#### **Biblical Studies**

### Books

Betcher, Sharon. *Calling of the Nations: Biblical Hermeneutics, Colonial & Postcolonial Pre-Occupations*. Anthology of essays co-edited by Mark Vessey, Sharon Betcher, Harry Maier, and Robert Daum consequent to a Green College Interdisciplinary lecture series. (Toronto: University of Toronto Press, 2010).

Current notions of nationhood, communal identity, territorial entitlement, and collective destiny are deeply rooted in historic interpretations of the Bible. Interweaving elements of history, theology, literary criticism, and cultural theory, the essays in this volume discuss the ways in which biblical understandings have shaped Western - and particularly European and North American - assumptions about the nature and meaning of the nation.

Betcher, Sharon. "'Paradise Highway': Of Global Cities and Postcolonial Reading Practices," epilog to *Calling of the Nations: Biblical Hermeneutics, Colonial & Postcolonial Pre-Occupations*, edited by Mark Vessey, Sharon Betcher, Harry Maier, and Robert Daum consequent to a Green College Interdisciplinary lecture series (University of Toronto, 2010).

Considers how, in Vancouver, the sacred texts of different traditions must and can be read through postcolonial hermeneutics, given the ways in which religio-ethnic communities now reside one beside each other along "Paradise Highway."

Livesey, Nina E. Circumcision as a Malleable Symbol. (Tübingen:Mohr Siebeck, 2010).

Through a detailed evaluation of treatments of circumcision in the primary authors of the second century BCE to the first century CE, Livesey demonstrates that there is no common or universally recognized meaning for the Jewish rite of circumcision. The meaning of circumcision is contingent upon its literary context.

Huwiler, Elizabeth. *Biblical Women: Mirrors, Models, and Metaphors*. (New York: United Church Press, 1993).

Introduction both to ways women are presented in biblical texts and to methods for interpreting biblical texts. Appropriate for congregational groups or as supplementary reading in college settings.

Ihssen, Brenda Llewellyn. "Philippians," *Book of Faith* project, edited by Scott Tunseth, (Augsburg Fortress, 2010).

This is an adult, devotional study on Paul's Letter to the Philippians that reflects on four paradoxes that reside within the text (Joyful Sorrow, Individual Community, Masterful Slave, Downward Ascent). Each chapter opens with a contemporary story that connects the reader with the theme of the chapter, and each chapter connects with the one it follows. Using insights from current theological and social-scientific methods to explore Paul's letters, as well as issues as contemporary as economic concerns, Hurricane Katrina and the 2008 Presidential race, the authors guide the reader from Paul's historical situation to their present reality.

Ihssen, Brenda Llewellyn. *Philippians Learner Guide*, *Philippians Leader Guide*: *Books of Faith Bible Study Series*. (Minneapolis, Augsburg Fortress, 2010).

This 4-session Bible study uses four paradoxes as lenses to look at Paul's letter.

Jacobson, Diane L. and Robert Kysar. *A Beginner's Guide to the Books of the Bible*. (Minneapolis: Augsburg Books, 1991).

Provides accurate, concise, and easy-to-understand introductions to each of the 39 books of the Old Testament and 27 books of the New Testament. Each description discusses the book's purpose, approximate date of composition, authorship, contents, and distinctive features. Also included are introductions to larger sections of the Bible, such as the major and minor prophets.

Jacobson, Diane L. and Stanley N. Olson and Mark Allen Powell. *Opening the Book of Faith: Lutheran Insights for Bible Study*. (Minneapolis, Augsburg Fortress, 2008).

Provides an introduction to the Bible and Lutheran perspectives that guide understanding of Scripture. This book explores four methods of Bible study, then applies each method to four Scripture texts. Two assessment tools also aid reflection and discussion about Bible usage, needs, and hopes.

Schifferdecker, Kathryn. *Out of the Whirlwind: Creation Theology in the Book of Job.* (Cambridge, MA: Harvard University Press, 2008).

