

CURRICULUM VITAE (abridged)

Jeremia (Jeremy) Punt

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1. Qualifications and awards

Degrees awarded

- BA *cum laude* (University of Stellenbosch [US]) 1983
- BA Hons (Greek) *cum laude* (US) 1984
- MA (Greek) *cum laude* (US) 1988
- B Th *cum laude* (US) 1988
- M Th (New Testament) *cum laude* (US) 1989
- D Th (=PhD) (New Testament) (US) 1999

Further qualifications

- Certificate in American History and Religion (New York University) 1997

Professional qualifications

- Act of Admission (Dutch Reformed Church) 1988
- Act of Ordination (DR Mission Church; now Uniting Reformed Church) 1993

Awards (& recognition)

Various, including Humboldt Research Fellowship for Experienced Researchers, 2010

Research Grants

- Various, including NRF grantholder for International Research Training Group (Transformative Religion), in cooperation with other SA Institutions and the Humboldt University Berlin (co-funded by the DFG): 2022-2026

2. Professional career

- University of Fort Hare (UFH) (1991-2003)
- University of Stellenbosch (2004—)

3. Membership of professional and academic associations

- Classical Association of SA, since 1984
- New Testament Society of SA, since 1990
 - Co-secretary of Hermeneutics Subgroup, 2001-2005
 - Member of the Executive (Secretary), 2009 –2012
 - Chairperson of NTSSA, 2012 – 2015
 - Chairperson of Pauline sub-group, 2015 – 2023
- Society of Biblical Literature, since 1999
 - Steering Committee member: Postcolonial interpretation and the NT (SBL), 2010-2015
 - Co-chair (with FF Segovia) of Cultural Studies and Biblical Interpretation (ISBL), 2004-2016; section renewed as Political Biblical Criticism (ISBL), 2017-2020
 - Steering Committee member: Contextual Biblical Interpretation (ASBL and ISBL), since 2011

- Steering Committee member: Families and Children in the Ancient World (ISBL), since 2015 (co-chair with Tsui Yuk [Louise] Liu since 2016)
- Member of SBL Nominating Committee, 2016-2019
- Member of Council, since 2020
- European Association of Biblical Studies (EABS), since 2000
 - Co-Chair (with A Brenner) of Politization of Bibles/Biblization of Politics, 2005-2018
 - Internal auditor, 2015-2016
 - Co-Chair (with S Fabricius) of Politization of Bibles and Biblization of Politics in the Twenty-First Century, since 2019
 - Research Unit Co-Ordinating Sub-Committee, 2017-2020; 2021-2023
- Studiorum Novi Testamenti Societas (SNTS), since 2019
- Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS): Review panel member, since 2021

4. Publications

Journal/Periodical Publications

Accredited and refereed/peer-reviewed

1996. Paul, Hermeneutics and the Scriptures of Israel. *Neotestamentica* 30(2): 377-425.

1997. Biblical Studies in South Africa? The case for moral values. *Scriptura* 60(1): 1-14.

1997. Biblical Studies in South Africa? The case for hermeneutics. *Scriptura* 60(1): 15-30.

1997. Hebrews, thought-patterns and context: aspects of the background of Hebrews. *Neotestamentica* 31(1): 119-158.

1997. Reading the Bible in Africa: strategies and ownership. *Religion & Theology* 4(2): 124-154.

1998. "My Kingdom for a method": South African New Testament scholarship and methodological preoccupation. *Neotestamentica* 32(1): 135-160.

1998. New Testament interpretation, interpretive interests, and ideology: Methodological deficits amidst South African methodolomania. *Scriptura* 65(2): 123-152.

1998. The status of the Bible in Africa: foundational document or stumbling block? *Religion & Theology* 5(3): 265-310.

1999. Reading the Bible in Africa: accounting for some trends. Part I. *Scriptura* 68: 1-11.

1999. Reading the Bible in Africa: accounting for some trends. Further prolegomena for a discussion. *Scriptura* 71: 313-329.

1999. Peace, conflict and religion in South Africa: biblical problems, possibilities and prospects. *Missionalia* 27(3): 263-298.

2000. Inhabiting the world in front of the text: the New Testament and reception studies. *Neotestamentica* 34(1): 207-224.

