

**THE CATHOLIC BIBLICAL
ASSOCIATION OF AMERICA**



**77TH INTERNATIONAL MEETING
JULY 26-29, 2014**

**ROUND TABLES and
RESEARCH REPORTS
ABSTRACTS**

ROUND TABLES

*All Round Tables (pp. 1-2)
and Research Reports (pp. 3-19)
are in the Ruane Center.*

- ❖ **Title:** *Spirituality, Scripture, and Scholarship: A Discussion about Renewing and Energizing Academic Life*

SUNDAY (1:20 – 2:50 PM)

Room: 206

Conveners: Deborah Thompson Prince, Bellarmine University
Kelley Coblentz Bautch, St. Edward's University

Scripture scholars at institutions that foster religious life and identity are well poised to serve as resources for colleagues interested in connecting spirituality with their calling as educators and scholars. At the same time, we may be at a loss for how our own scholarship and student learning can be enhanced by attention to spirituality. In this round table discussion, facilitators share how they, along with colleagues, have created opportunities to explore the connection between the academic life and spirituality and respond to the unique challenges and opportunities of our work. CBA members are invited to share as well their experiences, as teacher-scholars and as resources for other faculty, staff, and students, of the benefit of reflection on one's calling amid the challenges of the academic life.

- ❖ **Title:** *Translation: Theory and Practice*

SUNDAY (3:20 – 4:50 PM)

Room: 205

Conveners: Kent Harold Richards, Emeritus Executive Director and Professor of Old Testament, Society of Biblical Literature at Emory University, Roy E. Ciampa, Professor of New Testament, Gordon-Conwell, The Nida Institute for Biblical Scholarship, and Philip H. Towner, Dean and Executive Director, The Nida Institute for Biblical Scholarship

Translation was one of the themes of *Redemptoris Missio* (1990). Recent approaches to translation theory may shed light on how, through translation, the Church “makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures,

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into her own community” and even “comes to know and to express better the mystery of Christ” just as it has benefitted from “the positive elements acquired down the centuries from Christianity's contact with different cultures.”

The session will open with a brief overview of several issues that translation studies have been discussing such as translation and ethical encounter, translation and hospitality, translation and alterity, translation as interpretation and manipulation. We will work in smaller groups with a couple of New Testament texts that cite Old Testament passages (Greek and/or Hebrew). This will concretize some of these translation issues.

The only requirement for attendance is an interest in the translation and interpretation issues that you confront in your work.

❖ **Title:** *The New American Bible NT Revision*

MONDAY (1:25 – 2:55 PM)

Room: 205

Conveners: Harold W. Attridge, Jr., Yale Divinity School and Mary Healy, Sacred Heart Major Seminary, Detroit, MI.
(The other members of the NAB-NT Revision Committee are Christopher Ciccarino, Seton Hall University, Felix Just, S.J., Loyola Institute for Spirituality, Donald W. Trautman, Bishop of Erie, and Mary Sperry, liaison with the USCCB, some of whom will be present.)

This roundtable will introduce the project to revise the New American Bible New Testament, undertaken by the Confraternity of Christian Doctrine. The Board of Editors for the project will be available to present the process to be used, the rationale for the project, the approved principles of translation, and opportunities for input into the revision project.



RESEARCH REPORTS

SUNDAY, JULY 27 1:20 – 2:00 PM

- **Name:** Gregory Tatum, O.P. **Room: 241**
Institution: École biblique de Jérusalem
Title: *Paul's Three Kinds of Christians*

In his First Letter to the Corinthians, the Apostle Paul distinguishes three kinds of people: the Carnal, the Animal, and the Spiritual. To understand this division, one must analyze and understand the use of the word “pneuma” (spirit). For Paul, “pneuma” differs in kind (divine, angelic, human) and degree (more or less). This discussion will not only illuminate the letters of Paul, but show the distance between the cultural assumptions of the first century and our own.

