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Description automatically generated(Updated: March 28, 2025)

All sessions located in St. James A (SJA) or St. James C (SJC) unless otherwise noted.

# Monday, June 2

**2:00-6:00 p.m.** (SJA 574D) EXECUTIVE COMMITTEE MEETING

# Tuesday, June 3

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| Tuesday 9:00-11:45 a.m. (SJA-325A) |
| Embodied Writing and Reading |
| Presiding:  Christine Mitchell (Knox College, University of Toronto) |

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| 9:00-9:30 | Andrea K. Di Giovanni (Regis-St. Michael's College, University of Toronto)  **Sounding the Stillness: Acoustic Dynamics in the Songs of the Sabbath Sacrifice**  Among the Dead Sea Scrolls, the Songs of the Sabbath Sacrifice (4Q400-407; 11Q17; Mas) are second only to the War Scroll (1QM) in the frequency of the term קול (sound or voice), and scholars often assume that the sonic environment depicted in the Songs is quite loud. However, in the Songs, the collocation קול דממת (sound/voice of murmur or whisper; cf 1 Kings 19:12) occurs more than any other expression in combination with קול, suggesting that vocalised sound in the angelic sanctuary has a different quality. Using methods drawn from sensory criticism, cognitive linguistics, and Steven Feld’s notion of “acoustemology,” I will demonstrate the dynamic range of sound in the Songs, and will suggest implications for understanding the requirement of hearing ability within the Yahad (cf. 1QSa 2:6; CD 15:16-17; 4Q396 2:3-5). |
| 9:30-10:00 | Aleksander Krogevoll (Volda University College)  **Alphabet of Anguish: Trauma and Acrostic Poetry in Lamentations**  The five poems in the Book of Lamentations articulate the profound trauma experienced by survivors of Babylon’s destruction of Jerusalem, the Temple, and the exile. Comprising five chapters, the first four employ acrostic poetry, where each verse (every third in Lam 3) begins with a successive Hebrew alphabet letter. While this acrostic structure is not retained in most English translations of the Bible, this paper examines acrostic poetry as a crucial trauma-aesthetic device for expressing trauma. The main question this paper addresses is: How do the use of acrostics and other literary techniques shape the themes of trauma in Lamentations? |
| 10:00-10:15 | Break |
| 10:15-10:45 | Laura Kassar (Université de Montréal)  **“Heat Relations”: Anger and Corporeality in the Book(s) of Isaiah**  This paper investigates the motifs of heat, anger, and corporeality in both the biblical book of Isaiah as well as in Anne Carson’s four-part poem called “Book of Isaiah” (Carson 1995). Through a close reading of selected verses and imagery in the prophetic text and Carson’s poetic rendering, I will sketch out what ethnographer and glassblower Erin O’Connor describes as the “calorific imagination” (O’Connor 2007) and apply this framework to my reading of both Isaiah’s. Building on this notion of “calorific imagination” as well as on ethnographic accounts relating to the practice of working with hot glass (O’Connor 2007; 2016) I will then demonstrate how heat functions to define and shape the fraught relation between Isaiah and God, altering the body of the prophet in its wake (Graybill 2016). |
| 10:45-11:15 | Sarah Newman (University of Toronto)  **How Visions in Jeremiah are Embodied Prophecy**  Though prophecy is often associated with a word or message, logocentric views of biblical prophecy fail to account for the corporeal realities within the text. Portier-Young (2024) argues that through the prophet’s subjugation to YHWH, prophecy becomes embodied within the prophet. This paper argues sight and vision as prophetic embodied prophecy in Jeremiah, springboarding from Portier-Young’s mediatory visionary mode: רֹאֶה, “the one who sees.” From here, I draw on Jeremiah’s interconnected senses of sight, hearing, and touch in his prophetic call, and address individual derivations of רֹאֶה in Jeremiah 1–7 to showcase both literal and figurative use. |
| 11:15-11:45 | **Discussion** |

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| Tuesday 8:30-11:45 a.m. (SJA 346G) |
| Special Session: “Secretly, I think…” |
| Presiding: William Arnal (University of Regina) |

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| We scholars, of all academic ranks, are experts in our field. Collectively, we presumably know more about the origins of Christianity than anyone else. And we know, because of our rigorous training, that our conclusions about Christian origins must be exactingly documented, well-evidenced, meticulously in conversation with the whole body of relevant scholarship. This does not prevent us — as experts — from having hunches, suspicions, beliefs about our subject-matters that we cannot necessarily prove or demonstrate, or that seems to us to run counter to the practice of the field, but which we hold nonetheless. We tend not to bandy these ideas about, not least because we want to appear to one another as academically responsible. But what if we let our defenses down, just for a few minutes, and shared some of these ideas with each other? How much light might it shed on our shared academic suppositions, what creative new directions of research might it suggest? The panel proposed  here aims to provide a forum for airing precisely these kinds of ideas — expert to be sure, but weakly-evidenced, highly speculative, difficult to argue, or just avoided in most scholarly conversations. Each of five panelists will present an elaborated but largely unargued (and previously unpublished) claim about Christian origins — substantive, methodological, and/or historiographical — in 5-10 minutes, followed by 20-25 minutes of general discussion, both with other panelists and the audience. The aim is for the discussion to be open-minded and as supportive, or at least genuinely deliberative, as possible, rather than just shooting down unusual hypotheses. | |
| 8:30-9:00 | William Arnal |
| 9:00-9:30 | Nicola Denzey Lewis |
| 9:30-10:00 | Richard Ascough |
| 10:00-10:15 | Break |
| 10:15-10:45 | Heidi Wendt |
| 10:45-11:15 | Emma Wasserman |
| 11:15-11:45 | Zeba Crook |