2000. Some perspectives on Paul's economic vision amidst globalisation. *Religion & Theology* 7(3): 305-354.

2000. Towards constructing Paul's economic vision on poverty: The Jerusalem collection. *In die Skriflig* 34(4): 469-489.

2000. Towards constructing Paul's economic vision on work. *In die Skriflig* 34(3): 351-371.

2000. Paul, hermeneutics and the Scriptures of Israel: How much hermeneutical awareness does Paul display? *Neotestamentica* 34(2): 311-327.
2001. The Bible and multiscripturality in South Africa: Moving beyond the boon-or-bane debate. *Religion & Theology* 8(1&2): 61-95.
2001. The call for rewriting the Bible in perspective. *Scriptura* 77: 303-325.
2001. The New Testament, theology and imperialism: Some postcolonial remarks on *Beyond New Testament theology*. *Neotestamentica* 35(1-2): 120-145.
2002. Enscripturalised identity: Scripture and identity in Christian communities. *Nederduits Gereformeerde Teologiese Tydskrif* 43 (1&2): 83-93.
2002. From rewriting to rereading the Bible in postcolonial Africa: Considering the options and implications. *Missionalia* 30(3): 410-442.
2002. Paul, hermeneutics and character: Implications for Scripture and identity. *Scriptura* 79: 122-142.
2002. Empire, Messiah and violence: A contemporary view. *Scriptura* 80: 259-274.
2003. Postcolonial biblical criticism in South Africa: Some mind and road mapping. *Neotestamentica* 37(1): 59-85.
2004. Remembering the poor. Pauline perspectives on poverty. *Nederduits Gereformeerde Teologiese Tydskrif* 45(2, Supplementum): 256-265.
2004. Biblical allusion in *The Matrix*. Messiah and violence. *Journal of Theology in Southern Africa* 119 (July 2004): 90-107. *also published in Sanctified Aggression (Sheffield), 2003*
2004. The priority of readers among meanings and methods in New Testament interpretation. *Scriptura* 86: 271-291.
2004. The female as weaker vessel in the household code of 1 Peter 3:7. *South African Baptist Journal of Theology* 13: 46-56.
2004. Whose Bible, mine or yours? Contested ownership and Bible translation in Southern Africa. *Hervormde Teologiese Studies* 60 (1&2): 307-328.
2004. Current debates on biblical hermeneutics in South Africa and the *postcolonial* matrix. *Religion & Theology* 11(2): 139-160.
2005. Morality and body theology in Paul: Parameters for a discussion. *Neotestamentica* 39(2): 359-388.
2005. Sharing the Bible with theologians: Soteriological text-book, or literary deposit of God's faithful? *Scriptura* 90: 931-939.
2006. Revealing rereading. Part 1: Pauline allegory in Gal 4:21-5:1. *Neotestamentica* 40(1): 87-100.
2006. Revealing rereading. Part 2: Paul and the wives of the father of faith in Galatians 4:21-5:1. *Neotestamentica* 40(1): 101-118.
2006. Men, males and masculinity in (Southern) Africa: A response. *Journal of Constructive Theology. Gender, religion and theology in Africa* 12(1): 105-117.
2006. Why not postcolonial biblical criticism in Southern Africa: Stating the obvious or looking for the impossible? *Scriptura* 91: 63-82.

