(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 / Amanda Rosini |

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| 1:30-2:00 | Marko Dorosh (Paris Lodron Universität Salzburg) **A Glimpse Beyond the Usual. The Septuagint in Context of the Similar and Preceding Translations into Greek**The paper focuses on an analysis of Greek translations made in the Mediterranean region prior to the conquests of Alexander and how they relate to the Septuagint project. The Septuagint was a significant milestone in the history of translation. It is the most extensive known corpus rendered into Greek in Antiquity. However, many other translations were discovered in the Greek *oikumene*, particularly, Anatolia. After the Greeks colonised various regions of the Mediterranean, including Asia Minor, their language became familiar to the local peoples. Thus, translations of religious, legal, or private texts arose. The goal of this paper is to examine existing examples of such texts. The project aims to shed more light on the purposes and aims of the Septuagint translation project, albeit without presuming any direct influence |
| 2:00-2:30 | Tyler Horton (University of Cambridge)**A More Mundane Septuagint**The Septuagint is often described as the extraordinary product of an exceptional process. It is “the first great translation of the West” (Rajak 2009: 4), “a fascinating treasure from the ancient past” and “milestone in human culture” (Jobes and Silva 2000: 19), or even “the first human endeavor of such scope ever undertaken in translation, unique and without precedent in the history of mankind” (Jinbachian, 2007: 37). Without debasing the value of the LXX, this paper suggests that the translation of Jewish biblical texts into Greek was a more prosaic affair. Following James Aitken’s proposition that when these translations are situated in the Ptolemaic context of multilingualism, they are less distinct than has been assumed (2016; and in the 2021-22 Grinfield Lectures), I offer two further lines of evidence for a more mundane LXX. First, I introduce the concept relative translation distance. Through an analysis of the translation of רוּחַ in the LXX, I argue that it was relatively easier for the LXX translators to find appropriate lexical equivalents than it is for modern users of English. Secondly, I contend that we should conceptualize the creation of these texts as a more communal process. Both internal and external evidence suggest that the inscribing of the LXX followed a longer process of communally negotiated translation. These affirmations put pressure on anachronistic tendencies to conceive of the creation of LXX texts on terms analogous to our own and allow a reconsideration of our imaginaries of LXX origins. |
| 2:30-3:00 | Christopher Beecher (Hebrew Union College)**Anchoring Jewish Ethnicity in Hellenistic Egypt: A Theory of Septuagint Emergence**For centuries, Jews and Christians simply assumed the historicity of Aristeas as a narrative description corresponding to past events. Most modern scholars do not take the letter as such, but either consider it partially historical or altogether a fabrication. If one takes the path of majority scholarship and rejects the historicity of Aristeas in part or in whole, what can be said about the origins of the Septuagint? What gave rise to the need to translate the Hebrew scriptures into the Greek of Hellenistic Egypt in the third century BCE? Late scholar James Aitken considered this question the “one fundamental question” that remains ‘outstanding.’ Ancient Hellenistic writers believed the impetus for the emergence of the Septuagint was the need to add the sacred Jewish books of the law to the great library at Alexandria. Modern scholars are divided on what served as the impetus for the translation from Hebrew to Greek. In this paper, I argue that the Septuagint was created as a series of anchored public representations to preserve Jewish ethnic identity in the diaspora. The language of “anchored public representations” comes from the work of Dan Sperber, a French cognitive scientist stationed at the Central European University in Budapest. A “public representation” is an idea that is shared and accessible to the public in such a degree that it may be considered cultural. The modifier ‘anchored’ refers to a public representation that is by and large faithfully transmitted or inscribed in something like a text, inscription, or image. