EABS

EUROPEAN ASSOCIATION OF BIBLICAL STUDIES

SIRACUSA

ANNUAL CONFERENCE 2023

10th–13th July 2023

ISTITUTO SUPERIORE
di SCIENZE RELIGIOSE
San Metodio
Siracusa

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Welcome by the EABS President

I am very pleased to welcome you all to the 2023 conference of the European Association of Biblical Studies being held at the Istituto Superiore di Scienze Religiose San Metodio in Siracusa. We are delighted to be associated with the Archdiocese of Siracusa.

The Covid-19 pandemic might be officially over, but some of its effects are still with us. As approved by EABS members we have decided that the annual conference should be available in a hybrid format into the foreseeable future. EABS is grateful to all who are enabling this for the Association at the moment, especially the teams at the University of Wuppertal and our hosts at the Istituto Superiore di Scienze Religiose San Metodio. Despite the availability of the sessions online, it is clear that the value of face-to-face interactions is also readily appreciated.

2023 has truly been a year of the Bible for EABS! That might sound strange for a biblical association, but this year we have been and are meeting in biblical locations. The larger-than-ever Graduate Symposium took place in Jerusalem, a city mentioned hundreds of times in the Bible. Our thanks go to Mariola Trojanowska and all who helped with the organisation of the Symposium. And now the annual conference is being held in Siracusa which is mentioned in Acts 28:12.

As a European Association we continue to be extremely anxious about the ongoing Russian aggression against Ukraine. The EABS Committee has made several moves to address the needs of those caught up in the situation and I urge any biblical scholar who knows of a programme for supporting scholars from Ukraine at their own institution to take an active part in adding Biblical Studies to the profile of possible subjects for support.

I take this opportunity to thank the EABS Committee members for all their work on behalf of the members of the Association. EABS members will appreciate that much goes on behind the scenes. As the Association continues to grow and flourish the workload carried by Committee members increases too; many hours of time are donated willingly to EABS matters, for which we can all be most grateful. I thank everyone involved with the 2023 Annual Conference. We are immensely grateful for all that has been done by the chairs of the local organising team, Nisi Candido and Danilo Verde. We are very grateful too to our host institution the ISSR San Metodio and its Director, Salvatore Spataro. We also thank His Excellency Francesco Lomanto, the Archbishop of Siracusa, the Italian Bishops' Conference and the Caritas of the Archdiocese of Siracusa. Thanks too go to Mariangela Maresca at San Metodio for general coordination, to Fausto Migneco for organising the tours and trips, and to our local and international volunteers. Last but not least we are continuously grateful to the EABS staff: Sarah Whitear, Ildikó Kovács, Yona-Dvir Shalem and the two technical staff, Bruno Bierman and Daniel Schmitz.

Acts 28:12 describes how Paul arrived in Siracusa aboard an Alexandrian vessel with a bowsprit carved with the twins, Castor and Pollux, patron deities of seafarers. He stayed in Siracusa for three days, just the length of our conference. May these three days, 10–13 July, be as memorable as those long ago depicted by the nautical diarist of Acts!

George J. Brooke
President 2021-2024

Welcome by the Chairs of the Local Organising Team

Dear EABS members,

The time has finally come to welcome you all to Siracusa for the 2023 EABS Annual Conference. We have been thinking about this moment for a long time and have been working with great enthusiasm and passion so that you can make the most of this important academic event and, at the same time, rejoice in our beautiful Sicily.

The host institution of this year's conference is the Istituto Superiore di Scienze Religiose San Metodio, an academic institution that over the past decades has acquired a significant role in the theological and cultural education of many students in Sicily. When we realised that you would be so numerous, beyond all expectations, we immediately thought of a popular Sicilian proverb, according to which "'a casa capi quantu voli 'u patruni" (roughly translatable as "a house can have as many guests as the host wishes!"). We look forward to welcoming you all in person and are confident that you will be able to attend the sessions comfortably and, rather importantly, sheltered from the scorching Sicilian sun.

We also hope that you will have the chance to visit our land thanks to both the tours we have prepared for you and your own visits to our cities, towns, villages, beaches and mountains. During his travels in Italy, Johann Wolfgang von Goethe fell so deeply in love with our island that he went so far as to say that "without Sicily, Italy creates no image in the soul: here is the key to everything." Perhaps he exaggerated somewhat, or perhaps you will have a similar experience!

You are about to visit a unique city, where Plato thought his utopian vision of the *Res Publica* could be realised. You are about to visit the land loved by the Greeks, the Byzantines, the Arabs, the Normans, the Germans, the Spanish, to name a few of the peoples who have enriched our traditions and minds. Sicily is the land of scientists and philosophers like Archimedes and Empedocles, sophists like Gorgias, and poets like Iacopo da Lentini, the inventor of the sonnet, which, during the Renaissance, became the "default mode" for expressing romantic love in poetry. Sicily is the land of musicians and artists such as Vincenzo Bellini and Antonello da Messina. This is the land of Nobel Prize winners Luigi Pirandello and Salvatore Quasimodo, of magistrates such as Giovanni Falcone and Paolo Borsellino, and ordinary people who gave their lives for legality and social justice.

We hope that during your stay you will get to appreciate at least a little of our history and culture. And please, do not forget to taste our food and wine!

The local organising committee
Nisi Candido (University of Salzburg) and Danilo Verde (KU Leuven)
Mariangela Maresca (ISSR San Metodio)

Venues

Abbreviation	Name	Address	Sessions
/	Cattedrale della Natività di Maria Santissima - Duomo di Siracusa	Piazza Duomo, n. 5	Opening Session; Plenary Session (De Troyer)
I	Inda	Via Tommaso Gargallo, n. 67	Special Session 3 (FS Berge); Parallel Sessions
S	Seminario minore	Piazza Duomo, n. 5	Special Session 1 (Forti); Special Session 4 (Callegher); Business Meeting; Student Event; Parallel Sessions
SM	Istituto Superiore di Scienze Religiose San Metodio	Via della Conciliazione, n. 6	Special Session 2 (Antisemitism and Biblical Scholarship); Chairs Meeting; Student Reception; Parallel Sessions; Closing Event
T	Teatro Comunale di Siracusa	Via del Teatro	Parallel Sessions

Schedule-at-a-Glance

	Mon 10th July	Tues 11th July		Weds 12th July		July 13th July		Fri	Sat
AM		8:30–12:00 Morning sessions (incl. 30 min break) 9:45–10:45 Coffee available	Exhibit Hall in San Metodio: 8:30 to 17:00 Registration in San Metodio: 8:00 to 12:00	8:30–12:00 Morning sessions (incl. 30 min break) 9:45–10:45 Coffee available	Exhibit Hall Open in San Metodio: 8:30 to 17:00	8:30–12:00 Morning sessions (incl. 30 min break) 9:45–10:45 Coffee available	Exhibit Hall Open in San Metodio: 8:30 to 12:30	Post-conference trip(s) 1	Post-conference trip(s) 2
PM	13:30–14:30 Guided tour Cathedral 14:30–15:30 Guided tour Cathedral	12:00–15:00 Lunch break 12:15–13:15 Special session Tova Forti 12:15–13:15 Special session Antisemitism and Biblical Scholarship		12:00–15:00 Lunch break 12:15–13:30 Business meeting		12:00–15:00 Lunch break 12:15–13:15 Special session Bruno Callegher			
	12:00–17:45 Registration in San Metodio	15:00–18:30 Afternoon sessions (incl. 30 min break) 16:15–17:15 Coffee available		15:00–18:30 Afternoon sessions (incl. 30 min break) 16:15–17:15 Coffee available		15:00–18:30 Afternoon sessions (incl. 30 min break) 16:15–17:15 Coffee available			
Eve	18:00–20:30 Opening session in Cathedral of Siracusa and reception	19:30–21:00 Plenary session Kristin De Troyer 21:00–22:00 Granita and brioche reception 21:00 Guided tour Ortigia by night		18:45–19:30 EABS Chairs' meeting 19:30–21:00 Students' event 21:00 Students' reception 21:00 Guided tour Ortigia by night		19:00–20:30 Closing event			

Sessions-at-a-Glance

Tuesday 11th AM	Tuesday 11th PM	Wednesday 12th AM	Wednesday 12th PM	Thursday 13th AM	Thursday 13th PM
Antisemitism and Biblical Scholarship (1) 1.1.1. **Room S Aula 4**	Ancient Jewish and Christian Religions in their Broader Religious Landscapes 1.2.1. **Room SM Aule 4–5**	A Critical History of Exegesis since around 1900 (1) 2.1.1. **Room I Aula 1**	A Critical History of Exegesis since around 1900 (2) 2.2.1. **Room I Aula 1**	Ancient Jewish and Christian Apocalypses (2) 3.1.1. **Room SM Aule 4–5**	Animals and the Bible (2) 3.2.1. **Room SM Aula 1**
The Bible, Ecology and Sustainability (1) 1.1.2. **Room T Aula 3**	Canonical Approaches to the Bible (2) 1.2.2. **Room I Aula 1**	The Bible, Ecology and Sustainability (2) 2.1.2. **Room T Aula 3**	Biblical Theological Investigations into the Attributes of God (1) 2.2.2. **Room T Aula 3**	Animals and the Bible (1) 3.1.2. **SM Aula 3**	Anthropology and the Bible (2) 3.2.2. **Room SM Aule 4–5**
	Representations of Cultural Trauma in the Hebrew Bible 1.2.3. **Room I Aula 1**			Anthropology and the Bible (1) 3.1.3. **Room SM Aula 3**	
The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration (1) 1.1.3. **Room T Aula 2**	Antisemitism and Biblical Scholarship (2) 1.2.4. **Room S Aula 4**	The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica (2) 2.1.3. **Room T Aula 2**	The Biblical World and Its Reception (2) 2.2.3. **Room SM Aula 6**	The Bible in Ukraine: History, Language and Topicality (1) 3.1.4. **Room SM Aula Magna**	Biblical Theological Investigations into the Attributes of God (3) 3.2.3. **Room T Aula 3**
			Ancient Jewish and Christian Apocalypses (1) 2.2.4. **Room SM Aula 6**		
Canonical Approaches to the Bible (1) 1.1.4. **Room I Aula 1**	Early Christianity (2) 1.2.5. **Room T Aula 1**	The Biblical World and Its Reception (1) 2.1.4. **Room SM Aula 6**	Bodies of Communication (1) 2.2.5. **Room I Aula 4**	Biblical Theological Investigations into the Attributes of God (2) 3.1.5. **Room T Aula 3**	Bodies of Communication (3) 3.2.4. **Room I Aula 4**
Citations and Allusions in the Hebrew Bible (1) 1.1.5. **Room SM Aule 4–5**	Emotions and the Biblical World (2) 1.2.6. **Room T Aula 4**	Comparing Ancient Chronographic Historiographies (1) 2.1.5. **Room SM Aule 4–5**	The Book of Jeremiah (1–2) 2.2.6. **Room I Aula 5**	Bodies of Communication (2) 3.1.6. **Room I Aula 4**	Citations and Allusions in the Hebrew Bible (3) 3.2.5. **Room SM Aula 2**
Early Christianity (1) 1.1.6. **Room T Aula 1**	Enoch Within and Outside the Books of Enoch (2) 1.2.7. **Room I Aula 2**	Diachronic Poetology of the Hebrew Bible 2.1.6. **Room S Aula 1**	Comparing Ancient Chronographic Historiographies (2) 2.2.7. **Room SM Aule 4–5**	Citations and Allusions in the Hebrew Bible (2) 3.1.7. **Room SM Aula 2**	Developing Exegetical Methods 3.2.6. **Room S Aula 2**
Emotions and the Biblical World (1) 1.1.7. **Room T Aula 4**	Iconography and Biblical Studies (2) 1.2.8. **Room SM Aula 6**	Emotions and the Biblical World (3) 2.1.7. **Room T Aula 4**	The Biblical World and Cultural Evolution (1–2) 2.2.8. **Room T Aula 1**	Dead Sea Scrolls (1) 3.1.8. **Room S Aula 1**	Graeco-Roman Society and the New Testament (3) 3.2.7. **Room T Aula 2**

Enoch Within and Outside the Books of Enoch (1) 1.1.8. **Room I Aula 2**	Johannine Literature (1) 1.2.9. **Room I Aula 6**	Historical Approaches to the Bible and the Biblical World (1) 2.1.8. **Room SM Aula 1**	Early Judaism and Rabbinic Literature (2) 2.2.9. **Room S Aula 2**	Early Judaism and Rabbinic Literature (3) 3.1.9. **Room S Aula 2**	Impact of Hellenistic Empires (2) 3.2.8. **Room I Aula 1**
Iconography and Biblical Studies (1) 1.1.9. **Room SM Aula 6**	The Language of Colour in the Bible: From Word to Image (2) 1.2.10. **Room S Aula 2**	Imperial Language Politics in the Ancient Near East 2.1.9. **Room S Aula 2**	Graeco-Roman Society and the New Testament (1) 2.2.10. **Room T Aula 2**	Evil, Exorcism, and Magic 3.1.10. **Room T Aula 1**	Israel in the Ancient Near East (3) 3.2.9. **Room S Aula 4**
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (1–2) 1.1.10. **Room I Aula 4**	"Literary Features" – Fact or Fiction (1) 1.2.11. **Room T Aula 2**	Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (3) 2.1.10. **Room I Aula 4** Special Session: FS Kåre Berge **Room I Aula 4**	Historical Approaches to the Bible and the Biblical World (2) 2.2.11. **Room SM Aula 1**	Graeco-Roman Society and the New Testament (2) 3.1.11. **Room T Aula 2**	Lived Scriptures in Late Antiquity (2) 3.2.10. **Room I Aula 5**
Living in the Last Days: New Testament Eschatology and Its Contexts (1) 1.1.11. **Room S Aula 1**	Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (1–2) 1.2.12. **Room T Aula 3**	Johannine Literature (2) 2.1.11. **Room I Aula 6**	Israel in the Ancient Near East (1) 2.2.12. **Room S Aula 4**	Impact of Hellenistic Empires (1) 3.1.12. **Room I Aula 1**	Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (5) 3.2.11. **Room T Aula 1**
The Septuagint and the Cultural World of the Translators (1) 1.1.12. **Room SM Aula 2**	The Septuagint and the Cultural World of the Translators (2) 1.2.13. **Room SM Aula 2**	The Septuagint and the Cultural World of the Translators (3) 2.1.12. **Room SM Aula 2**	Johannine Literature (3) 2.2.13. **Room I Aula 6**	Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (4) 3.1.13. **Room I Aula 6** "Literary Features" – Fact or Fiction (2) 3.1.14. **Room I Aula 6**	Minority and Postcolonialism Criticism (3) 3.2.12. **Room S Aula 3**
Memory, Method and Texts (1–2) 1.1.13. **Room I Aula 5**	Memory, Method and Texts (3) 1.2.14. **Room I Aula 5**	Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (3–4) 2.1.13. **Room T Aula 1**	Living in the Last Days: New Testament Eschatology and Its Contexts (2) 2.2.14. **Room S Aula 1**	Israel in the Ancient Near East (2) 3.1.15. **Room S Aula 4**	Slavonic Apocrypha (5) 3.2.13. **Room SM Aula 3**
Early Judaism and Rabbinic Literature (1) 1.1.14. **Room S Aula 2** The Language of Colour in the Bible:	Open Forum for New Testament and Early Christian Studies (2) 1.2.15. **Room I Aula 3**	Memory, Method and Texts (4) 2.1.14. **Room I Aula 5**	Prophets and Prophecy (4–5) 2.2.15. **Room S Aula 3**	Lived Scriptures in Late Antiquity (1) 3.1.16. **Room I Aula 5**	Miracles and Paradoxography in Biblical Reception from Late Antiquity 3.2.14. **Room T Aula 4**

From Word to Image (1) 1.1.15. **Room S Aula 2**					
Open Forum for New Testament and Early Christian Studies (1) 1.1.16. **Room I Aula 3**	Perceptions and Receptions of Persia (PERSIAS) (1) 1.2.16. **Room I Aula 4**	Minority and Postcolonialism Criticism (1) 2.1.15. **Room S Aula 3**	Reading, Theory and Poetics 2.2.16. **Room I Aula 3**	Material Culture of the Southern Levant 3.1.17. **Room T Aula 4**	Open Forum for New Testament and Early Christian Studies (4) 3.2.15. **Room I Aula 3**
The "Remembered Paul" and the "Historical Paul" 1.1.17. **Room I Aula 6**	Prophets and Prophecy (3) 1.2.17. **Room S Aula 3**	Politization of Bibles and Biblization of Politics in the Twenty-First Century 2.1.16. **Room S Aula 4**	Slavonic Apocrypha (4) 2.2.17. **Room SM Aula 3**	Minority and Postcolonialism Criticism (2) 3.1.18. **Room S Aula 3**	Perceptions and Receptions of Persia (PERSIAS) (2) 3.2.16. **Room I Aula 2**
Prophets and Prophecy (1–2) 1.1.18. **Room S Aula 3**	Scribes and Scribal Groups in the Early Second Temple Period (2) 1.2.18. **Room SM Aula 1**	Slavonic Apocrypha (3) 2.1.17. **Room SM Aula 3**	Slavonic Parabiblical Traditions (2) 2.2.18. **Room I Aula 2**	Open Forum for New Testament and Early Christian Studies (3) 3.1.19. **Room I Aula 3**	Textual Criticism of the New Testament, the Old Testament and the Qur'an (4) 3.2.17. **Room SM Aula 6**
Scribes and Scribal Groups in the Early Second Temple Period (1) 1.1.19. **Room SM Aula 1**	Slavonic Apocrypha (2) 1.2.19. **Room SM Aula 3**	Slavonic Parabiblical Traditions (1) 2.1.18. **Room I Aula 2**	Textual Criticism of the New Testament, the Old Testament and the Qur'an (2) 2.2.19 **Room T Aula 4**	Scribes and Scribal Groups in the Early Second Temple Period (3) 3.1.20. **Room SM Aula 1**	The Bible in Ukraine: History, Language and Topicality (2) 3.2.18. **Room SM Aula Magna**
Slavonic Apocrypha (1) 1.1.20. **Room SM Aula 3**	Use of Jewish Scriptures in the New Testament (2) 1.2.20. **Room SM Aula Magna**	Textual Criticism of the New Testament, the Old Testament and the Qur'an (1) 2.1.19. **Room I Aula 3**	Wisdom in Israel and in ANE Wisdom Literature (2) 2.2.20. **Room SM Aula Magna**	Slavonic Parabiblical Traditions (3) 3.1.21. **Room I Aula 2**	Dead Sea Scrolls (2–3) 3.2.19. **Room S Aula 1**
Use of Jewish Scriptures in the New Testament (1) 1.1.21. **Room SM Aula Magna**	Wisdom in Israel and in ANE Wisdom Literature (1) 1.2.21. **Room S Aula 1**	Use of Jewish Scriptures in the New Testament (3) 2.1.20. **Room SM Aula Magna**	Vision and Envisionment in the Bible and Its World 2.2.21. **Room SM Aula 2**	Textual Criticism of the New Testament, the Old Testament and the Qur'an (3) 3.1.22. **Room SM Aula 6**	The Book of Jeremiah (3–4) 3.2.20. **Room I Aula 6**

Special Sessions, Events and Meetings

Opening Session and Reception – Monday 10th July 6:00–8:00 PM

Location of opening session: Cattedrale della Natività di Maria Santissima - Duomo di Siracusa (address: Piazza Duomo, n. 5)

Location of reception: Via Emanuele De Benedictis, n. 6

Live Stream: The Opening Session can be watched via the Conference Platform

Welcome by

Prof. Dr. Katharina Pyschny (Executive Officer)

Prof. Dr. George Brooke (President)

Ass. Prof. Dionisio Candido and Dr. Danilo Verde (Chairs of the Local Organising Team)

Special Session (1) – Tuesday 11th July 12:15–1:15 PM

Location: Seminario minore, Aula 4 (address: Piazza Duomo, n. 5)

Live Stream: This session can be watched via the Zoom Event Platform

Celebration of Prof. Dr. Tova Forti

Chair: **Katharine Dell, University of Cambridge**

This is a special session in honour of our friend and colleague Prof. Dr. Tova Forti. The Festschrift edited by Mordechai Cogan, Katharine Dell and David Glatt-Gilad, entitled *Human Interaction with the Natural World in Wisdom Literature and Beyond* (LHBOTS 720), will be presented on the occasion of her 70th birthday. It contains three sections: the natural world in wisdom literature in the Hebrew Bible; the natural world in non-wisdom texts and interpretive tradition; and the natural world in the ancient Near East. There are 18 articles and 20 contributors.

Three of the contributors will give a brief version of their paper (10 minutes) in this session: Yael Shemesh "Complex attitudes towards animals in the Hebrew Bible"; Megan D. Alsene-Parker, "Harmony between Humanity and the Natural World in Song of Songs", and Danilo Verde "Dove metaphors in the Song of Songs: Between Cultural Conventions and Poetic Creativity", with a brief response from Tova and presentation of the volume at the end of the session. This will be followed by some words from David Glatt-Gilad, Ben-Gurion University of the Negev and response from Tova Forti.

Special Session (2) – Tuesday 11th July 12:15–1:15 PM

Location: Istituto Superiore di Scienze Religiose San Metodio, Aula Magna (address: Via della Conciliazione, n. 6)

Live Stream: This session can be watched via the Zoom Event Platform

Personal Reflections on Antisemitism and Biblical Scholarship

***Chair*: Hindy Najman, University of Oxford**

Panellists:

Arjen Bakker, University of Groningen (15 min)

Zuleika Rodgers, Trinity College Dublin (15 min)

Jan Willem van Henten, University of Amsterdam (15 min)

Thomas Wagner, University of Wuppertal (15 min)

Plenary Session – Tuesday 11th July 7:30–9:00 PM

Location of lecture: Cattedrale della Natività di Maria Santissima - Duomo di Siracusa (address: Piazza Duomo, n. 5)

The plenary session will be followed by a reception of granita and brioche in the Piazza Duomo, 9:00–10:00 pm

Live Stream: This session can be watched via the Zoom Event Platform

Lecture of Prof. Dr. Kristin De Troyer and Reception

***Chair*: Dionisio Candido, University of Salzburg**

During the Plenary Session, Prof. Dr. Kristin De Troyer (University of Salzburg) will offer the lecture *The Oxyrhynchus Decalogue: History and Text of a Greek Exodus Papyrus*. She will first describe the (recent) history and problems surrounding the Exodus fragment of the Oxyrhynchus collection. Then, she will explain the textual problems. And finally she will point to the historical development of the Greek text and position this papyrus within this history. Afterwards a reception of granita and brioche will be offered in Piazza Duomo in front of the Cathedral.

Special Session (3) – Wednesday 12th July 11:00 am–12:00 PM

Room: Inda Aula 4 (address: Via Tommaso Gargallo, n. 67)

Zoom link:
https://mf-no.zoom.us/j/62992684155?pwd=dWk3U0ZVcGNTdWIwWmpjV2x3QVBjQT09

Please note that this session is not available in the Zoom Event Platform but can only be accessed via the above link. In case of technical problems please contact Kristin.Joachimsen@mf.no

Presentation and Celebration of the Festschrift for Prof. Dr. Kåre Berge

***Chairs*: Diana Edelman, University of Oslo and Kristin Joachimsen, MF Norwegian School of Theology, Religion and Society**

On the occasion of the publication of the Festschrift for Kåre Berge, we are inviting all contributors, colleagues, and friends of Kåre to a presentation of the volume and honouring of his scholarship. The Festschrift is a special issue of of SJOT 37,1 edited by Diana Edelman and Kristin Joachimsen, with 11 contributions.

Special Session (4) – Thursday 13th July 12:15–1:15 PM

Location: Seminario minore, Aula 4 (address: Piazza Duomo, n. 5)

Live Stream: This session can be accessed via the Zoom Event Platform

Lecture of Prof. Dr. Bruno Callegher (via Zoom)

***Chair*: Anne Katrine de Hemmer Gudme, University of Oslo**

The Coins and Economy of Magdala

On a monetary basis, Magdala must be considered as one of the most important and active settlements between the 1st century BC and most of the 3rd century AD on Lake Kinneret, a place of production and trade, of supply for military forces, certainly in contact with other trading centres, probably located on the Mediterranean coast, however in a 'market' perspective quite different from our current experience and even from the semantic content of this word, often abused with a semantic extension that does not correspond to the experience of the ancients. Its monetary decline started on the early 4th century, when the economic and monetary strategies of the Constantinian era shifted the flow of money to other routes, especially between the great port cities of the Mediterranean.

After, Arianna D'Ottone, Sapienza University of Rome, will give a brief presentation on post-Byzantine coins from Magdala (via Zoom). The lectures will be followed by a response from Jürgen Zangenberg, Leiden University.

Closing Event - Thursday 13th July 7:00–8:30 PM

Location: Istituto Superiore di Scienze Religiose San Metodio, Courtyard (address: Via della Conciliazione, n. 6)

During the closing event we will be treated to an artistic performance. This event and the accompanying reception will be offered by the Istituto San Metodio and EABS.

Please note that due to technical reasons the Closing Event will not be streamed live. However, the video of the concluding words of our president will be posted on the Conference Platform.

EABS Business Meeting

Wednesday 12th July

12:15 PM – 1:30 PM

Location: Seminario minore, Aula 4 (address: Piazza Duomo, n. 5)

Zoom Link:
https://us02web.zoom.us/j/81213653792?pwd=N1A5RXVETGIvcU14SGptZlZMOExnUT09

All documents for the business meeting can be found on the website under files for members: here. You must sign in to access the documents.

The Annual Business Meeting is an important event in the work of EABS at which members have an opportunity to participate in the running of the Association. All EABS members are cordially invited and encouraged to attend this general meeting of the Association to discuss current and future issues.

Meeting for EABS Research Unit Chairs

Wednesday 12th July

6:45 PM – 7:30 PM

Location: Istituto Superiore di Scienze Religiose San Metodio, Aula Magna (address: Via della Conciliazione, n. 6)

Zoom Link:
https://us02web.zoom.us/j/81933142758?pwd=UzJYV0d0MVRzQlZzVUhrbGtLcEovUT09

The Executive Officer cordially invites all chairs to a discussion about all present and future matters relating to the EABS Research Units. This meeting is also open to those who would like to propose a new research unit or workshop for the EABS Annual Conference in 2024.

EABS Students' Event

EABS Students' Event – Wednesday 12th July 7:30–9:00 PM

Location: Seminario minore, Aula 4 (address: Piazza Duomo, n. 5)

All students are invited to join for this event organised by the EABS Student Network. There will be a wonderful opportunity to meet with EABS Executive Officer Prof. Dr. Katharina Pyschny from the University of Graz who will share some insights on how to tackle a future in biblical studies.

EABS Students' Reception – Wednesday 12th July 9:00 PM

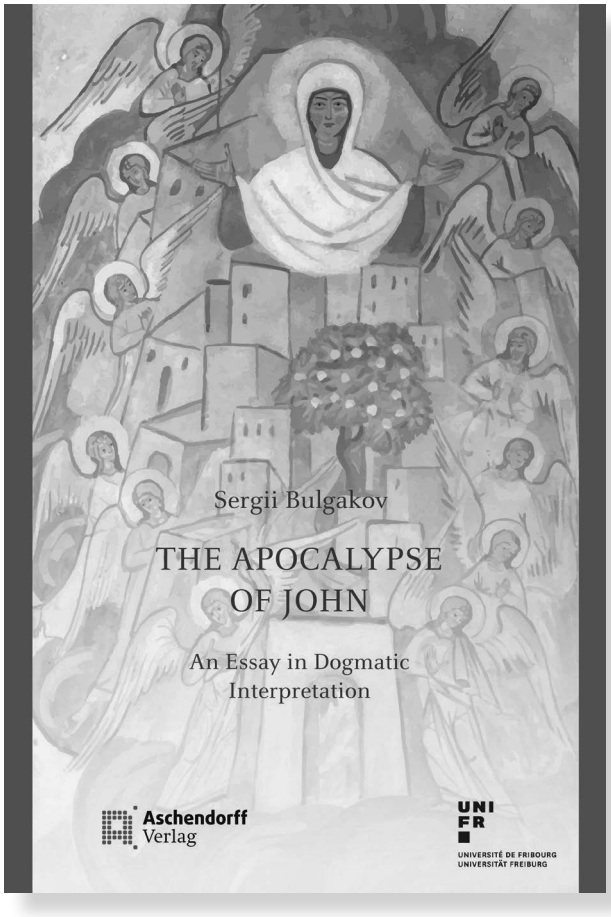
Location: Istituto Superiore di Scienze Religiose San Metodio, Courtyard (address: Via della Conciliazione, n. 6)

Sergii Bulgakov

The Apocalypse of John

An Essay in Dogmatic Interpretation

The Russian Orthodox theologian Fr. Sergii Bulgakov's final work, The Apocalypse of John, is more than an epilogue to his major systematic trilogy, On God-humanity. Published posthumously in 1948, this commentary on the final book of the New Testament can be considered the conclusion of his work as a whole. Written "in the face of the very apocalypse of life" during the Second World War, Bulgakov's commentary is not focused on trepidation before final judgement, but reflects deeply on the possibility of hope in the midst of the tragedy of human history, and joy at the prospects of God's final triumph, the transfiguration of creation: it is 'the divine story of the victory of the Lamb'.



Epiphania, Band 12
2019, 405 pp., Softcover, EUR 56,–
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Fr. Sergii Bulgakov (1871–1944), expelled from Russia in 1922, was professor of dogmatic theology and dean at the St Sergius Orthodox Theological Institute in Paris. In addition to Bulgakov's commentary, this edition contains photographs of the frescoes by Sister Joanna (Reitlinger; 1898–1988) produced between 1946 and 1948 for the ecumenical chapel of the Fellowship of St Alban and St Sergius in London. They were inspired by and dedicated to her spiritual father, Sergii Bulgakov.

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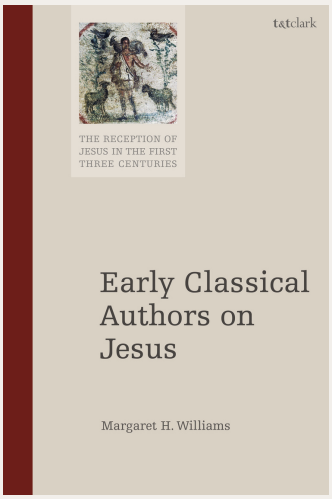

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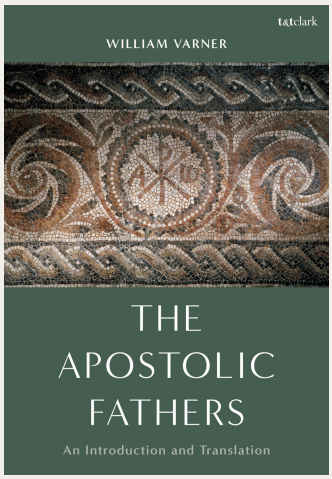

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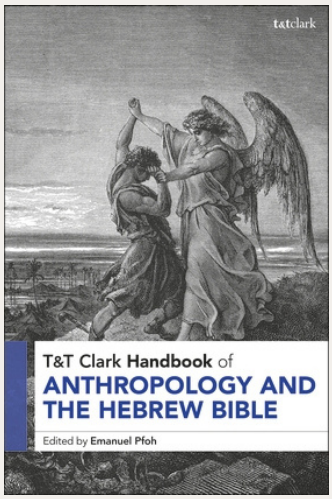

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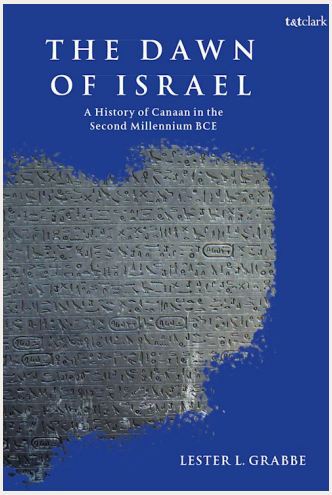

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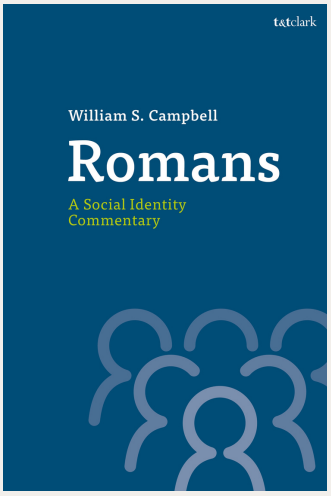

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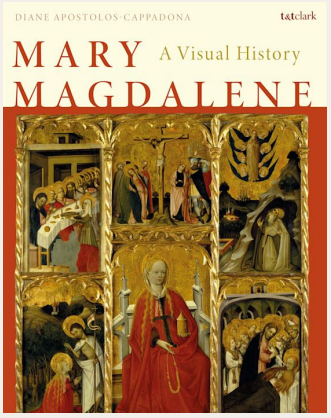

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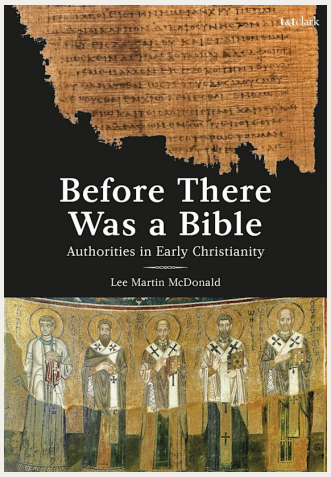

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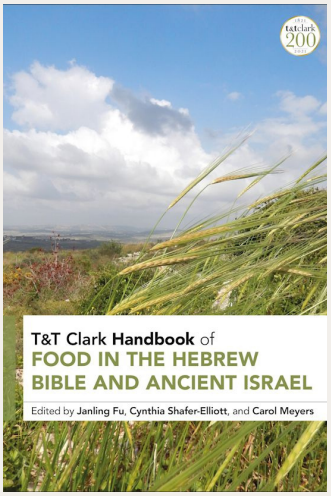

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Conference Programme

Tuesday 11th July, Morning Sessions: 8:30 AM–12:00 PM

8:30 AM–11:45 AM

Antisemitism and Biblical Scholarship (1) **Session 1.1.1.**

Room: S Aula 4

Chair: Thomas Wagner, University of Wuppertal

Introduction
Hindy Najman, University of Oxford, Arjen Bakker, University of Groningen, and Thomas Wagner, University of Wuppertal (5 min)

Christian Zionism, Israel, and Eschatology
Judith Newman, University of Toronto (20 min) (rec)

Facing the Monsters: Protestant Antisemitism in Readings for Jonah
Hans Decker, University of Zurich (20 min) (rec)

A "Jewish" Approach to History? Harry M. Orlinsky, the Albright School, and the Christian Theological Claim to History
Sophia R.C. Johnson, University of Cambridge (20 min) (rec)

Tropes in Postcolonial Uses of the Bible for Indigenous Identity Formation
Lyndon Drake, University of Oxford (20 min) (rec)

Break (30 min)

Chair: Hindy Najman, University of Oxford

The Complex Case of Franz Delitzsch and Its Reception (via Zoom)
Friedhelm Hartenstein, University of Munich (20 min) (rec)

The Transformation of the Wilderness and the Supersessionist Discourses in Second Isaiah
Rebekah Van Sant-Clark, University of Oxford (20 min) (rec)

Hermeneutics Lost: Between Theological Fundamentalism, Fragile Philo-Semitism, and Racial Antisemitism
Harald Samuel, University of Oxford (20 min)

Ernest Renan: An Anti-Semitic Scholar?
Matthieu Richelle, UCLouvain (20 min) (rec)

Total 195 min

8:30 AM–11:30 AM

The Bible, Ecology and Sustainability (1) Session 1.1.2.

Room: T Aula 3

Chair: Ma. Marilou S. Ibita, De La Salle University Manila

Journeying Towards Sustainability Hermeneutics (via Zoom)
Tina Dykesteen Nilsen, VID Specialized University (20 min) (rec)

Discussion (10 min)

Sustainability: Etymology and Theories, Biblical and Glocal Concepts
Ma. Maricel S. Ibita, Ateneo de Manila University (20 min) (rec)

Discussion (10 min)

Ontological Bridge-Building for Climate Change Mitigation in Maasailand (via Zoom)
Beth E. Elness-Hanson, VID Specialized University (20 min) (rec)

Discussion (10 min)

Break (30 min)

"Where Were You When I Laid the Foundation of the Earth?" (Job 38:4): Beyond Anthropocentrism (via Zoom)
Tobias Häner, Cologne University of Catholic Theology (20 min) (rec)

Discussion (10 min)

The Value of Creation
Aleksandra Brand, Ruhr-University Bochum (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–10:30 AM

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration (1) Session 1.1.3.

Room: T Aula 2

Chair: Meira Polliack, Tel Aviv University

Mothers as Metaphors in Arabic Bible Commentaries
Jessica Andruss, University of Virginia (20 min)

Discussion (10 min)

How Do People Change? Saul and Solomon in Yefet b. Eli's Commentary (via Zoom)
Arye Zoref, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

The Odd Couple: On the Relation between Rahab the Harlot and Nebuchadnezzar in Early Muslim Narratives (via Zoom)
Yolanda Yavor, Tel Aviv University (20 min) (rec)

Discussion (10 min)

The Holy Tongue in Medieval Karaite Bible Commentaries in Arabic
Marzena Zawanowska, University of Warsaw (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–11:30 AM

Canonical Approaches to the Bible (1) Session 1.1.4.

Room: I Aula 1

Chair: Oliver Dyma, University of Münster

Contrasting Perceptions of the Metaphors of God's Royalty in the Psalter
Stefan M. Attard, University of Malta (30 min) (rec)

"*… That the Lord, the God of Israel, Has Given the Kingdom to David Forever …": Kingdom of God, Kings and Kingdoms in Chronicles*
Heiko Wenzel, Campus Danubia Vienna (30 min) (rec)

The Significance of the Election of Judah for a Canonical Understanding of YHWH's Kingship
Kasper De Graaf, Kampen Theological University (30 min) (rec)

Break (30 min)

Chair: Heiko Wenzel, Campus Danubia Vienna

The Significance of the Song of the Sea (Exodus 15) for a Canonical Understanding of YHWH's Kingship
Oliver Dyma, University of Münster (30 min) (rec)

Kingship and Cross: Narrative Continuity and Intertextual Ties in the Markan basileia-Concept
Judith König, University of Regensburg (30 min) (rec)

Total 180 min

8:30 AM–11:30 AM

Citations and Allusions in the Hebrew Bible (1) **Session 1.1.5.**
Session title: Genesis and Exodus

Room: SM Aule 4–5

Chairs: Walter Bührer, Ruhr-University Bochum and Friedrich-Emanuel Focken, University of Heidelberg

Citing Oral Tradition in the Earliest Ancestral Narratives in Genesis: Theoretical Considerations
Urmas Nõmmik, University of Tartu (20 min) (rec)

Discussion (10 min)

Intertextual Debates and Debates about Intertextuality: Ruth 2 in Dialogue with Genesis 24
Deborah Storek, Elstal Theological Seminary (20 min) (rec)

Discussion (10 min)

Allusions in Later Biblical Literature as a Tool to Detect and Verify Allusions in the Torah (via Zoom)
Tobias Siegenthaler, University of St Andrews (20 min) (rec)

Discussion (10 min)

Break (30 min)

Allusions to the Song of Moses in Exodus 15:1–19 and Their Absence in Selected Texts
Benedikt Josef Collinet, University of Innsbruck (20 min) (rec)

Discussion (10 min)

The Temple Scroll's Reshaping of the Torah: The Case of the Priestly Ordination Ceremony (via Zoom)
Kevin Joseph Mattison, University of Connecticut (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–11:30 AM

Early Christianity (1) **Session 1.1.6.**
Session title: Dreams and Visions

Room: T Aula 1

Chair: Kimberley Fowler, University of Groningen

Perpetua's μαρτυρία at the Crossroad between Literature, Liturgy and Iconography (Passio Perpetuae et Felicitatis 4.9)
Priscilla Buongiorno, Durham University (30 min) (rec)

Reshaping the Memory of the Crucifixion through Visions: The Apocalyptic Genre as a Literary Strategy in the "Gnostic" Apocalypse of Peter (NHC VII,3)
Priscille Marschall, University of Lausanne (30 min)

Apocalyptic Motives in the Presentation of Paul's Opponents in 2 Corinthians 10–13
Marcin Kowalski, John Paul II Catholic University of Lublin (30 min) (rec)

Break (30 min)

Garden of Eden, Paradise, Ecstasy and beyond in the Bible
Alessandra Pecchioli, University of Florence (30 min)

The Metaphor of Gold in the Crucible in the Shepherd of Hermas Vision IV 3.4: From the Apocalyptic Tradition to the Theology of Martyrdom
Abd El Kadermaria Aly, University of Milan (30 min) (rec)

Total 180 min

8:30 AM–12:00 PM

Emotions and the Biblical World (1) Session 1.1.7.
Session title: Divine and Human Emotions in the Psalms

Room: T Aula 4

Chair: Ronit Nikolsky, University of Groningen

Power and Divine Emotions in the Psalms: An Exemplary Analysis
Sigrid Eder, University of Fribourg (25 min) (rec)

Function and Relevance of Divine Emotions in the Psalms
Susanne Gillmayr-Bucher, Catholic Private University of Linz (25 min) (rec)

David's Use of Rhetorical and Literary Devices in Psalm 62 as a Persuasive Tool to Encourage in the Face of Fear
June Frances Dickie, University of KwaZulu-Natal (25 min) (rec)

General Discussion (15 min)

Break (30 min)

Session title: Divine Emotions and the Hebrew Bible

YHWH's Loss of Self-Control and the Theological Conventions of Biblical Studies
Ariel Seri-Levi, Ben-Gurion University of the Negev (25 min) (rec)

Discussion (5 min)

When God Regrets: Countering Hermeneutical Strategies Disputing Divine נחם and Examining Its Multidimensional Semantics
Tobias Schmitz, Ruhr-University Bochum (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 210 min

8:30 AM–10:30 AM

Enoch Within and Outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition (1) Session 1.1.8.
Session title: Enochic Topoi (1 Enoch)

Room: I Aula 2

Chair: Daniele Minisini, Sapienza University of Rome

Heavenly Tablets and Books: Gaining and Transmitting Authority in the Dead Sea Scrolls and Related Literature
Ida Frohlich, Pázmány Péter Catholic University (25 min) (rec)

Discussion (5 min)

Enoch as Scripture
Timothy Andrew Lee, University of Cambridge (25 min) (rec)

Discussion (5 min)

"So They Became Precious Stones, and Goodly Pearl" (Hom. VIII.12): Metamorphoses of the Angels in the Clementine Homilies and Its Parallels with the Enochic Tradition (via Zoom)
Nóra Dávid, University of Szeged (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 120 min

8:30 AM–10:30 AM

Iconography and Biblical Studies (1) Session 1.1.9.
Session title: New Perspectives on Theory and Method of Iconographic Exegesis

Room: SM Aula 6

Chair: Izaak de Hulster, University of Helsinki/University of Göttingen

Metonymies in Iconography: Some Reflections on Methodological Intent
Christian Frevel, Ruhr-University Bochum (20 min)

Discussion (10 min)

Semantics of Displacements: Towards a Solid Sense of Context
Silas Klein Cardoso, University of Bern (20 min) (rec)

Discussion (10 min)

Dis\Ambiguities of Gender: Visual Ambiguities in Southern Levantine Glyptics and Their Function(s)
Bruno Biermann, University of Bern (20 min)

Discussion (10 min)

The Iconic Structure of the Psalms of Asaph
Joel Marcus LeMon, Emory University (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–12:00 PM

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (1–2) Session 1.1.10.

Room: I Aula 4

Chair: Kåre Berge, University of Oslo

Another Look at the Image of Moses in Deuteronomy and the Former Prophets
Yair Segev, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

I'm Not Your Little Boy but a King's Servant: Re-Reading 1 Samuel 17 through the Lens of Representation in the Face of War and Empire (via Zoom)
Zukile Ngqeza, North-West University (20 min) (rec)

Discussion (10 min)

Explaining the Graeco-Macedonian Colonization of Samaria in Early-Hellenistic Times: The Enduring Sins of Samarians in 2 Kings 17:34–41
Hervé Gonzalez, Collège De France (20 min) (paper co-authored by Shuichi Hasegawa, Rikkyo University) (rec)

Discussion (10 min)

Break (30 min)

Chair: Kristin Joachimsen, MF Norwegian School of Theology, Religion and Society

Return Migration in Ezra-Nehemiah
Frederik Poulsen, University of Copenhagen (20 min) (rec)

Discussion (10 min)

Analysing Intertextuality in Esther with the Use of Artificial Neural Networks
Mariola Anna Trojanowska, Cardinal Stefan Wyszynski University in Warsaw (20 min) (rec)

Discussion (10 min)

An Intersectional Inquiry into Ancient Women Travellers
Elisa Uusimäki, Aarhus University (20 min)

Discussion (10 min)

Total 210 min

8:30 AM–10:30 AM

Living in the Last Days: New Testament Eschatology and Its Contexts (1) Session 1.1.11.
Session title: Book Review (*Eschatology in Antiquity: Forms and Functions*, Routledge 2021)

Room: S Aula 1

Chair: Martina Vercesi, University of Glasgow

Eschatology in Antiquity: Questions and Challenges
Hilary Marlow, University of Cambridge, Helen Van Noorden, University of Cambridge (via Zoom) and Karla Pollmann, University of Tübingen (60 min) (rec)

Response
Irene Barbotti, Trinity College Dublin, Stefano De Feo, University of Bern and Gabriele Pelizzari, University of Milan (45 min)

Final Discussion (15 min)

Total 120 min

8:30 AM–12:00 PM

The Septuagint and the Cultural World of the Translators (1) Session 1.1.12.
Session title: Re-Thinking the Septuagint's Origins: A Socio-Linguistic Approach (2)

Room: SM Aula 2

Chair: Romina Vergari, University of Florence

Memorial for James Aitken (25 min)

Introduction: James Aitken's Contribution to Rethinking the Origins of the Septuagint
Anna Angelini, University of Zurich and Romina Vergari, University of Florence (25 min)

A Historical Sociolinguistic Approach to Polysemy Translations in the Septuagint and Post-Classical Greek: The Case of Vision and Hearing Expressions
Ezra La Roi, Ghent University (25 min) (rec)

Discussion (15 min)

Break (30 min)

The World of the LXX Translator: Egyptian Influences on the Renderings of Toponyms and Geographical Images in Genesis and Exodus
Camilla Recalcati, UCLouvain (25 min) (rec)

Why Didn't the Septuagint Translators Choose Aramaic?
Joshua Alfaro, University of Salzburg (25 min) (rec)

In Search of the Unsearchable: Greek and Jewish Translation Prior to the Septuagint
Marko Dorosh, University of Salzburg (25 min) (rec)

Discussion (15 min)

Total 210 min

8:30 AM–12:00 PM

Memory, Method and Texts (1–2) Session 1.1.13.
Session title: New Tools

Room: I Aula 5

Chair: Christian Handschuh, University of Passau

History as/or Collective Memory: Paul Ricœur and Jesus Memory
Kyle L. Parsons, Charles University in Prague (35 min) (rec)

Discussion (10 min)

From Archive to Memory: Matthew's Fulfilment Quotations
Thomas R. Hatina, Trinity Western University/Charles University in Prague (35 min) (rec)

Discussion (10 min)

Break (30 min)

Session title: Early Christianity

Chair: Thomas R. Hatina, Trinity Western University/Charles University in Prague

Competing Traditions Within Early Christianity: Examining the Reception, Reworking, and Use of Marcion's Evangelion by the Author of Acts Via Social Memory Theory
Stu Talene, Charles University in Prague (35 min)

Discussion (10 min)

New Frames – New Memory? Eusebius and his Church History
Christian Handschuh, University of Passau (35 min) (rec)

Discussion (10 min)

Total 210 min

8:30 AM–10:30 AM

Early Judaism and Rabbinic Literature (1) **Session 1.1.14.**
Session title: Material Culture

Room: S Aula 2

Chair: Geoffrey Herman, École Pratique des Hautes Études, Paris

Rabbinic Archaeology: New Pathways in Exploring the Use of Material Culture in Early Rabbinic Literature
Gregg E. Gardner, University of British Columbia (30 min)

A Material Approach to Talmudic Anonymity
Monika Amsler, University of Bern (30 min)

Therapeutic Pilgrimages to the Tombs of Jewish Martyrs in Late Antiquity: The Evidence from Taphnis (Aegyptus) and Daphne (Syria)
Maureen Attali, University of Bern (30 min) (rec)

The Status of Esther Scroll's Sixth Chapter
Lea Himmelfarb, Bar-Ilan University (30 min) (rec)

Total 120 min

10:30 AM–12:00 PM

The Language of Colour in the Bible: From Word to Image (1) Session 1.1.15.
Session title: The Function of Colours in the Representation of Good and Evil (1)

Room: S Aula 2

Chair: Emanuela Valeriani, University of Lausanne

Introduction
Emanuela Valeriani, University of Lausanne (3 min)

Looking for qadrut: Is it the Colour of Darkness? (via Zoom)
Carlos Santos Carretero, Israel Institute of Biblical Studies (24 min) (rec)

Discussion (5 min)

The Morality of Colors: The Views of Plato and Aristotle (via Zoom)
Carlo delle Donne, Sapienza University of Rome (24 min) (rec)

Discussion (5 min)

Is ἀμαυρός a Color in Ancient Greek Medical Texts?
Mónica Durán Mañas, University of Granada (24 min)

Discussion (5 min)

Total 90 min

8:30 AM–9:30 AM

Open Forum for New Testament and Early Christian Studies (1) Session 1.1.16.
Session title: Locations in Space and Time

Room: I Aula 3

Chair: Karin Berber Neutel, Umeå University

Glocal Rome in Philo, Luke, and Philostratus (via Zoom)
Pieter Hartog, Protestant Theological University Amsterdam (20 min) (rec)

Discussion (10 min)

Why was Herod Afraid? Celestial Portents and the Deaths of Rulers (via Zoom)
Richard J. Bennett, Jr., University of Edinburgh (20 min) (rec)

Discussion (10 min)

Total 60 min

10:30 AM–12:00 PM

The "Remembered Paul" and the "Historical Paul" Session 1.1.17.

Room: I Aula 6

Chair: Simon Butticaz, University of Lausanne

Introduction
Simon Butticaz, University of Lausanne (5 min)

Paul in Ephesus: From the Acts of the Apostles to the Acts of Paul
Jiří Lukeš, Charles University in Prague (30 min) (rec)

Discussion (10 min)

Paul's Posthumous Miracle: The Apostle's Re-Attaching Head (via Zoom)
J. Andrew Doole, University of Innsbruck (30 min) (rec)

Discussion (10 min)

Final Discussion (5 min)

Total 90 min

8:30 AM–12:00 PM

Prophets and Prophecy (1–2) Session 1.1.18.

Room: S Aula 3

Chair: Yisca Zimran, Bar-Ilan University

The Feminine Prophet Noadiah (Ne 6:14)
Donatella Scaiola, Pontifical Urbaniana University (25 min) (rec)

Discussion (5 min)

"…Who Have Been Borne by Me from Your Birth, Carried from the Womb" (Is 46:3): The Mother, Sons, and God in Second (and Third) Isaiah
Gili Kugler, University of Haifa (25 min) (rec)

Discussion (5 min)

Baby Babble as Judgement: A Child-Centered Reading of Isaiah 28:7–14
Mikael Larsson, Uppsala University (25 min) (rec)

Discussion (5 min)

Break (30 min)

Chair: Donatella Scaiola, Pontifical Urbaniana University

Political Poetry: Some Considerations on the Function of Poetic Language in Prophetic Texts
Matthias Hopf, University of Zurich (25 min) (rec)

Discussion (5 min)

For or Against Sacrifices? A Panorama of the Prophetic Stance
Cyprien Comte, Catholic Institute of Toulouse (25 min) (rec)

Discussion (5 min)

God as an Enemy of Wisdom: The Motif of Divine Destruction of Human Wisdom in Prophetic Literature
Marcel Krusche, University of Hamburg (25 min) (rec)

Discussion (5 min)

Total 210 min

8:30 AM–11:35 AM

Scribes and Scribal Groups in the Early Second Temple Period (1) Session 1.1.19.
Session title: Scribes and Scribal Groups in the Early Second Temple Period – Methodological and Comparative Perspectives

Room: SM Aula 1

Chairs: Katharina Pyschny, University of Graz and Jaeyoung Jeon, University of Lausanne

Introduction
Louis Jonker, University of Stellenbosch (5 min)

Sociolinguistics, Linguistic Dating, and Scribal Groups
Dong-Hyuk Kim, Yonsei University (25 min) (rec)

Discussion (5 min)

A Comparative Perspective: Literary Production in Late Achaemenid and Hellenistic Babylonia
Céline Debourse, University of Helsinki (25 min)

Discussion (5 min)

General Discussion (15 min)

Break (30 min)

Scribal Culture and Linguistic Variety in the Dead Sea Scrolls: What is Best Practice? (via Zoom)

Lindsey A. Davidson, University of Bristol (25 min) (rec)

Discussion (5 min)

Was There an Enoch Group in the Second Temple Period? A Reassessment of the Social Function of Jewish Pseudepigraphy
Robert E. Jones, Penn State University (25 min) (rec)

Discussion (5 min)

General Discussion (15 min)

Total 185 min

8:30 AM–10:30 AM

Slavonic Apocrypha (1) Session 1.1.20.
Session title: Meanings in Translation and Popular Culture

Room: SM Aula 3

Chair: Vadim Vitkovskiy, Humboldt University of Berlin

The Hebrew Letter Name Acrostic in the Septuagint Book of Lamentations and Its Slavonic Translation
Inna Vassileva Dimitrova, University of Library Studies and Information Technologies (20 min) (rec)

Discussion (10 min)

"Mary" and "Rabbuni": Challenging the Black Pearls in the Bible (via Zoom)
Renata Lukiewicz-Kostro, Independent Scholar (20 min) (rec)

Discussion (10 min)

Apocryphal Prayers Against "Nezhit" Disease in the 19th Century: Imagery, Tradition and Distribution (via Zoom)
Ekaterina Dimitrova Todorova, Bulgarian Academy of Sciences (20 min) (rec)

Discussion (10 min)

Contemporary Apocryphal Stories Based on the Life of Prepodobna Stoyna: A Bulgarian Prophetess, Healer, Uncanonical Saint.
Aleksandra F. Michalska, Adam Mickiewicz University in Poznan (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–12:00 PM

Use of Jewish Scriptures in the New Testament (1) Session 1.1.21.
Session title: Scripture and Methods of Biblical Interpretation

Room: SM Aula Magna

Chair: Jennifer Nyström, University of Gothenburg

"Scripture" and Its Interpretation in the Qumran Scrolls and the New Testament
Susan E. Docherty, Newman University (20 min)

Discussion (10 min)

Luke 1:5–2:52 as an Example of Scriptural Classicism?
Sigurvin Lárus Jónsson, University of Iceland (20 min) (rec)

Discussion (10 min)

Playing with Words to Create Laughter? Humor in New Testament Writers' Uses of Jewish Texts (via Zoom)
Justin Hagerman, Lyon Catholic University (20 min) (rec)

Discussion (10 min)

Break (30 min)

"Where Two or Three are Gathered in My Name, There Am I among Them" (Matthew 18:20): Devine Presence and Laws of Testimony in Mathew 18
Orit Malka, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

God is Not (Only) Like a Hen: An Intertextual Reading of Matthew 23:37b
Mateusz Jan Targonski, Pontifical Biblical Institute (20 min) (rec)

Discussion (10 min)

"The House of the Tent": A Hypothesis on the Apocalyptic Origin of 2 Corinthians 5:1
Andrea Luisetto, University of Milan (20 min) (rec)

Discussion (10 min)

Total 210 min

Tuesday 11th July, Afternoon Sessions: 3:00 PM–6:30 PM

3:00 PM–6:30 PM

Ancient Jewish and Christian Religions in their Broader Religious Landscapes Session 1.2.1.

Room: SM Aule 4–5

Chairs: Christophe Nihan, University of Münster and Fabio Porzia, National Research Council of Italy

Mapping Ancient Theologies in Second Temple Jewish Texts: עליון *and Jubilees as a Test Case*
Ari R. Silbermann, Tel Aviv University (25 min) (rec)

Two Gods and a King: The Dionysiac Myth in 3 Maccabees Reconsidered
Agata Grzybowska-Wiatrak, University of Warsaw (25 min) (rec)

The Prayer to the Sun: Greco-Roman, Jewish and Christian Voices in Egypt
Claire Clivaz, SIB Swiss Institute of Bioinformatics (25 min) (rec)

Break (30 min)

Christians in "Synagogues": Cult Experimentation in Roman Antiquity and the Invention of the Christian Judaizer
Wally Vincente Cirafesi, Lund University (25 min) (rec)

Diasporic Inter-Religious Theology
Yona-Dvir Shalem, University of Würzburg (25 min) (rec)

Jews and Christians' Relations in the Rural Landscape of Late Antique Sardinia (5th–6th Century CE)
Marco Muresu, Lancaster University (25 min) (rec)

General Discussion (30 min)

Total 210 min

3:00 PM–4:30 PM

Canonical Approaches to the Bible (2) Session 1.2.2.

Room: I Aula 1

Chair: Oliver Dyma, University of Münster and Heiko Wenzel, Campus Danubia Vienna

YHWH's Kingship Anticipated in Ruth
Andrew M. Gilhooley, University of Pretoria (30 min) (rec)

The Divine-Human Covenant Relationship in the Context of the Interaction Between God's Presence and God's Praise: A Canonical-Intertextual Approach

Gabriele G. Braun, North-West University (30 min) (rec)

General Discussion and Business Meeting
Oliver Dyma, University of Münster and Heiko Wenzel, Campus Danubia Vienna (30 min)

Total 90 min

5:00 PM–6:30 PM

Representations of Cultural Trauma in the Hebrew Bible **Session 1.2.3.**
Session title:

Room: I Aula 1

Chairs: Dominik Markl, University of Innsbruck and Danilo Verde, KU Leuven

"Hello, Darkness, My Old Friend": Sandor Ferenczi's Verleugnung and God's Characterization in the Book of Lamentations (via Zoom)
Lucas Iglesias Martins, Adventist University of São Paulo (20 min) (rec)

Discussion (10 min)

Unity in Diversity: Lamentations as Cultural Trauma
Megan D. Alsene-Parker, University of Cambridge (20 min) (rec)

Discussion (10 min)

Israel as the Recalcitrant Heifer and Abandoned Lamb: Mixed Animal Metaphors in Hosea 4:16 in Light of Cultural Trauma Studies
Joseph Nnamdi Mokwe, KU Leuven (20 min) (rec)

Discussion (10 min)

Total 90 min

3:00 PM–5:50 PM

Antisemitism and Biblical Scholarship (2) **Session 1.2.4.**

Room: S Aula 4

Chair: Hindy Najman, University of Oxford

Orientalism and Protestant Supersessionism: The Case of Hermann Gunkel (via Zoom)
Konrad Schmid, University of Zurich (20 min) (rec)

Gustav Dalman, Arbeit und Sitte in Palästina: Just the 'Normal' 19th Century Mix of Antisemitism and Orientalism? (via Zoom)
Anselm C. Hagedorn, Osnabrück University (20 min) (rec)

On the Misconstruction of a Genre: Problematising Friedrich Lücke, the History of the Study of Apocalypticism, and Scholarly Assumptions of the Relationship between Second Temple Judaism and Early Christianity
Moritz F. Adam, University of Zurich (20 min) (rec)

Break (30 min)

Chair: Arjen Bakker, University of Groningen

Hellenistic Judaism and Scholarly Anti-Semitism: The Case of the Sibylline Oracles (via Zoom)
Olivia Stewart Lester, Loyola University Chicago (20 min) (rec)

"Herodes unters Hakenkreuz und Josephus der Fälscher": Hugo Wilrich and Antisemitic Scholarship of the Jews in Antiquity (via Zoom)
Meron Martin Piotrkowski, Princeton University (20 min) (rec)

Locating and Dislocating the Text: Rereading the Exagoge and Its Scholarship
Elizabeth Stell, University of Oxford (20 min) (rec)

Jesus, the Essenes, and the Pharisees in Biblical and Theological Scholarship: A Case of Latent Antisemitism?
Katell Berthelot, French National Centre for Scientific Research/Aix-Marseille University (20 min) (rec)

Total 170 min

3:00 PM–5:30 PM

Early Christianity (2) **Session 1.2.5.**
Session title: Christian Interpretations of Scripture

Room: T Aula 1

Chair: Paul Middleton, University of Chester

How Jerome Interpreted while Translating: The Case of the False Witness (Deuteronomy 19:15–21) in Vulgate
Adam Mackerle, University of South Bohemia (30 min) (rec)

The Jewish Martyrs (2 Maccabees 5:27–7:41): An Early Christian Book
Anna-Liisa Rafael, University of Helsinki (30 min) (rec)

Break (30 min)

The Glorified Value of Two Leptas: The Role of Money in Mark 12:41–44
Aleksandra Brand, Ruhr-University Bochum (30 min) (rec)

Acts 15 and Luke's Paul on Idolatry
Rebecca I. Denova, University of Pittsburgh (30 min)

Total 150 min

3:00 PM–5:00 PM

Emotions and the Biblical World (2) Session 1.2.6.
Session title: Emotions in Early Jewish, Early Christian and Rabbinic Literature

Room: T Aula 4

Chair: Francoise Mirguet, Arizona State University

Jacob's Tears: The Rhetoric of Emotions in Philo's De Josepho (via Zoom)
Francesca Pezza, Hebrew University of Jerusalem (25 min) (rec)

Discussion (5 min)

Emotional Christologies: Jesus' Agony in Gethsemane According to Early Christians
Jonathan L. Zecher, Australian Catholic University (25 min) (rec)

Discussion (5 min)

Who is Allowed to Have Emotions?
Ronit Nikolsky, University of Groningen (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 120 min

3:00 PM–5:00 PM

Enoch Within and Outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition (2) Session 1.2.7.
Session title: Enochic Topoi (2 Enoch)

Room: I Aula 2

Chair: Daniele Minisini, Sapienza University of Rome

The National Research Programme "Cultural Heritage, National Memory and Social Development" and the Research Project on the Slavonic Apocalypse of Enoch (2 Enoch)
Anna-Maria Totomanova, Sofia University (30 min)

The Glossary of the Slavonic Apocalypse of Enoch (2 Enoch)
Iva Trifonova, Bulgarian Academy of Sciences (30 min)

Enochic Puzzles
Florentina Badalanova Geller, Royal Anthropological Institute/University College London (30 min)

General Discussion (30 min)

Total 120 min

3:00 PM–5:00 PM

Iconography and Biblical Studies (2) Session 1.2.8.
Session title: Case Studies of Iconographic Exegesis

Room: SM Aula 6

Chair: Bruno Biermann, University of Bern

The Iconography of the Date Palm and the Tree of Life in Genesis 3:22
Norma Franklin, University of Haifa (20 min) (rec)

Discussion (10 min)

An Iconology of Prayer in Ancient Near Eastern Art and Prayer in the Hebrew Bible
Taylor Gray, Penn State University (20 min) (rec)

Discussion (10 min)

The Jordan River in Late Antique Imagery
Julian Hollaender, Technical University of Darmstadt (20 min) (rec)

Discussion (10 min)

Biblical Influences on Late Antique Artifacts: The Example of the Belt Buckles
Sara Tacconi, University of Cagliari (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–5:00 PM

Johannine Literature (1) Session 1.2.9.
Session title: Theo-Logy

Room: I Aula 6

Chair: Eric Foster-Whiddon, University of St Andrews

Scriptural Legitimation of Theo-Logy and/as Christology in the Gospel of John
Catrin H. Williams, University of Wales Trinity Saint David (20 min) (rec)

The Metaphorical "I am" Statements in John as God-Images

Veronika Burz-Tropper, KU Leuven (20 min) (rec)

Discussion (20 min)

The Possibility of Divine Indwelling: Probing John's Expressions of Divine Presence within Its Templized Spatiality
Rachel Danley, University of Aberdeen (20 min) (rec)

Discussion (10 min)

The Resurrection-Event in John: A Supporting Case for the Theo-centricity of John's Gospel
Paul Joseph Creevey, University of Divinity Melbourne (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–6:30 PM

The Language of Colour in the Bible: From Word to Image (2) Session 1.2.10.
Session title: The Function of Colours in the Representation of Good and Evil (2)

Room: S Aula 2

Chair: Lourdes García Ureña, CEU San Pablo University

Introduction
Lourdes García Ureña, CEU San Pablo University (5 min)

Adverse Colour Palettes in the Time of the Second Temple: A Study from the Physical-Chemical Perspective
Cristina Expósito de Vicente, Complutense University of Madrid (25 min)

Discussion (10 min)

Black and White Garments in the Apocalypse of Paul (via Zoom)
Triantafillos Kantartzis, Aristotle University of Thessaloniki (25 min) (rec)

Discussion (10 min)

Blue and Saphirus: Bible, Exegesis and Medieval Art
Alberto Virdis, Masaryk University Brno (25 min)

Discussion (10 min)

Break (30 min)

Green and Red, Monsters, and Blood in Prudentius' Illustrated Psychomachia (via Zoom)
Jennifer Solivan Robles, University of Puerto Rico (25 min) (rec)

Discussion (10 min)

The Colours of Marian Vestments in 14th and 15th Century Catalan Trousseaus
Marta Crispí I Canton, International University of Cataluña (25 min) (rec)

Discussion (10 min)

Total 210 min

3:00 PM–6:00 PM

"Literary Features" – Fact or Fiction (1) Session 1.2.11.
Session title: Literary Sophistication in Biblical and Related Literature

Room: T Aula 2

Chair: Benedikt Josef Collinet, University of Innsbruck

Layered Lenses: The Literary Images of the People of God in Revelation 11:1–4
Alicia Hein, University of St Andrews (20 min) (rec)

Discussion (10 min)

Comparing Ancient Chronographic Writings from Mesopotamia, Egypt, Judah, and Greece from Earliest Times up to and including the Persian and Early Hellenistic Period
Patricia Jelbert, University of Gloucestershire (20 min) (rec)

Discussion (10 min)

Proper Names in the Prophetic Narratives of the Hebrew Bible: Examples of Exodus and 1–2 Kings
Michal Karnawalski, Catholic Academy in Warsaw (20 min) (rec)

Discussion (10 min)

Break (30 min)

The Babel-Like Confusion Persists: Some Considerations on Scott B. Noegel's "Wordplay" in Ancient Near Eastern Texts (via Zoom)
Sel-lam El Ammari, University of Granada/Complutense University of Madrid (20 min) (rec)

Discussion (10 min)

Some Addenda to Polysemy in the Story of Joseph (via Zoom)
Oren Gelblum, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–6:00 PM

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (1–2) Session 1.2.12.
Session title: The Whole World in a Book: Encyclopedic Trends of Collecting and Ordering Knowledge in Jewish and Other Traditions (1)
Session Sponsor: Research Network "Between Encyclopaedia and Epitome – Talmudic Strategies of Knowledge-Making in the Context of Ancient Medicine and Sciences" (University of Tübingen, University College London and Free University of Berlin)

Room: T Aula 3

Chair: Markham J. Geller, University College London

The Impact of the Genealogies in the Book of Genesis for the Construction and Archiving of Knowledge
Michaela Bauks, University of Koblenz and Landau (20 min) (rec)

Discussion (10 min)

Compiling Pharmaceutical Knowledge in 10th-Century al-Andalus: The Dispensatory of Saʿīd b. ʿAbd Rabbih (via Zoom)
Leonie Rau, University of Tübingen (20 min) (rec)

Discussion (10 min)

This Is Torah and I Must Learn: Encyclopaedic Dimensions of Talmudic Literature
Lennart Lehmhaus, University of Tübingen (20 min) (rec)

Discussion (10 min)

Break (30 min)

Session title: *The Whole World in a Book*: Encyclopedic Trends of Collecting and Ordering Knowledge in Jewish and Other Traditions (2)

Chair: Lennart Lehmhaus, University of Tübingen

Encyclopaedic Aspects in the Late Babylonian Astronomical and Astrological Compendia
Alessia Pilloni, Free University of Berlin (20 min) (rec)

Discussion (10 min)

Listenwissenschaften in the Babylonian Talmud
Markham J. Geller, University College London (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–6:05 PM

The Septuagint and the Cultural World of the Translators (2) Session 1.2.13.
Session title: Re-Thinking Septuagint's Origins: A Socio-Linguistic Approach (2)

Room: SM Aula 2

Chair: Anna Angelini, University of Zurich

Transmitting, Editing, and Translating Ancient Jewish Texts: The Place of the Septuagint within the Large Background of The Scribal Practices of the Second Temple Period
Corrado Martone, University of Turin (25 min) (rec)

A Communal Model for the Inscribing of the Septuagint
Tyler Horton, University of Cambridge (25 min) (rec)

Break (30 min)

An Early Egyptian Provenance for the Septuagint Megilloth?
Timothy Andrew Lee, University of Cambridge (25 min) (rec)

*Greek Language and Jewish Identity in 3 Maccabee*s (via Zoom)
Ryan Comins, University of Cambridge (25 min) (rec)

The Origins of the LXX, Twenty Years Later: Afterthought and Promising Avenues
Sylvie Honigman, Tel Aviv University (25 min) (rec)

Discussion (30 min)

Total 185 min

3:00 PM–5:45 PM

Memory, Method and Texts (3) Session 1.2.14.
Session title: Test Cases 1: Old Testament

Room: I Aula 5

Chair: David Cielontko, Charles University in Prague

Moses as a Figure of Collective Memory in the Book of Exodus?
Petr Sláma, Charles University in Prague (35 min) (rec)

Discussion (10 min)

The Song of Miriam in Exodus 15:21b as Evolving Memory and Performance
Hendrik Bosman, University of Stellenbosch (35 min) (rec)

Discussion (10 min)

Break (30 min)

Qumran and Resurrection: Shaping the Past and Making the Future
Kyung Baek, Trinity Western University (35 min) (rec)

Discussion (10 min)

Total 165 min

3:00 PM–6:30 PM

Open Forum for New Testament and Early Christian Studies (2) Session 1.2.15.
Session title: Biblical Linguistics and Gospel Contrasts

Room: I Aula 3

Chair: Karin Berber Neutel, Umeå University

The Linguistics of the Holy Spirit: Neglected Wordplay in the New Testament (via Zoom)
Nathan Maroney, Southeastern Baptist Theological Seminary (20 min) (rec)

Discussion (10 min)

Theological Abbreviations in the New Testament as a Sociolect Element of the First Christian Communities: ἐν τῷ εὐαγγελίῳ, ἐν τῷ νόμῳ, ἐν τῷ λόγῳ, ἐν διαθήκῃ (via Zoom)
Rodi Georgiadou, Aristotle University of Thessaloniki (20 min)

Discussion (10 min)

"No Prophet is Accepted in His Hometown": A Cognitive Analysis of Schematicity and Framing in Luke 4:16–30 (via Zoom)
Simon Brummer, Trinity College Dublin (20 min) (rec)

Discussion (10 min)

Break (30 min)

Agents and Sufferers of Violence in the Parables of Jesus
Thomas Goud, University of New Brunswick Saint John (20 min) (rec)

Discussion (10 min)

Reading the Gerasene Man and the Syrophoenician Mother as a Markan Parallel
Maria Chen, Yale Divinity School (20 min) (rec)

Discussion (10 min)

The Orphans are Dying! A Rhetorical Investigation of the Gendered and Economic Construction of Orphans Intersecting in Epistle of James
Jacobie M Helena Visser, University of Stellenbosch/Free University of Amsterdam (20 min)

Discussion (10 min)

Total 210 min

3:00 PM–6:00 PM

Perceptions and Receptions of Persia (PERSIAS) (1) **Session 1.2.16.**
Session title: Ancient Jewish Memories of Achaemenid Persia (1)

Room: I Aula 4

Chair: Kristin Joachimsen MF Norwegian School of Theology, Religion and Society

Truth and Writing in Daniel: Memories of Persian Media (via Zoom)
Laura Carlson Hasler, Indiana University and James Nati, Santa Clara University (20 min) (rec)

Discussion (10 min)

From Vengeance to Self-Defence: A Diachronic Analysis of the Esther Story
David D. Frankel, The Schechter Institutes (20 min) (rec)

Discussion (10 min)

Esther in Dura Europos (rec) (via Zoom)
Jill Middlemas, University of Copenhagen and Ehud Ben Zvi, University of Alberta (20 min)

Discussion (10 min)

Break (30 min)

The Rav Papa Adages in Sanhedrin Pereq Ḥeleq
Alexander Marcus, University of Pennsylvania (20 min)

Discussion (10 min)

Are the Gentile Kings Funny? A Re-evaluation of the Role of Humor in the Description of Gentile Rule in Early Jewish Literature
Aubrey Buster, Wheaton College (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–5:00 PM

Prophets and Prophecy (3) **Session 1.2.17.**

Room: S Aula 3

Chair: Gili Kugler, University of Haifa

The Song of Moses as a Model for Isaiah 10:5–15
Yochi Nissani, Bar-Ilan University (25 min) (rec)

Discussion (5 min)

Motion Change and Significance in Isaiah 6:1–13
Yisca Zimran, Bar-Ilan University (25 min) (rec)

Discussion (5 min)

Psalm 107: Between the Hymn to Shamash and the Book of Isaiah
Yoshi Fargeon, Bar-Ilan University/Herzog College (25 min) (rec)

Discussion (5 min)

The Metaphor of the Vineyard from Isaiah to the Twelve Prophets
Guido Benzi, Salesian Pontifical University (25 min) (rec)

Discussion (5 min)

Total 120 min

3:00 PM–6:00 PM

Scribes and Scribal Groups in the Early Second Temple Period (2) Session 1.2.18.
Session title: Case Studies "Pentateuch"

Room: SM Aula 1

Chairs: Jaeyoung Jeon, University of Lausanne and Louis Jonker, University of Stellenbosch

Mapping Scribal Self-Interest and Compromise in the Pentateuch (via Zoom)
Mark G. Brett, University of Divinity (25 min) (rec)

Discussion (5 min)

Counting and Calculating Ritual: The Role of Numeracy in the Pentateuchal Priestly Materials
Liane Feldman, New York University (25 min) (via Zoom) (rec)

Discussion (5 min)

General Discussion (15 min)

Break (30 min)

Deuteronomistic Scribal Concerns Behind the (Pre-)Samaritan Editorial Interventions
Attila Bodor, University of Göttingen (25 min) (rec)

Discussion (5 min)

Leviticus as Discourse: Or, What the Priestly Traditions Can and Cannot Tell Us About the Scribes Who Wrote Them
Julia Victoria Rhyder, Harvard University (25 min) (rec)

Discussion (5 min)

Concluding discussion (15 min)

Total 180 min

3:00 PM–5:00 PM

Slavonic Apocrypha (2) **Session 1.2.19.**
Session title: Origins and Impact of Slavonic Manuscripts

Room: SM Aula 3

Chair: Ivan Iliev, Sofia University

Sicily in Slavonic Historical-Apocalyptic Literature
Anissava Miltenova, Bulgarian Academy of Sciences (20 min) (rec)

Discussion (10 min)

The Ishmaelites on the Danube: Myth or Reality? (via Zoom)
Alexandar Nikolov, Sofia University (20 min) (rec)

Discussion (10 min)

The Newly Translated Old Ruthenian Biblical Texts from the Zabelin's Set: Apocryphal, Experimental, or Canonical?
Alexander Grishchenko, Institute for Slavic Studies of the Russian Academy of Sciences (20 min) (rec)

Discussion (10 min)

Reception and Interpretation of the First Epistle of Apostle Paul to the Corinthians in the Lives of Holy Fools in the 14th Century
Lilly Emilova Stammler, Sofia University (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–5:30 PM

Use of Jewish Scriptures in the New Testament (2) **Session 1.2.20.**
Session title: Intersecting Traditions

Room: SM Aula Magna

Chair: Anthony P. Royle, University of Glasgow

Exemplarity as Intertextuality: The Case of Noah and the Ark
Kelsie Rodenbiker, University of Glasgow (20 min)

Discussion (10 min)

Tears over Jerusalem: Interpretations of the Destruction of the Jerusalem Temple in Luke and Josephus (via Zoom)
Marie-Therese Gerstner, Humboldt University of Berlin (20 min) (rec)

Discussion (10 min)

Genesis 15:6 in Philo and Paul
Oda Wischmeyer, University of Erlangen-Nuremberg (20 min) (rec)

Discussion (10 min)

Total 90 min

3:00 PM–5:35 PM

Wisdom in Israel and in ANE Wisdom Literature (1) Session 1.2.21.
Session title: Wisdom, Mind and Body

Room: S Aula 1

Chair: Tova Forti, Ben-Gurion University of the Negev

"It Is Only with the Heart That One Can See Rightly"
Zoltan Schwab, Spurgeon's College (25 min) (rec)

A Joban Thought-Experiment: Pushing the Mind to the Limit
Ellie M. Wiener, University of Cambridge (25 min) (rec)

How Sweet Are Your Words to My Taste, Sweeter Than Honey to My Mouth!" (Psa 119:103): Bodily Dimensions of a Tora Oriented Wisdom in Psalm 119
Anja Block, University of Bonn (25 min) (rec)

Break (30 min)

The Riddle of an Ending: The Beauty of Job's Daughters! (Job 42:15)
Luisa Almendra, Catholic University of Portugal (25 min) (rec)

Synesthesia and Human Cognition (via Zoom)
Knut Martin Heim, Denver Seminary (25 min)

Total 155 min

Wednesday 12th July, Morning Sessions: 8:30 AM–12:00 PM

8:30 AM–10:30 AM

A Critical History of Exegesis since around 1900 (1) Session 2.1.1.

Room: I Aula 1

Chair: Benedikt Josef Collinet, University of Innsbruck

A Woman's Pilgrimage Song? On the Interpretation History of Psalm 131
Konrad Kremser, Jr., University of Vienna (25 min) (rec)

Discussion (5 min)

The Prophets of Duhm and Comparative Study (via Zoom)
Rannfrid I. Lasine Thelle, Wichita State University (25 min) (rec)

Discussion (5 min)

The Gentile Gospel of Mark in 19th and 20th Century Biblical Scholarship
John Van Maaren, University of Heidelberg (25 min) (rec)

Discussion (5 min)

Apocalyptic and Contingency: The Hermeneutical Role that Paul's Opponents Play in Apocalyptic Interpretations of Paul
David Johnston, University of St Andrews (25 min)

Discussion (5 min)

Total 120 min

8:30 AM–10:30 AM

The Bible, Ecology and Sustainability (2) Session 2.1.2.

Room: T Aula 3

Chair: Ma. Maricel Ibita, Ateneo De Manila University

Towards a Green Curriculum of Orthodox Theology: A Proposal (via Zoom)
Ekaterini Tsalampouni, Aristotle University of Thessaloniki (20 min) (rec)

Discussion (10 min)

The Rich, the Poor and the Land: Ecological Sustainability in the Book of Amos
Hilary Marlow, University of Cambridge (20 min) (rec)

Discussion (10 min)

A Future-Oriented, Rights-Based Ecological and Sustainability Hermeneutical (F.R.E.S.H.) Reading of the Magnificat (Luke 1:46–56)
Ma. Marilou S. Ibita, De La Salle University Manila (20 min) (rec)

Discussion (10 min)

Business Meeting (30 min)

Total 120 min

8:30 AM–10:30 AM

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration (2) Session 2.1.3.

Room: T Aula 2

Chair: Miriam Lindgren Hjälm, Enskilda Högskolan Stockholm/Sankt Ignatios College/Uppsala University

Da'ūd B. Sulaymān al-Baghdādī and His Brothers: Palaeographic Connections between Hebrew, Karaite and Christian Arabic Manuscripts from Mount Sinai and Palestine (via Zoom)
Arianna D'Ottone, Sapienza University of Rome (20 min) (rec)

Discussion (10 min)

Scribal Practices in Christian Arabic Manuscripts of the Bible and Their Impact on the Textual Reception of Leviticus 11
Aurélie Bischofberger, University of Münster (20 min) (rec)

Discussion (10 min)

The Arabic Rendering of Greek Isaiah Hapax Legomena and the Characterisation of Their Translation Technique
Peter Gadalla, Pontifical Biblical Institute (20 min) (rec)

Discussion (10 min)

Considering Cain: Image and Text, the Bible and Beyond (via Zoom)
Diana Lipton, Tel Aviv University (20 min)

Discussion (10 min)

Total 120 min

8:30 AM–11:30 AM

The Biblical World and Its Reception (1) Session 2.1.4.
Session title: The Bible, Theatre, and Musicals

Room: SM Aula 6

Chair: Matthew A. Collins, University of Chester

Why "Any Dream Will Do": Joseph and the Amazing Technicolor Dreamcoat and Its 'Sensational' Interpretation of the Genesis Story
Alison Ruth Gray, Westminster College (30 min) (rec)

Violence, Agency, and Song in Dreamworks' The Prince of Egypt (1998)
Joel Marcus LeMon, Emory University (30 min) (rec)

Herod, Follower of Mahound: Depictions of a Muslim "King of the Jews" in Christian Drama
Katie Turner, Independent Scholar (30 min) (rec)

Break (30 min)

"He's Just a Man"? The Unexpectedly High Christology of Jesus Christ Superstar
Paul Middleton, University of Chester (30 min) (rec)

Heaven on Their Minds? Portrayals of Mary Magdalene in Jesus Christ Superstar and European Art
Siobhán Elizabeth Jolley, The National Gallery, London (30 min)

Total 180 min

8:30 AM–10:30 AM

Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods (1) Session 2.1.5.

Session title: Space, Time and Cosmic Order

Room: SM Aule 4–5

Chair: Kathryn Stevens, University of Oxford

Interconnections between Space and Time Mapping in the Ancient Egyptian Language and Culture
Gaëlle Chantrain, University of Liège (30 min) (rec)

Egypt as Garden in the (Post-)Achaemenid Conceptualization of Space and History
Joseph Cross, Humboldt University of Berlin (via Zoom) and Jose Rafael Saade, Brown University/Humboldt University of Berlin (30 min) (rec)

"And I Will Take You to a Land Like Your Own Land …" (2 Kings 18:32/Isaiah 36:17)
Petra Schmidtkunz, Humboldt University of Berlin (30 min) (rec)

Where and When? The Chronicler's Adaptive Usage of the Space and Time Indications of His Vorlagen
Louis Jonker, University of Stellenbosch (30 min) (rec)

Total 120 min

8:30 AM–11:30 AM

Diachronic Poetology of the Hebrew Bible **Session 2.1.6.**

Room: S Aula 1

Chair: Anna Elise Zernecke, University of Kiel

Shalom ibn Gabirol's Grammatical Poem: The 'Anaq as a Treatise on Biblical Hebrew Language and Its Poetics
Barbara Gryczan, University of Warsaw (20 min) (rec)

Discussion (10 min)

Recursive Cursing: A Comparative-Poetics Analysis of SAA 2 6:414–465 and Deuteronomy 28:15–69
Andrew Hile, Harvard University (20 min) (rec)

Discussion (10 min)

Psalm 23: A Dynamic Formulaic Analysis (via Zoom)
Itai Kagan, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

Break (30 min)

Poetic Forms, Origins, and Composition of Psalms 3 and 4
Reinhard Müller, University of Göttingen (20 min) (rec)

Discussion (10 min)

Strophic Patterns in Job: A Key to the Redaction History and Genre
Urmas Nommik, University of Tartu (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–10:30 AM

Emotions and the Biblical World (3) **Session 2.1.7.**
Session title: Divine Emotions and New Testament Writings

Room: T Aula 4

Chair: Dominika Kurek-Chomycz, Liverpool Hope University

How Do Contemporary Psychological Motivation Theories Explain Jesus' Way of Motivating His Disciples?
Agnieszka Blanka Zieminska, Pontifical University of John Paul II in Krakow (25 min) (rec)

Discussion (5 min)

Whatever Happened to Call?
Janet Meyer Everts, Hope College (25 min) (rec)

Discussion (5 min)

Multisensuality in the Book of Revelation as a Tool Transforming Emotions (via Zoom)
Joanna Barbara Nowińska, University of Silesia (25 min) (rec)

Discussion (5 min)

General Discussion (20 min)

Business Meeting (10 min)

Total 120 min

8:30 AM–10:15 AM

Historical Approaches to the Bible and the Biblical World (1) Session 2.1.8.
Session title: History of Religion in Persian and Early Hellenistic Times: Epigraphic Perspectives

Room: SM Aula 1

Chairs: Sarah Hollaender, University of Graz and Katharina Pyschny, University of Graz

Glimpses of the Religion of Judean Exiles in Mesopotamia between Neo-Babylonian and Persian Times: The Yāhūdu Archive (6th–5th Century BCE) as a Case-Study
Giorgio Paolo Campi, University of Bologna (30 min) (rec)

"O Isis und Osiris": Aramaic-Speaking Communities in Achaemenid Egypt and the Afterlife
Giulia Francesca Grassi, University of Udine (30 min)

Jason of Cyrene and His Epitomator: Some Remarks on 2 Maccabees
Krystyna Stebnicka, University of Warsaw (30 min) (rec)

Concluding Discussion (15 min)

Total 105 min

8:30 AM–10:35 AM

Imperial Language Politics in the Ancient Near East Session 2.1.9.

Room: S Aula 2

Chairs: Lisa J. Cleath, Princeton Theological Seminary and Dominik Markl, University of Innsbruck

The Language of Imperial Law and Its Reception in the Covenant Code
Sandra Jacobs, King's College London/Leo Baeck College (20 min) (rec)

Discussion (5 min)

Joash's Renovation of the Jerusalem Temple in View of Persian Period Imperial Taxation Practices and the Phoenician Mediterranean Market Economy
James D. Moore, Humboldt University of Berlin (20 min) (rec)

Discussion (5 min)

Deuteronomistic Concept of Geography in 1–2 Kings and Its ANE Context
Peter Dubovsky, Pontifical Biblical Institute and Martina Korytiaková, Comenius University in Bratislava (20 min) (rec)

Discussion (5 min)

Jerusalem as an Imperial City in Hebrew Prophecy
Ronnie Goldstein, Hebrew University of Jerusalem (20 min)

Discussion (5 min)

God is the King and Reigns with His People: The Reign of God according to the Book of Revelation (via Zoom)
Marcus Aurelio Mareano, Pontifical Catholic University of Rio de Janeiro (20 min) (rec)

Discussion (5 min)

Total 125 min

8:30 AM–10:30 AM

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (3) Session 2.1.10.

Room: I Aula 4

Chair: Diana Edelman, University of Oslo

Israel in Psalms 1–50
Jan Lukáš, Charles University in Prague (20 min) (rec)

Discussion (10 min)

The Blessing Motif in the Book of Chronicles and Its Significance for the Temple and Cultus
Itzik Amar, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Contrastive Analysis of Semantic Relations of the Vocabulary which Expresses Aspects of "Truth" in Biblical Semantic and Lexical Fields
Irena Avsenik Nabergoj, University of Ljubljana (20 min) (rec)

Discussion (10 min)

What's So Funny About That? Disparaging Laughter in the Hebrew Bible (via Zoom)
Sel-lam El Ammari, University of Granada/Complutense University of Madrid (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–10:30 AM

Johannine Literature (2) Session 2.1.11.

Room: I Aula 6

Chair: Veronika Burz-Tropper, KU Leuven

'I Do No Longer Call You Slaves' (John 15:15): John's Anthropology Reconsidered in Light of Aristotle's Ideas about Naturally Born Slaves' Spiritual Constitution
Gitte Buch-Hansen, University of Copenhagen (20 min) (rec)

Discussion (10 min)

Callirhoe, Jesus, and Divine Beauty: Reading the Fourth Gospel with Greek Novels
Eric Foster-Whiddon, University of St Andrews (20 min) (rec)

Discussion (10 min)

Claiming Victimhood and Perpetration through Storytelling: Trauma and Identity (Re)Negotiation in the Fourth Gospel
Edward Wong, University of Edinburgh (20 min) (rec)

Discussion (10 min)

The Gospel of John in Karl Barth's Theology: Prospects Derived from Reception History
Anne-Sophie Münch, University of Münster (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–12:00 PM

The Septuagint and the Cultural World of the Translators (3) Session 2.1.12.

Room: SM Aula 2

Chair: Tyler Horton, University of Cambridge

Introduction
Anna Angelini, University of Zurich (5 min)

*"Abram Passed Through the Land" in the Septuagint and the Masoretic Tex*t
Miroslava Cilová, Jagiellonian University (25 min) (rec)

The Miscellanies: Between Editing and Translating?
Martijn Beukenhorst, UCLouvain (25 min) (rec)

Humour in the Story of the Three Bodyguards (1 Esdras 3:1–5:6): Integration of Greek and Jewish features (via Zoom)
Un Sung Kwak, University of Oxford (25 min) (rec)

Loss and Translation: Do the "Missing Parts" of Esther's Alpha-Text Tell a Different Story?
Christine Helise Rosa De Freitas, University of Oxford (25 min) (rec)

Break (30 min)

Righteous Transformations? An Examination of the Pluses of δίκαιος in LXX Proverbs
Bryan Beeckman, KU Leuven/UCLouvain (25 min) (rec)

Translation Methods in Context: The Case of Double and Intertextual Translations in OG Job
Maximilian Häberlein, University of Würzburg (25 min) (rec)

Quoting the Septuagint in the Graeco-Roman World: Philo's Implicit Interpretation of the Biblical Text (via Zoom)
Francesca Pezza, Hebrew University of Jerusalem (25 min) (rec)

Total 210 min

8:30 AM–12:00 PM

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (3–4) Session 2.1.13.
Session title: Knowledge, Wisdom, and Sciences in Second Temple Traditions
Session Sponsor: Research Network "Between Encyclopaedia and Epitome – Talmudic Strategies of Knowledge-Making in the Context of Ancient Medicine and Sciences" (University of Tübingen, University College London and Free University of Berlin)

Room: T Aula 1

Chair: Markham J. Geller, University College London

Calendar and Worldview in Qumran Enochic Tradition
Ida Frohlich, Pázmány Péter Catholic University (20 min) (rec)

Discussion (10 min)

Heavenly Astrology: The Creation of Scientific and Social Order in 1 Enoch, the Myth of Er and Somnium Scipionis
Rivkah Gillian Glass, Aarhus University (20 min) (rec)

Discussion (10 min)

Foreign Wisdom and Foreign Women in Second Temple Texts
Ari R. Silbermann, Tel Aviv University (20 min) (rec)

Discussion (10 min)

Break (30 min)

Session title: New Approaches to and Contextualization of Medical Discourse in Biblical and Rabbinic Texts
Chair: Lennart Lehmhaus, University of Tübingen

The Madman in the Talmud: Neurodiversity Meets the Shoteh
Rebecca Raphael, Texas State University (20 min) (rec)

Discussion (10 min)

Why is Dropsy P's Punishment for Adultery: The Suspected Adulteress (Num 5) as Sovereign Threat
Aslan Cohen Mizrahi, University of Chicago (20 min) (rec)

Discussion (10 min)

Gender and Sexual Impairment: Medical or Situational Ethics Reflected in Mishnaic Laws
Young Gil Lee, University of Sheffield (20 min) (rec)

Discussion (10 min)

Total 210 min

8:30 AM–11:15 AM

Memory, Method and Texts (4) **Session 2.1.14.**
Session title: Test Cases 2: New Testament

Room: I Aula 5

Chair: Kyle Parsons, Charles University in Prague

Ioudaismos through the Lens of Remembering: Exploration of the Semantic Shift of the Term in the Context of the Early Reception of Paul the Apostle
František Ábel, Comenius University Bratislava (35 min) (rec)

Discussion (10 min)

The Murderous Herod in the Matthean Infancy Narrative
David Cielontko, Charles University in Prague (35 min) (rec)

Discussion (10 min)

Break (30 min)

εἰρήνη: A Contested Term? A Reading of εἰρήνη in John as a Text of Disputed Memory to the Implied Jewish Communities
Alexander Bevan, KU Leuven (35 min) (rec)

Discussion (10 min)

Total 165 min

8:30 AM–11:30 AM

Minority and Postcolonialism Criticism (1) **Session 2.1.15.**
Session title: Challenges and Prospects for Biblical Studies

Room: S Aula 3

Chair: Axolile Qina, University of Edinburgh

Ceremonial Scholarship — Or, Decolonization "pra Inglês Ver"
Silas Klein Cardoso, University of Bern (20 min) (rec)

Discussion (10 min)

'Ma Su Saw Bi Blanga?': Decolonial Optic and Sediq Mother-Tongue Reading as an Illustration (via Zoom)
Risaw Walis, University of Leeds (20 min) (rec)

Discussion (10 min)

"Who is the Majority?" The Location of Minority Biblical Criticism in Indonesian Context (via Zoom)
Yan Okhtavianus Kalampung, University of Leeds (20 min) (rec)

Discussion (10 min)

Break (30 min)

Deviant Bodies: How New Testament Writings Obscure Agency and Curate Identity

Emma Swai, Liverpool Hope University (20 min)

Discussion (10 min)

Voluntary Childlessness as Resistance: An Interpretation of θλῖψις τῇ σαρκί in 1 Corinthians 7:28 from the Global South
Maria Chen, Yale Divinity School (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–10:30 AM

Politization of Bibles and Biblization of Politics in the Twenty-First Century Session 2.1.16.