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| Tuesday 12:00-12:30 p.m. (SJA 236E) |
| Student/New Member Lunch |

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| Tuesday 12:30-1:45 p.m. (SJA 236E) |
| Special Student Session |
| Presiding:  Laurence Darsigny-Trépanier (Université de Montréal) |

**2025 Topic: Politically engaged biblical studies amid the rise of far-right rhetoric**

**At a time when various countries are electing right-wing governments, this student session aims to question our position as Canadian biblical scholars in the face of the rise of far-right ideologies. As sexist, racist, anti-queer/anti-trans and other regressive discourses multiply, certain populations are made increasingly vulnerable. It is therefore necessary to question the role of the student community and faculty specializing in feminist, queer and post/decolonial theories and any other engaged work and the study of the Bible. What should be our role in the production of such biblical readings and/or the enrichment of feminist, queer, post/decolonial, etc. theories through our readings of the Bible, while right-wing discourses tend to mobilize the Bible to oppose to such teaching? This discussion aims to produce a dialogue between students and professors specializing in politically engaged biblical studies concerning these very issues affecting our fields of research, while also chipping away at our own rights.**

**Thème 20245: Les études bibliques politiquement engagées à l’aune de la montée en popularité de la rhétorique d’extrême droite**

**En ces temps où divers pays élisent des gouvernements de droite, cette session étudiante a pour but de questionner notre position en tant que biblistes canadien·nes face à cette montée en popularité. Les discours sexistes, racistes et anti-queer/anti-trans se multipliant, la vulnérabilité de certaines populations est accrue. Il y a donc lieu de se questionner quant au rôle de la communauté étudiante et du corps professoral se spécialisant dans les théories féministes, queer, post/décoliniales et autres travaux engagés et l’étude de la Bible. Comment concevoir notre rôle dans la production de telles lectures bibliques et/ou d’enrichissement de la théorie féministe, queer, post/décoloniale, etc. via nos lectures de la Bible, tandis que les discours de droite tendent à mobiliser la Bible afin de s’opposer à de tels enseignements ? Cette discussion vise à produire un dialogue entre étudiant·es et professeur·es se spécialisant dans les études bibliques politiquement engagées et concernant les enjeux mentionnés plus haut touchant nos domaines de recherches et parfois aussi, nos droits.**

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| Tuesday 2:00-3:20 p.m. (SJC 302) |
| Student Essay Prizes |
| Presiding: Erin Runions (Pomona College) |

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| 2:00-2:30 | Founders Prize:  Jasmine Wiens (Knox College, Toronto School of Theology)  **Learning from the Land: The Violence against Mountains and People in Ezekiel 6** |
| 2:30-2:40 | Questions |
| 2:40-3:10 | Jeremias Prize:  Kevin Wing-Chiu Wong (Regis-St. Michael's Faculty of Theology, Toronto School of Theology)  **Hope in Circulation: The Affective Process and Socio-Cultural Signs in Romans 8:18–25** |
| 3:10-3:20 | Questions |

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| Tuesday 3:30-5:00 p.m. (SJC 302) |
| Annual General Meeting |
| Presiding: Erin Runions (Pomona College) |

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| Tuesday 5:15-6:15 p.m. (SJC 302) |
| Presidential Address |
| Presiding: Alicia Batten (CGUC, University of Waterloo) |

Erin Runions (Pomona College)

**The Carceral Afterlives of Isaiah 66:24 and the Question of the Human**

The CSBS is one of the longest standing Humanities societies in Canada, but what is our relationship to the larger Humanities today? If the discipline and the Society are to flourish, biblical scholars may need to be intentional about contributing to larger conversations in the Humanities. For instance, ethnic studies, indigenous studies, feminist, gender and sexuality studies, and the larger discipline of religious studies have raised questions about the category of the “human.” Drawing on these deliberations and recent work to this end in biblical studies, this lecture considers the role of biblical studies in defining the category and place of the human. I show how biblical scholarship about one biblical text contributes to the exclusion of the “criminal” from conditions of the human. I follow the carceral afterlives of Isaiah 66:24, with its expulsion of rebels to unquenchable fire and undying worms. Over many centuries, the morbid dynamics of Isaiah 66:24 were transformed so that the valley of Hinnom—the presumed geographic referent for Isaiah 66:24 and the early Christian idea of Gehenna—became a garbage dump where criminals were executed and burned. Progressively embellished in philological commentary about Gehenna from the seventeenth century onward, these imagined scenarios were taken as fact and incorporated into theological controversies about hell in the nineteenth and twentieth centuries, in the U.S. and Canada. Association of criminals, hell, and prisons in these debates contributes to an ethos where carceral systems can treat mostly racialized people—and in Canada disproportionately indigenous and migrant people—as less than human. Finally, I consider if there are ways to repair this harm.

