



Hermeneutics of Unity in and after Scripture

Session 2: Wednesday, June 5, 4:15–5:45 p.m.

“CSC 2025 Planning Session”

Location: Malamat

Please join us for a discussion where we will work to lay plans for the group into 2025 and thereafter. This discussion is open to all who are interested in the work of the Hermeneutics of Unity in and After Scripture session.



Session 5: Friday, June 7, 9-10:30 a.m.

“The Hermeneutics of Unity in and after Genesis 11:10–25:11”

Location: Malamat

J. David Stark, *Faulkner University*, Moderator

- **Daniel Oden**, *Harding University*
- **Jared Saltz**, *Smoky Hill Church of Christ, Littleton, CO*
- **Garrett Best**, *York University*
- **Kevin Burr**, *Kings Crossing Church of Christ, Corpus Christi, TX*, Respondent

This section explores the hermeneutics of unity involved in the reception of earlier texts by later ones within the biblical corpus, as well as by other authors and communities in Second Temple Judaism, early and medieval Christianity, and more contemporary periods. Across this literature, focused attention is given to the nature of the hermeneutic employed to foster and protect continued unity within each respective interpreting community. This year’s sessions treat the reception of Gen 11:10–25:11 and welcome explorations of the hermeneutics of unity, whether that unity moves toward positive or negative ends.

Daniel Oden, *Harding University*, “Genesis 22 and Interpretations in Judaism and Christianity”

Though the topic of child sacrifice figures prominently in the laws and narratives of the Hebrew Bible, there is little to no explicit connection of Genesis 22 to any text of the Hebrew Bible other than 2 Chronicles 3:1, in which Solomon’s Temple is built on Mount Moriah. Yet within Second Temple Judaism and Early Christianity, Genesis 22

invites interpretative expansions, as these communities wrestle with the profound theological questions raised by this provocative chapter. New Testament references to the *ʿAqedah* (whether explicit, allusions, or “echoes”) do not seem merely to recapitulate the minimalistic narrative of MT Genesis, but show signs of dependence on later reworkings of Genesis 22, including LXX, Targumim, pseudepigraphical works, and haggadah (Robert Daly, Leroy Huizenga). Later Christian and Jewish interpretations of Genesis 22, despite clear differences, demonstrate continued dialogue between both communities, while maintaining within each community, a plurality of interpretive traditions. This paper explores this intersection in which unity is realized not in a singular text or interpretative strategy, but in community.

Jared Saltz, *Smoky Hill Church of Christ*, “Isaac Unbound: Abrahamic Faithfulness in Galatians”

Jews of the Second Temple Period, including Paul’s opponents in Galatia, saw Abraham’s sacrifice of Isaac as an integral part of a triad of actions demonstrating Abraham’s faithfulness. This Triad of Faithfulness included Abraham’s conversion (Gen 12), his circumcision (Gen 17), and his sacrifice of Isaac to confirm the covenant (Gen 22). This triad is often explicitly cited (and otherwise implicitly accepted) in texts throughout the Second Temple Period, including the apocrypha, Philo, Jubilees, the Mishna, and others, but is absent in Paul. It appears that—for most Jews of the period—Abraham’s three key actions are those that gave hope to the Gentiles and provided salvation in faith to the Jews. Paul, however, does not agree with this triad of actions. Instead, in the book of Galatians Paul accepts the first, transforms the second, and substitutes the third entirely. This paper will seek to identify this triad in Jewish literature, demonstrate its importance to Paul’s opponents in Galatia, and thus demonstrate that the *ʿaqedah*’s absence in Galatia is conspicuous. Lastly, this paper will consider how Paul’s transformation and substitution of this Abrahamic triad of faithfulness in his search for unity in Galatia may provide starting points for how we read key texts in our own tradition.

Garrett Best, *York University*, “Sodom and Sulfur: Allusions to Genesis 19 in the Book of Revelation”

There is perhaps only one universally accepted claim about the book of Revelation – that it is saturated in the language and imagery of Israel’s Scriptures. John has creatively incorporated hundreds of allusions into the vision, making it difficult to determine the exact number. This paper explores John’s allusions to the Sodom and Gomorrah narrative in Genesis 19. First, this paper will analyze Revelation’s use of fire and sulfur in its depiction of judgment (9:17-18; 14:10; 19:20; 20:10; 21:8). Second, this paper will explore the enigmatic reference to the two witnesses being killed in the city “called Sodom and Egypt, where also their Lord was crucified” (11:8).