2006. Using the Bible in post-Apartheid South Africa: Its influence and impact amidst the gay debate. *HTS* 62(3): 885-907.
2006. Postcolonial feminist interpretation of the Bible: A South African perspective and comments. *Scriptura* 92: 280-291.
2006. The Bible in the gay-debate in South Africa: Towards an ethics of interpretation. *Scriptura* 93: 419-431.
2007. The Prodigal Son and *Blade Runner*. Fathers and sons, and animosity. *Journal of Theology in Southern Africa* 128: 86-103.
2007. Popularising the prophet Isaiah in parliament: The Bible in post-Apartheid, South African public discourse. *Religion & Theology* 14(2): 206-223.
2007. Rom 1:18-32 amidst the gay-debate: Interpretative options. *Hervormde Teologiese Studies* 63(3): 965-982.
2007. The Bible and the dignity of human sexuality: Compromised sexual selves and violated orientations. *Scriptura* 95: 241-252.
2007. Sex and gender, and liminality in biblical texts: Venturing into postcolonial, queer biblical interpretation. *Neotestamentica* 41(2): 382-398.
2007. Subverting Sarah in the New Testament: Galatians 4 and 1 Peter 3. *Scriptura* 96: 453-468.
2008. On articulating marginalisation and marginality. Reviewing *Postcolonial biblical criticism: Interdisciplinary intersections*. *JSNT* 30(4): 455-472.
2008. Intersections in queer theory and postcolonial theory, and hermeneutical spin-offs. *Bible & Critical Theory* (e-Journal) 4(2): 24.1-24.16. DOI: 10.2104/bc080024.
2008. Sin as sex or sex as sin? Rom 1:18-32 as first century CE theological argument. *Neotestamentica* 42(1): 73-92.
2008. Geweld in die Nuwe Testament en die Romeinse Ryk. Ambivalensie, Andersheid, Agentskap. *HTS* 64(4):1633-1651.
2008. Jude and the Others. Hermeneutics, Identity, Conflict. *SABJT* 17:149-162.
2009. A biblical death-wish: Paul celebrating dying in Phil 1:21. *Verbum et Ecclesia* 30(1): 202-220.
2009. Post-Apartheid racism in South Africa. The Bible, social identity and stereotyping. *Religion & Theology* 16(3-4): 246-272.
2009. The *Aqedah* in the New Testament. Sacrifice, violence and human dignity. *Scriptura* 102: 430-445.
2009. Cross-purposes? Violence of the cross, Galatians, and human dignity. *Scriptura* 102: 446-462.
2010. Pauline bodies and South African bodies. Body, power and biblical hermeneutics. *JTSA* 136:76-91.
2010. Empire as Material Setting and Heuristic Grid for New Testament Interpretation: Comments on the Value of Postcolonial Criticism. *HTS Teologiese Studies/Theological Studies* 66(1): 1-7. Art #330. DOI:10.4102/hts.v66i1.330.
2010. Power and liminality, sex and gender, and Gal 3:28. A postcolonial, queer reading of an influential text. *Neotestamentica* 44(1): 140-166.

2010. Countervailing “missionary” forces: Empire and Church in Acts. *Scriptura* 103: 45-59.
2010. Mapping human dignity in the New Testament: Concerns, considerations and concepts. *Scriptura* 105:621-635.
2010. “All in the family?” The social location of New Testament households and Christian claims on “traditional family values”. *Acta Patristica et Byzantica* 21(2): 152-175.
2011. Hermeneutics in identity formation: Paul’s use of Genesis in Galatians 4. *HTS Teologiese Studies/Theological Studies* 67(1): 1-9. Art #846. DOI:10.4102/hts.v67i1.846
2011. The Decalogue in the New Testament. Ethos, identity and power. *Scriptura* 106: 101-114.
2011. *Quo Vadis*: Bible, Hermeneutics and Liberation? *JTSA* 140: 35-46.
2011. Paul, body, and resurrection in an imperial setting. Considering hermeneutics and power. *Neotestamentica* 45(2):311-330.
2011. The New Testament and empire: on the importance of theory. *Studia Historiae Ecclesiasticae* 37(Supplement): 91-114.
2011. Identity, memory and scriptural warrant. Arguing Paul’s case. *Journal of Early Christian History* 1.2 (formerly *Acta Patristica et Byzantina* [22.2]): 152-173.
2012. Paulus en mag: Raamwerke en aansprake. *HTS Teologiese Studies/Theological Studies* 68(1), #Art. 1186, 11 pages. <http://dx.doi.org/10.4102/hts.v68i1.1186>
2012. Empire and New Testament texts: Theorising the imperial, in subversion and attraction. *HTS Teologiese Studies/ Theological Studies* 68(1), Art. #1182, 11 pages. <http://dx.doi.org/10.4102/hts.v68i1.1182>
2012. 1 Corinthians 7:17–24. Identity and human dignity amidst power and liminality. *Verbum et Ecclesia* 33(1), Art. #683, 9 pages. <http://dx.doi.org/10.4102/ve.v33i1.683>
2012. *He is heavy, and he’s my brother*. Unravelling fraternity in Paul (Galatians). *Neotestamentica* 46(1): 153-171.
2012. Nuwe Testament tekste en kontekste: Oor die verband tussen hermeneutiek, identiteite en gemeenskappe. *NGTT* 53(3 & 4): 269-282.
2013. Negotiating creation in imperial times (Rm 8:18–30). *HTS Teologiese Studies/Theological Studies* 69(1), Art. #1276, 8 pages. <http://dx.doi.org/10.4102/hts.v69i1.1276>
Also for AB du Toit *Festschrift* (forthcoming)
2013. Who’s the fool, and why? Paul on wisdom from a South African perspective. *Religion & Theology* 20(1-2):107-128.
2013. Die pop-Bybel vandag. *NGTT* 54(1-2), pp 1-12. <http://ngtt.journals.ac.za/pub/article/view/315/422>
2013. Pauline Brotherhood, Gender and Slaves: Promoting Fraternity in Galatians. *Neotestamentica* 47(1): 149-169.
2013. The interpretation of the New Testament as the study of texts and contexts: Hermeneutics, identities, communities. *Acta Theologica* 33(2): 113-132.
2013. Framing human dignity through dominance and submission? Negotiating borders and loyalties in the New Testament. *Scriptura* 112: 1-17. doi:10.7833/112-0-82
2013. Politics of genealogies in the New Testament. *Neotestamentica* 47(2): 373-398.

