implications of the social and geographical uprooting that is experienced by both Jesus and his immediate family. The paper also argues how this episode of forced displacement might contribute to the formation of a marginal self-identity, one that later comes into significant conflict with the normalized social and political institutions of society.

5-31 Emmanuel Nathan, Katholieke Universiteit Leuven

A Cultural Theory of Disability: Rethinking the Rethinking of Disabilities in Biblical Studies

The experience of disability, while immensely confronting and even personal, has also shown itself capable of generating deep theological reflection on several levels. There is the level of reflection from people affected by the disabilities themselves (e.g., Nancy Eiesland, The Disabled God). There is the theological reflection by people who intimately know people with disabilities, such as relatives or care givers (e.g., Frances Young, Face to Face). Then there is the reflection from those who are not personally affected by disability, but are nonetheless so deeply impacted by the experiences of the previous two groups that they are spurred on to theological reflection themselves (e.g., David Ford, Christian Wisdom). In biblical scholarship, the injection of critical disability theory into biblical criticism has greatly contributed to the level of reflexivity in the study of disability in the Bible, moving studies away from simply diagnostic analyses of disability that used to characterize earlier studies. The editors of This Abled Body (2007) discern three approaches among the new disability studies of the Bible: the redemptionist (seeking to save the biblical text), rejectionist (critical of the Bible's negative portrayal of disability), and historicist (descriptive but with a view to map out the ideological landscape encoded in disability). All three approaches are heavily informed by ideology criticism and confine themselves to the portrayals of disability in the Bible. My paper will explore a fourth approach: a cultural theory of disability borrowed from anthropology that offers the heuristic potential to examine biblical texts not normally associated with disability. I proceed through the designations of 'stigma', 'liminal', 'interstitial' to indicate the perceptual shift required by such a theory. I then examine, as test-case, Paul's presentation of his sufferings in 2 Corinthians in light of the theory and investigate what new theological reflections it gives rise to.

5-32 Jaco Gericke, North-West University (South Africa)

Why a philosophical theology of the Old Testament is perfectly possible

There has been a long-standing debate within Old Testament theology as to the legitimacy of using philosophical concepts, categories and methods in dealing with biblical representations of YHWH. Due to the non-philosophical nature of biblical god-talk, the hermeneutical fallacies of the pre-modern period, the influence of neo-orthodox antagonism towards natural theology and the Hebrew/Greek dichotomy cherished by the biblical theology movement, anti-philosophical sentiment is the norm in biblical theology. In this paper, however, it is suggested that the hostility towards philosophical theology is misguided and will soon come to be seen as having been "so twentieth century". The problem was never really about philosophical perspectives as such but concerns biblical theologians' Christian philosophical-theological (perfect-being theology) assumptions. Moreover, philosophical theology is not limited to natural theology and also involves a purely descriptive component known as "conceptual clarification". The latter variety or mode of philosophical theology holds great potential as an aid in the elucidation (as opposed to propositional justification) of ancient Israelite tradition specific beliefs. In this historical format, a philosophical theology of the Old Testament is both possible and also necessary for a better understanding of the metaphysical, epistemological and moral assumptions of biblical Yahwisms on their own terms.

5-32 Steve Kraftchick, Emory University

Senses and References: An Approach to New Testament Theology

Senses and References: An Approach to New Testament Theology

Since its modern inception with Gabler's 1787 inaugural address at the University of Altdorf, debates concerning content, methods and audiences have determined the enterprise of biblical theology. Gabler maintained the need to establish both a 'true' and 'pure' biblical theology, i.e., one that met the epistemological criteria of philosophers and dogmatic theologians without capitulating to the specific interests of either. This process has remained critical for developing a viable theology of the New Testament. No one has investigated and analyzed the history of this process and its results as thoroughly and lucidly as Robert Morgan. From his initial monograph The Nature of New Testament Theology (1973) to his introduction for the reissue of Bultmann's Theology of the New Testament (2007) Morgan has investigated the nature, scope and possibilities of the discipline. If one wishes to understand the history and issues of New Testament Theology, the study of Morgan's writings is essential. In recent essays he has explored competing definitions of the term to provide a prolegomenon that demonstrates how presuppositions affect the enterprise's viability and success. While he has not written a New Testament Theology, if one applies his mode of interrogation to his own writings, it is possible to discern what shape it would likely take. In this paper I attempt to determine this unexpressed Sache in Morgan's work. I am in search of the persistent features, commitments, and coherencies in his writing that coalesce into one form of New Testament theology. With these in place I assess Morgan's "New Testament Theology" in light of Fregean notions of 'sense,' 'reference,' and 'meaning.' This discloses the essential questions posed by and for New Testament Theology, determines reasons for its fractious history and suggests avenues for future efforts ultimately showing that New Testament Theology requires sustained attention to the difference between the 'philosophical' and 'historical' dimensions of the discipline, an awareness of the audience, and a distinction between descriptive and normative approaches.

5-32 Christopher M. Hays, University of Oxford

From History to Hope: Gadamer, Theological Hermeneutics and Historical Jesus Scholarship

This essay offers methodological comments on the correlation of historical Jesus scholarship with Christian theology. It begins with a critical examination of the manner in which Jesus scholars have appropriated Gadamerian philosophy and the notion of Wirkungsgeschichte (History of Effect). I will on the one hand articulate the advantages of his hermeneutical framework for historical Jesus research. This approval will, on the other hand, be balanced by emphasizing the limitations of a Gadamerian paradigm for Christian hope, insofar as attention to the History of Effect treats as irrelevant the time-space occurrence character of the events described in the Gospels. Thereafter, I will make a proposal regarding how Gadamerian hermeneutics can be integrated into a larger investigative framework that will help bridge the gap between historical Jesus scholarship and confessional dogmatics which draw on critical historical research. Adapting insights from the work of Robert Morgan, I will suggest a schema designed to facilitate theological engagement with historical Jesus studies without devolving into a process of selective, fideistic appropriation of critical scholarship.

5-32 Barat Ellman, Jewish Theological Seminary of America

Is š-k-h a Technical Term for Covenantal Disloyalty?

Biblical Hebrew alone among the Semitic languages (including epigraphic Hebrew) uses the verbal root š-k-h to mean "to forget." In Aramaic, š?kah means "to find." The root does not exist in Akkadian which expresses forgetting with the verb mašû. The underlying root of this Akkadian term is found with the meaning "to forget" as well in Hebrew, Aramaic, Arabic and Ethiopic. Indeed in light of its attestation in all the cognate languages, it seems possibly that š-y-h is the more original root for the concept of forgetfulness. Yet in Biblical Hebrew š-k-h is clearly the preferred root for the idea of "forgetting." Moreover, BH, particularly deuteronomic literature, attaches considerable theological weight attached to the idea of forgetting. Why and how did šakah come to express this loaded idea? This paper discusses the use of šakah in deuteronomic literature to establish its theological value. It then offers some hypotheses to explain how this verb gained both its meaning and its moral valence. Two possibilities are covered: one building on Nöldeke's analysis of the phenomenon in Semitic languages wherein a single root denotes a meaning and its opposite, hence "find" versus "lose (an idea, thought or memory)." The second posits a more complex evolution that may explain the negative valence of BH šakah wherein through the process of metathesis, an original noun formed by the root *kšh (cf., Akkadian kušahhu ("famine") [cf., the verb kašahu, to be in need or want"]) enters Hebrew and Aramaic as k-h-š)"to be disappointing, deceive," "to fail, grow weak"( )cf., theAramaic nominal form k?haša ("reduction, deterioration"). The denominative translates the concrete idea of famine (crops that fail or disappoint; promise of produce that is unfulfilled) into the abstract concept of deception and disappointment which is realized through secondary metathesis as šakah.

5-32 Jeremy Kidwell, University of Edinburgh

"Firstfruits" in Paul and the Theology of Consecration

n this paper, I will provide an intertextual study of ?pa??? ('firstfruits') in order to establish the theological meaning of the term as it occurs in Romans, 1 Corinthians and 2 Thessalonians. This study will be built in part on a study of the corrolary hebrew term 'bikkûri^m' and its usage in the OT. I will explore the agricultural significance of this metaphor in seeking to illuminate its theological deployment by Paul with a better understanding of its more concrete sense. After establishing some of the wider significance of the term, I will focus on close exegesis of the term as it is used in Rom. 11:16 in order to understand how 'firstfruits' undergirds the logic of consecration and can aid our understanding of the theology of Romans.

LONDON 2011

5-33 Ljubica Jovanovic, University of Tennessee, Knoxville

A "Gender Fair" Approach to Gen 44: 5, 15: Aseneth in the Image of Joseph

This paper takes its point of departure from Angela Standhartinger's convincing argument that an assertive, independent, adventurous, and authoritative female character is embedded in the Aseneth of the shorter version of Joseph and Aseneth. According to gender stereotypes, Aseneth takes on the supposedly masculine character of biblical Patriarch Joseph while Joseph in the same story resembles a background character of a romance. A less investigated theme is the aspect of the gender of the biblical image of Joseph with which this Hellenistic story operates. I will show that this post-biblical tale could construct the icon of Aseneth as a powerful diviner and spiritual expert without reversing the gender of a Hellenistic scientist. I argue that the shorter version of Joseph and Aseneth builds on a view of Joseph as spiritual Human in whose image of pious teacher are united both male and female genders. Careful narrative analysis of the tale uncovers that the scientific icon of Joseph in communication with the divine in fact restores the spiritual teacher Aseneth. It is the patriarchal environment that instigates the absorption of Aseneth into Joseph's personality. This new image is cushioned in the persona of an influential male diviner that lends to both genders the access to the esoteric world and the control of supernatural powers. Thus, Joseph emulates Aseneth who, by divine grace, is able to see a new image in the reflection from the water in a cup. The biblical cup incident could be seen as set at the culmination of the Joseph Story (Gen 37-50) in order to symbolize the outset of the spirituality of the nation of Ancient Israel (Gen 44:5, 15).

5-33 Anne-Marie Korte, Universiteit Utrecht

The Tower of Babel and the Tower of St Barbara: Recognition of Differences in Gender Critical Perspective

In the past two decades postmodern and postcolonial reflections have given important new incentives to the reading of the story of the Tower of Babel (Gen 11:1–9), the famous account of the religious origins of ethnic and cultural diversity. They have highlighted the story's recognition of differences (between nations, languages, cultures) and the divine predilection for diversity, over and against established theological interpretations that frame this story in terms of (original) sin, pride and disobedience. These new readings have raised the question of whether the reality of ethnic and cultural diversity that is addressed in this story should be conceived as divine punishment or as divine gift. Remarkably, up till now gender critical aspects of this story and its meaning have not been addressed in this debate. By exploring artistic interpretations of the Tower of Babel story in western visual culture I want to contribute to this debate from a gender critical hermeneutical perspective. This paper concentrates on the enigmatic drawing of the Christian martyr Saint Barbara in front of her (city) tower by the Flemish painter Jan van Eyck (1437), which will be discussed in the context of the Tower of Babel representations of the fifteenth and sixteenth centuries in the Low Countries, and in the light of contemporary debates on gender difference and religious performativity. I will argue that the Christian (late) medieval legends and depictions of Saint Barbara and her tower offer an alternative interpretation of the ambivalence towards the recognition of ethnic and cultural diversity that marks the story of the Tower of Babel in Gen 11:1–9. In this interpretation diversity is not denied or destroyed, nor uncritically accepted, but confronted, and "incarnated" in vulnerable bodily existence.

5-33 Helen Leneman, Universiteit van Amsterdam

The Medium of Endor Heard through the Medium of Music

Women have always engaged in activities like sorcery and soothsaying because of their marginal position in official religion. Such popular religious practices were secretly tolerated, and flourished in the shadow of official religion. This offered women possibilities to develop their abilities in ways they could not do in official religion. The necromancer of Endor illustrates how women might have exploited this avenue. The intriguing character called the medium of Endor found in 1 Sam. 28 has been depicted in art as everything from a young, seductive gypsy to a frightening old hag. Her character is included in many musical works. Unearthly, foreboding, and dramatic music set the stage for the woman's 'incantations.' The necromancer takes on many new dimensions through music and librettos. Though 'medium' is the politically correct translation often used today in place of the older 'witch,' there is no biblical evidence that she was a real medium, through whose throat the ghost would have spoken. The term 'necromancer' more correctly describes what the woman does: necromancy is defined in the OED as 'prediction of the future by supposedly communicating with dead people.' One element common to all musical depictions, regardless of era or genre, is the attempt to create a particular mood through otherworldly, eerie music. This biblical scene was clearly inspirational for every composer who set it to music. The biblical narrative's sparseness called out for elaboration and dramatization; the results breathe new, melodramatic life into the scene and the characters. The woman of Endor leaps off these pages variously as mysterious, compassionate, and powerful. Musical selections from several musical works will be played.

5-33 Agnethe Siquans, Universität Wien

The Old Testament Prophetesses in Patristic Reception

Bible interpretation constitutes a considerable part of patristic literature, not only in commentaries, but also in homilies, speeches, letters, and other writings. In particular, Old Testament prophecy plays an important role in early Christian exegesis. The interpreters do not restrict themselves to the male prophets, they are likewise concerned with the biblical prophetesses. Miriam, Deborah, Huldah, the nameless prophetess in Isa 8.3, the false prophetesses in Eze 13, and the daughters who will receive the prophetic spirit according to Joel's promise (Joel 3.1f) often appear in patristic literature. (Only Noadiah–see Neh 6.14–does not.) On the one hand, they are seen as persons with divine authority who act in the name of God. On the other hand, the church fathers struggle with their speaking in the public – which appears to happen in opposition to Paul's directions in 1 Cor (and elsewhere) and in contrast to the (male) ideal of women in ancient Greek and Roman societies. Although patristic interpretations are situated within the development of Christian dogma and practice, they are nevertheless influenced by the ancient Greco-roman image of "woman", the specific cultural believes, and the exegetes' personal approaches. So, the biblical texts are received and interpreted in specific cultural, religious, socio-political, and personal contexts which have an important impact on the image of the biblical prophetesses and also of women in general. Soon, certain traditions can be noticed, e.g. the interpretation of Miriam as a virgin (as a type of the Virgin Mary). Some of these interpretations were forgotten, some of them influenced the further development of Christian exegesis and the Church's view of women.

5-33 Irmtraud Fischer, Karl-Franzens Universität Graz

The Bible and Women: An Encyclopaedia of Exegesis and Cultural History

Presentation of the project "The Bible and Women", a critically engaged Project in Cultural History. It studies the Bible as "The Book" of Western culture. It explores how religion has shaped gender roles, stereotypes and relationships in Western culture. It brings into interdisciplinary conversation areas such as biblical exegesis, cultural history, archaeology and art history, literary history and musicology. In academic contexts where less and less factual knowledge about religious traditions can be presupposed, the 'encyclopaedia' will provide useful tools for humanities research. It negotiates biblical interpretation from within contemporary societies based on ideals of democracy and gender equality. It questions, in a critical way, both the Scriptures and the later interpretive traditions. It demonstrates the socio-political consequences of particular interpretations of the Bible. It questions how gender inequality has been legitimised with reference to the Bible and T/tradition/s. With its emphasis on diverse interpretations, diversity among interpreters and diversity in approaches to holy text, the project represents a corrective to religious fundamentalisms. A Project that puts into practice the principles of interdisciplinary gender research, in that it is international, interdenominational, and multidisciplinary; not a supplementary or compensatory history but rather a new, gender-integrated conception of history.

5-34 Madhavi Nevader, University of Glasgow

'You Will Remember Me amongst the Nations': Navigating Memory between Reputation and Repudiation in Ezekiel

The paper explores the relationship between 'exile' as testimony and memory in Ezekiel, suggesting that a shift to the concept of exile remembered plays a crucial role in nascent attempts to construct a post-exile/crisis theology.

5-34 Martien A. Halvorson-Taylor, University of Virginia

Abraham and Sarah in a Foreign Land: Memory and Exile in the Fashioning of Jewish Identity

Recent pentateuchal scholarship has made the case for reading Genesis 11–25 as an exilic and postexilic narrative that reflects the situation of returning Jews in the Persian period. While a prehistory for the material should not be discounted, the final shaping of the material points to the collective memory about Abraham and Sarah in a later period; the chapters present a "meaningful past," meaning that the narrative remembers the past in order to construct Jewish identity in the postexilic present. If the collective memory of a given group is the key to its sense of identity, what then do the wife-sister episodes in Genesis 12, 20 and 26 indicate about the construction of Jewish identity in the postexilic period? This paper will examine those chapters to ask: What is the memory of exile-forced migration that the episodes perpetuate? And what, based on this memory, is the paradigm for Jewish identity that they constitute? Finally, by considering the wife-sister motif alongside the book of Esther, this paper assesses Genesis 12's contribution to the postexilic debate over the possibilities of diasporic existence.

5-34 Marjo C.A. Korpel, Utrecht University

Memories of Exile and Return in the Book of Ruth

The major characters in the Book of Ruth, Naomi, Ruth and Boaz, are literary inventions with a purpose. An investigation of what is narrated about the three reveals remarkable similarities with prophetic texts from the exile. Memories of the exile and (forced) return are undoubtedly present in the Book of Ruth. In this presentation several similarities will be indicated, rendering it henceforth impossible to neglect the allegorical layer in this short story.

5-34 Katherine Southwood, University of Oxford

Post-Exilic Yehud and Ancestral Return Migration: Ethnic responses to the return from exile

Using the intermarriage crisis within Ezra 9-10, the paper argues that in light of the literature relating to the effects of return migration on ethnicity, it is likely that what we find within the account of Ezra's intermarriage crisis was more deep-seated than legitimization politics. What emerges is a greater recognition of the social significance of various migrations, even across the generations, which the group responsible for the text are a product of. The consequent sense of dislocation, most palpable through the expressions of diasporic identity, which emerged through returning to Yehud invoked the perception of foreignness. Likewise the sense of vulnerable ethnic identity provoked by such circumstances is likely to have played a pivotal role in the group's emphasis of boundaries and on authenticity. Therefore, ethnic differences progress from being perceived, to being created, and even exacerbated upon return to the homeland.

5-34 Beate Ego, Ruhr-Universität Bochum

The Memory of Exile in the Book of Tobit

When defining the term "memory" as including the "collective memory", the Book of Tobit with its Diaspora story gives interesting insights into some aspects of the Jewish ideas on memory and exile during the Hellenistic period. By reading the book carefully, it becomes clear that the Book of Tobit presents the life in exile as a time of endangerment as well as a time of solidarity among the people of God´s protection. Finally, exilic existence also seems to be regarded as significant and meaningful since it gives Israel the chance of being witness to God´s graceful deeds for the righteous among his people.

5-35 Michael Avioz, Bar-Ilan University

Josephus' Portrait of Abner

Abner son of Ner was Saul's and Ishbosheth's commander-in-chief of the army (1 Sam 14:50; 17:55; 2 Sam 2:8 etc.). The purpose of this paper is to compare the biblical account of Abner with that of Flavius Josephus in his Antiquities of the Jews, trying to answer the following questions: What are the differences between the two accounts? How is Abner presented in Josephus' retelling of the biblical story? Do the difference between MT and Josephus stem from hellenization of the Biblical narrative or rather from exegetical reasons? A comparison of the MT and the Septuagint will accompany this paper, trying to understand whether some of the differences may stem from Josephus having a similar Voralge to that of the Septuagint.

5-35 Cesar Motta Rios, Universidade Federal de Minas Gerais

Allegoresis in hellenistic judaism: from LXX to Philo?

It is well known that Philo received huge influence from his hellenistic environment including in his method of interpretation, the allegoresis. Nevertheless, he was not the first jewish writer in contact to this kind of hermeneutic. Is it possible to mention works from the Greek Bible as examples of texts produced before Philo which presents a similar method of interpretation? In this paper, I analyse passages from Wisdom of Solomon and Ecclesiasticus and compare them to Philo's texts in order to verify if there is in these works something which could be considerated as a forerunner to the allegorical reading developed by the Alexandrian. In doing so, I observe passages of these works which, according to Émile Bréhier, present a kind of allegoresis similar to Philo's. I notice that there are similarities ideed, but that Bréhier had not studied each passage in its details. Therefore, he seems to have misunderstood the real nature of what he calls allegory. After that, I present one more comparison, bringing to the scene a text that is not present in the LXX, but that has its relevance to this Greek translation: the Letter to Aristeas. In this text, different from the other two, I do find a kind of reading close to Philo's interpretation, that I think should be called "philonica allegoresis", because of its particularities. To sum up, in this paper I try to study part of the history of allegoresis in the Jewish Hellenistic context, by reading the original texts with attention and considering previous efforts of different scholars and philonists.

5-35 Orrey W. McFarland, University of Durham

God and Gifts in Philo of Alexandria's Reading of the LXX

For Philo of Alexandria, the God of Israel's scriptures is a God who gives gifts. Reciprocally, this beneficent God is the God found in Israel's scriptures. Working from this double assertion, this paper will consider Philo's thinking about God and his gifts by attending to his interpretation of specific texts from the Septuagint. For example, in Quod Deus Immutablis Sit 86ff., Philo interprets Genesis 6.8 ('And Noah found favor before the Lord God') as being about Noah's discovery of the way in which God's gracious giving permeates all of creation, with creation itself indeed being the paradigm gift. Elsewhere, the interpretation of passages such as Numbers 28.2, Exodus 20.10, and Leviticus 25.23 lead Philo to ruminate on the way that the whole creation, and everything it contains, including the human body, belong solely to God, and how, therefore, God as a wise Demiurge has built the necessity of reciprocity and fellowship into the fabric of the creation (De Cherubim 84-119). Passages such as these quickly lead Philo to discourse philosophically on the nature of God's being and attributes (God as immutable, transcendent, etc.), and vice-versa, Philo's philosophy, heavily indebted as it is to Platonic and Stoic thought, influences the manner in which Philo interprets the LXX. In this way, I will show that Philo's theology and his theological 'gift-economy' are the product of a dynamic interplay between the septuagintal texts and Philo's Platonic and Stoic ideals about divine being and benefaction.

5-35 Françoise Mirguet, Arizona State University

Emotions in Translation: The Case of 1 Maccabees

As part of a larger project on emotions in Judeo-Hellenistic literature, this paper will examine the emotions displayed in the book of 1 Maccabees. Except for studies by Charles C. Torrey (1902), Paul Joüon (1922) and Seppo Sipilä (2005), most scholars argue for a Hebrew original of 1 Maccabees on the basis of external evidences, especially in Origen and Jerome — see for example the summary by Jonathan A. Goldstein (1976). I will propose here that the expressions and metaphors used to describe emotions suggest a Hebrew original and a language of translation, especially when the emotion is related to a body part. Comparisons will be given in 2 and 3 Maccabees, which, by contrast, reflect a Hellenistic conception of human emotions.

5-35 Vincent Skemp, St. Catherine University

The Alleged Prohibition on Pronouncing the Tetragrammaton, an assessment of the evidence in Second Temple Judaism

Regarding the question of whether there was a prohibition on pronouncing the divine name (the tetragrammaton) in ancient Judaism, the evidence is mixed. In the period of the first temple there is evidence the name was pronounced (e.g., 2 Kings 2:24; Deut 6:13; 10:20; Jer 12:16). There seems to have been a development toward prohibiting uttering the Name that begins in Second Temple Judaism among some Jews but not all. By the time we get to the period of Hellenistic Judaism, the evidence tilts in the direction on a ban on pronouncing the divine name, as can be seen in the writings of Philo, the Qumran sectarians, and the renderings of Lev 24:16 in the Septuagint and Targum Onqelos. The Qumran Jews interestingly single out cursing in God's Name as forbidden. But some Jews in the Second Temple period seemed to have limited the prohibition to outside the Temple. That is, for some Jews one could evoke the Name in the context of the temple. In the light of this mixed evidence, it becomes very difficult to determine the historical Jesus' practice on the matter.

5-36 Joachim Schaper, University of Aberdeen

Coinage and the beginnings of a monetary economy in Judah

When did a monetary economy begin to develop in ancient Judah? What is the relation between coinage and 'money'? Was 'money' used in Judah before there was coinage? In what sense are coins 'media', and what does 'money' represent? The paper focuses on the earliest Judaean coins, their 'predecessors' in commodity exchange, and what they tell us about the economy of ancient Judah from the seventh century B.C.E. onwards.

5-36 Anne Lykke, University of Vienna

Early Jewish Coinage and the Jewish Temple

The development of Jewish coinage proper in Palestine from the time of the Hasmonaean rule from the second half of the 2nd century B.C.E. was largely determined by the different coinages used and produced in this region throughout the preceding centuries, primarily by the Yehud coinage minted in Judea under Persian authority during the 4th century B.C.E. and under the Ptolemaic administration during the 3rd century B.C.E. The fact that the Persian government did not impose the concept of a – culturally and above all religiously – centralized state upon the satrapies and the provinces left room for the unfolding of distinct local ethnic, cultural and religious differences, which is clearly mirrored in the iconography of the Jewish coins of this time. Many questions still remain concerning the proto-Jewish coinage issued during the Achaemenid and Ptolemaic periods and the intention with this presentation is to discuss which kind of information we can deduce from the ancient coinage during this time, especially concerning the administration of the Jewish Temple. Furthermore, the question if this actually had any consequences for the later implementation of Jewish coinage under Hasmonaean rule will be briefly examined.

5-36 Izaak J. de Hulster, Georg-August-Universität Göttingen

A famous coin in London: TC 242.5 / "Gott am Flügelrad" reconsidered

Since the SBL is meeting this year in London, it seems appropriate to reexamine a much-discussed numismatic item from the British Museum. The coin is known as TC 242.5 because of it's initial publication in Tayler Combe's 1814 'Veterum Populorum Et Regum Numi Qui In Museo Britannico Asservantur'. This paper focuses on the reverse of the coin, which has given the coin one of its common names: "Gott am Flügelrad" (Kienle 1975). Before 1933 it was known as the Jaho-coin and later it was referred to as the Yehud Drachme, among other monikers. Although much has been written on the coin, there are still a lot of questions. This paper reconsiders a few iconographic elements of the reverse of the coin, including the mantle of the male figure, the bird in his hand and the two elements that have together been called the 'winged wheel' since Combe's initial publication.

5-36 Patrick Wyssmann, University of Bern

A Goddess in Persian Samaria? Some remarks based on the imagery of the Samarian coinage

Most of the history of the city of Samaria and its inhabitants during the Persian period lies in the dark. The written sources are largely silent and the archaeological evidence is scanty. However, the publication of the coinage of Samaria in the fourth century B.C.E. by Y. Meshorer and S. Qedar in the nineties of the century past provided manifold new insights into the province's state of affairs. The published material includes more than 200 coins. Its iconography is very varied and comes up with some unexpected motifs. One of the coin images that evoked surprise shows two females in a shrine (Samarian Coinage, No. 45). Meshorer and Qedar call it 'one of the most intriguing of all the Samarian coin types' (Samarian Coinage, page 47). How can the motif be interpreted? Is it a depiction of the Samaritan temple on the Mt. Gerizim as Meshorer and Qedar suggest (Samarian Coinage, page 48)? Could it refer to a — so far unknown — local cult of a goddess in Samaria? Or does it simply represent an imitating issue, as so many other Samarian coins do? To answer these questions the coin image will be presented as part of the Samarian coinage imagery, on the background of Ancient Near Eastern image tradition and with regard to archaeology in Persian and early Hellenistic Samaria.

5-36 Siegfried Ostermann, Missio: Internationales Katholisches Missionswerk

Anchor and Star: The Coinage of Alexander Jannaeus

Alexander Jannaeus produced large quantities of coins. Best known are his anchor — -star series. Most scholars believe that the symbol of the anchor refers to the successful occupation of coastal cities during his reign. The present paper argues however that while the Hasmonean ruler benefited from the access to the sea, it was not this aspect that the anchor proclaimed. The anchor — -sign, borrowed from Seleucid coinage, expressed instead the royal status of the Jewish king Alexander. Moreover, the star on the other side of the coin does not indicate messianic aspirations as sometimes believed. It rather emphasizes the kingship of the Hasmonean ruler, kingship that was modeled according to the surrounding Hellenistic dynasties.

5-36 Robert Deutsch, Tel Aviv University

The Coinage of the First Jewish Revolt Against Rome

The coins were minted by the Jews during the first five years, from the outbreak of the war in 66 C.E., till the destruction of Jerusalem in 70 C.E. The revolt continued till the capture of the last stronghold of Masada in 73 C.E., but no coins were found bearing a date later than the fifth year. This may indicate that the manufacturing place was in Jerusalem, and once the city was captured by the Romans, the minting had been terminated. The coins were produced in silver and bronze. The silver coins were made of high quality metal and according to high minting standards. All silver coins are bearing the slogan: "Jerusalem the Holy", and indicate their weight unit: "Shekel of Israel", "Half of a shekel" or "Quarter of a shekel". All the silver coins, with a single exception, display the same cultic iconography: a chalice on the obverse and a staff with three buds of pomegranates on the reverse. The main subjects addressed in the present study are: 1. Die study. All the dies and their upper/lower die combination's have been elucidated. In order for such a study to be as full as possible, a corpus of all known surviving silver coins of the Revolt has been compiled. 2. Coins of the Revolt found in archaeological excavations. All available data from archaeological reports and IAA archives have been brought together and examined according to regional distribution. 3. Metallurgical analysis. The chapter deals with the metallurgical composition of the silver coins of the revolt. The results exhibit a very high content of over 98% silver, without any deviation during all the five years of the revolt, and almost no difference was found between the shekels and the half-shekels. The results prove that the political tensions inside Jerusalem, and the increasing pressure and siege by the Roman army, did not affect the high standards of the mint and the quality of the coins, although there was a decrease in the number of coins minted in the last two years of the revolt.

5-39 Ken Chan, SIL International

Discipleship in John 19:38-20:31

This paper shows that the purpose of John 19:38-20:31 is to illustrate two main patterns of discipleship. The first pattern is exemplified by Mary Magdalene, the disciples, and Thomas (20:1-29). The section on Peter and the Beloved Disciple (20:3-10) is sandwiched by two passages on Mary Magdalene (20:1-2 and 20:11-18). The ambiguous response of Peter to the empty tomb highlights the faith of the Beloved Disciple, which in turn provides a foil to the faith of Mary Magdalene. The first pattern of discipleship is characterized by renewed hope after Jesus takes the initiative to show himself physically. Joseph of Arimathea and Nicodemus (19:38-42) and the Beloved Disciple are examples of the second pattern of discipleship, which is characterized by the courage to follow Jesus and the ability to discern his presence even when he is physically absent. 20:30-31 is an affirmation of the second

pattern of discipleship and is a call for all believers (after the ascension of Jesus) to have faith in Jesus as Lord even though they cannot see him physically.

5-39 Paul H Dimmock, King's College London

Salvation has Left 'the Jews'?

The term "hoi Ioudaioi" (or the singular "Ioudaios") is used 71 times in the Gospel of John, often designating the opponents of Jesus. A proper translation and interpretation of this term is fundamental to understanding one of the purposes of this Gospel. Traditionally this term has been translated as "the Jews" but post-Holocaust studies have rightly sought to mitigate this potentially anti-Judaic/Semitic term and other translations have been suggested, for instance, "Judeans" or the "Jewish authorities," thus limiting the polemical nature of this term to only referring to the inhabitants of Judea. Other scholars such as Adele Reinhartz, however, maintain that the proper translation is "the Jews" and I argue that the best interpretation of "hoi Ioudaioi" understands this term as referring to the ethnic group of the Jews. Its use in John is usually viewed as negative except for two citations in John 4.9, 22. In 4.9 Jesus is identified as a "Ioudaios" by a Samaritan woman and in 4.22 Jesus states "soteria ek ton Ioudaion estin," usually translated as "salvation is from the Jews." While this understanding has been noted by scholars such as David Rensberger and Sean Freyne as affirming the Jewishness of Jesus (and the Johannine Community), I argue that it instead shows the exact opposite. Jesus does not affirm that he is a "Ioudaios" nor that "salvation comes from the Jews," instead Jesus reaffirms a recurring theme in the Gospel that "salvation has left the Jews." Jesus, as head of a localized community which has abruptly left the synagogue and ethnically views itself as separate from Judaism, portrays himself as the only path to salvation (14.6).

5-39 Brian D. Johnson, Seminary of the Americas

Epistemology of Testimony in the Gospel of John

The language of testimony (marturia and its cognates) is central to the Gospel of John. This paper will examine how the category of testimony and also revelation are used to express coming to knowledge. The Gospel of John's approach to epistemology is multi-faceted which makes problematic the application of tools such as social memory theory. The way that the categories of testimony and revelation are used in this narrative should be considered in addition to the category of memory. This provides a fuller picture of the Gospel of John's presentation of coming to knowledge. The Gospel of John will be shown to have a carefully nuanced and sophisticated epistemological approach.

5-39 Dirk van der Merwe, University of South Africa

"Those Who Have Been Born of God Do Not Sin, Because God's Seed Abides in Them": Soteriology in 1 John

The author of 1 John refers explicitly (3:5; 3:6bis; 3:9; 5:18) four times, and implicitly (5:19) once, that "those who have been born of God do not sin, because God's seed abides in them". The author links these assertions to the life of Jesus (1 Jn 3:5). Anyone reading these texts is likely to find them hard to bear, since the author appears to be discussing a doctrine of Christian perfection. However, in this research I shall try to show (using a socio-rhetorical approach) that, in fact, these assertions should not be interpreted too literally by the reader. Instead, these texts are part of the author's rhetorical construction to designate just how phenomenal, radical and final he sees the salvation event. The author substantiates the meaning of these radical assertions in his depiction of Christian existence as existence in a family, the familia Dei. The author uses these expressions to explain his understanding of the multi-dimensional character of sin and salvation, a topic that he attempts to expound throughout the epistle.

5-39 Andre van Rheede van Oudtshoorn, Perth Bible College

Every Letter Tells a Story: Mission and Unity at Odds in the Local Church: A Socio-Narrative Analysis of 3 John

3 John is the shortest book in the New Testament. It seems to lack specific doctrinal content and it is thus seldom preached from. This paper employs a socio-narrative analysis to place the letter within a broader narrative framework. It, then considers how the letter poetically restructures the original narrative sequence to serve its persuasive intention. The persuasive intention of 3 John is critically tested against certain compliance gaining theories. The way in which characters function within letters is considered and from this the symbolic world-view that forms the interpretative background to the letter is constructed. The paper shows that, at its core, the letter is doctrinal as the character of God and his purpose for the world ultimately determine its contents and intention. Missions is shown to be key factor by which the church is defined and Christians' commitment to this cause becomes a touch-stone reflecting their relationship to God.

5-40 Jonathan Jacobs, Bar-Ilan University

Ramban's Addenda to his Commentary

Near the end of his life, in 1267, Ramban (Nahmanides) moved to the Land of Israel. During the three years that he lived there he made corrections to his Commentary on the Torah, introducing hundreds of changes and addenda. Some of these changes arose from his new familiarity with the geography and reality of the Land. Some of the addenda may be attributed to the scholarly works to which Ramban was exposed only once he reached the Land of Israel. Other addenda are the result of additional study of and insight into biblical verses and rabbinical legends. Letters written by Ramban refer to 134 addenda. A careful comparison of some forty manuscripts of his Commentary on the Torah shows that hundreds of other, undocumented addenda exist – some very long, while others consist of just a few words. In my lecture I present the phenomenon of Ramban's addenda to his Commentary on the Torah, its principal causes, and its scope. During the lecture some key examples of such addenda will be presented.

5-40 Chris Ochs, University of Nottingham

The Use of the Gospel of Matthew in Shem Tov ibn Shaprut's Polemic

It has long been recognized that Shem Tov ibn Shaprut has provided one of the earliest Hebrew versions of the Gospel of Matthew in his 14th c. polemic treatise, Eben Bohan. The work itself has received ample attention from both Jewish and Christian scholars, although the latter were usually concerned, and that quite controversially, with the textual origins of the Gospel of Matthew. George Howard, Robert Shedinger, et al have argued that the Matthew text is quite early, while others, most notably the late William Petersen, but also William Horbury, Libby Garshowitz and José-Vicente Niclós have identified the text as medieval. Irrespective of the actual provenance of the Matthew text, ibn Shaprut's use of the Gospel of Matthew has been given little attention. The paper seeks to remedy this by briefly outlining how ibn Shaprut uses the gospel text, with particular reference to how he argues against the divinity of Jesus. A sample of ibn Shaprut's polemic comments (as of yet unpublished) that are appended to various pericopes in the gospel text will be presented and related to earlier Jewish polemic that use New Testament texts (e.g. Milhamot ha-Shem, Sefer Yoseph ha-Meqanne and Nizzahon Vetus). This particular investigation demonstrates that the study of genuine Jewish arguments, that is, not merely those reported in Adversus-Judaeos literature, can be a fruitful endeavor that yields important material for various fields, e.g. the relationship of Judaism and Christianity, Church history and the development of doctrine.

5-40 Yitzhak Brand, Bar-Ilan University

The King's Law - The Life Situation (sitz im leben) of HaRan's Homily

On many occasions, the Bible describes the king as judge. The woman from Tekoa came before King David to be tried (2 Samuel 14:5 ff). Both King Solomon (1 Kings 3:16 ff) and King Jotham (2 Kings 15:5) hold trials. Wisdom literature also describes the king as judge (Psalm 72; Proverbs 16:10-13). What is the relation between the king as judge and the judicial authority? Does the king's law serve as an alternative to the law entrusted to the judges? Many have addressed these issues, foremost among them R. Nissim of Gerona (Ran), of 14th century Spain. Ran discusses these matters in his book of homilies, based on a philosophical inquiry of Torah cases. In Homily 11 he reveals his political theory, which many consider to be daring and unusual thinking. It is claimed that Ran recognizes a secular, "political" legal system, headed by the king, alongside a religious, halakhic system of law operated by the judiciary. In the proposed paper we attempt a reevaluation of Ran's political outlook. We propose that what Ran sketches in his homily is an ideal model that cannot be implemented – neither in theological-philosophical terms nor at the practical level. The autonomous, expansive legal realm of the king becomes a narrow framework that is subservient to the rulings of the judges. This exegetical hypothesis is based on a comparison between the content of the homily and Ran's other teachings, both philosophical and halakhic. Our conclusion is bolstered by a new reading of the homily against the background of the Jewish social-political reality. We also examine the homily from the point of view of European Christian political thought in the 14th century.

5-40 Amos Frisch, Bar-Ilan University

Malbim's Approach to the Patriarchs' Sins

Inasmuch as Malbim (1809–1879) was an Orthodox rabbi with a strongly conventional approach, we would expect that in his commentary he would attempt to justify problematic actions committed by the Patriarchs and Matriarchs (especially in the book of Genesis) and absolve them of any wrongdoing, as far as possible. This is indeed how scholars describe his approach. The diverse methods he employs to do this will be examined. But so will several instances in which he unexpectedly takes the contrary position. We will analyze these cases and try to understand what led him to be critical of the Patriarchs precisely there. Finally, we will compare his attitude to those of two of his contemporaries, Yaakov Zevi Meklenburg and Samson Raphael Hirsch.

5-41 Jesper Tang Nielsen, Københavns Universitet

Textual Semiotics and Rewritten Bible

The introduction of semiotics into biblical scholarship was part of the so called linguistic turn which took place in the seventies. At that time traditional diachronic methods were supplemented by an array of synchronic approaches. Semiotic readings belonged to the synchronic methods because they focused on the text itself without interest in its history or afterlife. They analysed the fundamental meaning producing structures in narrative texts without paying attention to, say, historical matters or textual or redactional history. That the text itself may be a rewritten version of older texts and often will be rewritten by younger texts was left out of the question. Without questioning the achievements of this kind of semiotic analyses, the paper proposes that textual semiotics has a potential for exploring the afterlives of narrative texts. By reworking a traditional semiotic model, it may be possible to define some of the typical narrative techniques that are used in rewriting texts. This will be a first step towards a semiotic model of narrative transformation, which will contribute to the study of rewritten Bible. Potentially, it will be possible to use this approach for defining the narrative trajectory that the gospels take part in. In the presentation the death of Jesus in apocryphal literature will serve as illustration of the narrative transformation involved in rewritten Bible.

5-41 James M. Morgan, Ecole Supérieure Privée de Théologie (Niamey)

Plot Theory and Analysis: Refining an Effective Tool for Biblical Exegesis

Plot analysis has often been performed with an inadequate definition of plot and methodology in biblical exegesis. Recently, this tendency has begun to change. This presentation — also indebted to recent literary studies — demonstrates how plot analysis can be used more effectively in biblical exegesis by advancing suggestions to improve both the theoretical basis of plot and the methodology for plot analysis. To this end, a working definition of plot is formulated that includes objective and pragmatic aspects. These elements are elaborated based on the view that 'plot' differs from 'story' in that plot lies in the telling and reception of the story assuming the presence of a consciousness outside the realm of the storyworld — the reader or the spectator — for whom the plot is raveled and unraveled and from whom the plot seeks a response. This dual teleological function of plot undergirds the value of plot analysis — especially useful for narrative criticism and reader-response criticism — namely, that plot concurrently works toward narrative closure and works on the reader through its development of narrative tension. Therefore, a description of the narrator's artistic leading of the implicit reader to understand and experience the plot's advance can also benefit the analysis of the experience of the narrative by other types of readers. Accordingly, suggestions are offered to improve plot analysis both for macro- and micro-narratives and for the evaluation of elements that enhance the plot, such as individual passages and characters, as well as figures of speech and rhetoric.

5-41 Sandra Hübenthal, Universität Tübingen

Narrative Perspectives and the Mediation of Jesus Images in Mk 6:1-8:21

Even a brief glance through the Gospel of Mark reveals that its narration presents different images of Jesus that both explicitly and implicitly raise the question of how this Jesus is to be adequately understood. These different perspectives in turn raise the question of how these images are depicted and mediated by the text. A thorough narrative analysis indicates that Mark has clearly defined narrative roles: the narrating voice mediates the narrative world while the characters reflect and analyse the events. The evaluation of the narration thus takes place on the level of the characters and not on the level of the narrating voice. But how does that work itself out in detail? The paper examines the anatomy of perspectives in Mk 6:1-8:21 and interrogates whether the multi-dimensional fragmentation of this passage indicates an equal coexistence of perspectives or their subordination to a privileged viewpoint? Might that viewpoint indicate a preferred reading perspective that is then defined as "adequate"?

5-42 Ben C. Blackwell, University of Durham

Paul and Empire in Light of Paul's Interaction with Nero in the Acts of Paul

In the current debate concerning Paul and Empire, much of the discussion situates Paul's language in contrast to the imposition of Roman imperial ideology (especially through the emperor cult). Since Paul does not explicitly mention Caesar in his letters, the analysis of his anti-imperial rhetoric is shown primarily from implicit meanings of key terminology (e.g., euangelion, kyrios, pistis, dikaiosyne, eirene, etc.), often drawn out by recourse to post-colonial criticism and Scott's hidden transcripts. However, there has been no sustained discussion of the earliest non-canonical biography of Paul which sets his martyrdom explicitly in an anti-imperial context. As a result, this paper will consider what light Paul's interaction with Nero as expressed in The Acts of Paul (AP) — a second century account of Paul's life, ministry, and death — sheds on the debate about Paul and Empire. In this account Nero's anger is provoked as a result of the following central themes: Christ is the 'king' (basileus) who will destroy all other 'kingdoms' (basileiai), and believers as 'soldiers' (stratiotai) who serve in his army. This type of language appears infrequently in Paul's undisputed letters, though it has some affinity with the Pastorals. Accordingly, I argue that although the church held in its memory that Paul's message stood in contrast to imperial ideology, the AP did not find his undisputed letters particularly important for documenting his supposed anti-imperial rhetoric. As a result, the author may not have considered the supposed anti-imperial language to be as transparent as many scholars argue today.

5-42 Dorothea H. Bertschmann, Durham University

The Heavenly Government and the Earthly Powers: Reading Philippians 3

Recent scholarship on Philippians (Oakes, de Vos, Tellbe, Wright) has drawn attention to the political vocabulary in 1:27 and 3:20. Simultaneously the ethical function of the hymn in chapter 2 has been re-discovered. Various contributions suggest that Paul constructs the Philippian church as an alternative political community which stands over against the political communities of polis and empire in direct challenge to the claims of the Roman emperor. Chapter 3 has been read as an appeal to counter the Greco-Roman values of proud self-assertiveness by embracing humble suffering instead. The biographical section about Paul which starts chapter 3 is seen as Paul's renunciation of Jewish privilege which imitates Christ's kenosis and must be imitated by the Philippians in turn. 3:20-21 is seen as the logical summary and conclusion of this train of thought. But this is not the most convincing reading. This paper identifies major difficulties and flaws in the readings mentioned above. It will argue that the dominating structural element in Philippians 3 is not the triple structure of kenosis/imitation but the forward striving, heavenward looking attitude. Paul does indeed make use of political metaphors but he does not use them in any antagonistic sense, confronting and challenging existing structures of political authority. This however does not make Paul's narrative apolitical in the sense of individualistic and inward looking faith. Paul uses the metaphor to strengthen the corporate identity of the Philippian church as a community under authority, whose allegiance is oriented towards the ultimate authority of Christ. The Philippians' rootedness in a heavenly reality both adds force to the binding character of the Christian pattern of ethics and inspires hope. It also enables the community to negotiate loyalty to penultimate authorities and value systems in a discerning and critical way.

5-42 Alex Hon Ho Ip, The Chinese University of Hong Kong

Christ-centered exegesis of Paul's use of 'koinonia' in Philemon in light of the suppressive Greco-Roman system

One of the major discussions on the epistle of Philemon lies in Paul's view on the slavery system. With the recent researches on slavery system, some argue whether Onesimus was actually a slave or not. However, these discussions may miss one central concern of Paul in the epistle, that is, to ask Philemon to imitate Christ in the suppressive Greco-Roman system. The proposed article is to argue Paul uses Christ as the image to ask Philemon to accept Onesimus who was indisputably in an inferior position than Philemon. Why did Paul use 'koinonia' in his request to Philemon? After a carefully designed rhetorical argument, Paul finally asked Philemon explicitly to accept Onesimus as accepting Paul. The proposed reason to explain Paul's use of 'koinonia' is that Paul thinks the image of Christ is the only solution to free a person in such a suppressive system. The paper will argue from both inter-textual and socio-economical perspectives that Paul's use of 'koinonia' is to propose the above mentioned Christ-centered view. From inter-textual view, the article will study how Paul uses 'koinonia' and related terms in other epistles and how it may fit into Philemon. From socio-economical view, the article will show that there was no other solution better than what Paul proposed to Philemon.

5-42 John W. Welch, Brigham Young University

How Rich Was Paul? . . . And Why It Matters

Over the years, various opinions have been expressed about Paul's wealth, ranging from Jerome Murphy-O'Connor's "Paul was not a rich man," to A. N. Wilson's view that Paul was independently wealthy until the end of his life. My article examines these divergent views and argues that the apostle Paul was indeed a man of significant means. His education, legal training, vocabulary, and social privileges, as well as his business of "tentmaking," unusual status as a Roman citizen, unblemished successes in court, extensive travels, and many other factors indicate that Paul was accustomed to prosperity and was not familiar with destitution or sustained subsistence living. His use of very significant social capital allowed him to win favorable audiences among important people of wealth and status in many of the capital cities of the eastern Roman Empire. As a consequence, locating Paul in a high ranking social class influences the way in which one reads and translates Paul's statements about numerous topics, ranging from practical subjects such as slavery, marriage, civil disobedience, and honor or shame, to loftier ideals such as charity, virtue, beneficence, and wealth itself. Efforts to reconstruct Paul's personality, his personal sacrifices, community relationships, uses of metaphors, and deepest theological concerns, yield sharper insights when aided by social-scientific analysis of his thorough conversance with wealth.

5-42 Wendell Willis, Abilene Christian University

Paul's Downward Mobility

Much attention has been paid to the question of Paul's "conversion" (if one even should use such a term). But this has almost been completely focused on his relationship to his Jewish heritage and his Christian life. In this paper I explore another aspect of Paul's conversion — from a person with some significant social status to someone considered a "nobody." In Philippians 4:12, speaking of his appreciation of Philippian financial support, unnecessary as it was, he claims " I know how to be abased (tapeinousqai) and I know how to abound (perisseuein)." The relationship of this assertion to Cynic attitudes towards social circumstance has been noted and explored. Clearly his experiences of "humiliation" (tapeinousqai) as a Christian can be easily located (2 Cor 10:1 11:7; cf. 2 Cor 7:6). But I ask the question, "When did Paul know how to abound?" Surely it was not as in his apostolic ministry, if we grant any reality to his list of his sufferings, and his reference to hard physical work. If Paul "abounded" it must have been before his call to apostleship. This paper explores indications in Paul's letters about his social standing before and after becoming a Christian apostle. The evidence presented in this paper for Paul's downward mobility are: 1. His pre-Christian life (education, family, citizenship) 2. Social movement (A manual laborer, his weakness, sufferings and "humiliation") 3. The sociological evidence of new movement leadership

5-42 Stephan Witetschek, Ludwig-Maximilians-Universität München

Saint Paul in Chains

Paul's letters to the Philippians and to Philemon are written from a situation of imprisonment. The same situation is also presupposed in Colossians, Ephesians and 2 Timothy, all usually considered pseudepigraphical, and bonds are also an important element of Paul's portrait in Acts (e.g., Acts 26:29; 28:20). This paper is an attempt to understand Paul's bonds as a biographical detail that has become an element of literary iconography in the memory of Paul: Paul remembered is Paul the prisoner.

5-43 Micaël Bürki, Collège de France

"Tsara'at": A Disease of the Gift or the Obligation to Return

All attempts to identify and understand the phenomenon described by the Hebrew term "tsara'at" from a typology of diseases, scientifically established, have failed. It is generally admitted that the term does not correspond to leprosy or any definite skin disease. Examined in another way, "tsara'at" presents distinctive characteristics, which leads to understanding it as a religious and social construction. Marcel Mauss, in his famous "Essai sur le don," stressed the necessity shared by all societies to make gifts circulate according to a tripartite pattern: "to give, to receive and to return." This obligation aims to support and maintain the social link inherent in gifts, recognizing the different protagonists of the exchange and their social status. This basic obligation takes different forms, however, contingent on the societies. In Melanesia, for example, the "hau" is the name of the malediction that treats people who retain a gift or service without giving it back or recognizing the initial donor. This paper maintains that, in the same way, the biblical narrative presents "tsara'at" as an external, quite magical, force that reaches people guilty of the appropriate goods or services that are not due them. Moreover, the laws of the Pentateuch relate the disease to ownership. In Deuteronomy, the prescriptions on "tsara'at" interrupt a list of laws on theft and kidnapping (Deut. 24.8). Leviticus 13-14 describes a different case of infection of a human being but also of textiles, leather goods and houses. In this detailed diagnostic, passages remind that the land and every possession were initially given by God (14.34-35). The book of Number pursues the same logic (Num. 5.2, 5-10). The paper will show that "tsara'at," as a physical impairment, fits within a recurrent social construction legitimizing the obligation to make gifts circulate and recognizing YHWH as the original donor of all goods.

5-43 Jiri Moskala, Andrews University

Jacob Milgrom's Ethical Interpretation of the Dietary Laws of Leviticus 11: Analysis and Evaluation of his Unique Contribution

Milgrom's interpretation of the dietary regulations of clean and unclean food of Leviticus 11 is being characterized as ethical, because it is based on the respect for life. He rightly claims that "the diet laws of Leviticus 11 cannot be comprehended in isolation" and that "they form part of a larger dietary system." This is why the starting point for him is the blood prohibition of Gen 9:3-4. Nevertheless, this move is not sufficient. It is my conviction, supported by the early stand of Mary Douglas, that the explanation of the dietary code regarding permitted and forbidden animals has to be put within an even larger context, namely Creation itself. Douglas's claim was done on anthropological basis and Genesis cosmology, and I have broadened it on exegetical, stylistic, structural, conceptual, and intertextual grounds (namely on connections among Genesis 1-2; Genesis 3; Genesis 6-9; Leviticus 11; and Deuteronomy 14). Milgrom's rational for distinction between clean and unclean food related to the sacrificial system and to division of different groups within society is discussed and evaluated.

5-43 Joonho Yoon, Drew University

Economy, Sustainability, and Reproducibility: Complementing Milgrom with the Practical Rationale for the Exceptions in Leviticus 11

Leviticus 11:24-40, the structural core of the chapter, has three salient exceptions (earthen vessels, spring/cistern, seed) for the regulations on the contamination by the contact of carcass. The hydrology in the unit shows an ambiguous feature of water as a source of either life or death. The most fundamental problem is that the macro schemes suggested by major scholarship do not cover all the individual cases with no exceptions. It is because the exceptions and immunities derive not from the theoretical systematization of the cultic life of the Israelites but from pragmatic consideration upon the Israelite real life. It is the issue of practicality prioritized to the logicality. The practical consideration associated with sustainability and reproducibility is needed for the communal survival and management. The most relevant suggestion for the overall rationale is made by Jacob Milgrom who focuses on the distance between the objects and the earth, i.e., the issue of embeddedness. However, his rationale of embeddedness does not fit in the three exceptions and needs to be complemented: (1) Regarding the exception of earthen vessels, his attention to embeddedness is to be complemented by the practical consideration of economic situation; (2) Regarding the exception of a spring or a cistern, his contrast between embedded (or flowing) water and isolated (or standing) water is to be replaced with the quantitative consideration rather than qualitative of water for the sustainability for the communal survival. (3) Regarding the exception of the dry seed for sowing, his contrast between embeddedness and looseness is to be modified to the contrast between rotting and budding for the reproducibility for the communal survival. It is the issue of life to be sustained and reproduced which underlies the basic system of the purity and the dietary law.