- **Name:** John T. Willis **Room: 243**
Institution: Abilene Christian University
Title: *Water Symbolism in the Psalter*

The psalmists use water frequently to communicate a wide variety of concepts, as Yahweh’s role in creation and mighty acts, the expansiveness of earth, the threat of floods, quenching thirst, metaphors of God’s word, weeping, rescue, peace, exhaustion, refreshment, and growth, and important events in Israel’s history as the crossing of the Reed Sea, water coming out of the rock at Meribah, and musicians in exile in Babylon. Major Hebrew words are *mayim*, “water,” *yam*, “sea,” and *nabar*, “river.” This paper treats relevant texts in Psalms 1; 18; 22; 23; 24; 29; 42; 46; 65; 69; 72; 77; 78; 89; 93; 104; 105; 106; 107; 114; 119; 124; 137; 144; 147; 148.

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- **Name:** Richard J. Clifford, S.J. **Room:** 245
Institution: Boston College School of Theology and Ministry
Title: *Interpreting Proverbs 1-9*

Proverbs 1-9 has been interpreted in both literal and metaphorical directions. The paper argues that there is justification for both directions in the text if one takes seriously the editing that has taken the traditional ancient Near Eastern instruction to a young man and extended its application to a broad audience.

- **Name:** Geoffrey David Miller **Room:** LL41
Institution: St. Louis University
Title: *Testing an Inadequate Father: A New Reading of the Aqedah*

When commanding Abraham to sacrifice his son, Yahweh comes across as a callous deity willing to dupe a naive devotee. The traditional interpretation of Genesis 22 only corroborates this image. A careful reading, however, shows that Yahweh embeds clues to his ultimate will within this command and that the test is not about Abraham's willingness to obey but his need to demonstrate his mettle as a father. Yahweh's ambiguous instruction about the burnt offering, his unusual description of Isaac, and his allusions to earlier episodes are meant to elicit reflection and a verbal response from Abraham rather than compliance.

- **Name:** Michael A. Daise **Room:** LL43
Institution: College of William & Mary
Title: *The Quotation of Psalm 69:10 at John 2:17*

The quotation of Ps 69:10 at John 2:17 carries a small anomaly with wide theological implications. Whereas the biblical texts (HB/LXX) put its verb in past tense, "Zeal for your house has consumed me," John renders it as future, "will consume me." In dialogue with other hypotheses, this paper proposes that the change was made because in John Jesus' cleansing of the Jerusalem temple (2:13-17) is proleptic of his activities toward two redefined temples later in his ministry: raising the sanctuary of his body at the resurrection (2:18-22) and preparing the "Father's house" for the Spirit's indwelling (14:1-2, 23).

RESEARCH REPORTS

▪ **Name:** Charles A. Bobertz

Room: LL46

Institution: St. John's University School of Theology, MN

Title: *The Liturgical Reading of the Gospel of Mark*

This research report will cover some of the main arguments for the narrative purpose of Mark emerging from a book I am currently writing with Baker Academic Press. In very general terms, the book will argue that the original narrative purpose of Mark is to convince readers, especially reluctant Jewish Christian readers, to accept the full inclusion of Gentiles and women at the ritual of the Lord's Supper. I will discuss the narrative detail that has led me to this reading of the Gospel as well as the implications such a reading has for a continuing critical and Catholic understanding of Mark.



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SUNDAY, JULY 27 2:10 – 2:50 PM

▪ **Name:** Regina A. Boisclair **Room: 241**
Institution: Alaska Pacific University

Title: *Lectionary Readings on Poverty and Affluence in the Eastern and Western Churches*

During his meeting with the Archbishop of Canterbury, Pope Francis called Christians to a greater concern for the poor. This study explores relevant passages that pertain to poverty and affluence that are appointed to or overlooked by three major Sunday lectionaries (Byzantine, Catholic and Revised Common Lectionary). It will consider if and when the readings collected with assigned gospels enhance the message and note if assignments on the church calendar underscore the issues. Since lectionary selections are often the only biblical text familiar to many if not most churchgoing Christians, the teachings pertaining any topic in these selections inform their understanding.

▪ **Name:** Jin H. Han **Room: 243**
Institution: New York Theological Seminary

Title: *Prudence ridens: The Sage's Smile in Proverbs*

Some proverbs use sound effects that infuse a comic element. For example, in 6:8, a diligent person prepares in summer (qayış) and gathers in harvest (qāşîr), whereas in 10:5 a fool gathers in qayış and sleeps in qāşîr, confusing qayış with qāşîr. In 26:14, the repetition of /a/ and /ş/ illustrates a lazy person rolling in bed, while the /ş/ simulates the squeaking sound of the hinge. A few proverbs presuppose a farce: e.g., “diverse weights” in 20:10, 23 are literally “a stone and a stone” (’eben wā’eben); two rocks are assigned a different value although their weights are even!