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Nathan Kreider (Gordon-Conwell Theological Seminary)**Greek Influence on Jewish Worship in the Septuagint Psalms**Over the past two centuries, there has been an ongoing debate over the extent to which Jewish people integrated into Hellenistic society. There are some who have argued that Jewish people saw Hellenism as antagonistic to Judaism (such as Hengel, *Judaism and Hellenism*). Recently, scholars such as Gruen (*Heritage and Hellenism*, 1998) and Aitken (*Sirach and Imperialism*, 2021) have argued against the view that Jews opposed Greek culture, showing that, in contrast to this view, some Jews integrated to various degrees into Hellenistic culture. Similar arguments have been ongoing within Septuagint studies, especially pertaining to the language used by the translators. Aitken in his 2015 article *Jewish Worship Amid Greeks* demonstrates that the translator borrowed language of praise from contemporary Post-Classical Greek, often extant in the papyri and inscriptions of the contemporary Hellenistic era. This paper will look to further establish what Gruen and Aitken have indicated in the above texts—that Jews in the Hellenistic world did in fact integrate into Hellenistic culture. I will show how the language of the Greek Psalter reflects this in its conceptualization of worship. In the Greek Psalms, we see concepts of worship that appears to be adopted from conventional Post-Classical Greek, language likewise used by figures such as Astrampsychus, a Greek magician. This observation will demonstrate that the translator was fully capable of an intimate use of Post-Classical Greek and does so even within the context of worship. |
| 3:45-4:15 | Nathan Maroney (Caskey Center for Biblical Text and Translation - Southeastern Seminary)**Similes and Softening - Metaphors in Septuagint Psalms**Conceptual Metaphor research has seen a surge in studies both in the fields of Linguistics and Biblical Studies.  Researchers have shown the way metaphors are embedded in culture and reveal elements of culture.  Conceptual Metaphor research is thus vital to Septuagint studies, as we seek to understand the way the translators adapted metaphors from another cultural context to their own Greco-Roman context. This paper will build upon the work of Joachim Shaper, who has discussed both deletion of metaphor, and intentional or unintentional changing of metaphor.  Our study will focus mostly on Psalms 1-50, but also on examples from other Septuagint books.  The paper will add to the discussion of intentional or unintentional changing of metaphors.  The paper will also discuss the way Septuagint translators turned metaphors into similes.  The data on smiles will show that similes are used as pragmatic ways of softening metaphors that were seen as inappropriate or jarring to the translator context.  Often, when translators turned metaphors into similes, they added additional textual data to aid in interpretation as well. By studying metaphor and simile, this paper will contribute to our understanding of how the Septuagint translators negotiated adapting a text from one cultural context to their own cultural context. |

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| 4:15-4.45 | Brent Niedergall (Sydney College of Divinity)**Profiling Principled Polysemy as a Means of Comparing Translation Technique**Applying a Cognitive Linguistics approach, this paper will compare the relationship between the Hebrew source text and the conceptual representations modeled by the prepositions ὑπέρ and περί. Septuagint translators selected not only Greek lexical equivalents but also distinct senses within lexical networks. By analyzing how various translators construed prepositional phrases, we can perceive each translator’s potentially unique tendencies. Thus, instead of evaluating translation technique in terms of isomorphic and non-isomorphic renderings, this paper leverages polysemy to construct translator profiles that can be compared against one another.A Cognitive Linguistics perspective understands a preposition’s metaphorical meanings to relate to perceptual experiences and to extend from the basic domain of space. Andrea Tyler and Vyvyan Evans have proposed what they call the Principled Polysemy Approach. This method is useful for analyzing a word’s distinct meanings based on the theory that a preposition’s extended meanings are related to its primary meaning. Using this method to discern distinct senses of ὑπέρ, I argue that the correlation between Hebrew lexeme and Greek conceptual representation can serve as a potentially useful means for assessing and comparing translation technique. My findings support the theory that the Twelve is the work of a single translator. A comparison of respective profiles for the Twelve and Jeremiah αʹ (chapters 1–28) also suggests that each is the work of a different translator. Additional sounding in Ecclesiastes, Isaiah, Jeremiah βʹ (chapters 29–51), Lamentations, and Ezekiel will further reinforce my hypothesis that individual translators exhibit a consistent profile that can be distinguished from the work of other translators. |