5-44 Matthew Sleeman, Oak Hill College

Getting Their Identities Out of Place? Reading Acts 15:36-41 For Its Productions of Space

The closing verses of Acts 15 narrate in brief a sharp disagreement between Paul and Barnabas. This dispute results in them separating and – within the span of Acts – remaining apart from one another. For many commentators, this incident forms an awkward coda at the close of a chapter apparently typified by unity and concord among believers and few connect it within the wider purpose of the narrative. This paper probes the incident from a variety of readings which explore and evaluate the identities and space producing, and produced by, the incident. Although lightly told, and involving narrative gaps, Acts 15:36-41 invites a spatial reading which will tease out Luke's purposes in including it within Acts. Beginning from a 'thirding' reading following the theoretical horizons presented by Ed Soja et al., the paper explores the implications of these five verses for Christian identity formation within the narrative world, implications which also inform readers seeking to model their lives according to Acts. Beyond the forensics of cause, the aspect which delimits the considerations of most commentators, this paper posits that the disagreement between Paul and Barnabas provokes more profound questions concerning the ethics of reconciliation between believers. Such questions challenge, and develop from, my spatial reading of believers living on earth under the Lordship of a heavenly Christ, work presented in 'Geography and the Ascension Narrative in Acts' (Cambridge University Press, 2009). The result is a richer characterisation of key characters in Acts, an enhanced understanding of ecclesial ethics, and the uncovering of a key but often neglected aspect of the purpose of Acts: the dynamic and even contested relationality inherent to the lived experience of 'the things fulfilled amongst us'.

5-44 Drew William Billings, McGill University

Imperial Space and the Construction of Christian Identity in Acts

This paper seeks to contribute to the theoretical basis upon which questions of space and identity are explored in the study of antiquity by applying perspectives from the field of Memory Studies to address a set of correlations heretofore unexplored between the Book of Acts and the Forum of Trajan. Trajan's Forum brought into visual form a constellation of discourses concerning empire which were formative for the articulation of Christian identity in the Book of Acts. Although one could argue by dating that the writing of Acts took place in the Bibliotheca Ulpia located directly within the Forum, it is not necessary to posit such a scenario in order to validate a comparison. Rather, Maurice Halbwachs' notion of "social frameworks of memory" is a critical concept in understanding commemorative artifacts such as Acts which evidence participation in broadly distributed modes of thought. I will argue that the Book of Acts constructs early Christian identity by commemorating an image of the past that corresponds to broader societal frameworks which were shaped by the built environment of the Roman Empire.

5-44 Robert Artinian, King's College London

On the Structure of Galatians: Central Features in the Letter's Linguistic Architecture

According to renowned Islamic architect Abdel-Waheb El-Wakil, the vital importance of architecture lies in the simple fact that it is the 'structuring of space.' For how one structures a space 'determines everything we do within it.' Indeed, when designed with sufficient grandeur, a structure may even affect our understanding of the world outside — i.e., our 'cosmology.'

In much the same way, we may understand the composition of a discourse (i.e., both the act and the outcome) as the structuring of linguistic space. How an author structures that space determines everything that transpires within its precincts. And if that linguistic structure is grand enough in design, it may even affect the readers' perception of the outside world (i.e., their 'cosmology'). It is my belief that, in his letter to the Galatians, Paul does just this, seeking to shape his hearers' perception of identity (esp. ethics) through a series of structures that emphasize spatial duality (e.g., 'God' vs. 'man' in the narrative of 1:11-2:21) and culminate in a cosmological-apocalyptic vision of the kosmos as a whole (Gal 1:4 and 6:14-15; cf. 4:1-11). Approaching Galatians via the metaphor of linguistic architecture, this paper will integrate various insights from the past three decades of research (e.g., rhetorical analysis, epistolography, oral/aural structuring, the 'apocalyptic Paul') — a fruitful but fragmented era — , drawing attention to those signs in Galatians (uncovered in this era) which provide new insights and concrete help in the identification of the composition's fundamental linguistic structures, i.e., the central features of the letter's linguistic space. After surveying a series of such structures, this paper will conclude by mapping these against the wider (recently recognized) cosmological-apocalyptic orientation of the letter (e.g., Gal 1:4; 4:1-11; 6:14-15), in order to show how this composition may have affected the cosmology and identity of Paul's original hearers.

5-44 Jenn Cianca, University of Toronto

Shared Sacred Space? Early Christian Meeting Places in Roman Britain

The meeting places of the earliest Christian communities were inhabited houses. The space of these house churches is usually characterised either as sacred – a holy place sanctified by ritual – or neutral – an empty space housing the true church, composed of its members. In the case of the former, the nature of the sacred space is rarely explained; it carries with it only the assumption that Christian sacred space would be free from the pollution of pagan cults. The latter case is predicated on the mistaken notion that a domestic space in the Roman world could be neutral at all, an idea which fails to recognize the intrinsically religious nature of the Roman house. The spaces of Roman houses, especially those of the wealthy, reflected their owners' status and political affiliation, but also their ritual piety. This piety was writ large in many elite households through the presence of domestic shrines, votives, and ancestor busts, essential markers of Roman identity. In this paper, I will discuss the relationship between the religious character of the Roman aristocratic house and the Christian community which met within its walls in the first four centuries C.E. An examination of the Lullingstone Villa (Kent), its Christian chapel flourishing alongside evidence of domestic ritual and polytheistic piety, will demonstrate that a shared ritual space does not necessarily indicate a lack of sanctity. This recognition of shared space also demands an exploration of the impact this coexistence of pagan and Christian elements would have on the formation of identity in early Christian communities, especially in Roman Britain. Other pagan-Christian sites (including Hinton St Mary and Frampton) will be engaged with a view to presenting a new characterization of sacred space and community identity in the early Church.

5-45 David Penchansky, University of Saint Thomas

Biblical Criticism and the Quran: The Case of Abu Lahab (Sura 111)

The brief sura known as Surat al-Masad (the Sura of the Palm Leaf) comprises a series of curses against Abu Lahab and his unnamed wife. In spite of his wealth and his wife's support, he is cursed to suffer eternal hell fire. There are many interpretive difficulties in this text. First is the problem of a part of the Quran that focuses on a specific historical individual, although the Quran claims to be timeless and universal. Second, there is difficulty in identifying the main figure, Abu Lahab. His name means "Father of Flames." Traditions of interpretation in the hadith identify him as the uncle of Muhammad. Others see him as an archetypal evil figure. Further, his wife is described as "carrying wood" and wearing a twisted necklace of palm leaves around her neck. Both references are obscure and occasion much debate. As part of a larger project, analyzing short and anomalous suras using biblical-type methodologies, I examine both the rhetoric of the sura and its place in Islamic interpretive tradition.

5-45 Dalia Abo-Haggar, University of Pennsylvania

Repetition in the Qur'an and the Bible

In his structural analysis of Biblical Hebrew narrative, Jerome T. Walsh examines how verbal and non-verbal (thematic) repetitions function as a structuring device that creates different narrative patterns, such as concentric symmetry, parallel symmetry, and asymmetry of transposition. Concentric symmetry is a pattern in which two corresponding repeated elements (terms or verses) occur in reverse order on either side of a center. In parallel symmetry, corresponding repeated elements appear in the same order in each sequence. Asymmetry of transposition is created when the order of corresponding elements in one sequence does not match that of the other. Walsh maintains that the two patterns provide avenues of interpretation. Concentric symmetry often reveals a dynamic of reversal and contrast between states or actions, whereas parallel symmetry may indicate succession or cause and effect. These patterns work in the case of the Quran as well, such as in Sura 10:12, where concentric symmetry underscores the time of ease as a turning point in man's relationship with God; and in Sura 26: 153-155, 185-187, where a parallel symmetry underlines the act of accusing a messenger of lying as a recurrent behavior. Whereas Walsh maintains that asymmetry of transposition does not provide an interpretive dynamic, this paper rather demonstrates that asymmetry of transposition in the Quran, unlike the Bible, shows signs of interpretive dynamic, a change of emphasis and focus. In Sura 10:13-14, 73-74, for example, the transposition of the words khulafa' and bayyinat serves to guide the audience to change their perspective; they should not be distracted by the respite time they still have, but consider instead the opportunities they will lose when the respite ends with their destruction. This suggests that the tools which Walsh developed for the study of the Bible are better suited to the Quran.

5-45 Carol M Walker, London School of Theology

Women in the Round: Biblical and Quranic Texts in the Light of Principles of Semitic Rhetoric

Rhetorical analysis is sensitive to the way structural patterns and devices serve as guides to meaning in Semitic discourse. Reading a text in the light of recognized principles of Semitic discourse identifies the boundaries of coherent units and directs attention to what is significant within them. Such an approach is interested in the surface structure of a text and the ways this directs to intended meaning, rather than in hidden underlying elements such as are the focus of interest in structuralism and hermeneutics of suspicion. In recent decades reading from this perspective has invigorated awareness of the roles which women characters play in biblical narrative and exposed fault lines in long established exegetical lore. Within that same period a number of Quranic scholars have drawn attention to the way portions of the Quran adhere to the same discourse principles. In this paper I demonstrate the potential of rhetorical analysis as a basis for comparative study of the Bible and the Quran. The sample texts I use feature women characters. I set out three primary examples (two from the Hebrew Bible and one from the Quran) where recognition that the texts are shaped according to principles of Semitic rhetoric has invited review of established interpretations. Each example is supplemented by summary observations, dependent on the same method, which note continuity and discontinuity of interests in related material from elsewhere in both scriptures. Though all units of text are analyzed in a synchronic way, the distinguishing of separate texts that have different theological concerns provides a basis for diachronic consideration of milieu and the progression of ideas.

5-45 Keith E. Small, London School of Theology

Textual Variants in the Quranic Manuscript Tradition: An Analysis of the Dynamics of Textual Transmission

This paper summarizes the findings of a research project to apply the two main goals of textual criticism to the text of the Quran: first, to discern the earliest possible form of the text, and second, to illumine the history of the text. A selection was made of a small portion of text (Surat Ibrahim 14:35-41) which was surveyed across at least twenty manuscripts from the Quranic manuscript tradition, particularly highlighting manuscripts from the first four Islamic centuries. Three manuscripts from the Sana'a finds are represented, as well as early Qurans from Istanbul, Paris, and London. The kinds of variants observed were thoroughly analyzed, categorized, and examined in regard to recovering the earliest possible forms of the text and illuminating the history of the development of these texts into a standardized text-form. Intentional variants were given special attention. Also taken into account were differences in script style, the chronological development of Arabic orthography, the effects of oral tradition on written transmission, and the role of centralized ideological control on the texts. The paper concludes that the current version of the text of the Quran is the result of a long and complex development to create a precise form of the text supporting later Islamic tradition which has not preserved the very earliest authoritative forms of the text. I will show that the interplay of the oral and written traditions of the Quran allowed alternative interpretive text-forms to develop, and that the oral traditions were often dependent on orthographic reforms to the written text.

5-45 Máire Byrne, Milltown Institute of Theology and Philosophy

Comparative Theology as a Teaching Method for Christian Bible Students

Comparative theology has been described generally as a new method of interreligious dialogue as a sub-discipline of systematic theology that attempts to produce a more fruitful and manageable approach to the dialogue between religions. While it is predominately used as a method within Christian interreligious discourse, this paper aims to demonstrate how engaging with the method can benefit the teaching of Biblical Studies, in this case in a Christian context. The case study which will be discussed is the teaching of the Genesis creation accounts and how using comparative theology to study the view of the deity as creator in Judaism, Christianity and Islam can enhance a student's understanding of the text, as well as the images (and theology) of the deity which it presents. This is conducted principally through examination of the use of the image of God as creator in the texts of the Hebrew Bible and the names associated with creation in the 99 Most Beautiful Names of Allah and their use in the Quran.

5-46 Hugh S. Pyper, University of Sheffield

King James in the Curriculum

With support from the Subject Centre, the Department of Biblical Studies at Sheffield has been developing materials to help colleagues in a variety of disciplines e.g. English, History, History of Art and Music, to address the lack of biblical literacy among their students. What can biblical scholars do to help colleagues who feel they have neither the time nor the expertise to make up for the gaps in their students' education? Some of the materials developed in this project will be available for discussion and review at this session.

5-46 Heather A. McKay, Edge Hill University

Biblical Literacy: What That Might Mean to Those Who Have It or Seek It

Drawing some comparisons with the study of Shakespeare's works or the tales of the Arabian Nights this paper will ask what biblical literacy might mean, and what it could reasonably amount to, and for whom. Thereafter the case for extremely well-clued-up biblical 'guides' will be made, people who can get to grips with the subtler nuances of the text and tailor their introduction/s to the Bible to the age, education and cultural — even cross-cultural — literacy of their audiences. Furthermore, the case for the process being regarded as a two-way collaboration will then be made because two-way respect is a fundamental necessity for any undertaking such as this.

5-46 James Aitken, University of Cambridge

Extra-class learning: a web-resource for coins and manuscripts

A newly launched website 'Artefacts of ancient Judaism' aims to harness the increasing body of digitised materials in libraries and museums for educational means. The project aims to test how we can encourage students to use material objects in their understanding of the biblical world through interactive engagement with images of the objects. Given the limited time students are able to see the objects in reality, the website allows them to explore for themselves the artefacts and ask a range of questions, from their historical importance to their reception history. The presentation will discuss some of the issues pedagogical issues arising from such a project, and demonstrate the methods used.

5-46 Heather A. McKay, Edge Hill University

Gendered Aspects of Mentoring Colleagues

This workshop session will consider what it is that mentees seek, require, resist, or succeed in through a mentoring programme, asking whether the aims are met equally via same-gender or cross-gender partnerships. Two articles from 2007 and will be interrogated and their findings compared with the attendees' own experiences of mentoring.

5-46 Nancy Tan, Chinese University of Hong Kong

Academic Success - Research Grants? - Contextual Aspects of a Scholar's Life

Securing competitive grants from the government in my context (Hong Kong) is "the" most important guarantee of survival in the academia. This subject is inevitably reflective, in the sense that it compels one to look back and consider what one might have done in order to be "successful" or "more successful" or what one has done so that one is still employed today in one's post. Instead of trying to propose that a particular "way" is effective to stay in academia, like the promise Woman Wisdom makes if one should choose her way and study the Torah, I suggest "success" is actually contextual – not only in terms of space, but also time. In this way, what is "successful" is dynamic and has to be re-defined and re-identified continually in order to be relevant. In this short presentation, I will make two illustrations of the above from my own experience.

5-47 Wayne Coppins, University of Georgia

Sitting on Two Asses? Second Thoughts on the 'Circus Jesus' Interpretation of Matthew 21.7

While an articulate minority of scholars maintain that Jesus is pictured as sitting on multiple garments but only one animal in Matt 21.7, most interpreters maintain that Matthew portrays Jesus as sitting on two animals – a phenomenon humorously referred to as 'circus Jesus' by James Barker (paper presented at Southeast Regional SBL 2010). It is the 'circus Jesus' interpretation that I will investigate anew with regard to the arguments for and against it. Notably, I began working on this paper with the intention of challenging the plausibility of this reading, only to become convinced of its likelihood in the course of my research. My argument shall proceed as follows. First, I will briefly establish the fact that Matthew speaks of two animals in Matt 21.1-12. This is especially striking because the parallel pericopes in Mark 11.1-11, Luke 19.28-36 and John 12.12-19 only involve one animal. Secondly, I shall present two competing explanations for why Matthew has two animals and then advance arguments for affirming one of these over the other. Thirdly, I shall then turn to the central question of this study, namely whether or not Matthew envisages Jesus to be sitting on two animals in Matt 21.7. Here, I argue that while it is grammatically possible to interpret Matt 21.7 so that Jesus is envisaged as sitting on the plural garments rather than the plural animals, it is much more likely that Matthew envisages Jesus as sitting on the two animals since this conclusion is strongly supported both by a synoptic comparison of Mark 11.7 and Matt 21.7 and by a study of the relationship between Matt 21.5 and 21.7.

5-47 Lam Chi Kin, The Chinese University of Hong Kong

The mistakes of Hanging of Judas

The Passion Narrative in the Matthew's Gospel embraces two distinct ways of death: the suicide of Judas by hanging (Mt 27:3-10) and the crucifixion of Jesus on the cross (Mt 27: 27-54). First we see Judas betrays Jesus by conspiring with the chief priests and the elders, but eventually he commits suicide because of his guilt and inability to forgive himself. This is very different from the death of Jesus which has been examined (anti-) politically as a non-violent resistance to the Roman Empire. Crucifixion was a shameful and degrading method of death in the ancient world, but Matthew portrays Jesus as the Risen Lord who defeats death (28:16-20); death has no more power over Jesus. Judas's death has been interpretated negatively throughout the history as the following: 1) Judas is greedy; 2) Judas behaves more negatively than Peter and his betrayal is worse than Peter's denial in terms of discipleship; 3) By betraying innocent blood according to the Old Testament perspectives, Judas sins grievously. Thus we can see that the interpretations of the death of Judas are dominated by the typology of Old Testament characterizations. These interpretations are one-sided because they isolate the text from the context of the Roman Empire which lead to such a negative image of Judas' end. Without taking into account of the historical context, it is difficult to understand Judas' suicide in terms of motivation and method of death in antiquity. This paper attempts to explore the motive and method of Judas' death in the context of the ancient Roman master-slavery system. It seeks to show that Judas' colluding with the religious authorities is a form of self-enslavement (Mt 26:26-30) to the ruling party. And thus, Judas is led to commit suicide because of his mistaken identity in his relationship with Jesus. The tragedy of Judas is that he mistakes the vala-relationship when he returns his peculium and when he chooses the method of suicide by hanging as the only way for manumission.

5-47 Martin Ramey, Azusa Pacific University

Jesus and Joseph of Arimathea: The Quest for the Historical Joseph

Scholars Gerd Ludemann and James Tabor offer different views of what happened after the death of Jesus. The role, or non-existent role, of Joseph of Arimathea is an important issue for both in their conclusion that Jesus is not risen from the dead. I argue that the figure of Joseph of Arimathea is more important than they actually indicate in their own works. Ludemann has Jesus in a pauper's grave and thus Joseph is legendary. Tabor has Jesus in a tomb and develops a more complicated history for Joseph. Joseph becomes a figure that highlights both of their own arguments that Jesus is dead though the place of the body is not the same. I will show early interpretations about Joseph of Arimathea, and compare and contrast these roles with contemporary scholars such as the two mentioned above. What appears to take place is that Joseph is shifted and interpreted in a manner that betrays much more the bias of the scholar than the real probabilities that pertain to the historical figure of Joseph of Arimathea. The character of Joseph of Arimathea is

more vital than is credited by modern scholarship. I will show a fresh appreciation for the place of Joseph and its impact on the question of whether Jesus is risen or decayed in a pauper's grave or in a tomb in Jerusalem. What is clear is that scholarship must not simply come to an early conclusion and then have Joseph become a pawn in their interpretation about the body of Jesus.

5-49 Philip Sumpter, University of Gloucestershire

Psalm 24 as Prophecy: A New Poetic Analysis

Psalm 24 is often seen to be a "baffling" psalm due to the juxtaposition of what seems to be thematically disparate material (creation, vv. 1-2; torah and sanctuary vv. 3-6; divine warrior and sanctuary, vv. 7-10). Most unusual, however, is the juxtaposition of the final two stanzas, for they seem to cancel each other out. In vv. 3-6, human beings desire access to God within the sanctuary, whereas in vv. 7-10 God himself is presented as standing outside the sanctuary and desiring access. Multiple clues within the text indicate that these two entrance scenes have been intentionally brought into parallelism with each other, yet no satisfactory answer has been presented concerning the meaning of this poetic manoeuvre. In this paper, a poetic analysis is proposed that goes beyond those proffered thus far by looking at the representation of time and space within the Psalm as a whole. The conclusion is that the final form of the Psalm belongs in the realm of prophecy.

5-49 Knut M. Heim, Trinity College - Bristol

The Distribution of Parallelism in Psalms 1-10

This paper demonstrates that biblical parallelism operates on four different levels: semi-linear (parallelism within one and the same colon, intra-linear (parallelism between the halves of the poetic line), inter-linear (parallelism between adjacent lines), and trans-linear (parallelism between non-adjacent verses). It then analyzes all instances of parallelism in Psalms 1-10, identifies the relative frequency of these levels of parallelism (the majority are intra-linear, but instances of other levels of parallelism are astonishingly high), and analyzes numerous passages in detail to show how attention to the various levels of parallelism enhances our appreciation for and understanding of biblical poetry.

5-49 Henk Potgieter, University of Pretoria

Psalm 116 and the poetic sections in Jonah 2:3-10 and Jonah 4:2-3

The numerous intertextual connections between the poetic sections in Jonah and various other poems in the Hebrew Bible have been known for a long time. This paper focuses on the connections between Ps 116 and the poetic sections of Jonah. There are not only connections between the psalm and the prayer of Jonah in Jonah 2, but also connections between the psalm and the poetic section in Jonah 4:2-3. The connections do not concern superficial similarities of certain words and phrases, but include a significant similarity of contents, leading to the proposal that both Ps 116 and the poetic sections in Jonah can be traced to a common source or redaction. Members of this supposed redaction, it seems, propagated their own theological perspective by endowing biblical characters such as Jonah with first person pious pronouncements.

5-49 Phil J. Botha, University of Pretoria

Psalm 91 and the "Mosaic-Wisdom" perspective on the Exile

This paper investigates the role of Ps 91 in its present Masoretic form as part of the "Mosaic-Wisdom" response to the Exile. Psalm 89 laments the rejection of the House of David. Psalm 90, at the beginning of Book IV of the Psalter (with its emphasis on the kingship of YHWH), is described as "a prayer of Moses, the man of God." It asks for mercy and forgiveness in view of human frailty in contrast to God's eternity. Psalm 91 has no heading in the Masoretic Text, but can be read as a similar response to Ps 89, but also a response to Ps 90, since it reassures the individual believer of divine protection and promises a long life to the person who puts his or her trust in God. This paper takes a particular interest in the connections between Ps 91 and the "Mosaic" speech in Deuteronomy 32, arguing that it was meant to be read as a promise of protection against the curses that would accompany the exile. The paper also reviews the similarities between Ps 91 and Proverbs 3, arguing that there are clear indications that the psalm was composed or edited by people with a Wisdom perspective.

6-1 Xianhua Wang, Department of History, Peking University, China

The Great Gods in the Babylonian Fürstenspiegel

The Babylonian Fürstenspiegel is one of the best known pieces of Babylonian wisdom literature. But a key idea expressed in the text seems to be neglected by previous research. In this presentation, I will argue for an overall chiastic structure of the composition and will propose thereof that the collectivity of the great gods served as a basic theological concept in the text. Despite the likely fact that the Fürstenspiegel was embedded in the social-political contexts of its time, as a piece of religious literature it has its place in the development of Mesopotamian religious thinking. The presentation includes a textual edition of the cuneiform text.

6-1 Ronnie Goldstein, Hebrew University of Jerusalem

Elisha in Dotan - A New Look

The paper will deal with some lexical and exegetical problems in 2 Kings 6:8-23 in the light of Ancient Near Eastern sources. Offering a new lexical suggestion, it draws conclusions that have signficant implications on the meaning and dating of this special story.

6-1 Michael Chan, Emory University

The Social and Literary Origins of Royal Rage in ANE and Jewish Court Legends

Royal anger is a common motif in ANE and Jewish court tales (see Ahiqar II:29; III:32-33; Gen 40:2; 41:10; Dan 2:12; 3:13, 19; Esth 1:12; 2:1; 7:7, 10; Add Esth, D 15:7, 16; Bel 1:8, 21). A number of scholars have commented (often in passing) both on the motif and its ubiquity. David Valeta, for instance, argues that in Daniel 1-6, the "exaggerated portraits" of the king's rage serve "the satirical message of the tales" (Valeta 2005: 312). And John Goldingay - citing texts from Daniel, Esther, Proverbs, and 2 Maccabees - draws attention to the motif's presence in a number of books and genres (Goldingay 1989: 46). Tessa Rajak, however, has undertaken the most extensive study of royal rage (Rajak 2007: 110-27). Her essay analyzes angry rulers in several Jewish court tales against the backdrop of Greek conceptions of the tyrant. After Rajak's study, what remains to be investigated is how the motif of royal rage in ANE and Jewish court tales relates to other expressions of the king's anger found elsewhere in the ANE. In fact, the motif plays a prominent role in other ANE literary works, especially royal inscriptions and wisdom sayings. In this paper, I present and discuss the occurrences of royal rage in royal inscriptions and wisdom sayings, drawing on material from Mesopotamia, Egypt, and Persia. Juxtaposing these instantiations of royal ire with the motif's occurrence in the court tales, I seek to show that the court tales contain a unique inflection of regnal rage that modifies both the images of kingly anger found in official royal inscriptions and the pedagogical representation of the king's rage found in wisdom sayings.

6-1 Paul Sanders, Protestantse Theologische Universiteit Utrecht NL

Different Gods - Similar Prayers

Do the prayers in the Hebrew Bible correlate with or differ from the prayers in other ancient Near Eastern Texts? Is there a difference in their structure or content? Do the arguments used to persuade the Israelite God differ from the arguments used against the other gods? This session will offer a theological analysis of the prayers of the Hittite king Mursili II, which will affect the answers to these questions profoundly.

6-2 Phillip Muñoa, Hope College

Tobit, Raphael, and Early Christology

Tobit, that oft overlooked early second century B.C.E. apocryphal text, is no longer neglected. It has recently been the subject of a critical commentary and several published studies. Its charming tale of a blind Diaspora Israelite, whose misery is overcome through God's angel, Raphael, has depths that scholars are exploring. Raphael merits careful examination. He depicts a stage in the development of Israelite notions of angelic mediation that can be significantly associated with early Christianity's view of Jesus. Several scholars have addressed Raphael's influence on Christology but there are several overlooked mediatorial threads that shed important light on early Christology. In 1998, Charles Gieschen, in his book Angelomorphic Christology, argued that Raphael was a meaningful Christological factor. Most recently, Susan Garrett's No Ordinary Angel (2008) has enlarged upon his mediatorial distinctives with several perceptive observations. In this vein, Tobit sheds light on notions of deliverance that were emerging in Second Temple Judaism. However, with this intriguing character, Tobit's author has produced a more provocative figure than previously imagined, who stands apart from angelic deliverers in other Jewish texts, and in doing so offers a fascinating perspective for Christian accounts of Jesus' preexistence and incarnation. While there have been a number of studies on the book of Tobit in recent years, its unique standard of angelic mediation in relation to ancient Judaism and early Christianity remains to be explored. This paper seeks to address this oversight by setting early Christology in the context of Tobit's savior, Raphael.

6-2 Mark Goodacre, Duke University

A Walking, Talking Cross or the Walking, Talking Crucified One? A Conjectural Emendation in the Gospel of Peter 10.39, 42

The Gospel of Peter famously presents the reader with a bizarre

resurrection account in which a walking, talking cross emerges from

the tomb (9.34-10.42). If the image were not already absurd enough, the difficulty is compounded by the lack of precedent for it in the text, with its ordinary, inanimate cross that does not enter the tomb with Jesus. If we conjecturally emend the text from stauros to staurothenta, from "cross" to "crucified", the difficulties are resolved. Conjectural emendations should not be proposed lightly, but our only witness to this passage, P. Cair. 10759, is late (eighth century) and riddled with errors, including many in this context. If the exemplar had used the nomen sacrum STA (cf. 0212), it is easy to imagine how the scribe might have misconstrued this as abbreviating "cross" rather than "crucified". On this reading, it is "the crucified one" who has been preaching to the departed souls and whose voice is heard. Jesus is the chief character in his own resurrection account and is not upstaged by his cross.

6-2 Lorne R. Zelyck, University of Cambridge

The Gospel of Peter, Justin Martyr, and the Fourth Gospel: Dependence, Independence or Common Tradition?

In 1990, P. Pilhofer forcefully argued that Justin Martyr was dependent on the Gospel of Peter. While this conclusion agreed with Harnack, Swete and Foster have suggested that the direction of dependence moved in the opposite direction. This paper will evaluate the two most significant passages from the Gospel of Peter that have parallels with the writings of Justin and the Fourth Gospel: 1) 'the placement of Jesus on the judgment-seat' in Gos. Pet. 6-7//1 Apol. 35//John 19:13; 2) 'the parting of Jesus' garments' in Gos. Pet. 12//Dial. 97//John 19:24). It will be argued that the most plausible explanation of these parallels is that the Gospel of Peter and Justin were both dependent on the Fourth Gospel, since later Christian authors who are explicitly dependent on the Fourth Gospel make the same exegetical maneuvers as the author of the Gospel of Peter and Justin — 1) Tertullian, Prax. 16; 2) Cyril of Jerusalem, Catech. 13.26. It will also be argued that in other minor agreements between the Gospel of Peter, Justin, and the Fourth Gospel ('the nails in Jesus' hands' in Gos. Pet. 21//1 Apol. 35, 38//John 20:25, 27; 'the dispersal of the disciples' in Gos. Pet. 59//1 Apol. 50; Dial. 106//John 20:10), it is more likely that the Gospel of Peter has obtained these details from the Fourth Gospel, rather than from the writings of Justin.

6-2 Ally Kateusz, University of Missouri-Kansas City

Kollyridian Déjà vu: The Depiction of Mary as an Exemplar for Women Priests in the Earliest Dormition Manuscript

Around the year 371 the bishop Epiphanius of Salamis wrote that certain women in Arabia, Thrace and Scythia — "Kollyridians" — acted as Christian priests by setting up a small altar and offering bread to Mary. Epiphanius criticized the idea of women as priests, and said Jesus did not choose Mary for his mother in order to make women priests. Recently Stephen J. Shoemaker has published (including in JECS) a ritual described in the earliest complete Dormition manuscript, a ritual that corroborates part of Epiphanius' story. This manuscript describes how bread was offered to Mary on the altar in churches — a surprisingly early witness to interest in Mary. Shoemaker suggests that if dated like other heterodox writings such as the Nag Hammadi texts, the original Dormition text might possibly be dated late second century. The purpose of my paper is to consider another aspect of the Kollyridian story that Ephipanius criticized — Mary as an exemplar for women priests. The very earliest Dormition manuscript, dated to the late fifth century and discovered by Agnes Smith Lewis at St. Catharine's monastery, depicts Mary as if she were one of Tertullian's "heretic women." This Syriac manuscript depicts Mary raising her arms and leading the men in a long prayer that she speaks — and then the men prostrate themselves. In addition, Mary gives women "writings" and sends them back to their homelands so that others may "believe." She heals. She exorcises demons. She sprinkles holy water. She carries a censer. Given the modern theory that the elevation of Mary accelerated after the Council of Ephesus in 431 called Mary "Theotokos," we might expect this elevated depiction of Mary to increase in later manuscripts. The opposite in fact occurs. Subsequent scribes progressively omit these markers of Mary's ecclesial leadership.

6-2 Jason M. Zurawski, University of Michigan-Ann Arbor

On Provenance and Pseudepigrapha: Lessons Gleaned from the Gospel of Judas

Scholars working with the pseudepigraphic Gospel of Judas have often entered the text with preconceived notions about gnostic-leaning texts featuring Jesus and his disciples and the role Jesus plays in these types of texts. Focused more on the figure of Judas, many scholars have presupposed a gnostic Jesus, a Jesus who brings salvation through gnosis, and therefore a Christian gnostic provenance. Unfortunately, this presupposition clouds the actual figure of Jesus as we find him in the text, and by not asking what his role is in the story, scholars have missed a central point of the text — Jesus has no salvific function whatsoever. This author portrays an impotent Jesus who is unwilling and unable to broker any form of salvation. All typical forms of Christian salvation, both orthodox and gnostic, are systematically rejected. If early Christianity has, at its core, the common thread of a central role of Jesus in the salvation of humanity, and if this author envisioned a Jesus who serves no salvific function for the individual, are we still justified in calling this a Christian text? While it is indeed important that we acknowledge the remarkable mosaic of early Christianity, we must admit that late antique Christianity was not so wide an umbrella as to allow an infinite diversity of its core ideological basis. Through its depiction of Jesus I believe that the Gospel of Judas has moved beyond the fluctuating boundaries of Christianity, and by examining this issue and the flurry of questions it raises I believe that we may come to better understand the multifarious gnostic forms of thought (Christian, Jewish, and Pagan) in late antiquity and the relationship these beliefs had to the varied orthodoxies contemporary to them.

6-3 F. Rachel Magdalene, Universitaet Leipzig und Humboldt-Universitaet zu Berlin

Suffering, the Satan, and Divine Trust in the Book of Job

The traditional understanding of the transaction between Yahweh and the Satan in the prologue to the book of Job is that this constitutes a test of Job's faith, one which the Satan initiates but Yahweh allows as the Satan's superior. This understanding supports the omnipotence of Yahweh, but raises several other theological questions, as well as a number of literary and legal ones. For instance, this view may well challenge both Yahweh's omniscience and his omnibeneficience. Moreover, this reading does not readily account for the presence of the dialogues, the plethora of legal metaphors throughout the book, and the distinct nature of the Elihu speeches. This paper will argue that the Satan brings a formal legal charge in the Divine Council against Job with which Yahweh must deal juridically in order to maintain his position as the creator and maintainer of cosmic justice. God does not impose the suffering on Job nor agree with its usefulness. This is the Satan's claim, and, once it is proven incorrect, Job's fortunes are restored in a manner that does not support the idea of retributive justice, but rather restorative justice. The paper concludes that a reading of the book of Job that is sensitive to the legal materials of the book reveals that the book may well represent a far different theology and theological anthropology than has previously been thought. It may, in fact, disclose a profound divine trust in humanity that foreshadows the atoning work of Christ.

6-3 Felix Cortez, Universidad de Montemorelos

Paul As a Righteous Sufferer: Echoes of Job In the Philippians

Paul's expression of hope in Phil. 1:19 "for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance" echoes the same expression of hope in Job 13:16 (LXX): "Even this will result in my salvation, for deceit will not enter in before him." This paper will explore how this and other intertextual echoes with Job may throw light on Paul's view of the role of his sufferings, the opposition of preachers who intend to increase his "sufferings" and the triumph of hope in God's courtroom.

6-3 Teresa Swan Tuite, Oberlin College

The Concept of Natality and the Suffering of Job

This paper considers the Book of Job, and especially Job's lament at having been born, in light of the feminist concept of natality. In recent years, feminist theologians have lifted up natality as an alternative to what they view as the typically modern starting point for philosophical theology: the concept of death. Where the concept of death construes questions of human life and value in terms of with violence, sacrifice, disembodied minds, and afterworlds, the concept of natality directs attention toward the birth as signifying the value inherent in this life, our bodies, and the world. Read with an eye to birth rather than death, Job offers not only a deconstruction of theodicy, as David Burrell has recently argued, but also a hope-filled construction of life.

6-3 Anthony Swindell, Church Of England

Job in English and Irish Literature

This paper will survey the reworking of the biblical story of Job in English and Irish literature from the Metrical Life of Job to the plays of Tom Murphy, taking in the morality play Everyman and works by Shakespeare, Milton, Alexander Pope, Oliver Goldsmith, Shelley, Blake, Dickens, H.G. Wells, James Joyce, Samuel Beckett and Muriel Spark as well as several ballads. It will examine the tension between Job as the model of patience and Job as rebel, the tendency for folkloric elements in the pretext to reassert themselves, the background influence of the Testament of Job, and the function of the rewritten text as psychomachia in widely different cultural contexts. Reference will be made to the concepts of Hans Jauss and of Gérard Genette as theorists of rewriting. Job emerges as a text of central importance in the literature of the two countries, whose polyphonic reworkings point insistently back to the pretext.

6-3 Donald Vance, Oral Roberts University

But Now My Eye Sees You: Job as Charismatic

Previously, I have argued that the Wisdom movement of Israel had, at its core, a charismatic world view, that is, that wisdom is ultimately attained only by a personal encounter with — direct supernatural experience of — God. This experience is termed da.at and fear of the LORD. .This paper argues that the character Job is presented as the paradigm of this idea. The character's life story betrays the inadequacy of traditional wisdom while his friends personify it. It is only in the theophany — "my ear had heard of you, but now my eye sees you" — that Job obtains true wisdom. Interacting with Johnson's Now My Eye Sees You: Unveiling an Apocalyptic Job, this paper also argues that the book of Job is better understood as a charismatic apolgetic than as an apocalypse, as helpful as Johnson's proposal is. Finally, this paper demonstrates that the book of Job is not a theodicy, but an answer to the question of why one serves God.

6-5 David M. Allen, Queen's Foundation, Birmingham

What Are They Saying about Hebrews 13?

What are they saying about Hebrews 13? In recent scholarship, the final chapter of Hebrews has come in from the proverbial cold, its status as a valid, constituent part of the whole letter rarely in serious question. The scholarly consensus seems to view Hebrews 13 as a core – if still somewhat idiosyncratic – part of the epistle, and it can longer be dismissed (not easily, at least) as merely a late, unrelated addition to chapters 1-12. However, with such a return to the epistolary fold, key interpretative questions remain, be it the ongoing issue of the relationship of the chapter to the previous twelve, or its particular use of Old Testament imagery; likewise the distinctiveness of its exhortations and teachings, or its specific geographical and personal references remain under scholarly discussion. This paper will consider these and other questions in an attempt to survey recent scholarship on Hebrews 13, and so locate where current research enquiry is occurring. It will thus offer a Status Queastionis examination of recent scholarly work, in an attempt to set the context for further investigation of the chapter.

6-5 Susan Docherty, Newman University College Birmingham UK

The Use of the Old Testament in Hebrews 13

The centrality of scriptural texts and themes to the structure and argument of the Letter to the Hebrews has resulted in numerous significant studies of the author's use of the Old Testament. Detailed investigations have thus been undertaken into areas such as the text form(s) employed by the author (e.g. McCullough, Steyn), his hermeneutical method (Caird, Hughes), or his representation of specific passages and motifs, including Moses (D'Angelo), Melchizedek (Horton), and covenant (Dunnill). The Old Testament citations and allusions present in Hebrews chapter 13 have received very little scholarly attention, however, doubtless because they are relatively few in number and do not appear to be central to the author's argument. This paper therefore will aim to investigate these more closely, focusing in particular on an analysis of the author's specific exegetical techniques. The key verses under discussion will be: 13:2, 5, 6, 15, 20. Comparisons will then be drawn between the author's use of the Old Testament in chapter 13 and elsewhere in Hebrews, in an attempt to illuminate from a different angle the long-disputed question of the nature of the relationship between this chapter and the rest of the epistle.

6-5 James W. Thompson, Abilene Christian University

Insider Ethics for Outsiders: Identity and Ethics in Hebrews 13

The ethical advice in Heb 13:1-6 is neither an imitation of Pauline paraenesis nor an unconnected appendix to the argument of the homily, but the expression of the communal ethos that corresponds to the identity of the listeners that the author establishes in the first twelve chapters. The author responds to the community's outsider status (cf. 10:32-34), following the precedent established by Jewish teachers of the diaspora who appealed to communal identity as a basis for shared moral norms. The marginalized readers of Hebrews find their communal identity as heirs of the promise to Israel, as family members who anticipate their inheritance, and as participants in the heavenly worship service. The specific instructions in Heb 13:1-6 provide an insider ethic for outsiders, establishing community cohesion for listeners whose confession has taken them "outside the camp" of their surroundings. Appropriate conduct within the community is the sacrifice that distinguishes the community from those who offer sacrifices in the earthly sanctuary. The author derives the content of these norms from the summaries of the law that were current in the diaspora.

6-5 Joseph R. Dodson, Ouachita Baptist University

Ethical Exhortations in the Letter to the Hebrews and the Writings of Seneca

Scholars have often found great value in comparing New Testament concepts with Stoicism in general and the thoughts of Seneca in particular. Admittedly, most of this work has focused on the Gospels or the letters of Paul. In his work on Hebrews 12, however, Clayton Croy reveals striking parallels between this passage and Seneca's De Providentia. This paper seeks to continue this comparison by heuristically examining the ethical imperatives of Hebrews 13.1-8 with similar commands in Seneca. Do such striking parallels between the letter to the Hebrews and the writings of Seneca stop in Hebrews 12, or do other remarkable similarities between the two authors continue into the next chapter? Moreover, do any resemblances found in the writings reveal respective differences more clearly so that one can understand Hebrews and Seneca better? If so, then how so? In addition to answering these questions, this paper will attempt to demonstrate that a study of Seneca's ethical instructions can help scholars fill out the pithy imperatives found in Hebrews 13 by raising new interpretative options and evincing further possible details either implied by the author or assumed by the audience.

6-6 Rüdiger Schmitt, Westfälische Wilhelms-Universität Münster

The "Dark Sides" of West Semitic Deities in Late Nineteenth- and Early Twentieth-Century Scholarship and its Afterlife

Late 19th and early 20th century scholarship, guided by the evolutionist paradigm (in the words of Lewis Henry Morgan: "from savagery through barbarism to civilisation"), has often described the deities of West Semitic Religions, in particular Baal and Moloch, as cruel, mean and bloodthirsty, and the cult associated with these deities as primitive, (sexually) ecstatic & excessive, wild etc., often (but not always) in contrast to the character of the biblical god. The paper traces back the history of research on Western Semitic religions in the 19th century, in particular with regard to the Deutsche Religionsgeschichtliche Schule, and its afterlife in post-WW II scholarship (in particular the influential work of Gerhard von Rad). It can be shown that some ideas of the evolutionist perception with its theologically or otherwise biased point of view still persists in modern scholarship and still influences our perception of the "dark sides" of West Semitic deities.

6-6 Stig Norin, Uppsala University, Sweden

Ortsnamen und Personennamen auf Ba'al im Alten Testament

Unsere Forschungsfrage ist, ob wir Zeichen dafür finden können, dass es in dem vorisraelitischen Palästina eine ausgebreitete Ba'alsverehrung da war, d.h. Gott Ba'al eine wichtige Rolle in dem so genannten kanaanäischen Kultus in Palästina spielte. Frühere Forschung von mir und anderen hat gezeigt, dass Personennamen mit Ba'al im epigraphischen Material nur ausnahmsweise außerhalb Samaria verbreitet waren. Unsere Frage ist nun, ob das Dasein verschiedener Ortsnamen auf Baal ein Zeichen dafür sein, dass ein Gott Baal doch unter den südkanaanäischen Göttern verehrt wurde. Ein Durchgang des Materials zeigt dass fünf Ortsnamen auf Göttinnen anspielen. Dazu haben wir sechs Orte außerhalb oder an der Grenze des Israelitischen Gebiets. Die Bibel weist nur sehr wenige Orte mit dem theophoren Element Ba'al in dem zentralen Palästina auf. Die Orte sind nicht in den ägyptischen Listen zu finden und es ist nicht sehr wahrscheinlich, dass wir mit Ortsnamen der vorisraelitischen Zeit zu tun haben. Unter den Personennamen haben wir erstens vier oder fünf Namen auf bošet, die oft als Schimpfnamen angesehen werden, wenn auch einige Forscher, unter Vergleich mit amoritischen Namen auf baštu, sie als authentisch halten. Die übrigen sechs Namen auf Ba'al finden sich, mit Ausnahme von Jeruba'al und drei nicht israelitischen Könige, sämtliche in den Listen des ersten Chronikbuchs. Diese Namen beziehen sich alle zur Zeit Davis oder früher. Wie diese Namen in einer Geschichtlichen Perspektive betrachtet werden sollen, wird in dem Vortrag weiter bearbeitet.

6-6 Mark S. Smith, New York University

The Problem of the God and His Manifestations: The Case of the Baals at Ugarit

Central to the discussion of West Semitic religion has been the notion of major deities manifest at different locales. The situation with Baal at Ugarit raises some issues about the way scholars have generally understood this phenomenon. My particular interest involves the model of manifestations, specifically as it applies to Baal of Ugarit and Baal of Sapun in the Ugaritic texts. The customary view assumes the model that Baal of Sapun and Baal of Ugarit represent two different manifestations of the god Baal. While this model is true so far as it goes, the textual evidence from Ugarit suggests a more complicated relationship between these two so-called manifestations of the god. There is in fact a more complex and dynamic relationship in the ritual and political life of Ugarit: Baal Sapun is much more dominant in the texts and Baal of Ugarit seems to be the local manifestation at Ugarit of Baal Sapun. The implications of this situation will be raised for local manifestations of deities in the Israelite context

6-6 Yigal Levin, Bar-Ilan University

Baal Worship in Early Israel – An Onomastic View

Within the Deuteronomistic History and in the books of the "writing prophets", "Baal" is seen as a foreign deity, the worship of whom is a clear betrayal of the God of Israel and his covenant. This betrayal is first mentioned in Judges 2:11 and runs as a major theme throughout the DH, as well as in the writings of Hosea, Jeremiah and others, and is cited as one of the leading reasons for the fall of Israel and then Judah. Outside of the Bible, Baal is known as a major Western Semitic deity, or rather as an epithet or title of such gods as Hadad/Adad. Literally, of course, "Baal" means "lord" or "master". This paper traces the use of "Baal" in Israelite toponyms such as Baal-Hazor and Baal-Perazim and in personal names such as Baal, Jerubaal, Eshbaal, Mephi/merib-baal and Baaljada, both in the Bible and in epigraphic evidence. Most of these appear in contexts related to the pre-monarchial and early monarchial periods, and mostly related to characters who the Bible does not consider to be idol-worshippers. It is our suggestion that "Baal" in early Israel was considered by some to be a legitimate title for the God of Israel, rather than a foreign deity. Only in the 9th or early 8th century, perhaps because of increased exposure to the Phoenician "Baals", was this divine title seen as illegitimate and foreign, as reflected by the DH, Hosea, Jeremiah and other sources.

6-7 Deborah Kahn-Harris, University of Sheffield

Who Are We: An Exploration of Voice in Lam 5: 19-22

Lamentations contains a number of distinct, identifiable voices, but in ch. 5 these individual voices retreat in favour of the 'communal' or 'choral' voice. What is this communal voice? How does it function within ch. 5 and Lamentations as a whole? Does the use of the first plural reveal anything about how we might read and interpret Lam 5? Does the use of the first person plural give us any insights into the theologically and philologically challenging ending if the chapter (and book as a whole)? Who is included and who is excluded by this voice? From a feminist perspective, to what extent does the use of the first person plural enable us hear the voices of both women and men in Lam 5? This paper will explore these questions, considering in detail the function of voice in this final chapter of Lamentations and the ways in which exploring the nature of the first person plural, in particular, may give rise to new ways of thinking about and interpreting this chapter. Employing both classical rabbinic hermeneutics and feminist questions I will attempt to bring my own contemporary feminist interpretation of the text rooted in the Jewish hermeneutical tradition.

6-7 Orit Avnery, Bar Ilan University, Israel

Who is In and Who is Out: The Two Voices of Ruth

The Book of Ruth tells the story of a marginal character, and deals with an important question: Can the fringes of Jewish society become a part of the center? Ruth, a childless, non-Israelite widow, arrives in Bethlehem from her native Moab. Her travels are over, but a new, more difficult journey begins: one that crosses boundaries of gender, nationality and religion. On all these topics, the Book of Ruth does not deliver a single, clear-cut perspective. It may be argued, in fact, that Ruth offers the reader two different paths of interpretation, each buttressed by a selective analysis of the material. One option is to see the Book of Ruth from a feminist, somewhat subversive perspective, in which the gentile woman is eventually accepted by Jewish society. This is perhaps the true greatness of this text: the recognition that mingling with the Other may be the foundation of growth and continuity. The Book of Ruth is willing to base the Davidic monarchy on an act of deviance that flouts the rules. This, however, is not the only interpretation available. The text of Ruth also undermines these conclusions, and presents women and foreigners as utterly marginal to the normative patriarchal system

The very last verse suggests that the entire justification of the book derives from the birth of David, as if the women in the story are supporting players in a male drama. This doubleness, in my view, is the most effective way to read Ruth. Neither the feminist nor the patriarchal interpretation will do on its own, for the text itself is polyphonic.

6-7 Monika Cornelia Müller, Kirchliche Hochschule Wuppertal/Bethel

Asherah and Female Fertility: Revising A Problematic Relationship

In stories centered around female fertility such as 1 Samuel 1 and diverse stories from Genesis, the silence about Asherah is all the more striking for the reader informed by feminist approaches who has become used to seeing her at least partially as a fertility goddess. In her struggle for a child, any of these women turns to YHWH (like Hannah, 1 Sam 1) or if need be to popular medicine (Gen 30:14–17), but not — as we would expect — to a female deity. This paper takes this observation as a starting point to discuss several religio-historical and literary critical assumptions frequently made in "classical" historical criticism and in feminist approaches, and to develop a new perspective on the goddess Asherah and the functions attributable to her in the religious history of Ancient Israel. Is the argument that any positive memory of Asherah has been first marginalized and then purposefully suppressed sufficient to account for this silence, and does is stand the test of redactional criticism of the respective stories? Taking both the epigraphic and some iconographic evidence into account and balancing them with the biblical references to Asherah, the paper votes for a redefinition of Asherah's realm in Ancient Israel as a protective rather than fertility goddess. In a last step, the relationship between popular and official religion and its effects on the formation of the Hebrew Bible is sketched with special emphasis on female spirituality.

6-7 Charlene van der Walt, Universiteit van Stellenbosch - University of Stellenbosch

Hearing Tamar's Voice: How the Margin Hears Differently. Contextual Readings of 2 Samuel 13:1-22

The story of Tamar in 2 Samuel 13:1-22 formed the basis of a qualitative research inquiry that looked into the intricate functioning of the intercultural Bible reading process. It is a process theoretically based on the combined hermeneutical frameworks of Feminism and African hermeneutics. Although the research showed that the intercultural Bible reading process cannot avoid the complexities of an inherent power dynamic, it proved to be a space that promotes human dignity and has the inherent capacity to facilitate social transformation. The intercultural Bible reading space can thus be described as a dynamic meeting place: a space that facilitates the meeting of individuals from various cultural backgrounds and reading positions, but also the meeting between modern readers and the culturally removed biblical text. In this paper I will look at the reception history of 2 Samuel 13:1-22, describing the rape of Tamar in traditional scholarship as well as feminist and African scholarship. Special attention will be given to the feminist scholar, Denise Ackermann's interpretation of hope. I will then discuss the interpretations that were given by the intercultural Bible reading groups that were constructed for the qualitative research inquiry. In doing so, I will show that the intercultural Bible reading space is a dynamic creative space that allows individual readers to draw on a wealth of personal contextual knowledge as a key to interpret Biblical text. In the intercultural Bible reading process a diversity of readers are thus brought together that find creative new ways to journey through old biblical landscapes by drawing on contextual knowledge and sharing interpretative gifts.

6-8 Ryan P. Bonfiglio, Emory University

For I Have Bent Judah as My Bow: Archer Imagery in Zechariah 9:11-17 in Light of Achaemenid Iconography

While scholars have traditionally understood Second Zechariah's richly figurative language about the Divine Warrior in relation to ancient Near Eastern literary traditions, the visual vocabulary of Achaemenid minor art provides an equally important conceptual background for this imagery. This paper investigates archery imagery, a specific expression of the Divine Warrior motif, and analyzes how such imagery is employed in both Zechariah 9:11-17 and Achaemenid iconography. After briefly assessing archer imagery in Zech 9:11-17 and other texts in the Hebrew Bible, I examine various visual representations of archers in Persian period coins and seals. This analysis suggests that archer imagery, consistently associated with Achaemenid kings and kingship, was

pervasively deployed through the "mobile media" of Achaemenid minor art as an important expression of Persian royal ideology. I conclude by exploring how Zech 9:11-17 adopts and adapts this Achaemenid archer motif and its associated royal ideology for its own rhetorical purposes. Specifically, Zech 9:11-17 can be understood as depicting Yahweh as a Divine Warrior made in the image of the Achaemenid archer king, who will usher in on the cosmic level a reign of peace, stability, and prosperity suggestive of what Achaemenid kings offered in their earthly realms.

6-8 Frank Ueberschaer, Universität Zürich

Symbols of Power in Ancient Israel

In the last few decades the iconography of the Levant has become increasingly important in OT scholarship. While archaeological material is typically used as illustration of the OT texts, this paper will work in the other direction, focusing on the symbols used by kings and their officials to demonstrate and enact their political power. It is an attempt to "read" these symbols first as they appear in their archaeological context, and then to consider their appropriation in the OT. How are these symbols of power presented and interpreted in both forms of media? What is the connection? How are they historical and ideological witnesses in their own right?

