(Updated: April 5, 2024)

All sessions located in Birks Building (BIRKS) unless otherwise noted.

# Sunday, June 16

**2:00-6:00 p.m.** (BIRKS 017) EXECUTIVE COMMITTEE MEETING

# Monday, June 17

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| Monday 8:30-11:30 a.m. (BIRKS 111) - AV |
| Seminar: Hebrew Bible and/as Second Temple Literature |
| Presiding: Robert Jones (Penn State University) |

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| 8:30-8:35 | Robert Jones (Penn State University)**Opening Remarks** |
| 8:35-8:55 | Joshua Matson (Brigham Young University)**Make a participant in your words (ALD 3:10): Re-Imagining the Prayer of Levi as a Prophetic Text in Light of Chronicles** |
| 8:55-9:15 | Russell Clarke**Levites in the Second Temple: A Comparison between Chronicles and the Aramaic Levi Document** |
| 9:15-9:35 | Katharine Fitzgerald (McMaster University)**From Fact to Fiction: A Case Study of Women’s Social Status in Chronicles, Aramaic Texts from Elephantine and the Dead Sea, and the Books of Tobit and Judith** |
| 9:35-9:55 | Mark Leuchter (Temple University)**Monsters of the Landscape in Chronicles and the Elephantine Papyri** |
| 9:55-10:10 | Break |
| 10:10-10:30 | Christine Mitchell (Knox College, University of Toronto)**Response** |
| 10:30-10:50 | Andrew Perrin (Athabasca University)**Response** |
| 10:50-11:30 | Questions and Discussion |

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| Monday 8:30-11:45 a.m. (BIRKS 203) - AV |
| Gospels and Jesus Tradition |
| Presiding: Matthew Thiessen (McMaster University) |

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| 8:30-9:00 | Farhan Iqbal (University of Ottawa)**An Exploration of the "I am" statements of the Gospel of John** It is widely believed by scholars that some of the “I am” statements attributed to Jesus in the Gospel of John are claims to divinity. A closer look at these statements, however, shows that they are open to multiple interpretations. The “I am” is a translation of the Greek ego eimi, which does not imply a divine name in and of itself. In this paper, I will take a deeper look at the range of possible interpretations of the “I am” statements, and demonstrate that the concept of the divinity of Jesus developed over time, resulting in a re-interpretation of the “I am” statements which conformed to the majority Christian faith. |
| 9:00-9:30 | Fady Mekhael (McMaster University)**Paradise and the Celestial Temple in Second Temple Judaism and Luke-Acts**The Gospel of Luke stands out amongst the other gospels as the only one in which Jesus states that he will enter "the paradise" following his death (Lk 23:43). Throughout the history of Lukan scholarship, traditional interpretations of the nature of this paradise have tended to be anachronistic, based on later Christian ideas surrounding the intermediate state following human death. However, by situating Luke-Acts within the context of second temple Jewish literature, it becomes evident that an alternative interpretation is possible: the paradise that Jesus describes is actually the celestial temple. In this paper, I argue that the paradise, or the Garden of Eden, is the location of the celestial temple in several Jewish works from the second temple period, including the Animal Apocalypse, Jubilees, 2 Baruch, and others. In these works, the celestial temple, located in the paradise of Eden, stands as the eschatological temple. Similarly, Luke employs the theme of the paradise as an indication that Jesus enters the celestial temple following his death. This interpretation aligns more closely with the immediate context of Jesus's statement, which comes in response to the criminal's request on the cross to remember him in the (eschatological) kingdom. In early Jewish literature, the celestial temple represents the divine royal courtroom. Thus, the fulfillment of the criminal's request that Jesus remember him when his kingdom comes lies in his being able to join Jesus in entering the celestial temple. |
| 9:30-10:00 | Nikayla Reize (Ambrose University)**The Impact of Second Temple Sabbath and Jubilee Concerns in the First Century and Luke’s use of Isaiah**Drawing together concerns for reading Luke-Acts within Luke’s social context as well as within the context of Luke’s rhetorical use of Isaiah for his presentation of the missional mandate of Jesus and the early church, this paper demonstrates that Luke uses Isaiah in ways that serve first century Jewish concerns regarding Sabbath and Jubilee. In this paper I have collected all references to Sabbath and Jubilee from first century and Second Temple Jewish literature, to create a grid to organize concerns related to both Sabbath and Jubilee into one of three categories: timeless concerns, ever-present concerns, and concerns regarding the future and the past. A cross analysis of this grid with the book of Isaiah, shows that Isaiah’s Sabbath and Jubilee theology fit within the categories of ever-present-Sabbath Halakic concerns and ever-present- concerns for socio-economic Jubilee release. Luke’s use of Isaiah’s socio-economic imagination for both proper Sabbath keeping and the Jubilee mission of Isaiah’s royal figure of Jubilee release, is central to his presentation of the mission of Jesus and the early church. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Rob James (Vancouver School of Theology)**What (not) to do with a lamp? Reconstructing the Syriac Diatessaron’s version of Jesus’ saying**No known copies of the Syriac Diatessaron have survived to the present day. However, Ephraim and Aphrahat quote from versions of it, and some verses in the Old Syriac gospels are from a version of the Diatessaron rather than being a translation of the Greek text. This paper explores the saying of Jesus about where to place a lamp, represented in the New Testament in Matthew 23.25, Mark 4.21, Luke 8.16 and Luke 11.39. By using the Old Syriac gospel manuscript Curetonian, Aphrahat’s citation of the verse, the Gospel of Thomas, and Middle Dutch, Arabic and Latin copies of the Diatessaron, the paper proposes the most likely primitive form of the Syriac Diatessaron for this saying of Jesus. |
| 10:45-11:15 | River Hobel (University of Toronto)**Examining Subheadings in the Abba Garima Gospels**The Abba Garima manuscripts include the oldest extant copy of Ethiopic gospels, datable to perhaps the early fifth century CE. Preceding each of the four canonical gospels is a set of subheadings, collating and identifying textual units. These additions provide data for interpreting what scribes considered significant within the narratives. Accordingly, this paper seeks to uncover what elements of the biblical narratives early Ethiopian Christians prioritized when receiving the material. The paper argues ancient Ethiopian scribes placed the greatest focus on miracle episodes – particularly those involving healing – and that within this framework, attention was paid to those subjects who received the benefits of miracle work. |
| 11:15-11:45 | Robert (J.R.C.) Cousland (University of British Columbia)**Tryst of Eden**At least one early Christian writing attests that Eve had sex with the serpent in Eden: The Protoevangelion of James asserts that the serpent deceived and defiled Eve, resulting in her pregnancy. Other Christian texts, such as the Epistle to Diognetus, and writings by Justin Martyr and Tertullian are more oblique on the topic, but they, too, seem to address a corrupt union between Eve and Satan. This paper, therefore, proposes to assess this motif, and offer a rationale both for the emergence of the motif, and its eventual eclipse from mainstream Christianity. |

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| Monday 8:30-11:45 a.m. (BIRKS 205) - AV |
| Joint CSPS/CSBS Seminar: Semantics and Boundaries at the End of Antiquity (The Life and Work of Harold Remus) |
| Presiding: Esther Guillen (McGill) |

