

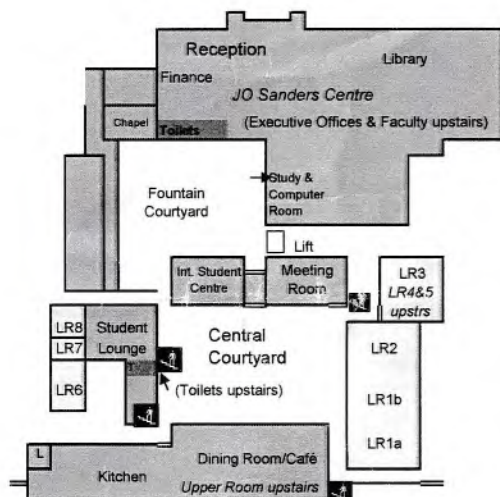
Telephones

These are located next to the Common Rooms in both the Men's and Women's accommodation areas and in the East Wing lounge. To dial out press (1) first. Local calls are free. To make toll calls you can use a calling card on any College phone. Calling cards can be purchased from the Shell Station opposite BCNZ. There is no Telecom coin or card phone on campus.

Toilets

Toilets are located in the downstairs Atrium, as well as above the Student Lounge in the main courtyard area.

BCNZ Central Campus Area



AOTEAROA NEW ZEALAND ASSOCIATION FOR BIBLICAL STUDIES (ANZABS)

**ANNUAL MEETING, 3-4 DECEMBER 2007
BIBLE COLLEGE OF NEW ZEALAND
HENDERSON, AUCKLAND**

CONFERENCE SCHEDULE

Conference Schedule

Monday December 3

9.30-10 am: Registration (Coffee and tea available [ARTOS CAFÉ])

10-10.15 am: Welcome (LR2)

10.15 - 11.00am: Karen Nelson: 'THE MYSTERIOUS APPEARANCE OF AN OUTSTRETCHED ARM: Exploring the Unique Use of בִּזְרוֹעַ נְטוּיָה within the Book of Exodus' (45 mins) (LR2)

A sense of anticipation builds in the early chapters of the Book of Exodus, as readers wait to discover who will resolve the 'trouble' of the people of Israel and how the resolution will ultimately come to pass. Various 'hands' (יָד) have been mentioned as means of deliverance in Exodus 1-5, but in Exodus 6:6, an 'arm' appears for the first time. Given the frequency that the phrase 'with a mighty hand and an outstretched arm' is used to describe YHWH's act of deliverance on behalf of the people of Israel, elsewhere in the Bible, it is surprising to note that this is the first of only two uses of בִּזְרוֹעַ (both in passages which describe redemptive activity) and the only use of בִּזְרוֹעַ נְטוּיָה, in the Book of Exodus. This suggests that the choice of בִּזְרוֹעַ at this point is deliberate and significant. Could it be that 'the outstretched arm of YHWH' is meant to be seen as a distinct identity in this narrative, just as 'the Spirit of YHWH' is, elsewhere in the Old Testament?

11.00 - 11.40 am: Peter Carrell: Almsgiving as a means of eco-friendly cleansing. Luke 11:41: its meaning, and its implications for theories of gospel composition (40 mins) (LR2)

11.40- 12.20: Yael Klangwisan: 'Remetz: Finding a Contextual Environment for the Song of Songs (40 mins) (LR2)

Shir haShirim is traditionally interpreted as a cosmic allegory of either YHWH and Israel in the Rabbinic tradition, or GOD/Jesus and the church in the Christian tradition. Modern interpretations however, tend to recognize its earthy themes and it is often read by evangelicals as a poetic/musical anthology of marital love. In my research I had hoped to argue for an earthy reading but found to my surprise that the song is so replete with rich and mythic Tanakh motifs it would make a purely 'earthy' reading an act of deliberate obduracy. Not that an allegorical reading is the only way forward, the song is complex and the significance of these effervescent and ubiquitous motifs need to be explored and embedded in the reading. I believe the book is as Akiba pronounced the *kadosh kadoshim*, the beating heart of the Bible.

Shir haShirim is deeply embedded with the traditional stories and metanarrative of the Hebrews. The title of this chapter is 'Remetz' or the Rabbinic hermeneutic of 'echo-hunting' and using modern sociolinguistic theory (relevance theory) I will explore 3 of these key motifs presenting in Shir haShirim and springing from. The first two: The Garden and The Wilderness are strongly anchored to Torah. The last, 'the City of Peace' reverberates with the Davidic monarchy and the Temple.