6-8 Joel M. LeMon, Emory University

Modes of Violence in the Communal Psalms of Lament and Ancient Near Eastern Art

This paper explores the grammar of violence within the communal psalms of lament. The study includes a typology of violence in these psalms and compares these modes of violence to those found in other genres within the psalms. Particularly significant for this analysis are the various descriptions of the body of the enemy: where and how the violence is inscribed upon it, and how the enemy's body witnesses the authority and dominion of God. In addition to setting these images of violence in their larger psalmic context, the study investigates various images of the enemy body in light of representations of violence in ancient Near Eastern art.

6-9 Sang-Hoon Kim, Chongshin University

Johannine Triple-Consecutive Structures of the Discourse of Jesus in John 5

John was not written in the way of modern logic. It means that the structures and its literary styles in John cannot be properly detected, if we pay an attention only to the modern way of reading/writing-skills in its interpretive process, ignoring its own way of network of expressions. Meanings are not laid only in thematic contents but also in stylistic form. On the process of interpretation of the text, careful research on the textual style or structure appearing in the text is so necessary and even obligated, if we wish to understand the text better and correctively. John 5:19-47, the Jesus' discourse part in John 5, is consisted of triple chiastic structures, consecutively and inter-relatedly: vs. 19-30, 31-37a, and 37b-47. Interestingly, each chiasm reflects similar chiastic pattern, A-X-A'. Each section provides the reader calculable repetitive effect with emphasis on certain ideas and expressions. Johannine style such as chiastic design here needs to be researched in terms of how this type of meaning-network could lead the readers to repetitively be impressed, in the Johannine way, by ideas that the text tells about. In John, repetitions are not the matter of producing literary repetition that simply emphasizes certain idea or expression twice or thrice, but rather they are the typical Johannine style of parallelisms or chiasms causing specific, relational meaning-network. This type of combined, repetitive phenomenon in John is so unique that may distinguish the author from others.

6-9 Steven Richard Scott, Université d'Ottawa - University of Ottawa

Chapter 6: The Structural Centre of the Gospel of John?

Last year in Tartu I presented a paper listing the many chiastic parallels between chapter 1 and chapters 20–21 of the Gospel of John. The number and clarity of the parallels led to the conclusion that the parallelism was deliberate. This paper will look at the multiple parallels between chapter 6 and the chapters studied in the Tartu paper. It would appear that chapter 6 could be the structural centre of the gospel. The remaining chapters of the gospel as well as other proposals for the structure of John will then be briefly looked at to study the tenability of this conclusion. Last year's paper is available by email: *stevenrscott@gmail.com*.

6-9 Urban C. von Wahlde, Loyola University of Chicago

Studying the Composition of the Gospel and Letters of John: Can We Get Beyond Subjectivity?

By far the majority of modern critical scholarsship on the Gospel of John recognizes that the gospel bears the marks of editing. Nevertheless, there has been no proposal describing that process of composition (including those of Bultmann, Boismard, and Fortna) that has gained wide acceptance. The most common critique is that such theories are too subjective or that the criteria are not sufficiently rigorous, and that the one making the proposal simply makes the proposal on the basis of subjective preconceptions, i.e. that it is eisegesis not exegesis. The author of this paper has, himself, written a three-volume commentary on the Gospel and Letters of John (Eerdmans, 2010) in which he presents a detailed view of the composition of the Gospel and the Letters. Among other features, this commentary is the first to propose in any detail that 1 John was written before the completion of the gospel and in reaction to the earlier material. Because any such analysis of the language, narrative orientation, and theology of the Gospel in relation to the Letters is inevitably detailed, there is a reluctance to even engage in dialogue with such theories. This paper is intended to provide a brief review of the approach taken by the author and to suggest a number of criteria by which such a theory can be critiqued. It will be argued that the more the results of such compositional analysis intersect with (and confirm) each other, the more likely the analysis is to be correct . Hopefully, the paper will provide some sense of whether such detailed analysis is worth engaging.

6-10 Simon Lasair, St. Thomas More College

Intertextuality as Historiography: Thematizing the Subject in the Writing of Early Jewish History

In this paper I explore how improving our awareness of the history writing process impacts the shape of the early Jewish histories we write. Recently scholarly understandings of the shape of early Jewish history have changed drastically. Although the findings of the scholars investigating this area are quite striking, the ways in which they arrive at their results raise some important questions for historians. For example: What is the relationship between the literary structures that can be detected in early Jewish literature and actual historical events and trends? Similarly: How can sociological and political models be applied to early Jewish sources in a way that does justice to the literary nature of the sources, as well as to the theoretical models being employed? I will attempt to answer these questions through a close reading of Bavli Sukkah 2a. I will be attentive to the conceptual moves I make in the reading and reconstructive process. I will also emphasize especially that the intertexts I as an historian create with my primary source material have a great deal of influence over the shape of that source material when I present it to the academic community. My reading technique will thus employ a three stage process: 1) a pre-ontological stage wherein I allow the text to impact me while I actively suspend the employment of my academic tools; 2) an ontologizing stage where I use my academic tools to construct and reconstruct the shape of the text I am interacting with; and 3) an ontological stage, where I present the text to my academic peers. Through using this three stage process, I hope to demonstrate a new way of writing an early Jewish history, one that follows the nuances of the primary source material, while maintaining a theoretically informed and critically aware perspective.

6-10 George Carras, Washington and Lee University

Contextualizing Josephus - Flavius Josephus in Flavian Rome:Rabbinic Echoes in Josephus' Diaspora Jewish Summary of the Law?

The proposed paper contributes to contextualizing Josephus within ancient Roman and Jewish worlds and helps illuminate specific social issues relevant to Josephus. The study seeks to contribute to Josephus as a writer under Flavian rule in Rome and the impact this may have had on his ideas, formulations, and views as a writer on Judaism in the Hellenistic Diaspora. I will investigate Book 2, AgAp 190 - 219 and determine any rabbinic connections between Josephus and the rabbis. Given that rabbinic connections were not investigated in the most recent English produced translation and commentary on AgAp (Barclay, Brill 2007), and prior to that connections to the rabbis with AgAp 2.190ff were drawn nearly 30 years ago (Vermes,NovT. 23 1982), it is timely to raise the question of connections and allusions to rabbinic echoes in this text. First, most would agree that in some measure the paragraphs reflect admonitions drawn from a pool of Jewish traditions, Diaspora or Judean in nature. Second, rabbinic affinities are worth investigating since in Josephus' Life he claimed that as part of his education he gained expertise in the philosophic schools and among them was the Pharisees. I will first isolate the material and determine each idea's literary trajectory – idea's origin, affinities and potential echoes in relation to shared rabbinic ideas. Then I will determine their relevance for a few literary, religious and historical issues surrounding Josephus as a Diaspora Hellenistic writer. For example, does the summary of the law reflecting rabbinic overtures share roots in Josephus' early past? Does the inclusion of rabbinic echoes inform us about issues of audience – Judean, non-Judean or both? Do the rabbinic echoes tell us anything about the degree to which Josephus was bound to Judaism during the period of his Roman Flavian allegiance?

6-10 Lena Einhorn, none

Josephus and Messianic Leaders in the First Century

Josephus is our main source of information about the events leading up to the Jewish War against the Romans. He is therefore also the main (first century) source of comparison when trying to evaluate the historicity of the New Testament texts. Jesus from Nazareth is, however, clearly visible in the works of Josephus only in the contested Testimonium Flavianum — by a majority of scholars regarded as at least partially a later Christian interpolation, on account of its confessional nature, and on account of the fact that Origen fails to mention this passage. It is therefore of great interest to more closely examine the descriptions of other first century Jewish messianic leaders in the works of Josephus — including those active earlier and later — to see if any of them might share significant similarities with Jesus.

6-10 Hedva Rosen, University of Manchester

The Structures of the Mekhilta de-Rabbi Ishmael

The apparently amorphous mass of the classical rabbinic text known as the Mekhilta de-Rabbi Ishmael has been explicitly divided into more manageable portions known as Massekhtot and Parashiyyot in all the manuscripts and printed editions. My research into various aspects of the Mekhilta, such as its relationship to the book of Exodus, upon which it comments, and its thematic agenda, has convinced me of the value of a preliminary appreciation of a finer division of this exegetical Midrash. In this paper therefore I examine firstly the major text divisions and their historical significance. I follow this with an investigation into the implicit division of the text into smaller sections which I shall call "midrashic units" and how these units constitute what I term the Macrostructure of the Mekhilta. The midrashic units are defined as sections of text consisting of biblical quotations followed by rabbinic commentary. I will show that in the vast majority of cases (nearly 100%) the rabbinic commentary deals immediately and directly with the text referred to in the cited biblical verse, and thus justify my description of such units as forming the Macrostructure of the Mekhilta as a whole. I will also describe what I call the Microstructure of the Mekhilta — that is the regular structural patterns that are found within the midrashic units. I will conclude by arguing that such quantitative study of the text yields benefit for qualitative understanding thereof.

6-11 Philip H. Towner, Nida Institute for Biblical Scholarship at the American Bible Society

Resonance, Dissonance, Resistance: The Eschatological Obsolescence of a Proscriptive Text

This paper re-examines a NT proscriptive text (1 Tim 2:8-15) by applying insights gained from translation studies and literary criticism, locating the text within its literary polysystem and within its intertextual matrix. When such a text is situated, read consciously within the flow of its meaningful discursive poly-system — when both resonance and dissonance are appreciated — immediate or first messages may be problematized. This text's intertextual gesturing, its silent but apparent "body-language," produces waves of resistance to the first message. These are aspects of instability that force first messages to be reevaluated on the

basis of the intertextual discursive web. In its theological and ideological frame, the resonance of the foreign author's voice, its intentional harmonizing and disharmonizing with precursor texts and contemporary discourses, also creates a situation of cognitive instability in which to consider the conditions for the text's relevance and application, on the one hand, and its built-in and inevitable eschatological obsolescence, on the other.

6-11 Benjamin Edsall, University of Oxford

Tracing Alfred Seeberg's Katechismus: where did it go and why?

In 1903 Alfred Seeberg published his work, Der Katechismus der Urchristenheit, in which he attempted a detailed reconstruction of the ethical and theological catechism of the early church (further supported in 1905, 1906 and 1908). His work was appropriated by scholars like Martin Dibelius, Anton Vötgle, Ehrhard Kamlah, Edward Selwyn and others in further explorations of the preaching and teaching of the early church. While this largely form-critical approach ruled the day for about sixty years, by the time that James Dunn wrote his influential Unity and Diversity in the New Testament, he was able to dismiss their conclusions with little discussion. According to Dunn, these works provided nothing but disparate texts bonded together by scholarly ingenuity; there was no early Christian kerygma (or Christology, etc.) as such. From then on, with few exceptions (who will be discussed), the quest to identify the content of this preaching and teaching was abandoned. Yet, even as the question of identifying the teaching of the early Church has not been taken up again for full-scale treatment for 30 years, the conclusions so easily dismissed by Dunn resurface time and again often without much justification or discussion. This paper will trace some of the important ways the quest for the early Christian teaching and preaching has been approached in the 20th century (using Seeberg as a starting point as well as using his influence as a limiting factor). I will suggest that although the answers provided by Seeberg (and others) are not satisfying––though they perhaps deserve more credit than they received––the question itself is an important one that should be revisited on more sound methodological grounds taking account of insights from rhetorical criticism and sociology, to name just two.

6-11 Cosmin Pricop, Johann Wolfgang Goethe-Universität Frankfurt am Main

Textual Criticism and the Orthodox Exegesis in the Transfigurations' Story

The historic-critical Method, very used in the protestant and catholic Biblical Theology, concern in the last decades also orthodox Theologians, biblical scholars which are confront with new ways of understanding of the Scripture. The Orthodox Theology has not developed a proper academic interpretation Method for the Scripture's text, but she remained anchored in the Patristic Exegesis. Are these two ways to the Bibel's Text very different? It means that the textual criticism exclude or suspend the old fashion of text interpretation, the so called patristic exegesis? Or the membership to a Church, the Orthodox Church in this case, means also a refusal of academic biblical studies? In this ecumenical landscape can we talk about unity based on the different exegetical methods?

6-12 Rikard Roitto, Stockholm School of Theology

Cognitive Perspectives on Forgiveness in 1 John

1 John contradicts itself when it comes to forgiveness. On the one hand, group members cannot sin (3:9; 5:18); on the other hand, group members must confess their sins and pray for other group members' sins (1:8-9; 5:16-17). Scholars have suggested numerous solutions to this self-contradiction, but none of them are satisfactory. In this paper I will use cognitive and game-theoretical research on forgiveness and identity formation in order to show that the rhetoric of perfection and forgiveness reflect two phenomena that by necessity exist in any group: a) idealizing of the ingroup, b) a balance between forgiveness and non-forgiveness within the group. The need to idealize the ingroup and the need to realize the shortcomings of group members do by necessity create cognitive tensions among the group member of any group. In the case of 1 John these tensions become extraordinarily visible, but they are in no way a mystery. I will also analyze how the limits of forgiveness are focused more on the well-being of the group than the well-being of the individual group member. Modern ethics of forgiveness, including many theological versions of ethics of forgiveness, usually focus on the well-being of the individual. 1 john, on the other hand, wishes to ensure a continued existence of the cognitive meaning of the group through its norms of forgiveness.

6-12 Woo Min Lee, Drew University

Hybrid Christianity in Philippians 1:15-18

This paper focuses on the hybrid feature of Christianity manifested in Philippians 1:15-18 in which Paul deals with unification of conflicting groups for the proclamation of Christ. As a part of the epistle to the Philippians, Paul writes to his readers about his thoughts on the topic. In the letter, Paul tries to suggest the Christian way of resolving conflict or accepting factions within the Christian community. The rhetoric of the letter and the usage of words seem to follow the Greco-Roman style of wording and literary structure. This paper argues that, with the Greco-Roman rhetorical way of expression, Paul, as a hybrid person, reshapes the conventional concept of the language to show that the Christian community should distinguish habitus and field from the context of Greco-Roman culture. This paper first considers the social and cultural background of Paul and the Philippian churches. Second, it utilizes a socio-linguistic approach to Phil. 1:15-18 to show how the text reflects the social aspect and tries to identify the church as a Christian community which is distinct from the Greco-Roman social context. Finally, this paper analyzes Phil. 1:15-18 from an anthropological linguistic approach to show that the passage distinguishes Paul and the Christian community from the outer society and culture.

6-12 Annette Evans, University of the Free State

Evangelism of Young Children: Is an Evolutionary Understanding of "Original Sin" possible?

Children's bibles have always been "pretexts for passing along values"(Heilman 1992), but the consequences of children reading the bible urgently need to be researched. A recent pilot study revealed that most of the young subjects had little conceptual impression of "sin", thus also raising the issue of 'original sin". The latter is important in the context of knowledge transfer between adult and child in a religious climate of strong contention between religion and science and the emergent popularity of 'Scientific Creationism' or 'Intelligent Design'. Cognitive dissonance is inevitable for the youthful recipients of fundamentalist child evangelism if they are in any way seeking understanding of the current world in which they live. The challenge today is to encourage young people to share in a tradition which is continuously being rethought and reapplied. In our predominantly secular environment, religious insistence on the ideal of purity and integrity tends towards resistance of any revision of the tradition. However, the conundrum of Anselm's dictum of "believing to understand and understanding to believe" must be considered. The hermeneutical question involves shifting horizons of reinterpretation. In modern scientific thought the idea that there was ever a historical state of innocence, or a literal Adam and Eve is unacceptable. 'Original sin' can still express meaningfully the sense of humanity's estrangement from the deity, but the 'ideal' world is the enlivening new creation yet to come, not a once perfect world to which we now seek nostalgically to return (Haught 2008:127, 148). This paper offers an alternative understanding of God's relation to creation than "The Fall". It is proposed that the Adam and Eve story is about the awakening of self-consciousness, and the concomitant responsibility to recognize temptation and exercise choice.

6-13 Cana Werman, Ben Gurion University of the Negev

Once Again: Damascus

The affiliation of the Qumran Community as "the people of the new covenant in the land of Damascus" has puzzled scholars for more than a century. The Damascus Covenant includes historical surveys which compare known historical events to 'present' day reality. One of these historical surveys is based on a verse from the book of Amos where Damascus is mentioned. Relying on this verse the author compares the people who left Jerusalem for Babylon (=Damascus) to the Qumranites who left Jerusalem. Thus, Damascus can be understood as the haven for the righteous refugees.

6-13 Sergey Minov, Hebrew University of Jerusalem

Biblical Places and Formation of Cultural Memory in Late Antique Syria-Mesopotamia

The Old Testament played indispensable role in the identity formation of different religious groups during Late Antiquity. In my presentation, I am going to discuss one particular aspect of the influence exercised by biblical tradition on the development of cultural memory among Greek- and Syriac-speaking Christians, namely association of certain places with particular biblical heroes or events. I will offer an overview of several geographical localities in the region of Syria and Mesopotamia which during Late Antiquity were associated with biblical heroes, although no explicitly mentioned in the canonical narrative as such. Among the places to be discussed are (a) the mountains of Tur Abdin as the place of rest of Noah's ark; (b) Palmyra as the place of David's victory over Goliath; (c) Heliopolis-Baalbek as the place of a palace built by king Solomon; (d) Ctesiphon as the place of burial of the three young men. In the course of my presentation, I will discuss the genesis of these Christian traditions, while paying particular attention to the possibility of continuity between them and Jewish apocryphal lore.

6-13 Shayna Sheinfeld, McGill University

From Spatial to Temporal: The Euphrates in Pseudepigraphic Texts

Together with the Pishon, the Gihon, and the Tigris, the Euphrates makes up one of the four branches of the river that issues forth to water the Garden of Eden. Throughout the Hebrew bible, the Euphrates (or "the river" as it is often referred to) functions as a geographic border: it delineates the boundaries of the land promised to Abraham and his descendents (Gen 15:18; cf. Deut 1:7, 11:24; Jos 1:4, etc.), serves as a natural land marker in the discussion of the myriad enemies of the Israelites (Num 22:5; 2 Sam 8:3; 2 Kings 23:29, 24:7; Isa 7:20; Jer 46:2; Mic 7:12, etc.), and demarcates the boundary of the Babylonian exiles, separating those who remain in the land from those in exile (see Ezra 4:10-11, 5:3, 6:6; Neh 2:7; Isaiah 27:12; Jeremiah 13:4-7, etc.). In the book of Revelation, the Euphrates serves as a geographic border, marking the entrance of the "kings from the east" (Rev 16:12) as well as a river which confines the four angels who were hidden until the time came to kill "a third of humankind" (Rev 9:14-15). However, for three Jewish apocalyptic works in particular, usually dated around 100 C.E., the Euphrates is a boundary marker separating the lost ten tribes of the northern kingdom of Israel from the southern kingdom of Judea. For instance, the tribes traveled through the narrow passages of the Euphrates (4 Ezra 13:43), they live near the river in the Garden of Eden awaiting judgment (Apoc Abr 22:4), and they can only be reached by means of an eagle who can fly over the river (2 Baruch 77:17). This paper will explore the transition and presentation of the Euphrates from a geographic spatial boundary marker in the Hebrew bible to a temporal location that marks its proximity in time to the eschaton and to the ten tribes as presented in the pseudepigraphic texts of 4 Ezra, 2 Baruch, and the Apocalypse of Abraham.

6-13 Miriam Ben Zeev, Ben Gurion University, Beersheva

Jerusalem in Egyptian and Greek Literature

The name of Jerusalem first appears in Greek literature in the third century B.C.E. We have two different literary traditions. One is found in Egyptian priestly records, namely, in Manetho's account cited by Josephus (Aegyptiaca, apud: Josephus, C. Ap., I, 90; 93; 228, 241, 248) and has definite negative connotations. Manetho has Jerusalem founded by the so-called Shepherds/Hyksos, when they left Egypt after having dominated it with cruelty for hundreds of years. Even more negative are the statements which appear in the work of Lysimachus: Egyptian lepers and cripples, sent to the desert to perish by the Egyptian King according to the oracle of Ammon, decided to leave Egypt, "traversed the desert, leaded by Moses, and reached inhabited country: there they maltreated the population and plundered and set fire to the temples, until they came to…Judaea, where they built a city called 'Hierosyla' (namely, 'sacred plunder') because of their sacrilegious propensities. At a later date…they altered the name, to avoid the disgraceful imputation, and called the city Hierosolyma" (C. Ap., 311), Very different is the testimony of Hecataeus in his work on Egypt composed while visiting the country, quoted by Diodorus of Sicily (Aegyptiaca, apud: Diodorus Siculus, Bibliotheca Historica, XL, 3, 3): like Manetho, Hecataeus, too, has Jerusalem founded by people banished from Egypt, but the connotation is a neutral or even a positive one: Jerusalem is founded by the leader of the Jews, Moses, "outstanding both for his wisdom and for his courage." Both Manetho and Hecataeus are attested in Egypt in the same historical period, and their accounts probably relied on similar Egyptian oral or literal traditions: the question, therefore, is that pertaining to the background underlying their different interpretations. As to the testimony of Lysimachus, the etymology suggested for the name of Jerusalem, which does not show up in any other ancient work, may allow for a new interpretation of the chronological and ideological framework of his work.

6-13 Ory Amitay, University of Haifa

Abraham as a Mediterranean Mediator and the Possible Origins of the Judeo-Spartan Connection

Much has been written about the tantalizing claims regarding a connection between Judea and Sparta. For the most part, the extensive scholarship has focused on the exchange of letters between Jerusalem and Sparta appearing in I Macc. 12:1-23, and on the question whether all, or some, of these letters form an authentic correspondence or a conscious forgery. I my paper I propose to approach the issue from other perspectives, which have received less scholarly attention. To begin, the "Spartan narrative" of I Macc. will be examined within its own literary context, focusing on the mention of special prayers in the Temple for Spartan well-being and on the role of Abraham in the story, in addition to the story of Jason's flight to Sparta (II Macc). Next will be adduced little noticed evidence from both Hasmonean and later contexts, implying that the relation between the two polities was widely celebrated and of long duration – much more so than would be expected if the story had been a mere fabrication intended to gain a specific and temporary goal. Finally I intend to examine Bickerman's suggestion, that the source of the connection is not to be looked for in a Jerusalemite (or Spartan) fabricator, but rather in more organic process of familiarization between Spartan culture and Judaism taking place in the Libyan polis of Kyrene. I shall try to buttress this suggestion using: (a) evidence from Gentile sources on the antiquities of the Jews; (b) analysis of Abraham's role as a mediator between the Jews and Mediterranean (and other) communities; (c) parallel examples of Greek identity adopted by barbarian communities; (d) the methodology of social network analysis, to show how intercommunal connections are born out of initial contact in a third locale, shared by the two communities.

6-14 Nina E. Livesey, University of Oklahoma

Sounding Out the Meaning of Romans 4:9-12

The presence of the second dative article (tois) in Rom 4:12 has confounded exegetes for over a century. Despite the fact that the article is present in all extant manuscripts of Romans, the vast majority of Pauline interpreters opt to disregard it, justifying its omission as a scribal error. The absence of the tois, however, fundamentally alters the sense of the verse in that it changes the characteristics of the intended beneficiaries of God's promises to Abraham. Without the tois, Abraham's heirs are circumcised Jews who also have the kind of faith Abraham demonstrated before he became circumcised. With the tois, two distinct groups are in view: circumcised Jews and a second group comprised of uncircumcised Gentiles who have the faith that Abraham demonstrated when he too was uncircumcised (like them). By employing the interpretative techniques developed by Margaret Lee and Bernard Scott and detailed in their recent monograph Sound Mapping the New Testament (Polebridge Press, 2009), I demonstrate the appropriateness and intentionality of the tois. Auditory cues, as seen within a "sound map," structure this verse and its surrounding unit (Rom 4:9-12) and reveal Paul's repeated emphasis on uncircumcised persons, those designated by the often-neglected tois. This essay contributes to the on-going debates within Pauline studies on Paul's overall mission and his addressees.

6-14 Bruce Clark, University of Cambridge

Abrahamic and Christian Faith in Romans 4

The nature of the relationship of between Abrahamic and Christian faith in Romans 4 has regularly eluded traditional readings. Recent re-readings (e.g., Campbell) make advances, explaining Paul's theocentric focus of faith, Paul's emphasis on the patriarchal couple's biological incapacity and the miraculous birth of Isaac, its relevance for ethnic Israel, etc. Yet these advances sacrifice critical features of the text, not least the question of the fulfillment of Gen. 15.5. My paper will sketch a reading that provides a compelling description of the relationship between Abrahamic and Christian 'faith', addressing revisionist critiques of traditional readings, maintaining their advances, but without making their sacrifices. I begin with two observations. First, Abraham is inseparable from his seed: together they are 'the heir' (v. 14). Second, there is only one realization of one divine promise for all: epaggel- terms occur 7x (twice elliptically) in vv. 13-21, always referring to the same promise. These observations provide clarity/direction in discerning continuity/discontinuity between Abrahamic and Christian faith: CONTINUITY in (1) a shared promise (both in content and recipients); (2) a shared incapacitated condition, preventing all from assisting in the promise's realization: both the patriarchal couple and believers are characterized by nekr- terms (vv. 17, 19, 24, elided 25); and (3) a shared faith in God's ability to realize that promise. But DISCONTINUITY in their particular exposure the promise's realization, which began with the Isaac's birth and was completed in Christ's death/resurrection. Hence, faith in Rom. 4 is theocentric but it is directed at a God who proves/reveals his faithfulness in Christ's death/resurrection. Implications for Paul's conception of the relationship between Abrahamic and Christian 'faith' will then be further unpacked.

6-14 W. Bradford Littlejohn, University of Edinburgh

"Servants of God" and Followers of Christ: Reading Romans 13 in Context

Romans 13:1-7 is among the most-cited and most-debated passages in the New Testament, and yet despite the reams of material published on it, particularly within the last fifty years, most readings of the passage have tended to fall into well-worn grooves. Most problematically, interpreters have seemed unable or unwilling to convincingly integrate the passage into its context. Occasional proposals for doing so have generally been dismissed as "artificial" by leading exegetes, who have generally concurred in the judgment of Ernst Kasemann that the pericope reads like "an alien body in Paul's exhortation." Although most interpreters have resolutely denied that the passage is an interpolation, they have continued to proceed as if the burden of proof lay upon those claiming continuity with the context, rather than on those treating the passage as independent. The results, I suggest, have been deleterious not only to the exegesis of Romans 12-13, but also to Christian political ethics as a whole. While contesting the assumption that the burden of proof lies on those claiming continuity with the context, I shall nevertheless seek to meet that burden. To this end, I shall seek to synthesize the scattered insights of recent New Testament exegetes into thematic overlap between Romans 13:1-7 and its surroundings, along with a careful analysis of the literary structure of the passage. The latter, which reveals Romans 13:1-7 to be embedded in a larger chiastic structure, demonstrates conclusively the weaknesses of reading it as an independent unit. I shall conclude with a brief reflection on what such a contextual reading might mean for Christian political ethics.

6-14 Alexander Kirk, University of Oxford

Crisis Theology and Paul's Arguments in Romans 9 and 11: Intertextual Icebergs in Romans 9:3 and 11:1–5

This paper will explore the overlooked significance of the allusion to Moses in Rom 9:3 (cf. Exod 32:32) and the overt reference to Elijah in Rom 11:3–4 (cf. 1 Kgs 19). It will be suggested that Exod 32, 1 Kgs 19, and Rom 9–11 all represent crisis moments within Israel's history, provoked by the widespread unbelief and disobedience of God's people. When reflecting upon Israel's foremost covenant failure in rejecting its own Messiah, isn't it reasonable to assume that Paul would have wrestled with other recorded episodes in Israel's history in which they sinned so egregiously? Thus, this paper will attempt to demonstrate that the allusion to Moses in Rom 9:3 and the explicit mention of Elijah in Rom 11:1–5 tap into a series of canonically-connected "threatened national annihilation texts," the theology of which has important implications for the faithfulness of God and the future of Israel in Paul's argumentation in Rom 9–11. Though admittedly limited and selective, this paper will survey five such annihilation texts: Exod 32:30–35, Num 14:11–38, 1 Sam 12:16–25, 1 Kgs 19:1–18, and Ezra 9:1–15. A theological synthesis of these texts will then be attempted, forming what I will call an OT "crisis theology." This crisis theology will then be applied to Paul's arguments in Rom 9 and 11, demonstrating that Paul's underlying covenantal theology has been shaped by the OT's covenantal crisis theology. Simply put, the thesis of this paper is that reading Rom 9:3 and 11:1–5 as Pauline metalepses, whether intentional on Paul's part or not, lends coherence to Paul's argumentation and direction for its interpretation.

6-14 Lionel J. Windsor, University of Durham

The Pluriformity of Covenants in the Jewish Background to Paul's Thought (Romans 9:4)

It is often assumed that Paul uses the word "covenant" primarily to mean "salvific relationship with God". There is, moreover, a trend in some forms of Pauline scholarship to assume a single "covenant" as a ubiquitous key feature of the metanarrative behind Paul's writings, which defines the unified corporate reality of God's people. The aim of this paper is to question these assumptions, expanding the interpretative options for the plural word "covenants" in Romans 9:4 by exploring the various different kinds of covenant in the Jewish background to Paul's thought. Following Hugenberger's linguistic analysis of the word in the Hebrew Bible, "covenant" is defined as "an elected relationship of obligation under oath". This is a precise definition, but it allows for a broad range of possibilities. Not all of the divine-human covenants in the scriptures are directly soteriological, in the sense that their primary aim is to bring salvation to the covenanted party. Rather, there is a pluriformity of "covenantal" concepts, especially in Genesis, Exodus, and Isaiah. A number of the covenants in these texts involve highly significant and specific vocational obligations, in which the covenanted party is required to perform a task relating to others who are not themselves parties to the covenant. Ben Sira highlights the vocational dimension of many of the scriptural covenants. In Romans 9:4, therefore, Paul may be referring not only to the soteriological dimensions of Israel's covenants, but also to those covenants with a strong vocational element: for example, the glorious covenants of priestly ministry, and/or and the eschatological covenants whereby the redeemed Israel is made to be a light shining to the nations.

6-14 Mary T. Brien, Dominican Biblical Institute, limerick, Ireland

"Provoked to jealousy" (Rom 10:9; 11:11-14) Incentive or Insult? A Fresh Look at Paul's Approach to Salvation For Jew and Gentile in Romans 9-11

Enduring problems attend scholarly attempts to make sense of Paul's understanding of God's plan of salvation for Jew and Gentile in Rom 9-11. This paper will focus on the jealousy motif (Rom 10:19; 11:11-14), understood both negatively and positively, as part of Paul's agonising encounter with what is a burning issue for him - the failure of his fellow-Jews to recognise the Messiah. Presenting the future salvation of Israel as the outcome of being 'provoked to jealous anger' at the covenantal blessings enjoyed by Gentiles could well represent a counter-productive move on Paul's part, alienating those he most hopes to convince! Understood positively,within the broader scope of salvation history as paul understands it (relying largely on Exodus 33 and Deuteronomy 32), it can act as his trump-card. The place of Rom 9-11 within the context of Romans as a whole and its relationship to the arguments put forward in Rom 1-8 will be seen as vital to situating the jealousy motif in the overall scheme of Paul's theology. Excursus theories and interpolation theories around Rom 9-11 will be put aside in favor of a coherent reading of Rom 1-11. Justification by faith in Christ is presented in Rom 1-8 as God's sovereign plan of salvation for all. Rom 9-11 attempts to show how that plan includes both Jew and Gentile. There is no question of God abandoning God's chosen people or failing to honor promises given in the past. Neither is there provision for a Sonderweg for some. The jealousy motif fits well within the overarching theme of Rom 9-11: God allows a 'hardening of hearts' and a 'stumbling' on the part of some in order that the mystery of God's mercy and loving-kindness may be revealed to all.

6-15 Thomas Römer, Université de Lausanne

Jacob Milgrom and the Priestly Texts of the Pentateuch

The aim of this paper is to examine Jacob Milgrom's contribution to our understanding of P and H.

6-15 Jeffrey Stackert, University of Chicago

Jacob Milgrom, the Strata of the Priestly Source, and the Sabbath

Jacob Milgrom's contribution to understanding the Priestly source of the Torah cannot be overestimated. Yet his work is arguably as valuable for its nuanced presentation of problems as for the conclusions that it offers. Milgrom's engagement with Priestly texts began with ritual and cultic observance and rarely strayed far from them. He sought to understand what he saw as the real religious practice represented in the Priestly texts of the Torah. Accordingly, his consideration of Priestly texts as literature was oftentimes limited to stylistic and aesthetic features. Though he generally saw an earlier Priestly (P) source supplemented by a Holiness (H) stratum (or strata), he did not give adequate attention to P as a narrative composition characterized by plot and meaning. In this paper, I will engage the question of the strata of the Priestly Sabbath texts, using Milgrom's analysis as a starting point. I will give special attention to Exodus 31:12–17 and 35:1–3, texts that Milgrom assigned to H, in an attempt to show that regard for P as a narrative composition is usefully combined with stylistic and theological criteria in separating the strata of the Priestly source.

6-15 Iryna Dubianetskaya, European Humanities University

The Nature of the Creator in Relation to His Creation: Understanding Genesis 1

Genesis 1 presents a number of tantalizing questions for many generations of the interpreters. Why is the creation of both heaven and earth mentioned twice within one story? Was the cosmos created ex nihilo or out of a pre-existing chaos? What is the meaning of the plural of the noun designating the Creator? What does Elohim's "image" in adam mean? This paper considers these questions in complex, as pieces of a single puzzle. The analysis of the story shows that all its major elements, namely the Who?, the How?, and the What? of the creation – in other words, the Creator, the process of creation, and the building blocks/ final forms of creation – may follow the same pattern of structural binarity. On the one hand, the world is not only based on a set of four carefully selected pairs of binary oppositions, but it emerges in a process of successive doubling of some initial cosmological units. On the other hand, the binary nature of Elohim's top creatures, i.e. humans, must both correspond to the nature of the world under their care and reflect some essential characteristics of their creator. Based on linguistic, semantic, narrative, and sources studies, such approach opens a way to a dipper understanding of this Priestly author's masterpiece.

6-15 Megan Warner, Melbourne College of Divinity

The Holiness School in Genesis?

Recent scholarship postulating a Holiness School working later than its Priestly counterpart marks a watershed in the study of Leviticus, the full consequences of which are still being comprehended. One area yet to be fully explored concerns the implications of the insights of Knohl, Milgrom and others for our understanding of Holiness School redaction elsewhere in the Hebrew Bible, and particularly within the Pentateuch. The work of scholars, such as Christophe Nihan and Jeffrey Stackert, who understand the Holiness School to be receptive of and responsive to the themes and language of other Pentateuchal legal codes, including D, is particularly suggestive in this regard. Might it be the case that evidently 'additional' or 'secondary' material, found outside Leviticus and long considered Deuteronomistic or 'semi-Deuteronomistic', could in fact be the work of the Holiness School?

This paper takes, as a case study, three brief passages from Genesis identified by David M Carr as secondary, late and 'semi-Deuteronomistic': Gen 18:19; 22:15-18 and 26:3bß-5. Following an overview of synchronic and diachronic readings of these passages within their respective (non-P) narrative contexts it suggests that a cogent argument can be made that all three passages could be the work of HS, or of later redactors working within the tradition of HS. Surprising and anomalous 'Priestly' language, evidence of HS-related themes, and resonances with HS texts including Lev 26:40-45, it will be argued, support a reading of these verses in which Abraham is presented as a figure of obedience and therefore of hope for a post-exilic Israel struggling with the realities of life under the divine covenant.

6-15 Esias E Meyer, University of Pretoria

Leviticus 17 as a Bridge Between P and H With a Touch of D?

There seems to be an emerging consensus on the fact that the Holiness Code is later than the Leviticus 1-16. The latter is usually regarded as a part of P. In the European context Pentateuch scholars such as Otto, Grünwaldt and Nihan currently seem to agree on this later dating of H and they follow in footsteps of earlier scholars such as Elliger and Cholewinski. From a Jewish perspective the same seems to be true in the work of scholars such as Knohl and the late Jacob Milgrom. Both these groups would agree that the Holiness Code was written after P, but these groups differ on one important issue and that is the relationship with Deuteronomy. There are other dissenting voices from the European context (i.e. Blum and Ruwe) who are not convinced that H is that different from P and amongst these dissenting voices the relation between H and D is also crucial. In the light of this broader debate this paper specifically focuses on Leviticus 17 especially as a kind of hinge between P and H, but also the relationship with the book of Deuteronomy. The paper especially engages with the two opposing views of Milgrom and Otto. For the latter there are clear signs of reception of Deuteronomy 12 in Leviticus 17. For the former the relation is the other way around.

6-15 Deborah Ellens, Independent Scholar

Milgrom's Legacy

Milgrom's power to build a variety of syntheses from meticulous exegetical results over broad expanses of text is the source of a significant contribution to biblical scholarship. He has theorized an array of issues including the extent and nature of P and H, the impurity system, the structure of the cult and the sacrificial system. His work, in two compendious commentaries, in countless articles, in monographs, in published responses to colleagues and in book reviews, meets a prodigious standard. Nowhere is that standard more apparent than in his commentary on Leviticus where depth of exegesis, breadth of synthesis and collocation of secondary materials comprise a lasting resource for general readers and scholars across religious boundaries. To do justice to Milgrom's work in a short position paper or in a mere twenty minutes is impossible. Only the person who treks the text as deeply and far as he has, assessing his choices at each step along the way can measure the coherence of his theories and the soundness of his conclusions. An honest sorting must start from ground zero and build, just as Milgrom himself has done with the biblical text. It is a huge task. The most accessible approach to his work is perhaps the exegetical instance. Following that path of accessibility, I would like to suggest a line of research and refinement on a single exegetical choice that Milgrom makes at the beginning of his Leviticus commentary. It pertains to his employment of chiasm as a tool for distinguishing P and H.

6-17 Ehud Ben Zvi, University of Alberta

Remembering Hosea: The Prophet Hosea as a Site of Memory in Persian Period Yehud

Prophetic books were read, at least in part, to evoke the memory of the prophetic characters of old. These characters became sites of memory within and for the community. This paper focuses on one such site of memory, namely the prophet Hosea. The paper deals with the question of evoking and remembering Hosea through reading and rereading the book of Hosea within its relevant Sitz im Diskurs among the literati of the period and the significance and implications that remembering the prophet in such way had in terms of their shared mindscape, social memory and constructions of self-identity.

6-17 Heiko Wenzel, Freie Theologische Hochschule Gießen

Obvious Elusiveness or Elusive Obviousness? The Purpose and the Genre of the Book of Jonah

Scholars seem to agree on a didactic purpose of the book of Jonah. Even though the didactic purpose is obvious, T. Desmond Alexander's survey mentions an elusive diversity: history, allegory, midrash, parable, prophetic parable, legend, prophetic legend, novelle, satire, didactic fiction, satirical, didactic, short story. One of the reasons for this elusiveness is that the discussion of the purpose is tied closely to the identification of the genre of the book. The paper reviews briefly the interdependence of purpose and genre in the discussion of the book. In light of this review and in light of the significance of the verb jada' in the book the relationship between Jonah and the non-Jews in the book will be investigated. In comparing it to the respective dynamic in Genesis 20 and Exod 1,17-22 the purpose of the book is revisited. Additionally, the genre will be discussed by comparing the book to the prophetic stories of Elijah and Elisha. It will be investigated whether Nissinen's References to Prophecy in Neo-Assyrian Sources and The Report of Wenamun offer insights for the discussion on genre. Perhaps the obvious reluctance of some scholars to be specific with regard to the genre is an appropriate reflection of its elusiveness.

6-17 David P. Melvin, Baylor University

Making All Things New (Again): Zephaniah's Eschatological Vision of a Return to Primeval Time

This paper examines the use of language, imagery, and motifs from Gen 1-11 in the book of Zephaniah. In its final form, Zephaniah includes numerous verbal and thematic allusions to traditions from the Primeval History. These allusions span the entirety of the book and suggest that by its completion, the book of Zephaniah was understood as a vision of the eschaton which included the return of primeval motifs, such as the "reversal" of creation and a return to primeval chaos (Gen 1; Zeph 1:2-3), the "sweeping away" of all life as in the Genesis flood (Gen 6-9; Zeph 1:2-3), the division of the nations (Gen 10; Zeph 2:4-15), and the Tower of Babel (Gen 11:1-9; Zeph 3:9-10). Moreover, the appearance of these motifs in Zephaniah appears to be conscious and deliberate, as their order of appearance matches the sequence found in Gen 1-11. By analyzing the text of Zephaniah and its apparent dependence upon Gen 1-11 and comparing its use of primeval themes with the use of these themes in apocalyptic literature, I show that Zephaniah's Urzeit-Endzeit pattern is similar to that which appears in later apocalyptic literature and argue that Zephaniah stands at an early point in the trajectory which eventuated in apocalyptic literature.

6-17 George Athas, Moore Theological College

The Sinister Subtext: Reading Zech 9 in the light of Alexander's Siege of Tyre

This paper argues that Zech 9.1–8 may have originally been written as a response to Darius I's rise to power in c.520 B.C.E., but it has also been recontextualized as a response to the rise of Alexander in 332 B.C.E. In particular, the paper focuses on 9.3 to show how wordplay creates two levels of meaning in the text. Tyre is thus both praised and condemned, reflecting the milieu of Alexander's successful siege against the city.

6-17 Elie Assis, Bar-Ilan University

Malachi's Reproach of the Priests, 1:6 – 2:9

In this paper I will propose that the oracle addressed to the priests (1:6- 2:9) is divided into two parts. In the first part 1:6-14 the prophet rebukes the priests for not fulfilling their function properly in sacrificing the people's offerings, and in the second part the prophet rebukes the priests for not fulfilling their function properly as teachers of the people, setting an example of correct behavior for them, and for not leading the people to repent. The division of the oracle into two stems from the dual function of the priests as envoys of the people to God, on the one hand, and as envoys of God among the people, on the other. In the first part the prophet rebukes the priests for not fulfilling their function properly as envoys of the people, and in the second part for not fulfilling their function properly as envoys of God. I will claim that the basic claim of Malachi throughout the Book is that the people believe that the covenantal relationship with God had been eroded. It will be shown that this claim also stands as the basis of the oracle addressed to the priests. The prophet claims that the priests, being negligent in their dual function as envoys, contributed to widening the rift in the covenantal relationship between the people and God.

6-17 Kevin Hall, Oklahoma Baptist University

The Comfort of Divine Repentance: The Radical nhm in the Book of the Twelve

This paper examines the appearances of the radical nhm in the Book of the Twelve and argues that the nuance of the root, along with its strategic deployment in such places as the name of the seventh prophet of the Book of the Twelve and in Jonah's addition to the significant Exodus 34.6-7 tradition (cf. Jonah 4.2; 3.10), lends rhetorical support for a reading of the Twelve as a single prophetic corpus that acknowledges and even embraces the variety and tensions within the corpus. The paper examines the root's relation to chronological, structural, and thematic aspects of the Book of the Twelve.

6-18 Amanda C. Atkinson, University of Georgia

The Psychoanalytic Implications of The Resurrection Accounts

Two centuries of scholarly research both affirming and denying the literal, bodily resurrection have yet to be reconciled. That which can be affirmed is not the physical resurrection itself but the reaction of the disciples: the spectators' individual transformation through the reported experiences in the gospel texts and the Acts of the Apostles. Given the limited reliability of available sources, how then do we determine the nature of the disciples' experience of the risen Christ? The logic of Sigmund Freud gave credence to religious belief as an appropriate subtopic of psychology, and though he often confined it to be no more than a vehicle for wish fulfillment, his desire to rigorously authenticate historical belief with contemporary reason was novel. To examine the Risen Christ again under a more illuminating Jungian lens potentially parallels the Gospel ideations of resurrection; after all, the death of an object for Jung does not denote the end of its psychological life. Freud's ambivalence is nevertheless a microcosm of the ongoing dispute between the historians and the psychologists of religion. Many New Testament historical scholars unearth more psychological truth in the resurrection accounts than they perhaps intend by responding to the motives and purposes of the gospel authors; to ask, 'What are the evangelists trying to say?' is to divulge their conscious and unconscious intents. These psychologies of the resurrection narratives accentuate the need to account for the rapid conversion of Jesus' disciples from a scattered and frightened community to a competent nucleus church in the period following his crucifixion. Yet must these christophanies be reduced to psychical emanations? The only appropriate response is perhaps from the perspectives of the evangelists themselves, for whom the reality of the risen Christ was not mere spiritual survival, but a physical reality.

6-18 Margaret Aymer, Interdenominational Theological Center

Alien(n)ation: Reading the Epistle of James through the Psychology of Migration

The epistle of James addresses itself to "the exiles in diaspora." This paper suggests taking this framing seriously. Using the psychology of migration developed by John Berry and nuanced by diaspora theorists like Avtar Brah, this paper demonstrates that James proposes a migrant stance of alienation vis-a-vis the community's relationship with home and host culture. Further, James creates a "diaspora space" (Brah) of an "alien nation," one that exists in but is "unstained" by the cosmos. The paper goes on to suggest the implications of the proposed migrant stances of James and of other New Testament authors for communities that use these ancient texts as scripture. It argues that the "scripturalization" of texts with different migrant stances as the central identifying referent of a community impacts the identity, political engagement, and world stance of that community, regardless of whether the community is, itself, made of migrants.

6-18 Bas van Os, Vrije Universiteit

Coping With Jesus' Death

In the canonical Gospels, Jesus speaks in a prophetic way about the suffering and death of the Son of Man. Many scholars believe that these words originated not with Jesus but with his followers, arguing that a human Jesus would not have predicted his own death in these words. In this paper, I will reassess the evidence on the basis of Kenneth Pargament's theory of Coping and the Psychology of Religion.

6-19 Jodi Magness, University of North Carolina at Chapel Hill

The Archaeology of Qumran and the Dead Sea Scrolls: The State of the Field

Controversies continue to surround the archaeology of Qumran. The scholarly debates concern two main issues: 1) Were the Dead Sea Scrolls deposited in the nearby caves by the inhabitants of Qumran, or is there no connection between the scrolls and the settlement? 2) Assuming there is a connection, were the inhabitants of Qumran Essenes or members of another Jewish sect? In this paper, we review the state of Qumran archaeology, focusing on some of the current controversies.

6-19 Juhana Markus Saukkonen, University of Helsinki / University of Cambridge

Khirbet Qumran and the Dead Sea Scrolls: A Unique Relationship?

The aim of this paper is to find a balanced view on how the existence, contents, and interpretation of the Dead Sea Scrolls found in the Qumran caves should affect the archaeological interpretation of Khirbet Qumran. This requires comparison with other archaeological sites where substantial sets of texts were found. Qumran might be special and even unique - in the same sense that any site has unique features. The theoretical and methodological approaches for studying the archaeology of Qumran should not, however, be any different from those applied in archaeology in general.

6-19 Kenneth Atkinson, University of Northern Iowa

Josephus the Essene at Qumran? An Example of the Intersection of the Dead Sea Scrolls and the Archaeological Evidence in Light of Josephus's Writings

The thesis that the Qumran community was a branch of the larger Essene movement has dominated scholarship since the discovery of the first Dead Sea Scrolls. The number of books and articles challenging the theory that the scrolls found in the caves belonged to a sectarian community that lived at Khirbet Qumran – and that these sectarians should be identified as Essenes - indicates that we are far from a consensus concerning the broad contours of Qumran history. What has largely been neglected in this debate is Flavius Josephus, who alone among the extant Second Temple Period authors claims to have been an Essene. This presentation examines the importance of Josephus as an eyewitness to Essene beliefs and practices in the first century C.E. It further seeks to connect Josephus with the Qumran community. The first section suggests that Josephus's descriptions of Essene admission procedures matches the latest version of the Serek ha-Yahad, which documents changes in the practices and beliefs of this sect during the first century C.E. The second portion seeks to show that the Serk belonged to a sectarian library that is archaeologically connected with Khribet Qumran and that this library was more widely dispersed among the caves than previously recognized. The third part attempts to show that we can connect the Serek and Josephus to Khirbet Qumran, and that this text was used as a sort of blueprint for this settlement. The conclusion suggests Josephus is our only extant witness to life at Khirbet Qumran during its later occupational phase (Periods II-III, ca. 4 B.C.E.-73/4 B.C.E.). The findings of this paper suggest that Josephus — the only ancient writer who claims to have intimate knowledge of the Essenes (Life 10-12) — remains our best source for understanding the Qumran Essenes and the intersection between the archaeology of Khirbet Qumran and the Dead Sea Scrolls.

6-19 Stephen J. Pfann, University of the Holy Land

Qumran or Qumrans? The Multifaceted Stratigraphy of the Sites of Qumran and Ain Feshkah

This paper will show that Qumran scholars from both sides of the argument — those that question that the Essenes alone owned the manuscripts from Caves 1-11 and inhabited the site, and those that question a 2nd cent. B.C.E. date for the first Essene occupation of Qumran — have valid points. However, each critique presents only a single aspect a much larger picture. The major defects in these recent studies are (1) that both sides tend to treat Qumran as a one-period site and (2) that they treat the various collections of documents from the different caves as a single "library." This paper will establish the basis for a multifaceted stratigraphy at Kh. Qumran, based on the numismatic and material remains from the site, revealing at least 10 level of occupation, only four of which can defensibly be identified with the Essenes.

6-20 Paul E. Walker, University of Chicago

Early Ismaili Attitudes to the Religion and Scripture of Christians and Jews

This paper will discuss three important aspects of Ismaili doctrine relative to the Christians and Jews that involve direct attempts to influence both ritual practice and religious interpretation of Biblical texts. There is ample evidence that Ismaili teaching held that the law and scripture of the protected communities were subject to the interpretation of Ali b. Abi Talib and the imams after him. The imams in fact know the meaning of the sacred texts better than either Christians or Jews. A separate but equally interesting record indicates that the leading members of the Ismaili da'wa knew and could quote from the Hebrew and Syriac scriptures, often in the original language. A last area comprises the actual policy of imams, most especially of al-Hakim (d. 1021), to control and sharply restrict Christian and Jewish activities and observances.

6-20 David Hollenberg, University of Oregon

The Nature of Fatimid Universalism: Ja'far ibn Mansur al-Yaman's ta'wil of Non-Islamic Sources

Two generations after the advent of the Fatimids and the announcement of the End of Days, Fatimid missionaries such as Ja'far ibn Mansur al-Yaman (d. before 969) fulfilled one of the promises of the End-times that had been predicted at the beginnings of the movement. In the name of the Fatimid Imam, Ismaili missionaries composed ta'wil (allegoresis) which disclosed the inner secrets behind all religions and fields of knowledge. In so doing, these missionaries demonstrated that their Imam alone could decode seemingly disparate, disconnected materials: not only the Quran, but realia, Greek philosophy, astronomy and astrology, Christian ritual, and Torah stories unfamiliar to Muslims were shown to contain supernal traces which the Fatimid Imam alone had the capacity to decode. This paper will focus on Ismaili ta'wil of materials which the narrator explicitly associates with Jews and Christians in writings ascribed to Ja'far ibn Mansur al-Yaman. These include verses of the Torah, the story of Christ, and Jewish and Christian institutions and rituals. Scholars have explained Ismaili ta'wil of non-Muslim sources as reflecting either the Ismailis' "cosmopolitan" outlook, or, conversely, that it was meant to attract Jews and Christians to the Ismaili fold. I suggest instead that topoi within these interpretations suggest a Fatimid-Ismaili portion of an intra-Shi'ite conversation (and, at times, intra-Ismaili conversation) intended to help Fatimid missionaries ward off challenges from other Shi'ite missionaries on the nature of the Imamate. While universalistic in its claims, Fatimid-Ismaili ta'wil should be seen as a literature by Fatimid missionaries for Fatimid missionaries.

6-20 Daniel De Smet, Faculteit Vergelijkende Godsdienstwetenschappen, Antwerp

The Isma'ili da'i Hamid al-Din al-Kirmani (d. ca. 1021) Quoting the Bible in Syriac and Hebrew: His Sources and Purposes

Biblical citations in both Syriac and Hebrew appear in several Arabic works of Hamid al-Din al-Kirmani, a major Isma'ili author under the reign of the Fatimid Imam-caliph al-Hakim (996-1021). A first preliminary study of these quotations was presented by Paul Kraus (1930) and subsequently by Anton Baumstark (1932), at a time when modern research on Isma'ili texts had not yet begun. In our paper we will reexamine this issue in the light of new source-material and try to identify the origins of this Biblical material in order to understand why an Isma'ili author of Persian origin writing in Fatimid Egypt would quote the Old and New Testaments in Hebrew and Syriac respectively.