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| 8:30-8:408:40-8:50 | Opening RemarksMona Tokarek LaFosse (Emmanuel College, University of Toronto)**Defining Generations in Early Christianity**The term “generation” has many meanings, including levels of descent among biological kin (a parent and child are in different generations) and colloquial twenty-first century references to age cohorts (like Generation X). Using a lens of ancient Mediterranean age structure, this paper explores the emic (insider) and etic (scholarly) uses of the term “generation” in early Christian studies, considering the term *genea* (usually translated “generation”; e.g., Matthew 24:34, Luke 21:32, Philippians 2:15) and the use of “generation” by scholars of early Christianity to describe specific eras of social change within the movement (e.g., generations of Pauline communities). The flexibility of the term is useful, but also points toward a need for more careful definition. |
| 8:50-9:00 | Margaret MacDonald (Saint Mary’s University)**What Do We Mean by the Pauline School? Evaluating the Category in Light of Recent Research on Education in the Roman World**The Pauline School continues to be a major theoretical construct especially in discussions of the disputed Pauline literature. The paper examines assumptions about the nature of this school and its relationship to practices within Pauline circles especially in light of identity formation. The paper will be informed by recent research on education in ancient society, taking account of a wide range of opportunities for learning. Ultimately, it will assess the usefulness of the label to describe the activities of Christ groups in the wider Greco-Roman world. |
| 9:00-9:10 | John W. Marshall (University of Toronto)**Simon of Gitta and Paul of Tarsus: True Rivals**The Christian tradition positions Simon Magus as the arch-rival of Peter. The evidence for this is plain in the *Acts of Peter*.  The present paper positions Simon and Paul as rivals before the authority of Peter. Though there is (nearly?) no evidence or account of Paul and Simon having met, nor of having addressed one another, it is possible to understand both figures better by seeing how they came from similar locations, faced similar problems, suffered similar insults, undertook similar strategies, sought to become distributors of the Holy Spirit, worked wonders, proposed strange doctrines, and contested the authority of those who knew Jesus in Galilee.  Yet they found different fates in the history of Christianity.  The name switch of Paul to Simon in the *Kerygmata Petrou* suggests that these parallels were not lost on some second-century Christians. While Christian narrative portrays Simon and Peter as rivals, a more historical reading strategy reveals Simon and Paul as rivals in contention for the same status, power, and privilege in the fledgling movements devoted to Christ.  |
| 9:10-10:0010:00-10:15 | DiscussionBreak |
| 10:15-10:25 | Phil Harland (York University)**Putting the Persian Back in “Magic”: Problems with Ignoring Ethnography**Taking Harold Remus’s interest in ancient phenomena often designated “magic” performed by “magicians” (especially μάγος, μαγεία, μαγικός), this paper calls for careful consideration of the ethnographic connotations of these ancient concepts and for the retirement of English terms related to “magic” in the study of antiquity altogether. Deployment of such terms obscures precisely the ostensibly foreign and specifically “Persian” aura which attended references to Magians and Magian skill (better terms) as well as the commonly adopted ancient theory that Magian practices had disseminated throughout the ancient Mediterranean world (to places like Egypt and Syria-Judea) from Persia itself. I demonstrate this with reference to Greek ethnographic writing on Persian Magians and through a case study of Uncle Pliny, Apuleius, Origen, and pseudo-Clement. |
| 10:25-10:35 | Kim Stratton (Carleton University)***Didache* Amulet P. Oxy. 1782: At the Crossroads of Magic/Religion and Jewish/Christian**In a series of articles and two books on ancient magic and miracle, Harold Remus interrogated the role of nomenclature in contests of delegitimation and in scholarly heuristics, challenging the uncritical reproduction of the distinction between “pagan” magic and Christian miracle. Through analysis of the semantic range of words in specific contexts, Harold illuminated how words function both in ancient writings and in scholarship to construct social and academic boundaries. This paper engages with Harold’s work by examining an ancient artifact—P. Oxy 1782—that resides at the crossroads of identity, ritual performance, and scholarly heuristics. P. Oxy 1782 preserves a small portion of the *Didache*. Because of its small size and possible folding pattern, the papyrus has been described as an amulet or part of a miniature codex, which may have been worn. Focusing on the seminar’s theme of Semantics and Boundaries, this paper will investigate the papyrus in two parts: first I will ask how we interpret this tiny piece of evidence for lived religion: if it was used as an amulet, how might it have been used and would we or the ancient user have understood it to be magic? Do amulets qualify as magic, and if so, according to whom? Next the paper will explore the larger work from which this fragment derives—the *Didache*—and consider questions of identity and “Christian” origins that this text raises. This paper will engage with questions of nomenclature and identity, asking at what point can we begin to speak of Christians and Christianity. Who were the first Jesus-believers to adopt the derogatory designation Christian as a self-acclamation, and how does using the term Christian (or Jewish-Christian) to label ancient people (and documents) who do not label themselves this way reify boundaries and identities, thereby determining the way scholars interpret textual and material culture from antiquity?  |
| 10:35-10:4511:15-11:45 | Adele Reinhartz (University of Ottawa)**“The Parting of the Ways” in the study of Christian Origins**Since the 19th century, the historians and theologians have generally viewed the origins of Christianity as a consequence of a process of separation between those who confessed Jesus as the messiah, and Jews who did not. In attempting to describe and account for this separation, scholars frequently resorted to familial metaphors, in which Judaism and Christianity were like a mother and her daughter, or siblings, in which they were like Jacob and Esau, the twin sons of Jacob. Since the latter decades of the 20th century, however, the metaphor that has dominated the discussion is the “parting of the ways.” Even those who critique the metaphor, seeing it as inadequately or even entirely wrong-headed, continue to use it. In this paper, I will examine the frame of reference of the metaphor, the diverse nuances and meanings attached to it, and its explanatory value in scholarship from the 1990s to the present.Discussion |

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| Monday 12:00-12:30 p.m. (BIRKS 100) |
| Student/New Member Lunch |

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| Monday 12:30-1:45 p.m. (BIRKS 100) |
| Special Student Session |
| Presiding: Laura Pycock-Kassar (Université de Montréal) |

**2024 Topic: Demystifying the challenges of the thesis writing process**

**Writing a doctoral thesis can be a daunting process at any stage of the PhD, whether at the stage of the project proposal or in the midst of crafting the dissertation itself. Panelists will share their tips and strategies for a successful dissertation process, discussing among other aspects the importance of creating a detailed outline long-term, setting realistic goals, and staying organized. They will also be invited to share their experience around different phases of their doctoral work such as conducting research, translating this research into writing, revising drafts, and preparing for the thesis defense. The panel will be an occasion to highlight strategies for time management and prioritization in the context of thesis writing. Panelists will also be invited to discuss issues of long-term motivation, dealing with self-doubt, as well as balancing thesis work with other doctoral and personal engagements. Students will have the opportunity to ask about common obstacles encountered in the writing process and receive useful advice on how to overcome them.**

**Thème 2024: Démystifier l’écriture de la thèse et ses défis**

**La rédaction d'une thèse doctorale peut être un processus éprouvant à n'importe quel stade du doctorat, que ce soit au stade de pondre la proposition de projet ou au courant de la rédaction elle-même. Les panélistes partageront ainsi leurs conseils et stratégies pour un processus de rédaction de la thèse efficace, en discutant notamment de l'importance de créer un plan détaillé à long terme, de fixer des objectifs réalistes et de rester organisé.e. Les panélistes seront également invité.e.s à partager leur expérience doctorale, discutant des étapes de la recherche, de la rédaction, de la révision, et de la préparation à la soutenance de la thèse. Ce panel sera l'occasion de mettre en lumière des stratégies de gestion du temps et de hiérarchisation des priorités dans le contexte doctoral. Les panélistes pourront par ailleurs discuter des enjeux de motivation à long terme, de la gestion du doute de soi chez les doctorant.e.s, ainsi que des défis liés au maintien de l'équilibre parfois difficile entre le travail de thèse et d'autres engagements doctoraux et personnels. Les étudiants auront ainsi l'occasion de poser des questions sur les obstacles courants rencontrés dans le processus de rédaction et de recevoir des conseils expérimentés sur la manière de les surmonter.**

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| Monday 2:00-3:20 p.m. (LEA 232) |
| Student Essay Prizes |
| Presiding: Richard Ascough (Queen’s University) |

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| 2:00-2:30 | Founders Prize: Xenia Ling-yee Chan (Regis St. Michael’s College, Toronto School of Theology)**The Disappearing Jeremiah: A Transpacific Feminist Reading of Jeremiah 15:10–21 with Kang Sǒk-kyǒng’s *A Room in the Woods*** |
| 2:30-2:40 | Questions |
| 2:40-3:10 | Jeremias Prize: François Doyon (Université Laval)**Contextual and Historical Coherence in Translating ἀρσενοκοῖται in 1 Corinthians 6:9: A Hermeneutical Analysis** |
| 3:10-3:20 | Questions |