RESEARCH REPORTS

▪ **Name:** David PENCHANSKY

Room: 245

Institution: University of St. Thomas, St. Paul, MN

Title: *The Ant Sura, Solomon, Moses in Bible and Qur'an*

Four stories in the Ant Sura (Sura 27) concern Moses and Solomon: First these three: the burning bush, the confrontation with Pharaoh, and Solomon's encounter with the Queen of Sheba. They add details and diverge from the biblical narrative. In the fourth story, Solomon, endowed with the ability to understand the language of animals, overhears a lowly ant warning her community to flee before his army. Solomon laughs at the ant's words. I examine the overlapping stories in Bible and Qur'an, how they differ and repeat. The ant story serves as key to the Islamic appropriation of these biblical texts.

▪ **Name:** Mark A. MATSON

Room: LL41

Institution: Milligan College

Title: *Foreshadowing and Realization: Key Elements in John's Narrative Construction*

For a number of Johannine scholars, the combination of *aporias* and temporal disjunctions in John's gospel point to either the later editing of sources, or to the revision(s) of the gospel story by the final author. I suggest that most or all of these should be more appropriately attributed to John's narrative interest in developing a well-structured and coherent story. This paper explores one fairly narrow aspect of this issue: the pattern of announcing and revisiting certain characters in the Fourth Gospel. This pattern seems integral to the development of the gospel story, and thus should influence how we see John functioning as composer.

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▪ **Name:** John Granger Cook
Institution: LaGrange College

Room: LL43

Title: *Ancient Images of Crucifixion, Classical Texts, and Mark 15:34*

There is an old debate concerning whether or not Mark intended his audience to think of the entire Psalm 22 when hearing Jesus' cry from the cross (Mark 15:34). The image of the man on the *patibulum* in the Arieti tomb (Rome, II B.C.), the *Puteoli graffito* of the crucified Alkimilla (II AD), the *Palatine graffito* (ca III AD), the Pereire gem (ca III AD) and various other images (including a nineteenth century photograph of *baritsuke*) can contribute something to this debate as can classical texts that comment on the misery of crucifixion.



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SUNDAY, JULY 27 3:20 – 4:00 PM

▪ **Name:** Matthew G. Whitlock
Institution: Seattle University

Room: 241

Title: *Paul's Poetic Techniques and the Poetry of the Septuagint*

Whereas scholarship has catalogued the rhetorical and epistolary techniques of Paul's letters, it has left gaps in delineating the poetic techniques, largely due to its focus. This paper argues that the best starting point for delineating Paul's poetic techniques is not his use of early hymns (e.g. Phi 2:6-11), but his use of poetic passages from the LXX. This paper uses Romans 3:9-18 as a model for cataloguing some of these techniques. Then, by compiling a database of poetic techniques in LXX passages throughout Paul's letters, this paper builds a matrix through which Paul's own poetic techniques can be identified and interpreted.

▪ **Name:** Paul Niskanen
Institution: University of St. Thomas, St. Paul, MN

Room: 243

Title: *The Text of Isaiah 62:5: From MT to Bishop Lowth and Back Again by Way of LXX*

The Hebrew text of Isaiah 62:5 states that "your sons" will marry you. Many modern translations follow the emendation first suggested by Bishop Lowth and read "your Builder" in place of "your sons." This paper evaluates the proposed emendation along with various attempts to translate the text as it stands which try to make sense of the unseemly imagery. One promising approach is to examine the cultural context of marriage in the post-exilic period, recognizing in Isa 62:5 (in light of LXX) allusions to the stages of an ancient marriage.

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▪ **Name:** David A. Bosworth

Room: 245

Institution: The Catholic University of America

Title: *Deities as Parental Figures in Hebrew and Akkadian Prayers*

Research in the psychology of religion indicates that believers often understand deities as “attachment (i.e., parental) figures.” This corpus-based study draws on this research and extends it to investigate ancient Hebrew and Akkadian prayers to determine whether, how, and how extensively these texts reflect the image of the deity as an attachment figure. This analysis permits an enhanced understanding of deities as parental figures that is not limited to texts that explicitly use parental imagery. It also grounds the study of prayer texts in a well-developed modern theory (attachment theory) that can inform further research.