6-21 Hanneke van Loon, Katholieke Universiteit Leuven

The Variational Use of the Particle 'et With Subject and Direct Object

In Classical Biblical Hebrew prose, the particle 'et commonly marks definite direct objects of transitive and ditransitive verbs. However, definite direct objects are not always marked, and, furthermore, 'et is also used with other syntactical functions than direct objects (cf. GK §117a-m; IBHS 10.3; JM §125e-j). Recent research (Jenni 2007; Kroeze 2008) has explained the use of 'et with subjects and direct objects by referring to the semantic and pragmatic properties of verbal arguments. Furthermore, Malessa (2006:34-47) has observed that for definite direct objects there exists a correlation between word order and the use of 'et. Malessa's word order parameter poses a problem for theories that relate the use of 'et to the properties of individual constituents. To integrate the word order parameter into functional theories that account for the use of 'et with both subjects and direct objects, it is therefore necessary to widen the scope from the properties of individual constituents to the properties of the sentence. I shall argue that information structure theory (cf. Lambrecht 1994; Erteschik-Shir 2007) provides the necessary theoretical background to formulate a unified account of the uses of 'et. Like other functional theories, information structure theory assumes that the interaction between the syntactic, semantic, and pragmatic functions of constituents determines the final form of linguistic expressions, but in addition to that, it understands pragmatic functions to be grammatically expressed on the level of the sentence. Taking this latter insight as a starting point, I will show that the use and non-use of 'et with subjects and direct objects is motivated by both word order and the specific pragmatic structure of the sentence.

6-21 Ronald J. Sim, Africa International University /SIL International

Clinical Presentation in Leviticus 13, 14: the case of hinneh

The presentative particle hinneh is relatively common, but unevenly distributed in the Hebrew scriptures. Following the recent work of Kogut, Zewi, the preponderance of hinneh in the examination for zara'ath is presented on the basis of proposals made in Sim (2010), that hinneh 'metarepresents' the priestly examiner's thoughts and perceptions.

6-21 Gene L Green, Wheaton College (Illinois)

Lexical Pragmatics and the Lexicon

The development of lexical pragmatics has implications for the both the use and design of our lexicons. This paper will explore approaches to lexicography in light of perspectives offered by Relevance Theory, with special reference to the Semantic Dictionary of Biblical Hebrew (de Blois).

6-22 Johanna Brankaer, WWU Münster

The Implicit Epistemology of Mark

The Gospel of Mark has no explicit epistemological program. The question about the presuppositions for knowledge (and ignorance) about Jesus is however a relevant one. In the Gospel of Mark we find instances of knowledge about Jesus as well as the showing of ignorance of the characters. In this paper I deal with the epistemological processes of the characters -the acceptance of the word, knowledge, faith and salvation, a healing in two stages, the good scribe, to see and to believe. I'll also examine the effect of these elements on the reader and her own epistemological processes in reading the text. The next half of the presentation deals with ignorance about Jesus. This is shown through the parable theory as mysterious teaching, the presentation of ignorance and the open ending of the writing. The question of the implicit epistemology of Mark is tied up with the questions about justified belief and truth and faith and knowledge. My findings point toward an skeptic character of Mark as to the knowledge about Jesus. Therefore faith is agnostic in nature.

6-22 Michael Flowers, University of Manchester

The Ignominious Death of Jesus in Q

Most would acknowledge that Q shows some awareness of Jesus' ignominious death on the cross. This has raised important questions, such as: How is it that some of Jesus' earliest followers — as represented by Q — were able to rationalize their allegiance to Jesus and go about proclaiming his teaching, despite his tragic and embarrassing death? I will explore Q as a possible "wisdom collection" and to explain Jesus' death in light of Cynic and Stoic traditions. An attempt to read Q in light of deuteronomistic history seems the most convincing of all views, but none totally explain the problem of Jesus' ignominious death in Q.

6-22 J. R. C. Cousland, University of British Columbia

Narrative Closure and the Failure of the Mission to Israel in Matthew's Gospel

In recent years, it has been increasingly accepted by Matthean scholars that the mission to Israel is ongoing, and is not revoked by the Great Commission. This growing consensus has led, however, to other, more questionable, inferences. It is often assumed that since the mission to Israel has not been formally revoked, it remains of fundamental concern to Matthew's communities and is, moreover, experiencing a measure of success. Matthew's narrative would suggest otherwise. A detailed consideration of the terms used to denote Israel in the gospel narrative (laos, Ioudaioi, ochloi) indicates that the mission to Israel resulted in abject failure. What is more, the Gospel furnishes no sign of a faithful remnant or any inkling that the situation was likely to change in the immediate future. Instead, the conversion of Israel has become a distant, even an eschatological prospect. The mission remains technically open, but it has been eclipsed by the more successful mission to the Gentiles.

6-22 Steffen Joeris, La Trobe University

The Markan Use of "unclean spirit": Another Messianic Strand

The Gospel of Mark contains several pericopes that refer to demonology and employs a variety of terms. It has been argued that 'unclean spirit' is the Jewish expression for 'daimonion' but an investigation of the occurrences and applications of these terms in the Gospel of Mark reveals that 'unclean spirit' has a much broader meaning. The connection between the Markan use of 'unclean spirit' and an analysis of the only occurrence of the term in the OT (Zech 13:2) shows that it refers to uncleanness caused by sin and, further, has Christological implications in the Gospel of Mark.

6-22 Matthew S. Rindge, Gonzaga University

Reconfiguring the Akedah: Death and Divine Abandonment in Mark

This paper argues that the reconfiguration of Genesis 22:1-19 plays a central role in Mark's literary and theological program. Three key Markan episodes (the Baptism, Transfiguration, and Parable of the Vineyard Tenants) evince numerous lexical parallels with the Greek version of the Akedah. The threefold use of agapetos in Mark (1:11; 9:7; 12:6) — to cite only one example — echoes the threefold use of the term in the Akedah (Gen 22:2, 12, 16). Multiple other lexical links suggest that each of these three episodes alludes to the Akedah, and points forward to Jesus' death. Mark's appropriation of the Abraham/Isaac narrative increases suspense regarding whether, like Isaac, Jesus will be delivered from his impending doom. Mark ultimately reconfigures the narrative arc in the Akedah to underscore the contrast between the divine deliverance of Isaac and Jesus' ultimate execution. This contrast highlights the way in which God not only fails to rescue Jesus but is also complicit in his death. The reconfiguration of the Akedah illuminates other Markan episodes such as Jesus' prayer in Gethsemane (14:32-36) and Jesus' cry from the cross (15:34).

6-24 Jeremy Corley, Ushaw College

The Portrait of Samuel in Hebrew Ben Sira 46:13-20

Although the figure of Samuel receives extensive treatment within Josephus and Pseudo-Philo, Samuel is relatively neglected in other writings from the Second Temple period. Among the Qumran texts, a retelling of the call of Samuel (cf. 1 Samuel 3) appears in the first fragment of the Vision of Samuel (4Q160), while Ps 151:5 in the great Cave Eleven Psalms Scroll mentions Samuel's anointing of David (cf. 1 Samuel 16 — 17). By way of contrast, Ben Sira devotes a significant section of the Praise of the Ancestors to Samuel (46:13-20). The Greek text of this passage has been discussed in a fine article by Johannes Marböck in the Festschrift for Georg Hentschel (Würzburg, 2006). My paper will instead focus on the Genizah Hebrew text, which (though incomplete) can mostly be reconstructed fairly satisfactorily. The poem falls into three stanzas: Samuel's birth and achievements (46:13-15); Samuel as intercessor (46:16-18); circumstances surrounding Samuel's death (46:19-20). Ben Sira's treatment of Samuel has interesting features. The length of the poem on Samuel and the judges (16 bicola in 46:11-20) corresponds exactly to the length of Ben Sira's poems on David (16 bicola in 47:2-11) and Solomon (16 bicola in 47:12-22). The Hebrew text calls Samuel a nazirite, as does the Qumran scroll (but not Masoretic Text) of 1 Sam 1:22, as well as the Talmudic tractate Nazir. Ben Sira's Hebrew text also sees Samuel as a priest (as may be implied in Ps 99:6), though this is not explicitly stated in the Masoretic Text of First Samuel. In addition, Ben Sira describes Samuel's role as an intercessor (cf. Jer 15:1), and this theme is taken up in later rabbinic texts.

6-24 Sean A. Adams, University of Edinburgh

"Where Can Wisdom Be Found": 1 Baruch 3:9-4:4, Job 28 and the Location of Wisdom

The wisdom poem in 1 Baruch 3:9 — 4:4 is one of the most original parts of Baruch and is strategically located at the turning point of the narrative. Prior to this section, the characters of 1 Baruch were deep in lament, acknowledging their role in causing their dispersion to Babylon and petitioning God to hear their prayers and return them home (2:8). It is at this point that there is a radical shift in perspective. Not only is the theme of wisdom introduced, but there is a recognition that the scattered Jewish people are not helpless, but can, through there acquisition of wisdom, facilitate their recovery. It is at this point that 1 Baruch makes use of Job 28 as a platform for the discussion of wisdom. Drawing on the theme that inquires into the location of wisdom, 1 Baruch reaffirms the concept that wisdom derives from God, but explicitly roots it in the "book of the commandments of God" (4:1, cf. Sir 24:23). This paper seeks to tease out how 1 Baruch's appropriation of Job 28 and the grounding of wisdom in the Torah can provide hope for the scattered Jewish community. Accordingly, for the people of 1 Baruch, the wisdom needed for the future can only be found in its past.

6-24 Knut M. Heim, Trinity College Bristol

Is there a "Prosperity Gospel" in the Book of Proverbs?

The book of Proverbs is widely regarded as a major source for prosperity gospel type concepts, by scholars and preachers alike. In scholarly circles, this estimate is based on two assumptions: (1) proverbs work against the background of a so-called deed consequence nexus; (2) by their very nature, proverbs make totalizing truth claims. Many scholars are critical of this perceived aspect of the book. Among preachers, this estimate is based on similar assumptions: (1) the book of Proverbs teaches that God rewards the faithful and punishes the wicked; (2) the proverbs make straightforward truth claims, and since they are part of Holy Scripture, that are to be taken as literally true. This paper analyzes the key verses on which such assumptions are based and demonstrates two points: (1) Most relevant proverbs are more subtle and nuanced than commonly recognized. (2) The proverbs themselves allow for numerous exceptions to the apparent rule of divine reward and punishment. The paper shows that there is no prosperity gospel in the book of proverbs. Against this background, the paper evaluates what the book of Proverbs does say about prosperity and demonstrates that its teachings about integrity, generosity, and success may indeed become good news for those who heed its practical advice.

6-24 Joonho Yoon, Drew University

Can the Israelite Woman Wisdom Heal the People? The Absence of Healing by Woman Wisdom or Wisdom Goddess and Its Theological Implication

The wisdom literature, in spite of its interest in physical well-being and mundane prosperity, does not have concrete accounts or definite proclamations about divine healing. Read against the backdrop of the ancient Near Eastern wisdom literature, the biblical absence of divine healing in the wisdom literature shows a sharper contrast. The healing accounts by the female deities in the ancient Near Eastern literature are not reflected in the description of the biblical Woman Wisdom. Even the outstanding emphasis on the personification of Wisdom as a female figure in the Book of Proverbs is not connected to the divine healing of the Woman Wisdom, the hypothetical Wisdom Goddess, or even the maternity/femininity of male deity. What is the reason for the silence in the biblical wisdom literature about the healing attribute of Woman Wisdom or Wisdom Goddess?

Due to the Israelite monotheistic appropriation, the Hebrew Bible understands the divine healing as a function of the "male" divine "warrior" rather than the "female" divine "wisdom." Almost all the healing texts have the references of idolatry, pagan cult, or coalition with foreign nations (i.e., resort to foreign deities). The biblical writer's monotheism or monolatry makes the healing be understood as the warfare between YHWH and other deities. Such a theological or political agenda of the patriarchal wise deprives Woman Wisdom of the phenomenological importance of the healing and its ontological ascription to feminine.

6-24 Shamir Yona, Ben-Gurion University of the Negev

Emphasizing the End of an Aphorism in the Book of Proverbs and the Proverbs of Ahiqar

Deliberate change in the final clause of a literary unit especially within a literary unit that is characterized by patterns of repetition has been discussed frequently at least from the time of Aristotle's Rhetorika. Aristotle noted that the attention of the audience will be lost if patterns of repetition result in monotony. Therefore, deviation from a stereotyped pattern results in emphasis. In modern research a number of scholars noted the importance of the final clause, and they found a number of ways by which emphasis is achieved. Among these scholars, mention should be made of Robert Gordis, David Noel Freedman, Barbara Herstein Smith, Meir Weiss. However, these scholars did not cite a sufficient number of examples within biblical literature to make a sufficiently strong case. The aforementioned scholars stressed primarily the lengthening of the final clause and change in word order vis-à-vis previous clauses. In the proposed paper I shall analyze twenty rhetorical models, many of them not previously cited, for emphasizing the final clause within an aphorism containing at least three clauses. These examples will be taken from the Book of Proverbs and the Aramaic Proverbs of Ahiqar. I divide a number of the aphorisms both in Biblical Proverbs and in Ahiqar into three clauses contrary to the heretofore accepted understanding of those proverbs, which are commonly understood to have only two clauses. In these instances recognition of the rhetorical device of emphasizing the final clause uncovers the heretofore unrecognized structure of the proverb. Consequently, I shall show that recognizing the emphasis on the final clause is not only important for appreciation of the aesthetic aspects of ancient aphorisms but also for properly understanding their content.

6-25 Don Barker, Macquarie University and Alanna Nobbs, Macquarie University

Redating NT Papyri

This paper will explore the methodology used in dating the early New Testament papyri and in particular P4/64/67, P46, P52 and P77. It will argue that much of the dating of New Testament papyri has been too narrow in scope.

6-25 A. W. Wilson, Queensland, Australia

Scribal Habits in Greek New Testament Manuscripts

A study seeking to expand our understanding of scribal habits in Greek New Testament manuscripts through an examination of singular readings catalogued using a combination of the following critical apparatuses: NA27, Tischendorf, Von Soden, Swanson, IGNTP Luke, the ECM in the Catholic Epistles and Hoskier's Text of the Apocalypse. The resultant evidence from over 4000 singular readings in 32 chapters of the New Testament text are compared against Colwell's and Royse's studies.

6-25 Edgar Battad Ebojo, University of Birmingham

Profaning the Sacred? Nomina Sacra and the Scribe of Papyrus 46

Disquisitions on this subject since Ludwig Traube enunciated the term nomina sacra (NS) more than a century ago had largely been on the genesis of the system. No proposal on its origin, nevertheless, has yet commanded general assent; discussions continue. The prevalent view, however, is that there are fifteen words that have been consistently treated as NS across manuscript tradition, and have come in a three-tiered developmental timeframe. This schema results from comparative analyses of surviving manuscripts using mainly the criterion of consistency (or inconsistency) in the application of the system, in terms of referents, i.e., sacral or profane. A number of methodological problems, however, can be raised against this perspective, foremost of which is the presentation and analysis of manuscripts as evidence for this schema. A more sustainable methodology, I submit, is to approach the subject from the standpoint of particularly more extensive (earlier) manuscripts, in conjunction with their establishable scribal practices, based on palaeographical, codicological, and textual evidences. It is along this path of discussion which this paper seeks to pursue using evidentiary details from the Chester Beatty Papyrus II (P46). This paper attempts to show how its scribe used and understood the system, not only at the level of the text of his exemplar (textual properties), but also at the aesthetic levels (palaeographical and codicological properties). Using this model will consequently show whether there is indeed any justifiable ground to the claim that the scribe of P46 had a difficulty in comprehending the system, as some students of P46 have already proposed.

6-25 Dan Batovici, University of St. Andrews

Textual Revisions of Hermas in Codex Sinaiticus

This paper is an investigation into the correctors' treatment of the Shepherd of Hermas in Codex Sinaiticus. The results are relevant for the study of the reception history of Hermas, with implications in our understanding of its early circulation as an authoritative text, but also for the general history of the Codex.

6-25 W. Andrew Smith, University of Edinburgh

Unit Delimitation in the Gospels of Codex Alexandrinus

Codex Alexandrinus is, but for a few lacunae, one of the three oldest complete texts of the Greek Bible. Dated to the fifth century, its place in the text tradition of the Gospels is unique because it represents the earliest example of a Greek witness to a Byzantine text form. Compared to Codex Sinaiticus and Codex Vaticanus, however, remarkably limited analysis has been performed on Codex Alexandrinus since its acquisition by England in 1627. Indeed, no comprehensive study of the document has been produced in the last century. In recent years there has been growing interest in the devices used to delimit units of text in the biblical manuscripts, as well as the meaning attached to those delimitation decisions. This paper presents an analysis of the unit delimitation used in the Gospels of Codex Alexandrinus in order to shed light on the use of unit markers at the headwaters of the Byzantine text tradition.

6-26 Ruth Henderson, University of Haifa

The Conception of Jerusalem in Baruch 4:5-5:9

The fourth and final section of Baruch, Bar 4:30-5:9, contains a song of exhortation and encouragement to Jerusalem and her exiled children which can also be divided into four distinct parts, Bar 4:5-9a; 4:9b-16; 4:17-29; 4:30-59, each beginning with an address to a specific audience and constructed on the basis of a specific genre and underlying biblical sources. The personification of Jerusalem as a widow bereaved of her children, known from Lamentations and Isa 40-66, is the central motif and unifying feature of each of these sections. Although several studies have dealt with the image of Jerusalem, particularly in the third section of this pericope, the total, multifaceted conception of the city, as it unfolds in each part has received little scholarly attention. The aim of this presentation, is to examine the development of this image throughout the pericope Bar 4:5-5:9, to describe the conception of Jerusalem as a unified whole, and to assess its purpose in this work. A structural delineation of each of the four sections and an examination of the biblical sources from which the image is shaped in each will be presented. The composite image will then be described and reasons for its centrality examined. The conception of Jerusalem in Bar 4:5-5:9 undergoes considerable diversity and originality in its development at the hands of the author, who views it dramatically, from the perspective of various phases of her history, and though the lens of a wide range of biblical sources. This conception perhaps represents the most comprehensive and original descriptions of its kind to be found in biblical and post biblical literature.

6-26 Woo Min Lee, Drew University

Rewritten Story of Enoch in the Book of Jubilees

This paper will examine the story of Enoch in Jubilees 4:16-26 with focus on Jub. 4:23-26. Through the comparative analysis on the parallels of Enoch in Jub. 4:23-26 to Utnapishtim in Gilgamesh epic and Atrahasis, this paper shows that the mythical plot or figures were included in the cognition of the group or the community as "members' common resources" at the time of redaction. The story of Enoch has parallels to 1 Enoch and Genesis Apocryphon as well as Genesis 5:18-24. However, Jubilees 4:23-26 cannot be found in the book of Enoch or other texts of Enochic tradition. Comparative study on Enoch in Jubilees 4:23-26 to Utnapishtim and Atrahasis shows that the plot of Enoch has parallels to the myth of Utnapishtim and Atrahasis. There are some variations among the compared texts, but the major flows of the stories and the characteristics of the figures have some overlapping similarities. The comparison of the figures also shows that Enoch in Jub. 4:23-26 is an extended figures absorbing two other mythical figures as well as Enoch in Gen. 5:18-24. The parallels also shed some light on the feature of the members' resources at the time of the authorship. Critical discourse analysis on Jubilees 4:23-26 will provide some possibility that the members' resources (or religious ideology) of the society or the community contained various literary sources other than biblical sources. Therefore, it is possible that the society had flexible attitude toward adaptation of the sources into the biblical account at the time of the authorship.

6-26 Sean A. Adams, University of Edinburgh

Reframing Scripture: A Fresh Look at Baruch's Creative Appropriation of Scripture

It has been well documented that Baruch makes extensive use of Scripture, especially the books of Deuteronomy, Job, Isaiah, Jeremiah, Daniel, and Psalms of Solomon. However, this appropriation of Scripture has often been seen as a dependence on previous narratives and lacking any form of creativity (so, Moore 1997). Furthermore, some have taken this as a claim that Baruch offers little unique theological or exegetical contribution. This paper seeks to challenge this position by claiming that, in its final form, Baruch displays an innovative and original reframing of scripture to meet theological needs of the community. Accordingly, Baruch makes use of scripture to frame the exile from Jerusalem to the Diaspora. But even more than this, Baruch uses scripture to provide a theological understanding of the people's place within God's cosmos and ultimately concludes on a positive note, confident in final redemption. Not only is the specific selection of passages unique, but how they are juxtaposed assists the reading in determining the desired interpretation. This is particularly evident in Baruch's "Prayer of confession" (2:6 — 3:8) where the intertexture is thickest (Tov 1975). Here Baruch usurps passages from Daniel and Jeremiah and recasts them a new literary setting, reforming them in a way that is both closely linked with the original setting and at the same time distinct.

6-27 Margreet Steiner, Leiden, The Netherlands

The Assyrians were here ….

During the 8th and 7th centuries BC the Assyrian army rolled over the lands of Aram, Israel and Judah, destroying cities and countryside alike. The Aramaic states and Israel were incorporated into Assyrian provinces and their capitals transformed into the seats of Assyrian gouvernors. Judah, Ammon, Moab and the Phoenician trading ports became vassal states and had to pay a heavy tribute. The Babylonian and thereafter the Persian empire took over the lands dominated by the Assyrians. Considering that the Assyrians, Babylonians and Persian ruled the southern Levant for some 500 years, it is amazing how little impact they left on the material culture of ancient Israel and its neighbours. Scholars are hard-pressed to find traces of Assyrian (and Babylonian and Persian) presence in the region. Is it not there? Are we not looking hard enough, or in the wrong directions? This paper will address these questions and trace the influence of the Assyrians, both on the material culture and the socio-economic fields, especially in the lands east of the Jordan.

6-27 Coenraad Scheepers, University of South Africa

What Archaeology Reveals About Neo-Assyrian Presence in Philistia and Judea

The socio-political scene and economic structure of the Neo-Assyrian Empire influenced the Ancient Near East in many ways. An interpretation of Neo-Assyrian records, in the light of archaeological evidence from Philistine and Judean cities in the Shephelah dating from the seventh and sixth centuries B.C.E. may shed new light on the economy and trade in the Southern Levant during that period. More recent excavation results from Ashkelon, Gath, Gaza, Ashdod, Tell Batash, Tell Miqne, Lachish, Tell Beit Mirsim, Beth-Shemesh etc. reveal the importance of trade and the protection of trade routes through Neo Assyrian provinces, especially the trade route leading up from Arabia through Judea and Philistia. The paper is an attempt to demonstrate that archaeological data dating from the 7th and 6th centuries B.C.E. from the Levant area, opens new perspectives on Neo Assyrian socio economic policies and how effective they were.

6-27 Jeannette Boertien, University of Groningen

After Eve: Reconstructing Color and Warmth in Biblical Archaeology

The moment Eve ate from the Tree of Knowledge and realized that she and Adam were naked she consigned herself and all women to an eternity of spinning and weaving (after Barber 1995:252). Biblical references to spinning and weaving and to textiles in general are rather few. The use of textiles is a fundamental necessity, adding color and warmth to the lives of people. It is known that women performed spinning and weaving. Production of textile in fact implied the organization of the whole economy and society (Braudel 2002:73). All these different elements make it interesting to reconstruct the use and production of textiles in biblical archeology. Around the start of the Iron Age a major change in textile technology was visible in the archaeology of the Southern Levant. Loom weights of the sort long used in Anatolia and the Balkans suddenly were used in Israel and Transjordan. From Greece, Anatolia and Assyria texts and visual representations about textile production and trade are at hand enabling a reconstruction model. Archaeological data from sites along the north-south trading route between Transjordan, Syria and Anatolia revealed interesting material associated with textile production. Artifacts such as loom weights and spindle whorls from Tell Deir 'Alla and Tell Mazar in the Eastern Jordan Valley show resemblances to finds from Ebla (Tell Mardikh), Qatna (Tell Meshrifeh) and Tell Afis in Northern Syria. Tell es-Sa'idiyeh in the Jordan Valley yielded buildings used for textile production. The building plan and the artifacts found within the small units show a striking correspondence to artifacts and architecture found in Gordion the capital of the Phrygian king Midas. Textile remains, texts and economical models help glue the fragmentary data back to a coherent picture of the production and use of textiles in Iron Age Levant.

6-27 Izaak J. de Hulster, Georg-August-Universität Göttingen

Melqart's Hinterland: Perception of the Levantine Coast

Differences within 'the triangle' Israel-Palestine, Phoenicia, and Aram could be related to geography and variety in landscape. This becomes clear, for instance, in the perception of deities (as 1 Kings 20:23MT might exemplify). Still, inspite of such differences, we can detect exchange between these areas and knowledge of each other's culture. This paper aims to outline this situation and explore it further with regard to Melqart (and its equivalents and mergers) at several points in the first millennium B.C.E.

6-28 T. A. Perry, University of Connecticut

Whose Pain? Levinas's Critique of Job

In the matter of human suffering, LaRochefoucauld may have provided a key to reading the book of Job: "We all have sufficient strength to bear the suffering of others." This wry observation seems to apply not only to Job's consolers but even to Job himself, who rattles on endlessly and exclusively about his own situation, provoking Emmanuel Levinas to wonder whether Job ever raises the question of the suffering of the Other. Levinas' comment is occasioned by his encounter with Philippe Nemo's study, Job et l'exces du mal, which I plan to discuss here, along with the broader implications of the dialogue between the two. I am especially interested in how Levinas attempts to resolve Job's exclusion of the Other by a rather innovative reading of Job 38:4, where God asks Job: "Where were you when I laid the foundations of the earth?"

6-28 Yitzhak Peleg, Beit Berl College

Duality in the Relationship of "Man-God" in the Book of Job: Two Readings or Two Jobs

The Book of Job discusses the question of human suffering vis-a-vis divine justice (theodicy) in the Deity's supervision of the world via the story of Job. The Talmud says: "Job did not exist nor was he created, but is rather a parable" (Baba Batra). It can be assumed that the latter claim contains an apologia for those who would contend against the divine cruelty perceived in the story. The doubt as to whether the story of Job occurred in very fact does not detract from the importance of the messages which it contains. In this paper I examine the question of human suffering and divine justice in the Book of Job from the human point of view: that of Job and his friends on the one hand, and the readers on the other hand. Job's friends believe that his suffering is punishment for his sins, while (unlike Job), the reader knows that his suffering is a trial by God whose aim is to prove Job's righteousness to Satan. Job responds to the disasters which befall him (chapters 1-2) in the prose tale framing the Book (the Prologue): "The LORD has given and the LORD has taken away; blessed be the name of LORD" (NJPS Job 1:21). Job accepts his fate and blesses God. On the other hand, in the poetic discourse which constitutes the debate between the hero and his friends Job expresses both criticism and rage: "It is all one: therefore I say, He destroys the blameless and the guilty […] The earth is handed over to the wicked one..." (Job 9: 22). How can we explain the difference between acceptance of judgment in the prose tale framing the story and the words of rage and criticism in Job's poetic discourse? Are we presented with two different stories about two Jobs, created by two authors? In this paper I wish to offer a different solution to the duality in the "man-god" relationship, from man's point of view. Firstly, this duality appears in other places in the Hebrew Bible. In Genesis we witness man's ability to understand God and therefore to debate with Him (Abraham in Sodom, Gen. 18:23-33). In the story of the aborted sacrifice of Isaac (Gen. 22), however, man is incapable of understanding God and therefore accepts and obeys God's word without asking questions or expressing doubts. Secondly, the change in Job's relationship to God comes after God's reply from the whirlwind (Chapters 38-42). Why did God's answer convince Job? I would suggest that the explanation of the meaning of Job's suffering is in the very revelation of God, and not in the Deity's words. Job no doubt sought meaning in his suffering (see: Victor E. Frankl, Man's Search for Meaning), but apparently needs to be bound to God on an emotional level. The very revelation of God, the actual connection with the Deity brought about by suffering, gives meaning to the suffering. The Book of Job teaches its readers that the nearness of man to God is not necessarily dependent upon our understanding of the ways of God. As Job himself testifies at the end: "I had heard You with my ears but now I see You with my eyes…" (Job 42:5). The Book concludes on a note of optimism: "Thus the LORD blessed the latter years of Job's life more than the former…" (Job 42:12). Can the closing optimism be sufficient cover for the irreversible damage and suffering of Job?

6-28 David Hormenoo, Duke University

The Suffering of a Righteous Person: The African Cultural and Theological Perspective

I recently read an article in Newsweek Magazine published on January 15, 2010 after the earthquake hit Haiti titled. "Why God Hates Haiti: The Frustrating Theology of Suffering." The writer, Lisa Miller raised two questions that bothered on the suffering of mankind. "If God is good and intervenes in the world, then why does he make the innocent suffer? Why, as Job might have said, would God crush an impoverished people with a tempest and multiply their wounds without a cause? He will not let them get their breath." Suffering is a human problem and all over the world people have tried to find solutions to it. The more solutions are sought the more suffering increases. This article is an attempt to help the reader to see suffering from the African cultural and theological perspective. What contributes to suffering in Africa and what are the cultural and theological dimensions of suffering. The use of words can be confusing and interpretations can lead to a lot of misunderstanding. Therefore, this article will define some key words like suffering, righteous, theology, culture, and African to help the reader understand where the author is coming from. Then suffering from an African cultural perspective will be discussed to help the reader understand the multidimensional causes of suffering in Africa. This will be followed by the discussion of suffering from the African Christian theological perspective using the Book of Job, Psalms 22 and 77. Africans have ways of dealing with suffering that is inherent in their culture and religions. The discussion of how Africans deal with suffering will center on their resilience through their communal approach to life, singing and dancing and prayer. The culmination of the article will discuss "Hope" in the midst of suffering from both the African cultural and theological perspective. In the face of the tendency to depict Africa as the suffering and hopeless continent, most Africans are able to go beyond suffering to a liberating message of hope and a bright future. Outline:I. Definitions; II. Theodicy: Suffering from an African Cultural perspective; III. Theodicy: Suffering from an African Christian theological perspective; IV. Survival: How Africans deal with suffering; V. Hope: How Africans survive in the midst of suffering

6-28 David Z. Crookes, Belfast, Northern Ireland

The Book of Job: The Tale, Its Representative Characters, and Its Literary Unity

Satan appears in chapters 1 and 2 of Job. Why is he not brought back for judgment once he is finally beaten by Job? If we are to answer that question, we must be prepared to read the book of Job as carefully as we read a novel by Nabokov. Every word matters. [I'll use English Bible references in what follows.] Job sacrifices on behalf of his children (1. 5), but his wife does not. Job's first wife is unconcerned about her children, and in her only recorded speech (2. 9) she speaks 'as one of the FOOLISH women speaketh' (2. 10). For its part, the ostrich is 'hardened against her young ones, as though they were not hers...because God hath deprived her of WISDOM...neither hath he imparted to her UNDERSTANDING' (39. 13-17). Job's first wife is represented by the ostrich, and other characters are represented by other beasts. Aside from its literal identity, BEHEMOTH is Job before his testing. 'The chief of the ways of God' (40. 19) is 'the greatest of all the men of the east' (1. 3). The 'hedge' which Satan accuses God of making about Job (1. 10) is denoted by 'the shady trees', 'the covert of the reeds', and 'the willows of the brook' (40. 21-22). Testing is something for which the behemoth must be ready. 'He that made him can cause his sword (= Satan) to approach unto him' (40. 19). LEVIATHAN is a beast of much greater substance. Aside from its literal identity, leviathan is Satan, the most powerful created being. When God speaks about leviathan, Job understands him to be talking about Satan, his real enemy. At the same time, Satan realizes that God is talking about the undefeatable Job. 'Skin for skin,' Satan had said derisively (2. 4). Now he hears an extended description of Job's unpierceable skin (41. 15-17). The 'boils' of 2. 7 are referred to in 41. 7. 'Touch his bone and his flesh,' Satan had said to God (2. 5). Now he hears about Job's immoveable flesh (41. 23), and about more besides: for while the behemoth's bones were 'as strong pieces of brass', and 'like bars of iron' (40 18), Job-the-leviathan 'esteemeth iron as straw, and brass as rotten wood' (41. 27). Job lying on the kitchen midden, scraping himself with a potsherd (2. 8), is represented in 41. 30. 'Jagged potsherds are under him.' At the very climax of his degradation, Job is shown to be impregnable. The potsherds become the squamous armour of a creature which has no soft underbelly. Four lessons emerge from the book of Job. First, God sometimes allows Satan to heat the crucible in which human character is refined. Secondly, a man or woman who trusts in God will never be defeated by Satan. Thirdly, God has created an adversarial universe of behemoth-matter and leviathan-antimatter, but he has weighted that universe in favour of good. Fourthly, Satan is the Great Loser, and whenever he loses he is not available for comment.

6-28 Herb Hain, Santa Monica, CA

Was God Kidding...Again?

No matter which way I turn in studying Job, I bump up against another "Righteous Man": Abraham. There's no escaping it. Aside from the fact that the Sacrifice of Isaac is the shortest story in the text, and the Job story the longest, there are just too many parallels between the two to preclude a coincidence. To begin with, there's Satan, who started it all. He does not appear in the text often, but he is prominent in the traditions surrounding the sacrifice of Isaac, though this is not mentioned in Gen.22. (Come to think of it, neither is Isaac after the ram appears. For all we've been told, he might still be lying atop the pyre.) There's more. After their trials, both Abraham and Job have additional progeny. Job has 10, and as it turns out, Abraham also has 10 descendants — "by Keturah", as the text points out. Moreover, both men die when they are "old", and both die "content". Interestingly enough, Isaac, Abraham's son and a "righteous" man who suffered, also dies "old" and "content". None of the other prominent figures of the Hebrew Bible whose death is described — Moses, Miriam, Aaron, Jacob, Joseph — die "old" and "content," though Jacob at 147 was not much younger than Abraham, who was 175, when they died.. And what about the confrontations? Both Abraham and Job challenge God, and in both cases God answers mysteriously. In Job, he speaks out of a whirlwind, and with Abraham he speaks in a vision. (I bypass the exchange between a "human" God and Abraham in Gen. 18; this episode seems to have been lifted from Greek mythology.) It is true that the words "whirlwind" and "vision" appear elsewhere in the text, but these two are the only instances I found in which God is the third-person instigator of the action. And, of course, the main point these two stories have in common is a somewhat capricious god — perhaps "cruel" is a better word — who in the end blesses and forgives. The question is not so much "Why does God permit suffering?" To me, the question in Job — and Genesis — is this: Why does God initiate suffering? I'll try to come up with an answer.

6-29 Marco Derks, Theologian / Project Coordinator

"If I be shaven, then my strength will go from me" – A Queer Reading of the Samson Narrative

Samson is well known for his strength. This strength resided in his long hair – at least that is his version. But in the narrative, neither the angel nor Samson's parents nor the narrator have drawn this connection. Most commentators seem to have overlooked this (cf. Block 1999; Niditch 2008; Schneider 2000). The answer to the question of the source of Samson's strength can be provided by reading the Samson narrative (Judges 13-16) from a queer perspective, which shows how sex, gender, sexuality, race and relations of power are constructed in mutual dependence.

6-29 Fiona Black, Mount Allison University

Everything Under the Sun: Caribbean Identity, the Bible, and Slavery (Past and Present)

This paper explores the themes of Song 1: 6, blackness, work, the sun, and scorn, as a backdrop for discussions about Caribbean identity, particularly as it impacts on the past efforts and future directions for Caribbean hermeneutics. It ponders whether the text, in its ambiguity over race, its service in the interpretive tradition's "whitening of Christianity" (so Stephen Moore), and its problematization of work, might be brought into conversation with the matter of slavery, since slavery is arguably a central concern for the Caribbean context, and therefore Caribbean hermeneutics. (Normally the discipline does not, however, deal with the woman in Song 1:6 as a resource.) Here, slavery naturally refers to the historical results of the Middle Passage, but also might be usefully used as a means of exploring a more contemporary manifestation, namely, the tourist industry in neo-colonized nations. What, the paper asks, might the Song say to the Caribbean context, in its struggles for self-determination and its reliance on colonial powers for its daily bread? The paper brings literary movements such as Negrismo, Créolité and Négritude into conversation here, both as a way to frame literary discussions of the above-mentioned themes, and to explore Caribbean identity as a set of fluctuating, powerful, yet problematic ideas.

6-29 Hans Leander, University of Gothenburg

The Codex is the Message: A Postcolonial Reading of Mark 1:1

Taking off from the dictum "the medium is the message" (McLuhan 1964), this paper explores the significance of the suggestion by Graham Stanton (2004) that Mark's Gospel was initially circulated in the form of a codex rather than a roll. Considering the dubious status of the codex as a literary medium in first century imperial culture, it is argued that such a book form would in itself have tended to communicate a subversive message when used for the delivery of a gospel. Approaching this question from a postcolonial perspective, the message of the codex is discussed in relation to the beginning of Mark's carefully crafted headline "Arche tou euaggeliou".

6-29 Love L. Sechrest, Fuller Theological Seminary

Teaching Little Dogs New Tricks: Matthew 15:22-28 as Antiracist Literature

Howard Winant defines racism as the perpetuation of hierarchy, defining it in a way that facilitates the negotiation of power, privilege, and prejudice in antiracist discourse. When some in privileged communities maintain that they have little access to the levers of power, this definition of racism helps to identify the privilege that majority communities maintain as members of the dominant group in society. With hierarchy at the core of a conception of racism, an antiracist agenda is one that operates to undermine hierarchy and level relationships among diverse sub-groups. It is difficult to characterize Jesus' encounter with the Canaanite woman in Mt 15:22-28 as anything less than naked ethnocentrism; it thus seems to participate in perpetuating hierarchy. In this passage Matthew labels the woman a Canaanite, a group hated by Matthew's own Jewish community. Jesus addresses the woman from a position of privilege and hierarchy, initially refusing to hear her and later implying that she is no better than a dog. When read in light of the universalist/particularist dialectic in Matthew, however, interpreters can use this episode to do antiracist work through an imaginative inversion of hierarchy. This paper pursues an antiracist inversion of hierarchy through a modern appropriation of the power dynamics operating in Matthew's community in a way that juxtaposes modern majority culture with the Canaanite woman's marginalized subject position.

6-29 Deborah R. Storie, Whitley College/Melbourne College of Divinity

What Belongs to God? Reading Luke 20.19-26 'with the grain beneath the veneer'

Biblical scholars committed to liberationist interpretations often assume biblical texts, or most of them, were written by elites to serve elite interests. They impugn such texts for being oppressive or for supporting oppressive practices. They speak about needing to resist the text, view texts as ideological products with 'grain', and advocate reading against this 'grain'. The gospel of Luke, in particular, has often been read as an apologia to empire, a gospel that presents no threat to power and that softens Jesus' radical message to accommodate the priorities and anxieties of the wealthy. This paper follows Daniel Smith Christopher's example of interpreting biblical texts in the light of the life-experiences of contemporary communities whose situations and stories in some way parallel those related by the text. I draw on my own experience of living in rural Afghanistan and James C Scott's work on 'hidden transcripts' to suggest that we read Luke's Gospel as a hybrid transcript that may have been intended to be read from several directions and at multiple levels. It follows that readers who read with a presumption of resistance need not resist the text itself, nor read against the grain of the text, but may choose to read with the grain beneath the veneer. I use the question of taxation (Luke 20.19-26 // Matthew 22.15-22; Mark 12.13-17) to demonstrate how Jesus might be thought of as a practitioner of transformative resistance.

6-30 Shelley Ashdown, Graduate Institute of Applied Linguistics

Duality of Isaiah's Yahweh: Sacred Redeemer and Unmerciful Judge

Deutero-Isaiah depicts Yahweh through conceptual contrasts which seem antithetical at first glance. The Holy One of Israel as Sacred Redeemer is a contrasting opposite to Isaiah's description of Yahweh as Unmerciful Judge promising annihilation. However, this paper considers the two conceptual titles, Yahweh as Sacred Redeemer and Yahweh as Unmerciful Judge, to be bipolar. Careful analysis of the Deutero-Isaiah text reveals the two concepts are actually complementary rather than contradictory. The office of Sacred Redeemer has four defining attributes for Redeemer, the Holy One of Israel which have corresponding consequences featured in the actions of Yahweh, the Unmerciful Judge. First, Yahweh as divine Redeemer is the owner of his covenant people and redeems Israel with compassion. He is unmerciful in his punishment of those who dare inflict suffering on his covenant people. Secondly, Yahweh as husband redeems Israel with the commitment expected in a marital covenant relationship. The sacred husband then protects Israel without mercy from her enemies because the people of the covenant are deemed his immediate kin. A third distinctive is Yahweh as King remaining loyal to his subjects through acts of redemption. Isaiah leaves no doubt that Yahweh as royal Redeemer will liberate his people without mercy from those enforcing captivity. Lastly, Yahweh is an avenger who redeems with the authority granted by the office of sacred Redeemer. As avenger, the people of Israel know the Sacred Redeemer will defend their cause so much so that Yahweh will judge and vindicate enemy nations without mercy. In a paradox of rhetoric, Israel is encouraged to Fear not in their defeated state because the Sacred Redeemer has power to strengthen, help, and uphold his vanquished people. The Babylonian captors are told to Stand fast in their heathenism and let their sorcery save them from unmerciful judgment. Isaiah sees no need in encouraging the victors with fear not statements because in their eyes they have already won; yet, they have secured quite the opposite.

6-30 Jeremy Kidwell, University of Edinburgh

'Firstfruits' in the Hebrew Bible: Relating Work and Worship

In this paper I will examine the social meaning of the concept of 'firstfruits' (bikkûri^m) as it occurs in worship and ritual practice in the Hebrew Bible, particularly with relation to consecratory offerings in the Pentateuch (Ex 23:16, 34:22, Lev 23:10, Num. 28:26, Deut 16:10). This study will seek to read this text from the perspective of the Hebrew labourer, with sensitivity to a possible relation between their labour and the worship offering inasmuch as it is designated as 'firstfruits'. Translators have varied in their renderings of this term in these texts and my examination will seek to judge whether the identification of a 'firstfruits' offering as a token offering accurately represents the full force of the term and conversely whether 'firstfruits' may have invoked ancient notions of productive excellence. Further, I will suggest that wider study of this concept in the Hebrew bible (Ezek. 44:30) and in Rabbinic sources commends a reading which adopts a thick meaning for 'firstfruits'. For an age where eucharist wafers are mass produced by machines, I will suggest that the concept of 'firstfruits' in worship may prove instructive.

6-30 Ben Johnson, University of Durham

The Character of David and the Concept of the Heart of Yhwh's Chosen One in 1 Samuel

It is traditionally understood that David is "a man after [Yhwh's] own heart," (1 Sam. 13:14) meaning that he is a man whose character Yhwh somehow found most exemplary. This traditional understanding of 1 Sam. 13:14 has recently been called into question by a number of scholars who have argued that the phrase "a man after [Yhwh's] own heart" refers to David as a man of Yhwh's own choice. In this understanding the phrase says something about Yhwh's heart, not David's. This essay will take a closer look at the ambiguous phrase "after his heart" (klbbw), first in its own context, then within a wider set of texts in 1 Samuel that appear to be developing the concept or motif of the heart of Yhwh's chosen agents (1 Sam. 2:35; 10:9; 16:7). We will argue that while the phrase in question is potentially ambiguous, when it is read carefully in its immediate context and within the larger conceptual framework of 1 Samuel 1-16 it seems most logically to be stating something about the heart of Yhwh's chosen agent. We will conclude by exploring some of the implications of this study for understanding at least one aspect of the larger conceptual framework of 1 Samuel.

6-30 Mignon R. Jacobs, Fuller Theological Seminary

Cultural Memory of a Failed Relationship: Competing Concepts of the Deity in Ezekiel 16

Ezekiel 16 is an instance of shared cultural memory using figurative language to portray the YHWH-Israel relationship. The constitutive images in the memory reveal perspectives about each relationship partner and suggest a value system about the identity of the characters. Fundamental to the portrayal is that the Deity's character 'authors' the female character and thus constructs her identity. As both author and character, the Deity presents a complex portrayal of the failed relationship. This paper proposes that the portrayal uses memory as a tool and with that use presents competing perspectives regarding the relationship and the identity of the characters. These competing perspectives within the text constitute its dialogical nature that both affirms and challenges the dominant perspective within Ezekiel 16. Without these perspectives the primary characters are not seen, heard, or perceived in the same way. To facilitate understanding, the discussion of Ezekiel 16 portrayal of the failed relationship includes an examination of the primary characters — Deity and the female (Jerusalem) — as displayed in the relational metaphor, the shared cultural memory regarding the relationship, and the identities portrayed through the shared cultural memory.

6-31 Brad Embry, Northwest University (Washington)

The Rape and Dismemberment of the Levite's Concubine in Judges 19: A Case for Reassessing the (Important) Role of Women in the Biblical Narrative

Certain communities of faith for whom the biblical text is given high priority in shaping their daily lives still labor under misgivings about how to appropriate "difficult" sections of the biblical story. These struggles are symptomatic of a marked inability to read the biblical text as a story, but rather superimpose a hermeneutic that is governed far more by cultural and theological language of a particular denominational affiliation than it is by the narrative itself. In this way, such communities are not even honest with their own ideological orientation. Nowhere is this more acutely felt than in the assessment of the role of the female figure in the biblical story.

Categories such as "man" and "patriarchal" still dominate in these contexts, making it difficult to find the necessary language and conceptual language to engage with the narrative. The paper uses the rather extreme case of the rape and dismemberment of the Levite's concubine in Judges 19 as a case study for reassessing the role played by the female figure in the narrative of Judges. The position taken in the paper is that that the horrific event of Judges 19 lends the necessary weight to the social impulse in Israel during the period of the Judges of moving towards the establishment of the Israelite monarchy. This horrific event therefore serves the function in the narrative of Judges 17-21 of providing the clearest and most dramatic evidence of the need for a king in Israel. The paper suggests that this event could not have occurred to a male figure for a variety of reasons, and that the abuse of the female figure, as one more easily marginalized owing to physical/social/ideological (even grammar) conventions, is the key to the gravity of the situation, and affords the author of Judges even greater leverage to point towards the need for the monarchy in Israel.

6-31 Katherine Southwood, University of Oxford

"What shall we do for wives for those who are left?": Reactions to Judges 21 When Placed within An Analytical Framework Informed by Modern Social-anthropological Theories of Marriage

This paper compares and contrasts possible reactions to Judges 21 through examining a variety of methods which have been appropriated in order to come to terms with the text. Four major interpretative strategies dominate discussion and analysis. These include, firstly, a focus on the monarchy in light of how the text has been edited. Secondly, and most prominently, the feminist approach which would understand this material, alongside Judges 19-21, as a "text of terror". Thirdly, a more traditional way of dealing with Judges 21 has been to compare it with a range of Greek and Roman literature. A fourth approach, which will be taken within this paper, is, having looked at the Biblical and Ancient Near Eastern systems of marriage that exist, to examine the text against the background of social and anthropological discussions concerning marriages and kinship throughout the world. Marriage systems are not cross-culturally continuous, and are often influenced significantly by, and impact upon, conceptions of kinship. When viewed within the context of such literature, it becomes clear how important it is to attempt to understand the social dynamics and assumptions underpinning the text. The dialogue produced between the text and the evidence drawn from social-anthropology potentially gives way to very different reactions to the text among present day readers. Rather than Judges 21 being treated in a hermeneutically provocative manner, or assuming it must have been borrowed from another culture, it may be possible to engage with the material productively in a way that is comparable to fieldwork research.

6-31 Kar-Yong Lim, Seminari Theoloji Malaysia

Paul's Use of Temple Imagery in the Corinthian Correspondence and the Formation of Christian Identity: A Contextual Reading from the Perspectives of A Chinese Malaysian

In his Corinthian correspondence, Paul draws on the temple imagery in addressing the conflicts and problems of his readers in 1 Cor 3:16-17; 1 Cor 6:19 and 2 Cor 6:16. The power in the use of imagery lies not only in the mind of the author but also in how the audience understands and interprets the imagery within their symbolic universe. If one were to live in such an environment where temple worship and rituals are closely associated with one's symbolic universe, culture, and existence, and where its activities are clear demonstration of one's social network and participation in the communal life, how would one, who comes from this social and cultural background, have reacted and responded to Paul's use of temple imagery in the Corinthian letters? What function does temple imagery that represents the powerful expression of one symbolic universe and existence play in the identity formation of the audience? By drawing on the theory of social identity formation as part of the interpretative framework, this paper will offer a contextual reading of Paul's use of temple imagery in light of the formation of Christian identity from the perspectives of a Chinese Malaysian who lives under the shadow of the Chinese temples.

6-31 Jeremy Punt, Universiteit van Stellenbosch - University of Stellenbosch

Foolish Rhetoric in 1 Corinthians 1:18-31: Paul's Discourse of Power as Mimicry

South Africa is a young democracy whose colonial and Apartheid legacies are still fresh in the minds of some, while the lasting impact and consequences of hegemony is still tangible and measurable. This is the context against which Paul's appeal for a different understanding of wisdom and appearance to insist on breaking through the conventions of the day (1 Cor 1:18-31) is read. On the one hand, since it was Empire that largely defined wisdom in the first century C.E., Paul's rhetoric of foolishness can be interpreted as critique of and even a subtle challenge to the imperial discourse of wisdom and power. But simultaneously Paul invoked a new discourse of power through his rhetoric which leaned heavily on the Scriptures of Israel for its authentication and authority, by direct invocation and otherwise. It is a postcolonial optic that enables one to see Paul discourse as mimicry, negotiating power as much with the discursive colonialism of the Romans as with the recipients of his letters, and also with the Scriptures of Israel, renegotiating their meaning through their induction into Paul's hermeneutics.

6-31 Galen L. Goldsmith, Dumont, CO

Who Healeth All Thy Diseases

Ex. 3:12-15 is a definition of the Israelite deity which associates the name yhwh with the ordinary form of hayah, ehyeh. It includes the difficult saying, ehyeh asher ehyeh. Ibn Ezra interpreted this to mean that the name ehyeh is the verb ehyeh, not unlike other Hebrew verbal names. Ibn Ezra went on to argue that the name yhwh is similarly a verb for what the deity does. But yhwh itself is in a constellation of five verbs: "I am with you" (emminent) I AM WHO I AM (identity=activity) I AM (a transcendent Being) and then yhwh (causative form of being according to some scholars). Thinking theologically about this definition, the deity has five ways of being. It is an immanent presence; its substantive existence is the process of being; it is an entity that is simply Being; and it is the Being who creates being. This biblical definition of God makes it possible to rationally think through the metaphysical premises of the practice of Christian Science as presented in Science and Health with Key to the Scriptures by Mary Baker Eddy.

6-32 Edward Adams, King's College London

'No Lasting City' and the Eternity of Rome (Hebrews 13.14)

The author's claim in Heb. 13.14 that 'here we have no lasting city' is often taken as a generalizing statement (no particular city is in view); sometimes, it is seen as polemical reference to Jerusalem. This paper argues that the remark should perhaps rather be read as a counter-claim to imperial propaganda relating to the eternity of Rome. This interpretation would fit with the likely Roman destination of the letter.

6-32 Cynthia Long Westfall, McMaster Divinity College

Scared to Death: Clues to the Circumstance of the First Readers of the Book of Hebrews

The Epistle to the Hebrews contains abundant references to death but the theme has been surprisingly underdeveloped in New Testament studies. Its argument includes statements about dying, killing, martyrdom, and blood that may seem unremarkable in isolation, but through repetition throughout the discourse, they constitute a primary theme. This paper will first locate the references that are related to death by using the semantic domains that are associated with death and dying. Second, this paper will examine models the author offered the readers of those who successfully faced death: the exemplars in chapter 11, and the example of Christ who was one who faithfully endured in the face of suffering and the threat of death. Third, this paper will reconstruct the situation of the first readers through the author's descriptions of the readers' circumstances combined with a consideration of the relevance that the specific references to death could have had for the readers. It will suggest that the readers are facing a lethal threat. Furthermore, it will suggest that the purpose of the Book of Hebrews was to help the readers navigate their life-threatening situation. Fourth, this paper will examine the range of possible threats that the readers could have faced, including persecution, martyrdom, and military destruction. It will be seen that the text offers abundant evidence that the Book of Hebrews was written to meet the needs of a church community that was threatened with destruction, a threat to which they probably succumbed.

6-32 David M. Moffitt, Duke University

Christ's Performance of God's Will in Hebrews 10: Fulfilling the Psalmist's Desire in Psalm 40

The use of the word "body" in the citation of Ps 40:6 in Heb 10:5 has drawn a great deal of scholarly attention. In this paper I will focus instead on the form of the psalm citation in the context of Heb 10. Specifically, I will argue that the author of Hebrews has accurately cited the wording of Ps 40:6-8 as he knows it (including "body"). He has, however, stopped the citation of the Ps 40:8a just before the finite verb "I desire." The effect of leaving the word "desire" out is significant because the infinitival phrase "to do your will, O God" is complementary to the verb "desire" in the psalm. Thus, when the writer of Hebrews places Ps 40:8a in the mouth of Jesus, he does not say (as the psalmist does), "Here I am, I have come …. To do your will, O God, I desire." Instead, Christ says, "Here I am, I have come … to do your will, O God." Jesus does not express a desire to do God's will. Rather, he states the purpose for his coming before God — to do God's will. This curious way of citing the psalm suggests first a deep commitment to the actual words of the Old Testament text, but also a willingness to recontextualize the words for the purpose of an argument. As will be shown, this kind of biblical citation has good parallels in other Jewish texts.