2014. (Con)figuring gender in bible translation. Cultural, translational, and gender critical intersections. *HTS Teologiese Studies/ Theological Studies* 70(1), Art. #2051, 10 pages. <http://dx.doi.org/10.4102/hts.v70i1.2051>
2014. Countering Bible-based, culturally-ensconced homophobia: Un-African meets unambiguous! *JTSA* 149: 5-24.
2014. Writing genealogies, constructing men. Masculinity and lineage in the NT in Roman times. *Neotestamentica* 48(2): 303–323.
2014. Imperialism in New Testament films. *Scriptura* 113: 1-15. <http://scriptura.journals.ac.za/pub/article/view/911/880>
Also in *Biblical Reception in Film*, ed R Burnette-Bletsch. Berlin, New York: De Gruyter.
2014. Identity Claims, Texts, Rome and Galatians. *Acta Theologica Supplementum* 19: 81–104. <https://doi.org/10.4314/actat.v33i2S.5>.
2015. Teaching Mark through a postcolonial optic. *HTS Teologiese Studies/Theological Studies* 71(1), Art. #2970, 9 pages. <http://dx.doi.org/10.4102/hts.v71i1.2970>
Ook Musa Dube Projek?
2016. Paul, military imagery and social disadvantage. *Acta Theologica Supplement* 23: 201-224. DOI: <http://dx.doi.org/10.4314/actat.v23i1S.10>
2016. A cultural turn in New Testament studies? *HTS Teologiese Studies/Theological Studies* 72(4), 7 pages, a3213. <http://dx.doi.org/10.4102/hts.v72i4.3213>
2016. The accusation of “world disturbers” (Acts 17:6) in socio-political context. *Verbum et Ecclesia* 37(1), 8 pages, a1595. <http://dx.doi.org/10.4102/ve.v37i1.1595>
2016. Mr Paul: Masculinity and Paul’s self-presentation (1 Cor 11-13; *erratum*: 2 Cor 10-13). *In die Skriflig* 50(2), 9 pages. <http://dx.doi.org/10.4102/ids.v50i2.2001>
2016. Paul’s imperium: The push and pull of empire, and the Pauline letters. *R&T* 23 (3-4): 339-367.
2016. Engaging Empire with the body: Rethinking Pauline celibacy. *JECH* 6(3): 43–66.
2017. Believers or loyalists? Identity and social responsibility of Jesus communities in the Empire. *In die Skriflig* 51(3), a2050. <https://doi.org/10.4102/ids.v51i3.2050>
2017. NT as political documents. *Scriptura* 116: 1-7. doi:<http://dx.doi.org/10.7833/116-1-1280>
2017. Religion, sex and politics: Scripting connections in Romans 1:18–32 and Wisdom 14:12–14. *HTS Teologiese Studies/Theological Studies* 73(4): 1-8. a4673. <https://doi.org/10.4102/hts.v73i4.4673>
2017. Not child’s play: Paul and children. *Neotestamentica* 51(2): 235-259.
2017. (Southern) African Postcolonial Biblical Interpretation: A White African Perspective, *Journal of Early Christian History* 7(3): 4-24. DOI: 10.1080/2222582X.2017.1389616.
2018. Postcolonial perspectives on religion and nation, and its relevance for biblical studies? *Berliner Theologische Zeitschrift* 35(1): 64-81.
2018. Gender studies and biblical interpretation in Southern Africa: (How) Does theory and method matter? *African Journal of Gender and Religion* 24(2): 68-94. <http://epubs.ac.za/index.php/AJGR>

