

It is my pleasure to distribute the ICI REPORT for April 2009

(a) PLEASE PASS THE INFORMATION

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

(b) INTERNATIONAL TEACHING COLLABORATION - Great News!!

The establishment of a successful teaching collaboration was consistently highlighted as one of the most important goals in the survey that preceded the establishment of ICI and has guided it since. The centrality of the teaching collaboration aspect of our initiative was emphasized time and again in all our meetings.

The databases that we agreed that were required to facilitate international collaboration in teaching are now up and running.

Scholars who would like to participate should go to  
<http://www.sbl-site.org/educational/ICIscholar.aspx>

For a list of scholars who have already joined the project, go to  
<http://www.sbl-site.org/educational/ICIscholarList.aspx>

If your institution wishes to participate, please go to  
<http://www.sbl-site.org/educational/ICInstitution.aspx>

May I encourage to register. Please add your name or your institution (if appropriate) by following the links mentioned above.

(c) NEW ONLINE BOOKS, SERIES, AND REQUEST FOR SUBMISSIONS

Ten new volumes have been added to the list of books freely available online from countries whose GDP per person is significantly lower than the average of the USA and EU. We remain committed to the goal of publishing volumes each month. We would like to hear from you about any particular books you would like to see added to the list in the near future. For the books added this month see below. We are working on ways to create pdf files (of reasonable size) of volumes for which we do not have e-files.

If you have or know of someone who has a manuscript that might be appropriate for publication in the series International Voices in Biblical Studies (IVBS), please contact Louis Jonker ([lcj@sun.ac.za](mailto:lcj@sun.ac.za)) or Monica Melanchthon ([monixm@gmail.com](mailto:monixm@gmail.com))

If you have or know of someone who has a manuscript that might be appropriate for publication in Ancient Near East Monograph Series/Monografias Sobre el Antiguo Cercano Oriente (ANEM/MACO), please contact Roxana Flammmini ([roxflamm@yahoo.com.ar](mailto:roxflamm@yahoo.com.ar)) or Billie Jean Collins ([billie.collins@sbl-site.org](mailto:billie.collins@sbl-site.org)) or myself ([ehud.ben.zvi@ualberta.ca](mailto:ehud.ben.zvi@ualberta.ca)).

(d) CALENDAR OF EVENTS

Please send Sharon Johnson ([sharon.johnson@sbl-site.org](mailto:sharon.johnson@sbl-site.org)) any information about national, regional or local scholarly conferences, so we may develop a central place in the web where anyone can learn what is going around in terms of research.

(e) MEMBERSHIP

Please encourage your colleagues and graduate students to join the Society and to contribute to shaping its future. Students from countries whose GDP per person is significantly lower than the average of the USA and EU (i.e., most of the world) have to pay only US \$ 10 and scholars from the same countries only US \$ 15 to become full members. Anyone who wish to become a member and for whom this amount represents undue hardship is encouraged to contact Leigh.

(f) LIST OF NEWLY ADDED BOOKS

(1) Anderson, Paul N., Felix Just, S.J., and Tom Thatcher, eds. *John, Jesus, and History, Volume 1: Critical Appraisals of Critical View*. Symposium 44. Society of Biblical Literature, 2007.

Over the last two centuries, many scholars have considered the Gospel of John off-limits for all quests for the historical Jesus. That stance, however, creates a new set of problems that need to be addressed thoughtfully. The essays in this book, reflecting the ongoing deliberations of an international group of Johannine and Jesus scholars, critically assess two primary assumptions of the prevalent view: the *dehistoricization of John* and the *de-Johannification of Jesus*. The approaches taken here are diverse, including cognitive-critical developments of Johannine memory, distinctive characteristics of the Johannine witness, new historicism, Johannine-Synoptic relations, and fresh analyses of Johannine traditional development. In addition to offering state-of-the-art reviews of Johannine studies and Jesus studies, this volume draws together an emerging consensus that sees the Gospel of John as an autonomous tradition with its own perspective, in dialogue with other traditions. Through this challenging of critical and traditional assumptions alike, new approaches to John's age-old riddles emerge, and the ground is cleared for new and creative ways forward.