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| Tuesday 6:30 p.m. (SJC 302) |
| CSBS Reception |

# Wednesday, June 4

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| Wednesday 8:30-11:45 a.m. (SJA 325A - **AV**) |
| Seminar: Hebrew Bible and/as Second Temple Literature |
| Presiding: Robert Jones (Penn State University) |

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| 8:30-9:00 | Helen Mak (Wycliffe College, University of Toronto)  **The Memories of Nebuchadnezzar in Aramaic Daniel Traditions: A Case in 4Q243–244**  Nebuchadnezzar II (r. 605-562 BCE), the Babylonian king who sacked Jerusalem in 587 BCE and initiated the Exile, occupies a paradoxical role in Israel’s collective memory. In the Hebrew Scriptures and Second Temple Jewish Literature, he is remembered variously as God’s servant (Jer 25:9; 43:10), “the arch-villain who destroyed Jerusalem” (2 Kings 25) (J. Stökl), and even the “archetype of the foreign tyrant who conquered and enslaved (M. Henze).” The Book of Daniel presents him “as a symbolic figure for gentile monarchs in general” (C.A. Newsom) -- while he is the “unjust king, the most wicked in all the world” in the Prayer of Azariah (Dan 3:32 OG), he is also a repentant king who coverts following divine punishment (Dan 4) (J.J. Collins). Meanwhile, 4Q243–244 (so-called Pseudo-Daniela-b) preserved in the Dead Sea Scrolls, offer a distinctive portrayal of Nebuchadnezzar within a periodized history of Israel. This paper examines Nebuchadnezzar’s memory in 4Q243–244, situating it within broader Aramaic Daniel traditions and Second Temple Jewish literature. Drawing on Matthias Henze’s application of Jan Assmann’s cultural memory theory and the concept of “mnemohistory” (M. Henze), the study explores how 4Q243–244 reinterprets Nebuchadnezzar’s memory through the court-tale setting, the rewriting of Psalm 106 and its integration of a periodized history of Israel. It argues that 4Q243–244 offers a unique and distinctive perspective by weaving together diverse traditions from the Second Temple period, thereby contributing to a more nuanced understanding of Nebuchadnezzar’s complex collective memories across Second Temple Jewish literature. |
| 9:00-9:30 | Andrew B. Perrin (Athabasca University)  **4QDaniele Fragments and the Emergence of the Daniel Tradition in Ancient Judaism**  The Dead Sea Scrolls include both Aramaic and Hebrew texts that relate to the formation, shaping, and reception of Daniel traditions. Among these, the remains of 4QDaniele (4Q116) include content of what is later known as the Hebrew prayer of Daniel, eventually received in Jewish and Christian canons in Daniel 9. In their textual reconstruction and material context, however, the fragments of 4QDaniele did not likely come from a larger manuscript of a “book” of Daniel. On the contrary, they likely existed on a small scroll—perhaps among the smallest among the Qumran finds—suggesting they served some other purpose. This paper introduces these fragments and explores their significance for understanding the earliest formation of the Daniel tradition in the Second Temple period. |
| 9:30-10:00 | Katharine Fitzgerald (McMaster University)  **Reimagining The Destruction of Jerusalem: What Trauma Theory Can Tell Us About Collective Memory and Meaning Making in the Books of Jeremiah and Judith**  The books of Jeremiah and Judith, two relatively disparate texts, describe traumatic experiences related to the destruction of Jerusalem in 586 BCE: Jeremiah is set in the aftermath of its destruction, while the main character of Judith defeats the (erroneously identified) Assyrians before King Nebuchadnezzar destroys the city. Recently, many texts of the Hebrew Bible, including Jeremiah, have received extensive treatment using the lens of trauma theory while most post-exilic Jewish literature remains overlooked. This paper aims to bridge the gap between Hebrew Bible and Second Temple literature by using the interpretative lens of trauma theory on the works of Jeremiah and Judith. The comparison of traumatic experience and its meaning in these texts illustrates that authors, well into the Second Temple Period, continued to grapple with the memory, impact, and meaning of the Exile in various ways. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Naomi Rey and Ana Golland (Trinity Western University)  **Sacred Texts in Vernacular: Renderings of Lev 16 in LXX and Peshitta**  The Greek and Syriac translations of the Day of Atonement demonstrate opposing tendencies and choices. They hint at interdependence, such as in their allusion to the ‘alien fire’ and their circumlocution of Hebrew ‘stranger’. There is also a shared interest in alternative renderings of Hebrew syntactical items, and both translations experiment with terms unknown to them. For instance, Azazel is rendered in the Greek as ‘the one sent off’, making clarifying additions for the reader, while the Syriac simply invents the name “Azzail”. The translation choices made regarding the scapegoat might point to a development of the concept, not only as it morphed into a full-blown demonic character in Second Temple literature (Book of Enoch and Apocalypse of Abraham), but in how it may have informed early Christian perceptions as evidenced in the Syriac translation. When viewed together, the Greek and Syriac translations suggest educational goals in rendering sacred texts into the vernacular. |
| 10:45-11:15 | Jae Min Lee (University of Toronto)  **Wearing the Song of Moses: An analysis of 4QPhyl N through media studies**  Deuteronomy 32:1–43, known as the Song of Moses, is one of the most influential texts of the Second Temple period. Not only are a number of manuscripts bearing the Song of Moses found among the Dead Sea Scrolls, but many other works from the Second Temple period also provide evidence of the use of the Song of Moses and its related narrative in Deuteronomy 31. Among the various ways the Song of Moses was used, this paper focuses specifically on its use in tefillin. The discovery of tefillin and small cases to hold them at Qumran highlights a significant ritual practice of the period. Notably, the Song of Moses is written in 4QPhyl N, demonstrating that the tefillin texts of the Second Temple period differ from their Rabbinic counterparts. The inclusion of the Song of Moses as a tefillin text provides new insights into the Song. The linguistic and thematic features shared between the Song of Moses and other tefillin texts highlight new emphases and offer a fresh lens for interpreting the Song. In particular, this paper examines how the practice of wearing tefillin affects the wearer and what messages can be generated through this medium. By using tefillin, the Song of Moses became something tangible, worn, and physically engaged with. An analysis of the continuous interaction between the wearer's body and the tefillin in daily life reveals key aspects that text-focused analysis cannot. |
| 11:15-11:45 | **Discussion** |