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

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| 1:30-2:00 | Davis Sutton (Southeastern Baptist Theological Seminary)**Joining the Team: Ἰουδαΐζω in LXX Esther 8:17, Galatians 2:14, and Josephus**In his scathing critique of Cephas in Galatians 2:11-14, the Apostle Paul accuses Cephas of compelling the gentiles to ἰουδαΐζειν. Translators and commentators gloss this word, a present active infinitive from the root word ἰουδαΐζω, in various ways. For instance, James Dunn writes that “’to like live a Jew’ was obviously to live in accordance with Jewish customs” and that ἰουδαΐζειν “was a quite familiar expression,” since “many gentiles in the ancient world ‘judaized.’” Josephus uses the word several times, including once in J.W. 2.454 in which a gentile soldier avoids death by “becoming a Jew” and being circumcised. BDAG glosses it “live as one bound by Mosaic ordinances or traditions;” LSJ as “side with or imitate the Jews.”However, the earliest occurrence of ἰουδαΐζω is LXX Esther 8:17, where people from all the nations were “becoming Jews” out of fear of the Judeans. However, this does not always seem to fit the context of its occurrences in the New Testament and its contemporary literature. Since the earliest occurrence of the word is from LXX, this paper will examine how LXX Esther’s use of ἰουδαΐζω informs the later occurrences, and how readers should understand ἰουδαΐζω in contemporary NT literature, especially Galatians 2:14. |
| 2:00-2:30 | Dominique Angers (Faculté de Théologie Évangélique – Acadia University)**Luke’s Purposeful Modifications of Mark’s Uses of Greek Isaiah**With Markan priority as a foundation, this paper explores how Luke engages with and creatively reappropriates certain quotations from and allusions to Greek Isaiah found in Mark’s Gospel. More specifically, it examines how Luke intentionally adapts Mark’s use of Septuagint passages and themes to align with his own literary goals. The first part of the paper examines two more obvious examples of differing Isaian integrations. From these are drawn some principles about Lukan practice that will then be tested against more subtle examples. First, Luke 3:4-6 (LXX Isaiah 40:3-5) is compared with Mark 1:3 (LXX Isaiah 40:3). Second, Luke 8:10 / Acts 28:26-27 (LXX Isaiah 6:9-10) are compared with Mark 4:12-13 (LXX Isaiah 6:9-10). In both cases Luke modifies Mark’s delimitations of the cited Greek Isaiah texts to highlight some key Isaian themes at critical junctures of his narrative. The second part initially compares Luke 4:18-19, 43-44 with Mark 1:14-15. Finally, a dialogue between Luke 18:35-43 and Mark 10:46-52 is proposed. While Mark appears to allude to Greek Isaiah 35 within a network of pericopes (including Mark 7:31-37 and 8:22-26), Luke directs his readers’ focus predominantly to LXX Isaiah 61:1, a text crucial for framing his narrative. This paper will conclude by proposing that this creative highlighting of Isaian themes is in some respects the extension of a concern already found in LXX Isaiah’s own framing and highlighting of themes found in its Hebrew source. As such, these patterns shed light on scribal practices operative in the Second Temple period. |
| 2:30-3:00 | Jonathan Lo (Ambrose University)**Preparing the Inaugural Chinese Translation of the Septuagint**The Septuagint, a significant ancient Greek translation of the Hebrew Scriptures, holds immense historical, literary, and theological value. However, its accessibility to a wider audience is limited, especially in non-English-speaking regions. While Chinese translations of the Septuagint do exist for the deuterocanonical books, there is currently no Chinese translation of the canonical books of the Septuagint directly from the Greek text. This paper advocates for the translation of the Septuagint directly from Greek into Chinese, recognizing the importance of making this crucial text available to Chinese-speaking scholars, theologians, and the general public.The paper begins by exploring the history of bible translation in the Chinese language and articulating a rationale for translating the Septuagint directly from the Greek language. Existing translations of the Septuagint into other languages will also be surveyed. From this introduction, the discussion turns to comparing translational philosophies, identifying translational obstacles, and assembling a team of translators that represent a diverse spectrum of Chinese communities (from Hong Kong, Taiwan, and Mainland China). The paper will conclude by considering the merits and contributions of producing such a translation. The aim of this collaborative project is to open avenues for Chinese scholars to engage with the rich tapestry of the Septuagint's historical and theological insights, contributing to a more nuanced understanding of biblical studies and promoting cross-cultural dialogue between Western and Eastern theological perspectives. Such an enterprise enriches biblical scholarship, facilitates intercultural dialogue, and fosters a deeper appreciation for the diverse heritage of religious thought. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Connor Kokot (University of Toronto)**The Law Codes of Exodus in the OG**This paper examines the two major law codes in the OG of Exodus: The Covenant Code (20:22-23:19) and The Ritual Decalogue (34:11-26). The examination is twofold. First, an investigation of the compositional techniques of the OG are studied. Four phenomena are highlighted: (1) the creation of verbal homogeneity, (2) content mirroring, (3) transposition, and (4) the insertion of in-text clarifying glosses. It is argued these changes do not represent accidental modifications but are instead deliberately employed techniques (albeit not employed in an entirely consistent or predictable manner). Second, it is suggested that the OG makes changes which effect the meaning of the text. Two test cases are provided in this regard: the laws of slavery and the law of an induced miscarriage. Ultimately, it is argued the changes made by the translator are primarily aesthetic and motivated by exegetical concerns (rather than halakhic concerns motivated by external contingencies).  |
| 3:45-4:15 | Joel Korytko (Northwest Seminary and College)**Does Greek Exodus 22:24(25) Permit the Charging of Interest? A Reexamination of ἐκδανείζω**It is often remarked that Jewish residents of Ptolemaic Egypt charged interest in their business dealings in contrast to the unanimous injunctions from the Torah to the contrast. However, it may be that these claims have been somewhat misguided. One of these injunctions is Exodus 22.24(25). Here לוה, “to lend,” is translated with the rare term ἐκδανείζω which appears only elsewhere in LXX materials in a parallel law in Dt. 23.19b (translating נשׁך, “to lend on interest”; cf. נשׁך = ἐκτοκίζω [“to exact interest”] in 23.19a). Lee states that ἐκδανείζω is equivalent to the far more common term δανείζω, “to lend” (Lexical, 93). δανείζω is found relatively frequently in the LXX materials (23x; e.g., Dt. 15.6, 8, 10; 28.12, 44) though not in parallel to ἐκδανείζω. The problem with this argument is that the literary and documentary texts do not seem to suggest synonymy between ἐκδανείζω and δανείζω. This implies a different semantic range for ἐκδανείζω much like the other prefixed forms of δανείζω are not synonymous to δανείζω (προδανείζω; ἐπιδανείζω). Why is it important that ἐκδανείζω means “lend with interest”? Many view Ex. 22.24(25) as prohibiting lending with *any* interest. But, if this gloss of ἐκδανείζω is correct, G would translate with the opposite meaning (i.e., “If you lend money with interest to…”). Jewish residents of Ptolemaic Egypt mentioned in the documentary papyri have long been known to have charged loans with interest according to Greek standards. If the text does allow interest, many claims in the secondary literature that Ptolemaic Egyptian Jews charged interest in contrast to Mosaic law have been somewhat misinformed. |
| 4:15-4:45 | Naomi Rey (Trinity Western University)**πρᾶσις, κτῆσις, and ἔγκτησις: Terms for owning and leasing land in the legal texts of Ptolemaic Egypt and the Greek Pentateuch**"πρᾶσις, ἔγκτησις, and κτῆσις are all terms used in the Greek Pentateuch in reference to land conveyance (e.g., Genesis 49:32, Leviticus 25:16, etc.). These terms are also used in the Greek Documentary Papyri in similar contexts (e.g., P. Eleph. 14, P. Cair. Isid. 4). The papyri concerning land tenure and title provide further background for understanding how the Greek translators used these terms in the LXX. Land leasing was a common practice in the Ptolemaic empire which appealed to many because of the flexibility given to the landowner and the ability to capitalize on multiple plots of land at one time (Manning: 2003). Jewish residents in Egypt likewise found themselves in land leasing arrangements (e.g., P. Graec. Mon 287 + 293). |

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

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”

Reception to Follow