2018. Paul the Jew, power of evil and Rome. *Scriptura* 117: 1-17. doi:<https://doi.org/10.7833/117-1-1389>
2019. What are authoritative Scriptures? *Religion & Theology* 26: 52-71. <https://doi.org/10.1163/15743012-02601004>
2019. Apostolic folly: Pauline foolishness discourse. *Stellenbosch Theological Journal* 5(2 Supplementum): 455-471.
2019. Lilly Nortjé-Meyer's (en)gendered New Testament hermeneutics: Theory, practice, engagement. *Neotestamentica* 53(2): 231-248.
2020. (Post-)Perspectively Paul. *Neotestamentica* 54(2): 373-398.
- 2020 An apocalyptic womb? The Great Harlot of Rev 17-18. *African Journal of Gender and Religion* 26(2): 41-68. DOI: <https://doi.org/10.14426/ajgr.v26i2.74>
2021. Revelation, Economics and Sex: The Bible and Sex Work in South Africa. *Journal of Early Christian History* 11(2): 76-95. DOI: 10.1080/2222582X.2021.1883991
2022. Race, Texts and Contexts: Whiteness and Anti-Judaism. *Journal of Early Christian History* 12: 1-32
2022. In an Age of Populism: Exploring Intersections between Religion, Race, Whiteness and Biblical Studies. *Religion & Theology* 29: 34-58.
2022. Anachronistic, queer Pauline bodies amidst the appeal of appalment. *Bible & Critical Theory* 18/1: 1-17. <https://www.bibleandcriticaltheory.com/issues/volume-18-no-1-2022/vol-18-no-2-2022-jeremy-punt/>
2022. Reassessing the Significance of Gendered Embodiment in Paul: Beyond Reception-Historical Impositions. *Scriptura* 121(1): 1-14.
2022. Manly Suffering: Trauma, masculinity and Paul. *Neotestamentica* 56(1): 109-128.
2022. Paul's pro-sex, anti-desire stance. *Akroterion* 67: 43-64.
2023. Paul, a stranger in Africa? *HTS* 97(4): 1-8. <https://doi.org/10.4102/hts.v79i4.8371>
2023. Paul's ambivalent παρρησία. *JECH* (special issue, eds Pablo Irizar & PB Smit): 1-19. DOI:10.1080/2222582X.2023.2246105
2023. Decolonising Bibles? Image, imagination, and imagin(in)g in the postcolonial academy. *Acta Theologica Supplementum* 36: 82-107. <https://doi.org/10.38140/at.vi.6931>
2023. Rituals and the gendering of children in the Pauline letters. *Neot* 57(2): 245-261. (publication appeared in 2024)
2024. Children's lives and agency in the agonistic first century and NT studies. *The Thinker* 98(1): 60-69. <https://doi.org/10.36615/s85k1d71>
2024. A God of Justice and Reconciliation? Perspectives from the New Testament. *SJT* 10(3): 1-26. <https://doi.org/10.17570/stj.2024.v10n3.a5>
2024. Paul, Rhetorically Gifted, or Discursively Manipulative? *Acta Theologica Supplementum* 37 (June):145–63. <https://doi.org/10.38140/at.vi.8244>
2024. “Armoede, Gender, Seks, en de Bijbel.” *Kerk en Theologie* 75 (3): 261-286. <https://doi.org/10.5117/KT2024.3.003.PUNT>