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| Wednesday 9:00-11:45 a.m. (SJA-346G - **AV**) |
| Enslavement in the Ancient World |
| Presiding: Eva Mroczek (Dalhousie University) |

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| 9:00-9:30 | Carmen Palmer (Stetson University)  **Enslavement in the Dead Sea Scrolls: Embodied, Metaphorical, and Debt**  Recent reassessments of ancient concepts of enslavement within early Christian literature have been helpful in the pursuit of understanding cultural influences and recognizing not only the nature of enslaved individuals in any given group, but also that group’s worldview. While there exists some similar scholarship on enslavement in the Scrolls (e.g., Goff, STDJ 50, 2003; Hezser, OUP, 2005), such an assessment is not fully comprehensive. This paper draws on a textual method that assesses enslavement references in a selection of “non-biblical”-designated Scrolls, to broaden our understanding of their influences and frameworks. Contrary to classical views (Josephus, Ant. 18.21), three enslavement frameworks may be teased out: rules or texts discussing potential “actual” or embodied slaves; metaphorical representations of enslavement; and debt slavery. In terms of influences, tentatively the paper finds that, while not the case for every text detailing enslavement, a majority draw upon scriptural influence, especially Pentateuchal laws generally and Leviticus 25 specifically. |
| 9:30-10:00 | Kathrin Breimayer (University of Vienna)  **Slaves in Ancient Greco-Roman Occupational Associations**  This paper shows to what extent slaves were members of ancient Greco-Roman occupational associations to provide a more accurate understanding of slaves’ involvement in early Christ groups based on their socio-institutional context. Association inscriptions provide only limited evidence of slaves as members; most of these sources attest to activities of imperial slaves. Based on these findings, the paper argues that slaves whose masters belonged to lower social strata were unlikely to join associations because admissions depended on material and immaterial resources they lacked. On the other hand, slaves who belonged to influential households, especially imperial slaves, were more frequent members. They functioned as substitutes for their masters, profited from the prestige of their owners, and increased the earnings of their masters’ business. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Margaret Y. MacDonald and Syed Adnan Hussain (Saint Mary's University)  **Boundaries of Freedom through Faith: Revisiting the Circumstances of Believing Slaves comparing Pauline Literature to Evidence from Early Islam**  Scholars continue to debate whether membership in early Christ groups had any concrete impact on the lives of the enslaved persons themselves, interpreting various Pauline texts including Philemon. Drawing upon recent important research on slavery in early Islam, this paper will highlight comparative evidence pointing to significant differences but also raising new questions about the influence of faith on sexual ethics, family and community life. Themes for discussion include slaves as property, sexual access to slaves, and the social consequences of bearing the master’s child. |
| 10:45-11:00 | Chris Zeichmann (Toronto Metropolitan University)  **Respondent** |
| 11:00-11:45 | **Discussion** |

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

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| Wednesday 1:30-4:45 p.m. (SJA 325A) |
| Special Session: Decolonizing Texts, Hermeneutics, Scholarship, and Pedagogy |
| Presiding: Erin Runions (Pomona College) |

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| Motivated by the increased attention to the importance of decolonizing—in Canada, the Federation, and the Canadian Corporation for the Study of Religion (CCSR)—this roundtable session is devoted to decolonizing methods and pedagogies. Specifically, the roundtable responds to a call from the CCSR to bring decolonizing practices to the fore in the Canadian study of religion. How can biblical scholars contribute to decolonizing? The roundtable will consider topics such as: naming and disrupting dominant colonial frameworks, fostering decolonial hermeneutics, responding to the TRC and UNDRIP in Canadian biblical scholarship, exploring the place of interreligious and interracial dialogue in decolonizing practice, building solidarities between oppressed groups, integrating decolonizing materials into the biblical studies classroom, and reading texts for decolonizing ends. Panelists will discuss methodologies, textual readings, epistemologies, pedagogies, and best practices for biblical studies and the study of religion. There will be time for robust discussion at the end of the session. |

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| Wednesday 1:30-4:15 p.m. (SJA 346G - **AV**) |
| New Testament Texts and Trajectories |
| Presiding: Samuel D. Stewart (Toronto School of Theology, University of Toronto) |