Explores the creation theology of the book of Job, particularly the God speeches at the end of the book, and their relation to the rest of the book. Includes some reflection on ecological implications of Job's creation theology.

Williams, Ritva H. *1-2 Corinthians*, Leader and Learner, *Book of Faith Bible Studies* Series. (Minneapolis, MN: Augsburg Fortress, 2011)

Williams, Ritva H. *The Bible's Importance for the Church Today*. (Augsburg Fortress, Lutheran Voices Series, April 2009)

This book is about remembering why our ancestors in faith wrote the Bible and recovering its importance for the church today. I seek to provide an alternative to literalism and liberalism by integrating ancient perspectives with contemporary scholarship so that we can once again claim the Bible as a means of grace that forms, informs, transforms and reforms the faith of individuals and communities.

Williams, Ritva H. Stewards, Prophets, Keepers of the Word: Leadership in the Early Church, (Peabody, MA: Hendrickson Publishers, 2006)

I explore the roles of stewards, prophets, keepers of the word in the ancient Mediterranean cultures in order to demonstrate how early church leaders in the first and second centuries drew on these roles to subvert dominant power structures, justify innovation, create and preserve the emerging traditions of and about Jesus. This study draws on anthropological insights to critically assess Greco-Roman and early Christian sources.

# Chapters in books

Bunge, Marcia J. "Child, Children: Greco-Roman-Antiquity and New Testament." In *The Encyclopedia of the Bible and Its Reception* (EBR), edited by Kristina Dronsch (Berlin, Germany: Walter de Gruyter, forthcoming).

Huwiler, Elizabeth. "Proverbs: Annotations and excurses." In *The New Interpreter's Study Bible: New Revised Standard Version with the Apocrypha*. Nashville, Tennessee: Abingdon Press: 2001.

Huwiler, Elizabeth. "Ecclesiastes." In *Proverbs, Ecclesiastes, Song of Songs*. Edited by Roland E. Murphy and Elizabeth Huwiler. Peabody MA: Hendrickson Publishers, 1999.

Commentary on New International Version. Includes extensive introductory material, including theological relevance.

Huwiler, Elizabeth. "Song of Songs." In *Proverbs, Ecclesiastes, Song of Songs*. Edited by Roland E. Murphy and Elizabeth Huwiler. Peabody MA: Hendrickson Publishers, 1999.

Commentary on New International Version. Includes extensive introductory material,

including theological relevance.

Huwiler, Elizabeth. "Patterns and Problems in Psalm 132." In *The Listening Heart: Essays in Wisdom and the Psalms in Honor of Roland E. Murphy, O. Carm.* Edited by Kenneth R. Hoglund, Elizabeth F. Huwiler, J. T. Glass. Sheffield, England: JSOT Press, 1987.

Argues for limited usefulness of Psalm 132 in theological reconstructions of ancient Israel.

LaHurd, Carol. "Participating in the Body of Christ." In *Church Unity and the Corinthian Correspondence*, edited by Robert Henry Crewdson, 67-76. Buena Vista, VA: Mariner, 2008.

LaHurd reflects on the implications of Paul's sacramental theology in 1 Corinthians 11 for current day ecumenical relations and for joint mission as the spiritual body of Christ.

LaHurd, Carol. "Re-Viewing Luke 15 with Arab Christian Women." In *A Feminist Companion to Luke*, edited by Amy-Jill Levine with Marianne Blickenstaff, 246-268. London and New York: Sheffield Academic Press, 2002.

Taking account of the religious perspectives of contemporary Arab Christian women and LaHurd's own observations of women's lives in Yemen, this chapter reinterprets Luke 15 in dialogue with other feminist and anthropological readings and finds new insights into women's roles and informal power as displayed in the parables of lost sheep, lost coin, and lost son.

LaHurd, Carol. "Biblical Exorcism and Reader Response to Ritual in Narrative." In *The Daemonic Imagination: Biblical Text and Secular Story*, edited by Robert Detweiler and William G. Doty, 53-63. Atlanta: American Academy of Religion Studies in Religion Series, 1990.