Room: S Aula 4

Chair: Marie Briese, University of Siegen

Fertile Soil? On the Reception of Political Populism's Bible Use
Jeremia Punt, University of Stellenbosch (20 min) (rec)

Discussion (5 min)

On the Connection between Emotion and Bible-Infused Populist Rhetoric with a Specific Focus on Populism's Audience
Steffi Fabricius, University of Siegen (20 min) (rec)

Discussion (5 min)

Chair: Steffi Fabricius, University of Siegen

Protest against Roman Populistic Propaganda: A Response from the Gospel of Mark and Hermeneutical Consequences for the Present
Elritia Le Roux, Theological College Ewersbach (20 min)

Discussion (5 min)

The Opposite of Populism? Uses of the Bible in the 2023 Coronation of Charles III
John Ritzema, King's College, London (20 min) (rec)

Discussion (5 min)

General Discussion (20 min)

120 min

8:30 AM–11:30 AM

Slavonic Apocrypha (3) **Session 2.1.17.**
Session title: History of the Text and Philology

Room: SM Aula 3

Chair: Anissava Miltenova, Bulgarian Academy of Sciences

A Special Serbian Version of the Palaea Historica
Vadim Vitkovskiy, Humboldt University of Berlin (20 min) (rec)

Discussion (10 min)

The Book of Daniel Reproduced in Joannes Zonaras' Chronicle
Ivan Iliev, Sofia University (20 min) (rec)

Discussion (10 min)

Hapax Legomena in Slavonic Pseudepigrapha: What Can They Tell us about the Provenance of the Texts (via Zoom)
Liudmila Navtanovich, Autonomous University of Barcelona (20 min) (rec)

Discussion (10 min)

Break (30 min)

Visio Pauli in the Slavic Tradition: Preliminary Observations on the History of the Text
Andrej Bojadžiev, Sofia University (20 min) (rec)

Discussion (10 min)

The Slavonic Testament of Job: The Slavonic from the Greek from the Syriac from the Greek (via Zoom)
Basil Lourie, Scrinium: Journal of Patrology and Critical Hagiography (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–10:30 AM

Slavonic Parabiblical Traditions (1) **Session 2.1.18.**
Session title: Biblical Paraphrase and Scribal Agency in *Slavia Orthodoxa*

Room: I Aula 2

Chair: Ewelina Drzewiecka, Bulgarian Academy of Sciences/Polish Academy of Sciences

The Toponyms in the Slavonic Excerpt of the Chronicle of Julius Africanus
Anna-Maria Totomanova, Sofia University (25 min) (rec)

Discussion (5 min)

Vocabulary for Human Anatomy in the Earliest Slavonic Translation of the Scripture (*Books of Samuel and Kings*)
Maria Totomanova-Paneva, Sofia University (25 min)

Discussion (5 min)

The Use of Prophetologia in Medieval Serbia (via Zoom)
Tatjana Subotin-Golubovic, University of Belgrade (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 120 min

8:30 AM–10:30 AM

Textual Criticism of the New Testament, the Old Testament and the Qur'an (1) Session 2.1.19.

Room: I Aula 3

Chair: Theodora Panella, KU Leuven

Greek Revision of the Septuagint as Witness to a Proto-Canon
Timothy Andrew Lee, University of Cambridge (20 min) (rec)

The Cyrillic Early Printed Tetraevangelia Issued in Kyiv in 1697 and 1712 and Their Original(s): Research into the Saints and Festivals Present in the Menologia
Jerzy Ostapczuk, Christian Theological Academy in Warsaw (20 min)

A Text-Critical Survey of the Earliest Transmission of Romans 13:1–7: Reconsidering the "Interpolation Hypothesis"
Andrea Riccardo Rossi, University of Milan (20 min) (rec)

Add. F in the GeII Version of the Book of Esther
Natia Mirotadze, University of Salzburg (20 min) (rec)

Reconstruction of GIII Textual Form of Tobit according to the Georgian Translation
Natia Dundua, Georgian National Centre of Manuscripts (20 min) (rec)

Discussion (20 min)

Total 120 min

8:30 AM–12:00 PM

Use of Jewish Scriptures in the New Testament (3) **Session 2.1.20.**
Session title: Textual Production and Biblical Interpretation

Room: SM Aula Magna

Chair: Susan E. Docherty, Newman University

Divine Testimonies: The Euthalian Citation Lists in Greek Manuscript Culture
Anthony P. Royle, University of Glasgow (20 min)

Discussion (10 min)

Διὸ Λέγει: Ephesians 5:14 and the Use of Apocryphal Sources for Authoritative Teaching in the New Testament
Clark Robert Bates, University of Birmingham (20 min) (rec)

Discussion (10 min)

The Paratexts, Citations, and Authorship in the Pastoral Epistles
Lily Su, University of Glasgow (20 min) (rec)

Discussion (10 min)

Break (30 min)

Paratextual Features of Quotation in Codex Boernerianus (GA 012) (via Zoom)
Seth Ehorn, Wheaton College (20 min) (rec)

Discussion (10 min)

Scribal Habits with Jewish Scriptural Quotes in Greek Manuscripts of Romans 9–11: Visible or Made Invisible?
Jennifer Nyström, University of Gothenburg (20 min)

Discussion (10 min)

Re-Enactment as a Jewish Exegetical Technique: An Illustration from Luke's Writing
Jenny Read-Heimerdinger, Newman University (20 min) (rec)

Discussion (10 min)

Total 210 min

Wednesday 12th July, Afternoon Sessions: 3:00 PM–6:30 PM

3:00 PM–5:00 PM

A Critical History of Exegesis since around 1900 (2) Session 2.2.1.

Room: I Aula 1

Chair: Ludger Hiepel, University of Münster

Between the Encyclicals "Providentissimus Deus" (1893) and "Divino afflante spiritu" (1943): Panorama of Catholic Old Testament Scholarship and Ancient Near Eastern Studies
Ludger Hiepel, University of Münster (25 min) (rec)

Discussion (5 min)

The Catholic Censorship of Biblical Studies, the "Wiener Memorandum" and Karl Rahner's Role in it
Benedikt Josef Collinet, University of Innsbruck (25 min) (rec)

Discussion (5 min)

A Forgotten Aspect of the "Enigma Roncalli": John XXIII (1958–1963) and the Critical Study of the Bible
Juan Carlos Ossandón Widow, Pontifical University of the Holy Cross (25 min) (rec)

Discussion (5 min)

Response and General Discussion
Benedikt Josef Collinet, University of Innsbruck and Ludger Hiepel, University of Münster (30 min)

Total 120 min

3:00 PM–6:00 PM

Biblical Theological Investigations into the Attributes of God (1) Session 2.2.2.
Session Title: Old Testament

Room: T Aula 3

Chair: Albert Coetsee, North-West University

I Want Justice for My Child: Exploring the Wisdom of God in Kings 3:16–28 in the Context of "Justice for" Movements in South Africa (via Zoom)
Zukile Ngqeza North-West University (20 min) (rec)

Discussion (10 min)

God's Gift of Wisdom in Words and in Practical Skills (via Zoom)
Robin Gallaher Branch, Christian Brothers University/North-West University (20 min) (rec)

Discussion (10 min)

The Foolish "Wisdom" of Humans Versus the Wise Wisdom of God's Actions in the Book of Isaiah
Chris Van Der Walt, North-West University (20 min) (rec)

Discussion (10 min)

Break (30 min)

"…Then They Shall Know That I am the LORD" (Ezekiel 38:23): יהוה as a Requirement of God's Subjects as a Means to Implement God's Capacities
Gili Kugler, University of Haifa (20 min) (rec)

Discussion (10 min)

Daniel 1 as Wisdom Literature? (via Zoom)
Marius Nel, North-West University (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–4:30 PM

The Biblical World and Its Reception (2) **Session 2.2.3.**
Session title: The Bible and Visual Reception

Room: SM Aula 6

Chair: Matthew A. Collins, University of Chester

Job's Wife and Peter's Angel: A Dialogue between Biblical Interpretation and Art History
Hugh Pyper, University of Sheffield (30 min) (rec)

The Feathered Man: The Reception of Daniel 4 in Thomas Poyntz's Tapestry of Nebuchadnezzar's Transformation into a Beast
Peter Joshua Atkins, University of Edinburgh (30 min) (rec)

Moana Meets Timothy: A Contemporary Dialogue Between Popular Culture and the Bible (via Zoom)
Amanda Dillon, Dublin City University (30 min) (rec)

Total 90 min

5:00 PM–6:05 PM

Ancient Jewish and Christian Apocalypses (1) **Session 2.2.4.**

Room: SM Aula 6

Chair: Priscille Marschall, University of Lausanne

Introduction (5 min)

Prophetic Motifs in Galatians: To What Extent Are They "Apocalyptic"?
Simon Butticaz, University of Lausanne (20 min)

Discussion (10 min)

W*as John a Prophet? Assessment of the Prophetic Features of the Apocalypse of John*
Luc K. Bulundwe, University of Regensburg (20 min) (rec)

Discussion (10 min)

Total 65 min

3:00 PM–6:10 PM

Bodies of Communication (1) Session 2.2.5.
Session title: Body Parts and Gender: From Foot to Head

Room: I Aula 4

Chair: Emma Swai, Liverpool Hope

"Wait for Me Until I Come and Do Not Grieve… We Will Be One When We Are Resurrected": Simeon's Foot, Becoming Female, and the Desexualisation of Saints in Late Antiquity
Laura Smith, University of Birmingham (20 min) (rec)

Pieces, Parts, and Bits: The Limbs of Christ and of the Limbs of a "Whore" in 1 Corinthians 6
Judith König, University of Regensburg (20 min) (rec)

General Discussion (30 min)

Break (30 min)

When the Figurative Becomes Literal: Virginal Anatomy in Late Antiquity (via Zoom)
Julia Kelto Lillis, Union Theological Seminary (20 min) (rec)

(Re)Conceiving Virginity: The Female Body, Sex, and Pregnancy in Isaiah 7:14 in Feminist Perspective
Emily May Allsopp, University of Edinburgh (20 min) (rec)

"Long for the Pure, Spiritual Milk": Divine Gender, the Female Body, and Salvation as Process in the Petrine Metaphor of Breastfeeding from Christ (1 Peter 2:2–3) (via Zoom)
Sally Douglas, University of Divinity (20 min) (rec)

General Discussion (30 min)

Total 190 min

3:00 PM–6:30 PM

The Book of Jeremiah (1–2) Session 2.2.6.
Session title: Workshop on Jeremiah 10 and Its Many Challenges

Room: I Aula 5

Chair: Cyprien Comte, Catholic Institute of Toulouse

Disappointing Deities: The Meaning of הבל in Jeremiah 10
Samuel Hildebrandt, Nazarene Theological College Manchester (10 min) (rec)

Jeremiah 10 MT and LXX: Interpretive Challenges and Possibilities
Benedetta Rossi, Pontifical Biblical Institute (10 min)

The Challenge of Jeremiah 10: Its Text, Composition, and Theology
Georg Fischer, University of Innsbruck (10 min) (rec)

Discussion 60 min

Break (30 min)

Session title: Specific Jeremian Issues and Concepts

Chair: Georg Fischer, University of Innsbruck

Emotions and the Book of Jeremiah (via Zoom)
Andrea Beyer, University of Erlangen-Nuremberg (10 min) (rec)

Discussion (10 min)

Why Does Jeremiah Bring Up Shiloh?
Yigal Levin, Bar-Ilan University (10 min) (rec)

Discussion (10 min)

Jeremiah's Rebuilding (בנה) of the Destroyed City without Brick and Mortar (via Zoom)
Oliver Glanz, Andrews University (10 min) (rec)

Discussion (10 min)

Zedekiah: The Last King of Juda and the Fulfilment of the Kingship in the Act of Surrender (Jeremiah 21–24; 38:14–28a)
Salvatore Maurizio Sessa, Pontifical Gregorian University (10 min) (rec)

Discussion (10 min)

Final Discussion (10 min)

Total 210 min

3:00 PM–5:00 PM

Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods (2) Session 2.2.7.

Session title: Constructing Imperial Space

Room: SM Aule 4–5

Chair: Sylvie Honigman, Tel Aviv University

As Far as the Border of Dilmun: Constructing and Claiming Space in the Assyrian Empire
Gina Konstantopoulos, University of California, Los Angeles (30 min) (rec)

Building and Breaking Boundaries: On Space and Empire in 1–2 Chronicles (via Zoom)
Karolien Vermeulen, University of Antwerp (30 min) (rec)

"King of the Four Quarters": Universalistic Claims and Space Mapping from the Neo-Assyrian to the Seleucid Time
Valentina Cambruzzi, University of Innsbruck (30 min) (rec)

Imperial Space in Babylonian Chronographic Texts
Kathryn Stevens, University of Oxford (30 min) (rec)

Total 120 min

3:00 PM–6:10 PM

The Biblical World and Cultural Evolution (1–2) Session 2.2.8.
Session title: The Bible: Text and Content

Room: T Aula 1

Chair: Ronit Nikolsky, University of Groningen

Introduction
Ronit Nikolsky, University of Groningen and Nina Kristina Nikki, University of Helsinki (10 min)

A Reconsideration of the Enigmatic Groups of 50 and 100 in the Markan Narrative of the Feeding the Multitude in the Light of Cognitive Science and Evolutionary Psychology
Christian Wetz, University of Oldenburg (20 min) (rec)

The Success of the "Villainous Paul": Cultural Attraction or Group Selection?
Nina Kristina Nikki, University of Helsinki and Zdeňka Špiclová, University of West Bohemia (20 min) (rec)

General Discussion (20 min)

Break (30 min)

Session title: Early Christianity

Chair: Nina Kristina Nikki

Endless Forms Most Dreadful: A Cultural Evolutionary Approach to the Successfulness of Early Christian Martyr Narratives
Harri Söderholm, University of Helsinki (20 min) (rec)

Discussion (10 min)

Studying John Chrysostom's Use of the Supernatural Punishments with Reflections on Big Gods Theory and Supernatural Punishments Hypothesis
Wille-Hermanni Riekkinen, University of Helsinki (20 min) (rec)

Discussion (10 min)

Discussion and Business Meeting (30 min)

Total 190 min

3:00 PM–6:30 PM

Early Judaism and Rabbinic Literature (2) Session 2.2.9.
Session topic: Law and Laughter

Room: S Aula 2

Chair: Monika Amsler, University of Bern

Why Couldn't the Childless Serve on the Sanhedrin? Fatherhood, Cruelty, Lineage, and Roman Law
Yael Wilfand, Bar-Ilan University (30 min) (rec)

"They are My Slaves, and Not Slaves of Slaves"
Itzhak Brand, Bar-Ilan University (30 min) (rec)

Narrative Ambiguity in Talmudic Stories
Ayelet Hoffmann Libson, Reichman University (30 min)

The Rules of Rabbinic Laughter
Reuven Kiperwasser, Independent Scholar (30 min) (rec)

Break (30 min)

Session topic: Narratives

In a Reverse Mode: Reconstructing the Rabbinic Legend of Titus in the Temple

Adiel Schremer, Bar-Ilan University (30 min) (rec)

The Story Cycle in Bavli Nedarim 91a–b
Jeffrey L. Rubenstein, New York University (30 min) (rec)

A Lost Eastern Textual Tradition of Midrash Psalms
Arnon Atzmon, Bar-Ilan University (30 min) (rec)

Total 210 min

3:00 PM–5:00 PM

Graeco-Roman Society and the New Testament (1) Session 2.2.10.
Session title: Jewish and Christian Communities: Cultural Intersections and Social Profiles (1)

Room: T Aula 2

Chair: Jorunn Okland, Norwegian Institute at Athens

Who were the Libertini Mentioned in the Acts? A New Historical Approach (via Zoom)
Yael Escojido, Hebrew University of Jerusalem (25 min) (rec)

Discussion (5 min)

Identity and Self-Fashioning of Late Antique Stobi Jews: Between Hellenism and Judaism
Ivan Milekovic, University of Belgrade (25 min) (rec)

Discussion (5 min)

Social Ontologies, Heterarchies, and Arrangements of Power: An Analysis of Models Used in Reconstructing Ancient Social Groups in Judea and Asia Minor
Jonathan L. Berglund, University of Aberdeen (25 min) (rec)

Discussion (5 min)

"If Anyone Thinks They Are Something When They Are Not, They Deceive Themselves" (Galatians 6:3): Identity Crisis in Galatia
Jakub Michal Pogonowski, University of Warsaw (25 min) (rec)

Discussion (5 min)

Total 120 min

3:00 PM–6:30 PM

Historical Approaches to the Bible and the Biblical World (2) Session 2.2.11.
Session title: Concepts of Biblical Israel

Room: SM Aula 1

Chair: Jan Rückl, Charles University in Prague

The Twelve Sons of Jacob: The Jacob Story and the Concept of Biblical Israel
Friederike Neumann, University of Oldenburg (30 min)

Joseph's Israel: The Political Agenda of the Biblical Joseph Narrative
Jakob Wöhrle, University of Tübingen (30 min)

"And David was King over all Israel" (2 Samuel 8:15): On the Scope and Concepts of Israel in the Books of Samuel (via Zoom)
Sabine Kleiman, Tel Aviv University (30 min) (rec)

Break (30 min)

Chair: Jakob Wöhrle, University of Tübingen

Promoted and Hidden Israel in the Books of Kings
Filip Čapek, Charles University in Prague (30 min) (rec)

Concepts of Israel in Isaiah 1–39 (via Zoom)
Jan Rückl, Charles University in Prague (30 min) (rec)

The Juxtaposition of Israel and Judah in the Book of Jeremiah
Ruth Ebach, University of Lausanne (30 min)

Total 210 min

3:00 PM–5:05 PM

Israel in the Ancient Near East (1) Session 2.2.12.
Session title: The Second Millennium in the First: Psalms and Rituals

Room: S Aula 4

Zoom Link:

Chair: Noga Ayali-Darshan, Bar-Ilan University

Springs and Rivers and Heaven and Earth: The Hymnic Passages in Psalm 74 and Psalm 89
Anna Elise Zernecke, University of Kiel (20 min)

Discussion (5 min)

Israelite Ritual and Late Bronze Age Continuity: Observations from Psalms
John Tracy Thames, Jr., Clemson University (20 min) (rec)

Discussion (5 min)

"Elohim Is in Its Midst – It Shall not Be Moved!" A Literary-Critical Analysis of Psalm 46 with an Exploration of Its Motifs
Ronja Koch, University of Kiel (20 min)

Discussion (5 min)

The Perpetual Fire in the Israelite Cult
Itamar Kislev, University of Haifa (20 min) (rec)

Discussion (5 min)

The Uruk Prophecy: Some Assessments
Yuval Darabi, Bar-Ilan University/Hebrew University of Jerusalem (20 min) (rec)

Discussion (5 min)

Total 125 min

3:00 PM–5:00 PM

Johannine Literature (3) **Session 2.2.13.**

Room: I Aula 6

Chair: Catrin H. Williams, University of Wales Trinity Saint David

The Transformation of Violence and Death: John's Jesus in Light of the Book of Exodus
Paulus De Jong, University of St Andrews (20 min) (rec)

Discussion (10 min)

The Evocative Role of the Vocative γύναι in the Self-Revelation of the Johannine Jesus
Materou Ashe, KU Leuven (20 min) (via Zoom) (rec)

Discussion (10 min)

Κοπιάω and κόπος in John 4:6,38 in the Context of the Johannine Theology of Incarnation and the Mission of Jesus
Jaroslav Broz, Charles University in Prague (20 min) (rec)

Discussion (10 min)

Business Meeting (30 min)

Total 120 min

3:00 PM–6:00 PM

Living in the Last Days: New Testament Eschatology and Its Contexts (2) **Session 2.2.14.**

Room: S Aula 1

Chair: Irene Barbotti, Trinity College Dublin

About Living Places in the Last Days: Where to Survive the Cataclysms and Where to Prepare for the Impending New Era? (via Zoom)
Christine Dumas-Reungoat, University of Caen (45 min)

Discussion (15 min)

Anthropology and Eschatology in the Beatitudes of Matthew (via Zoom)
Jesse Colin Sykes, Trinity College Dublin (25 min) (rec)

Discussion (5 min)

Break (30 min)

Chair: Stefano De Feo, University of Bern

The Delay of the Parousia and the Failure of Prophecies in the New Testament, Plutarch, and Josephus
Mateusz Kusio, University of Warsaw (25 min) (rec)

Discussion (5 min)

"Blow the Trumpet, Play the Harp, Sound Like a River": The Role of Sound in New Testament Eschatology (via Zoom)
Daniel David Pollorena, Reformed Theological Seminary (25 min) (rec)

Discussion (5 min)

Total 180 min

3:00 PM–6:00 PM

Prophets and Prophecy (4–5) Session 2.2.15.

Room: S Aula 3

Chair: Guido Benzi, Salesian Pontifical University

Shaking Up the People: How Hosea 14:2–5 Gave Birth to the Call to Return to YHWH
Tobias Schmitz, Ruhr-University Bochum (25 min) (rec)

Discussion (5 min)

Perspectives on Prophecy in the Book of Hosea
Göran Eidevall, Uppsala University (25 min) (rec)

Discussion (5 min)

Prophet Obadiah to the Light of Medieval Jewish Interpreters
Mariano Gomez Aranda, Spanish National Research Council (25 min) (rec)

Discussion (5 min)

Break (30 min)

Chair: Mariano Gomez Aranda, Spanish National Research Council

"Οὐκ ἔστιν ταῦτα": A Pragma-Dialectical Perspective on Jeremiah 5:10–13
Christina Misiaka, Aristotle University of Thessaloniki (25 min) (rec)

Discussion (5 min)

Taking the Tear Too Seriously: Irony in Malachi 2:13
Edward Ho, Carey Theological College (25 min) (rec)

Discussion (5 min)

Total 180 min

3:00 PM–6:00 PM

Reading, Theory and Poetics **Session 2.2.16.**

Room: I Aula 3

Chair: Suzanna Millar, University of Edinburgh

Taking God to Court: Job's Deconstruction of Normative Binaries
Yasir Saleem, University of Vienna and Ilse Swart, Free University of Amsterdam (20 min) (rec)

Discussion (10 min)

Three Bodies of God
Francis Landy, University of Alberta (20 min) (rec)

Discussion (10 min)

Shmuel Ha-Nagid's Queer and Hedonistic Poems as an Alternative Take to the Mainstream Rabbinic Biblical Interpretation
Barbara Gryczan, University of Warsaw (20 min) (rec)

Discussion (10 min)

Break (30 min)

Putting Characters Back in Their Place: Posthumanism, Translation, and the Poetics of Biblical Narrative (via Zoom)
David Arthur Lambert, University of North Carolina At Chapel Hill (20 min) (rec)

Discussion (10 min)

The Voice of the Song of Songs and a New Meaning for Black and Beautiful at 1:5–6
Simeon Chavel, University of Chicago (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–5:00 PM

Slavonic Apocrypha (4) **Session 2.2.17.**
Session title: Slavonic Texts in Liturgy and Worship

Room: SM Aula 3

Chair: Dorota Rojszczak Robinska, Adam Mickiewicz University in Poznań

The Missing Link between Old Church Slavonic and Croatian Glagolitic Liturgical Tradition: Liturgical Perspective (via Zoom)
Kristijan Kuhar, Old Church Slavonic Institute (20 min) (rec)

Discussion (10 min)

Discourse on the Revelatory Visions of Heavenly Beings before Ordinary Humans in the Slavonic Apocrypha on Mary: The Case of the Marian Apparition in Medjugorje ca. 1980s to 2000s (via Zoom)
Sladana Mirkovic, Union College (20 min) (rec)

Discussion (10 min)

The Chapter on the Passion of the Lord (Kapitulь ot muki gospone) and the Chapter on the Secret Prayer (Ot taine kapitulь) in the Croatian Glagolitic Vinodol Miscellany (HAZU IIIa, 15) (via Zoom)
Silvio Koscak, Old Church Slavonic Institute (20 min) (rec)

Discussion (10 min)

Ritualistic Performance: Ethiopic, Syriac, and Slavonic Christian Dramatizations of the Life and Deeds of Joseph the Beautiful
Ljubica Jovanovic, American Public University System (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–5:00 PM

Slavonic Parabiblical Traditions (2) Session 2.2.18.
Session title: Transmission and Transformation of Biblical Narratives within Slavonic Intellectual Landscape

Room: I Aula 2

Chair: Anna-Maria Totomanova, Sofia University

Two Faces of Joseph of Nazareth: The Mighty Saint and the Fabulous Old Man in the Religious Folklore of Poland and Belarus
Kaciaryna Bychak, University of Szczecin (25 min) (rec)

Discussion (5 min)

The Figure of Pontius Pilate in Bulgarian Literature of the 20th Century: Towards the Question of Functioning of Biblical Topoi in the Context of Modernization
Ewelina Drzewiecka, Bulgarian Academy of Sciences/Polish Academy of Sciences (25 min) (rec)

Discussion (5 min)

Manuscripts and Memory: Historiographic Compilations and Biblical Imagery (*Towards the Profile of One of the Scribes of* "Istoriya Slavyanobolgarskaya"*: Father Panteleimon Hilendarets*) (rec)
Elena Uzunova, Sts Cyril and Methodius National Library, Margaret Dimitrova, Sofia University (via Zoom) and Florentina Badalanova Geller, Royal Anthropological Institute (25 min)

Discussion (5 min)

General Discussion (30 min)

Total 120 min

3:00 PM–4:20 PM

Textual Criticism of the New Testament, the Old Testament and the Qur'an (2) Session 2.2.19.

Room: T Aula 4

Chair: Theodora Panella, KU Leuven

Does Psalm 45:7 Indicate Divine Kingship? A Text-Critical Approach
David D. Frankel, The Schechter Institutes (20 min) (rec)

"I Tell You That Something Greater …" (Matthew 12:6): A Case-Study of Intratextuality in the Gospel of Matthew
Erica Leonardi, University of Milan (20 min) (rec)

The Second Paraclete Saying in the Patristic Writings: A Study of the Textual Transmission and the History of Exegesis of John 14:25–26
Valentin Andronache, KU Leuven (20 min) (rec)

Discussion (20 min)

Total 80 min

3:00 PM–4:20 PM

Wisdom in Israel and in ANE Wisdom Literature (2) Session 2.2.20.
Session title: Wisdom, Mind and Body: Bible and ANE Wisdom Literature

Room: SM Aula Magna

Chair: Katharine Dell, University of Cambridge

The Teaching Also Owes to the Metaphorical and Symbolic Meaning of the Bodily Organs in Proverbs 30 and 31
Frederique Dominique Dantonel, Goethe University Frankfurt (25 min) (rec)

The Impact of Emotions on the Discernment of Reality in the Ancient Near East Wisdom Literature
Annunziata Rositani, University of Messina (25 min) (rec)

Character-Formation in Ecclesiastes: The Figure of Qohelet as a Pedagogical Device
Ben Rae, University of Cambridge (25 min) (rec)

"Rejoice, Young Man, while You Are Young ..." (Ecclesiastes 11:9): Youth and Age in Ecclesiastes 11:9–12:7
Markus Saur, University of Bonn (25 min) (rec)

Total 100 min

3:00 PM–6:30 PM

Vision and Envisionment in the Bible and Its World Session 2.2.21.

Room: SM Aula 2

Chair: Thomas Wagner, University of Wuppertal

Introduction (5 min)

Paul the Visionary? Paul's Motivation for Action according to the Acts of the Apostles (via Zoom)
Anna-Lena Senk, University of Hannover (25 min)

Discussion (5 min)

The Scent of Paradise: Olfactory Images in Vision Narratives of the Heavenly Garden (via Zoom)
Nicole Oesterreich, University of Leipzig (25 min) (rec)

Discussion (5 min)

To See and to Be Seen: Ritual Visuality in Revelation 1:12–20 (via Zoom)
Nils Neumann, University of Hannover (25 min)

Discussion (5 min)

Break (30 min)

Chair: Nils Neumann, University of Hannover

Multisensory Theophanies and the Judahite Cult in the Hebrew Bible
John Ritzema, King's College London (25 min) (rec)

Discussion (5 min)

Accessing the Divine through Cultic Rituals
Thomas Wagner, University of Wuppertal (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 210 min

Thursday 13th July, Morning Sessions: 8:30 AM–12:00 PM

8:30 AM–9:30 AM

Ancient Jewish and Christian Apocalypses (2) Session 3.1.1.

Room: SM Aule 4–5

Chair: Luc K. Bulundwe, University of Regensburg

Habakkuk 3: An Apocalyptic Speech of Resistance against the Seleucid Empire?
Chen Dandelot, University of Geneva (20 min) (rec)

Discussion (10 min)

Roots of the Apocalypse of Ezra
Lisbeth S. Fried, University of Michigan (20 min) (rec)

Discussion (10 min)

Total 60 min

8:30 AM–10:00 AM

Animals and the Bible (1) Session 3.1.2.
Session title: Animals and the Gospels

Room: SM Aula 3

Chair: Suzanna Millar, University of Edinburgh

The Honey Eating Jesus (Luke 24:42): The Culture-Nature Line in the Early Debate about the Risen Body: Myths, Manuscripts and Beekeeping
Gitte Buch-Hansen, University of Copenhagen (20 min) (rec)

Discussion (10 min)

Jesus as Chicken (via Zoom)
J. Andrew Doole, University of Innsbruck (20 min) (rec)

Discussion (10 min)

On Good Samaritans and Hedgehogs: Characterization, Plot, and Affect after the Animal Turn
Justin David Strong, MF Norwegian School of Religion, Theology and Society/University of Mainz (20 min) (rec)

Discussion (10 min)

Total 90 min

10:30 AM–12:00 PM

Anthropology and the Bible (1) Session 3.1.3.
Session title: Ritual Practice and Ritual Theory in the Hebrew Bible

Room: SM Aula 3

Chair: Anne Katrine de Hemmer Gudme, University of Oslo

Agent, Action, Object, Location, and Result: An Analytical Model for Studying Ritual Blood Manipulation in Hebrew Bible Texts
Anja Smedstrup Christensen, University of Oslo (20 min) (rec)

Discussion (5 min)

The Kəsātôt, the Mispāḥôt and the Women: A Reassessment of Ezekiel 13:18–21 and a New Look on a Controversial Religious Practice
Gaël Carriou, University of Lausanne (20 min) (rec)

Discussion (5 min)

General Discussion (15 min)

Presentation of the T&T Clark Handbook of Anthropology and the Hebrew Bible (Bloomsbury 2023)
Emanuel Pfoh, National Scientific and Technical Research Council (Argentina)/University of Helsinki (25 min)

Total 90 min

8:30 AM–11:30 AM

The Bible in Ukraine: History, Language and Topicality (1) Session 3.1.4.

Room: SM Aula Magna

Chair: Andriy Danylenko, Pace University

From Constantine the Philosopher to Pantelejmon Kuliš: The Creation of the Ukrainian Vulgate
Andriy Danylenko, Pace University (20 min) (rec)

Discussion (5 min)

The Ukrainian Recension of Church Slavonic (via Zoom)
Viktor Moisiienko, Zhytomyr State University of Ivan Franko (20 min)

Discussion (5 min)

The Ukrainian Recension of Church Slavonic in the 12th Century Kyivan Rus': The Case of the "Harvard" Psalter
Oksana Lebedivna, National University of Kyiv-Mohyla Academy (20 min) (rec)

Discussion (5 min)

Break (30 min)

Interfaith Collaboration and the Translation of the Biblical Texts in the Vilnius Florilegium F-19-262
Moshe Taube, Hebrew University of Jerusalem (20 min) (rec)

Discussion (5 min)

The Bible in the Ukrainian (Rusian) Manuscript Cyrillic Literature of the 16th Century: Language and Codicological and Paleographic-Orthographic Attribution (via Zoom)
Liudmyla Hnatenko, Vernadsky National Library (20 min)

Discussion (5 min)

Specifics of Church Slavonic of the L´viv Gospel Book from 1690
Vladislav Knoll, Institute of Slavonic Studies of the Czech Academy of Sciences (20 min) (rec)

Discussion (5 min)

Total 180 min

8:30 AM–10:30 AM

Biblical Theological Investigations into the Attributes of God (2) Session 3.1.5.
Session Title: The Gospels and Acts

Room: T Aula 3

Chair: Albert Coetsee, North-West University

Jesus as the Personification of God's Wisdom in Matthew
Francois Viljoen, North-West University (20 min) (rec)

Discussion (10 min)

Double Vindication, Collective Rebuke: Examining (Divine?) Wisdom in Matthew 11:19 and Luke 7:35
Matthew Watson, Portuguese Bible Institute (20 min) (rec)

Discussion (10 min)

Full of the Spirit and of Wisdom: Theological Reflections on Luke-Acts Use of Σοφία (via Zoom)
Daniel David Pollorena, Reformed Theological Seminary (20 min) (rec)

Discussion (10 min)

John's Realised Eschatology as an Expression of the Wisdom of God
Paul Joseph Creevey, University of Divinity Melbourne (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–11:40 AM

Bodies of Communication (2) **Session 3.1.6.**
Session title: Moving through Life and Death

Room: I Aula 4

Chair: Sarah Whitear, KU Leuven

People "Moving" through Life: On the Metaphorical Use of Motion and Posture Verbs to Express Ways of Life in Psalms and Wisdom Literature
Paola Mollo, Pontifical Biblical Institute/Sapienza University of Rome (20 min) (rec)

The Human Body in Ritual Worship: Performance and Meaning
Adi Marili, David Yellin Academic College of Education (20 min) (rec)

Unfortunate Fortunatus: Enslaved Bodies and Resistance in the Acts of John
Christy Cobb, University of Denver (20 min) (rec)

General Discussion (30 min)

Break (30 min)

Lament of the Walking Dead: The Dead Body as Metaphor, Identity and Argument in Psalm 88 and Job 7 (via Zoom)
Anja Marschall, University of Leipzig (20 min) (rec)

Translating Corporeal Metaphors in the New Testament: σκεῦος in 1 Thessalonians 4:4 and 1 Peter 3:7 (via Zoom)
Paraskevi Arapoglou, Aristotle University of Thessaloniki (20 min) (rec)

General Discussion (30 min)

Total 190 min

8:30 AM–10:30 AM

Citations and Allusions in the Hebrew Bible (2) **Session 3.1.7.**
Session title: Deuteronomy

Room: SM Aula 2

Chairs: Walter Bührer, Ruhr-University Bochum and Friedrich-Emanuel Focken, University of Heidelberg

Allusions as a Tool in the Literary-Critical Evaluation of Biblical Passages (via Zoom)
Oren Gelblum, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Blessed by Allusion: Moses' Blessing of the Tribes of Israel according to Deuteronomy 33 in Light of Its Pentateuchal Context (via Zoom)
Sarah Schulz, University Erlangen-Nuremberg (20 min)

Discussion (10 min)

The "Intermarriage Laws" of Deuteronomy 7 and 23 and the "Intermarriage Crisis" of Ezra and Nehemiah
Yigal Levin, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Nehemiah 9: Pentateuchal Citations and Allusions as Means of Purposeful Reduction
Dimitrije Stanojevic, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–12:00 PM

Dead Sea Scrolls (1) **Session 3.1.8.**
Session title: Authority in/and the Dead Sea Scrolls

Room: S Aula 1

Chair: Judith Newman, University of Toronto

Composing and Reading Hodayot
Hindy Najman, University of Oxford and Eibert Tigchelaar, KU Leuven (via Zoom) (45 min) (rec)

Uncovering the Ear of the Understanding One: Mystery and Authority in the Dead Sea Scrolls
Arjen Bakker, University of Groningen (45 min) (rec)

Break (30 min)

Does Authority Count?
Matthew P. Monger, MF Norwegian School of Theology, Religion, and Society (30 min) (rec)

What's in a Name? The Many Names of "4QInstruction"
Charles Comerford, University of Birmingham (30 min) (rec)

Discussion (30 min)

Total 210 min

8:30 AM–10:00 AM

Early Judaism and Rabbinic Literature (3) **Session 3.1.9.**
Session title: Hermeneutics and Targum

Room: S Aula 2

Chair: Geoffrey Herman, École Pratique des Hautes Études, Paris

Fantasies of Animal Sacrifice without a Temple
Geoffrey Herman, École Pratique des Hautes Études, Paris (30 min)

Laws Against Apostasy (Deuteronomy 13) in the Targum
Viktor Ber, University of South Bohemia (30 min) (rec)

The School System in the Torah and in Pseudo-Jonathan's Targum (via Zoom)
Mateusz Wyrzykowski, Catholic Academy in Warsaw (30 min)

Total 90 min

8:30 AM–11:30 AM

Evil, Exorcism, and Magic **Session 3.1.10.**
Session title: Concepts of Evil

Room: T Aula 1

Chair: Tupá Guerra, University of Brasília

Whats Wrong with Daimons?
Ethan Johnson, University of St Andrews (20 min) (rec)

Discussion (10 min)

Demonology in the Dead Sea Scrolls? A Categorical Investigation
Blake Alan Jurgens, Independent Scholar (20 min) (rec)

Discussion (10 min)

The Concept of "Demon" in Coptic and Jewish Babylonian Late Antique Harmful Rituals: A Comparative Approach
Miruna Belea, Ca' Foscari University of Venice (20 min) (paper co-authored Nina Speransky, Hebrew University of Jerusalem) (rec)

Discussion (10 min)

Break (30 min)

Session title: Ancient Connections of Protection, Magic, and Evil
Chair: Gina Konstantopoulos, University of California

"May Yahweh Make You Like Zedekiah and Ahab Whom the King of Babylon Roasted in the Fire": Does Jeremiah's "Letter to the Exiles" Make a Reference to the Mesopotamian Maqlû Ritual in Jeremiah 29:22? (via Zoom)
Cristiana Conti-Easton, Austin Community College (20 min) (rec)

Discussion (10 min)

The Horned Ones: Tracing the Association of Horns and Evil in the Ancient Near Eastern
Tupá Guerra, University of Brasília (20 min)

Discussion (10 min)

Total 180 min

8:30 AM–11:30 AM

Graeco-Roman Society and the New Testament (2) Session 3.1.11.
Session title: Reading New Testament Texts in Their Graeco-Roman Context

Room: T Aula 2

Chair: Patrick Hommel, Humboldt University of Berlin

Mimetic Mediators: How the Markan Disciples Facilitate Emulating Jesus (via Zoom)
Carl Johan Berglund, Åbo Akademi University (25 min) (rec)

Discussion (5 min)

Luke 12:13–21: A Dispute Concerning Inheritance in the Light of Petitions from Greco-Roman Egypt
Fabrizio Marcello, École biblique et archéologique française de Jérusalem (25 min) (rec)

Discussion (5 min)

Can a Slave Serve Two Masters? Jointly Owned Slaves in Documentary Papyri and the Gospels
Afetame Alabi, KU Leuven (25 min) (rec)

Discussion (5 min)

Break (30 min)

The Social Implications of the Parable of the Wedding Banquet in Matthew 22:1–14
Andrew Bowden, University of Mainz (25 min) (rec)

Discussion (5 min)

Greek Shorthand and the New Testament
Joshua Gene Parker, University of Cambridge (25 min) (rec)

Discussion (5 min)

Total 180 min

8:30 AM–10:30 AM

Impact of Hellenistic Empires (1) Session 3.1.12.
Session title: Law and Agency

Room: I Aula 1

Chair: Benedikt Eckhardt, University of Edinburgh

Introduction: Law and Empire
Kimberley Czajkowski, University of Edinburgh (20 min) (rec)

Discussion (10 min)

(In)Justice(s) in the Ptolemaic Administration
Davis Hankins, Appalachian State University (20 min) (rec)

Discussion (10 min)

Indigenous and Foreign Experiences with Ptolemaic Legal Structures in the Southern Levant
Brennan William Breed, Columbia Theological Seminary (20 min) (rec)

Discussion (10 min)

Paul in Light of Roman Law
Eve-Marie Becker, University of Münster (20 min)

Discussion (10 min)

Total 120 min

8:30 AM–10:00 AM

Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics (4) Session 3.1.13.

Room: I Aula 6

Chair: Benedetta Rossi, Pontifical Biblical Institute

"Like a Woman in Labour": Exploitation of the Pregnant Female Body Then and Now (via Zoom)
Karen Langton, University of Houston (20 min) (rec)

Discussion (10 min)

Surviving Instead of Dying: Rabbinic Exceptions (via Zoom)
Karin Hügel, University of Amsterdam (20 min) (rec)

Discussion (10 min)

Ambiguity on the Level of the Plain Sense in Rashi's Commentaries on the Bible
Jonathan Jacobs, Bar-Ilan University and Jonathan Grossman, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Total 90 min

10:30 AM–12:00 PM

"Literary Features" – Fact or Fiction (2) **Session 3.1.14.**
Session title: Women's Songs in the Hebrew Bible

Room: I Aula 6

Chair: Elisa Uusimäki, Aarhus University

Unmuting Self: A New Perspective on Hannah's Prayers
Young Gil Lee, University of Sheffield (20 min) (rec)

Discussion (10 min)

How to Read the Song of Miriam (Exodus 15:20–21) as a Literary Poem during the Time of War in the Ukraine
Susanne Scholz, SMU Perkins School of Theology (20 min) (rec)

Discussion (10 min)

The Whereabouts of Women's Songs in the Hebrew Bible: A Spatial Analysis (via Zoom)
Karolien Vermeulen, University of Antwerp (20 min) (rec)

Discussion (10 min)

Total 90 min

8:30 AM–11:30 AM

Israel in the Ancient Near East (2) **Session 3.1.15.**
Session title: The Second Millennium in the First: Evidence from the Ancient Near East

Room: S Aula 4

Chair: Anna Elise Zernecke, University of Kiel

The Temple of ʿAin Dara from a Hittite Perspective
Amir Gilan, Tel Aviv University (20 min)

Discussion (5 min)

Tradition, Continuity, and Identity in Assyria: A Sociological and Anthropological Interpretation of the ubāna tarāṣu and the appa labānu Gestures
Ludovico Portuese, University of Messina/University of Pennsylvania (20 min) (rec)

Discussion (5 min)

The Evolution of an Aphorism over Two Millennia: From the 2nd-Millennium Cuneiform Scribal Schools to a Demotic Sapiential Text
Noga Ayali-Darshan, Bar-Ilan University (20 min)

Discussion (5 min)

Break (30 min)

Inheritance through Ancestors in the Second- and First-Millennium Levant
Dylan Robert Johnson, Cardiff University (20 min) (rec)

Discussion (5 min)

Jacob and Edom
Dan'el Kahn, University of Haifa (20 min) (rec)

Discussion (5 min)

The Joseph Cycle from an Egyptological Perspective: Multi-Layered Story or Diaspora Novella?
Nili Shupak, University of Haifa (20 min)

Discussion (5 min)

Total 180 min

8:30 AM–12:00 PM

Lived Scriptures in Late Antiquity (1) Session 3.1.16.

Room: I Aula 5

Chair: Outi Lehtipuu, University of Helsinki

Introduction (5 min)

The Bible in Late Antique Egyptian Amulets and Magical Handbooks
Joseph Emanuel Sanzo, Ca' Foscari University of Venice (30 min) (rec)

Discussion (10 min)

Healing for Health or Another Purpose? Medical Amulets with Biblical Content in Late Antiquity
Nils H. Korsvoll, Agder University (30 min) (rec)

Discussion (15 min)

Break (30 min)

Biblical and Para-Biblical Scenes in Roman Catacomb Art
Nicola Denzey Lewis, Claremont Graduate University (30 min) (rec)

Discussion (10 min)

The Acts of Thekla as Scripture in Syriac Manuscripts
Jacob Lollar, University of Regensburg (30 min) (rec)

Discussion (10 min)

General Discussion (10 min)

Total 210 min

8:30 AM–11:30 AM

Material Culture of the Southern Levant Session 3.1.17.

Room: T Aula 4

Chairs: Fabio Porzia, National Research Council of Italy and Thomas Wagner, University of Wuppertal

Introduction: The Meaning of Material Culture in Biblical Scholarship and Beyond
Fabio Porzia, National Research Council of Italy and Thomas Wagner, University of Wuppertal (30 min)

Comparing Anthropophagically
Silas Klein Cardoso, University of Bern (25 min) (rec)

Discussion (5 min)

The Rhetorical Effect of Materiality in a Text: Money, Exchange, and Writing in the Field Purchase of Jeremiah 32
Lyndon Drake, University of Oxford (25 min) (rec)

Discussion (5 min)

Break (30 min)

Material and Linguistic Signs: Semiotic Networks of Lineage in Sam'al

Regine Hunziker-Rodewald, University of Strasbourg and Andrei Aioanei, University of Strasbourg (25 min) (rec)

Discussion (5 min)

The Tel 'Eton Cemetery and the Development of Judahite Burial Practices
Eyal Baruch, Bar-Ilan University (25 min)

Discussion (5 min)

Total 180 min

8:30 AM–11:30 AM

Minority and Postcolonialism Criticism (2) Session 3.1.18.
Session title: Exegetical Exploration and Hermeneutical Approaches

Room: S Aula 3

Chair: Mireia Vidal i Quintero, Edinburgh University

"Zacchaeus Moment" as a Theological Paradigm for Justice and Reconciliation in Post-Apartheid: An Imperial-Critical Reading (via Zoom)
Kenosi Patson Motuku, University of Pretoria (20 min) (rec)

Discussion (10 min)

The Ethnonationalist Interpretative Schema of Western Readers of Ruth
Gregory L. Cuéllar, Austin Presbyterian Theological Seminary (20 min) (rec)

Discussion (10 min)

When Women Fail Women: A Hybridized Postcolonial Reading of Lydia's Collaboration in Acts 16:11–18 (via Zoom)
Julia Mayo, University of Edinburgh (20 min)

Discussion (10 min)

Break (30 min)

Don't Touch My Hair: A Feminist Nigerian/British Reading of the Woman who Washed Jesus' Feet with Her Hair in Luke 7:36–50 (via Zoom)
Olabisi Obamakin, University of Exeter (20 min) (rec)

Discussion (10 min)

"Then the Woman Left her Water Jar": Engaging Hybridity, Liminality and the Invisiblised Samaritan Woman in John 4 from an Asian Immigrant Perspective
Edward Wong, University of Edinburgh (20 min) (rec)

Discussion (10 min)

Total 180 min

8:30 AM–10:30 AM

Open Forum for New Testament and Early Christian Studies (3) Session 3.1.19.
Session title: Pauline Letters

Room: I Aula 3

Chair: Valérie Nicolet, Protestant Faculty of Theology of Paris

Profiling Satan(s): Satanology in Paul
Daniel Lam, University of Edinburgh (20 min) (rec)

Discussion (10 min)

Paul's Persuasion of the Thessalonians: A Text Centered Rhetorical Analysis of 1 Thessalonians 1:1–5 (via Zoom)
Hendrik Johannes Prinsloo, University of the Free State (20 min)

Discussion (10 min)

Who is Hungry? Recognizing Poverty in 1 Cor 11:17–34 and in Biblical Studies (via Zoom)
Linda Joelsson, University of Oslo (20 min)

Discussion (10 min)

Non-Christian Jews as ἐχθροί in Romans 11:28a: Hostile to Paul, Not Enemies of Israel's God or the Gospel
Jonathan Soyars, Westminster College (20 min) (rec)

Discussion (10 min)

Total 120 min

8:30 AM–11:30 AM

Scribes and Scribal Groups in the Early Second Temple Period (3) Session 3.1.20.
Session title: Case Studies: Pentateuch–Prophets

Room: SM Aula 1

Chairs: Louis Jonker, University of Stellenbosch and Katharina Pyschny, University of Graz

The Utopia about the Unity of Israel and Judah in the Prophets, and the Scribal Group(s) at the Origin of this Literary Development
Dany Nocquet, Protestant Institute of Theology, Montpellier (25 min) (rec)

Discussion (5 min)

The Anti-Diaspora Scribal Group and the Formation of the Wilderness Narrative
Kishiya Hidaka, University of Zurich (25 min) (rec)

Discussion (5 min)

General Discussion (15 min)

Break (30 min)

The Scribes of Isaiah and the Torah
Reinhard Achenbach, University of Münster (25 min) (rec)

Discussion (5 min)

Jewish Scribal Theology and the Assembly of the Pentateuch
Taylor Gray, Penn State University (25 min) (rec)

Discussion (5 min)

Concluding discussion (15 min)

Total 180 min

8:30 AM–11:00 AM

Slavonic Parabiblical Traditions (3) **Session 3.1.21.**
Session title: Biblical Paraphrases and Visual Narratives in *Slavia Orthodoxa*
Organised by Jelena Erdeljan, University of Belgrade

Room: I Aula 2

Chair: Ewelina Drzewiecka, Bulgarian Academy of Sciences/Polish Academy of Sciences

The Icon of the Virgin the Infallible Rock from Chilandar and Mosaic Themes in Serbian Medieval Literature and Art (via Zoom)
Jelena Erdeljan, University of Belgrade (25 min) (rec)

Discussion (5 min)

Dragon and the Crucifixion: Iconographic Interpretation and Development of a Theme in the Art of the Early Modern Balkans
Vuk Filip Dautovic, University of Belgrade (25 min) (rec)

Discussion (5 min)

The Vision of the Prophet Ezekiel on the River Chebar and Its Iconography in Visual Culture of the Roman Empire and Slavia Ortodoxa in the Middle Ages (via Zoom)

Ljubica Vinulovic, University of Belgrade (25 min) (rec)

Discussion (5 min)

Overcoming the Fear of Bodily Resurrection: *Shedding New Light on Certain Iconographic Features of Biblical Retellings in the Late Medieval Balkans* (via Zoom)
Jakov Đordevic, University of Belgrade (25 min) (rec)

Discussion (5 min)

General Discussion (30 min)

Total 150 min

8:30 AM–10:30 AM

Textual Criticism of the New Testament, the Old Testament and the Qur'an (3) Session 3.1.22.

Room: SM Aula 6

Chair: Theodora Panella, KU Leuven

The Text of Romans in Sinai Arabic New Finds Parchment 60: A New Methodology for Establishing Vorlagen
Duane McCrory, University of Birmingham (20 min) (rec)

Who Wrote the Gospels? Developing the Evangelists' Identities through the Manuscript Tradition
Martina Vercesi, University of Glasgow (20 min) (rec)

"Flattening" in Greek Patristic Biblical Citations
David Kim, KU Leuven (20 min) (rec)

Hosea 6:1–2 in the Septuagint and Old Latin: Shorter Forms and Textual Fluidity
Alfio Giuseppe Catalano, Pontifical Biblical Institute (20 min) (rec)

Giving and Finding "Provisions" in the Greek Bible: A Study on the Term ἐπισιτισμός
Beatrice Bonanno, UCLouvain (20 min)

Discussion (20 min)

Total 120 min

Thursday 13th July, Afternoon Sessions: 3:00 PM–6:30 PM

3:00 PM–6:00 PM

Animals and the Bible (2) **Session 3.2.1.**
Session title: Animals in the Hebrew Bible

Room: SM Aula 1

Chair: Peter Atkins, University of Edinburgh

The Cherub in Exile: A Consideration of Cherubic Animality in Biblical and Targumic Sources (via Zoom)
Megan R. Remington, The University of California, Los Angeles (20 min) (rec)

Discussion (10 min)

Metaphors for Evil or Awe-Inspiring Divine Creatures? The Rendering of Animal Names in the Targum to Job
Hanneke Van Der Schoor, KU Leuven (20 min)

Discussion (10 min)

Camel on the Journey in the Hebrew and Greek Bible
Miroslava Cilová, Jagiellonian University (20 min) (rec)

Discussion (10 min)

Break (30 min)

Equids, Masculinity, and the Perfect Body in the Stories of Absalom and Mephibosheth
Suzanna Millar, University of Edinburgh (20 min) (rec)

Discussion (10 min)

"… But They are Exceedingly Wise" (Proverbs 30:24b): Animals and the Book of Proverbs
Frederique Dominique Dantonel, Goethe University Frankfurt (20 min) (rec)

Discussion (10 min)

Total 180 min

3:00 PM–6:30 PM

Anthropology and the Bible (2) **Session 3.2.2.**
Session title: Aspects of Patronage in Biblical Literature and in the Levant

Room: SM Aule 4–5

Chairs: Emanuel Pfoh, National Scientific and Technical Research Council (Argentina)/University of Helsinki and Anne Katrine de Hemmer Gudme, University of Oslo

Welcome and Introduction (5 min)

Remarks on Patronage, the History of the Southern Levant and the Hebrew Bible
Emanuel Pfoh, National Scientific and Technical Research Council (Argentina)/University of Helsinki (25 min) (rec)

Discussion (10 min)

Patronage, Forced Labor, and Social Distinction in the Persian Levant
Jason M. Silverman, University of Helsinki (25 min) (rec)

Discussion (10 min)

Break (30 min)

Nehemiah's Feasting and Commensal Politics in Persian Palestine
Kacper Ziemba, University of Copenhagen (25 min) (rec)

Discussion (10 min)

Patronage, Hospitality and Masculinity in the Hebrew Bible
Anne Katrine de Hemmer Gudme, University of Oslo (25 min) (rec)

Discussion (10 min)

General Discussion (35 min)

Total 210 min

3:00 PM–6:30 PM

Biblical Theological Investigations into the Attributes of God (3) Session 3.2.3.
Session Title: The Epistles

Room: T Aula 3

Chair: Francois Viljoen, North-West University

Lived Experiences of the "Wisdom of God" according to 1 Corinthians 2 (via Zoom)
Dirk Gysbert Van Der Merwe, North-West University (20 min) (rec)

Discussion (10 min)

"God Chose What is Low and Despised in the World": God's Wisdom as a Challenge to Reformed and Evangelical Reflection on Divine Election
Pieter Dirk Dekker, Free University of Amsterdam (20 min) (rec)

Discussion (10 min)

South Africa is in Need of God's Wisdom: Reading 1 Corinthians and James (via Zoom)
Elma Cornelius, North-West University (20 min) (rec)

Discussion (10 min)

Break (30 min)

A Theological Reflection on How the "Wisdom of God" Translates into the Life of a Believer: Reflecting on James 1:1–8 (via Zoom)
Martin Pohlmann, North-West University (20 min) (rec)

Discussion (10 min)

God Knows All: The Echo of Deuteronomy 29:29 in Hebrews 4:13
Albert Coetsee, North-West University (20 min) (rec)

Discussion (10 min)

Prescience of Commandments (via Zoom)
Sergey Malakhov, Independent Scholar (20 min) (rec)

Discussion (10 min)

Total 210 min

3:00 PM–6:30 PM

Bodies of Communication (3) **Session 3.2.4.**
Session title: Body, Expression and Interiority

Room: I Aula 4

Chair: Dominika Kurek-Chomycz, Liverpool Hope University

Body Images of Greed in the Hebrew Bible, Starting from Job 20
Rebekka Rüger, University of Vienna (20 min) (rec)

God's Nose in LXX-Pentateuch: An Anthropomorphism Avoided or Metaphor Installed?
Ellen Ruth Delphine De Doncker, UCLouvain (20 min) (rec)

Tactile Sociality: Hugs and Kisses from the Hebrew Bible to Hellenistic Jewish Literature
Francoise Mirguet, Arizona State University (20 min) (rec)

General Discussion (30 min)

Break (30 min)

Melting Like Wax: Bodily Fluidity and Boundedness in the Poetry of the Hebrew Bible and the Dead Sea Scrolls
Eleanor Vivian, University of Birmingham (20 min)

Corporal Metaphors of Sin in the New Testament: How do Biblical Texts Conceptualise the Notion of Sin Based on the Human Body?
Rafał Strugiński, The Catholic Academy in Warsaw (20 min) (rec)

General Discussion (30 min)

Business Meeting (20 min)

Total 210 min

3:00 PM–6:30 PM

Citations and Allusions in the Hebrew Bible (3) Session 3.2.5.
Session title: Leviticus and Numbers

Room: SM Aula 2

Chairs: Walter Bührer, Ruhr-University Bochum and Friedrich-Emanuel Focken, University of Heidelberg

The Textual and Literary Development of Exodus 38:1–7 (Bronze Altar), and Numbers 16–17 (Rebellion of Kore's Sons)
Domenico Lo Sardo, Pontifical University of Antonianum (20 min) (rec)

Discussion (10 min)

The Unfolding of the Divine Presence in the Priestly Passages of the Pentateuch and the Book of Ezekiel
Lars Maskow, University of Münster (20 min) (rec)

Discussion (10 min)

The Reuse of Ritual Expressions from Leviticus in Numbers
Christophe L. Nihan, University of Münster (20 min) (rec)

Discussion (10 min)

Break (30 min)

Subversion Through Allusion: Samuel's Call to Prophecy (1 Samuel 3 and Numbers 12)
Hananel Shapira, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

Sourced Authority: The Sihon Tradition and the Use of Citations to Provide External Justification
Jordan Davis, University of Oldenburg (20 min) (rec)

Discussion (10 min)

Re-Evaluating "The Book of the Wars of YHWH" (Numbers 21:14) in Light of Citation Formulae (via Zoom)
Itai Kagan, Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

Total 210 min

3:00 PM–5:35 PM

Developing Exegetical Methods **Session 3.2.6.**

Room: S Aula 2

Chair: Thomas Wagner, University of Wuppertal

Introduction
Thomas Wagner, University of Wuppertal (5 min)

Reception-Oriented Exegesis as Part of Critical Biblical Scholarship (via Zoom)
Detlef Dieckmann, Ruhr-University Bochum (20 min)

Historical-Critical and Canonical Approaches in Light of New and Ancient Commentaries on the Book of Job (via Zoom)
Tobias Häner, Cologne University of Catholic Theology (20 min) (rec)

Trends in Intertextuality of Job: The Past, the Present, and the Future
Yasir Saleem, University of Vienna (20 min) (rec)

Break (30 min)

Legal Authorization at the Interfaces of Law and Narrative in Light of Textual History: Exodus 20:22 and Exodus 23:20–33 (via Zoom)
Amrei Koch, University of Halle (20 min)

The Prophetic and the Mosaic Dimension of Genesis 6:1–4
Martin Nitsche, University of Frankfurt (20 min) (rec)

Collocational Analysis and Distant Reading
Johan De Joode, KU Leuven (20 min)

Final Discussion (30 min)

Total 185 min

3:00 PM–5:00 PM

Graeco-Roman Society and the New Testament (3) Session 3.2.7.
Session title: Jewish and Christian Communities: Cultural Intersections and Social Profiles (2)

Room: T Aula 2

Chair: Patrick Hommel, Humboldt University of Berlin

Rescued from the Margins: Reversing the Exclusion of Paroikoi and Parepidemoi in Graeco-Roman Society and 1 Peter 2:11
Noel Cheong, University of Oxford (25 min) (rec)

Discussion (5 min)

Tracing Travellers through Their Discarded Items: A Gendered, Viewer-Centered Approach to Corinthian Small Finds
Jorunn Okland, Norwegian Institute at Athens (25 min) (rec)

Discussion (5 min)

Tracing Down Hybridity with the Help of Epigraphy: The Case of Roman Philippi (via Zoom)
Ekaterini Tsalampouni, Aristotle University of Thessaloniki (25 min) (rec)

Discussion (5 min)

The Human and the Divine: Images of Adam/Eve and Jesus/Mary on Early Christian Sarcophagi from an Intersectional Perspective
Sarah Hollaender, University of Graz (25 min) (rec)

Discussion (5 min)

Total 120 min

3:00 PM–5:00 PM

Impact of Hellenistic Empires (2) Session 3.2.8.
Session title: Law and Institutions

Room: I Aula 1

Chair: Sylvie Honigman, Tel Aviv University

Κληρουχία, a Greek Institution in the Hellenistic East: A Reappraisal of Practices of Land Distribution in Asia
Lorenzo Paoletti, University of Cologne (20 min) (rec)

Discussion (10 min)

Notaries in Hellenistic Babylonia (via Zoom)
Johannes Hackl, University of Jena and Sven Tost, Austrian National Library (20 min)

Discussion (10 min)

Ethnic Politeumata: A Mutually Beneficial Arrangement for Kings and Subjects in the Legal Landscape of Second-Century BC Egypt
Christelle Fischer-Bovet, University of South California (20 min) (rec)

Discussion (10 min)

Spot the Difference: The Sidonians in Shechem and the Antiochians in Jerusalem
Benedikt Eckhardt, University of Edinburgh (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–5:00 PM

Israel in the Ancient Near East (3) **Session 3.2.9.**
Session title: The Levant between East and West

Room: S Aula 4

Chair: Amir Gilan, Tel Aviv University

Ritual Laws in Leviticus and Recently Published Greek Inscriptions
Guy Darshan, Tel Aviv University (20 min)

Discussion (10 min)

Pygmalion and His Statue: A Euhemeristic Myth in Greco-Phoenician Cyprus?
Carolina López-Ruiz, University of Chicago (20 min)

Discussion (10 min)

Vergil's Eclogue 4 as a Levantine Poem
Andrea Rotstein, The Hebrew University of Jerusalem (20 min) (rec)

Discussion (10 min)

Phoenician Music between East and West: Patterns of Evidence
John Franklin, University of Vermont (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–6:30 PM

Lived Scriptures in Late Antiquity (2) **Session 3.2.10.**

Room: I Aula 5

Chair: Hanna Tervanotko, MacMaster University

Epistolary Leadership: Paul in Reception
Eve-Marie Becker, University of Münster (30 min)

Discussion (10 min)

Consuetudo and Comprehendenda: Jerome's Demands on the Biblical Text
Daniel Schmitz, University of Wuppertal (30 min) (rec)

Discussion (10 min)

General Discussion (10 min)

Break (30 min)

Justin Martyr and the Epistle of Barnabas Negotiating Scriptural Authority
Katja Kujanpää, University of Helsinki (30 min) (rec)

Discussion (10 min)

Encountering Scripture Through Origen's Bookish Homilies (via Zoom)
Miriam De Cock, Dublin City University (30 min)

Discussion (10 min)

General Discussion (10 min)

Total 210 min

5:00 PM–6:30 PM

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions (5) Session 3.2.11.
Medical Terminology, Semantics and Concepts in and between Ancient Texts and Cultures
Session Sponsor: Research Network "Between Encyclopaedia and Epitome – Talmudic Strategies of Knowledge-Making in the Context of Ancient Medicine and Sciences" (University of Tübingen, University College London and Free University of Berlin)

Room: T Aula 1

Chair: Florentina Badalanova Geller, Royal Anthropological Institute/University College London

Between the Sacred and the Profane: "Epilepsy" in the Babylonian Talmud and the Greco-Roman Medical System
Eleonora Serra, University of Lausanne (20 min) (rec)

Discussion (10 min)

Deity, Doctors, and Divination in the Greek Pentateuch: Lexicography and Semantics (via Zoom)
Jose Alberto Paredes, Reformed Theological Seminary (20 min)

Discussion (10 min)

New Light on Some Mandaean Medical Concepts
Matthew Morgenstern, Tel Aviv University (20 min) (rec)

Discussion (10 min)

Total 90 min

3:00 PM–4:20 PM

Minority and Postcolonialism Criticism (3) Session 3.2.12.

Room: S Aula 3

Chair: Daniel Lam, University of Edinburgh

Criticism in Times of Global Transition
Fernando Segovia, Vanderbilt University (40 min)

Response (20 min)

Discussion (20 min)

Total 80 min

5:00 PM–6:30 PM

Slavonic Apocrypha (5) Session 3.2.13.
Session title: Old Polish Apocrypha (Project of the Department of Polish and Classic Philology, Adam Mickiewicz University in Poznań)

Room: SM Aula 3

Chair: Ljubica Jovanovic, American Public University System

Apocrypha: A Tool for the Study of Medieval Polish Biblical Apocryphal Narratives
Dorota Rojszczak Robinska, Adam Mickiewicz University in Poznań and Arkadiusz Robiński, Adam Mickiewicz University in Poznań (20 min) (rec)

Discussion (10 min)

Letter of Lentulus: One Text, Various Editions (via Zoom)
Olga Ziólkowska, Adam Mickiewicz University in Poznań (20 min) (rec)

Discussion (10 min)

Conversations between Jesus and Mary in Przemyśl Meditation, the Biggest Polish Apocrypha: Naive Folklore or Theological Content?
Zofia Brylka, Adam Mickiewicz University in Poznań (20 min) (rec)

Discussion (10 min)

Total 90 min

3:00 PM–5:00 PM

Miracles and Paradoxography in Biblical Reception from Late Antiquity Session 3.2.14.

Room: T Aula 4

Chair: Monika Amsler, University of Bern and Maureen Attali, University of Bern

The Ethnography of Deviance in Socrates of Constantinople's Ecclesiastical History
Rebecca Stephens Falcasantos, Amherst College (30 min)

The "Miracle-Mongers": The Gospels at the Edges of Empire (via Zoom)
Robyn Faith Walsh, University of Miami (30 min) (rec)

Peter's Thaumaturgic Development from Observer to Performer (via Zoom)
Carl Johan Berglund, Åbo Akademi University (30 min) (rec)

Context and Purpose of Dog-Headed People in Late-Antique Apostle Acts
Monika Amsler, University of Bern (30 min) (rec)

Total 120 min

3:00 PM–5:00 PM

Open Forum for New Testament and Early Christian Studies (4) Session 3.2.15.
Session title: Community and Family

Room: I Aula 3

Chair: Karin Berber Neutel, Umeå University

"Have but Have Not": 1 Corinthians 7 and Ethical Paradox
Annalisa Phillips Wilson, University of Cambridge (20 min) (rec)

Discussion (10 min)

A Temporal Frame for God's Fatherhood and the Giving of the Spirit
Jonas Müller, University of Munich (20 min) (rec)

Discussion (10 min)

Marriage, Age, and Sexuality in Babrius's Fables and in Early Christian and Rabbinic Parables
Albertina Oegema, University of Mainz (20 min) (rec)

Discussion (10 min)

The Earthly Paternity of Zechariah and Joseph in the Service of the Narrative and Theological Plan of Lukan Work: Characterization of Two Characters from Luke 1–2
Krzysztof Wojciech Mielcarek, John Paul II Catholic University of Lublin (20 min) (rec)

Discussion (10 min)

Total 120 min

3:00 PM–5:00 PM

Perceptions and Receptions of Persia (PERSIAS) (2) Session 3.2.16.
Session title: Ancient Jewish Memories of Achaemenid Persia (2)

Room: I Aula 2

Chairs: Kristin Joachimsen MF Norwegian School of Theology, Religion and Society

Jerusalem's Second Temple Officials within their Persian Setting
Tova Ganzel, Bar-Ilan University (20 min) (rec)

Discussion (10 min)

Remembering the Achaemenids in the Character of Nehemiah (via Zoom)
Deirdre Noelle Fulton, Baylor University (20 min) (rec)

Discussion (10 min)

Imagining Power and Kingship in 1 Esdras
Maximilian Häberlein, University of Würzburg (20 min) (rec)

Discussion (10 min)

Business Meeting (30 min)

Total 120 min

3:00 PM–5:40 PM

Textual Criticism of the New Testament, the Old Testament and the Qur'an (4) Session 3.2.17.

Room: SM Aula 6

Chair: Martina Vercesi, University of Glasgow

Interconnections between 2 Thessalonians and the Other New Testament Books
Theodora Panella, KU Leuven (20 min)

New Insights on the History of Catenae on Acts: The Contribution of Parisinus gr. 237
Emanuele Scieri, University of Birmingham (20 min) (rec)

The Text of 1 Corinthians in the Anti-Arian Works of Augustine of Hippo
Michal Jan Marszalek, KU Leuven (20 min) (rec)

Discussion (10 min)

Break (30 min)

Reading Ezekiel 22:16a and Psalm 82:8b in Light of One Another
Giorgio Paolo Campi, University of Bologna (20 min) (rec)

The Hidden Text within the St-Germain Psalter
Oliver Norris, University of Birmingham (20 min) (rec)

Discussion (20 min)

Total 160 min

3:00 PM–5:05 PM

The Bible in Ukraine: History, Language and Topicality (2) Session 3.2.18.

Room: SM Aula Magna

Chair: Jerzy Ostapczuk, Christian Theological Academy in Warsaw

The Biblical Pericopes in the Didactic Gospel of Trankvilion-Stavrovec'kyj
Thomas Karl Daiber, University of Giessen (20 min) (rec)

Discussion (5 min)

Early Printed Books with the Gospel Text Issued in the Lands of Contemporary Ukraine
Jerzy Ostapczuk, Christian Theological Academy in Warsaw (20 min) (rec)

Discussion (5 min)

Slavia Unita: Interpreting the Decalogue in the Basilian Moral Theologies
Joanna Getka, University of Warsaw (20 min)

Discussion (5 min)

Church Slavonic and Old Ukrainian Biblical Literature at the Kyiv Theological Academy (19th Early 20th Century): Textual "Presence" and the Research Problem (via Zoom)
Serhii Holovashchenko, National University of Kyiv-Mohyla Academy (20 min) (rec)

Discussion (5 min)

Hebrew Studies and the Bible in Ukraine: A Historical Overview and Development Prospects
Dmytro Tsolin, Ukrainian Catholic University (20 min)

Discussion (5 min)

Total 125 min

3:00 PM–6:30 PM

Dead Sea Scrolls (2–3) **Session 3.2.19.**
Session title: Archaeology of Qumran and Other Judean Desert Sites

Room: S Aula 1

Chair: Jessi Orpana, University of Copenhagen

The Numismatic Corpus from Qumran (via Zoom)
Bruno Callegher, University of Trieste (25 min)

Discussion (5 min)

A Query Over the Dating of Some Jewish Legal Documents from the Caves of Refuge in the Judean Desert
Helen R. Jacobus, University of Manchester (25 min) (rec)

Discussion (5 min) with Fiona Brock, Cranfield University (via Zoom)

Microhistory in Murabba'at
Joshua Gene Parker, University of Cambridge (25 min) (rec)

Discussion (5 min)

Cult Practice at Qumran: The Reinterpretation of the Archaeological Findings and Its Consequences
Florian Oepping, Osnabrück University (25 min)

Discussion (5 min)

Break (30 min)

Session title: Dead Sea Scrolls

A King in Qumran: 4Q448 and Hasmonean Court Literature
Rotem Avneri Meir, Harvard University/University of Helsinki (25 min) (rec)

Discussion (5 min)

The Daniel Court Tales in Their Qumran Aramaic Context

Robert E. Jones, Penn State University (25 min) (rec)

Discussion (5 min)

Total 210 min

3:00 PM–6:30 PM

The Book of Jeremiah (3–4) Session 3.2.20.
Session title: Papers on Jeremiah 7 and Text Formation

Room: I Aula 6

Chair: Benedetta Rossi, Pontifical Biblical Institute

Jeremiah and Amos, and the Sacrifices of Israel in the Desert and in the Promised Land
Cyprien Comte, Catholic Institute of Toulouse (10 min) (rec)

Discussion (10 min)

Jeremiah 7:1–15: Another Look at the History of Its Composition
Ronnie Goldstein, Hebrew University of Jerusalem (10 min)

Discussion (10 min)

Deuteronomy 28 and Jeremiah: Examining Their Relationship in Light of the LXX and Other Ancient Witnesses (via Zoom)
Jean Maurais, Faculty of Evangelical Theology (Montréal) (10 min) (rec)

Discussion (10 min)

The Text of Jeremiah: Jeremiah 40–43 MT/G in the Light of 2 Kings 25:22–26 (via Zoom)
Henk de Waard, Theological University of Apeldoorn (10 min) (rec)

Discussion (10 min)

Final Discussion (10 min)

Break (30 min)

Session title: Jeremiah's intertexts

Chair: Cyprien Comte, Catholic Institute of Toulouse

Praying with the Torah: Leviticus 26:40–45 in Jeremiah 14:19–22
Benedetta Rossi, Pontifical Biblical Institute (10 min)

Discussion (10 min)

"A Vision of Their Own Mind": Visionary Experience and Prophetic Authenticity in Jeremiah 23

John Ritzema, Pusey House (10 min) (rec)

Discussion (10 min)

The Book of Jeremiah as Meta-text
Georg Fischer, University of Innsbruck (10 min) (rec)

Discussion (10 min)

Final Discussion (30 min)

Total 210 min

Abstracts

Sel-lam El Ammari, University of Granada/Complutense University of Madrid
The Babel-Like Confusion Persists: Some Considerations on Scott B. Noegel's "Wordplay" in Ancient Near Eastern Texts
"Literary Features" – Fact or Fiction

This contribution aims to examine part of the terminology employed by Scott B. Noegel in his last work about wordplay (*"Wordplay" in Ancient Near Eastern Texts*. SBL Press, 2021). Specifically, Noegel's use of the terms 'alliteration' and 'paronomasia' will be carefully examined, together with other terms related to them and the major phenomenon at stake, 'wordplay'. This paper will show some inadequacies in the criteria, the definitions, and the terminology employed, and therefore in the global taxonomy established by Noegel's work. Ultimately, the main difficulty at hand will be uncovered: the absence of an appropriate definition of 'wordplay' and the delimitation of its scope. This deficiency makes any resulting classification appear whimsical or venturesome, and what is more important, makes pointless (even precludes) any attempt to discuss its pertinence. Finally, some advice from modern linguistics will be sought to surpass the difficulties identified. In particular, some results of the research conducted by generative linguistics on the phenomenon of wordplay will be offered as a way to clarify and simplify the terminology used not only by Noegel but in most biblical and Ancient Near Eastern studies. Concepts such as 'script opposition' and 'phonetic distance' will be introduced to try to disentangle in a scientific manner the Babel-like confusion already signalled by Valerie Kabergs and Hans Ausloos more than a decade ago. The main goal is to contribute to a better understanding of the phenomenon of wordplay and its presence in ancient texts, particularly in the Hebrew Bible.

Oren Gelblum, Bar-Ilan University
Some Addenda to Polysemy in the Story of Joseph
"Literary Features" – Fact or Fiction

After a brief introduction regarding the abundant use of polysemy and related literary devices in the story of Joseph (Genesis 37–50), I investigate two particular cases where polysemy serves a major literary function in this long tale. First, I claim that the ambiguity in Genesis 37:25–36 about who took Joseph out of the pit, who sold him to whom and how many groups were involved in these transactions may be intentional. This is made clear when one takes into account a polysemy in Genesis 37:36 against the background of the "dual causality" principle which, according to many scholars, underlies the moulding of the Joseph story. A second case of polysemy, I contend, may provide an explanation for the otherwise strange reoccurrence of Joseph's cloth in Genesis 39. I suspect that awareness of this literary device have been the basis for a counter-intuitive rabbinic homily claiming that Joseph initially came to the house (Genesis 39:11 "ויבא הביתה לעשות מלאכתו") to sin with the wife of Potiphar.

Alicia Hein, University of St Andrews
Layered Lenses: The Literary Images of the People of God in Revelation 11:1–4
"Literary Features" – Fact or Fiction

The two witnesses introduced in Rev 11:3 have been recognised in several significant studies to represent the larger community of the people of God. Their characterisation draws profusely on Hebrew Bible literary imagery, including the lampstand and two olive trees of Zech 4, as well as the

prophetic portraits of Moses and Elijah. Their relationship to the textually adjacent images of a measured temple and a holy city in Rev 11:1–2, however, has been disputed. This paper argues that structural features within Rev 11:1–4, specifically key lexical repetition and parallelism at the seams between these distinct images, serve to link the images and present them as multiple "lenses" through which to view the same reality: that of the treasured and endangered people of God. Further, these literary lenses serve as lexical and thematic links between the beginning of the book and the end, in which the people of God are first introduced in their endangered and persecuted state and then gloriously vindicated at the end. Thus, literary features are used in Rev 11:1–4 to form a climax in the larger book's presentation of God's people, and are therefore significant to the early readers' identification with the text.

Patricia Jelbert, University of Gloucestershire
Comparing Ancient Chronographic Writings from Mesopotamia, Egypt, Judah, and Greece from Earliest Times up to and including the Persian and Early Hellenistic Period
"Literary Features" – Fact or Fiction

Hittite, Persian, Greek, and Egyptian chronographic writings may be compared with biblical Chronicles, dated from 12th century B.C. through to the Persian and Hellenistic Periods. The reason for this broad view is that biblical Chronicles shares features in common with the earlier chronicles of Babylon, but thereafter the commonality is much less in three main ways: 1.The literary content such as retribution and reward, and how these disappear in the Neo Babylonian Chronicles 2. Stylistic features, certain phrases, which start off meaningfully, but by the time of the Persian chronicles, end up as formulaic, meaningless, phraseology, making no contribution to the content. 3.The tripartite divisions within the biblical Chronicles with its genealogy attached to the start of the work matches early chronicles, but not later ones, these being marked off by colophons. 4. The Hittite, Egyptian and Mesopotamian chronography shows that our biblical book of Chronicles is not unusual, but very much in line with literary patterns of the earlier periods. A brief explanation of the differences between histories, annals, and chronicles will help to clarify why these should not be confused, and the importance of understanding these for dating purposes. Chronicles are part of chronographic writings, e.g. temple and palace chronicles, the aim of this comparison is to show that the biblical Book of Chronicles, with its colophonic and literary features, enables us to see that it is very typical of earlier Temple Chronicles, sharing features with the earliest Babylonian Chronicles, but thereafter the chronicling style changes and lacks earlier features.

Michal Karnawalski, Catholic Academy in Warsaw
Proper Names in the Prophetic Narratives of the Hebrew Bible: Examples of Exodus and 1–2 Kings
"Literary Features" – Fact or Fiction

Research on the usage of proper names in the Hebrew Bible narratives has a rich history. Some of the authors are: Casanowicz (1893), Gunkel (1901), Albright (1940), Golka (1976–77), Strus (1978), Watson (1986), Cherry (1988), Van Dyk (2009), Roi (2015). Moreover, in the past the issue had been explored by uncountable Sages of Israel, Rabbis and Church Fathers. Now, even though the number of authors is considerable, some questions can still throw an important light on the relationship between proper names and the biblical narratives. The questions are as follows: (1) Is the given narrative created to explain a proper name? (2) Or is the proper name created because it corresponds to some features of an existing (or created) narrative? (3) Or is the proper name an integral part of the narrative because they refer (or it refers) to a historical event? On the one hand, the answer can be sought with the help of the classical historical-critical and stylistic tools and concepts (e.g. textual-, redaction-, literary-criticism or categories as etymology, aetiology, alliteration, and paronomasia). On the other hand, it becomes more and more clear that we need to open our exegetical investigation to the cognitive science which revisits and redefines such terms as memory, language, perception,

learning, social and religious identity. One of the recent examples of the application of the cognitive methodology to the Hebrew Bible can be found in Maiden (2020). Furthermore, some non-biblical cognitive scholars can inspire exegetes to introduce cognitive concepts, cf. Rutkiewicz-Hanczewska (2016). In my paper I will explore the methodology suitable in answering the (1)-raison-d'être/ (2)-product/ (3)-historical-reference questions. The proper names discussed in this paper come from the biblical prophetic narratives in Exod 3–4 and 1 Kgs 19–2 Kgs 2.

Young Gil Lee, University of Sheffield
Unmuting Self: A New Perspective on Hannah's Prayers
"Literary Features" – Fact or Fiction

Hannah's song of praise or poetic prayer (1 Sam 2:1–10) has received significant attention because it foreshadows the rise of monarchy and its theological agenda—the ups and downs of fortune hinging on God. This paper, however, focuses on the literary features of its own narrative, with a particular emphasis on sound and silence in relation to emotional and cognitive psychological reactions. The use of the terminology פלל and some allusions in 2:1–10 clearly mirror Hannah's previous prayer, which was delivered mutely. Despite her presumably long prayer time (1:12), the full contents of her prayer were only partially revealed to Eli and Elkanah, as well as to the reader. However, her second prayer is openly uttered and articulated in detail with praise, after dedicating her hard-won-son. This represents her regaining mental security, confidence, and a healthy ego boost, as opposed to her suffering in silence and silencing the self as reflected in her earlier behaviors and muted prayer. The structural and contrasting inclusio—unuttered sadness and frustration at the beginning versus expressing joy out loud at the end—is supported by figurative and evocative language fraught with auditory images (horn, mouth boasting, talking, speaking, silenced, thunder, exalting) as well as stylistic devices (double entendre, innuendo, speech acts, and double-voicing). Further, this study investigates the characteristics of Hannah's prayers in relation to larger biblical corpus and suggests that they are a hybrid of barren women's petitionary speeches and the subsequent utterances of joy at childbirth (Sarah, Leah, Rachel, and Naomi) as well as arising from the tradition of women's military triumph songs (Miriam, Deborah, and Judith). The remnants of female warrior-prophets embodied in Hannah through her song-like prayer or hymn anticipate the late roles of her son Samuel as a warrior, prophet, and intermediary supplicant.

Susanne Scholz, SMU Perkins School of Theology
How to Read the Song of Miriam (Exodus 15:20–21) as a Literary Poem during the Time of War in the Ukraine
"Literary Features" – Fact or Fiction

The Song of Miriam (Exod 15:20–21) has enjoyed considerable attention from feminist biblical exegetes who have been eager to identify Miriam as a female character of equal status next to Moses and Aaron, the two dominant male figures of the Exodus narratives. Thus, feminist scholars, preachers, and lay readers alike have celebrated Miriam and her singing and dancing about Israelite survival and success over against the dead soldiers of the Egyptian army. As feminist interpreters have uplifted the two verses, one of which includes a verse of Miriam's direct speech, the female character has turned into a feminist-theological representation of feminist agency and power. Yet during the current war times, this representation raises manifold questions. How, during war times in the heart of Europe that include threats of nuclear destruction on all sides, shall feminist readers interpret the literary features of this poem and the feminist interpretation history? What are the hermeneutical challenges of interpreting a war song of victory articulated by a female figure? How do gender-queer insights that expose the limitations of binary gender constructs help assess readings celebrating a female character's agency and power after war? Also, why would a literary reading divorced from its contemporary socio-geopolitical location of contemporary war be equal to or even more dangerous

than those feminist readings acknowledging their hermeneutical biases? Is there ever an option to offer an objectively literary analysis apart from and different to a contextually deployed poetic meaning? This paper analyzes these and related meta-theoretical questions to propose a literary reading of Exod 15:20–21 that moves feminist readings beyond the text itself toward a feminist methodology of cultural studies.

Karolien Vermeulen, University of Antwerp
The Whereabouts of Women's Songs in the Hebrew Bible: A Spatial Analysis
"Literary Features" – Fact or Fiction

The songs of Miriam, Deborah and Hannah have drawn ample scholarly attention because of their female singers speaking (up) in a patriarchally organized world. Analyses have led to more inclusive and nuanced scholarship in many ways, acknowledging women's roles in biblical texts and society, rethinking musical traditions and conventions, and reconsidering composition history, among others. This paper aims to contribute to this development by looking at the songs from a spatial perspective. Drawing on recent insights from both social and cognitive-stylistic theories of space, I will assess the texts' creation and use of space to further insight into the biblical text and continue ongoing discussions.

Benedikt Josef Collinet, University of Innsbruck
The Catholic Censorship of Biblical Studies, the "Wiener Memorandum" and Karl Rahner's Role in it
A Critical History of Exegesis since around 1900

It is a well-known fact in biblical studies that the Holy See suppressed scholars insights on historical critical exegesis during the antimodernist period at the beginning of the 20th century. There were many ways to deal with this kind of censorship, one was to name it and argue against it. One not so well-known example is the "Wiener Memorandum" from the early 1940s, right before "Divino afflante spiritu". Karl Rahner SJ, one of the most popular theologians of the II. Vatican Council played an important role in ghost-writing this document. The paper will highlight this document and event to show, how theology deals with censorship in former times, and to learn new ways of interacting with suppressing powers inside religions.

Ludger Hiepel, University of Münster
Between the Encyclicals "Providentissimus Deus" (1893) and "Divino afflante spiritu" (1943): Panorama of Catholic Old Testament Scholarship and Ancient Near Eastern Studies
A Critical History of Exegesis since around 1900

The encyclical "Providentissimus Deus" (1893) was the first time a Pope – Leo XIII – took a doctrinal position on biblical scholarship. In 1943 – 50 years later after "Providentissimus Deus" and 80 years before today – in the middle of the Second World War Pius XII promulgated the encyclical "Divino afflante spiritu". Even if the papal letter does not yet represent the practical breakthrough to historical-critical exegesis in Catholic theology, it does establish the fundamental right to interpret the Bible historically. What happened in these 50 years between the encyclicals? What were the topics of research? The paper offers a panorama of Catholic Old Testament Scholarship and Ancient Near Eastern Studies.

David Johnston, University of St Andrews
Apocalyptic and Contingency: The Hermeneutical Role that Paul's Opponents Play in Apocalyptic Interpretations of Paul
A Critical History of Exegesis since around 1900

A growing movement in biblical studies seeks to interpret Paul in the context of first-century apocalyptic. Within the Apocalyptic Paul school there is a range of interpretations, but those within the school are characterised by their emphasis on Paul's writing in response to an apocalypse regarding God's invasion of the cosmos. Although Paul is not writing in the genre of apocalyptic, these theological interpretations tend to be critiqued based on their understanding of Second Temple Jewish texts. In this paper I question whether the decisive influence of the apocalyptic school of Pauline interpretation lies solely in the literary and theological category of apocalyptic. Rather, it is the historical contingency of Paul's letters that in fact sustains apocalyptic interpretations. Within the apocalyptic school the renewed recognition of the thoroughly contingent nature of Paul's letters has come to drive exegeses of Galatians and Romans. In response, some have argued that the presence of opponents in the letters is a chimera, created from elements that apocalyptic scholars wish to eradicate from Paul's own apocalyptic theology. However, the renewal of thoroughly contingent readings primarily reorientates Paul's language away from propositional statements with implications for the understanding of Paul's theology. Whether 'the Law of sin and death' (Rom 8:2) is Paul's own description of the Jewish Torah or of his opponents' preaching concerning the Law has significant implications for any interpretation of Paul's account of Judaism. It is therefore the renewed interest in the contingency of Paul's letters that is one of the primary hermeneutical moves of apocalyptic exegetes, and it is this that should comprise the key battleground in critiques of their exegetical work.

Konrad Kremser, Jr., University of Vienna
A Woman's Pilgrimage Song? On the Interpretation History of Psalm 131
A Critical History of Exegesis since around 1900

Psalm 131, which consists of only three verses, is in commentaries often treated very briefly. German-speaking exegetes who have dealt with it in more detail show some interesting changes in its interpretation throughout the 20th century, which also highlight the misogyny of the time. Around 1900, the Psalm was understood as a "psalm of trust" (Gunkel). According to Delitzsch, it is about devotion and contentment with the decisions of God. According to Hirsch, it shows David's greatness of soul. In 1967, however, Quell came to the conclusion that a woman must be speaking in the Psalm. Now two things are remarkable. On the one hand, Quell does not ask what kind of voice is speaking in the Psalm, but immediately tries to reconstruct the historical situation of a woman making a pilgrimage to Jerusalem with her small child. On the other hand, he denies this woman any theological reflection. One gets the impression that the attribution to a woman and the denial of theological depth go hand in hand. Seybold follows Quell in his interpretation and regards the Psalm as a testimony to popular piety. In 1982 Beyerlin brought about a change in the interpretation. He sees in the author a wisdom teacher and notes references to other psalms and to Job. The impression now arises that an interpretation as wisdom text requires attribution to a man. In 2008,Zenger categorized the Psalm as an individual trust psalm. He points out that although a female voice speaks in the Psalm, this could also be a literary fiction, thus dissolving the question of the voice in the Psalm from the question of authorship. Zenger tends towards a psychologizing interpretation, which does not consider a low level of theological reflection a bad thing.

Rannfrid I. Lasine Thelle, Wichita State University
The Prophets of Duhm and Comparative Study
A Critical History of Exegesis since around 1900

A distinct image of the true Israelite prophet emerged in the late nineteenth century, depicting prophets such as Isaiah and Jeremiah as towering figures, often at odds with power and society at large, who preached oracles of doom against Israel. These prophets of doom were also seen as forerunners of the Gospel, the high point in Israelite religion. They represented an "ethical monotheism" that distinguished them from both contemporary "syncretistic" religion and

developments of early (called “late”) Judaism. Biblical scholars focused their efforts on retrieving the *ipsissima verba*, the “self-same words” of these prophets in order to clear away later, corrupting, additions. Until the dismantling of the idea of the historical prophet, beginning in the late 1970s, and the disillusionment with the idea that one could reconstruct the original words spoken by the great prophets, this image of the Israelite prophets dominated completely. This paper explores the privileging of pre-Exilic, Israelite prophets of doom in biblical studies. Specifically, I ask how the special position of these prophets in biblical studies impacted comparative studies on prophecy. In periods when Assyriology was making an impact on biblical studies and comparative work on historiography and myth was of prime concern to scholars, biblical and Israelite prophecy was not one of the areas receiving attention. I explore the question of why this might be the case. I then offer some thoughts on how this situation casts light on the dynamics and rationale of the interaction between the two fields, and the lasting impact of the “prophets of Duhm.”

Juan Carlos Ossandón Widow, University of Innsbruck
A Forgotten Aspect of the “Enigma Roncalli”: John XXIII (1958–1963) and the Critical Study of the Bible
A Critical History of Exegesis since around 1900

After the publication of Pius XII's encyclical *Divino Afflante Spiritu* in 1943, "modern" or "scientific" biblical exegesis began to spread within the Catholic Church. Fifteen years later, the tides turned. During the pontificate of Pope John XXIII (1958–1963), there were several conservative and condemnatory interventions by the Roman Curia. The article lists these interventions and asks why Pope Roncalli promoted or tolerated a more restrictive policy on biblical studies than that of his predecessor. It describes Roncalli's formation and, based on his writings, attempts to reconstruct the attitude to the Bible and modern exegesis of the Pope of the Second Vatican Council.

John Van Maaren, University of Heidelberg
The Gentile Gospel of Mark in 19th and 20th Century Biblical Scholarship
A Critical History of Exegesis since around 1900

For most of its reception history, the Gospel of Mark was associated with Peter, the apostle to the circumcised, although little was made of this connection. However, in the mid-19th century, a near consensus developed that Mark was written primarily for gentile—that is, foreskinned—Christ-followers. In this presentation, I trace the influence of watershed developments in the historical-critical study of the New Testament on the establishment and preservation of this gentile Mark. These include the two-source hypothesis and Mark’s new prominence as the earliest source for the historical Jesus (esp. Johannes Weiss, Hans Holtzmann), the hypothesis of Mark’s messianic secret and the shift from an objectively historical Mark to a theologically motivated Mark (esp. William Wrede), form criticism’s separation of traditional Jewish material and later Hellenistic material that reflected a gentile social milieu (esp. Rudolf Bultmann), redaction criticism’s contrasting attempts to identify Mark’s motives without a comparable source text (esp. Willi Marxsen), and the post-Shoah interest in the Jewish context of the New Testament and its use as a foil for Mark’s purported reappropriation of Israel’s nationalistic aspirations for a non-Jewish community of Christ-followers (esp. N. T. Wright). Throughout this period, I also consider the rise, fall, and re-emergence of F. C. Bauer’s reconstruction of opposing Pauling/Petrine parties and its influence on Mark’s association with Paul, the apostle of the foreskinned. Throughout, I identify the cultural and confessional motives of the interpretive approaches to argue that the near consensus that Mark is a gentile gospel is partly due to the commitments of 19th and 20th century biblical scholarship and rests on questionable foundations.

Luc K. Bulundwe, University of Regensburg
Was John a Prophet? Assessment of the Prophetic Features of the Apocalypse of John
Ancient Jewish and Christian Apocalypses

In the Hebrew Bible, the role of prophetic figures is essential. Priest, preacher, seer or even warrior, the prophets are a counter-power to kingship, collaborative or more hostile to it, sometimes embodying the will of God on earth (cf. Deut 18:22; Am 3:7). In most of the New Testament texts, one would notice a kind of diminishing of its role. Prophecy corresponds either to a part of the Scriptures: the law and the "prophets", or to a charism, in the writings of the apostle Paul in particular, a gift accessible to a large number of people, but in any case no longer a function as distinct, with one exception. Thus, the author of the Apocalypse of John describes himself, implicitly, as a "prophet" (Rev 1:3; 10:11; 19:10; 22:7.10.18–19). Beyond the titles conferred upon him, his writing is indeed depicted as a "revelation of Jesus Christ" (ἀποκάλυψις Ἰησοῦ Χριστοῦ). Can the book of Revelation be called a prophetic book and its author a prophet? Why couldn't the author of Revelation be described as an apostle to the churches of Asia or an evangelist, having to exhort them, as other central figures in New Testament texts? If studies have demonstrated the anchoring of the Apocalypse of John and of apocalypticism in prophetic literature (see already Harold Henry Rowley, 1955), these questions point out to the similarities and differences between apocalyptic literature and prophetic literature from the very figure of “John”. Thus, my paper will be divided in three parts: I will first focus on the features of the figure of John as a "Christian or messianic prophet". I will then compare his description to the prophetic calling stories of the prophets Isaiah (chap. 6) and Ezekiel (chap. 1) to finish by assessing the status of the “Apocalypse of John” as a prophetic book.

Simon Butticaz, University of Lausanne
Prophetic Motifs in Galatians: To What Extent Are They "Apocalyptic"?
Ancient Jewish and Christian Apocalypses

It is widely recognized in New Testament exegesis, of Galatians inter alia, that Paul employs prophetic categories to describe himself and that he bases his missionary activity and Gospel on prophetic models (see K. Stendhal, 1963; K.O. Sandes, 1991; R. Riesner, 1994; S. Kim, 2011). In an incisive 1992 study, H. Merklein went a step further, examining the function of the Pauline prophecy in the context of his theology: The result is the idea that prophecy has a cognitive role in Paul’s theological practice, favorizing an interpretative deepening and extension of the kerygma. Leaning on the apocalyptic hermeneutics of Paul (in Galatians, esp.) by J.L. Martyn (esp. 1985; 1997; 2000; see also e.g. J.Ch. Becker, 1980; 1982; M. Deboer, 2002) and inherited from E. Käsemann (1960; 1962), M. Gorman strives to combine this prophetic representation of Pauline theology and activity in the general context of what he calls “the apocalyptic new covenant” of Paul’s thought (2019, chapter 5). And yet, Paul’s apocalyptic interpretation has also come under criticism (M. Wolter, 2009; see also, classically, R. Bultmann, 1958; J. Becker, 1989). In the context of this EABS session devoted to the links between prophetism and apocalypticism in ancient Jewish and Christian sources, I wish to examine these questions as follows: 1) Can we speak of apocalyptic “discourse” in the Epistle to the Galatians? 2) If so, how does this dimension of Paul’s writing relate to the prophetic categories acknowledged in the same letter? Or should we interpret the so-called “apocalyptic” motifs of Galatians differently? 3) And what would the – hermeneutical, rhetorical, sociological, etc. – function(s) of this interplay of categories be in the polemical context of the Galatian crisis?

Chen Dandelot, University of Geneva
Habakkuk 3: An Apocalyptic Speech of Resistance against the Seleucid Empire?
Ancient Jewish and Christian Apocalypses

This presentation discusses the "apocalyptic" component of the prophetic book of Habakkuk 3, considering the possible influence of Seleucid royal propaganda on the writing of the text. P. Kosmin, in his book *Time and its Adversaries* (2018), suggests that apocalyptic literature may have emerged as a counter-discourse in reaction to Seleucid royal ideology. His demonstration is illustrated by the texts

of Daniel and I Enoch, among others, but does not rely directly on texts classically known as "prophetic". However, the dating of certain prophetic books, notably in the XII, presupposes a dating under the Seleucid era. This is particularly true of Habakkuk 3, which constructs a hybrid mythological scenario. YHWH is described as a solar deity moving on a chariot. This narrative can be seen as an implicit challenge to the divine kingship of the Seleucid monarchs. This presentation proposes to show how Habakkuk's hymn, with the construction of the mythological scenario it builds, affirms that the one and only divine king is indeed the god YHWH and not the (Greek) king of the ruling empire. The re-attribution of specific attributes to this god, to explicitly re-attribute them to YHWH could call into question the power of the Greek god chosen by the Seleucids as the protector of the dynasty. The writers of the Habakkuk hymn thus present YHWH as the one and only recognized god and king and thereby deny the royal authority of the Seleucid rulers. Is it possible to link this discourse of prophetic resistance to the so-called "apocalyptic" literature, or should we consider this text as the premise for the establishment of such a counter-discourse which will assert itself in the book of Daniel? Is such a distinction historically relevant and should it lead us to distinguish the implicit resistance discourses that are properly prophetic from those that are more explicit and commonly called "apocalyptic"?