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| 1:30-2:00 | Gregory Fewster (MF Norwegian School of Theology, Religion, and Society)  **Editorial Subscriptions in the Politics of Late Antique Book Culture**  Several late antique biblical manuscripts (e.g., GA 01, 015) possess colophons, which claim that their text was corrected against an ancient copy by such famous scholars as Pamphilus or Eusebius. While previous generations of scholars have taken these colophons as evidence for significant recensional activity, recent scholarship (Zetzel, Cameron) on a wider dossier of subscribed late antique literary manuscripts has characterized such claims as overestimating ancient editorial activity. So what were those colophons/subscriptions actually doing on the page? To answer that question, this paper situates this expanded dossier of subscriptions within the politics of ancient Mediterranean book culture. It argues that subscribing practices reflect a late antique development within a wider literary cultural disputes with roots in the Roman Imperial period, which were energized by associations between named editors and literary prestige on one hand, and proper book-collecting practices on the other. |
| 2:00-2:30 | Nikayla Reize (Ambrose University)  **Philip: Mother of the Queers in the Narrative World of Acts**  This paper examines the character of Philip through a Bakhtinian queer hermeneutic, as a pivotal case for understanding politics of disorientation and reversal motifs in Acts. I highlight Philip's role within Luke's Menippean narrative framework as one that disrupts and disorders the reader's expectation of gender expression, particularly in relation to Trophimus the Ephesian in Acts 21. Initially, Philip is appointed to serve tables in Acts 6:1-5, tending to the needs of uncoupled women. He later attends privately to an Ethiopian Eunuch in the rather isolated narrative of Acts 8:26-40. Philip then recedes from the narrative until Acts 21:8-9, where he invites Paul and his gentile companions into his home. This private setting, which features Philip's four gender-queer daughters, underscores the thematic continuity that leads to the climactic moment of Trophimus being seen with Paul in the temple (Acts 21:28). The isolated account of the Eunuch reveals Philip as a disorienting character who prepares the implied reader for Trophimus in Acts 21. Through this analysis, this paper contributes to a nuanced understanding of how queer hermeneutics can highlight continuities in early Christian narratives where motifs of reversal are at play. |
| 2:30-3:00 | Richard Last (Trent University)  **The Cultores of Christ in Caesarea?**  There are more than 40 inscriptions from Roman Africa produced by cultores ("worshippers") of various gods. These cultores have long been studied as associations (see, e.g., Boissier 1872) because of their practices (e.g., selecting officers, securing clubhouses, inscribing membership lists). In fact, associations from Roman Africa tended to self-represent as groups of cultores more frequently than as collegia, ordines, and other common association designators. Cultores deorum associations were devoted to various gods, including Jupiter (e.g., CIL 8.23326), Mithras (ILAlg 2.1.3576), Ierhobol (e.g., AE 1920, no.35), and divinities of the imperial house (e.g., ILAlg 1.1985). This paper considers what can be understood about CIL 8.9585 (Caesarea, Mauretania Caesariensis; III CE) from these 40 cultores deorum inscriptions. CIL 8.9585 is a dedication by a cultor verbi (“worshipper of the Word”) whose association is called an ecclesia. This inscription was a key piece of evidence for De Rossi's claim that Christian groups exploited the legal benefits of funerary associations by appearing as burial collegia. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Bruce Worthington (Chinese University of Hong Kong)  **Populist Features of Greco-Roman Associations**  While there has been significant work on the topic of modern populism in the field of political theory, few have begun to extend these insights into popular movements of the ancient world. This paper uses populist theory of Ernesto Laclau and his book *On Populist Reason* to evaluate populist elements of ancient Greco-Roman associations, comparing these elements with other popular renewal movements of the ancient world. While most associations desired inclusion into a larger political field, there are, from time to time, ancient associations that sought to reconstruct political life around a new, or different political core. These ancient associations reflect many of the populist features outlined by Laclau and others in the field of political theory and should begin to be theorized in similar terms. |
| 3:45-4:15 | Kem Luther (Retired)  **A Jewish Wisdom Sect and the Development of Christian Judaism**  A swirl of Jewish sectarian movements roiled the religious waters during the late Second Temple period. These sects would have played important roles in the rise and spread of the Jesus movement. A wisdom-oriented sect, the Nazoreans, may have deeply influenced the careers of John the Baptist and Jesus. The rise of this sect in the first-century BCE can be traced in the pseudepigraphic Psalms of Solomon. Collateral evidence for this sect can be extracted from the writings of Philo, the gospels of Matthew and John, the Epistle of James, and Acts. This paper reviews the evidence for this sect and explores how the assumption might affect longstanding issues in biblical studies. |

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| Wednesday, TBA |
| Joint CSPS/CSBS Lecture |
| Presiding: TBA |

Annette Yoshiko Reed (Harvard Divinity School)

**Expanding Patristic Perspectives on the Ancient Past**

# Thursday, June 5

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| Thursday 9:00-11:15 a.m. (SJA 325A) |
| Hebrew Bible: Prophetic Literature |
| Presiding: Ehud Ben Zvi |