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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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| 9:00-9:30 | Matt Glass (Trinity Western University) **The Discourse Function of articular infinitives in the dative in Compositional Greek Corpora and the Septuagint**The syntactic construction of the articular infinitive in the dative has a discourse function that needs to be clearly defined. Any theoretical hypothesis about its function must be tested by the textual data in the various Greek corpora, which include texts in the Classical era, Post-classical era, Papyri, and Inscriptions. The goal in examining the Greek corpora is to learn if the Septuagint translators used the syntactic construction in a way consistent with compositional Greek texts. After examining texts and refining the theoretical hypothesis about the syntagm’s discourse function, one gains a greater appreciation for the translators’ technique. In rendering the Hebrew בְּ  + infinitive construct, the translators sometimes used ἐν τῷ + infinitive, sometimes used a participle, and sometimes used a temporal conjunction + finite verb. Their renderings consistently gave attention to discourse pragmatics. None of the choices were arbitrary but displayed an awareness of the discourse function of these choices and the context in which they were used. |
| 9:30-10:00 | Camilla Recalcati (Université Catholique de Louvain) **“Measure for Measure”: On weights and measures renderings in LXX Genesis, Exodus, and Leviticus**Systems of measurement and weight vary across cultures, geographical areas, and historical periods. These differences can be attributed to cultural practices, historical developments, and the specific needs of a society. Indeed, the systems of measurement and weight differed significantly between the Syro-Palestine region during the composition of the Hebrew texts and Hellenistic Egypt in the 3rd century BCE – at the time of the Septuagint translation. Because weights and measures hold cultural significance, this semantic category offers a good field of exploration for Egyptian influences operating on lexical choices in the translation of LXX- Genesis, Exodus, and Leviticus that this paper aims to examine. As a preliminary step, the proposed paper will present monetary and measurement systems in the Ptolemaic kingdom that saw an overlap between the Ptolemaic system and the indigenous one (Manning: 2008; Criscuolo: 2011). Then, a punctual analysis of lexical items referring to weights and measures in the LXX will be offered to evaluate the impact of the Egyptian environment on the Greek renderings of weights and measures – i.e., ἄρουρα (Gen 21,33), χρυσοῦς (Gen 37,28; Gen 45,22), γόμος (Ex 23,5), στάθμιον (Lev 19, 35-36; Lev 27,25), κόρος (Lev 27,16). The focal point, from which conclusions will be drawn, will center on the dynamic elements subject to transformation in translation which can be attributed to the contextual influence exerted by Hellenistic Egypt. |
| 10:00-10:30 | Break |
| 10:30-11:00 | Simon Naveau (Université Catholique de Louvain)**How Old Greek of Numbers and Deuteronomy is not affected by translators' Alexandrian milieu**John Lee, Stefan Pfeiffer and Passoni Dell'Acqua have shown how much the Greek translation of the Hebrew Bible depended on the Greek language used in Alexandria and, to a greater extend, on the local cultural, sociological and geographical context. Their studies take full account of the many manuscripts discovered in Egypt, a significant part of which is contemporary to the work of translation, i.e. the 3rd century BC. However, their studies are general and take little account - though they do not ignore it - of the diversity of translators and books, treating the Greek text as a whole. A more detailed study of each of the books is needed, though, to validate their hypothesis. The presentation will show that the translations of the books of Numbers and Deuteronomy, unlike others of the Pentateuch, are not very dependent on the Alexandrian environment, taking as an example the translation of the names of the seas and of the geographical directions.   |
| 11:00-11:30 | Larry Perkins (Northwest Seminary and College)**Re-evaluating Hebraisms in Greek Exodus**The paper briefly reviews definitions of Hebraisms in LXX documents proposed by other scholars. It then evaluates several proposed categories of Hebraisms scholars observe in OG Exod (e.g., transliterations, semantic and lexical influence, proposed cases of syntactical interference). The thesis of the paper is that OG  Exod as a translation obviously reflects instances of Hebrew interference in its Greek text, but these are limited. For the most part the translator employs Greek idioms to convey his perceived meaning of the Hebrew source text. Special attention will be given to the translator’s renderings of apodotic waw constructions, redundant pronouns/adverbs in relative clauses, paronymous infinitive constructions, and ‘narrative καί.’ If time permits, his use of contemporary terminology to render Hebrew terms will be considered briefly. This essay is intended as a small contribution to the continuing attempt to characterize this translator’s approach to his source text and his task. |