Lisbeth S. Fried, University of Michigan
Roots of the Apocalypse of Ezra
Ancient Jewish and Christian Apocalypses

Written towards the end of the first century CE, the Apocalypse of Ezra is a response to the destruction of the Second Temple and to the fall of Jerusalem to Rome in 70. The blame is ascribed to the failure of Judeans to follow Torah law, and this is the primary reason for placing Ezra as the book's main character. The book is thus heir to the Hebrew Bible's book of Ezra which also stresses the importance both of the Temple and of adhering to Torah. Isaiah's description of the end of the world and the 'birth pangs of the Messiah' (Isa. 13.6–10) is another influence. Other sources are those influencing the apocalyptic genre – especially the book of Zechariah, the first, perhaps, to have the prophet's experiences interpreted to him by 'The Angel Who Talks with Me' (Zech. 1.9). A further influence may be the book of Job, replacing Job's three friends by the ministering angel Uriel. The Behemoth and Leviathan which appear in 4 Ezra (6.49) are also drawn from Job (40.15, 25 [ET 40.15; 41.1]. The primary influence on 4 Ezra, however, is the book of the Visions of Daniel (Daniel 7–8; cf. Rev. 13.1) which is seen as predicting the succession of oppressive and destructive rulers who have controlled Jerusalem since its fall to Rome in 70.

Wally Vincente Cirafesi, Lund University
Christians in "Synagogues": Cult Experimentation in Roman Antiquity and the Invention of the Christian Judaizer
Ancient Jewish and Christian religions in their broader religious landscapes

Often perceived in historical scholarship as ethnically and culturally bound Jewish institutions, synagogues in antiquity are frequently defined in opposition to Christianity and "the church," as their quintessential "foe," and as the supreme targets of anti-Jewish Christian polemics, legislation, and, indeed, physical violence (e.g., Rutgers 2010; Kraemer 2020). While historiography in this "irreconcilable rivals" model has had remarkable staying power, it has also led scholars to marginalize—or overlook altogether—sources indicating that non-Jewish Christians were also attracted to and participated in synagogues as well. In this paper, I will revisit these sources and argue that, when placed within the broader Roman religious landscape of cult experimentation and seen together with earlier types of non-Jewish attraction to Jewish-deity cult, the phenomenon of Christian participation in synagogues was likely far more widespread and socially acceptable than is typically thought. Experimentation with and attraction to ethnically coded "foreign" cults—cults not native to one's own ethnic group—was widespread in the "god-congested universe" of Roman antiquity

(Wendt 2016; Fredriksen 2022). The emergence of Christian attraction to synagogues can be seen along similar lines: Christians in these socio-religious spaces were doing precisely what cultically curious Romans had already been doing with foreign cults for a quite some time, and synagogues already had a long history of non-Jewish admirers. The negative descriptions of this "Judaizing" behaviour in ancient Christian literature are an indication that Christian heresiologists, like Roman ethnographers before them, were engaged in the discursive project of constructing and controlling the boundaries of an "orthodox" identity. Thus, synagogues were not merely the foe of an anti-Jewish imperial Christianity, but institutions with the cultural capacity to elicit curiosity and devotion from non-Jews as well.

Claire Clivaz, SIB Swiss Institute of Bioinformatics
The Prayer to the Sun – Greco-Roman, Jewish and Christian Voices in Egypt
Ancient Jewish and Christian religions in their broader religious landscapes

The Codex Bobbiensis (G. VII.15 or VL1, 380–420 CE) is "the oldest surviving Latin gospel book" (Houghton, 2016), and is considered to have been copied from a previous exemplar in Egypt. It presents some unique variants in the Gospel of Mark, notably in Mk 15:34 (f. 38b), in the scene of the crucifixion of Jesus: "*et quidam eorum qui aderant cum audissent aiebat 'helion vocat'*", "and one of those who were there when they heard [him], told: 'he calls Helion'". In the usual Greek version of Mk 15:34, Jesus is considered to call the prophet Elijah. For some scholars this Bobbiensis particularity could indicate that the scribe was not a Christian, added to the naming of Jupiter in Mt 6:12 (Houghton 2016). Whereas for Matthew Larsen, this variant is not an involuntarily cultural confusion, but insists on the mocking attitude of the speaker (2021). We can add that an invocation to the sun would have sounded plausible for a Greco-Roman audience, based on the figures of Alexarchus or Menacrates, mentioned by Clement of Alexandria (Clivaz 2021). But this paper would like to explore a further potential echo chamber to *helion vocat*, the Cairo Genizah fragment Heb. 4°577.5.30. It contains "a Greek prayer to Helios", highlighted in 2019 by Bohak et Bellusci: "I may see the Sun... and let me ask him what I wish". It is a version anterior to the Helios prayer found in the *Sefer ha-Razim* and seems to be based on an ancient transliteration of a Greek prayer in Hebrew characters. This fragment adds still a piece to the debate running since a few decades about a Helios-worship in late-antique Judaism (Levine 2005). Interestingly, the prayer of Jesus on the cross, quoting the Ps 22:2, could bring its contribution to highlight different trends in early Jewish and Judeo-Christian communities in Egypt, including some magical reuse, for example in the Coptic manuscript BL. Or. 6796.4: "Some of them said 'Elias', other 'Jeremias'" (trans. Bélanger-Sarazzin, 2022).

Agata Grzybowska-Wiatrak, University of Warsaw
Two Gods and a King: The Dionysiac Myth in 3 Maccabees Reconsidered
Ancient Jewish and Christian religions in their broader religious landscapes

The relationship between Ptolemy IV Philopator and Dionysus is the focal point of the monarch's portrayal in 3 Maccabees. The king commands the Jews to have their bodies branded with an ivy leaf, the emblem of Dionysus; he exhibits an affinity for wine and feasting, and he plans to use elephants (animals associated with Dionysus) to bring about the annihilation of Egyptian Jews. This, along with the historiographical tradition concerning Philopator's patronage of the Dionysiac cult and his bearing of the title "*neos Dionysos*", has led scholars to believe that 3 Macc portrays the king as an embodiment of Dionysus, painting his devotion to this deity as the reason for his cruelty, indolence, constant inebriation, and ultimate conflict with the God of the Jews. However, recent scholarship on the meaning of Dionysiac myth in Greek and Roman politics reveals that the view of Dionysus as a god of chaos and madness is a misconception stemming from the teachings of Nietzsche. A re-examination of Dionysiac myths and imagery shows Dionysus as a god who grants order, stability, and inclusivity to the state. This sentiment was widespread in the Hellenistic and Roman periods, when *imitatio*

Dionysi was a common motif in the characterization of rulers; the title "*neos Dionysos*" was assumed by leaders like Ptolemy XII Auletes, Marc Antony and (possibly) Caligula. Conversely, the respective rulers' failure to fulfil Dionysiac traits was met with criticism: for example, Philo of Alexandria (Leg. 88) expresses disdain for Caligula by questioning his identification with Dionysus. In the light of Dionysus' portrayal as a political role model, this paper reconsiders the relationship between Philopator and Dionysus presented in 3 Macc. This process reveals the presence of the narrative model informed by the Dionysiac myth, wherein Philopator assumes the roles of both theomachos and false Dionysus, and the God of the Jews is presented as the true embodiment of Dionysiac values.

Marco Muresu, Lancaster University
Jews and Christians' Relations in the Rural Landscape of Late Antique Sardinia (5th–6th Century CE)
Ancient Jewish and Christian religions in their broader religious landscapes

The paper can be considered within the wider research on the "religious landscape" and its spatial and social developments. It focuses on three case studies from Sardinia: the nuraghi Cuccurada (Mogoro), Santu Miali (Pompu) and the necropolis of Pill'e Matta (Quartucciu). Between the fifth and sixth centuries CE, these sites were inhabited by communities that adopted, in devotional as well as funeral practices, both Jewish and Christian symbols. Starting from this, the paper aims to give an updated framework on these cultural features, also by new comparisons extended to the entire Mediterranean reality, to provide brand new reading keys.

Yona-Dvir Shalem, University of Würzburg
Diasporic Inter-Religious Theology
Ancient Jewish and Christian religions in their broader religious landscapes

Diaspora has traditionally been a theological concept in Judaism. Yet, as Corinthians 12 states, Christ himself is one body with many different members being one. The unification of multitudes is a core practice in mysticism in many religious traditions. However, academic and theological discourse often chooses to identify Judaism with the idea of a diasporic existence. This paper seeks to uncover the centrality of diaspora in Christian discourse, and the importance of the diasporic experience to Christian theology. The research will utilize intertextual readings of the bible and its commentary, alongside geography and the regional context of the commentators. Research in this area may undermine the accepted wisdom of the differences between Judaism and Christianity. On the other hand, it will follow the mystical path of unification and Oneness of worship within Christian and Jewish theologies.

Ari R. Silbermann, Tel Aviv University
Mapping Ancient Theologies in Second Temple Jewish Texts: עליון and Jubilees as a Test Case
Ancient Jewish and Christian religions in their broader religious landscapes

It is well recognized that the interaction between different polytheisms in the ancient world produced *interpretatio* - translation of various gods of one culture and mapping them onto another culture. Israelite monotheism, particularly in the Hellenistic era was unique in this regard, even as certain attempts were made by Greek and Jewish authors to correlate Greek gods to the Jewish God. Untangling the relationship between Hellenistic and Near Eastern divinities and Jewish monotheism has already formed part of Robert Parker's study, 'Greek Gods Abroad,' and Mark Smith's 'God in Translation' and can serve as useful starting points. With advances in research, such as the MAP database, we have new opportunities to consider how cultural and theological transmission took place from the perspective of Israelite monotheism in the Hellenistic Levant. In this study, I focus on a term ripe for *interpretatio* - עליון or Ὕψιστος - and its ubiquitous use in a stridently separatist text – the Book of Jubilees. While scholars have given different reasons for the use of עליון by the author of

Jubilees, to do with parochial concerns, I suggest that we re-evaluate this usage with an eye to cross-cultural transmission. In this paper, I will sketch out the usage of the epithet עליון and related terms in the HB through to Jubilees and other Second Temple texts. Research into this area can serve to use divine names to better understand Jewish agency in the shared heritage of the Hellenistic Near East. I intend to show that migration and shared experience of divine epithets in the Hellenistic Levant is much more complex in a way that should color how we approach theologies across the classical world. Through this, I hope to see how Judaic religion is placed on the shared religious map of the Levant.

Gitte Buch-Hansen, University of Copenhagen
The Honey Eating Jesus (Luke 24:42): The Culture-Nature Line in the Early Debate about the Risen Body: Myths, Manuscripts and Beekeeping
Animals and the Bible

Without our apiary at Faculty of Theology (Copenhagen University), which I and our students look after, I would never have become aware of the tradition in the Critical Apparatus in NA 28 to Lk 24:42, which offers the risen Lord a sweet dish: a piece of honeycomb. As long as the critical version of the New Testament was based on the Byzantine oriented *Textus Receptus*, the risen Lord was fed on honey. However, with the discovery of the major codices, which do not support the variation, the risen was left with a healthier diet of roasted fish. In order to understand why this (probably early, eastern) variation found its way into the gospel, I scrutinize ancient myths on bees and beekeeping. I argue that the understanding of the resurrection body is negotiated through the food that Jesus eats. However, the traveling myths, which apparently inspired early readers of Luke's Gospel, also documents the change in man's relationship with nature which Christianity brought about. In Vergil's version of (Orpheus' beloved) Eurydike's rendezvous with the first beekeeper in his poem on the Georgics, bees serve as an intermedium of communication between the deity of growth and human culture. If human beings transgress given limits of civic life, the bees withdraw from the human sphere and return to their goddess. In the Jewish romance Joseph and Asenath, an enigmatic man-from-heaven transforms the female protagonist into a beehive with white honeycombs growing from her (virginal) mouth. In this moralistic version of the myth, bees are domesticated into symbols of asceticism. Probably, it was this version of the myth that inspired the fan-fictional elaboration of Luke. The textual variation in the Apparatus to Lk 24:42 is a demonstration of how Christianity from its very beginning stripped itself of the awareness of the line between culture and nature. After two-thousand years, we are left with the fatal consequences of this ignorance: the bees are literally withdrawing from us.

Miroslava Cilová, Jagiellonian University
Camel on the Journey in the Hebrew and Greek Bible
Animals and the Bible

This talk will be devoted to the presentation of camels in the Bible in the context of travel and mobility. Although the camel is classified in the Bible as an unclean animal that could not be eaten (Lev 11:4. 14:7), it is still mentioned in biblical narratives many times (51 times in the Masoretic text and 56 times in the Septuagint). This fact apparently results from a great importance of this animal in the ancient world as a highly effective mode of travel/transportation and an important means of wealth accumulation. The results of my analysis will show who travelled on camels in the Bible, why and in what context. Likewise, attention will be paid to the use of camels as a mode of transportation. I will also focus on the geographical and topographical context of the attestations of camels in the Bible. Finally, zooarchaeological data on camels in the ancient Near East will be presented.

Frederique Dominique Dantonel, University of Frankfurt
"… But They are Exceedingly Wise" (Proverbs 30:24b): Animals and the Book of Proverbs

Animals and the Bible

From the ant to the lion to the bird, the ox, and the bear and swine, 25 animals are mentioned 42 times in the Book of Proverbs, 12 times in Proverbs 30 alone. It is striking, however, that the animals mentioned in Proverbs 30 are different from those mentioned in the other proverbs. The exceptions are the lions and the ants. In the case of the lions, it is also noticeable that several Hebrew terms are used for them in the proverbs. It will be worked out what functions are ascribed to the animals in the book of Proverbs, whether a purely rhetorical function, a metaphorical function, an educational or pedagogical function produced by humor or irony, or some other. It will also be worked out to what extent the discourse on animals, on the one hand, brings to light a certain ambiguity and openness to interpretation, but, on the other hand, it is precisely this ambiguity that helps to preserve the Book of Proverbs as a carefully composed final text.

J. Andrew Doole, University of Innsbruck
Jesus as Chicken
Animals and the Bible

When Jesus laments over the unwillingness of Jerusalem he declares, “How often I have longed to gather your children together, as a hen gathers her chicks under her wings!” (Matt 23:37 / Luke 13:34). He is alluding to the words of Ezra to the people of Judah (2 Esdras 1:30 LXX): “I gathered you as a hen gathers her chicks under her wings.” There are many “wings” in ancient Hebrew literature, including those of an eagle (Ex 19:4; Deut 32:11), an ostrich (Job 39:13), a stork (Zech 5:9), heavenly creatures (Is; Ezek; Daniel), and God himself (Psalms; Ruth 2:12; Jer 48:40; 49:22). God gathers the peoples of the earth like abandoned eggs, but none of them hatches (Is 10:14). And although he prefers red meat, he accepts turtle-doves (Lev 5:7), but there is no mention of chicken. Socrates asks upon his death that a rooster be offered to Asclepius (Phaedo 118). Chickens and eggs were perhaps seen more as food than as suitable metaphors, but the poultry that God provides is quail (Num 11:31–32; Ps 105:40a). The common chicken is nowhere to be seen. Yet now Jesus compares himself to a chicken, a chicken which according to Apollinaris “ardently loves and cares for her children and willingly gives herself for them” (Fragment 121). I will look at the – admittedly and perhaps unsurprisingly meagre! – reception of this gender-bending anthropomorphic Christ who loses control of her chicks, including a mosaic in the *'Dominus flevit'* church on the Mount of Olives which appears to show a cock, and contemporary depictions of the verse with a background image to allow it to be shared on the internet.

Suzanna Millar, University of Edinburgh
Equids, Masculinity, and the Perfect Body in the Stories of Absalom and Mephibosheth
Animals and the Bible

This paper examines how nonhuman animals function in the construction of the ideal masculine body in the stories of Absalom and Mephibosheth in 2 Samuel. The bodies of both men are cast in animalising terms: Absalom is like the perfect sacrificial lamb – without blemish (14:25) and annually sheared (14:26). Mephibosheth, by contrast, is blemished (“lame”), has a hairy, unwashed body (19:24), and calls himself a “dead dog” (9:8). Furthermore, equids are instrumental in both men’s fates and characterisations. Absalom acquires horses (15:1) and rides a royal mule (18:9), allowing the public display of his masculine prowess. The mule, though, asserts its own agency, leaving him hanging to his ultimate disablement and death (18:9). Mephibosheth has not even access to a humble donkey (19:26), leaving the disabled man housebound and unable to enact his agency, while Ziba conspires against him by gifting donkeys to David (16:1–2). This paper will draw on recent studies of disability, masculinity, and animality to interrogate these depictions.

Megan R. Remington, The University of California Los Angeles
The Cherub in Exile: A Consideration of Cherubic Animality in Biblical and Targumic Sources
Animals and the Bible

The hybrid creature known as the cherub (*kerub*) in biblical literature bears a unique relationship with the concept of exile. Whether two-faced as described in 1 Kings or four-faced as portrayed in Ezekiel, the cherub occupies the space between the human and another realm. Moreover, the cherub embodies this "between" and "outside" in its own flesh, which is composed of human and nonhuman animal alike. In terms of its function, the cherub stands guard in Genesis, blocking humanity from the way to the tree of life and marking the boundary of their exile from Eden. Similarly, the cherubs in Ezekiel also have guardian functions but are distinct in other ways. For the throne room scenes in Ezekiel 1 and 10, the *hayyot* and cherubim are reminders of exile of a different kind. The revelation of Ezekiel features a deity attended by these fierce nonhuman hybrids, and it is no coincidence that the priest-prophet receives his vision in a foreign land among his exiled community. Finally, the cherub is invoked once more in Ezekiel 28 in an oracle against a foreign king, telling of an inevitable exile from his seat of privilege. Once a cherub in Eden who walked among the stones of fire, the mythic creature is now cast down and removed from his "covering" position. This paper first examines the relationship between the cherub and the concept of exile, and second, how the biblical passages in which they are featured are received in their Targumim. In some instances in the Targum, the cherub remains a central character, while in others, the hybrid nonhuman is wiped from the record. By examining the animality and exilic associations of the cherub, I consider how both biblical and targumic authors addressed their discomforts with animal-otherness and the complex role of the cherub in Israelite-Judean imagination.

Justin David Strong, MF Norwegian School of Religion, Theology and Society/University of Mainz
On Good Samaritans and Hedgehogs: Characterization, Plot, and Affect after the Animal Turn
Animals and the Bible

This paper aims to generate new understandings of the Good Samaritan (Luke 10:30–35) by drawing on emerging methods and introducing new contexts. I will triangulate the biblical text between two parallel but unfamiliar stories: The Fox and the Hedgehog (Aristotle, Rhet. 2.20), and The Wounded Man Swarmed with Flies (Josephus, Ant. 18.174–75). I will first introduce the ancient fable genre as a productive literary context through which to encounter these texts. I will then briefly survey the stories and their verbal parallels, before diving into the emerging field of Animal Studies. I will offer a portrait of animal characterization in antiquity, specifically of foxes and hedgehogs in ancient scientific, philosophical, and literary writings. This background in hand, we will discover a common plot device with the Good Samaritan: instinctual acts of compassion toward an enemy. I will then utilize affect theory to articulate why the texts "feel" the same within the storyworlds and to implied readers. I will identify the common affects that emerge across species lines in the narratives—disgust, surprise, fear, and compassion—to create moving scenes of body horror and instinctive mercy. I will conclude with a historical-critical postscript to address the issue of dependency, what it means to be "parallel," and the uniqueness of The Good Samaritan. In sum, an unassuming hedgehog will teach us to grasp a central story of the Jesus tradition in powerful new ways.

Hanneke Van Der Schoor, KU Leuven
Metaphors for Evil or Awe-Inspiring Divine Creatures? The Rendering of Animal Names in the Targum to Job
Animals and the Bible

The image of animals in the Hebrew Bible has been studied against the background of the purity regulations in the Hebrew Bible, as metaphors and, more recently, in their own right, considering the

role of animals in the Hebrew Bible. Animals figure prominently in the book of Job in the Hebrew Bible. Throughout the Hebrew version of the book of Job, animals are employed to demonstrate three slightly different ideas. First, the number of animals Job possesses is indicative for God's favor on Job (specifically in Job 1 and 42). Second, animals are used as metaphors for the deteriorating state in which Job finds himself, which is to be found mainly in the speeches of Job. Third, God's creative and nurturing power is essential for humans and animals alike, particularly illustrated in chapters 38–41. In these chapters, animals are pre-eminently portrayed as demonstrating the power of God (contrary to what might be suggested by, e.g., Gen. 1:28 or Psalms 8). This paper aims to contribute to the discussions about hierarchy (if any) of animals, humans and the divine by taking the targumic renderings of the animal names throughout the book of Job into consideration. It will be argued that the targumist makes a distinction between references to animals as a token of God's favor (Job 1 and 42) and a demonstration of his ultimate power (Job 38–41) versus the metaphors for Job's difficult circumstances. The former are generally translated literally, while the latter are rendered much more freely, diverting the attention from specific animals towards morally evil figures known from other passages in the Hebrew Bible. These results will be employed to consider the boundaries between animals and humans that are implied in the rendering of the Targum.

Gaël Carriou, University of Lausanne
The Kəsātôt, the Mispāḥôt and the Women: A Reassessment of Ezekiel 13:18–21 and a New Look on a Controversial Religious Practice.
Anthropology and the Bible

The prophecy of Ezekiel regarding "the daughters of [his] people who prophesy from their heart" has been studied for a long time. Whether these women are regarded as witches, practicing black magic or at best as healing magicians or necromancers, the commentaries seemed to overlook some details of the text which could indicate a more official role in religious practices of Ancient Israel. This paper proposes to revaluate the comprehension of the objects (the *kəsātôt* and the *mispāḥôt*) produced and used by the women condemned by the prophet, inscribing them in a new context, which a new reading of verse 18 could imply and that archaeology and lexicology could confirm: the textile ornamentation of sanctuaries and the implication of women in the conduct of cults. It would furthermore debate the words "magic", "witchcraft", "religious practices" generally used in the commentaries of this text to question their pertinence for the ANE.

Anne Katrine De Hemmer Gudme, University of Oslo
Patronage, Hospitality and Masculinity in the Hebrew Bible
Anthropology and the Bible

Hospitality, generosity and honour are often listed as important components of the ways in which Hebrew Bible authors configure ideal masculinities. This paper examines how negotiations of social reciprocity, such as hospitality, aligns with performance of masculinity and with patronage structures. I shall focus on two stories in the Books of Samuel to tease out these social dynamics. First, the story of Abigail, David and Nabal in 1 Sam 25, where a woman is forced to step up and offer hospitality when her husband and head of her household fails to do so. Secondly, I shall move on to the spiral of violence and revenge that unfolds in 2 Sam 13 as I focus on the power relationship between David and Abshalom in particular.

Emanuel Pfoh, National Scientific and Technical Research Council (Argentina)/University of Helsinki
Remarks on Patronage, the History of the Southern Levant and the Hebrew Bible
Anthropology and the Bible

Patronage, or patron-client relationships, is a well-attested socio-political phenomenon among the societies of the Mediterranean basin, being continuously active in the region at least since Roman imperial times, from where it took, more recently, its socio-analytical terminology. Further enquiries have taken the analytical gaze to survey ancient Near Eastern historical realities, including of course the biblical world. Since the 1980s, patronage has growingly been used as an interpretive model in biblical studies, both in Old and New Testament scholarships, to achieve a socio-political understanding of biblical stories, myths and motifs, but also of the more mundane, political realities of the first-millennium BCE southern Levant. This paper offers a synthesis of these approaches and discusses the present state of the research as well as its prospects for the future.

Jason M. Silverman, University of Helsinki
Patronage, Forced Labor, and Social Distinction in the Persian Levant
Anthropology and the Bible

It is clear that a major structuring element of the Achaemenid Empire was chains of patronage from the Great King down to forced laborers. This paper takes up the concept of informal taxation to analyze the potential impact Persian regimes of involuntary labor had on patronage systems within the Persian southern Levant. The paper focuses on the issue of the so-called Persian Road as one locus of the conjunction between labor and patronage. With this focus, the paper will ask how these systems impacted practices of social distinction, and whether Bourdieu's famous account of social distinction is fruitful for the southern Levantine context in this era.

Anja Smedstrup Christensen, University of Oslo
Agent, Action, Object, Location, and Result: An Analytical Model for Studying Ritual Blood Manipulation in Hebrew Bible Texts
Anthropology and the Bible

Blood frequently plays a crucial role in Hebrew Bible (HB) ritual texts and various interpretations of the function and meaning of blood in rituals have emerged within HB scholarship. In this presentation, I outline an analytical model that will guide my interpretation of the HB blood rituals and that will help me to pose the right questions to the ritual texts. The analytical model is based on the ritual theories of Ronald L. Grimes and Jesper Sørensen, and I have developed the model with the HB ritual texts in mind, leading me to outline five focal ritual components: Agent, Action, Object, Location, and Result. First, I will briefly summarize Grimes' and Sørensen's work, secondly, I will present my analytical model and the five questions it poses to the ritual texts, and thirdly, I will show how the analytical model can be utilized in the study of a ritual text exemplified by the sin offering for the individual in Lev 4:27–31. Lastly, I will address how the analysis opens for further questions to the HB ritual text.

Kacper Ziemba, University of Copenhagen
Nehemiah's Feasting and Commensal Politics in Persian Palestine
Anthropology and the Bible

In recent years, scholars have drawn parallels between the description of Nehemiah's feasts in Ne 5:17–18 and the sumptuous feasts of the Persian kings (Altmann 2016; Fried 2018). These authors have emphasised the importance of the redistributive system of feasts for the centre and peripheries of the Achaemenid empire. Moreover, Fried interpreted the feasts in Yehud as a tool that enabled the creation of 'firm patron-client relationships'. Such relationships had consequences for the dynamics of political processes in the province. Michael Dietler's typology of feasts (Dietler 2001) provides an interpretive tool for understanding the significance of different aspects of communal feasting within commensal politics. I believe that its use will indicate that the importance of Nehemiah's feasts for

the social and political structures of the fifth century Palestine was broader than the creation of patron-client relationships.

Moritz F. Adam, University of Zurich
On the Misconstruction of a Genre: Problematising Friedrich Lücke, the History of the Study of Apocalypticism, and Scholarly Assumptions on the Relationship between Second Temple Judaism and Early Christianity
Antisemitism and Biblical Scholarship

In his introduction to the book of Revelation, which retrospectively was arguably the foundation of the modern study of apocalyptic thinking, Friedrich Lücke characterised "earlier apocalypticism", by which he primarily meant the book of Daniel, as "standing in association with the prophetic literature of the Old Testament, but at the same time in clear differentiation from it, as its last sprout, that is a continuation and at the same time a perversion." The primary orientation of this paper is to be an exercise in discussing the dynamics between historical scholarly notions of taxonomy, the adherence to prototype theory, and misguided perceptions about the history of Judaism not only as an issue which pervaded protestant scholarly thought in the 19th century, but which underlies the lack of appreciation of the pluriformity, self-reflexivity and vitality in Second Temple Literature in some parts of scholarship until today. The paper shall deal in a problematising manner with the lasting impact of Lücke's work on apocalypticism as well as its context in its time, the hermeneutical dimensions driving his perspectives on this subject – i.a. Lücke influenced by being a student of Schleiermacher as well as the editor of his teacher's writings on hermeneutics –, and the insight which it betrays on German biblical studies' and New Testament studies' wider perspectives on the Hebrew Bible and Second Temple Judaism in particular in the 19th century and beyond.

Katell Berthelot, French National Centre for Scientific Research/Aix-Marseille University
Jesus, the Essenes, and the Pharisees in Biblical and Theological Scholarship: A Case of Latent Antisemitism?
Antisemitism and Biblical Scholarship

Some Dead Sea Scrolls scholars have argued that during the first decades of research on the scrolls, the latter had been "Christianized," insofar as they had been read with Christian concerns in mind, by scholars who were mostly Christian themselves and did not pay attention to issues such as the interpretation of the Mosaic Law. Lawrence Schiffman sees this trend as a form of scholarly antisemitism, which, however, practically disappeared after the recomposition of the team working on the scrolls in 1991, and the inclusion of several Jewish scholars. This paper also aims to discuss possible antisemitic aspects of research on the Dead Sea Scrolls but tackles the issue from a different angle. Christian writings have emphasized connections between the Essenes and early Christianity since Antiquity. With the publication of the scrolls from Qumran, the debate about potential contacts between Jesus and the Essenes, or the Essene origins of Christianity more broadly, became more vivid than ever. In this paper I want to ask whether the tendency to identify a proximity between Jesus and the Essenes does not reflect a form of latent antisemitism among Christian scholars, who consciously or unconsciously prefer to reconstruct Jesus's Judaism as "Essene" rather than "Pharisaic" (in contrast to most Jewish historians, who tend to see Jesus as close to the Pharisees).

Hans Decker, University of Zurich
Facing the Monsters: Protestant Antisemitism in Readings of Jonah
Antisemitism and Biblical Scholarship

Martin Luther viewed Jonah as the hated embodiment of his imagined stereotypical Jew—a man who would rather die than see God show mercy to the Gentiles. This reading of Jonah as a story about the

God of universal love who rebukes the particularism of the Jews remains the prevailing Protestant interpretation. How can this text be read more responsibly given this entrenched history of interpretation? This paper traces an alternative methodology for Protestant reading, reframing the book of Jonah in conversation with strands of Jewish commentary tradition from the same period as Luther (e.g. Abarbanel), which viewed Ninevites not as "Gentiles," but as Assyrians. Jonah is no longer a bitter man, but an agonised prophet who resists participation in Israel's destruction. His suicidal plea for death takes on new resonance in light of God's apparent command to help precipitate the disaster. This reading—though not definitive—heightens the book's ambiguities. God's mercy is also injustice; Jonah's disobedience is also devotion. The book refuses to unwind these theological problems, instead reflecting on (un-?)righteous suffering and the search for hope in exile. This alternative approach rewrites the implications of the Protestant tradition of seeing themselves as Ninevites. Identifying as Assyrians means receiving grace, not as heroic penitents, but as violent conquerors. When God errs on the side of mercy, God still errs. This rereading overturns a supersessionist approach to Jonah, revealing it as an interpretive tradition in imitation of Assyrian occupation. Nevertheless, themes of repentance and restoration remain—in the book's words of divine kindness, enriched in the Jewish liturgical tradition. This attempt at an ethical reading of Jonah overturns Protestant self-adulation, but also traces the suggestive outlines of a path forward—one following a hermeneutic of humility rather than of triumph.

Lyndon Drake, University of Oxford
Tropes in Postcolonial Uses of the Bible for Indigenous Identity Formation
Antisemitism and Biblical Scholarship

Among indigenous peoples from countries with a history of settler colonialism, one aspect of the recovery of indigenous identity is a re-examination of the place of Christian missionary activity during the period of colonisation, and an attempt to reinvigorate indigenous ways of reading the Christian scriptures. An example is the indigenous Māori people of Aotearoa/New Zealand. A large number of Māori, perhaps 40% of the population by the late 1850s, enthusiastically adopted Christianity as a new religion prior to mass colonial settlement in the 1860s, and then formed prophetic movements largely based on prophetic texts from the Hebrew Bible/Old Testament during the turmoil of settler colonisation and the resulting dispossession of land, language, and culture. Recent biblical studies scholarship by some Māori theologians, in common with other indigenous theologians, offer problematic readings of texts from the Hebrew Bible and the New Testament, in which the story of Israel is read as a form of colonial oppression by Israelites, and important characters such as Abraham and Jesus are read as ignorant but morally culpable agents of the oppression of indigenous Canaanites. In these readings, Israelites and Jews are portrayed as settler colonists, who consistently oppress indigenous peoples. In this paper I identify the ways in which antisemitic tropes have been adopted in the struggle for indigenous justice and identity.

Anselm C. Hagedorn, Osnabrück University
Gustav Dalman, Arbeit und Sitte in Palästina: Just the 'Normal' 19th Century Mix of Antisemitism and Orientalism?
Antisemitism and Biblical Scholarship

G. Dalman's monumental work, *Arbeit und Sitte in Palästina* remains a treasure trove for exploring daily life in Ottoman Palestine and still helps – despite obvious methodological problems – to illuminate the biblical world. The Palestine Dalman describes is a Palestine without any traces of Jewish culture and he regards Jewish immigration to Palestine and British reform as the two main reasons for the destruction of the "mystery of the Orient" (*Zauber des Orients* [AuS I/1, vi]). This paper will look at the underlying principles behind Dalman's methodology and will investigate whether his firm belief in a mission to the Jews (*Judenmission*) gives way to antisemitism in his monumental work.

We will relate these issues to Dalman's attitude to the Great Britain and ask how scholarship at the turn of the century implements nationalism by utilizing readily available stereotypes.

Friedhelm Hartenstein, University of Munich
The Complex Case of Franz Delitzsch and Its Reception
Antisemitism and Biblical Scholarship

Franz Delitzsch is well-known as a profound specialist in, and a defender of, Judaism in late 19th century Germany. However, the conservative Lutheran Theologian, who interpreted biblical texts always also with regard to Jewish philology, was convinced of the mission to Jews and oscillated between contradictory notions of Judaism. His mainly christological biases, far more complex than evidently antisemitic prejudices of other theologians of his time, are a challenge for research. The paper shortly points out the main steps of Delitzsch's view of Judaism along his biography as reconstructed by recent research. And with regard to selected current evaluations of his heritage it identifies hermeneutical issues presumably important for the general debate about antisemitism in Protestant exegesis.

Sophia R.C. Johnson, University of Cambridge
A "Jewish" Approach to History? Harry M. Orlinsky, the Albright School, and the Christian Theological Claim to History
Antisemitism and Biblical Scholarship

Steven Weitzman's contribution to Protestant Bible Scholarship highlights the central role of Harry Orlinsky in William Albright's effort to create an interfaith network of biblical scholars within the American field. Orlinsky shared the Albrightean commitment to what they understood as an objective, scientific approach to the study of the Bible, as well as an enthusiasm to demonstrate the perceived "Hebrew" origins of Western democratic society. However, with the publication of his book *Ancient Israel* by Cornell University Press, "the Development of Western Civilization" series, it became apparent that Orlinsky did not share his Christian colleagues' perspective of how their intellectual position shaped their cultural goal. His historical descriptive approach, which did not shy away from affirming the faith of Israel but only from presenting a supernatural, Christological account of Israel's history, was criticised as "too historicist," "pseudo-scientific" "misinformation," and even "agnostic or anti-religious." Albright himself declared "I could only call your approach a Jewish one" and that he made assumptions which "the majority of SBL could not accept." The emphasis on Orlinsky's minority identity—religiously and culturally "other"—makes clear that although Albright championed Jewish scholars as "intellectual equals in a common quest for understanding," as Weitzman puts it, Jewish intellectual contribution was only valued so long as it fit within a particular, supposedly majoritarian framework. Through comparison of Orlinsky's work and its reviews with that of Albright and his students, as well as personal correspondence between these parties, this paper builds on the work of Weitzman and Burke Long to bring to light an underlying assumption of the Albright School which Orlinsky began to unveil: that biblical scholarship could only serve Western civilisation through the lens of Christian theology.

Judith Newman, University of Toronto
Christian Zionism, Israel, and Eschatology
Antisemitism and Biblical Scholarship

Christian millennialism has played an enduring role through the centuries, but the idea of a restoration of the Jewish people to Israel has loomed larger in the Christian imagination in the modern era. How have the Holocaust and establishment of the state of Israel prompted a shift in perspectives among evangelical Christians in regard to eschatological expectations and Jewish-Christian relations? This

paper will compare the hermeneutical strategies of two prominent Christian Zionists: John Hagee, the American founder of Christians United for Israel and Derek Prince, a Cambridge-educated Pentecostal who has had an enormous influence on global Pentecostalism. What outlook on history and eschatology in relationship to the Jewish people and Israel undergirds their respective views and how is it rooted in their reading of scripture?

Meron Martin Piotrkowski, Princeton University
"Herodes unterm Hakenkreuz und Josephus der Fälscher:" Hugo Willrich and Antisemitic Scholarship on the Jews in Antiquity
Antisemitism and Biblical Scholarship

Hugo Willrich (1867–1950), a professor at the University of Göttingen, published several books and articles about the Jews in antiquity. He and his work, however, are less known among modern scholars of ancient Jewish history; so much so that he is only rarely cited in modern studies on the history of research. This is perhaps because the modern reader of Willrich's works is astounded by the undercurrent of hostility towards Jews and Judaism that constantly surfaces in his studies; one may call his attitude outright "anti-Semitic." This paper attempts to provide an explanation for Willrich's attitude towards Jews, Judaism and its study. As I will show, his animosity towards Jews and Judaism can be easily explained in light of his biography: Willrich was an outspoken anti-Semite affiliated with Nazism whose activities immediately after World War I (and all throughout the 1920s) reveal efforts to publicly blacken the reputation of Jewish academics, public anti-Semitic work, and, last but not least, anti-Semitic scholarly work.

Matthieu Richelle, UCLouvain
Ernest Renan: An Anti-Semitic Scholar?
Antisemitism and Biblical Scholarship

The most famous French Semitic scholar of the 19th century is also the man for whose views the adjective "anti-Semitic" was first coined. Ernest Renan (1823–1892) is best known for the national controversy stirred among Catholics by his modernist *Vie de Jésus* (1863), but his scientific career really rested on his contributions to Semitic studies. The scientific advances he made are still celebrated today by historians and epigraphers. However, Renan's legacy is also tainted by a lingering debate on his racial views. He famously contrasted the "Aryans" with the Semites, ascribing to each of these categories distinct features in an essentialist and determinist manner. For instance, he regarded the Semitic peoples as lacking in philosophical and scientific culture, in an analytical mind, and in curiosity, and in the ability to "feel nuances." He also wrote that the Jewish people, having written the Bible, could be forgiven for writing the Talmud. It is in order to criticize Renan's views that the scholar Moritz Steinschneider coined the adjective "anti-Semitic" in 1860. More recently, from Edward Saïd to Pierre-André Taguieff, many scholars have regarded Renan as responsible for playing a crucial role in promoting racist and antisemitic views. And yet Renan still has his defenders, from Shlomo Sand to Maurice-Ruben Hayoun, who regard it as unacceptable to call the French scholar an "antisemite". They point out that in the last half of his life, Renan vigorously opposed a biological understanding of race, defended individual Jews, and praised the contributions of the Jewish people in history. This paper will be devoted to scrutinizing this historiographical debate, discussing whether Renan's ambiguities and inconsistencies can really absolve him from his appalling statements, or whether, to the contrary, his case reveals that historians bear more responsibility towards society than they often think.

Harald Samuel, University of Oxford
Hermeneutics Lost: Between Theological Fundamentalism, Fragile Philo-Semitism, and Racial Antisemitism

Antisemitism and Biblical Scholarship

With a focus on lesser-known German junior figures like Hans Hellbardt, Adolf Wendel, and Karl Friedrich Euler this paper explores the (wrong) ways in which Old Testament scholars in the 1930s and 40s dealt with a problem practically posed since the enlightenment: The lost traditional, Christological hermeneutics of the Old Testament. The mentioned scholars typify three major strategies, each one worse than the other.

Konrad Schmid, University of Zurich
Orientalism and Protestant Supersessionism: The Case of Hermann Gunkel
Antisemitism and Biblical Scholarship

Hermann Gunkel (1862–1932) was an important representative of the so-called "Religionsgeschichtliche Schule," and in his works he broke new ground in the study of the Hebrew Bible, for example, in the development of the form-critical method, the comparative exploration of creation and end-time concepts in Genesis 1 and Revelation 12, and the interpretation of the Psalms. Although well trained in historical criticism, Gunkel's reconstructions of ancient Judaism depended significantly on his personal views on Judaism and on “orientalistic” convictions of his own time. Gunkel changed his attitudes several times in the course of his scholarly career, but he could never completely free himself of the Protestant supersessionism, particularly pertaining to the field of biblical scholarship, of his time.

Elizabeth Stell, University of Oxford
Locating and Dislocating the Text: Rereading the Exagoge and Its Scholarship
Antisemitism and Biblical Scholarship

From our primary source for the *Exagoge* of Ezekiel the tragedian, the text is dislocated and appropriated into a Christian context. Its fragments are found in Eusebius of Caesarea’s *Praeparatio Evangelica*, a work with a fundamentally supersessionist narrative where the *Exagoge* is employed purely within the work of a pagan author. Scholarship is therefore immediately challenged to locate the text as a Jewish text. This is a methodological and philosophical challenge to reimagine the text beyond appropriation and fragmentation. It is further complicated, not least by the tendency to split the text between its Jewish and religious content and its Greek and literary form. This dichotomy is, of course, false but it also holds further dangers by devaluing Jewish literature and the potential for performance of Jewish work. My paper observes these problems but further asks how we rebuild and locate the text without overwriting the fragments with a new text of our own devising (as critiqued by Najman). How do we resist further fragmentation while working with fragments? I take as my central example, the encounter with the bird at Elim in the text’s final fragment. This fragment provides a focus for discussion of the points mentioned above and highlights the problem of reading so ambiguous and fragmented a Jewish work. The bird, identified with the phoenix since pseudo-Eustathius, challenges the reader to construct its place within the text without importing a potentially Christianising focus.

Olivia Stewart Lester, Loyola University Chicago
Hellenistic Judaism and Scholarly Anti-Judaism: The Case of the Sibylline Oracles
Antisemitism and Biblical Scholarship

This paper argues that just as the study of canonical texts has been impacted by anti-Judaism, non-canonical texts within the category of "Hellenistic Judaism" have also suffered from anti-Jewish assumptions and readings. As an example, I examine Adolf von Harnack's views on the *Sibylline Oracles*. Harnack undermines these texts as conscious forgeries of a poor quality. Moreover, Harnack

describes the *Sibylline Oracles*, as well as a number of other Jewish texts in Greek, as products of a "Judaism of a second order." In Harnack's model, this more universal, less-Jewish Judaism prepared the world for the Christian gospel. I argue that Harnack's view of both "Judaism" and "Hellenistic Judaism" is anti-Jewish. Such anti-Jewish views are not unique to Harnack, however. In the second half of the paper I consider ancient anti-Judaism found within the Sibylline Oracles themselves, arguing that the effacement and violent polemic of the Christian material against Jewish texts, traditions, and people bears meaningful resemblance to later modern scholarly anti-Jewish readings of these texts.

Rebekah Elizabeth Van Sant-Clark, University of Oxford
The Transformation of the Wilderness and Supersessionist Discourses in Second Isaiah
Antisemitism and Biblical Scholarship

This paper will consider how the 'new Exodus' motif in Isaiah scholarship has been employed in supersessionist readings of Second Isaiah and what other designations of Isaiah's motifs are more productive for analysing the text. Many scholars who posit a 'new Exodus' motif to be found in Second Isaiah have been heavily criticised for conflating references to the wilderness with references to the Exodus narratives, but less attention has addressed the way in which many of these readings contain supersessionist overtones. Furthermore, other scholars who analyse Isaiah's poetics have often set Isaiah's poetics of wilderness apart from other occurrences of the motif that has contributed to this issue. For example, Talmon in his article on the 'desert motif' wrote that it is only in Second Isaiah where we find the wilderness wandering traditions "could be freed from its purgatory qualities and concomitantly be invested with new images of promise and hope." In contrast to these approaches, my paper will approach the matrix of wilderness and guiding metaphors and motifs in Isaiah instead as part of 'the transformation of the wilderness' as a way of challenging the implications of 'new Exodus' readings of Second Isaiah's poetics.

Albert Coetsee, North-West University
God Knows All: The Echo of Deuteronomy 29:29 in Hebrews 4:13
Biblical Theological Investigations into the Attributes of God

Hebrews 4:12 employs the metaphor of a two-edged sword to describe the performative nature of the word of God; it divides what humanly speaking cannot be separated, and judges the thoughts and intentions of the human heart. Hebrews 4:13 has an abrupt shift in subject to God, stating that nothing is hidden before him; all are naked and exposed before his eyes. While the literary beauty of these verses is acknowledged by all, the exact meaning and interpretation of the genre, metaphors and certain phrases are still being debated by scholars. The current paper contributes to the investigation of Hebrews 4:12–13 by arguing that Hebrews 4:13 contains an echo to Deuteronomy 29:29 (ET; [29:28 MT]). This is suggested by the overarching structure of both passages (Heb 3:7–4:13; Deut 29:1–29), and their use of similar concepts. The paper argues that interpreting Hebrews 4:13 as containing an allusion to Deuteronomy 29:29 leads to a more specific interpretation of the somewhat enigmatic phrase πρὸς ὃν ἡμῖν ὁ λόγος, and a more nuanced interpretation of Hebrews 4:12–13 as a whole. Overall, the paper contributes to the investigation of Deuteronomy in Hebrews, and the biblical concept of the wisdom of God.

Elma Cornelius, North-West University
South Africa is in Need of God's Wisdom: Reading 1 Corinthians and James
Biblical Theological Investigations into the Attributes of God

In 2022 South Africa's president is accused of corruption (Bloomberg, 2022). South Africa is in a deep political crisis and urgently in need of solutions as South Africans have had enough of the

incompetence, indecency and selfishness that defines the leadership of the country (Brkic, 2022). Theft, corruption, violence, murder and other forms of crime in South Africa play a role in the crisis. Sociologist Heinecken (2020) says that violence is facilitated by lawlessness, corruption of the justice system, police brutality, and "an ideology that embraces…the use of violence as normal and desirable". Psychologist Samenow (2022) says crime results from people's thinking patterns. South Africa needs new thinking patterns. Previous president Zuma acknowledged in 2012 that South Africa needs wisdom. In 2016 after the "Save SA March", SA religious leaders prayed *inter alia* for wisdom for South Africa (News24Wire, 2016). South Africa is in dire need of wisdom. Wisdom is an attribute of God and all human wisdom originates from God as His wisdom is a communicable attribute. Paul's first letter to the Corinthians is addressed to a Christian church in Corinth with unique challenges in their community and Paul was angry with the Corinthians for clinging on to human wisdom and clinging on to immorality and conflict and disputes. In an argument in the letter-opening Christ is presented by Paul as the wisdom of God. Paul states a contrast between human wisdom and the cross of Christ, between worldly patterns and the Christian message. What does God's wisdom look like? James 3:17–18 gives seven marks of God's wisdom: pure, peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. This paper offers a reading of 1 Corinthians and James with a focus on God's attribute of wisdom and how wisdom from God can benefit South Africans.

Paul Joseph Creevey, University of Divinity Melbourne
John's Realised Eschatology as an Expression of the Wisdom of God
Biblical Theological Investigations into the Attributes of God

The links to wisdom theology in the Fourth Gospel are well presented in scholarship by the works of Sharon Ringe, Martin Scott, and Ben Witherington III. Yet, in contrast, Judith Lieu argues that "John has no interest in 'wisdom motifs.' Although Lieu acknowledges that the Johannine Prologue draws on Wisdom traditions, Wisdom is not explicitly named and where there are allusions to the Wisdom tradition these links "are in no sense part of her gendered character and cannot be said to be an expression of the feminine aspect of the divine." Despite this objection, this paper will argue that it is clear that John's Gospel uses a concept and terms that are unique to the wisdom literature. Jesus speaks of the reign of God (Jn 3:3) an expression only found in the Book of Wisdom (10:10). Similarly, the term "eternity life" (Jn 3:15,16) is unique to the book of Wisdom (5:15), as is the theology of participation now in the life of God. (Jn 4:23; 5:25). This "eternity life" in the book of Wisdom is the quality of life that Sophia offers the righteous in the book of Wisdom (Wis 6:18; 8:17,21) and is a central theme in the Johannine narrative. Hence, this paper will first explore the notion of "eternity life" in the book of Wisdom and that of the Gospel of John. Second, it will look at the "realised" eschatology of John as an expression of this "eternity life". Finally, it will attempt to show that this "realised" or "wisdom" eschatology reflects the wisdom mentality that sees God at the heart of the world. The centrality of God is reflected in Wisdom's relationship to creation through the sending of the divine 'Logos'. As the Gospel states: "It is God the only Son, who is close to the Father's heart, who has made him known" (Jn. 1:18). In the person of Jesus, John's Gospel shows that Wisdom, as Jesus is the Incarnation of divine Wisdom, has now found a resting place in human history by pitching her tent among humankind.

Pieter Dirk Dekker, Free University of Amsterdam
"God Chose What is Low and Despised in the World": God's Wisdom as a Challenge to Reformed and Evangelical Reflection on Divine Election
Biblical Theological Investigations into the Attributes of God

In 1 Corinthians 1:27–31, Paul draws on language of election to articulate the tension between God's wisdom and human wisdom: 'God chose what is foolish in the world to shame the wise' (vs. 27). In doing so, he uses words which seem socioeconomically and politically charged (weak, low, despised;

vss. 27–28). This resonates with what liberation theologians have later called God's preferential option for the poor. But does this mean that one might go as far as saying that God elects the poor? This would challenge a Reformed and Evangelical tradition which has often confined divine election to the second, and commitment to the poor to the third category of the triad depravity, deliverance, and gratitude. To further reflection on the nexus between God's wisdom, Christ, the poor, and election, this paper compares Paul's comments with other New Testament voices on divine election and poverty (esp. James and Luke). Do they indeed invite us to say that God elects the poor? And what would that mean for our understanding of God's wisdom? This paper argues that the New Testament presents a range of diverging and sometimes even conflicting perspectives which invite theologians to appreciate the theological and soteriological significance of socioeconomic poverty.

Robin Gallaher Branch, Christian Brothers University/North-West University
God's Gift of Wisdom in Words and in Practical Skills
Biblical Theological Investigations into the Attributes of God

This paper looks at wisdom, an attribute of God, as a gift God gives. The gift takes at least two forms: skill in wise words and skill with one's hands. Both forms are recognized by others and seem to grow with the recipient's use. Employing a canonical approach and a literary methodology, this paper examines selected Hebrew Bible characters who broadly illustrate God's gift of wisdom in words and then considers two men and a group of women who are skilled—wise—with their hands. Biblical characters noted for wisdom in speech and actions include the following: Joseph, the dream-interpreter and second to Pharaoh as ruler of Egypt (Gen. 41:37–41); the Wise Woman of Abel Beth Maacah, the city's designated arbitrator during a siege (2 Sam. 20:14–22); Solomon, David's successor as king who asked God for wisdom (1 Kings 3); and Daniel, an Israelite exile in Babylon who sought God's wisdom in a life-and-death situation (Dan 2:19–23). A fifth character, Lady Wisdom, arguably one of the Hebrew Bible's most interesting personas, teaches that wisdom is not only a gift but also a learned skill. In an "elevator pitch" loudly proclaimed in a city's streets, Lady Wisdom invites passers-by to come to her banquet, learn from her, and become wise (Proverbs 8–9). Wise choices in friends, words, and actions prosper, bless, and promote the learner and, therefore, the society's well-being. God's wisdom also abounds in practical, tactile ways. God gives Bezalel and Oholiab wisdom in crafting metal, stone, incense, utensils, and woven garments for the Tent of Meeting in the wilderness (Ex 31:1–7); women described as wise-hearted participate as weavers (Ex 35:25–26). Whether given as word or skill or learned via study or practiced manually, all forms of wisdom come from God, a bountiful giver, and require a recipient's maintenance. That maintenance is the life-long pattern of seeking God and walking in his ways (Proverbs 2).

Gili Kugler, University of Haifa
"…Then They Shall Know That I am the LORD" (Ezekiel 38:23): ידע as a Requirement of God's Subjects as a Means to Implement God's Capacities
Biblical Theological Investigations into the Attributes of God

The lecture will examine the notion of ידע as a theological principle, required by God's followers and the nations, according to statements in biblical prophecy. The lecture will ask whether the expectation of the subjects to "know" God serves to imply God's own wisdom, or constitutes a reflection of God's (the authors') concern about God's name and reputation. It will ask to what extent these usages of the notion reveal the drives and motivation ascribed to YHWH in performing in the world and for applying his capacities for the sake of his nation. While in biblical wisdom literature ידע is used in theological contexts to mainly indicate a fearful recognition of God's existence (e.g., Prov 1:7, 29, 2:5), and as an acknowledgment of his deeds or attributes (e.g., Job 12:9, 18:21, 21:14), in biblical prophecy, the object of knowledge or acknowledgment is God, declared to be required by and imposed upon his followers (e.g., Isa 43:10, Ezek 6:10), and the other nations (e.g., Is 37:20, 45:6; Ezek 21:10, 29:6, 36:23,

39:7). The lecture will focus on exilic and post-exilic prophetic texts that convey the idea that the acknowledgment of God is in demand for YHWH himself, for implementing his potential capabilities in his involvement in history. This use of the requirement to be known by his subjects entails intriguing theological and psychological implications.

Sergey Malakhov, Independent Scholar
Prescience of Commandments
Biblical Theological Investigations into the Attributes of God

Nature, in its rich diversity, embodies optimality in physical elements and living creatures. The *Vitruvian Man* of Leonardo da Vinci represents the graphical illustration of this optimality. The human body was set by the divine proportion, known in mathematics as the golden ratio. The same proportion can be found in biblical texts. The Commandments required the Hebrews to give two tithes and pay five times for the stolen ox. Both numbers represent the rational derivatives of the divine proportion. And the golden ratio itself is derived from the optimal tangibles-intangibles trade-off, where it is equal to the optimal labor output in preindustrial economies. These results give an idea that optimality was set from the very beginning, not only in nature but also in human basic needs, and represent the attribute of God's wisdom. The scientific theory of optimality was developed only in the 17th– 19th centuries. That brings up the hypothesis of the prescience of the Commandments in the literal sense of the word. The New Testament developed that prescience and exhibited optimality through the metaphorical language of parables, where the joy over a repentant sinner was greater than the joy over ninety-nine righteous.

Marius Nel, North-West University
Daniel 1 as Wisdom Literature?
Biblical Theological Investigations into the Attributes of God

Daniel 1 is not historiography. The tale's themes and motives disclose that it has more affinity with wisdom literature than with real history. In this article, a semiotic analysis of Daniel 1 is done. The results of the analysis show that the Daniel tales are part of wisdom literature, the same as the Joseph and Esther tales. The author of Daniel 1 also tells his narrative in terms of one of the most important themes of wisdom literature, the dogma of retribution, indicating that his tale should be understood as wisdom. The questions arise, what does the dogma of retribution add to the biblical depiction of God when viewed from the perspective of God's wisdom? And how can God's justice and wisdom be reconciled? Daniel 1 portrays God as the rewarder of obedience and faithfulness, however, the theodicy question challenges this picture. Daniel 1 is discussed as apocalypses' response to theodicy, and it is argued that the one-sided response can be applied only to the crisis that, as a rule, marks the origin and purpose of the apocalypse.

Zukile Ngqeza, North-West University
I Want Justice for My Child: Exploring the Wisdom of God in Kings 3:16–28 in the Context of "Justice for" Movements in South Africa
Biblical Theological Investigations into the Attributes of God

Scholars such as Carole Fontaine long noted the importance of wisdom and its use in the Deuteronomistic History 's narrative (1986). The "influence of wisdom" both as a genre and the strategy to deliver court judgment and justice appears in 1 Kings 3. 1 Kings 3:16–28 tells the story of two prostitutes (zonot) whom each had a child but one of the children died. As a result, both of these prostitutes claimed to be the mother of the living child. 1 Kings 3:16–18 demonstrates the way in which God's wisdom is used to bring judgment to the "helpless women, the prostitute so often cast in the role of the folly, Wisdom's foil" (Fontaine, 1986:67). This study seeks to explore the wisdom of

God in 1 Kings 3:16–28 and the ways in which it is used to bring justice (*mishpat*) to the *zonot* and her child. As part of the call by biblical scholars to redeem the lives of women and children in the Bible a link between the wisdom (of God) and justice (for women and children) will be given special attention. In the end, this study will demonstrate that the wisdom of God in 1 Kings 3:16–28 is both life affirming and justice seeking to women and children.

Martin Pohlmann, North-West University
A Theological Reflection on How the "Wisdom of God" Translates into the Life of a Believer: Reflecting on James 1:1–8
Biblical Theological Investigations into the Attributes of God

There is a unique opportunity for the 'justified' person, like 'James' and the diaspora (Jas 1:1), to access the wisdom of God. This is because the God of the Bible has chosen fellowship with His Creation and not to remain a distant and distinct 'other'. One question that needs to be clarified amidst several is how 'wisdom' is an attribute of God or more than that? This paper will commence by clarifying opinion on this issue. God is all wise, "the only wise God" (Rom 16:27), within Himself, and yet chooses to share that wisdom with those who will so believe as to "ask for wisdom" (Jas 1:5). Certain results are generously guaranteed for the purpose of achieving God's desired *teleion* for our lives. It is not a carte blanche 'request and receive' anything you wish (Jas 1:5; 4:3) indulgent approach. James reflects closely but not exactly on the words of Jesus (Jas 1:6; Jn 14:14). This follows in the tradition of applying knowledge gained from an authoritative figure. The wisdom gained from God is far more than the knowledge of God. Wisdom includes the application to life in view with a specific overall purpose for our lives. Jesus Himself is God's wisdom (1 Cor 1:30), He brings the wisdom of God from possible abstraction to life itself on earth amidst all the challenges. His life revealed the wisdom of God in terms of how He found meaning in suffering, and how He depended entirely on the Father. The wisdom of God, which we often lack (Jas 1:5), is available from God for those who are single-mindedly determined to live meaningful lives, in any and every circumstance (Jas 1:6–8).

Daniel David Pollorena, Reformed Theological Seminary
Full of the Spirit and of Wisdom: Theological Reflections on Luke-Acts Use of Σοφία.
Biblical Theological Investigations into the Attributes of God

The Old and New Testaments contain a plethora of references to the wisdom of God. Whether narrative or wisdom literature proper, both testaments refer to this divine attribute in an array of ways—being, actions, and gifting. Moreover, the OT uses literary devices such as the personification of wisdom, which is then taken up in the NT and applied to Christ in diverse manners (e.g., Pauline Christology). NT scholarship has given considerable attention to God's wisdom in James, the Synoptics, and Pauline literature. Nonetheless, Lukan literature (i.e., Luke-Acts) has received the lesser share from this research efforts, though it comprises as much as 27% of the NT corpus. The paper explores the use of σοφία as a leitmotif in Luke-Acts through analyzing the literary devices of foreshadowing, personification, and juxtaposition. This paper gives special consideration to the thematic connections of 'wisdom and Spirit' in Acts 6–7 and 'wisdom and Christ' in Luke 11 and 21. Relevant cultural background, historiographical contexts, and Second Temple literature are considered. This research concludes by reflecting on Luke-Acts theological contributions to the NT's wisdom literature.

Dirk Gysbert Van Der Merwe, North-West University
Lived Experiences of the "Wisdom of God" according to 1 Corinthians 2
Biblical Theological Investigations into the Attributes of God

The theological concept, "wisdom of God", could appear vague to many Christians. Paul uses the concept, *wisdom*, seventeen times in 1 Corinthians. Sixteen times it is used in chapters 1–4 and only

once in 12:8 where it is referred to as a spiritual gift. In 1 Corinthians 1 he uses it nine times in a dialectic sense where he opposes the wisdom of the world with the wisdom of God. In 1 Corinthians 2 Paul explains the character and the content of the wisdom of God in contrast to the wisdom of the world. The paper investigates the concept of the "wisdom of God" from different perspectives, focusing predominantly on chapter 2. The investigation starts with a brief overview of the Corinthian circumstances to contextualise the focus of the research, followed by a discourse analysis of the Greek text, to determine corresponding semantic networks. These networks suffice as headings for the research. Thirdly, Paul is assessed as protagonist of, and intermediary for, communicating this wisdom. Fourthly, the focus falls on the reception of the "wisdom of God". Fifthly, the paper outlines the role and function of the Spirit of God in the revelation of the "wisdom of God". Sixthly, the focus is on how the wisdom is received. Finally, the research examines features used by Paul to communicate the "wisdom of God" as lived experiences.

Chris Van Der Walt, North-West University
The Foolish "Wisdom" of Humans Versus the Wise Wisdom of God's Actions in the Book of Isaiah
Biblical Theological Investigations into the Attributes of God

Different Hebrew words are translated with "wisdom" in English Bibles. What is interesting about the use of "wise" and "wisdom" in the book of Isaiah, is that it is used more often ironically for clearly "unwise" people than it is used for the wisdom of God. These verses where the "wisdom" of the unwise is juxtaposed with the wisdom of God brings a facet of God's wisdom to the fore which is normally on the forefront of the semantic meaning of the חָכָם word group. Normally, wisdom literature carries the idea of normativity or good character and virtue (Prov 1:1–7). The only instance in the book of Isaiah where "wise" has the positive meaning with which it is normally associated, is in Isaiah 31:2 where the Holy One of Israel is called wise. There are also only a few references to his wisdom as compared to the many references to the "wisdom" of the unwise. God's wisdom here is not mentioned in the normal disposition of approach to life, but rather as dealing with the actions of the unwise. The focus of this paper will therefore be to show how the actions of Yahweh towards both His people and His adversaries, portray His wisdom.

Francois Viljoen, North-West University
Jesus as the Personification of God's Wisdom in Matthew
Biblical Theological Investigations into the Attributes of God

This paper investigates the wisdom sayings that occur in two structural units in Matthew. Antagonism and rejection of Jesus form dominant motifs in the first unit (11:2–13:58). Equally significant are themes of acceptance and understanding. It furthermore contains themes of concealment and revelation. Among all these motifs the question of Jesus' identity stands central. The unit concludes with the climactic question: "Where did this man get this wisdom (σοφία) and these mighty works (δυνάμεις)?" (13:54). Two wisdom sayings occur in this unit. The first is "wisdom (σοφία) is justified by her deeds (ἀπὸ τῶν ἔργων) (11:19). Matthew creates a parallel between the "deeds of wisdom" in verse 19b and "the deeds (ἔργα) of the Christ" in verse 2. The second passage on wisdom follows in Matt. 11:2–30 with key themes of acceptance-rejection, revelation-concealment. Wisdom that Jesus refers to is hidden, transcendent, and known only to God. Jesus is known only to the Father and those who are privileged to be chosen. Jesus alone knows the Father and reveals his knowledge to those who respond to his invitation (11:28). Conflict between Jesus and Jewish leaders dominate the second unit (19:1–25:46). The woe sayings in chapter 23 are followed by two Wisdom sayings, an oracle (23:34–36) and a lament (23:37–39). Matt. 23:34 has "Therefore I send (ἐγὼ ἀποστέλλω) you prophets and wise men and scribes …", while Luke 11:49 has "The Wisdom of God (ἡ σοφία τοῦ Θεοῦ) said, 'I will send them prophets and apostles …". While Luke states that the oracle is pronounced by the "Wisdom of God" Matthew identifies the "Wisdom of God" with Jesus. A lament follows: "Behold your

house is forsaken and desolate" (23:38), because Jerusalem has rejected “Wisdom”. The following chapter Jesus (Wisdom) leaves the Temple because he has been rejected. This paper demonstrates how Matthew develops Jewish traditions to identify Jesus as the “Wisdom of God”.

Matthew Watson, Portuguese Bible Institute
Double Vindication, Collective Rebuke: Examining (Divine?) Wisdom in Matthew 11:19 and Luke 7:35
Biblical Theological Investigations into the Attributes of God

The parallel narratives in Matthew 11:2–19 and Luke 7:18–35 in which John the Baptist’s doubting query elicits pronouncement, exposition and parable from Jesus have attracted ample attention from source critics and the diverse quests for the “historical Jesus”. Less scholarly attention, however, has been paid to the role these texts play in biblical theology and the way their themes contribute to developing a progressive understanding of God’s attributes through the unfolding story lines of the biblical text. This paper proposes to make a modest contribution to this area by examining the concluding statement of each text (Mt 11:19 and Lk 7:35, respectively), in which a personification of wisdom is portrayed as vindicated in contrast with the implicitly foolish and petulant demands of the “present generation”. This examination proposes to pay particular attention to the degree to which the literary and intertextual contexts of these “vindication of wisdom” statements in Matthew and Luke allow them to be read as characterizations of divine wisdom in action, manifest in the dynamics of human society.

Emily May Allsopp, University of Edinburgh
(Re)Conceiving Virginity: The Female Body, Sex, and Pregnancy in Isaiah 7:14 in Feminist Perspective
Bodies of Communication

Given the wide-ranging, extensive use of female bodies in prophetic imagery, it’s hard to deny the rhetorical power of the sexualised, abused, or birthing female body. Within Isaiah’s wider use of the pregnant female body in powerful prophetic imagery, Isa 7.14 sits as somewhat of an outlier. Rather than a woman in labour (Isa 42.14) or a breastfeeding mother (49.15), the female body here is (apparently) cast as a conceiving virgin. Isaiah 7.14 has a long history of focus, particularly because of its Christological implications. However, in a feminist-rhetorical reading, we see that the female body is the cornerstone of this verse and the wider text of Isaiah 7. The bodily functions of sex, conception, and pregnancy make for compelling prophetic signs. The boundaries and categories of virginity, sexuality, and maternity are crucial to the rhetorical power of the verse and the wider sign. This paper explores why exactly the female body and bodily functions are such ideal sites of divine action, why they are so useful in expressing divine will, and why the way we categorise female bodies matters so much to the prophetic rhetoric.

Paraskevi Arapoglou, Aristotle University of Thessaloniki
Translating Corporeal Metaphors in the New Testament: σκεῦος in 1 Thessalonians 4:4 and 1 Peter 3:7
Bodies of Communication

Metaphors constitute an integral part of any form of literary creation and have often been the main focus of research thus creating their own distinct field. The New Testament comprises an inviting text to such an approach since throughout its entity anyone interested can discover a wealth of varied metaphorical expressions. Looking into these metaphors through the lenses of translation studies can be challenging, especially due to their connection with cultural notions and expressions creating this way links to specific communities and groups. When trying to translate a metaphor, translators are faced with the challenging task to approach the text not only on a linguistic level, seeking some form of linguistic equivalence, but also using at the same time tools that come from different research fields. The suggested presentation aims to be an initial approach to the issue of the translation of the

corporeal metaphors in the New Testament, focusing on the term «σκεῦος» as it is found in 1 Thessalonians 4:4 as well as in 1 Peter 3:7. The suggested presentation is a preliminary attempt to approach and investigate the issue of the translation of corporeal metaphors in the New Testament focusing on «σκεῦος» as it is found in 1 Thessalonians and 1 Peter 3:7. A comparative presentation of some of the historically significant translations of these texts will be examined through an interdisciplinary lens (translation, literary and gender studies), while at the same time an effort will be made to investigate the context of these translations as well as their common (or not) features which, hopefully, will provide us with useful insight on the matter.

Christy Cobb, University of Denver
Unfortunate Fortunatus: Enslaved Bodies and Resistance in the Acts of John
Bodies of Communication

In the Acts of John, an enslaved steward ironically named Fortunatus is pulled into a scandal involving the beautiful female protagonist, Drusiana. As an enslaved character, Fortunatus is "othered" in a number of ways, and his body is used by multiple characters. In this presentation I will argue that Fortunatus's enslaved status frames him as the ideal negative character in this text. Enslaved bodies in antiquity were often placed into rhetorical categories of "good" or "bad." In the Acts of John, Fortunatus is consistently described negatively and represents someone who is unworthy of salvation; he rhetorically functions as a "bad slave." In this brief narrative, Fortunatus's enslaved body is forced into labor, killed, resurrected, and then killed a second time. Within the narrative, his character represents the evil that the author wants his readers to avoid. Yet reading with a focus on corporeality, Fortunatus embodies resistance in a few key ways. First, he resists the pull of Christianity. Enslaved characters in apocryphal narratives often convert along with their enslavers; Fortunatus does not. Additionally, he resists being used as an exemplar. After being brought back to life by Drusiana, Fortunatus says that he would have rather remained dead, and then he runs away from the scene. Although he violently dies after this refusal, Fortunatus finds small spaces to resist the corporeal abuse of his enslaved body. The aim of this paper is to illustrate how enslaved bodies are used within early Christian texts as corporeal metaphors to provide a positive or negative example of conversion. In the unfortunate story of Fortunatus, his body is used and abused; yet he also resists both this dichotomous categorization as well as being forced into religious identity. Thus, the story of Fortunatus exemplifies the utilization of enslaved characters as well as the resistance that is often present within enslavement as well.

Ellen Ruth Delphine De Doncker, UCLouvain
God's Nose in LXX-Pentateuch: An Anthropomorphism Avoided or Metaphor Installed?
Bodies of Communication

Within the growing interest into bodies in biblical studies, the issue of divine embodiment is addressed. It is shown that God, in the Bible, has a body, often described with humanlike terms. One humanlike part of God's body is His nose. On the verge between anthropomorphism and anthropopathy, God's nose (אף) refers in the Hebrew Bible both to the physical olfactory/respiratory organ and, metaphorically, anger. Studies in cognitive linguistics show how the "burning nose" (חרה אף +) figures as an expression for anger, part of the conceptual metaphor "ANGER IS THE HEAT OF FLUID IN A CONTAINER" (Kruger 2000). God's nose figures then as a nozzle through which the heat of anger is blown (Amzallag 2017). As such, God's physical nose serves also as an "anatomical idiom" for divine anger (Thomas 2008). Strikingly, in LXX-Pentateuch, both God's physical and metonymic nose are rendered by a form of ὀργή/θυμός (anger). This over-consistency was seen as an anti-anthropomorphism, avoiding the ascription of a humanlike nose to God (Fritsch 1943). Also, the 'burning' of the metonymic nose, is rendered by a form of ὀργίζω/θυμόω (to be angry), thereby largely eliminating the element of heat. Did LXX here avoid God's human form, or did the translator simply

render a 'dead metaphor' into an idiomatic figure in the target language? The Greek translation of God's nose, because of the over-consistency, challenges both generally accepted theories for metaphor-translation in LXX and the presumed anti-anthropomorphism of the translator. My paper entails three goals: 1) to set out the difference between LXX's and MT's presentation of God's nose in the'Pentateuch, and its repercussion on God's 'image' 2) to evaluate if anti-anthropomorphism motivated LXX's translation and 3) to show how the LXX-translation clues to interpreting corporeal metaphors and their evolution from 'live, moribund to dead metaphors' (Alm-Arvius 2006).

Sally Douglas, University of Divinity
"Long for the Pure, Spiritual Milk": Divine Gender, the Female Body, and Salvation as Process in the Petrine Metaphor of Breastfeeding from Christ (1 Peter 2:2–3)
Bodies of Communication

The author of 1 Peter employs the imagery of new birth to give expression to diverse Jesus communities' experiences of entering Christian faith (1 Pet 1:3; 23). This bears similarities to the imagery utilised by the author of John's Gospel (John 3:3–7). However, in 1 Peter this imagery serves as the foundation for a further, less familiar, metaphor. In chapter two of this letter the author of 1 Peter implores communities to imagine themselves breastfeeding from Christ: "Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good." (1 Pet 2:2–3). While this metaphor is openly acknowledged by early church writers, this textual reality has been glossed over for centuries in the field of biblical studies. This paper will trace the biblical evidence of the metaphor of breastfeeding from Christ and its reception. The likely origins of this imagery within Wisdom Christology will be discussed. The capacity of this early Christian metaphor to scramble ideas of divine gender and disrupt tendencies to "other" the female body, will be explored. Finally, this paper will give attention to the dynamic within this imagery in which ideas of ongoing divine sustenance are held together with ideas of salvation growth.

Judith König, University of Regensburg
Pieces, Parts and Bits: The Limbs of Christ and of the Limbs of a "Whore" in 1 Corinthians 6
Bodies of Communication

Bodies play a key role in chapter 6 of Paul's first letter to the Corinthians. Not only do they come into focus implicitly when Paul warns that among those who will not inherit the kingdom of God there are those who drink and eat too much (cf. 1 Cor 6:10). Bodies also lie at the center of the conflict discussed in verses 14 to 20. The paper will focus on the metaphor 'limbs of Christ' (*mele tou Christou*) used twice in 1 Cor 6:15. It considers the consequences of different translations as well as different possible source domains and argues that considering gender makes a big difference to the interpretation of the passage. Does Paul include female Christ believers in his argument that the believer's bodies are *mele tou Christou*? Are the *mele tou Christou* different from the *mele pornes* ('limbs of a whore') and if so, how? We will see that not only does the enquiry into corporeal metaphors in 1 Cor 6 bring fascinating questions to light – it also has severe consequences for the way Paul could have pictured the Corinthian community with regard to their social status and genders.

Julia Kelto Lillis, Union Theological Seminary
When the Figurative Becomes Literal: Virginal Anatomy in Late Antiquity
Bodies of Communication

Bodies of female virgins held tremendous importance in early Christian communities, theologies, and identities. As virginity came to serve increasing numbers of purposes and agendas, Christians participated alongside other groups in a cross-cultural shift for conceptualizing virginity in late antiquity: a new "common sense" arose in which women's virginal or non-virginal status is perceptible

through their sex organs. Evidence for the belief that sexual virginity entails noticeably virginal genitals is extremely rare in Mediterranean and Near Eastern sources of previous periods; in contrast, sources near the turn of the fifth century and afterward offer abundant evidence spanning multiple regions and multiple religious or intellectual traditions. The rise of such beliefs holds implications for historical/textual analysis and the study of corporeality and metaphor. In this paper I give special attention to the emerging notion of "closed" virginal genitals among Christians and Jews, asking new questions of findings in my recent monograph. Despite scholars' habit of importing it into earlier texts and contexts, the concept of a hymen was probably absent in biblical contexts and is mostly lacking in pre-fourth-century exegesis. In sources from later antiquity, biblical and rabbinic figures of speech concerning reproduction or sexual access take on newly literal or concrete dimensions as Christian and Jewish writers assign women's bodies an innate genital barrier. Christians add new, virginity-related layers of meaning to the biblical expression "opening the womb." Virginity's incarnation in late antiquity shows the power of metaphor to shape perceptions of the material body. Questions the paper raises include: In what senses are conceptualizations of body parts literal? In what senses are they metaphorical and/or figurative? Is the phenomenon of virginity "taking flesh" unusual or ordinary compared with other ways that "knowledge" about bodies is formed?

Adi Marili, David Yellin Academic College of Education
The Human Body in Ritual Worship: Performance and Meaning
Bodies of Communication

In this lecture, I would like to focus on the performance of the human body in worship - how the body functions and how it's used to construct social boundaries. The ritual worship of the Israeli God, as described in the Hebrew Bible, was discussed in research in different aspects through the years. However, there was no attention to the body's performance during the ritual and to its meaning. Yet, if we look deeper at the practice, we will find that the human body has a central role in the performance of the ritual and in constructing the social order. I would like to examine the appearances of the body in the worship of God - both in nonverbal body gestures that express communication between humans and God, as well as in actions of the body that are used during the rituals. The nonverbal body gestures will be briefly mentioned by classifying them into two kinds: gestures that express submission and loyalty and gestures that express approach and petition. The major part of the lecture will be devoted to the body's performance during the rituals. I hope to discuss the body in the following texts: Offering rituals (Lev 3–7); The leper's purification ritual (Lev 14); The priests' preparation before serving (Ex 29, Lev 8). In these rituals, we find several actions of the body. We will notice the differences in various sacrificial rituals in how the priest's body is used, and we will ask - What the roles of the body are in the rituals? Is there a meaning for those performances? What do they symbolize? And what is the goal of this kind of use of it? I hope to argue that the way the body is used in the various rituals serves the social structure, which preserves the power in the hands of the priests.

Anja Marschall, University of Leipzig
Lament of the Walking Dead: The Dead Body as Metaphor, Identity and Argument in Psalm 88 and Job 7
Bodies of Communication

It's a wide known fact that the people lamenting in the Hebrew Bible find themselves in the realm of death even though they are still among the living. Christoph Barth therefore introduced the distinction between the partial death experienced in suffering and the actual end of life. However, Job 7 and Ps 88 fight this differentiation: They depict a comprehensive experience of death. Job describes himself before God and friends as a walking corpse whose journey to the underworld is irreversible. Ps 88, too, is a lament of a dead man. The praying person asks God about the fate of the dead because they

consider themselves to be one of them: located in Sheol, in the grave, in darkness and isolation; trapped among those who are cut off from YHWH and dependent on his intervention. Consequently, they ask lamentingly about YHWH's power among the dead. Both prayers identify with being dead and use different metaphors to describe their death. While Ps 88 rather generally reflects the physical dwelling in Sheol, Job discusses his body in detail. He depicts his flesh and skin decaying and describes his life as woven cloth that must be cut off the loom because the days and the thread have run out. In lament and accusation, Job's moribund body is his main argument for God to let him go and not torment him any further. In these prayers, literal and figurative elements are blurred. Death comes into focus as a real but figuratively described experience that has already extensively affected the body. The identification with the dead is a paradox in corporeal, social, linguistic and cultic terms. Genre-critical and metaphorological examinations can illuminate on the different ways in which both texts employ the paradoxes presented by the lament of a walking dead as arguments towards God and people.

Francoise Mirguet, Arizona State University
Tactile Sociality: Hugs and Kisses from the Hebrew Bible to Hellenistic Jewish Literature
Bodies of Communication

This paper analyzes how hugs and kisses function within social life, from the Hebrew Bible to early Jewish literature in Greek. The research is rooted in two methodological frameworks—first, psychological, anthropological, and historical studies that establish the cultural construction of touch practices (e.g., Green 2017; Gallace & Spence 2010; Classen 2012); second, intercorporeality studies that regard the body as a vehicle of sociality (e.g., Meyer et al. 2017). In biblical studies, both touch (Avrahami 2012; Veyron 2013) and body language (Gruber 1980; Bosworth 2015) have received only scant attention. In the Hebrew Bible and Dead Sea Scrolls, hugs and kisses (חבק, נשק, נפל על צואר) enact a bond when it needs reinforcement (e.g., Gen 33:4; 1 Sam 20:41); they also acknowledge status (1 Sam 10:1; CD 13:3), with strict gender roles (Prov 4:8; Song 2:6). Except in Song, they are never connected to an inner state. The body manifests what tie characters together. Embraces start being associated with emotions in the Greek scriptures (Prov 7:18). Philo often relates hugs (ἀσπάζομαι) to emotions (Joseph 23; Heir 44; 1 Gen 15), sometimes inserting them in scriptural discussions (e.g., Adam hugs Eve, Creat. 151). Josephus, too, adds hugs (ἀσπάζομαι, περιβάλλω, etc.)—e.g., between Abraham and Isaac after the averted sacrifice (Ant. 1:236). Embraces arise out of an emotion and reinforce affective bonds, with looser gender roles (Ant. 1:291; 17:350). In Joseph and Aseneth and the Testament of Abraham, hugs and kisses contribute to characters' emotional construction and the progression of the affective plot, as in other Hellenistic novels (Konstan 1994) and visual art (Masséglia 2015). Hugs and kisses, therefore, far from constituting a universal body language, reflect cultural constructions of human experience. They also signal variations in how the body builds sociality, in these cases as either a marker of social ties or a mirror of interiority.

Paola Mollo, Pontifical Biblical Institute/Sapienza University of Rome
People "Moving" through Life: On the Metaphorical Use of Motion and Posture Verbs to Express Ways of Life in Psalms and Wisdom Literature
Bodies of Communication

This contribution investigates the metaphorical use of motion and posture verbs like *hlk* ("walk"), *yšb* ("sit"), *ʿmd* ("stand"), *npl* ("fall") and *qwm* ("stand up [again]") when referred to the behaviour and moral conduct of human beings. The metaphor of life as a journey or way (*dereḵ*) underlies this use. This is especially developed in Psalms and Proverbs, where *dereḵ* and its synonyms hardly ever express the background meaning of "street, stretch of road". According to this metaphor, human life is viewed as a coherent movement of people toward a goal, either unconsciously and passively accepted ("course of life", "destiny"), or consciously and actively achieved ("conduct", "behaviour"). This paper

focuses in particular on the latter type, namely on the ethically accountable actions consciously taken by people in their lives: choices, transgressions, behaviours, and habits. The way people "move" through life is effectively represented in the Hebrew Bible by the use of the above-mentioned motion and posture verbs, as well as by parts of the body like eyes, heart, hands and feet, which are involved in such corporeal attitudes and often occur in the context. Psalms (especially Psalm 1, 26, 36, and 101) and Proverbs (especially chs. 1–9) represent the corpus of this investigation. Noteworthy interpretations of such a metaphorical use in the ancient versions are also discussed.

Rebekka Rüger, University of Vienna
Body Images of Greed in the Hebrew Bible, Starting From Job 20
Bodies of Communication

Based on the observation that the question of greedy behaviour has received quite a lot of attention in philosophical/theological tradition as well as in contemporary media and culture, while in current (biblical) theological studies it appears more as a marginal note, my dissertation project devotes to an analysis of the phenomenon of greed in the Hebrew Bible. Even though the Old Testament Hebrew does not know one specific term for greed, there are several passages that unfold narrative and figurative images of greedy behaviour. Guided by my research questions and based on Historic-Critical Exegesis, I use linguistic methods like systematic analysis of metaphors (Lakoff, Schmitt). Beyond that I ask about anthropological perspectives: Which people are labelled greedy by whom? What bodies, movements, and genders are associated with greedy behaviour? What is it influenced by? What are the consequences? For my lecture at the EABS Annual Conference 2023 I would like to focus on body expressions of greed, based on the second speech of Zophar in Job 20. Here the body of the "wicked" person is described in detail and metaphorically fleshed out: a) the ascending head, reaching for heavenly power (v. 6), b) the taking hands, which usurps the property of the poor (vv. 10.19), c) the swallowing mouth, which destroys what it desires (vv. 12–18), and finally c) the insatiable belly, which knows no enough and does not come to rest (v. 20). The body of the portrayed person becomes in this way not only monstrously charged but destructive/chaotic, and, in consequence, must be destroyed by God himself (vv. 23–29). To show the diversity of the representation of greedy body images in the ancient textual world, I would like to present additional small text passages in comparison to Job 20, like Isa 14:12–15; *Instruction of Amenemope* 11:5–15 (Egypt); KTU 1.5:5–8.14–20 (Ugarit); Psalm 73:3–12; Prov 30:15–16.

Laura Smith, University of Birmingham
"Wait for Me Until I Come and Do Not Grieve…We Will Be One When We Are Resurrected": Simeon's Foot, Becoming Female and the Desexualisation of Saints in Late Antiquity
Bodies of Communication

In this paper, I wish to explore the late antique suffering female body, but from a very different perspective, through the life of a male saint. I propose to examine female corporeality through two late antique hagiographic accounts of Simeon Stylite, a Syrian ascetic renowned for living on a pillar, who I argue, 'becomes female'.Narrative representations of women being 'made male' are ubiquitous in the literature of the early church and late antique period. However, rather than 'becoming male', in Simeon's suffering body, we find a desexualisation and de-gendering of the male, a 'becoming female', demonstrating a gender fluidity which usually characterises accounts of female saints. To demonstrate this, I focus on an episode in which Simeon suffers a gruesome affliction of his foot. His foot is mutilated, the bone protrudes, it is covered in boils, and dripping with pus. Whilst the accounts of this episode differ in significant ways, by contextualising Simeon's affliction using Greco-Roman medical theories, Jewish and Near Eastern literature, and early Christian eschatological arguments, I show that the destruction of Simeon's foot employs a euphemistic and metaphorical construction to signify the destruction of his genitals, his sexuality, and his gender. I suggest that the obliteration, and

in Jacob of Serug's *Homily on Simeon*, actual self-amputation, of Simeon's foot should be read in a similar vein to accounts of female saints whose corporal functions and appearance were employed to demonstrate their de-gendering and desexualisation. This paper will shed new light not only on the accounts of Simeon's life, but also early Christian understanding of corporeality, gender, sexuality, and eschatological thought.

Rafał Strugiński, The Catholic Academy in Warsaw
Corporal Metaphors of Sin in the New Testament: How do Biblical Texts Conceptualise the Notion of Sin Based on the Human Body?
Bodies of Communication

Sin is one of the most abstract concepts in the religious thought of Judaism, Christianity and Islam. However, despite its ubiquity in religious texts and theology, it is quite elusive and the images that are used to express it are highly figurative and metaphorical. Furthermore, since metaphors are generally grounded in our everyday bodily experiences (e.g. Lakoff & Johnson, 1999; Gibbs, 1999; Kövecses, 2005), it is not surprising that the concept of sin is mainly expressed based on the experience of the human body, and often its imperfections. My paper will briefly explore expressions and images of sin, its metaphors, found in the New Testament. Sin is often portrayed in terms of uncleanness – in a figurative sense referring to the soiling and dirtiness of the body (SIN IS UNCLEANNESS; e.g. Mark 7:21–23). It can be "washed away" by immersion in water (e.g. Mark 1:4–5; Matt 3:6) or "cleansed" by confessing it (e.g. 1 John 1:9). Ultimately, sins are cleansed by the blood of Christ poured for the forgiveness of sins (e.g. Matt 26:26; 1 John 1:7). Sin can also be illustrated as a disease, some kind of bodily imperfection or defect (SIN IS DISEASE). Similar to the physical sickness, sin is cleansed in miracles so that a person is completely healed. It is associated with paralysis (e.g. Matt 9:2.5–6) or blindness (e.g. John 9:41). Pauline theology links sin with bodily death (SIN IS DEATH; e.g. Rom 5:12.21), and sinning is equivalent to a lack of freedom in one's own body (SIN IS SLAVERY; e.g. Rom 6:6nn). The traditional metaphor of sin expressing it as a heavy burden to be borne by the human body, is rare in the New Testament (SIN IS A BURDEN), and gives way to the metaphor of sin conceptualised as a debt (SIN IS DEBT). Consequently, sin and its images are very much intertwined with the notion of the human body. In this study I will draw primarily on contemporary developments in cognitive linguistics, with its notions of conceptual metaphors, domains and mappings.

Eleanor Vivian, University of Birmingham
Melting Like Wax: Bodily Fluidity and Boundedness in the Poetry of the Hebrew Bible and the Dead Sea Scrolls
Bodies of Communication

In their ground-breaking publication, *Metaphors We Live By*, Lakoff and Johnson alert us to the fact that our experience as embodied, bounded, physical beings shapes the way we conceive of – and thus, talk about – the world around us. "We experience ourselves as entities, separate from the rest of the world – as containers with an inside and an outside" (p.58). Our bodies are bounded entities that contain our emotions, our organs, and even our lunch. In this paper, I will apply insights from metaphor theory to the metaphorical depictions of the body in the poetry of the Hebrew Bible and the Dead Sea Scrolls, in particular, the Psalms and the Hodayot. I will focus my attention toward the bodily fluidity conveyed by the term wax – דונג – which, in every instance, occurs in a simile. In Psalm 22:14, the heart is described as melting 'like wax' in the context of an evocative passage depicting the psalmist's body becoming fluid when confronted with their enemies (vv12–18). The Hodayot, similarly, adopts this imagery of the body breaching its boundaries through the use of the 'like wax' simile. Here, however, it more frequently occurs when faced not with one's enemies but one's own guilt and sin (XII.14; XXI.25; XXII.33). My paper will engage with insights from Carol Newsom's work on identity and the construction of the self in the Hodayot, and will argue that this potential

adaptation of the 'wax' metaphor corresponds with the Hodayot's emphasis on interiority and self-reflection. By raising our awareness of the role that our embodiment plays in our conceptualisation of the world around us, Lakoff and Johnson highlight that the boundaries between the figurative and the literal are not as clear cut as perhaps we may have previously thought. I will therefore conclude my paper with some thoughts regarding the implications these figurative metaphors may have on the conceptualisation of bodies that do breach their boundaries such as through discharge or illness.

Stefan M. Attard, University of Malta
Contrasting Perceptions of the Metaphors of God's Royalty in the Psalter
Canonical Approaches to the Bible

The paper explores the tension that can be deciphered between different types of expressions of God's kingdom, ranging from bellicose to peaceful ones. One immediately notices this difference, for instance, in the presentation of God's royalty at the far ends of the Psalter, namely in Ps 2 (a royal psalm) and Ps 145 (which is where the term *malkut*, kingdom, last appears). It is these two psalms that introduce and conclude the theme of God's kingship respectively in the Psalter, for which reason a comparative analysis of these two compositions is in order. Ps 2 speaks of the instalment of the human king, God's son, on Zion. The process of the monarchic narrative is thus set in motion. But this monarchy, entrenched as it is in human affairs, ideological differences, and political conflicts is bound to be one that is pregnant with violence. Conversely, Ps 145 depicts a significantly different understanding of God's rulership, one which is somewhat free of God's combative nature. It will be shown that this, indeed, is in line with the YHWH-malak psalms' representation of God the King. A short excursus of ancient Near Eastern representations of divinities will be given in order to assess the possibly waning influence of such images on Israel's imagination and to seek to understand whether Israel's post-exilic reality led it to formulate descriptions of God's kingdom in different terms. Turning back to the Psalter, it will be suggested that it betrays a tendency to depict God as being volatile and easily angered when related to his representative on earth, whilst it focuses on his merciful and benevolent attitudes more intensely when interested in depicting his heavenly kingdom as independent of its human representative. The paper will close with suggestions as to why such a distinction appears in the Psalter.

Gabriele G. Braun, North-West University
The Divine-Human Covenant Relationship in the Context of the Interaction between God's Presence and God's Praise: A Canonical-Intertextual Approach
Canonical Approaches to the Bible

The present paper perceives the divine-human covenant relationship in the context of the interaction between God manifesting his specific presence and God's people offering their praises to him. The First and Second Testaments testify to such a correlation between divine presence and human praise, reciprocal at times, but always in the setting of a divine-human covenant relationship. This represents the central argument of this paper, approached from the perspective of a canonical-intertextual mind-set. In connection with that, the canonical approach by Brevard Childs will be applied, modified through an intertextual outlook. In the exemplary proof texts, this paper identifies the divine-human covenant as a mutually binding, interactive divine-human relationship in the context of God's presence and God's people's praise. The narratives chosen reveal the dynamics of divine-human covenant interaction at the beginning of a new period of God's kingdom: divine glory-presence and human praise in God's new house on the one hand (1 Kgs 8 and 2 Chr 5–7), as well as divine Spirit-presence and human praise in God's new people on the other (Acts 2 and Acts 10/11 and vice versa in Acts 4 and 16). Accordingly, divine presence is perceived as a specific, concentrated form of God's glory dwelling in his temple and of God's Holy Spirit dwelling in his people. And human praise is understood as an expression of God's people's worship in terms of serving God. With this background,

the divine-human covenant is comprehended as an interactive relationship. As will be demonstrated, in the beginning of such interaction God takes initiative in revealing his presence. As one possible reaction, God's people may respond with praise, which at times may prompt further manifestations of divine presence. This interaction occurs within an already existing, or renewed, or beginning covenant relationship between God and his people as part and parcel of his kingdom.

Kasper De Graaf, Kampen Theological University
The Significance of the Election of Judah for a Canonical Understanding of the Kingdom of YHWH over Israel
Canonical Approaches to the Bible

In 1 Chronicles 28:5, David says that YHWH has chosen his son Solomon to sit on "the throne of the kingdom of YHWH over Israel." The election of Solomon is the last of several elections David mentions, beginning with the election of Judah as leader. In His kingdom over Israel, YHWH provides a special place for Judah. Psalm 78:67–68 discusses the election of Judah as opposed to the rejection of Ephraim. In current research on the election motif within the Hebrew Bible, much attention has been given to the election of Israel and its meaning for the non-elect. However, the election of Judah as a narrowing within God's dealings with Israel has received little attention so far. This paper seeks to address the significance of the election of Judah for a canonical understanding of the kingdom of YHWH over Israel. It discusses the so-called hourglass model, which is developed by the Dutch biblical scholar Henk de Jong as a hermeneutical guide for understanding the relationship between the Old and New Testaments. Henk de Jong discerns a pattern of ongoing narrowing in the Old Testament, and he explicitly includes the election of Judah. As part of a PhD research project, this paper discusses his argument, in order to come to a better understanding of the theological significance of the election of Judah in particular and the election motif in the Hebrew Bible in general. Why does YHWH use election in his kingdom over the world and over Israel, and what specifically is the significance of the election of Judah in that context?

Oliver Dyma, University of Münster
The Significance of the Song of the Sea (Exodus 15) for a Canonical Understanding of YHWH's Kingship
Canonical Approaches to the Bible

The Song of the Sea (Exod 15) is one of the rare occasions in the Pentateuch to mention God's kingship explicitly. The notion of the kingship of God underlies a number of other ideas in the Pentateuch, such as the concept of covenant or the metaphors of creation in Gen 1 and 2 respectively. James Watts has it called the "Unstated Premise of the Prose Pentateuch." This paper will explore the implications of the direct statement in poetic language in Exod 15 as well as its connections to other parts of the canon, especially Isaiah, the Psalms, and the Apocalypse of John.

Andrew M. Gilhooley, University of Pretoria
YHWH's Kingship Anticipated in Ruth
Canonical Approaches to the Bible

The placement of Psalm 72 within the Hebrew psalter is significant in that it concludes Book II and more broadly "the prayers of David". Attributed to Solomon, David's heir to the throne, the psalm presents the ideal of Israelite kingship: he is the dispenser of justice, the deliverer of the needy, the redeemer of the oppressed, etc. If a king embodies these ideals, he and his land will be blessed and fruitful, and his dominion will extend over all the land and all nations. These ideals are embodied in Boaz, the ancestor of the Davidic line. Although not a king in a formal sense, he fulfils all the requirements of the Son of God who reigns on YHWH's behalf and realizes his rule here on earth (cf. Psa 2). Accordingly, Boaz may be read as a harbinger of the anticipated David redivivus, especially

when the Ruth story is read after Kings and the fall of the Davidic line (as in Jewish canons). This paper will explore reading the Ruth story in dialogue with Psalm 72, how the concluding genealogy encourages an eschatological reading, and how the story may be read as messianic literature in that it anticipates the coming reign of YHWH who will usher in his kingdom through the reign of his king.

Judith König, University of Regensburg
Kingship and Cross: Narrative Continuity and Intertextual Ties in the Markan basileia-Concept
Canonical Approaches to the Bible

"The decisive moment has been filled to the brim and the *basileia* of God has drawn near!" (Mk 1:15a) – This is the first sentence spoken by the Markan Jesus. The fact that the gospel of Mark places God's kingship in this narratively highly prominent position is no coincidence. On the contrary: A connection between the beginning of the Markan narrative and decisive points in the narrative thereafter via the recurrence of the *basileia* make it clear that the motif of God's kingship serves an important role for the overall structure of the Gospel of Mark. With attention to detail a complete and intricate *basileia*-storyline can be identified which resurfaces again and again and also develops throughout the whole gospel. This alone would be interesting for the topic of the session at hand centering on canonical interpretation. But not only serves the *basileia* as a connecting and structuring element within the gospel of Mark, one of its most important (and hotly debated) characteristics is also highly dependent on an intertextual canonical reading of the *basileia*-motif linking Mark's story with the HB: The proximity of the *basileia*. Based on these hypotheses, the paper will not only give an overview over the way the *basileia*-motif contributes to the overall structure of the Markan narrative. It will also focus on the enigmatic proximity of the *basileia* stated in Mark 1:15. We will see that intertextual ties to Malachi, Exodus and Isaiah already provide some contour to what exactly Mark's gospel means when talking about the approaching kingship of God. Additionally, however, narrative techniques are also skilfully employed to ultimately keep the question of when the *basileia* will have finally arrived open – right until the decisive moment of Jesus' crucifixion!