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| Monday 3:30-5:00 p.m. (LEA 232) |
| Annual General Meeting |
| Presiding: Richard Ascough (Queen’s University) |

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| Monday 5:15-6:15 p.m. (LEA 232) |
| Presidential Address |
| Presiding: Erin Runions (Pomona College) |

Richard Ascough (Queen’s University)

**Whither By-laws?**

We have very few extant by-laws of ancient associations, but those that have survived indicate a variety of functions, such as outlining the structure of the association, delineate the rights, responsibilities, and privileges of members, establishing norms of behavior and consequences for non-compliance. Moreover, by-laws codified procedures for decision-making, dispute resolution, and the amendment of governing regulations. Yet, it seems not all ancient associations had by-laws, even when one accounts for the vagaries of archeological finds; many groups functioned by unwritten laws and traditions. In this paper I will begin by exploring why by-laws served some groups better than others and how the presence of by-laws both enhance and restrict the operations of the group that adopted them. This will lead us to ask of our own groups—the CSBS but more broadly professional societies in our fields—what are our by-laws? How do they function and in what ways do they both enhance and restrict the operations of members and the leaders that represent them. And when, if at all, are they in need of revision?

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| Monday 6:30 p.m. (Leacock Lobby/Hallway) |
| CSBS Reception |

# Tuesday, June 18

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| Tuesday 8:30-11:45 a.m. (BIRKS 203) - AV |
| Hebrew Bible |
| Presiding: Laura Hare, University of Toronto |

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| 8:30-9:00 | Michael DeRoche (Memorial University of Newfoundland)**‘Ye shall not die’: A Reassessment of the role of the most Naked Beast in the garden of Eden**In this essay I argue for a modification of the common interpretation of the serpent in Genesis 3. Typically, he is seen as the villain in the story of the garden of Eden, responsible for destroying the pristine relationship that initially existed between the first human couple and God, for the curse that befalls the earth, and for getting the humans expelled from the garden. In contrast, I argue that the serpent is a more ambivalent character than this reading allows. If he is responsible for convincing the human couple to disobey God’s command not to eat from the tree of the knowledge of good and evil, and for the unpleasant consequences that follow, he is also essential for the realization of God’s plan to create the humans after the divine likeness. If he sets in motion the series of events that leads to the expulsion of the humans from paradise, these same events also lead the humans to the very place in creation that God plans for them in Gen 1:26, to wit, being fruitful, multiplying and filling the earth. It seems that while the serpent plays the role of villain, he also plays the role of hero; and plays both at one and the same time. |
| 9:00-9:30 | Dustin Burlet (Millar College of the Bible)**Navigating Eden’s Exegetical Labyrinth(s): 'Adam' and Exegetical Fallacies (Gen 2:15)**Effective interpretation of the Hebrew Bible often includes, but is not limited to, clear engagement with the accentuation system of the MT. Coupled with this is the linguistic necessity to differentiate between different verbal stems. Regrettably, some individuals fail to note how the Masoretes point the verb nuakh with a dagesh in the nûn at Gen 2:15, i.e., “Adam” in “Eden,” thus indicating a HIPHIL II (or ‘B’) form that carries the sense or meaning of “to set, place” (see DCH 5:638–39; Gesenius18 793; HALOT 1:679; TLOT 2:723) rather than “cause to rest,” i.e., HIPHIL I (or ‘A’). Given such, these authors tend to (wrongly) import a meaning of “sabbath/rest” to Gen 2:15 where none exists. This presentation will consider such matters at length alongside their relevance to exegetical fallacies in general. |
| 9:30-10:00 | Carmen Palmer (Stetson University)**Jacob and Esau Reinterpreted Traditions through a Physiognomic Lens**Abrahamic brothers Jacob and Esau reemerge throughout scriptural reinterpretation as representations of opposing forces of good and evil (e.g., Philo, *Sacrifices* 4; Gen. Rab. 63.6). Beyond Esau’s troubled past in scripture of marrying two Hittite spouses and losing out on the birthright blessing, does Esau’s ruddy and red complexion (Gen 25:25) influence these later renderings? This paper examines physiognomic observations within Egyptian (P. Beatty III, 10683 *Dream Book*), Greek (Aristotle, *Physiog*.; Plutarch, *Is. Os*.), and Jewish texts (4Q561 Physiognomy, 4Q534 4QNoah ar). Findings indicate that ruddy and red complexions or hair may be indicators of bad and harmful character or indicate quality of a person’s spirit. Such findings suggest an integration of scriptural and common physiognomic markers in early Jewish literature traditions. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Rebecca G. S. Idestrom (Tyndale Seminary)**God’s Glory and the Eschatological Hope in the Book of Isaiah**The theme of God’s glory plays a significant role in the eschatological hope presented in the book of Isaiah. Not only is YHWH’s glorious presence manifest to Isaiah the prophet and to Israel, God promises to reveal his glory to the world. One day there will be a universal manifestation of YHWH’s glory to all nations, indeed to all creation. This will usher in a new era of divine redemption (Isaiah 35; 40:5; 60:1–3, 19–21; 66:18-19). This paper will explore the role that God’s glory plays in the Isaianic passages that describe this future age to come.  |
| 10:45-11:15 | Christopher R. Lortie (Providence University College)**In the Midst of the Book of the Twelve: The Redactional Role of Zephaniah 3:9–20 and its Implications**An important question when considering the development of the books that make up the Book of the Twelve is whether this development took place as part of the individual book or as part of the Twelve. This is especially the case for a text like Zeph 3:9–20, which transitions the Twelve from a pre-exilic to post-exilic outlook. After surveying recent approaches, this study will propose that Zeph 3:9–20 was fashioned to provide a literary conclusion to Zephaniah and, at the same time, function as a bridge for the Twelve offering an idealized vision for the post-exilic community that is wrestled with in Haggai, Zechariah, and Malachi. |
| 11:15-11:45 | J. Richard Middleton (Northeastern Seminary at Roberts Wesleyan University)**Your Way Was through the Sea: The Rhetoric of Psalm 77 and the Role of the Reader**Psalm 77 opens with the psalmist’s anguished and persistent cry to God (v.2 MT) followed by a threefold affirmation of remembering (zākar) and meditating (śiaḥ) on God or on the past (vv. 4, 7, 12–13). This threefold affirmation suggests a three-part narrative structure for the psalm (vv. 2–4, 5–11, 12–21), which serves to organize the psalmist’s (and the reader’s) experience of attempting to move from despair to hope. The paper will explore the complex intersections of emotion and rhetoric in the psalm—including the imaginative theophany of vv. 14–21 and the psalm’s unresolved ending. |

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| Tuesday 8:30-11:15 a.m. (BIRKS 111) |
| Gospel of Matthew, Christ Groups |
| Presiding: Gregory Fewster (MF Norwegian School of Theology, Religion, and Society) |