6-32 Eric F. Mason, Judson University

A Chiastic Approach to the Affirmations about the Son in Hebrews 1:1-4 and the Biblical Quotations of Hebrews 1:5-14

Numerous interpreters recognize a link between the affirmations about the Son in Heb 1:1-4 and the series of biblical quotations that follows in 1:5-14, but approaches vary widely. John Meier articulated a particularly significant interpretation in which he argued that the affirmations are paralleled and undergirded consecutively by the biblical citations. Building on Meier's insights and basic assumptions, I argue instead that the relationship between the affirmations and citations is chiastic, not consecutive. This approach, with the new connections it presents between the affirmations and citations, illuminates several debated phrases in both 1:1-4 and 1:5-14.

6-33 Merrilyn Mansfield, University of Sydney

The Ministering Women and Their Mirrors

The ministering women of Exodus 38:8 have embarrassed ancient and modern translators alike. The Hebrew tsaba which describes their activity near the bronze basin in the court of the tabernacle has been variously translated women who "fast," women who "stood guard," or women who "prayed" in ancient texts. Later texts called these women "chaste" and translated tsaba as "assembled". But tsaba was never used in the Hebrew Bible to describe fasting or prayer and in the context of the Tabernacle it was unlikely to have meant "guard". Modern commentators also struggled with the role of these women. Perhaps they were a singing or dancing troupe, a cleaning service or involved in cultic prostitution. The same women are mentioned in 1 Samuel 2:22: "Eli's sons slept with the women who ministered at the entrance to the Tent of Meeting". Some commentators make a connection between this text and Numbers 25:6-15 because both describe inappropriate sexual activity at the door of the Tabernacle. Contra these translations and views this paper argues that there was only one piece of tabernacle furniture that was made from gender specific donations – the bronze basin with its mirrors donated by women. It further argues that as women were part of the skilled team of artisans chosen to make tabernacle items they most likely made this particular piece of furniture. Women's service near the basin further strengthens the link between women and the basin and this paper argues that their service or tsaba is therefore best understood as the indentured service of Levites. This would resonate with the importance of the basin as evidenced in the never ending statute concerning priestly washing that was to continue from generation to generation, and the inclusion of the basin in the list of items which were anointed with holy anointing oil.

6-33 Rosie Andrious-Ratcliffe, King's College London

Pleasurable Viewing and Disappearing Men: Thecla Revisited

With the advent of Second Wave Feminist biblical scholarship in the 1980's Thecla moved from the margins of scholarship to become the focus of interest in research in early Christian history. It was an important and transgressive text for women and feminists. A woman takes centre stage, enters the public forum and rebels against ancient female norms and expectations. Thecla was thus held up as an icon symbolising liberated women in antiquity. Although the claims made about Thecla and what she stood for are now changing and shifting dramatically Thecla continues to intrigue scholars from the perspective of gender and in so doing

continues to hold an important place in biblical studies. She is after all liminal, a rebellious and beautiful gender bender, she offers to cut her hair short and dons male apparel, she hovers on the threshold between manhood and womanhood. These (at least for antiquity) audacious gestures make her of valuable use in the area of gender studies. Within this paper I will be examining Thecla's representation in order to reassess her alleged transformation and transgendered nature. To what degree does Thecla undergo a sexual transformation? What kind of a gender-bender is Thecla? Can we even call Thecla a gender-bender? In an attempt to answer some of these questions I will be focusing on Thecla's trans-gendering acts, the offer to cut her hair and her proclivity for male attire. Whereas previously in the quest to understand femininity much scholarly attention has been devoted to the representation of women's bodies, especially to their reproductive and sexualized bodies, within this paper I will be focusing more on Thecla's head and her change of garb in an attempt to shed some light on her transgendered nature.

6-33 Anthony Rees, Charles Sturt University

[Re]Naming Cozbi: In Memoriam, Cozbi, Daughter of Zur

This paper re-reads the story of Cozbi, Zimri and Phinehas as told in Numbers 25. After establishing the significance of names as interpretive devices in Old Testament writings, the story is read as a way of examining the validity of Cozbi's name. What is found is that her name coerces us to understand the story in a particular fashion that paints her as an enemy and Phinehas as a hero, an outcome totally at odds with the text as it presents itself. Should Cozbi then be re-named? Would this redeem her from the text? Or perhaps could her name point us towards to some other way of understanding this text?

6-33 Beniamin Pascut, University of Cambridge

Women – Victims of Lustful Hearts: Contemporary Ethics of Matthew 5.28

It is intricate to see the world and reality from the perspective, of Jesus, a Mediterranean Jewish peasant who lived in the first century, and whose culture was so dissimilar to ours. Yet, that is where our journey must begin, if we want to find the solution to the multi-national efforts to combat human trafficking. In the Gospel of Matthew 5.28, Jesus utters a phrase that not only goes beyond his contemporaries' customary views but also shakes the postmodern reader: "I say to you that anyone who looks at a woman in order to lust after her has already committed adultery with her in his heart." Such shocking but memorable words were unusual on the lips of a Mediterranean Jew, because for many ancient Mediterranean men lust was a healthy and honorable virtue (Achilles Tatius 1.4-6; Apuleius Metamorphosis 2.8). These words also conflicted with the prospect of many Jewish men who viewed women as sexual objects expecting them to wear head coverings to prevent lust (Sirach 25.21; Psalms of Solomon 16.7-8). However, in Matthew 5.28 not only that Jesus placed the responsibility on men, those that are doing the lusting, but he also unmasked the real root of the problem – the heart of men. As a biblical scholar, as a board member of MATTOO (Men Against the Trafficking of Others), the first-of-its-kind nonprofit organization that aims to get men involved in the anti-human trafficking movement, and most importantly as a man, I will seek to address ethical challenge of Matthew 5.28 by pointing to the big elephant in the room: what is the cause of the modern-day slavery that constitutes a direct assault on women's freedom and dignity.

6-34 Paul Danove, Villanova University

The Conceptualizations of Transference Grammaticalized by New Testament Verbs

This paper develops five features that permit a resolution of eighteen distinct conceptualizations of transference grammaticalized by the verbs of the New Testament. The discussion introduces the event of transference, specifies the five features of its Greek conceptualizations, and resolves the New Testament occurrences of verbs that designate transference into eighteen usages based on the distinctive features of their conceptualizations. The paper concludes with a consideration of the conceptualizations of transference that are possible according to the features but are not grammaticalized in the New Testament.

6-34 Stephen H. Levinsohn, SIL International

A Fresh Look at Adjective – Noun Ordering in Articular Noun Phrases

This paper concerns the relative order of noun (N), adjective (Adj) and possessive pronoun (Poss) in articular noun phrases (NPs) in the Greek New Testament. It refines the claim that an adjective in Wallace's 'first attributive position' (Art Adj (Poss) N; Art: article) 'receives greater emphasis than the substantive' (Robertson) by identifying three exceptions that relate to the Principle of Natural Information Flow. One exception is when the referent of the adjective is more established than that of the noun (e.g. he dexia sou cheir — Matt. 5:30, in which 'hand', but not 'right' is new to the context). A second exception is when the referent of the whole articular NP is established, as when it is part of a larger constituent that includes an element X whose referent is less established than that of Art Adj N (X Art Adj (Poss) N; e.g. he dorea tou hagiou pneumatos — Acts 10:45, in which 'the gift', but not 'the Holy Spirit' had not featured in the context). A third exception is when the order is Art Adj N Poss (e.g. epi ton hagion paida sou 'Iesoun — Acts 4:27, in which the emphasis would appear to be on 'Jesus'). One possible effect of placing the possessive pronoun after the noun, instead of before it, is to associate them together. Contexts such as Acts 10:44-45 and Matt. 5:29-30 confirm that Art N (Poss) Art Adj is a default order in which 'the modifier is either less salient than or equally salient as the noun' (Bakker 2009 on Herodotus). The other orders are marked, but the Principle of Natural Information Flow determines whether the adjective, the noun or some other element is emphasised.

6-34 Albert Lukaszewski, LCS

A Revisitation of Maranatha: Its Form and Meaning

The phrase "Maranatha" appears once in the New Testament writings and again in the Didache. Historically, biblical scholarship has postulated its division to be variously "Marana tha" and "Maran atha". These have been understood in turn as "Our Lord, come!" and "Lord, come!" However, new evidence from Qumran Aramaic demonstrates that the proposed divisions and their respective translations are likely to be erroneous. Consideration of the phrase in its historic and linguistic context offers a historically verifiable form of the phrase that serves to suggest an echo of the term elsewhere in the Greek of the New Testament.

6-34 Brian Kvasnica, Hebrew University of Jerusalem

Halachic Jargon in First Century Greek

Practice, halacha, normative standards — these have been often been created, observed, analyzed and categorized in homogeneous bodies of literature such as Rabbinic Literature. But such halachic attention has not been given to Greek texts written by Jews and originating in or intended for the Jewish Diaspora. This paper will further clarify and analyze semantic domains of nomistic terminology such as peripateo (walking) and odos (way) in later Second Temple period Judaism. This will be accomplished by analyzing these and other terms (such as paradosis and paradidomi) in texts such as the Pseudepigrapha, the Septuagint, Josephus, and the New Testament; and comparing the use of these terms by non-Jewish Hellenistic authors, such as Plutarch the historian and biographer, Strabo the historian and geographer, and Suetonius the biographer. Such a comparison will suggest whether these terms are solely of Jewish provenance or extant in both corpora. By showing the Jewish or Polytheist manner of describing religious practice, we will provide an important avenue of research for a relatively unresearched area of the Greek side of the otherwise burgeoning field of halachic studies in the late Second Temple period.

6-34 Jesús Peláez, University of Cordoba (Spain)

The Lexeme ARKHÊ in the New Testament

Taking as an example the lexeme arché, which presents seven different meanings in the New Testament, depending on the context, this paper explains how the Greek-Spanish New Testament Dictionary organizes the entries of words with different meanings or translations, as well as the criteria for this organization and the novelty offered by this Dictionary regarding other bilingual New Testament dictionaries. Among the dictionaries of the New Testament, those of Low-Nida and Bauer-Aland-Danker give also several meanings for the lexeme arché together with its definition, but they don't explain the reason of this variety of meanings, nor identify the contextual factor or factors that produce those different meanings or senses. The Greek-Spanish New Testament Dictionary does not limit itself to giving the definition and translation for each of the seven senses of the lexeme arché, as the above cited dictionaries do, but also explains why this lexeme change in meaning when the context changes, giving rise to new senses or meanings, showing in this way the important role the contextual factor plays in determining the meaning of the words.

6-35 Joseph Fleishman, Bar-Ilan University

Why Was "A great cry of the people and of their wives against their brethren the Jews" (Nehemiah 5:1)

Nehemiah attributed the primary significant attempt to cause him to fail and cease his activities, especially building the wall of Jerusalem, to the Jewish "nobles and prefects" of Yehud. These Jewish leaders had acted, hoping to demoralize Nehemiah's loyal supporters. They deprived them of their homes, their property and their children so that Nehemiah would be considered by his loyal supporters — as well as by the upper echelons of the Persian Empire, and the king — as an agitator who was sending shockwaves throughout the sensitive region of Yehud and its environs. Consequently, Nehemiah would be removed from his post, and his separatist policy would be buried. The "nobles and prefects" failed, however, to achieve their goal. Nehemiah managed to resolve the economic crisis, and he succeeded in rebuilding the Jerusalem wall.

6-35 David Glatt-Gilad, Ben-Gurion University of the Negev

"My Servants the Prophets" and the Formation of Israelite Historiography

Modern scholarship continues to wrestle with the complex issues of the Deuteronomistic historians' identity and self-perception. Recent works on the specific historical and social settings that gave impetus to the Deuteronomistic historiographic project (e.g. Römer 2005; Person 2010) provide a useful stimulus for entering the mindset and ideational framework of these ancient Israelite historians. In addition to their obvious scribal role, the Deuteronomists appear to have had two major foci of allegiance, namely the Davidic dynasty and the (northern) prophetic institution, both of which are referred to through a similar terminology of chosenness and devotion (thus david 'avdi and 'avdi moshe; 'avadai hanevi'im). My paper will be examining the significance of the latter phrase in particular as a cipher for the Deuteronomists' self-perceived role and identity. Just as Z. Zevit (2009) has recently described the Deuteronomic legislators as viewing themselves as inspired spokespersons for the prophet Moses, so the Deuteronomistic historians can be properly characterized as continuing in the tradition of their own prophetic standard bearers by committing the prophecy-fulfillment view of history to writing. In this respect, the Deuteronomists' self-perception runs parallel to that of the Chronicler, who as Schniedewind (1997) has shown, identified himself with the many divinely inspired messengers that he refers to throughout his work.

6-35 Frank Clancy, Waterloo, Ontario, Canada

The Date of Chronicles

It is important to have an idea concerning the likely date of a particular book so that we may have some reasonable notion concerning the place, events and concerns of the people involved with the book — either as writer(s) or as listeners/readers. Many interpretations of Chronicles are time and place specific and if there is any change in time and/or place the arguments fall apart. Today, many scholars — Kalimi, Klien, Knoppers, McKenzie etc. — assign a date in the late Persian and early Hellenistic period. Steven S. Tuell and few others prefer an earlier date (5th century B.C.E.) while G. Steins argues Chronicles and Ben Sira were written about the same time -early second century B.C.E. Using chronological information and the use of various maps and "tribes" in the texts, I shall argue that Chronicles should be dated no earlier than about 100 B.C.E. Such a claim means that the various blocks set up by scholars to such a late date must not exist. The first important key is the year 141 B.C.E. when Jerusalem became independent for the first time in centuries- since the death of Josiah according to the Biblical story. The second important key is the relationship between the reformation in the 18th year of Josiah and 141 B.C.E. -480 years apart. The third important key is the use of a particular map of greater Israel. The final key point is the 12 tribe system.

6-35 Louis Jonker, Universiteit van Stellenbosch - University of Stellenbosch

What Do the Good Kings Have in Common? A Survey of Terminological Patterns in the Chronicler's Royal Narratives

In his reworking of the Deuteronomistic historical traditions the Chronicler made some significant stylistic changes. Some terminological patterns that belong to the Chronicler's Sondergut show the unique theological emphasis of this work, but also relate to the socio-historical context of the time of writing. These patterns will be investigated in this paper in order to enrich our description of this literature type, as well as to determine the rhetorical function of the royal narratives.

6-35 Ananda Geyser-Fouche, University of Pretoria

1 and 2 Chronicles as a Discourse of Power

Studies of language and texts opened up new ways of understanding and interpretation in the last decades. It was mainly impulses from the philosophical domain that lead to this renewal in thought. Terminology like "intertextuality", "master narrative" and "contra narrative" (to name a few) played major roles in literature studies and related discussions. It became clear that texts are never in isolation but always in relation to other texts or in reaction against them. Texts are socially determined. Therefore no chronicle or history telling can be objective. The social context motivate the chronicler to retell the history with an own selection of material, an own nuance and an own emphasis. This paper compares Chronicles with its source documents. It becomes obvious that the authors of Chronicles selectively retell the history of Israel and Judah through omissions and additions with their own particular emphasis. The Southern kingdom receives a positive evaluation while the Northern kingdom is described adversely. David is portrayed as the ideal king and (in contradiction to Exodus) is credited as the founder of the religious cult. The cult in Jerusalem is legitimized and proclaimed as the only true religion. The books of Chronicles without a doubt secured the position of the temple elite by legitimizing their actions and functioned as a discourse of power within this community for as long as the temple existed. As a discourse of power it sets boundaries and excludes different groups that were traditionally part of the people of YHWH. The destruction of the temple though, disempowered this text and opened up the way for it to become part of the Hebrew canon.

6-35 Peter H. W. Lau, Seminari Theoloji Malaysia

A Postcolonial, Intertextual Reading of the Book of Ruth

Within biblical studies postcolonial studies are applied in three main ways. (1) The role of empires and reactions to them in the composition of Hebrew Bible (HB) texts. (2) How colonial empires interpreted the HB and how indigenous populations reacted to colonial interpretations. (3) Interpretations from previously colonised populations (Crowell, 2009). Hence, in relation to the biblical text, most postcolonial approaches focus on the world "behind the text" or "in front of the text." This paper aims to partially redress this imbalance. The first part of this paper adopts a postcolonial approach to reading the Ruth narrative with a particular focus on the "world of the text." Intertextuality and identity are prominent elements of the postcolonial approach, and will be used to explore what ideologies or powers the literary world of the Ruth narrative might be resisting. The intertexts for this paper will be limited to HB texts that are explicitly referred to in the Ruth narrative and other canonical HB texts that probably would have been available to implied readers (esp. Genesis and legal texts). These intertexts will be mined for their contributions to the identities of the Ruth narrative's main characters. The second part of this paper applies the observations of the first part to the Persian period. While scholars debate the provenance of the Book of Ruth, the narrative still remains highly relevant to the time of Ezra-Nehemiah. This paper will explore the core elements of Israelite identity in this period, and how they might be resisted or reinforced by the Ruth narrative.

6-36 Joseph Blenkinsopp, University of Notre Dame

The Baal-Peor Episode (Numbers 25:1-18) Read in the Persian and Hellenistic Periods

After a brief analysis of the passage, I look at the explicit allusions to the incident in the Second Temple period. I then discuss the principal issues arising from the narrative read as paradigmatic of situations during that time: marriage alliances between Judean and foreign (especially Moabite and Midianite) partners, sectarian zeal for ritual self-segregation represented by Pinhas (Phineas), the priest in the narrative, the role of Balaam and the part played by prophets with respect to these issues, and the degree to which the sectarian attitudes and policies represented in Numbers 25:6-18 prevailed.

6-37 Dan Batovici, University of St. Andrews

Conversion in the Gospel of John? An Inquiry on the Benevolent Characters

With few exceptions, such as the notable attention given to being 'born again/from above' from John 3, the bibliography on the New Testament's conversion and repentance tends to focus on Paul and to leave aside the Fourth Gospel. The question hence arises as to whether and how such a concept can be assessed, given that the expected conversional vocabulary is missing from the Fourth Gospel. It might be then more convenient to assume a literary criticism approach rather than one subscribed to historical criticism. The focus will be here on the characters of John, since in Jesus' dialogues there is a sharp contrast between what even the most benevolent interlocutor says or does and what is really expected from him. The underlying question will therefore be whether — and if so, how — the benevolent characters in the Fourth Gospel form models for conversional exigencies.

6-37 Dorothy Lee, Trinity College, Melbourne College of Divinity

Martha and Mary: Character Development in John and Luke

Studies in Johannine characterisation have blossomed in recent years. In addition to a chapter in Alan Culpepper's Anatomies of Criticism, scholars such as Raymond Collins, Francois Tolmie, and Colleen Conway have studied aspects of Johannine characterisation. Most notably, Cornelis Bennema's Encountering Jesus (2009) argues that the Johannine characters are not simply types, but individuals in their own right. Most scholars use categories from literary criticism, including issues of whether the character is portrayed as rounded or flat, and whether there is any development in the character or he or she remains static. Narrative criticism is helpful in understanding Gospel characters but with three provisos. It needs to take account of how such presentation functions theologically within the text; it must allow for intertextuality and references to the same character in other Gospel traditions; and it should begin with the genre of the Gospels as distinct from (though overlapping with) fiction, whether ancient or modern. This paper discusses the characters of Martha and Mary in their Gospel appearances in the Johannine and Lukan traditions, and the issue of whether there is any coherence between the two portrayals, in terms of character and faith. What happens when we set the two characters, in two different texts, alongside each other? From this complex perspective, Martha and Mary emerge as consistent and key figures in early Christian tradition, possessing a cross-textual identity as distinctive and developing disciples of Jesus.

6-37 Richard K. Min, Paul Theological Seminary

Biblical Paradox and "I-am" Sayings in John

The study of paradox has been controversial in the contemporary biblical and theological scholarship. This historical trend has been set by Russell in the study of paradox since the early 20th century, followed by Tarski and Wittgenstein to exclude or ignore the paradox (of circular reasoning) from the formal logic or to negate it as a valid reasoning. The consequence of this mainstream decision has been somewhat devastating, especially in the biblical scholarship. However, there has been a renewed interest by the innovative approach and breakthrough in the study of circularity and paradox, pioneered by Kripke since 1975. This paper explores and presents this new perspective and paradigm of the circular literary constructs found in John, its coinductive reasoning as a method of interpretation, and its theological implications. Two proof methods in John 8:12-18 are investigated and analyzed. One of the proof methods is distinctively based on self-reference (of circular reasoning) to validate the self-claim of Jesus as the light of the world. Here we notice one of the exemplary "I-am" sayings in John. Further we extend current analysis to examine the similar "I-am" passages of circular construct in John. One of the classical examples is the identity of Jesus in Father (John 14:10) which is a paradox of circular construct.

6-37 Lourdes García Ureña, Universidad CEU- San Pablo

Describe In Order to See: Some Features of the Descriptive Technique in the Book of Revelation

Description is defined by Ciceron as the literary resource which enables the narrator to make the listener\reader see. The author of the Book of Revelation knows this technique only too well and turns to it at different stages of the story. This is especially marked in the case of the descriptions which are introduced by the formula of visual perception, kaì eîdon. These descriptions express the eye movement of the seer as he contemplates what is being shown in order to give veracity to what he is recounting. In this way, the author elaborates the description step by step following an ordered process. However, at times, he is forced to change the syntactic structure of the Greek language. The final result is that the listener\reader can see simultaneously what John sees and how he sees.

6-37 Meredith Warren, McGill University

Equal to God: Divine (Mis)Identification in the Greek Novels and the Gospel of John.

Scholars have recently outlined the general value of examining New Testament literature in light of the Greek romances (Hock 1998, e.g.). Thus far, this scholarship has focused mainly on the Synoptic Gospels and Acts. John's Gospel has been largely, though not entirely, neglected because it does not correspond as closely to the novel genre as do other NT texts; recent exceptions include Brant (1998, 2004), Larsen (2008) and Culpepper (2008). John begs comparison with the novels because of the importance of true identity to both John and the romances. Further, it is the identification of the protagonist(s) with a deity (Ephesian Tale 2.2; Leucippe and Clitophon 7.15, An Ethiopian Story 1.2, 1.21) which establishes the importance of viewing John in light of the novels. As in the romances, for the Gospel of John it is the hero's identity that is at stake; Jesus' identification with the divine is the end goal of John's gospel. Though Brant has rightly suggested that the reinstatement of 'true identity' plays a major role in both the novels and in John, I argue that it is particularly the misidentification of Leucippe and her fellow heroines with goddesses that makes these novels an especially appropriate lens with which to view John. In the novels the protagonists are thought to be gods and goddesses in error; in John an identification of Jesus with God is the correct conclusion for the reader to draw. That is, while John's Gospel is still concerned with the establishment of Jesus' 'true identity,' this identity is in fact that of the god in question. This inversion of the identity resolution motifs found in the novels serves to emphasize Jesus' divine identity.

6-38 Ari Geiger, Bar-Ilan University

"Moral Humanization" of Nature in Jewish Interpretation

Green concepts are very fashionable nowadays. Care for nature which seems to be the new religioun of the Post-Modern Western world, is usually perceived as a progressive concept, opposed to the one held by men of pre-modern times, who have not strived for harmonization with nature but either was afraid of,or tried to subjugate it. This paper will present quite a different view of the natural world, found in Jewish biblical exegesis, according to which rules of human ethics also apply to the realm of nature. Thus, for example, dogs, rivers or the earth deserve reward for their good deeds, rocks can be of a good example for human beings and birds are charitable to their companions. The paper will examine this attitude as reflected in biblical interpretations of Talmudic Sages and those of R. Solomon son of Isaac (=Rashi, France c. 1040-1105), who is considered the most important among Jewish commentators of the Bible.

6-38 Paola Ferruta, Sorbonne Paris IV

"Marranism" in the 19th century: the coming together of the "Jews and the Universal" in Germany and in France

During the Middle Ages and Early Modern Times in Spain and Portugal, Jewish people who were forced to convert and deny their religion, but kept practising in secret, were known as Marranos. The concept of "secret Jews" was not only historically important during the Inquisition, but also gained new relevance in the 19th century, when Marranos came to offer a projection space for German-Jewish bourgeois self-identification. Actually, the attitude of a number of Jews during the 19th century towards Judaism and their conversion to Christianity remained manifestly ambiguous. For this reason, the so-called "New Christians" could, according to Julius H. Schoeps, be compared from a sociological perspective to the forced baptisms of Jews in Spain during the 15th century. Deborah Hertz argues that our current categories, acculturation and assimilation are too vague and imprecise to help us understand the complexities of how public behaviour and private identities can be combined at various junctures of individual lives. As Julius H. Schoeps and Felix Gilbert have pointed out concerning Germany, Phyllis Cohen-Albert describes how an "ethnic solidarity" came about in France amongst others as a result of a tendency towards endogamous alliances. Michael Graetz outlines how this elite of the French-Jewish bourgeoisie stood at the edge of Jewish society in the same way as their German upper-class equivalents. In this regard we might speak of a "form of modern Marranism" which was the crucible for the coming together of the "Jews and the Universal" (Sylvie-Anne Goldberg) in Germany and France in the 19th century. The Paper focuses on the "new Marranos" which manifested a deep interest in Jewish studies and biblical studies.

6-38 Abi Doukhan, Queens College

Beyond Haverut: A Levinassian approach to Inter-faith Hermeneutics

Haverut is a Jewish approach to reading Scripture which acknowledges that the meaning of a given text can only be found with a partner or a friend (haver). According to levinas, this amounts to "understanding the very plurality of people as an unavoidable moment of the signification of meaning" (JRS 109). While this pluralism is a necessary component of the apprehension of meaning of the Hebrew scriptures, it goes without saying that for Levinas the community engaged in haverut must necessarily be Jewish. The purpose of this paper will be to interrogate Levinas' concept of haverut in the light of his own philosophy of dialogue and otherness and discuss the promises and pitfalls of broadening of the concept of haverut to "other seekers" beyond the Jewish community.

6-38 Chaya Ben Ayun, Levinsky College of Education

Where Politics and Justice meet – The Story of David and Mephibosheth

David promised Jonathan, his ally and friend, that he will always bestow his kindness upon his house (1Sam.20, 15). He mourned bitterly the heroic death of his friend and expressed warm emotions towards him. David's betrayal is soon reflected in the way he treated Jonathan's only child - the disabled Mephibosheth. In a close reading analysis I examined the four episodes in which David and Mephibosheth were involved (2 Samuel 9, 1-13; 16, 1-4; 19, 25-31; 21, 7-9). The conclusion of this literary reading unveils David's hypocrisy and disloyalty towards his deceased friend. Although he brought Mephibosheth to stay close to him in Jerusalem, fed him and gave him back his family's estate, it was never an act of kindness. Furthermore, his verdict concerning Mephibosheth's field, as I will try to demonstrate, was wrong and unjust.

6-39 Dan Nässelqvist, Lund University

Levels of Style: A Bridge between the Composition and Delivery of New Testament Writings

Classical scholars commonly describe the ancient concept of stylistic levels with the presupposition that it merely involves literary style, how a message is expressed in a text. A study of what the rhetorical treatises say about the stylistic levels shows, however, that they affected not only composition, but also delivery and audience reactions. The delivery and reception of a text was strongly influenced by how it was written and structured. There was a close relationship between composition, delivery and reception and this relationship can be understood with the help of the levels of style. This paper introduces a method of analyzing stylistic variation in New Testament writings. Identifying and assessing compositional features that are important in defining the stylistic level, e.g. word choices, rhetorical figures, and instances of hiatus, the paper will demonstrate how these features work together to build up the text's stylistic intensity. That level of stylistic intensity in turn defines how the text should be accurately delivered.

6-39 Lutz Doering, University of Durham

Between Athens and Jerusalem: The Text-Pragmatic Significance of Ancient Jewish Letters for New Testament Epistolography

For more than a century, letters in the New Testament have been very fruitfully studied in light of Graeco-Roman letter writing. In particular, the study of papyrus letters has illuminated epistolary conventions and style in New Testament letters. There is, however, one segment of ancient letter writing that might be of particular relevance to early Christian letter writing but is still understudied: ancient Jewish letters. This paper will argue that ancient Jewish letters are significant for the study of New Testament letters especially in text-pragmatic perspective. First, they often address communities and provide good examples of authoritative, 'quasi-official' letter writing. Second, many of these letters have been collected and have become part of the literary tradition, thereby providing a parallel to the formation of reading communities around letters in early Christianity. And third, important features of the form and formulae of ancient Jewish letters have become formative for New Testament epistolography, such as 'peace' salutations or epistolary eulogies and prooemia. Negotiating aspects of both the Greek and the Semitic letter traditions and allowing for new semantic possibilities through translation, ancient Jewish letters — though few in number — are particularly apt texts with which to compare the letters in the New Testament.

6-39 Matthew R. Malcolm, Trinity Theological College (Perth)

Beyond Greco-Roman Rhetorical Criticism

Rhetorical Criticism exists with the intention of describing and evaluating processes of communication. To date it has frequently been hampered, with respect to the New Testament, by assumptions, terms, and categories that do not exactly fit the New Testament documents. In this paper I will suggest ways of describing and evaluating the persuasive techniques of New Testament letters by paying attention to the distinctive environment in which they commonly arose. The documents of the New Testament arose in an environment in which Jesus was experienced and conceptualised as died-and-exalted Messiah and archetype. This experience-formed conceptualisation is evidenced in the arrangement and formulations of many New Testament letters, such that they might be characterised as exhibiting kerygmatic rhetoric. This is not to deny the adoption of Greco-Roman epistolary or rhetorical features in these letters; but rather to be attentive to the context in which such adoption or adaptation occurred: that of a cultural group decisively (and thus linguistically) transformed by the kerygma of Jesus Christ. In congruence with developments in linguistics and the study of discourse more broadly, this conception of New Testament rhetoric emphasises concept over form, and particularity rather than generality of sociocultural setting. It may be that this approach will provide useful questions and terminology for assessing the persuasion of both New Testament and early patristic writings – but especially those of Paul.

6-40 Maria Karyakina, St. Petersburg Christian University

Negative Identity of Heavenly Society Members: "we" vs. "them." Opponents in the Letter to Philippians

The identification of the opponents in the letter to Philippians is far from being solved. The structural analysis of the fragments (1.15-17, 2.3-4, 2.21, 3.2, 3.18-19) demonstrates that every now and then the author of the letter compares and contrasts negative and positive groups ("them" and "us"). Emphasizing the differences between "them" and "us," the very existence of "the other" group helps Paul define "us-group" (the Christian commune) identity. The references to the opposition do not give the opportunity for its reconstruction due to the purpose and the nature of these references. The only specific accusations against Paul's critics in the letter are wrong motives (selfishness and envy, ch.1 and 2); the charges the apostle has brought in ch.3 are very emotional, yet not clear. Every mentioning of the opposition is not descriptive, yet rather evaluative; it can be characterized as vilification, which purpose is to slur the antagonists in order to praise one's own group. Blaming the opponents helps building one's identity, namely negative one: "I am not him/ we are not them." Lexically and structurally the allusions to the opposition in 1, 2 and 3 chapters match, and that means Paul takes his own rivals and the Philippians' enemies as one group - "them"-group. Comparison with "them"-group gives Paul the opportunity to describe "us"-group features more vividly. In that sense, the existence of "enemies" is a necessary condition for Paul's "we"-group self-identity. The negative characteristics of "them" are to stress positive characteristics of "us," to make belonging to "us"-group more attractive. Thereby in the letter to Philippians Paul does not argue against the opponents; he uses them for the consolidation of the Christian group.

6-40 James Stacey, La Trobe University

Traditions of Abraham's Conversion from Idolatry and Astrology as Sources for Paul's Theology and Preaching to Gentiles

A century has passed, since R. H. Charles first proposed that Paul knew the book of Jubilees (whether directly or indirectly). Only in recent times, however, has the idea grown in popularity that Paul made use of extra-canonical traditions about Abraham (including those of Jubilees) in his preaching and writing. Thus, George W. E. Nickelsburg has suggested that Paul would have recounted stories of Abraham's conversion from paganism to the worship of the one true God in his preaching to Gentiles, as an example for emulation. In particular, he argues that one can detect traces of this preaching in Paul's epistle to the Galatians – such as in Paul's mention of tois phusei me ousin theois and ta stoicheia in Galatians 4:8-10. Similarly, taking her cue from advocates of the New Perspective on Paul, Nancy Calvert-Koyzis has argued that such extra-canonical traditions of Abraham's monotheism are fundamental to the Apostle's understanding of who was to be considered 'in the covenant'. For Calvert-Koyzis, monotheistic belief, as modeled by the extra-canonical Abraham, was the basic boundary marker advocated by Paul in Romans and Galatians. The purpose of this paper is to reconsider and critique these supposed connections between Paul, Jubilees, and similar extra-canonical Jewish traditions about Abraham. Through a thorough re-examination of the evidence already presented (principally from Galatians) and the inclusion of evidence not considered by the aforementioned authors, the present paper seeks to demonstrate that the evidence for Paul's use of extra-canonical Abraham traditions is, ultimately, unconvincing.

6-40 Jeffrey Peterson, Austin Graduate School Of Theology

Inclusio and Integrity in 2 Corinthians 2:17 and 12:19

The clause "we are speaking before God in Christ" (katenanti theou en Christo(i) laloumen) appears only twice in the Pauline corpus, in 2 Cor 2:17 and 12:19. Such exact repetition within the literary context of a single letter might be expected to invite a reading of the phrase as an inclusio, framing the intervening material as primarily addressed to God, and only overheard by the Corinthians. The prevalence of partition theories for 2 Corinthians, however, has mitigated against the exploration of this possibility. The identification of an inclusio is supported by the presence in the context of 12:19 of allusions to the three principal topics treated in canonical 2 Corinthians: the character and goals of Paul's apostolic ministry (12:12–15; cf. 2:14–7:16), the collection for Jerusalem he has organized as a part of this ministry (12:16–18; cf. chaps. 8–9), and the ministers whom Paul opposes (12:11; cf. 10:1–12:10). Recognition of this inclusio invites a reconsideration of arguments against the letter's integrity, especially in light of research on ancient rhetoric and epistolography undertaken since partition theories gained ascendance.

6-40 Thomas Slater, Mercer University

Ephesians: Message to a Transitional church

This study will argue that the book of Ephesians was not written as a cover letter/introduction to the Pauline corpus but was intended for a transitional Christian community moving from a Jewish majority to a non-Jewish majority. This change wrought tensions within the community which Ephesians attempts to address by providing virtues that build and sustain community (e.g., love, holiness, truthfulness) and

relationships which require mutual love and respect (e.g., 5:21-6:9). In these ways, the writer of Ephesians hopes to move the group to a new self-consciousness and a new social identity based upon religious faith and affiliation.

6-40 Mark Stirling, University of St. Andrews

The Davidic Temple Builder: Zechariah 6:13-15 as Neglected Background to Ephesians 2:11-22

Most studies of Ephesians 2:11-22 relate the "peace" (eirene), "far off" (makran) and "near" (eggys) language of 2:17 to Isaiah 57:19 and 52:7 (though recent works also argue for the influence of Solomon's temple dedication speech (1 Kings 8 and 2 Chron 6) or Ezekiel 37). However, the fact that in Isaiah, in contrast to Ephesians 2:13, the "makran" are not explicitly said to be brought "eggys" raises the question of whether and how the Old Testament is being used in Ephesians 2:13. Is it merely incidental and drawing more upon Jewish proselyte terminology? Or is the language of 2:13 anticipating the use of Isaiah in 2:17? Alternatively, is it simply that the concept if not the language of the "far off" coming "near" is imported from the contexts of the Isaiah texts cited? This paper argues that the creative combination of Isaiah 57:19 and 52:7 in Ephesians 2:17 is consistent with observable 2nd Temple Jewish exegetical practices. Applying similar methodology to analysis of Ephesians 2:13 raises the possibility of the influence of Zechariah 6:13-15. These verses demonstrate not only lexical connections ("far off" and "peace" language), but also thematic coherence with Ephesians 2:11-22 - a Davidic priest/king who rebuilds the temple, brings peace and whose temple is built with the help of those who are "far off" coming into it. Furthermore, these theological themes of Zechariah 6 together with the Isaiah passages cited, have shaped the theological argument of Ephesians 2:11-22, though they have been Christologised in their appropriation. This approach to its Old Testament background draws methodologically on Jewish exegetical practices and makes sense of the flow of thought of Ephesians 2:11-22. The centrality of the theme of Davidic temple building is also suggestive for further insights into the message of Ephesians.

6-40 Andrew R. Talbert, University of Nottingham

Revisting Pseudonymity and 2 Thessalonians

This paper explores two elements yet to be considered in the debate of 2 Thessalonians' authenticity: the implications for categorizing the epistle as pseudonymous and apocalyptic, and the textual variant aparchen. Following a brief description of the strongest historical arguments both for and against the authenticity of the letter (e.g. verbal reliance on 1 Thessalonians, the difference in eschatologies between the first and second epistles, and the emphatic signature at the conclusion of 2 Thessalonians), the paper examines characteristics of the apocalyptic genre, which is generally accepted as an appropriate label for 2 Thessalonians. In the context of the apocalyptic genre, the assertion of pseudonymity complicates the argument against the authenticity of 2 Thessalonians because it puts in question the notion of divergent eschatologies in 1 and 2 Thessalonians. In addition to this argument, the clear reliance of both epistles on Deut 33:12 (LXX) for the rare perfect participial phrase egapemenoi hypo theou/kyriou (1 Thess 1:4; 2 Thess 2:13) initially appears to confirm Wrede's argument of a later author's verbal reliance on 1 Thessalonians. The fact that hoti heilato hymas ho theos aparchen immediately follows this phrase in 2 Thess 2:13, however, challenges this idea. The idea of being chosen as aparchen (used occasionally in Paul), likewise finds its origin in Moses' blessing of the tribes (Deut 33). The fact that the author of 2 Thessalonians placed the phrase containing aparchen immediately following another phrase from Deut 33 lends credence to the notion that this author knew the point of inclusion in Israel that the author of 1 Thessalonians was making to his recipients. This detailed knowledge, coupled with the point regarding pseudonymity and apocalyptic tilt the evidence in favor of Pauline authorship of 2 Thessalonians.

6-41 Mark A. Christian, Vanderbilt University

Merging Office and Community in Leviticus 17–26

There remain numerous unanswered questions regarding the constituency and activities of the community of "brothers" (achim) in Lev 17–26 (H), in which much of the socioreligious situation, especially with respect to non-Aaronide religious personnel, must be interpolated. In addition to close reading key passages in H with recourse to related traditions in other texts, particularly traditions on the level of the proto-canon (e.g., post-P and post-Dtr redactions and traditions), this study gives prominence to recent rhetorical approaches to the study of H. For example, recognizable in H is a rhetorical method J. Joosten has described as "la persuasion coopérative." Cooperative persuasion requires an extraordinarily active "discourse" between announcer/preacher and audience, partly because the presentation is often, by design, painfully reticent. As the interchange between the players in the discourse becomes clearer, community dynamics come into view that inform current debates. 1. The agency Yhwh chooses to sanctify (qdš Pi.) his people, does it effect a conditional or unconditional, temporary or permanent sanctification? 2. Does the conspicuous level of non-priestly involvement in sacrificial worship and even qualifying Aaronide priests (so K. Grünwaldt contra, e.g., E. Otto; J. Milgrom) require, on a meaningful level, a merging of priestly "office" and community in Lev 17-26?

6-41 David Tabb Stewart, California State University, Long Beach

Leviticus 19 as Mini-Torah

Milgrom argues that Leviticus chapter 19 is a "miscellany of laws" that has "no common theme" — notions echoed to one degree or another in Magonet's sense of the chapter as an illustrative collection, or Wenham's remarks on the randomness of its contents. Milgrom's position reacts in part to attempts to identify the chapter as the missing priestly Decalogue, dodecalogue or ogdecalogue (as with Elliger) spurred by readerly observations, as early as those in Leviticus Rabba, that it embodies the Ten Commandments. Despite the long history of this interpretation Leviticus 19 is often not considered in comparisons of the several decalogues. Internal evidence from its Sitz in der Literatur suggests its importance — set between two panels of sexual laws that echo each other, it is like the central panel of a triptych. It begins in verses three and four with a pastiche citation of Exodus 20:12a plus vv. 8a and 2a — neatly inverted as per Seidel's law — and Exodus 34:17, suggesting that both the Exodus Decalogue and Minor Code of the Covenant are in play. Leviticus 19:2b may well take its holiness theme from Exodus 20:8a. These markers of allusion signal something that is not quite an inner biblical exegesis, but rather an inner biblical halakhic midrash. The citation of commands at the beginning of Leviticus 19 from the middle of the Decalogue in Exodus has posed a problem for commentators. Nevertheless, it is similar to the midrashic move of the Yahweh Speeches in Job. Offering an extended midrashic commentary on the creation story of Genesis chapter one, Job 38 begins with the events of days three and four.

6-41 J. Dwayne Howell, Campbellsville University

Jacob Milgrom and the Resident Alien in the Land

The tragic events of September 11, 2001 have caused many citizens of the United States re-evaluate their relations with each other as well as those of other countries. The tragedy is compounded by the rise in hate crimes against those citizens of foreign birth or ancestry. In such times of national crises there is a rise in xenophobia, the fear of the stranger, and often the innocent suffer from the effects of such fear. During World War II, internment camps were set up for Japanese-Americans because of a perceived threat that they posed to national security. In the present national and international situation what is the appropriate response to the one of foreign descent or ancestry? In the 1990's Jacob Milgrom wrote a series of articles in the Bible Review concerning social justice issues, including the treatment of the "resident alien" in the land. He later incorporated these articles into his commentaries on Leviticus, both in the Anchor Bible series and the Continental commentary. The presentation reviews Milgrom's writings on the treatment of the resident alien especially as they pertain to his interpretation of social justice found in the book of Leviticus.

6-41 Georg Fischer, Leopold-Franzens-Universität Innsbruck

A Need for Hope? A Comparison of the Dynamics in Lev 26 and Deut 28-30

The threats / curses in Lev 26 and Deut 28 do not constitute the concluding message of these books. In both instances, there is a movement towards a renewed relationship with God. Jacob Milgrom, in his commentary on the Book of Leviticus, remarked with regard to Lev 26:40-45 that it "functions much like Deut 30:1-10" (p. 2329). His sensitive translation and interpretation will provide a starting point for a comparison of both texts. There are similarities in the sequence: Israel's infidelity - exile - God's new, undeserved graciousness. This, and the position of these texts, indicate a strong desire to conclude these two series of long, dark threats (Lev 26:14ff and Deut 28:15-68) with a note of hope. Yet, the way in which these expectations are described in Lev 26 and Deut 30, differs considerably and shows marked accentuations and emphases. The motif of the uncircumcised heart (Lev 26:41) receiving circumcision by God (Deut 30:6) seems to indicate that Deut builds on Lev, as also, later, does the Book of Jeremiah. Thus, Lev 26 with its movement towards a change in God's behaviour towards his people, serves as a reference point and inspiration for other texts and books.

6-41 Roy E. Gane, Andrews University

Didactic Logic in Leviticus

It appears that Jacob Milgrom's foremost legacy is his detailed demonstration of logically coherent ritual and ethical systems of instruction in Leviticus. He has inspired others to further explore potential systematic cohesion of this book in terms of aspects such as ritual meaning, legal concepts, literary structure, and strategies for rhetorical persuasion. The present paper investigates another cohesive element: didactic logic. In Leviticus, procedural and ethical rules are presented in such a way that they can be understood, remembered, and observed. Concern for effective teaching manifests itself in a number of strategies: building new instruction on prior knowledge, linking units of information through shared terminology or concepts, organizing ideas in recognizable sequences, reinforcing by repetition or summary, providing explanation, and illustrating through narrative. In the final form of the book, didactic logic is so important that it can even override the imperative of persuasion, as shown by placement of chapter 27 after the rhetorical climax in chapter 26. But the teaching approach of Leviticus supports its rhetorical thrust: The Israelites should know YHWH's instructions and be motivated to loyally obey them so that they will enjoy his covenant blessings in Canaan rather than suffering curses that could culminate in exile.

6-42 Nicolai Winther-Nielsen, Copenhagen Lutheran School of Theology

PLOTs and Paradigms for Biblical Hebrew Language Learning

Hebrew language learning is under pressure in theological education, and use of educational technology may be the only way to retain Hebrew learning. The aim of a new project for Persuasive Learning Objects and Technologies – or PLOT – is to develop technology that will persuade learners to engage with the Hebrew Bible in more effective and efficient ways in the 21st Century classroom (*https://sites.google.com/site/europlot/*). The setting for this new 'plot' for persuasive Hebrew learning is Amsterdam in the late 1970s when Eep Talstra started constructing a digital Hebrew Bible and wrote programs to do linguistic investigation. Around 2003 this database evolved into the Emdros storage and retrieval system (*www.emdros.org*). At this time the database of Hebrew Bible became commercially available as the Bible Software program Stuttgart Electronic Bible Study, or SESB. Students had new opportunities for digital learning through an electronic syntactic concordance, and we were also able to use the Linguistic Tree Constructor program for interactive learning from these data. Online learning material was developed and we saw the results from interactive exercises on Hebrew paradigms through the Paradigms Master Pro. The paper will introduce these tools and explain how they support learning of grammatical skills and persuade learners to engage in interpretation of the Hebrew text of Genesis. It will explain the prospects of new Emdros-based learning technology which we hope to implement in the EU funded EuroPLOT project constructing a new online application for data-driven and learner-centered language learning in 2011-2013 will (*https://sites.google.com/site/europlot/project-definition/workpackage-5*). We will set out the prospects of treating a complete corpus of the Hebrew Bible as an object of learning replete with its own inherent applications that will motivate and enable learning.

6-42 Thomas Boyle, London Metropolitan University

GLOMaker – An Authoring Tool for Reusable Learning Objects

Developing high-quality learning resources is a perennial challenge for technology enhanced learning. There is a need for authoring support that is well grounded in pedagogical theory. The GLO Maker 2 authoring tool was developed to meet these demands. GLO Maker 2 produces generative learning objects (GLOs). These are multimedia learning resources focused on one clear objective that are designed to be reusable and adaptable. It embodies an approach based on generative linguistics. The 'deep structure' of pedagogical functions is represented in the 'drag and drop' Planner interface. The tool then automatically produces a default set of screen layouts that represent the surface structure for this design (these defaults can be overridden by the teacher/designer). Each layout organises a set of multimedia components, e.g. text, pictures and video; the assets are added using a simple interface. These 'generative learning objects' can be loaded back into GLO Maker by local tutors who wish to adapt the learning objects. The demonstration will illustrate the main

features of GLO Maker 2 including: the use of reusable learning designs; using the drag and drop 'Planner' interface, and using the 'Designer' to turn this plan into a working learning object. The demonstration will also illustrate how the output is delivered as XML driven Flash that can be delivered on the Web or an institutional VLE. The demonstration will be accompanied by a full commentary that explains the main features of the tool. The participants will be pointed to the extensive online support provided in the GLO Maker Website - *http://www.glomaker.org/* and community Wiki - *http://glomaker.wetpaint.com/*.

6-42 Claus Tøndering, Lyngby, Denmark

3ET – Exercise Technology for the Hebrew Bible

3ET is a computer program that automatically generates grammar questions for a foreign language. Students of a language can use 3ET to generate questions to train their knowledge of the morphology of the language, and teachers can use 3ET to create quizzes to test the students' knowledge. The program uses the Emdros text database system, which enables easy access to an annotated text corpus, and if the annotation contains grammatical information, 3ET can use this information to generate quizzes. 3ET is primarily intended for the study of biblical Hebrew and Greek, but it is not tied to these languages. Any text corpus with grammatical annotations can be engineered to fit into the framework used by 3ET. The program is described in an article in HIPHIL, a peer-reviewed academic e-journal on the Hebrew Bible. The article is available here: *http://hiphil.org/index.php/hiphil/article/view/45* . 3ET will also form the basis for further development of computer-aided teaching tools. The author is a member of the team behind EuroPLOT, an EU project concerned with research into Persuasive Learning Objects and Technologies (PLOT, see *http://sites.google.com/site/europlot/project-definition/workpackage-5*). In this session, the basic operation of 3ET will be described, and the program itself will be demonstrated. Interested parties may have a hands-on experience of the program after the presentation.

6-42 Nava Bergman, University of Gothenburg

The Role of Exercises in Netbased Biblical Hebrew

Any successful learning of a language, either modern or classical, demands constant repetition. Our task as teachers is to offer our students diligent many-sided language practice based on a wide variety of exercises exploiting a stock of frequently used words which is gradually enlarged and repeated. A comprehensive workbook completed and enhanced by netbased material for individual and blended learning is the future tool for effective and inspiring introduction to Biblical Hebrew. The project the Bergman eLearning of Biblical Hebrew for Beginners (*http://3bm.dk/main/index.php?option=com_content&view=article&id=57&Itemid=64&lang=en*) is tailored to constitute a thorough netbased introduction to Biblical Hebrew. It is based on the exercises and learning concepts developed in Nava Bergman's book The Cambridge Biblical Hebrew Workbook, Cambridge University Press 2005 (*http://www.cambridge.org/catalogue/catalogue.asp?isbn=9780521826310*). The Bergman eLearning of Biblical Hebrew for Beginners aims to supplement The Cambridge Biblical Hebrew Workbook by complete grammatical charts for each section together with introductory supporting material, sound files, interactive exercise and test material, a seperate module with complete grammatical synopses and verb charts and last but not least a variety of optional enrichment modules of cultural and historical nature which will enable students to experience the language of the Bible in its authentic context and of which each teacher/student may choose according to his/her needs and interests. The netbased course, which is planned to be further elaborated within The EuroPLOT plan in 2012, has been available in Swedish since 2007. In my paper, the pedagogical rationale of The Bergman eLearning of Biblical Hebrew for Beginners will be presented through a sample of different types of exercises.

6-42 Daniel Lundsgaard Skovenborg, Aalborg University

Designing PLOTs for Biblical Hebrew

The database storage of the Hebrew Bible, tagged with description of morphology and even syntax, permits a dynamic display of the text beyond the flat text of a publication. In this environment the computer can act as facilitator for analysis and reading, giving the opportunity of a top-down approach to Biblical Hebrew learning, starting with topics significant for semantics and pragmatics, postponing and potentially reducing memorization of morphological paradigms. The author is currently writing his master thesis, designing a PLOT for exploring Biblical Hebrew information structure using Joshua 6 (the battle of Jericho) as data, potentially giving the learner a reading experience with implications for the understanding of the text, persuading the learner to use the original language and aquire the skills for increasingly unassisted and fluent reading. This will be an example of how to design a PLOT for Biblical Hebrew, adressing not foremost the issues of Biblical Hebrew information structure itself, but rather what implications a concept of "persuasive learning", Task Based Language Teaching (as opposed to the traditional Grammar-Translation method) and scaffolding has for design of Learning Objects. Related to the PLOT, the author has made an illustrational prototype of a morphology assisting text core module for PLOTs (*http://www.3bmoodle.dk/course/view.php?id=33&topic=3*) and a module for display and analysis of syntax based on Role and Reference Grammar, currently in alpha stage (*http://waldeinburg.dk/sites/rrgbuilder/*).

6-43 Joan E. Taylor, King's College London

Kh. Qumran in the Iron Age and the Hasmonean-Roman Periods: A Cross-Temporal Comparative Study

The site of Kh. Qumran is commonly presented with an almost exclusive focus on archaeological evidence from the Hasmonean through to the early Roman periods, from the first part of the first century C.E. to the site's destruction in 68 C.E. (Periods I and II in de Vaux's classification): the era of 'sectarian' settlement. The occupation period (III) after this has not been much studied, despite the richness of finds from this time. The same has been true of the Iron Age settlement period (8^{th}-6^{th} centuries B.C.E.). In this paper, we will review all the evidence concerning the site and its surroundings in the Iron Age, and consider its wider archaeological context within the Dead Sea region in the days of the Judaean monarchy. We will then use this material comparatively to consider the continuities and differences given the evidence from the Iron Age and later periods, with an aim to bring greater clarity to the understanding of the character and purpose of the site in different times.

6-43 Dennis Mizzi, University of Malta

The Stone Vessels From Khirbet Qumran: What Do They Tell Us About the Qumranites?

This paper addresses one of the oft-neglected material assemblages from Khirbet Qumran: the stone vessels. Through the application of a thorough comparative methodology, the stone vessels from Qumran are analyzed and assessed in their cultural and historical context. Embedded in this approach is the categorization of the stone vessels according to their respective periods of use, achieved through the development of a method which enables the attribution of a probable stratigraphic context to the Qumran finds. The implementation of this method, through which one can identify which finds belong to Period I, II, or III, is crucial for drawing sound conclusions (in this case, on the basis of the stone vessels) regarding the inhabitants of Qumran during Period II. This study also benefits from the use of the unpublished data from Roland de Vaux's excavations, which have been obtained by courtesy of the École Biblique in Jerusalem. Finally, the results of this analysis are assessed in light of the Dead Sea Scrolls and the descriptions of the Essenes in the Classical sources.