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| 9:00-9:30 | Xenia L. Chan (Augustana University)  **Does Heaven Have Eyes?: A Sinophone Reading of Jer 18:18-23 with May 35th**  This paper reads Jeremiah 18:18–23 with Candace Chong Mui-ngam’s “May 35,” through the method of the archive. Using Guo Ting’s work on the politics of love as a guide for the archival reading, questions of who kin and community are and their role in imperiality are explored affectively. This reading puts forward an analogical imaginative exercise—a Sinophone reading copes with the emotionality of this Confession by reading kinds of love and their respective affective burdens, as negotiated under censorship and as the undercurrent that reveal the literary prophet and the tradition as complicit and embedded in their communities. |
| 9:30-10:00 | Carol Xu (Wycliffe College)  **A Narrative Criticism Paper on Jeremiah 41:16-43:3: Do not go to Egypt!**  After Jerusalem’s invasion, most people in Judah were exiled to Babylon, and some were left behind. Jer. 41:16-43:3 is a sub-story of a complex narrative in Jer. 40-44 about Judean refugees, the last event that happened to them in Judah. Several puzzles arise in this sub-story, such as why they asked God’s guidance despite their intent to go to Egypt. Is their petition for God’s guidance sincere? How could they swear to obey God’s guidance but finally disobey? In this article, I will use narrative criticism to closely read Jer. 41:16-43:3 to review the remnants’ nature as a collective character and God’s response to them. From a literary perspective, the narrative emphasizes the message of God -“Do not go to Egypt” through a concentric structure woven with several critical conversations. From a theological perspective, the narrator tells us God is always merciful to those who seek him even though he knows they are wicked. God is aware of their circumstances, and his counsel always brings them the best solution and hope. The key message the narrative highlights in this story aligns with the message repeatedly emphasized in the whole book of Jeremiah and larger context. This article’s analyses correspond mainly to the texts in MT and reference those in LXX. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Mark J. Boda (McMaster Divinity College)  **Burnt Trees and Enduring Seeds, Hewn Trees and Emerging Shoots: Arboreal Trauma and Regeneration in Isaiah’s Future Hope**  This paper revisits the use of tree imagery within the book of Isaiah with particular attention on Isaiah 6:13 and 11:1. Drawing on botanical research on arboreal trauma and regeneration with close attention to the lexical stock employed in these verses, leads to a careful reading of the significance of tree imagery in these two key texts in Isaiah. Implications for the relationship between these two passages and their role in Isaiah will be drawn, while showcasing how helpful attention to botanical science can be for the reading of biblical texts. |
| 10:45-11:15 | Matthew B. Quintana (McMaster Divinity College)  **“Thus I Will Act for the Sake of My Servants”: A Synchronic Reading of Trito-Isaiah’s Communal Lament (63:7–64:11) and Its Divine Rejoinder (65:1–66:24)**  While Isa 63:7–64:11 has received considerable attention in the past, most studies have adopted diachronically-oriented approaches, focusing on matters such as form, genre, tradition, sociological setting, redaction, and/or composition. Similarly, though many have agreed chapters 65–66 constitute a response to the lament of chapters 63–64, the driving concerns behind evaluations of their relationship have been mainly historical. In contrast, the present study prioritizes a synchronic reading of Isa 63–66 that attends to the literary, intertextual, theological, and rhetorical features of the text in its final form. I argue that the prayer of 63:7–64:11 receives its decisive response in 65:1–66:24, which functions synchronically to provide a divine rejoinder that is mindful of the prayer’s requests yet critical of its fundamental assumptions. The response of 65:1–66:24 thus serves both to challenge and to correct the preceding supplication of 63:7–64:11 by rejecting its flawed premises and by amending its expectations. |

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| Thursday 8:30-11:15 a.m. (SJA 346G - **AV**) |
| Pauline Texts and Trajectories |
| Presiding: Gregory Fewster (MF Norwegian School of Theology, Religion, and Society) |