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| 8:30-9:00 | Michael Pettem (The Presbyterian Church in Canada)**Johannes Kepler: Dating Biblical Events, the Star of Bethlehem, Quantum Mechanics** This paper opens with a short biography of Johannes Kepler, situating him in his historical, religious and scientific contexts. The paper discusses his interest in dating events in the Bible. His observation of the famous supernova of 1604 inaugurated modern research into the Star of Bethlehem. His scientific work was a basis for Newton's theory of gravity. Kepler and Einstein, in very different ways and with very different conceptions of God, both saw their work as thinking again the thoughts of God. However, does the revolution brought about by Quantum Mechanics call into question this approach to science and to biblical interpretation? |
| 9:00-9:30 | T. E. Goud (University of New Brunswick)**Hyperbole, Realism, or Both?: The Parable of the Unforgiving Slave (Mt 18:23–35)**There are elements in the Parable of the Unforgiving Slave that have been the subject of much debate. Three are of particular note: i) the size of the debt (10,000 talents); ii) the status of the “slave”; iii) the imprisonment and torture of the slave. Is this parable “the nearest thing to a tale from the Arabian Nights in the teaching of Jesus” (Beasley Murray); a realistic representation of tax-revenue farming in a Hellenistic context (Derrett); a realistic representation of contemporary economic oppression with a bit of exaggeration thrown in (van Eck); or should we resort to attempting to recover some ‘original’ version or even to emendation of the text (De Boer and Davies & Allison)? In this paper I will revisit the problems raised by these issues and approaches. |
| 9:30-10:00 | Esther Guillen (McGill University)**The Sign of Jonah: Failed Divination in the Gospel of Matthew**In the Gospel of Matthew there are five failed divinations, wherein the intended interpreter fails to correctly divine the meaning of a sign. Four instances are paralleled in Mark, and one in Q, but all five have been redacted by Matthew. The five failures all refer to Judean interpreters, and their inability to understand that either Jesus is the messiah or that John the Baptizer is Elijah returned. It is apparent in the Gospel that if the intended interpreters had not failed, then they would have been able to understand. While Matthew was not the original composer of the failed divinations, his redaction and additions to the pericopes make clear the author’s presentation of the differences in interpretive ability between Judeans and non-Judeans. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Mona Tokarek LaFosse (Emmanuel College, University of Toronto)**She’s *How* Old? Women, Age and Authority in Early Christ Groups**When we encounter a particular woman within the texts of the early Christ followers, we often have only one glimpse, a snapshot, that reveals one moment of her life. How old were these women when we encounter them in this moment? Though ages are not stated or obvious, age was a crucial part of social identity in the ancient Mediterranean. Unlike the relatively stagnant nature of social status and gender in ancient Roman contexts, age shifted a person’s roles, expectations, and identity through the life course. Demography and cultural context suggest that these prominent women in early Christ groups were older women, exercising the authority and power that their stage of life afforded them. |
| 10:45-11:15 | Zeba Crook (Carleton University)**Thinking Against, not with, Associations**This paper explores and interrogates the insistence of some scholars to seek out what is different, unique, or exceptional about early Christ-following associations in comparison to non-Christian associations. |
| 11:15-11:45 | Samuel D. Stewart (Wycliffe College, Toronto School of Theology)**Keeping Disputes Internal: Intramural Conflict Resolution in Greco-Roman Associations and the New Testament**Numerous heuristic comparisons have been proposed between Greco-Roman associations and early Christ groups. One comparable element between associations and Christ groups is the process by which they handled disputes between group members. This paper will examine several inscriptions from associations and two texts from the NT to demonstrate how both the associations and early Christ groups evidenced a strong desire to keep the resolution of disputes internal. The practice of keeping disputes internal highlights several concerns for both the associations and the NT authors, including the unity and autonomy of the groups. |

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| Tuesday 9:00-11:15 a.m. (BIRKS 205) |
| Seminar: Thinking through Gender and Sexuality in Biblical Literature |
| Presiding: Isabelle Lemelin (Université du Québec à Montréal) |

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| 9:00-9:30 | Tingyuan Huang (Université de Montréal)**Création et prophète queer : Chaos/Hundun en Genèse 1,2 et Zhuangzi**Le chaos (*tohu wabohu*) en Genèse 1,2, traditionnellement perçue comme un désordre pré-création divine négatif, est traduit en chinoise à l’aide du terme *hundun*, issu de la mythologie chinoise et des classiques confucéens et daoïstes, notamment *Zhuangzi*. Dans ce dernier, la mort de Hundun, personnifié en empereur du milieu, est décrite comme un assassinat tragique durant sept jours. Cette allégorie mène à une vision positive et potentiellement queer du chaos de la création cosmique. Cet article vise à examiner le concept de chaos sous un angle interculturel et queer et à explorer la possibilité de queeriser les textes bibliques et daoïstes ainsi qu’à interpréter l’auteur Zhuangzi comme un prophète queer dans un contexte contemporain. La mort de ChaosL’empereur de la mer du Sud était Illico, l’empereur de la mer du Nord était Presto, l’empereur du milieu était Chaos. Comme chaque fois qu’ils s’étaient retrouvés chez Chaos celui-ci les avait reçus avec la plus grande aménité, Illico et Presto se concertèrent sur la meilleure façon de le remercier de ses bontés : « Les hommes déclarèrent-ils, ont sept ouvertures pour voir, entendre, manger, respirer. Lui seul n’en a aucune. Et si on les lui perçait ? » Chaque jour ils lui ouvrirent un orifice. Au septième jour Chaos avait rendu l’âme. (*Zhuangzi*, Chapitres intérieurs, Chapitre 7, Verset 7, traduction de Jean Levi) |
| 9:30-10:00 | Discussion |
| 10:00-10:15 | Break |
| 10:15-10:45 | Laurence Darsigny-Trépanier (Université de Montréal)**Le genre chez Monique Wittig et dans la Bible : lire le Ct pour mieux comprendre *Le corps lesbien***Cette présentation vise à répondre à l’invitation formulée par Tat Siong Benny Liew, soit celle d’utiliser nos lectures de la Bible afin de transformer la théorie *queer*, plutôt que d’appliquer un cadre d’analyse *queer* à un texte biblique. Pourtant si souvent présente dans l’œuvre de Monique Wittig, l’influence de la Bible dans ses écrits n’est pratiquement jamais reconnue, et encore moins investiguée, par les spécialistes de l’auteur. J’évaluerai donc en quoi les récentes lectures *queer* du Ct peuvent nous éclairer à la fois sur son roman *Le corps lesbien*, de même que sur le concept de genre tel que l’envisageait Wittig de manière générale dans l’écriture. |
| 10:45-11:15 | Anne Létourneau (Université de Montréal)**When Sex Workers, Dogs, and Pigs Go to the Pool: Royal Bloodbath in Samaria (1 Kings 22:38)**In 1 Kings 22, Ahab, king of Israel, is shot by a bowman on the battlefield. He bleeds to death in his chariot (v. 34-35) and is buried with his fathers in Samaria (v. 37, 41). An intriguing verse, v. 38, is found sandwiched between the two references to his burial. While the body of Ahab is underground, his blood is still very much a matter of concern. It becomes a source of “nourishment” for dogs – and pigs in the Greek version –, and an opportunity for a nice “wash” for sex workers. This short vignette condenses the expected effect of Elijah’s prophetic curse (1 Kings 21:19) with a major twist: the desecration is intensified with the presence of these women. In this paper, with the help of feminist animal studies, I explore this bloody and impure *assemblage* of animals’ and women’s bodies. I suggest that, beyond passing judgment on Ahab’s kingship and death, the scene also speaks to the threat of the woman at his side, Jezebel, accused of witchcraft and prostitution a few chapters later and murdered with the help of animals (2 Kings 9:22.30-37) |
| 11:15-11:45 | Discussion |

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| Tuesday 12:00-1:30 p.m. |
| Women Scholar’s Lunch |

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| Tuesday 2:00-4:45 p.m. (BIRKS 205) |
| Seminar: Thinking through Gender and Sexuality in Biblical Literature |
| Presiding: Erin Runions (Pomona College) |