| 11:30-12:00 | Rob Hiebert (Trinity Western University)**The Septuagint as an Artifact of Post-Classical Greek**Ancient inscriptions and papyri have provided valuable information regarding the kind of Greek that was being spoken and written during the Hellenistic / Greco-Roman period following the time of Alexander the Great, when the Greek translation of the books of the Hebrew Bible — i.e., the Septuagint — and other Greek texts that comprise the corpus of Jewish writings of that period were in production. The study by Septuagint scholars of documentary sources from Egypt and elsewhere in the Mediterranean world has done much to elucidate the nature of the Greek employed by those who rendered these sacred texts into Greek. The purpose of this paper is to highlight some of the features of Septuagint Greek that have their analogues in contemporaneous texts, while interacting with the work of other scholars who have devoted themselves to this subject. |

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| Thursday 1:30-4:30 p.m. (BIRKS 111) |
| Special Session: Interpreting the Septuagint in Its Greco-Roman Context |
| Presiding: Dirk Büchner |

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| 1:30-2:00 | Roberto Carrera (Southern Baptist Theological Seminary)**Translation of Asyndetic Clauses in Job 3.33-36**This paper studies how the Old Greek (OG) of Job 3, 33-36 translates asyndetic clauses. Based on Gentry’s own categories, I have divided asyndetic clauses into three main categories: New Material, Supportive Material, and Combination. Furthermore, this study will show that the translator’s own style is neither wooden/literal nor paraphrastic. His purpose seems to be to elucidate or explain the Hebrew text, while remaining as close as possible to its meaning. As such, the OG does not seem tied or constrained by the Hebrew text. Many a time, clauses are combined into one; allegories are changed completely yet without losing the main point the Hebrew is trying to make; in other occasions, the OG expands on what the Hebrew says. One could argue that the OG is looking at a different *Vorlage*, that is, editorial expansions or revisions come from a different parent-text. But it seems more plausible that these so-called expansions and reductions display the translator’s mastery of both Hebrew and Greek as he attempts to clarify the content of already ancient text by the Hellenistic period. |
| 2:00-2:30 | Ellen De Doncker (Université Catholique de Louvain)**Translating God’s Senses in LXX-Pentateuch: A Prefixed Theology?**The translation of anthropomorphisms (and its possible avoidance) in LXX has been recently revisited in the context of the “Septuagint-theology”. The ongoing discussion suggests that the question of LXX’S stance towards anthropomorphisms entails further questions regarding the language, cultural identity and ideology of the translator. I wish to analyze the translation of the divine senses in LXX-Pentateuch: being closely associated to the body, the senses offer an outlook on how God interacts and perceives in a bodily, say, anthropomorphic manner. One detail stands out in the translation of the (modern) five senses in LXX-Pentateuch: many of the verbs referring to the divine senses are prefixed. Indeed, ἐφοράω, ἐπακούω, ἔπειμι are used for the divine sight, audition and touch; whereas verbs such as ὑπακούω sometimes refer to human audition, never to divine hearing. Rhodes (2022) remarked: “prepositions reflect the way we profile our perceptions” – can the prefixes of the sensory verbs reveal something about how the translators perceived God’s anthropomorphic, sensory actions? Should the prefixed ἐπί be understood as “malefactive/destructive” (Luraghi, 2003; Horn, 2016)? Does it imply a specific spatial orientation of God (Somolinos, 2013)? This paper has three scopes: (1) To interact with recent scholarship on senses in the Bible, focusing on the divine senses as an instance of anthropomorphisms; (2) To examine the ideological/theological stance the translator(s) adopted regarding anthropomorphisms; (3) To contribute to the recent exploration of the role of prefixes/prepositions in Koinè Greek (Ross & Rudge, 2022), examining how the prefixed sensory verbs might express certain perceptions of the translator(s). |
| 2:30-3:00 | Break |