The contributors are Paul Anderson; D. A. Carson; Colleen M. Conway; Paula Fredriksen; Felix Just, S.J.; Robert Kysar; Andrew Lincoln; John Painter; Sidney Palmer; Mark Allan Powell; D. Moody Smith; Tom Thatcher; Marianne Meye Thompson; Gilbert Van Belle; and Jack Verheyden.

(2) Boer, Roland. *Last Stop before Antarctica, Second Edition*. Semeia Studies 64. Society of Biblical Literature, 2008.

While biblical scholars increasingly use insights from postcolonial theory to interpret the Bible, the Bible itself is often neglected by postcolonial criticism, with the result that there is little influence in the other direction: from the Bible to postcolonial criticism. This second edition of *Last Stop before Antarctica* begins to repair the imbalance by pointing to the vital role that the Bible played in colonization, using Australia—one of the first centers of postcolonial criticism—as a specific example. Drawing upon colonial literature, including explorer journals, poetry, novels, and translations, it creates a mutually enlightening dialogue between postcolonial literature and biblical texts on themes such as exodus and exile, translation, identity, and home.

(3) Eichhorn, Albert, translated by Jeffrey F. Cayzer. *The Lord's Supper in the New Testament: With an Introductory Essay by Hugo Gressmann* "Albert Eichhorn and the History of Religion School." History of Biblical Studies 1. Society of Biblical Literature, 2007.

This work, the inaugural volume in a new SBL series devoted to preserving and promoting seminal biblical scholarship from the nineteenth and early twentieth centuries, offers the first English translation of Albert Eichhorn's influential *Das Abendmahl im Neuen Testament*. Eichhorn's penetrating analysis of the Lord's Supper traditions in this work exemplifies the qualities for which he was so highly esteemed: the sure ability to distinguish layers of tradition within the text, the full appreciation of the role of early Christian worship in shaping the reports about Jesus' life, the forthright acknowledgement of the difficulty of ascertaining the original historical events, and the unflinching recognition of the influence of Near Eastern and Hellenistic religions upon Christian tradition, even in its earliest stages. To set Eichhorn himself in his historical and intellectual context, this volume also offers the first English translation of Hugo Gressmann's biographical essay: "Albert Eichhorn and the History of Religion School."

(4) Froot, Elizabeth. *Biographical Texts from Ramessid Egypt*. Writings from the Ancient World 26. Society of Biblical Literature, 2007.

The Ramessid period in Egypt (ca. 1290–1075 b.c.e.) corresponds to the Late Bronze Age, a time of great change both in Egypt and the Near East. This period of empire, dominated by the figure of Ramesses II, witnessed crucial developments in art, language, and religious display. *Biographical Texts from Ramessid Egypt* offers insights into these cultural transformations through the voices of forty-five priests, artists, civil officials, and military men who served under the kings of the Nineteenth and Twentieth Dynasties. Sixty-five biographical texts, which were inscribed in tombs, on statues and stelae in temples, and exceptionally on temple walls, give details of their careers and character. The metrically arranged translations are introduced by descriptions of the texts' monumental contexts and, where possible, summaries of the careers of their owners. The volume provides an introduction to the historical background of the Ramessid period, drawing together key themes and interpretive issues raised by the texts and their contexts. These include the representation of relationships to deities and the king, the thematization of the priestly life, and implications of changes in the texts' media, including new decorative programs of nonroyal tombs. This integration of text with context sheds light on the meaning of biographical writing in ancient Egypt as a whole.

(5) Greenspahn, Frederick E. *An Introduction to Aramaic, Corrected Second Edition*. Resources for Biblical Study 46. Society of Biblical Literature, 2003.