▪ **Name:** C. Clifton Black

Room: LL41

Institution: Princeton Theological Seminary

Title: *Endzeit als Urzeit: Dimensions of Creation in the Gospel according to Mark*

Careful exegesis of Mark’s Gospel reveals different images of creation: (1) creation as *origination of all things*; (2) creation of *a people*; (3) creaturely *dependence* on the Creator; (4) creation as *ordered restoration*; (5) *renewed* creation. All these dimensions have Old Testament antecedents; the Second Evangelist weights them differently. Lacking a systematic ktisology, Mark presents a coherent view of creation consanguineous the Hebrew Bible's, distinguishable from contemporaneous Jewish apocalypticism, and critical for understanding that Gospel’s theology, christology, and soteriology.

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- **Name:** Angela Kim Harkins **Room:** LL43
Institution: Marie Curie International Incoming Fellow, European Commission, University of Birmingham (2014-2016)

Title: *A Reappraisal of the Teacher of Righteousness*

The first Scrolls published from Cave 1 included a number of enigmatic references to a figure known as the ‘Teacher of Righteousness’ (TofR). The majority of the evidence for the TofR comes from surprisingly few texts, thus raising serious questions about our ability to recover the historical person behind this moniker (Stuckenbruck 2010). Now that the complete archive of the Qumran texts has been published, the time is ripe for a reexamination of this figure. This paper offers a *status quaestionis* on the TofR and an evaluation of the scholarly views on him.

- **Name:** Toan Do **Room:** LL46
Institution: Australian Catholic University, Melbourne

Title: *The First Disciples of Jesus: A Literary Awareness of Early Gospel Traditions in John 1:35-51*

All four gospels report JBaptist had disciples; but John is more informative (1:35-40). John hints that the unnamed disciple and Andrew originally belong to JBaptist (1:35), that after hearing JBaptist proclaiming Jesus as the Lamb of God (1:36) they follow Jesus (1:37), and that all this happens within the third day (1:35). The Johannine presentation of Jesus’ first disciples seems to have blended the Synoptic calls of discipleship and thus displays an awareness of these traditions. Accordingly, John’s Gospel portrays its own story of the first disciples that is both distinct from and dependent on earlier gospel traditions.



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SUNDAY, JULY 27 4:10 – 4:50 PM

▪ **Name:** Joseph Riordan, S.J. **Room: 243**
Institution: University of Notre Dame

Title: *Sin of Omission or Commission: An Insertion in 4QJer^a?*

4QJer^a is the oldest extant witness to Jeremiah. Curiously, the original scribe wrote an incomplete line toward the end of Chapter 7, which a later Hasmonean hand would fill in with a block of text, corresponding to Jer 7:30-8:3 (MT). What's the nature of this addition, and how is it related to the primary text of Jeremiah? My paper will survey the theories that try to account for this lacuna before weighing in on the debate. My conclusion is that the evidence favors the authenticity of Jer 7:30-8:3, even if the circumstances behind its initial omission remain somewhat opaque.

▪ **Name:** Jean-François Racine **Room: 245**
Institution: Jesuit School of Theology of Santa Clara University

Title: *Reading the Bible from an Aesthetic Perspective at the End of the 18th Century: Samuel Jackson Pratt's The Sublime and Beautiful of Scripture*

Samuel Jackson Pratt (1749-1814) is considered the first writer to use the War of Independence as the main setting for a major novel: *Emma Corbett, or the Miseries of Civil War* (1780). Lesser known, Pratt can also be considered the first writer to publish a study of the Bible envisioned from an aesthetic perspective. His work also participates in the debates raging in nascent 18th century British aesthetics.

▪ **Name:** John Kaltner **Room: LL41**
Institution: Rhodes College

Title: *Nature as Muslim: Applying a Qur'anic Concept to the Bible*

Eco-sensitive readings of the Bible and the Qur'an have become common recently as scholars have drawn upon insights from environmental studies to inform their interpretations of both books. This paper puts the two texts in conversation in an effort to show how what one of them has to say about the natural world can have an effect

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on how we understand and interpret the other. Some have argued that the Qur'an's view of nature is that it is "Muslim" because it submits and conforms itself to the divine will. This paper applies this notion to selected biblical texts that refer to and describe various elements of the natural world.