6-43 Ira Rabin, BAM Federal Institute of Materials Research and Testing

Archaeometry of the Dead Sea Scrolls

For many years after the discovery of the Dead Sea Scrolls, text analysis and fragments attribution were the main concern of the scholars dealing with them. The uncertain archaeological provenance of a large part of the collection added an additional difficulty to the formidable task of sorting thousands of fragments. After 60 years of scholar research the questions of origin, archaeological provenance and correct attribution of the fragments are still debated. In many cases material characterization of the scroll writing media deliver answers to the questions stated above. Physical and chemical examination of the "parchment" of the Dead Sea Scrolls started shortly after their discovery. Subsequent studies dedicated to the long-term preservation resulted in a respectable body of knowledge about this material that differs in many ways from the medieval parchment. A new multi-instrumental approach, developed for an accurate characterization of the highly inhomogeneous "parchment" of the Dead Sea Scrolls, might leads to a reliable reconstruction of their history. The approach is illustrated by the case studies, in which we discuss the specific questions of origin (1Q Hodayota), archaeological provenance (11Q Templea) and post-discovery interventions (1Q GenAp).

6-43 Torleif Elgvin, Evangelical Lutheran University College, Oslo

Artifacts and Scrolls from The Schøyen Collection. Implications for Qumran Archaeology and Understanding the Yahad

Artifacts from Qumran and the Dead Sea Region in The Schøyen Collection have been sampled and tested in different ways over the last three years. Articles scrutinized include a scroll jar asserted to come from Cave 1, the Temple Scroll wrapper and cord, a palm fiber pen, pottery shards from Khirbet Qumran, and ink from an inkwell. Some of the tests conducted represent new pathways in Qumran research, and will hopefully inspire similar research on artifacts owned by IAA and other institutions. In some cases, infrared photography of 'uninscribed pieces' or leather straps gave surprising results, revealing new and unknown texts. Among the 19 biblical scrolls in the collection, 13 will soon be published for the first time. The distribution of proto-masoretic and Septuagint-related scrolls, non-aligned texts and products of the Qumran scribal school among these texts are worthy of consideration. A 'new' fragment from Cave 4 is written by a high-quality scribe also represented in Cave 1 and by a text from Masada. This identification firmly demonstrates that sectarians from the settlement at Qumran (not only from the Yahad in general) joined the rebels at Masada in the early years of the Jewish revolt.

6-44 Jacob Olidort, Princeton University

The milla of Abraham: An Inquiry into Pre-Quranic Muslim Faith and Practice

This paper seeks to examine the ways in which the Islamic scholarly tradition interprets Islamic practice prior to the revelation of the Quran, chiefly through the example of Abraham. Abraham, often dubbed the "hanif" (Hanifite), represents the most pure adherent to the "true religion" and, while his legacy is eventually superseded by the message of the Quran and the living tradition (sunna) of the Prophet Muhammad, his practice becomes the subject of much discussion in the classical Islamic tradition. This study examines the six verses that refer to the milla (translated variably as "religion," "law" or "community") of Abraham as treated in exegetical and legal works. Particular attention is placed on the both the connotation of the Quranic phrase, "follow the milla of Abraham" as well as the word hanif, which appears in five of the verses. The diachronic survey of the works studied here reveals the following points: 1) Despite early opinions regarding a pagan form of the "Hanifite" religion, there is a consistent trend among later writers to define it as Islam; 2) Although classical lexicons separate milla from positive law, the exegetes universally ascribe specific practices, such as performing pilgrimage and circumcision, to Abraham in the context of his milla; 3) In the context of those verses that command Muslims to "follow the milla of Abraham," there is a near consensus among exegetes and jurists that what is to be followed is his interpretation of monotheism rather than any of the other practices with which he is associated; 4) The technical term for "monotheism" in the Islamic tradition, tawhid, appears for the first time only in later works (c. 14th century C.E.).

6-44 Sean W. Anthony, University of Oregon

Ali ibn Abi Talib and the Prophet Elijah: A Study in an Early Shi'ite Apocalyptic Typology

Among the more arcane and enigmatic features of Shi'ism in the early Umayyad period are the manifold messianist beliefs attributed to the early partisans regarding Ali ibn Abi Talib. These include not only the infamous declarations of Ibn Saba' and the Saba'iyya that Ali did not truly die but will one day return, but also the manner in which early Imami Shi'a placed members of the Prophet's household as central players in the unfolding of future apocalyptic dramas. This study examines how early Imami-Shi'a attributed to Ali a key role in the final apocalyptic stage history by identifying him with the mysterious "Beast of the Earth (dabba min al-ard)" mentioned in the Quran, as well as with the prophet Elijah, or at least an Elijah-like figure. According to widespread Shi'i theological trope, Ali is foretold in Jewish and Christian scriptures under the name of Iliya ('iliya), i.e., Elijah (Heb. 'eliyah). Shi'i assertions that Iliya is Ali's biblical name appear frequently in varied contexts, such as Shi'i transmissions of prophetic hadith and the imams' teachings, literary accounts of debates between the Prophet or the imams and rabbis and monks, and even pseudo-biblical proof-texts. In this study, I argue that the Shi'i connection of Ali with Elijah ought to be viewed in light of the

apocalyptic expectations and tropes associated with the biblical prophet in the late antique Near East, especially insofar as they relate to early Shi'i identifications of Ali with the Quranic "Beast of the Earth." This typology, I argue, preserves an important early vestige of Shi'i apocalyptic beliefs regarding Ali that dates to the Umayyad period, and that potentially illuminates the context of early Shi'i reverence for Ali.

6-44 Zohar Hadromi-Allouche, Ben-Gurion University of the Negev

The Prophet with a Thousand Faces: Idris Between the Bible and Olympus

One of the most intriguing prophets of Islam is Idris, whose name is only mentioned in the Quran in two brief references (Q. 19:56-57, 21:85-86). Despite (or because) the obscurity that surrounds him, Muslim religious sources pay a lot of attention to Idris, and discuss the diverse possibilities regarding his identity and functions, in this world and beyond. According to Quran 19:57, Idris was alive when God caused him to ascend to heaven. It is probably on this basis that Muslim sources often identify him with the biblical Enoch (Gen. 5:18-24). Other biblical identifications include Elijah and Seth. But Idris is also identified with Greek characters, most notably Hermes. This makes Idris one of the few Quranic prophets that are identified with characters outside the biblical, or pre-Islamic Arab prophetic lineage, as well as the only one who could be identified with an Olympian deity. Furthermore, these diverse identifications are hardly coincidental. They all relate to one or more of the following categories: 1) Human characters that ascended to heaven while still alive; 2) Demi-gods; and 3) Mediating characters involved in the transmission of knowledge (other than revelation) between the celestial and terrestrial spheres. Our talk will first examine the diverse identifications of Idris and the ways in which they relate to the above categories and to each other. We will specifically ponder reasons for Idris' extraordinary Greek lineage. Second, following these categories, we will focus on the similarities and relationship between the characters of Idris and of Jesus (Isa) in Islam. Finally, we will discuss the role of Idris in the transmission of celestial knowledge that promoted the development of human culture and civilization, such as writing, and compare the positive position of Islam towards this transmission, with the less supportive views found in biblical, deuterocanonical and Greek sources.

6-45 John P Harrison, Oklahoma Christian University

A Contextual Reading of a Jesus Saying on the Resurrected Body: "neither marry nor given into marriage" (Mark 12:25//Matthew 22:30//Luke 20:35)

Jesus' saying that those who will rise from the dead will "neither marry nor be given into marriage, but are like angels in heaven" (Mk. 12:25 and par.) is frequently misunderstood as evidence that Jesus believed none of those who will be raised in the age to come will either have a physical body or be married. This misunderstanding often occurs because of insufficient attention to three considerations. In this paper I argue that a closer examination of the limits of Jesus' response to the Sadducees' question regarding the levirate law and the resurrection, the universal belief among Jews that the resurrected body would be physical, and the angelologies of Second Temple Jews require a different interpretation of this teaching. Jesus did not advocate that resurrected men and women would have non-physical bodies that resembled the bodies of angels. Instead, he shared the belief of other Jews that those who would be raised will have incorruptible bodies, like angels do, but these bodies will be physical and can experience sexual relationships in marriage, unlike angels. When these factors are taken into account, it becomes clearer what Jesus believed about the nature of the resurrected body according to this Synoptic saying.

6-45 Luigi Walt, Università di Udine

"There Is Nothing Unclean": Jesus and Paul against the Politics of Purity?

The good old question about the relationship between Jesus and Paul is still on the agenda. What is at issue today is not merely the problem of Paul as a follower of Jesus, but also the real position of both Jesus and Paul in the cultural context of the first-century Judaism. What kind of Jews were Jesus and Paul? What was the impact of their personal religious experiences on their own way of being Jewish? And to what extent was the apostle's Jewishness influenced by Jesus' words and deeds? In order to find an answer to these burning questions, this paper will try to re-examine the problem of continuity or discontinuity between Jesus and Paul, starting from their actual practice of life. We will focus, especially, on their concrete attitudes toward ritual purity and dietary laws, as central aspects of Israel's politics and piety. Why could Paul affirm to know and be persuaded "in the Lord Jesus" that "there is nothing unclean in itself" (Rom. 14:14)? In what sense and degree was the apostle's thinking continuous with or dependent upon Jesus? And what can be said about Jesus himself? We will be forced, once again, to compare Rom. 14:14-20 with the puzzling sentence transmitted by Mark 7:15.19, in which Jesus denies that anything outside a man "can make him unclean". The discrepancy between Mark and its parallels has long been noticed by scholars, as well as the apparent irrelevance of this radical statement in the early Church. Combining the historico-exegetical approach with a fresh anthropological perspective, our analysis will attempt to show that the Markan account may reflect Jesus' original intentions. If this is the case, Paul's reference to the "Lord" can turn out to be more than a brilliant and personal insight.

6-45 Alexander Kirk, University of Oxford

Yes, "A Human Figure Flying Downwards on a Cloud": A Response to N. T. Wright and R. T. France on Mark 14:62

Jesus' declaration in Mark 14:62 ("I am, and you will see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven") has been understood as a reference to his second coming from the time of Justin Martyr. Recently, however, this traditional interpretation has been challenged, most notably by N. T. Wright and R. T. France. Wright for one, commenting on Mark 14:62, has contended that Jesus is not suggesting that Caiaphas will "look out of the window one day and observe a human figure flying downwards on a cloud. It is absurd to imagine either Jesus, or Mark, or anyone in between, supposing the words to mean that" (Jesus and the Victory of God, 525). This paper will present the core propositions of Wright's and France's reading of Mark 14:62 and will then seek to refute them one by one. The paper will offer a defense of the traditional interpretation by drawing from Ps 110; Dan 7; Zech 14; Wis 5; 1 Enoch 37–71 (esp. 62); 4 Ezra 13; and a couple rabbinic texts. It will also aim to expose some of the ambiguities inherent in Wright's and France's argumentation. Unfortunately, a discussion of the Synoptic parallels to Mark 14:62 must remain outside the focus of this limited paper.

6-45 Chang-Wook Jung, Chongshin University

Irony in the Gospel of Luke

While admitting that the Gospel of John includes ironical elements, scholars are hesitant to recognize that the Gospel of Luke shows any ironical force. Some Lukan passages, however, reveal irony if examined carefully. The first instance is found in Jesus' response to His parents in Lk 2:49; whereas Jesus assumes that his parents should have known that he must be in his Father's house or at his Father's business, they do not understand what he has said. The second one occurs in Jesus' trial scene in Lk 22:66-70, especially in v.70 where the punctuation in the first sentence (question in NA) could be exchanged with the second one (period in NA): "You are, then, the Son of God" He said to them, "Do You say that I am?" The third example emerges in Lk 23:35-38 where Jesus' command 'buy a sword' is contradicted by his reaction in v.51. A rather ambiguous irony could be sensed in Lk 20:25 where Jesus answers the tricky question of the spies sent by the scribes and the chief priests. Even though everything belongs to God, Jesus responds as if some things are owned by the emperor. All these instances may lend support to the argument that some Lukan passages, especially parables like the parable of the unjust manager and the parable of the unjust judge as well as the parable of the friend at midnight- should be understood in the light of irony.

6-46 Philip Davies, University of Sheffield

*M*n*th**sm*

There are two aspects to this question. One is whether there is such a concept as 'monotheism' in the Bible. Should we try for a more precise description of the various conceptions of deity? The other is whether our discipline should operate within a monotheistic paradigm and continue to talk about 'God' rather than the various divine names and identities that the text presents us with. In both cases I am inclined to answer that the concept should not have a future within Biblical Studies, though the matter is complicated by the fact that so many scholars operate within the institutional climate of a seminary in which the existence of 'God' is a cultural assumption. So the whole issue of whether we can as scholars talk about 'God' (or even worse, 'G*d') will be contested. At the moment, however, there is not much of a contest: we all easily slip into 'God'-talk, and perhaps it is time some of us made an issue of it. Even atheists often talk about 'not believing in God' when they really mean they don't believe that gods exist!

6-46 Nathan MacDonald, Georg-August-Universität Göttingen

The End of the Monotheism Debate?

The debate about monotheism amongst Old Testament scholars has operated within a particular intellectual paradigm where questions of the origins of monotheism are primary. Monographs devoted to the subject have a particular form. They begin with Yahwism's origins in late Bronze Age polytheism, and make their way to the exilic breakthrough of "monotheism" by way of a faded Moses, a lionized YHWH-alone movement found particularly in Elijah and classical prophecy, and the Josianic reformation. Usually with Deutero-Isaiah the triumphal procession is brought to an apparently satisfactory end. It appears that monotheism is only important in its conception and gestation. This paper will draw on recent work to question assumptions about where the monotheism debate should end.

6-46 Bob Becking, Universiteit Utrecht

An Obsolete Anachronism: A Plea for Avoiding the Concept of Monotheism

The concept 'monotheism' is a mere anachronism when it comes to describing the period in the history of religion in Ancient Israel when only one God was supposed to be venerated. The idea was coined first, as far as I can see, by the British Platonist Henry More around 1660. It had been part of the theistic discourse in systematic theology. This discourse alienates the image of God from the lived religion in Ancient Israel. In my opinion we should therefore abandon this term. I would propose to use the concept of monolatry for the period mentioned above.

6-46 Mark S. Smith, New York University

'Terms Limits': Should the Term 'Monotheism' be Retired?

Any question involving "should," as in the title of this session, may suggest an intellectual issue (intellectually, is the term worth keeping?) and perhaps a moral problem as well (ethically, is it right to keep it?). Given the term's relatively modern development and role in assertions of western cultural superiority, not to mention its tendency to distort the ancient data, it might seem best to drop the term. On the other hand, its familiarity outside of academic settings suggests keeping it as part of a larger academic effort to communicate to the wider society in a critical manner about religion. The term's familiarity as well as its problems arguably provide a teaching moment about religion that should not be abandoned prematurely. Many terms in the study of religion, such as "religion," are problematic, but the field continues to use them. Such terms help people enter into the discussion, but the discussion then provides an opportunity for analyzing the prejudices embedded in them and to go past the terms and their difficulties and into the cultural and religious history that informed them in the first place. This paper will explore these problems as well as the merits that the use of the term, monotheism, may arguably provide.

7-1 Vladimirescu Mihai Valentin, Universitatea din Craiova

Daily Food in Jesus Time

This paper aims to emphasize and to analyze the israelite diet in Jesus time, taking into account the specific environment and climate, underlying also the role of the archaeological discoveries related to this subject. Since the first references to the concept of land flowing with milk and honey, the biblical texts indicate that food had to be grown responsibly and consumed in moderation, due to the fact that the production of food was not the result of autonomous human activity.

7-1 Patrick Scott Geyer, San Diego Community College District

Pollen Analysis of a First Century Pottery Works Cana, Israel

In the spring of 2010 modern day residential expansion led to the clearing of agricultural land on the slopes above the traditional site of ancient 1st century Cana. Prior to digging the foundations for the new house a small archaeological crew from Israel Antiquities Authority, headed by Yardenna Alexandre, was called in to first survey and then excavate the footprint of the proposed structure. What was revealed upon excavation was a small industrial complex containing three workrooms, a cistern,

a small pool for mixing clay and three, possibly more, pottery kilns. During the few weeks that these 1st Century structures were once again open to our view, pollen samples were taken from first the plaster floors and then later from select pieces of the recovered pottery. Both of these projects were undertaken during my 2009-2010 sabbatical year at the Zinman Institute of Archaeology, University of Haifa, and are the subject of this paper and an upcoming coauthored article. Eight of the pollen samples were taken from the workrooms, cistern and pool, which reveal the work patterns of the potters. Eight more samples were taken from a pile of small jugs found stacked in one of the rooms, which small jugs, along with some storage jars recovered in situ from the interiors of the kilns, were the only pottery types found within the industrial complex. This is in stark contrast to Kefar Hananya typology where we find primarily a manufacture of cookware. The results of these two small studies give us a window into the economy of 1st century Cana, as well as providing us with a more detailed analysis of the specialization and structuring of pottery manufacturing throughout the entire Galilean region.

7-1 Bart Wagemakers, University of Applied Sciences Utrecht/University of Amsterdam

New Valuable Records For Biblical Archaeologists: The Story of a Recently Discovered Travel Account and Picture Archive

A former student of the École Biblique et Archéologique Française de Jérusalem recorded his journey through the Levant and his stay in Jerusalem in the mid-1950s by writing an account of his travels as well as taking photographs. This interesting document fell into oblivion for almost 55 years, and its existence finally came to light only recently. The record – which concerns Israel and Transjordan in particular – reflects the historical and archaeological state of affairs at the time and can therefore be considered to be valuable for scientific research in this area. This paper casts a glance at the document and reveals the significance of the account and the photographic material for the archaeology of Israel and Jordan.

7-1 Lena Einhorn, Stockholm, Sweden

A Shift From the 50's to the 30's? A Comparison of New Testament Accounts with Accounts of Later Events in the Writings of Josephus

One of the limitations facing historical Jesus studies has been the lack of unequivocal first century testimony, outside of the New Testament texts. The most common explanation for this has been that Jesus probably was less important in his own time than the gospel narratives suggest. The lack of agreement between sources is, however, not limited to descriptions of Jesus. Although various names of people in authority appear in the New Testament, their activities almost never correlate with that found in other contemporary sources. This adds to the confusion. However, when a comparison of the New Testament with the works of Josephus was extended beyond the 30s C.E., a number of distinctly similar events were revealed, that in Josephus' writings occur with a consistent delay of fifteen to twenty years, i.e. in the mid-40s to early 50s. Among them is the rebellion of Theudas, the presence, activity and crucifixion of robbers, a conflict between Samaritans and Galileans, the attack on a man named Stephen outside Jerusalem, two co-reigning high priests, and, not least, one messianic leader displaying distinct similarities to John the Baptist, and another such leader with distinct similarities to Jesus. In fact, this exercise increased the number of close parallel events from a single one — when comparing the NT narratives with descriptions by Josephus of the 30s — to fifteen, when comparing the New Testament with the mid-40s to early 50s. It will be discussed whether these parallels really are depictions of the same events and people, and, if so, if the delay is the result of errors, or if it is, in fact, the result of a deliberate time shift in the New Testament narrative, perhaps implemented to avoid competing accounts of the same events and people.

7-2 Hendrik Bosman, University of Stellenbosch

The 'Jerusalem Travellers' as an Illustration of Resistance Against the British Empire and Nineteenth Century Biblical Interpretation

Between 1838 and 1852 a group of Afrikaans speaking farmers (often referred to as the "Jerusalemgangers" or "Jerusalem travellers") under the leadership of JA Enslin was set on travelling all the way to Jerusalem, using the maps in the back of the Dutch Bible translation called the Statenvertaling. Scant research has been done on this peculiar group and up till now a few incidental remarks have been made about them in 19th Century travelogues; studies related to South African church history and a single Masters thesis by JP Claasen. Alhough the name of the group suggests an obvious association with Israel of old travelling towards the Promised land, some authors like FL Lion Cachet (1882) is of the opinion that the prime reason for their intended journey to Jerusalem was to get away from "Engelands overmacht" ("England's overwhelming power"). This view that the "Jerusalem travellers" was the manifestation of strong anti-imperial sentiments is corroborated by a number of incidents that will be discussed in the paper: Enslin's speech in the Volksraad referring to England as the "verdrukker" or "oppressor" on May 4, 1850; the attempted stoning of a visiting minister from the Cape Province (Andrew Murray jr) who was considered to be "too British" etc. Today the influence of the "Jerusalem travellers" resonates in place names like a town called "Nylstroom" (a misguided reference to the Nile River due to its size during a flood and an abundance of [Nile!] crocodiles).

7-2 Leonard Greenspoon, Creighton University

Hail to the Kings and Queens — of the British Empire... and of Ancient Israel

From the time of their admission to England in the mid-seventeenth century until the last decades of the eighteenth century, British Jews apparently made use of the King James Version (KJV) when recourse to Scripture in English was necessary. From the 1780s to the end of the nineteenth century, British Jews produced a series of English-language versions, ranging from collections of passages to renderings of the entire text of the Hebrew Bible. Throughout these centuries, whether retaining or revising the KJV, British Jews wished to present themselves as loyal citizens of the Empire, as is evident from a close reading of the versions they produced, the ways in which their translations were packaged and marketed, and the increasing involvement of Establishment figures such as the Chief Rabbi. Thus, these versions must be considered within the context of the evolving political and social roles of Jews in the Empire, in addition to the place of such translations within the history of biblical versions.

7-2 Hans Leander, University of Gothenburg

Nineteenth century readings of the tribute question (Mk 12:17): An Irish anti-colonial cat among British and German pigeons?

This paper is based on a part of a forthcoming doctoral thesis where British and German academic commentaries on the Gospel of Mark have been analyzed contrapuntally with European colonial discourse. Focusing on the Markan passage about the tribute question (Mk 12:13-17), the paper shows that most commentators, to little surprise, build their interpretations on a spiritual/worldly dichotomy. The episode was by these interpreters taken as declaring that there is no conflict between the demands from Caesar and the demands from God. One commentary, however, sticks out in relation to the others. George Alexander Chadwick (1887), Dean of Armagh's cathedral in Ireland, read the pericope in an oppositional way that opened for the possibility of resisting the demands of the worldly ruler. This oppositional reading, it is argued, is related to the commentator's location in Ireland and to the fact that Irish history, since the seventeenth and eighteenth century, was stamped by resistance against English colonial rule.

7-2 Andrew Mein, Westcott House, Cambridge

The Armies of Gog, the Merchants of Tarshish, and the British Empire

The mysterious and terrifying figure of Gog in Ezekiel 38-39 has long offered a rich resource for millenarian speculation. Successive generations of Christian interpreters have identified Gog with the most pressing enemy of the moment, from fifth-century Goths to sixteenth- century Turks to twentieth-century Soviets. In the contemporary world such identifications are more often associated with American fundamentalism than with British imperialism, yet at the height of the British Empire, Gog and his armies were often pressed into service by British preachers and pamphleteers. As the various political crises of the nineteenth and early twentieth centuries progressed, Gog might represent Napoleon, or the Russian Empire, or the Kaiser. While these millenarian readings were never official (or even very mainstream), many of their writers and readers belonged to the Church or military establishments, and they were popular enough for pamphlets to be printed in their thousands. My aim in this paper will be to explore some of these uses of the Gog pericope, and to show how increasingly the hero of the piece is not the all-powerful God of Ezekiel, but God's proxy, the British Empire.

7-3 Vivienne Westbrook, National Taiwan University

Just Having a Bath?

2 Samuel 11 tells the story of David and Bathsheba. In the King James Bible version it begins: "And it came to pass in an evening-tide, that David arose from off his bed and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?" (2-4). In this paper I want to discuss the various representations of this moment in Reformation Bible translations leading up to and including the 1611 King James Bible and then to demonstrate the different ways in which artists through the centuries have variously depicted this bathing woman as seducer or seduced to better understand the role of verbal, visual and cultural paratext in shaping meaning. This paper also hopes to contribute to an emerging poetics of Adaptation.

7-3 Katie Edwards, University of Sheffield

Sporting Messiah: Jesus Imagery in Male-targeted Sports Advertising

Christ-imagery is now ubiquitous in male-targeted advertising, from Wayne Rooney's infamous Nike ad and David Beckham's notorious front cover for GQ magazine, to Sony's 'CHRIST' PlayStation ad depicting a dead Jesus with stigmata in the shape of the console's controls. While scholars of popular culture have touched on the study of celebrities using messianic imagery as part of their promotional arsenal (for example Carlton Brick's 2006 conference paper on the 'meaning' of David Beckham in popular culture, 'Father, Why Has Thou Forsaken Me? Postmodernism, Desire and Dissatisfaction. A Case Study of David Beckham's 'meaning"), analysis of Christ-imagery in advertising remains an almost entirely neglected area of research. This paper will read a number of examples of Christ-imagery in advertising, focusing mainly on sports advertisements, to investigate the popularity of Christ-imagery in male-targeted advertisements: what messages about masculinity, race, nationalism and patriotism are encoded in these images?

7-3 Amanda Dillon, Dublin, Ireland

Whatever Happened to Vashti? Reconsidering Filippino Lippi's "Vashti Leaving Susa"

A custom of high society life in late fifteenth century Florence was strategically arranged marriages, between families of influence and wealth, creating alliances of mutual interest and securing wealth within a small exclusive clan. Elaborate wedding chests or cassone were a popular gift to the marrying couple and the successful commissioning of a renowned artist, to paint the panels, a marker of a family's status. Moreover, the story illustrated on the chest, which may have been taken from biblical, mythological or historical sources, often bore a deeper message about the link between those families aligning in marriage. The story and character of Esther became a frequent theme on these panels and Filippino Lippi was one of those esteemed artists commissioned to create a series of panels illustrating the Book of Esther for a wedding chest. This paper is primarily interested in the character of Queen Vashti, deposed in the opening chapter of the Book of Esther, and her reception, within the context of the commissioned wedding chest, most particularly Lippi's unusual painting Vashti Leaving Susa. This painting communicates an unmistakable and deliberate didactic purpose as a panel on a cassone. Vashti, the antithesis of the 'biddable woman', summarily deposed for her wilful disobedience of the King, has not featured large in biblical art and, indeed, only a few relatively unknown works come to mind, although her popularity as subject, despite her brief appearance in the text, is increasing among contemporary female artists and biblical scholars. This paper revisits Lippi's rendering of Vashti's deposition and considers an alternative interpretation.

7-4 Richard Sherwin, Bar-Ilan University

My Poetic Theodicies

Theodicy traditionally treats the justification of Gd's ways to Man. This usually involves treating the complexities of Gd's justice and mercy. Justice involves Gd providing both reward and punishment, measure for measure, individual and collective, for Man's behavior. Mercy involves lessening, deferring, or cancelling punishment and reward. Mercy does not seem to require measure for measure, but rather to demand some kind of freely given love on Gd's part, undeserved often, and unrequited sometimes. Otherwise known as, I believe, Grace.

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After great catastrophes, there seems to enter into the discussion or presentation of theodicy, a justification of man's ways to Gd that seems to put Gd himself on trial, as in the book of JOB and JONAH, and in some sho'ah literature. Presuming of course that faith in Gd's existence, let along power, and interest in justice or mercy, continues in the survivors of the catastrophe. Theodicies are formally intellectual arguments, but these arguments at best crystalize the experiences and responses of human beings communal and individual to perceived injustice, lack of mercy, and general chaos. Not being either a philosopher or a rabbi, I shall present a selection of my poems written over the course of my life as a Jew in Israel over the past 40 years as they try to represent the above aspects of theodicy — an activity I fear I am both unqualified to engage in yet unable to leave alone.

7-4 Keun-Jo Ahn, Hoseo University

Job 38:12-15 Morning Light and Divine Justice

The aim of this paper is to elucidate the relationship between the morning light and divine justice revealed in Job 38:12-15. I will undertake three tasks as follows: 1.Literary significance of customary expressions of rxv; 2. Textual usage of morning or dawn in the Hebrew Bible; 3. Theological meaning of the morning light in the book of Job. Job 38:12-15 unfolds the power of light which is the first creature of God in the beginning. The voice from the whirlwind envisions Job appreciating the beauty as well as the justice in God's created world. This imagery of light mollifies Job's agitation and enlightens him how the creation still works in Job's declared world of darkness (3:4). There is no place of the wicked under the sun, and yet the entire elimination of the evil remains to be done.

7-4 Helen Leneman, Universiteit van Amsterdam

Musical Paths to Understanding Job

The intellectually demanding text of the book of Job seems an odd choice to set to music. The characters are largely mouthpieces for lengthy poems, and the only journey is an intellectual one: from blind faith in the doctrine of retribution to acceptance that innocent suffering is possible. There are about 30 known oratorios, dating from the earliest Italian works of the 17th century up to the late 20th century. These are roughly divided between the U.S., England, Italy, Germany and Austria, and 'other' (Israel, Estonia, Hungary). There are only four known operas, all 20th century: Italian, German, Israeli, and Austrian. This paper will focus on two significant British Job oratorios and one Italian 'sacred drama.' The composers are C.H. Hubert Parry, Peter Maxwell Davies, and Luigi Dallapiccola. Job struck a deep chord of sympathy in Parry, an agnostic struggling with uncertainty and dissatisfaction. Parry used text from Job and also wrote original text. In spite of its unusual and almost experimental nature, this oratorio was enormously successful in its day. Sir Peter Maxwell Davies' oratorio Job premiered in Vancouver in 1997. Maxwell Davies welcomed the chance to 'investigate the work with abstract music rather than concrete words.' He views his oratorio as an internal drama taking place inside Job's head. Job was Dallapiccola's first dodecaphonic (12-tone) theatre work. The idiom he aimed to give the biblical story was a rhythmic prose in which symmetries and sonorities impart a mythical and ritual aura to the text. The music of these oratorios highlights and underlines the biblical text in amazing ways, with musical techniques conveying despair, anger, indignation and resignation. The music of these oratorios allows the listener to grasp this difficult text on a deep and emotional level. Musical excerpts will be played.

7-4 Cynthia Chapman, Oberlin College

Rewarding Suffering in the Testament of Job: The Ethnic Character Of Job's Restored Family

The Testament of Job, an early Jewish retelling of the biblical book of Job, reduces Job's combatant challenge to God's justice to a test of Job's endurance of suffering inflicted by Satan. In the Testament, the restoration of Job at the end of the book is a prize for his having successfully endured Satan's physical challenge, but one aspect of Job's restoration is qualitatively different from that found in the biblical book of Job. In the biblical book, all of Job's possessions are restored in double their original quantity. Only Job's family is restored without doubling. In the Testament, Job's endurance of suffering is rewarded not only with a quantitative doubling of his wealth, but also with a qualitative doubling of his family, which is restored not as foreign but as Israelite. This paper will examine the kinship strategies employed by the author of The Testament in order to make the restored Joban family Israelite, and in so doing double Job's reward for defeating Satan through enduring suffering.

7-4 Max Stern, Ariel University Center of Samaria

Job and Suffering in Music: A Study of Ralph Vaughan Williams' Job: a Masque for Dancing

One of the wisdom books of the Bible, Job tells the story of the most pious Gentile that ever lived. Job denied the resurrection of the dead and judged the prosperity of the wicked and the woes of the pious only by their earthly fortunes. Yet, his faith in God is unshakeable. He serves God, neither for reward in the present, nor the hereafter, but, solely and unconditionally for love. Most of this philosophical book struggles to reconcile faith with reason over the question: In a world governed by a just and omnipotent God, why do the righteous suffer? Is affliction simply a punishment for sin or has it dimensions beyond human comprehension? This paper presents Ralph Vaughan Williams' treatment of the theme as a ballet suite Job: a Masque for Dancing, which places ultimate purpose on stage, and finds musical metaphor to philosophical dialectic - pondering over the moral question: why the 'Just Man' suffers - in contrasting euphony with the dissonance; and the regular flow of Renaissance dance with disjunctive rhythms of the 20th century.

7-5 Mikael Larsson, Church of Sweden

The Function and Meaning of the "fatherless child" in Israelite Law

The fatherless child, together with the widow and the foreigner, constitute a specific category within Israelite law (Ex 22:21-24). They deviate from the normative subject of the law through ethnicity, gender and age. Lacking protection from an Israelite male, YHWH is stipulated as guarantor of their rights by personally meting out the death penalty to transgressors. What is the meaning and function of such a law? Is it possible to say anything about the impact of a law that hardly could have been implemented? The aim of this paper is to explore the function of the concept of "the fatherless child" within the context of deuteronomistic law and theology. What adjustments of the general concept (common in ANE material) have been made in the Hebrew bible? And what conclusions, if any, can be drawn from the law on the rights of "fatherless" to the historical situation of orphans in Ancient Israel?

7-5 **Hanna Tervanotko, University of Helsinki / University of Vienna**

"And their sister Miriam" (Num 26:59) The Function of Sisterhood in the Moses Narratives

Most of the earliest references to the figure of Miriam in the Hebrew Bible present this figure "on her own" and without a mention of a kinship: Num 12:1-15; Num 20:1; Deut 24:8-9; Micah 6:4. Once she is referred to as the sister of Aaron: Exod 15:20-21. Meanwhile, the sister of Moses who appears in Exod 2:4 in order to see what will happen to baby Moses remains anonymous throughout the narration. In this light it is evident that the genealogical lists where Miriam appears as a next to kin to Moses are later: Num 26:59; 1 Chr 5:29. Only seldom the evidence of wider ancient Jewish literature has been taken into account when the tradition history of Miriam has been studied. The genealogy of Exod 6:20 in the LXX mentions Miriam "their sister". Notably, Jub 47:4 and Exogage 18 identify Miriam with the unnamed sister of Exod 2. Hence, a family bond between Miriam and Moses was sketched at least from the Hellenistic era on. It has been suggested that the attribution to Moses' kin was done when the figure of Moses gained importance. Therefore, adopting Miriam into the family was not a random choice, but it served some purpose. By analyzing the role of sisters in the family list this paper sheds light on the purpose of the sisterhood in the genealogies in general and on the significance of the figure of Miriam in particular. Moreover by using the ancient Jewish texts beyond the HB that depicts Miriam in family relation with Moses I will discuss the impact of the family relation between the two figures more closely.

7-5 **Tsui Yuk Louise Liu, Chinese University of Hong Kong**

Children as Target Audience in Luke-Acts Rhetoric (Luke 1-2)

In Luke 1-2, the author describes the growth of Jesus and that of John the Baptist. Both remarks on their growths start with the same description (i.e. 'The child continued to grow and to become strong …' [Lk 1:80; 2:40]). The similar remarks are no accident. Rather, they draw their audience's attention to the growth of the two children as well as their strengthening. The theme of growth can also be noted in Lk 1:66 and 2:51b-52, where similar descriptions appear again. The former describes the attention of the people to the growth of John (i.e. 'All who heard kept in their hearts saying, "What then will this child be?" ' [Lk 1:66a]). Similarly, the latter depicts the attention of Jesus' mother to his growth (i.e. 'His mother kept all the sayings in her heart.' [Lk 2:51b]). And then, it highlights again the growth of Jesus in Lk 2:52. The two remarks on the growth of Jesus (Lk 2:40 and 2:52) are inclusio for the child (pais) Jesus episode. Jesus in this episode is often misinterpreted as a rebellious teenager. According to Jos. Vit. 1.9-10 Josephus, as a child (antipais), had an accurate understanding of law at fourteen and chose his sect at sixteen. Thus, Jesus at twelve should rather be understood as the decisive age of his religious enrichment and orientation. Even Paul (or more precisely Saul) first appeared as 'a young man' (Acts 7:58). Through a socio-rhetorical approach, children as one of the target audiences in the Luke-Acts will be noted. Luke-Acts exhibits not only the fading of the hope for the parousia, but also turns the adult audience's attention to the hope for the growth of their post-war children on the one hand. On the other hand, the Luke-Acts rhetoric quickens the religious zeal of a child audience.

7-5 **Susanna Asikainen, University of Helsinki**

The Ideal Husband in Plutarch and New Testament

Common to previous studies on marriage and spousal roles in New Testament and in antiquity in general is that they have not paid attention to the husband. This paper aims to find out what the ideal role of the husband was. The main sources from the New Testament are the Household Codes and Pastoral Epistles, as well as Paul's instructions to the married couples. The views presented in New Testament will be compared with Plutarch's treatise Advice to the Bride and Groom, which offers an example of what the ancient Greco-Roman philosophers considered as the ideal. The paper studies the ideal qualities, roles and behavior expected of the husband as well as sexuality in marriage.

7-5 **Jonathan A. Draper, University of KwaZulu-Natal**

Children and Slaves in the Community of the Didache and the Two Ways Tradition

This paper explores the Haustafel in Didache 4:9-11 and parallel versions of the Two Ways, against the background of the 'Moral Economy' (Scott, Moxnes). These texts insist on "generalised reciprocity" and reject the "balanced reciprocity" practised by the elite in the Greco-Roman context and the "negative reciprocity" they meet out to the underclasses. For this reason, the intrusion of the patriarchal ethic of the Haustafel, with its uncompromising one-way instruction concerning children and its support for the institution of slavery are surprising, as is the absence of instructions concerning husbands and wives. Less surprising, perhaps is the absence of instructions concerning emperor. The background and implications of the instructions are examined to try and reconstruct the social situation in households in the Didache community.

7-5 **Peter-Ben Smit, Vrije Universiteit**

The Reality of Adoption in Early Christianity

This paper investigates the notion of adoption as it occurs in the New Testament at the background of Roman law in as far as it was concerned with this issue. It will be argued that, unlike common modern perceptions of adoption as a "plan B" or a "fictious" relationship, in the world of the first century, at least in as far as it was governed by the rule and mentality of Roman law, adoption constituted not an "Ersatz"-solution, or even a ficticious relationship, but a way for parents and children to relate to each other that was, oftentimes, even more important than biological descent. This cirumstance has consequences for the understanding of early Christian texts that either describe salvation in terms of adoption by God, or outline Jesus' identity by means of the same concept. In order to demonstrate this thesis, relevant instances of Roman law with regard to adoption and the actual practice and application of these laws in first century society will be studied, and in their light, readings of representative New Testament texts will be offered.

7-6 **Alfred Genade, North-West University (South Africa)**

Managing Affluence, Influence, and Community: The Purpose of Socio-Economic Rhetoric in 1 Timothy 6 in its First Century Context

Both 1 Tim 6 and the rest of the New Testament suggest that the gospel appealed to a broad cross-section of first-century Greco-Roman society. Financial terminology, metaphors and directives appear more frequently in this letter than in the rest of the corpus. Despite copious attention given to the Pastoral letters, the socio-economic–historical context of 1 Timothy remains unchartered territory. This is particularly true in regard to the motive that informs the economic rhetoric employed and economic presuppositions targeted thereby, which presumably existed within the community addressed in this discourse. Additionally, environmental influences from the secular commercial world as well as from concurrent religious movements offer rich insights for our understanding of 1 Timothy. An analysis of the socio-economic rhetoric employed will shed light upon probable abuses being preempted, the perceptions about the religious use of wealth that needed to be altered, and the economic responsibility of the affulent within the first century church. This investigation into the economic rhetoric of 1 Tim 5-6, with special focus upon 6:17-19, advances our ongoing understanding of the Pastoral letters within their first century context

7-6 **James Gawley, Miami-Dade College**

Should They Stay or Should They Go? Traveling Prophets and the Split-Authorship of the Didache

This paper applies techniques from stylometrics and stylistic and computational linguistics in order to support the hypothesis of multiple authorship of the Didache, with the aim of resolving contradictory depictions of religious instruction and community organization within the text. Didache 11:1-12:5 and Didache 13:1-7 offer contradictory instructions regarding the prophet-teachers who visit early Christian communities. Didache 11:1-12:5 warns against any prophet who requests donations, or asks to be supported in exchange for teaching, or tries to settle within the community. Such men are identified as Christ-peddlers (christemporoi) and false prophets (pseudoprophetai). Didache 13:1-7 directly contradicts this warning, suggesting that prophets are worthy of financial support, and should be enticed to settle within the community. Previous scholarship (Draper, 1995; van de Sandt, 2002) has attempted to reconcile the conflicting instructions of 11-13 by supposing three distinct classes of religious instructor: "apostle," "prophet," and "teacher." This classification system is problematic, since the Didache sometimes uses these terms interchangeably. Empirically-based authorship attribution will make this classification system unnecessary, if statistical analysis shows that the contradictory passages were authored separately. With the empirical basis for an outline of authorship established, a theory is drawn regarding religious instruction at the time of composition: in the mid-first century C.E., primary instruction was delivered by iterant apostles; some of these apostles solicited gifts from their congregations, while others condemned this practice. In time, the former method of instruction won out. That the two systems of financial support existed simultaneously is supported by evidence from the book of Acts and 1 and 2 Corinthians. The eventual dominance of the gift-based support system of Didache 13 may be supported by evidence from 1 Clement.

7-6 **John T. Fitzgerald, University of Miami**

The Early Christianity and the Ancient Economy Project: A Report and Assessment

The Early Christianity and the Ancient Economy Project was formally launched at the 2007 SBL Annual Meeting in San Diego and since 2008 has held sessions at a variety of different venues, including the North American Patristic Society meeting, the SBL Annual Meeting, the SBL International Meeting, the New Testament Society of South Africa meeting, and the World Economic History Conference. The renewal of the "Early Christianity and the Ancient Economy Section" as a program unit of the SBL International Meeting provides an appropriate occasion to report on what has been done, to assess the project after three years, and to identify areas in which new work needs to be done.

7-7 **Chaya Halberstam, University of Western Ontario**

Care and Coercion: the Divine in Deuteronomic Law

Deuteronomic law is often seen as the most 'affective' of all the Pentateuchal legal collections, expressed as it is in the language of kinship and communal solidarity, and exhortatory rather than commanding. Indeed, if the deuteronomic community is envisaged as a family, then the justice that it pursues can be likened to the kind of justice that contemporary feminist thinkers — such as Carol Gilligan and Robin West — invoke: a justice that is permeated with a more "feminine," familial ethic of care. The dark side of the community as family-writ-large, however, is noted by legal scholar Susan Okin — that the family enshrines its own hierarchies, its own injustices. Through a close reading of Deuteronomy 15 and comparison with other deuteronomic legal passages, this paper seeks to illuminate the darker, more punitive and more hierarchical vision of the deity that accompanies and is the natural undertone of God's familial, maternal care. As innate emotional instincts, both human as divine, are tied to the needs of legal structures, the deity's overflowing care for God's creation becomes manipulative and coercive.

7-7 **Kelly Murphy, Emory University**

Signs, Speech, and Silence: The Representation of the Deity in Judges 6-8

Out of the many heroes depicted in the book of Judges, only one speaks to the deity directly: Gideon of Judges 6-8. In fact, the depiction of the deity in the Gideon narrative is largely unique in the book of Judges. When Gideon is on the Cisjordan, the deity is actively involved in the narrative, visiting Gideon, speaking directly to him, providing a series of divine signs to convince the hesitant protagonist to act, empowering Gideon with his spirit, and winning the battle against the Midianite enemy. In short, the deity in the Gideon narrative is an on-the-ground deity, active in the affairs of humanity. Yet the narrative also provides a rare glimpse into the deity's emotions, indicating that all is not well in the realm of divine-human relations: the deity is afraid that Israel will not recognize that their ensuing win over the Midianite enemy is a result of his involvement in human affairs. Once Gideon crosses into the Transjordan, the deity largely disappears from the narrative and his fears become actualized; the story takes on a mundane tone, the protagonist never invokes the deity's aid, and the story no longer features divine signs.

Through an examination of the diverse representations of the deity, this paper will argue that the portrait of the divine in Judges 6-8 corresponds to the importance of the Gideon narrative in the overall book, while the deity's speech, actions, and the means through which the narrative develops these address Judges' concern with power issues and the state of human-divine relationships in the pre-monarchic world it depicts. The diverse portraits of the deity provide a glimpse into the rich compositional history of the text and the different concerns that the narrative addresses. Through signs, speech, and silence, the deity is indispensible for Judges 6-8.

7-7 **Brian B. Schmidt, University of Michigan-Ann Arbor**

Whose God in The Men of God Traditions?

The Men of God stories offer some rather singular glimpses into the ancient Israelite concept of the divine, ones perhaps considered even "unconventional" in the wider west Semitic religious sense of the term. The imagings of the divine in the Elijah and Elisha traditions will be explored as they are given expression both in the performative actions of the stories' human and divine characters and in the narrator's framing and editorial strategies.

7-7 **Silviu Bunta, University of Dayton**

To Whom It May Concern: A Cultic/iconic Reevaluation of Hezekiah's Prayer (2 Kings 37:14-19/Isaiah 37:14-20)

This paper offers a close analysis of Hezekiah's prayer, particularly of Hezekiah's concern with the Assyrian treatment of captured divine statues. The primary argument advanced here is that Hezekiah's prayer echoes a quasi-technical cultic language of care for divine statues, language attested not only in non-Israelite sources, but also in the Hebrew Bible. This language was commonly thought to elicit a divine response to imminent threats. The use of this vocabulary in Hezekiah's prayer, together with other cultic language (e.g., the title "YHWH Sebaoth enthroned upon the cherubim"), and the fact that Hezekiah directs these cultic pleas to YHWH in the latter's shrine and is clearly marked by the Assyrians' treatment of the conquered gods-statues suggest that the prayer — despite the aniconic interpolation "though they were no gods, but the work of human hands, wood and stone" — is best understood within a cultic setting in which YHWH was conceived as physically present either in a statue or in another iconic presence in lieu of an actual statue.

7-8 **Peter Spitaler, Villanova University**

The Meaning of proaitiaomai and It's Function in Romans 3:9

Composed of the middle verb aitiaomai and the preposition pro, proaitiaomai is indeed a unique word. It does not occur in the known corpus of Greek literature before the first century C.E. – Paul appears to be its creator. In addition, neither the verb aitiaomai nor its derivatives occur in his so-called authentic letters. Despite the lack of parallels in use and meaning it is common to translate the aorist proetiasametha, which occurs in Romans 3:9, with confidence, "we have already charged [that Jews and Gentiles are all under sin]." Thus, the verb is viewed to function as a pointer to, and the verse as a summary of, the content that precedes it: Paul has previously accused Gentiles and Jews of sinning. This paper aims to advance our understanding of the meaning and function of proaitiaomai by reviewing (1) early explanations of the verb proposed by the first interpreters of Paul's letter to the Romans; (2) composite verbs with similar meaning in the texts of Thucydides, Demosthenes, Hyperides, and Philo; and (3) composite verbs with similar function in Paul's own literature. These observations intend to show that the meaning and function of proaitiaomai are not as obvious as insinuated by secondary literature on the verse in Romans. The central question concerns the object of the preposition pro, which Paul does not name.

7-8 **Robert Artinian, King's College London**

On Galatians' Linguistic Architecture

This paper approaches Galatians from the metaphor of architecture, seeking to integrate various insights from the past three decades of research (e.g., rhetorical analysis, epistolography, oral/aural structuring, the 'apocalyptic Paul') — a methodologically diverse period, fruitful but fragmented. It is my belief that, amid the myriad proposals of rhetorical outlines for the letter propounded over these years (e.g., H. D. Betz. G. Kennedy; R. Hall; J. Smit), the fundamental structures of Galatians may at points have been obscured. During this same period of research, however, signs have been uncovered which provide new insights and concrete, unparalleled guidance in this very regard — i.e., the identification of the fundamental linguistic structures of the composition, the central features of the letter's linguistic space. To illuminate and underscore the interlocking character of these signs is the singular purpose of this paper.

7-8 **Gunnar Samuelsson, University of Gothenburg**

Crucifixion Reconsidered

What is a crucifixion? A simple yet crucial a question. Numerous monographs, articles, dictionaries, and commentaries, which deal with Jesus or the Gospels, offer answers to the question. It does not take more than a glimpse to find a full blown and colorful depiction of the crucifixion punishment in general and the crucifixion of Jesus in particular. It does not matter whether the author is, e.g., conservative, evangelical, liberal, progressive, or agnostic. They all elucidate in detail what a crucifixion is. But from where do they acquire their knowledge? The common answer — ancient texts — could be seen as a three-step rocket. On level one are the passion narratives. Level two, brings the rest of the Bible, and on the third level is the pre-Christian Greco-Roman literature found. The present paper will argue for that these three groups are insufficient when it comes to deliver information about the crucifixion punishment. Their main contribution is the use of nouns such as stauros and crux, and verbs as (ana)stauroun and anaskolopizein. There is seldom any additional information beyond the use of these words, commonly assumed to mean "cross" and "crucifixion". However, even a brief study shows that the ancient authors use them in a much wider sense. The majority of the texts is not possible to determine to what they refer, other that it is some kind of undefined suspension act. Thus, the information that could be acquired from these ancient sources does not match the vast information the scientific contributions offer.

7-8 Steven E. Runge, Logos Bible Software

Redundancy, Discontinuity and Delimitation in the Epistle of James

The letter of James contains a number of instances of nominative or vocative forms of address in contexts where the addressees are already well established. These expressions often co-occur with what form criticism has labeled "disclosure formulas," and are sometimes associated with marking boundaries within the discourse. This paper examines the role that semantic redundancy plays in judgments about the discourse function of these expressions. It also considers the role location plays on these judgments, both with respect to the clause and the paragraph. It will be demonstrated that when these expressions are not semantically required, they serve as an alternative means to conjunctions for marking new developments within the discourse, and thus play an important role in delimiting pericope boundaries within the epistle.

7-10 Ilaria Ramelli, Università Cattolica del Sacro Cuore

Apokatastasis in Nag Hammadi Texts and Clement's and Origen's Apokatastasis: Toward an Assessment of the Origin of the Doctrine of Universal Restoration

I would analyze the notion of apokatastasis in Gnostic texts from Nag Hammadi such as the treatise On the Origin of the World (NHC II 5; XIII 2), the Exegesis of the Soul (NHC II 6, 134,7-12), the Valentinian Treatise on the Resurrection, a didactic letter addressed to a pupil (NHC I 4), the Apocryphon of John (NHC II 1; III 1; IV 1), and the Gospel of Philip (NHC II 2). I would then draw a comparison with the notion of apokatastasis that is found in Philo and with the Christian doctrine of apokatastasis that is attested in Clement of Alexandria, in Origen, and in Bardaisan. Profound similarities will emerge between the Nag Hammadi texts and especially Philo and Clement, but also remarkable differences, in particular between the Gnostic texts and Origen (and Clement, too, in various respects). Such an investigation will help shed light on the complex history of the doctrine of apokatastasis, and principally on its genesis: in the assessment of this, philosophical (Stoic) elements and Scriptural elements must be taken into account as well.

7-10 Matteo Grosso, Università di Torino

The Apostle and the Apostate: The Use of the Corpus Paulinum in the Gospel of Judas

The use of Scriptural books made in the Gospel of Judas has been occasionally addressed by a number of scholars. Alongside with references to OT passages, allusions to Christian writings that were on their way to the canonization (such as the Gospels and the Book of Acts) have been unearthed. Nevertheless, some scattered hints suggest that the author of this Gnostic treatise was an attentive reader of Paul too. In my paper I offer an inventory of the allusions to the Pauline epistles detectable in the text, and I evaluate their literary function. In the light of the author's propensity to reverse pivotal theological arguments against his Apostolic opponents, it is interesting to observe the way he used the common playground of the Corpus Paulinum while taking issue with them. Therefore this survey will be relevant also for the general issue concerning the Gnostic reception of Paul: did the Apostle play a foundational role in the development of Gnostic thought, or his writings served primarily to the Gnostics as polemical tools against the mainstream Christians?

7-10 Bas van Os, Vrije Universiteit - Amsterdam

The Context of the Letter of Peter to Philip (NHC VIII, 2)

The Letter of Peter to Philip provides a different response to mainstream Christianity and the apostles than for instance the Gospel of Thomas (one apostle knew the truth the others are ignorant), the Gospel of Philip (the apostles lacked understanding but passed on some good things) and the Gospel of Judas (the apostles sacrifice their followers). The author calls other gnostic Christians to remain within the larger Christian community. Narrative analysis shows that the author does not criticize the apostles or their (proto-)canonical writings or creeds, but rather claims they contain the gnostic message. The only (mild) criticism in the document is directed against those gnostic Christians who venture out on their own.