Other journal publications

2019. Contrarrestar la homofobia basada en la Biblia y culturalmente establecida. ¡Lo no-africano se encuentra con lo inequívoco! *Conexión Queer* 2: 46-80. ISSN 2545-8728.
(Spanish translation of: Punt, J. 2014. Countering Bible-based, culturally-ensconced homophobia: Un-African meets unambiguous! *JTSA* 149: 5-24.)
2023. Az újszövetség mint politikai dokumentum (Miklós Szabó, request to translate in March 2023)
(Hungarian translation of: Punt, J. 2017. NT as political documents. *Scriptura* 116: 1-7.)
https://bibliakultura.blog.hu/2023/04/16/az_ujszovetseg_mint_politikai_dokumentum

Conference proceedings

2002. Translating the Bible in Southern Africa: Contested ownership? On owning, owing and owning up. In *SBL 2002 Seminar Papers*, 156-181. Atlanta: Scholars. (ISBN 1-58983-051-2)
2003. Why not postcolonial biblical criticism in Southern Africa: Stating the obvious or looking for the impossible? In *SBL 2003 Seminar Papers*, 17-44. Atlanta: SBL. (ISBN 1-58983-110-1)

Book-chapters

1997. Reading the Bible in Africa: towards a hermeneutic of Ubuntu. In *Theology on the Tyume*, eds SP Abrahams, J Punt and DT Williams, 14-35. Alice: Lovedale. (ISBN 1-86810-043-X)
1997. ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; (*ara ge ginoskeis ha anaginoskeis?*) (Ac 8:30). The biblical languages and theological education in Africa. In *Theology on the Tyume*, eds SP Abrahams, J Punt and DT Williams, 126-134. Alice: Lovedale. (ISBN 1-86810-043-X)
2002. Towards a postcolonial reading of freedom in Paul. In *The Bible in the global village: Cape Town*, JS Ukpong, *et al*, 125-149. Global perspectives on biblical scholarship series, vol. 3. Atlanta: Scholars Press (also: Leiden: Brill). (ISBN 1-58983-025-3)
2002. Translating the Bible in South Africa: Challenges to contextuality and responsibility. In *Bible translation on the threshold of the twenty-first century: Authority, reception, culture and religion*, eds A Brenner and JW van Henten, 94-124. JSOT supplement series, vol. 313; BTC, vol. 1. Sheffield: Sheffield Academic Press. (ISBN 1-84127-148-9)
2003. Messianic victims or victimized Messiah? Biblical allusion and violence in *The Matrix*. In *Sanctified Aggression. Legacies of biblical and post-biblical vocabularies of violence*, eds J Bekkenkamp and Y Sherwood, 139-155. JSOTSS vol.400; Bible in the twenty-first century series, vol.3. London: T&T Clark International. (ISBN 0-567-08070-6) *also published in JTSA 119, July 2004*