Heiko Wenzel, Campus Danubia Vienna
"…That the Lord, the God of Israel, Has Given the Kingdom of Israel to David Forever …":Kingdom of God, Kings and Kingdoms in Chronicles
Canonical Approaches to the Bible

The frequency of important lexemes like *malcut* (about a third of its entries are in Chronicles) or *mamlacha* (about a fifth of its entries in Chronicles) and their placement, e.g., in the divine address of David (1.Chronicles 17), in David's final speech (1.Chronicles 29) or at the end of the book (2.Chr 36:22–23) draw particular attention to the topic of God's kingdom in relation to king and kingdoms in Chronicles. The phrasing and the claims of 1.Chr 17:14 are also found in 2.Chr 13, but differ significantly from the parallel text in 2.Samuel 7; it also does not match the situation of the people in post-exilic times, which is emphasized with the ending of the book (2.Chr 36:22–23). The paper explores and reflects on the tension that emerges from these differences and seeks to describe some implications for perspectives on the kingdom of God, kings and kingdoms in Chronicles.

Benedikt Josef Collinet, University of Innsbruck
Allusions to the Song of Moses in Exodus 15:1–19 and Their Absence in Selected Texts
Citations and Allusions in the Hebrew Bible

The Song of Moses is a very well-known piece of poetry in the Hebrew Bible. Therefore, it is not only in the exegetic literature, but also in the Bible herself a source of interest and motives. In my paper I like to highlight some of the innerbiblical allusions to Ex 15. However, the relationship between 1 Macc

and the Book of Judith is a special case, because here, the absence of this Song shows, how important not only alluding, but also not alluding to a text can be.

Jordan Davis, University of Oldenburg
Sourced Authority: The Sihon Tradition and the Use of Citations to Provide External Justification
Citations and Allusions in the Hebrew Bible

Israel's final camping location prior to the beginning of the conquest is east of the Jordan. In almost all reports this is said to be located in the "land of Moab" or the "plains of Moab" (cf. Num 22:1; 26:3, 63; 31:12; 33:48–50; 35:1; Deut 1:5; 29:1; 32:49; 34:1, 5, 6, 8; Josh 13:32). Yet the Sihon narrative (Num 21:21–35) functions on the premise that this land is Amorite land. This fact is explained in Num 21:26: "For Heshbon was the city of King Sihon of the Amorites, who had fought against the former king of Moab and captured all his land as far as the Arnon." However, this "historical" statement in Num 21:26 runs counter to the broader idea that that land belongs to Moab. It is remarkable, therefore, that in Num 21:14–15 and 27–30 two "citations" are recalled in which the idea that Moab's border was the Arnon, and so explaining that the biblical "land of Moab" was no longer actually Moabite. The recollection of these external sources serves to provide greater authority to the biblical claim of Num 21:26.In this presentation I will suggest that there is good evidence to suggest that these "citations" are not (or at the very least are extremely unlikely to be) historical and are much more likely to be literary fictions designed to provide external justification for the Sihon narrative.

Oren Gelblum, Bar-Ilan University
Allusions as a Tool in the Literary-Critical Evaluation of Biblical Passages
Citations and Allusions in the Hebrew Bible

The aim of my lecture is to demonstrate the possible relevance that an exposure of the use of alluding devices in a difficult biblical text may have for the proper literary-critical understanding of that text. For this purpose, I present several study cases of passages in the Pentateuch which are usually explained by textual emendation or are found to be the direct or indirect result of a conflation of sources. Next, I try to show that the textual oddities are actually by-products of allusions embedded in these texts. My study cases will be Num. 22:3, which is sometimes taken to incorporate a late addition; Num. 24:17, which many scholars amend on the basis of its peculiar syntax and flawed metrics; and Dtr. 11:6, which is typically used to show that the author had before his eyes only the J account of Num. 18. I will try to demonstrate how the identification of the presence of allusion in each of these cases provides an obvious explanation that reconciles the difficulty, casting serious doubts over former conceptualizations.

Itai Kagan, Hebrew University of Jerusalem
Re-Evaluating "The Book of the Wars of YHWH" (Num 21:14) in Light of Citation Formulae
Citations and Allusions in the Hebrew Bible

The practice of referencing earlier written documents, which is common in most narrative books of the Bible, is peculiarly absent from the Pentateuch. There is but one exception— "The Book of the Wars of YHWH," which is referenced and cited in Num 21:14–15, in the context of the sojourning Israelites crossing of the Arnon Wadi. Scholars have speculated over the providence of this source and its date, with some developing rather elaborate and fanciful reconstructions of its content and social function. Unfortunately, the actual wording of the quote is one *crux interpretum* after another, containing both rare lexemes and incomplete syntax. Many scholars suppose the quote is badly mutilated, Martin Noth's comment being typical: "The quotation has been transmitted in such a fragmentary and obviously, in part, incorrect fashion that it defies all explanation. "In this paper, I argue that the quote can be adequately explained by analyzing the conventions of citation in the

Hebrew Bible, specifically the use of reference formulae. This perspective reveals the mistaken presuppositions of previous interpretations, and that, with careful attention to the details of the Masoretic Text and a pinch of comparative Semitic philology, the enigmatic verse can be clearly understood, and the true nature of its source can be uncovered.

Yigal Levin, Bar-Ilan University
The "Intermarriage Laws" of Deuteronomy 7 and 23 and the "Intermarriage Crisis" of Ezra and Nehemiah
Citations and Allusions in the Hebrew Bible

Both Ezra and Nehemiah, in the books that bear their names (in chapters 9 and 13 respectively), are described as being forced to deal with the intermarriage of Judeans to "foreign" women, and both do so by (mis)quoting both Deut. 7:1–4, which forbids marrying the daughters of the Canaanites, and Deut. 23:4–8, which at least limits intermarriage with the Moabites, Ammonites, Edomites and Egyptians. This paper will examine the ways in which Ezra and Nehemiah each quote and misquote the Pentateuchal laws, and the historical context in which this is done, and will then attempt to comment on the significance of this for the term "book of Moses" (as used in Neh. 13:1) in the Persian Period.

Domenico Lo Sardo, Pontifical University of Antonianum
The Textual and Literary Development of Exodus 38:1–7 (Bronze Altar), and Numbers 16–17 (Rebellion of Kore's Sons)
Citations and Allusions in the Hebrew Bible

MT-Exod 38:1–7 is the description of the making of the bronze altar. LXX-Exod 38:22–24 describes the same item only with three verses. This version attributes the used bronze to the Kore's community rebels. This allusion is also testified by Vetus Latina, on the Monacensis manuscript (Lat. cod. 104). The mention of Kore' rebels is an allusion to both Num 17:4–5 and 1 Chr 9:19. Who's quoting whom? And above all, who is going to allude so explicitly to the Korachites? The textual difference between MT, LXX, and VL brings out the troubled textual and editorial history of the book of Exodus. The references, allusions and quotations implied, however, reveal a literary and hermeneutic framework that is also troubled. The Kore' sons tradition comes up in Gen 36:5 and its last mention is in 1 Chr 9:19. In the latter quotation, the role played by the Korachite family as guardians of the tent entrance is highlighted. Whereas in Gen 36:5 they are descended from the sons of Esau. Not to mention the long list of Psalms attributed to them. Why is it that from Num 16–17 this tradition seems to have gone so crazy that YHWH himself decides to do away with it? Why does LXX come up with them almost anachronistically in Exod 38:22–24? These and other questions arise from Kore's quotations and allusions, that will be the focus of this contribution.

Lars Maskow, University of Münster
The Unfolding of the Divine Presence in the Priestly Passages of the Pentateuch and the Book of Ezekiel
Citations and Allusions in the Hebrew Bible

One of the historical dimensions of "Fortschreibungs-" and "Tradentenliteratur" is how this literature relates to itself intertextually. Whenever texts are updated (i.e., fortgeschrieben), the later versions remain related to their earlier versions intertextually and vice versa. Therefore, before the intertextual relations between two different, especially fundamentally different, texts can be determined, it is necessary to deconstruct the editorial self-relation of a text first. In the present paper, this issue is illuminated through an intertextual analysis of the Pentateuch and the Book of Ezekiel. I explore 1) the extent to which concepts of divine presence, especially the כבוד-passages of the Pentateuch, relate in an intertextual way to the Pentateuch itself and 2) how this relationship relates to similar

passages of the Book of Ezekiel. 3) Then, based on the intertextual relationships in these texts, I consider whether a third dimension of "structural intertextuality" can be identified between the two relations of self-referentiality.

Kevin Joseph Mattison, University of Connecticut
The Temple Scroll's Reshaping of the Torah: The Case of the Priestly Ordination Ceremony
Citations and Allusions in the Hebrew Bible

The Temple Scroll reshapes the Pentateuch/Torah, other scriptures, and a growing body of scriptural interpretation, to create an all-encompassing Sinai revelation. The Temple Scroll is part of a substantial body of "rewriting" literature that flowered in ancient Judaism as authors reimagined their foundational literature (especially the Pentateuch) to bridge gaps between that literature and the changing needs of their communities. The Temple Scroll's enormous Sinai revelation bridges such gaps in two related ways, tacitly arguing that: (1) all legitimate Jewish practice must have its roots at Sinai, and (2) everything that happened at Sinai must have practical application The present paper examines the Temple Scroll's overall methods in reshaping materials from the Pentateuch to create a Sinai legislation of unprecedented scale and analyzes the invention of an annual priestly ordination ceremony as an exemplar of these methods. The Temple Scroll invented an annual ceremony for the ordination of priests by reshaping Pentateuchal materials. The Temple Scroll created the ceremony by reworking the foundation story of the Aaronid priesthood (Exod 29; Lev 8–9). Within the Pentateuch, these passages explain the origins of the Aaronid priesthood, but do not give the reader any commands to carry out. The Temple Scroll reshaped this origin story into an annual ceremony that could be carried out in the author's own time and incorporated it into the festival calendar, implying that it should be (and should have been) carried out every year. The methods used in this case will be contextualized within the Temple Scroll's overall reshaping of the Pentateuch, including the temple instructions, the festival calendar (of which the ordination ceremony is a part), and the "Deuteronomic paraphrase."

Christophe L. Nihan, University of Münster
The Reuse of Ritual Expressions from Leviticus in Numbers
Citations and Allusions in the Hebrew Bible

Recent studies have emphasized the role played by the reception of Leviticus in Numbers, especially (albeit not exclusively) in the ritual legislation of these books. The paper will discuss one aspect of this phenomenon which, to the best of my knowledge, has not been studied systematically yet. In several instances, Numbers appears to reuse key ritual concepts and phrases from Leviticus, albeit with a completely new meaning. The paper will discuss three examples of this phenomenon: the phrase *m'l m'l* in Num 5:11–31 (the law on the woman suspected of adultery); the Levites as *tenûpâ* in Num 8:5–26; and the *mê niddâ* "waters of purification" in Num 19. In the final section, the paper will discuss the larger implications of this phenomenon from a methodological perspective. It will argue that the reuse of ritual terms and phrases from Leviticus in Numbers is important for two reasons in particular: (1) it forces us to rethink standard categories used to describe intertextuality in the ritual legislation of the Pentateuch (such as "allusions", "citations" and the like); and (2) it casts new light on the relationship between the books of Leviticus and Numbers at the time of the composition of the ritual laws of Numbers.

Urmas Nõmmik, University of Tartu
Citing Oral Tradition in the Earliest Ancestral Narratives in Genesis: Theoretical Considerations
Citations and Allusions in the Hebrew Bible

The phenomenon of citations and allusions in the Hebrew Bible touches, among other aspects, the aspect of oral culture, or - better to say - the relationship between oral and written tradition. With the earliest layers of the ancestral narratives in Genesis in mind, the paper discusses two questions. The first relates to the transmission of a citation from a written text to a written text when oral transmission is involved. One can ask whether a scribe quoting a text from oral memory or tradition cites the source text or alludes to it. Regardless of the answer, the question of citing a text takes on a new meaning. The second part of the paper asks about the first scribes in the monarchic era recording oral tradition about legendary ancestors. The narratives and episodes were summarized and reproduced in a specific form of anecdotes. The beginnings of written narratives in Ancient Israel mean a specific genre filter for quoting oral traditions. Once again, the question of citing and alluding gains a new perspective.

Sarah Schulz, University Erlangen-Nuremberg
Blessed by Allusion: Moses' Blessing of the Tribes of Israel according to Deuteronomy 33 in Light of Its Pentateuchal Context
Citations and Allusions in the Hebrew Bible

In this paper, I want to explore how the blessings in Deut 33 (Deut 33:6–25) are shaped by allusions to Gen 49. A special focus will be on the beginning of the blessings (Reuben, Judah, Levi), because this is the part that is most meaningful with regard to this question. It will be argued that Deut 33 is the result of a deliberate reformulation of Gen 49 that is committed to a priestly agenda. In a second step, this hypothesis will be validated by examining and evaluating the numerous and varied allusions to priestly material in the Pentateuch that shape the blessing for Levi (Deut 33:8–11).

Hananel Shapira, Hebrew University of Jerusalem
Subversion through Allusion: Samuel's Call to Prophecy (1 Samuel 3 and Numbers 12)
Citations and Allusions in the Hebrew Bible

Samuel's call to prophecy, narrated in 1 Samuel chapter 3, is a puzzling piece of literature. The manner in which the deity addresses Samuel is mysterious and unparalleled in revelations to other prophets. Instead of viewing this as an isolated phenomenon that advances the uniqueness of Samuel's situation (as suggested by Simon in his seminal 1981 paper on this chapter), I propose to see this as part of a larger scheme to allude to the Pentateuchal narrative in Numbers 12, in order to dispute its theological purport. This set of hitherto unrecognized allusions serves as a tool to undermine and subvert Numbers 12's polemic with the prophetic institution. Samuel's call to prophecy, then, is not designed to highlight Samuel's specific condition, but rather to elevate the status of any prophet since then. Thus, 1 Samuel chapter 3 serves as a case study for the use of allusion for the purpose of subversion. The Pentateuchal provenance of the alluded text bestows authoritative quality to it, and the allusion to it serves as a manner to lend some of this authority to the alluding text, while contemporaneously subverting the Pentateuchal text's message.

Tobias Siegenthaler, University of St Andrews
Allusions in Later Biblical Literature as a Tool to Detect and Verify Allusions in the Torah
Citations and Allusions in the Hebrew Bible

Can later Biblical literature help us to unearth allusions in earlier texts? The book of Esther (MT and OG) and the gospel of Luke combine allusions to Joseph's release from prison (Gen 40–41) with allusions to Passover (Ex 12 et al.). This paper seeks to examine if there are elements in the textual tradition of Genesis and Exodus which prepare the way for a conflation of these two stories. Examining the MT and the OG, I will show how the OG tightens the link between these two narratives by deliberately choosing vocabulary in Ex 3, which is rather unique to Joseph's release from prison in Gen

40–41. This paper discusses whether later Biblical literature can be a useful tool to detect allusions in earlier texts, or if such later literature simply helps us understand how scribes interpreted earlier Pentateuchal traditions.

Dimitrije Stanojevic, Bar-Ilan University
Nehemiah 9: Pentateuchal Citations and Allusions as Means of Purposeful Reduction
Citations and Allusions in the Hebrew Bible

The author of Nehemiah 9 exercises masterful command of the Pentateuchal texts and uses many allusions and some direct citations to create unique cognitive recapitalization. The review of the history of Nehemiah 9 is a very interesting quest that requires consideration of several questions that re-emerge. What is the role of the citations in Nehemiah 9? To what extent does the narrated history represent genuine Israelite history? What is said and what is not said? This paper will present the historical recital of Nehemiah 9 as a complex theological and ideological force that employs the literary device of mellowing or reducing the historical events with the purpose of identity forging and spiritual awakening. Special attention will be given to the reasons behind the selectivity of the author of this passage, as well as to the features of traditionary processes involved in incorporating historical events of Israel within the prayer. Also, the author's adoption of citations and allusions as means of inaugurating the new meaning will be stressed. Finally, this paper aims to show how the Pentateuchal narrative traditions blend together, by means of echoing and appropriation, into an interpretational masterpiece that carries a new message and has a new audience. Scriptural traditions are redefined purposely via allusions and help in the transformation of the audience present in Neh. 9 as well as the contemporary readers.

Deborah Storek, Elstal Theological Seminary
Intertextual Debates and Debates about Intertextuality: Ruth 2 in Dialogue with Genesis 24
Citations and Allusions in the Hebrew Bible

It´s a turning point in the Book of Ruth when Naomi draws new hope in the providence of the God who has sent her home "empty" (1:21). After discovering that Ruth has stumbled upon a close relative, she exclaims that YHWH's "kindness has not forsaken the living or the dead". Her words closely correspond to the blessing that Abraham´s servant utters upon finding the right (endogamous) bride for Isaac (Gen 24:27). As this is just the most striking parallel between the two chapters about a "chance" encounter with a future partner, they have often been analyzed as intertexts. However, not every parallel points to a conscious reference. In this case, some have argued for an established formula (Frymer-Kensky), others attribute the similarities between the texts to a common type scene (Alter, Jones III). The direction of dependence is debated as well: Some see Gen 24 as the younger text reacting to Ruth (Rofé). Therefore, Ruth 2 and Gen 24 present a fruitful case study for detailed exegetical analyses yielding general methodological insights. A close analysis of the two texts and their interconnectedness will shed light on some overlooked details in the texts and the methodological discussions. I.e., how can inconsistencies (in syntax and broader contexts) contribute to marking and/or determining citations? How can the function of the supposed citation be analyzed, the "Dialogizität" (Bachtin/Pfister) or even "interference" (Plett) between the two contexts be described? And can such attentiveness to function and hermeneutics even contribute to proving intentional references (cf. Stocker`s "Funktionalitätsbedingung")? There seems to be a vivid dialogue between the texts: Gen 24 is a postexilic narrative arguing for endogamous marriages. In Ru 2, however, instead of endogamy, Redemption is praised as tool for conserving the family – including the Moabite. Thus, methodological discussions and the complex dialogue between the two texts will be presented side by side.

Valentina Cambruzzi, University of Innsbruck

"King of the Four Quarters": Universalistic Claims and Space Mapping from the Neo-Assyrian to the Seleukid Time
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

The Akkadian royal titles are an undeniably valuable tool for understanding the political agenda of the Mesopotamian rulers. Among these titles, "king of the four quarters" is one of the most explicative of their ideology of power and space mapping. A great extension of the geographical horizons of the regional powers occurs during the Neo-Assyrian period: the Sargonid dynasty employs this title to boast a universalistic claim with implications never seen before in terms of spatial conception. Tracking the title from the Sargonid period to the reign of Antiochus I Soter offers a favourable ground for exploring space conceptualisation. The purpose of this work is to delineate the development of the meaning of "king of the four quarters" by selecting a series of case studies from the Neo-Assyrian period to the reign of Antiochus I to explore the techniques of space mapping in the Mesopotamian literary production. A particular focus will be set on the changes in the title's use after Alexander III's death, as the role of Antigonus Monophthalmus seems to be more significant in the foundation of the Seleukid royal representation and its spatial organisation of royal power than considered before. The royal title will be contextualised to understand how the historical facts were presented and how the spatial perception was expressed within the ideology of universal power. The results of a brief preliminary observation of the sources point towards a strong differentiation between the pre-Hellenistic and Hellenistic times, when a series of political episodes tied to the Diadochs Wars and a broader shift in the representation of power that distances itself from the claim of a universalistic power occur. Moreover, Hellenistic space mapping is bound to a completely different and deep-rooted tradition of Greek geographical studies where the concept of *oikoumene* plays a central role that must be considered.

Gaëlle Chantrain, University of Liège
Interconnections between Space and Time Mapping in the Ancient Egyptian Language and Culture
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

The intersection between space and time mapping is well-attested in the ancient Egyptian language, script and culture. This paper will present several examples of the complementarity that exists in the way the ancient Egyptians were conceptualizing and talking about these concepts. After an introduction to main elements of the time conceptions and the spatial landmarks that are fundamental to the ancient Egyptian culture, the core of the presentation will deal with realisations of the space-time complementarity in the lexicon and in the script. Indeed, several lexemes (nouns and prepositions) colexify both spatial and temporal meanings. This interconnection of time and space domains is also visible in the script, in the so-called classifiers. Classifiers are a feature of the written language only; they are graphemes written at the end of the word-form and conveying a semantic value only (they were not pronounced). They provide information about the semantics of the lexeme and allow for a distribution of the lexicon into several conceptual categories. Some of these classifiers are dedicated to the expression of space, time or both. Interestingly, classifiers also fill a lexical gap and compensate for the lack of terminology for the very concepts of space and time themselves. Indeed, if many lexemes and expressions are used for portions of space, landscapes, measures, portions of time and time units, there is no term in Ancient Egyptian that corresponds to "space" in general and the lexification of the abstract concept of "time" is also debatable. Furthermore, since the Ancient Egyptian language is the longest attested one, interesting lexical evolution phenomena can be highlighted when looking at 1) the data in diachrony, 2) the lexicon distribution by language register and literary genre. Indeed, besides normal evolutionary phenomena of semantic shifts and loss,

Ancient Egyptian also features an interesting complementary distribution of its lexicon due to diglossia.

Joseph Cross, Humboldt University of Berlin and Jose Rafael Saade, Brown University/Humboldt University of Berlin
Egypt as Garden in the (Post-)Achaemenid Conceptualization of Space and History
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

This paper will study a passage of the so-called Demotic Chronicle (Paris, pBN 215) as an important textual source for studying new conceptualizations of territorial space in the post-Persian era. Dating from the 3rd–century BCE, the text presents a series of oracular statements followed by an exegetical commentary, and—although its nature and purpose are still largely obscure—it alludes to the native Egyptian rulers between the first and second Persian dominations (401–343 BCE) and presents a prophesy of a savior king who would deliver Egypt from the foreign invaders. In the passage under study (col. x+V.15–20), a master gardener is urged to protect his garden against a migrating desert flock. A commentary within the text equates the gardener with pharaoh Nectanebes, and the invading flocks with the Persians, making the text an explicit historical allegory. Building on the wordplay between the Demotic *kꜣmy* "gardener" and *kmy* "Egypt," this passage connects to the widespread motif of the Persian garden—Old Persian *paridaidā* "paradise." We will argue that the use of this motif in the text is not merely decorative (cf. Esther 1:5) but represents a meaningful adaptation in its Egyptian context. In this retooling of the motif, the ideological significance of the garden as the representation of the orderly rule of the Persian king becomes a device for criticizing Nectanebes' rule. Moreover, if the motif of *paridaidā* can represent—as Bruce Lincoln argues—an ideal space from a past golden age which can be reattained through a new kind of order, the identification of Egypt as a "paradise lost'' would represent a fascinating subaltern adaptation of a hegemonic idea, making the text inwardly subversive. The Demotic use of the garden motif attests to the potency of the Persian *paridaidā* both as a motif in a textual sense and as a conceptualization of space that can provoke complex ideation on the part of a literary subaltern voice which is both historicizing and future-oriented.

Louis C. Jonker, University of Stellenbosch
Where and When? The Chronicler's Adaptive Usage of the Space and Time Indications of His Vorlagen
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

The writers of Chronicles are famous for their creative usage of the different *Vorlagen* at their disposal. In their use of some Pentateuch (mainly genealogies) and Deuteronomistic (mainly Samuel-Kings) materials, changes in space and time are often utilised as rhetorical devices. These will be explored to come to a better understanding of the writers' perceptions on space and time in the late Persian and/or early Hellenistic contexts.

Gina Konstantopoulos, University of California Los Angeles
As Far as the Border of Dilmun: Constructing and Claiming Space in the Assyrian Empire
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

Within the context of the Assyrian empire, the Upper Sea and the Lower Sea (which were generally, but not exclusively, connected to the Mediterranean and the Persian Gulf) stood as terminal points for imperial control and as markers of distant space. Often employed as a paired set of terms, the use of the names "Upper Sea" and "Lower Sea" has its own deeply entrenched history, and is seen in royal

inscriptions from the Sargonic period (c. 2300 BCE) onwards. In these texts, Sargon claimed dominion over these distant spaces and all that lies between them. He demonstrated that claim through martial dominance, and by compelling the rulers of lands found within and beyond those spaces – namely Magan, Meluhha, and Dilmun – to bring him tribute. This paper will focus on a much later empire's use of the border of the sea and the lands beyond them as a way to express military dominance and imperial control. In particular, it will examine the various ways in which Assyrian rulers invoked Dilmun, or modern-day Bahrain, in their royal inscriptions. These kings could invoke Dilmun as a far-distant border, something that was found beyond even the otherwise terminal seashore, but they also referenced the kings of the land of Dilmun as newly-conquered rulers now submitting to Assyria's might. The intersection of more abstract and even mythologized interpretations of Dilmun, which engage with the representation of the land as a mythical setting in literary texts, thus shared space with the representation of it as a historical and fully-realized place. This duality was, however, deliberate, as it created a flexibility that allowed the Assyrian empire to effectively utilize Dilmun amongst other markers of distant and far-away spaces, constructing a similarly flexible expression of its own hegemonic power and control.

Petra Schmidtkunz, Humboldt University of Berlin
"And I Will Take You to a Land Like Your Own Land…" (2 Kings 18:32/Isaiah 36:17)
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

Against the backdrop of the Assyrian invasion of Judah under Sennacherib and the looming conquest of Jerusalem by the Babylonians, 2 Kgs 18:13–20:19/Isa 36–39 recount interactions between foreign rulers, the Judean king Hezekiah and the prophet Isaiah. Although large portions of the text cycle are identical in the two books, the parallel versions comprise different interpretations of history. This is evident in the way the texts in question are framed literarily, yielding different connotations of the land. In the context of Kgs, the Assyrian invasion brings an end to the Israelite monarchy (2 Kgs 17) but also ushers in the decline of Judah, leading up to exile, which even Hezekiah's righteous successor Josiah cannot prevent (2 Kgs 21–25). The Hezekiah-Isaiah cycle thus serves to explain the course of history, illustrating how independent rule and control over the land are dependent on the people's faithful relationship to YHWH. Notably, in this scenario, the land remains in human hands. 2 Kgs presents dealings between different nations (Assur, Israel, Judah, Babylon) where rule can be seized by foreign kings. In Isa, however, while the Assyrian invasion also threatens Judah's traditional monarchy and hints to its end (see Isa 37:34–35), the stage is opened up through this crisis for new, more auspicious forms of rule: the Babylonian overlords are not mentioned, the Persian king Cyrus is presented as YHWH's governor and the future will see YHWH rule directly over his people (Isa 40ff), it being understood that people and land do not fall to any human ruler but remain subject to his divine will alone. Sennacherib's claim "I will take you to a land like your own land" (2 Kgs 18:32/Isa 36:17) turns out to be erroneous but for different reasons in the two books: in 2 Kgs, faithful Hezekiah shows how not to fall for the presumptuousness of the foreign king while in Isa, YHWH himself proves that neither the land of his people nor its qualities may be claimed by a foreign power.

Kathryn Stevens, University of Oxford
Imperial Space in Babylonian Chronographic Texts
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

This paper examines the presentation of imperial space in Babylonian chronographic texts of the first millennium BC, with a particular focus on the *Chronicles* and *Astronomical Diaries*. 'Imperial space' here is understood in three senses: 1) The overarching territory of the empires into which Babylonia was integrated (Neo-Babylonian, Achaemenid, Seleucid and Parthian); 2) Babylonia itself as an

imperial space (its borders, internal organisation, and imperial structures) and 3) Spaces within Babylonia that were particularly significant for imperial administration, communication or spectacle, such as palaces, temples and city gates. Each of these categories of imperial space changed with each imperial takeover, and sometimes within each period of imperial control, and their presentation in the *Diaries* and *Chronicles* also shifts over time. However, particular characteristics of Babylonian chronographic writing (e.g. the use of archaising toponyms; a focus on certain types of event) preclude the assumption that the representation of imperial space in the surviving texts can be taken as a straightforward reflection of contemporary reality. This paper will offer a diachronic analysis of the representation of imperial space in the *Diaries* and *Chronicles* of the later first millennium BC, investigating how this changes over time, and how far these changes relate to external political and cultural developments.

Karolien Vermeulen, University of Antwerp
Building and Breaking Boundaries: On Space and Empire in 1–2 Chronicles
Comparing Ancient Chronographic Historiographies from Mesopotamia, Egypt, Judah, and Greece in the Persian and Early Hellenistic Periods

As a historiographic document, the Books of Chronicles not only offers a view of time and the events happening in it, but also of space and its changes. This paper will address the evolution of authoritative space, including imperial space, in 1–2 Chronicles. By drawing on a stylistically inspired critical-spatial framework, the analysis will reveal how spaces such as the temple, the city and the empire are conceptualized in specific stories as well as in the larger narrative developed in the books. Topics that will be addressed include the metonymic relationship between the just mentioned spaces, the role and nature of boundaries in their conceptualizations, and the possible connection of the images with history, textually as well as extra-textually.

Johan De Joode, KU Leuven
Collocational Analysis and Distant Reading
Developing Exegetical Methods

In this contribution, I critically evaluate the potential of the automated extraction and clustering of collocations in the Hebrew Bible. In particular, I describe how modern computational stylistic methods enable the exegete to group words that are semantically similar based only on their co-occurrence statistics. Lexicographic and semantic analyses have always been considered an essential part of exegesis. The study of the relationship between words, on the one hand, and between concepts, on the other, is strongly influenced by historical-critical approaches, diachronic analyses, and in particular comparative linguistic analyses of a word and concept in several Semitic languages. It is not uncommon that cognates in other languages clarify words and concepts in the Hebrew Bible. The purpose of the current paper is to evaluate if, and how, a computer-driven synchronic summary of a word's usage can complement these comparative analyses. In other words, what are the advantages, but especially also the limits of recent innovations compared to more traditional approaches. In that light, I discuss the hermeneutical questions raised by quantitative linguistic approaches to reading in general. In particular, computer-based reading methods have sparked an increased interest in distant reading, a technique that by definition seems to be at odds with exegesis as a careful, methodical approach to reading smaller portions of text.

Detlef Dieckmann, Ruhr-University Bochum
Reception-Oriented Exegesis as Part of Critical Biblical Scholarship
Developing Exegetical Methods

Reception-oriented exegesis (according to the approach of reader-response criticism, aesthetics of reception/“Rezeptionsästhetik”, or empirical literary research) can be seen either as a complement to historical exegesis or - as in this paper - as a possibility for a hermeneutical and methodical shift from aesthetics of production to aesthetics of reception. For a consistent reception-oriented exegesis the starting point is not the "text", its meaning or its matter, not the presumed situation of origin, but the reception by people who regard the material textual basis as a "text". A reception-oriented exegesis as a critical scholarly approach deals with certain distinctions, e.g. between different versions of the textual basis that are to be treated text-critically, between different possibilities of the recipients to construct a coherent understanding of the textual basis, between different contexts of reception in the present and the past hypotheses about earlier receptions. In this paper, the programme of a reception-oriented exegesis will be presented and set in relation to the paradigm of the historical-critical exegesis.

Tobias Häner, Cologne University of Catholic Theology
Historical-Critical and Canonical Approaches in Light of New and Ancient Commentaries on the Book of Job
Developing Exegetical Methods

The exegetical genre of the commentary links historical-critical and canonical approaches and spans form early times of biblical interpretation until today. Although variegating in form and purpose, commentaries constitute a promising field of comparison between different methodological approaches. In my paper, I will focus on four important commentaries on the Book of Job – two from the Patristic period and two contemporary ones that in some way represent each a different methodology: The commentary by Didymus the blind from the late 4th century is representative of the allegorical approach of the Alexandrian school; Philip the Priest’s commentary that is dated to the 5th century tends more to the so-called literal approach of the Antiochenic school; Choon Leong Seow’s commentary on Job 1–21 (published in 2013) is mainly focused on philological aspects and follows primarily a holistic approach; finally, the most recent commentary by Markus Witte (2021) is based on a distinct redactional-critical thesis and deals also with traditional critical considerations. On the basis of some textual examples, I will illustrate the aims and the hermeneutical framework of the different approaches that these commentaries represent. Finally, I will try to outline the main features of a pluralistic approach that integrates the different approaches without overriding the gaps between their distinct hermeneutical foundations.

Amrei Koch, University of Halle
Legal Authorization at the Interfaces of Law and Narrative in Light of Textual History: Exodus 20:22 and Exodus 23:20–33
Developing Exegetical Methods

The laws of the Covenant Code (Exod 20:22–23:33) are contextualized as a part of the Pentateuchal narrative. In this literary framework, Exod 20:22 and Exod 23:20–33 function as connectors that establish a meaningful link between the general narrative and the legal texts and add content that relates to the normativity of the presented laws, such as divine speech as well as YHWH’s and Moses’ legitimation. From a synchronic point of view, these connecting elements at the interfaces between narrative and legal texts serve as hinges with the specific function to authorize law. From a diachronic point of view, the available evidence from the different textual witnesses shows how this function was created, developed, and shaped in the course of textual history: Both the Septuagint and the Samaritan Pentateuch emphasize the role of Moses and the given laws to different extents, in comparison with the Masoretic Text. Furthermore, the Septuagint focuses on the role of the land and the identity of the people of Israel, whereas the Samaritan Pentateuch particularly integrates the topic of Mount Gerizim through textual references to the so-called Gerizim Commandment in Exod

20.Combining synchronic and diachronic perspectives, my paper aims at a description of the distinct literary and authorizing function of Exod 20:22 and Exod 23:20–33 within the different textual profiles of the Masoretic Text, the Septuagint, and the Samaritan Pentateuch. Taking into account the *Vorlage* of the Septuagint as well as the pre-Samaritan and MT-like text, the textual variety that can be observed here preserves traces of the legal and literary historical processes during which the Covenant Code was connected to the surrounding texts.

Martin Nitsche, University of Frankfurt
The Prophetic and the Mosaic Dimension of Genesis 6:1–4
Developing Exegetical Methods

The short text Gen 6:1–4 offers so many linguistic, theological, and historical inconsistencies that it is the subject of frequent and controversial commentary. This paper formulates, from a biblical-synchronic approach, the linkage of the text not only in the primeval history but throughout the Torah and beyond. Drawing on the highly regarded theses of Benno Jacob (1862–1945), a picture of the text emerges in which polyphonic interpretive possibilities become part of the solution to some literary problems. The restraint in telling, the quiet hints seem to be part of the literary concept of Gen 6:1–4. Thus, things can be formulated that are actually inexpressible. In a comparative reading with other texts, among others with Gen 32, especially the echoes of Moses and the reference to the spirit of God in man gain contour.

Yasir Saleem, University of Vienna
Trends in Intertextuality of Job: The Past, the Present, and the Future
Developing Exegetical Methods

There is hardly any other book in the Hebrew Bible that has been studied from an intertextual perspective as much as the book of Job. If intertextuality is simply understood as the dependence of one author on the other, Michael Fishbane (1971), although without using the term “intertextuality,” has done the most important work in this area, proposing that the authors of Job used the seven days creation account as found in Gen 1 to compose the poem in Job 3:3–13. Besides this connection, many scholars have also noticed and commented on the literary and thematic correspondence between Job 7:17 and Ps 8:5.Apart from the famous above-mentioned connections, the book of Job has also been studied for its relationship with the Deuteronomistic texts of the Pentateuch. However, more detailed studies can be found on its relationship with the books of Psalms and Isaiah. In this paper, I would like to, first, present a brief account of what has been achieved so far in the area of intertextuality in the book of Job. Second, as intertextuality has become inevitable for biblical studies, it will be worthwhile to reflect on the question of whether intertextuality can be used as a method or is it merely a mode of reading two (or more) texts in light of each other. In the last portion, which is most pertinent to the research in the book of Job, I focus on where the research on intertextuality in the book of Job stands today, and what may be the possible directions for future researchers. Here, following the observations of various Old Testament scholars, I would like to point out and emphasize areas that need the attention of scholars. For example, taking the Torah as our point of reference, if the authors of Job reflect the knowledge of the Torah, what kind of Torah did they know? If they knew both the P and non-P texts of the Torah, how did they react toward these two separate traditions? Did they prioritize one over the other?

Barbara Gryczan, University of Warsaw
Shalom ibn Gabirol's Grammatical Poem: The ʻAnaq as a Treatise on Biblical Hebrew Language and Its Poetics
Diachronic Poetology of the Hebrew Bible and Related Ancient Near Eastern and Ancient Jewish Literature

I would like to once again join the session to discuss the endeavours of a medieval Hebrew author (this time Shalom ibn Gabirol) concerning biblical poetics and Classical Hebrew linguistics. I offer an analysis of his grammatical work - the ʻAnaq (the Book of the Necklace), which is a unique extensive poem and, at the same time, a linguistic treatise. I would like to discuss its contents as well as its form and language taking into consideration the significance of the very fact of it being the only theoretical grammatical work composed both in Hebrew and in the poetic verse. The introductory part of the ʻAnaq concentrates on the underlying idea of "picking up the pieces of the holy tongue" as a path to rebuilding community and identity. The author's argumentation is legitimised not only by the usage of the classical language, but also by the intense incorporation and (consequential) reinterpretation of the Biblical verse as the underlying inter-text. The second crucial argument raised by Ibn Gabirol is that of the importance and function of the poetics as a tool of transferring identity, tradition, and correspondence with the source text. What is especially noteworthy, is how Ibn Gabirol puts an exquisite pressure on both the Hebrew language and on the poetry as such as a means to build an egalitarian, inclusive Hebrew-speaking Jewish community; perceived, once again (just like in the Biblical times) as an entire nation - as opposed to the educated male elites as was the status quo of the Middle Ages.

Andrew Hile, Harvard University
Recursive Cursing: A Comparative-Poetics Analysis of SAA 2 6:414–465 and Deuteronomy 28:15–69
Diachronic Poetology of the Hebrew Bible and Related Ancient Near Eastern and Ancient Jewish Literature

This paper will explore an operative poetic form in the ancient Near East by providing a comparative-poetics analysis of SAA 2 6:414–465 and Deuteronomy 28:15–69. Since the publication of Vassal Treaties of Esarhaddon by Donald J. Wiseman, numerous attempts have been made to explicate a genetic relationship between Esarhaddon's Succession Treaty (EST) and Deuteronomy 13 and 28. Given their striking resemblance in syntax and content, EST's traditional curse section (SAA 2 6:414–465) and Deuteronomy's curse list (Deut 28:15–69) quickly aroused attention. These comparative studies notwithstanding, the poetics and shape of each have received only marginal attention, especially the sequence of formulae. While Spencer L. Allen's recent attempt to account for the enigmatic order of the gods in SAA 2 6's curse section resolves some issues, this study proposes a more comprehensive solution. This paper will argue that SAA 2 6:414–465, like Deut 28:15–69, exhibits a recursive, tri-partite, inter-symmetrical structure assembled by means of an intelligibly-distributed schema of repetition. Not only do these findings account for the sequence of SAA 2 6 and Deut 28, they also illuminate the operative literary mechanics behind text production in the ANE. Thus, in addition to the oft-recognized similarities of genre, imagery, and context, these results evidence that ANE texts also share a stock of poetic form. This paper concludes with the implications of such findings for the investigation of diachronic poetology, sense units, and poetics-cognizant editorial reconstructions.

Itai Kagan, Hebrew University of Jerusalem
Psalm 23: A Dynamic Formulaic Analysis
Diachronic Poetology of the Hebrew Bible and Related Ancient Near Eastern and Ancient Jewish Literature

Psalm 23 is one of the most widely known and appreciated psalms. Despite its short and fairly clear text, it poses a substantial number of exegetical difficulties. Many scholars gloss over these problems, interpreting them rather than accounting for them. Critical scholars who have tackled these difficulties have provided explanations using different methods, such as textual criticism, comparative philology, ethnography, allusion studies and metaphor theory, none of which have received unanimous

acceptance. I propose that all of the psalm's difficulties can be resolved by analyzing the formulaic language which comprises the lion's share of the text. Basing my analysis on theoretical studies of formulaic language, I show how the poet manipulates existing phrases used as building blocks for his composition, and that the oddities in the final product are simply traces of previous forms of these phrases. The parallels used for my analysis come from other texts in the Hebrew Bible, as well as an important parallel from an Akkadian incantation. This paper is a demonstration of Dynamic Formulaic Analysis, a method which I have developed in my dissertation aimed at enhancing our understanding of biblical poetry and supplementing the existing tools used in its critical study.

Reinhard Müller, University of Göttingen
Poetic Forms, Origins, and Composition of Psalms 3 and 4
Diachronic Poetology of the Hebrew Bible and Related Ancient Near Eastern and Ancient Jewish Literature

The paper starts by investigating the poetic forms of Psalms 3 and 4. Based on observations concerning formal changes and content-related tensions, a literary historical development is reconstructed for both psalms. The core of Psalm 3 probably goes back to the monarchic age. It can be interpreted as a prayer of the king for situations of military distress. Close parallels can be found in the original versions of Psalms 54 and 59. Psalm 4 is in its core probably a post-monarchic prayer revolving around the personal relationship of a pious individual to his god. Both Psalm 3 and Psalm 4 were secondarily expanded by various additions related to the post-monarchic veneration of Yahweh. In part, these additions served to interweave both psalms with each other. In the final text, the morning prayer of Psalm 3 therefore corresponds in several aspects to the evening prayer of Psalm 4. Both Psalms are composed as a kind of diptychon that opens the first Davidic Psalter (Pss 3–41) by collecting crucial topics of the following psalms.

Urmas Nõmmik, University of Tartu
Strophic Patterns in Job: A Key to the Redaction History and Genre
Diachronic Poetology of the Hebrew Bible and Related Ancient Near Eastern and Ancient Jewish Literature

Ancient Hebrew poets created their texts in strophes. This is particularly true regarding psalm and wisdom literature. The phenomenon of strophic structures becomes particularly obvious if literary and redaction critical analysis are applied. In the case of Job's dialogue, the earliest layer's strophic patterns have been remarkably balanced in their length and structure. In some instances, younger poetic additions in Job also had recognisable strophic structures. Moreover, strophic forms give further insights into the role and character of the speeches, an example being speeches with more affective or reflective content. The paper discusses some instances of various strophic structures and their functions in different literary layers of the book of Job.

Abd El Kadermaria Aly, University of Milan
The Metaphor of Gold in the Crucible in The Shepherd of Hermas Vis IV 3.4: From the Apocalyptic Tradition to the Theology of Martyrdom
Early Christianity

This paper aims to trace the evolution of the metaphor of gold tested in the crucible, from its first attestation in the OT to its reception in Early Christian martyrdom traditions. In this perspective, Vis IV 3.4 represents the threshold of a shift in the history of the reception of this image. Indeed, the metaphor is firstly used as an apocalyptic sign of the End, while from Vis IV 3.4, it becomes a paradigm of death by martyrdom as a purification for the Kingdom of God. Based on a lexicographic analysis and a critical historical method, this paper addresses the following: 1. The judicial symbol of testing in the

End: the terms in the examined metaphor (e.g. “χρυσός”, “πυρόω”, “δοκιμάζω” and “κάμινος”) will be evaluated in the LXX and NT, mainly focusing on the possible sources of Shepherd, Vis. Along these lines, Wis 3.6 plays a particular role since it allows for a reflection on the shift in meaning from Israelites’ sacrifices through Jesus’ death to the theology of martyrdom. 2. The paradigm of the death by martyrdom: in Vis IV 3.4, it is clear how one can become “εὔχρηστον” through the fire, turning, like Christ, into an example of the union of spirit and flesh; however, the analysis of the Latin translations of the phrase “ύπ' αυτών καθαρισθήσεσθε” in the Vulgate and Palatine deepens the Visions’ coherence, broadly highlighting (Vis I–IV) the role of the martyrs in the process of constructing the tower (Vis III) and in the “θλίψεως μεγάλης” (Vis IV 3.6) that comes. 3. The threshold of a shift: finally, the resonance of Vis IV 3.4 in martyrdom traditions (e.g. Mart. Pol. 15.2) will be considered. This peculiar understanding of Vis IV 3.4 – namely, an appeal to the bishops to also be an example through martyrdom to fight the διψυκία – showing how Christian communities employed the same formula in different textual contexts with different semantics, suggests a rethinking of the relationship between the apocalyptic genre and Christian kerygma.

Aleksandra Brand, Ruhr-University Bochum
The Glorified Value of Two Leptas: The Role of Money in Mark 12:41–44
Early Christianity

The New Testament texts offer a decidedly positive position on a sacrifice in the temple contrasts with the criticism of the temple offering in Mk 12:41–42/Lk 21:1–4. Temple offering becomes precisely the place of worship, as a medium to build a relationship with God. In her action as a pious and self-determined person who is also able to act out of her poverty and participate in cultic life, it’s a widows offer of two Lepta which became a marker of determining values in the teaching of Jesus: by appreciating the value of her two lepta as so much higher, Jesus not only includes her, but even places her as above the others. It is recognizable that the money dimension plays a decisive narrative role and comes together with a very sensitive portrayal of people on the margins of society (Theißen, 2003). The important, is that the poor widow has savings that she can contribute to the system of temple sacrifice. In a scientific tradition where pauperism was dominant as the catchword for social criticism in the Old and New Testaments (Stegemann/Stegemann, 1997; Koch, 2014), this fact is extremely remarkable. Poverty can paralyze and make inactive, and widows are part of the *personae miserae* (Stol, 2016). But: participation in economic life, which is an elementary part of life even for the marginalized group of widows in ancient times is one way of escaping invisibility and way out of injustice. The core of this approach is the interpretation of the dimension of the economical doing with money, which reverses value relations, but works with the medium, which belongs to the reality of the people. It tries to give an answer to the question, which is lifting up to newest research (Becker, 2019): why is the gift of the widow so much more than the sacrifice of the others (see Mk 12,43)?

Priscilla Buongiorno, Durham University
Perpetua’s μαρτυρία at the Crossroad between Literature, Liturgy and Iconography (Passio Perpetuae et Felicitatis 4.9)
Early Christianity

When her first vision occurs, Perpetua is a catechumen: as she reports in her diary, she is imprisoned and waiting for her sentence. In the vision, she acknowledges her forthcoming violent death and understands that martyrdom is near. The charism of dreams (and visions) further validates her status as a prophet - as a martyr she speaks and gives testimony through the Holy Spirit (as anticipated in Mt 10:19–20; Mk 13:11; Lk 12:11–12 and confirmed by her co-martyr’s words). Perpetua the martyr, the prophet, receives the eschatological prize in milk or cheese. With a distinct focus on the peculiar prize Perpetua receives (*de caseo quod mulgebat dedit mihi quasi buccellam*; *Passio* 4.9), this paper aims to bring new light to the intersection and coexistence of three different cultural layers in Perpetua's first

vision: the eschatological prize of milk (or cheese) represents the place where all these layers intersect. 1) The first layer consists of the literary background. From the martyrdom of Polycarp (mid-second century CE), Christians recognised in martyrdom the actualisation of Jesus' Easter and their own participation in his eschatological regality. 2) Liturgy represents the second layer: the first Christian communities celebrated martyrdom as both Jesus' Easter and the anticipation of the eschatological conflict. 3) Lastly, iconography allows us to assign this particular expression to heavenly imagery. Indeed, funerary visual documents frequently show the association of paradisiacal scenes with portraiture (e.g. the Roman sarcophagi REPI 87, REPI 239, REPI 689, REPI 34 and REPI 2). These documents present the imagery of milk (shepherd milking) associated with the portrait of the deceased at peace, most likely referencing eschatological expectations. This paper will thus illustrate how the overlapping of these three layers in the imagery of milk as eschatological prize is not only possible but also convincing and perpetrated through the vision of a woman.

Rebecca I. Denova, University of Pittsburgh
Acts 15 and Luke's Paul on Idolatry
Early Christianity

The Jerusalem meeting in Acts 15 remains consistently influenced by Paul's views of the Law of Moses for Gentile admission in his letters. Thus Haenchen's conclusion that the meeting provided for "the Law-free mission to the Gentiles." This view has subsequently been challenged by recent evaluations of Luke-Acts, where "circumcision-free" was not necessarily "Law-free." What is overlooked is that the dictates contain no outright ban on Greco-Roman idolatry, per se. Paul himself preached against it (1 Corinthians 10:1–14; 20). But Luke's Paul never included this ban in any of the speeches in Acts. Surprisingly, one of the few times when idolatry was an issue, Luke had the town clerk defend Paul against the charge during the riot in Ephesus, that he was not "a blasphemer of our goddess" (Acts 19.35–41). Rather than importing Paul's views into Acts, I suggest that this absence of an outright ban on idolatry can be understood in two ways: 1) our modern concept of monotheism did not exist; both Luke (and Paul) upheld the existence of other divine powers; and 2) the broader purpose of Luke's apologia in relation to Rome. It was crucially important for Luke to demonstrate that believers were not guilty of interfering with the traditions of the Empire, nor attacking the status quo, despite appearances.

Marcin Kowalski, John Paul II Catholic University of Lublin
Apocalyptic Motives in the Presentation of Paul's Opponents in 2 Corinthians 10–13
Early Christianity

The Jewish apocalyptic is one of the popular currents in which Paul's letters are read today. Its presence is particularly noticeable in 2 Cor 12:1–4, where the apostle describes his journey to the third heaven. In addition, 2 Cor 10–13 presents several other places, that are not usually given much attention, where Paul may be referring to Jewish apocalyptic images and motives. They include: the description of the "holy war" that the apostle waged against his opponents (2 Cor 10:3–6), their qualification as "serpents" and "emissaries of Satan" (2 Cor 11:3,12–15), their enslaving and ruthlessly exploiting the Corinthian community (2 Cor 11:20) and the list of community vices they contribute to (2 Cor 12:20–21). These places read in the perspective of the apocalyptic Jewish texts of the Second Temple period allow us to discover a new face of Paul's opponents. The apostle, by transferring the conflict with them to the eschatological level, portrays them as driven by spirits foreign to Christ. The apocalyptic language strengthens the apostolic authority of Paul, who fights alongside Christ for the salvation of the Corinthian community. Finally, the apocalyptic serves to detach the Corinthians from the influence of Paul's opponents and considerably reinforces Pauline paraenesis.

Adam Mackerle, University of South Bohemia

How Jerome Interpreted while Translating: The Case of the False Witness (Deuteronomy 19:15–21) in Vulgate
Early Christianity

The Hebrew Old Testament was translated in antiquity into several languages. Those translations were great achievements not only linguistically, but culturally and religiously as well. The biblical text was used by new communities that differed from the original one and also from each other in their cultural background and faith. Thus LXX, Targums, Jerome's translation and other versions are examples of a thorough recontextualisation of an older text. The proposed contribution is dedicated to a concrete, at first glance "boring" legal text, namely Deut 19:15–21 as it is found in the Vulgate. It shows how Jerome's translation is a good example of the recontextualisation of an older Hebrew legal text for a new, Latin-speaking Christian community. It analyses the Latin vocabulary and syntax of the pericope and compares it both to the Masoretic text (supposed Vorlage) and to the Latin (mainly legal) background (above all to Codex Iustinianus, but also to others), and also compares the Latin text to the patristic interpretation of the pericope. In doing so, the contribution shows how Jerome manages to weave into his translation the common Christian understanding of the biblical pericope of his time without being unfaithful on a literal level. The conclusion is that there is a slight, though clear, shift of meaning present in Jerome's translation that reflects and confirms the Christian understanding of the text and, by weaving it into the translation, standardises it for future generations. From this point of view, the pericope in its Latin form thus becomes a genuine Christian text.

Priscille Marschall, University of Lausanne
Reshaping the Memory of the Crucifixion through Visions: The Apocalyptic Genre as a Literary Strategy in the "Gnostic" Apocalypse of Peter (NHC VII,3)
Early Christianity

In the "Gnostic" Apocalypse of Peter, of which the only witness we have is a 4th-century Coptic manuscript found in Nag Hammadi (codex VII,3), Peter has a vision of Jesus' crucifixion. During this vision, the Saviour serves as the *angelus interpres*. The proposed scenario deviates from the descriptions of the canonical Gospels. "Peter" depicts a polymorphous Jesus, with a distinction between the one who suffers (83.4) and the "living Saviour" (82.28), who is laughing (81.11; 81.16; 82.6). Alongside other descriptions of the crucifixion found in Christian Apocryphal writings (e.g., the Gospel of Peter), this scene participates in constructing a distinct memory of the crucifixion event—in this case, one that has a docetic orientation. This paper starts with the question as to why this depiction of the crucifixion takes place in an apocalypse, in the form of visions. Or, to formulate the question differently, why did the author(s) of the Apocalypse of Peter choose to embed their reflection upon the crucifixion within an apocalyptic literary frame? After some general thoughts about the meaning of the crucifixion in the ApocPi—a point necessary to address since no consensus is found among scholars—this paper will focus on the literary strategies that the author(s) use(s) to give authority to their proposed scenario. It will be argued that the choice of the apocalyptic genre enables to reshape the memory of the crucifixion in a particularly efficient manner, as it makes it possible for the author(s) to employ a powerful alternation between visual-auditory experiences, reactions by Peter, and explanations by the Saviour. Thus, somewhere in the late 2nd or early 3rd century, the "Gnostic" Apocalypse of Peter demonstrates a literary use of visions as strategy to endorse a counter-scenario of the event that stands at the centre of Christian theology.

Alessandra Pecchioli, University of Florence
Garden of Eden, Paradise, Ecstasy and beyond in the Bible
Early Christianity

The history of "Garden of Eden" and "paradise" in the biblical texts is very complex. If at first sight, it seems to be possible to affirm with relative certainty that, in the standard Hebrew texts, the terms "*gan*" and "*pardes*" always describe an actual garden or, at most, an orchard (Genesis, Numbers, Ecclesiastes, Canticle, etc.); analyzing the texts more deeply we could notice some changes taking place, especially in the syntagms "garden of the Lord" or "garden of Y." (especially in Ezekiel).Only, then, in the apocalyptic literature will a clear overlap between the term "paradise" be made explicit, which brought to mind the primitive story of Eden, and the place reserved for the residence of the righteous, place put in "another space". It is thus in fact that the New Testament uses the term "paradise", even if in very few occurrences (Lk 23,43; 2Co 12,4 and Rev 2,7). Notably in 2 Co 12.4 that word could be used in yet another way, much more similar to one of the ways it is believed to be used in the story of the four men who entered the "*pardes*" as told in rabbinic literature. Here the phrase "to enter the *pardes*" could have something to do with mysticism. The aim of this intervention is to look for the points of contact and divergences between these two narratives.

Anna-Liisa Rafael, University of Helsinki
The Jewish Martyrs (2 Maccabees 5:27–7:41): An Early Christian Book
Early Christianity

Early Christians held the so-called Maccabean martyrs in high esteem. Scholars typically trace the story of these martyrs to the Books of the Maccabees, but the section of 2 Maccabees concerned with King Antiochus' persecutions of the Jews is also a book in its own right according to at least two late antique Coptic manuscripts. In my paper, I explore the book entitled "The martyrs of the Jews who lived under Antiochus the king" from the perspective of its early users. I argue that The *Jewish Martyrs* is a hybrid between late antique martyr literature and biblical literature, the "Jewish martyr" being not only a martyr but also a prophetic figure. Accompanied with Melito's *Peri Pascha*, the Book of Jonah, and 1 Peter as it is in the Crosby-Schoyen Codex, The *Jewish Martyrs* becomes an Old Testament book that bears witness to Christ and his sufferings, embracing Jewish suffering but only in service of a Christian worldview.

Monika Amsler, University of Bern
A Material Approach to Talmudic Anonymity
Early Judaism and Rabbinic Literature

The last fifty years have seen a considerable effort in Talmudic studies to theorize the work's anonymous voice, the stam. In so doing, the voice has been qualified as a part of a literary layer, in most assessments the youngest one, and the product of a rabbinic generation. This generation has been identified with the last generation of Amoraim, the Saboraim, or a generation that was labelled according to their anonymous contributions as the Stammaim. The present paper will approach the issue of anonymity from the material side of text and book production and show which material factors may have prompted compilers to resort to anonymity. Relatedly, the paper will also highlight the role played by attributions in school exercises and in the grammatical form of the chreia, and reconsider the ancient art of stenography in the context of the Talmud's production process.

Maureen Attali, University of Bern
Therapeutic Pilgrimages to the Tombs of Jewish Martyrs in Late Antiquity: The Evidence from Taphnis (Aegyptus) and Daphne (Syria)
Early Judaism and Rabbinic Literature

Although the emergence of the Jewish theology of martyrdom has been given much scholarly attention, studies focusing on the appearance of the corresponding practice, namely Jewish visits to the tombs of martyrs, are few and far between. Indeed, while such pilgrimages would then become a

major feature of Judaism, their appearance remains rather partially obscure. As shown by Boustan (2015), only during the 5th century did the rabbis begrudgingly begin to confer a specific status to the tombs of the "Special Dead" – Biblical or Rabbinic figures who were deemed remarkable for their righteousness – but they did not sanction intentional visits to their tombs. Only Christian witnesses, most notably the Piacenza pilgrim, who wrote c. 575, ascribed this practice to Jews who met at the Cave of the Patriarch in Hebron. However, during the 10th century, pilgrimages to the tombs of the righteous for therapeutic purposes are described by Sahl Ben Masliah as a contentious issue in the conflict between Rabbanites and Karaites. Based on funerary inscriptions from Beth Shearim, I will show that, during Late Antiquity, epigraphy distinguished the righteous (*tsadikim*) from the specific martyrs (*kedoshim*). Then, using 4th-century Greek texts of various genres (Life of the Prophets and John Chrysostom's homilies), I will argue that therapeutic pilgrimages to the tombs of martyrs, namely the prophet Jeremiah and the martyred mother and her seven sons, were already an established practice among some Jewish communities of the time. Coincidently, both pilgrimages, while located in two different provinces (Aegyptus and Syria), were happening in places bearing the same Greek name, Daphne.

Arnon Atzmon, Bar-Ilan University
A Lost Eastern Textual Tradition of Midrash Psalms
Early Judaism and Rabbinic Literature

Midrash Tehillim is an aggadic midrash that covers most of the book of Psalms. It is one of the largest and most diverse, extant midrashim. Apparently the relatively large number of complete and partial textual witnesses extant are a product of the Midrash's wide dissemination throughout the medieval Jewish world. In an ongoing research project, carried out from 2017, I laid the foundations for a comprehensive study of Midrash Tehillim's textual transmission. The findings that will be presented in my lecture raise the possibility of an eastern textual tradition that preserves a better text than that is reflected in all other extant text witnesses known to us. These findings also demonstrate the great importance of creating a new edition of Midrash Tehillim.

Viktor Ber, University of South Bohemia
Laws Against Apostasy (Deuteronomy 13) in the Targum
Early Judaism and Rabbinic Literature

The laws against incitements to apostasy in Deuteronomy 13 formulate one of the key aspects of legal thinking and theology in the Deuteronomic Code. Deuteronomy 13 is strategically placed within the Deuteronomic Code (immediately following the laws of cultic centralization in Deuteronomy 12) and by means of thematic and lexical references is interconnected with other passages of the Deuteronomic Code (Deut 17:2–7; Deut 18:9–22; passages dealing with capital offences, passages with the formula of purging). This paper will present a study of Deuteronomy 13 in the targumim (primarily in Targum Onqelos, with reference to other targumim) in the context of the Deuteronomic Code. The objective of the study is to compare the way, in which the targumim interpret the Hebrew text of this specific legal passage, what kind of reinterpretation takes place in the process of translation, and to what extent interconnections with other texts within the Deuteronomic Code are affected.

Itzhak Brand, Bar-Ilan University
"They are My Slaves, and Not Slaves of Slaves"
Early Judaism and Rabbinic Literature

The jurist Robert Cover argued that culture or religion could become law, and narrative may turn to a *nomos*. We would like to illustrate this claim by a well-known Talmudic rule. According to this halachic

norm, a laborer may terminate his work in the middle of it. This rule is based on the sermon of the verse: "For unto me the children of Israel are servant". The sermon is attributed to the Amora Rav and appears in both Talmudim in two different variations. The PT emphasizes a positive idea: the Israelites are slaves of God, and therefore they are not free to be slaves of a person: "Israel does not buy each other". In contrast, the BT emphasizes a negative idea: It is not appropriate for the People of Israel to be slaves of people who are themselves slaves. It seems that the two variations represent two separate Tannaitic sermons. One sermon carries a religious message: The people of Israel are the slaves of God, and they are fully committed to His lordship. The second sermon has no explicit basis in the Bible. Its message is essentially social. According to the Tannaim, the Israelites in Egypt were "slaves of kings". Therefore, they must maintain their social status, and it is not appropriate for them to serve as "slaves to slaves". The PT follows the first sermon, and it derives from its religious message a legal norm: relationship of slavery between a man and his fellow are inappropriate, and therefore both, the laborer and the employer, can release from the labor agreement. The BT develops the social message, firstly from a recommendation to a prohibition: the Baraita states that a slave who chose to continue serving his master, even after the manumission date, is punished by scratching his ear, because he preferred a life of slavery. In the next stage, the BT turns the prohibition to a legal norm: only the worker can stop working in the middle of the working period.

Gregg E. Gardner, University of British Columbia
Rabbinic Archaeology: New Pathways in Exploring the Use of Material Culture in Early Rabbinic Literature
Early Judaism and Rabbinic Literature

This paper explores new pathways into the role of material culture in rabbinic literature or “Talmudic archaeology.” I use the theme of lighting – including references in rabbinic texts and archaeological finds – as a test case to explore new ways to read the use of material culture in early rabbinic texts (Mishnah, Tosefta, Tannaitic Midrashim). Drawing on ideas and frameworks from scholarship on material religion, I bring together archaeological finds, experimental archaeology, and discussions of objects in classical rabbinic literature to argue that the ways that lighting was used provided the earliest rabbis with tools and fodder for developing new expressions of piety that could be performed in one’s household. How lamps, oils, and wicks were used in Roman-era Palestine (second–third century CE.) played an influential role in the development of rabbinic Judaism. I demonstrate how the rabbis draw on common lighting practices to reinterpret biblical laws on the Temple cult into expressions of piety that can be performed in households throughout Roman Palestine. Using light and lighting as a case study, this paper explores new ways and methods for reading rabbinic literature.

Geoffrey Herman, École Pratique des Hautes Études Paris
Fantasies of Animal Sacrifice without a Temple
Early Judaism and Rabbinic Literature

In BT Zevahim 116b a story is told of how Ifra Hormiz, the mother of the fourth century CE Persian king, Shapur, sent an animal to a rabbi with instructions to offer it up to God. This paper will discuss this story, in light of attitudes towards animal sacrifice in Sasanian Babylonia, among Zoroastrians, and within Babylonian Rabbinic society.

Lea Himmelfarb, Bar-Ilan University
The Status of Esther Scroll’s Sixth Chapter
Early Judaism and Rabbinic Literature

In the Esther scroll’s sixth chapter, the core narrative depicts Ahasuerus' difficulty sleeping and Haman's execution of the king's command to reward Mordechai by having him parade around the city

on the king's own horse while wearing the royal robes. Sandwiched between chapters five and seven where Esther's two banquets for the king and Haman are described, chapter six interrupts the plotline. At first glance, the events related in chapter six seem of secondary importance since the scroll's narrative plot is primarily devoted to Haman's decree and the salvation of the Jews. The latter plotline works well both in terms of its construction and clarity even when chapter six is entirely omitted since chapter six's events do not seem to directly affect the salvation narrative. In my lecture, I will present the rabbinic literature approach, which attributes enormous importance to the sixth chapter, and I will highlight the Sages' salient contribution to our understanding of biblical scriptures. By studying the verses themselves, I will reveal that, on the one hand, chapter six retains its own importance—irrespective of its connection to the main story, but, on the other hand, chapter six impacts the unfolding of the plot in later chapters.

Ayelet Hoffmann Libson, Reichman University
Narrative Ambiguity in Talmudic Stories
Early Judaism and Rabbinic Literature

Recent scholarship has highlighted the open-ended nature of the structure of Babylonian Talmudic *sugyot*. Talmudic stories, on the other hand, are generally understood to be advancing a particular message or moral. This message may challenge or subvert the legal *sugya* it is embedded in, yet it is generally understood to be stable. By contrast, this lecture examines another form of rabbinic story, which uses several literary devices to create intentional ambiguity as to its message, allowing for two conflicting readings of the story.

Reuven Kiperwasser, Independent Scholar
The Rules of Rabbinic Laughter
Early Judaism and Rabbinic Literature

Currently, it is popular among scholars of ancient cultures to define ancient laughter and check whether the perception of ancient humor was close to our own. (Clarce 2007, Beard, 2014). Even though humor is a universal human phenomenon with a wide range of applications, what is deemed humorous is often culturally determined (Lewis 1989). This poses a significant challenge for scholars of ancient cultures. How do we identify what an ancient culture found funny? How did they use humor, and what determined its usage? (Clarce 2007, Mitchell 2009). Seminal works about Roman and Greek laughter were already written during the first decades of this century, however, apart from a few thought-provoking studies, rabbinic humor of Late Antiquity still awaits its exploration. The title of this presentation hints towards a problem of reading ancient humor. Who is an object of laughter and how should the mockery on the chosen object be accomplished? It would seem that such a question could be placed at the beginning of a talmudic discussion (*sugya*), after which different, contradictory answers could be suggested, discussed, challenged, and discarded, but alas, we possess no rabbinic equivalent to Aristotle's second book of Poetics. Through the lens of the traditional reading of talmudic texts, comic elements of talmudic literature either went unnoticed or were interpreted seriously. In this presentation, I want to read a few unnoticed jokes, and through my analyses, I want to show how the rabbinic narrator is mocking a person of his kind and what is a target of the spears of rabbinic humor. With examples selected from the Palestinian and Babylonian Talmuds, I shall compare these two styles of humor and point out the differences between Babylonian and Palestinian laughter.

Jeffrey L. Rubenstein, New York University
The Story-Cycle in Bavli Nedarim 91a–b
Early Judaism and Rabbinic Literature

This paper focuses on the story-cycle in the Babylonian Talmud (Bavli) and analyzes the story-cycle in Nedarim 91a–b, four stories about the suspicion of adultery. Eli Yassif first called attention to this literary phenomenon, a series of stories in succession uninterrupted by other material, in several studies beginning in 1990 and ultimately identified about twenty-five story-cycles in the Bavli of between three and thirty-eight stories. I argue that Yassif's pioneering study, based largely on folkloristic methods and interests, requires revision in light of recent scholarship on the nature and editing of the Bavli. I briefly discuss theoretical questions such as the boundaries and definition of the story-cycle, parallels within rabbinic sources, composition, dating and halakhic context. The story-cycle in Nedarim 91–b is comprised of two pairs of two stories. Each pair presents a similar scenario, though with some varied elements, of situations in which there is a strong suspicion that adultery has taken place. However in each case a rabbi rules why there is cause to believe that no adultery has occurred, and hence that the woman is permitted to her husband. The paper discusses the purpose of the story-cycle, literary aspects of the stories, connection to the proximate Mishnah, sources of the story-cycle, and role of the Babylonian editors in constructing the literary unit.

Adiel Schremer, Bar-Ilan University
In a Reverse Mode: Reconstructing the Rabbinic Legend of Titus in the Temple
Early Judaism and Rabbinic Literature

The rabbinic story about Titus' entrance to the Temple and his sacrilege therein has been the focus of many scholarly discussions. Most of these discussions, however, did not attempt to trace the story's development, and until recently only modest attempt to identify its literary kernel has been made. Instead, the story has been treated as a rabbinic legend, and scholarly discussions focused on the symbolic meaning of its details and on its "message" as a whole. The present paper seeks to treat the story differently, by deconstructing it and uncovering its literary kernel, so as to pave the way for asking: what was the purpose of the additions made to that kernel, and what challenges they purported to address. It is suggested, first, that a close analysis of the story's different versions enables to realize that behind the story's many motifs, characterizing its developed versions (such as the one in the Babylonian Talmud, or the one in Leviticus Rabbah), stands a brief tradition, according to which Titus' sin was his very entrance to the Temple – a view which is not very much different from the sin that Josephus ascribed to Pompey upon the latter's entrance to the Temple (BJ 1:152). However, this brief tradition had been augmented at a very early stage by various additions that transformed its main concern and presented it as a challenge to God's sovereignty. This transformation – which, it will be argued, took place no later than the middle of the second century CE – may be seen as important evidence concerning the religious sensitivities and concerns of Palestinian rabbis of post-Destruction Roman Palestine.

Yael Wilfand, Bar-Ilan University
Why Couldn't the Childless Serve on the Sanhedrin? Fatherhood, Cruelty, Lineage, and Roman Law
Early Judaism and Rabbinic Literature

The Mishnah, Tosefta and Sifra prescribe that a court which deliberates on capital cases or issues halakhic rulings – particularly the Sanhedrin – should not include an elder (zaqen) who is without offspring. Given that no association between fatherhood and serving on a court is mentioned in the Hebrew Bible, one may probe how having children became a qualifying factor for becoming a judge. Medieval and later commentators have often associated this criterion to compassion, claiming that childless men are typically cruel and therefore unfit for this role. While this explanation has been widely accepted by modern scholars, it has limitations: this assertion does not pertain to the tannaitic sources that prohibit childless sages from participating in a court that instructs the community on halakhic matters. Moreover, the assumption that individuals without children are callous does not seem to be shared by all tannaitic sources (if any). Thus, the reasoning behind this ban against childless

men serving on a court which exercises authority remains unclear. In this paper, I suggest that this ban was originally related to the social and religious status of childless men. In addition, a few sources indicate that fatherhood was a key qualification for candidates for public roles in the Roman Empire during the first and second centuries CE. Thus, I examine the contemporaneous Roman milieu to further support my suggestion that status was at the crux of this exclusion.

Mateusz Wyrzykowski, Catholic Academy in Warsaw
The School System in the Torah and in Pseudo-Jonathan's Targum
Early Judaism and Rabbinic Literature

One of the most important tasks of parents in ancient Israel was to impart knowledge of the Mosaic Law to their children. According to tradition, having gained basic knowledge at home, boys would attend school to continue their education of which the Bible offers little information. This information is provided by 7th century Targum Pseudo-Jonathan. The aim of the presentation is to analyze the meaning of the term *byt mdrš* in Pseudo-Jonathan's Targum. This phrase does not occur in the Hebrew Bible. The author of the targum added it intentionally in fourteen verses of the Torah. The analysis of the meaning of this term in specific pericopes is to show the importance of school and give it an ancient character. The presented content leads to the conclusion that after the demolition of the temple in Jerusalem, when the observance of the Law began to be the most important element in the religion of the Jews, the author of the Targum Pseudo-Jonathan wanted to show the origins of *byt mdrš* in the times of Abraham.

June Frances Dickie, University of KwaZulu-Natal
David's Use of Rhetorical and Literary Devices in Psalm 62 as a Persuasive Tool to Encourage in the Face of Fear
Emotions and the Biblical World

Emotions play a critical role in the Psalms, and an understanding of the psalmist's emotional state and that of his audience enables one to interpret the rhetorical language in terms of its ability to persuade and to change the behavior (and attitudes) of those hearing his words. Psalm 62 is a short poem but one full of rhetorical devices to persuade both the author and his audience to hold on to God in their perilous situation. This psalm is particularly interesting as the "back-story" is agreed by many to be 1 Samuel 22–24. This history, of David continually needing to flee from Saul, and being not only betrayed by the king but also by two groups of people among whom he seeks refuge, provides a clear understanding of his emotional state, and that of his ragtag band of men. Consequently his striking use of repetition in Psalm 62 is understood to provide a soothing rhythm and a form of ritual, being a strong clear message which gives his hearers some form of control in a very unpredictable context. Apart from repetition, David also uses powerful metaphors, matching the physical environment and thus easily understood. Further, the modal interpretation of the verbs he uses, presenting strong possibilities of authoritative security for his men, serve to persuade his men to follow his example, and to look only to God. Thus, in situations inducing sustained anxiety (and having to deal with the disillusionment and confusion of being betrayed, and of being very much isolated and "alone"), David clings to his one truth, "only God". His central message to his men is to encourage them to "pour out their hearts to God", as he had done so often in the past, and found to be key to withstand the many crises he faced.

Sigrid Eder, University of Fribourg
Power and Divine Emotions in the Psalms: An Exemplary Analysis
Emotions and the Biblical World

The book of Psalms is especially known as THE book of the Old Testament which expresses the highest range of emotions, emotions ascribed to the lyrical I / We as well as to the poor, the enemies, the people of Israel and to the deity of Israel. In the psalms, this deity is not only depicted as emotionally but also as powerful: God is creator of the earth, healer, rescuer of the people of Israel as well as of the praying I/We. This paper aims to analyse the different emotions attributed to the deity and the relationship between these emotions and God`s power in relation to the lyrical I/We in chosen psalms. After the definitions of "power" and "emotions", the methods of how to analyse power and emotions in biblical texts are presented. Referring to the theoretical framework of emotion analysis, this paper follows the analysis of the textual manifestations of emotions established and worked out in the literary study "Encoded Emotions" of Simone Winko specifically with regards to her distinction between explicit and implicit emotions. Thus, this paper aims to contribute to the theoretical discourse about emotion analysis in the Bible, as well as to the analysis of emotions in the book of psalms and to the discussion about power and emotions within the images of God.

Janet Meyer Everts, Hope College
Whatever Happened to Call?
Emotions and the Biblical World

In the 1960s and 1970s a number of studies that dealt with the call to ministry in the New Testament and what it meant for the ministry of the church today were published. Some, like Leon Morris's *Ministers of God*, dealt with the breadth of that topic in the New Testament and sought to define what ministry in the context of the early church was and was not. Others, like Krister Stendahl's famous lecture, "Paul and the Introspective Conscience of the West", were more limited in scope. Stendahl argues that the road to Damascus experience which had traditionally been seen as Paul's conversion, was actually a "call to work among the Gentiles". Call was not just an important subject in New Testament studies but part of a lively discussion in seminaries as well. Students talked about and explored the idea of the "inner call". Today there is very little discussion of "inner call" as a primary motivation for pursuing a ministry in the church. Instead, the idea has secularized to "vocation" [the Latinized version of "call", used to mean a "career"]. Too often the most important criteria are 1) what you enjoy doing and 2) what you do well. There is nothing wrong with these criteria in deciding on a secular "vocation", but they are not the biblical criteria for entering ministry in the church. This paper will examine the use of καλεω, κλησις and κλητος in the New Testament in order to see whether and how it is related to a call to ministry in the church. It will also look at the experiences and emotions associated with a call and how these experiences and emotions can provide clues as to the differences between the more secular definition of "vocation" and an "inner call" to ministry.

Susanne Gillmayr-Bucher, Catholic Private University of Linz
Function and Relevance of Divine Emotions in the Psalms
Emotions and the Biblical World

The prayers and poems in the book of Psalms are among those texts of the Hebrew Bible in which emotions play a major role. On the one hand, emotions are attributed to the human and divine speakers, on the other hand, the presented communication proves to be emotionally charged. This in turn has an impact on the addressees, who are also addressed emotionally. Based on these emotional processes, I will focus on the emotions attributed to God, their function in the text and their significance for the interaction with the readers. To this end, I will discuss the divine emotions mentioned in the Psalter (interest and desire, pity and compassion, love, joy and sorrow, and also hate, jealousy, anger, rejection and disgust). First, the concepts of these emotions are analysed and compared to the concepts of the corresponding human emotions. Second, the function of divine emotions in the psalms is examined (for example, the idea of an emotionally engaged deity can help to explain disruptions in human life and to restore a person's biographical narrative, sense of identity

or value-orientation). Third, I pose the question of the importance of divine emotions for a communication with readers. For this purpose, the communication potential of the divine emotions is examined in the psalms, and subsequently, the results are compared with selected examples from the history of reception. These interpretations provide an insight on which potentials have been used by actual readers, and furthermore allow conclusions to be drawn about changing concepts of divine emotions and images of God. In this way, the study will contribute to exploring the function of emotional images of God for the communication and identification potentials of the psalms.

Ronit Nikolsky, University of Groningen
Who is Allowed to Have Emotions?
Emotions and the Biblical World

In this paper, I will present part of the results of my study of emotions in rabbinic literature. I will argue - and show - that different emotions are regarded differently when assigned to different personalities. Overall, I discern five categories of personalities, ranging from the deity on the one hand and animals (and women?) on the other. This categorization joins the other main topic that has to be recognized when working on emotions, the distinction between narrative and legal discourse.

Joanna Barbara Nowińska, University of Silesia
Multisensuality in the Book of Revelation as a Tool Transforming Emotions
Emotions and the Biblical World

The biblical apocalyptic literature is one of the most evocative. It has a significant impact on the process of emotional formation, due to its multisensory character. Biblical authors use senses a tools for emotional control. Sensual stimuli introduced in the text reduce distance and allow the main heroes and recipients to cope with traumatic experience and emotions connected with that in the atmosphere of closeness and relationship. Multisensuality turns out to be a great tool in the process of persuasion as it changes perception perspective in relation to the reality shifting attention from danger analysis onto search for the meaning of the events. It reveals the dimension of purposefulness and not the end of the world, shows that moment as the most important because of God's presence and changes the emotional tension into the confidence. The analysis of the Book of Revelation from this point of view allows us to observe God's pedagogy and to recognize timeless methods of emotional formation for everybody.

Francesca Pezza, Hebrew University of Jerusalem
Jacob's Tears: The Rhetoric of Emotions in Philo's De Josepho
Emotions and the Biblical World

Scholars agree that Philo of Alexandria's opinion on emotions is on the whole rather negative, and is strongly influenced by the stoic/peripatetic view: in order to attain virtue, the wise man should eradicate passions (*apatheia*); if it is not possible, he should still try to struggle against them and control them (*metriopatheia*). However, some passages of Philo's biographies and historical works show an unusually deep interest in emotions and the description of psychosomatic reactions. The aim of my paper is to investigate Philo's rhetorical use of emotions in an exemplary passage, *De Josepho* 22–27, that deals with Jacob's reaction to Joseph's (false) death (Gen 37:34–35). Here, Philo rewrites the biblical account, highlighting at first Jacob's spontaneous emotional reaction and his crying (§§ 22–23) and adding then the patriarch's monologue to his dead son (§§ 24–27), which shows similarities to the Greek θρῆνος. While weeping is present in the account of Genesis, the description in *De Josepho* is quite unique in comparison with Philo's thought, mostly because the protagonist is a patriarch, i.e. an exemplary figure that according to Philo should not be overcome by passions. The paper will focus on the different genres of Philo's works, and highlight similarities with some rhetorical

means in the description of emotions in Hellenistic historiography. It will emerge that, though Philo's position towards emotions is still philosophically impregnated, it is possible to detect in some of his works a strategic description of emotions, influenced by Greek rhetoric, to let the audience sympathize and identify with the biblical account.

Tobias Schmitz, Ruhr-University Bochum
When God Regrets: Countering Hermeneutical Strategies Disputing Divine נחם and Examining Its Multidimensional Semantics
Emotions and the Biblical World

The relationship between God and the people is often interpreted through divine emotions in the writings of the Hebrew Bible. YHWH can love, be angry, comfort, hate, and more. Among these, one of the most controversial divine emotions is repentance or regret (נחם), which is attested 37 times. Is YHWH thus an unreliable god who repents of decisions when his emotions overtake him? The paper will first deal with two hermeneutical strategies that are often used to dispute the biblical testimony of YHWH regretting something. First, Num 23:19 has often been used in the history of theology as scriptural evidence that repentance is not part of the divine nature. This passage will be examined as an example of how the biblical witness to God regretting has been delimited and why this runs counter to the textual evidence. Second, God's repentance is often taken to be an anthropopathism, that is, an emotional statement projected from humans onto God. However, נחם in the sense of repentance or regret with a human subject is attested in only four passages, which raises the question of whether the classification as anthropopathism is accurate. Additionally, the Bible's personal conception of YHWH advises against dismissing statements about divine repentance as inauthentic speech. In a second part, the paper will examine two key texts on the repentance of YHWH for their semantic implications. In Hos 11, God's repentance over the considered judgment is portrayed in a highly emotive way as his heart overthrows against himself. In addition, however, cognitive, volitive as well as action-related aspects also emerge. In Jer 18:7–10, on the other hand, the emotive dimension recedes completely, while the volitive and action-related aspects dominate. These textual examples allow a paradigmatic access to the multidimensional semantics of divine regret. Thus, while God's נחם does not exclude the emotive aspect, it goes beyond it—additionally weakening the anthropopathism paradigm.

Ariel Seri-Levi, Ben-Gurion University of the Negev
YHWH's Loss of Self-Control and the Theological Conventions of Biblical Studies
Emotions and the Biblical World

The Hebrew Bible occasionally depicts YHWH as not having complete control over the potentially lethal consequences of human deeds. For example, YHWH repeatedly demands that Moses prevent the people from coming close to look at him, "otherwise many of them will perish" (Exod 19:21). Elsewhere, following the prohibition on seeing the Tabernacle's instruments, YHWH pleads: "Do not let the tribe of the clans of the Kohathites be destroyed from among the Levites" (Num 4:18)—as though he is not responsible for "destroying" the Levites, but rather is warning them that they are endangering themselves. Is YHWH's control over the lethal consequences of certain transgressions really limited? If so, how is this possible? What can this phenomenon tell us about biblical concepts of divine and human agency, personality, and emotions? My paper aims to answer these questions by studying select biblical passages and providing a critical treatment of previous research. Among the numerous studies that have dealt in various ways with the situations of YHWH's loss of control, many share a common purpose or conclusion, on which I will focus specifically: the understanding that these situations refer to an automatic, naturalistic, direct result of human deeds, rather than the impulsive, unjustified, and irrational behavior of YHWH himself; in short, as impersonal rather than personal actions. However tempting and reasonable these explanations may seem, I will argue that most

biblical texts do not support them. On the contrary, many considerations lead to understanding this phenomenon mainly in personal and emotional rather than naturalistic or mechanistic terms. Thus, we may conclude that biblical authors were much less concerned than biblical scholars about presenting YHWH as acting in an impassioned, volatile, and "irrational" way. This conclusion may have wide implications for the study of emotions in general, and divine emotions in particular, in the Hebrew Bible.

Jonathan L. Zecher, Australian Catholic University
Emotional Christologies: Jesus' Agony in Gethsemane According to Early Christians
Emotions and the Biblical World

Christians learned emotions in two "schools": Greco-Roman emotional norms; and Biblical texts, especially the Psalms. Greco-Roman emotional regimes were strongly gendered and circumscribed by class, founded in shared reading and education, in which Christians participated. However, biblical texts describe Jesus in strongly emotional terms, especially in the agony in Gethsemane (Matt. 26:37—41). Using Psalm 54:5—6 as intertext, Greek-speaking theologians from the third century on interpreted Jesus' prayer that the cup might pass from him as displaying fear (δειλία) at his own death. Δειλία carried a highly negative valence of "cowardice" and so raised serious problems for interpreters. Jesus' apparent fear of death in Matthew, amplified by Psalmic language, elevates emotion to a Christological *aporia* for those committed to defending not only Jesus' divinity, but his perfect humanity. How can an apparently divine agent be said to fear at all, let alone a death he seems to have chosen? In this essay, I draw on historical and cognitive-social approaches to emotions, to study the implications of Christ's emotions at three key points in Christological debate: Athanasius' defence of Nicene orthodoxy (c. 360s), the exchange between Cyril of Alexandria and Theodoret of Cyrus around Ephesus (431), and Maximus the Confessor's response to the Monothelite/Monoenergist Controversy (between 634—647). At each point we will see that Christological definitions require the negotiation of commitments to shared emotional regimes, exegetical strategies, and philosophical pretensions as efforts are made to limit affect, parse agency, and carve out new categories of emotional experience.

Agnieszka Blanka Zieminska, Pontifical University of John Paul II in Krakow
How do Contemporary Psychological Motivation Theories Explain Jesus' Way of Motivating His Disciples?
Emotions and the Biblical World

Christian spiritual formation emphasises the unselfishness of good deeds, often citing the biblical passage from Luke 6:35–36. This approach assumes that simply a moral command is sufficient. However, from a psychological perspective, an order alone is not enough, and motivation is necessary for any action. Looking at Jesus' teachings, it appears that he understands how to motivate people, as he frequently combines encouragement with the promise of reward. This brings about the question of what psychological method Jesus used to motivate and teach his disciples. This work aims to analyse the motivational system used by Jesus in his spiritual formation of disciples. It looks at Jesus' words and behaviour towards his disciples in the light of the historical and cultural context of his time, and the record of the gospel writers. It then analyses contemporary motivational theories to explore how they might help to understand Jesus' motivational system better. The research takes into account Greek thought as well the interpretation of the Scriptures of the time and the linguistic context of the New Testament. It looks at selected passages from the Gospels, including the conversation with the Young Rich Man and the Beatitudes, to analyse Jesus' words and behaviour. It then reviews classical models of motivation, including Maslow's theory, Herzberg's theory, McClelland's behavioural theory, Vroom expectancy theory, Skinner's reinforcement theory, and Fowler's Spectrum of Motivation Model. The findings suggest that Jesus used a meta-motivational method, based on the promise of a

reward, rather than putting pressure on his disciples. The most appropriate theory is likely to be the Spectrum of the Motivation model, which suggests that Jesus considered his disciples to be already motivated and promised rewards such as eternal life, the inheritance of the earth, friends/family, consolation and what seems most important a close relationship with God.

Florentina Badalanova Geller, Royal Anthropological Institute/University College London
Enochic Puzzles: Imagining the Zodiac (Written and Iconographic Discourses on Heavenly Geography in the Byzantine Commonwealth: the Case of Parabiblica Slavica)
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

The paper focuses on verbal and iconographic descriptions of the Zodiac, as attested in the Byzantine Commonwealth, with emphasis on data preserved in Slavonic tradition. Among the sources referring to celestial cosmography is the Symeonic Florilegium encyclopaedic compendium, compiled on the basis of an earlier Byzantine Greek Vorlage during the reign of King Simeon (c. 864–927) by scholars working in the royal scriptorium. It presents the earliest star-list in Old Church Slavonic, in redrafted fragments from the Exact Exposition of the Orthodox Faith by John of Damascus; the astral formulaic scheme of the seven heavenly luminaries (following the Ptolemaic system) is presented within the framework of the Zodiac. The scribe illustrated the Zodiac signs on the manuscript margins (not found in his Greek Vorlage). The concept of the Zodiac is also attested in the Slavonic Apocalypse of Enoch (2 Enoch), which follows the heavenly journey of the visionary up to God's throne to acquire knowledge of the cosmos, a focal point of the presentation. Depictions of the Zodiac cycle (transformed into the Wheel of Life) in iconography of Eastern Orthodox Christianity will be discussed as well.

Nóra Dávid, University of Szeged
"So They Became Precious Stones, and Goodly Pearl" (Hom. VIII.12): Metamorphoses of the Angels in the Clementine Homilies and Its Parallels with the Enochic Tradition
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

Precious stones play an important role in the descriptions of the journeys of Enoch, especially in the one to the northwest, where he saw "seven mountains of precious stones" (1 En. 18:6). The most special is the seventh mountain, which is the mountain of God's throne made of antimon/stibium and the top of it is made of lapis lazuli/ or sapphire. Precious stones have a special significance in connecting the earthly and celestial spheres not only in the Enochic literature. In the Clementine Homilies (in Hom. VIII. 12) we read the story of the "Metamorphoses of the Angels" to be "of a more godlike substance": they became precious stones, pearl, and other valuable materials in order to come to the people on Earth and tempt them. This story is embedded in the Homilies just before the story of "The Fall of the Angels," which is another parallel story with the Enochic tradition. In this paper I examine the possible parallels of these two textual traditions and their background.

Ida Frohlich, Pázmány Péter Catholic University
Heavenly Tablets and Books: Gaining and Transmitting Authority in the Dead Sea Scrolls and Related Literature
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

Revelations, visions and their interpretations create in themselves authority. In early Jewish Aramaic tradition, however, this is increased by the role of writing. Enoch receives revelations of the secrets of heaven from heavenly tablets by the Holy Watchers. The Fallen Watchers teach the earthly women magic and sorcery from tablets stolen from the heaven. Scribalism in Second Temple period Judaism and Enoch is becoming more and more researched. As is known, Enoch has a Mesopotamian scholarly tradition behind it, which saw the movement of the celestial bodies as a heavenly writing, the

transmission of the will of the gods. Enochic scribes had a good familiarity with the Mesopotamian scribal tradition that took place in the sanctuaries from the Persian period onwards and whose purpose was to record astronomical observations, write diaries, prepare astronomical tables and produce almanacs recording events. Scholarly texts were considered as "secret" or "exclusive" knowledge. The omen list Enūma Anu Enlil, based on a 360-day calendar, was the pinnacle of the scribal tradition and the basis of Mesopotamian astral magic. The Mesopotamian revelatory form in Enoch serves to assert the authority of a calendrical system of its own, the 364-day year and the Holy Watchers and other angelic beings who govern it. The bookish form of revelation is known in Daniel 7 (also in Aramaic), in which the books opened in heaven contain a revelation about the fate of the fourth empire. The book-revelation of cyclic and linear time is present together in the book of Jubilees, whose chronology is based on the 364-day year, and in which Enoch keeps a record of earthly events on heavenly tablets.

Timothy Andrew Lee, University of Cambridge
Enoch as Scripture
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

The citation of 1 Enoch 1.9 in Jude 14–15 is, I argue, from a *kaige* revision of an Aramaic original. *Kaige* was a first century BCE tradition to bring the Septuagint into line with the developing proto-Masoretic text through rigorous isomorphism (Barthélemy, Les devanciers d'Aquila). This paper addresses the variation in text-types cited by New Testament authors to establish the options available for citation. It then compares our earliest manuscript of the Greek translation of 1 Enoch with the citation in Jude. Considering my research into *kaige* revision, I suggest the text in Jude reflects a revision of an Old Greek translation that was similar to Codex Panopolitanus and this revision shares characteristics with the *kaige* tradition. This is seen with five changes against Codex Panopolitanus, all of which are found in early Greek revisions of the Septuagint which tends to align texts with their Semitic *Vorlagen*. A *kaige* revision of 1 Enoch has big implications for understanding 1 Enoch as authoritative scripture in early Judaism and Christianity. For *kaige* revision is linked with developing proto-Rabbinic ideas of scripture and the standardisation of the Masoretic Text. The fact that 1 Enoch was included in *kaige* revision suggests it was considered as scripture alongside other works that were included in the proto-Masoretic Text. This finding is supported by the high prevalence of Enoch scrolls at Qumran, and its apparent citation as authoritative scripture in the epistle of Jude.

Anna-Maria Totomanova, Sofia University
dthe Research Project on The Slavonic Apocalypse of Enoch (2 Enoch)
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

In the framework of the National Research Program "Cultural Heritage, National Memory and Social Development" (2018–2022) funded by the Bulgarian Ministry of Education and Sciences an edition of the textual corpus of the Slavonic Apocalypse of Enoch (2 Enoch) is being prepared. In its final version the edition will include the publication of extant witnesses of this important parabiblical text surviving in the Slavonic literary environment. The edition will be supplied by a glossary index of the representative MSS of the text and a study on the language of all extant witnesses and their variable orthography.

Iva Trifonova, Bulgarian Academy of Sciences
The Glossary of The Slavonic Apocalypse of Enoch (2 Enoch)
Enoch within and outside the Books of Enoch: Parabiblical Writings, Iconography and Oral Tradition

This paper reflects 10 years of work on a glossary of the Slavonic Apocalypse of Enoch (2 Enoch), as part of the Topoi Excellence Cluster research at the Freie Universität Berlin. The glossary is part of a

collective monograph on a new edition of 2 Enoch, based on all published and some unpublished manuscripts. This paper will demonstrate the features of the glossary, which analyses all aspects of the Old Church Slavonic vocabulary of 2 Enoch, including grammatical and semantic data, and a complete concordance of attestations.

Miruna Belea, Ca´ Foscari University of Venice (paper co-authored Nina Speransky, Hebrew University of Jerusalem)
The Concept of "Demon" in Coptic and Jewish Babylonian Late Antique Harmful Rituals: A Comparative Approach
Evil, Exorcism and Magic

This paper aims to provide a comparison on the function and role of demonic figures in harmful, improper, or illicit rituals in the late antique Mediterranean space. In a survey of Christian Coptic and Jewish Babylonian magical artifacts, the authors deploy the analytical and illustrative uses of comparison as described by Victoria Bonnell, to conceptualise the shared features of demons in lived religion. First, we compare analytically equivalent characteristics found in both Christian and Jewish magical texts: the conjuring of demonic agents and their degree of specialisation, their status in the systems of belief, as well as their provenance. Second, we engage with the most recent scholarly literature on demonology in the late antique period to make an illustrative comparison between our particular articulation of the concept and that found in the broader academic context. Third, we discuss ways in which demon onomastics reflect (or not) intercultural relationships, especially as a constitutive part of lists of malevolent entities. The conclusion approaches the topic of Jewish – Christian relations as far as the conceptual mapping of demons into harmful rituals is concerned. Are demonic figures conjured, bound, or repelled in the same ways in both cultures? How are they different in contrast to other entities? These questions will be explored bearing in mind that the concept of demonic power underwent dynamic changes especially in the context of an ever-shifting religious landscape.

Cristiana Conti-Easton, Austin Community College
"May Yahweh Make You Like Zedekiah and Ahab Whom the King of Babylon Roasted in the Fire": Does Jeremiah's "Letter to the Exiles" Make a Reference to the Mesopotamian Maqlû Ritual in Jeremiah 29:22?
Evil, Exorcism and Magic

In his unpublished 1971 doctoral dissertation, "Studies in Biblical Magic, Origins, Uses, and Transformations of Terminology and Literary Form," Michael Fishbane argued that the biblical polemics against false prophets and witches are typologically identical: in both cases, the practitioners are framed as antisocial and must be rejected. He also highlighted that ancient Israel regarded witchcraft as exceedingly damaging (Ezekiel 13), such that the lists of adversaries and sorcerers in the Psalms (e.g., Ps 31, 57) draw on, indeed imitate, the lists of adversaries and sorcerers in the Mesopotamian magic series. Considering the increasing number of studies that connect Israelite prophesy to the Mesopotamian magic tradition, Fishbane's intriguing theory, articulated more than four decades ago, remains operative. Following this line of inquiry, I analyze in this paper the potential relationship between the Hebrew word קלה ("roast") in the curse against false prophets in Jer 29:22 and the symbolic burning of Mesopotamian witches in Maqlû, the longest and best-known Babylonian anti-witchcraft ritual of the first millennium BCE. Based on the examination of this term, which is explored in light of intra- and extra-biblical evidence, I propose that the Jeremianic text employs this uncommon verb to situate the dreadful retribution for false prophets within the framework of the remarkably popular Mesopotamian anti-witchcraft tradition.