7-10 James F. McGrath, Butler University

The Reception of Lukan Infancy Traditions in the Mandaean Book of John

A careful analysis of the relationship between Mandaean sources and Jewish, Christian, Islamic and other Gnostic literature is long overdue. If the older view that the Mandaeans originated among the followers of John the Baptist has rightly come to be seen as problematic, the suggestion that it was only the much later context of the Islamic period which provided the primary impetus for focusing on the figure of John the Baptist also faces serious difficulties. The proposed paper will offer a close examination of the relationship between chapter 18 of the Mandaean Book of John, which focuses on portents of the birth of John the Baptist and the reaction of his father Zechariah to them, and those traditions (including but not limited to the Lukan infancy narrative) on which the author appears to have drawn, and with which he or she appears to have been in dialogue. Evidence of polemical interaction with Christianity and Islam notwithstanding, the central features of this particular story– which includes references to the Torah and the Merkabah – strongly suggest that it was Judaism which provided the principal formative matrix for the creative Mandaean reworking of these stories.

7-11 Tal Ilan, Institut für Judaistik, Freie Universtaet, Berlin

Elijah's Cave in Haifa – Between Piety and Archaeology, between Tradition and Praxis

Elijah's cave in Haifa is a holy site regularly visited by devout Jews. Its association with the biblical prophet Elijah is shrouded in the mists of time, although it no doubt harks back at the biblical tradition of the Elijan massacre of the Baal priests on the Carmel. The location of the site is a natural cave which was artificially carved to form a perfect quadrangle with an apse. Who undertook this architectural feat is unknown. The walls of the cave are scrawled with numerous inscriptions, mostly in Greek, attesting to pilgrims who visited the site in antiquity. Who where they? In this lecture answers to this question will be sought in association with the texts of the inscriptions and contemporary literary sources.

7-11 Eyal Ben-Eliyahu, Hebrew University of Jerusalem

The Ethnographic Map in Early Rabbinic Literature

Early Rabbinic literature was redacted in Palestine in the first two centuries (C.E.), during the Tannaitic period. Despite extensive research on Rabbinic literature, few studies have explored what is known as the ethnographic map of the world. There is a large body of research on the borders of the Land of Israel and places in the Diaspora that were settled by Jews. By contrast, there is hardly any research on the rest of world, the putative locations of the "other" nations. According Genesis ch. 10 the world is divided into 70 nations. The sages who base their perception on the Bible created a map representing these nations in a form which reflects their values, their political points of view, and their acquaintance with the Hellenistic and the Roman maps of the world. The purpose of this paper is to describe and analyze the Rabbinic ethnography of the oikumene. Although the ethnographic map of the world is found in the Jewish-Hellenistic literature including Jubilees and Josephus, interest in the characteristics of the nations and their origins was much more frequent in the Rabbinic literature.

7-11 Ophir Münz-Manor, Open University of Israel

Towards a Holistic Approach to the Study of Piyyut and Midrash: The Case of the Ascension of Moses Narratives

This paper will be dedicated to the investigation of narratives concerning Moses' ascension to the heavens as they appear in Jewish texts from Late Antiquity and the early Middle Ages. Past studies of these traditions focused, almost exclusively, on rabbinic texts and on accounts from Hekhalot literature, yet similar traditions are known also from contemporary liturgical poetry, known as Piyyut. For many scholars of Midrash these liturgical poems play only a secondary role in the study of rabbinic traditions since they are perceived as stylized version of the midrashic corpus. However, in recent years more and more scholars are aware of the more complex and less dichotomous relationship between Piyyut and Midrash. Payytanic literature is increasingly seen as an integral part of the genuine literary creativity of Jewish authors and the payytanim as active participants in the production and transmission of exegetical and homiletic traditions from (Late) Antiquity to the Middle Ages. In the paper I will seek to develop this line of inquiry by examining narratives (in prose and verse) that concern the ascension of Moses. The investigation of this rich topic would enable me to exemplify the complex and dynamic nature of Jewish literature in these periods, to single out the similarities and differences between Midrash and Piyyut and ultimately to demonstrate how a holistic study of these corpora could contribute to the ongoing investigation of Jewish literature of Late Antiquity and the Middle Ages. The main texts that will be discussed in the paper are the Babylonian Talmud (Shabbat 88a-89a), Midrash Pesiqta Rabbati (chapter 20), several Hekahlot texts and liturgical poems for Shavuoth by the seventh century C.E. payytan, Elazar birabi Qilir.

7-11 Ronit Nikolsky, Rijksuniversiteit Groningen

How Did Jerusalem Become the Carmel in the Babylonian Talmud?

In bSanhedrin 104b there is a story about two Jews from the mount of Carmel that were taken captive. In Eicha Rabba there is a parallel story, but here the Jew comes from Jerusalem. This lecture will study the meaning (and reason?) for this transition.

7-12 Sarah James, American School of Classical Studies in Athens

The Last Corinthians? Settlement and Society from 146 B.C.E. to the Roman Colony

Over the past 40 years archaeologists have questioned the assumption that after the destruction of Corinth by Mummius in 146 B.C.E., the city lay abandoned until the foundation of the Roman colony in 44 B.C.E. Using archaeological evidence, we can now clearly demonstrate the existence of a small, but thriving Greek community in Corinth composed of returned Corinthians and other local inhabitants during this "interim" period. On the basis of a persistent local ceramic tradition and continued contact with Corinth's neighbor Sikyon between the late 2nd and late 1st c. B.C.E., it can be argued that the new Roman colony integrated an indigenous Greek population of craftsmen and low level laborers who were already present in the region. The presence of these Greek Corinthians may have facilitated the survival of some local social, cultural and religious practices in the early Roman colony.

7-12 Milena Melfi, University of Oxford

Greek Cults in a Conquered Land: Corinth and the Making of a Colonial Pantheon (146- 44 B.C.E.)

The city of Corinth was conquered and raised to the ground by Mummius' troops in 146 B.C.E. Although the literary sources recorded a dramatic scenario, the recent reassessment of the evidence from a century of American excavations in Corinth demonstrated that the Greek city was somehow continuously inhabited from the late second century B.C.E. until the foundation of the Roman colony in 44 B.C.E. Only a few of the old Greek sanctuaries were frequented during the interim period following the destruction, and/or survived the dramatic political change leading to the foundation of the colony. This paper explores the reasons why the interim settlers, and later the Roman colonists, promoted the survival of sanctuaries such as those of Asklepios and of the Eleusinian goddesses over others, and suggests that the survival of certain Greek cults provided a factor of cultural, religious and political cohesion for the new resident population in the years of the colonial foundation. The pre-existing sanctuaries might therefore have contributed to the definition of the status of Corinth and its pantheon as a colonial creation, precisely in the manner seen fit by the Roman authorities.

7-12 Benjamin W. Millis, University of Oxford

The Elite of Early Roman Corinth: Social Origins, Status and Mobility

This paper outlines in brief the evidence for the three main constituent groups of Early Roman Corinth's elite: freedmen, free-born Romans, and members of the provincial elite. Particular attention is paid to the freedmen and the apparent conflict between their obvious political and social success at Corinth in contrast to their relatively low status within Roman society more generally. While this contrast might constitute prima facie evidence for social mobility, their origins and connections, when closely examined, instead suggest that their status as ex-slaves was not their defining social characteristic; furthermore, the numerous examples of multiple generations of the same families holding office indicate that Roman Corinth's political system was just as closed, and its elite just as self-perpetuating, as elsewhere in the Roman world.

7-12 Steven J. Friesen, University of Texas at Austin

Junia Theodora: An Elite Woman in Early Roman Corinth

Most studies dealing with the Junia Theodora inscription from Corinth have discussed her significance for the province of Lycia or have compared her to Phoebe of Kenchreai (mentioned in Romans 16:1-2). This paper focuses instead on Junia as a resident Roman in Corinth, and as an independent female benefactor. The inscription does not provide much evidence about her family's origins nor about free/freedwoman status. Her activities, however, do illustrate the ways in which gender, wealth, and religion allowed her to exercise a great deal of influence in the region's politics, and the ways in which men eventually took control of her network.

7-12 David K. Pettegrew, Messiah College

The Diolkos, Emporium, and Commercial Corinth

The ancient trans-isthmus roadway known as the diolkos has been central to Roman Corinth's commercial image since the mid-19th century. Remarkably, however, there is little textual or archaeological evidence for the commonly held view that the Isthmus functioned as a regular thoroughfare for ships and cargoes in the Early Roman era. In this paper, I argue against the regular use of the diolkos road for transshipment of goods in the first century AD and propose a different way of conceptualizing the commercial facility of the territory. The Isthmus was not so much a thoroughfare like the modern canal, but rather, a central mart, entrepot, and emporium for the importing, exporting, and redistribution of goods. While the urban center was obviously tied to the region's commercial economy, the emporium subsisted in the major harbors of Kenchreai and Lechaion. The construction of large-scale harborworks in the first and second centuries signal the growing imperial and local interest in developing the commercial apparatus of the Roman city.

7-13 Ronny Vollandt, University of Cambridge

An Ancient Arabic Translation of the Pentateuch Peshitta

My paper will be concerned with Christian Arabic translations of the Pentateuch. The study of different versions of the Bible has always occupied an important place within the fields of exegetical and philological research. Arabic translations, however, have hitherto attracted scholars only to a limited degree. Although Georg Graf furnished a seminal survey in his epochal Geschichte der christlichen arabischen Literatur (Vol. 1:85-195), it is no exaggeration to speak of this field as a terra incognita. In preparation of my dissertation, which I am currently undertaking at the University of Cambridge, I have collected and studied a variety of relevant primary sources. This preliminary research brought to light an Arabic version of the Peshitta Pentateuch of considerable age. It is likely to have emerged in the second half of the ninth century and therefore takes centre place in my paper. The translation is attested in three manuscripts, of which MS Sinai - Arabic 2 is the earliest dated. It was copied 939/40 C.E. and therefore holds the distinction of being the first dated manuscript copy of an Arabic Pentateuch of any provenance. I shall present a brief summary of this translation tradition, addressing available evidence for its dating and provenance. My closing remarks will concentrate on selected features of its translation technique.

7-13 Robert Gnuse, Loyola University New Orleans

Theological Themes of a Theoretic Seventh Century B.C.E. Elohist Tradition

I suggest that the Elohist Tradition arose after the fall of Samaria in 722 B.C.E. in various cycles of oral tradition, or "pools of Elohist tradition," including narratives in both the Tetrateuch and the prophetic narratives in the books of Samuel and Kings. These traditions arose at the shrine at Bethel, which continued to function as a viable shrine throughout the seventh and sixth centuries B.C.E. After isolating those texts which I believe may be most securely identified as Elohist, I shall proceed to describe what I believe was the theological message of this material. Significant theological themes included: 1) promise of divine presence for the Israelite exiles from the north wherever they might be, 2) hope for a potential return to the land someday, 3) affirmation of the universal nature of God, a deity who can be worshipped everywhere and by all people, 4) placing blame on the kings of Israel and the calf cult at Bethel for the destruction of the nation, 5) emphasis upon Bethel as the primary shrine for the Israelite faithful, 6) characterization of God as a transcendent deity who can be manifest to people in a personal way, 7) concern with moral behavior and ethics, 8) emphasis upon themes such as the fear of God, obedience, a proper response to tests sent from God, etc.), and 8) concern with the re-establishment of traditional shrines in the northern state of Israel. These Elohist traditions would eventually be woven into the Yahwist Historian's work in the late 6th century B.C.E.

7-13 Isaac Gottlieb, Bar-Ilan University

Biblical Beginnings: The Openings of the Pentateuchal Books

In the belief that special attention is paid to beginnings and endings of literary works, this paper deals with the incipits of the Pentateuch in the Hebrew Bible. The division of the Torah literature into five books indicates that each book has both an individual nature (and name) as well as a role to play in the united whole. Ideally, it would seem that the opening verse or verses should relate to that particular book while also providing some sort of continuation with the previous work. It is also reasonable to expect opening verses to have some unique aspect, whether in form, content, or language, that separates them from general chapter beginnings. The opening verses are investigated with the assistance of the versions, medieval Jewish exegesis, and modern scholarship.Endings were also brought into the discussion, for as Blenkinsopp has observed, "It was quite common in antiquity to round off a work in a way calculated to recall its opening." As a corollary to the above investigation, the opening verses of several Masoretic chapters (parashot) were analyzed, where it seemed that the text had preserved more than one incipit. Here the views of the medieval exegetes, in those cases where they too identified a complex opening, were compared to critical analysis, which as a rule sees conflate beginnings as originating in distinct sources. We then returned to see if multiple openings were also applicable to the openings of the Pentateuch.

7-13 Dominik Markl, Heythrop College

The Making of the Covenant of Moab: Speech Acts and Reader-oriented Rhetoric in Deuteronomy 29-30

When the narrator's voice of Deuteronomy announces the making of a covenant "that Yhwh commanded Moses to make with the Israelites in the land of Moab, in addition to the covenant that he had made with them at Horeb" (Dt 29:1, in Hebrew editions Dt 28:69), this may surprise the reader, who has been led to understand by Dt 5 that Moses' teaching of the law in Dt was a re-actualisation of the Horeb covenant (cf. esp. Dt 5:2f.31; 6:1). Nevertheless, this single explicit reference to the Moab covenant in the Bible affects the reader's understanding of the whole of the book of Dt as well as the concept of covenant in the final form of the Pentateuch. The aim of this paper is to explain the making of the Moab covenant in Moses' speech Dt 29-30. Taking Norbert Lohfink's theory of the "fabula" of Dt and the making of the Moab covenant as a point of departure, this paper argues for another view and understanding of this text. Just like the Sinai covenant (Ex 19-24), the making of the Moab covenant is to be understood as a sequence of speech acts. Moses' final demand that the Israelites decide between life and death (Dt 30:15-20) shows that just as in the case of the Sinai covenant (cf. Ex 19:8; 24:3.7) the agreement of the people constitutes a necessary part of the making of the covenant. Hence, the question arises: why is the consent of the people not narrated in Dt? An analysis of the elaborate reader-oriented rhetoric running through the whole dynamics of this key passage of the Pentateuch's final chapters offers a persuasive answer to the question.

7-13 Barat Ellman, Jewish Theological Seminary of America

Implicational Logic or Emotional Charge? Some Uses of Memory in Pentateuchal Religion

Since the studies on the root z-k-r and memory in the Hebrew Bible by Willy Schottroff and Brevard Childs in the 1960s, little scholarship has focused on this topic, and none has concentrated on the distinctive ways in which the primary religions of the Pentateuch, namely deuteronomic and priestly, make use of memory as an element of religious practice. For both, memory is an essential instrument of covenant maintenance, but how it functions as such differs markedly. In Deuteronomy, memory provides the epistemological and psychological basis on which Israel must carry out its obligations to God. By continually verbalizing, and therefore internalizing, memory, the Israelites are led ineluctably to the intentional implementation of God's commands. The inevitability that memory produces can be seen with particular clarity in Deuteronomy's use of al-ken in passages using zakar. The intellectual character of memory in Deuteronomy can be further appreciated when contrasted with memory in the priestly tradition, which makes of visual and other sensory cues, especially those associated with the tabernacle, to trigger God's memory, and traumatic memory-forming experiences to govern Israel's participation in the cult. This paper concentrates on Deuteronomy's distinctive use of al-ken in zakar passages to elucidate the particular conceptualization of memory within deuteronomic religion. Examples of how memory is used in priestly religion (specifically from Exod 28 and Lev 9-10, 16) are adduced to demonstrate divergences in how memory is understood in the two traditions.

7-13 Arie Versluis, Theologische Universiteit Apeldoorn

The Canaanites in Deuteronomy: A Special Place and a Special Case

In Deuteronomy 20:15-16 a distinction is made between the Canaanites (the seven nations) and the other nations. When entering into war, Israel has to offer terms of peace to its enemy. However, this does not apply to the nations of Canaan: they have to be exterminated (?rm). This paper deals with the special place of the Canaanites in the book of Deuteronomy. Three questions will be dealt with. Firstly, it will be demonstrated that the nations of Canaan are set apart from other nations. In Deut. 7, Israel is commanded to exterminate the Canaanites. Both the content of this chapter and its place in the structure of Deuteronomy demonstrate the special place of the Canaanites. This is confirmed by the requested attitude toward neighbouring peoples (Deut. 23:2-9). Amalek, however, is placed almost on a par with the Canaanites. Secondly, we will examine the relationship between the so-called 'prehistoric peoples' and the Canaanites. These former peoples have been destroyed and dispossessed (Deut. 2:10-12, 20-23). It has been stated (by C. Houtman) that the dispossession is legitimized by a negative qualification of of these peoples. In that way, these notes about the 'prehistoric peoples' would serve as a justification of the extermination of the Canaanites. It will be examined if this proposition is correct. Thirdly, we will investigate the reasons why the peoples of Canaan are set apart, according to the book of Deuteronomy. In Deut. 20:18 it is suggested that the Canaanites have to be exterminated because of their religion. This motif is not mentioned in Israel's attitude toward other nations. We will examine what exactly is the relationship between the religion of the Canaanites and the command to eradicate them.

7-14 Jason M. Silverman, Trinity College - Dublin

Restoration of the Second Temple(s)

The relevant Persian king and governor of Yehud for the restoration of the Jerusalem temple evince strong debate. Edelman (2005) has challenged normal assumptions about the chronology by positing a temple restoration under Artaxerxes I, and her reasons for arguing Artaxerxes's motivations are compelling. This paper further challenges the normal terms of the debate through exploring the ANE context of temple restoration and its royal ideologies. In so doing the paper questions whether scholars should speak of the restoration or should rather consider temple restorations. After examining some of the evidence, the paper then argues that part of the confusion behind the related traditions are indeed duplicate and similar claims.

7-14 James D. Nogalski, Baylor University

The Composition and Placement of Obadiah in the Book of the Twelve

The book of Obadiah, while only 21 verses long, contains a significant number of literary tensions that have been explained as deriving from as many as seven different redactional strata. This paper, by contrast, will explore the composite nature of Obadiah differently. It will suggest that most of the tensions can be explained as the result of Obadiah's Sitz im Buch within the Twelve. Recent literary analyses and redactional studies will be compared in order to develop the thesis that a Persian period compiler has adapted at least three independent sources to create Obadiah with an eye toward situating the writing adjacent to Amos 9. Further, the paper will explore several literary and ideological rationale for the placement of Obadiah in the developing corpus of the Book of the Twelve.

7-14 Mark G. Brett, Whitley College

Whose Land? A Postcolonial Approach to Isaiah 61

Isaiah 61 raises complex questions about the post-exilic envisioning of land rights and the prophetic discourse of justice. Here we find a proclamation of 'liberty' for 'the poor', which appropriates the Jubilee tradition and thereby suggests to the audience that they will be comforted by a just restoration of traditional lands. But who is the audience, and in 61:7, who are the "they" who will be inheriting land? Some commentators have recently suggested that, despite the rhetoric of justice, there is a narcissistic dimension to visions such as this, and the poetic language functions ideologically to obscure the land rights of peoples who do not share the myth of restoration. These vexed issues in recent biblical scholarship will be examined in light of postcolonial studies.

7-15 Jonathan D. Parker, University of Durham

Are the Elders Too Among the Prophets? Ancient Israelite Prophecy in Numbers 11.24-29

Num 11.24-29 provides the first reference to 'prophesying' (nb') in the Bible; yet, its contribution to the study of ancient Israelite prophecy has been minimal. Typically being confined to a merely supportive role in explorations of 'prophetic ecstasy', this account has rarely been treated as a text which on its own has something to say about the prophetic tradition of ancient Israel. By attending to the passage's exegetical impact and narrative context, this paper attempts to discover what unique contribution Num 11.24-29 makes to the study of ancient Israelite prophecy. The following aspects are explored: (1) 'Ecstasy and prophesying': While sharing the hithpael form of nb' with passages in 1 Sam but without the supporting descriptions of ecstatic behavior, Num 11.24-29 potentially revises assumptions about biblical accounts of 'prophecy without verbal content', i.e. 'prophesying' can stand between verbal content and physical 'ecstasy'. (2) Prophetic accreditation: Because it is the elders who prophesy in Num 11.24-29, two seemingly disparate Israelite institutions are merged together, seemingly increasing the status of the elders when they, too, are considered 'among the prophets'. (3) Spirit-possession and prophesying: Biblical images of the deposit of either human (e.g. 2 Kgs 2.15) or divine (e.g. 1 Kgs 22.19-23) spirit upon individuals are conflated here with both YHWH's and Moses' spirits in view, resulting in an array of even conflicting interpretative options. (4) Temporary prophets?: Num 11.25 ends with lo yspw. The two resulting vocalizations, lo yasafu and lo yasufu, each have their own reception history and reveal different assumptions about ancient Israelite prophecy. In each of these four cases, Num 11.24-29 problematizes tidy divisions between various aspects of ancient Israelite prophecy: ecstasy/verbal, prophet/prophecy, divine/human, and event/office.

7-15 Janling Fu, Harvard University

Saul and David in the Roles of Prophet and Priest in Samuel

Saul's place among the prophets has been raised numerous times (i.e., Eppstein 1969, Sturdy 1970, Blenkinsopp 1983). After all, the text explicitly asks this question on several occasions (1 Sam 10:11-12; 19:22-24). Saul's only association with the priesthood, per se, comes in the slaughter of the priests of Nob (1 Sam 22). On the other hand, a number of studies have pointed to priestly roles that David has taken on (McCarter 1984, Kleven 1992, Armerding 1975). For instance, in 2 Samuel 6 David wears an ephod, associated with a priestly role, and also performs sacrifices for which Saul is criticized (compare 2 Sam 6:13 to the critique of Saul at 1 Sam 13). Moreover, as is well known, 2 Samuel 8:8 makes an obscure reference to David's sons as priests. While Blenkinsopp (1995) remarks that David had appointed his sons as priests, I believe that the narrative indicates that David himself has become a priest. As a secondary note, I wish to tease out the associations of each king in opposition to the other and in relation to Samuel. In doing so, the redactor of the texts has subtly composed an additional argument as to who is the true successor to Samuel, who is both prophet and priest.

7-15 Georg Fischer, Leopold-Franzens-Universität Innsbruck

Fulfillment and Reversal: The Curses of Deuteronomy 28 as a Foil for the Book of Jeremiah

Deut 28 and Jer share many phrases and motifs; some of them are even exclusive links. This has led J.V.M. Sturdy, W.L. Holladay and others to propose a literary relationship between them. A close analysis shows that a) Deut 28 is the chapter which, from Deut, and also from the rest of the canon, is used most in Jer. b) some elements of it recur various times, and are widespread within Jer. c) mostly Jer runs parallel in meaning to Deut. The curses thus seem to serve Jer as a basis for explaining Jerusalem's destruction in 587 BC, because of "not listening" to God and breaking his covenant. d) Yet some Jer passages, especially in chapters 29-32, show reversals of Deut 28. This indicates that God revokes the sanctions therein and goes beyond the logic of blessings and curses in response to human behaviour. So the Book of Jeremiah testifies to a theological discussion on the issue of God's dealings with his people, and a development in that discussion.

7-15 Wilhelm Wessels, University of South Africa

True and False Prophets in Jeremiah: Who Is To Decide?

Jeremiah 23:9-40 is a collection dedicated to the issue of true and false prophets. In no uncertain terms the 'true' prophet is lashing out against the 'false' prophets as his opposition. A long list of reasons is put forward in the various verses why these prophets are false and what the outcomes would be if they are followed. An 'innocent' reading of the texts draws the reader into accepting 'Jeremiah' as the true prophet and all others who differ from him as the false prophets. The question this paper wants to address is –who has decided that this is the case? Should it be accepted at face value because the text promotes this view? The oracles are ascribed to Jeremiah due to the fact that they have being incorporated into the tradition bearing his name. The views of the opposing prophets are unceremoniously rejected. The interest of the paper is to ask on what grounds, if 23:9-40 is taken into account, is prophecy judged true or false. According to the text the oracles in 23:9-40 display Jeremiah's conviction on what constitutes true prophecy. However, it should be acknowledged that the collected version of Jeremiah's oracles in their current form and editing presents the view of the collectors. They obviously had reason for collecting these oracles and presenting them as the criteria for true and false prophecy. We only have one side of the story- the version of those who had reason, ability and means to preserve this particular view of 'true' prophecy. The question however is whether the opposing views, rejected in the text, should not also be entertained? What motivated the 'opposing' views and what should the approach of modern readers be to multiple claims of 'truth'?

7-15 Kyung Hee Park, Korea Baptist Theological University/Seminary

Love Versus Hate: Conceptual Reading of the Prophet's Personal Laments in the Book of Jeremiah

This study investigates the concepts of two major terms "love" and "hate" in the message of the prophet's personal lamentations in the book of Jeremiah, focusing on a theological interpretation of the relationship between God and human being that is a lens to understand the core of the entire prophetic message of Jeremiah. The focal point of this essay is to study a theological understanding of the relationship between YHWH and his messenger Jeremiah shown in the prophet's private anguish, analyzing the contrastive concept under the rubric of divine love and human hate.

7-15 Edward Silver, Wellesley College

Framing the Prophecy of a 70 Year Servitude: Evidence for Early Contestation of the Jeremian Legacy in the Vorlage to the Septuagint of Jeremiah 25.1-13

The prediction of seventy years of servitude stands in a pivotal position in the Book of Jeremiah. In the Masoretic tradition, it closes the collection of Jeremian oracles in Jer 1-25 while facilitating the connection of this corpus with the collection of Jeremiah's Oracles against Foreign Nations. In historical terms Jer 25.1-13 also marks a pivot point. There is abundant evidence for reinterpretation and adaptation of this oracle during the final years of the Judean monarchy and into the exilic and restoration periods. This essay seeks to sharpen our understanding of the formation process behind this important literary text. Working from the argument for the temporal priority of the Septuagint tradition as developed by Young-Jin Min, J. Gerald Janzen, and Emanuel Tov, it focuses attention on the textual history of the literary frame for Jer 25.1-13. Setting aside the expansions and glosses that mark the Masoretic tradition, the Septuagint still presents us with a text that is marked by doublets and repetitive figures. This essay suggests that we have sufficient evidence to posit two structurally congruent versions of the same oracle, which have been conflated by the editor of the Septuagint Vorlage. One version attributes the prophetic message to the prophet himself, while the other speaks in the divine voice. In this discrepancy, we have a concrete indication of early contestation over the Jeremian legacy: one strain of tradition preserves the memory of a tradition-originating prophetic figure and another favors a depersonalized attitude toward divine speech which lays emphasis on its supernatural origin at the expense of the human intermediary. This disagreement over the role of the prophetic personality is a local case of a more general debate over the epistemic status of Israelite prophecy after the Deuteronomic reform.

7-16 Virginia Ingram, Murdoch University

Unconditional, Universal, and Radical Grace Explored in the Book of Jonah.

In this presentation I will apply 'Ellens' Laws of Psychological Hermeneutics of Biblical Texts and Themes,' to the book of Jonah. The laws are as follows; 1. It is necessary to seperate the garbage from the gospel in the Bible in order to discern what is hte word of God in the biblical narratives. The garbage is the cultural-historical matrix in which the essential message is conveyed. The gospel is the clear word of grace which is conveyed, wherever it breaks out and can be discerned clearly and cogently in the biblical text. 2. That which, in the Bible, is psychospiritually destructive for the Living Human Document is not the divine word. That which is psychospiritually constructive for the Living Human Document is the divine word of God. that word will always be about grace. 3. Use of the psychological lens is essential for determining what in the biblical narratives is psychospiritually constuctive and destructive for the Living Human Document. The warrant for divine truth in anything is that it is psychospiritually healing for the Living Human Document. Whether a word is pscyhologically sound and constructive is the criterion for divine truth.

7-16 Cecilie Skupinska-Lovset, Akershus University Hospital

The Games She Played: A Transactional Analysis of the Book of Ruth

"Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?" Ruth 1:11 (King James Version). The games we play and the roles we play are parts of our sociocultural life, and have probably been so as long as society has existed. A game is a series of transactions that are complementary, and proceeds towards a predictable outcome. Games are often characterized by a "switch" in roles of players towards the end. These games are a vital part in our life and were first introduced as part of Eric Berne's transactional analysis. Transactional analysis is an integrative approach to the theory of psychology and psychotherapy. It is described as integrative because it has elements of psychoanalytic, humanist and cognitive approaches. In this paper I try to take a look at the book of Ruth through transactional analysis, showing the games she played.

7-16 Francis Landy, University of Alberta

The Figure of the Child in Isaiah 11

The multi-modal framework (MMF) for the interaction of mind, body and culture, developed by the British anthropologist Geoffrey Samuel claims that human beings live in a psychosomatic flow, in which different states of consciousness are constantly interacting. Visionary states, such as those of prophets and shamans, evoke "a sense of self wider and more inclusive than ordinary senses of self," and permit access to unconscious processes and fantasies. The psychoanalytic poetics of Julia Kristeva, as elaborated through Donald Winnicott's concepts of the "play space" and the "transitional object" claim that the poet tries to find language for the unnamable traumas whereby the subject constitutes itself. For Winnicott religion and culture originate in the "play space" through which the infant learns to separate itself from its mother; attaching itself to objects, like teddy bears, which are both under its control and which represent the real world. Then follows aan analysis of Isaiah's vision of the "peaceful kingdom" in ch.11 from these perspectives. In this vision the ideal Davidic ruler, who exemplifies patriarchal authority and the non-violent transformation of imperial power, presides over a realm in which a little boy guides wild and domestic beasts, harmoniously cohabiting. This scene reenacts the story of the garden of Eden; here, however, the serpent is harmless, and a suckling child plays over its hole. This version does not result in violent ejection.

7-17 **Matthew J. Goff, Florida State University**

Women in 4QInstruction and Ben Sira

Women are an important topic in 4QInstruction. It is one of the few texts of Early Judaism in which women are addressed directly (4Q415 2 ii) and the composition provides ample instruction to male addressees about their wives (4Q416 2 iv; 4Q415 9 and 11). The text teaches that women, when they marry, are to have control over them transferred from their fathers to their new husbands. The emphasis on male authority over women in 4QInstruction can invite comparison, as some commentators have suggested, to Ben Sira, who is famously misogynistic (e.g., 42:14). In this paper I will argue that one should not conclude that the views on women in 4QInstruction are the same as Ben Sira. 4QInstruction, it is generally recognized, is written to a group with elect status, and, I shall argue, this group included women, the wives of the male addressees. The emphasis on male control over women takes place within the elect community. This complicates the conclusion that 4QInstruction is patriarchal, since the women within the group are regarded as theologically superior to the vast majority of men. The viewpoint on women in 4QInstruction, I shall argue, is simultaneously conservative and radical. Ben Sira, by contrast, emphasizes male control over their wives in a manner which shows hostility towards and suspicion of women.

7-17 **Eileen Schuller, McMaster University**

Petitions in the Hodayot

From the first reading of the Thanksgiving Psalms (Hodayot) from Qumran, scholars have emphasized that these poems are, at core, an expression of thanksgiving for divine action, grace and beneficence already received by the psalmist. Form-critically, they seem to be modeled on standard biblical patterns of "psalms of thanksgiving" or of "hymns." Theologically, they supply some of the fullest and most explicit statements of sectarian belief in predestination and/or predeterminism. From both perspectives, one does not expect to find in these poems petitions addressed to God. Yet there at least six places in the collection in 1QHa where there are imperative or jussive verbs making a request, as well as another imperative in the similar psalm in 1QS ll:15b. Although in past studies scattered attention has been paid to these passages and their significance, this paper will undertake a focussedl re-examination of all instances of petition or petitionary-like language (including various nominal terms for petition/entreaty). Special attention will be paid to recent work on the organizational and editorial principles reflected in the reconstructed 1QHa scroll, to proposals about different types of Community Hymns, and to the relationship between petition and blessing in these poems.

7-17 **Daniel Falk, University of Oregon**

The Function of Penitential Prayer in 1QHa 4:29-37

Numerous scholars have noted the relative lack of petition in sectarian prayers found at Qumran in contrast to a preference for the mode of praise, and that this is probably related to a distinctive deterministic theology (e.g., I. Knohl, E. Schuller, R. Arnold). A notable example is the lack of petition in the confession of the covenant ceremony. Nevertheless, as Eileen Schuller has shown, this is only a relative lack: there are examples of sectarian petitions, and one of the most important examples is in 1QHa 4:29-37. I argue that the psalm recalls the structure and language of the major examples of penitential prayers attested in the Second Temple period (esp. Neh 9:5–37; Ezra 9:5–19; Dan 9:3–19; Bar 1:15–3:8; 4Q504 2 v 1–vii 2; 4Q393): praise, recollection of God's mercies in the past; confession of sin and God's justice; petition for mercy. That is, the psalmist is conversant with penitential prayer traditions, and models the psalm on them. Secondly, on the basis of parallels in motif and language to the entry into the covenant in 1QS, I argue that the psalm may in part be a reflection on the ritual and hence provide some clue to the affective experience of the covenant ceremony. If so, it would suggest that the member perceived the ritual as effecting penitential supplication for forgiveness: "to confess former transgressions, to p[rostr]ate myself and beg for mercy" (1QHa 4:29–31). The focus of the paper is not, however, on speculation about the social reality, but about the rhetorical function of penitential petition in the context of this psalm.

7-17 **Corrado Martone, Università degli Studi di Torino**

Sectarian and Nonsectarian Variant Readings in the Qumran Corpus and Beyond: A Reappraisal

This paper will try to reassess the much debated question of the so-called "sectarian" variant readings in Second Temple times both in the Bible as we know it today and in the Qumran literature. Recent studies have demonstrated the absence of such variants in the "biblical" manuscripts from Qumran, and the prevailing opinion is that no sectarian intervention in the text of the Bible as a whole is to be found, except for a number of variants in the Samaritan Pentateuch. To detect a sectarian variant reading, however, would imply a precise definition of what a sect is and of what a sectarian text is and above all it raises the question whether it is possible to even speak of sects in Early Judaism. As for Qumran literature, it has been proved that a number of texts are not clearly sectarian, but belong to a sort of "grey area" (John Collins), and that the label "sectarian text" may be more confusing than clarifying, since it is not a "sociological concept" (Jutta Jokiranta). This paper will analyze some passages taken from the Bible, the Dead Sea Scrolls (both biblical and non-biblical) to enucleate if it is possible to discern also some kind of "grey area" interventions on the Biblical text.

7-18 **Bryan Harmelink, SIL International**

Interpretive Resemblance and the Imagination of the Interpreter

In Thoughts and Utterances, Carston states that "two representations resemble one another interpretively in a context if and only if they share analytic and contextual implications in that context" (2002:158). But does interpretive resemblance assume the same context? How can interpretive resemblance be measured when the communication contexts are very different? Is there any way to get at what happens in the mind of the interpreter? Drawing on Hays' and Bhabha's notions of "intertextual space" and "third space," this paper explores the possible role of a negotiated "interpretive space" or à la Hays, the "imagination" of the interpreter in the quest for answers to questions like those above. Several examples will be given to illustrate interpretive resemblance, contextual resemblance (or lack thereof), and the benefit of the notion of "interpretive space."

7-18 Margaret G. Sim, Africa International University / SIL International

An Examination of Close and Loose Resemblance in Metarepresentation as an Aid to Biblical Interpretation

Modern readers have expectations of direct speech being an exact representation of the original speaker's words, but other cultures and older societies had no such presuppositions. Using Relevance Theory's concept of close and loose resemblance I suggest that our modern Western presuppositions have shaped our interpretation of text, privileging literal accuracy over close resemblance. This hypothesis will be examined in relation to several parallel passages in Matthew, Mark and Luke as well as to the dialogues of John 21.

7-18 Andy Alo, Africa International University / School of Professional Studies

'Cognitive Context' and 'Cognitive Environment' in Primary Biblical Communication: a Relevance Theory Justification for Reader-Response Hermeneutics

One of the noticeable innovations Relevance Theory has brought to hermeneutics debates is the distinction between the notion of 'cognitive context' and 'context' traditionally defined as social and historical settings, cultural environment, Sitz im Leben, etc. This 'socio-historical context' which RT would call 'cognitive environment' has been used by historical criticism ('the pillar of New Testament Scholarship') to reconstruct the 'original meaning.' Using Relevance Theory, this paper argues that the accuracy of an author's meaning cannot be established without a clear distinction between 'cognitive context' and 'socio-historical context'. A case study of the metaphor of 'light' in Mathew 4:12-17 will demonstrate that what scholars consider as 'context' (i.e. RT's 'cognitive environment') is too broad for a specific interpretation. The implication is that the meanings so far offered by historico-grammatical criticism are inferences from potential 'cognitive contexts' of readers of the primary audience. They are virtual, not factual given the fact that recovering first century 'cognitive context' is a titanic task. Secondly, the paper develops the idea that even in the first audience setting, meaning was an individual inference, depending on the reader's cognitive context. The meaning reconstructed by historico-grammatical criticism is a generalization based on cognitive environment, not cognitive context. The inference every reader draws is determined by his cognitive context. The community reading is the synthesis of many individual meaning. The paper highlights the virtuality of 'objective reading,' and makes a case for reader-response reading in the primary communication. At the bottom line, it aims at critically investigating the efficiency of RT for analyzing ancient texts versus the possibility, by historical criticism, of pinning down the original communicative intention of a biblical author.

7-18 Joseph Fantin, Dallas Theological Seminary

Inferential Analysis as an Exegetical Tool: Its Description and Application in Ephesians 1:3-14

The inferential nature of communication has been an essential component of relevance theory's view of the communication process. However, traditional exegesis does not provide a specific mechanism for either highlighting or incorporating inference into its interpretation. Inference is not ignored; it appears throughout the exegetical process but it is often incorporated in an informal manner. Given the importance of inference in communication, I propose that it should be added formally into the exegetical process in a comparable manner with exegetical "tools" such word studies, grammatical analysis, etc. Influenced by charts produced by individuals such as Ernst-August Gutt, Christoph Unger, and Harriet Hill, this paper will propose an inferential analysis exegetical "tool." This tool is in some ways similar to other "tools" but it also has important unique attributes that must be considered for its effective use. It is highly dependent on the original context(s) of the text. Like all exegetical "tools," it both informs and is informed by other "tools" in the exegetical process. This paper will describe this "tool" and demonstrate its value in the exegesis of Ephesians 1:3-14.

7-20 Mark Batluck, University of Edinburgh

Revelatory Experience in Mark: How These Events are Christologically Employed in the First Gospel

The revelatory experience accounts in Mark are an important resource for uncovering the christological tendencies of the evangelist. These events — divine disclosures of visionary or prophetic means — offer a window into the details of the author's perspective on Jesus and have been largely neglected in the scholarship of the last century. This paper will first survey Mark's treatment of religious experiences as a whole, which are a prominent part of the Gospel and function in a peculiar way in the narrative. Then, the baptism, Transfiguration, and crucifixion accounts will be examined discretely for their contribution to the author's views of Jesus, as current scholarly works are discussed. Researchers have long thought of these three pericopes as "pillars" in Mark. Therefore, the evangelist's development of Gospel themes in these sections will be the primary focus of this paper.

7-19 Sakari Häkkinen, Diocese of Kuopio, Finland

Rich Fool in Masukanzi: Reading Luke 12:13–21 in an African Village

The Parable of the Rich Fool only occurs in the New Testament in Luke. Therefore it has just one literary context. However, it is likely that the parable is earlier than the Gospel of Luke, possibly originating with Jesus of Nazareth or the early Jesus-movement, which means it has at least two distinct social contexts. The first social context is that of the author of the Gospel, and the other belongs to the earlier stage(s), when it was probably performed orally somewhere within rural Galilee. Whereas the context of the Gospel of Luke was a Roman city and the audience consisted of rich, educated people (as can be concluded from the Gospel), the pre-gospel social context of the oral performance stage is that of the countryside of Galilee in little villages whose inhabitants were uneducated, poor peasants. The fact that the parable has most often been interpreted solely within its literary context, and by scholars who do not have first-hand experience of peasant village life, poses a problem. How would the Galilean peasants have heard the story? In 2010 I travelled to East-Africa in order to find a social and cultural context that was much closer to first century Roman Galilee than was my own. In the country of Tanzania, I visited a small village called Masukanzi whose people were living in absolute poverty. It was an agrarian society that in many ways still resembles the conditions of first century Galilee, as far as we can establish. There I performed the Parable of the Rich Fool and had the opportunity to discuss it with the villagers afterward. In the paper I describe the method I used in doing the field research and the results of the subsequent discussion. The villagers in Masukanzi live in a societal structure of big, close-knit families. Their lives are based on an honor-shame culture.

Both of these aspects influenced the way they understood the parable. The discussion provided a unique opportunity to look at the parable within a social context much closer to that of first century Galilee and to gain fresh insights for interpretation.

7-20 Mitchell Esswein, University of Georgia

Hear, O Israel: The Lord Our God, The Lord is eis: The Implicit High Christology Present in Mark with Special Attention to the Work of Joel Marcus

Joel Marcus first mentioned his thesis on the significance of the Shema in Mark's gospel in his 1994 article, "Authority to Forgive Sins upon the Earth: The Shema in the Gospel of Mark." According to Marcus, the Shema is present three times in the gospel: The healing of the paralytic (2.7), the retort given to the rich man (10.18), and in the encounter with a scribe (12.29). Only in Jesus' confrontation with the scribe is the Shema explicitly quoted, but, in the other two passages, Mark strikingly employs the words eis and theos in conjunction with one another. This odd occurrence produced Marcus' work, and my paper will kindle the discussion anew in hopes to shed additional light on the topic. My discussion will commence as follows. First, I will establish the general argument of Joel Marcus in each of the three occurrences the Shema is found in Mark. This will entail giving a basic description of the scenario in which Mark uses the Shema, and then proceed to lay out Marcus' argument. I will address each of these periscopes individually concluding with Marcus' view of Jesus' subordination to the Father. Second, I shall offer my own thesis, building upon Marcus, that, although Jesus may be shown as a subordinate, it is a literary ploy used by the author in order to show the true Christology of the gospel. This will follow with a discussion of Mark's implicit Christology focusing primarily on this literary tactic to reveal Jesus' relation to the father. I will conclude that the picture of Jesus was drawn in this fashion in order that readers might realize the relationship between the one God of Israel and Jesus, and that God is not to be usurped by Jesus.

7-19 Christopher M. Hays, University of Oxford

Slaughtering Stewards and Incarcerating Debtors: Coercing Charity in Luke 12.41-59

Reams that have been written on the subject of wealth in the Third Gospel, but two particularly juicy passages seem to have remained largely untouched by investigators of Lukan ethics (even in the book of the author making the present proposal). It is generally agreed that the pericopae in Luke 12.41-48 and 57-59 (//Matt 24.45-51, and 5.25-26) use the threat of eschatological judgment to stimulate morally upright conduct. The present paper contends that these pericopae have been stitched into the dialogue of Luke 12 in a way that suggests concern for a specific behavior: care for the poor. Drawing on poignant parallels in the Parable of the Unjust Steward (Luke 16), I will argue that Luke 12.41-48 and 57-59 are rhetorically chilling exhortations to generosity, even though their apparent meaning in the context of Matthew has caused Lukan scholars to overlook the unique end to which they are deployed in the Third Gospel.

7-19 Yan Yang, Chinese University of Hong Kong

The Banquet Story as the Exhortation to the Greco-Roman Social Conventions among Elites

The great banquet story in Gospel of Luke is located in Lukan travel account. Traditionally, this parable is interpreted as the allegory of Messianic meal and salvation shift from the Jews to Gentile. However, this paper will present the inadequacy of such allegorical interpretation and bring forth another interpretation. Combining exegesis (the parallel and contextual analysis) and social world behind the text, this paper tries to point out that Luke redacts the banquet story close to Greco-Roman social convention, in order to challenge his readers to shift from balanced reciprocity and honor system to generalized reciprocity and new honor.

7-19 Deborah R Storie, Whitley College/Melbourne College of Divinity

Interpreting Parables: Questions of Narrative Context and Social Location

Western Christian traditions of interpretation tend to interpret parables in isolation from the broader conversations or conflicts to which they belonged; reduce things with real meaning in the biblical world (money, land, slaves, etc) to allegories for other things; and, view powerful characters in parables positively and subordinate characters negatively (except where the Gospel writer indicates that Jesus explicitly specified otherwise). This paper surveys those NT parables that portray human relationships to highlight an incongruity between these interpretive tendencies and the interpretive tendencies Jesus encouraged (for those parables where the Gospel writer indicates that Jesus explicitly and unambiguously assessed a protagonist's character or actions). Using the parable of Luke 16.1–18 as a case study, the paper explores how the experiences of communities living in perilous power-laden situations, including the author's own adventures in rural Afghanistan, and James C Scott's framework of public and hidden transcripts, might assist dominant culture readers to identify how their social locations, life experiences and expectations influence what they hear in Jesus' parables and shape their intuitive responses. This paper suggests that dominant culture readers might be better equipped to interpret and respond to parables responsibly if we intentionally restore parables to their narrative and historical contexts, listen for allusions and other echoes of the Scriptures of Israel in Jesus' parables, and attend to the experiences and readings of contemporary poor and marginalized communities.

7-20 Cecilia Wassen, Uppsala Universitet

Jesus and Purity Laws

What was Jesus' attitude towards purity halakhah? Did he intend to challenge the system of purity laws, or did people perceive his actions in that way? These questions are subject to great scholarly debate. I will address these issues by focussing on the story in Mark 5:21-43 about Jesus raising the twelve-year-old girl and healing the hemorrhaging woman, i.e., a girl and a woman who are ritually impure. I will analyze the story on two levels: first, I will examine the attitude towards impurity by the implied author (Mark); secondly, I will discuss what the discourse may reveal about Jesus' stance on purity halakhah in these cases. My analysis will be informed by purity laws in biblical texts and Jewish literature of the time, the Dead Sea Scrolls in particular.

7-22 **Amy L. Pfeister, University of Denver & Iliff School of Theology**

Am I My Brother's Keeper? Papyrus Amherst 63, Psalm 20, and the Future of Comparison

Comparative work in Biblical Studies has suffered from theories of diffusion, borrowing, and influence. These theories use language and structure for purposes analogous to genetic testing - to find enough similarities to propose that text-A is related to text-B. This serves the scientific and often apologetic impulses of the scholar, but what about the interests of texts and their communities? What is lost when a text is forced to be its brother's keeper? Interesting comparison requires the postulation of difference and an exploration of the space between the objects of study. The job of the comparativist is to mediate a conversation between items being compared, guided by the scholar's concerns, methodology, and particular understanding. However, before comparing objects one must describe them in such a way as to further that comparison. Clifford Geertz's "Thick Description" (TD) is a particularly useful analytic approach from the field of anthropology. Its application results in an analysis of the object's underlying structure, the interplay of its constituent parts, and what it all means. The first half of this paper explains what TD is, what its assumptions are, and how to apply this approach to textual study. The second half of this paper demonstrates how TD aids in comparison. Papyrus Amherst 63 XI:11-19 (XIb) and Psalm 20 provide a particularly helpful test-case because their comparison illuminates the subtle yet substantial differences that are lost when texts are only compared "genetically". TD allows the objects of study to speak for themselves before being compared, enabling the postulation of difference. However, these differences comment on more than just themselves. In this case, difference gives us insight into how social and historical reality shapes theology. This insight is lost when genetic relationships alone govern the parameters of historically related texts.

7-22 **Rebecca Raphael, Texas State University**

The Shape of Things: Method in the Crucible of Cosmogonic Myth

This presentation uses biblical and Greek creation myths as a crux from which to explore contested disciplinary issues. Since cosmogonic myths occur in virtually all cultures, an examination of the methods by which these myths are studied can disclose much about the ethos of a field. This comparison shall provide a focus for methodological assessment along the following axes: (1) distinguishing between arguments that seek to preserve textual authority and those that treat texts as data for inductive or interpretive inference about an ancient culture; (2) observing the use of post-modernism either to critique or to protect claims to textual and interpretive authority, and (3) elucidating any differences in the stances biblical scholars and classicists take toward modern science as it relates to the contents and meaning of cosmogonic myths. Overall, I argue that a properly academic biblical scholarship must abandon any "caretaking" function, to use R. McCutcheon's term, and ally itself instead with thick historicism and productive self-critique. Major theorists whose work informs this study are J. Z. Smith, D. Weibe, and R. McCutcheon, in religious studies, and P. Davies, J. Berlinerblau and H. Avalos within biblical studies.

7-22 **Sandra Hübenthal, Universität Tübingen**

Is There a Method to the Madness? Social Memory Theory and Methodology

Following the cultural turn, Social Memory Theory (or its German counterpart, Kulturelles Erinnern) is making its way into Biblical Studies. Following Jan Assmann's lead, Old Testament scholars have begun to read Deuteronomy as "Kulturelles Gedächtnis," while New Testament scholars apply insights from Social Memory to the Gospels and Epistles. Yet the unsolved question remains how the hermeneutics of Cultural/ Social Memory Theory can be systematically applied to biblical texts. Is there a special method for reading biblical texts as memory texts or do "classical" methodologies have to be altered to accommodate memory theory? Starting with a reading model for the Gospel of Mark as collective memory, my paper paradigmatically illustrates which biblical methods can be used and how they have to be modified in order to do justice both to the biblical text and the theoretical concept that is being applied.

7-22 **Lung Pun Common Chan, Chinese University of Hong Kong**

Social Semiotics as New Biblical Studies: Cultural Analysis of Apocalypses @ Twenty-first Century Chinese Websites

The overarching purpose of the paper is to investigate the receptions of ancient Christian apocalypses in a new media. This reflects the trend of Biblical Studies in a non-western, public university setting. Special attention will be focused on the 21st-century Chinese e-context(s) in comparison with western Websites. "21st century is the Chinese century" is a view widely accepted, particularly in Chinese circles. WTO entry (2001), Beijing 2008 Olympics, Expo 2010 Shanghai and many other public events keep trying to portray China as an emerging superpower of our century. However, the counterintuitive online fantasies of the end and scenarios of personal as well as world disaster, which are frequently fueled by Chinese apocalyptic fundamentalism, challenges the mainstream, ideological portrayal. Indeed, such a fundamentalist apocalypticism was introduced into China by missionaries (Liang 2000) and it impacted the formation of "religious right" in Chinese societies until recently. Apart from commentaries in print or live sermons, now in Chinese cyberspace, both Mao and the Chinese Communist Party are named as "666", which is a very typical apocalyptic icon. This paper intends to make contribution to the understanding of online verbalization and visualization of social anxieties in a so-called "Chinese Century". A pioneering online qualitative research of biblical studies will be undertaken, which entails social semiotics, discourse analysis, and visual semiotic-content analysis to interpret and analyze the apocalyptic multimodal (hyper)texts @ 21st Chinese websites.

7-22 **David Tollerton, Bangor University**

Reception of the Bible and Reception of 'the Biblical': Post-Holocaust Thought at the Edge of Biblical Studies

Facing the mass murder of Jews in Nazi-occupied Europe, many commentators have turned to the Bible as a resource for articulating their responses to this event. The binding of Isaac, the suffering of Job and the crucifixion of Jesus are among the stories and images used repeatedly in post-Holocaust theology, memorials and artworks. However, biblical reception in this context has on several occasions moved beyond this utilisation the direct content of the Bible toward broader appeals to 'the biblical' as a genre of literature. This is especially apparent in relation to

the testimonies of eye-witnesses to the atrocities of the Holocaust. These testimonies have been repeatedly viewed as, to use Primo Levi's phrase, "stories of a new Bible". Here we are dealing with reception of the Bible, but not reception of its direct substance. This paper will argue that reflecting upon this development affords the opportunity to consider where the edges of biblical studies lie in relation to reception-centred approaches. Is a biblical scholar concerned with instances of reception in which the Bible is shorn of its verses and chapters still really a biblical scholar?

7-22 Sigmund Wagner-Tsukamoto, University of Leicester

Theses on the Institutional Economic Reconstruction of the Old Testament

The paper summarizes key ideas and key concepts, both theoretical and methodological, of an institutional economic approach to the Old Testament. Through spelling out conceptual theses, the project of an Old Testament economics is presented. These theses can be roughly grouped into concepts that concern anarchy as conceptual starting point and ever present condition of social analysis in the Old Testament; the emergence of cooperation on institutional economic grounds, i.e. through the realization of mutual gains, through savings on attack/defense costs, savings on transaction costs, increases in economic performance (concerning capital contributions to and distributions from an interaction), etc.; the model of economic man as heuristic principle that underwires storytelling in the Old Testament; a textual, interpretative approach to Old Testament analysis that sidelines redactional and historigraphic analysis.

7-23 Peter Williams, Tyndale House (Cambridge)

The Case for 'Filled with Compassion' in Mark 1:41

The reading orgistheis 'becoming angry' has become very popular amongst commentators and has received recent impetus through adoption in the SBL Greek New Testament and in the 2011 edition of the NIV. Despite the fact that external attestation is considerably stronger for splagchnistheis 'filled with compassion', scholars have tended to be swayed by the consideration that they cannot imagine how any scribe might change the text towards the allegedly 'harder' reading orgistheis. However, this paper will argue that it is far easier to conceive of someone replacing splagchnistheis by orgistheis than the reverse for a range of reasons, including the currency of the term orgistheis in contrast to the rarity of the term splagchnistheis. Considerations of morphologically related terms suggests that if splagchnistheis were to be corrupted by accident, the form ending is –istheis that it would be most likely to become is none other than orgistheis. Moreover, if orgistheis were the authorial text, the existence of such a convenient substitute as splagchnistheis is hard to account for by mere appeal to chance. This paper also considers methodological double standards which are sometimes applied in the advocacy of orgistheis.