▪ **Name:** Sherri L. Brown

Room: LL43

Institution: Creighton University

Title: *What's in an Ending? John 21 and the Performative Force of an Epilogue*

John 21 brings the Gospel beyond its conclusion into the time of its early audience and clarifies the form and mission of the community it engenders. This paper explores the performance features embedded in this text as a storyteller shares it as an epilogue. A story that has faded to black is picked up again; and a performance critical approach can explain both the text's existence and how it could be received. The storyteller actualizes the new covenant commands to love and to believe into the lived experience of the audience through the performance of this epilogue written for them.

▪ **Name:** Mark Reasoner

Room: LL46

Institution: Marian University

Title: *"The Thoughts of Many Hearts": Interior Characterization in the Gospel of Luke*

"A sword shall pierce your own soul, so that the thoughts of many hearts may be revealed" are Simeon's words to the mother of Jesus (Luke 2:35). While interior monologue in Luke's parables has been ably studied by P. Sellev (JBL 111/2 [1992]: 239-253), some consideration of the characterization of feelings and thoughts unique to Luke's gospel is still in order. It is both an imitation of the Deuteronomistic historians' style and a response to the apocalyptic or hidden nature of Mark's gospel.



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MONDAY, JULY 28 1:25 – 2:05 PM

- **Name:** vanThanh Nguyen, S.V.D. **Room: 241**
Institution: Catholic Theological Union

Title: *The Edict of Claudius and the Expulsion of Priscilla and Aquila*
(Acts 18:1-2a)

This paper discusses evidence for the expulsions of the Jews from the imperial capital particularly by the Edict of Claudius in 49 CE. Since to expel “*all* Jews from Rome” as Luke recalls it would have been a logistical nightmare, the paper proposes that only (and perhaps only certain) Christian Jews or possibly only “ringleaders” were expelled but definitely not *all* Jews living in Rome. In order to appreciate the impact made by Priscilla and Aquila as a model immigrant missionary couple, who were honored by three different New Testament authors, it is necessary to examine the situation of the Jews in Rome and their civic status in the Roman Empire.

- **Name:** Craig E. Morrison, O.Carm. **Room: 243**
Institution: Pontifical Biblical Institute

Title: *Meribaal (or Mephiboshet) responds to Leonhard Rost*

“The Succession Narrative” (2 Samuel 9-20; 1 Kings 1-2) according to Leonhard Rost’s *Die Überlieferung von der Thronnachfolge Davids* begins in 2 Samuel 9 with David’s “invitation” to Meribbaal (or Mephiboshet) to eat at the “king’s table.” Rost had to address the mention of Meribbaal in 2 Sam 21:7, just beyond the limits of the “source” he had identified. He suggested, albeit with the caveat, “freilich nicht allzu wahrscheinliche Möglichkeit” (p. 85), that the author of 2 Samuel 9 did not know of David’s oath to Jonathan (explicitly mentioned in 21:7). Meribbaal’s role in the David Narrative also reaches back into “The History of David’s Rise” (1 Sam 16:14–2 Samuel 5), another source that Rost identified. This research report will explore how the Meribbaal subplot contributes to the formation of the David Narrative into a coherent story.

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- **Name:** Francis M. Macatangay **Room:** 245
Institution: University of St. Thomas School of Theology, Houston, Texas
Title: *Burial of the Dead in the Book of Tobit as Imitation and Anticipation of God's Restoration of Israel*

The burial of the dead is a prominent theme in the Book of Tobit. Tobit buries the dead despite personal risks and instructs his son to bury him and his wife in one place upon their demise. As many have noted, the story views this practice as an ethical task or an emblematic act of almsgiving or charity. This research explores the literary and theological elements in the story that pertain to this practice and suggests that the practice of burying the dead in the Book of Tobit both imitates and anticipates God's act of restoration of scattered Israel.

- **Name:** Lourdes García Ureña **Room:** LL41
Institution: Universidad CEU-San Pablo, Madrid
Title: *Seeing Visions in the Book of Revelation*

The Book of Revelation is presented as the revelation of Jesus to which John is a visual and aural witness (Rev 1: 1-2). This revelation has been granted to John so he may convey it to the servants of God (Rev 1: 1b). John, visual witness, endeavours to ensure that the listener/reader sees with him. For this reason, John uses description and in fact we can find various kinds of descriptions in the narrative. Among them, there is one which is of particular interest: the καὶ εἶδον description. It is characterized in order to express what the witness sees when the vision takes place. John elaborates this step by step. The final result is that the listener\reader can visualize what John himself sees.