Tupá Guerra, University of Brasília

The Horned Ones: Tracing the Association of Horns and Evil in the Ancient Near Eastern
Evil, Exorcism and Magic

Horns are often associated with evil in contemporary Western society and are frequently used as a visual cue to represent malevolent beings in art and literature. However, in contrast to this widespread view, horns represented a variety of things in the Ancient Near East, including abundance and power. For example the ram's horn blown by Joshua was important in bringing down the walls of Jericho (Joshua 6). In Roman and Greek art, it is common to see a cornucopia, a horn full of fruits and vegetables, as a symbol of abundance. This paper will investigate different horned beings associated with evil in Ancient Near Eastern cultures, such as Pazuzu and the horned figure from the Apocryphal Psalms 5 (11Q11 5). The interconnectedness of ancient societies which inhabited the same region can be perceived by examining the various associations between horns and evil (or good).

Ethan Johnson, University of St Andrews
What's Wrong with Daimons?
Evil, Exorcism and Magic

In 1 Cor 10:20, Paul claims that the nations sacrifice to *daimonia* and not to God. Many scholars understand the word “daimonion” as “demon” or “evil spirit.” They then conclude that Paul’s statement reveals the true, demonic identity of the beings who receive food offered to idols. This reading assumes, however, that daimonion language indicates evil beings, and that a pagan audience would have understood it that way. In this paper, I reconsider Paul’s argument by re-examining daimonion language in Greek and Jewish contexts. I begin with a survey of daimonion’s diverse meanings in Greek literature, considering especially whether and how Greeks associated *daimonia* with sacrifice. Paul builds his argument from Deut 32:17 LXX, suggesting a connection between his line of argumentation and LXX translation traditions. So, I examine how LXX translators use daimonion language to refer to divinities associated with other nations and ask whether *daimonia* are evil spirits in these texts. I also highlight how Josephus employs daimonion language in contexts of Gentile worship. Finally, I consider how Paul associates sacrifice to *daimonia* with “the nations” and consider how this relates to his broader goal of defining the boundary and identity of the Corinthian community. I conclude that Paul’s restriction of Corinthian sacrifice to *daimonia* does not relate to “demons” per se, but rather to his redefinition of the Corinthians as a community that is no longer like the nations, and therefore no longer permitted to sacrifice to *daimonia*, regardless of whether those beings are malevolent. This paper challenges readings of 1 Cor 10 that rely on later Christian polemic and anachronistic understandings of demons. What is more, it allows us to consider anew the ways in which the early Christians navigated, and at times recharted, ancient Mediterranean cosmologies.

Blake Alan Jurgens, Independent Scholar
Demonology in the Dead Sea Scrolls? A Categorical Investigation
Evil, Exorcism and Magic

The discovery of the Dead Sea Scrolls has revolutionized our understanding of many aspects of the ancient Jewish world, including demonology. Over the past several decades, a wealth of studies have been published that examine how the Qumran Scrolls describe demonic beings, narrate their mythic origins, and ritually manage their ill effects while also postulating their broader place within early Jewish discourses of evil. While such research has proven foundational for our understanding of the transmundane landscape of early Judaism, there is certainly much new critical ground to explore. Along these lines, this paper will center on one theoretical question that, thus far, has gone unaddressed in the field: How useful is the category of demonology? After briefly exploring the history of this category and its origins in early modernity, this paper will present comparative examples, both ancient and modern, where the employment of demonology as an etic category is ill equipped to

describe non-Western contexts. From there, this paper will ask to what degree we might speak of "demonology" at Qumran. In conclusion, this paper will critique our scholarly use of this category moving forward as well as briefly theorize how a posthuman and ecological approach to the transmundane world of ancient Judaism might avoid some of these pitfalls.

Afetame Alabi , KU Leuven
Can a Slave Serve Two Masters? Jointly Owned Slaves in Documentary Papyri and the Gospels
Graeco-Roman Society and the New Testament

"No one/no slave can serve two masters; for a slave will either hate the one or love the other, or be devoted to the one and despise the other" (Matt 6:24; Luke 16:13 NRSV). This paper revisits the famous saying found in Matthew and Luke and partially attested in G.Thom. 47. Modern scholars and exegetes have noted that while it was possible for a slave to be owned by two masters the point of the saying is that both masters cannot be served equally. Yet does this relate to the actual experience of people contemporary to the New Testament? This paper brings the biblical saying into conversation with everyday evidence preserved in documentary papyri and real-life experiences of slaves who had to serve two or more masters. This paper will focus on documentary papyri from the first three centuries of the Roman era, which attest to aspects of the lives of jointly owned slaves as well as slaves who had to offer their services to multiple individuals despite having only one master. Based on the information about their lives contained in documents like BGU VII 1581 (147 CE), P.Fam. Tebt. 37, 38 and 40 (all 2nd cent. CE), and P.Oxy. IV 716 (186 CE), among others, the paper discusses a variety of questions concerning the Gospel saying, including the following: in light of their own experiences, what sense could slaves have made of the biblical saying? Can the experiences of jointly owned slaves inform our understanding of the saying in the Gospels? What are the implications of these experiences for the way in which scholars have interpreted the saying? By discussing primary ancient sources and the everyday experiences of people contemporary to the New Testament, the presentation will bring new insights to the current exegetical discussion and will demonstrate the importance of documentary papyri for the study of the New Testament.

Carl Johan Berglund, Åbo Akademi University
Mimetic Mediators: How the Markan Disciples Facilitate Emulating Jesus
Graeco-Roman Society and the New Testament

Greco-Roman biographies, in which many scholars agree that Mark's Gospel participates, are typically aimed at providing ideal figures for its readers to emulate – a role filled by their main characters and his associates and disciples. This paper studies how the Markan author utilizes his cast of characters to construct multiple patterns of discipleship, and how disciples' and minor characters' initial responses, successive failures, and eventual survival sketch out a path of successful discipleship for his readers.

Jonathan L. Berglund, University of Aberdeen
Social Ontologies, Heterarchies, and Arrangements of Power: An Analysis of Models Used in Reconstructing Ancient Social Groups in Judea and Asia Minor
Graeco-Roman Society and the New Testament

Many analyses of ancient social groups, including polities, associations, and households, presume hierarchical and patriarchal models of power arrangements. While Carole Crumley (1995) and Carol Meyers (2006), for example, have called such simplistic models into question when analysing complex societies, many scholars continue to assume hierarchy and patriarchy as adequate models for describing social groups and societies in ancient Asia Minor and Judea. Synagogues, Christ groups, and other associations, as well as households and polities, are presumed to be arranged in these ways. In

conversation with Theodore Schatzki's understanding of "the site of the social" (2002) and Deleuze and Guattari's conception of the rhizome, this paper raises the question of whether ancient social groups of various kinds might be best described in more dynamic and heterarchical terms, and if so, what those terms might be. More to the point, it is asked how individuals of various social settings participating in those groups may have negotiated these power arrangements, as well as how groups may have interfaced with each other and with larger social structures (i.e., the city). While this paper is more methodologically focused, some comparison will be drawn using research related to early Christ groups and synagogues in Judea and Asia Minor and initial insights applied to the reading of the New Testament letter to the Ephesians.

Andrew Bowden, University of Mainz
The Social Implications of the Parable of the Wedding Banquet in Matthew 22:1–14
Graeco-Roman Society and the New Testament

Why does the Gospel of Matthew contain the parable of the wedding banquet in 22:1–14? How does this parable contribute to this Gospel and relate to its surrounding context? Is it noteworthy that the invitations to the wedding banquet are given by the king's servants (cf. 22:3, 4, 6, 8, 10)? Who might these servants consist of? Who are the people in 22:3 who refuse to come to the wedding banquet? Are there common banquet motifs in this passage, and does it contain any unexpected themes? What role did this parable have on the early reception of this Gospel? This paper will seek to answer these questions, thereby contributing to the analysis of meal-motifs in Matthew.

Noel Cheong, University of Oxford
Rescued from the Margins: Reversing the Exclusion of Paroikoi and Parepidemoi in Graeco-Roman Society and 1 Peter 2:11
Graeco-Roman Society and the New Testament

"Beloved, I urge you as aliens and exiles (ὡς παροίκους καὶ παρεπιδήμους)…" (1 Pet 2.11, NRSV). For over 40 years, the legal status of παροίκοι in Graeco-Roman society has provided the interpretive backdrop for readers of 1 Pet 2.11. Although John H. Elliott's literal interpretation of this label has largely been rejected, the limited rights and precarious situation of παροίκοι in the Roman empire continue to guide metaphorical readings of this passage. The phrase παροίκοι καὶ παρεπίδημοι has thus come to represent social marginalization. Without denying that 1 Peter's readers were experiencing persecution, this paper questions the purported exclusion of παροίκοι and παρεπίδημοι in Graeco-Roman society, building upon the work of Reinhard Feldmeier and Steven Bechtler to show that the terms could simply mean "inhabitant" or "visitor". Going further, I demonstrate that πάροικος and παρεπίδημος could refer positively to a welcomed foreigner, considering a variety of sources such as 1 Clement, Polybius' *Histories*, and a 2nd century BCE inscription from the Pythian Games (SIG 697). The welcomed status of the πάροικος καὶ παρεπίδημος is particularly noticeable in LXX Gen 23.4 and Ps 38.12, where the phrase translates the Hebrew גר־תושב and signifies a guest who expects to receive hospitality from his host. Notably, later rabbinic writings using גר־תושב to refer to "the righteous Gentile" who lives amicably among Jews and obeys the Noachide commandments. In light of these observations, I conclude that the appellation παροίκοι καὶ παρεπίδημοι in 1 Pet 2.11 does not signify the readers' social marginalization, but instead hints at their new ethnic identity as former Gentiles who have been welcomed into the people of God. I explain why this interpretation fits well within the wider literary context of 1 Peter, presenting an unexplored insight into how early Christian writers may have perceived the inclusion of non-Jews into Israel.

Yael Escojido, Hebrew University of Jerusalem
Who were the Libertini, Mentioned in the Acts? A New Historical Approach
Graeco-Roman Society and the New Testament

While the Temple constituted the focal cultic venue during the early the Christian era, there were nonetheless a number of synagogues within the city of Jerusalem itself. One of the latter is designated in Act. Ap. VI 9 as συναγωγή τῶν Λιβερτίνων.In this analysis, I propose to explore the identity of the *Libertini* - a Latin term, possibly implying some kind of connection with former slaves - a group who built their own synagogue in proximity to the Jerusalem Temple. Is there a remote possibility that a Jew who had endured life's uncertainties, once liberated, would have been unable to attend the same synagogue as Jews who had always been freemen? This question might explain why former Jewish slaves would assemble at a different synagogue, separate from others in Jerusalem. I might equally propose an alternative question, whereby the Synagogue of the Libertini was attended by former pagan slaves, who had embraced the religion of their Jewish owners and consequently founded their own synagogue. In these two initial stages of this study, I shall examine whether a statement establishing connection between former slaves and synagogues is supported by independent historical evidence or by religious imperatives. In the final section, I shall attempt to define the identity of the Libertini Synagogue's members in Jerusalem. Yet, instead of focusing exclusively on the common perception, regarding *Libertini* as freedmen or their descendants we should rather ask whether the *Libertini* mentioned in the verses of Acts of the Apostles were, necessarily, former slaves. The comprehensive approach I propose to adopt in this study to explain why Jews of the Hellenistic diaspora designated their synagogue in Jerusalem using a titular name indicating civic status, encompasses a wide range of meanings, defining *Libertini* as recently freed citizens, with their servile origins being of lesser prominence.

Sarah Hollaender, University of Graz
The Human and the Divine: Images of Adam/Eve and Jesus/Mary on Early Christian Sarcophagi from an Intersectional Perspective
Graeco-Roman Society and the New Testament

The iconography of early Christian sarcophagi is characterized by both continuity and change. It is frequently noted that biblical figures were modelled after pre-existing "ideal types" in Roman visual culture (e.g., Endymion/Jonah). The paper will take this a step further, by exploring how well-established gendered codes were transferred to biblical figures, as well as transformed in the process, in order to convey specifically Christian messages. Of particular interest here is the use of cross-gendered codes – that is, the portrayal of men with motifs typically associated with women or vice versa – as well as the significance of these "transgressions". The images of Adam/Eve and Jesus/Mary serve as an excellent case in point. These pairs not only frequently appeared on the same sarcophagi, but were also interconnected in fall and salvation narratives. While it is conceivable that gender-specific and cross-gendered codes were used to construct virtue and vice, even more remarkable was the potential for ambiguity and polyphony. Although Adam and Eve were in a sense the embodiment of sin, the focus was seemingly shifted back to their redeeming qualities, expressing religious hopes appropriate for a funerary context. Moreover, Christ and Mary embodied an ideal mother-son relationship, but also broke out of the normal categories of woman/child, in order to elevate them. These images could have been viewed by different people in different ways, but adjustments to the (gendered) iconography seemingly encouraged a certain reception and interpretation.

Fabrizio Marcello, École biblique et archéologique française de Jérusalem
Luke 12:13–21: A Dispute Concerning Inheritance in the Light of Petitions from Greco-Roman Egypt
Graeco-Roman Society and the New Testament

The brief account of an inheritance dispute between brothers in Lk 12:13–15 constitutes a turning point in the broader discourse of Lk 12:1–34, and also serves as an introduction for the subsequent parable of the rich fool (12:16–21). The study of these important verses is divided into three parts.

First, a careful analysis of the scene and the vocabulary employed shows how Luke makes use of the legal institution of the *arbitratum* to represent the scene. This was an informal system of dispute resolution that was widespread in the Greco-Roman world as well as in the province of Judaea. Secondly, a selection of nine petitions from Ptolemaic and Roman Egypt concerning inheritance disputes between siblings will be presented to provide a similar social context where greed (cf. Lk 12:15) often degenerated into physical violence or other forms of abuse. Finally, the often-neglected consequences of the problem of inheritance are investigated in relation to the interpretation of the following parable, which curiously has at its center a question by God concerning the future destination of goods (12:20b). This highlights not only the importance of the crucial theme of inheritance in the immediate context, but also offers a hermeneutical key for a possible re-reading of other passages of the Gospel of Luke, such as the Passion narrative.

Ivan Milekovic, University of Belgrade
Identity and Self-Fashioning of Late Antique Stobi Jews: Between Hellenism and Judaism
Graeco-Roman Society and the New Testament

The history of Balkans Jews in antiquity, as well as the question of their identity, is genuinely unknown to wider scholarship. In order to analyse the complex Jewish identity in the ancient Balkans, this paper will discuss the interweaving of the global, i.e. Hellenic, and the particular, i.e. Jewish, components of Hellenistic Jewish identity on a case study of the Stobi community, particularly focusing on the late antique synagogue II (4th century AD). The community of Stobi reached its peak by the late 2nd (or early 3rd) century AD, with the creation of a domus-synagogue, built by a certain Claudius Tiberius Polycharmos, inside the lower floors of his villa, as attested by the votive inscription. This inscription clearly states his public office and social position, which is a typical topos for a citizen of a Greek-speaking Roman city, yet it also mentions his dedication to Jewish customs and religion. This complex mechanism of self-fashioning according to both Jewish and Greek (Roman) customs and models will be discussed in the paper. Development of this self-fashioning model will be examined on the case of the 4th century community, based on epigraphical and material sources, with particular emphasis on the articulation of Hellenism (Greekness) which were major concepts of both Jewish–Christian as well as pagan–Christian polemics of late antiquity. Thus, to understand the notion of Jewish identity in its Graeco-Roman environment, the paper will offer a study in prosopography of this community, in context of the intellectual and cultural climate of Eastern (parts of) Roman Empire, and the way in which it reflected on the material culture of the Stobi Jews.

Jorunn Okland, Norwegian Institute at Athens
Tracing Travellers through Their Discarded Items: A Gendered, Viewer-Centered Approach to Corinthian Small Finds
Graeco-Roman Society and the New Testament

In the context of a biblical studies conference, this paper will continue the pursuit of the earliest Christ believers in Corinth, who would have been barely distinguishable from any other inhabitants, visitors or passers-by in the area. Since there are only a few named persons in Paul's letters to the Corinthians, most of the *ekklesia* members are unnamed, and extrapolation from the letters is difficult. Still it is important for our understanding of the emergence of Christianity to speculate who they might they have been, and analyse any possible trace of them. Steven Friesen has proposed that the majority of members of the Corinthian assembly were lower class, living barely at subsistence level. Taking Friesen's theory as point of departure, the paper will study a selection of small finds from Corinth's Early Roman phase with relevance to the mentioned segment of society, and extrapolate from the objects possible owners and users (and destroyers?) who were in touch, literally speaking, with these objects in their daily life. The paper will finally reflect methodologically on how to reconstruct the emergence of Christianity through very modest, religiously unmarked material remains.

Joshua Gene Parker, University of Cambridge
Greek Shorthand and the New Testament
Graeco-Roman Society and the New Testament

A system of shorthand, or writing at the speed of speech, for the Greek language proliferated in the Roman Empire during the first and second centuries CE that remains effectively undeciphered to today (Richards 2023). A perusal of shorthand documents in online databases like Trismegistos and papyri.info attests that no major decipherment efforts have been successfully undertaken since Arthur Mentz (1929, 1933, 1939). Most scholarship on Greek shorthand since Mentz and later Boge (1976) has dealt with matters of the history of shorthand, the critical reconstruction of the Greek Shorthand manuals (Milne 1934; Stroux 1935; Zalateo 1940; Coles 1970; Papini 1971; Feinberg 1972; Gronewald 1979; Sijpesteijn 1980; Hagedorn 1981a, 1981b; Tovar and Worp 2005; Kaltsas 2007; Worp 2012; Redon 2016), and most recently Moss's exploration of how the realities of shorthand affected the social dynamics in Greco-Roman slavery, since it is a system requiring intensive training to use—training that elites seldom underwent (2023).Yet Mentz's decipherment work on P. Hal. inv. 66 and 67—the NT texts 2 Cor 1:3 and Eph 1:15–18, respectively—suggests that work on Greek shorthand may be more than a strictly documentary papyrological concern. After briefly reviewing the extent of the Greek Shorthand corpus and summarizing how the system is believed to have worked, I examine these texts in detail to demonstrate their value for text critical work in the NT, e.g., P. Hal. inv. 67 increases the antiquity of a variant reading in Eph 1:15 by perhaps as much as four centuries. Finally, these texts as well as others of the corpus attest a corner of Greco-Roman scribal culture and slavery custom that has not figured prominently in discussions of the Greco-Roman context. Thus, I assert that renewed engagement with Greek Shorthand carries valuable payoff for NT studies.

Jakub Michal Pogonowski, University of Warsaw
"If Anyone Thinks They Are Something When They Are Not, They Deceive Themselves" (Galatians 6:3): Identity Crisis in Galatia
Graeco-Roman Society and the New Testament

In the final chapter of his Letter to Galatians Paul states that "if anyone thinks they are something when they are not, they deceive themselves" (Gal 6:3). This utterance comes in the middle of a detailed list of behaviors the apostle views as required of believers in Jesus. The list, extending from Gal 5:13 through Gal 6:10, consists of various aspects of praxis and ends in a general exhortation to perform good works. Failure to adhere to the practices listed by Paul is described as something that can jeopardize salvation of the recipients of the letter (5:21). This context makes it unlikely that the statement in Gal 6:3 could be directed against works-righteousness or salvation by Torah-obedience – an interpretation that informs many readings of Galatians in general. This paper argues that ambiguous words of Paul refer to identity crisis of Galatians, being the very reason of writing the letter. Persuaded that a Judean status is a sine qua non for relationship with God (righteousness), some recipients apparently underwent an extrabiblical ritual of conversion, thus perceiving themselves as 'being something' - having higher status than those who have not. Attested richly in pagan literature, Greek phrase *ti eimi* appears also in other New Testament writings. Usually, semantic component of significance or power to cause certain effect is visible. Thus, when Paul speaks that "neither circumcision nor foreskin is anything" (Gal 6:15), he denies that a binary conceived ethnic status (Judean vs. Gentile) has any power to secure a status of the righteous. In contrast, he claims that one "gets in" solely by the cross of Jesus. It is argued however, that throughout Galatians Paul does not undermine the commandment of circumcision, deny the validity of Torah in general or denigrate role of works in salvation. Adherence to the set of rules governing the relationship with God lets one "stay in", inherit the Kingdom of Heaven and proves that one has received the Holy Spirit.

Ekaterini Tsalampouni, Aristotle University of Thessaloniki
Tracing Down Hybridity with the Help of Epigraphy: The Case of Roman Philippi
Graeco-Roman Society and the New Testament

The present paper addresses the question of how colonized ethnic groups of the cities of the Roman empire develop hybrid identities as a result of a process of both adaptation and resistance to the dominant imperial culture. More particularly, the discussion will focus on the ways this hybridity is expressed in the epigraphic monuments of the empire. For this purpose, the inscriptions of the Roman colony of Philippi dated in the first centuries of the common era will be used as a case study. In the first part of the paper, it will be explored how post-colonial theoretical lenses as well as Fredrik Barth's theory of ethnicity could provide useful tools for the analysis of this epigraphic material and for tracing down the expressions of hybrid identities in these monuments. In the second part, some concrete examples of the strategies of hybridity as attested in the inscriptions of Philippi will be briefly discussed. It will be claimed that these epigraphic monuments preserve some interesting examples of the manifestations of the third space of hybrid identities and of identity ambivalence. In the last part, the question of how these findings might be of importance in the discussion of the social and cultural profile of the Christian community in Philippi will be addressed.

Giorgio Paolo Campi, University of Bologna
Glimpses of the Religion of Judean Exiles in Mesopotamia between Neo-Babylonian and Persian Times: The Yāhūdu Archive (6th–5th Century BCE) as a Case-Study
Historical Approaches to the Bible and the Biblical World

This paper provides a provisional study aiming to outline some trends and problems in research dealing with the religious landscape of Judean Exiles in Mesopotamia and the textual (cuneiform) sources which make it accessible. The vast majority of cuneiform sources related to the Judean Diaspora in Mesopotamia is legal or administrative in nature. For this reason, when dealing with religious life and symbolic thought of exilic communities, scholars still face a scant knowledge of religious affiliations, cultic practices, beliefs, pantheons, etc. After assessing the current state of research as a starting ground, focus will be given to a particular textual corpus known as Yāhūdu Archive (572–477 BCE), mostly published in CUSAS 28 (2014) and the forthcoming volume BaAr 6. This collection of tablets is taken as a case-study to test a novel methodological framework that can elucidate possible insights about the religious landscape of the exilic community of Yāhūdu in rural Babylonia. This approach is focused on the modes through which a diasporic identity takes shape, is constructed, and is modified in social contexts of cultural and religious plurality and ethnic mixing. In particular, two issues related to onomastics in the Yāhūdu texts will be scrutinized: the presence of Aramean PN alongside Yahwistic PN, and generational patterns in the use of Yahwistic PN.

Filip Čapek, Charles University in Prague
Promoted and Hidden Israel in the Books of Kings
Historical Approaches to the Bible and the Biblical World

While the books of Kings obviously lay out their subject matter from a Judean perspective, their middle section (1 Kings 12–2 Kings 17) also recounts the history of the kingdom of Israel, parallel to the history of the kingdom of Judah. The basic premise of this structure of the book is the idea that the inhabitants of both kingdoms, Judah and Israel, are part of YHWH's people, who are (also) called Israel. According to contemporary research, however, it is instead the existence of the kingdom of Israel that is behind the (secondary) idea of the people of "greater" Israel that also includes the tribe of Judah. The emergence of a greater Israel would thus be the result of a transfer or extension of the concept of Israel and the Israelite identity from the north to the south that occurred in direct relation to the demise of Samaria in 722 B.C.E but not only to this historical event but also earlier and gradually. The

concepts of Israel in the books of Kings, both promoted and hidden, will be presented in two following steps. First, it will describe the ways in which the book's authors/redactors work with the memory of northern Israel within the concept of a greater Israel, and thus as something relevant to Judean readerships. Second step will show that the transfer of traditions to the south is a long-term process. If Judah was a branch kingdom of Israel, it is likely that northern traditions were already in use in the south and that these were the dominant historiographical memories present in the Jerusalem court administered by the descendants of the Omride dynasty. Texts and traditions that will also be considered are the original forms of the king lists, the original narrative of Jehu in 2 Kings 9–10, and texts dealing with this dynasty, whose influence in the south is evident despite efforts of the Jerusalem scribes to obscure this fact.

Ruth Ebach, University of Lausanne
The Juxtaposition of Israel and Judah in the Book of Jeremiah
Historical Approaches to the Bible and the Biblical World

The entire book of Jeremiah can be assigned to a time in which the former northern kingdom of Israel no longer existed. This is true both in terms of literary history and in terms of the situation described in the book. Against this background, the juxtaposition of the houses of Israel and Judah as two still existing, but separate entities (cf. Jer 3:18) should be explained. The direct appellation of the house of Israel in the north, esp. in Jer 2f., shows, that it is seen as an existing entity a century after the fall. The mentioning of Israel and Judah is found in the historical retrospective (Jer 2f.) as well as in the outlined coming times of salvation of the so-called book of consolation (Jer 30f.). Especially regarding these chapters, it is therefore mostly assumed that older texts, originally addressed to the fallen northern kingdom, possibly going back to Jeremiah himself, were preserved and then extended to Judah. As a second possibility, but often combined with the first one, an understanding of the concept of Israel as a whole people in the future is considered. The assumption of an extension to Judah and also the assumption of a reference to the entire people, which are quite true for other books, cannot satisfactorily explain the juxtaposition of the terms (houses of) Judah and Israel in these exilic and post-exilic texts. The meaning of the terminology and the identification of the house of Israel must be re-evaluated.

Giulia Francesca Grassi, University of Udine
"O Isis und Osiris": Aramaic-Speaking Communities in Achaemenid Egypt and the Afterlife
Historical Approaches to the Bible and the Biblical World

Aramaic-speaking communities in Achaemenid Egypt were exposed to the influence of Egyptian gods and religious practices. Khnum, the main god of Elephantine/Aswan, is by far the most cited Egyptian god among the Judaeans of Elephantine; however, the most frequent and most interesting occurrences of an Egyptian deity in the corpus of the Aramaic texts from Achaemenid Egypt are all related to Osiris, the god of the Afterlife. A deep Egyptian religious influence on the Aramaic-speaking population may be seen almost exclusively in funerary texts and practices. As well known, ancient Egyptians elaborated very complex beliefs about the Hereafter, more complex than the Mesopotamian ones, and surely more attractive as far as the condition of the dead in the afterlife was involved. Whereas a pleasant afterlife was difficult to reach in Egypt, in Mesopotamia it was almost impossible to achieve. This may be the explanation for the attraction that people of eastern origin showed for the Egyptian conception of the afterlife and for the Egyptian burial practices. The paper deals with the relationship between Aramaic-speaking communities in Egypt and the Afterlife, as reflected in the Aramaic texts as well as in burial practices.

Sabine Kleiman, Tel Aviv University

"And David was King over all Israel" (2 Samuel 8:15): On the Scope and Concepts of Israel in the Books of Samuel
Historical Approaches to the Bible and the Biblical World

The Books of Samuel are crucial when trying to define what is "Israel" and when it came to be. This is first of all because these works own an important place in the biblical canon and its depiction of history, directly following the Book of Judges, whose stories are characterized by charismatic heroes leading the Israelite people into battle. Those events have their literary venue in the world of the tribes that form the "sons of Israel". According to the biblical narrative, King David is then the first to finally unite this country, becoming "king over all Israel" (2 Sam 8:15a). Thus, traditionally, David's Israel is understood to represent a unity of north and south frequently termed by scholars: "pan-Israel". In this paper, however, I would like to present the apparent challenges involved when trying to define the "Israel" mentioned in the Books of Samuel. In addition, I aim to show why the Books of Samuel are, on the other hand, well suited for addressing the conventional concepts of Israel and how this is related to the question of the literary relationship between Israel and Judah as well as their usual equation with the Northern and Southern Kingdoms.

Friederike Neumann, University of Oldenburg
The Twelve Sons of Jacob: The Jacob Story and the Concept of Biblical Israel
Historical Approaches to the Bible and the Biblical World

In current research, there is an ongoing debate about texts within the Pentateuch that describe Israel as a twelve-tribe people. These texts are of importance regarding the question of when and how the biblical concept of Israel as such a twelve-tribe people emerged. The literary reconstruction of these texts bears significant consequences for understanding the formation and development of Israel's self-conception and identity. The stories about the birth of Jacob's sons in Gen 29:31–30:24 can be seen as a narrative expression of the concept of Israel as a twelve-tribe people. Many scholars read the Jacob story as a more or less coherent text. On this basis, they assume that the birth stories belonged to the Jacob story from the very beginning. And this leads them to the conclusion that the Jacob story is old evidence for the biblical concept of Israel as a twelve-tribe people. The paper will challenge this common assumption about the depiction of Jacob's twelve sons as an original part of the Jacob story. It will present innovative literary considerations about the formation of the birth stories in Gen 29:31–30:24 in the context of the Jacob story. Additionally, this literary development of the birth stories will be compared with other parts of the Jacob story, which also mention the children of Jacob (cf. Gen 34, 35, and 49). After delineating literary and redactional observations the paper will correlate these findings with the question of the formation of the Jacob story as a whole and the emergence of a concept of biblical Israel. Thus, the paper will present important insights that the concept of the twelve sons of Jacob traces back to a complex process of *Fortschreibung* and it will explain this process against its historical backgrounds.

Jan Rückl, Charles University in Pague
Concepts of Israel in Isaiah 1–39
Historical Approaches to the Bible and the Biblical World

Like their peers elsewhere in the ancient Near East, the Hebrew prophets often proclaimed oracles that concerned either the king or the fate of the kingdom or its inhabitants, and this trend was continued by the scribes who transmitted and elaborated the prophets' words. Consequently, biblical prophetic texts reflect various ideas of the communities to which they refer. Moreover, as observed by E. BenZvi, the genre of the prophetic book embraced inner multivocality, which allowed some biblical prophetic books to preserve diverse concepts of Israel reflecting various stages of their literary development. Isaiah 1–39 is particularly interesting in this regard because its kernel contains texts

from the time both before and after the fall of the kingdom of Israel, which is often considered a watershed event in the development of the concept of "pan-Israel." In this paper, the concepts of Israel in Isaiah 1–39 will be described within a portrayal of all the nomenclature that these chapters use for the kingdoms of Israel, Judah, and the people of "pan-Israel." Special attention will be devoted to the prominence of the term "Ephraim" as a designation of the Northern kingdom in Isaiah, which probably is a correlate of the pan-Israelite development of the term "Israel."

Krystyna Stebnicka, University of Warsaw
Jason of Cyrene and His Epitomator: Some Remarks on 2 Maccabees
Historical Approaches to the Bible and the Biblical World

The introduction to 2 Maccabees states that the book is an epitome of a now lost historiographical work written by a certain Jason of Cyrene. It is very difficult to isolate the older source and many scholars simply refer to the Epitomator as the author of 2 Maccabees. L. Norbert has successfully applied to 2 Maccabees the same criteria applied to other preserved abridgments and has confidently shown that it is abbreviated from a longer historical text ('Inventing Jason of Cyrene?', 2017). It still remains open for debate whether the Epitomator made profound alterations to Jason's work and if these alterations were necessary from his religious or political point of view. In my talk I would like to come back to the questions which have often been asked before: is it possible to reconstruct elements of Jason's history and identify major alterations to his text made by the Epitomator?

Jakob Wöhrle, University of Tübingen
Joseph's Israel: The Political Agenda of the Biblical Joseph Narrative
Historical Approaches to the Bible and the Biblical World

In order to describe and explain the different concepts of Biblical Israel, their origins, developments and interrelatedness, the Joseph story is of crucial importance. The Joseph story tells a story about Joseph and his brothers, the twelve sons of Jacob, the ancestors of the twelve tribes of Israel. Thus, at first sight (and as claimed in conservative scholarship), the Joseph story documents an Israel of the twelve tribes and thus gives evidence that Israel from its origins was such a twelve-tribe people. A closer analysis of the Joseph story and its literary history, however, challenges such a view. The paper will show that already the oldest version of the Joseph story shows a very specific concept of Israel. The Israel of the old Joseph story is not a tribal union in which several tribes coexist side by side, interconnected but autonomous and independent; the Israel of the old Joseph story is rather a state-like entity, a kingdom, with a center of power ruling over other territories and its people. Later versions of the Joseph story then reflect the special role of Judah or Benjamin. The Joseph story thus indeed gives important insights into the development of different and very distinct concepts of Biblical Israel.

Bruno Biermann, University of Bern
Dis\Ambiguities of Gender: Visual Ambiguities in Southern Levantine Glyptics and Their Function(s)
Iconography and Biblical Studies

Seals have become a core component of the study of Levantine and Ancient Near Eastern social, economic, and religious history. Within the Levant, these occur primarily in the form of stamp seals. Due to their dimensions and shape, the base of stamp seals provides less iconographic and textual data compared to cylinder seals. Nonetheless, not only their physical properties but production and user groups shaped their iconography, its function(s), and meaning(s). While gender has been investigated particularly regarding goddesses, gender and its visual ambiguity in glyptics has been a central contribution of the "Fribourg School" (GGG, IPIAO). Nonetheless, contemporary gender theory and new finds and datasets provide now the opportunity to engage with this topic anew. In my paper, I will analyze several motifs over a long durée (lion/ess; lord/mistress of animals) and map the

mechanisms of engendering anthropomorphic figures and fauna through these examples (body posture, hair, dress, composition) and visual ambiguities. In the second step, these objects are analyzed in terms of their material features (materiality, production) and find context. This multimodal study thus enables not only a consideration of the development of visual codes but also their use as objects and possible meanings.

Norma Franklin, University of Haifa
The Iconography of the Date Palm and the Tree of Life in Genesis 3:22
Iconography and Biblical Studies

This paper will explore the domestication of the date palm in the 3rd millennium BCE and how selective propagation by cloning led to the date palm becoming a protective symbol. The image of a complete date palm tree was not necessary, what was important was to emphasize its ability to produce an exact replica of itself. That is, the natural cloning of the date palm denoted eternal life, the continuation of life after death, of birth or rebirth, and thus it became the ultimate victory symbol. Like Abraham the date palm arrived in the land of Israel from the area of southern Mesopotamia. In the Hebrew Bible the name for a single date palm is תָּמָר (*tamar*), a grove of date palms תְּמָרִים (*tamarim*). Date palms were depicted on the walls of the Jerusalem Temple – called *timorot* in 1 Kings 6:29, 6:32 and *timorim* in 2 Chronicles 3:5 and Ezekiel 40 and 41. Although none of the trees in the garden of Eden are mentioned by name, the tree of life in Genesis 3:22, which allowed one to live forever, must surely have been a date palm.

Christian Frevel, Ruhr-University Bochum
Metonymies in Iconography: Some Reflections on Methodological Intent
Iconography and Biblical Studies

While the study of metaphors continues to boom in textual studies, the study of pictorial metaphors is not yet very pronounced. The transfer between two different domains is nevertheless undoubtedly given in pictorial representations. This does not come as a big surprise if one shares Lakoff's and Johnson's view that conceptual metaphors determine our thinking throughout. However, a methodical approach to metaphors and the fuzzy continuum between metonymy and metaphor in visual language is still lacking. Instead of metaphor, symbol, symbolization, or symbol system are often used as conceptual terms in iconographic studies. Semiotically, however, this means iconic signs rather than signs chosen out of arbitrary convention. More often, symbols with metonymic (indexical) potential are found in images (such as the nine bows in the throne pedestal of the pharaoh representing the subdued people; the throne for the dominion of the god or king; a representant bringing a city-model as tribute; the horns for the power of the whole bull, etc.). The paramount importance of metonymy in pre-modern thought has already been pointed out elsewhere with reference to medieval literature (Harald Haferland, Cordula Kropik) but is also confirmed in the analysis of Southern Levantine iconography. The paper addresses the understanding of symbol, metaphor, and metonymy in images and makes a proposal for identification, which starts from the assumption of a fundamental isomorphism of the relations between image elements and a reality of whatever kind.

Taylor Gray, Penn State University
An Iconology of Prayer in Ancient Near Eastern Art and Prayer in the Hebrew Bible
Iconography and Biblical Studies

Prayer is a fundamental component of human religious behavior. While it is difficult to define prayer, as it manifests itself in a great variety of ways, this paper tries to define prayer. Then, it will identify prayer activity within ancient Near Eastern art from an iconological perspective. As such, the paper

explores how prayer acts are depicted and what these depictions suggest about prayer practices around the ancient Near East. I specifically deal with the symbolic components of prayer and how images function as non-linguistic compliments to linguistic acts of prayer. Following a survey of the iconographic material, the paper then focuses on how depictions of prayer in art relate to literary prayers found in the Psalter. It focuses on somatic elements of prayer as discussed in various psalms as well as issues of divine presence and cosmology.

Julian Hollaender, Technical University of Darmstadt
The Jordan River in Late Antique Imagery
Iconography and Biblical Studies

The Jordan River frequently appears as the setting of events in biblical and Christian texts, most prominently and famously in the literary depictions of the baptism of Jesus by John the Baptist. It is therefore hardly surprising that with the emergence of narrative scenes from the life of Jesus in early Christian art during the late 3rd and 4th centuries CE., the visualization of the Jordan River and its waters also takes on diverse forms. The types of representation chosen here can vary, from the mere indication of water to the use of anthropomorphic figures modelled after "pagan" river gods, which had been widespread since Hellenistic times. These anthropomorphic images of rivers interact with other figures in the narrative to varying degrees, thus integrating them into the chain of events. By incorporating the natural space in this way, the message of the image is varied and enriched. In research to date, the images in which the Jordan River appears have been interpreted in different ways, but there is a tendency to explain them primarily in light of literary sources. This contribution seeks to strike a careful balance between the textual and visual sources, by examining anthropomorphic images of the Jordan River on early Christian monuments on their own terms, especially with regard to the depth of interaction of the river in the narrative. The use of established visual codes and conventions surrounding the viewer in Late Antiquity will form the center of attention and thus enable an explanation of the images in their cultural surroundings. The modes of interaction that can be detected here allow us to draw conclusions about the shaping of early Christian imagery and processes of adaptation against the background of an established visual language.

Silas Klein Cardoso, University of Bern
Semantics of Displacements: Towards a Solid Sense of Context
Iconography and Biblical Studies

The question of what makes and distinguishes symbol systems is understandably pivotal in theories of interartistic comparison. Especially in monomodally constituted disciplines, such as biblical studies, such a task is often the first theoretical arena into which scholars must venture. However, while this task is typically approached semantically, authors such as Goodman and Scholz suggested a long time ago tracing these boundaries syntactically. Put simply: the proposal of this semiotic strand replaces the question of "what is a sign" with "when is a sign." Inspired by this conceptual reframing and the archaeological emphasis on contextualization, this paper discusses the notion of context in iconographic approaches to the Bible. It tracks and discusses the pragmatic and semantic transformations of a single stamp seal in the many contexts it has been placed. Therefore, the seals' cartography of displacements is sketched to interpret it against its (hypothetical) original, archaeological, editorial, and scholarly contexts.

Joel Marcus LeMon, Emory University
The Iconic Structure of the Psalms of Asaph
Iconography and Biblical Studies

This paper makes a first attempt at determining whether the Asaphite Psalms (Pss 50, 73–83) can be understood to have a coherent imagistic repertoire. By setting ancient Near Eastern iconography alongside the literary imagery in this collection, the study explores the Asaphite Psalms' "iconic structure," a term of art introduced by Bill Brown and developed subsequently by LeMon, Bonfiglio, and others. Up to this point, iconographic approaches to the Psalms have had little productive interaction with studies in the editorial shape and shaping of the Psalter. In this paper, I hope to bridge these two areas of Psalms scholarship by using a discrete editorial unit within the Psalter as a test case.

Sara Tacconi, University of Cagliari
Biblical Influences on Late Antique Artifacts: The Example of the Belt Buckles
Iconography and Biblical Studies

The paper aims to enlighten the relation between biblical literature and iconography. Scenes from both Old and New Testament were recurrent in Late Antiquity on handicraft products. In this regard, the focus is on belt buckles dating from 6th to 11th c. CE, from archaeological excavations as well as museum collections. Through a comparative analysis between the numerous stylistic features on these artifacts and the biblical scenes on their surfaces, the main objective of the paper is to point out the different levels of awareness by their users in conveying religious, politic and status messages.

Eve-Marie Becker, University of Münster
Paul in Light of Roman law
Impact of Hellenistic Empires

In my paper I shall reopen the early 20th century's discussion of how much Pauline thinking can be interpreted in light of Roman law - e.g., inheritance law, law concerning slavery. An examination of the use and significance of law motifs in Paul, particularly in Gal and Rom, not only provides possible insight into Pauline knowledge of Roman law (*via ius gentium*), but also provides insight into the provincial Roman dissemination of Roman legal ideas in the early imperial period. In this sense, Paul would be read as a source for the popular dissemination of Roman law. In my presentation I will give case studies from the field of inheritance law.

Brennan William Breed, Columbia Theological Seminary
Indigenous and Foreign Experiences with Ptolemaic Legal Structures in the Southern Levant
Impact of Hellenistic Empires

Evidence of Ptolemaic legal structures and practices in the Southern Levant are scarce, but the Zenon archive, the Rainer Papyrus, the Hefzibah inscription, and Antiochus III's decrees concerning Jerusalem indicate the existence of written royal edicts and decrees, Greek judges, the royal oath, and royal legal courts—institutions focused entirely on fiscal and administrative matters. In letters from Zenon's Levantine travels, we also find mention of *dikastes, orophylax, desmophylax*, and other Ptolemaic officials who deal with civil and criminal disputes, but no mention of indigenous legal systems. In Ptolemy son of Thraseus' territory, local and regional Ptolemaic administrators were responsible for overseeing legal disputes among the *laoi*, with no mention of local courts. For civil and criminal disputes, this evidence reveals only one legal system for all residents of Syria and Phoenicia administered by local and regional Ptolemaic officials. Incidents in Zenon's papyri concerning Krotos, Jeddous, Zaidelos and Kallochutos, and Drimylos and Dionysios demonstrate the differing power of individuals to influence the legal system, depending upon their identity and official position. Yet Antiochus III's decrees concerning Jerusalem show an alternative: Jerusalem seems to have secured the right to administer justice among the local Jewish ethnos according to the Torah—but foreign residents were not subject to these regulations unless explicitly directed to do so by royal decree,

showing limitations to this perhaps uncommon practice. Instead of dividing neatly between Greek *dikasteria* and indigenous *laokritai*, it seems that civil and criminal law in Syria and Phoenicia was under the authority of local and regional Ptolemaic officials unless specific and limited indigenous jurisdictions were carved out by negotiation with the royal administration.

Kimberley Czajkowski, University of Edinburgh
Introduction: Law and Empire
Impact of Hellenistic Empires

This paper will detail developments in the study of law in the Roman Empire over the last few decades, thinking especially about the influence of socio-legal and legal anthropological studies. In particular, it will consider the changing methodologies and research questions that now characterise the scholarly landscape on law in the Roman empire. How might these inform future work on the Hellenistic period?

Benedikt Eckhardt, University of Edinburgh
Spot the Difference: The Sidonians in Shechem and the Antiochians in Jerusalem
Impact of Hellenistic Empires

In the context of the Maccabean crisis, literary sources reveal the existence of two groups with names of a very similar structure: the "Antiochians in Jerusalem", who are constituted by the high priest Jason with permission of the king, and the "Sidonians in Shechem", who later interact with Antiochus to secure an exemption from punitive measures. Both designations combine the name of famous cities known throughout the Hellenistic world (Antioch, Sidon) with local communities of lesser status (Jerusalem, Shechem). Both have parallels in the documentary evidence, such as the "Antiochians in Gaza", or the "Sidonians in Jamnia". Despite these similarities, the two designations have rarely been discussed together, and the usual assumption is that they describe very different realities. The paper will investigate the basis of this assumption and probe a reading that argues for rather more overlap than is usually acknowledged.

Christelle Fischer-Bovet, University of South California
Ethnic Politeumata: A Mutually Beneficial Arrangement for Kings and Subjects in the Legal Landscape of Second-Century BC Egypt
Impact of Hellenistic Empires

This paper examines the role of the ethnic *politeumata* in Ptolemaic Egypt, a type of semi-formal institution that developed in second-century BC Egypt and is attested for Cretans, Boeotians, Cilicians, Judeans, and Idumeans. After a brief presentation of the socio-cultural role the *politeumata* played for new immigrants and fellows of similar origin who had already settled down, the paper turns to Ptolemy VI and Ptolemy VIII's modifications of legal landscape through the examination of a selection of petitions and legal documents, notably from the archive of *politeuma* of the Judeans in Heracleopolis (P.Polit.Jud.). Attention is also paid to the limited number of legal categories (*genê*) used by the state under these rulers and the small range of official ethnic labels used by individuals in comparison to the previous century; they mostly referred to some military status and were only loosely connected to any etic and emic perspectives regarding ethnicity. The paper argues that the judicial role granted to the *politeumata*, as evidenced by the *politeuma* of the Judeans, who benefitted from one more legal option, was one piece of Ptolemy VI's broader attempt to provide justice more efficiently to all his subjects by multiplying the legal courses of action. Ptolemy VI's apparent care about his subjects' common issues has been stressed in the recent publications of archives dealing with petitions to diverse officials (e.g., Armoni in P.Heid. IX) and suggests that the legal landscape of second-century Egypt favored a more dynamic process of interaction between subjects and rulers and

among subjects. This development can be understood, it is suggested here, as part of Ptolemy VI's more extensive reform of state institutions aiming to bring stability within Egypt, which Ptolemy VIII pursued.

Johannes Hackl, University of Jena and Sven Tost, Austrian National Library
Notaries in Hellenistic Babylonia
Impact of Hellenistic Empires

The practice of recording legal documents in public registers, be it in the context of taxation or just for safe-keeping, is a common feature of legal systems in which the written word is considered of fundamental importance. Examples of such registries or inventories from pre-modern societies include the Achaemenid royal tax office (*karamaru*), the Ptolemaic notary's office (*agoranomeion*) and the medieval cartularies (*cartularium*). From 1st mill. BCE Babylonia, there is also direct and indirect evidence pertaining to the practice of keeping registers and the activities of the individuals operating in this field. In addition to the large and diverse group of professional scribes, there was a much smaller group of scribes specialized in drafting property documents. While the scribes of the first group were at best private notaries, like the *symbolaiographoi* or *nomikoi* in Byzantine and Early Arab Egypt and the early medieval *tabelliones*, those of the second group qualify as notaries proper; as such, it seems plausible that they worked for registries established or at least controlled by the royal administration. Under Seleucid rule, the procedure of registering and taxing sales seems to have been largely placed in the hands of Greek officials (*chreophylakes*), as is implied by tax stamps from Uruk and the accompanying disappearance of land and slave sales from the cuneiform record. Such procedures may have been, in part at least, modelled on administrative practices in urban communities and city states (*poleis*) in Greece and Asia minor. In Hellenistic Babylonia, there was yet another official responsible for registering legal documents, in addition to the *chreophylax*. The holders of this office who have received little attention so far, bore the Babylonian title *mukīn šarri*. It is the aim of this paper to examine the available evidence concerning the administrative role of these officials and their relationship to Greek officials during the Seleucid period.

Davis Hankins, Appalachian State University
(In)Justice(s) in the Ptolemaic Administration
Impact of Hellenistic Empires

All governments take steps to be perceived as fostering justice, so it is difficult to know the extent to which one should take the Ptolemaic state at its word. Numerous documents reveal the state's rhetorical concern with minimizing injustice, and appeals from a variety of subjects addressing state agents seem to assume the state will respond to grievances over an array of alleged injustices. Some administrative and legal mechanisms by which the state sought to minimize injustices reflect a complex, newfound blending of imperial and indigenous agencies. The state sought to increase the transparency, documentation, and consistency of economic activities and resources, penalized instances of misinformation and failures to adhere to mandatory administrative policies and procedures, and incentivized informing state agents of any infractions. Some such mechanisms were responsive to the opportunities for abuse and exploitation created by other royal policies and procedures. For example, the well-known practice of tax farming creates many such opportunities, so it is remarkable the extent to which some documents go to curb abuse and delimit duties. The Revenue Laws papyrus offers explicit provisions for cultivators' grievances. Laws also stipulate penalties to state officials who fail to perform their duties. Such concerns attest to the risks (and occurrences) of abuse, and to the state's interest in curbing abuse and addressing grievances by fostering transparency and enlisting numerous agents in administrative affairs. None of this suggests that the system was just, but the fact that we know of so many grievances from native subjects to administrative agents over alleged injustices over an extended period of time indicates some degree

of perception of the state as an agent of justice and also indicates some fundamental limits to the realization of justice in the Ptolemaic empire.

Lorenzo Paoletti, University of Cologne
Κληρουχία, a Greek Institution in the Hellenistic East: A Reappraisal of Practices of Land Distribution in Asia
Impact of Hellenistic Empires

The institution of κληρουχία, developed by the poleis of the Classical era, was very likely adopted by the Macedonians from the age of Philip II at least. Later on, the well-known attestation of such institution in Egypt, reveals a clear adoption of this model by the Ptolemies. The little evidence for the other Hellenistic kingdoms of Macedonian tradition (i.e. Antigonids, Attalids, Seleucids) has until now limited the view of κληρουχία essentially as a Ptolemaic institution with almost any parallel outside of Hellenistic Egypt. The lack of clear testimonies depends on the scarcity of direct attestations of the term in the different typologies of epigraphic, papyrological and literary documents. The more general term κατοικία is used by different sources to indicate settlements, often Greek-Macedonian ethnically or by political status. The aim of this paper is to re-examine and shed light on the institution of κληρουχία outside of Egypt to show how and if the Hellenistic kingdoms shared common institutional practices exported from their homeland in Macedonia in the newly conquered territories of Asia. The reappraisal of literary sources for the late Seleucid history may suggest a continuous adoption of this institution developed in the Classical era down to the 2nd century BC Middle East. Moreover, such form of land appropriation may well have caused phenomena of resistance by the local inhabitants who saw their lands occupied and exploited by foreign settlers, as some episodes linked to the *frataraka* of Persis seem to show.

Peter Dubovsky, Pontifical Biblical Institute and Martina Korytiaková, Comenius University in Bratislava
Deuteronomistic Concept of Geography in 1–2 Kings and Its ANE Context
Imperial Language Politics in the Ancient Near East

Several scholars have noticed that toponyms mentioned in the Books of Kings refer not only to physical sites, but they are charged with a symbolic meaning. Thus, some references, such as the building of Jericho anew, do not represent historical facts but have a symbolic as well as political meaning. To this aim, first, we will present the most significant toponyms that occur in the Books of Kings. Then, we focus on the toponyms mentioned in 2 Kings 23. Josiah's reform, as suggested by M. Sweeney and L. Monroe, was presented by the biblical authors as an important step in the purification of the defiled land, and thus its goal was to convey a specific religious and political meaning. In order to grasp the meaning of geographical terms we apply the space analysis to the toponyms of the Books of Kings. By doing it, we aim at reconstructing the Deuteronomistic concept of geography. We argue that this Deuteronomistic concept of geography was not politically impartial. Comparing the use of "Imperial" topography as in ANE royal inscriptions, we argue that the Deuteronomistic geography in the Books of Kings aimed at matching the imperial language of the ANE empires.

Ronnie Goldstein, Hebrew University of Jerusalem
Jerusalem as an Imperial City in Hebrew Prophecy
Imperial Language Politics in the Ancient Near East

In previous studies I dealt with particular cases in which Babylonian imperial concepts affected passages in the Hebrew Bible. In the case of Jeremiah 43: 8–13, I offered to recognize an original core from Neo-Babylonian times, which probably reflected propagandistic imperial language from the times of Nebuchadnezzar. In another case, I offered to trace a late Neo-Babylonian or early

Achaemenid stratum in the prophecy against Tyre in Isaiah 23:15–18, by recognizing a particular term of administration in that passage. In consequence I explained that text as a Jerusalemite response to their status within the empire, imagining themselves as a future imperialistic center. In the present paper I continue in this path and explore several passages within the Hebrew Prophetic corpus, which present Jerusalem as Imperial Capital. I explore the possibility that in some of those passages we can locate language and literary formulae which are best explained as reflecting knowledge of imperialistic claims and responses to them.

Sandra Jacobs, King's College London/Leo Baeck College
The Language of Imperial Law and Its Reception in the Covenant Code
Imperial Language Politics in the Ancient Near East

This paper will examine the impact of the monumental law collections from the ancient Near East on the early biblical scribes, specifically on the structure, language, and contents, of the Covenant Code. In this context I suggest that the synthesis of the sources in Exodus 20:22–23:19 with their cuneiform precursors, emerged no earlier than the Neo-Assyrian period (980–680 BCE).

Marcus Aurelio Mareano, Pontifical Catholic University of Rio de Janeiro
God is the King and Reigns with His People: The Reign of God according to the Book of Revelation
Imperial Language Politics in the Ancient Near East

The book of Revelation was composed in anti-imperial social context, therefore who reigns is not the emperor, but God and the Christians. The kingdom of the world has become the Lord's and his Christ's, then he will begin his reign (11:15). Thus, we analyse the occurrence of the verb *basileo*, that presents sometimes it has God as its subject (11:15.17; 19:6), sometimes Christians (5:10; 20:4.6; 22:5). The reign of God is announced (11:15: future) and then comes the realization (11:17; 19:6: aorist). Meanwhile, Christians participate in the fulfilment of the promise that they will reign with God (5:10; 20:6; 22:5: future), despite the occurrence of an aorist verbal tense (20.4). This verb evidences the eschatological dynamics present in the Book of Revelation and demonstrates the opposition against cultural politic Roman. The Christians' subversion takes place through the faith in God, the true King.

James D. Moore, Humboldt University of Berlin
Joash's Renovation of the Jerusalem Temple in View of Persian Period Imperial Taxation Practices and the Phoenician Mediterranean Market Economy
Imperial Language Politics in the Ancient Near East

Joash's renovation of the Jerusalem temple in 2 Chr 24:1–14 is a rewriting of 2 Kgs 12:16, with significant changes. This paper will establish a historical-critical lens through which the passage in Chronicles will be interpreted. The approach will be to build a picture of imperial taxation and the role of (provincial) temples in that system. I will then turn to the contemporary Punic tariff texts from throughout the Mediterranean, paying special attention to the Carthaginian Marseille Tariff. The primary objective is to provide a historical setting in which the literary nuance of the passage can be interpreted. The secondary outcome is to provide an example of the modern historical-critical approach to ancient literature.

Itzik Amar, Bar-Ilan University
The Blessing Motif in the Book of Chronicles and Its Significance for the Temple and Cultus
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

This paper examines the blessing motif in Chronicles that ties together Solomon, David, and Hezekiah. All three possess the right to bless and be blessed by virtue of their attendance upon the

Temple/cultus. The social chaos and class differences in Yehud during the Persian era prompted the Chronicler to espouse an inclusive approach grounded upon national unity around the Temple.

Irena Avsenik Nabergoj, University of Ljubljana
Contrastive Analysis of Semantic Relations of the Vocabulary which Expresses Aspects of "Truth" in Biblical Semantic and Lexical Fields
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

The purpose of the article is to investigate the structures of lexical and semantic fields that express different aspects of the concept of "truth" in the Bible of the Old and New Testaments. In the Hebrew Bible, the basic vocabulary expressing aspects of the concept of "truth" consists of derivatives of the Hebrew root ʾmn and its Greek equivalents in the Septuagint and New Testament. Literary structures of semantic fields that express the dimensions of the concept of "truth" in the Hebrew Bible include synonyms and antonyms of the root ʾmn. The root ʾmn is mostly used in the sense of "firmness, constancy, reliability, constancy, duration, faithfulness, truth" in relation to God and humanity. From the basic meaning of the root ʾmn comes the meaning of faith as trust in someone whom a person considers reliable, trustworthy. The traditional understanding of the term "truth" in philosophy, however, is focused on conformity with some fact or with the external circumstances of a certain reality and on the evident "fairness" in relationships between people. The main goal of this research is to reveal specific aspects of the perception of truth in the Bible through a comprehensive semantic and literary analysis of the semantic fields that express the concept of "truth" in linguistic, literary and rhetorical structures from the smallest units, such as a line, to broader passages of various types and genres texts. Special attention is paid to constant connections between synonyms and antonyms in the basic literary forms of biblical literature. In order to understand the entire semantic range of the concept of truth in the Hellenistic era, we also pay attention to the vocabulary that the Septuagint has for the grammatical forms of the Hebrew root ʾmn and its synonyms and antonyms, and above all to the semantic differences in the use of the same vocabulary in the ancient Greek pagan culture.

Sel-lam El Ammari, University of Granada/Complutense University of Madrid
What's So Funny About That? Disparaging Laughter in the Hebrew Bible
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

It is common to confront questions of humor, funniness, and/or the comical when dealing with laughter, and vice versa. This is a controversial issue since it is presupposed that there is a relation one-to-one between laughter and humor. In this manner, the study of laughter in the HB would imply the study of the laughable in terms of humor, comedy, and the like, involving the discovery and the assessment of (a hypothetical) "biblical sense of humor", or "comicality". However, the study of laughter in the HB can be approached by avoiding the questions of the laughable as a response to the abovementioned factors if we understand laughter as a communicative manifestation and we ground the investigation of its nature on scientific facts. Biologically, laughter is primarily a communicative tool that encompasses sound and gesture and depends on personal states and social contexts. It is a highly stereotyped and ritualized, contagious pre-verbal vocalization used to express happiness, playfulness, or merriment. In essence, laughter is a complex neuro-physiological manifestation with great social potency. In this contribution, the focus will be on the kind of disparaging laughter that may be found in the Hebrew Bible through the use of vocabulary related either to its sound, to its gesture, or both. According to certain sociological theories, this hostile laughter usually expresses happiness for the misfortunes of an in-group/out-group individual or collective. It emerges in contexts of rivalry or competition, either within a group or in the interactions between two groups. But in parallel with this "abrasive" role, this same hostile laughter also conveys a positive character among the members of a group irrespectively of its triggering or causes. All these assumptions can be verified in examples from Psalms, Proverbs, and the Major Prophets.

Hervé Gonzalez, Collège De France (paper co-authored by Shuichi Hasegawa, Rikkyo University)
Explaining the Graeco-Macedonian Colonization of Samaria in Early-Hellenistic Times: The Enduring Sins of Samarians in 2 Kings 17:34–41
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

Most scholars recognize that 2 Kgs 17 has a quite complex literary history. In order to explain this complexity, the historical reconstructions that have been proposed not only refer to the Neo-Assyrian socio-political context, but also to later contexts, especially the Neo-Babylonian and Persian times. While these periods are certainly relevant for understanding specific sections of this rather long chapter, this paper argues that another historical context has also been crucial for the formation of 2 Kgs 17, namely the early-Hellenistic times. In particular, vv. 34–41, which are often viewed as a relatively late section of the chapter, emphasize that Samarians have long continued disobeying the commandments of YHWH, being unfaithful to his covenant "unto this day", as the first and last words of the unit insist (vv. 34 and 41). In addition, v. 39, which reminds that YHWH has promised he would deliver Samarians from their enemies if they remain faithful to him, implies that the Northern tribes are in a situation of being oppressed by their enemies. The paper aims at showing that these and other particularities of 2 Kgs 17:34–41 are best explained in light of the Greco-Macedonian colonization of Samaria in the late 4th and early 3rd centuries BCE, a game changer in the Judean relationship to the Samarians which has been overlooked in biblical research. At that time, vv. 34–41 have been added to 2 Kgs 17 in order to imply that it is because of the Northerners' enduring sins that Samaria, unlike Judea, was largely colonized by Greco-Macedonian settlers.

Karin Hügel, University of Amsterdam
Surviving Instead of Dying: Rabbinic Exceptions
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

From Rabbi Ishmael ben Elisha's saying in the Babylonian Talmud Sanhedrin 74a and Simeon ben Yehoṣadaq's saying in the tractates Sanhedrin of the Babylonian and the Palestinian Talmud (bSan 74a and pSan 3:6,21b), it can be deduced that certain biblical interdictions have been subordinated to the principle of surviving. This happened in a rabbinic context, when the Jewish population has been persecuted and oppressed. Thus, the prohibition of sexual activities between males in Lev 18:22, among others, was abrogated for Jews in life-threatening predicaments. In the Babylonian Talmud Sanhedrin 74a Rabbi Ishmael ben Elisha builds on the biblical remark in Lev 18:5 "Whoever complies with them, will live by them", saying with particular emphasis, "[…] and shall not die through them". The application of the Jewish Law shall lead to life and not to decline.

Jonathan Jacobs, Bar-Ilan University and Jonathan Grossman, Bar-Ilan University
Ambiguity on the Level of the Plain Sense in Rashi's Commentaries on the Bible
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

The claim that the Bible uses a technique of ambiguous expression has long been accepted. The present study deals with the question of how aware Rashi was of this technique in his commentary on the Bible. The accepted approach in research is that biblical commentators in the Middle Ages - including Rashi - did not have a broad awareness of the possibility of intentional ambiguity as a literary technique. However, a careful and comprehensive examination of all Rashi's commentaries on the Bible uncovered dozens of cases where Rashi offered two plain-sense (peshat) interpretations alongside one another, and it seems that in his opinion scripture intended both interpretations at the same time. The idea was applied by Rashi with regard to individual words, entire verses, or a sequence of verses. In some cases, explicit statements also appear in his commentary that indicate his approach to ambiguity on the level of *peshat*. The conclusion is that Rashi was aware of the literary technique

of the intentional embedding of an ambiguous expression in scripture, both in linguistic contexts and in broader semantic contexts. On the other hand, it seems that this is not a developed awareness that defines the literary medium and its uses, and Rashi's comments do not reflect a comprehensive and methodical interpretive approach. During my lecture I will present examples from Rashi's commentary in which he applied the principle of multiple interpretations and ambiguity on the level of the plain sense.

Karen Langton, University of Houston
"Like a Woman in Labour": Exploitation of the Pregnant Female Body Then and Now
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

In the Hebrew Bible, there are 14 instances of the simile "as a woman in labour." While all 14 instances are similar, no two images are identical. The subjects are different, the vocabulary is different, and the physical representation of the body is different. However, the similes are most often grouped together and interpreted with one word such as the depiction of bad news, distress, and crisis. These interpretations lean towards a substitutionary view of metaphor so that the contribution of the pregnant female body is minimized and is easily replaced. The pregnant body in the text is more than conceptual. The physical representation of the body is intricately described; it is a dynamic body-active, moving, and breathing. In this presentation, we will visualize the images of the pregnant body in the text, paying specific attention to distinct differences. To do so, I will pair the labouring women similes with current images of women in places of global conflict who are pregnant and/or in labour. In this way, I call attention to how the ancient writers used horrific images of the pregnant body to describe the experiences of others; and how, by grouping and homogenizing these images, current interpretations have failed to thoroughly recognize the exploitation of this body.

Jan Lukáš, Charles University in Prague
Israel in Psalms 1–50
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

In its current form in MT, the book of Psalms is a product of the late postexilic period, yet it retains internal diversity, since individual psalms assembled in the collection stem from different eras, places, and social settings. Therefore, the Psalter also comprises various concepts of Israel. This paper approaches the study of the concepts of Israel in the Psalter by taking a closer look at the first 50 psalms. In several psalms, "Israel" seems to refer solely to the cultic community around the Second Temple, with some of them using the term "Israel" together with "Zion" (e. g., Ps 14:7; 50:2–7). On the other hand, Ps 22:23, which is usually ascribed to a late redactional hand, addresses "all the offspring of Jacob" and "all the offspring of Israel." What was the meaning of such expressions in post-exilic times? Do such, ostensibly very inclusive phrases presuppose a view of Israel that would include the inhabitants of the territories of the former Kingdom of Israel (which would be in clear tension with, e. g.,2 Kgs 17 or Ezra 4:1–6)? It will be argued that comparison with other very late texts (as e. g., Zech 9:13 in which Judah and Ephraim wage war against Javan) should prevent us from seeing these inclusive delimitations of Israel as mere literary topoi without any relationship to the then current views of the limits of "Israel."

Zukile Ngqeza, North-West University
I'm Not Your Little Boy but a King's Servant: Re-Reading 1 Samuel 17 through the Lens of Representation in the Face of War and Empire
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

Children's ability to be social beings and change agents is a recent development in the interdisciplinary field of childhood studies. Scholars of childism such as John Wall and Anandini Dar (2011) have been

calling for a move beyond the situation where children claim their rights into children fully participating in shaping the world in which both children and adults are co-creators of the future they want. This is known as representation in the form of negotiating power, participation and re-imagining citizenship. This study seeks to read 1 Samuel 17 in light of Childist Representation. The muting of children's voices and agency in the Old Testament texts will be challenged since children are also fully human beings.

Frederik Poulsen, University of Copenhagen
Return Migration in Ezra-Nehemiah
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

The issue of returning to Jerusalem is an important theme in the Hebrew Bible. Nevertheless, we find several and sometimes conflicting attitudes to this question in different books. Recent theory from Return Migration, an emerging sub-field of migration studies, offers valuable analytical tools and categories for studying the phenomenon in biblical texts. Focusing in the first place on Ezra-Nehemiah, the paper aims at exploring and comparing the various instances of return. An initial case is the ideological presentation of the return of the people from Babylonia in Ezra 1–6 that despite of its large scale by no means is definitive because people continue to live in the eastern diaspora. Another significant case is the temporary returns of the main characters Ezra and Nehemiah, supported by Persian authorities, to do certain tasks (social reform, restoration of the community, bringing money and temple vessels for worship). However, their returns are far from permanent as especially Nehemiah is expected to return to the Persian king. Finally, the paper will consider how these cases of return fit into the larger image in Ezra-Nehemiah of the relationship between the Babylonian diaspora and the 'home' community in Yehud.

Yair Segev, Hebrew University of Jerusalem
Another Look at the Image of Moses in Deuteronomy and the Former Prophets
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

The current proposal aims to re-examine the depiction of Moses and his age in the main Deuteronomistic corpus, i.e., Deuteronomy–Kings. Undoubtedly, Moses is a prominent figure, perhaps *the* hero, of this literature. He is the major – if not the only – lawgiver of Israel, who wrote down the book of Torah (Deut 31:9, 24–26), which obligated later generations (e.g., Jos 1:7–9, 23:6; I Kgs 2:3) and according to which they were judged (for example, II Kgs 14:6, 21:8, 23:25). Moses is also the role model for Israelite prophets and prophecy (Deut 18:15, 34:10). However, a few short texts convey a less positive picture, and portray a problematic and even unflattering image of Moses, his age and legacy: Deut 12:8–9, Judg 18:30, II Kgs 18:4. Each of these texts refer to either excused or condemned realities, practices and relics related to Moses, his age or his descendants: the decentralized cult in the desert (Deut 12:8–9), the origins of the priesthood at Dan (Judg 18:30), and the image of the brazen serpent, Nehushtan (II Kgs 18:4). Surprisingly, all three texts appear in redactional and, most probably, Deuteronomic-Deuteronomistic contexts, departing from the usual admiration of this literature for the figure of Moses. I propose a close reading of these texts. First, their exceptional outlook will be further elaborated, scrutinizing the nature of critic, unease or apologetic toward Moses in each case. Next, I will demonstrate the complex way in which these three texts allude to and highlight each other. I believe they form a tangled net of literary ties with each other as well as with other texts. This analysis will conclude with a discussion of the possible literary-historical background of these three texts.

Mariola Anna Trojanowska, Cardinal Stefan Wyszynski University in Warsaw
Analysing Intertextuality in Esther with the Use of Artificial Neural Networks
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

The widespread use of artificial intelligence in many branches of human activity, including text analysis, and the development of relevant publicly available tools, paves the way for their application in biblical research. While transforming the results of these analyses into meaningful research requires the input of an experienced scholar, they can be seen as convenient methods to enrich the work of a researcher, similar to other computer tools, nowadays routinely used in the field. In the paper, I will illustrate this phenomenon by applying one such approach based on natural language processing (NLP) to study intertextuality in the book of Esther. Focusing specifically on the Esther character, I will show how the word embedding, which transforms the biblical texts into mathematical objects with the help of an artificial neural network, allows for revealing various aspects of the narrative by performing simple word arithmetic. It allows for a quantitative comparison of the importance of various narrative elements. Additionally, exploration of the relationships between the query words and other parts of the Bible offers a new way of investigating possible subtle differences in understanding biblical passages that can depend on translation and language. The readers of the Bible typically interpret phrases on the basis of their use in the Bible as a whole. Automatic text analysis with modern NLP methods can reveal such connections going beyond a simple synopsis. The paper encourages further work on applying such novel methods in biblical studies.

Elisa Uusimäki, Aarhus University
An Intersectional Inquiry into Ancient Women Travellers
Intersections: A Forum for Research on Ancient Israel, Hebrew Bible, and Cognate Topics

Since antiquity, women have been linked with sessility and domestic spaces, while a great deal of celebrity travellers such as Abraham or Odysseus have been men. Yet, even if cultural expectations and divisions of labour have shaped patterns of human mobility in gendered ways, women have always been on the move. In this paper, I explore female travellers in the Hebrew Bible. Though the mostly fictive sources do not offer direct access to socio-historical realities in the past, they count as valuable documents of cultural history and echo the wide scope of the phenomenon. An intersectional approach is needed to analyse the latter, for the travellers are far from a homogeneous collective; the reasons for women's movement are tied to different social contexts such as slavery (e.g. Gen 16, 21; Judg 19), warfare (esp. Deut 21), marriage arrangements (Gen 24, 31; Tob 10), economic migration (Gen 12, Ruth), pilgrimage (esp. Lev 12; Num 6; 1 Sam 1), and foreign policy (1 Kgs 10). Apart from gender, their prospects are shaped by other intersecting differences (esp. slavery/freedom, socioeconomic status, age, sexuality, kinship, ethnicity, religion). Acknowledging this will help us trace links between travel and power or lack thereof. Drawing on the work of Patricia Hill Collins and Gale Yee, I argue that multiple domains of power shape female mobility. Structural, hegemonic, and interpersonal domains appear as decisive, but there is also some evidence for the effect of the disciplinary domain since religious laws regulate aspects of women's travel. Overall, as a result of investigating movers forgotten in traditional history writing, a more nuanced history of travel begins to emerge. The Bible, for one, urges us to resist romantic notions of travel, which prioritize experiences of privileged cosmopolitans, and to deconstruct modern Western ideas linking travel with freedom, pleasure, and escape from necessity.

Noga Ayali-Darshan, Bar-Ilan University
The Evolution of an Aphorism over Two Millennia: From the 2nd-Millennium Cuneiform Scribal Schools to a Demotic Sapiential Text
Israel in the Ancient Near East

The question of whether the demotic Egyptian *Instruction of Onchsheshonqy* betrays any signs of the impact of West-Semitic sapiential tradition has been positively answered by Lichtheim in the past. Among other arguments, she pointed out several aphorisms shared by the *Instruction of*

Onchsheshonqy and the various recensions of Ahiqar, especially the Syrian and the Armenian. Over the years her thesis had been opposed or approved by others in light of Egyptian texts. In favor of Lichtheim's claim, the present paper suggests an additional precedent to one of the aphorisms, that was circulated among the Levantine scribal schools since the second half of the second millennium BCE. After reviewing its occurrences, the paper seeks to describe the evolution of this aphorism, its provenance, and its transmission through two millennia.

Yuval Darabi, Bar-Ilan University/Hebrew University of Jerusalem
The Uruk Prophecy: Some Assessments
Israel in the Ancient Near East

The Uruk Prophecy, a first millennium Akkadian literary prophetic text from Uruk, predicts the sequential rise of evil kings to the eventual rise of the righteous king of Uruk and his everlasting dynasty. This study is dedicated to an exploration of the Uruk Prophecy's date and purpose, as well as to some of its literary features. While previous studies have focused on the allegedly historical references therein and, accordingly, interpreted the Uruk Prophecy as an *ex eventu* text predicting the rise of historical figures, I posit it contains a genuine prophecy, reflecting the unrealistic hope for the rise of an Urukean king to rule over the four quarters of the land. While this text, along with the group of the so-called 'Akkadian Prophecies,' was compared with various literary genres and conceptions pertain to the Hebrew Bible in the past, I suggest an additional line of comparison, which has to do with the peripheral development of a self-centered vision of universal kingship.

Guy Darshan, Tel Aviv University
Ritual Laws in Leviticus and Recently Published Greek Inscriptions
Israel in the Ancient Near East

This paper aims to highlight a series of similarities between Leviticus and some of the Greek "sacred laws" inscribed on stone and other materials throughout the eastern Mediterranean basin from the sixth century BCE onwards. Special attention will be given to an extraordinary Greek inscription that was discovered in Marmarini and published during the recent decade (CGRN 225 = SEG 65–376). As this inscription contains instructions and regulations for ritual conduct, as well as reflects many unique Near Eastern features, it serves in this paper as the basis for a new comparative study that has significant ramifications on our understanding of the formation of the Priestly material in the Pentateuch.

John Franklin, University of Vermont
Phoenician Music between East and West: Patterns of Evidence
Israel in the Ancient Near East

This paper will present three case studies of literary / iconographical material bearing on Greco-Roman knowledge of Levantine music and thus poetry. The Cypro-Phoenician bowls imply musical fusion on Archaic Cyprus in Astarte cult, and more diffuse exposure in the elite Aegean symposia. Classical Athens, attracting cultural imports from all over the Mediterranean, saw sporadic appropriation of Levantine instruments in sympotic settings and choral performance. In Rome, Syro-Levantine musical practice also flourished within late republican / early imperial courtesan culture and the social-poetic world of Roman elegy and satire.

Amir Gilan, Tel Aviv University
The Temple of 'Ain Dara from a Hittite Perspective
Israel in the Ancient Near East

The Iron-Age temple of ‘Ain Dara is situated on the bank of the Afrin river, forty kilometres northwest of Aleppo. It is, next to the temple of the Storm-God of Aleppo, the most spectacular Syro-Hittite temple unearthed so far. The temple is well-known for its beautifully sculptured basalt orthostates and reliefs; for its singular, larger-than-life footprints carved on its thresholds, and for its striking similarities to Solomon’s temple as it is portrayed in the Bible. Many mysteries still surround the ‘Ain Dara temple as there are no inscriptions that pertain to it. Thus, the identification of its resident deity has been solely based on the reliefs and sculptures found at the site. However, most scholars agree that the temple was already constructed in the Late Bronze Age; some of its artwork commissioned during the later phases of the Hittite Empire. As Hittite ruled Syria of the Late Bronze Age is incomparably better documented than the subsequent Iron Age, a new approach to the study of the ‘Ain Dara temple presents itself, strangely uncharted so far in modern scholarship. In my presentation, I will explore the rich tablet collections in Ḫattuša as well as other contemporary archives from Hittite Syria and Anatolia in an attempt to shed new light on the historical and religious background of the temple, on the political entity that may have commissioned it, and its cultural and political significance.

Dylan Robert Johnson, Cardiff University
Inheritance through Ancestors in the Second- and First-Millennium Levant
Israel in the Ancient Near East

The customary practices surrounding inheritance represented a remarkably durable tradition in western Syria and the Levant, which exhibit clear lines of continuity between the second and first millennia BCE. An auspicious feature of this West Semitic cultural complex was the role ancestors played in the legitimation of heirs and the ownership of patrimonial property. This can be seen in the legal and literary documents of second-millennium Syria (especially Ugarit and Emar), which illuminate vague descriptions of similar practices scattered throughout the Hebrew Bible (Gen 31; Judg 17; 2 Sam 18; Ruth 4). These texts illuminate how the peoples inhabiting the northern and southern Levant devised numerous ways to mark the social personas of deceased kin within the family and the physical structure of the household. By possessing a house, an individual was obliged to care for the ancestors embedded in it and simultaneously assumed the status of its legitimate heir and owner. The aim of this paper is to illustrate the potency of ancestor traditions to create, define, and legitimate the social identities of the living. The personas of the dead remained powerful sources of authority even after their individual names had been forgotten and they had been integrated into the nameless collective of ancestors. Physical space was segmented and defined through the real and imagined presence of ancestors, evoked through burial, ancestral shrines, or cultic idols within the homes.

Dan'el Kahn, University of Haifa
Jacob and Edom
Israel in the Ancient Near East

The Jacob Cycle in the Book of Genesis describes the relations between Jacob and Esau. Scholars have noted that the relations between the two brothers, which embody the relations between the two nations of Israel and Edom do not fit the historical reality of the Monarchic Period. Scholars have dated the narrative to the reign of Jeroboam II, to the Persian Period (encompassing both Israel and Judah), or sought to ascribe these narratives to the Pre-monarchic period. In this lecture I re-evaluate the occurrences of the name Jacob in extrabiblical texts from the second and first millennium BCE and the topographical lists of Thutmose III, Ramesses II and III, where the name Yaqob’el occurs in a south Transjordanian context.

Itamar Kislev, University of Haifa
The Perpetual Fire in the Israelite Cult

Israel in the Ancient Near East

Achaemenid Persia left its mark on the Hebrew Bible in manifold ways. Given the profound importance of fire in the Persian religion and cult, we would expect to its influence to be evidenced in the Bible. In the wake of a short comment by David S. Sperling, this paper investigates the notion of perpetual fire in the priestly writings in the Pentateuch and, by analyzing some relevant texts, identifies a thin layer of additions that represents a very late effort to insert the Zoroastrian concept of divine, cultic, ever-burning fire into the Israelite priestly cult.

Ronja Koch, University of Kiel
"Elohim Is in Its Midst – It Shall Not Be Moved!": A Literary-Critical Analysis of Psalm 46 with an Exploration of Its Motifs
Israel in the Ancient Near East

Psalm 46 is considered a Song of Zion by Old Testament scholars because of its form, content and position in the Psalter. The Psalm has experienced a long history of reception and has been quoted and processed in many ways. It is considered a statement of trust in Zion par excellence. But if we look at the text more closely, doubts can arise as to whether Psalm 46 is really a Song of Zion. The text processes material from the *Chaoskampf* motif and, on closer examination, shows aspects and motifs of a city of God that can be transferred to Zion, but do not have to be genuinely connected with Jerusalem. This paper will focus on these motifs, present a literary-critical analysis of Psalm 46 and explore the semantic peculiarities and developments of the Psalm to analyse how motifs were processed and applied for a possible theology of Zion. In this way it can be shown that ancient traditions have found their way into the conception and composition of the Psalm and thus, in a transformed way, have found their justification in the Old Testament theology.

Carolina López-Ruiz, University of Chicago
Pygmalion and His Statue: A Euhemeristic Myth in Greco-Phoenician Cyprus?
Israel in the Ancient Near East

The story of Pygmalion is known through Ovid's Metamorphoses, echoing some Greek tradition about the Cypriot king and his fetishist love for a Venus-like statue, brought alive by the Love goddess. From their union, a daughter called Paphos was born, who was the eponymous character of the Cypriot city, a famous center for the cult of Ashtart and Aphrodite. In this essay I explore the layers of the Pygmalion myth and how it may have evolved to accommodate local beliefs and cultural trends, conflating Greek and Phoenician elements in the story. On the one hand, I revisit the possible confusion between the Greek names of Pygmalion (attested mostly in mythological contexts) and the Phoenician name Pumayyaton (a theophoric name attested for historical kings), adding some clarity on the cultural roots of the story, and showing how the names adapted to the context of Greco-Phoenician interaction. I further argue that the story of Pygmalion evolved from a local myth brewed in the Greco-Phoenician milieu of early Cyprus to a version in which they were cast as human kings and founding figures. I propose that the story tellers followed a rationalizing and historicizing trend known as Euhemerism, which was popular in the late Classical and Hellenistic world and deployed in Phoenician sources.

Ludovico Portuese, University of Messina/University of Pennsylvania
Tradition, Continuity, and Identity in Assyria: A Sociological and Anthropological Interpretation of the ubāna tarāṣu and the appa labānu Gestures
Israel in the Ancient Near East

Two gestures are often mentioned in connection with Assyrian cultic acts: the *ubāna tarāṣu* ("to extend the finger and point") and the *appa labānu* ("to stroke the nose"). According to the accepted interpretation, the former indicates a positive communication between human beings and deities, and the second expresses praise of the gods. There is a remarkable chronological difference between the two: the *ubāna tarāṣu* is attested in Assyrian sources from the second to the first millennium BCE, whereas the *appa labānu* appears in Assyria in the late eight century BCE. These gestures were largely explored by scholars and attention was focused on their meaning in texts and images. This paper proposes a new approach to understand their sociological and anthropological value. In detail, from a sociological perspective, gestures can play a role in maintaining social and psychological order and can become a clear marker of collective identity even through time, generations, and changes. From an anthropological perspective, gestures are not innate, but they are shaped by socio-cultural environments and cultural ideologies. Thus, they must be contextualized to the immediate situation linking gestures to material objects, space, the preceding discourse, communicative exchanges, communicative purposes, the relationship between interlocutors and their shared knowledge. Building on these premises, this article provides an examination of the *ubāna tarāṣu* and the *appa labānu* gestures relying on Middle and Neo-Assyrian sources (ritual and literary texts, visual evidence) in order to understand: 1) why the *ubāna tarāṣu* became part of an established repertoire in the Assyrian tradition, surviving from the second to the first millennium BCE, 2) how identities, relations of power and language intersect in the use of gestures, and 3) to what extent social concerns, social relations and ideological values play a role in the representation of the gestures.

Andrea Rotstein, The Hebrew University of Jerusalem
Vergil's Eclogue 4 as a Levantine Poem
Israel in the Ancient Near East

The interpretation of *Eclogue* 4 has been a hermeneutic minefield for generations. Even though the pre-modern notion about the poem expressing Messianic ideas has long been discarded, the question whether Jewish or near Eastern texts could have influenced Vergil still divides interpreters into "Westerners" and "Easterners" (Nisbet 1978). After succinctly reviewing the scholarly agendas behind the interpretation of the poem and the possible ways by which Vergil may have become acquainted with texts outside the Classical canon, this paper will focus on matters of style: floral imagery (colocasia, l. 20; Assyrium… amomum, l. 25), *parallelismus membrorum* (lines, 21–22, 24–25, 42–45, 38–39) and the pervasive triadic rhythm of the poem. It will be argued that, not less than the well-known thematic motifs, the style of Vergil's *Eclogue* 4 reflects a world that goes beyond Greek and Roman cultural boundaries.

Nili Shupak, University of Haifa
The Joseph Cycle from an Egyptological Perspective: Multi-layered Story or Diaspora Novella?
Israel in the Ancient Near East

The study of the Joseph story has undergone numerous paradigm shifts in recent years—the decline of the critical approach so that the story is read holistically rather than "documentarily" and less significance attributed (especially within biblical scholarship) to the Egyptian features and motifs therein in the service of determining it textual authenticity and even chronological framework. According to the current prevalent theory, the Joseph story was composed in the Persian or Hellenistic period as a diaspora novella designed to raise the exiles' spirits. Some Egyptologists also share the belief that the Egyptian elements within it support this view. The present discussion re-examines the Egyptian features and motifs in the Joseph narrative (30 in number)—more than in any other biblical text—in the light of freshly published Egyptian textual and iconographic evidence. In seeking to determine whether the Egyptian material evinces a late, Persian/Hellenistic-period date and/or whether the Babylonian or Egyptian exile lies in the background, I posit a more complex picture.

John Tracy Thames, Jr., Clemson University
Israelite Ritual and Late Bronze Age Continuity: Observations from Psalms
Israel in the Ancient Near East

When the biblical book of Psalms is considered in light of ancient Near Eastern literature, the most striking analogues derive from the Late Bronze Age. Two of the most extensively studied psalms—Psalm 29 and 104—illustrate the point: their renown owes to their respective relationships with Late Bronze Age Ugaritic and Amarna period Egyptian hymnody. Whatever the precise nature of their transference, these psalms and others like them evidence an intellectual connection between Israel and Late Bronze Age societies. While the literary aspects of this connection have received ample attention, there is more work to be done on the form-critical question of the texts' utilization. In this paper—part of a larger project considering the role of psalms in Syro-Palestinian religions—I focus on the ritualistic nature of selected psalms that are best illustrated by comparative data from the Late Bronze Age. The overly imaginative nature of many so-called "cult-functional" treatments of the Psalms of the mid-twentieth century—inspired by the myth-and-ritual approach of Mowinckel—has had the effect of stalling discussion of the place of some psalms in the cultic context of Israelite religion. But sober and compelling reasons remain to question whether some psalms reflect ritual contexts of the first Israelite temple. This paper assesses the sometimes straightforward (e.g., Pss 24, 29, 68) and sometimes less obvious (e.g., Ps 7) cultic aspects of certain psalms in light of textual precedents, particularly deriving from texts of Late Bronze Age Ugarit and Emar. Exemplars such as these evince a continuous stream of cultic ritual traditions flowing from the Late Bronze Age Levant to Iron Age Israel. Taken together with other evidence for Late Bronze-Iron Age continuity, these observations question the colonial metanarrative of complete Late Bronze civilizational collapse, helping to refocus on local and regional factors in the complex transition of eras.

Anna Zernecke, University of Kiel
Spring and River and Heaven and Earth: The Hymnic Passages in Psalm 74 and Psalm 89
Israel in the Ancient Near East

Both Ps 74 and Ps 89 contain hymnic passages (Ps 74, 12–18; 89, 6–15) which reflect a wealth of mythologems known already from Late Bronze Age texts from neighbouring cultures. In their biblical context, both passages are used for argumentative functions and are therefore well integrated in the respective Psalms. They have many features in common, in terms of content and form. The paper explores the literary relation between both hymnic passages as questions of literary dependence and / or genre.

Materou Ashe, KU Leuven
The Evocative Role of the Vocative γύναι in the Self-Revelation of the Johannine Jesus
Johannine Literature

The vocative γύναι as an address by Jesus to his mother in the Gospel of John has been the subject of controversial discussions. Is it a polite form of address or does it carry a derogatory meaning in Jn 2:4; 19:26? Yet, the current literature has not adequately addressed the implications of the vocative γύναι in Jesus' address to two other Johannine women who are also addressed as γύναι: the Samaritan woman (4:21) and Mary Magdalene (20:15; cf. 20:13 addressed by the angels). In this paper, I shall argue that the vocative γύναι used as a form of address in gendered contexts in all the uses by the Johannine Jesus emphasizes the women as women and as receivers of the increasing/growing self-revelation by the man Jesus. The vocative γύναι directs the attention to the women as women and shifts their attention from an immediate concern to something of a revelatory nature. Moreover, these three women, addressed as γύναι by Jesus are found at key points in the narrative at the

beginning (the mother of Jesus in 2:4), in the middle of the first part (the Samaritan woman in 4:21), and at the end of the gospel (Mary Magdalene in 20:15) emphasizing their important roles as conversation partners of Jesus demonstrating his ongoing revelation moving toward the hour of Jesus.

Jaroslav Broz, Charles University in Prague
Κοπιάω and κόπος in John 4:6, 38 in Context of the Johannine Theology of Incarnation and Mission of Jesus
Johannine Literature

In the Fourth Gospel, the unique expressions κοπιά-ω and κόπος (John 4:6, 38) in connection with Jesus' initial mission to the Samaritans are related to one of the basic Johannine themes of Jesus' revelatory work as a journey. The paper examines the relation of the concept of κόπος with the theme of Jesus' thirst, which, together with the theme of living water, is one of the key biblical-soteriological concepts of Johannine theology. It can be hypothesized that κόπος in John 4 as a part of the Johannine theology of incarnation of the Word of God can be related to the hour of Jesus and to his passion as an aspect of the soteriological dimension of his cross.

Gitte Buch-Hansen, University of Copenhagen
'I Do No Longer Call You Slaves' (John 15:15): John's Anthropology Reconsidered in Light of Aristotle's Ideas about Naturally Born Slaves' Spiritual Constitution
Johannine Literature

In the opening chapter of his Politics, Aristotle explains how the human being is the best among living beings when he is made perfect (Pol. 1253a: τελειόω). Man realises his potential as political animal when his innate intelligence is put into service of the core political virtues: wisdom and righteousness, which regulate the good society by the aid of law and just sentencing. However, man is also the most unscrupulous and savage of all beings when his mental capacities serve his desires (Pol. 1253a). This passage brings the enigmatic wording of Jesus' initial revelation of his mission to mind: his food is to do the will of Him who has sent him and to make His work perfect (Jn 4:34: τελειόω). The task is finished, when on the cross Jesus declares his work perfected (John 19:30: τελέω). The question with which this short version of John's anthropology leaves us is how we are to understand the condition of the human being once created by the Father (Gen 2:7: ἐμφυσάω) as compared to the creature perfected with the final portion of breath from the Son (Jn 20:22: ἐμφυσάω). The answer is: as the innate slave compared to the freeborn person as described – again – by Aristotle in his political treatises. During the Feast of Tabernacle, Jesus explains how God's household is defined by the freedom he offers (Jn 8:31) and again, in his final speech to his disciples, Jesus states that he will no longer call them 'slaves', but 'friends' (Jn 15:15: δούλους and φίλους). In this paper, I argue that, firstly, anthropology is at the core of the fourth gospel; secondly, that we are able to deduce John's understanding of humanity from Jesus' non-symbolic discourses; and thirdly, that we must turn to Aristotle's political treatises in order to understand the transformation of the human being that takes place in the fourth gospel. Apparently, John is able to imagine a community without slaves. However, it comes with a historical price: outside Christianity, innate slavery persists.

Veronika Burz-Tropper, KU Leuven
The Metaphorical "I am" Statements in John as God-Images
Johannine Literature

Many people are familiar with the impressive statements of Jesus, such as "I am the good shepherd" or "I am the light of the world". There are seven of these figurative sayings in total and they can all be found in the Gospel of John, namely in: 6:35; 8:12; 10:7, 9, 11, 14; 11:25f; 14:6; 15:1, 5. Both in general and in Johannine studies in particular, the metaphorical "I am" sayings are regarded as important

expressions of Jesus' self-revelation and therefore as significant aspects of the propagated high Christology of the Gospel of John. However, these sayings not only bear a meaning for Christology and soteriology – as often stated in Johannine scholarship – but also for Theo-logy. The discussion of Jesus' statement in John 8:12, "I am the light of the world", which is to be viewed as closely related to the statement also attributed to Jesus in 1 John 1:5, "God is light", makes it clear that the metaphorical "I am" sayings – especially because of their intratextual connections with John 10:30 and 14:9 – offer central statements about God and are to be evaluated as such. They are weighty images of God, namely images for the one whom Jesus reveals in his capacity as the messenger – God the Father. Therefore, the other images attested in the metaphorical "I am" statements as "the bread of life" (6:35), "the door" (10:7, 9) or "the good shepherd" (10:11, 14) etc. are also to be variously interpreted as images of God – even if no corresponding statement "God is..." is found in the Gospel of John. However, this only applies to the first six metaphorical "I am" sayings, since the Father, in the seventh "I am" statement, is decidedly referred to as the vinedresser. Moreover, it can be shown that all these images can be found in Old Testament traditions, above all in the prophetic book of Isaiah, as images for God or his salvific action towards humankind.

Paul Joseph Creevey, KU Leuven/Catholic Theological College Melbourne
The Resurrection-Event in John: A Supporting Case for the Theo-centricity of John's Gospel
Johannine Literature

Barrett noted "there could hardly be a more Christocentric writer than John, yet his very Christocentricity is theocentric." Similarly, Thompson argues: "Theocentric is more appropriate, as John's Gospel continually and insistently seeks to relate Jesus to God." Sadananda is even more poignant arguing that "in dialogue situations with the neighbours of our faith we strive for a Christological approach instead of a theocentric one. Today, God [theology] has become a captive of Christology." Scholars are now reconsidering that John's high Christology operates within the central theological framework where the fundamental question is concerned with the nature of revelation: the question of who God is and how is this God revealed to humanity. As Frey opines: for the Evangelist "there is no true and fully valid knowledge of God that bypasses the revelation in Jesus Christ." James Dunn captures the challenge to understand John's high Christology when he points out that the primary theological debate that the Fourth Evangelist is engaging in with his Jewish contemporaries is a debate about monotheism, that is, a theological debate about the identity of Jesus. Within this debate this paper will attempt to argue that the resurrection-event in John strongly supports the notion of the theocentric nature of John's Gospel. First, it will briefly consider the argument that within the Johannine narrative a central motif is that Jesus is God's envoy. All of Jesus' life-giving works and words are not additional to God: they are the works and words through which God is made known to the world though Jesus' Incarnation. Second, it will address the issue as to whether John sees Jesus' resurrection as an event that is theocentric or Christocentric especially in relation to Jesus' statement: "I am the resurrection and the life". Finally, it will look at evidence from John 19:38–20:29 that points to the Fourth Evangelist as communicating the theocentric nature of the resurrection-event.

Rachel Danley, University of Aberdeen
The Possibility of Divine Indwelling: Probing John's Expressions of Divine Presence within Its Templized Spatiality
Johannine Literature

John's Gospel was taken up by early Christian theologians to express the triadic nature of God, but unfortunately, its Jewish elements were often unmoored from its origins. In the Scriptures, the Temple provided an experiential way for God's people to understand their relationship to him through its embodied rituals. This paper considers how John's Gospel utilizes Temple imagery to express the divine presence through the Father, Son, and Holy Spirit. With the aid of Critical Spatiality and

Conceptual Metaphor Theory, we will observe how Temple imagery is remapped within the social world of John's narrative as Jesus dwells with people. After introducing the Temple language in John 1, we will clarify how John 2:13–22 overlays multiple elements of Temple space upon one another. Next, we will examine how John 4:1–42 remaps Temple imagery in the social space of the Samaritans. Finally, we will see how John 14 reveals the possibility of dwelling in the Father's house and the indwelling of the Father, Son, and Holy Spirit. Within this socialized Temple matrix, we will attend to the way that John's Gospel addresses purity in relation to God's holy presence.

Paulus De Jong, University of St Andrews
The Transformation of Violence and Death: John's Jesus in Light of the Book of Exodus
Johannine Literature

The significance of the book of Exodus for the Gospel of John is beyond dispute. From the Prologue onwards, the Fourth Gospel frequently draws on the stories of Moses and Israel in its portrayal of Jesus (e.g., the bread from heaven, the Passover Lamb). This paper argues that John's use of Exodus goes much further than these clear correspondences. It will explore parallels between Jesus' signs and Moses' signs, Jesus' "wilderness experience" (Jn 11:54) and that of Israel, Jesus' royal entry into Jerusalem and the Song of the Sea, and Jesus' death and the death of Israel's enemies. It will argue that, for John, these parallels are not merely literary embellishments of the Gospel narrative, but that they serve a theological purpose: to present Jesus as the non-violent King of Israel who dies for his enemies out of love, casts out "the ruler of this world" (Jn 12:31), and finally defeats the one true enemy—death.