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| 8:30-9:00 | Stephen J Chester (Wycliffe College, University of Toronto)  **Changing Conversion: The Apostle Paul and the History of Conversion**  The study of Paul and conversion has revolved for a century or more around debates over whether Paul was a convert. This paper explores a different approach, arguing that Paul and his apostolic career form a crucial episode in the history of conversion. Conversion before Paul, and therefore conversion as it existed when he set out for Damascus, is not the same as conversion after the impact of Paul’s life and letters upon the emerging Christian movement. Both the main contours of conversion as it existed before Paul and the impact made upon conversion by Paul are outlined with reference to key New Testament texts. |
| 9:00-9:30 | Colleen Shantz (St. Michael's College, University of Toronto)  **Mimicry, Resistance, Uncertainty: Interacting with Imperialism in Romans 8**  Despite its formal integrity, Romans 8 is ideologically disparate. Key elements of vocabulary and metaphor are drawn from military, political, and even economic spheres (ἔχθρα, ὑποτάσσω, ὀφειλέτης, ἐγκαλέω, ὑπερνικάω, etc.), allowing for either (or both) the *imitation* or the *resistance* of those ideologies of power and hierarchy. To further analyse the options, this paper compares the text of Romans 8 with the iconography of Trajan’s column to consider the physical depictions of the metaphorical entailments of Romans 8. It then considers the rhetorical capacity of the unrelated domestic metaphor of labour and birth, with its accompanying uncertainty and vulnerability, to reconfigure the assemblage of imperial concepts in the passage. |
| 9:30-10:00 | Andrew Spencer (Regis-St. Michael's, Toronto School of Theology)  **Social Capital in Philemon**  This paper employs Pierre Bourdieu's categories of social capital, field, and habitus to examine the argumentation in Paul’s letter to Philemon. The letter operates within overlapping fields, in particular, households and the emerging patterns of the Christ assemblies, each of which shapes distinct forms of capital. Paul, Philemon, and Onesimus possess and mobilize different types of capital relevant to these fields. The analysis highlights Paul’s navigation of these fields, particularly in making a request of Philemon while refraining from issuing a command. In making his argument, Paul functions as a cultural intermediary (in Bourdieu's terms), seeking to transform the values of Philemon and his household in alignment with his ideals for the movement. |
| 10:00-10:15 | Break |
| 10:15-10:45 | Marion Taylor (Wycliffe College)  **Magalena Heymair: A Forgotten 16th c. Interpreter of Paul's Epistles**  Bavarian Lutheran biblical interpreter Magalena Heymair’s collection of songs for children to sing and memorize based on the Sunday Epistles was published in 1568 [Die sontegliche Episteln] and placed on the Index Librorum Prohibitorum in 1569, Set to well-known tunes, the songs vary in length and closeness to the text. This may be the largest collection of a woman’s interpretations of Paul’s writings in the sixteenth century. Among her other published poems are collections of songs on Sirach (1571), Acts (1573), and Tobit and Ruth (1580). This paper will highlight Heymair’s writings on Pauline texts. The University of Heidelberg has digitized Heymair’s handwritten songbook on the Sunday Epistles |
| 10:45-11:15 | Ed Calnitsky  **A Complete Unknown: Reimaging the Apostle Paul**  There is much about Paul that remains an enigma, making it difficult for biblical scholars to determine the context in which to understand him. In a 1985 interview, Bob Dylan responded with "the Apostle Paul" to an interviewer's question when asked who he would like to interview. Dylan explained that given the chance he'd like to interview people "who died leaving an unresolved mess behind and left people for ages to do nothing but speculate." This paper proposes to build on recent Pauline scholarship by examining why understanding Paul's letters in Jewish terms is key to resolving uncertainties about his message of faith in Jesus as Christ, and that any understanding of Judaism should be based on Jewish sources, and interpreted in the context of early Judaism. |
| 11:15-11:45 | John M. Kohler (St. Joseph Seminary/Newman Theological College)  **Covenant Theology and Paul’s Christology: An Exegetical and Theological Study of 2 Corinthians 3:4-18**  This article examines Paul’s covenant theology in Second Corinthians 3:4-18 by approaching the topic through his Christology. It includes three sections. The first summarizes the exegetical debate that surrounds the concept of the covenant in the Apostle’s thought. The second offers a close study of particular verses in Second Corinthians 3:4-18, where the terms διαθήκη, “covenant,” as well as Χριστός, “Christ,” occur (cf. 2Cor 3:4, 6, 14). It analyzes the lexemes in the setting of the passage and in the wider historical and literary context of Second Corinthians. The third makes several conclusions about Paul’s use of the covenant motif. |

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| Thursday 1:30-3:45 p.m. (SJA 325A) |
| Hebrew Bible Texts and Trajectories |
| Presiding: Mark Boda (McMaster Divinity College) |

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| 1:30-2:00 | William Morrow (Queen's University)  **Covenant and Loyalty Oath at Sinai**  Critical scholarship typically regards Israel’s covenantal theology as a phenomenon that found its first textual expressions in the 8th and 7th cent. BCE. In this regard, Deuteronomic thinkers played a key role as they reacted to Assyrian imperialism. Their immediate influences are considered to be marriage imagery (first found in Hosea) and inter-state treaties. But the practice of using loyalty oaths to regulate the internal order of the nation also affected the composition of covenantal texts. Building on an article I published in SJOT 37 (2023), which focused on the Covenant Code (Exod 20:19/22–23:33), I will develop this perspective with reference to the form of Exod 34:10-26. |
| 2:00-2:30 | Randall M. Shandroski (Wycliffe College, University of Toronto)  **Rethinking the Meaning of Proverbs 8:22-31 in its Literary Context**  The meaning of Proverbs 8:22-31 in its literary context is part of the larger argument of the chapter. That argument is simple: wisdom is valuable, acquire it and walk in it. To promulgate this argument there is an indicative, an imperative, and a warrant. Both the beginning (vv.1-21) and the end of the chapter (vv. 32-36) present the indicative and imperative: wisdom is valuable, acquire it, and act on it. Sandwiched in the middle is the warrant, the creation account (vv.22-31): God acquired wisdom at the beginning, and he acted on it. The main thrust: God did it; you do it. |
| 2:30-3:00 | Connor Kokot (University of Toronto)  **Origen and the Creation of the LXX**  This paper offers a diachronic analysis of the story of the division of the Kingdom of Israel (1Kgs 11-14:24). I argue the earliest form of the text was a short Hebrew narrative. Early in the third century this form of the story, was translated into Greek (which in its approximate form is preserved in LXX 3Kgdms 12:24a-z). The Hebrew tradition, however, continued to develop into the standard narrative (which in its approximate form is preserved in the MT 1Kgs 11-14:24). I argue Origen’s Hexapla, and the edition created from it, is the reason the LXX preserves both the standard and alternative narratives. Additionally, I argue that 1Kgs 20:35-42 was a narrative added at the same time 3Kgdms 12:24a-z was transformed into 1Kgs 11:1-14:24. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Stephen Choi (McMaster Divinity College)  **Chronicler: Taking Royal Burials More Seriously**  In Kings, the Deuteronomist (Dtr) organizes the reigns of kings with a standard literary form and mostly repeats the following royal burials: “Then … slept with his fathers and was buried … in the city of David.” On the contrary, in Chronicles, the Chronicler (Chr) redacts (omits, revises, and even expands) most of these burials leaving only few of them unchanged as demonstrated throughout this paper. What are these redactions? Why does the Chr introduce them? This paper argues that the Chr largely redacted these Dtr royal burials according to his theology of immediate retribution to persuade his readers not to sin against YHWH like the wicked kings but instead faithfully follow YHWH like the righteous kings. |