Applying reader response criticism and ritual studies, LaHurd examines Jesus' encounter with the Gerasene demoniac in Mark 5. Mark's portrayal of Jesus is illuminated by analysis of such ritual elements as liminality, exorcism, and the categories of clean and unclean.

Williams, Ritva H. "Chapter 14 – Purity, Dirt, Anomalies and Abominations" In *The Social World of the New Testament*, edited by Dietmar Neufeld and Richard E. DeMaris, 207-219. Routledge: Taylor & Francis Group, 2010.

Drawing on the work of anthropologist Mary Douglas, I define purity rules as symbolic expressions of a group's identity and core values. Reading Mark 7:1-23 through this lens demonstrates that Jesus and the Pharisees are both concerned about the purity of personal

and social bodies, but differ in their assessment of what threatens that purity and how best to preserve the body's wholeness and integrity.

Williams, Ritva H. "Bishops as Brokers of Heavenly Goods: Ignatius *to the Ephesians*," In *Life and Culture in the Ancient Near East*, edited by Richard E. Averbeck, Mark Chavalas, David Weisberg, 389-398. Bethesda, MD: CDL Press, 2002.

In this essay I contend that the Greco-Roman system of patron-broker-client relations shaped early church structures in important ways, even when the language of patronage was not explicitly used. This is especially evident in Ignatius of Antioch's letter to the *Ephesians* in which he ascribes various functions to bishops that most resemble the role of brokers of heavenly goods in a system of divine patronage.

Williams, Ritva H. "Chapter 5: An Illustration of Historical Inquiry: Histories of Jesus and Mt. 1:1-25," In *Handbook of Early Christianity and the Social Sciences*, edited by Anthony J. Blasi, Paul-Andre Turcotte, Jean Duhaime, 105-24. Walnut Creek, CA: Alta Mira Press, 2002

This essay integrates cultural anthropological insights about life in the ancient Mediterranean world with traditional historical critical methods for reconstructing the life of Jesus. As I assess the historicity of Matthew's birth narrative, I ask how its claims would have been understood by the 1<sup>st</sup> century Judeans in the text and who produced the text, specifically, would claims for virginal conception make sense to them?

#### Journal Articles

Hinlicky-Wilson, Sarah. "Plato was wrong" and "God on the loose." *Christian Century* (December 28, 2004).

Lectionary reflections on John 1 and a psalm.

Huwiler, Elizabeth. "Authorized Conflicts: the Bible in Church Conversations." *Biblical Theology Bulletin* 34 (2004):41-45.

Suggests that arguments within biblical-heritage religions are often between those whose greatest fear is fall into chaos and those whose greatest fear is oppression from tyrannical forces. The Bible reflects corresponding arguments within ancient Israel and the nascent church. The use of biblical texts often functions to fuel those arguments rather than to resolve them.

Huwiler, Elizabeth. Review of Wise and Discerning Hearts: an Introduction to Wisdom

Liturgical Theology. Theology Today 58 (2001): 446-448.