Eric Foster-Whiddon, University of St Andrews
Callirhoe, Jesus, and Divine Beauty: Reading the Fourth Gospel with Greek Novels
Johannine Literature

How would an ancient reader of Greek novels have understood the Gospel of John? The Fourth Gospel is typically considered to have emerged from western Asia Minor some 50 years after Chariton penned *Chaereas and Callirhoe* from the same locale, speculated to be the earliest extant Greek novel. Because of this shared provenance and the rapidity with which *CC* gained popularity in the literary culture, it is reasonable to imagine that some within John's audience might have also encountered Chariton's novel. The Gospel of John displays many characteristics which might signal an ancient reader familiar with *CC* to approach it as related literature. Despite their similarities, one central characteristic of the novel appears to be a glaring omission from the gospel: in Callirhoe and every subsequent ancient novel, the main character is strikingly beautiful. If this is the case without exception, would the novel-reader be disappointed when encountering a Johannine Jesus who is not explicitly described as beautiful? Does this apparent divergence discount a reading of John as novelesque narrative? This paper considers the δόξα of Jesus in the Fourth Gospel in comparison with the beauty of Callirhoe, paying particular attention to the ways in which each protagonist's splendour affects secondary characters. While Jesus is not primarily described as καλός in the Gospel of John, this paper argues that his δόξα is portrayed as a magnificent or splendid quality which, like Callirhoe's beauty, has a magnetic effect and indicates elite status. As such, the characterization of Jesus in the Gospel of John does share notable similarities with beauty in the novels. With these resemblances in view, the disparities between characterization of John's Jesus and the novels' protagonists are examined along with possible consequences of such divergence on a reading of the Fourth Gospel as novella.

Anne-Sophie Münch, University of Münster
The Gospel of John in Karl Barth's Theology: Prospects Derived from Reception History
Johannine Literature

The theology of Karl Barth is popular for its imprint of Paul's letter to the Romans ('Commentary on Romans' in 2nd edition from 1922). So far, in Rudolph Bultmann's theology the reception of the Gospel of John was proved. But recent research has pointed out what significance the text of John's Gospel had for Barth's theology as well. For instance, the monograph by Jochen Denker – 'Das Wort wurde messianischer Mensch. Die Theologie Karl Barths und die Theologie des Johannesprologs' (2002) – goes into the matter of the Johannine prologue (Joh 1,1—18) in Barth's theology. Especially, the incarnation of the logos (Joh 1,14) draws a continuous line in the whole opus magnum 'Kirchliche Dogmatik' by Karl Barth and in his lecture 'Erklärung des Johannesevangeliums' from 1925/26 in Münster. Since works like Denker's emphasize mostly the katabatic moment in the theology of Barth by analyzing the prologue, it has to be clarified, in which way the anabatic movement of the Johannine theology can be found in Barth's work. Due to the fact that the rise of Christ plays a decisive role in Barth's thinking. This paper will analyze, based on the monograph of Jochen Denker, which other Johannine texts are integral in Barth's theology and in which way he interprets them. Therefore, selected examples of anabatic aspects in Johannine theology (like Joh 19,30f) in Barth's work will be studied. Also, chances and limits of the 'auslegungsgeschichtlicher' resp. 'rezeptionsgeschichtlicher' approach will be examined. Based on the impact of the Gospel of John on Barth it has to be evaluated whether exegetical research has benefits from these insights.

Catrin H. Williams, University of Wales Trinity Saint David
Scriptural Legitimation of Theo-logy and/as Christology in the Gospel of John
Johannine Literature

Appeals to and engagement with the testimony of the Jewish Scriptures are integral to the distinctively Johannine presentation of Jesus as the eternal Word incarnate and Son who speaks and acts in unity with the Father. A key component of Johannine christology in this regard is its depiction of Jesus as laying claim to designations and motifs that, in the Jewish Scriptures, are ascribed to Israel's God. These include Jesus' proclamation of the absolute ἐγώ εἰμι as a self-declaration as well as the claim that Jesus embodies God's Name (ὄνομα) and Glory (δόξα). Less often examined in Johannine scholarship are the techniques and strategies used by the Fourth Evangelist to establish – and legitimate – Jesus' divine identity on the basis of scriptural passages about God, on the one hand, and his agent(s), on the other, that lend themselves to mutual interpretation and even identification. This paper will examine a range of such scriptural passages (particularly from the Psalms and the prophecies of Isaiah) that are combined and mutually interpreted within the Gospel of John to underpin its presentation of Jesus as the definitive revelation of God.

Edward Wong, University of Edinburgh
Claiming Victimhood and Perpetration through Storytelling: Trauma and Identity (Re)Negotiation in the Fourth Gospel
Johannine Literature

One of the most contentious hermeneutical dilemmas in the Fourth Gospel is the hostile depiction of "the Jews". Not only does the writer portray "the Jews" as Jesus' primary opponents, depicting them as murderous and unfaithful, they are said to be culpable for Jesus' death and are designated as "children of the devil (8:44)". Why would an apparently Jewish evangelist see it as appropriate to direct such harsh rhetoric against "the Jews"? In this paper, I investigate the possible links between the Gospel's seemingly "anti-Jewish" rhetoric and the impact of trauma derived from Jewish-Christian tension. By situating the text under the conceptual framework of Trauma Theory, I aim to demonstrate, first, that the Fourth Gospel could be read as a trauma narrative to the extent that it attempts to rhetorically establish the knowledge of a traumatic "reality" by claiming victimhood and perpetration; and second, that it promotes an expanding collective identity of suffering as the text

guides its receptive readers to affectively evaluate the involved characters at issue and to reach an empathetic identification with the presented story.

Eve-Marie Becker, University of Münster
Epistolary Leadership: Paul in Reception
Lived Scriptures in Late Antiquity

Most of Paul's letters can be read as community or leadership letters: Paul addresses communities and exercises leadership. In my paper I will look at how the Pauline epistolary format has impacted early Christian epistolography later on. Hereby, I will present some of the results of current research resulting from "Handbuch Brief- Antike" (de Gruyter) and the "Epistolary Vision of Transformational Leadership" project, funded by the Danish Research Council.

Miriam De Cock, Dublin City University
Encountering Scripture Through Origen's Bookish Homilies
Lived Scriptures in Late Antiquity

In this paper, I will explore what it might have been like to encounter scripture through Origen of Alexandria's exegetical homilies, which he likely delivered in Caesarea between 244–248 CE. The 2012 discovery of Origen's *Homilies on the Psalms* provided us with 29 full-length homilies, a find that more than doubled the homilies of Origen we had in the original Greek. I deem these and the *Homilies on Jeremiah*, also preserved in Greek, to reveal, more clearly than the Latin translations of his homilies, the very scholarly goals Origen had in preaching on scripture. Origen scholars have long claimed that Origen preached to a mixed audience, that is, to members of his school in Caesarea, catechumens, the baptised, as well as priests and deacons. The members of this group would therefore have fallen on a spectrum articulated by Origen himself, from the "simple ones" to the spiritually mature. However, his audience members likely also spanned another spectrum, that of literacy. It is highly likely that only a small portion of his audience could actually read, and therefore Origen's frequent instructions in the appropriate way to read and analyse scripture in these homilies are puzzling. This dynamic and its implications for our understanding of Origen as preacher, the genre of the homily, and the period's liturgical context, will be explored here.

Nicola Denzey Lewis, Claremont Graduate University
Biblical and Para-Biblical Scenes in Roman Catacomb Art
Lived Scriptures in Late Antiquity

"The relationship between biblical or para-biblical texts and what we call material or visual culture is immensely complex. The exigencies of immediate context, local versus broad interests or cults, dissemination of written texts versus ideas or oral texts, and issues of preservation or access to ancient sites mean that as scholars of the Bible in the ancient world, we face considerable challenges if we seek to fully understand the way in which ancient interpreters – particularly craftspeople or painters – received and transmitted biblical or para-biblical traditions. In this paper, I will explore some of the analytical challenges in determining text-object relationships, using visual examples from funerary art in the Christian catacombs of Rome. Although fresco paintings evince a series of well-known scenes from the Bible – particularly the parting of the Red Sea or the Raising of Lazarus – different catacombs can give perhaps a hint as to what narratives in the Bible bourgeois Christians of late antique Rome found important to feature in funerary art. The selection – which includes non-canonical or apocryphal narratives or referents – is worth some critical analysis, including examining the case of the late 19th-century Catholic manipulation of artistic traditions and biblical narrative to reflect particular concerns about Catholic identity and continuity with the past."

Nils H. Korsvoll, Agder University
Healing for Health or Another Purpose? Medical Amulets with Biblical Content in Late Antiquity
Lived Scriptures in Late Antiquity

Healing took on a great many guises in Late Antiquity, including so-called magic where holy text played an important part. Amulets draw on biblical stories and figures and are considered one of the arenas of lived religion where people in Late Antiquity encountered forms and versions of biblical text and/or content. Conventionally, modern scholars have interpreted the use of biblical stories and figures as a strategy to garner power and invoke precedent for healing in the here and now. However, by looking at late antique amulets through the lens of placebo research, this paper adds some nuance to our understanding. Over the last couple of decades medical studies have recognized the importance of the placebo effect, and students of medical history use placebo research to explore historical practices of healing. While I on the one hand find that biblical figures and stories indeed would have conditioned people to experience a placebo effect, on the other hand I see that the illnesses in the amulets are not those for which placebo has the best effect. In fact, the amulets are almost conspicuously vague when describing illness, leading me to propose that they were not primarily agents for healing but rather expressions of a worldview or world order.

Katja Kujanpää, University of Helsinki
Justin Martyr and the Epistle of Barnabas Negotiating Scriptural Authority
Lived Scriptures in Late Antiquity

At times the interpretation of scriptural texts becomes a battlefield for struggles of identity. Social identities (e.g., "Who we Christians truly are and should be) are embedded in material culture, rituals, and day-to-day practice, and they become visible through identity markers such as food, clothing, or festivals. It is exactly such aspects of lived religion that the *Epistle of Barnabas* and Justin Martyr's *Dialogue with Trypho* discuss when referring to the phenomenon of gentile Christian "Judaizing". It appears that some Christ-followers from a gentile background adopted Jewish practices that were considered to be signifiers of the Jewish way of life: circumcision, observance of the Sabbath and Jewish festivals, and food regulations. For Justin and the author of Barnabas, the problem is that the authoritative scriptures appear indeed to promote the observance of these practices. In this presentation, I will demonstrate how such real-life issues affect the ways in which these two authors construct the authority of the Jewish scriptures. Drawing from social psychological theories known as the Social Identity Approach, I will view the two authors as entrepreneurs of identity, ideological leaders who seek to shape the social identity of their audience to influence their behavior. I will show how authoritative scriptures conflict with the social identity that Justin and the author of Barnabas seek to promote and their strategies for solving the issue without compromising the authority of the scriptures. Thus, the presentation will highlight the interconnectedness between articulations of scriptural authority, identity construction, and social reality with its day-to-day practices of lived religion.

Jacob Lollar, University of Regensburg
The Acts of Thekla as Scripture in Syriac Manuscripts
Lived Scriptures in Late Antiquity

Recent advances in the methodologies of the New Philology have emphasized the importance of studying texts within their material (manuscript) contexts (e.g., Lied and Lundhaug, 2017). Rather than extract a text from the manuscript in the quest of some "original" text, these recent studies show that the material contexts offer glimpses into the lived religious practices of the groups behind the materials themselves. Artifacts like manuscripts have thus become integral to the study of the texts they contain—how they were read, used, and interpreted by actual late-antique and medieval

Christians and Jews. The methods of the New Philology have been particularly fruitful in the study of Syriac manuscripts in recent years (e.g., Haines-Eitzen, 2007; Butts, 2017). The accessibility of Syriac manuscripts and their rich tradition of informative colophons and titles allows for opportunities to learn more about specific lived reading strategies and the communities who practiced them. This paper studies the manuscripts containing the Syriac translation of the Acts of Thekla. These manuscripts reveal a great amount of information regarding how Syriac reading communities used, categorized, and mediated the story of Thekla within their traditions. Several manuscripts place Acts of Thekla among stories of other biblical figures, such as Daniel, 3 Maccabees, and the *Book of Women*. Other manuscripts reveal through their embodied place in the manuscript how readers understood the story of Thekla. Finally, the titles of the story, which vary across the manuscripts, suggest in some cases that Acts of Thekla was considered to be among the apostles. This paper provides an overview of Syriac Acts of Thekla in its various manuscript contexts and argues that Syriac Christians of various denominations reckoned this story among the scriptures—an understanding that poses further problems for modern classifications and taxonomies of "canonical" versus "non-canonical."

Joseph Emanuel Sanzo, Ca´ Foscari University of Venice
The Bible in Late Antique Egyptian Amulets and Magical Handbooks
Lived Scriptures in Late Antiquity

My paper will address the manifold ways in which the Bible was put to use on Greek and Coptic amulets, handbooks, and other apotropaic and curative objects from late antique Egypt (i.e., approximately from the third through the eighth centuries CE.). I will address the various analogical relationships between biblical texts and traditions, on the one hand, and everyday concerns about demons and sickness, on the other hand. As part of this analysis, I will demonstrate that certain objects reflect emergent notions of canonicity (in particular oriented around the Gospels) in lived religious contexts. That said, I will also note how the particular shapes of these ostensible canons (i.e., which books were in and which books were out) could differ from one another and from our inherited notions of the Bible.

Daniel Schmitz, University of Wuppertal
Consuetudo and Comprehendenda: Jerome's Demands on the Biblical Text
Lived Scriptures in Late Antiquity

With his translation work, the church father Jerome laid the foundation for the creation of the authoritative Bible translation of the Western Christian Church of the Middle Ages and beyond in relation to the Roman Catholic denomination. This foundation of the Bible translation later known as the Vulgate was controversial during his lifetime, as it was regarded within the Christian Church as a competitor to the sacredly understood Septuagint. Jerome's motivation was the discovery of the *trifaria varietas* (the threefold variation, i.e. locally differentiated editions of the Septuagint of that time), which he regarded as a corruption of the original text that had to be eradicated. Jerome documented and reflected on his work as a translator in numerous letters. In these, he positions himself on basic questions of translating – word-for-word vs. sense-for-sense – as well as on detailed questions of his own translation and the question of textual authority or *Graeca/Hebraica Veritas*. In my paper, I will show that Jerome did not strictly use one of the established translation systems, but rather established a new quality criterion for Bible translations with the orientation towards the reading public, the effects of which have had a lasting influence on modern translations. This criterion of the comprehensibility of the translated biblical word will also be historically contextualised on the basis of the repeated accusation, that Jerome disregarded the revealed word of God, by analysing the processes of authorisation of biblical texts and translations.

Christine Dumas-Reungoat, University of Caen

About Living Places in the Last Days: Where to Survive the Cataclysms and Where to Prepare for the Impending New Era?
Living in the Last Days: New Testament Eschatology and Its Contexts

The texts that describe the prodromes of the end of the world insist on the complete destruction of places that previously seemed stable (mountains, islands, cities, starry skies...) under the effect of accumulated plagues (earthquakes, rising waters, falling stars...), whether in the Sibylline Oracles, for example, or in the Apocalypse of John. The last days cover an astonishing period during which the imminence and sequence of successive cataclysms seem paradoxically to delay the final end of all earthly life. What spaces then remain accessible to those who wish to witness the second Parousia alive? What are the characteristics of the destroyed places and the places where they can be protected? What light can the myths of the end of a world (from the Near East and the Greco-Roman world) shed on this question?

Mateusz Kusio, University of Warsaw
The Delay of the Parousia and the Failure of Prophecies in the New Testament, Plutarch, and Josephus
Living in the Last Days: New Testament Eschatology and Its Contexts

The question of how Christians coped with the fact, that the Second Coming of Jesus did not come within a few decades after his death, is one of the formative issues for the New Testament research and has been answered in different, sometimes even highly divergent ways. Despite its importance, the problem has barely been approached in a comparative way. The paper will argue for the viability of this approach and will contextualise the New Testament discourses about Jesus' Parousia through adducing cognate discussions of fulfilment and failure of prophecies in Hellenistic literature. The conceptual parallels will be drawn from Plutarch and Josephus. Plutarch authored two works devoted to the oracle at Delphi, *De Pythiae oraculis* (*Moralia* 394D–409D) and *De defectu oraculorum* (409E–438E) where he describes the decrease in the popularity of the oracle at Delphi and the simultaneous loss of its traditional hexametric form. He thus points to a larger crisis of the Greek oracular institutions right at the time when Jewish and Christian prophetic activity and literature were blossoming. It is within this context that Flavius Josephus' references to prophecy become relevant. He offers stern criticism of the messianic movements active in Palestine prior to the Jewish War. On the other hand, Josephus himself was able to avoid execution by correctly predicting that Vespasian would become emperor. This fact distinguishes him from the other prophetic claimants, makes his survival and later historical work possible, and importantly comes at a time when, in Josephus' own words, "the exact succession of the prophets" no longer held. These discourses will be put in dialogue with the New Testament ideas about the veracity of futuristic prophecies. It will show that what the early Christian thought about the Parousia and its possible delay was part and parcel of the larger Hellenistic thinking about what happens when prophecies fail and cease.

Hilary Marlow, University of Cambridge, Helen Van Noorden, University of Cambridge and Karla Pollmann, University of Tübingen
Eschatology in Antiquity: Questions and Challenges
Living in the Last Days: New Testament Eschatology and Its Contexts

In this panel discussion on the edited volume *Eschatology in Antiquity: Forms and Functions* (Routledge, 2021), the three editors (Dr H. Marlow, Prof. K. Pollmann and Dr H. Van Noorden) will discuss some of the important questions and challenges that arose during the editorial process. These include how (and whether) to define key terms such as 'eschatology' and 'apocalyptic', which New Testament scholar Howard Marshall described as 'slippery words' (*Expository Times*, 1978). The session will reflect on the ways that different contributors addressed this and other important

interpretive questions, the effect that this had on the volume as a whole, and the implications for future research on this important topic.

Daniel David Pollorena, Reformed Theological Seminary
"Blow the Trumpet, Play the Harp, Sound Like a River," The Role of Sound in New Testament Eschatology
Living in the Last Days: New Testament Eschatology and Its Contexts

From the prophetic elements of the Olivet Discourse to the visions in Revelation, the New Testament is filled with references to 'τῶν ἐσχάτων τῶν ἡμερῶν.' Be it narrative or apocalyptic literature, eschatological themes permeate this literary corpus. Although NT scholars have given considerable attention to diverse aspects of prophecy in the 1st c. CE, the relationship between music and the ἐσχάτων has received the lesser share from these academic endeavors. Whether it be the choir of angels announcing the birth of the Messiah or trumpets blown by angels in Revelation, a lingering question resounds: why does the NT introduces musical elements during cataclysmic events? This paper explores the use of sonoric elements (e.g., ambience, instruments, choirs, etc.) in NT eschatology, through analyzing the literary devices of onomatopoeia, alliteration, and imagery. Special consideration is given to the literary and thematic connections of apocalyptic literature and music. Relevant cultural background, historiographical contexts, and Second Temple literature and arts are considered. This research aims to bring forth new insights and theological nuances to NT authors' and early reception of eschatological understanding.

Jesse Colin Sykes, Trinity College Dublin
Anthropology and Eschatology in the Beatitudes of Matthew
Living in the Last Days: New Testament Eschatology and Its Contexts

Has apocalyptic eschatology adequately explained some of the perennial interpretive challenges of the Matthean Beatitudes? Apocalyptic eschatology has dominated Matthean studies. There is no question that future elements are a major part of the narrative universe of Matthew; however, as has now been a recurring feature of research in eschatology, there are also present (or realized) aspects of the kingdom. If one prioritizes the future (or apocalyptic) interpretive horizon, then the macarisms become pronouncements of eschatological reversal. If one favors the sapiential, then the macarisms appear as entry requirements for or virtues of the kingdom. One route to resolve the dilemma is to reconcile the agonistic tension between future and present, an attempt most recently made by Grant Macaskill who argues for an inaugurated eschatology. This solution appears to have in its favor the support of wisdom texts from the Dead Sea Scrolls that have apocalyptic elements. Another noteworthy attempt is Jonathan Pennington's framing of the Beatitudes between the two rails of macaristic vision casting and the wholeness of teleios-ity. Pennington's approach commends itself for its inclusion of Jewish and Hellenistic conceptual frameworks, its emphasis of other valences besides temporality, and its ethical trajectory of *imitatio dei*. This observation leads one further into the models of subjectivity figured within the First Gospel and with it the "body language" employed. George Brooke has noted the connection between macarisms and the language of body parts which imply "that the activities of the parts of the body declare what a person is really like." Matthew shows a keen interest in the perceptive and active organs—eyes, ears, hands, heart, and spirit. Might further attention to the anthropological valences of the Beatitudes shed further light on their meaning and function in the First Gospel?

Eyal Baruch, Bar-Ilan University
The Tel 'Eton Cemetery and the Development of Judahite Burial Practices
Material Culture of the Southern Levant

The cemetery that surrounds Tel ʻEton is one of the largest burial grounds in ancient Israel. Additionally, this burial ground has a unique history. The earliest known caves appear to be dated to the Intermediate Bronze Age, but most of the caves are later, and the evidence suggests that the cemetery was used continuously from the Late Bronze Age to (at least) the 8th century BCE. Since this continuous use covers also the Iron Age I, from which hardly any burials are known in the region, and the Iron IIA, from which only a few burials were discovered, the unique continuity revealed in the Tel ʻEton cemetery is of great importance to the study of this era at large, and especially for an understanding the unique type of burial that developed in Judah and was popular in the 8th–7th centuries BCE, and is known as the "Judahite Burial". The first part of the paper will summarize the results of the survey and excavations that were carried out in the cemetery since it was discovered some 55 years ago, focusing on the recent survey carried out by the current expedition. The second part of the lecture will review the changes in burial practices over the centuries, and will reflect on the complex connections between the Tel ʻEton cemetery and the development of the popular Judahite burial of the Iron IIB-C.

Lyndon Drake, University of Oxford
The Rhetorical Effect of Materiality in a Text: Money, Exchange, and Writing in the Field Purchase of Jeremiah 32
Material Culture of the Southern Levant

I propose that a productive approach to the economic aspects of the narrative of Jeremiah 32 is to read them as a realistic portrayal of a transaction, and to identify their use as a rhetorical device. It is important to distinguish between 'realistic' and 'real' (or 'historical'). In particular, I will argue that the material details of the transaction are sufficiently precise to create an impression of realism in the account, because the details are plausible as recognisable aspects of economic practices to ideal readers of Jer 32. The details, though, are not so precise that they locate the narrative exclusively in the pre-exilic period, which is one reason why dating the text on this basis has proved to be inconclusive. My argument proceeds from three aspects of the economic details. The first is the description of the weighing of בסף ('silver' or 'money'). The second is the portrayal of Jeremiah as having the משפט הגאלה ('right of redemption'), in the broader context of familial rights to land. The third is the distinctive portrayal of a double deed, along with the description of the related actions of sealing. Each of these details is in one sense unnecessary, in that the ideological point the chapter in its redacted form makes does not depend on (for example) whether weighed silver or coins was used — or even on whether payment was made at all. It seems reasonable that such 'unnecessary' details still have a rhetorical effect. My argument is that they describe economic practices that were real and widespread, including over the broad sweep of time from the pre-exilic narrative setting through to the Persian period, and recognisable in both a Levantine and Mesopotamian geographic setting. At the same time, there is no detail which betrays too precise a location within those settings. The text conveys realism, without being so precise that it permits a conclusive location in time for the text's origins.

Regine Hunziker-Rodewald, University of Strasbourg and Andrei Aioanei, University of Strasbourg
Material and Linguistic Signs: Semiotic Networks of Lineage in Sam'al
Material Culture of the Southern Levant

Reconstructing the meaning of the (*ḥṭr*) *ḥlbbh* in the Hadad inscription (KAI 214, see Ördekburnu) is challenging. Different translations have been proposed, such as "majesty" (Halévy 1893), "prosperity" (Lidzbarski 1900), "government" (Poebel 1932), "succession" (Fales 1982), "dominion" (Lawson Younger 2003), sometimes by cumulating the notions, such as "kingship" and "succession" (Lemaire & Sass 2013; < ḤLP "to replace, succeed"). However, none of these suggestions are based on archaeological/iconographical evidence. Drawing on Peircean semiotics and the enactive theory of

cognition (Azcárate 2022; Baron 2021), this paper aims to show that *ḥṭr ḥlbbh* may relate to the iconic, indexical, and symbolic sign of a vegetal shoot in the left-hand of Samʾalian rulers. Taking into account the naming of the legitimate ruler as a righteous branch of its dynasty, the *ḥṭr ḥlbbh* (< ḤLP, cf. Akk. *elēpu* "to sprout", Arab. *wāliba* "shoot") in KAI 214:3, 9 naturalizes the legitimate lineage ideology mediated and granted by the gods.

Silas Klein Cardoso, University of Bern
Comparing Anthropophagically
Material Culture of the Southern Levant

While much discussion has been devoted to the dualisms of the practice (e.g., image and text; biblical and extra-biblical), interartistic comparisons remain paradoxically logocentric in Biblical Studies. In other words, they use a "verbal" logic that aims at objectivity, separability, and meaning. This hermeneutical irony, read against the works of Derrida and Santiago, can be explained by the conceptual remains of ideas of oneness and purity, cornerstones in the field's epistemological cathedral. After recognizing the impending colonial Renaissance in such a framework—an imminent colonization of itself (Krenak)—, this paper suggests cannibalization as a solution. Inspired by anthropophagic theory, as digested by Haroldo de Campos and Else Vieira, the paper suggests "devouring" as a tool for interartistic translation. Hence, instead of resorting to an asymmetric mode of semiotic transference—a "catechetical" submission of sorts—it suggests a dialogical and open hybridization of interpretive matters in their formal, functional, and conceptual dimensions.

Michaela Bauks, University of Koblenz and Landau
The Impact of the Genealogies in the Book of Genesis for the Construction and Archiving of Knowledge
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

Genealogies form the stepchildren of bible exegetical research because the theological significance seems to be modest. Frequently, the genealogies form a foreign body in the narrative flow and are surprising because of their sometimes incoherent attention to detail. A different impression arises when one evaluates this material in the context of knowledge formation. The texts, which seem so stereotypical at first glance, are formally very diverse and target different bodies of knowledge (topography, geography, kinship, cultural affiliation, professional activities). This paper wants to present the formal and epistemic aspects on the background of some genealogies of the book of Genesis. It also wants to explain the attention to detail that owes to an interest of archiving ancient knowledge in an encyclopaedic perspective.

Aslan Cohen Mizrahi, University of Chicago
Why is Dropsy P's Punishment for Adultery: The Suspected Adulteress (Numbers 5) as Sovereign Threat
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The Priestly History conceives of Yahweh as a divine sovereign who alone commands desire and desirability. In the world of the text, to follow one's desires or impulses (one's "heart") is by definition to "whore after" competing objects of desire (Num 15:39). As the language of whoredom implies, in P illicit desire has a predominantly female face. Indeed, the source conceives of the sexual freedom of ordinary women as the ultimate sovereign threat. The text that best demonstrates this point is the ritual for the suspected adulteress described at Num 5. I have elsewhere demonstrated that each and every one of the elements of the ritual show its principal aim is to recreate the wife's potential marital offense at the level of the cult, thus politicizing her offense. This paper will focus on the punishment the woman receives in case of guilt. It conclusively shows the condition she is afflicted with is dropsy. This was already suggested by Josephus. But the certainty of the identification of the disease and its

significance in the Priestly text can only be established through an examination of the conceptualization of dropsy in south and south-west Asia.

Ida Frohlich, Pázmány Péter Catholic University
Calendar and Worldview in Qumran Enochic Tradition
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The texts of the Qumran library show familiarity with a 364-day calendar which is reflected also in some works written before the establishment of the isolated community. The annual schedule of the temple liturgy in the Temple Scroll is based on this calendar. The narrative tradition of Genesis, the basis of the postexilic identity is reworked according to this system in the Book of Jubilees. The earliest interest in calendrical systems appears in the Aramaic Enochic collection which exemplifies in the narrative of the Fallen Watchers those who "changed their works" (1En 6–11). In response, the Enochic Astronomical Book (1En 72–82) reveals a perfect and unchanging system, that of a 364-day calendar (1En 72–82). The Enochic myth can be interpreted as a polemic on astral magic, a revolutionary new system that spread in Mesopotamia from the middle of the first millennium BC. Astral magic, based on the 360-day zodiacal calendar, was the basis of Mesopotamian science, including healing (*melothesia*). Aramaic-speaking Jews from the Eastern diaspora, the likely authors of the Enochic tradition were well aware of Mesopotamian culture. Their adaptation of the 364-day calendar where solar equinoxes and solstices are the corner points of the year, and there is no place for the zodiac, can be interpreted as a counter-tradition to astral magic. At the same time, this calendar represents a new concept of the nature of transcendent elements and their relationship to the human sphere. Like *melothesia*, this system is also magical in nature, although based on a different principle.

Markham J. Geller, University College London
Listenwissenschaften in the Babylonian Talmud
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The signature format for recording and transmitting scientific knowledge in the Babylonian Talmud took the form of list-making, which is easy to gloss over or miss in the edited layout of the printed editions and manuscripts of the Bavli. The *Listenwissenschaften*-format had a long pedigree going back to Babylonian (Akkadian) curriculum and standard editions of data (lexical lists, omens, etc.), but I know of no parallels in Sassanian texts.

Rivkah Gillian Glass, Aarhus University
Heavenly Astrology: The Creation of Scientific and Social Order in 1 Enoch, the Myth of Er and Somnium Scipionis
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The interconnectivity of Heaven and Earth is a particularly significant idea in ancient Jewish cosmology. It is, additionally, a shared scientific notion of the ancient Mediterranean. In this paper, I argue that Plato's *Myth of Er*, 1 Enoch, and Cicero's *Somnium Scipionis* partake in a shared rhetorical strategy: they use otherworldly travel, and the geographic and astrological education that is only possible in such fantastic locations, to model an idealised society. In each of these sources, the otherworldly knowledge on the ordering of the cosmos simultaneously relies on social hierarchies to explain the natural world, and the structure of the natural world to explain the organisation of society. In other words, the sources imagine the natural and social worlds, and the divine and earthly spheres as reflections of each other. Each text's emphasis on the inter-connected concerns of ethics, politics, and human-divine relations is unique to a specifical cultural and historical milieu, but the method by which these ideas are expressed is a shared one. The heavenly source of this knowledge, furthermore,

legitimises the various discourses, further justifying these micro- and macro-cosmological commentaries. While I do not argue for deliberate intertextuality between these texts, this comparative study will consider how heavenly voyages are used as a means of acquiring unknown information in order to better understand our mortal existence across cultures, times, and places.

Lennart Lehmhaus, University of Tübingen
This Is Torah and I Must Learn: Encyclopaedic Dimensions of Talmudic Literature
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

In earlier research, the occurrence of medical, scientific or other special knowledge within the corpus of rabbinic literature was either belittled as foreign 'import', folklore, superstition or, at least, subordinate to the primary halakhic or theological focus. Others overrated this as pristine science or genuinely Jewish expertise. This paper opts for a different approach studying the rabbinic discourse as a hub but also as a threshold for such (technical) information that was appropriated and eventually incorporated into the broader mainstream of Talmudic tradition. These phenomena can be better understood by a comparison with similar corpora (scientific, legal and religious compilational texts) and broader intellectual impulses of institutionalizing, ordering and making knowledge accessible in (para-)encyclopaedic traditions or practical compilations throughout Graeco-Roman and ancient Near eastern cultures. In this process, rabbinic core expertise in Halakha ("Jewish law"), exegesis, commentary and dialectics served the sages' interest in medical and other scientific areas — and, vice versa, their familiarity with these discourses enhanced their expertise/authority. The inextricable intertwining of 'scientific' and 'religious' knowledge seems deeply embedded in the epistemological framework of a broader concept of (Talmud) Torah and learning as kind of rabbinic paideia.

Young Gil Lee, University of Sheffield
Gender and Sexual Impairment: Medical or Situational Ethics Reflected in Mishnaic Laws
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

This paper presents some situational ethics as reflected in rabbinical discourses concerning medical knowledge of sex and gender, dealing with case laws from Mishnah, Nashim (נשים). In addition, Ancient Near Eastern culture and classical antiquity on similar issues will be examined from a comparative perspective. Firstly, this study introduces rabbinic recognition of gender, which is significantly non binary but subdivided into six categories: male, female, androgyne (a person possessing both genders' sexual organs—dual genitalia), *tumtum* (טמטום, a person whose external sexual organs are indeterminate), *saris* (סריס, male who lacks secondary sexual characteristics at puberty or who has had their genital organs removed), and *aylonit* (אילונית, female who lacks secondary sexual characteristics and is thus incapable of reproducing). Secondly, the rabbinic distinction between congenital and acquired *saris* (*saris hama* סריס חמה, born *saris* and *saris adam* סריס אדם, man-made *saris*) will be discussed:, as well as how the sages approached these matters case by case with careful consideration in applying Halakha. Rabbinic questions address a wide range of Mishnaic case laws, including the priest's right to eat *teruma* when he is an acquired *saris* or is not circumcised (due to medical reasons); the application of levirate duty to *saris* or *tumtum*; androgyne's marriage; marriage to a priest for a woman who became *aylonit* as a result of an acquired injury or her Ketubah status—whether she should be considered a virgin or not. This study will provide not only an understanding of specialized medical knowledge embedded in rabbinic traditions but also the ongoing process of contextualization through practicing laws and the resulting interpretation: medical or ethical issues that arise when halakic norms meet variable situations, particularly human victims affected by circumstances beyond their control.

Matthew Morgenstern, Tel Aviv University
New Light on Some Mandaean Medical Concepts

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

Mandaic literature and magic texts provide a wide range of information about Aramaic medical terms employed in Babylonian in the pre-Islamic period. Not all of these have been studied and published in detail. After a brief presentation of the sources, this paper examines a number of terms relating particularly to conception and childbirth and indicates how they relate to contemporary medical theories.

Jose Alberto Paredes, Reformed Theological Seminary

Deity, Doctors, and Divination in the Greek Pentateuch: Lexicography and Semantics
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

For some years now, Septuagint (LXX) studies on the one hand, and medical lexicographical analysis from documentary sources on the other, have been growing as independent areas of scholarship. LXX scholarship places the primary translational efforts for the Greek rendering of the Pentateuch within Ptolemaic Egypt close to the 3rd c. BCE. This was a literary achievement likely produced for and by Hellenistic Jews. At that same time, Alexandrian medicine was thriving. Nonetheless, tensions between Greek physicians and Egyptian healers were present. These were a result, in part, of their distinct 'rational' and 'magical' approaches to health and disease. These tensions were also cultural in nature—responding also to diverse understandings of the divine, and of its involvement with health. It is in this cultural context that the translation of the Hebrew Pentateuch to the Greek language took place. Within this corpus (i.e., the Greek Pentateuch), there are several occasions in which translators employ lexemes used elsewhere in Greek medical literature. This paper considers relevant medical classical literature as well as medical documentary evidence—papyri and epigraphy—from the 3rd to the 2nd c. BCE to explore the positive and negative connotations of medical lexemes for doctors, healing, sorcery, and cures (ἰάομαι, ἰατρεῖον, φαρμακεία, and φάρμακος) in the Greek Pentateuch. After a diachronic analysis of these sources, the author considers both the socio-cultural context of Ptolemaic Egyptian medicine and pervasive Jewish religious presuppositions in the 3rd c. BCE to explain these terms' specific connotations in the Greek Pentateuch.

Alessia Pilloni, Free University of Berlin

Encyclopaedic Aspects in the Late Babylonian Astronomical and Astrological Compendia
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The will of collecting and organizing astral knowledge in Mesopotamia is already known from the earlier stages of Assyro-Babylonian astronomy, with MUL.APIN as the most representative example. As Hunger and Steele (2019) remark, this composition shows the will to produce a single concise text, covering all the astronomical knowledge of the period. Being composed prior to the eighth century BC, before the development of predictive astronomy, this work contains lists of stars, planetary and lunar phases, and astral omens. Later on, in the mid-fifth century BC, significant innovations in the field of astronomical knowledge took place: the introduction of the zodiac as a new coordinate system, the emergence of mathematical astronomy for predictions of celestial phenomena (including the so-called 'Goal-year method'), and new forms of personal astrology. The new concepts led to the need for the production of new compendia, for example, on planetary phenomena (BM 76488, BM 41004, BM 45728), on calendrical and stellar astrology (BM 36303+), or on both astronomical and astrological instructions (AO 6455/TU 11 and the fragmentary BM 32557). The aim of this paper is to present these key examples to illustrate their encyclopaedic aspects and how these develop in line with the innovations mentioned above. Lastly, since the single tablets were not meant to be consulted alone, some remarks will be made concerning the libraries of Uruk and Babylon, where astral science texts were kept and consulted by the experts.

Leonie Rau, University of Tübingen

Compiling Pharmaceutical Knowledge in 10th-Century al-Andalus: The Dispensatory of Saʿīd b. ʿAbd Rabbih

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

My paper will examine a recently discovered manuscript of a hitherto unedited dispensatory by Andalusi physician and poet Saʿīd b. ʿAbd Rabbih (d. 342/953–4 or 356/966–7). An unusual text in two respects, this dispensatory is one of very few works on compound remedies from the Arabicate west, where books on simple drugs seem to have been much more popular. In addition, and uncommonly for the Arabic genre of dispensatories, it contains recipes not only for medicinal applications such as pills, electuaries, and syrups, but also for various perfumes and aromatic substances. This provides fruitful grounds for a questioning of the separations traditionally applied by modern scholars to different disciplinary contexts of recipe literature while also offering a new perspective on the border between recipes considered 'medical' and 'cosmetical' by premodern authors. To this end, I will situate the text within these genres and its broader network of sources and influences, discussing the author's reception of older recipes: How did Ibn ʿAbd Rabbih decide which ones to include and which to discard? How did he incorporate recipes from other works? I will analyse these acknowledged and unacknowledged sources, comparing parallel versions of recipes found in other dispensatories and recipe books from both ends of the Arabic-speaking world and examining his compilational strategies and choices.

Rebecca Raphael, Texas State University

The Madman in the Talmud: Neurodiversity Meets the Shoteh

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

This presentation will explore the Talmudic category of the *shoteh* through the lens of the contemporary concept of neurodiversity (J. Singer and others). In the key passage of B. Chagigah 3b-4a, the category, traditionally translated as a reference to mental illness, is defined through behavior. Behavior, in turn, provides the basis upon which the rabbis infer a cognitive state of reduced capacity, that is, to construct a disability category. I propose to examine the structure of that category from several angles: first, what legal disabilities are imposed; second, what legal protections occur; and third, what habitual groupings (of other disability categories) appear throughout Talmudic literature. That exploration will not yield a neat mapping on to contemporary categories; thus I argue that the *shoteh* is not, in a simple sense, a person with a specific mental illness. Rather, the *shoteh* spans multiple contemporary diagnostic categories (using the DSM-5 as the contemporary baseline) and also includes a wider range of cognitive-behavioral differences that are better parsed under the rubric of neurodiversity. Some attention to gender is also necessary, as the *shoteh* is clearly masculine-gendered in the sources. This paper will address many of the same passages as R. Strous (2004) did, but will deploy a disability studies framework, in the context of comparative medical history, not a halakhic one. Context for Talmudic-era medicine in general will be drawn from F. Rosner, L. Zucconi, L. Lehmhaus, and others.

Eleonora Serra, University of Lausanne

Between the Sacred and the Profane: "Epilepsy" in the Babylonian Talmud and the Greco-Roman Medical System

Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

In my paper, I focus on the study of epilepsy in the Babylonian Talmud. It is important to point out that the term epilepsy is used in our days to describe a specific neurological disease whereas in the ancient world the term was used to designate various ills that could cause a loss of consciousness and not necessarily related to the disease that we call epilepsy in medicine today. The origin of the term

epilepsy is Greek and is related to the root ἐπιλαμβάνω meaning “to seize, to take”. This disease was considered to be of divine origin and was traditionally called “sacred disease”. In the treatise *On the sacred disease*, attributed to Hippolytus of Kos, the author explains that the cause of epilepsy is not divine, but physical like the other diseases. The root used to describe “epilepsy” in the Babylon Talmud is: כָּפָה meaning: “To bend over, invert, turn upside down.” The niphal form of this root means: “to be overtaken by a demon”. The Babylonia Talmud seems to attribute a divine origin to this disease, possibly linked to demonic forces. In Pesachim 112b, it is explained that one cannot remain naked in front of a candle or risk becoming epileptic or that one should not have sexual intercourse by candlelight, or one risks having epileptic children. In another passage of the Babylon Talmud, Gittin 70a, the cause of epilepsy is attributed to demons, particularly those inhabiting latrines. According to this passage, one who goes to the toilet must not have sexual intercourse before he has waited the time to walk half a mile, because otherwise the demon of the toilet will follow him and if he has children, they will be epileptic. I will attempt to compare the interpretation offered by the Babylonian Talmud and the Greek-Roman medical system about the causes of epilepsy. In addition, I focus on the interpretation presented in the Syriac *Book of Medicine*, which is a point of contact between Greco-Roman system and Eastern traditions on medicine and diseases.

Ari R. Silbermann, Tel Aviv University
Foreign Wisdom and Foreign Women in Second Temple Texts
Medicine, Sciences and Knowledge in Biblical and Talmudic Traditions

The association between women and wisdom in the Bible is quite well-known. Wisdom is described allegorically as a woman, and it is likely that some references to foreign women in Proverbs may be references to foreign wisdom. However, what is less well considered are the deeper motifs underpinning this connection. In this paper, I hope to show that the relationship between wisdom and the feminine is also reflected in the base meaning of זנות. Usually translated as fornication or prostitution, I believe its meaning is more basically tied to going astray and erring, particularly in Second Temple texts. This then allows for a basic linking of foreign wisdom and the figure of the harlot and opens up new vistas for consideration. For Second Temple texts, additional layers are added to this relationship, particularly in terms of the demonic, which was also believed to lead astray. I hope to demonstrate how this works in Second Temple texts, particularly as it relates to the tradition of the Watchers' transmission of scientific knowledge, 4Q184 (initially dubbed Wiles of the Wicked Woman), and the apocalyptic worldview. I further hope to show how these ideas are really the mirror image of older Ancient Near Eastern ideas which linked the motifs of wisdom, the straight path, permanent laws of creation, and the building of houses or temples.

František Ábel, Comenius University Bratislava
Ioudaismos through the Lens of Remembering: Exploration of the Semantic Shift of the Term in the Context of the Early Reception of Paul the Apostle
Memory, Method, and Text

An important aspect of memory studies in regard to Jewish religious tradition is that memory and faith are interconnected and as such represent its basic character. Besides an essential function of memory which is to describe and analyze how the past was shaped to make a common identity of the community in the present, remembering is also, as Simon Butticaz and Enrico Norelli have aptly remarked on this interdependency, a semantic category with significant theological implications. It is a typical character of Jewishness that confirms this fact. The goal of this paper is to explore the conceptualization of the term *Ioudaismos* during the Second Temple period, from Maccabees through Paul the Apostle, up to nascent Christianity in the Second Century CE, including its impact on the self-conception of the groups of non-Jewish Jesus followers. The findings of this investigation confirm that

applying this approach to the topic enables us to understand this term, including its semantic shift historically and contextually, without bias and traditional (anti-Jewish) stereotypes.

Kyung S. Baek, Trinity Western University
Qumran and Resurrection: Shaping the Past and Making the Future
Memory, Method, and Text

The concept of resurrection and the afterlife at Qumran is complex and multifaceted. The use of authoritative texts such as Dan 12:1–3 and 1 En 22, 90, 104 is significant in the formation of Qumran's beliefs about the afterlife. These texts articulate the idea of a general resurrection of the dead and provide a framework for the belief in a future life beyond the grave. Burial and banquet practices at Qumran also provide insight into their beliefs about the afterlife. The community believed that they were living in the "Last Days" and their burial practices reflect this belief. The concept of a banquet in the afterlife is also evident in the Scrolls, and this belief is linked to their hope for a future life beyond the grave. Writings such as 1QS, 1QSa, 1QHa, 4Q385, 4Q521, 4Q542, and 4Q548 reconstruct a view of resurrection which is anchored in the past. The use of these texts helps the community to construct their present identity through a fluid and complex matrix of memories. This paper will explore the ways in which the present circumstances shaped the Qumran community's view of not only the past, but also the future; within which, resurrection played an integral role.

Alexander Bevan, KU Leuven
εἰρήνη: A Contested Term? A Reading of εἰρήνη in John as a Text of Disputed Memory to the Implied Jewish Communities
Memory, Method, and Text

Egyptologist and cultural memory theorist, Jan Assmann (2000) recognises memory as constitutive to the generational processes in the construction of group identity. In this sense, he argues, it is possible to speak of the "collective" and "connective, bonding" character of memory. However, he contends it is also possible to speak of the "dark side of bonding memory", which is revealed in the "irreconcilable emotional force" of opposing parties towards a disputed past in group memory. In the narrative world of the Gospel of John, the act of remembrance (μιμνήσκομαι) is situated in the post-Easter perspective of the disciples enabled through the receiving of the Holy Spirit (20,19–23). Here, Jesus' repeated expression of εἰρήνη ὑμῖν is commonly interpreted as the fulfilment of the earlier promise to the disciples and an assurance of victory in the face of tribulation (14,27; 16,33). Assmann's insights into a disputed past, however, draw attention to the continuing fear of the disciples after the resurrection, who remain behind locked doors (20,26) and whose commission to forgive sins is only beginning (20,23). Through a hermeneutics of social memory theory, the question may be asked: What are the differing conceptions of εἰρήνη that contribute to both the "collective" memory and the "dark side of bonding memory" of the post-Easter believing community? Through a reading of the gospel of John as a text of memory, this paper will apply LXX-Isaiah and Josephus' Jewish War as potential cultural frames to a disputed conception of εἰρήνη. To the extent that εἰρήνη is inextricably linked to the identity of the Johannine Jesus (14,27), this paper will argue, that against a backdrop of intra-Jewish struggle to the realisation of Israel's blessings after the destruction of the temple (cf. 11,48), εἰρήνη emerges as a contested term amongst the implied Jewish communities of the text.

Hendrik Bosman, University of Stellenbosch
The Song of Miriam in Exodus 15:21b as Evolving Memory and Performance
Memory, Method, and Text

This contribution explores the potential of performance criticism to complement a memory approach to the interpretation of the Song of Miriam in Exodus 15: 21b. Performance criticism is an appropriate

interpretative methodology to engage with HB/OT texts that came into being in ancient societies where less than 5% of the population could read and write. Theological traditions, such as the Song of Miriam, developed through appropriation in aural/oral contexts – evolving memory is about the remembered past and performance about the performed commemorations of the past. My performance critical approach to Exodus 15:19–21 will pay attention to the following aspects of performance in relation to the remembered past, especially as a female performance that was remembered in patriarchal contexts: Actors = horses and chariots of Pharaoh, chariot drivers, the Lord over creation, Israelites (v. 19); Miriam announced as prophet and sister of Aaron, with a tambourine, and all the (Israelite) women (v.20); Miriam as singer, the Lord as triumphant Warrior (v.21). Acts = going into the sea, bringing back the waters of the sea, walking through the sea (v.19); taking in hand, going out and after, dancing (v. 20); singing, being gloriously triumphant, thrown into the sea (v.21). Contexts = memories about the drowning of the army of Pharaoh in the Red Sea in the 13th to 12th Century BCE as part of the Exodus, retold during the time of the Israelite / Judean monarchy and in post-exilic times (Persian, Hellenistic & Qumran). Explanation = the Lord as Creator and commander of creation; the Lord as Divine Warrior; Miriam as co-leader with Aaron and Moses during the Exodus / Wilderness wanderings; women singing thanksgiving / victory songs and celebrating through dance. Performance takes place at the intersection of the expectations of the future and the memories of the past, but at its conclusion becomes part of memory, that influences subsequent expectations of the future.

David Cielontko, Charles University in Prague
The Murderous Herod in the Matthean Infancy Narrative
Memory, Method, and Text

The massacre of infants in the legendary story of the birth of Jesus from the Gospel of Matthew is very well known. The question remains, however, why, nearly a century after Herod's death, does Matthew feel the need to create such an unflattering story about this Jewish king? In light of contemporary scholarship (e.g., Vermes, Baltrusch, Marshak) that portrays a significantly more positive image of Herod and emphasizes the important role of Josephus' negative rhetoric against Herod in *Antiquities* (van Henten), I will attempt to show that Matthew's negative portrait of Herod makes good sense in the context of the formation of a profoundly negative memory of Herod following the fall of the Jerusalem and its Temple.

Thomas R. Hatina, Trinity Western University/Charles University in Prague
From Archive to Memory: Matthew's Fulfilment Quotations
Memory, Method, and Text

This paper proposes a shift in how we might read Matthew's fulfilment quotations. Challenging archival approaches, which have resulted in unresolved and contentious issues concerning sources and compositional development, this paper advocates a memory reading within the literary complexities of early Jewish historiography that comfortably blended scripture, tradition and invention. From this perspective, the fulfilment quotations function as hermeneutical devices that give us a glimpse into how Jesus was remembered and historicized at one moment in time and space. Whatever the underlying sources were, when texts are viewed as products of memory instead of as archives, our questions are redirected to processes that can better explain how scripture was fused with Jesus temporally, and why the memories of Jesus in Matthew are distinct from his counterparts.

Christian Handschuh, University of Passau
New Frames - New Memory? Eusebius and his Church History
Memory, Method, and Text

Eusebius' Ecclesiastical History is one of the most influential texts of early church history. At the same time, it is a text in which the reconstruction of the past and Christian identity formation go hand in hand in a very specific situation. Of particular interest is the way in which biblical texts are used here and employed for memory construction. In addition to an introduction to the memory structure of the work, examples from the Old and New Testaments and their role as cultural memory will be discussed here.

Kyle Parsons, Charles University in Prague
History as/or Collective Memory: Paul Ricœur and Jesus Memory
Memory, Method, and Text

In the field of New Testament studies, there is often a lack of clarity regarding the relationship between collective memory and history, especially in historical Jesus studies. Some scholars assume memory and history to be the same, while others view them as rivals. This paper examines the use of Paul Ricoeur's concept of collective memory in New Testament studies, specifically in the field of Jesus memory studies. Although Ricoeur's analysis of memory and history is useful for historical Jesus studies, a critical reading of his work is necessary since his context and goals are specific to 20th century European historiography and different from those of historians studying 1st century Judea. Nevertheless, some Jesus memory scholars selectively use Ricoeur's ideas. Given the realization of Ricoeur's particular context, this paper proposes that the concept of mnemohistory, as developed by Jan Assmann, provides a useful balance to Ricoeur's conceptualization of history and memory for New Testament studies in general, and historical Jesus studies in particular.

Petr Sláma, Charles University Prague
Moses as a Figure of Collective Memory in the Book of Exodus?
Memory, Method, and Text

This paper picks up the "quest for the historical Moses" as has been pursued in biblical scholarship since the 19th century. Since Jan Assmann's seminal book *Moses the Egyptian* (1997), attention has turned to the intersubjective category of collective memory as a setting in which to describe the emergence of traditions associated with Moses (Hendel 2001; Assmann 2015). Taking a closer look at the various occurrences of Moses in the book of Exodus, this paper asks whether all the different features of Moses can indeed be explained by reference to collective memory – or whether they can be better explained by reconstructing ideological biases of the authors and editors of respective episodes in the Book of Exodus. Thus, the paper is in essence a methodological debate that aims to distinguish the texts in the book of Exodus that are suitable for the analysis of collective memory from those that appear to be the authors' works.

Stu Talene, Charles University in Prague
Competing Traditions Within Early Christianity: Examining the Reception, Reworking, and Use of Marcion's Evangelion by the Author of Acts Via Social Memory Theory
Memory, Method, and Text

This paper seeks to accomplish two interrelated goals. First, I will propose a simplified and nuanced discussion of the relationship between Marcion's *Evangelion* (MLk), Acts, and canonical Luke (CLk) that utilizes recent work on MLk (e.g., Dieter T. Roth, Matthias Klinghardt, Jason D. BeDuhn, and Daniel A. Smith), and the views of Marcion that are now being corrected in light of recent evidence and discussion (e.g. M. David Litwa and Judith Lieu). Following this, I will engage with and further develop the recent monographs by Robyn Faith Walsh and Chris Keith that discuss the writing of the canonical gospels as examples of competition in the world of ancient Greco-Roman writing by focusing on canonical Acts as the best example of this practice (a writing that both scholars do not discuss in their

work).The purpose of this paper is not to examine MLk to reconstruct the origins of the canonical gospels or solve the Synoptic problem, but to (a) provide a working model to more accurately understand how MLk played an important role in the competition for identity formation within early Christianity as the base text for what is now known as the two-volume work, CLk-Acts, and (b) fill the gap left in the works of Walsh and Keith who do not discuss Acts in their monographs. This paper will utilize recent work on MLk, the categories of realms and landscapes of memory within social memory research to examine how geographical locations function within CLk-Acts, and the philosophical works of Henri Bergson and Gilles Deleuze to contribute new insights to our current understanding of the process of reception and (re)shaping of previous Christian traditions by the author of CLk-Acts for identity formation within early Christianity and to present a Christian apologetic historiography to the Roman Empire.

Maria Chen, Yale Divinity School

Voluntary Childlessness as Resistance: An Interpretation of θλῖψις τῇ σαρκί in 1 Corinthians 7:28 from the Global South

Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

In 1 Cor 7: 25–35, Paul believes it is better for the Corinthian assembly not to marry. He states that "because of the present/impending crisis," it is good for a man to remain as he is, be it married or unmarried. According to Paul, one disadvantage of marriage is that the married will have "affliction in flesh" (θλῖψις τῇ σαρκὶ; 7: 28). I offer a contextual interpretation of Paul's discussion on marriage from contemporary China and argue that under oppressive governments, such as the Roman Empire and China, rejection of childbearing can be a way of avoiding affliction and a subversive form of resistance. During 2020–22, many unborn children died of the anti-Covid measures in China. One pregnant woman was refused entry into the hospital because of a lack of a valid Covid-19 test, and the delayed treatment led to the death of her baby. In response to the current crisis, many Chinese netizens state, "this will be our last generation," and promote voluntary childlessness. I suggest that the recent trend of voluntary childlessness in China can shed light on Paul's preference for a marriage-free life and vice-versa. The Chinese younger generation promotes voluntary childlessness to counter the three-child policy and resist the totalitarian regime. Similarly, Paul's advice for the Corinthian virgins to abstain from marriage, and presumably from procreation also, implicitly attacks the Augustan legislation and imperial ideology concerning procreation. My interpretation of θλῖψις in 1 Cor 7:28 can provide an alternative way of viewing marriage and childbirth, especially for the faith community in China, who have traditionally been taught to enter heterosexual marriages and bear children to glorify God. The paper can empower them to view rejections of childbearing as a way of avoiding affliction and also a subversive form of resistance against oppressive regimes.

Gregory L. Cuéllar, Austin Presbyterian Theological Seminary

The Ethnonationalist Interpretative Schema of Western Readers of Ruth

Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

As a Latino biblical scholar, my decolonising approach to biblical interpretation involves an interrogation of an ethnic way of seeing that constitutes what I call an "ethnonationalist interpretative schema". Under this ideological mode of making sense of the social world, ethnicity is interpreted through a taken-for-granted lens of the modern nation-state that, in turn, reifies it as a homogenous and bounded group entity contained within and by the territorial borders of its realized nation-state. Moreover, this way of seeing ethnicity is generally activated when the boundaries that distinguish the homogeneous members of the nation-state are trespassed by human migration. In my paper, I correlate this ideological mode of seeing to what Richard Jenkins describes as "bodies of knowledge", which "make claims about the way the social world is and, crucially, about the way it ought to be." And yet, Rogers Brubaker's explication of cognitive perspectives in the social scientific analysis of race,

ethnicity, and nationality also compels me to use “ethnonational interpretive schema” as a working concept for an ethnicized way of seeing the social world that, by default, reproduces Western versions of the modern nation-state. In my paper, I look at how this ethnonational interpretive schema functions as an automatic reflex of how Western people perceive the world—one that is negatively triggered by scenes of human migration. I then turn to show how such a coding bias appears in recent interpretations of migration in the book of Ruth. By attending to a Western nationalist encoding of ethnicity are biblical interpreters of Ruth making strategic claims about the way the social world of the Bible ought to have been, largely because this is how their experience of the social world is? Also, do Western biblical interpreters who belong to the dominant majority and enjoy full citizenship in a Western nation-state stand to benefit the most from an ethnonational interpretive schema?

Yan Okhtavianus Kalampung, University of Leeds
“Who is the Majority?” The Location of Minority Biblical Criticism in Indonesian Context
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

One significant problem in developing the minority biblical criticism as a critical project is that the meaning of majority and minority are various in different contexts. In this presentation, I will argue that instead of focusing on the Western problem of biblical criticism, minority biblical criticism in Indonesia has a different meaning of “the majority". The meaning of “the majority” determines how to develop minority biblical criticism in Indonesian context. I can explicate three different approaches in the Indonesian contexts that can be developed on: 1. Interreligious biblical criticism: Indonesia is the most Muslim population in the world, and the biblical reader in Indonesia has to deal with Muslims as a majority religion. 2. Archipelagic biblical criticism: As an archipelago, Indonesia still dwells in what Elia Maggang and Rie Apituley call a ""Land-centric"" biblical perspective. Indonesia needs a biblical perspective that puts the context of the archipelago, land and sea, not only the land or the sea. 3. Inter-Indonesian biblical criticism: As a vast country with over two hundred ethnicities, Indonesia needs to develop a biblical perspective that upholds the particular ethnical or regional perspective and has space to encounter another ethnicity or region. Hopefully, this presentation will enlighten how minority biblical criticism can be developed in Indonesian context.

Silas Klein Cardoso, University of Bern
Ceremonial Scholarship — Or, Decolonization “pra Inglês Ver”
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

The aftermath of the (not-entirely-altruistic) British slave abolition in the nineteenth century caused discomfort among the South American aristocracy. While the world metropoles kept demanding natural resources and commodities at derisory costs, colonial production was still slave-driven. The Brazilian Empire’s solution was tricking the British by sailing ships along the coast that pretended to hunt “*negreiro*” ships. Even today, a Brazilian idiom for “pretending” is “*para inglês ver*” (for the British to see). This event illustrates the complexities and contradictions of colonial relations and can also be used to discuss the dynamics of decolonization in biblical studies. Despite a significant intellectual production on the topic—even before the concept of decolonization appeared—remnants of colonialist and imperialist ideas continue materially, conceptually, methodologically, institutionally, and pedagogically present in the field. Yet, “decolonization” is a favorite buzzword, which suggests a decolonization “*pra inglês ver*.” The situation comes at a great cost to “minority” scholars, whose challenges are beyond producing good scholarship. This paper reflects on the challenges faced by these so-called “minority” scholars by presenting an “anthology of bad advice” received by the author. In conversation with Latin American critical thinking and under what Freire called “*raiva justa*” (righteous wrath), five pillars of injustice are unveiled from the pieces of advice, and suggestions for radical action are provided.

Julia Mayo, University of Edinburgh

When Women Fail Women: A Hybridized Postcolonial Reading of Lydia's Collaboration in Acts 16:11–18

Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

This paper explores the dynamics and tension between the role of the newly converted character of Lydia and the slave-girl's subjugated position in Acts 16:11–18. Lydia is a hybridized figure in Acts 16. She is a merchant with a household, but also an immigrant woman. Lydia's status as a colonized subject is established in the narrative through a literary type-scene of land possession (following Musa Dube's proposition of land possession type-scenes e.g. Ex. 2:1–10; Josh. 6:2, 17–25; Matt. 15:21–28; Jn. 4:1–42) involving divinely endowed traveling heroes, a request of these heroes, and a response—in this case a disinterested response—from the heroes (16:12–15). Lydia, as a doubly colonized subject, collaborates with Paul's missionary endeavours, using her wealth and home to assist him. But Lydia is not the only woman in Acts 16. Following Lydia's conversion, the reader is met with a second woman: a slave-girl fortune-teller. Though this pythoness rightly declares that Paul is a servant of the Most High God and that he is announcing the way of salvation (16:18), she is exorcised of her spirit and left silenced and worthless to her owners. Yet where is Lydia? As a Christian, did she open her home to Paul but not to this slave-girl—a child—in need? As a white woman I enjoy greater privilege than Lydia and read Acts 16:11–18 as a call to do better. This article provides a hybridized postcolonial reading of Acts 16:11–18, exploring Lydia's doubly colonized collaborative status as well as the slave-girl's doubly colonized status, seeking to listen to and learn from the voice of the slave-girl, open my home to her, and work toward healing and liberating interdependence between white women and the two-thirds/non-Western women we have failed to embrace.

Kenosi Patson Motuku, University pf Pretoria

"Zacchaeus Moment" as a Theological Paradigm for Justice and Reconciliation in Post-Apartheid:An Imperial-Critical Reading

Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

This paper views the repentant attitude of Zacchaeus in Luke 19:1–10 with its attendant fourfold restitution and voluntary disinvestment as a model for justice for the victims of pre-colonial, colonial, and apartheid eras and reconciliation with the perpetrators and economic beneficiaries of these oppressive and repressive eras. It will demonstrate that an imperial-critical reading of Luke 19:1–10 places Zacchaeus as a native collaborator who amasses wealth fraudulently through economic exploitation of the colonised Palestinian peasants. Since apartheid was in part a product of a supremacist Calvinistic theology, a counter-theology of justice and reconciliation is needed to redress its crimes. An imperial-critical reading privileges the imperial Roman world as both the background and foreground of the New Testament text. For first-century Roman Palestine, it is a dehumanising world marked by oppression, poverty, and economic exploitation at the face of the Roman tyranny. Accordingly, Zacchaeus models genuine repentance and restitution by a beneficiary of an exploitative imperial system, thus effecting justice for the victims as a credible foundation for true reconciliation between the oppressor and the oppressed. This example is important for the post-colonial situation in South Africa as it struggles to build a free and humane society.

Olabisi Obamakin, University of Exeter

Don't Touch My Hair: A Feminist Nigerian/British Reading of the Woman who Washed Jesus' Feet with Her Hair in Luke 7.36–50

Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

Contextual Theology recognises that Euro-American biblical interpretation has an enduring, complex, and contested legacy of silencing particular voices in relation to considerations of race/gender

identity/religion and migration. Whilst postcolonial and African biblical interpretation have become more established in recent scholarship, there has been little, if any, consideration of the particular hybrid location of scholarship which is neither "African" nor "European" but formed precisely in the space formed by the long historical connections between these continents and peoples. As a Black British woman of Nigerian heritage, my 'Afropean' epistemological lens therefore, attempts to take into cognizance: hyper-sexuality, 'otherness', displacement, colonisation, and power. Here an Afropean epistemological lens is applied to the Woman who Washed Jesus's Feet with her Hair in Luke 7.36–50. In doing so, the hypersexualised Eurocentric epistemology regarding long hair is exposed, as having informed the dominant interpretation of this woman displaying a highly erotic act. Using a Nigerian/British epistemology, informed by Emma Dabiri's novel *Don't Touch My Hair* (2019), in which hair is viewed as a symbol of colonisation, 'otherness' and displacement, this woman is configured to be a heroic female prophetess.

Fernando Segovia, Vanderbilt University
Criticism in Times of Global Transition
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

I have argued for a long time for theorizing the relationship between the task of interpretation and the context of the interpreter. While much work has been done, on many fronts, along these lines, I believe that much work remains to be done yet. Such is certainly the case with regard to the analysis of interpretive context—the spatial and temporal framework in which we live and work. Toward this end, it is essential to engage with social theory and its analyses of world order. As a beginning step in this regard, I propose to bring together the visions of Immanuel Wallerstein, with its focus on the Global North, and Boaventura de Sousa Santos, with its focus on the Global South, in conversation. Such theorization should help us to construct a decolonizing criticism in and for these times of systemic transition.

Emma Swai, Liverpool Hope University
Deviant Bodies: How New Testament Writings Obscure Agency and Curate Identity
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

A disability perspective is essential to the examination of New Testament writings, since "deviant" bodies are effectively placed within metanarratives of disability by the authors of these texts. This paper will demonstrate how texts can both use and challenge these metanarratives. Importantly, it will demonstrate that agency denied to "othered" individuals by ableist textual presentation or interpretation, can be found in gaps in the narrative or in overlooked details. Presented bodies are carefully curated within their respective narratives. Whilst impairment is never presented as positive, certain impaired bodies are viewed positively, such as Jesus' resurrected body, or Paul's "marks of Jesus" (Galatians 6.17). However, unnamed impaired bodies generally fulfil a purely narrative purpose, curating the characters of named others through the erasure of impairment, the only explicit indicator of an unnamed identity. This paper will illustrate how gaps left in narratives, whilst the focus of the plot is elsewhere, are where elements of agency can be found. For example, Mark 7.31–37 portrays a deaf man who apparently, from a nondeaf perspective, struggles to communicate. Yet, if the text is re-examined, communication and agency can be identified. Likewise, the "Bent-Over Woman" in Luke 13.11–17 is not viewed as important in her own right, but narrative gaps allow for the interpretation that she displays agency in responding when Jesus calls her. Narrative portrayals of impairment, as well as the gaps in those narratives, need to be re-evaluated. New Testament writings do reflect the physiognomic consciousnesses evident in first and second century societies, but there are points of tension and challenge that need to also be acknowledged, since these affect potential interpretations of texts containing evaluative references to corporeality.

Risaw Walis, University of Leeds
'Ma Su Saw Bi Blanga?': Decolonial Optic and Sediq Mother-Tongue Reading as an Illustration
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

"*Ma su saw bi blanga*" is a Sediq expression meaning "Why do you keep making incomprehensible noises?" The story behind *blanga* (tentatively translated as "noise/s or cacophony/ies") is that during the millet harvest festival, the Sediq people tied up cans and sticks to make a raucous noise in order to prevent the birds from stripping the millet. From the author's perspective, this expression echoes two dimensions related to the biblical interpretation of Taiwan's Indigenous Peoples (henceforth, TIP). First, it reflects the predicament of the TIP, who possess mother-tongue Bibles but lack the accompanying biblical hermeneutic development. This also implies that TIP is continually imposed by *blanga* of interpretations and theologies of the Bible that lack the cultural assets, wisdom, and knowledge of the TIP. The second aspect is, to put it another way, that the TIP are still "invoking" their *blanga* in order to prevent these little birds (the unthinking interpretation of the Bible and its accompanying theology) from carrying away the millet (the traditional wisdom and tradition of TIP). In this article, I intend to investigate three aspects from the standpoint of the Sediq people. First, consider how the Sediq mother-tongue Bible inspires the Sediq to understand the Bible in the context of their own traditional culture. How this interpretation has led to the formation of decolonial counternarratives is the second aspect to be discussed. Thirdly, the counternarratives created by such a reading may serve as an opportunity to bring the TIP closer to the ground of decolonial creativity through "biblical reading" and "contextual reflection."

Edward Wong, University of Edinburgh
"Then the Woman Left her Water Jar": Engaging Hybridity, Liminality and the Invisiblised Samaritan Woman in John 4 from an Asian Immigrant Perspective
Minority and Postcolonial Criticism: Exegetical Explorations & Decolonial Approaches

New and first-generation Asian immigrants in the "West" are often situated in cultural limbo of liminality, encompassing a multivalent hybrid identity that is simultaneously "global" and Asian. In many cases, these immigrants do not only encounter persistent stereotypes of "perpetual foreigners" and "model minority" as other local-born Asians despite their societal contributions and integration efforts, but they are also often remarked by a further marginalised and derogatory position as "Fresh off the Boat (FOBs)" that describes the new immigrants' substantial dissonance from the mainstream culture and are presumed to be in continuous need for the perceived hegemony of Western systems. This paper explores the intercontextual overlaps between the liminal and invisbilised experiences of new Asian immigrants with John 4's portrayal of the Samaritan woman. By interweaving migration theories and autobiographical reflection, this article critically examines how the text appropriates the Samaritan woman's liminality and marginalised position to highlight both her need and the superiority of a saviour Christ. I illustrate that the Fourth evangelist casts the Samaritan woman as a perpetual foreigner by invisiblising her contribution to missions and silencing her voice among her fellow Samaritans within the Johannine story-world in a manner that is comparable to first-generation Asian immigrant experiences and the complex intra-Asian community dynamics. This paper does not only showcase Asian hermeneutics and reader-oriented criticism as fruitful reading strategies to garner insights from John 4, but it also challenges and critiques the way racial minorities today are appropriated and invisibilised.

Monika Amsler, University of Bern
Context and Purpose of Dog-Headed People in Late-Antique Apostle Acts
Miracles and Paradoxography in Biblical Reception from Late Antiquity

This paper will examine late antique traditions of the dog-headed people (*cynocephali*) and especially those in the apocryphal acts. The *cynocephali* are one of the so-called monstrous races attested in Greek literature since the fifth century BCE. The *cynocephali* have, more than other races, preoccupied the Eastern and Western church and chorographers well into the Middle Ages. There may be several reasons for the persistence in the contestation with this particular race. As scholars have pointed out, one of them is the fact that the dog-men, like Jesus, are composed of two natures, animal and human. Descriptions of conversions indeed describe the transformation of the animal nature into a human and ultimately super-human one very well. Beyond these soteriological purposes, the *cynocephali* also served to bolster the story-world of the apocryphal acts with credibility: Travelling to the end of the world ultimately meant to encounter *cynocephali*. Rather than offering proof for the existence of dog-men, the fact that the apostles came across *cynocephali* on their journeys lend credibility to the acts of the apostles.

Carl Johan Berglund, Åbo Akademi University
Peter's Thaumaturgic Development from Observer to Performer
Miracles and Paradoxography in Biblical Reception from Late Antiquity

Although it is likely that the character of Simon Peter we first encounter in the Gospel of Mark is based on the memory of a historical person, the character undergoes considerable innovation in later narratives such as the Lukan Acts of the Apostles and the apocryphal Acts of Peter. While the Markan Peter witnesses Jesus performing a multitude of miracles without himself being named as the performer of a single one, later stories have him walking on water (Matt 14:22–33), healing paralytics (Acts 3:1–10, 9:32–35), receiving visions (Acts 10:9–16; Acts Pet. 17.8–15; Mart. Pet. 6.7–13), making a dog speak (Acts Paul 9.9–15), and even raising people from the dead (Acts 9:36–42; Acts Pet. 27.1–11, 28.63–66). This paper analyzes how each of the miracles ascribed to Peter contributes to the narrative plot in view, develops the characterization of Peter, and responds to the putative needs of the author.

Rebecca Stephens Falcasantos, Amherst College
The Ethnography of Deviance in Socrates of Constantinople's Ecclesiastical History
Miracles and Paradoxography in Biblical Reception from Late Antiquity

The ethnographic impulse was pronounced among fifth-century Christian authors, who marked difference as deviancy to categorize, organize, and contain a diverse religious landscape. Epiphanius' *Panarion*, for example, surveys a landscape of Christian heresies, fashioning them into textual objects by parsing their doctrinal errors and arming readers with the knowledge needed to protect themselves from these poisons (Berzon 2016). While not as detailed as Epiphanius' ethnography, Socrates of Constantinople relies on this same discursive strategy in his *Ecclesiastical History* (ca. 440 CE) when discussing errant Christian groups. Throughout his narrative, wayward Christians tend to slip into one of two errors, namely, Hellenizing and Judaizing. The result in either case is disorder, madness, violence, and demonic activity. Repeatedly, Socrates points to a single cure: union with those who accept the Nicene Creed. This cure's power is confirmed by miracles that accompany the baptism of Jews and the reincorporation of former heretics into the Church. Socrates' treatment of the proximate religious Other is not innovative, but rather sits within a long polemical tradition that became highly refined in late antiquity. Within this context, the 'scientific' cataloguing of both Epiphanius and Socrates creates archives of 'facts.' The genre of history, however, affords Socrates a stronger illusion of objective distance, as he gathers and arranges various sources into a veritable archive for later readers. In this paper, I explore this conjunction of ethnography, heresiology, and historiography in Socrates' *History* in order to understand how the historian provides a template for his readers that associates heresy with exoticizing habits. I focus on Socrates' ethnographic excurses, particularly on

the celebration of the Paschal Feast (HE 5.21¬–22), and their resonances with comments elsewhere the history that connect heresies with Judaizing or Hellenizing tendencies.

Robyn Faith Walsh, University of Miami
The "Miracle- Mongers": The Gospels at the Edges of Empire
Miracles and Paradoxography in Biblical Reception from Late Antiquity

According to Pliny, mirabilia were chiefly associated with the edge of Empire (e.g., Book 7 passim). The art of paradoxography was a means of chronicling such wonders in writing—a sort of spectacle in print, as it were— in the form of vignettes, anecdotes, and annals on everything from unusual human births and bizarre creatures, to exceptional lives, cosmic signs, and extraordinary tales of both disease and healing. Not confined simply to lists, one could also find evidence for popular engagement with "wonder culture" in the works of so-called historians, *bioi*-writers, and novelists alike. Aulus Gellius, for instance, thundered (somewhat ironically) along with Fronto and Apuleius about "sophistic producers of marvels" who attempted to "please the ear" of their audiences with "shabby… Greek wonder-tales"— the implication being that reading audiences were not only susceptible, but primed for tales of the miraculous on the margins. My paper proposes that the canonical gospels of the New Testament should be placed in conversation with this genre of writing. With its accounts of Jesus' miraculous conception and birth, healings, and its accounts of the peoples and traditions of Judea—a conceptually "foreign" territory in the imperial imagination—the gospel writers engage in precisely the same ethnographic and paradoxographical project as their literary contemporaries. To evidence this thesis, I will analyze the Gospel of Mark's presentation of Jesus as a literary *thauma* or "wonder" in the tradition of paradoxography and epic, demonstrating that what has traditionally been termed Mark's "Messianic Secret" is better understood as a literary strategy designed to be equal measures didactic and tantalizing to Roman audiences.

Richard J. Jr. Bennett, University of Edinburgh
Why was Herod Afraid?: Celestial Portents and the Deaths of Rulers
Open Forum for New Testament and Early Christian Studies

"It chanced that a comet had begun to appear on several successive nights, a thing which is commonly believed to portend the death of great rulers" (Suetonius, *Life of Nero*, XXXIV.1) So wrote Suetonius, the great Roman biographer in the Second Century CE. Celestial portents, so he argued, were believed to portend the demise of the powerful. The so-called "Christmas star" in Matthew's infancy narrative has often been interpreted as a fulfilment of Balaam's prophecy regarding the "star [that] shall come out of Jacob" (Num., 24:17). This is for good reason. This paper, however, will suggest that interpreters of Matthew's infancy narrative have—for the most part—neglected Greek and Roman evidence that makes comprehensible Herod's fear in Matthew 2:22. This paper will explore these Greek and Roman texts in close detail, to suggest that Herod's terror is understandable in light of the widely held belief that celestial anomalies portended the demise of great rulers in Greco-Roman antiquity.

Simon Brummer, Trinity College Dublin
"No Prophet is Accepted in His Hometown": A Cognitive Analysis of Schematicity and Framing in Luke 4:16–30
Open Forum for New Testament and Early Christian Studies

In this paper, the Synagogue incident in Nazareth (cf. Luke 4:16 – 30) is analyzed from a cognitive perspective. Approaches from the Cognitive Science of Religion and its outflowing field of Cognitive Linguistics offer new perspectives on historical texts in that they aim to detect cognitive patterns that are outflows of pan-human tendencies. This, in turn, enables refined readings of well-studied texts within biblical studies, as it helps to better grasp how authors thought, and subsequently wrote and

placed their specific ideas within the broader narrative. The main focus of the analysis is thereby on the use of schematicity and framing as integral components of the author's narration. Specifically, this paper claims that the author used a 'prophet – scheme' which was known to his audience to categorize the incident in a general sense both for himself and subsequently for his readers. This, in turn, sets the framework for Jesus' rejection by the people of Nazareth within the narrative. Further, it constitutes the basis for the writer's subsequent framing of the story in which Jesus is portrayed in a very positive way whereas the people of Nazareth are characterized unanimously hostile. As a subliminal, psychological effect, this builds a confirmation bias within the readers to accept the author's interpretation and presentation of the event which favors the side of Jesus over the people of Nazareth.

Maria Chen, Yale Divinity School
Reading the Gerasene Man and the Syrophoenician Mother as a Markan Parallel
Open Forum for New Testament and Early Christian Studies

I read the story of the Gerasene man (Mark 5:1–20) and that of the Syrophoenician mother (Mark 7:24–30) as parallel accounts of Jesus's performance of exorcism in gentile territories. Through narratological theories, such as modes of speech and focalization, I analyze Mark's characterization of both major characters, Jesus and his disciples, and minor characters, the Gerasene man and the Syrophoenician woman. I argue that the Gerasene man, who recognizes Jesus as the Lord and prepares the way for his ministry in Decapolis, is an example to the disciples on the level of the story and to the implied reader on the level of storytelling. The Syrophoenician, in comparison, recognizes the abundance of divine grace and prompts Jesus to go beyond ethnic boundaries, thereby becoming an example to Jesus. Reading the two stories alongside each other would make clear the way the Biblical narrative inverts the role of major and minor characters, demonstrating that minor characters can set an example for major characters. I conduct my research by first comparing the Gerasene demoniac's reaction toward Jesus with that of the disciples during three sea voyages (4:35–41; 6:47–52; 8:14–21). Then, I focus on the dialogue between Jesus and the Syrophoenician mother and analyze how the woman shames Jesus with words from his hate speech. I highlight major differences between the two stories. For instance, the third person plural verb ἦλθον in 5:1 indicates that the disciples accompany Jesus to Gerasene; by contrast, the third person singular verbs ἀναστάς, ἀπῆλθεν, and εἰσελθών in 7:24 imply that Jesus goes to Tyre and Sidon alone. My research shows that the in the former story, there is an implicit comparison between the healed man and the disciples, and in the latter, the comparison is between Jesus and the woman.

Rodi Georgiadou, Aristotle University of Thessaloniki
Theological Abbreviations in the New Testament as a Sociolect Element of the First Christian Communities: ἐν τῷ εὐαγγελίῳ, ἐν τῷ νόμῳ, ἐν τῷ λόγῳ, ἐν διαθήκῃ
Open Forum for New Testament and Early Christian Studies

The first Christian ecclesiastical communities as social groups formed a social network with common practices and repertoire, such as abbreviations. Their major characteristic is that they cannot be found in other linguistic environments, as they capture new concepts, new meanings and new experiences which confirm the common identity of members and equip them with shared values, experiences, stories and means of coping with problems. This presentation examines examples of the prepositional phrases not found elsewhere in the wider culture. It is suggested that these prepositional phrases ἐν τῷ εὐαγγελίῳ, ἐν τῷ νόμῳ, ἐν τῷ λόγῳ, ἐν διαθήκῃ are in fact theological abbreviations which have an important and deep theological message and consist of a significant element along with registers of the language variation of the sociolect used by the first Christian communities. The function of these abbreviations on the sociolinguistic and theological level is discussed according to the variation of the function of the language as ideational, textual and interpersonal. In addition, it is examined how

these elements of sociolects serve the network of the communities. The data is analysed to see how the three parameters of a register (the field, the tenor, and the mode of discourse) play their role in the situation of talk and how the Christian Identity is constructed in (by?) language, and how language, in turn, shapes Christian identity.

Thomas Goud, University of New Brunswick Saint John
Agents and Sufferers of Violence in the Parables of Jesus
Open Forum for New Testament and Early Christian Studies

The question of how to understand violence in the parables of Jesus frequently ends up focussed on parables which end in the exiling, beating, torturing, or killing of those who have raised the anger of a king, landowner, or slaveowner. Topping the list are the parables of the Unforgiving Slave (Mt. 18:23–35), the Wedding Banquet (Mt. 22:1–14), the Faithful and Unfaithful Slaves (Mt. 24:45–51 // Lk. 12:42–46), and the Tenants in the Vineyard (Mt. 21:33–46 // Mk 12:1–12 // Lk. 20:9–19). In the interpretation of the parable of the Wheat and Tares in Matthew (Mt. 13:36–43) the owner of the field is identified with the Son of Man who, at the consummation of the age, will instruct his angels to "gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth." In this paper I explore the range of agents and sufferers of violence in the parables with two aims: i) to show that violence takes many forms and involves a variety of agents and sufferers, and ii) to attempt a sorting out of what—if any—violence is condoned.

Pieter Hartog, Protestant Theological University Amsterdam
Glocal Rome in Philo, Luke, and Philostratus
Open Forum for New Testament and Early Christian Studies

The attitudes of Philo of Alexandria, Luke, and Philostratus towards Rome have been the subject of ample scholarly debate. Some scholars have noted an ambiguous attitude with these authors: on the one hand Philo, Luke, and Philostratus embrace or support Roman rule, on the other they nuance Roman power. I aim to argue that the ambiguity that surrounds portrayals of Rome in Philo, Luke, and Philostratus can be understood as a case of 'subjective glocalisation'—an intentionally layered portrait of Rome that simultaneously stresses Rome's global aspirations and makes them dependent upon local expressions of Roman power. By promoting this image of a glocal Rome, Philo, Luke, and Philostratus craft a space for their own groups within the structures of the empire. In this paper I will discuss several literary strategies that Philo, Luke, and Philo-stratus use to develop this glocal portrait of Rome, focusing on Philo's *Legatio ad Gaium*; the Acts of the Apostles; and Philostratus' *Life of Apollonius of Tyana*. These writings acknowledge Roman power over the *oikoumene* and the benefits of Roman rule. At the same time, they draw a mental map that relegates Rome to the periphery; locate the defence of Roman values and executing of Roman laws with its protagonists rather than with Roman rulers; and offer criticism on Roman officials, including the emperor. Adopting a comparative approach to these writings, which are commonly classified as 'Jewish', 'Christian', or 'Greek', I also intend to draw implications from the results of this literary analysis for the existence and literary culture of a cultural elite within the early Roman empire, in which the cultural and religious distinctions that often inform our approach to these writings were not operative in any strong sense.

Linda Joelsson, University of Oslo
Who is Hungry? Recognizing Poverty in 1 Cor 11:17–34 and in Biblical Studies
Open Forum for New Testament and Early Christian Studies

In 1846, Friedrich Engels coined the term *social murder* to describe the unnatural death that occurs due to social, political, or economic oppression. Forming a category different from murder and manslaughter that is committed by one individual against another, social murder was committed by

the political and social elite against the poorest in society. Notwithstanding, the obligations—and the crimes—of a group or a system are more difficult to address and prosecute than those of an individual. Communication of accountability becomes dependent upon rhetoric rather than legislation. The accountability of the individual is hidden behind the group (or the system) and the accountability of the community is hidden behind the individual. In 1 Corinthians 11:17–34, the apostle Paul accuses the well-off participants of not waiting and sharing their food with the poor. Because of this failing conduct, some have become weak and sick—and some have even died. In modern interpretation, the connection between the failing conduct (of the wealthy) and the severe consequences for the poor is obscured by the assumption that some of the rich had died. The paper argues that Paul encouraged the initiative of the poor for social change.

Daniel Lam, University of Edinburgh
Profiling Satan(s): Satanology in Paul
Open Forum for New Testament and Early Christian Studies

Paul has a diverse vocabulary for the supernatural adversary in his letters: "the god of this age" (2 Cor 4:4), "Beliar" (2 Cor 6:15), "the tempter" (1 Thess 3:5), "the destroyer" (1 Cor 10:10), and "The Satan" (Rom 16:20; 1 Cor 5:5; 7:5 et al). The majority of scholars often contend that they refer to the same being (Thomas J. Farrar, 2019, Derek R. Brown, 2015). Recently, Tom de Bruin (2022) has challenged the notion that Satanology in the New Testament is not monolithic, as many scholars argued. Drawing from de Bruin, I argue that the diversity of images of the superhuman adversary is also diverse in the letters of Paul. Further, as demonstrated by the likes of Paula Fredriksen and Emma Wasserman, I will examine whether or not "adversary" is a good description for such superhuman figure, as it can be reasoned that "trickster-like" is a better characterisation than "evil."

Nathan Maroney, Southeastern Baptist Theological Seminary
The Linguistics of the Holy Spirit:Neglected Wordplay in the New Testament
Open Forum for New Testament and Early Christian Studies

It has been said by Eugene Nida that no word has caused Bible translators as much trouble as the word “spirit.” This is in part due to the various possible meanings carried by the Greek word *pneuma*, including a personal being, wind, breath, a ghost, the seat of the intellect, and a contrast with flesh. The conventional wisdom regarding exegesis urges us to pick only one meaning in a given context. This paper will argue, however, that the fourth Gospel and 1 Corinthians both use extensive wordplay with (i.e. exploiting the multiple meanings of) *pneuma*. These early Christian texts wrestled with understanding, teaching, and applying the new, Christian truths about the ancient, Jewish idea of the Spirit of God. The Fourth Gospel describes the person of the Holy Spirit sometimes by defining *pneuma* as a divine wind, sometimes as a contrast to flesh, and once as the very breath of Jesus. The Corinthian letter similarly describes the person of the Spirit sometimes as a contrast to flesh and sometimes as the seat of divine intellect. Examining Old Testament background and using the tools of modern linguistics, this paper will provide new insights into texts and theological concepts central to the study of Early Christianity.

Krzysztof Wojciech Mielcarek, John Paul II Catholic University of Lublin
The Earthly Paternity of Zechariah and Joseph in the Service of the Narrative and Theological Plan of Lukan work. Characterisation of Two Characters from Luke 1–2.
Open Forum for New Testament and Early Christian Studies

Recent decades have produced a number of interesting character studies, among which the most noteworthy in relation to Luke’s work are these of David Gowler, John Darr and Cornelis Bennema . The latter has developed a complete theory of characterisation, with the help of which Luke’s

characters will be presented in this paper. The text is an analysis of the characterisation of two father figures in Luke 1–2, that forms Luke's narrative of the early life of Jesus. The priest Zechariah is clearly juxtaposed with the mother of Jesus on the basis of Greek narrative technique i.e. *synkrisis* between the figures of John the Baptist and Jesus in Luke 1–4, which has been noticed and discussed for long time. The individual scenes of the angelic annunciations, the hymns and the birth narratives were all part of a dialogical presentation of Jesus against the background of his predecessor. In addition to the main thread of Luke's juxtaposition, however, it is possible to pick out other narrative motifs with which the evangelist pursues his editorial aims. These certainly include the Father-Son relationship existing between God and Jesus. It is this important theological objective that underpins the juxtaposition of the paternal dimension of the priest Zechariah and Joseph the carpenter. Using the methodology proposed by Cornelis Bennema, the author aims to demonstrate the importance of the extraneous theological thread of the image of the earthly fathers Zechariah and Joseph to the broader scheme of Luke's work, in which the fatherhood of God plays a primary role.

Jonas Müller, University of Munich
A Temporal Frame for God's Fatherhood and the Giving of the Spirit
Open Forum for New Testament and Early Christian Studies

This paper explores the relationship between God's "fatherhood" and the giving of the Spirit in Paul's letter to the Galatians (Gal 4:6f.), the Book of Jubilees (Jub. 1:23f.) and the Testament of Judah (Test. Jud. 24:2f.), with respect to their contextual fitting. Both ideas are deeply rooted in traditions found in the Hebrew Bible, though there they are not linked together. Thus, their combination in the aforementioned texts suggests a common interpretive development. While links between these texts have already been noted, it is the "fatherhood" and "Spirit" motifs in them that have not received due attention, especially in relation to how they function in their respective literary contexts. In particular, the temporal frame of defection and restoration gives important criteria for a fresh comparison, which can shed new light on these texts. By examining the different framing of the motifs in Jubilees 1 and Testament of Judah 24, this paper addresses the problem of how to understand the development of Paul's argument between Galatians 4:6–7 and 4:8–11. As Paul's focus on the Galatian's return to their previous religious servitude in Gal 4:8–11 can be understood as a temporal reframing of the sequence of defection and restoration, seen in Jubilees and the Testament of Judah 24. On the basis of a comparative analysis it is argued, that Gal 4:6f. not only reflects a move that participates in a stream of interpretation already well underway during the Second Temple period, but also that Paul's rhetorical shift from Gal 4:6–7 to 4:8–11 can be understood as a modification of the temporal frame of these motifs.

Albertina Oegema, University of Mainz
Marriage, Age, and Sexuality in Babrius's Fables and in Early Christian and Rabbinic Parables
Open Forum for New Testament and Early Christian Studies

This paper will examine, from a comparative perspective, the role of age in the context of marriage and sexuality in the fables of Babrius (1st/2nd cent. CE) and in New Testament/early Christian and rabbinic parables. With this thematic study, the proposed paper aims to advance the emergent field of parable-fable research. Despite the fact that parables and fables were closely related genres in late antiquity, shared many themes and motives, and served similar rhetorical aims, their interrelationship has hardly been studied in detail. The fables of Babrius have been neglected altogether, even if they, like the parables attributed to Jesus and those produced by the rabbis, may have had a background in the eastern part of the Roman empire. Focusing on marriage and sexuality, the proposed paper will explore how Babrius's fables, New Testament/early Christian parables, and rabbinic parables represent age dynamics in these contexts. This includes the young age of brides at first marriage (Sifra Mekhilta Demillu'im 1:14), the role of young men and women in marriage festivities (Matt 25:1–13;

Mekh Deut 31:14), the influence of an elderly father-in-law (Babrius, Fab. 98), and the sexual attractiveness of a middle-aged man (Babrius, Fab. 22; b. B. Qam. 60b). On the basis of selected parables and fables, it will be discussed how these age dynamics interrelate with the gender, agency, and animal/human nature of the sources' characters, mobilize ancient norms and customs surrounding marriage, age, and sexuality, and serve rhetorical functions in view of the applications of these parables and fables. The discussion will demonstrate in which ways Babrius's fables and New Testament/early Christian and rabbinic parables agree or diverge in their representations of age in the context of marriage and sexuality, and how these similarities and divergences can be explained in light of the different social and literary contexts and genre characteristics of these sources.

Annalisa Phillips Wilson, University of Cambridge
'Have but Have Not': 1 Corinthians 7 and Ethical Paradox
Open Forum for New Testament and Early Christian Studies

Paul's ethical instructions in 1 Corinthians 7 have numerous interesting features which recent scholars have highlighted. Antoinette Wire and Margaret MacDonald have drawn attention to Paul's gendered discourse and the evidence this text may yield of prominent female members of the Corinthian community while Dale Martin has linked Paul's metaphor of slavery to the varied statuses of enslaved people in the first century. Vincent Wimbush, Will Deming, and Karin Neutel have noted the way that Paul's discussion of the prominent ethical addressed topics there (including gender roles and slavery) makes use of the philosophical discourse of his day in particular ways. However, the technique of paradox has not been explored with regards to this text, even though paradox featured prominently in ancient philosophical ethics and is used by Paul in his references here to both marriage and slavery. This paper will analyse the paradoxes in 1 Cor 7 and the function they serve in Paul's instructions in comparison with the use of paradoxes in Stoic ethics. The paper will also interact with the work of John Barclay and his notion of 'reciprocal asymmetry' as an interpretation of Alain Badiou's reading of Paul and with Benjamin White's work on Pauline paradoxes. I propose that Paul paradoxically reformulated the Corinthians' social obligations and circumstances in order to establish a circumscribed autonomy that was grounded in their calling to Christ. These paradoxical instructions attempted to limit the power of such obligations and circumstances over the Corinthians by idealising social reciprocity and by postulating an epistemological capacity that lent invulnerability and mastery.

Hendrik Johannes Prinsloo, University of the Free State
Paul's Persuasion of the Thessalonians: A Text Centered Rhetorical Analysis of 1 Thessalonians 1:1–5
Open Forum for New Testament and Early Christian Studies

From the state of scholarship, it is clear that almost all scholars assume that Paul utilised ancient rhetorical categories when he wrote 1 Thessalonians, and that the best way to do a rhetorical analysis of the letter is by the use of ancient rhetorical categories. However, the large diversity and sometimes even clashing ways in which such categories are used by quite competent New Testament scholars sheds doubt on the use of such categories. In this paper, I tried another approach, namely to describe the rhetoric of the text by a close reading of the text itself, which is described as a "text-centred rhetorical approach". This approach has been developed by Francois Tolmie and applied by him to the Letter to the Galatians. In practical terms during the first phase one identifies the dominant rhetorical strategy and during the second phase one identifies the use of rhetorical techniques. In this paper I will apply the same minimum theoretical framework in order to reconstruct the rhetoric of both the letter opening (1:1) and the first pericope of the thanksgiving (1:2–5) of Paul's First Letter to the Thessalonians. This paper will show that Paul adapts the ancient letter styles to achieve his rhetorical objectives. Of critical importance is to note: (a) his pastoral concern in confirming the favourable relationship the congregation continued to have with God the Father, Jesus the Lord, and the missionaries, (b) his exhortation of the congregation to live worthily their new identity as converts in

the light of the coming Parousia. The discussion of the overall rhetorical strategy and supportive arguments is followed by the identification of the rhetorical techniques used.

Jonathan Soyars, Westminster College
Non-Christian Jews as ἐχθροί in Romans 11.28a: Hostile to Paul, Not Enemies of Israel's God or the Gospel
Open Forum for New Testament and Early Christian Studies

In Paul's conception, some of his fellow Jews were enemies, either of Israel's god or the apostle's gospel, so many Christians say Rom 11.28a suggests. Influential interpreters ranging from Origen to Augustine to Luther have adopted that view. The texts of printed Bibles have long explicitly asserted it. Lexica still suggest it. And it has been widely held in modern NT studies, despite the strenuous objection of Jewish scholars. Building upon late antique and medieval readings, I argue instead that the ἐχθροί envisioned in v. 28a represent a symbolic part of Israel that Paul knows from experience is 'hostile' to him, presumably in connection with his alleged 'good news' for gentiles. Translating ἐχθροί here as 'enemies', who Paul admits are still 'beloved' (v. 28b), is ethically risky, historically implausible, and logically unnecessary within the wider argument of Rom 9–11. My limited construal of hostility in Rom 11.28 dissolves the theological 'paradox' that interpreters commonly assert the two halves of v. 28 reflect. It is consistent with passionate opposition to Paul by Jewish figures attested in other ancient sources. It mirrors Paul's own admitted hostility to Christ-confessors before his call. And, crucially, it removes one purportedly key Pauline text from consideration as support for the historic, anti-Jewish practice whereby Christians construct Jews ancient and modern as being 'enemies' — and deserving divine enmity — for not recognising Jesus as messiah.