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| 1:30-2:00 | Emma Cusson (Université de Montréal)**« Le fœtus est plié et reposé comme une tablette d’écriture » : analyse féministe matérialiste d’un imaginaire rabbinique en Lévitique Rabbah 14, 8**Alors que le droit à l’avortement mobilise les débats sur la place publique depuis quelques années, les discours sur le fœtus se multiplient eux aussi. Certaines conceptions contemporaines s’enracinent dans des textes issus de traditions religieuses variées, notamment le judaïsme rabbinique. Dans le cadre de cette présentation, j’analyserai un passage du midrash *Lévitique Rabbah* (14, 8) qui reflète l’une de ces interprétations rabbiniques du fœtus. À la lumière de concepts féministes matérialistes (terme de référence, appropriation, etc.) de Colette Guillaumin (1934-2017), je poserai un regard critique sur ce texte en mettant en lumière certains biais androcentriques des rabbins. |
| 2:00-2:30 | Gerbern S. Oegema (McGill University)**Women, Birth, and Resurrection**Why were the women, among whom was Mary, who had given birth to Jesus, the first to witness the resurrection of Jesus? Does Matthew rely on Biblical examples? The topic of women, birth, and resurrection is rather rare in the Bible. Still, there are some very interesting texts in the Hebrew Bible (Isaiah 66:1-24), the Apocrypha (2 Maccabees 7:1-42), and the New Testament (Matthew 28:1-19) that connect the three topics women, birth and resurrection. Would these and other texts shed light on the importance of women and mothers for the concept of and the belief in resurrection? This paper will look at the early reception history of the martyrdom of the mother and her seven sons in 2 Maccabees 7, a text that speaks explicitly about the resurrection in connection with birth, as well as the Gospel of Matthew 28, where the women are the first to witness the resurrection of Jesus. It will do so by discussing several examples from Jewish and Christian writings, in order to see, whether and how women, birth and resurrection in the Early Church have been understood exegetically and theologically. |
| 2:30-3:00 | Discussion |
| 3:00-3:15 | Break |
| 3:15-3:45 | Katharine Fitzgerald (McMaster University)**Threatened Bodies: Trauma Theory, Gender, and Sexuality in the Narratives of Judith and Susanna**This paper explores the intersection of gender and sexuality using literary trauma theory in the narratives of Judith and Susanna. Sexuality and gender are important aspects of the portrayal of trauma in these novels that feature female protagonists who face sexual assault and rape in the context of communal threats to their Jewish communities. This paper makes use of literary trauma theory to explore the representation of traumatic experience in female characters and proposes ways in which the use of trauma theory may illuminate the interplay between gender and sexuality in early Jewish texts. |
| 3:45-4:15 | W. Derek Suderman (Conrad Grebel / University of Waterloo)**Reconsidering The Rape of Nineveh: Reading the Sexual Violence of Nahum 3 Through the Lens of Trauma**While the depiction of God allowing for or even promoting the metaphorical rape of Nineveh has long been recognized as profoundly problematic, this passage reflects a broader prophetic motif of portraying conquered cities as female figures whose military conquest and subjugation are then depicted as sexual violence (Jer. 13, Ezek 16, etc.). Drawing on work by womanist author Wil Gafney and Congolese author Jacob Onyumbe Wenyi, this paper will employ trauma theory to critically explore the rhetorical purpose and effect of portraying Nineveh as a prostitute subjected to sexual violence. |
| 4:15-4:45 | Discussion |

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| Tuesday 1:30-4:45 p.m. (BIRKS 111) - AV |
| Pauline Studies/Early Christianity |
| Presiding: Michele Murray (Bishop’s University) |

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| 1:30-2:00 | David P. Ross (Wycliffe College, Toronto School of Theology)**Good Boasting: Conversion and Boasting in Suffering in Epictetus and Paul**This paper compares Epictetus and Paul through the lens of conversion, focusing on their similar practices of boasting in suffering. It fills a gap in the comparative study of these two key figures: boasting in and showing off God’s goodness in the midst of human suffering is a previously unexplored, important theme in both thinkers’ ethical teaching. The methodological use of conversion studies accentuates the originality of this finding. This paper will show that both Epictetus and Paul taught that the one converted to God’s service is specially enabled to boast in suffering in an ethical and personally transformative way. |
| 2:00-2:30 | Lauren Mayes (McGill University)**Ἅγιος Λόγος, Divine Word: Philosophic Identity Construction in Late Second Temple Judaism**Jewish identity in antiquity is a deeply embedded lived experience that weaves between modern scholarly boundaries of Biblical and Classical studies. In order to replicate that interconnectivity, I investigate Jewish identity as first century Jews themselves presented it in Rome to gentile audiences. By utilizing a historical-critical and comparative methodology, I place the works of Josephus, Paul the Apostle, and Philo of Alexandria in conversation with each other and with cultural currents in Rome. Paul and Philo are treated as dynamic philosophical thinkers while Josephus provides a more ‘secular’ background against which to triangulate their thought. The result is an understanding of Jewish identity construction and legitimation in the first century that is inherently self-aware and philosophical, especially when presented to Roman gentile audiences. |
| 2:30-3:00 | Yoshi Takahashi (McMaster Divinity College)**The Origins and the Composition of the Roman Christianity: A Linguistic Investigation**To whom did Paul specifically address the letter known as Romans? Scholars posit that he wrote it to believers in Roman communities, unfamiliar to him, established by someone other than Paul. Yet, the historical accuracy of this traditional view is questionable. A few scholars propose that the Roman audience comprised Christians who migrated from a Roman province, originally disciples of Paul. Linguistic analysis (Systemic Functional Linguistics) favors the latter theory. This interdisciplinary approach suggest that the Roman audience had a close relationship with Paul, rather than being largely unknown to him. Additionally, this perspective supports the notion that Paul intended Romans for a predominantly Gentile audience. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Gregory Fewster (MF Norwegian School of Theology, Religion, and Society)**Towards a constructive philology of the New Testament writings**While the study of the New Testament and early Christianity has traditionally been a text-based field, its last few decades have experienced what we might call a new philological turn. Scholarship on the social, cultural, and material dimensions of early Christian textuality is challenging and even dismantling some of the fundamental assumptions about our textual object of study, including standard introductory categories of authorship, dating, and textual form. Put simply, the textual foundation for the study of earliest Christianity must be characterized by fluidity, fracture, constructedness, and uncertainty. For philologists, such insights are exciting. But for the wider research community, challenges to its traditional assumptions can easily appear as entirely deconstructive or esoteric. Rather than leaving fellow scholars in the lurch, this paper takes the broad make-up of the CSBS as an opportunity to consider how to bridge that gap between new philological insights and the ordinary operations of scholarship on early Christianity. Taking the Pauline corpus as a point of departure, this paper seeks to establish the stakes and implications of the emerging philological consensus for the historiography of earliest Christianity and propose an approach to using early Christian literary sources that takes their fragmentation and uncertainty as a generative opportunity to complement other revisionist projects in the field. |
| 3:45-4:15 | Samuel P. Grottenberg (University of Aberdeen)**Conceptual Blending as a Possible Model for the Interpretation of the Jesus Tradition in the (Catholic) Epistles**The application of findings from Cognitive Linguistics to biblical studies is fast becoming a trend within our field, particularly with regard to the analysis of metaphors and characterization in narrative texts. This “cognitive turn” opens up a variety of possibilities for interpretation in other areas of New Testament studies as well, including the analysis of the function of traditional material in epistolary literature. In this paper, I draw on Fauconnier and Turner’s theory of conceptual integration (or “blending”) to construct a working model for analyzing the interpretive function of Jesus tradition material retrieved by early Christian authors and readers in non-Gospel contexts. |
| 4:15-4:45 | Connor Kokot (University of Toronto)**Free Readers, Scriptoria, and their Characteristic Errors: With the Apocalypse as a Case Study**This paper examines the six earliest papyri of Revelation (P18, P24, P47, P85, P98, P115) and five of the earliest uncials of the text (01, 02, 04, 025, 0169). It offers a paleographic analysis of each of the artifacts, classifying each as copied by either a professional or nonprofessional hand. Subsequently, the “singular” readings (using the Colwell-Royse method) are counted and catalogued. From these two data sets, it is demonstrated that nonprofessional scribes are more likely to create nonintentional variants (orthographic errors, one-word omissions, transpositions, etc.). However, professional scribes are more likely to introduce intentional variants. This paper then analyzes a series of intentional variants which were designed to change the theological meaning and/or create intertextualities with the Septuagint. From this, several conclusions about New Testament textual criticism and early Christian reading cultures are offered. |

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| Tuesday 1:30-4:15 p.m. (BIRKS 203) - AV |
| Dead Sea Scrolls & Intertestamental Literature |
| Presiding: Eileen Schuller (McMaster University) |