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▪ **Name:** Michael Winger

Room: LL43

Institution: Independent Scholar

Title: *What Led to the Creation of Gospels?*

After about forty years, separate stories and sayings of Jesus coalesced into full narratives, and material not in these new gospels then disappeared. How did this happen? Narrative grew from the Passion story, which left a question: why did humans kill the Son of God? To explain, the first evangelist composed a series of conflict stories, framing an overall narrative that improved story-telling and won hearers' imaginations. Once won, hearers would resist change. This helps us decide among synoptic theories, including whether Matthew or Luke first knew Mark and then added Q, or first knew Q and then fit it into Mark.



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MONDAY, JULY 28 2:15 – 2:55 PM

▪ **Name:** Florence Morgan Gillman **Room: 241**
Institution: University of San Diego

Title: *“You turned to God from Idols” (1 Thess 1:9): A Rejection Especially Difficult for Women?*

As Paul wrote 1 Thessalonians he praised the Gentile believers’ rejection of idols in 1:9. One can read the text as if that abandonment had been done quickly and was completed. Or, one can wonder if the statement was rather hopefully prescriptive. Either way questions of the difficulty of turning from idols by people whose lives had been imbued with “pagan” practices must be entertained. A major question in particular is whether women would have had special difficulties withdrawing from practices (e.g., regarding childbirth) that had been deeply woven into their vulnerable female existences.

▪ **Name:** Garrett Galvin, O.F.M. **Room: 243**
Institution: Franciscan School of Theology

Title: *The Chronicler’s Ideological Treatment of Early Judean Kings*

I will use this paper to focus on the early kings of Judah. The Chronicler is known for his different treatment of David and Solomon as well as the redemption of Manasseh, but we also see tremendous differences in the treatment of early kings like Rehoboam, Abijah, Asa, and Jehoshaphat. The Chronicler introduces new prophets and new prophetic material in order to strengthen his argument by increasing the status of these kings. I will argue that the Chronicler waits for ideological reasons until Asa and Jehoshaphat to begin the downward spiral rather than start it with David and Solomon.

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- **Name:** Todd R. Hanneken **Room:** 245
Institution: St. Mary's University, San Antonio TX and Jubilees
Palimpsest Project

Title: *Recent Technological Developments for the Recovery of Text from Unreadable Manuscripts*

Some of the earliest witnesses of biblical and related literature leave gaps of illegible text. Technological developments published this year demonstrate capabilities to recover text from erased or damaged manuscripts. In particular, it is possible to distinguish contrasts beyond the color range and precision of the human eye, including ultraviolet and infrared. Additionally, the texture of a manuscript can be mapped such that the corrosion of acidic ink on parchment can be read even if the ink is now missing. This presentation demonstrates the enhanced interactive digital copies of manuscripts now possible and raises the question of avenues for application.

- **Name:** Eric F. Mason **Room:** LL41
Institution: Judson University

Title: *Apocalyptic Elements in the Epistle to the Hebrews*

Scholars have long recognized that the Epistle to the Hebrews features several elements familiar from Second Temple period Jewish apocalyptic literature, including the author's discussion of the heavenly sanctuary, his interest in messianism, his assumptions about Melchizedek, and his interest in angels. The presence of other apocalyptic elements, however, has received significantly less attention. This paper surveys various apocalyptic elements in the book but puts special attention on underdeveloped themes including revelatory aspects of apocalyptic.

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▪ **Name:** Marie Noonan Sabin

Room: LL43

Institution: Independent Scholar

Title: *Sharing in Divinity: Wisdom in Ancient Texts*

Both ancient Jewish and early Christian texts reveal a persistent human desire to share in the wisdom of God. This paper traces that thread in Job, Proverbs, Sirach and the Wisdom of Solomon, as well as in Jewish and Christian “Ascent” literature. It explores the connection between these writings and Paul’s declaration that “Christ crucified” is “the Wisdom of God.” The body of the paper is devoted to showing how the Gospels dramatize what Paul proclaims. Last of all, it touches on how the Christian Creed is influenced by Wisdom language and the persistent human longing to “share in divinity.”