*An Introduction to Aramaic* is a straightforward introduction to biblical Aramaic for beginning students who are already familiar with Hebrew. All Aramaic passages in the Old Testament are included, along with an introduction to other Aramaic texts, such as ancient inscriptions, Dead Sea Scrolls, rabbinic literature, and quotations in the New Testament. There are also paradigms, a complete glossary, and a list of resources for further study as well as practice exercises for each chapter. The second edition clarifies certain points in the first edition, updates the contents and provides an answer key.

(6) Eskenazi, Tamara Cohn, Gary A. Phillips, and David Jobling, eds. *Levinas and Biblical Studies*. Semeia Studies 43. Society of Biblical Literature, 2003.

The philosopher Emmanuel Levinas writes that “each act of listening carries the secret of the text; the voice of Revelation, in precisely the inflection lent by each person's ear, is necessary for the truth of the Whole.” Levinas’s interpretive insights have already had a profound impact on European thought, both in the realm of ethics and of hermeneutics. This volume is the first in English to show how his contribution can also transform the ways we read biblical texts. The essays collected here introduce Levinas to those not familiar with his work and exemplify how his approach to texts illumines new and significant possibilities for reading the Bible afresh.

(7) Rice, David G. and John E. Stambaugh. *Sources for the Study of Greek Religion*. Resources for Biblical Study 14. Society of Biblical Literature, 1979.

This volume includes primary texts and documents in translation, illustrating the range of Greek religious beliefs and practices from Homer to Alexander the Great with the addition of relevant post-classical material. The sources are arranged in chapters devoted to the Olympian gods, heroes, public religion (including rural cults), private religion, mystery cults, and death and afterlife. Introductory notes place the selections in their context in Greek history and provide basic bibliography. The volume includes a glossary of technical terms, a general index, and an index of ancient sources cited.

(8) Sparks, James T. *The Chronicler's Genealogies: Towards an Understanding of 1 Chronicles 1–9*. Academia Biblica 28. Society of Biblical Literature, 2008.

The genealogies of 1 Chronicles 1–9 have typically been seen to have no internal consistency or purpose and little relation to the narrative portions of Chronicles. In contrast, this study shows that the genealogical section of the Chronicler’s work is an ordered, well-structured, unified whole. The Chronicler presents his genealogies chiastically, with the aim of the chiasm to uphold the cult and cultic officials as the center of the nation’s life. The genealogies indicate that society is sent into exile because of the unfaithfulness of the people and their leaders. Only through the proper attention to the cult and its elements can atonement be made and the people possess their land.

(9) Roncace, Mark and Patrick Gray, eds. *Teaching the Bible through Popular Culture and the Arts*. Resources for Biblical Study 53. Society of Biblical Literature, 2007.

This resource enables biblical studies instructors to facilitate engaging classroom experiences by drawing on the arts and popular culture. It offers brief overviews of hundreds of easily accessible examples of art, film, literature, music, and other media and outlines strategies for incorporating them effectively and concisely in the classroom. Although designed primarily for college and seminary courses on the Bible, the ideas can easily be adapted for classes such as “Theology and Literature” or “Religion and Art” as well as for nonacademic settings. This compilation is an invaluable resource for anyone who teaches the Bible.

(10) Wade, Martha. *Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek*. Septuagint and Cognate Studies 49. Society of Biblical Literature, 2003.

This book is a detailed examination and comparison of the translation techniques used in the Old Greek version of the instructions for the building of the tabernacle (Exodus 25–31) and the account of the construction of the tabernacle (Exodus 35–40). This examination of the translation of words and grammatical constructions suggests that the instructions for building the tabernacle were translated first and that a second translator used the translation of the instructions as the basis for translating the account of the construction of the tabernacle. The book provides a comprehensive analysis of lexical and grammatical consistency and accuracy of the Old Greek, furthering the text critical study of the tabernacle accounts by an approach more objective than issue-oriented. It also emphasizes Hebrew textual variants both within their immediate contexts and within a system of similar changes throughout the text, showing that “irrelevant” textual variants are important for a proper understanding of the text.

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