- Huwiler, Elizabeth. Review of *Isaiah*, the Eighth-Century Prophet: His Times and Preaching. Homiletic 13/2 (1998): 20-21.
- Huwiler, Elizabeth. Review of *Searching the Scriptures, Volume 1: A Feminist Introduction*. In *Homiletic* 19/2 (Winter 1994): 19-21.
- Huwiler, Elizabeth. Review of *Reading Isaiah*. *Homiletic* 17/1 (Summer 1992): 20-21.
- Huwiler, Elizabeth. Review of Das Hohelied. Catholic Biblical Quarterly 53 (1991): 105-107.
- LaHurd, Carol. Review of *Jesus Through Middle Eastern Eyes: Cultural Studies In The Gospels*, by Kenneth E. Bailey. Forthcoming in *Catholic Biblical Quarterly*.
- LaHurd, Carol. "Luther's Legacy in the Women's Bible Study," with Susan McArver and Diane Jacobson. *Dialog: A Journal of Theology* 45:1 (Spring 2006): 29-35.
  - The article traces the history of Lutheran women's Bible studies in the United States back to the late1800s, reports reflections of contemporary Bible study authors and participants, and analyzes the role of biblical critical methods and Lutheran theology in such studies.
- LaHurd, Carol. Review of *Paul, Monotheism and the People of God*, by Nancy Calvert-Koyzis. *Catholic Biblical Quarterly*, 2006.
- LaHurd, Carol. Review of *Many Things in Parables: Jesus and His Modern Critics* by Charles W. Hedrick. *Catholic Biblical Quarterly*, April 2005.
- LaHurd, Carol. "Response to Mark McVann: Exactly What's Ritual about the Experience of Reading/Hearing Mark's Gospel?" *Semeia* 67 (1994): 199-208.
  - In response to McVann's "Reading Mark Ritually: Honor-Shame and the Ritual of Baptism," this essay summarizes McVann's application of Victor Turner's ritual model and assesses support for McVann's thesis about Jesus' status transformation in Mark's gospel, while raising larger questions about the functioning of ritual in relation to boundaries and the experiences of reading and hearing narrative texts.
- LaHurd, Carol. "Rediscovering the Lost Women in Luke 15." *Biblical Theology Bulletin* 24:2 (Summer 1994): 66-76.

Drawing on personal interviews with six Arab Christian women living in the United States, the article reinterprets the Luke 15 parables in light of the women's own responses to the parables and their experiences of life in the modern contexts of Egypt and Lebanon.

LaHurd, Carol. "Reader Response to Ritual Elements in Mark 5:1-20." *Biblical Theology Bulletin* 20 (Winter 1990): 154-160.

This article is an expansion and updating of the chapter described above in *The Daemonic Imagination* edited by Detweiler and Doty.

LaHurd, Carol. "Rhetorical Criticism, Biblical Criticism, and Literary Criticism: Issues of Methodological Pluralism." *Eastern Great Lakes Biblical Society Proceedings* V (1985): 87-101.

The essay answers the question of how and when biblical critical methods can be used in combination and ways in which the texts themselves encourage shifts from one method to another. The particular test case is George Kennedy's rhetorical analysis of the Sermon on the Mount in Matthew 5-7.

Livesey, Nina E. "Paul the Philonic Jew (*Philippians* 3:5-21)." *Annali di Storia dell'Esegesi* 27/2 (2010): (unknown, forthcoming).

Livesey contributes to the scholarly arguments that Paul was never anything other than a Jew. She demonstrates that at the point where Paul seems most likely to have stepped from Judaism into Christianity (Phil 3:5-21), Paul's language reveals an abundance of parallels to the well-known Greco-Roman motif of self-mastery common to the writings of his Jewish contemporary Philo.

Livesey, Nina E. "Theological Identity Making: Justin's Use of Circumcision to Create Jews and Christians." *Journal of Early Christian Studies* 18.1 (2010): 51–79.

This essay contributes to the scholarly view that in his Dialogue with Trypho, Justin is centrally concerned with the creation of distinct Christians and Jews. By using treatments of circumcision as a test case and engaging Justin's Dialogue rhetorically and stylistically – by commenting upon not only the structure of his arguments including aspects pertaining to sound such as breath-measures but also upon his choice of words and biblical references – Livesey documents the distinction making process and provides supporting material often lacking in the scholarship on Justin.

Livesey, Nina E. "Justin: Refining the Meaning of Christ and Christian." *The Fourth R* 23.2 (March-April 2010): 13–20.

This article is similar in genre to an encyclopedia entry. Livesey characterizes Justin as a Christian philosopher and highlights topics such as his understanding of Christ and demons. She discusses Justin's articulation of early Christian practices and his rather lengthy engagement with Jews and Jewish issues.

Schifferdecker, Kathryn. "Creation Theology." In *Dictionary of the Old Testament: Wisdom, Poetry and Writings*. Ed. Tremper Longman and Peter Enns. InterVarsity, 2008.