12.20- 1.20 LUNCH (ARTOS CAFÉ or OWN ARRANGEMENT)

1.20- 2.00 pm: Alesana Eteuati: 'Reinterpretation' and Jesus' Baptism in Matthew's Gospel (40 mins) (LR2)

Numerous books and articles suggest various possibilities to understand why Jesus accepted John's baptism. Most, if not all, approach the issue from either a theological or a Christological perspective or even both. Implicit in most is an element of apology: that is, Jesus did not need to be baptised by John but ... What comes after "but" is abundant and divergent.

To add another possibility to the abundance and the divergent approaches being taken, this paper proposes an alternative understanding of Jesus baptism. By applying "reinterpretation"[1] to the baptism of Jesus, the paper suggests that it was probably meant (by Matthew) to destigmatise Jesus of the *mamzer* label that he inherited because of his questionable birth. This line of interpretation arises from paying close attention to three factors: Matthew's alterations of Mark's story, his source; Josephus' view of John the Baptist; and the uniqueness of John's baptism compared to other similar kinds of Jewish rituals practised at the time.

2.00-2.40 pm: Howard Pilgrim: "Functional Greek Clause Annotation" (40 mins) (LR2)

Easy access to the means of annotating electronic versions of biblical texts has led to the recent publication of several marked-up versions of the New Testament purporting to clarify clausal structures within the text, notably the OpenText and Lexham texts available within the Logos biblical software library. It can be seen that all such annotations are only as valid as the underlying grammatical theories, ancient or modern, adopted by their authors, and there is plenty of room for alternative approaches. A Functional Greek Grammar schema, currently in development, which follows the Functional Grammar theory of the Dutch linguist Simon Dik and his colleagues, is particularly suited to elucidating the basic clausal structures of biblical Greek. A cooperative, collegial project is getting under way and further participants are welcome."

2.40- 3.30 p.m. *Choose One from the Following Options*

- Don Moffatt: Probability, Impossibility and Ezra's Silver???? (40 mins) (LR2)
The list of valuables in Ezra 8:24-30 contains quantities of silver and gold that are usually judged to be impossible or improbable. Commentators support their judgements by one or two pieces of evidence; a quote on taxes by Herodotus and the income of a day labourer. However, neither piece of evidence is without its problems and ultimately neither provides the support claimed and must be abandoned. On the other hand there is scant evidence that would indicate the figures are possible. Ultimately we must judge the historical probability with such little information that absolute judgements are impossible.

- Mark Keown: Congregational Involvement in evangelism in the Pauline Churches with regard to Luke's Paul (40 mins) (LR3)

In recent times there has been much debate about the manner in which Paul wanted his congregations involved in evangelization. Some such as Bowers, Bosch, Ollrog, Banks and Dickson argue Paul's ecclesiology envisaged the church as actively involved in prayer and financial support for Paul and other 'missionaries' and in centripetal mission through apologetic response, ethical witness, worship, social integration but not proactive centrifugal evangelization. They believe that the evangelistic mission in Paul's scheme, lay with called and commissioned preachers. On the other hand there are those who accept these dimensions of mission are integral to the role of the church but also consider that Paul did want his congregations to be proactive in centrifugal mission. In recent times there have been a number of articles and monographs by O'Brien, I.H. Marshall, Schnabel, Plummer, Ware and Keown in different ways, defending this position. Another avenue to explore this question is to ask the question of Luke's Paul. That is, is there evidence in Luke's account of Paul's mission giving insight into this question. The paper will focus around two texts in particular, Acts 13:49 and 19:10 to assess what they tell us concerning Paul's ecclesiological

missiology. Consideration will be given to examples of 'oikos' evangelization and their implications for the initial spread of the gospel.

3.30-4.00: AFTERNOON TEA (ARTOS CAFÉ)

4.00 – 4.40 pm: Tim Bulkeley: Alterity and biblical hermeneutics: towards reading the Bible as a Baptist in the 21st century (40 minutes) (LR2)

Lévinas made the "Other" and their alterity central to his thought. "Alterity" is an ugly word, but one that has been useful to nuance discussion of "otherness". This paper will not focus on alterity as construed more recently through postcolonial lenses, but rather in line with Lévinas' observation that "The Other precisely reveals himself in his alterity not in a shock negating the I, but as the primordial phenomenon of gentleness." (Emmanuel Lévinas, *Totality and Infinity: An Essay on Exteriority*. [Trans. Alphonso Lingis] Dordrecht: Kluwer, 1980, 150). I will explore aspects of Baptist ways of hermeneutics through the lens of Lévinas' thought in *Totality and Infinity*. In particular the Lévinasian concept of reception: "It is therefore to receive from the Other beyond the capacity of the I, which means exactly: to have the idea of infinity. But this also means: to be taught." (51) will be central to the paper.

My intention is by making both my tradition and practice more overt, and through the recognition of the alterity of both the text of Scripture, and the others with whom Scripture is being read, to provide the beginnings of a hermeneutic framework for a reading of the Bible which is both distinctly Baptist and contemporary.