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| 1:30-2:00 | Bruce Worthington (The Chinese University of Hong Kong)**Populist Features of the Qumran Community**While there has been significant work on the topic of populism in the field of modern political theory, many have just begun to extend these insights into popular movements of the ancient world. This paper uses populist theory to evaluate political elements of the Qumran community, comparing these elements with other popular renewal movements of the ancient world. Populist elements in the Qumran community include: the singularity of the Teacher of Righteousness, a "partial" group located in the desert which views themselves as “true” representatives of Israel, and the reconstruction of Israel around a new political core. |
| 2:00-2:30 | Sarah Newman (University of Toronto, Wycliffe College)**Through the Eyes of Miriam: Female Prophecy in the Dead Sea Scrolls**While many divinatory dreams in the Old Testament are attributed to men, women also held divinatory and/or prophetic roles. This paper will look at Miriam, Moses and Aaron’s sister (Num. 12, Exod. 15), who appears in the Visions of Amram, and is the only female figure preserved in the Dead Sea Scrolls associated with the Aramaic רז in the Dead Sea Scrolls, which applies to divine knowledge. I will answer the question: What does the narrative of Miriam in both intrabiblical (OT) and extrabiblical (ANE) texts reveal to us about the nature prophecy through women? |
| 2:30-3:00 | Michael B. Johnson (W. F. Albright Institute of Archaeological Research)**The Textual Reconstruction of Recension A of the Self-Glorification Hymn: A Reconsideration of the Placements of Frgs. 4–6, 8 in 4QHodayota**The non-canonical sectarian psalm often designated “The Self-Glorification Hymn” features a speaker who proclaims his exalted status and describes himself seated in heaven among the angels. This psalm is arguably the most discussed sectarian psalm from Qumran and plays a key role in hypotheses about figures such as the Teacher of Righteousness, the archangel Michael, a heavenly messiah, or Enoch, among others. Two recensions of this psalm are found in 1QHa XXV 34–XXVII 2; 4QHa II 18–V 3; 4QH frg. 21; 4QHe frgs. 1–2 (olim 4Q471b) (Recension A) and 4Q491 frg. 11 (Recension B). The material evidence for the Self-Glorification Hymn is highly fragmentary, and extensive textual reconstruction has been employed by Strugnell, Stegemann, and Puech, among others to restore this psalm in various articles and in DJD 29 & 40. In this paper, I will propose a revision to the placements of 4QHa frgs. 4–6, 8 and draw out its implications for the reconstruction of the complex and debated text of the Self-Glorification Hymn. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Andrew Knight-Messenger (Brescia University College, Western University)**Aseneth as a ‘City of Refuge’: Interpretive Shifts in Understanding the Cities of Refuge Traditions in Joseph and Aseneth**Joseph and Aseneth exhibits an acute interest in proper relationships, particularly those between Jews and Gentiles. Much of the first part of the work (chapters 1-21) seeks to explore how the ancient Hebrew hero, Joseph, came to marry the Egyptian Aseneth, daughter of the priest of On. Joseph and Aseneth’s solution to this enigma is dependent upon its depiction of Aseneth’s rejection of idolatry, conversion to the worship of the God of Israel, and her transformation into “City of Refuge”. This designation begs the issues of what image Joseph and Aseneth seeks to construct through its reference to the ancient Israelite institution of the cities of refuge, and how the text understands the purpose of this institution. This paper examines Joseph and Aseneth’s understanding and depiction of the institution of the cities of refuge, and demonstrates how the text subtly changes the significance of this institution for a new literary context. |
| 3:45-4:15 | Benjamin Frostad (McMaster University)**Does Jubilees Attest to the Noahide Laws? Reassessing a Common Scholarly Claim**Rabbinic literature describes a set of (usually) seven laws deemed incumbent upon the sons of Noah, that is, upon gentiles. While the origin of the Noahide laws is unclear, many scholars claim they are attested in Jubilees 7, where Noah instructs his sons with certain observances. Indeed, this claim is repeated so often that many take it for granted. This paper argues, however, that there are important differences between the function and context of the rabbinic Noahide laws and laws attributed to Noah in Jubilees. Unlike rabbinic texts, Jubilees fails to offer a distinct set of laws for gentiles. |

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| Tuesday 6:30-8:00 p.m. (LEA 232) - AV |
| Craigie Lecture |
| Presiding: Richard Ascough (Queen’s University) |

Karen King (Harvard University)

**Writing the Past/Imagining a Future: Ancient Christian Historiography in Motion**

**Some people, often called Christian authors, were (re)inventing the world by associating its pieces in novel configurations, mappings that connected existing entities—entities that already had long histories and would come to birth a complex legacy through multiple (re)contextualizations from antiquity until today. In conversation and competition with their fellows in the Roman world, they deployed two widespread strategies: (re)telling traditional stories and marking differences. They moved some things to the center, marginalized others, revalorized much, included and excluded, gave voice and silenced, made visible and invisible—authorizing and naturalizing as they went. So powerful is this legacy that much in it appears simply to be the case: the division of the world into Jews, Christians, pagans; that Christians rejected sacrifice and idolatry. But historians, some in this room, are troubling these truisms. To what ends? As Tony Morrison writes (or as I paraphrase), “Forming a picture of the [past]…is the future’s project.” (“The Future of Time,” in The Source of Self-Regard, 121.)**

# Wednesday, June 19

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| Wednesday 8:30-11:15 a.m. (BIRKS 205) - AV |
| Hebrew Bible |
| Presiding: Carmen Palmer (Stetson University) |

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| 8:30-9:00 | Laura Hare (University of Toronto)**“They cried to YHWH”: Variationist analysis of the roots צעק and זעק**The by-forms צעק and זעק are productive in the Hebrew Bible both as nouns and as verbs. It has been argued by a number of scholars that the use of these roots reflects linguistic shift over time as זעק came to replace צעק. Another suggestion is that צעק was a northern (“Israelian Hebrew”) form that is preserved in texts relating to the northern kingdom. To further investigate and evaluate these claims, in this paper I use the methodology of variationist analysis to determine the factors influencing the choice of one root or the other in any given situation. |
| 9:00-9:30 | Anicet Bassilua (Faculté universitaire de théologie protestante de Bruxelles)**La place de la libation dans le système sacrificiel de l'Ancien Testament**La libation, sacrifice dont la matière est versée telle quelle, et non brulée, au pied de l’autel et non sur l’autel (cf. Si 50,14-15) présente une caractéristique exceptionnelle dans le système sacrificiel de l’Ancien Testament. Ce trait qui l’éloigne du principe de la « satisfaction vicaire » en fonction duquel la victime sacrificielle, en l’occurrence animale, subit par substitution la peine du pécheur (principe qui a dominé les études du culte sacrificiel d’Israël jusqu’au début du XIXe siècle) l’a conduit à attirer peu d’attention dans les études vétérotestamentaires. Dans le but de combler ce vide, cette communication qui s’interroge sur la place réelle de la libation dans le système sacrificiel de l’Ancien Testament décrit, à partir d'une approche sociologique et d'une analyse textuelle avec l'apport de l’archéologie, la fonction de la libation dans l'organisation sociale, politique et religieuse de l’ancienne société d’Israël. L’analyse montre que les différents modes de sa performance cultuelle, aussi bien en public (dans les Temple/sanctuaires) qu’en privé (dans les habitations domestiques), sont directement liés aux paramètres socio-économiques et culturels du Levant sud. |
| 9:30-10:00 | Ki Hyun Kim (McMaster Divinity College)**Davidic Covenant from Two Perspectives**This paper analyzes the synoptic texts, 2 Sam 7 and 1 Chr 17, by focusing on the messages of the Chronicles. A narrative approach is devised and applied to each passage. Based on narrative elements, such as characters, scenes, and events, each passage has three scenes. The first scene describes that David talks with Nathan. The second scene shows that God’s words come to Nathan. The last one illustrates that Nathan delivers God’s message to David. Compared to King’s passage, the message of the Chronicles is that Davidic covenant passage encourages the post-exilic community to seek their identity as God’s people. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Isaiah Padgett (McMaster Divinity College)**"Not as I Do..." Implicit Ethical Reversal in Lamentations 5**This paper seeks to explore how a text such as Lam 5 might fit into the broader task of Old Testament ethics. Given its lack of explicit ethical commands, examining the text propositionally seems like a doomed endeavor. However, by remaining conscious of the implicit features of the text such as terminology, poetic devices, and the unethical practices that are being lamented, Lam 5 can serve as a prime example of implicit ethical reversal which shapes the reader by describing what is unethical. |
| 10:45-11:15 | Michelle Yu (University of Toronto, Toronto School of Theology, Wycliffe College)**Reading Esther’s Characters Through the Lens of Trauma: An Exploration of Trauma Theories**In recent years, scholars have applied the understanding of trauma studies to re-read the book of Esther and the characters within it. The results of these exciting studies shed new light on different aspects of trauma in the story. However, more work, especially regarding the characters, can be done. This paper will discuss trauma theories, particularly theories of personal trauma. I propose that reading the characters in the Book of Esther through the lens of trauma and character analysis will enable us to read Esther’s characters in fresh ways. |