Describes themes in the creation theology of the Wisdom books of the Old Testament and the Psalms.

Schifferdecker, Kathryn. "Of Stars and Sea Monsters: Creation Theology in the Whirlwind Speeches." *Word and World* 31:4 (Fall, 2011).

Explores the God speeches at the end of the book of Job and connects them to earlier parts of the book, focusing on views of creation in the God speeches.

Schifferdecker, Kathryn. "Job's Speech About and to God" *Lutheran Forum* 45:2 (Summer, 2011)13-15.

Describes the importance of lament, particularly the need to speak to and not just about God, in the book of Job and in the life of faith.

Schifferdecker, Kathryn. "And Also Many Animals': Biblical Resources for Preaching about Creation." *Word and World* 27:2 (Spring, 2007).

Discusses issues in preaching about creation and describes texts that might be used in such preaching.

Schroeder, Joy A. "Revelation 12: Female Figures and Figures of Evil." *Word & World* 15 (1995): 175-81.

Schroeder examines the biblical and Greco-Roman background for John of Patmos's vision of a woman clothed with the sun, crowned with twelve stars, standing on the moon in Revelation 12. Appropriating elements of pagan imagery, John of Patmos argues that Israel, not the goddesses of Greco-Roman mythology, is the true queen of heaven.

Williams, Ritva H. "Readers' Guide: Social Memory" In *Biblical Theology Bulletin*, 41:4, 2011, pp1-12

This article is intended to provide readers with an easily accessible overview of the concept of social memory, its roots in the work of Maurice Halbwachs, and the various ways that it is being used by biblical scholars to understand the history of the Bible and the nature of its contents.

Williams, Ritva H. "Ethical Deliberation and the Biblical Text – A Lutheran Contribution to Reading the Bible," *Intersections* Volume 22, Spring 2006, pp. 21-25.

In this article I lay out the contours of a Lutheran critical traditionalist hermeneutic that is ethically accountable while paying attention to the meaning of biblical texts and how they serve Christ's mission. I use this hermeneutic to critique Robert Gagnon's reading of Romans 1:18-32 and to offer an alternative reading of the same text.

Williams, Ritva H. "Social Memory and the *Didache*," *Biblical Theology Bulletin* 36 (Spring 2006/1) 35-39.

This article explores the *Didache* as a written artifact of social memory documenting the socialization program of a particular network of Israelite Jesus people. Drawing on the work of sociologist Jeffry Olick, I demonstrate that the *Didache* establishes among non-Israelite recruits by incorporating a specific Jesus group memory genre, the sayings of Jesus, into a more widely known Mediterranean memory genre, the two ways discourse.

Williams, Ritva H. "The Mother of Jesus at Cana: A Social-Science Interpretation of John 2:1-12," *Catholic Biblical Quarterly*, 59:4 (1997) 679-692.

This article demonstrates how using cultural anthropological insights about ancient Mediterranean life enhances a contemporary reading of biblical texts. The interaction of Jesus and Mary occurs within the context of honor-shame cultures at the nexus of gendered space (ordinarily private space becomes temporarily public for a wedding), reliance on patronage networks for access to goods and services, and unique character of mother-son relations.

Williams, Ritva H. "Lifting the Veil: A Social Science Interpretation of 1 Corinthians 11:2-16," *Consensus* 23:1 (1997) 53-60.

In this article I demonstrate the utility of the cultural anthropological models in the exegesis of a difficult text. Here the role of women in honor-shame cultures in which there is not only a gendered division of labor but also gendered space helps us understand and evaluate Paul's argument for the veiling of women who pray and prophesy in the assembly.

# **Book Reviews**

LaHurd, Carol. Review of *Abraham: Sign of Hope for Jews, Christians, and Muslims*, by Karl-Josef Kuschel in *Pro Ecclesia*, Winter 1998.

LaHurd, Carol. Review of Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative, by David P. Moessner. Horizons in Biblical Theology, 1990.