4.40 – 5.30 pm: Sarah Hart: Mythic Elements of the Tent of Meeting/Tabernacle in the P texts: Exodus 25-31, 35-40 (40 mins) (LR2)

Mythic writing is the result of imaginative power. Myth reminds listeners of their values, beliefs and history and it touches on the basic anthropological questions of life. Hebrew oral traditions such as images of the presence of God in cloud, Sinai as a holy mountain, a tent of meeting or an ark and memories of the Solomonic temple are collated in the Babylonian exile to produce the tent of meeting/tabernacle text. The Judahites in the Babylonian exile produce a composite and mythic text about their God who is not bound within the land of Canaan but has moved with them and can be celebrated even in exile. The tent of meeting/tabernacle is presented as a portable structure at the centre of the Hebrew people. The setting is Sinai, the mountain, and the wilderness. The characters are God, Moses, Aaron and the people of Israel. The story line celebrates the relationship between a God and people on the move. Sacrifices are brought by the people to the entrance of the tent of meeting and several features of the story symbolise God's presence. The paper includes an overview of responses to the tabernacle texts since De Wette 1807, a declaration of the presenter's assumptions, and the application of contemporary ideas on myth to the tent of meeting/tabernacle text.

6.00 -7.00 p.m.: CONFERENCE DINNER IN THE BCNZ ARTOS CAFÉ

7.10 – 8.10 pm: Prof Francis Watson: Beyond the New Perspective on Paul (Monday Evening) (60 mins+) (LR1)

Tuesday 15 November

8.50 -9.50 am: Prof Francis Watson: "The Hermeneutics of Salvation: Paul, Isaiah and the Servant" (60 mins) (LR2)

9.50-10.30 am: Elaine Wainwright: Trinity in the New Testament! Hermeneutical and Theological Issues (45 minutes) (LR2)

Some time ago, I responded positively to an invitation to contribute to an edited volume on Trinity for the Cambridge Companion Series. The topic I was given was 'Trinity in the New Testament' and the very topic itself as well as a possible interpretive lens has troubled me since that time. Many theological approaches to the topic read back into the New Testament through later doctrinal claims about Trinity. This paper will offer a brief survey of such approaches, highlighting the key hermeneutical issues which emerge from these approaches. Alternatively, one can approach the question with a more historical lens, seeking to situate oneself as observer of the development of God-language which appears in selected New Testament texts. It is this approach which will be given most attention in this paper. A return to hermeneutical and theological issues will provide a conclusion.

10.30-11.00 am: MORNING TEA

11.00 -12.00 am: Paul Trebilco: Christians in the Lycus Valley: the view from Ephesus and from Western Asia Minor (60 mins) (LR 2)

Our information about the Christian community in Colossae is somewhat limited, with our only direct evidence being the letter to the Colossians. Our additional "evidence" for Christianity in Colossae is all circumstantial - why is it *not* one of the seven churches addressed in Revelation, and why does Ignatius *not* write to the church in Colossae, when he does write to other churches in Western Asia Minor? We are not much better off with the other Churches in the Lycus Valley. Here we have Rev 3:14-22 to the Church in Laodicea, and mention of Hierapolis only in Col 4:13. So the *specific* evidence we have for early Christianity in the Lycus Valley is limited.

Given these limitations, in this paper I will take a wider approach. We know much, much more about early Christianity in Ephesus from a whole range of documents which arguably give evidence for Christian life in the city - 1 Corinthians, Acts, the Pastoral Epistles, the Johannine Letters, Revelation and Ignatius' letter to the Ephesians. Accordingly, I will look at what our evidence for Ephesus might tell us about Christianity in the Lycus Valley - particularly after the time Colossians was written. Given the mobility of the early Christians, some influence of the vibrant Christian communities in Ephesus in the Lycus Valley seems reasonable.

Beyond this, we have evidence for Christianity in the second century in Asia Minor in general. How might *this* wider picture shed light on the Lycus Valley? If the Lycus Valley was similar to other parts of Western Asia Minor - Ephesus, but further afield too - then what might the Christian communities in the Lycus Valley have been like into the second century?

12.00-12.40 pm: Tim Meadowcroft: The Aotearoa New Zealand Association for Biblical Studies, Ten Years On (40 mins) (LR2)

The 2007 meeting of the Aotearoa New Zealand Association for Biblical Studies is the tenth gathering of that worthy organisation. At the inaugural meeting in October 1998 I delivered a short paper entitled 'The New Zealand Association for Biblical Studies, A Rationale' (note that the first General Meeting of the new association determined that we should be 'Aotearoa New Zealand'). The paper was in support of the proposal to form an association. At this tenth meeting I offer a reprise of that earlier paper as a consideration of our progress or otherwise over the past decade and as a consideration of future directions for the association and for Biblical Studies in New Zealand.