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| Wednesday 8:30-11:45 a.m. (BIRKS 111) - AV |
| Pauline Studies II |
| Presiding: Margaret MacDonald (St. Mary’s University) |

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| 9:00-9:30 | Josh Follweiler (Moravian Theological Seminary)**Paul's Jewish Missionizing**The classification of first-century figures such as Josephus, Philo, and Paul as missionaries has been met with reluctance in scholarly circles. The term "mission" is often considered an anachronism, and debates arise around the influence of conversion on its interpretation. Some scholars argue that Paul, while acknowledging his own conversion, actively sought converts, while others reject the idea of first-century Jewish missionizing altogether. In both cases, being Jewish is perceived as a rigid category with clear boundaries. Essentially, scholars are divided into two camps: those who see Paul as a missionary aiming to convert people to Judaism and those who believe that the concept of a Jewish missionary in the first century is implausible. This paper seeks to disentangle the idea of conversion and mission. It proposes a separation of these terms and employs Shaye Cohen's categories of Jewish participation to broaden the understanding of Jewish identity. By adopting a more nuanced perspective on missions and a comprehensive view of Jewish affiliation, the paper then compares Paul's missionary activities—such as his reinterpretation of Jewish law, avoidance of synagogue support, and methods of payment and exchange—with those of his contemporaries. Collectively, these components prove that the term mission is not anachronistic, but it is, in fact, the best term to describe Paul’s itinerant activities |
| 9:30-10:00 | Ed Calnitsky**The Architecture of the Apostle: Reconstructing Paul**For centuries, Lutheran theology portrayed Judaism as a legalistic religion of "works-righteousness" that earned salvation by merit. Christianity, in stark contrast, was depicted as a religion of grace, love, and forgiveness. Recent or "New Perspective" scholarship on Paul has made progress towards understanding Paul within Judaism but has been inclined to replace the idea that Jews earn salvation through a merit-based approach with the concept that for Paul, Judaism is ethnocentric, particularistic, or inadequate in one form or another. This paper proposes that far from rejecting Judaism, Paul came to faith in Jesus as Christ in Jewish terms, recognizing the meaning of the event for Israel first, and then for the world. |
| 10:00-10:15 | Break |
| 10:15-10:45 | David P. Ross (Wycliffe College, Toronto School of Theology)**Pregnant with Action: Re-examining the Nature of Saving Faith (Gal. 2:19-20 and 5:6)**This paper considers the relationship between faith and good works in Galatians. Although Paul separates these regarding the basis of justification, he sees an extremely tight relationship between the two outside of this question. Pauline scholarship has not adequately explored just how close Paul understands this connection to be, nor the accompanying implications of this. Methodologically, the history of reception (specifically that of the Reformers) and a close grammatical analysis of the Greek text (especially of the voice of ἐνεργουμένη in 5:6) will argue that saving faith is the Aristotelean acorn which contains latent within itself a truly righteous, law-fulfilling life of loving good works. |
| 10:45-11:15 | Richard Last (Trent University)**Abraham and the Jerusalem Collection: Kinship Diplomacy in Paul’s Letters**Individually, the Jerusalem collection and Paul’s discourse on Abraham are each quite uncharacteristic for their time. Myths of kinship between Jews and followers of Christ did not circulate frequently in the first-century, nor were they necessary for making intelligible a foreign god to non-Jews. Paul employed a much more common strategy in that regard (see, e.g., Rom 3.29). The Jerusalem collection, moreover, is currently without a precise ancient parallel. So far, all proposed civic and collegium analogies show that donors to collections usually lived near the beneficiaries, or in the case of Jewish collections for the Jerusalem temple, shared an ethnic identity. Despite difficulties in framing Paul’s Abrahamic myth and the Jerusalem collection individually, they become intelligible when studied together and placed in the context of Hellenic kinship diplomacy, so this study proposes. The richest surviving documentation of kinship diplomacy is on the Xanthian stone (Bousquet, REG 101 [1988], 14-16 = SEG 38.1476). As a framework for making comprehensible Paul’s discourse on Abraham and the Jerusalem collection, the 110-line Xanthian inscription is overviewed and compared to Paul’s ambassadorial role with the Jerusalem assembly. |

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| Wednesday 8:30-11:45 a.m. (BIRKS 203) |
| Emotion and Affect in Mediterranean Antiquity Seminar: Efficacy of Feelings |
| Presiding: Andrea Di Giovanni (St. Michael’s, University of Toronto) |

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| 8:30-8:55 | Colin Toffelmire (Ambrose University)**Affect, Sexualized Violence, and the Problem of Polite Translation in Ezekiel 16**The Hebrew Bible/Old Testament contains a number of passages that are infamous for their use of violent, sexualized language. Among these, Ezekiel 16 stands out as perhaps the starkest and most troubling example. Yet, most English translations (especially those mass-produced for religious use) are notably different from the original text in affective impact. Many of the instances where troubling language, imagery, or tone has been “tidied up” in translation involve archaic English phrasing, euphemism, or an overly formal tone. The result is a substantial disparity between the affective impact of reading the passage in Hebrew and the affective impact of reading the passage in English translation. In this paper I will draw on the work of Kaisa Koskinen on translation and affect theory, as well as text-linguistic tools, in order to explore the vital importance of considering affect when reading and translating Ezekiel 16. This will include both lexicographical analyses of specific terms/phrases (e.g., תּוֹעֵבָה and זנה in Hebrew, or “harlot” and “whore” in English) and larger discourse structures that impact interpersonal communication and emotional/affective impact. The argument of this paper is twofold: 1) Ezekiel 16 cannot be accurately engaged without serious consideration of the affective, interpersonal impact of the emotional tone used to represent both God and Israel/Judah, and 2) the archaizing language and inattention to emotional tone in English translation produce polite, and deeply inaccurate, translations that fail to appropriately offend and trouble the reader. |
| 8:55-9:20 | Bailey Freeburn (Brown University)**Desiring Salvation: Following Fear and Finding Pleasure in the Martyrdom of St. Ariadne**Dated to the 4th century CE, the Martyrdom of St. Ariadne is an early Christian narrative that follows the trial, persecution, and entombment of a young slave girl named Ariadne. As expected with martyr texts, a large focus of this narrative is the imprisonment and torture of the martyr. These episodes of violence are grotesque and often penetrative. In the aftermath of these violent episodes, Ariadne laments her situation and begs for divine protection from continued harm. The treatment of life and death–suffering and defiance–is expected to be cohesive with that of other martyrologies, but Ariadne complicates and confuses these expectations. This text demands a reconsideration of genre amidst its presentation of fear and desire. Rather than desiring death, Ariadne desires something else. |
| 9:20-9:45 | Francis Landy (University of Alberta)**The Levite's Concubine and the Discourse of Silence**I have two objectives in this paper. The first is to trace how at every point the narrator focalizes our attention on the woman's subjectivity, but only indirectly. In other words, silence speaks. The second is to follow Rhiannon Graybill's plea for an "unhappy" reading of the story, that notes how it affects us, emotionally and sensually. I intend to conduct a close reading of the story, in which I will show how the narrator occludes the character of the pilegesh precisely through the odd, mysterious detail, that she is interesting because she is morally ambiguous, and because of the symbolic dimension, whereby her terrible fate becomes of emblematic of that of Israel in the book of Judges. |
| 9:45-10:00 | Break |
| 10:00-10:25 | Brigidda Bell (Moravian Theological Seminary)**Foretelling crisis as building crisis: the coalescence of collective feeling through public ritual in Cassius Dio**In his Roman history, Cassius Dio catalogues a series of concurrent disasters during the reign of Augustus that brew rebellious sentiment. Amidst these, he records Augustus’ vow to fund the Megalensian games because, Dio writes, "some woman had cut some letters on her arm and practiced some sort of divination." The ritual’s power is denied by Dio, who instead writes that Augustus “affected to believe the common report and proceeded to do anything that would make the crowd cheerful" (55.31). Feelings here are imagined as not only sticky and contagious, but dangerous in their potential. The effectiveness of the ritual stems from it relates, engages, and makes legible collective feelings (Ahmed 2004). This paper examines Dio’s representation of collective feeling coalescing around prophetic eruptions so as to unpack how public ritual practices contained the potential to fan moments of crisis and build a public atmosphere of impending catastrophe. |
| 10:25-10:50 | Glen Taylor (Wycliffe College)**A Reconsideration of Jesus’ Anger and Weeping in the Story of Lazarus (John 11:33–38)**This paper reconsiders Jesus' inward anger in John 11. Arguing from both the context of John 11 and the syntax of three references to Jesus' anger, it suggests that the Johannine writer had an apologetic purpose for allowing readers to infer that Jesus' anger was self-directed. |
| 10:50-11:15 | Erin Runions (Pomona College)**Response** |
| 11:15-11:45 | Discussion |