Jacobie M. Helena Visser, University of Stellenbosch/Free University of Amsterdam
The Orphans are Dying! A Rhetorical Investigation of the Gendered and Economic Construction of Orphans Intersecting in Epistle of James
Open Forum for New Testament and Early Christian Studies

Orphans have been of the most vulnerable social groups in ancient and modern times. South Africa is home to more than 3 million orphans in our modern context. During the first year of the Covid-19 pandemic, studies show that the number of orphans in SA grew exponentially, with more than 1.5 million, the highest number of primary caregiver deaths worldwide. In the Epistle of James, the social issue of orphans mentioned together with widows is given attention. The author of the Epistle defines pure and undefiled religion as caring for the orphans (and widows) in their affliction and thus keeping them unstained from the world (1:27). Thus, orphans are seen in the most severe light in the Epistle of James and the Jesus followers are exhorted that their religion depends on caring for orphans in their ancient communities. In this paper, the notion of orphans (1:27) will first be investigated within the broader 1st-century CE ancient Greek and Roman world. Secondly, orphans will be investigated as constructed in the Epistle of James, with special attention given to how the notion intersects regarding gender and economic matters. Thirdly, in this proposed paper and with the above in mind, the ancient text of James will be discussed, considering orphans in the modern South African context. Could the Epistle of James be seen as a life-giving text regarding the care for orphans in SA?

Ehud Ben Zvi, University of Alberta
Esther in Dura Europos
Perceptions and Receptions of Persia (PERSIAS)

As it is well-known, the place of the Esther panel in the Dura Europos synagogue is not necessarily what one might have expected. What does it 'do'? Which positions and memories might the panel have evoked by its presence at this particular place? This paper discusses the Esther panel in Dura

Europos within its visual, spatial and ideological context and discusses some of the messages that scripturally educated Jews at the time may have been 'read' in, whether intentionally inscribed by an 'authorial' voice or not.

Aubrey Buster, Wheaton College
Are the Gentile Kings Funny? A Re-evaluation of the Role of Humor in the Description of Gentile Rule in Early Jewish Literature
Perceptions and Receptions of Persia (PERSIAS)

This paper revisits the argument that early Jewish literature presents the Gentile king as a comic figure. These arguments recognize that humor can function as a tool of resistance through ridicule and can function to confront tyrannical power with the "weapons of humor and laughter" (Chan [2013]; Valeta [2008]). My paper will focus on how we can discern the role of humor in cultural memory, particularly of prominent "outsider group" figures like the Gentile kings of Babylon and Achaemenid Persia. Arguments for the comedic presentation of kings such as the court tales of Daniel and Esther rest on evidence such as exaggeration, characterization, repetition, wordplay, seemingly absurd behavior, and irony. These debates involve issues of the perception of outsider groups (each of these kings are foreign to the Judean writers) and potential misperceptions of humor across cultural boundaries. Through a reconsideration of the cross-cultural identification of humor in stories, and a comparative look at the description of the Babylonian, Persian, and Greek kings in Jewish court tales and other contemporary literature, I will argue for a re-evaluation of the role humor plays in the characterization of the Gentile king in early Jewish literature.

Laura Carlson Hasler, Indiana University and James Nati, Santa Clara University
Truth and Writing in Daniel: Memories of Persian Media
Perceptions and Receptions of Persia (PERSIAS)

Scholarship has long recognized that the book of Daniel, set amid a series of foreign courts, constitutes a fruitful site of investigation for uncovering early Jewish attitudes toward imperial power. Given the book's final redaction in the 2nd century BCE, however, the imperial contexts of the Babylonian, Median, and Persian empires within the narrative world of the book are often treated as ciphers – and often undifferentiated ones – for the authors' and redactors' concerns in the Seleucid period. In contrast, this paper (in line with the PERSIAS project) asks how the depictions of the various empires in the book of Daniel might reflect memories of and attitudes toward those empires in their particularity. More specifically, it interrogates the Danielic representations of Babylon on the one hand and Media/Persia on the other with respect to media. We argue that Dan 1–5, set in the Babylonian empire, indicates a concern for the exertion of power through monumental forms of media. Dan 9–12, by contrast, set in the reigns of Darius and Cyrus, emphasizes circulable writing as fundamental to universal order. We argue, finally, that Dan 6, set in the reign of Darius, acts as a hinge between the two halves of the book and their attendant foci on these different forms of mediation. Central to the investigation here is attention to the variety of notions of "truth" (קשט/אמת) that surface in the two halves of the book. We suggest ultimately that the book of Daniel reflects memories of the Persian empire's reputation for order, one that is guaranteed through writing.

David D. Frankel, The Schechter Institutes
From Vengeance to Self-Defence: A Diachronic Analysis of the Esther Story
Perceptions and Receptions of Persia (PERSIAS)

The mass killings carried out in the last sections of the book of Esther have long been a source of embarrassment. A major strategy in dealing with the disturbing narrative is to interpret the killings as carried out in self-defence. This follows the assumption that the idea that edicts issued in the name

of the king and sealed with his ring cannot be "sent back" (Esther 8:8) implies that Haman's edict to destroy the Jews on the thirteenth of Adar could not be reversed. Consequently, Mordechai had no choice but to issue a parallel order allowing the Jews to kill their attackers on the same day (8:10–12). I this paper I highlight multiple difficulties that this interpretation engenders. These difficulties indicate that the killings were not originally presented as acts of self-defence in the strict sense of the term, but rather as retribution against dangerous enemies. A diachronic analysis indicates that we must see Esther 8:3–6 as a secondary, apologetic addition designed to present Mordechai's edict as a response to the failed request to nullify Haman's edict. In fact, the hanging of Haman naturally implied the nullification of his edict against the Jews. Evidence from the Alpha-text provides further support for the suggested reconstruction. The analysis presented has significant implications for the characterization of the Persian Empire. Without the final addition, the Empire is presented, at the end of the story, in an exceedingly positive light vis a vis the Jews. The king magnanimously initiates a far-reaching gesture on behalf of the Jews. He allows them two days in which they may slaughter their enemies without any disturbance. This presentation is severely muted in the final form of the story. Ahasuerus only grants the Jews the right to defend themselves from those who would slay them, and even this is granted only after Esther pleads for herself and her people.

Deirdre Noelle Fulton, Baylor University
Remembering the Achaemenids in the Character of Nehemiah
Perceptions and Receptions of Persia (PERSIAS)

The Book of Nehemiah chronicles the heroic relocation of Nehemiah from the Achaemenid court in Susa to the neglected city of Jerusalem. This relocation also marks Nehemiah’s move from court official in Persia to a Judean governor. As past studies have highlighted, this transition from Persian courtier to governor builds upon established images of power set within the context of the Achaemenid period. Nehemiah’s power, however, is even more clearly established in his conflicts with neighboring leaders such as Tobiah and Sanballat. In this paper, I consider the characterization of Nehemiah from the Hellenistic perspective, specifically in light of his conflicts with the neighboring powers of Ammon and Samaria. Set within the context of the Persian era, these Hellenistic narratives establish Nehemiah as the great leader and restorer of order. They also portray Nehemiah as the true hero of Jerusalem, in line with heroes such as Joshua and Cyrus.

Tova Ganzel, Bar-Ilan University
Jerusalem’s Second Temple Officials within their Persian Setting
Perceptions and Receptions of Persia (PERSIAS)

Biblical sources relating to the leadership in the Judean administration under Persian imperial rule demonstrate a decisive link between biblical and Mesopotamian temple portrayals. Temple functionaries described in the book of Ezra-Nehemiah, did not renew, or re-establish the First Temple–era Judean traditions. Instead, it was comprised of self-administered officials whose roles developed and changed over time. This may not have been a choice on the part of the Judeans but rather the acceptance of the Persian dictates, decreed by the Persian king or a local imperial administrator. In this paper I will explore texts that relate to contemporaneous Neo-Babylonian temples, the backdrop of the Persian functionaries to advance our understanding of the Judean officials known to us from the biblical texts, fostering a more precise understanding. Thus, demonstrated by Ezra, the scribe-priest, one example of officials’ shifting roles in the Temple within the world of the Persian administration.

Maximilian Häberlein, University of Würzburg
Imagining Power and Kingship in 1 Esdras
Perceptions and Receptions of Persia (PERSIAS)

Scholarly treatment of the Story of the Three Young Men in 1 Esdr 3–5 has long focused on questions of literary history. Only recently, the literary function of this speech has received increased attention (De Troyer 2015, Böhler 2014; several contributions in Fried 2011; earlier: Crenshaw 1981), with the victorious speech of Zorobabel on women and truth naturally at the center. In this paper, I propose to read the preceding speeches on wine (1 Esdr 3:17–24) and the king (1 Esdr 4:1–12) not merely as inadequate discourses which Zorobabel's speech supersedes, but as carrying further implications for a reading of 1 Esdras as a document in its own right. The discourse on the king (4:1–12) in particular has an interesting function within 1 Esdras: Whereas the king depicted in this speech appears to be an image of the sort of king Deuteronomistic theology warns against (Bird 2012), the narrative shared by 1 Esdras and Ezra-Nehemiah (i.e., 1 Esdras 2; 5–9) does not always fit this picture: Unlike 1 Esdr 4:7–10 postulates, the kings subjects do not always build when commanded to (cf. 1 Esdr 2:4; but cf. 6:22–23), whereas other kingly powers – e.g., to kill or to collect taxes – play an important role in the narrative, both earlier (1 Esdr 2:17–24) and later (6:22–20) than the story of the Three Guardsmen. Thus, the speech about the king is not only contextualized through the victorious speech on Zorobabel, but also partly confirmed, partly undermined by the narrative parts of 1 Esdras. In the context of debates on government situated at the Persian court (cf. Herodotus 3.80–82; see Harvey 2011), 1 Esdras thus draws a complex image of the power of the Persian king. In this paper, I describe how 1 Esdras imagines Persian kingship.

Alexander Marcus, University of Pennsylvania

The Rav Papa Adages in Sanhedrin Pereq Ḥeleq

Perceptions and Receptions of Persia (PERSIAS)

My paper is part of a broader project on popular expressions in the Babylonian Talmud, the singular literary output of rabbinic communities in the Sasanian Empire (224–651 CE) that subsequently became the foundation for rabbinic Jewish law and society throughout the world. These expressions appear in a diverse range of contexts, bearing on hermeneutic arguments, homilies, anecdotes, pragmatic advice, and discussions of halakhah. My presentation deals with a particular subset of these expressions, all attributed to fifth-generation Babylonian amora Rav Papa who flourished in fourth century Sasanian Mesopotamia, in the eleventh chapter of tractate Sanhedrin of the Babylonian Talmud, also known as *Pereq Ḥeleq* or "Chapter of Portion" for its initial discussion of those who do or do not "have a portion in the World-to-Come." I describe how this series of pericopae reflect the Babylonian rabbis' embeddedness within their late-antique Near Eastern cultural context (e.g. by highlighting the use of Akkadian and Middle Persian loanwords) while offering a complex meditation on the longue durée of Babylonian Jewish life under successive empires, from the biblical era to the eschaton. A student of the famed scholars Rava and Abaye, Rav Papa founded his own *metivta* or rabbinic school in the city of Naresh, near Sura, though he never achieved the level of renown as his teachers. He was known also for his wealth and business acumen, and the frequency with which he cites these folk adages is perhaps a testament to his familiarity with the Sasanian Mesopotamian world beyond rabbinic circles of study. I show that Rav Papa presents a playful running commentary on the broader discussion of Jewish and non-Jewish kingship – from David, Hezekiah, Manasseh, and Ahab to Sennacherib, Nebuchadnezzar, Cyrus, Ahasuerus, Alexander, and the more contemporaneous Persian king Shapur I – editorially interwoven across this unique chapter of tractate Sanhedrin.

Steffi Fabricius, University of Siegen

On the Connection between Emotion and Bible-Infused Populist Rhetoric with a Specific Focus on Populism's Audience

Politization of Bibles and Biblization of Politics in the Twenty-First Century

The focus on emotions is an integral part in political psychology. Recently there has also been a turn to the question, "What is peculiar about the relationship between emotions and populism?" (Bonansinga, 2020, *Who Thinks, Feels: The Relationship Between Emotions, Politics and Populism*). Even more specifically, this paper wants to have a closer look at the connection between emotion and Bible-infused populist rhetoric with a specific focus on populism's audience/followers. This working paper does not claim to be comprehensive, nor will it be able to provide concrete answers at this stage. Still, it plans to show connections, provide examples, and most importantly, raise further thoughts that will broaden the discourse on the emotional appeal of populism for its audience from a biblical studies perspective. Issues in mind might be: the ability of the Bible to evoke emotions in its followers, which can then be harnessed for populist purposes – also emotions such as compassion, hope and empathy by the use of Bible-infused populist rhetoric (#justice, #rightousness); what biblical images, symbols, narratives are usually used to generate emotions such as anger, fear, and frustration to utilize a sense of resentment and disillusionment with the political establishment? Populist politicians may find that the Bible works best for those purposes to frame their political arguments in a way that is emotionally compelling.

Elritia Le Roux, Theological College Ewersbach

Protest against Roman Populistic Propaganda: A Response from the Gospel of Mark and Hermeneutical Consequences for the Present

Politization of Bibles and Biblization of Politics in the Twenty-First Century

The opening verses of the Gospel of Mark suggests an unequivocal response to Roman propaganda. Using the same vocabulary, the author engages in a challenging dialogue with Roman political populism. The Roman imperial world is an absolutely essential context within which New Testament texts should be read and understood. The authors of the New Testament intentionally critically engaged with the Empire and especially with its populistic rhetoric. This study departs from the contention that the Gospel of Mark originated from Rome, which supports the argument that the opening verses were aimed at addressing powerful Roman propaganda circulating in Rome after Vespasian's successful suppression of the Jewish Revolt and destruction of the temple in Jerusalem circa 70 AD. The identification of Jesus as "Son of God" would have found powerful resonance within the Roman imperial milieu, since this identification was often used so refer to the Roman emperors. The author of Mark ultimately downplays Vespasian's military achievements, by embedding it into the Messiah's interpretation that the destruction of Jerusalem and the temple was orchestrated by God. By doing so, the author of the Gospel deprives Vespasian of his glorious victory and introduces Jesus as the one holding the ultimate authority. This rhetorical and literal strategy of the author ultimately reaches its climax in the unambiguous declaration of a Roman centurion that the man they crucified was indeed the Son of God. By this declaration, a perfect *inclusio* is established with the announcement in the opening verses of the Gospel, that Jesus, and not the Roman Emperor is the true Son of God (Winn 25018:164).

Jeremia Punt, University of Stellenbosch

Fertile Soil? On the Reception of Political Populism's Bible Use

Politization of Bibles and Biblization of Politics in the Twenty-First Century

The appeal of populist rhetoric is what enables and sustains it, requiring audiences often of substantial size that can relate to such rhetoric, sharing worldviews resonating with it – after all, as the word suggests, populism requires people's support for it to properly exist, register and function. Amidst debates about the accuracy and value of secularisation theory, the popular use of sacred scriptures in political discourse has not abated but rather increased, publicly perhaps nowhere more so that in populist rhetoric. In recent years the use of the Bible in many variations of political-populist rhetoric has become more extensive, and often more explicit. Some scholars have explored and deliberated

the Bible's presence and use in populism, but by and large investigations of the Bible's apparent welcome and profitable presence in populist rhetoric – not so much from the perspective of the politicians as that of their followers – have remained out. This contribution argues that besides the use of the Bible in populist rhetoric, the appeal of Bible-infused populist rhetoric among and upon people, deserves more investigation. For such investigations, a thin definition of populism may not be adequate, and furthermore scrutiny is needed both for the significance and take-up of the Bible in populism's "panmonistic" appeals but also for the ways in which biblical texts – and histories of interpretation – avail themselves for abuse and abusive use.

John Ritzema, Pusey House
The Opposite of Populism? Uses of the Bible in the 2023 Coronation of Charles III
Politization of Bibles and Biblization of Politics in the Twenty-First Century

The coronation of Charles III at Westminster Abbey in May 2023 will likely be one of the most prominently politicised ritualisations of the Bible in history. Britain, although a modern Western democracy, is unique in retaining a mediaeval-style Christian coronation service: a quasi-sacerdotal consecration of a political head of state, at the heart of which is the monarch's anointing with oil and subsequent reception of Holy Communion. The coronation rite reflects several longstanding tensions. The British monarch formally reigns 'by the grace of God', but also by and with the consent of a democratic Parliament. The coronation preserves elements of mediaeval Catholic sacramental and political theology, yet is also shaped by the reception of particular scriptural texts in English Reformation. Its ecclesiastical context is the established Church of England, but the monarch is sovereign of a United Kingdom which features a different legally recognised national church in an increasingly nationalist Scotland. Furthermore, due to the unprecedented length of the late Queen's reign, this will be the first coronation to take place after the massive secularisation of British society, the integration of large non-Christian religious minorities in Britain, and Britain's transition from an imperial to an European power. As such, the coronation as a Church of England religious rite stands in tension with secularist, pluralist, and post-colonialist critiques. This paper will explore some of the constitutional, political, theological, and social implications of the use and ritualisation of the Bible in a twenty-first century coronation. It will build upon my own research on the intersection between theology and law in the British constitution, along with work on the religious and theological underpinnings of the British state by scholars such as Bob Morris and Aidan Nichols. It is intended to provide an illustrative counterpoint to populist uses of the Bible.

Guido Benzi, Salesian Pontifical University
The Metaphor of the Vineyard from Isaiah to the Twelve Prophets
Prophets and Prophecy

Especially in Isaiah 3:14; 5:1–7; 27:2 and 65:21 we encounter the metaphor of the vineyard understood as the people of God, loved by him but also the object of his judgment. This metaphor runs through the whole prophetic corpus (for example Jeremiah 2:21; 12:10; 31:5; Ezekiel 28:26) up to the scroll of the 12 minor Prophets (Hosea 2:17; 14:8; Joel 1:11–12; Amos 4:9; 5:11.17; 9:14; Micah 1:6). The paper will go over all the occurrences and the meanings of the metaphor and will focus in particular on the reference between Isaiah and the Twelve, the first and last scroll of the Prophets.

Cyprien Comte, Catholic Institute of Toulouse
For or Against Sacrifices? A Panorama of the Prophetic Stance
Prophets and Prophecy

The prophets of Israel practiced, encouraged or vilified cultic offerings, even though they seem to unanimously reject idol worship. Samuel himself offers a burnt offering. At the end of the prophetic

books, Malachi reproaches the priests for the offerings they make. For what reasons is the offering accepted or refused? The explanatory hypotheses fall into two main categories: on the one hand, obedience to the will of YHWH and the quality of Israel's relationship with him allow a sacrifice to please him; on the other hand, the chronology of the oracles allows us to understand the reversal of the majority position at the time of the Exile. The prophetic critique of the sacrifices of the 8th century is linked to the imperative of social justice, while the new cult that will follow the Exile is promised in an idealized way. This paper will offer an overview of the prophetic positions according to the favour they give to cultic sacrifices to YHWH.

Göra Eidevall, Uppsala University
Perspectives on Prophecy in the Book of Hosea
Prophets and Prophecy

Prophecy in the ancient Near East, including Israel and Judah, was a multifaceted phenomenon. It is therefore hardly surprising that the prophetic books in the Hebrew Bible construe 'good' and 'bad' prophecy in different ways. In the book of Jeremiah the portrayal of the eponymous prophet represents an ideal (a prophet like Moses), in stark contrast to his contemporary colleagues. In other cases, the picture is less clear. In this paper, I explore how the image of a 'good' prophet is construed in the book of Hosea. My investigation will focus on chapters 4–14 (which can be regarded as an anonymous oracle collection). Previous research has tended to center on the literary character "Hosea" who appears in the book's prologue, chapters 1–3 (and who is mentioned by name only in 1:1–2). Arguably, though, the prologue does not primarily present a prophetic role model, to be emulated by others. In order to uncover aspects of this book's attitudes toward prophecy that have been neglected or downplayed, I will treat all passages within chapters 4–14 that mention prophets: Hos 4:4–6; 6:5; 9:7–8; 12:10, 13. These passages reflect a variety of perspectives. The good prophet is described as a watchman or a protector, but also as a visionary or as an agent of destruction. The following questions will be discussed: How can these divergent notions and ideals be understood in relation to their literary and historical contexts and in relation to other biblical texts? To what extent can they be reconciled and combined? In the final part of the paper, I will briefly discuss perspectives on prophecy in Hosea 1–3. On the basis of a compositional and intertextual analysis, it will be suggested that the prologue's portrayal of "Hosea" represents an attempt to create an eponymous figure that could be aligned with other renowned prophetic figures, such as Isaiah and Ezekiel.

Yoshi Fargeon, Bar-Ilan University/Herzog College
Psalm 107: Between the Hymn to Shamash and the Book of Isaiah
Prophets and Prophecy

Psalm 107 is rather enigmatic in terms of its genre, structure, theme, and *Sitz im Leben*. Of the many questions that can be discussed, the main one seems to be: is Psalm 107 a national psalm describing the return to Zion, or is it a universal psalm describing God's rule over His world, with no particular reference to Israel's history? The deep connection of all the verses of Psalm 107 with the book of Isaiah has led some scholars to believe that our psalm speaks of the return to Zion. On the other hand, the close connection between the first part of the psalm and lines 65–82 of the hymn to Shamash, the Akkadian sun god, seems to reinforce its universal character. In my presentation, I will show that the truth lies both with scholars who see the psalm as describing the events of Zion's return and with those who see it as describing a universal redemption. In doing so, the psalmist follows in the footsteps of Second Isaiah, who preceded him in both referring to Babylonian texts and creating a national-universal image of redemption. But the depth of the fusion evident in Psalm 107 may point to a new and even bolder look at the nature of complete redemption.

Mariano Gomez Aranda, Spanish National Research Council

Prophet Obadiah to the Light of Medieval Jewish Interpreters
Prophets and Prophecy

As has been traditionally interpreted, prophet Obadiah, in only one chapter, announced the downfall of Edom as a consequence of the Lord's revenge for what Edom had done to the people of Israel. The absolute destruction of Edom was announced to happen in an undetermined time. As a consequence of this destruction, Israel would eventually triumph and the territories mentioned in the book that had belonged to Edom in the past will be inherited in the future by the Jewish people. In the history of medieval Jewish exegesis, the book of Obadiah raised several questions, the most important of which are the following: 1) Who was prophet Obadiah and when did he live? 2) To which nation or nations does Edom refer and what historical events are alluded in Obadiah's prophecy? 3) Who shall inherit which part of the land according to the promises at the end of the prophecy? It is the purpose of this paper to analyze how the most important medieval Jewish interpreters—namely, Damiel al-Kumisi, Jephet ben Eli, Rashi, Eliezer of Beaugency, Joseph Qara, Abraham ibn Ezra, David Kimhi, Isaiah of Thrani, Joseph Ibn Kaspi, Joseph Hayyun, Isaac Abravanel, Tanhum Yerushalmi, and Abraham ben Solomon, the Yemenite—provided answers to these three questions and how the eventual answers they gave led other interpreters to contradict previous interpretations. This analysis will contribute to understand the history of interpretation of the book of Obadiah.

Edward Ho, Carey Theological College
Taking the Tear Too Seriously: Irony in Malachi 2:13
Prophets and Prophecy

There are three primary approaches to interpreting the imagery of tears covering the altar in Mal. 2:13. First, the description refers to pagan-style worship that the Israelites are practicing. Second, this is a figurative way to express the groaning of the women who were divorced by their Israelite husbands. Third, the picture describes the remorse of the Israelites whose sacrifices were rejected by YHWH. While each of the above approaches could somewhat explain the preceding or the following passage, it has its own problem in the overall context. Moreover, one common element in all the above approaches is taking the tears therein rather seriously, which could not adequately explain the exaggeration contained in the picture. This paper attempts to offer a fresh understanding of the verse in question by taking the imagery as a sarcastic appeal. Sarcasm is a form of irony, the detection of which helps interpret other difficult verses in the book of Malachi as well.

Matthias Hopf, University of Zurich
Political Poetry: Some Considerations on the Function of Poetic Language in Prophetic Texts
Prophets and Prophecy

Many HB prophetic texts are written in poetic language. This is especially noticeable since prophetic poetry often tackles highly political issues. In particular, the discourse on the relationship of Israel/Juda and the neighbouring nations is presented quite frequently in poetic language. Interestingly though, it is rarely asked why poetic language was deemed the appropriate style to address (foreign) policy, and what function this kind of language actually serves. Using the example of the oracles against the nations (OAN) in the book of Amos (Amos 1:3 – 2:3), this paper will discuss several aspects that can elucidate this use of poetic language. With an approach mainly rooted in performance and literature studies, the following explanations are offered: the adoption of forms of language taken out of other social contexts (and here, especially, ritual or performance contexts); the probably deliberate utilization of linguistic features of poetic phrasing (referring to Roman Jakobson's theories), as well as of the emotionalized nature of poetic language; and, finally, the intrinsic ambiguity of poetics as a guiding principle in the design of prophetic texts. These complementary (and markedly

not mutually exclusive) aspects will hopefully shed some light upon the question why poetic language was used in the political contexts of prophetic texts.

Marcel Krusche, University of Hamburg
God as an Enemy of Wisdom: The Motif of Divine Destruction of Human Wisdom in Prophetic Literature
Prophets and Prophecy

While biblical wisdom literature advertises human wisdom as a beneficial quality that is worth striving for, some prophetic texts have a critical perspective on human wisdom. In several scattered passages of biblical prophetic literature, the god YHWH is described as someone who – directly or indirectly – destroys or frustrates the wisdom of the wise: Isa 19:11–14; 29:14; 44:25; Obad 8 (cf. Jer 49:7). In terms of literary history, the passages probably cover a wide range of time from the pre-exilic to the late post-exilic period. In the research history, these passages have only rarely been examined together. The present paper compares the texts cited above and tries to find out what is wrong about wisdom that YHWH fights and destroys it. Further aspects that deserve consideration are the rhetorical function of the motif and the image of God conveyed by the texts. It turns out that the use of the motif has a decidedly theological motivation. The texts present YHWH as the sole powerful actor in history, whose acting is irresistible from the human side.

Gili Kugler, University of Haifa
"…Who Have Been Borne by Me from Your Birth, Carried from the Womb" (Is 46:3): The Mother, Sons, and God in Second (and Third) Isaiah
Prophets and Prophecy

The lecture will discuss biblical theology in Second and Third Isaiah, through a study of allusions of femininity and motherhood in the depictions of the relationship between Israel and YHWH. During the last half-century, biblical scholars have argued that the authors of the so-called Second Isaiah incorporated feminine and maternal aspects that challenged the typical male character of the biblical God. Recently, this supposition was rejected by David Clines in a JBL article and then reclaimed in a response by Hanne Løland Levinson. The lecture will re-examine the relevant statements in both Second and Third Isaiah and argue that the texts indeed visualize a non-human entity acting in a maternal role for the nation, but not that of God. This entity demonstrates the essential care and compassion required in a time of upheaval and instability and paves the way for the restoration to be conducted by YHWH, the male deity.

Mikael Larsson, Uppsala University
Baby Babble as Judgement: A Child-Centered Reading of Isaiah 28:7–14
Prophets and Prophecy

The twice-repeated onomatopoetic rhyme in Isa 28:10 and 13 – לקו קו לקו קו לצו צו לצו - has puzzled ancient and modern readers alike. The Fathers perceived it for example as a prediction of suffering or as a reference to *glossolalia* (Cyril), Ibn Ezra influentially identified the situation as education of infants, and Calvin ascertained that the condemned madness was metaphorical. The passage has attracted considerable attention from scholars, offering reasonable answers to some of the historical questions, like the meaning of the individual terms, while leaving several literary ones more open, like the identity of the speaker and the function of the speech. A tendency in previous scholarship is to seek literal interpretations of the rhyme. The aim of the proposed paper is to shed new light on the passage from the point of view of cognitive metaphor theory and childhood studies. Whereas the motif of inebriated priests and leaders is common in prophetic diatribe (Amos, Hosea, Isaiah), the juxtaposition of drunkenness and baby babble is unique in Isaiah. The investigation proceeds in three steps. First, I evaluate some of the existing solutions: what problems remain, to what extent is

metaphor considered and what perceptions of children are assumed? Second, I identify and explore the alignment of two metaphors, prophecy is baby babble and prophecy is a drunkard's speech, in the close context of Isa 28:7–14. How, if at all, do these metaphors cohere, and what would their common entailments be? Finally, I situate the passage within the context of Isa 28 and its network of metaphors, as well as the larger context of First Isaiah and its literary usage of children and wine as ambiguous signs of hope and condemnation.

Christina Misiaka, Aristotle University of Thessaloniki
"Οὐκ ἔστιν ταῦτα": A Pragma-Dialectical Perspective on Jeremiah 5:10–13
Prophets and Prophecy

Pragma-Dialectical Argumentation Theory is a rather recent analytical tool of spoken language which can be applied to various fields of our world. It has been introduced and supported by Frans H. van Eemeren and Rob Grootendorst, while its theoretical background continues to be enriched by specialists in the field. It combines ancient Greek and Latin rhetoric as well as modern rhetorical analysis such as C. Perelman's New Rhetoric. Furthermore, this method creatively employs Austin Searle's Speech Acts theory, Barth and Krabbe's Formal Dialectic, and Grice's Cooperative Principle. In short, it takes into account pre-existing knowledge in the field of Argumentation Theory, incorporates what is helpful, and creates the new perspective of analyzing and evaluating argumentative discourse. The Pragma-Dialectical method due to the flexibility of its principles and rules can be applied to a wide range of argumentative discourse. A special challenge for this methodological tool is its application to the biblical text and especially to prophetic speech. There are only very few related efforts in modern biblical research. The book of the prophet Jeremiah appears particularly suitable for applying Pragma-Dialectics, as it includes dialogic parts in a significant proportion of the book. The prophet's dialectic is felt through the argument he uses to convey God's message to the people. On the other hand, Israelites react through counter-arguments based on their own religious beliefs. The initial purpose of our research effort in this paper is to highlight the arguments from the prophet's side as well as the arguments opposed by the people as they appear in Jer. 5:10–13. We will examine whether and to what extent persuasion is achieved. The ultimate goal of the paper is to explore whether the application of Pragma-Dialectical method of analysis is appropriate for the understanding of historical texts and in this case for the prophetic word of the Old Testament.

Yochi Nissani, Bar-Ilan University
The Song of Moses as a Model for Isaiah 10:5–15
Prophets and Prophecy

Seeking to demonstrate that Isa 10:5–15 was influenced by the Song of Moses (Deut 32), this presentation will first examine the links between the two texts, primarily their common theological perspective, and then proceed to substantiate the argument by evincing that Isaiah son of Amoz develops and adapts the Song's description of God sending an adversary to punish Israel who fails to understand the role he is assigned (Deut 32:26–32) to his own purposes and circumstances. The discussion focuses on the way the prophet employs the Song in order to present his theology of the Assyrian enemy.

Donatella Scaiola, Pontifical Urbaniana University
The Feminine Prophet Noadiah (Ne 6:14)
Prophets and Prophecy

There are just five female prophets who are mentioned in the Hebrew Bible. In the Torah, Myriam, Moses' sister; in the prophetic books, Deborah and Isaiah's wife; and the fifth, Noadiah, in the third part of the Hebrew Bible, the *Ketubim*. These female prophets are not considered as important as

their male counterparts, nevertheless they have been maintained in the Scripture, and therefore they too are worthy of consideration. The last one of the five female prophets, Noadiah, is mentioned just once, in Ne 6:14, and we otherwise ignore almost everything about her. To understand more completely the significance of this figure, this paper, in the form of an explanatory essay, will present different considerations about this particular female prophet that have been proposed by biblical scholars.

Tobias Schmitz, University of Wuppertal
Shaking Up the People. How Hosea 14:2–5 Gave Birth to the Call to Return to YHWH
Prophets and Prophecy

The book of Hosea is dominated by the reproach that Israel does not return (שׁוב) to YHWH or is no longer able to do so in the present situation. Only towards the end of the book and immediately following vehement words of judgment, Hos 14:2–5 issues an exhortation to return to YHWH. Here, two prophetic שׁוב-imperatives and a pre-formulated "prayer of repentance" are followed by YHWH's conditionalized promise of salvation. The paper seeks to show that Hos 14:2–3 is the earliest positive call to return in the Old Testament and thus represents a crucial step in the development of a central interpretation of the God-human relationship. To this end, the first part argues for a pre-exilic dating of Hos 14:2–5. While Hos 14 does not belong to the earliest layers of the book, already the pre-Deuteronomistic layers of Jeremiah presuppose parts of the chapter. This is view is supported by a reading of Jer 2:35; [3:22;] 4:8; 23:20; 30:24 as quotations of or allusions to Hos 14:5 with its talk of the divine wrath being turned away from Israel. In a second step, the paper asks why it is precisely in Hos 14:2–5 that repentance is spoken of no longer negatively in reproach but positively in exhortation. According to the thesis, it is in the reflection on the fall of the northern state that words of Hosea are collected and creatively continued with a view to the present. Thereby, the scribes want to make the downfall of the northern state understandable as YHWH's responsibility on the one hand, and on the other hand, they want to shake up the people now anew. YHWH has not completely ended the relationship with his people (cf. Hos 11), but in order to expect the turning away of divine wrath, Israel must now return to YHWH. To this end, those who handed down Hosea's words formulate the call to return in Hos 14:2–5—and create a theology of return (or "repentance") that later found its way into Jeremiah and the Deuteronomistic texts.

Yisca Zimran, Bar-Ilan University
Motion Change and Significance in Isaiah 6:1–13
Prophets and Prophecy

Isaiah 6:1–13 contains theophany, in which God crosses the border of the divine world toward the human world. Uniquely, the border is also crossed by the prophet who joins the celestial assembly. The chapter contains ceaseless motion and continuous changes: transitions between separate spatial descriptions, geographical spaces that change their nature, God and other figures moving from place to place and from one character to another, and even different exegetical insights between which the changes almost never cease. In my lecture, I will discuss the changes and movements that characterize the unit. I will present the way in which they bear on the design of God's character, the definition of the prophet's function, and the relationship between God, the prophet, and human beings. On top of these, I will present the repercussions that this analysis of Isaiah 6:1–13 has on the degree of unequivocally that should be attributed to biblical prophecy in general.

Simeon Chavel, University of Chicago
The Voice of the Song of Songs and a New Meaning for Black and Beautiful at 1:5–6
Reading, Theory and Poetics

The paper draws on literary theory (B.H.S. Smith, B. Harshav, D. Cohn) and linguistic theory (D. Pardee) to argue that the Song is a single poem, the erotic dream of a young woman, and that her remarks at 1:5–6 continue the thread of 1:1–4 and mean that she is in fact exquisitely dark. Several aspects of biblical Hebrew grammar, semantics, and stylistics will be brought to bear.

Barbara Gryczan, University of Warsaw
Shmuel Ha-Nagid's Queer and Hedonistic Poems as an Alternative Take to the Mainstream Rabbinic Biblical Interpretation.
Reading, Theory and Poetics

The goal of my paper is to show how a non-normative (even though deeply religious) individual would search for the alternative approaches to the biblical text not only in the modern era, but also throughout the history of biblical interpretation along the ages. My study will concentrate on the homoerotic and hedonistic poetry of Shmuel Ha-Nagid, who was one of the brightest stars of the Jewish medieval Andalusian poetry, biblical hermeneutics, and politics. While taking a voice among those who would discuss the "innovative theoretical advances in the Humanities to read biblical texts in new ways" I would like to invite the listeners to take a step back and investigate into how such alternative views were sought for - when needed - by the exegetes also as long as a thousand years ago. Basing on a selection of some of Ha-Nagid's homoerotic and so called wine poems (all of which correspond directly to the Bible and use it as the dominant inter-text) I will discuss how he deconstructed and reconstructed the biblical verse to achieve his poetic goals, aiming to show that the need of non-standardised and non-normative interpretation of the Scripture could and did manifest its presence not only recently but also in the early Middle Ages.

David Arthur Lambert, University of North Carolina At Chapel Hill
Putting Characters Back in Their Place: Posthumanism, Translation, and the Poetics of Biblical Narrative
Reading, Theory and Poetics

This article takes up Erich Auerbach's claim that, while biblical narrative, unlike ancient Greek heroic epic, refrains from directly addressing the emotions of its characters, it is "fraught with background" and gestures at them repeatedly. The reader, in other words, is meant to fill in the gaps. Robert Alter, Meir Sternberg, Adele Berlin and others have largely followed this suggestion in their work on biblical narrative. I suggest that this thread of narrative theory corresponds to a Western, dualistic theory of knowledge that proceeds with a dichotomy between the representation of the material world and its underlying spiritual realities. Instead, I suggest that the treatment of biblical characters as flat has to do with a different notion of personhood present in ancient Israel, one in which the contents of the person are not located in their interior, with their body being exterior, but rather are produced as a series of social effects through transactions, material commitments, events, and objects that extend beyond the self and exist between selves. I explore this model of self as assemblage in conversation with recent posthumanist studies of literature. Biblical examples are drawn from several focal points in the Joseph narratives–Joseph's dreams, the brothers' "guilt," and Judah's petition–with an additional emphasis on issues of translation as it pertains to the role of "memory" (*zkr*) and "guilt" (*ʾšm*).

Francis Landy, University of Alberta
Three Bodies of God
Reading, Theory and Poetics

I propose an affective and multi-levelled approach to the phenomena of divine appearances in the Hebrew Bible. What is the meaning of a face that cannot be seen? Of anthropomorphic forms that

dissolve into cloud, or darkness, or flame? Of hybrid beasts? In part I want to polemicize against Francesca Stavrakopoulou's recent, prize-winning, and scintillating argument, in *God; An Anatomy*, that YHWH is a corporeal being, and that the conventional metaphorical interpretation of his physical features is a platonizing evasion of his materiality. I think this profoundly misunderstands the nature of metaphor, and of the human person. According to the cognitive theorists, as hardly needs repeating, all our thinking is based on primary bodily experiences and metaphors. We can only think of abstractions thereby. Of course, the divinity in the HB is not abstract, but profoundly felt and imagined. I will argue that one way of approaching the question of divinity in the HB is through affect and metaphor theory. In other words, instead of the nature and essence of God, how was God experienced, what emotions and sensations did the imagery associated with God evoke, how did it translate the unknown into the tangible and collective e.g. in pilgrimage. The "body" of God on this level is the creature of myth and imagination, whose appearances are elusive and uncanny. On another level, as the god of Israel, YHWH is a symbol of its aspirations and ideals, a Freudian ego-ideal, if you will. The body of God is then the Torah, or the people of Israel. On the deepest level, as creator and destroyer, YHWH, whose name is related to word "to be", is a limit term, where the human meets the transhuman, on the edge of consciousness. I compare, following Cornelis den Hertog, this level with the Lacanian Real, the *mysterium tremendum* which is also an openness.

Yasir Saleem, University of Vienna and Ilse Swart, Free University of Amsterdam
Taking God to Court: Job's Deconstruction of Normative Binaries
Reading, Theory and Poetics

Using post-structural criticism, in this paper, we explore how the book of Job deconstructs the binary that stands at the core of the Hebrew Bible´s theological framework—i.e., reward and punishment (and a few other related binaries, e.g., sinfulness and cleanliness and good and evil). As suffering Job does not belong on the normative and privileged end of the binary, its deconstruction becomes critical and, perhaps, the only way that he could still hold on to his belief in God. Building on both Derridean deconstruction and Foucauldian resistance, we show that the book of Job refuses to comply with the concept of reward and punishment (and other related crucial binaries) that is celebrated at other places in the Hebrew Bible. Not only that, the text of Job can be read as both deconstruction and resistance of these binaries. First, that Job desires to argue with God on the issue of his unwarranted suffering (Job 9:32–35) could be understood as a deconstructive act, resisting the binary of reward and punishment. In arguing with God, Job resists the normative theological systems of his friends who justify the suffering by interpreting it as a punishment that originates from one´s sinful behavior. Yet, secondly, also God's answer to Job's challenge can be seen as both deconstruction and resistance to the binaries presented in the text. God's response to Job's suffering is ambiguously open, as if to encourage the deconstruction of normative theological systems that offer easy answers to human suffering. In reading the book of Job in a post-structural light, we hope to demonstrate how the book of Job can be understood as deconstructive within its literary context. Further, we aim to explore that the book of Job is deconstructive both diachronically and synchronically. By this, we mean that the authors behind the book of Job were sceptical about such binaries and also invite their readers to reject overarching binaries.

Megan D. Alsene-Parker, University of Cambridge
Unity in Diversity: Lamentations as Cultural Trauma
Representations of Cultural Trauma in the Hebrew Bible

Drawing on Jeffrey Alexander's cultural trauma theory, this paper asserts that Lamentations expresses the result of the Judahite community's cultural trauma process after the 587 BCE fall of Jerusalem. Lamentations' unique structure resists a straightforward interpretation: the book consists of five acrostic poems that present neither a unanimous account nor an obvious progression of events.

Rather, Lamentations' acrostic form functionally unifies yet also distinguishes the five poems, suggesting that Lamentations is made up of discrete units with their own attendant perspectives that also constitute a larger, internally-dialoguing whole. Thus, the acrostic evidence and, more significantly, the application of cultural trauma theory strongly contests the two main predilections within Lamentations scholarship—espousing a certain "center" poem that supersedes the others or asserting that the poems are irreconcilably contrary to each other—and instead commends a third alternative that simultaneously holds together the unifying, dialoguing whole and the idiosyncratic, discrete parts. To demonstrate this, I will consider (1) the poems' distinctives, focusing particularly on the first two poems, and (2) the poems' over-arching themes and stances which connect them together. This analysis aims to show how Lamentations draws together a range of experiences within one community across its distinct poems by placing different perspectives side-by-side and allowing them to converse; by so doing, the book effects the emergence of a common Judahite identity among those affected by Jerusalem's destruction, even with their different specific experiences, without requiring that these differences be collapsed to find areas of unity. Thus, unity does not require homogeneity, but, rather, unity can be found amidst diversity. This paper proposes a framework, informed by cultural trauma theory, to better understand the book's literary form and social value within the Judahite community.

Lucas Iglesias Martins, Adventist University of São Paulo

"Hello, Darkness, My Old Friend": Sandor Ferenczi's Verleugnung and God's Characterization in the Book of Lamentations

Representations of Cultural Trauma in the Hebrew Bible

In recent decades biblical interpreters have increasingly used trauma theory as an interpretative lens to examine the complexity of God's characterization in the book of Lamentations. One of the main intricacies comes from the fact that although God is accused of being a violent murderer with an abusive rage, he remains absent and silent. Whitin the field of psychology, trauma theory focuses on the range of responses evoked by an experience of extreme suffering. However, most of biblical interpretations regarding psychological studies as a powerful tool do not take account the contributions from psychoanalytic discoveries. Thus, how might psychoanalytical studies enlarge the way we understand God's characterization in the book of Lamentations? According to the Hungarian psychoanalyst Sándor Ferenczi, the condition for the trauma has three stages: (1) the violent action; (2) the testimony; (3) the denial/negation. While for most people the first stage seems to be the worst of all, Ferenczi says that is the third stage that concretizes the trauma and one of the main ways to materialize the denial (*verleugnung*) is through indifference and silence. The most nefarious aggressor is the one that do not recognize the trauma. Therefore, how God would be portraited in Lamentations if we consider the contributions of Sandor Ferenczi on trauma? The present study argues that Ferenczi's psychoanalytic theories on trauma contribute to an alternative reading of God's characterization in the book of Lamentations.

Joseph Nnamdi Mokwe, KU Leuven

Israel as the Recalcitrant Heifer and Abandoned Lamb: Mixed Animal Metaphors in Hosea 4:16 in Light of Cultural Trauma Studies

Representations of Cultural Trauma in the Hebrew Bible

By combining metaphor studies and cultural trauma studies, this paper explores how the redactors of the book of Hosea employed metaphorical language in order to shape the cultural trauma of their intended audience. More precisely, assuming that the book of Hosea was redacted during the Persian period, this paper investigates the phenomenon of mixed (animal) metaphors in Hosea 4:16 and how they contributed to pass on the trauma of the Northern Kingdom to Yehud. It contends that the conceptualization of Israel as a recalcitrant- and abandoned lamb in Hosea 4:16 attributed the

responsibility of past traumas not only to the ancestors, but also to the book's intended audience, namely Persian Yehud. In so doing, these metaphors intended to make Yehud identify with the Northern Kingdom, and thereby shape the audience's consciousness as severely wounded by both the forebears' and Yehud's sins.

Reinhard Achenbach, University of Münster
The Scribes of Isaiah and the Torah
Scribes and Scribal Groups in the Early Second Temple Period

The paper will investigate the history of the scribal formation of the book of Isaiah in relation to the Torah: I. The Historical Isaiah and Old Israelite Law, II. The Post-Deuteronomistic Formation of the Proto-Isaiah-Scroll, III. The Collection of Salvation-Oracles in Deutero-Isaiah and the Concept of a Law for the Nations; IV. The Collection of Trito-Isaiah and the Debate on Integration and Distinction of Foreigners between the scribes of the Pentateuch and of Isaiah; V. The Combination of all three collections in the Great Isaiah-Scroll and the Concept of Torah for the Nations.

Attila Bodor, University of Göttingen
Deuteronomistic Scribal Concerns Behind the (Pre-)Samaritan Editorial Interventions
Scribes and Scribal Groups in the Early Second Temple Period

Until the publication of the Dead Sea Scrolls, the Samaritan Pentateuch (SP) was treated as a textual tradition secondary to the Masoretic text (MT). However, several scrolls from Cave 4 at Qumran attest to the extra-Masoretic readings previously attributed to the sectarian Samaritan community, indicating that the SP preserves an older (pre-Samaritan) text that circulated alongside the pre-MT during the Second Temple period. In this paper, I examine several large-scale editorial interventions in the Samaritan version of Exodus, also attested in 4Q22, which offer valuable empirical insights into scribal activity in the late Second Temple period. I argue that the hermeneutics underlying the editorial changes examined reflect earlier scribal concerns, particularly those of the Dtr school. The (pre)Samaritan editorial insertions under scrutiny appear to emphasise the primacy of Moses over the prophets and priests by inserting key passages from Deuteronomy on Moses' particular relationship with God. These variant readings are indicative of the presumed debate in the post-exilic period between different groups of scribes over the nature and content of divine revelation, with the Deuteronomists intending to emphasise that Moses and his Torah rank higher than the other two major institutions of Israel, the priesthood and prophecy.

Mark G. Brett, University of Divinity
Mapping Scribal Self-interest and Compromise in the Pentateuch
Scribes and Scribal Groups in the Early Second Temple Period

Historical studies of the Pentateuch have sometimes presumed that it is possible to correlate redactional layers with the social interests of particular scribal groups. Underpinning such correlation is a conviction that scribal groups will generally act only in their own interests, a conviction that barely needs to be enhanced by discussion of social theory because it is regarded as common sense. This common sense conviction runs aground, however, on the evidence that the Pentateuch represents a series of scribal compromises. While it is very likely, for example, that Hexateuchal redactors were concerned to defend northern social groups against a southern hegemony, the Pentateuch as a whole seems to embrace northern and southern interests, along with the diaspora groups living far from an ambiguous centre within "the" promised land. In contrast even with Chronicles, in which inherited traditions have been extensively harmonized, the Pentateuch sustains a greater measure of diversity. The scale of the compromises reflected in the Pentateuch make it more difficult to reconstruct competing scribal schools, even if characteristic language and motifs have left suggestive traces of

earlier debates. More than one concept of ideology may be needed in order to understand this complexity.

Lindsey A. Davidson
Scribal Culture and Linguistic Variety in the Dead Sea Scrolls: What is Best Practice?
Scribes and Scribal Groups in the Early Second Temple Period

Scribes undoubtedly write with their own linguistic imprint, evincing clues of dialectical variety, idiolect, diachronic markers and linguistic interference. On the other hand, ossified and formulaic expression and scribal education also muddy the waters between individual and communal practice. The evidence of manuscripts (variants, markings, and redaction) also challenges the identification of textual and linguistic features. The modus operandi of descriptive analysis in textual and manuscript studies can therefore appear rather superficially subjective. In some cases, impressions of (apparent) subjectivity/objectivity and restrictions of digital and analog setups can lead students and scholars away from some elements of best practice. A sound working methodology would outline best practice in studying scribal culture, to better distinguish between orthographic and morphosyntactic markers from either/both scribe and author(s) while acknowledging greyer areas. This paper mainly examines the scribal practices of the Great Isaiah Scroll as a case study, outlining elements of working methodology and raising questions about best practice for studying scribal culture and linguistic features in Hebrew manuscripts in the digital age.

Céline Debourse, University of Helsinki
A Comparative Perspective: Literary Production in Late Achaemenid and Hellenistic Babylonia
Scribes and Scribal Groups in the Early Second Temple Period

The Late Achaemenid and Hellenistic periods saw a flourishing of cuneiform literary production in centers such as Babylon, Uruk, and Nippur. The majority of these writings originated in traditional Babylonian temple contexts and thus have a clearly defined socio-historical background. Moreover, because of the rich non-literary (archival) evidence, we have a solid grip on these social and political circumstances. This allows us to reach a better perception of the people who were involved in the production of new cuneiform texts and discourses at this time. Conversely, taking a socio-historical stance deepens our understanding of the texts in question. Because of the many resemblances, both in historical and literary terms, the Babylonian case forms a useful comparison to contemporary Biblical textual production.

Liane Feldman, New York University
Counting and Calculating Ritual: The Role of Numeracy in the Pentateuchal Priestly Materials
Scribes and Scribal Groups in the Early Second Temple Period

In recent decades, much attention has been given to literacy, the relationship between scribes and priests, and the idea that temples were centers of education, broadly speaking. However, relatively little attention has been given to the question of numeracy apart of the context of calendrical calculations and their relationship to astronomy. Too often the issue of numeracy, of mathematical education, has been separated from discussions of literacy and scribalism. There is ample evidence in both Babylonian and Hellenistic Greek materials that numeracy was taught alongside literacy. While no ancient Israelite or Jewish mathematical treatises or school texts survive, there is a dense concentration of mathematical reasoning found in writings concerned with “priestly” matters such as temple, sacrifice, purity, priestly lineage, and, of course, calendar. This paper will briefly introduce the concept of numeracy and its place in ancient education and offer an analysis of the evidence for numeracy in the pentateuchal priestly materials. It will consider both the possible social and historical contexts for the use of calculations and measurements as well as the literary contexts and rhetorical

effects of these mathematical moments. The paper will conclude by reflecting on the broader methodological significance of the study of numeracy for how we approach the scribal praxis that might have informed the composition of the Pentateuch.

Taylor Gray, Penn State University
Jewish Scribal Theology and the Assembly of the Pentateuch
Scribes and Scribal Groups in the Early Second Temple Period

Biblical scholars agree that the Pentateuch was assembled from multiple sources during the Persian period. Since Wellhausen, critics have mainly tried to identify the pre-Pentateuchal sources and discern their underlying ideologies. What is discussed less is the underlying ideology (or theology) of the scribal groups responsible for the assembly of the Pentateuch. Why did Jewish scribes of the Persian period combine literary materials in the way that they did? What ideas permitted or justified scribes to interweave narratives like the flood story, the plague cycle, or the Sinai pericope? Why are doublets, triplets, and redundancies included? Why are contradictions and incoherencies allowed? Such questions are even more puzzling because the Pentateuch is presented and received as a collection of divine texts following the 6th century (van der Toorn 1998). Why create, edit, and transmit divine texts with so many 'issues'? This paper offers a new proposal for thinking about scribal motivations and theological presuppositions that informed the assembly of the Pentateuch. It suggests that scribes of the 6th–5th c. worked with a concept of divinity that is widely—and consistently—attested in ancient Southwest Asian and Egyptian cultures during the second and first millennia. In these cultures, divinity is conceptualized as complex, hybrid, and composite. In contrast to other philosophical and theological traditions that conceive of the divine as singular, unified, and monadic, divinity in Egypt, Mesopotamia, and the Levant is splintered and amalgamated. When ancient Jewish scribes assembled the Pentateuch, they did so with this understanding of divinity in mind. I argue that the Pentateuch is a literary expression of complex, composite divine ontology. Recently, similar arguments have been advanced regarding mixed metaphors in biblical literature (Strawn 2021) and a related phenomenon applies to scribal culture and the assembly of the Pentateuch.

Kishiya Hidaka, University of Zurich
The Anti-Diaspora Scribal Group and the Formation of the Wilderness Narrative
Scribes and Scribal Groups in the Early Second Temple Period

The Wilderness narrative in Ex-Num prominently presents a negative tone against the murmuring Israelite people, in contrast to the Wilderness-tradition attested in the prophetic literature (Hos 9:10; 13:5; Jer 2:13–15), which portrays the ideal relationship between YHWH and the people in the past Wilderness period. The Pentateuch has an extra negative image of the murmuring people. Some of those murmuring texts in Ex-Num can be dated from the Exilic to the Persian period. Thus, the Diaspora social groups can be contemporary to the scribal groups behind those texts. Correspondently, some texts with the murmuring motif in Ex-Num include the allusion to the Diaspora-related texts in prophetic literature. The P-layer in Num 13–14 thematizes the people who refuse to enter the promised land, including the phrase "the land that devours the people" (Num 13:32), which appears in Ezek 36:13–14 and relates to the Diaspora group who refuse to return to the land. The other murmuring text of Num 11:4–6 also includes the motif of the "dried up people" in the Wilderness, which is thematized in Ezek 37, where the Babylonian-Golah group in the land of Babylon is portrayed as the "dried up bones". The motif of the giving of the spirit of YHWH to the people is also shared between Num 11 and Ezek 37. Therefore, some murmuring narratives have a strong literary connection to the prophetic texts that focus on the Diaspora. The scribal groups of those murmuring narratives took up the motifs and phrases from the prophetic literature relating to the Babylonian-Golah group and Diaspora groups and used them to create the critical image of contemporary

Diaspora, identifying them as the murmuring people in the Wilderness who refuse to the promised land. Those anti-Diaspora murmuring redactions contributed to the formation of the Wilderness narrative in the Pentateuch by transplanting the image of the Diaspora in the prophetic literature and fusing the critical accent.

Robert E. Jones, Penn State University

Was There an Enoch Group in the Second Temple Period? A Reassessment of the Social Function of Jewish Pseudepigraphy

Scribes and Scribal Groups in the Early Second Temple Period

Many scholars of ancient Judaism have sought to associate particular texts or textual traditions with distinct scribal groups by appealing to the social function of pseudepigraphy. On this view, likeminded scribes identified with and organized themselves around the memory of a specific ancestral hero. This argument has been used most commonly to explain the social setting of Enoch literature. It is quite typical to encounter Second Temple scholarship attributing the so-called Enoch tradition to an Enoch group that was actively writing, copying, and compiling texts related to Enoch over the course of several centuries. In this paper, I will offer a critique of both this approach to Enoch literature and what it implies about the function of pseudepigraphy. To do so, I will appeal to the Aramaic texts from Qumran. These manuscripts were among the last of the Dead Sea Scrolls to be published in official editions, and they are only now beginning to receive sustained scholarly attention. However, there is broad agreement among Qumran specialists that these Aramaic manuscripts preserve portions of roughly thirty distinct compositions, many of them previously unknown, which with a few exceptions can be dated to the early Hellenistic period. I will argue that the Enoch material was part and parcel of this rich, complex Jewish Aramaic literary tradition. In so doing, I will explain 1) why scholars should speak in terms of traditions about Enoch rather than a coherent Enoch tradition; 2) the relationship between traditions about Enoch and other contemporaneous traditions about a wide range of Israel's ancestral heroes; and 3) how paying attention to the portrayal of Israel's ancestral heroes in the Qumran Aramaic manuscripts can inform scholarly understandings of the function of pseudepigraphy in the Hellenistic period. My analysis will cast doubt on the attempt to coordinate textual traditions with distinct scribal groups associated with different eponymous ancestors.

Dong-Hyuk Kim, Yonsei University

Sociolinguistics, Linguistic Dating, and Scribal Groups

Scribes and Scribal Groups in the Early Second Temple Period

One desideratum in Pentateuchal studies these days is a linguistic or philological approach to texts. Recent arguments for lowering the dates of many parts of the Pentateuch, if to be successful, should overcome the high hurdle of Avi Hurvitz's linguistic dating of P. With the publication of his *A Linguistic Study of the Relationship between the Priestly Source and the Book of Ezekiel* (Paris, 1982), Hurvitz's enterprise had dominated the field for at least two decades, and, even after two additional decades, many scholars still hold to his methods and ideas. Nevertheless, the last twenty years have seen that the landscape has changed dramatically, surrounding both Pentateuchal studies and the linguistic dating method. A crucial presupposition for Hurvitz's enterprise is less stable than it used to be: the non-P portions of the Pentateuch no longer provide an exemplary sample of early biblical Hebrew since they may arguably be late compositions. Also, it seems no longer valid to treat the language of P as one or two chunks. The division of layers should incorporate recent discussions about different scribal groups behind the texts. Lastly, the diachronic approach to biblical Hebrew should embrace concepts such as linguistic variation, S-curve, changes from below and from above, and others, which are well established in sociolinguistics but not often exploited in the study of biblical Hebrew. In the presentation I am preparing, I intend to re-evaluate the language of P, with a hope to establish a method that embraces both newer arguments in Pentateuchal studies and concepts from

sociolinguistics. Using sociolinguistics, a study of the relationship between language and society, I hope to reconstruct social backgrounds behind the formation of the Pentateuch, that is, to identify various scribal groups and delineate their social profiles.

Dany Nocquet, Protestant Institute of Theology Montpellier

The Utopia about the Unity of Israel and Judah in the Prophets, and the Scribal Group(s) at the Origin of this Literary Development

Scribes and Scribal Groups in the Early Second Temple Period

In the prophetic literature, the presentation of the hope and future in ancient Israel is sometimes presented into the prophetic message announcing the unity of Israel and Judah without a particular connection with the royal ideology, the messianism, or the theology of Sion. The prophecies announcing a reconstruction of Israel, a regathering as well as a reconciliation between Israel and Juda are significant in such texts as Es 11,11–16, Jr 31,1–9; Ez 37,15–28 and others. About this singular prophetic thematic, the contribution tries first to understand the different literary contexts and theological meanings of this prophetic utopia. Second, the paper, researching the origin of the acknowledgement of the double identity and singularity of Israel and Judah at the second temple period, proposes to enlighten the scribal groups at the source of this expectation into the Persian period.

Julia Victoria Rhyder, Harvard University

Leviticus as Discourse: Or, What the Priestly Traditions Can and Cannot Tell Us About the Scribes Who Wrote Them

Scribes and Scribal Groups in the Early Second Temple Period

The book of Leviticus, with its emphasis on ritual practice and priestly hierarchies, is often considered an uncomplicated example of the way in which Pentateuchal materials can be read as evidence of cultic and scribal realities in ancient Israel. However, recently scholars have argued that attempts to read Leviticus in this way obscure the fundamentally literary character of the book, which serves to construct an elaborate story about the imaginary cult at Sinai. This paper explores how reading Leviticus in light of discourse analysis might reframe the discussion beyond the dichotomy of "realistic" vs. "literary" readings. Drawing on the work of Michel Foucault and Antonio Gramsci, I argue that discourse analysis allows us to acknowledge that Leviticus does not mirror the cultic realities or the actual power relationships that prevailed at the time of writing, but to nonetheless read the book as being informed by the interests and aspirations of priests who sought to consolidate their power and privileges in the early Persian period. The paper concludes by exploring what viewing Leviticus as discourse might mean for the historical study of the Priestly traditions of the Pentateuch and for identifying the scribes who wrote them.

Andrej Bojadžiev, Sofia University

Visio Pauli in the Slavic Tradition: Preliminary Observations on the History of the Text

Slavonic Apocrypha

The *Apocalypsis Pauli* or *Visio Pauli* is one of the most popular apocrypha in the Slavic late medieval tradition, along with texts such as *Protoevangelium Iacobi*, *Evangelium Nicodemi*, and *Acta Ioannis*. The Slavic tradition is extremely diverse. There are at least three different texts with numerous revisions and redactions that are associated with the *Visio Pauli*, but overall the Slavic tradition is poorly studied. These texts derive from both Greek and Latin sources. Apart from that, the late New Bulgarian collections, known as *damaskins,* offer various separate revisions of the medieval text, which enjoyed the attention of editors and copyists until the 19th century. The study offers a preliminary typology of the Slavic texts that are associated with *Visio* or *Apocalypsis Pauli*.

Zofia Brylka, Adam Mickiewicz University in Poznań
Conversations between Jesus and Mary in Przemyśl Meditation, the Biggest Polish Apocrypha: Naive Folklore or Theological Content?
Slavonic Apocrypha

Holy Scriptures testify only a few conversations between Jesus and Mary. In addition, they are often short exchanges. The Old-Polish apocrypha of the New Testament reveals much more. Dialogues often intriguingly combine folk imagination and theological awareness. Although the use of theology in the study of Old Polish apocrypha was repeatedly postulated (e.g. Mika 2002, Dąbrówka 2005, Rojszczak-Robińska 2012, 2014, 2020) the theological content itself was not a separate subject of research. The paper analyzes the conversations between Mary and Jesus contained in *Przemyśl Meditation*. I will examine how these dialogues carry out theological content. The analysis will allow determining the function of the conversations performed in the crucial biblical-apocryphal narrative of the Polish Middle Ages. *Przemyśl Meditation* testifies to medieval thought and ways of adapting it in Poland - also at the level of adjusting the Polish language to express advanced theological issues. So far, it has been recognized that the Old Polish language, being in the development phase, did not allow free translation of the content present in the Latin source (Dobrzeniecki 1969). Dialogue analysis will verify this thesis.

Inna Vassileva Dimitrova, University of Library Studies and Information Technologies
The Hebrew Letter Name Acrostic in the Septuagint Book of Lamentations and Its Slavonic Translation
Slavonic Apocrypha

The paper discusses the tradition of Hebrew alphabet rendering in the Book of Lamentations, attested in Greek and Slavic manuscript sources. The focus is on the medieval Christian practice of Hebrew letter name interpretation in the form of connected acrostic poem - its origin, development, features and meaning. Special consideration is given to the peculiarities of the Slavic translation dated from the 9-10th c. and its dynamic transmission of the Greek source text.

Ekaterina Dimitrova Todorova, Bulgarian Academy of Sciences
Apocryphal Prayers Against "Nezhit" Disease in the 19th Century: Imagery, Tradition and Distribution
Slavonic Apocrypha

The apocryphal prayers have an ancient origin and belong to the productive genre of euchological texts. Originally, they were in the form of spoken formulas addressed to the pagan gods for help, or spells against evil forces and diseases. One of the most common apocryphal prayers in Bulgaria is those against "nezhit". The aim of the this text is to analyze these prayers in the South Slavonic manuscripts as a characteristic phenomenon in the transition from the Late Middle Ages to the New Age, to outline their typology and distribution, and to find their place in the history of the written and oral tradition.

Alexander Grishchenko, Institute for Slavic Studies of the Russian Academy of Sciences
The Newly Translated Old Ruthenian Biblical Texts from the Zabelin's Set: Apocryphal, Experimental, or Canonical?
Slavonic Apocrypha

In 2018 in the State Historical Museum (Moscow), I accidentally found an interesting set of the Old Ruthenian biblical translations from the Jewish sources in the MS 436 from the Collection of I. Zabelin; it is dated to the 1630s according to its watermarks, but the texts go back to an earlier source. Zabelin's Set consists of the second known copy of the Cyrillic *Manual of Hebrew* and four unknown works: 1)

scholia on the passages from Church Slavonic and Old Ruthenian translations of the Song of Songs from Jewish sources (the *Glossary*); 2) Old Ruthenian translation of Num 24:2–25, 23:18–19 from "Jewish books"; 3) Old Ruthenian translation of Is 10:32–12:4 also from Hebrew; and 4) Old Ruthenian translation of the fragment of Prov divided into two parts, 8:11–21 and 8:22–31, also from Hebrew. The Glossary contains the readings of the Song of Songs that are from the Vilna Biblical Codex (the unique MS from the first quarter of the 16th century) only, or from the unique MS of the Russian State Library (Museum 8222, the mid-16th century) only, or from both MSS mentioned. Thus, the Glossary seems to be the first independent evidence for the being of Vilna and Museum Slavic translations of the Song of Songs, including the loanwords thereof. Before Num 24 (a fragment from the parashah Balak), there is written "Having a hope on my Christ, bad as I am, I tried to translate anew from the Jewish books and to write the prophecies on Christ from Numbers," and at the end of Zabelin's Set one can read the traditional Trinity praise "Glory to our eternal God, the Father with His only-begotten Son and the Holy Spirit, Amen," that can be assumed as evidence of the late medieval Ruthenian Christian Hebraism. The proposed presentation will consider the Jewish sources of these texts, which were apocryphal to the Christian tradition but accepted as new understandings of the biblical text in the religiously tolerant cultural environment of the Grand Duchy of Lithuania.

Ljubica Jovanovic, American Public University System

Ritualistic Performance: Ethiopic, Syriac, and Slavonic Christian Dramatizations of the Life and Deeds of Joseph the Beautiful

Slavonic Apocrypha

The life and deeds of the patriarch Joseph (Genesis 37-50), known among Slavic Christians as Їѡсифь Прѣкрасни (Joseph the Beautiful), inspired Christians from the early times to present him liturgically as a type of Christ. During the weeks preceding and days immediately following Christmas Joseph features as the spiritual ancestor of Jesus Christ both in liturgical hymns and in visual representations as one among the forefathers of Christ. This is also the time of the year that Christians celebrate the humanity of Christ, who became a human being and started a human life. It is an appropriate time to tell a life story of the ultimate type of Christ, Joseph of Genesis. As Christians today celebrate Christmas with performances of the birth of Jesus with Mary and Joseph, and in the preparation weeks with Tchaikovsky's ballet The Nutcracker, and with Dickens' A Christmas Carol in the English speaking world, their ancestors seem to have celebrated this time with performances of the life and deeds of Joseph of Genesis. Many preserved manuscripts and texts of these dramas exist, some obviously meant for theatrical performance, such as The Ethiopic Story of Joseph, and some less so, such as The Syriac History of Joseph. Numerous Slavonic manuscripts of the Sermon of Saint Ephraim the Syrian "On Beauteous Joseph (Їѡсифь Прѣкрасни)" are preserved and still in circulation. These different renditions of the same plot and themes inspired many modern dramatic pieces in Slavic languages on Їѡсифь Прѣкрасни (Joseph the Beautiful). This paper will examine literary features of these texts, their possible historical interdependence, their function in ritualistic performances and their liturgical and catechetical role.

Silvio Koscak, Old Church Slavonic Institute

The Chapter on the Passion of the Lord (Kapitulь ot muki gospone) and the Chapter on the Secret Prayer (Ot taine kapitulь) in the Croatian Glagolitic Vinodol Miscellany (HAZU IIIa, 15)

Slavonic Apocrypha

Croatian Glagolitic non-liturgical manuscripts and miscellanies contain texts on diversified topics. Among texts that discover historical facts of their origin, collections include texts about the theology of the Holy Mass, namely the Glagolitic Mass and popular piety that followed certain sacraments. Glagolitic miscellany *Vinodolski zbornik* (HAZU IIIa, 15) is a non-liturgical manuscript that is convolute: it contains itineraries, texts of apocalyptic and moral topics, and among those also texts of medieval

liturgical expositions. Kapitulь ot muki gospone – The chapter on the Passion of the Lord is an example of medieval meditation about the last moments of the life of Jesus Christ. Ot taine kapitulь - The chapter on the Secret prayer contains a legend about shepherds who learned the words of the eucharistic prayer by heart. It is a unique legend in Croatian Glagolitic Tradition. This legend narrates that shepherds decided to speak out learned eucharistic prayer in the field among their flock. What happened after they pronounced it is a lesson to all those who heard that legend in the church context. The author connects these two texts in the liturgical exposition about the Holy Mass in the Vinodol Miscellany. From the theological–historical, and liturgical-historical perspective, these texts discovered the Eucharistic piety of the medieval laity and theological thoughts Glagolitic priest used while teaching his entrusted people.

Kristijan Kuhar, Old Church Slavonic Institute

The Missing Link between Old Church Slavonic and Croatian Glagolitic Liturgical Tradition: Liturgical Perspective

Slavonic Apocrypha

Old Church Slavonic Liturgy emerged in the translations of liturgical texts into Old Church Slavonic Language in the second half of the 9th century. Saint Cyril and Methodius translated liturgical and biblical texts for the Liturgy of Hours and Ritual according to the Greek (Byzantine) Rite, and those texts form Old Church Slavonic Canon. Byzantine liturgical texts have transmission through Cyrillic manuscripts in the Balkans. In medieval Dalmatia and Croatia, a liturgical tradition emerged in the Croatian Old Church Slavonic language, angular Glagolitic script and according to the Roman Rite. Among the Old Church Slavonic canon, only one source belongs to the Roman Rite: Kyiv Folia (i.e., Fragments of the Roman Sacramentary). Croatian Glagolitic tradition is the unique western liturgical tradition on the Old Church Slavonic Language of Croatian redaction and on the Glagolitic letters that survived over one millennium. It emerges in the 11th/12th century and has its highlight in the 14th/15th century, a time from which most of the complete missals and breviaries date. Those missals and breviaries are by typology identical to the Latin missals and breviaries of the Roman Curia. It is still an open question for the scientist to discover what kind of liturgy was between the 11th and 14th centuries and whether there is any link between Croatian Glagolitic liturgy and Cyrillo-methodian Old Church Slavonic Liturgy. Another question is where and why disappeared byzantine liturgical texts, whose traces are present in some of the Glagolitic missals.

Basil Lourie, Scrinium Journal of Patrology and Critical Hagiography

The Slavonic Testament of Job: The Slavonic from the Greek from the Syriac from the Gre

Slavonic Apocrypha

In my previous paper on the *Testamentum of Job* I argued that the Slavonic version goes back to a Greek original earlier than the two available Greek recensions. The Slavonic is considered to be translated from Greek, and there is no reason to doubt that it was so. I was unable to find out a trace of any other original of the Slavonic version; in particular, I found no mark of a direct translation into Slavonic from a Semitic language. Nevertheless, the Slavonic does not look as a normal Slavonic translation from a text written in Greek. It contains, at least, six difficult places that could be understood if the Greek, in turn, was a translation from Syriac. This is not an argument against the common opinion that the *Testamentum Iobi* was written in Greek. Instead, this is an argument for the Greek original of the Slavonic translation being not only different from the present Greek recensions but being translated from a Syriac intermediary. In other words, I would propose the following history of the Slavonic version: Greek original of the *Testamentum Iobi* → the lost Syriac version → the lost Greek translation of the Syriac version → the Slavonic version.

Renata Lukiewicz-Kostro, Independent Scholar

"Mary" and "Rabbuni": Challenging the Black Pearls in the Bible
Slavonic Apocrypha

Dissatisfaction with a certain existing reality has always been the start of something new. I am a female lector during liturgical Catholic Church ceremonies . Every time I come across the scene where Jesus Christ appears to Mary Magdalene on His resurrection (Jn 20,16), I am enchanted by the enormous life dynamics of a kaleidoscope of spiritual and physical meanings glittering with the new sparkles with every move of single words, images, bodily expressions and concepts. There are numerous and complex meanings behind the stage on that day as described by John. The scene, as the whole Bible, is a very multi-dimensional "matrix" of liminal spaces between the physical and spiritual, human and Divine; the in-between mysterious realities existing at the dusk and dawn. My female heart and mind has always been tormented by the pain felt every time I read the translation given for "Rabbuni", which means "My Master"! This dry, emotionless expression kills the galaxy of dimensions secretly hidden under the veil of the language in the contextual setting not only of this particular scene but of all the previous encounters between the two. Therefore, in my PhD thesis I have undertaken a pursuit first to unlock, or dismantle the whole heart and mind concept enclosed in "Rabbuni" . Since then, I have been on a fascinating spiritual and scientific journey into the improvement of the translation of "Rabbuni" with the use of Polish female mystical and prophetic literature as intralingual parallels. The *Millenium Bible* is juxtaposed with its four competitors on the Polish market. I am hoping to shed more light upon the extended concept enclosed in "Rabbuni" and bring the findings into sincere and honest scientific discussion with biblical scholars worldwide.

Ivan Iliev, Sofia University
The Book of Daniel Reproduced in Joannes Zonaras' Chronicle
Slavonic Apocrypha

The text of the Book of Daniel in the Cyrillic manuscript Zograf No 105 from 1433 presents a mystery because it does not coincide with any of the known translations in the Slavonic tradition. The codex is identified as an autograph of the South Slavonic scholar Constantine of Kostenets who was a follower of the Tarnovo literary school. Still, after 1410 he worked in the court of the Serbian ruler Stefan Lazarević. When compared with other similar manuscripts it is obvious that among them no identical text cannot be testified. A comparison study attempts on an initial basis to unfold to discover the sources of the text and its place in the whole literary tradition of the Slavonic translations. This research clarifies the scholar's approach towards this key text for historical literature.

Aleksandra F. Michalska, Adam Mickiewicz University in Poznań
Contemporary Apocryphal Stories Based on the Life of Prepodobna Stoyna: A Bulgarian Prophetess, Healer, Uncanonical Saint.
Slavonic Apocrypha

Prepodobna Stoyna – is a Bulgarian prophetess, who at the age of 7 became blind and since then has had the gift of preaching and healing. At the beginning of the 20th century, she appeared in the church of Saint George in the village Zlatolist in Bulgaria, lived 50 years and led the life of a hermit, she died in 1933. Stoyna lived on the balcony part of the church and there, in a room that has been preserved and visited until this day, pilgrims are accepted. According to the stories and her written vita, she was endowed with the gift of clairvoyance and healing, levitation, and others. The faithful call her "the sister of St. George" and believe that thanks to close contact with him, she fulfils their requests in their prayers even after death. The Orthodox Church warns against idolatry and heresy associated with its cult, but at the same time, it has no effect on thousands of people visiting this place and treating Prepodobna Stoyna as a saint. In my paper, I would like to analyze the oral stories based on her life and find in them threads that structurally connect them with the apocrypha.

Anissava Miltenova, Bulgarian Academy of Sciences
Sicily in Slavonic Historical-Apocalyptic Literature
Slavonic Apocrypha

The apocryphal *Vision of the Prophet Daniel* in an early Old Church Slavonic translation contains some toponyms from Sicily, preserved there because the translation was made from a now lost Byzantine Greek original, reflecting the rebellion of Euphemius and the beginning of the Arab occupation of Sicily in 827. The Greek text, now lost, was created between 827 and 829. It was translated into Old Church Slavonic as Paul J. Alexander discovered, analyzing the copy in the 13th-century collection of Priest Dragol. The existing source material is sufficient to reconstruct the stages in the development of the manuscript tradition of apocryphal Daniel's *Vision*. The tradition of the text in the Slavic environment developed after the original translation which appeared still in the second half of the 10th c. A whole cycle of writings arose in the 11th century in the Bulgarian lands, connected with the rebellion of Peter Delyan from 1040-1041 and marginal glosses of Bulgarian toponyms were added in the text to replace the toponyms in Sicily. Today we can say that the translation of the apocryphal Daniel's *Vision* is connected with one of the versions of Methodius of Patara's *Revelation*, as well as an echo in the *Narration of Prophet Isaiah* and Sibyl's prophecies.

Sladana Mirkovic, Union College
Discourse on the Revelatory Visions of Heavenly Beings before Ordinary Humans in the Slavonic Apocrypha on Mary: The Case of the Marian Apparition in Medjugorje ca. 1980s to 2000s
Slavonic Apocrypha

In this paper I will talk about a Marian apparition that took place in the 20th century in Medjugorje. I will explore the apparition narrative in regard to its social and literary development in the Balkan context. Significantly, the apparition took place at the time of the decomposition of the state of Yugoslavia and the creation of the new states out of it. In this case a few new liberal states were created out of dying communist/socialist state. However, this Marian apparition recalls another one that took place in the town of Fatima in Portugal at the beginning of the 20th century, to be precise in 1917 when the Russian Kingdom dispersed into a new creation of SSSR. These two apparitions mirror each other but with opposite results. Hopefully, my research will be sufficient enough to show the necessity to widen the Apocryphal literary opus in order to include the discourse on the Marian apparitions. The reason for it is that this material covers the same characters trans-nationally and trans-culturally across the time and place.

Liudmila Navtanovich, Autonomous University of Barcelona
Hapax Legomena in Slavonic Pseudepigrapha: What Can They Tell Us about the Provenance of the Texts
Slavonic Apocrypha

Different Old Slavonic Pseudepigrapha contain a significant number of *hapax legomena*, which is of undoubted interest in the study of these ancient texts, since the latter often raise many questions about their provenance both in the Slavic area and in the period preceding the appearance of the Slavonic translations. Perhaps in some cases certain *hapax legomena* could shed light on various issues concerning the textual history of the Slavonic Pseudepigrapha we are studying, for instance, on the possible origin of the translation, on the number of possible translations into Slavonic, and so on. In the paper I will be examining several such cases.

Alexandar Nikolov, Sofia University
The Ishmaelites on the Danube: Myth or Reality?

Slavonic Apocrypha

In the Bulgarian apocryphal literature from the 11th–13th centuries there are frequent mentions of the Ishmaelites or "Ismaelites". This biblical term is associated with Ishmael, the "illegal" son of Abraham and his mother Hagar, the Egyptian slave. Ishmaelites and Hagareni became synonyms for the "Saracenes" and the Islamic nations in general. In Bulgarian apocryphal literature, however, Ismaelites attack Bulgarian lands often from the North, from the area of the Danube River. The present paper attempts to demonstrate that "Ishmaelites" in this literature, besides the mythological image from the Bible, might be also a real adversary, namely a group, originating from Horezm and Khazaria, that partly settled in Southern Hungary and existed separately up to the 13th century, when under the pressure of the Inquisition and the Dominican order, became Christian and dissolved in the larger Hungarian community. Data about this community could be found in the writings of Arabic-speaking authors such as Ibrahim ibn Yakub, Abu Hamid al Garnati, Yakut and also in many documents of the Hungarian Church. Thus, the mythological image of the Ismaelites perhaps was supported also by the real existence of a Muslim community of traders and mercenaries, that had the option to live almost two centuries in a relatively friendly Christian environment and perhaps to participate in the Hungarian raids in the Balkans, including these territories of Byzantium, that were inhabited mostly by Bulgarians.

Dorota Rojszczak Robinska, Adam Mickiewicz University in Poznań and Arkadiusz Robiński, Adam Mickiewicz University in Poznań

Apocrypha: A Tool for the Study of Medieval Polish Biblical Apocryphal Narratives

Slavonic Apocrypha

Apocrypha (apocrypha.amu.edu.pl) is a tool for the study of medieval Polish biblical-apocryphal narratives. It is a group of texts (altogether over 2000 manuscript pages and prints) that stand at the centre of Old Polish culture, some of which have not been published to this day. These are the largest surviving Slavic (not only Polish) medieval texts. This tool is a database with a comprehensive search engine. It was prepared by the members of the team working at the Faculty of Polish and Classical Philology at Adam Mickiewicz University in Poznań. Poland (linguists, literary scholars, classical philologists, theologians and programmers). The tool will be useful to medieval scholars of various disciplines: linguists, literary scholars, theologians, cultural studies scholars, historians and source materials experts. The website offers transliterations and transcriptions of nine apocrypha, newly prepared for the needs of the project according to uniform rules (some of these texts have not been published in full so far).Thanks to the fact that the Polish texts are accompanied by sources (mainly Latin, including the Bible and the writings of the Fathers of the Church) it is possible to study the reception of these cultural texts in medieval Poland and the translation into vernacular language. The grammatical and lexical annotation facilitates linguistic studies (e.g. research into the influence of Latin on emerging Slavic languages). Thanks to the possibility of searching by event and personal threads, it is easy to find and compare the way a given character or event is presented (e.g. Judas or the prayer in the Garden of Olives). The project is fully interdisciplinary. The aim of the paper is not only to present the project and the tool, but also to show the relationship between digital and traditional editions, and to demonstrate the advantages and limitations of our solutions. I will focus on multidisciplinarity of the project.

Lilly Emilova Stammler, Sofia University

Reception and Interpretation of the First Epistle of Apostle Paul to the Corinthians in the Lives of Holy Fools in the 14th Century

Slavonic Apocrypha

The connection between the idea of Holy Folly and the First Epistle of Apostle Paul to the Corinthians is made already in the 5th century by Palladius of Galatia. Explaining the ascetic feat of a certain Egyptian nun, who pretended to be possessed by a demon, the author of the *Lausiac History* quoted: "If any of you thinks he is wise in this age, he should become a fool, so that he may become wise." (1 Corinthians 3:18). Since then, the tradition of holy men who disguise their righteousness behind the cover of folly has been interpreted as a following of the First Epistle of Apostle Paul, and references to this quotation have become a necessary element of the *Lives* of Holy Fools. This paper is an inquiry into the way the First Epistle of Apostle Paul to the Corinthians was cited and interpreted in the Byzantine hagiography of the 14th century, and the model of its reception by South-Slavonic men-of-letters. The focus is on the *Life of Andrew the Fool for Christ's Sake*, preserved in Greek copies from the Palaiologan period, and certain Bulgarian translations from the 14th century. Other hagiographic works from the same period and different documents treating the problem of Holy Folly and its legitimacy are also considered.

Iosif Stancovici, West University of Timisoara
"Tall as Sarah, and as Beautiful as Rebecca, and as Fair as Rachel": The Chaste Figure of Matriarch Aseneth in the Hellenistic Extended Narratives Translated into Slavonic
Slavonic Apocrypha

The study aims to analyse the biblical passages that mention Aseneth, the wife of Joseph, the son of the patriarch Jacob, and the narrative extensions from the post-biblical Jewish and Christian literature. Special attention is paid to the apocryphal novel *Joseph and Aseneth*, but also to important rabbinic and patristic commentaries on the text of the Holy Scriptures. The last two chapters illustrate the reception of biblical and extra-biblical traditions in religious and secular literature, as well as in art, which takes place in the period between the early Middle Ages and the contemporary era.

Vadim Vitkovskiy, Humboldt University of Berlin
A Special Serbian Version of the Palaea Historica
Slavonic Apocrypha

The Byzantine paraphrase of the Old Testament, known as the *Palaea Historica*, has been preserved in many Slavic manuscripts. In addition to three different Slavonic translations, there are special versions, one of which was discovered in a Moscow manuscript (Sev. 73, RGB) by A.E. Viktorov as early as 1881. It was the first Serbian manuscript of the *Palaea Historica*. The last Serbian manuscript of this monument known to date is contained in the Belgrade manuscript Ćor. 31 (University Library "Svetozar Marković"), some parts of which were published by T. Jovanović in 2021. The author of the paper managed to identify these two texts as one and the same special Serbian version of the *Palaea Historica*. The paper deals with some features of this version, the publication of which on the basis of two now-known manuscripts becomes an important task for both Slavistics and Biblical studies.

Olga Ziólkowska, Adam Mickiewicz University in Poznań
Letter of Lentulus: One Text, Various Editions
Slavonic Apocrypha

One of the most important medieval apocryphal letters is extremely popular *Epistula Lentuli* (EL). It significantly influenced the development of Jesus' iconography, although it is certainly not the first attempt to describe his appearance. The Latin text of EL dates from the turn of the 13th and 14th centuries. Originally, the text was a fragment of a chronicler's note from the unrecognized *Annales Romani*. Then, to make the story credible, it was rewritten as a letter and the name of the author who allegedly lived in Jesus' contemporary times was added. So there are two versions of EL: non-epistolary (primary) and epistolary (secondary). EL was extremely popular in the Middle Ages also in Poland. Two

independent translations of this letter from the Old Polish era have survived to this day: a manuscript version from the Jagiellonian Library, untitled, and a printed version, published in the second edition of the Żywot Pana Jezu Krysta (Baltazar Opec: Life of Lord Jesus Christ), entitled *O postawie Jezu Krystowe* (*About the Appearance of Jesus Christ*).The subject of this paper will be a comparison of various editions of the old Polish manuscript EL and indication of their most important reasons. So far, the text has been published 5 times, the last time as part of a National Science Center in Poland grant project (no 2017/26/E/HS2/000083: Old Polish apocrypha of the New Testament. Origins of polish language and religious culture in the light of the medieval apocrypha of the New Testament. A universal tool for the study of polish apocryphal texts), a grant in which I am participating. The observation of differences in the approach to editing the text of EL also allows for drawing conclusions of a general nature - about changes in the research paradigm and the publication of old texts.

Kaciaryna Bychak, University of Szczecin

Two Faces of Joseph of Nazareth: The Mighty Saint and the Fabulous Old Man in the Religious Folklore of Poland and Belarus

Slavonic Parabiblical Traditions

The Marian cult in the folk religiosity of Poland and Belarus is a matter of course. Both the message within the framework of popular piety (understood according to the Directory on Popular Piety and the Liturgy of the Catholic Church) and the legendary-etiological message contain several motifs telling of the causal power of the Blessed Virgin. Joseph of Nazareth, on the other hand, is a figure who plays a secondary role in the strictly folkloric transmission. Mentions of Joseph of Nazareth are linked to the Nativity and relate to the motifs of the Annunciation, Mary's pregnancy, and the Flight into Egypt or the journey to the “big city” to earn bread. In the living tradition of oral transmission or 'non-church' carols from the Polish and Belarusian territories, Joseph is stereotypically portrayed as an old man, being a formal rather than a real guardian and, by God's will, accompanying Mary and Jesus in their flight. The canonical transmission contains no mention of St Joseph's age, while the image of the old man Joseph could be linked to information contained in the apocryphal *Protoevangelium of James* and the European iconographic and theatrical tradition directly influenced by it. The archetype of the old man is very characteristic of folklore, appearing in stories in both a positive and negative light. The figure of Joseph - Mary's companion and protector of Jesus - is similarly created in folklore, appearing both as a character with positive and very negative traits. In contrast, a different image of Joseph emerges in the figure of the Patron Saint. The protector of the family and patron of a good death is most often found in funeral songs and vernacular prayers, and is depicted as a man of full age, with full powers of causation and protection. The presence of these two roles in the same space of folk transmission is conditioned by two different ways of creating the figure: indigenous folk sources and formulas and folk reinterpretation of official theology.

Vuk Filip Dautovic, University of Belgrade

Dragon and the Crucifixion: Iconographic Interpretation and Development of a Theme in the Art of the Early Modern Balkans

Slavonic Parabiblical Traditions

As an iconographic motif, fantastic beasts under Christ's crucifixion are present in various artistic media in the church visual culture of the early modern Balkans. Dragons, snake-like creatures, or hybrids of fish with wings overarched with the crucifixion of Christ could be found on the top of an Orthodox church's iconostasis, on Gospel silver fittings, on altar crosses, and on different liturgical utensils. Their significance was explained as a symbol of vanquished demonic powers, as described in the Book of Revelation (12: 9): “The great dragon was hurled down – that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." This paper aims to offer another, more precise interpretation, connecting this visual theme with

the work of the fourth-century bishop and theologian Gregory of Nyssa (c. 335–395) and his famous metaphor of the fishhook as an illustration of his theory of atonement. This iconographic type will also be interpreted in accordance with different sources from the Old Testament, like Job 40–41; Ps 104:26; and Isa 27:1.

Jakov Đordevic, University of Belgrade

Overcoming the Fear of Bodily Resurrection: Shedding New Light on Certain Iconographic Features of Biblical Retellings in the Late Medieval Balkans

Slavonic Parabiblical Traditions

In the late medieval Slavic version of the *Alexander Romance*, one encounters an interesting scene where the ancient conqueror ponders his forthcoming death and future resurrection. Having accepted the Jewish God in this Christianized adaptation, Alexander the Great hears from the prophet Jeremiah in a dream and learns of a hopeful promise that all dead bodies will rise once again at the end of time. However, this idea does not leave him without concern. He worries about the material continuity of the selfhood. Because a person was considered to be a psychosomatic union, it was reasonable to think that any alteration of the body, even in the case of its improvement, would have serious consequences for one's sense of self. To put it simply, the issue was whether a newly resurrected person remained the same as during their lifetime or if even they would be able to recognize themselves in a changed body. Though Christianity was founded on the hopeful idea of conquering death, the fear of potential loss of selfhood slowly emerged in theological writings and was problematized, challenged, and resolved in different ways by different theologians. By the 11th and 12th centuries, images had entered the debate as a useful tool in overcoming this fear through the introduction of specific iconographic details in already familiar scenes. Taking that the biblical references held the primary authority in sanctioning the doctrine of resurrection of the body, the aim of this paper is to reconsider particular images of Old and New Testament scenes from the late medieval Balkans that engaged contemporary viewers in the intriguing aforementioned polemic, offering an optimistic outcome of their existence in the afterlife.

Ewelina Drzewiecka, Bulgarian Academy of Sciences/Polish Academy of Sciences

The Figure of Pontius Pilate in Bulgarian Literature of the 20th Century: Towards the Question of Functioning of Biblical Topoi in the Context of Modernization

Slavonic Parabiblical Traditions

The paper raises the question of the functioning of (para)biblical tradition in modern Bulgarian culture. The focus is on the figure of Pontius Pilate, which is perceived as a particularly interesting biblical topos in this context. First, it reveals overlapping different modes of reading that refer to different Western and Eastern Orthodox Christian traditions, both institutional and vernacular ones. Secondly, it actualizes crucial theological issues of Christianity that became topical in the process of modernizing society. Although the story about the man who sentenced Jesus for crucifixion is not among the most popular ones, when paraphrased by Bulgarian writers, it is highly charged with meanings and as such demands in-depth analysis. Selected Bulgarian literary works from the 20th century that focus on the act of Pontius Pilate are interpreted in the context of socio-political changes in Bulgaria, as the perspective given by the local notions of religion, politics, and nation. Therefore, the presented case offers a contribution towards the question of the role of Biblical topoi during modernization (of Bulgarian culture).

Jelena Erdeljan, University of Belgrade

The Icon of the Virgin the Infallible Rock from Chilandar and Mosaic themes in Serbian Medieval Literature and Art

Slavonic Parabiblical Traditions

Among its many invaluable treasures, the Serbian monastery of Chilandar on Mount Athos holds an exceptionally interesting and significant icon of the Virgin dating from the second half of the 14th century. It is a double-sided, processional icon, with the Virgin and Christ on one side and Saint Sava the Serbian on the other. The Virgin is signed as Стена Необорива (Infallible or Unbreacheable Rock). The background of both images is unified, painted in emulation of a green marble (verde antico) with visible veins. The signature epithet of the Virgin, the painted green stone background and the pairing of this Marian miracle-working image with that of Saint Sava in episcopal dress is examined in relation to Mosaic themes, firstly with that of Mosaic royalty and the model of the renovator king, and Sinaite topoi, i.e. topoi of holy rocks or mountains, in Serbian medieval literature. Particular attention will be devoted to texts of hagiographies of church prelates and rulers. The texts to be examined begin with biographies of Saint Sava the Serbian by Domentijan and Teodosije and proceed to the vita of despot Stefan Lazarević, written by Konstantin of Kostenec.

Tatjana Subotin-Golubovic, University of Belgrade
The Use of Prophetologia in Medieval Serbia
Slavonic Parabiblical Traditions

One of the liturgical books in use in the Orthodox Church is the *Prophetologion* consisting of selected lections mostly from the books of the Old and, in a lesser number, those of the New Testament. Serbian manuscript tradition claims a small number of *prophetologia*. From the beginning of the XIV century, selected lections are included in two types of hymnographic miscellanies – the *Menaion* and the *Triodion*. This brought about the disappearance of *Prophetologia* as a separate book in medieval Serbia. This paper aims to present the repertoire of Old Testament texts which were included in particular services of the movable (*Triodion*) and immovable (*Menaion*) cycle, as well as some of their textological features.

Anna-Maria Totomanova, Sofia University
The Toponyms in the Slavonic Excerpt of the Chronicle of Julius Africanus
Slavonic Parabiblical Traditions

Recently we have learned that Slavic manuscript tradition transmitted to us a rather long and coherent excerpt of the *Chronicle of Julius Africanus* that was known before by a hundred of fragments scattered in Greek, Latin and some oriental (Syriac, Arabic, Armenian) manuscripts. The excerpt served as basis for a chronological compilation, preserved in five Russian witnesses of 15th–16th cc., and contains the main Africanus' narrative stripped of the pre-Olympic history of the other nations except for Judeans. The purpose of the compilation that probably occurred on Greek soil in the beginning of 9th c. was to convey the history of Christianity to the newly converted Christians in a concise but exhaustive manner. For this reason, the narrative of Africanus, which represents about two thirds of the whole text, was complemented by the compilers with an excerpt from a common edition of the Chronicles of George Synkellos and Theophanes the Confessor. The excerpt covers the years from the Resurrection of Christ to the foundation of Constantinople. The translation of the compilation was made in the early 10th c. in Bulgaria during the reign of Simeon the Great. The paper will trace the ways in which Bulgarian men of letters perceived and rendered the toponyms in Africanus' paraphrase of the biblical story.

Maria Totomanova-Paneva, Sofia University
Vocabulary for Human Anatomy in the Earliest Slavonic Translation of the Scripture (Books of Samuel and Kings)
Slavonic Parabiblical Traditions

The present study aims at exploring the metaphrastic practices of the early Slavonic scribes when faced with the task of translating texts containing lexemes from the field of human anatomy and the related cultural imagery that was often hard to convey in the still young Old Bulgarian literary language. Primarily based on material from the Slavonic translation of the Books of Samuel and Kings, which occurred around the verge of the 10th century, the study also draws on examples from other relevant Old Bulgarian literary sources of the same period, such as the *Hexaemeron* by John the Exarch and the Old Bulgarian translation of the *Erotapokriseis* of Pseudo-Caesarius. The examples from the Books of Samuel and Kings are taken from the chronographic redaction of the Old Testament book as presented in the *Chronographus Archivi*, a large chronographic compilation of Bulgarian origin, surviving in a 15th century Russian copy. Therefore, where appropriate, parallels will be made with examples from the other texts (chronicles) that are part of the compilation.

Elena Uzunova, Sts Cyril and Methodius National Library; Margaret Dimitrova, Sofia University and Florentina Badalanova Geller, Royal Anthropological Institute/University College London

Manuscripts and Memory: Historiographic Compilations and Biblical Imagery (*Towards the Profile of One of the Scribes of* "Istoriya Slavyanobolgarskaya"*: Father Panteleimon Hilendarets*)

Slavonic Parabiblical Traditions

It has been generally accepted that the symbolic nascent of the Bulgarian National Revival was marked by the appearance in 1762 of the celebrated *Istoriya Slavyanobolgarskaya* [Историѧ славѣноболгарскаѧ], composed by one of the most prolific Bulgarian men of letters at the time — the intellectual and clergyman Paisius of Hilendar (1722–1773), who was subsequently canonised as a saint. In his work, he offers a concise survey of world annals through the prism of vernacular ethnohistory embedded within the indigenous reading of the Biblical chronographic narrative. The original manuscript of Saint Paisius of Hilendar was subsequently copied by a number of educated clergymen, thus turning it into the ultimate hallmark of nationhood. One of the scribes who copied Saint Paisius' manuscript is Father Panteleimon Hilendarets. Explored in present paper will be the diverse quality and type of archival documents from various collections in Bulgaria and abroad as sources of information about the life and activities of Father Pantaleimon Hilendarets — clergyman, teacher, mentor, and important figure of the Bulgarian National Revival.