7-23 Jeff Cate, California Baptist University

Having a Gut Feeling for Anger: Mark 1:41 and Visceral Emotions

When Jesus heals a leper in Mark 1:40-45, some early manuscripts state in v. 41 that Jesus was moved with anger, not compassion. This paper will explore the external and internal evidence for both readings and propose that this variant reading arose in Latin due to the emotional ambiguity of the Greek verb "splagchnistheis" (normally translated as "moved with compassion"). Since the three usages of this verb in Mark represent the earliest known usages of the verb in a metaphorical sense for emotions, the variant possibly arose as Latin translators interpreted "splagchnistheis" differently as either compassion ("misertus") or anger ("iratus"). The reading of "orgistheis" (anger) in Codex Bezae then originated from cross-pollenization with the Latin side of the bi-lingual manuscript which "anger." The reading "splagchnistheis" is argued to be the preferred reading, but with the intended meaning of anger, not compassion.

7-23 Tommy Wasserman, Örebro School of Theology

P45 and Codex W in Mark Revisited

The Chester Beatty Gospels codex, also known as Papyrus 45, is one of the most important witnesses for the textual history of the Gospel of Mark. Earlier it was thought to represent a "pre-Caesarean text" together with Codex Washingtonianus; a text regarded by some as a primitive and unrevised text. Through the work of Larry W. Hurtado, however, the theory of a "pre-Caesarean text" received a deathblow. His quantitative analysis did confirm a textual relationship between P45 and W, but they in turn showed no particular affinity to other purported "Caesarean" witnesses. Further, his analysis of the readings of W (and P45) in Mark showed that this text was often secondary reflecting "a freedom to amend it in the interest of readability and religious edification." Whereas the Caesarean text has now sunk into relative oblivion, the fact remains that P45 and W represent a very early textual cluster in Mark, which still deserves close attention. Hurtado's study of P45 was based on 103 variation-units derived solely from the well-preserved parts of P45. This study examines the text of P45 in its other extant passages in Mark.

7-23 Bill Warren, New Orleans Baptist Theological Seminary

Finding the Remembered Jesus in Variant Readings: Textual Criticism Insights for Historical Jesus Research

While some awareness of textual criticism has entered into the discussions about the historical Jesus, overall there is a lack of recognition of the concrete value of specific textual variants to the discussion by both textual critics and historical Jesus scholars. After a brief review of prior interaction between these two fields, several specific examples of variants that likely represent codifications of early oral traditions about the historical Jesus will be presented and their implications discussed. Some reflections about the challenges for more productive interaction between these two fields will also be offered.

7-23 Silvia Castelli, VU University, Amsterdam

"Never to be accepted blindly, neither to be rejected blindly": Wettstein on New Testament Conjectural Emendation

In his 1730 edition of the Prolegomena to the Greek New Testament, Johann Jakob Wettstein devotes to the issue of conjectural emendation a large part of the Observations and Cautions necessary to the examination of the variant readings of the New Testament. Drawing support from the Church Fathers as well as from renowned modern predecessors, the Amsterdam theologian justifies in this work the reasons for and against the use of conjectures in New Testament Textual Criticism.

7-23 Jan Krans, VU University Amsterdam

Beza's Influence on the KJV New Testament

This paper examines the relation between Beza's New Testament editions and the King James Version. It can be shown that Beza's views on text-critical matters deeply influenced decisions on the text of the New Testament taken by the KJV translators, both directly and indirectly. Earlier analysis, such as done by Scrivener, is brought up-to-date, for instance on the importance of Beza's Latin translation.

7-24 Craig Ho, Hong Kong Baptist University

The Absence of "God" in Esther: Conclusion of the Intra-biblical Reflection on God's Being in the Hebrew Bible

This paper suggests that the solution to the problem of the absence of "God" in Esther is not to be found in the book itself but in seeing the book as the conclusion of a long history of intra-biblical reflection on the problem of the being of God from regarding him in the primitive views as a physical (1 Gen. 1:26), visible (Gen. 17-18; Ex. 24:9-11) God, whose face can only be seen by privileged person (Ex. 33:11) [but denied by later redactor (Ex. 33:20-23)], to an abstract God without form (Deut. 4:12) or physicality. But Deuteronomy's idea of God as a voice is not identified with God himself (Elijah on Mount Horeb). Thus God loses his physicality and locality gradually but completely in the process of this theological reflection through narrative instead of arguments. Esther goes a logical step further and answers the final unavoidable question 'do we need the word "God" to live as the people of God under his protection?' The answer is a negative one through a positive story in which the divine is everywhere without his name being provoked.

7-24 Albert L. McClure, Unaffiliated

The Book of Job as 'Text': Bakhtin

The literary theory of Mikhail Bakhtin has been keenly applied to the book of Job by Carol Newsom in her monograph The Book of Job (2003) and by Stoerdalen in "Dialogue and Dialogism in the Book of Job" (2007). In these projects an articulate and creative foundation has been laid for the explication of the book of Job using Bakhtinian theory concentrating especially on dialogism and polyphony. In this paper I present some further insights on the book of Job using dialogism and polyphony focusing on the theological perspectives of each character; the way characters contend with each other and how each character articulates perspectives which are self-contending. In addition, I attempt to provide some instances where heteroglossia (canonical-intertextuality, Aramaean dialect, LBH vs. CBH, and mythological ideology) and chronotypes are (divine council setting, wisdom themes, legal language, mythological language) present in the book of Job. These features of the book of Job add further complication to its message(s), and lead to the unfinalizability of the text. By using Bakhtinian theory to present the complexities of the book of Job we can better appreciate the genealogy of its ideas and its place in the history of Jewish theology.

7-24 Hanneke van Loon, Katholieke Universiteit Leuven

On the Curse on the Night in Job 3:8

Job 3:8: yqqbhw 'rry-ywm h'tydym 'rr lwytn. With regard to Job 3:8, attention has especially been given to the translation of ywm as either 'day' (e.g. JPS, Clines 1989) or 'sea' (e.g. NRS, Greenstein 2003). Depending on this decision, scholars have speculated on the identity of the 'rry and the effects of 'rr the Leviathan. Meanwhile, it is acknowledged that most words in Job 3:8 can be understood as double entendres: besides ywm, also yqqbh from qbb 'spellbind' or nqb 'pierce', 'rr from 'rr 'curse' or 'wr 'light', and 'rr from 'wr 'arouse' or 'rr 'to disgrace' (Greenstein 2003; Habel 1985). Both the textual ambiguities and the fact that it is unknown what Job 3:8 exactly refers to, have led to a complex of entangled interpretations. In this paper, I will disentangle different interpretations with regard to their meaning construction strategies. By drawing on insights from cognitive linguistics, the construction of meaning will be traced down to cognitive processes such as categorizing, aligning, and mapping. It will be shown that in Job 3:8, different cognitive processes lead to competing readings, and that the different appreciation of these readings causes a variety of interpretations. Recognizing that Job 3 abounds with terms of light and darkness, I will propose that any interpretation of line 8 must take a starting point in establishing a meaning of ywm that fits within the broader textual context. As for terms of light and darkness in the book Job, ywm is – with 59 appearances – the most frequent lexeme, and with six occurrences (all in lines 1-8), chapter 3 has the highest numbers of hits. By analyzing the divergent conceptualizations of ywm in Job 3, it will be argued that ywm in line 8 refers to the whole of day and night and is best translated as 'day'.

7-24 Ron Haydon, Trinity Evangelical Divinity School

Alluding to the End: The Construction šābu'îm šib'îm (Daniel 9.24a) as Episodic Time-Image and How Daniel's Style of Ambiguity Develops It

This paper will explore the construction šābu'îm šib'îm ("seventy sevens") through its expressive imagery and inter-textual associations (Lev 26.40; Jer 25.10, 29.11; also Zech 1.12; 2 Chr 36.21), presenting itself, in the end, as an episodic summary of Sabbath unrest. "Sabbath unrest" sums up the theological and literary development woven through the passage: Yahweh will render a return on "the land." Daniel recovers this point and implements a style of textual ambiguity in order to extend the Sabbath metaphor of unrest into the broader of exile. The paper divides into three sections. First, we will look at three literary aspects that play a role in this development: the use of time-imagery, inner-biblical association, and textual ambiguity. Each aspect reinforces the overarching narrative of Sabbath and exile in Daniel 9. Second, we will evaluate related sources from the near-eastern Umwelt that attest to a similar form of time-imagery, revealing an established typological motif (1 Enoch 91, 1QS 10.7-8, CD 16.3-4 and others). The final portion of the paper examines the phrase in the context of Dan 9.24-27 (and 9.1-23) and notes the shortcomings of some referential approaches to the numbers. Each case posits a different terminus ad quo and terminus ad quem. Therefore, the question arises: Is it appropriate to make Daniel 9 a quantifiable timeline? Both the intentional ambiguity of Dan 9.24–27 and his use of time-imagery indicate that Daniel intentionally made room for subsequent eschatological interpretation without recourse to a specific historical chronology.

Society Information

Founded in 1880, the Society of Biblical Literature is the oldest and largest learned society devoted to the critical investigation of the Bible from a variety of academic disciplines. As an international organization, the Society offers its members opportunities for mutual support, intellectual growth, and professional development through the following:

- Advance the academic 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
- Facilitate broad and open discussion from a variety of perspectives
- Organize congresses for scholarly exchange
- Publish biblical scholarship

PROGRAMS AND INITIATIVES

Congresses

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

- advancing and showcasing the latest in biblical research
- fostering collegial contacts and networking opportunities
- 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. Drawing between 500 and 800 attendees from over 40 countries, 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.

Regional Meetings

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 Society's 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.

PROFESSIONS

Career Center

The Society's Career Center is a year-round resource for employment, tools, and professional development information. The Career Center offers job listings covering the fields of religious, theological, and biblical scholarship in partnership with the American Theological Library Association, the Canadian Society for Biblical Studies, and the Fund for Theological Education. At the Annual Meeting, the Center provides employers and candidates with interview facilities, job listings, candidate credentials, and a messaging service. The Center also offers other helpful events such as panel reviews of pertinent topics that focus on the "how to" of the application and job-interview process.

Career Center Advisory Board

The SBL Career Center Advisory Board (CCAB) supports career services initiatives for all members and is concerned with career issues throughout the life cycle of the Society's members both within and beyond the classroom.

International Cooperation Initiative

The Society's International Cooperation Initiative, which began in 2007, works to benefit biblical scholars and students globally with programs related to all aspects of the SBL. In addition to the programs already in place, these initiatives have been successfully launched or enlarged in 2010:

International Voices in Biblical Studies (IVBS): This online, open-access book series is guided by an international group of scholars who serve as editors, collaborators, and peer-reviewers of submissions for publication. IVBS is designed to provide a venue for facilitating the distribution and impact of works written in numerous regions of the world well beyond their local contexts. The goal is to make the excellent work of colleagues in under-resourced parts of the world known all over the globe, including the traditional centers of biblical scholarship in (mainly) Europe and North America. The works published in this series will generally be in the area of reception history and criticism and will not be limited to any particular biblical text or historical timeframe. The works will mainly be published in English and, wherever possible, also in the primary languages of authors.

ICI Liaison Network: Open communications is the key to success in any endeavor, especially when the parties are located in all regions of the globe. The Liaison Network engages volunteers to promote awareness of the resources and benefits of the ICI to biblical scholars and biblical studies programs throughout the world in a much more locally effective manner. Under the leadership of Nathaniel Levtow (University of Montana), this global communications network promises to expand the influence of the ICI and foster biblical scholarship in new and exciting ways.

Online Books Program: Visitors to the SBL web site from ICI-qualifying countries now have access to free PDF files of almost two hundred titles. Publishers joining SBL and Brown Judaic Studies in this initiative in 2010 are Sheffield Phoenix Press and The Catholic Biblical Association.

SBL ICI Membership: Membership in SBL by those from ICI countries has increased by 40% since the launch of the program. We now have almost four hundred scholars and students who have taken advantage of the special ICI membership rates.

Its main goal is to make the excellent work of colleagues in under-resourced parts of the world known all over the globe, including the traditional centers of biblical scholarship in (mainly) Europe and North America.

Status of Women in the Profession Committee

The SBL Status of Women in the Profession Committee (SWP) was constituted to assess the status and encourage the participation of women in all professional areas of biblical studies. In pursuit of this mandate, the Committee continues its efforts in areas of mentoring and networking, opening the Society to greater participation by women, and calling attention to the ways in which the Society through its various activities speaks to and about women.

Student Advisory Board

The purpose of the Student Advisory Board (SAB) 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. SAB is coordinated by SBL staff members and led by a group of student members. SAB is supported by a delegation of On-campus Student Representatives (OSRs) who are responsible for disseminating information to the SBL members on their campuses and for communicating the concerns of the student members to SBL and SAB.

Underrepresented Racial and Ethnic Minorities Committee

The SBL Underrepresented Racial and Ethnic Minorities in the Profession Committee (UREMP) was constituted to assess the status and encourage the participation of underrepresented racial and ethnic minorities in all professional areas of biblical studies. In pursuit of this mandate, the Committee continues its efforts in areas of mentoring and networking, opening the Society to greater participation by minorities, and calling attention to the ways in which the Society speaks to and about racial and ethnic minorities.

PUBLIC INITIATIVES

Bible in Secondary Schools Task Force

The Bible in Secondary Schools Task Force studies how the Bible is taught in secondary school classrooms and offers guidance, training, and academically-sound resources to teachers and school administrators.

Bible Odyssey

Partially funded by a generous grant from the National Endowment for the Humanities (NEH), Bible Odyssey will be an interactive website that invites general audiences to engage with biblical scholarship. It will showcase the work of SBL members and communicate the value that biblical scholars bring to the study of the Bible and to the humanities. Launch of the site is planned for 2013.

PUBLICATIONS

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.

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 committees.

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

Cheryl B. Anderson
Bruce C. Birch
John Dominic Crossan
Philip F. Esler
Jeffrey K. Kuan
John F. Kutsko, ex officio
Archie Chi-Chung Lee
Francisco Lozada Jr.
Carol Newsom
Adele Reinhartz
Daniel N. Schowalter
Fernando F. Segovia
John Strong
Christine M. Thomas

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Committees

The ***Annual Meeting 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.

Tamara Cohn Eskenazi
Robin Jensen
Jeffrey K. Kuan
Francisco Lozada, Jr.
Jodi Magness
Halvor Moxnes
Laura Nasrallah

The ***Development/Advancement 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.

Bruce Chilton
Pamela Eisenbaum
Tom Gillespie
John T. Strong
David Tiede

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

Brian Blount
Philip F. Esler
Alice Hunt
Katharine Doob Sakenfeld

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

Pablo Andiñach
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Kristin De Troyer
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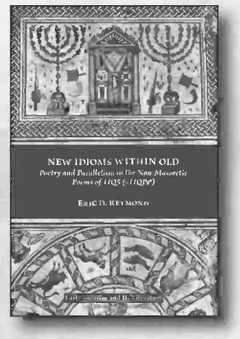
SBL Society of Biblical Literature

NEW & RECENT TITLES

New Idioms within Old
Poetry and Parallelism in the Non-Masoretic Poems of 11Q5(=11QPs^a)

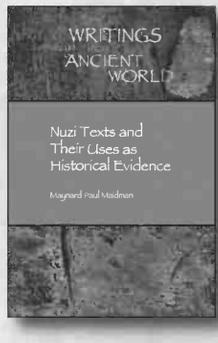
Eric D. Reymond



This volume explores the language and poetic structure of the seven non-Masoretic poems preserved in the Dead Sea Scroll labeled 11Q5 or 11QPs^a. It presents fresh readings of the Hebrew poems, stressing their structural and conceptual coherence. Each chapter addresses a single poem and describes its poetic structure, its use of parallelism and allusion to scripture, and specific problems related to the poem's interpretation. The book also considers these poems in relation to what they reveal about the development of Hebrew poetry in the late Second Temple period.

Paper $29.95 978-1-58983-537-5 244 pages, 2011

Nuzi Texts and Their Uses as Historical Evidence



Maynard Paul Maidman

Ancient Nuzi, a Late Bronze Age town, has yielded thousands of legal, economic and administrative tablets. These Akkadian-language documents include contracts for labor, deeds of sale, testamentary wills, slave sales, ration lists, inter-office memoranda, trial records, scholastic texts, and much more. The ninety-six texts presented here in transliteration and translation are divided into five groups dealing with topics of historical interest.

Paper $34.95 978-1-58983-213-8 322 pages, 2010

The Studia Philonica Annual
Studies in Hellenistic Judaism, Volume XXII (2010)

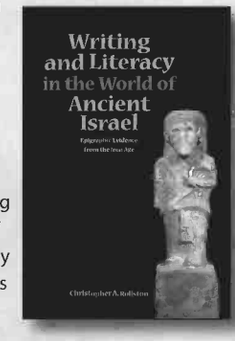
David T. Runia and Gregory E. Sterling, editors

The Studia Philonica Annual is devoted to the study of Hellenistic Judaism and the writings and thought of the Hellenistic-Jewish writer Philo of Alexandria. This volume includes articles, special sections on Philo's *De Agricultura* and *The Hypothetica*, a bibliography section, and book reviews.

Cloth: $42.95 978-1-58983-525-2 336 pages, 2010

Writing and Literacy in the World of Ancient Israel
Epigraphic Evidence from the Iron Age

Christopher A. Rollston

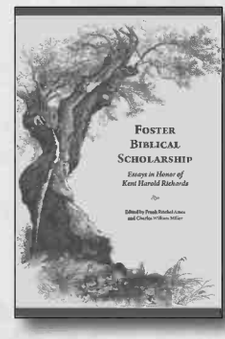


Ancient Northwest Semitic inscriptions from Israel, Phoenicia, Syria, Moab, Ammon, Edom, and Philistia sharpen our vision of the Old Testament world in various ways, broadening our understanding of the techniques and roles of writing, education, and literacy during this biblical period. This volume systematically covers scribal education; scribal implements; writing media such as stones, potsherds, and plaster; and the religious, administrative, and personal uses of writing. Its "handbook" format makes it easily accessible, including for use as a textbook in courses addressing the cultural context of ancient Israel.

Paper $21.95 978-1-58983-107-0 192 pages, 2010

Foster Biblical Scholarship
Essays in Honor of Kent Harold Richards

Frank Ritchel Ames and Charles William Miller, editors



This collection of essays describes the pursuit of biblical scholarship in the twenty-first century and explores the implications of modern and postmodern approaches, collaborative and emancipative models of graduate and undergraduate education, and public and political uses of the Bible. Special attention is given to the role of the Society of Biblical Literature. Essays by nine SBL presidents appear in the collection, which honors SBL Executive Director Emeritus Kent Harold Richards. The contributors are Paul J. Achtemeier, Frank Ritchel Ames, Pablo R. Andiñach, Harold W. Attridge, Athalya Brenner, David J. A. Clines, John J. Collins, Tamara Cohn Eskenazi, J. Cheryl Exum, Erhard S. Gerstenberger, Norman C. Habel, Douglas A. Knight, Elizabeth Struthers Malbon, James Luther Mays, Charles William Miller, Gail R. O'Day, David L. Petersen, Elisabeth Schüssler Fiorenza, Gene M. Tucker, and Vincent L. Wimbush.

Paper $45.95 978-1-58983-533-7 380 pages, 2010

CONFERENCE DISCOUNT AT THE SBL INTERNATIONAL MEETING

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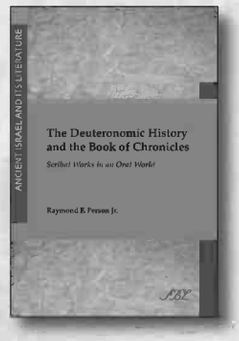
SBL Society of Biblical Literature

NEW & RECENT TITLES

The Deuteronomic History and the Book of Chronicles
Scribal Works in an Oral World

Raymond F. Person Jr.



This volume reexamines and reconstructs the relationship between the Deuteronomic History and the book of Chronicles, building on recent developments such as the Persian-period dating of the Deuteronomic History, the contribution of oral traditional studies to understanding the production of biblical texts, and the reassessment of the relationship of Standard Biblical Hebrew and Late Biblical Hebrew. These new perspectives challenge widely held understandings of the relationship between the two scribal works and strongly suggest that they were competing historiographies during the Persian period that nevertheless descended from a common source. This new reconstruction leads to new readings of the literature.

Paper $26.95 978-1-58983-517-7 218 pages, 2010

"Have You Seen, Son of Man?"
A Study in the Translation and *Vorlage* of LXX Ezekiel 40–48

Daniel M. O'Hare

This work examines the *Vorlage* of LXX Ezekiel 40–48, arguing that it represents a reworking of these chapters in light of the book as a whole. The author applies *Skopostheorie*, a modern functional theory of translation, to understand the goals of translation in LXX Ezekiel 40–48, which include highlighting the distance and hence authority of the source text, suggesting solutions to problems posed by the text, and updating elements of the vision in light of Hellenistic culture. The goal of the translation was both to preserve the authority and to heighten the persuasive power of these chapters for Hellenistic readers of LXX Ezekiel.

Paper $32.95 978-1-58983-526-9 268 pages, 2010

Shadow on the Steps
Time Measurement in Ancient Israel

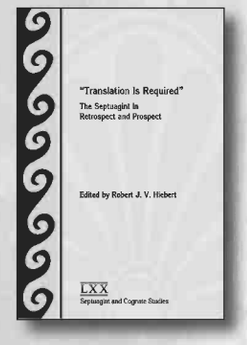
David Miano

How did the ancient Israelites view and measure time? The Hebrew Bible, the chief source of information for Israelite time-reckoning during the monarchic period (ca. 1000–586 B.C.E.), contains chronological data from many different sources. This material has previously been treated as if it were derived from a single source and reflected but one system of time measurement. *Shadow on the Steps* considers the various sources and assesses each on its own terms. The path-breaking approach in this volume brings together material on biblical calendars and on the chronology of the kings and systematically uses one (calendars) to inform the other (chronology), laying the foundation both for a closer inspection of biblical approaches to history and for a foray into ancient chronography in general.

Paper $34.95 978-1-58983-478-1 288 pages, 2010

"Translation Is Required"
The Septuagint in Retrospect and Prospect

Robert J. V. Hiebert, editor



This volume addresses topics such as the nature and function of the Septuagint, its reception history, and the issues involved in translating it into other languages. The collection highlights the distinction between the Septuagint as produced (i.e., the product of the earliest attempt to translate the Hebrew Bible) and the Septuagint as it subsequently came to be received (i.e., as an autonomous text independent of its Semitic parent). It also reflects the kind of discourse currently taking place in the field of Septuagint research, celebrates the appearance of three modern-language translations of the Septuagint, and sets the stage for the next level of investigation: the hermeneutical/interpretative task associated with the production of commentaries.

Paper $31.95 978-1-58983-523-8 268 pages, 2010

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The Story of the New Testament Text
Movers, Materials, Motives, Methods, and Models

Robert F. Hull Jr.

"Robert Hull has written a lively and insightful narrative of the historical development and contemporary practice of New Testament textual criticism, bringing it right up-to-date. In the process, he offers sufficient detail and nuance to show competence, perception, and accuracy, and remarkably his treatment is both succinct and comprehensive in describing a highly complex field. Along with the basic Greek texts and text-critical tools—all described in the volume—it could serve well as an introductory textbook."—Eldon Jay Epp, Harkness Professor of Biblical Literature Emeritus, Case Western Reserve University

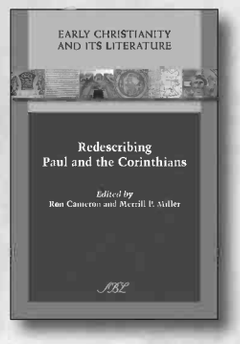
This volume tells the story of the New Testament text from the earliest copies to the latest scholarly editions in Greek. Written primarily for seminary students, the book will also interest clergy and graduate students in biblical studies, theology, church history, and religion.

Paper $29.95 978-1-58983-520-7 244 pages, 2010

Redescribing Paul and the Corinthians

Ron Cameron and Merrill P. Miller, editors

This volume reassesses the agenda of modern scholarship on Paul and the Corinthians. The contributors challenge the theory of religion assumed in most New Testament scholarship and adopt a different set of theoretical and historical terms for redescribing the beginnings of the Christian religion. They propose explanations of the relationship between Paul and the recipients of 1 Corinthians, the place of Paul's Christ-myth for his gospel, the reasons for a disinterest in and rejection of Paul's gospel and/or for the reception and attraction of it, and the disjunction between Paul's collective representation of the Corinthians in 1 Corinthians and the Corinthians' own engagement with Paul in mythmaking and social formation, including mutual (mis)translation and (mis) appropriation of the other's discourse and practices.



Paper $40.95 978-1-58983-528-3 340 pages, 2011

The Greek New Testament
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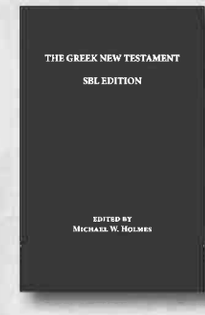
Michael W. Holmes, editor

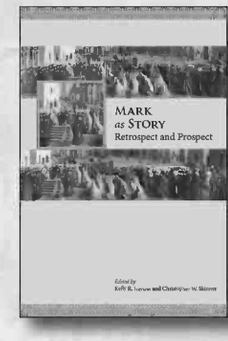


The Society of Biblical Literature offers, in association with Logos Bible Software, a new, critically edited Greek New Testament. The print edition includes a full apparatus of variant readings from the four primary editions on which the SBLGNT is based and NA27. With hardcover Smyth-sewn binding and reader-friendly type, it is a durable, affordable choice for scholarly research and classroom use. The SBLGNT is also available as a free electronic edition with a Unicode-compliant font and generous licensing terms at www.sblgnt.com.

Cloth $29.95 978-1-58983-535-1 544 pages, 2010

Mark as Story
Retrospect and Prospect

Kelly R. Iverson and Christopher W. Skinner, editors



"Mark as Story *and its authors have had a powerful impact on the study of the gospels. This collection analyzes, celebrates, and extends their work, often in intriguing ways. The closing reflections of Rhoads, Dewey, and Michie provide icing on the cake even as they offer new insights."*— Janice Capel Anderson, University of Idaho

Mark as Story: An Introduction to the Narrative of a Gospel, originally published in 1982 and extensively revised in 1999, was a turning point in Gospel studies, both for the contribution it made to Markan scholarship and for the methodological insights that it advanced. This volume celebrates *Mark as Story* and offers critique, engagement, and exploration of the new hermeneutical vistas that emerged in the wake of this pioneering study. In these essays, leading international Markan scholars discuss various texts and themes in the Second Gospel, reflect upon the rise of narrative criticism, and offer a glimpse at future trends in Gospels research.

Paper $36.95 978-1-58983-548-1 322 pages, 2011

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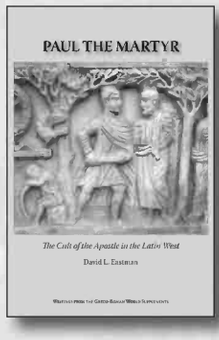
NEW & RECENT TITLES

Paul the Martyr
The Cult of the Apostle in the Latin West

David L. Eastman



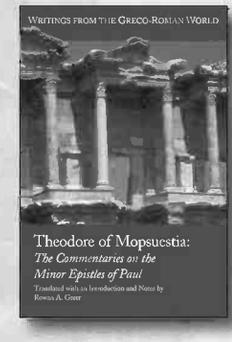
"This fascinating book is an excellent introduction to the cults of the saints and martyrs as well as a valuable study of the cult of the apostle Paul in the Latin West of the Roman empire. It is both accessible to advanced undergraduates and to masters-level students and important reading for doctoral students and scholars. The drawings and photographs assist the reader in visualizing the material remains discussed."—Adela Yarbro Collins, Yale Divinity School

Ancient iconography of Paul is dominated by one image: Paul as martyr. Whether he is carrying a sword—the traditional instrument of his execution—or receiving a martyr's crown from Christ, the apostle was remembered and honored for his faithfulness to the point of death. As a result, Christians created a cult of Paul, centered on particular holy sites and characterized by practices such as the telling of stories, pilgrimage, and the veneration of relics. This study integrates literary, archaeological, artistic, and liturgical evidence to describe the development of the Pauline cult within the cultural context of the late antique West.

Paper $30.95 978-1-58983-515-3 258 pages, 2011

Theodore of Mopsuestia: The Commentaries on the Minor Epistles of Paul

Translated with an Introduction and Notes by Rowan A. Greer



"With a light touch born of extraordinary erudition, Rowan Greer makes Theodore of Mopsuestia essential reading for anyone who would do theology in our time. In particular, he reminds us that the theologian's first task is the exposition of scripture."
—Stanley Hauerwas, Gilbert T. Rowe Professor of Theological Ethics, Duke University Divinity School

This volume offers an introduction to the life and work of Theodore of Mopsuestia, and the first modern-language translation of his commentaries on Paul's minor epistles (Galatians–Philemon). The English translation is accompanied by a facing Latin/Greek text based on H. B. Swete's 1880–1882 critical edition of these early fifth-century commentaries. As a prime example of "Antiochene" exegesis and theology, they provide valuable evidence for Theodore's exegetical principles and practice, his Christology and doctrines of grace and free will, and his understanding of crucial developments in Christian ministry and church polity from the time of Paul to his own day.

Paper $89.95 978-1-58983-279-4 884 pages, 2010

Plato's *Parmenides* and Its Heritage

John D. Turner and Kevin Corrigan, editors

Volume 1: History and Interpretation from the Old Academy to Later Platonism and Gnosticism

Volume 1 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 to Speusippus and the early Platonic Academy; to the Platonism of figures like Moderatus and Numenius; to the emergence of an exegetical tradition that read Aristotle's categories in relation to the *Parmenides*; and to important Middle Platonic figures and texts.

Paper $42.95 978-1-58983-449-1 352 pages, 2010

Volume 2: Reception in Patristic, Gnostic, and Christian Neoplatonic Texts

Volume 2 establishes evidence for a significant knowledge of the *Parmenides* in Philo, Clement, and patristic sources. It offers an analysis of the case for and against the 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 examines the *Parmenides* in relation to Jewish and Christian thought, from Philo and Clement through Origen and the Cappadocians to Pseudo-Dionysius.

Paper $39.95 978-1-58983-450-7 324 pages, 2010

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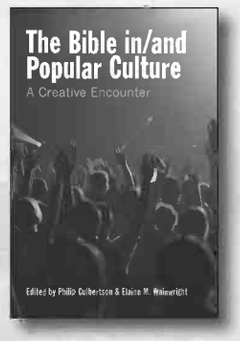
NEW & RECENT TITLES

The Bible in/and Popular Culture
A Creative Encounter

Philip Culbertson and Elaine M. Wainwright, editors

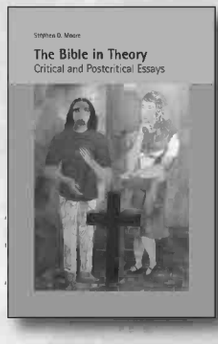


In popular culture, the Bible is generally associated with films: *The Passion of the Christ*, *The Ten Commandments*, *Jesus of Montreal*, and many others. Less attention has been given to the relationship between the Bible and other popular media such as hip-hop, reggae, rock, and country and western music; popular and graphic novels; animated television series; and apocalyptic fantasy. This collection of essays explores a range of media and the way the Bible features in them, applying various hermeneutical approaches, engaging with critical theory, and providing conceptual resources and examples of how the Bible reads popular culture—and how popular culture reads the Bible. This useful resource will be of interest for both biblical and cultural studies.

Paper $26.95 978-1-58983-493-4 220 pages, 2010

The Bible in Theory
Critical and Postcritical Essays

Stephen D. Moore



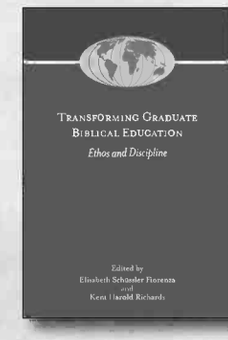
"These essays demonstrate Stephen Moore's sustained and perceptive interest in texts and theories and his sharp awareness of the fraught relationship between the two. Meticulously researched, engagingly written, and packed with illuminating insights, the volume enriches our understanding of both the biblical books examined, ranging from the Song of Songs to Revelation, and theories such as poststructuralism to postcolonialism."—R. S. Sugirtharajah, University of Birmingham

These essays chart the successive phases of a professional life lived in the interstices of Bible and "theory." Engaging such texts as the Song of Songs, 4 Maccabees, Mark, Luke-Acts, John, and Romans, and such themes as the quest for the historical Jesus, the essays simultaneously traverse postmodernism, deconstruction, New Historicism, autobiographical criticism, cultural studies, postcolonial studies, masculinity studies, queer theory, and "posttheory."

Paper $51.95 978-1-58983-506-1 480 pages, 2010

Transforming Graduate Biblical Education
Ethos and Discipline

Elisabeth Schüssler Fiorenza and Kent Harold Richards, editors

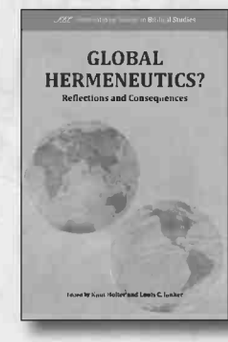


This collection of essays explores the current ethos and discipline of graduate biblical education from different social locations and academic contexts. It includes international voices of well-established scholars who have urged change for some time alongside younger scholars with new perspectives. The volume discusses the ethos of biblical studies and social location, examines different cultural-national formations of the discipline, considers the experiences and visions of graduate biblical studies, and explores how to transform the discipline.

Paper $49.95 978-1-58983-504-7 408 pages, 2010

Global Hermeneutics?
Reflections and Consequences

Knut Holter and Louis C. Jonker, editors



The Bible is studied and interpreted in Jewish and Christian communities all over the world. It can be difficult for scholars from different parts of the globe to understand one another. In addition, the printed scholarly literature is often expensive and inaccessible. This collection of essays—the first volume in a new online series started by the International Cooperation Initiative of the Society of Biblical Literature—hopes to stimulate and facilitate a global hermeneutic in which centers and margins fade. It explores the global context within which biblical studies and interpretation take place and includes three case studies from different regions, reflections on the consequences of global hermeneutics on biblical interpretation and on translation, and an afterword.

Electronic open access 978-1-58983-477-4
Paper $19.95 978-1-58983-563-4 104 pages, 2010

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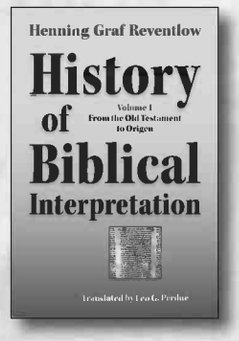
History of Biblical Interpretation

Henning Graf Reventlow



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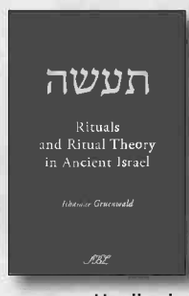

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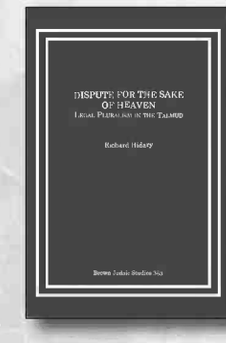
Legal Pluralism in the Talmud

Richard Hidary



This book explores how the rabbis of the Talmud thought about and dealt with pluralism in Jewish law. The rabbis remembered the terrible consequences of Second Temple sectarianism and strove for unity and even uniformity of practice; they also had thousands of legal disputes and were not always willing to compromise. This volume analyzes dozens of Talmudic passages dealing with the balance between peace within the community on the one hand and the need for each rabbi to follow his vision of truth on the other. The Talmud Yerushalmi and the Talmud Bavli present two significantly different models for dealing with such legal pluralism based on their respective cultural and political contexts within the Roman and Sasanian Empires.

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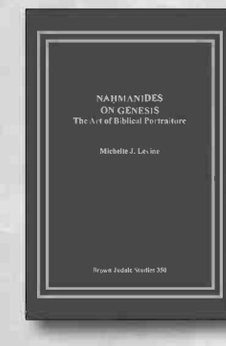
Michelle J. Levine



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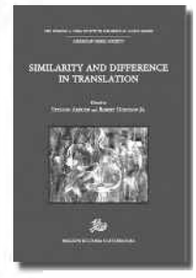

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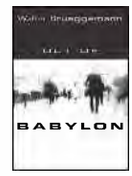

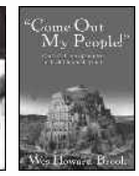

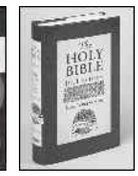

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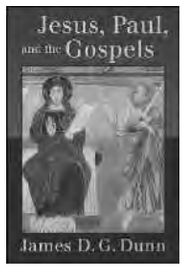

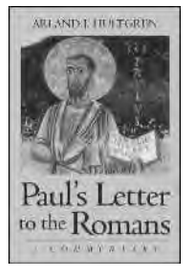

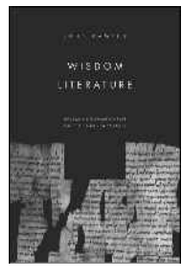

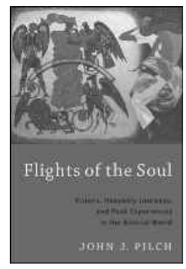

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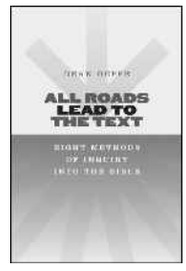

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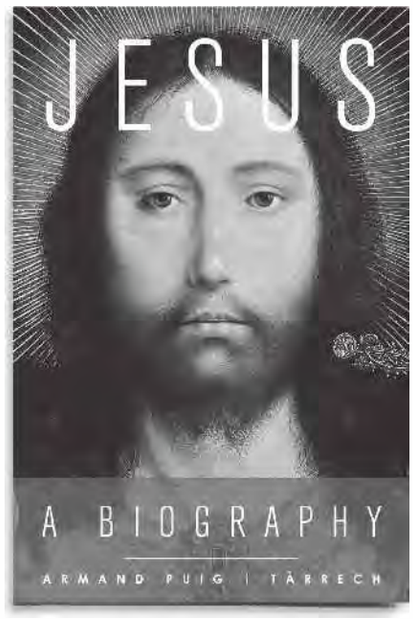

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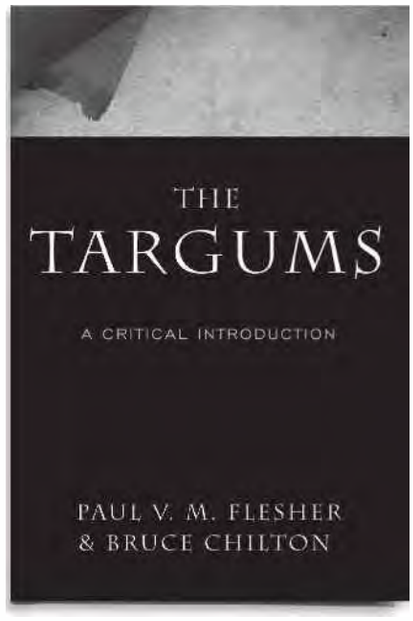

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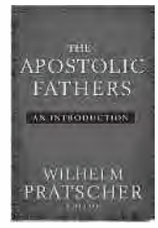

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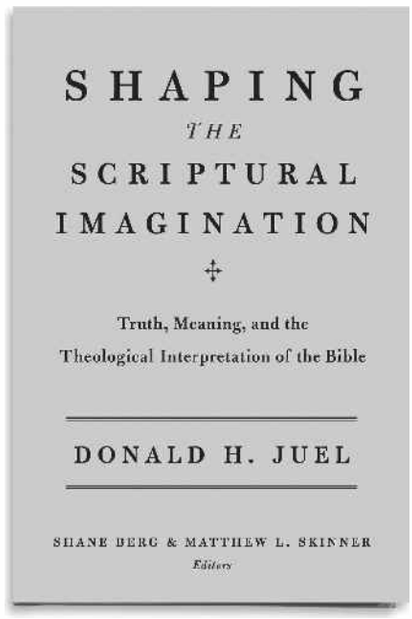

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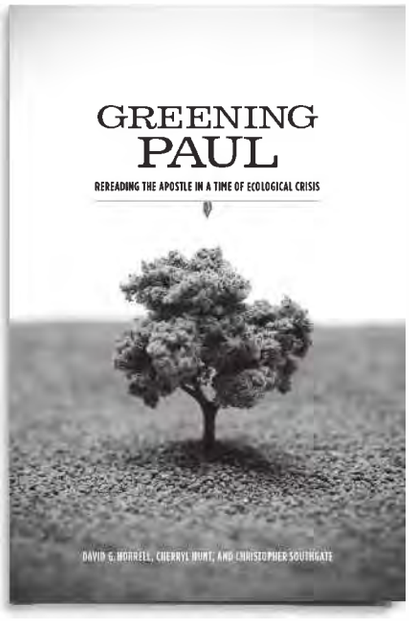

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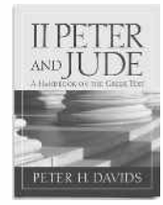

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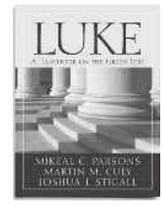

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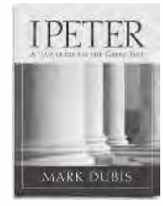

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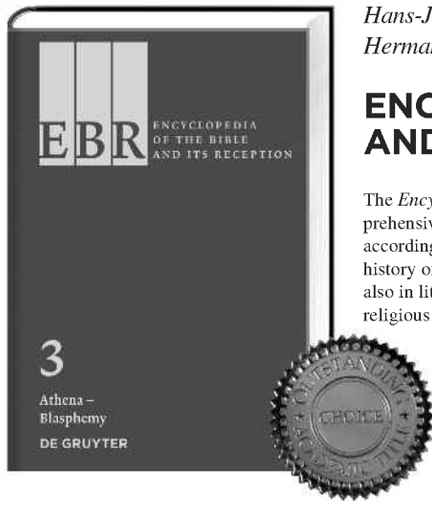

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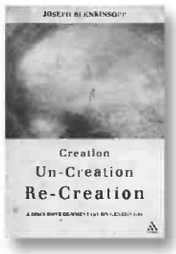

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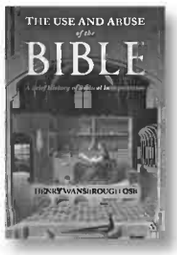

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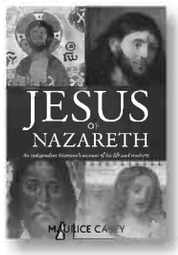

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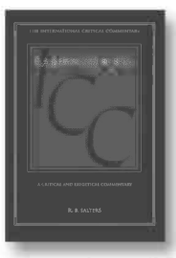

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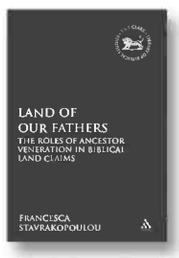

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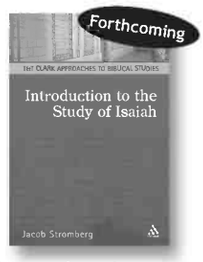

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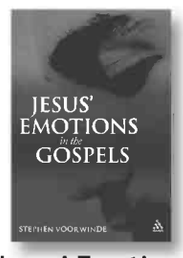

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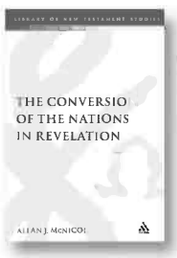

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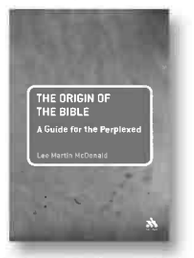

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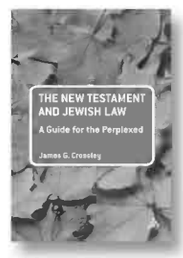

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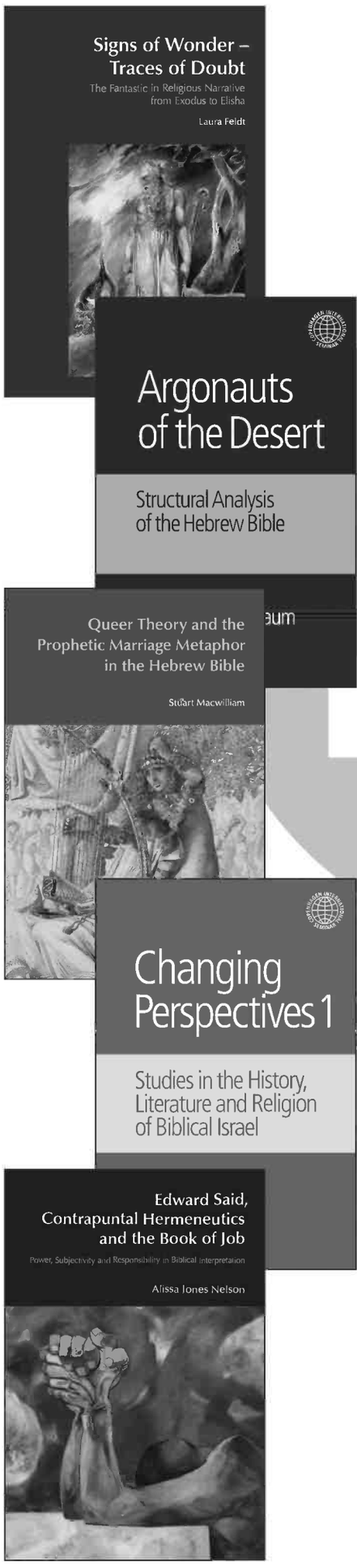

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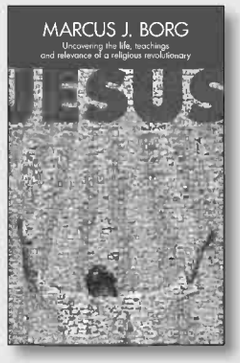

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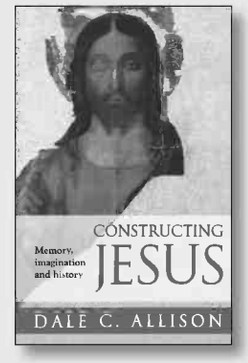

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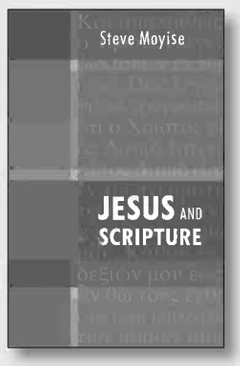

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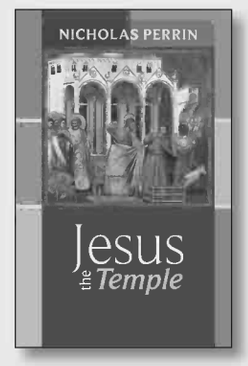

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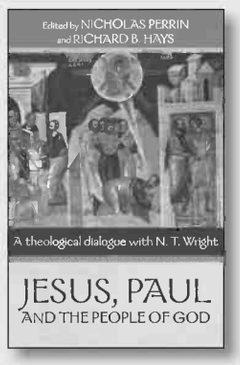

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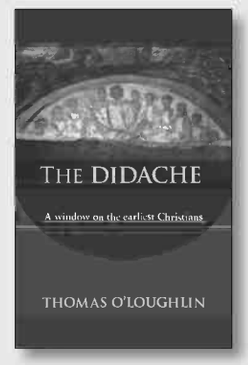

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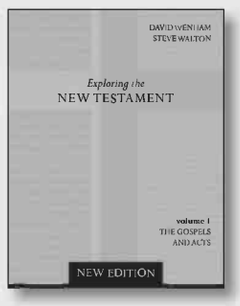

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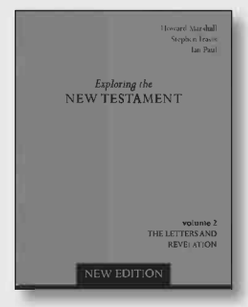

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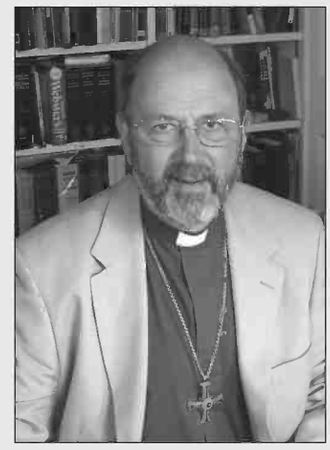

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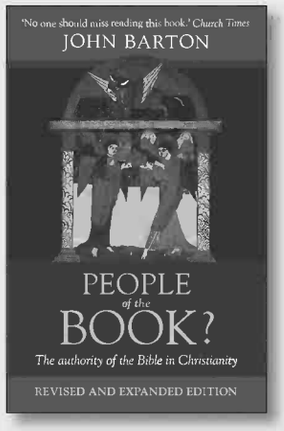

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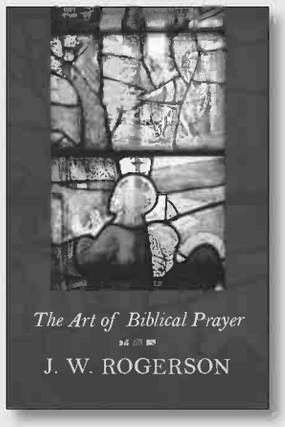

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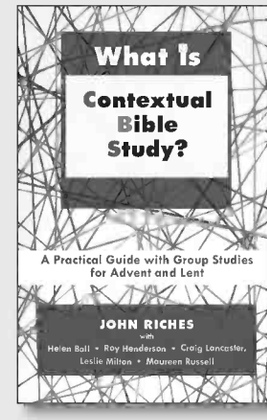

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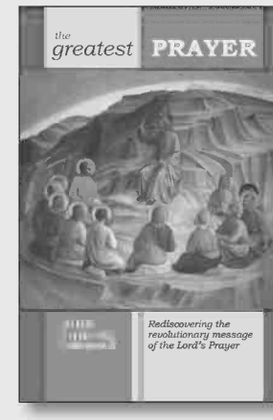

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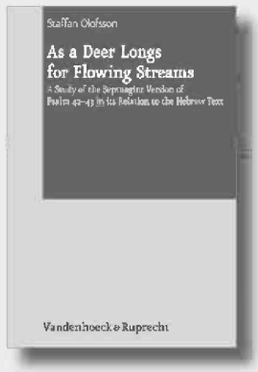

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LONDON 2011

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4-24	Mon	12:00 PM-3:00 PM	Franklin Wilkins - G73

Bible and Technology: Now and Then

6-27a	Wed	1:30 PM-4:30 PM	Franklin Wilkins - 1.20

Envisioning the Future: Ethos and Ethics of Graduate Biblical Education

4-7	Mon	8:30 AM-11:30 AM	Franklin Wilkins - 2.40

Evensong and Tour at Westminster Abbey

3-1	Sun	6:30 PM-8:30 PM	Offsite - Offsite

Feminist Commentary on the Babylonian Talmud

6-32a	Wed	1:30 PM-3:30 PM	Franklin Wilkins - 1.21

How to Give a Better Meeting Presentation

4-23a	Mon	10:00 AM-11:30 AM	Franklin Wilkins - 4.176

In Honor of Stephen H. Levinsohn: Discourse Studies and the Greek New Testament

4-10	Mon	8:30 AM-11:30 AM	Franklin Wilkins - 1.71

Innocent Captivity? Genesis and Method

5-37	Tue	1:30 PM-4:30 PM	Franklin Wilkins - 2.45

Intermarriage and Group Identity in the Persian and Hellenistic Period

6-36	Wed	1:30 PM-2:45 PM	Franklin Wilkins - 1.14

Opening Session

4-48	Mon	4:00 PM-7:15 PM	Strand Campus - Great Hall

Persuasive Learning for the Hebrew Bible

6-42	Wed	1:30 PM-4:30 PM	Franklin Wilkins - 2.42

The Bones of the Stuff: Translation and World Literature

5-21	Tue	8:30 AM-10:00 AM	Franklin Wilkins - 1.16

The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

5-48	Tue	1:30 PM-4:30 PM	Franklin Wilkins - 1.16

The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

6-23	Wed	8:30 AM-11:30 AM	Franklin Wilkins - 1.16

The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

6-47	Wed	1:30 PM-4:30 PM	Franklin Wilkins - 1.16

The KJV at 400: Assessing its Genius as Bible Translation and its Literary Influence

7-21	Thu	8:30 AM-11:30 AM	Franklin Wilkins - 1.16

Theos: Issues of Faith and Belief in Society

5-50	Tue	4:30 PM-5:30 PM	Franklin Wilkins - B5 Auditorium

Business Meetings

International Cooperation Initiative Executive Board

5-38	Tue	1:30 PM-2:30 PM	Franklin Wilkins - 4.176

International Meeting Program Committee

5-24a	Tue	10:00 AM-11:30 AM	Franklin Wilkins - 4.176

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