2004. Value of ubuntu for reading the Bible in Africa. In *Text and context in New Testament Hermeneutics*, eds JNK Mugambi and JA Smit, 83-111. Nairobi: Acton Publishers. (ISBN 9966-888-17-9)
2005. Decolonising and recolonising New Testament theology: A postcolonial perspective from Africa. In *Moving beyond New Testament theology? Essays in conversation with Heikki Räisänen*, eds T Penner and C Vander Stichele, 133-160. Publications of the Finnish Exegetical Society, vol 88. Göttingen: Vandenhoeck & Ruprecht. (ISBN 3-525-53605-4) (appeared in 2006)
2007. A politics of difference in the New Testament: Identity and the Others in Paul. In *The New Testament interpreted. Essays in honour of Bernard C Lategan*, eds C Breytenbach, J Thom and J Punt, 199-225. Novum Testamentum Supplement Series, vol 124. Leiden: Brill. (ISBN 978-90-47-41059-1)
2007. The letter to the Hebrews. In *A Postcolonial Commentary on the New Testament writings*, eds FF Segovia and RS Sugirtharajah, 338-368. The Bible and Postcolonialism, vol. 13. London/New York: T&T Clark. (ISBN 0567045633)
2008. Biblical hermeneutics, actualisation, and marginality in the new South Africa. In *African and European Readers of the Bible in Dialogue. In Quest of a shared Meaning*, eds H de Wit and GO West, 387-405. Studies or Religion in Africa: Supplements to the Journal of Religion in Africa, vol 32. Leiden, Boston: Brill. (ISBN 9789004166561)
2008. Paul and postcolonial hermeneutics: Marginality and/in early biblical interpretation. In *As it is written: Studying Paul's use of Scripture*, eds S Porter and CD Stanley, 261-290. Symposium Series, vol 50. Atlanta: SBL Publications. (ISBN 1589833593)
2008. Nuwe vroulike rolle ondergrawe 'n macho-teologie: 'n gender-lees van die brief aan die Hebreërs. In *KykWeer! Gender-kritiese kommentaar op geselekteerde bybelse verse*, ed L Nortje-Meyer, 210-225. Singapore: Tien Wah Press. (ISBN 978 0869706626)
2009. Come to terms with the radical spiritual, social, and even cosmic dimensions of peace: Missional perspectives in Paul's Letter to the Galatians. In *Missionary Perspectives in the New Testament. Pictures from chosen New Testament literature*, eds Du Plessis, J, E Orsmond and H van Deventer, 185-204. Wellington: BybelMedia. (ISBN 978 0 86487 475 7)
2009. Paul and the Others: Insiders, outsiders and animosity. In *Animosity, the Bible and Us: Some European, North American and South African perspectives*, eds Fitzgerald, JT, FJ Van Rensburg and HF van Rooy, 137-152. Global perspectives on Biblical Scholarship, vol 12. Atlanta: SBL. (ISBN 978 158983 401 9).
2009. Subverting Sarah in the New Testament: Galatians 4 and 1 Peter 3. In *Early Christian Literature and Intertextuality*, ed S Porter, 155-174. SSEJC. New York: T&T Clark (Continuum). (ISBN 978 0567341006) previously published in *Scriptura* 96: 453-468
2009. Postcolonial theory as academic double agent? Power, ideology and postcolonial biblical hermeneutics. In *Postcolonial Interventions. Essays in honor of RS*

- Sugirtharajah*, ed Tat-siong B Liew, 274-295. *The Bible in the Modern World*, vol. 23. Sheffield: Sheffield Phoenix. (ISBN 978 1 906055 70 7)
2010. Paul, Power and Philemon. "Knowing Your Place": A Postcolonial Reading. In *Philemon in Perspective. Interpreting a Pauline Letter*, ed. F Tolmie, 223-50. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, vol. 169. Berlin & New York: Walter De Gruyter. (ISBN 978 3 11 022173 2)
2010. Unethical language? Stereotyping and vilification, and Pauline ethics. In *Moral Language in the New Testament*, eds R Zimmermann and J van der Watt, in cooperation with S Luther, 212-231. WUNT, 2 Reihe, vol 296. Tübingen: Mohr Siebeck. (ISBN 978 3 16 150354 2)
2011. Pauline agency in postcolonial perspective: Subverter of or agent for Empire? In *The Colonized Apostle. Paul through Postcolonial Eyes*, ed CD Stanley, 53-61. Paul in Critical Contexts. Minneapolis: Fortress. (ISBN 978-0-8006-6458-9)
2011. Queer theory, Postcolonial theory, and biblical interpretation. A preliminary exploration of some intersections. In *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, eds TJ Hornsby and K Stone, 321-341. *Semeia Studies*, vol 67. Atlanta: SBL. (ISBN 1589835522)
For a précis, cf also Punt, J. 2006. Queer Theory intersecting with Postcolonial Theory in Biblical Interpretation. *The Council of Societies for the Study of Religion (CSSR) Bulletin* 35(2): 30-34.
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- Timothy Luckritz Marquis in *Biblical Interpretation* 25(3), 2017: 432-434 https://brill.com/view/journals/bi/25/3/article-p432_12.xml

Book editing

1997. Co-editor with SP Abrahams and DT Williams. *Theology on the Tyume*. Alice: Lovedale.
2006. Co-editor with C Breytenbach and JC Thom. *The New Testament interpreted. Essays in honour of Bernard C Lategan*. Leiden: Brill.
2013. Board editor, SBL Semeia Studies, vol 71. Leander, H. *Discourses of Empire. The Gospel of Mark from a Postcolonial Perspective*. Atlanta, SBL.

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5. Postgraduate Students supervised (completed)

- Masters (thesis): 47
- Doctoral: 28

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