| 3:00-3:30 | Joong Wook Choi (McGill University)**Greek Isaiah in Exile: The Recurrence of Remnant-rhetoric**The main focus of the paper is to consider the following questions: “What message does Greek Isaiah 1-11 intend to communicate to the Alexandrian Jewish audience?” “What effects does Greek Isaiah expect to emanate for future generations with the idea of a remnant?” and “What position does Greek Isaiah take in relationship with other apocalyptic texts (e.g., with the Dream Visions of 1 Enoch)?” I will apply two sets of comparative studies. First, I will discuss literary works such as the Septuagint, the Masoretic text, 1QIsaa, and the Isaiah Targum (Targum Jonathan on Isaiah). I will distinguish some unique tendencies of the Greek text. For this purpose, I will compare vocabularies, grammatical factors, semantic elements, sentence structures, syntax, adopted images, rhetorical tones, and narrative streams. In the discussion, I will especially present the significant role of remnant-rhetoric in the whole picture. Second, I will ask whether we can compare LXX-Isaiah 1 to 11 with the Dream Visions of 1 Enoch (chaps. 83-90). I will categorize images, motifs, and themes in a hierarchic echelon from the bottom up to the top. In other words, a cluster of images form a motif, and several motifs converge into a theme. At the end, I will present four representative common themes (Exodus, Lawlessness, Exile, and Return). Remnant-rhetoric plays a significant role in both LXX-Isaiah and the Dream Visions of 1 Enoch and connects the four common themes. |
| 3:30-4:00 | Matthew Quintana (McMaster Divinity College)**The Intertextual and Theological Interpretive Potential of Greek Isaiah: A Study in LXX Isaiah 65:17–25**This paper explores the literary and interpretative dimensions of the Greek version of the book of Isaiah as it relates to its presentation of the biblical text as a text in its own right and its reception among ancient communities of faith. The significance of this tradition is evaluated in a case study of LXX Isa 65:17–25. Two facets of this passage’s textual function are assessed—namely, the interpretive potential it creates (1) for intertextual associations with other biblical texts and (2) for theological appropriation by the readers and recipients of the text tradition. The paper first provides an orientation to the Greek tradition of Isaiah, then offers a sketch of how one might go about reading the version as a sacred text in its own right. In the case study of Isa 65:17–25, the passage is analyzed against the Hebrew text of Isaiah with a view toward the interpretive potential produced in relation to both intertextual connections and eschatological and/or christological applications. It is argued that the Greek textual tradition of Isa 65:17–25 amplifies the intertextual connections with Gen 1–3 and more readily lends itself to eschatological and christological interpretation in its reception than does the Hebrew textual tradition of the same passage. This thesis is further substantiated by examining the passage’s reception in both the New Testament and patristic writings. |
| 4:00-4:30 | Gideon Kotzé (North-West University) **C’est la vie! Comments on the Theology and Intention implied by LXX Ecclesiastes 6:1–2**Researchers involved in Septuagint studies from all over the world, including the Global South, owe a debt of gratitude to our colleagues from the Great White North. Generations of Septuagint scholars from Canada have played a leading role in conceptualizing and creating the New English Translation of the Septuagint and they have a big hand in the follow-up commentary series (SBLCS). The stated goal of this commentary series is to elucidate the meaning of the text-as-produced and one of the guiding principles is that the text-as-produced should be described with reference to the translators’ intentions. These intentions are not simply synonymous with theology but the study of the latter, like the former, entails a close reading of the texts. In the proposed paper, I offer such a close reading of LXX Eccl 6:1–2, the only place where the Ecclesiast combines the two loaded terms ματαιότης and ἀρρωστία πονηρά in his evaluation of what he observes in the world. The aim of the paper is to make sense of the theology and intention implied by the wording of this passage. To this end, my comments on LXX Eccl 6:1–2 show how the Greek text reflects ideas about evil things in God’s ordered world, the deity’s involvement in them, and human beings’ powerlessness in the face of divinely determined twists of fate. The comments also reveal that the implied intention behind the Greek text is to say something about human beings’ inability to improve the way the world works, which is one of the running themes of LXX Ecclesiastes. |