12.40 -1.40 pm: LUNCH (ARTOS CAFÉ or OWN ARRANGEMENT)

1.40 - 2.10 pm: Annual General and Business Meeting (LR2)

2.10- 2.40 pm: John C. Douglas: "The Songs of Ascents: a decentralised hermeneutic for evangelical spiritual formation" (40 mins) (LR2)

Several exegetical schools have viewed the Songs of Ascents (Psalms 120-134) as pilgrim hymnal; describing their environment of use within Jerusalem festival. This perspective engages debate concerning whether they should be interpreted as expectation (pilgrim journey) or participation (festival liturgy), "*is or was there a generalised context hermeneutic applied in the pre-Christian Hebrew usage?*" An interpretative understanding which invested spiritual reflection, and meaning into the pilgrims/worshippers interpersonal and corporate spiritual formation through participation in festival. This paper will move from that question to explore the notion of developing several context hermeneutics, and pose the possibility of how "context reflection" and the use of the images in the texts could facilitate interpersonal and corporate spiritual formation amongst conservative evangelical faith communities. Part of this paper will consider the praxis (or potential propensity) of shifting primary exegesis from text toward an exegesis of both interpretation and application.

2.40 – 3.30 pm: Kayle de Waal: A Socio-rhetorical and Postcolonial Interpretation of Rev.8.7 (40 mins) (LR2)

The seven trumpets of the book of Revelation have traditionally been interpreted along historical-critical lines with favorable results. While the tools of historical-criticism were utilized to ascertain the original meaning of the text, this paper will propose a fresh interpretation of Rev.8.7 based on a socio-rhetorical methodology and postcolonial hermeneutic.

Socio-rhetorical interpretation engages the text as a thickly textured tapestry with layers of meaning that need to be uncovered in the exegetical enterprise. Without wanting to relegate the multi-dimensional nature of socio-rhetorical interpretation, this paper will only employ cultural intertexture specifically with its categories of allusions and echoes.

The text is inviting of a postcolonial hermeneutic because of the experience of the primary referents of the book, namely the members of the seven churches, the dominance and influence of the Roman Empire and the nature of apocalyptic literature. The centrality of the text and engagement with it from the perspective of the implied author / implied reader will be kept in the foreground of this interpretation.

This paper will suggest that Rev.8.7 focuses judgment on both the faithful and unfaithful in the seven churches. The resources of postcolonial theory will be utilized in relation to the word "earth / land" in Rev.8.7 and the implications for interpretation will then be assessed.

3.30 pm: Afternoon Tea (ARTOS CAFÉ) or Departure

General Information on BCNZ Facilities during ANZABS Conference

Welcome to Bible College of New Zealand, Auckland campus. BCNZ staff are available to assist you with any enquiries you may have about College arrangements or local facilities. We aim to make your time here as enjoyable as possible.

Conference Hostesses

Jenny Mackie and Fiona Sherwin will be available throughout the conference for assistance with any enquiries you may have. To contact either of them, please go to Reception. After 5 pm, Jenny can be contacted on 021 123 0292.

Fax

Fax messages may be sent from Reception for a small charge. BCNZ fax number: 64-9-836 7801.

Fire Safety

In the event that the fire alarm sounds please evacuate out through Reception. The Evacuation Assembly area is at the far side of the carpark, near the Childcare Centre. If the alarm sounds please evacuate immediately and do not re-enter until permission is given.

Information

If you require any information about College arrangements or local facilities please see our Receptionist, Christine Lange. Reception is open Monday-Friday, 8.30 am-5.00 pm. Bus and train timetables are also available from Reception.

Internet

Wireless hotspots are available in the Dining Room, central courtyard area and library. If you wish to use wireless facilities, you can purchase an internet coupon at our Finance counter for \$5. A free I-Kiosk is available in the Library if you wish to briefly access the internet.

Library

Our library hours this week are 8.15 am – 5.00 pm. Our Librarians, Denise James and Anne Bartley, will be available to assist with any library enquiries you may have.

Local Facilities

A supermarket is located directly opposite the College, and a chemist, Post Shop, takeaway shops and ATM machines are located at the Lincoln North Centre (turn right out of BCNZ and cross at the traffic lights). Burger King, McDonalds and The Warehouse are all situated along Lincoln Road – turn left out of BCNZ.

Medical

For minor first aid treatment please see Reception. An Accident and Emergency Centre and 24 Hour Pharmacy is located on Lincoln Road, behind McDonalds (turn left out of BCNZ).

Photocopying

If you require any handouts or other notes to be photocopied, please see Reception. Personal photocopying is charged at 10c per sheet.

Tea & Coffee will be available in the Dining Room throughout the day and evening on a self-serve basis. You are also welcome to purchase a range of coffees from the café between 9am – 4 pm.