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| Thursday 1:30-4:15 p.m. (SJA 346G - **AV**) |
| New Testament Texts and Trajectories |
| Presiding: Andrea DiGiovanni (Regis-St. Michael's College, University of Toronto) |

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| 1:30-2:00 | Duncan Reid (Tyndale Seminary)  **Divine Forgiveness in Mark's Gospel**  This paper explores the nature of divine forgiveness in Mark’s Gospel. Beginning with a consideration of contemporary philosophical-theological definitions of forgiveness (both interpersonal and divine), the paper will proceed to consider how this helps to illuminate the nature of divine forgiveness in Mark. Given the relatively few occurrences of divine forgiveness in Mark, the paper will indicate areas where clarity may be gained as well as areas where ambiguity remains. |
| 2:00-2:30 | Emily Reina Kerkhof (Asbury Seminary)  **Pedagogical Perks of Understanding and Applying a Discourse Pragmatics Model of Circumstantial Participles (DPCP)**  At SBL ‘24 Fredrick Long and I presented on circumstantial participles in Matthew’s Gospel. Part of our work highlighted the pedagogical benefits of using this model over adverbial. This paper expands our work with 3 goals. First, I introduce DPCP with prominent examples from throughout the NT and Matthew in order to demonstrate the ease of DPCP. Next, I present an updated pedagogical application that delineates plausible steps for utilizing DPCP in different levels of the Greek classroom. Third, I seek to highlight the importance of elements of verbal aspect, distinctions between circumstantial and adjectival participles, and information structure for translating Greek circumstantial participles. |
| 2:30-3:00 | Stephane Beaulieu (Burman University)  **“The Great City” of Revelation 11:8**  John’s intention when using the term “great city” in Revelation 11:8 is not entirely clear, and few contextual solutions have been suggested in the scholarly realm. In this paper I will endeavor to understand what John may have had in mind as well as examine the characteristics given to this city. Besides the concept of the two witnesses, the entire chapter of Rev 11 has not been researched with great depth. The “great city” in Revelation 11:8 appears to be an apposition to the other great city found in Revelation chapter 17, which is referred to as Babylon. However, the city in Revelation 11:8 seems to have a dual application. There are a number of major views on what this “great city” is. This paper will endeavour to establish whether these views are correct through exegesis of the text and will attempt to offer an interpretive resolution. The mystery of this “great city” in verse 8, in particular, invites further exploration. |
| 3:00-3:15 | Break |
| 3:15-3:45 | Samuel D. Stewart (Toronto School of Theology, University of Toronto)  **“The taking of young, ignorant children and teaching them and bringing them up in the nurture and fear of the Lord”: The Biblical Interpretation of Edward F. Wilson**  The title for this paper is a quotation from the biblical interpretation of Edward F. Wilson in his pamphlet, “Our Indians in a New Light: A Lecture on the Indians.” Wilson (1844–1915) was a British settler missionary who founded Elkhorn Indian Residential School (Elkhorn, MB) and Shingwauk Indian Residential School (Sault Ste. Marie, ON). Wilson was a prolific writer, producing numerous books, autobiographical journals, academic journals, translated hymn books, and other written works. This paper examines Wilson’s biblical interpretation and demonstrates connections between Wilson’s biblical interpretation and his philosophy for missionary work and residential school building. This paper uses a decolonial framework to critique Wilson’s biblical interpretation. |
| 3:45-4:15 | Jonathan Campbell and Katelyn Campbell-Weakley (Burman University)  **Found Families: “Confessional Communities” in the Early Christian Movement**  Scholars have long noted the familial language adopted by early Christian communities as attested in the New Testament. Studies have tended to focus on the inclusivity these terms would communicate to Gentiles (Bossman 1996, DeSilva 2000) or the group cohesion desired by the speakers (Van der Merwe 2010, Murray 2018). This interdisciplinary paper proposes that such fictive kinship was a beneficial and natural outworking of socio-religious trauma. Utilizing Curt Thompson’s confessional community framework for trauma recovery and post-traumatic growth (Thompson 2021), we argue that the beginning of the Christian movement should be understood through the lens of shared trauma. |