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| Wednesday 9:00-10:30 a.m. (Otto Maass Chemistry Building 10) |
| Keynote Address (Joint Session with the Canadian Theological Society, Canadian Catholic Historical Association, and Canadian Society of Biblical Studies) |

Timothy Larsen

**A Truly African Christianity: The Leadership of the**

**Kenyan Presbyterian Minister John G. Gatũ (1925–2017)**

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| Wednesday 1:30-4:45 p.m. (BIRKS 203) |
| Book Review Panel – Francis Landy,*Poetry, Catastrophe, and Hope in the Vision*(2023) |
| Presiding: Peter Sabo (Western University) |

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| This panel will engage with Francis Landy's recent book *Poetry, Catastrophe, and Hope in the Vision of Isaiah*. Papers will explore Landy's provocation that the poetry of Isaiah engages incomprehensibility and deferral as a way to contend with the trauma of exile. |
| 1:30-2:00 | Peter Sabo (Western University) |
| 2:00-2:30 | Anne Létourneau (Université de Montréal) |
| 2:30-3:00 | Ken Ristau (MacEwan University) |
| 3:00-3:15 | Break |
| 3:15-3:45 | Fiona Black (Mount Allison University) |
| 3:45-4:15 | Erin Runions (Pomona College) |
| 4:15-4:45 | Questions and Discussion |

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| Wednesday 1:30-4:45 p.m. (BIRKS 111) |
| Special Session: Interpreting the Septuagint in Its Greco-Roman Context |
| Presiding: Jean Maurais |

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| 1:30-2:00 | Marko Dorosh - A Glimpse Beyond the Usual. The Septuagint in Context of the Similar and Preceding Translations into Greek |
| 2:00-2:30 | Tyler Horton – A More Mundane Septuagint |
| 2:30-3:00 | Christopher Beecher - Anchoring Jewish Ethnicity in Hellenistic Egypt: A Theory of Septuagint Emergence |
| 3:00-3:15 | Break |
| 3:15-3:45 | Nathan Kreider - Greek Influence on Jewish Worship in the Septuagint Psalms |

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| Wednesday 1:30-4:45 p.m. (BIRKS 205) |
| Special Session: Interpreting the Septuagint in Its Greco-Roman Context |
| Presiding: Amanda Rosini/Rob Hiebert |

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| 1:30-2:00 | Simon Naveau - How Old Greek of Numbers and Deuteronomy is not affected by translators' Alexandrian milieu |
| 2:00-2:30 | Nathan Maroney - Similes and Softening - Metaphors in Septuagint Psalms |
| 2:30-3:00 | Brent Niedergall – Profiling Principled Polysemy as a Means of Comparing Translation Technique |
| 3:00-3:15 | Break |
| 3:15-3:45 | Connor Kokot - The Law Codes of Exodus in the OG |
| 3:45-4:15 | Joel Korytko – Does Greek Exodus 22:24(25) Permit the Charging of Interest? A Reexamination of ἐκδανείζω |
| 4:15-4:45 | Naomi Rey - πρᾶσις, κτῆσις, and ἔγκτησις: Terms for owning and leasing land in the legal texts of Ptolemaic Egypt and the Greek Pentateuch |

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| Wednesday 6:00-8:30 p.m. (BIRKS Chapel and Lobby) |
| LXX Keynote and Reception |
| Presiding: Dirk Büchner |

Michaël van der Meer (Leiden)

**“**Acculturation or Accommodation? The Old Greek Translation of Hebrew Scripture in the Light of philosophical and religious worldviews in Ptolemaic Egypt”

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| Thursday 8:30 a.m.-12:00 p.m. (BIRKS 111) |
| Special Session: Interpreting the Septuagint in Its Greco-Roman Context |
| Presiding: Jean Maurais/Ellen De Doncker |

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| 8:30-9:00 | Matt Glass (20h30 in Jakarta) - The Discourse Function of articular infinitives in the dative in Compositional Greek Corpora and the Septuagint |
| 9:00-9:30 | Jeremy Corley (14h00 in Ireland) - Linguistic Features of the Greek Prologue to Sirach |
| 9:30-10:00 | Camilla Recalcati (15h00 in Belgium) - “Measure for Measure”: On weights and measures renderings in LXX Genesis, Exodus, and Leviticus |
| 10:00-10:30 | Break |
| 10:30-11:00 | Roberto Carrera – Translation of Asyndetic Clauses in Job 3.33-36 |
| 11:00-11:30 | Larry Perkins – Re-evaluating Hebraisms in Greek Exodus |
| 11:30-12:00 | Rob Hiebert – The Septuagint as an Artifact of Post-Classical Greek |

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| Thursday 1:30-5:30 p.m. (BIRKS 111) |
| Special Session: Interpreting the Septuagint in Its Greco-Roman Context |
| Presiding: Dirk Büchner/Emma Wasserman |

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| 1:30-2:00 | Joong Wook Choi - Greek Isaiah in Exile: The Returning of the Remnant through Tragic Vicissitudes |
| 2:00-2:30 | Matthew Quintana - The Intertextual and Theological Interpretive Potential of Greek Isaiah: A Study in LXX Isaiah 65:17–25 |
| 2:30-3:00 | Ellen De Doncker - Translating God’s Senses in LXX-Pentateuch: A Prefixed Theology? |
| 3:00-3:30 | Gideon Kotzé - C’est la vie! Comments on the Theology and Intention implied by LXX Ecclesiastes 6:1–2 |
| 3:30-4:00 | Break |
| 4:00-4:30 | Davis Sutton - Joining the Team: Ἰουδαΐζω in LXX Esther 8:17, Galatians 2:14, and Josephus |
| 4:30-5:00 | Dominique Angers - Luke’s Purposeful Modifications of Mark’s Uses of Greek Isaiah |
| 5:00-5:30 | Jonathan Lo - Preparing the Inaugural Chinese Translation of the Septuagint |