Ljubica Vinulovic, University of Belgrade

The Vision of the Prophet Ezekiel on the River Chebar and Its Iconography in Visual Culture of the Roman Empire and Slavia Ortodoxa in the Middle Ages

Slavonic Parabiblical Traditions

The main aim of this presentation will be an iconographical analysis of depictions of the Vision of the Prophet Ezekiel on the River Chebar. It tells the story about Ezekiel's vision of God that represents the Old Testament's theophany and has an eschatological character that promises salvation to the believers who observe it. The iconography of this composition depicts Christ Emanuel seated on a rainbow, surrounded by cherubim or tetramorphs. Prophet Ezekiel is usually depicted standing or sitting on the bank of the river Chebar. It is interesting that Ezekiel's vision was often painted in combination with the vision of the prophet Habakkuk or the prophet Isaiah, and sometimes with the vision of St. John the Theologian on Patmos. One of such examples is the composition of the Ezekiel's vision from the apse of Hosios David from the 5th century, which is also known as the Miracle of Latomos. It is very particular because of its historical background and its miraculous origin. This composition influenced various depictions of the Ezekiel's vision from later periods, such as the fresco from the upper church of the Bachkovo Ossuary from the 12th century, the compositions on the Icon from Poganovo monastery from the 14th century, and on the Russian icon from the 16th century. Over the centuries, the iconography of the composition became more complex according to religious,

cultural, and political circumstances, as well as according to the wishes of the patrons, especially the patron of the Icon from Poganovo. Although the iconography of the mentioned compositions is different, they testify to cultural transfer of visual patterns from the Roman Empire to the countries of the Roman cultural circle, such as the states of Slavia Orthodoxa, which were an integral part of the Roman cultural circle.

Valentin Andronache, KU Leuven

The Second Paraclete Saying in the Patristic Writings: A Study of the Textual Transmission and the History of Exegesis of John 14:25–26

Textual Criticism of the New Testament, the Old Testament and the Qur'an

John 14:25–26, known as the Second Paraclete Saying, touches on themes, such as Christology and Pneumatology, relevant for the early times of Christianity, which determined the patristic authors to use it in various kinds of writings. However, looking closely at the patristic citations of this saying, one notices that its text appears in different forms. This paper asks to what extent the patristic authors were aware of variations in the biblical text, and whether these variations affected their interpretation of the biblical text, or whether their interpretation influenced the form in which they cited it in their writings. Thus, this paper is concerned with the relationship between text and interpretation in the writings of early Greek Christian authors. For this purpose, this paper looks at the textual transmission and the history of exegesis of John 14:25–26 in the writings of a couple of Greek Christian authors from the first six centuries (e.g., Eusebius of Caesarea, Cyril of Jerusalem, Basil of Caesarea). The study of its textual transmission brings forth the textual alterations that appear in the patristic references to John 14:25–26 and follows the implication of these alterations for the meaning of the Saying. Contrastingly, the study of the history of exegesis investigates how this Saying has actually been understood, interpreted and used by the early Christian authors. This paper will provide further insights into how the patristic authors approached the biblical text and its variant readings, and into the use of patristic citations in New Testament textual criticism.

Beatrice Bonanno, UCLouvain

Giving and Finding "Provisions" in the Greek Bible: A Study on the Term ἐπισιτισμός

Textual Criticism of the New Testament, the Old Testament and the Qur'an

In recent years, a growing amount of attention has been paid to the Septuagint lexicography, revealing the use of new terms or the new meanings or utilizations of old terms. In this regard, the noun ἐπισιτισμός ("provisions") deserves special consideration. Indeed, albeit not attested very frequently (twenty times in all), its occurrences are mostly to be found in the Septuagint. Moreover, the term is theologically relevant since it refers to the "provisions" that God offers (1 Sam 22:10; Ps 77:25). In the New Testament, then, the only occurrence of this term is to be found in the passage when the disciples ask Jesus to give the crowds "provisions" (Lk 9:12). A particular emphasis should be placed on this passage, since, in Luke's Gospel, the feeding of the crowds happens in Bethsaida, a city whose name recalls the uses and meaning of ἐπισιτισμός in the Septuagint. This paper will therefore present and analyse the occurrences and meanings of the term ἐπισιτισμός, starting with the Septuagint, where it is mostly attested, and situating them in the wider context of the Greek language. Then, it will pay particular attention to the occurrence in the New Testament. In this way, it will be possible to gain a clearer understanding of the theological and exegetical value of the term ἐπισιτισμός and the context where it is read.

Giorgio Paolo Campi, University of Bologna

Reading Ezekiel 22,16a and Psalm 82,8b in Light of One Another

Textual Criticism of the New Testament, the Old Testament and the Qur'an

This paper will propose a cross-reading of two biblical passages, Ps 82:8b (כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם) and Ezek 22:16a (וְנִחַלְתְּ בָּךְ לְעֵינֵי גּוֹיִם), which share a set of similarities, focusing on some text-critical issues and their implications. The exegesis of MT Ps 82:8b has proven difficult for a variety of interpretive reasons, its steadiness from a text-critical point of view notwithstanding; in particular, the use of an indirect object introduced by the preposition בְּ after a qal form of the verb נחל ("to inherit") has puzzled interpreters and has been the subject of several discussions until recent times (Abela 2004; Machinist 2011: 224–5 fn 25; Strawn 2014: 41 fn81). Moreover, if we consider the "almost perfect condition" (Morgenstern 1939: 29) of MT Ps 82, it is all the more surprising to see that, within the scope of the LXX manuscript tradition, Codex Sinaiticus testifies for a completely different textual variant, reporting not the usual Greek verb correspondent to Hebrew נחל – i.e., κατακληρονομέω – but a different one, namely εξολεθρεύω ("to [utterly] destroy"). On the other hand, Ezek 22:16a is notoriously fraught with a number of text-critical issues especially related to the ancient versions (LXX, Syr, Vulg), which change MT 2nd pers. fem. sing. to a 1st pers. sing. and read the verb "inherit" in place of a nifal form of בלל "to desecrate". This paper will argue that the text of Ezek 22:16a in the ancient versions might have been altered not arbitrarily, but on the basis of Ps 82:8b. In turn, the use of the verb בלל followed by the preposition בְּ in the former might help in elucidating the odd presence of εξολεθρεύω in Codex Sinaiticus Ps 82:8b.

Alfio Giuseppe Catalano, Pontifical Biblical Institute
Hosea 6:1–2 in the Septuagint and Old Latin: Shorter Forms and Textual Fluidity
Textual Criticism of the New Testament, the Old Testament and the Qur'an

The text of Hos 6:1–2LXX is repeatedly quoted by the Greek and Latin Fathers as a prophecy of Christ's resurrection on the third day. However, when its multiple attestations in the patristic literature are analysed, it turns out that the text is not infrequently presented in a different form from that known in the Septuagint, due to qualitative and quantitative variants. The aim of the paper is to investigate whether such variants are incidental, i.e., linked to *ad sensum* citations, or whether they are also found in the manuscript witnesses, thus corresponding to textual forms diverging from that established in Ziegler's eclectic edition. More specifically, in some direct and indirect Greek and Latin witnesses, the text of Hos 6:1–2LXX is missing one or more of five verbs after the conjunction ὅτι (ἥρπακε, ἰάσεται, πατάξει, μοτώσει, ὑγιάσει). Shorter textual forms can be found in the MS Rahlfs 239 (homoteleuton according to Ziegler) and in some Greek patristic witnesses (*Didascalia Iacobi Iudaei baptizati*, 1.27.5; 3.6.37; Epiphanius, *Testimonia*, 85.1.3; Hesychius, *In sanctum Pascha*, 4.5.5). In the Latin milieu shorter forms are present in MS VL 177 (Würzburg, Universitätsbibliothek M. p. th. f. 64a), in the first series of the *Capitula of De Bruyne* (KA A), and in Tertullian, *Adversus Iudaeos*, 13.23. In particular, Tertullian presents a short and a long form of the text (*Adversus Marcionem*, 4.43.1), which are also detected in two different VL manuscript witnesses (VL 177 and VL 111, respectively). A qualitative variant, reported in Ziegler's apparatus only for Tertullian, *Adversus Marcionem*, 4.43.1 (*et miserebitur*), is also found in Greek and Latin in the bilingual MS of Oxford, Bodleian Library Auct. F. 4. 32 (Rahlfs 508, VL 111), thus confirming the textual kinship between Tertullian's quotation and the version of VL 111. These findings suggest a stage or stages in which the Greek text was fluid and shorter than the form critically reconstructed by Ziegler.

Natia Dundua, Georgian National Centre of Manuscripts
Reconstruction of GIII Textual Form of Tobit according to the Georgian Translation
Textual Criticism of the New Testament, the Old Testament and the Qur'an

The old Georgian translation (OGeo) of Tobit preserves the third textual form of Tobit, which has only partly come down to us in Greek (d [6:9–12:fin]) and Syriac (Sy [7:11 καὶ νῦν – 12:fin]) languages. However, the Old Georgian translation of Tobit is preserved completely and is typologically very similar to the GIII throughout the entire text. The analyzed material showed that the text of the Old

Georgian translation often coincides with the text of various Greek manuscripts or their daughter versions. However, it does not reveal constant parallelism with any one of them. Where scholars single GIII out, OGeo unambiguously follows this textual type. In those parts where the features of GIII are not so obvious and where, therefore, the editors of the text present it variously, the readings of the two textual types are intertwined in such a complex manner that it is impossible to decide which of them it is that the Georgian translation follows. In addition, there are Georgian variants that have no parallels in the other sources. However, it should be noted that by their character, they do not seem to be changes due to the translation technique or the nature of the Georgian language, but are more likely to reflect the Greek original. As GIII is also a kind of mixture of GI and GII and has its own readings as well, which is typologically very similar to the OGeo, this gives us ground to assume the existence of a Greek manuscript, parent to OGeo, which represented the GIII textual type even in the first and last parts of Tobit. In the paper, the material illustrating all this will be presented.

David D. Frankel, The Schechter Institutes

Does Psalm 45:7 Indicate Divine Kingship? A Text-Critical Approach

Textual Criticism of the New Testament, the Old Testament and the Qur'an

One of the most fascinating issues under discussion in the field of Ancient Israelite religion concerns the status of the king. While some scholars find evidence for a belief in the divine status of the Israelite or Judean king, others deny this. One of the central texts within this debate is Psalm 45:7, which reads, בסאך אלוהים עולם ועד. John Day, among others, maintains that the verse addresses the historical king of monarchic times as אלוהים, and thus constitutes unique evidence for the Israelite belief in the king as a genuine divine being. The thesis advanced in this paper is that Day's reading of the verse is probably wrong, and that a text-critical analysis provides a much more compelling reading. The first thing to note is that Psalm 45 belongs to the collection of Elohistic Psalms. This makes it likely that the divine name, YHWH, stood behind the word אלוהים in our verse. This does not mean that the poet suddenly addressed YHWH in verse 7. Rather, we should assume that the original word was יהיה, and that this was mistakenly read by the Elohistic editor as a reference to the deity and converted to אלוהים. Though it is often not recognized, the verb היה connotes not only to be, but also to stand firm and to endure. Thus, we read in Psalm 33:9 regarding God's plans, כי הוא אמר ויהי הוא צוה ויעמד, "For that which he speaks is established, what he commands stands firm." In light of this, we may take the Psalmist's address to the king with the words בסאך יהיה עולם ועד to mean, "Your throne will stand firm forever and ever." This reading is supported by at least two other passages from other Royal Psalms, which express the very same sentiment. What is more, it is possible to adduce other instances in which the divine name, YHWH, reflects a scribal misconstrual of the profane verb, יהיה. A central pillar of the theory of the divine status of the Israelite king thus turns out to be based on a textual error.

David Kim, KU Leuven

"Flattening" in Greek Patristic Biblical Citations

Textual Criticism of the New Testament, the Old Testament and the Qur'an

This paper examines the concept of "flattening" in Greek patristic biblical citations of 1 Cor. This term was coined by Hugh Houghton (2010) in his research on scriptural citations in Latin patristic authors as he developed criteria with which one could discern if an author has cited from memory rather than from a textual source. Houghton posits that the same process of "flattening" can also occur in scriptural citations by Greek authors. To test this theory, Greek patristic citations of 1 Corinthians are analysed to determine whether such instances can be found. This is done in two steps. First, internal indicators that a scriptural passage may have been "flattened" by an author to be memorized and recited efficiently, will be considered. Special attention is given to grammatical and syntactical changes in the text as well as to the word order which may be rearranged to emphasize a particular

word or thought. Second, external indicators will be considered, including whether the truncated citation in question has any verbal attestation in extant biblical manuscripts. For a lack thereof bolsters the probability that an author may have cited from memory, despite the possibility of textual variants in non-extant biblical manuscript. This paper makes a contribution to the current discussions concerning the methodology needed to analyse patristic biblical citations and to establish their value for understanding the transmission of the New Testament text.

Timothy Andrew Lee, University of Cambridge

Greek Revision of the Septuagint as Witness to a Proto-Canon

Textual Criticism of the New Testament, the Old Testament and the Qur'an

Identification of Greek revisions in the Septuagint, I argue, can be used to understand which books were considered as scriptural in the first century BCE. While canon in the formal sense of a list of books originates much later, I suggest an approximate proto-canon of the Hebrew Bible/Old Testament existed from the first century BCE. This is evidenced by early revisions of the Greek Bible that are found across different textual traditions. Carefully revising a Greek translation to match its Hebrew *Vorlage* cost time and money, so was not undertaken without reason. This was especially true for texts considered 'scripture'. This careful updating is most evident in books of the Septuagint that display *kaige* revision. *Kaige* was a first century BCE tradition to bring the Septuagint into line with the developing proto-Masoretic Text through rigorous isomorphism (Barthélemy, *Les devanciers d'Aquila*). Through identifying which books were revised in the period it is possible to identify the formation of a proto-canon. Furthermore, while these revisions are generally found in books that became the Masoretic Text, sometimes they are found elsewhere. For instance, the additions in Daniel are found in the kaige-Theodotion revision, and Baruch also belongs to this group. In addition, I provide evidence that 1 Enoch also existed in such a revision. If Greek revision of the Septuagint indicates the books that were considered scripture or 'canonized', then the boundaries of scripture were larger than what is found in the MT. This observation also helps in the related, but separate, question of a canonized 'text-form'.

Erica Leonardi, University of Milan

"I Tell You That Something Greater…" (Matthew 12:6): A Case-Study of Intratextuality in the Gospel of Matthew.

Textual Criticism of the New Testament, the Old Testament and the Qur'an

This paper focuses on the analysis of the *Sondergut* Matt 12:6 ("Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε [I tell you that something greater than the temple is here]") as a case-study to evaluate the use of the cross-references in the gospel of Matthew. Moving from M. Konradt's remark in his commentary on Matthew (2015), it is possible to identify some redactional internal links (e.g. Mt 6:30; 8;26; 14:31; 16:8; 17:20), which means that a line, or a peculiar expression in it, is explained with another one placed in a different locus of the text. This research, therefore, aims to show that this "mirror game" is an intentional feature of the gospel of Matthew. The study will focus on the following aspects: 1.the analysis of the relation between Matt 12:6 and 23:17 ("Μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ἁγιάσας τὸν χρυσόν; [Foolish and blind: what is greater, the gold or the temple that makes the gold holy?]"), by focusing on the use of a formula (e.g. "μείζων ἐστίν [something greater]") as a possible linking marker; 2. the investigation of the link between Matt 12:6 and 23:17: does one expand the meaning of the other? The study of this specific formula may allow us to identify a redactional link between Matt 12:1–12 and 23:13–32, increasing our understanding of these two passages. Furthermore, the recognition of a systematic pattern of internal cross-references in Matthew could offer new elements to broadly comprehend how some passages interrelate to others, thus assessing their significance within the whole gospel.

Michal Jan Marszalek, KU Leuven
The Text of 1 Corinthians in the Anti-Arian Works of Augustine of Hippo
Textual Criticism of the New Testament, the Old Testament and the Qur'an

As shown by Houghton (*Augustine's Text of John*, 2008), the complete accuracy of the biblical text cited was not a primary preoccupation of Augustine of Hippo. In Augustine, like in other patristic works, scripture can be quoted based on written sources or according to the memory of the author. This led to a variety of discrepancies in how biblical text is quoted. In addition, Augustine frequently repeated the textual forms of scripture used by his adversaries. As an author preceding the Latin revision of the Pauline epistles known as Vulgate, he is an important witness to the Old Latin text. Since the form of the text cited seems particularly important when debating theological issues, the question of whether polemical works are more or less likely to present textual citations from written sources is worth raising. To study this question, the presentation will give examples of the textual (in)consistency of 1 Corinthians in the anti-Arian works of Augustine of Hippo, including "*Contra sermonem Arrianorum*", "*Conlatio cum Maximino*", and "*Contra Maximinum*". In this comparison, different manners of citing, as well as other external and internal causes of possible divergences, such as chronology, change of material sources, literary genres, theological context, and possible use of Arian's citations of scripture, will be considered. The analysed biblical text will be compared with its occurrences in other Augustinian works and situated among extant Old Latin versions of 1 Corinthians. Eventually, its relationship to the later canonical text of the Vulgate will be analysed. The aim of this paper is to discuss Augustine's citation habits to come to a better understanding of the transmission of the Latin Bible.

Duane McCrory, University of Birmingham
The Text of Romans in Sinai Arabic New Finds Parchment 60: A New Methodology for Establishing Vorlagen
Textual Criticism of the New Testament, the Old Testament and the Qur'an

Sinai Arabic New Finds Parchment 60 (hereafter M60) is a fragmentary manuscript from Saint Catherine's Monastery with only four folios that contain Romans 2:14b–3:28a and 8:23b–9:24. Similar to other Arabic manuscripts, its text contains additions to the source text, some of which are explanatory and others that are doublets indicating knowledge of more than one versional source. Vevian Zaki in her monograph, *The Pauline Epistles in Arabic: Manuscripts, Versions, and Transmission* (Leiden: Brill, 2022), categorizes M60 as ArabSyr5, the only manuscript in this category. She then gives three examples from her test passage in Romans 3:1–20, namely, Romans 3:3, 9 and 19, to illustrate why she assigns its *Vorlage* as the Peshitta. However, in several variation units in the Greek text, M60 agrees with a reading that is against the reading of the Peshitta. One would not expect this if M60 had a Peshitta *Vorlage*. I intend to demonstrate that M60's exemplar was influenced by the Peshitta text, and that the text of M60 was altered to conform to a different *Vorlage.* I will argue that a more refined methodology is necessary to determine the *Vorlagen* of complicated texts like M60, especially ones that contain such a limited amount of text. I begin by using a quantitative analysis of the text of M60 using Greek variation units. My aim is to discover the manuscript(s) or version(s) with which its text has the highest agreement. If it has a low percentage of agreement with the Peshitta in the variation units then the Peshitta is not its *Vorlage* even if it influences M60's text. Next, I will analyse linguistic parallels between M60 and other versions, noting distinctive translations that can only be correlated with a single version. Throughout the analysis, I will compare the text of M60 to that of other Arabic manuscripts. I conclude by stating M60's *Vorlage* and its relationship to other Arabic manuscripts and versions.

Natia Mirotadze, University of Salzburg
Add. F in the GeII Version of the Book of Esther

Textual Criticism of the New Testament, the Old Testament and the Qur'an

The Greek versions of the Book of Esther – OG, AT, La-Gr.III – exceed Hebrew Esther by several rather large passages. These sections of Esther with no counterpart in Hebrew are named apocryphal parts of the Book. In their turn, Greek textual forms of the Book also differ from each other as they are rewritten versions of the same text. The differences occur both in canonical (i.e. with Hebrew equivalent) and apocryphal (i.e. with no Hebrew equivalent) parts of the Book. A large part of the apocryphal sections are shared by all the Greek textual forms and this shared part is almost identical in all of them. The same can be said about the apocryphal additions in GeII Esther. Despite the fact that GeII due to compilation combines all existing textual forms of Esther, and therefore differs from each specific textual form of the Book, does not demonstrate significant differences in the common apocryphal part. The only exception is Add. F – interpretation of Mordechai's dream – which substantially varies from the extant Greek forms of Add. F.Add. F of GeII due to additions adopted from the various textual forms, compilation, and rewriting is more closely allied to the Add. A and interprets almost all components of the dream. The paper - establishes Greek sources used for creating the new textual form of Add. F;- identifies methods and techniques employed for creating the new textual form of Add. F;- evaluates these methods in the context of rewriting methods used in the Greek Esther tradition;- attempts to explain the contextual ground for rewriting the Add. F;- attempts to single out linguistic and text-critical criteria to determine the new form of Add. F was created at the Greek level or is an outcome of the creativity of the Georgian translator.

Oliver Norris, University of Birmingham

The Hidden Text within the St-Germain Psalter

Textual Criticism of the New Testament, the Old Testament and the Qur'an

The 6th-century St-Germain Psalter (Paris, BNF 11947, VL 303) is the oldest near-complete witness to the Old Latin Psalter that was used prior to widespread circulation of Jerome's revision of the psalms, known today as the Gallican or Hexaplaric Psalter, that became part of the Vulgate. However, the St-Germain Psalter is also a witness to the lost early African psalter used by Tertullian and Cyprian. This paper looks at doublets and unique readings found in the Psalms of Ascent in the St-Germain Psalter, apparently insertions from marginal glosses, which are found to reflect the language used in the citations of Tertullian and Cyprian. Some of these readings also provide evidence that parts of the early Latin psalter were translated from a Greek transliterated text written in Latin letters. Unlike the majority of psalter witnesses that contain a text very close to the Old Greek, the Greek *Vorlage* behind the glosser's text is often different to that found in extant Greek witnesses, offering up the possibility that some readings could bear witness to important Hebrew variants.

Jerzy Ostapczuk, Christian Theological Academy in Warsaw

The Cyrillic Early Printed Tetraevangelia Issued in Kyiv in 1697 and 1712 and Their Original(s): Research into the Saints and Festivals Present in the Menologia

Textual Criticism of the New Testament, the Old Testament and the Qur'an

The ten *Cyrillic Early Printed Tetraevangelia* published by the Kyiv-Pechersk Lavra's Printing House (founded in 1616) can be divided into two groups. The first one comprises of two outstanding Gospel editions issued in 1697 and 1712. These first two Kyivian Gospels were issued after the annexation in 1686 of the Metropolitanate of Kyiv by the Moscow Patriarchate, which resulted in the gradual loss of independence of Ukrainian Church tradition and bringing censorship of Muscovite authorities over the Ukrainian Printing Houses (fully introduced in 1722). A text critical study of several Gospel fragments and Paratexts (i. e., the *Prefaces of the Blessed Theophylact* and *Lists of Chapter Titles*) has proven that these two first Kyivian Gospel editions confirm textual variants typical to Moscow *Tetraevangelia* issued in the 17th century. Placed at the end of the volume, the *Menologion* that

contains commemorations for fixed Church calendar of some unusual Saints and Festivals, venerated for instance only locally, already helped to find originals for some early printed editions and manuscripts as well. This presentation will focus on textual variants present in the *Menologia of Cyrillic Early Printed Tetraevangelia* that can help to identify Moscow Gospel edition(s) that served as an original(s) for the two first Kyivian *Tetraevangelia* issued in 1697 and 1712.

Theodora Panella, KU Leuven

Interconnections between 2 Thessalonians and the Other New Testament Books

Textual Criticism of the New Testament, the Old Testament and the Qur'an

The Second Pauline epistle to the Thessalonians appears to have many parallels within the New Testament writings. This paper will explore not only how the compilers of the catenae dealt with these parallels, but also how they dealt with their sources. In this paper I will try to give answers to questions such as: whether the compilers opted for repetitions of specific passages from the works of the Church Fathers and other scholars, or rather they avoided these repetitions; if there were any repetitions for these passages, what could the reasons be for the repetition. Addressing the above mentioned questions, I will make some proposals through selected examples.

Andrea Riccardo Rossi, University of Milan

A Text-Critical Survey of the Earliest Transmission of Romans 13:1–7: Reconsidering the "Interpolation Hypothesis"

Textual Criticism of the New Testament, the Old Testament and the Qur'an

This proposal aims to offer some insights on the critical debate about Rom 13:1–7 as a late gloss or an interpolation. The analysis will be conducted in two stages: a. The interpolation hypothesis will be first evaluated through a lexicographical analysis, stressing that the headwords used in this pericope pertain to the late second century (cf. Beatrice, 1973). Moreover, other arguments that contribute to consider Rom 13:1-7 as a late insertion will be briefly discussed: the marginal presence of the secular authorities in Paul's authentic writings (with the possible exception of 1 Cor 5:5); the lacking of Old Testament quotations (which returns in other parts of the letter to the Romans); the structural parallel between Rom 12:17-21 and Rom 13:8-10, which suggests an original cohesion between these two sections of the letter. b. A systematic analysis of the transmission of Rom 13:1–7 between the second and the third centuries will then be promoted, to newly evaluate the interpolation hypothesis in light of the early textual tradition of this passage. In this direction, a close inspection of the variants of the first surviving witness to this pericope (𝔓46 16v. – 17r.) will be advanced. Afterwards, particular attention will be devoted to the indirect textual transmission, especially discussing the earliest occurrence of a plausible quote from Rom 13:1–7 in Theophilus of Antioch, *To Autolycus*, III:14 (ca. 180 CE) cf. Rom 13:7. A fresh evaluation of these data would allow us to strengthen the hypothesis of Rom 13:1–7 as an interpolation and further develop it in light of a possible influence of the coeval apologetic writings on this crucial section of the letter.

Emanuele Scieri, University of Birmingham

New Insights on the History of Catenae on Acts: The Contribution of Parisinus gr. 237

Textual Criticism of the New Testament, the Old Testament and the Qur'an

Parisinus gr. 237 (Gregory Aland 82) is a ninth- or tenth-century manuscript containing among others the book of Acts surrounded by a catena (or chain) in the margins. Previous philologists and paleographists have identified two sets of scholia connected to the scriptural text by symbols of various shape: the first set written by the same scribe of the biblical text, the second layer supplemented by a different hand not chronologically distant from the original one. The scholia framing the text of Acts (ff. 10r–61r) have been classified as extracts from the catena presumably

compiled by the seventh-century Andreas the Presbyter (CPG-C150), which represents the main compilation and source of patristic fragments commenting on the book of Acts. This paper intends to present the results of a detailed survey of the scholia in Parisinus gr. 237. It reveals the existence of a complex stratification within the catena and shows how multiple sets of comments were supplied at different times from widespread compilations of scholia, epitomes of patristic works, and commentaries. The contribution of such finding is twofold. On the one hand, it urges a revision of the state of the art, since the Andreas catena represents only a fraction of the exegetical material and the remaining extracts do not come from catenae *strictu sensu*. On the other, it sheds light on the stages of development of Acts catenae, providing evidence for phenomena of crossover between originally independent traditions. More in general, this paper aims at stimulating a debate on the importance of manuscripts with multi-layered catenae in redefining and expanding the history of exegetical collections of the New Testament.

Martina Vercesi, University of Glasgow
Who Wrote the Gospels? Developing the Evangelists' Identities through the Manuscript Tradition
Textual Criticism of the New Testament, the Old Testament and the Qur'an

Scholarly discussion has been recently focused on the earliest phases of the composition, circulation, and reception of the four canonical Gospels (Larsen, 2018, Pierce, Byres, and Gathercole, 2022). In this debate, space has been also given to the phrase "ευαγγελιον κατα" and its significance in early Christianity in the broad context of Greco-Roman literature. Nevertheless, although the titles of the Gospels are not original to the books, they constitute significant material that allows us to explore the reception of the Gospels in Christian communities. Indeed, since the earliest times, Christian authors question the attribution of the Gospels and propose to see their authors in the four evangelists, offering various descriptions of them. But who are the evangelists? Though their figurative imagination has been evolving through patristic literature, there is also another place where authorial construction takes place, growing more and more over time: manuscripts. Titles, and, more broadly, paratextual features, in fact, do not only serve to entitle an oeuvre, but they also prove to be a multifaceted tool through which scribes inform the reader about the writing itself outside the main text. This paper aims to re-evaluate the history of the Gospels' reception through the manuscript tradition, paying particular attention to its paratextual features which inform readers about the perceived process of composition of the Gospels and their authors. Following the recent trend of "New Philology", which gives new value to Christian artifacts, we can recover new data and better comprehend how Christian readers define and understand these texts throughout the centuries.

J. Andrew Doole, University of Innsbruck
Paul's Posthumous Miracle: The Apostle's Re-Attaching Head
The "Remembered Paul" and the "Historical Paul"

The *Book of the Bee* by (East Syrian) Bishop Solomon of Akhlat provides a history of the world and includes accounts of the lives of the apostles. It attests to the tradition that after Paul was decapitated in Rome his head was lost, only to be discovered much later by a shepherd who places it above his sheepfold, and during a vigil under Bishop Sixtus (II) the head miraculously re-attaches to the body providing evidence that it is indeed Paul's head. Solomon states that Paul "performed many signs" and "taught (in) great cities", but does not mention that Paul wrote any letters. He does refer to Paul as a Pharisee (Phil 3:5), to the *kindunoi* that Paul experienced (2 Cor 11:26), and to his and Peter's division of the world into two mission fields (Gal 2:7–9). There is – perhaps surprisingly – not even a reference to the "connection to the head" of Col 2:19! The tradition rather simply betrays a desire to stress that Paul's head is in Rome. This surely reflects competition with other claims to have the head of Paul. I will analyse the tradition and propose a historical context for the apparent dispute over who has Paul's head.

Jiří Lukeš, Charles University in Prague
Paul in Ephesus. From the Acts of the Apostles to the Acts of Paul
The "Remembered Paul" and the "Historical Paul"

Luke devotes a whole chapter to Paul's stay in Ephesus (Acts 19), and the apostle here acts as a speaker and a wonder-worker. The ethical (the orator and his stasis in Roman society) and Christian (the Spirit-filled wonder-worker) culminate in his person, which corresponds to a rhetorical historiography that works with entertaining motifs. The climactic arena scene in the *Acts of Paul* is also set in Ephesus (PH1-5), which must have played a significant role in Paul's life. The image of Paul, however, shifts to that of an ascetic hero and martyr-*thaumaturge* who conquers the lion not by force but by the power of Christ, for the lion had already been baptized by Paul. From Paul's letters, in which Paul has to fight for his status with opponents of various kinds, his struggle within the narrative of Acts becomes more nuanced, the enemies take on a concrete form, and in Acts Paul is the hero of the Christian novel whose concern is the sexual asceticism of Christianity. Over 150 years, Paul becomes a literary figure, enters the popular orality in a variety of ways, and a process of legendary develops through the existing writings (of Paul himself and narratives about him) in which he ceases to be a strictly historical figure, but is a figure alive in the process of collective memory. Paul's image is reinforced by the figure of the lion, which is both parallel and antithetical to Thekla's arena scene with the lioness (ATh 26–36, esp. 33). The analysis of the lion motif and its image is also explored in the study. A comparison of the two arena scenes of Paul in Ephesus and Thecla in Antioch will be mentioned in passing, as well as the roles of the male and female heroes at the end of the 2nd century. Methodologically, the analysis will use social memory theory, reception theory (B. Breed), narrative theory, socio-rhetorical criticism (V. K. Robbins) and the philosophy of Jean-Luc Nancy.

Aleksandra Brand, Ruhr-University Bochum
The Value of Creation
The Bible and Ecology

With regard to the top ethical text of the synoptic literature, the Sermon on the Mount, a pericope comes into focus that reflects in a certain way the concept of care and at the same time takes up very strong references to nature and culture: The narrative of the lilies and birds in Mt 6:24–35// Lk 12:22–33. In the research literature, the pericope is debated with regard to addressee issues, and tendencies of spiritualizations of passivity and (naïve) trust in God are found, levelling the fine narrative contours and having disastrous consequences: Merely hoping that the Creator will fix it is irresponsible because it does not match "freedom from" with "responsibility to." To focus on man as the only valuable creature is not rooted in the logic of the narrative, which positively opposes the beauty of nature to man, but is an expression of anthropocentric interpretations. Through everyday traces, the flowers and animals, Jesus finds access to the work of God in the world. At the same time, the syntactical structure of the pericope succeeds in capturing the major theme, the criticism of man's concern (for daily survival). In view of the theological point of the entire gospel, to strengthen trust in God's attention and helping action, it is suitable as an essential text for the justifications of ecological ethics in the New Testament, which considers the care for the common house in a differentiated way and embeds it in an ethic of responsibility. It gives a lesson to the creature as a "*Sehschule*". Especially in view of the exegetical-narrative methodology, it becomes clear what the value of creation can also be for an exegetical consideration: God's justice cannot consist in destroying creation, which is used here as a narrative framework to present the value of human life, in such a way that at some point people no longer know what Jesus is talking about,

Beth E. Elness-Hanson, VID Specialized University
Ontological Bridge-Building for Climate Change Mitigation in Maasailand

The Bible and Ecology

How can biblical scholars contribute to climate change mitigation? Beth Elness-Hanson's Marie Skłodowska-Curie post-doctoral fellowship (2023–26) grows out of research that demonstrates a "cognitive dissonance" between the climate ontologies within the scientific messaging and the traditional Maasai worldview. Biblical studies can be leveraged to bridge this gap. The Maasai people group of Tanzania and Kenya have a three-legged wooden stool that is a symbol of their ontological worldview; blessings in life result from harmonious relationships with: 1) Engai, a monotheistic creator, 2) other people, and 3) the environment. This triangulated worldview holds distinctive similarities with a Hebrew Bible perspective, as represented by Hillary Marlow's "ecological triangle" (2015). This resonance can be applied in contexts of cognitive dissonance—due to clashing "climate ontologies"—for collaboratively developing culturally-sensitive best practices for climate change mitigation that incorporates indigenous knowledge and values. As a result of the HIV/AIDS pandemic, there is an established model within the Lutheran church that provided a strategic role in bridging the chasm between the scientific knowledge and a skeptical people group, resulting in effective outcomes among the Maasai. This analysis identifies that there is a strategic role for biblical scholarship that is disseminated through the church, with its resonating triangulated ontology and more trusted indigenous leaders who are rooted in local contexts. This paper explains the interpretive biblical framework of "triangulated shalom" for this pending research, summarizing the methods and ethical matters. With a message that is grounded in the scriptures, informed by science, and sensitive to the cultural context, the local church can make a difference in the health of the environment as it did in the health of the people regarding HIV/AIDS.

Tobias Häner, Cologne University of Catholic Theology
"Where Were You When I Laid the Foundation of the Earth?" (Job 38:4): Beyond Anthropocentrism
The Bible and Ecology

In the last few years, the ecological debate has increasingly been dominated by an anthropocentric perspective. In contrast, in my paper I will explore how the Hebrew Bible may invite contemporary readers to reach beyond anthropocentrism. For this sake, I will bring the analysis of two exemplary texts (Ezek 36:1–15 and Job 38:1–39:30) in conversation with the phenomenological approach of the American cultural ecologist David Abram (*The Spell of the Sensuous* 1996; *Becoming Animal* 2010). As a first step, I will outline how Abram's phenomenology of perception may contribute to a new reading of biblical texts. In particular, I will try to show how his approach that blurs the boundaries between the human and the non-human realm (in Abram's diction: "the more-than-human-world") may contribute to the understanding of the personalistic nature texts in the Hebrew Bible. Based on these reflections, I will analyze Ezekiel's oracle on the mountains of Israel (Ezek 36:1–15) and God's first speech to Job (Job 38:1–39:30). Concerning the first text, I will show how the theocentric perspective of the Book of Ezekiel has a distinctly land-centered corollary that implicitly questions an anthropocentric perspective: According to Ezek 36:2–4, it is primarily the concern about the land of Israel and its derision by the neighboring nations that motivates YHWH to bring back the exiles and restore the people of Israel. Regarding God's speech to Job, I will point out that it is not only the nearly complete absence of human beings in the cosmic order presented to Job that questions anthropocentrism, but also the personification or virtual humanization of cosmic elements and animals, as e.g. in Job 38:8–11, the Sea is likened to a newborn child, and in 38:41, the cry of a young raven for food is assimilated to the prayer of the faithful. Finally, I will outline possible implications of my textual analysis for the interpretation of the Hebrew Bible and the current ecological debate.

Ma. Maricel S. Ibita, Ateneo de Manila University
Sustainability: Etymology and Theories, Biblical and Glocal Concepts
The Bible and Ecology

In 2023, the scope of *The Bible and Ecology* research unit of the EABS is widened by including the important aspect of "sustainability". I propose that closely looking at the common grounds of the etymology and global theories of "sustainability" as well as its related biblical-theological roots and local concepts are important facets of deepening, broadening, sharpening, and vitalizing the theoretical development and effective applications of sustainability as a transdisciplinary scientific- and beyond- scientific body of knowledge. In this study, I will first present an etymological background of the term "sustainability" in relation to some global theories. From here, I will look for converging points of "sustainability" with the biblical *shalom* and *eirene*. Furthermore, I will explore two indigenous concepts which could approximate and/or enrich what we mean by sustainability locally or from indigenous wisdom and cultural concepts. The first is *sumak kawsay/buen vivir* of Ecuador in Latin America and the second is *sapat-ginhawa* of the Philippines in Asia. In conclusion, it is hoped that this brief presentation can serve as a dialogical starting point to highlight other global and/or local concepts/aspects of sustainability. The inquiry hopes to arrive at a definition and practical applications of sustainability that encompasses and intersects planetary, political, socio-economic-cultural, and individual-communal levels. This study attempts to acknowledge common strengths and support the limits of those working for sustainability in general and the realization of the United Nations' Sustainable Development Goals (UNSDG) in building a more inclusive intra-and inter-generational post-COVID-19 pandemic world, in particular.

Ma. Marilou S. Ibita, De La Salle University Manila

A Future-Oriented, Rights-Based Ecological and Sustainability Hermeneutical (F.R.E.S.H.) Reading of the Magnificat (Luke 1:46–56)

The Bible and Ecology

Building on the 2022 initial presentation of a Future-oriented, Rights-based (human and environmental) Ecological and Sustainability Hermeneutics (F.R.E.S.H.) on subaltern soils (Mk 4:1–9 and Mt 13:1–9), this paper will further elaborate this approach with the Magnificat as a test case (Lk 1:46–55). I argue that this passage, uttered by a pregnant woman, gives some clues of a vision of a sustainable future for all in explicit and implicit ways amidst some of the challenges in first century CE Roman-occupied Palestine. The paper will lay down the interconnectedness, synergy and limits of a biblical characterization that pays attention to (1) clues of future-orientation (e.g., generation, promise) (2) discernible human and beyond-human rights problems (e.g., hunger and its roots), and their intersections with (3) ecological and sustainability issues in explicit and implicit ways that interlink with the rest of the infancy narratives and the gospel (e.g., setting of Roman colonization and its ecological impact). This exercise aims to pose questions and explore answers on how advancement in quality biblical education (United Nations Sustainable Development Goal #4) may inspire present readers of the Bible as a revelatory text to respond to the goals of No Poverty (SDG#1), Zero Hunger (#2), Good Health and Well-being (#3), and Gender Equality (#5) and their interconnectedness.

Hilary Marlow, University of Cambridge

"The Rich, the Poor and the Land: Ecological Sustainability in the Book of Amos"

The Bible and Ecology

The environmental issues facing the world today are complex and interconnected and we dare not consider them in isolation. Climate change, deforestation, drought, biodiversity loss, extreme weather events, crop failure, environmental migration… the list goes on. Moreover, all these have a disproportionate effect on poor and marginalised communities around the world, so environmental justice is a crucial part of sustainability. In the words of Pope Francis, we need to "hear the cry of the earth and the cry of the poor." (Francis, 2015). This paper, part of a wider project on ecological readings of the book of Amos, explores both interconnection and injustice in Amos. Drawing on the

work of environmental philosopher Simon Hailwood, it first explores the relationships between people and land in the text, including ways that geographical location and awareness of place contribute to a sense of identity and wellbeing (or loss). Secondly it examines how this connection with the land plays out in the inequal relationships between rich and poor. What are the differences between the way the wealthy inhabit the land and the experience of the poor as those who are 'trampled in the dust'? How is justice conceived for the land as well as its inhabitants? The paper offers a reading of Amos that not only takes account of the cultural context and concerns of its author(s) but also demonstrates the relevance of the prophet's critique to twenty-first century discussions of ecological sustainability.

Tina Dykesteen Nilsen, VID Specialized University
Journeying towards Sustainability Hermeneutics
The Bible and Ecology

What is sustainability? There seems to be as many definitions and understandings of this concept as there are people. Yet, there are some common denominators: it has something to do with development, in terms of growth and/or in terms of improvement of quality. It also considers the combination of at least environment, equity, and economy, though there are many ways of conceptualising how these three connect. Perhaps one of the most important contributions of sustainability studies and policies is the realisation that questions pertaining to social justice and to the natural environment are intrinsically linked, so that one cannot solve the challenges pertaining to the one without also solving the challenges pertaining to the other. In this paper, I will recount my own personal journey from focusing on ecology to placing sustainability at the centre of my research. Using sustainability studies as a conversation partner, I will combine this personal story with a theoretical exploration of sustainability hermeneutics, suggesting what this may be, what contributions it may make, and how it may be carried out. I will make particular references to African biblical scholarship as paradigmatic examples.

Ekaterini Tsalampouni, Aristotle University of Thessaloniki
Towards a Green Curriculum of Orthodox Theology: A Proposal
The Bible and Ecology

Orthodox theology has been an active partner in the ongoing eco-theological discussion among various Christian traditions and religions. Moreover, the Ecumenical Patriarch Bartholomew's initiatives and the establishment of September 1 as the Day of Prayer for the Creation in the Orthodox Church have tried to raise awareness, not only among Orthodox Christians but also on a global scale. It seems, however, that this eco-theological discussion has not left its impact on the curricula of Faculties of Orthodox Theology. The Halki Summit III organized by the Ecumenical Patriarchate in 2019 has raised this issue and highlighted the necessity to introduce environmental issues in the academic curricula of Orthodox faculties and seminaries as well as in preaching or catechetical activities of the Orthodox Church. The present paper addresses the critical question of integrating the global environmental goals of the Agenda 2030 for Sustainable Development in the courses of Orthodox theological faculties. For this purpose, a case study, namely that of the curriculum of the School of Social Theology and Christian Culture at Aristotle University of Thessaloniki (Greece), will be briefly presented. After providing some concrete examples of courses, a proposal for a curriculum will be made that focuses on sustainability, eco-justice, and the dialogue between theology and science on environmental issues. The discussion will focus on methodological issues and the challenges and potential of such a curriculum.

Jessica Andruss, University of Virginia
Mothers as Metaphors in Arabic Bible Commentaries
The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

Mothers appear throughout the Hebrew Bible—as characters in biblical narrative, subjects of biblical law, and perhaps most extensively, through maternal imagery found in biblical metaphors. This paper considers Arabic biblical commentaries, as represented by the works of the tenth-century translator-exegetes Yefet ben ʿEli and Salmon ben Yerūḥīm, as a locus of engagement with biblical representations of motherhood. The widespread presence of mothers in the Bible is rarely matched by the attention of biblical exegetes. Not surprisingly, Yefet and Salmon often give inadequate attention to biblical metaphors of motherhood, or collapse the figure of the mother into that of the father and focus their comments on his parental role. However, they interpret other biblical metaphors of motherhood with genuine interest—for example, by drawing on medieval scientific knowledge to explain biblical imagery related to conception, pregnancy, and childbirth, or by explaining the metaphor in literary terms. In one remarkable case, an exegete even constructs his own metaphor of motherhood in the introduction to his biblical commentary. This paper will present a range of Arabic biblical exegesis related to maternal metaphors, drawn from Jewish Arabic commentaries on passages from Exodus, Hosea, Psalms, Proverbs, Job, and Lamentations.

Aurélie Christelle Bischofberger, University of Münster

Scribal Practices in Christian Arabic Manuscripts of the Bible and Their Impact on the Textual Reception of Leviticus 11

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

While the distinction between translator and copyist plays a major part in studies on the Arabic Bible (AB), other research areas have contested it. Notably, the Translation Studies concept of 'intralingual translation' equates the processes of textual transmission and translation. My study examines how the evidence from the Christian AB confirms certain insights of this framework while also questioning the decision to put on the same level the works of translator and scribe. Thus, I aim at bettering the understanding of the copyist's role in the transmission of the AB. The first part of the argument presents the main practices by which the copyist influences the textual reception according to Zethsen's criteria (2009), including content (additions, restructuring, omissions) and linguistic (lexical, syntactic) changes. These modifications by the copyist are exemplified by manuscript evidence for the legislation on (un)clean animals in Lev 11. The second part confirms that important parallels can be established between the work of copyist and translator in the AB. Both bridge the disparity between the source text and a target audience and its divergent knowledge and background. Following Screnock (2015) who applied Zethsen's model to the HB and the LXX I further support that this process does not only consist in filling gaps in understanding but is also driven by cultural, religious, and social perceptions. While the copyist's strategies indeed resemble those of the translator, both practices should rather be seen as standing in a continuity rather than strictly identical. Thus, the reception history of AB translations can be described in a similar way as the translation techniques and resulting characteristics of the translation. This implies that both processes must be explored and contrasted carefully.

Arianna D'Ottone, Sapienza University of Rome

Daʾūd b. Sulaymān al-Baghdādī and His Brothers: Palaeographic Connections between Hebrew, Karaite and Christian Arabic Manuscripts from Mount Sinai and Palestine

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

Daʾūd b. Sulaymān al-Baghdādī, better known as Anbā Anṭūna or in English as Father Anthony, is a famous scribe copying Christian-Arabic texts in Palestine, for the monastery of St. Catherine on Mount Sinai, at the end of the 9th century. His hand singled itself out in the Christian-Arabic manuscript production for the peculiar shape of some of its letters. Multicurvesalif-s and hooked lām-s, as well as very squarish and hooked final kāf-s, have already been pointed out as the fingerprints of Daʾūd's

script. In this contribution I am going to connect these very peculiar shapes of letters – that do not have a parallel in the Arab-Christian production influenced by Syriac script – with Daʾūd's onomastic data and palaeographic features to the Hebrew and Karaite written tradition, especially from Palestine and Iraq, between the second half of the 9th and the 10th century.

Peter Gadalla, Pontifical Biblical Institute

The Arabic Rendering of Greek Isaiah Hapax Legomena and the Characterisation of Their Translation Technique

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

Although we are not certain that the Greek lexemes that we would consider as *hapax legomena* were also understood as *hapaxes* for the Arabic translator, evaluating the way in which the translator of Arabic Second Isaiah (Ara-Isa) dealt with those rare nouns and verbs allows important conclusions with regard to the translation technique of the Ara-Isa translator. A list of *hapax legomena* will be generated using the computer software Verbum. The list will be envaulted and characterized as absolute and non-absolute *hapaxes* based on Greenspahn's definition and criteria. After establishing a list, each Greek *hapax's* Arabic rendering will be examined individually to understand how the translator handled these specific "issues." The study is of translation found in MS Paris, Bibliothèque Nationale De France, Arabe 1.

Diana Lipton, Tel Aviv University

Considering Cain: Image and Text, the Bible and Beyond

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

This paper traces a striking and persistent motif in visual representations of Cain killing Abel from 11th Century Italy to 21st Century Tel Aviv; traces its origin – to the world of Roman gladiators; and considers its theological implications in the light of Jewish, Christian, and Muslim visual and written commentaries on 'the first murder'.

Yolanda Yavor, Tel Aviv University

The Odd Couple: On the Relation between Rahab the Harlot and Nebuchadnezzar in Early Muslim Narratives

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

The proposed paper focuses on a literary-philological tracing of the echoes of Rahab, the Canaanite harlot, in early Muslim sources. Rahab plays a central role in the biblical story about the conquest of Jericho (Josh. 2, 6), the first Canaanite city that fell to Joshua, the son of Nun, and the Israelites following their Exodus. She is mentioned in the New Testament as an example of the efficacy of faith (Heb. 11:31–32; Jas. 2:24–26) and listed among the forbearers of Jesus (Matt. 2:5). In Rabbinic literature, Rahab is represented on the one hand as a notorious prostitute, and on the other, as a righteous proselyte who married Joshua, the son of Nun, and became the ancestress of priests and prophets (See, for example, BT. Meg. 14b; Pesikta de-Rav Kahanna 13.12; Sifrei Numbs. 29). Rahab is neither mentioned nor implied in the Qurʾān and post-Qurʾānic narratives. Nonetheless, she is not altogether absent from early Muslim sources. My proposed paper aims to demonstrate that the figure of Rahab, in its various metamorphoses in the Bible and Rabbinic literature, resonates in Islamic literature in an unexpected context: historiographical accounts dealing with the course of events that led to the destruction of the First Jewish Temple (586 BCE) and focus on the figure of Nebuchadnezzar (Bukhtnaṣṣar). These distinctive accounts, which evolved as a commentary on Sūra 17 (al-ʾIsrāʾ), verses 4–7, are found in three major genres of Muslim literature: Qurʾānic exegesis (tafsīr), historiography (taʾrīkh), and "*The Legends of the Pre-Islamic Prophets*" (qiṣaṣ al-ʾanbiyāʾ). Furthermore, I will address the possibility that the figure of Rahab resonates in a widespread tradition on the authority of the

well-known Yemenite scholar and storyteller, Wahb ibn Munabbih (d. c. 110/728), that focuses on the prophet Ezekiel (Ḥizqīl).

Marzena Zawanowska, University of Warsaw

The Holy Tongue in Medieval Karaite Bible Commentaries in Arabic

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

In the Middle Ages we witness an unprecedented revival of interest in the Hebrew language and linguistics. Jewish poets and thinkers in Al-Andalus, like Shmuel Hanagid, Shlomo ibn Gabirol, Judah Halewi or Moses ibn Ezra, not only composed excellent poetry in Hebrew, but were also interested in the study of its grammar and stylistic. This interest was reflective of larger discussions conducted in the medieval Jewish world about the nature and status of the Hebrew language. It has been claimed that in these discussions the Rabbanite and Karaite Jews took opposite positions offering divergent concepts of the Hebrew language – as a holy tongue (Rabbnic circles) and as a conventional language (Karaite circles). In my paper, I would like to further explore the subject and propose a less dichotomous, more nuanced view on this complex issue, in order to elucidate the origins of the increased interest in the language of the Bible in the Middle Ages in general, and of the idea to revert to its use not only in writing (which has never been abandoned), but also in speech in particular.

Arye Zoref, Hebrew University of Jerusalem

How Do People Change? Saul and Solomon in Yefet b. Eli's Commentary

The Bible in Arabic amongst Jews, Christians and Muslims (Biblia Arabica) – A Continued Exploration

Yefet b. Eli was a Bible commentator from the Karaite community in Jerusalem in the 10th century, who wrote in Judeo Arabic. In his commentaries, he tried to maintain the integrity and flow of biblical narrative, and therefore he also tried to portray biblical characters as stable characters, presenting the same characteristics through the development of the story. For instance, he portrayed David as a strong leader, even in his last days when he was sick and feeble. However, some biblical figures are clearly portrayed in the Bible as evolving characters, changing through the story. I will examine the way in which Yefet understood the change of two figures, Saul and Solomon, who started as promising leaders and ended up as failures. I will demonstrate that according to Yefet, change has come gradually and slowly, changing their personality without them noticing it, but with terrible outcome.

Thomas Karl Daiber, University of Giessen

The Biblical Pericopes in the Didactic Gospel of Trankvilion-Stavrovec'kyj

The Bible in Ukraine: History, Language and Topicality

The publication of the *Didactic Gospel* of Kyrilo Trankvilion-Stavrovec'kyj (first printed 1619) received much resistance from Muscowite Orthodoxy and finally had been publicly condemned. Like the *Didactic Gospel* of Meletyj Smotryc'kyj (1616), also Trankvilion's *Didactic Gospel* was considered by Muscowite officials to promote Polish, this is Catholic theology. Additionally, on a lingual level, Smotryc'kyj's and Trankvilion's *Didactic Gospels* did not conform to the Moscow driven reforms of the Church Slavonic language (which, ironically, were inspired by Smotryc'kyj's Church Slavonic grammar). While Smotryc'kyj's works have already been analysed with focus on the language question ('Ruthenian'), the same cannot be said for Trankvilion's Gospel, which received some attention from the view point of rhetorics and history of literature, while a philological-linguistic investigation is still missing. The language of the biblical pericopes in Trankvilion's *Didactic Gospel* clearly differs from the text of the surrounding homilies on a linguistic level and displays traces of the wording of the Vulgata. The paper will compare the biblical pericopes in Trankvilion's *Didactic Gospel* with Polish Bible translations of the time in order to: firstly, laying down a base for further investigations on the textual sources of Ukrainian didactic gospels of the 17th c., secondly, analyzing the concept of liturgical

language as compared to the vernacular, and, thirdly, considering the interplay between confessionality and language of Biblical translations.

Andriy Danylenko, Pace University

From Constantine the Philosopher to Pantelejmon Kuliš: The Creation of the Ukrainian Vulgate
The Bible in Ukraine: History, Language and Topicality

The paper deals with the vernacular character of the Bible as cultivated in the Ruthenian (Ukrainian) lands. The vernacularizing trend goes back to the *Vitae of Constantine* and Methodius. Demanding the liturgy in a plain language, Constantine and Methodius introduced a program of an omnifunctional written language based on the native vernacular. This "linguistic democratism" (George Y. Shevelov) introduced by Constantine the Philosopher was subsequently lost in the Bulgaria of Boris and Symeon and especially during the enforced Hellenization of the Bulgarian Church from the 11th c. onward. After centuries of the petrification of Church Slavonic as codified by Meletij Smotryc'kyj (1619), the admittance of the *prostaja mova* (Ruthenian) in the secular milieu became the only way out of the overall cultural stagnation of "Foolish Rus" (Vyšens'kyj). The vernacularizing trend in the Ukrainian lands became pronounced, especially after a failed vernacularization of the *Peresopnycja Gospel* (1556–1561) and in the face of ever-growing Polish acculturation and the stagnation of the Russian recension of Church Slavonic. The resurrection of the indigenous "linguistic democratism" in the Ruthenian (Ukrainian) lands in the decades around 1600 was only partial, however. Yet it was followed by another round of democratization in Dnieper Ukraine in the 19th century which led to the creation of the Ukrainian Vulgate (Moračevs'kyi, Kuliš, the "Little Russian Triade" u.a.) culminating in the versified [vulgar] Bible of Kuliš.

Joanna Getka, University of Warsaw

Slavia Unita: Interpreting the Decalogue in the Basilian Moral Theologies
The Bible in Ukraine: History, Language and Topicality

The culture of Slavia Unita, as defined by Ihor Skoczylas, is a new, third quality on the border of two cultures, Slavia Orientalis and Slavia Occidentalis. Although in the literature on the subject of Union of Brest you can find theses that the Uniates were tasked with Polonizing the Ruthenian lands of the former Polish-Lithuanian Commonwealth, the analysis of sources (Basilian-Uniate editions) proves that it was a kind of synthesis of the values of both traditions enriched with (or better – based on) its own component - Ruthenian. An exemplification of this problem can be, for example, moral theologies published in Basilian printing houses from Vilnius, Pochayiv, Supral and Univ. What draws attention in them is not only the style - a specific presentation of the content and the translation of "biblical truths", nor the language of these texts - Ruthenian / simple - the own language of the Ruthenians-Ukrainians, but above all the interpretation of the content. The example of the interpretation of the Decalogue shows that the Basilians shaped the identity of their faithful – cultural identity not only in the sense of separateness from Poles – Lakhs (culturally - paradoxically - foreigners) and Muscovites ("Orthodox ignorance", "aggressor"), but also in (in the spirit of today's sense of) citizenship, laying the foundations for shaping a civil society.

Liudmyla Hnatenko, Vernadsky National Library

The Bible in the Ukrainian (Rusian) Manuscript Cyrillic Literature of the 16th Century: Language and Codicological and Paleographic-Orthographic Attribution
The Bible in Ukraine: History, Language and Topicality

In the 16th century, the Orthodox books of the Bible were written in the Ukrainian lands of the Grand Duchy of Lithuania and the Kingdom of Poland, continuing the literary traditions of Rus'. For example, the Kyiv Gospel, copied before 1526 from a manuscript of 1411, was written in the Church Slavonic

language of the Old Rusian (Old Ukrainian) redaction. Ukrainian writing also joins the Western European reformation process in the translation of the Bible into vernacular languages. In 1556–1561, the famous Volyn Peresopnytsia Gospel was translated from Church Slavonic into the Rusian (bookish) language. Since the times of Kyivan Rus', the language of Old Ukrainians had been called Rusian. In the 60s of the 16th century, the Krehivskyi Apostol was translated, in 1575–1577 the books of the Old Testament, and in 1581 the New Testament and the Psalter (from the Polish original) by Valentyn Nehalevsky. In the Belarusian lands, books were written in both Church Slavonic with Belarusian features and the local vernacular. In Muscovy, where the Reformation did not make it to, books were written in the Church Slavonic language of the Great Russian redaction, which had significant differences from the Ukrainian recension, especially graphic and orthographic ones. Translations from the Bible into Russian appeared only in the 19th century. In this paper, attention is focused on the attribution of manuscripts based on a complex critical analysis of the codicological and paleographical metadata, including new information about the history of the creation of a codex, the place and time of its writing, translation, translators, scribes, types of writing, paleographic and orthographic features, records, and the like. Examples from the Peresopnytsia Gospel are provided.

Serhii Holovashchenko, National University of Kyiv-Mohyla Academy

Church Slavonic and Old Ukrainian Biblical Literature at the Kyiv Theological Academy (19th-Early 20th Century): Textual "Presence" and the Research Problem

The Bible in Ukraine: History, Language and Topicality

The report is devoted to some issues of the study of the Old Slavic and Old Ukrainian Bible at the Kyiv Theological Academy. The actual presence of Old Slavic and Old Ukrainian biblical texts and their accessibility for academic researchers of the XIX-early 20th ct. was determined by several historical, cultural, religious, ideological, and political factors. Thus, during the 15th–17th c., the need for an accessible Bible in Church Slavonic, or in the "vernacular" language, was determined by the Reformation changes in the religious life of the Ruthenian (Ukrainian) lands. Both polemical and educational motives were at work. This is how the Fr.Skarina's Bible editions (Prague and Vilno), the Iv.Fedorov's editions (Zabludiv, Lviv, Ostroh, including the Ostroh Bible), the Peresopnytsia Gospel or the Krehiv Apostol were born. In the second half of the 17th and 18th c., Moscow Orthodoxy gradually overcame the local peculiarities of Ruthenian Orthodoxy. The unification took place according to the uniform standards determined by the Russian imperial authorities. Therefore, already at the beginning of the 19th c., there was a dramatic break with the Old Ukrainian biblical literature of the previous centuries. However, in the 19th c., Orthodox culture faced problems related to the global distribution of the Bible through translations into local languages. In this way, there were internal incentives for the revival of interest in both the Old Slavonic biblical text and the local "Ruthenian" versions. They began to be considered not only as the traditional basis of Orthodox liturgy, but also as a full-fledged special object of textological and hermeneutic research. There was an active reception of the experience of Western biblical studies. This report will consider several demonstrative cases implemented in the Kyiv Theological Academy.

Vladislav Knoll, Institute of Slavonic Studies of the Czech Academy of Sciences

Specifics of Church Slavonic of the L´viv Gospel Book from 1690

The Bible in Ukraine: History, Language and Topicality

Church Slavonic, the cultural and liturgical language of Eastern and South-eastern Europe, has been, for most of its history, fragmented into local varieties. The local norms were patterned on books of the basic biblical-liturgical corpus, among which the most prominent position was taken by the Gospel Book. Despite common origin and mutual contacts, the development of Church Slavonic in Muscovy on one hand and in the cultural centres of present-day Ukraine and Belarus on the other hand had different dynamics. During the 17th century, the activity of intellectuals linked with the Kyiv

College/Academy made both traditions become closer. Church Slavonic of the book production of Kyiv (within the Cossack Autonomy under Muscovy's sovereignty) was from the 2nd half of the 17th century similar to the variety used in Muscovy and the differences until early 18th century practically disappeared. However, the Church Slavonic production issued in the territories of Polish-Lithuanian Commonwealth (eventually the Kingdom of Hungary) continued to develop in a specific way, which was partly supported by the confessional division. In our paper, we will compare two texts of the Gospel Book from the 1690s, one issued by the Moscow Print Yard in 1697 and the other one by the L´viv Stauropegion Brotherhood in 1690. Our comparison will be focused on linguistic and spelling differences. These comprise especially archaic forms (e. g. ja-stem paradigm, prefixes), specific spelling solutions and reflexes of Ukrainian pronunciation in the L´viv print. In order to provide a broader context, we will also refer to the main Church Slavonic reference works of that time (Smotrytsky's Grammar, Slavynetsky's Dictionary), and the Kyiv New Testament from 1703. We hope our paper will make a step to concretize the idea about differences between the two Church Slavonic traditions and make specifics of late Church Slavonic used in Gospel texts on the territory of today's Ukraine clearer.

Oksana Lebedivna, National University of Kyiv-Mohyla Academy

The Ukrainian Recension of Church Slavonic in the 12th Century Kyivan Rus': The Case of the "Harvard" Psalter

The Bible in Ukraine: History, Language and Topicality

In my paper, I focus on the mid-12th century Kyivan Rus' Psalter, called conventionally "'Harvard' Psalter" (Altbauer & Lunt 1978, ix), with respect to the "linguistic democratism" as elaborated by Shevelov (1988/1989, 596; see Danylenko 2021), that is, a practice of Constantine and Methodius of using a vernacular for liturgic purposes. I particularly look into the phonological features of the "Harvard" Psalter and refer to it as an instance of the Ukrainian recension of Church Slavonic. In the "Harvard" Psalter, similarly to a great amount of Old Ukrainian texts assigned Southern Ukrainian, the letter jusъ malъ is largely confused with "ja" (cf. Shevelov 1979, 134–135). The use of jusъ malъ and "ja" is random in the syllable-initial, word-, and syllable-final positions. This evidence is followed by the o > u change in unstressed position that characterizes some dialects of Southwest Ukrainian and records of a real utterance of originally sharp fricatives, e.g., shjuma (Church Slavonic shouma). Particularly interesting in this regard is that in rare cases "Harvard" Psalter shows ě confused with e, i.e., the letters ь and e are used in the place of etymological ě and jat'-spelling characterizes words with etymological e. The prerequisites for such confusion must have been a preceding consonant that was palatalized before ь, e, and ě-representation, which was ė at that time (cf. Shevelov 1964, 494–496; see Shevelov 1979, 199–200). Combining both Church Slavonic and Southern vernacular of Ukrainian, "Harvard" Psalter shows the formation of Ukrainian high style based on a concept of "linguistic democratism" in the mid-12th century Rus'.

Viktor Moisiienko, Zhytomyr State University of Ivan Franko

The Ukrainian Recension of Church Slavonic

The Bible in Ukraine: History, Language and Topicality

Church Slavonic is commonly classified into the following local varieties (recensions): the Bulgarian and Macedonian recensions, the Czech recension, the Pannonian (Slovenian) recension, the Serbian and Croatian recension, and the Old Rusian (East Slavic recension). They are distinguished from Old Church Slavonic by largely phonetic (orthographic) rather than by morphosyntactic features. With rare exceptions (e.g., Ivan Ohijenko, George Y. Shevelov), no (Old) Ukrainian recension of Church Slavonic has been identified for the 11th century. It can be partly explained by the Russian tradition which has been employing the terms 'Old Russian' or 'Common East Slavic' in reference to the Old Ukrainian presence in Old Rus'. The corpus of texts belonging to the medieval period of Rus (11th–14th c.) is

primarily Church Slavonic; the number of these texts is ca. 1,000 with a number of folios totalling several thousand. In the early period of the formation of Rusian literature, primarily in Kyiv, the bulk of representative Church Slavonic texts was created by local scribes who introduced a number of characteristics of the local vernacular. The typology of these features allows us to distinguish the existence of the Ukrainian recension as early as the 11th century

Jerzy Ostapczuk, Christian Theological Academy in Warsaw
Early Printed Books with the Gospel Text Issued in the Lands of Contemporary Ukraine
The Bible in Ukraine: History, Language and Topicality

The presentation will deal with the early printed books with the Gospel text issued in the lands of contemporary Ukraine in 16th–18th centuries. Their five main types will be discussed: Tetraevangelion, Apostle-Gospel lectionary, Gospel lectionary, Bible, and New Testament issued sometimes with Psalms. A general characteristic of all these types of the early printed Ukrainian books will be given, with special attention to the number of editions, place of printing, Gospel text type (liturgical or continuous) and its division, etc. Ukrainian early printed tradition will be compared with other national achievements as well as with the hand-written Church Slavonic heritage to emphasise its importance for preservation of some older Gospel text types and its contribution to the whole Cyrillic legacy.

Moshe Taube, Hebrew University of Jerusalem
Interfaith Collaboration and the Translation of the Biblical Texts in the Vilnius Florilegium F-19-262
The Bible in Ukraine: History, Language and Topicality

Codex F-19-262 of the Lithuanian Academy library in Vilnius includes a collection of nine Old Testament Hagiographa in this order: Job, Ruth, Psalms, Song of Songs, Ecclesiastes, Proverbs, Lamentations, Daniel, and Esther. The unique manuscript, written between 1517 and 1530, was formerly kept at the Supraśl Monastery. With the exception of the Psalms, adapted from the extant Russian Church Slavonic version (based on the Septuagint), the remaining books were translated from Hebrew, either entirely, or partly also on the basis of earlier translations, thus Daniel. The biblical text in the first part of the codex is a copy, with typical scribal errors of copying, such as omissions and doublets, representing a translation made earlier, probably in the last quarter of the 15th century. The codex was written down by a Christian: the scribe noted in the margin the working days on which the copying was done, and these include the Sabbath as well as Sunday. On the other hand, the translator was clearly Jewish, making use of Jewish exegesis in the translation, among them that by the 14th century French philosopher, mathematician and exegete Gersonides (1288–1344), while preserving the textual makeup of the Hebrew Masoretic text, and, for some of the books, even the external appearance of 'closed' and 'open' paragraphs (*parashas*). The talk will discuss the nature of this collaborative effort by Jews and Christians in producing this unique collection and try to assess the input of each of the collaborators.

Dmytro Tsolin, Ukrainian Catholic University
Hebrew Studies and the Bible in Ukraine. A Historical Overview and Development Prospects
The Bible in Ukraine: History, Language and Topicality

The beginnings of the study of Hebrew and the Old Testament in Ukraine can be connected with Simon Todorskyi (1701–1754), a former student at the University of Halle in Germany, who started teaching Hebrew and Greek at the Kyiv Theological Academy in 1738. Although his work *Harmonia vocum hebraearum cum Sclavonicis rutenicis et polonicis* has no scholarly value, it nevertheless reveals two important trends: a) study of ancient Hebrew in a broad linguistic context; b) focus on the language of the target audience. Simon Todorsky did not develop a complete program of Hebrew studies (he had to leave Kyiv in 1742). Yet his teaching methodology has been used in the Kyiv Theological

Academy until the early 20th c. The further development of Hebrew studies in Ukraine was largely connected with the Kyiv Theological Academy. For more than a century (1814–1917), Ancient Hebrew was a compulsory subject. Some grammars and glossaries of Hebrew as well as Bible dictionaries were created, but no significant research in the field of Hebrew and Biblical studies was conducted. The teaching material was taken from foreign scholarly sources. Hebrew was taught in Russian. In Soviet Ukraine, Hebrew and Biblical studies was not among the major areas of research at the Institute of Oriental Studies in Kyiv (1930–1933). In fact, Hebrew studies was removed from the university curriculum across the Soviet empire since biblical studies did not fit allegedly into the atheistic policy of the state. Today, there are prerequisites for the formation of a national school of Biblical and Hebrew studies in Ukraine. However, an initiative "from above" is needed here, that is, from the scholarly community. Hebrew studies must be initiated not only by the needs of translation and teaching, but also by research activity.

Nina Kristina Nikki, University of Helsinki and Zdeňka Špiclová, University of West Bohemia

The Success of the "Villainous Paul": Cultural Attraction or Group Selection?

The Biblical World and Cultural Evolution

Early Christian images of the apostle Paul are immensely varied, with each author adapting a selection of Pauline themes that best suits them and blending them with other topical motifs. While Paul is esteemed by most early Christian authors, some sources view him as an enemy and a deceiver of the believers. This presentation discusses the function and success of these negative portrayals of Paul from the two perspectives of cultural attraction and cultural group selection – often considered to be competing and incompatible modes of cultural evolutionary explanation. The attraction theory argues that cultural stability is due to non-random transformation and gravitation of representations towards attractor positions. When a representation deviates from an established attractor, its relevance, however, can increase. Paul was a well-known character and therefore a strong attractor. Deviance from the established practice of writing positively about Paul could make the polemical versions cognitively relevant and successful. Selectionist theories, on the other hand, build on the idea of sufficiently faithful copying and multilevel selection. At a group level of selection, the unfavourable depictions of Paul can serve as negative outgroup stereotypes (or, antitypes) which increase the survival of the opposing ingroup by clarifying its boundaries and creating internal cohesion. While the negative portrayals of Paul persist for centuries, the sources are too few to permit a quantitative analysis. Therefore, we discuss the different explanations in the light of a close examination of the Pseudo-Clementine *Recognitiones* 1.27–1.71, where Paul is an antitypical villain, juxtaposed with the ideal, prototypical James the Just. We take up questions such as: Does the literary nature of the text suggest a selectionist versus attraction-based explanation? Which school of cultural evolution provides more heuristic value for understanding the text? Can the two theories coexist?

Wille-Hermanni Riekkinen, University of Helsinki

Studying John Chrysostom´s Use of the Supernatural Punishments with Reflections on Big Gods Theory and Supernatural Punishments Hypothesis

The Biblical World and Cultural Evolution

I would like to present a paper that supports my ongoing dissertation project. In my dissertation project, I focus on John Chrysostom´s use of supernatural punishments as part of his rhetoric in the sermons on Matthew. John Chrysostom (349–407 A.D.) was a famed priest, preacher and orator in the city of Antioch. Later in his life, he became the bishop of Constantinople. He uses the idea of supernatural punishments regularly in his sermons; from eschatological descriptions of the last judgement, to biblical references of supernatural punishment events (e.g. the doom of Sodom or Noah and the flood); sometimes even the threat of a thunderbolt is presented as God´s wrath. In the

presentation, I will present examples of the use of punishments in his rhetoric and evaluate them with the help of cultural evolutionary theories, namely, Big Gods theory by Ara Norenzayan and Supernatural punishment hypothesis by Dominic Johnson. They claim that the idea of supernatural punishment is a cultural evolutionary successful idea, and has been a key factor in the success of religions. I ask whether the cultural evolutionary theories are helpful in the interpretation of ancient sources. Do they add something to the study that would else remain obscure? Is the evidence from ancient sources providing support for the claims of the theories, or do they challenge them?

Harri Söderholm, University of Helsinki

Endless Forms Most Dreadful: A Cultural Evolutionary Approach to the Successfulness of Early Christian Martyr Narratives

The Biblical World and Cultural Evolution

Early Christians were strangely captivated by martyrdom. On the one hand, the theme of martyrdom and martyrdom stories appears in early Christian source material not only in a striking amount and in a geographically wide range, but also in contexts that indicate that martyrdom was a phenomenon that evoked strong emotions and was taken very seriously in several early Christian communities. On the other hand, contemporary research is sceptical of the historicity of martyrdom stories, and because of that, it questions the image of the extent and intensity of the persecutions of early Christians, which was built on these stories in both earlier research and popular culture. It is likely that the majority of early Christians experienced martyrdom primarily or only through martyrdom stories. Why did early Christians produce, disseminate, and use this type of story so extensively, even though their social reality was not at all as bloody and hostile as the world of these stories? In my presentation, I tackle this question by a cultural evolutionary approach. I put forward a three-part hypothesis and I take The *Martyrdom of Polycarp* as a test-case. According to my hypothesis, the conspicuous successfulness of the martyrdom narratives can be explained in part by a set of cognitive and social psychological factors. The narratives were successful because 1) these cultural entities have exceptionally many genre-typical features that made them attention-grabbing, memorable, and easy to tell forward, 2) they were beneficial for the individuals and especially for the groups that used them, and 3) there were feedback loop mechanisms that reinforced the biasing effects. The presentation is part of my doctoral research that be about the cultural evolution of early Christian martyrdom narratives.

Christian Wetz, University of Oldenburg

A Reconsideration of the Enigmatic Groups of 50 and 100 in the Markan Narrative of the Feeding the Multitude in the Light of Cognitive Science and Evolutionary Psychology

The Biblical World and Cultural Evolution

The fact that the 5000 people in the feeding narrative according to Mark 6:30–44 come together in groups of 50 and 100 prior to the "miracle" has always given rise to speculation. Most exegetes assume that this is an allusion to the Israelite camp order as found in Exod. 18:25 and some other Old Testament and Ancient Jewish texts (Apocrypha, Qumran). In my opinion, however, this is not satisfactory, at least because in these texts the two numbers either appear together with other numbers or only one of the two numbers 50 and 100 appears. The solution proposed in my paper takes a completely different path than the one based on tradition or intertextuality: It is based on theories from cognitive science and evolutionary psychology. The starting point is the empirically proven inability of our neocortex to survey groups that exceed a certain size. The fundamental studies on this were done by the British anthropologist Robin Dunbar. The actual miracle lies in making the individual member of the 5000 visible by transforming the size of the group into small subgroups, which can then be calculated by our neocortex.

Peter Joshua Atkins, University of Edinburgh
The Feathered Man: The Reception of Daniel 4 in Thomas Poyntz's Tapestry of Nebuchadnezzar's Transformation into a Beast
The Biblical World and Its Reception

The imagery of Nebuchadnezzar's divine affliction in Daniel 4 is as complex as it is fantastic. Various descriptive images interweave to present an event where the king is referred to in explicitly animalising terms. Despite this complexity, most visual depictions of the text focus on a largely similar image – that of Nebuchadnezzar eating grass or living naked in the wild. However, in Thomas Poyntz's tapestry of the king's affliction Daniel 4, an altogether different scene is imagined. Nebuchadnezzar is depicted fully clothed in Babylon and seemingly only just beginning his animalising affliction. Even more intriguingly, the king is explicitly depicted with both birds' claws and feathers. Poyntz's striking depiction of Daniel 4 therefore engages with the biblical text in a number of interesting ways. This paper will initially assess the tapestry's portrayal of Nebuchadnezzar's affliction and then return to read the biblical text in light of this unusual visual representation. Through such an assessment, this paper will highlight several key aspects of the tapestry's interpretation of Daniel 4 which draw our attention to some often-overlooked features of the text itself.

Amanda Dillon, Dublin City University
Moana Meets Timothy: A Contemporary Dialogue between Popular Culture and the Bible
The Biblical World and Its Reception

What might the animated film *Moana* have to say to the second letter to Timothy? What sort of dialogue can we imagine being construed through the juxtaposition of a contemporary fictional character from popular culture with a first century letter that has come to be revered as sacred scripture? Spiderman, the Seven Dwarves, Winnie the Pooh, Shrek, Riley (Inside Out) and others have found their way onto the pages of Bibles as illustrations accompanying reflections on these texts. This placement implies that an intertextual relationship has been construed by the artist/journaler, making for a rich, personal exegesis (or eisegesis, as the case may be) of the text, and a profoundly original reception too, although it is unlikely to be the stuff of a conventional commentary. What's going here? The 2016 Disney movie *Moana* and its cast of characters has proven especially favoured amongst Bible journalers. This paper considers this Bible Journaling phenomenon broadly whilst also giving attention to a specific instance featuring 2 Timothy 1:5. In these journalings, the relationship between word and image—between the biblical word and the characters drawn from popular visual culture forms a unique and highly creative reception of the Bible. The use of "cartoon" characters may trigger some scholars and aesthetes as antithetical to the content and context of the Bible. Those with refined notions of what constitutes beauty and culture, especially in the religious realm, may be alarmed or disheartened by the appearance of so-called kitsch on the sacred page. And yet, as will be demonstrated, something significant is happening on these pages in terms of biblical reception, worthy of consideration and research.

Alison Ruth Gray, Westminster College
Why "Any Dream Will Do": Joseph and the Amazing Technicolor Dreamcoat and Its 'Sensational' Interpretation of the Genesis story
The Biblical World and Its Reception

This paper will explore the dazzling world of *Joseph and the Amazing Technicolor Dreamcoat* (JATD), how it represents the main character and his story, and why this interpretation has enjoyed such enduring success. Originating as a 1960s 'pop cantata' for schools, Andrew Lloyd Webber and Tim Rice developed JATD into a 'feel-good' West End musical sensation that has been performed in 86 countries around the world. An analysis of key lyrics in relation to the biblical text will reveal the focus on human

drama as entertainment, and the timeless appeal of dreams, enabling critical reflection on JATD's cultural reception. In the spirit of 'Reception Exegesis', this paper will also investigate the extent to which the musical can shed new light on the meaning and significance of the biblical story.

Siobhán Elizabeth Jolley, The National Gallery London
Heaven on Their Minds? Portrayals of Mary Magdalene in Jesus Christ Superstar and European Art
The Biblical World and Its Reception

The characterisation of Mary Magdalene in the 1973 film adaptation of Rice and Lloyd Webber's 'Jesus Christ Superstar' is arguably the greatest deviation from the biblical text amongst the lead roles. Yet, when shown to Pope Paul VI, he concluded that her solo song which cements this departure, 'I Don't Know How to Love Him', "had an inspired beauty". The biblical scholar who does not recognise this romantic longing from the text might find this papal endorsement somewhat baffling, yet, as this paper will demonstrate, the Church has a long history of endorsing a Magdalene myth that is far from canonical. By using works from the National Gallery collection as case studies, it will demonstrate how the character played out on screen is little more than a natural development of the canon of European visual art. Ultimately, it will demonstrate that, like "so many men before", Jewison, Rice and Lloyd Webber have bought into a reductive, if endearing, characterisation of Mary Magdalene that feminist viewers might well seek to resist. Having introduced the film and its theatrical background, the paper will analyse the character of Mary Magdalene in relation to Gospel accounts (especially John and Luke) and the subsequent mythologization that has occurred under Christian patriarchy. From there, the film will be brought into dialogue with a number of works of art which will illuminate how the presentation that takes place on the silver screen has long since been present on the canvas. Engaging works such as Titian's 'Noli Me Tangere' (c. 1514), Caracci's 'The Dead Christ Mourned' (c. 1604), and Reni's 'Saint Mary Magdalene' (1634–5) as conversational partners, the paper will argue that the 'Jesus Christ Superstar' portrayal fits into a long trajectory of male-imagined Magdalenes.

Joel Marcus LeMon, Emory University
Violence, Agency, and Song in Dreamworks' The Prince of Egypt (1998)
The Biblical World and Its Reception

The exodus tradition is rife with ambiguities that prompt questions about divine and human agency as well as the modes of violence. Some of these classic questions include: Who hardens pharaoh's heart? Who kills the Egyptian firstborn, YHWH or "the destroyer"? Does YHWH cast the Egyptians into the sea or does the sea water return to overwhelm the Egyptians? The presence of poetry (Exod 15) within the narrative framework introduces further ambiguities with respect to agency and violence. This paper describes how animators, script writers, and composers navigated these ambiguities of agency and violence in the 1998 feature film *The Prince of Egypt*. The study focuses on a climactic segment of the film, from the killing of the Egyptian firstborn to the crossing of the sea. First, I describe the modes of violence that the film employs—the alternation between portraying violent actions directly on the screen and leaving those acts implied, outside the frame. Second, I explore the interplay of spoken dialog and song, specifically how "When You Believe" by Stephen Schwartz carries the narrative of the Hebrews' departure from Egypt. Third, I analyze the interaction of Hebrew and English lyrics in this piece. Schwartz takes Hebrew text from the Song of the Sea, sets it to a faux folk melody and then frames these Hebrew lyrics within a modern showtune in English. The musical number as a whole features a particularly affecting harmonic development, beginning with a minor tonality (D minor) that moves to a major tonality (D Major), followed by successive modulations, first to G major for the Hebrew "folk song" and then up a whole step to A major at the resumption of the triumphant declaration in English: "There can be miracles when you believe." This film prompted strong reactions, both positive and negative, among various religious groups, so my discussion

concludes with some observations about the reception of this cinematic reception of the exodus tradition.

Paul Middleton, University of Chester
"He's just a man"? The Unexpectedly High Christology of Jesus Christ Superstar
The Biblical World and Its Reception

The Jesus of Andrew Lloyd Webber and Tim Rice's rock-opera *Jesus Christ Superstar* is usually interpreted as one of the more 'human' depictions of Jesus on stage or screen. Lloyd Webber insisted *Superstar* was not a 'religious' film, and that the aim was to tell the story from the point of view of Judas Iscariot. The show opens with Judas' 'clear-minded' soliloquy that Jesus' mission is under threat by his acceptance of theological claims others make about him, a mythology that must be 'stripped away' from the man. In mostly fraught encounters between the two, Judas complains Jesus is a man who has lost control and is heading for disaster; the betrayal is a vain attempt to divert Jesus from his destructive path. Judas is not alone in his belief in a wholly human Jesus. Mary Magdalene muses 'He's just a man' (reprised by Judas during his death scene). Moreover, Jesus himself is emotional, racked with doubt, and in 'Gethsemane', wonders if God 'could ask as much from any other man.' Therefore, if Judas' framing perspective controls the overall interpretation, *Superstar* seems to exhibit a very low Christology. However, I will argue this is only a partial view of Rice's libretto. Like most Jesus films, *Superstar* is a creative harmonisation of the four gospels. I will demonstrate that Rice's selection of gospel material (unwittingly) imports latent Christologies that compromise Judas' position as the drama's sole reliable narrator, arguably already in tension with his post-mortem appearance ('Superstar'). To be sure, in contrast to many other Jesus films of the time, *Jesus Christ Superstar* is not 'devotional', but it is far closer to the gospels' varied presentation of Jesus than interpreters acknowledge. Therefore, by examining the overall thought-world of the drama, miracles, and the significant role played by the apparently 'absent' God, I will show that in *Superstar*, Jesus is not just another man, but there is to be found an unexpectedly high Christology

Hugh Pyper, University of Sheffield
Job's Wife and Peter's Angel: A Dialogue between Biblical Interpretation and Art History
The Biblical World and Its Reception

The painting by Georges de la Tour now exhibited as *Job raillit par sa femme*, but formerly taken to represent St Peter visited by the angel in prison, is an intriguing example of the reciprocal influence of biblical interpretation and art history. The figure once interpreted as a benign angel comes to be seen as a scolding wife. Muriel Spark's uses the painting in her novel *The Only Problem*, however, to question the negative interpretation of Job's wife's speech, a view since taken up by biblical commentators. In turn, the painting and Spark's reading are the subject of Frank Kermode's essay 'The Uses of Error' where the ambiguity of text and of painting are set against each other creatively. Another literary reaction to the painting and to its female figure in René Char's *Feuilles de Hypnos* is very different, however. In this paper, I argue that Char's reading adds further layers to Kermode's analysis and thus alerts us to deeper problems and possibilities of reading art as biblical interpretation. Indeed, it prompts the question 'What do we mean by a "biblical" painting?'

Katie Turner, Independent Scholar
Herod, Follower of Mahound: Depictions of a Muslim "King of the Jews" in Christian Drama
The Biblical World and Its Reception

Orientalism has long been a distinct part of Christian representation of biblical narratives, but it has rarely been as overt as the reframing of the Jewish Herod as Muslim. The second part of the fifteenth-century English N-Town Passion play opens with a soliloquy delivered by Herod, in which he introduces

himself as the 'Jewys kyng most reverent, The lawys of Mahownde [Mohammad], my powere shal fortefye…' (29/25–26). Later, as he passes judgement over Jesus, he refers to Mahound [Mohammad], my god of grace (30/165). Far from being a one-off example, the idea of Herod as a 'follower of Mahound' was commonplace on the medieval and early-modern stage. Consequently, this explicit anachronism provides a clear window into medieval Christian ideas regarding both Islam and Judaism. But where did the idea come from? This paper will examine the origin of this trope, its development in medieval culture (with reference to the N-Town Passion, the Towneley Plays, the York Corpus Christie plays, and the Lucerne Passionsspiel), and its implications. In modern media, although Herod is no longer characterised as Muslim, his dramatized form continues to embody problematic orientalism. We can see this most explicitly in the decadent, effeminate and salacious Herods of *King of Kings* (1961), *The Passion of the Christ* (2004), *Killing Jesus* (2015), and *Jesus Christ Superstar* (1973 film, and subsequent stage productions). Finally, then, this paper will turn to the continued resonances of this medieval trope to explore the interplay between orientalism, sexual deviancy, and gender still with us today.

Andrea Beyer, University of Erlangen-Nuremberg
Emotions and the Book of Jeremiah
The Book of Jeremiah

The "emotional turn" has been occurring in a wide range of historical and literary studies. In his *Gefühle und Sprache im Alten Testament. Vier Studien*, published 2006, Andreas Wagner proposed two ways of analysing Old Testament texts in search of emotions: the theory of conceptual metaphors by Lakoff/Johnson and linguistic coding of emotional aspects – that means more specifically interjections, phraseologies, word-forming devices, word choice, verbs and nouns that denote emotions, and syntactic means of expression. Susanne Gillmayr-Bucher assembled another helpful raster on how emotions find literary expression. Both her approach and Wagners linguistic coding require detailed textual analyses with regard to the representation of emotions and then promise further insights into their conceptualisation in the Hebrew Bible. In this paper, I would like to apply both approaches to texts from the Book of Jeremiah. How are emotions represented and conceptualised here? In what contexts are they brought up as a theme? What anthropological and theological insights does the addressing of emotions allow and what role do they play for the book? These questions will be explored using exemplary texts and motifs.

Cyprien Comte, Catholic Institute of Toulouse
Jeremiah and Amos, and the Sacrifices of Israel in the Desert and in the Promised Land
The Book of Jeremiah

Just as Am 5:25, Jer 7:22 disputes that the sons of Israel presented sacrificial worship to YHWH during the Exodus, although this contradicts Lev 9:8–24. This apparent ignorance of the authors is the starting point of this investigation. By comparing these two verses, their contextual reading, paying attention to the irony of the discourse and the theme of the forty days in the wilderness, sheds light on the prophetic challenge to the cult and establishes that these verses do not aim to challenge the divine command nor do they prove that the authors ignored it. But this negation (Jer 7) and this rhetorical question (Am 5) contribute to a spiritual and/or ethical argument.

Henk De Waard, Theological University of Apeldoorn
The Text of Jeremiah: Jeremiah 40–43 MT/G in the Light of 2 Kings 25:22–26
The Book of Jeremiah

In the discussion on the textual complexity of Jeremiah (the MT/G-differences), one important argument has always been derived from a comparison of some passages in Jeremiah with their parallel

text in Kings. The most obvious candidate for such a comparison is Jer 52, which mostly parallels 2 Kgs 25. In addition, the story about Gedaliah and the remnant of Judah in Jer 40–43 can be compared to the summary account in 2 Kgs 25:22–26, since the latter is largely made up of sentences that are also found in Jer 40–43. The relevant sentences in Jer 40–43 contain eleven differences between MT and G. I will argue that, notwithstanding some complexity, agreements between the Greek text of Jeremiah and the Kings-text support the view that the Old Greek of Jeremiah reflects an early Hebrew version of the book.

Georg Johann Fischer, University of Innsbruck
The Book of Jeremiah as Meta-Text
The Book of Jeremiah

A meta-text is a written piece on a higher level, one that reacts to or reflects earlier writings. The Book of Jeremiah is replete with quotations and allusions to previous texts. It starts in Jer 1:2–3 with initial references to dates found in the Second Book of Kings, and it ends with the latter's conclusion in the final chapter 52. In between, Jer frequently uses motifs and phrases known from other scrolls, especially from Deuteronomy. The paper will present characteristic features of Jer's use of earlier biblical books. It will deal with their extent, discuss the intentions behind and reflect on the impact for reading Jer. This book seems to engage with many other writings, taking them as "dialogue partners", at times going beyond or even against them (as in the case of Deut 13 and Jer 30). Understanding Jer thus requires knowing its sources and the way of their usage. With this background in mind, the messages of Jer and its interpretation become still more vivid and intense.

Georg Johann Fischer, University of Innsbruck; Benedetta Rossi, Pontifical Biblical Institute and Samuel Hildebrandt, Nazarene Theological College Manchester
The Challenge of Jeremiah 10: Its Text, Composition, and Theology
The Book of Jeremiah

Jer 10 is one of the most debated chapters in the Book of Jeremiah. Antonio Favale and James Seth Adcock arrive at opposite results with regard to its text. Similarly, the interpretation of f4 Q 71 is disputed. As a consequence, there are also discussions about the composition (cf. Margaliot). Furthermore, the continuation in v17–25, the insertion between chap. 9 and 11, and the literary connections (see Angelika Berlejung and Ulrich Berges) raise questions. How does Jer 10, especially also its theology, fit into this book? The aim of this session (in type close to a seminar, or workshop) is to grasp the specific character of this text and its function in Jer. After two initial statements there will be ample room for discussion.

Oliver Glanz, Andrews University
Jeremiah's Rebuilding (בנה) of the Destroyed City without Brick and Mortar
The Book of Jeremiah

When restoring a broken world, we – ideally – exercise a form of chaos analysis. We seek to prevent restoring what has caused the destruction. I suggest that Jeremiah's Book of Comfort and his announcement of a New Covenant (Jer 31:31) is not just a message of hope but part of the prophetic assessment of what contributed to the fall of Jerusalem. Nowhere else in the TNK does a prophet dare to announce a New Covenant. I suggest that this has to do with the fact that in Jeremiah's future world, neither temple nor palace seems to play a central role (as buildings). Rather, they were considered problematic structures. Jeremiah observes and critiques that these central buildings of cult and national identity had become surfaces of objectification (see Jer's Temple Sermon) through which the essence of covenant loyalty was hollowed out. Such objectification encouraged the development of a dichotomy: Growing religious convictions were accompanied by moral decay. An analysis of

Jeremiah's specific use of בנה (to build) and the use of unexpected appositional constructions like יְבָרֶכְךָ יְהוָה נְוֵה־צֶדֶק הַר הַקֹּדֶשׁ ("YHWH bless you, O habitations of Righteousness, O holy hill!") show, that Jeremiah's vision of healing and restoration has primarily human beings in mind and not institutions that contributed to religious and national exclusivity. Jeremiah might be the first prophet who sees a future in which the presence of YHWH is manifested in human bodies rather than human buildings.

Ronnie Goldstein, Hebrew University of Jerusalem
Jeremiah 7:1–15: Another Look at the History of Its Composition
The Book of Jeremiah

Jeremiah 7:1–15, The sermon attributed to Jeremiah in the temple attracted the attention of scholars since the beginnings of the study of the book of Jeremiah and the history of its composition. Special focus was given to this passage relation to the story about the prophet in Jeremiah 26: 1-24, to the possible historical context of the sermon, and especially to its place in the deuteronomistic redaction of the book. Based on a new text-critical suggestion regarding one central verse within the sermon, the present paper will re-evaluate the history of composition of Jeremiah 7, its place within the deuteronomistic redaction of the book, and relationship to other passages in the book of Jeremiah.

Samuel Hildebrandt, Nazarene Theological College Manchester
Disappointing Deities: The Meaning of הבל in Jeremiah 10
The Book of Jeremiah

Any study of the word הבל must begin with Ecclesiastes: not only does this book contain 38 of the 86 attestations of הבל in the Hebrew Bible, but the word also stands at the centre of its message. For all the absurdities that Qohelet captures with his semantics, however, not once does his favourite word breach the realm of religion and divinity. In striking contrast, Jeremiah exclusively uses הבל to refer to gods, worship, and devotion (see, e.g., Krüger, "Jahwe und die Götter," 2004; Barstad, "Der Gott Hubal," 1978). Alongside the five references in 2:5, 8:19, 14:22, 16:19, and 51:18, הבל takes a special place in the hymn in 10:1–16 where it occurs three times in quick succession (vv. 3, 8, 15). My study reads Jeremiah's use of הבל with a close eye on the mythic portrayal of YHWH's kingship in this passage and searches for connections in and beyond the book. The notions of absurdity, assumption, and transience that הבל- articulates in chapters 2 and 16 are particularly significant for my analysis as they shed light on the character and unity of Jeremiah 10 whilst also pointing to a closer affinity with Ecclesiastes than a first comparison might suggest.

Yigal Levin, Bar-Ilan University
Why Does Jeremiah Bring Up Shiloh?
The Book of Jeremiah

In Jeremiah 7:12–14 and again in 26:9, the prophet warns the people of Jerusalem, who apparently believed that God would not allow his Temple to fall, that if they did not repent, the fate of Jerusalem would be like that of Shiloh. Most interpreters assume that the reference is to the destruction of Shiloh by the Philistines after the battle of Eben-ezer in 1 Sam 4, although that destruction is not actually spelled out there either. But even assuming that that is the reference, one wonders why that would be relevant to a Jerusalemite audience, living well over four centuries after that event. Ignoring rabbinic tradition, Shiloh was certainly not the only, or even the central Israelite sanctuary in the pre-monarchic period, and in Jeremiah's time it was well outside the kingdom of Judah. One common explanation is that Jeremiah was the product of a "Shiloh priesthood" at Anathoth, but there is no evidence of this. This paper will explore other possibilities and suggest a solution.

Jean Maurais, Faculty of Evangelical Theology Montréal

Deuteronomy 28 and Jeremiah: Examining Their Relationship in Light of the LXX and Other Ancient Witnesses.

The Book of Jeremiah

In his 2012 essay on the relationship between Deuteronomy 28 and Jeremiah, Georg Fischer identified over twenty "exclusive connections" and rare expressions that imply some kind of literary relationship between these texts. Fischer's analysis is performed by comparing the MT version of each text, but he states that the results are also valid for the LXX of Jeremiah. In this paper, I would like to re-examine this claim and broaden the discussion by examining several of these connections in light of the textual history of each book, and especially the contribution of the LXX. Assessing these connections at the level of the LXX provides several advantages: 1) A similarity that is not simply the outcome of the translation technique operative in each book (or section thereof) may indicate that ancient scribes already recognized these connections. Such a conclusion only strengthens Fischer's argument. 2) Closer attention to the textual forms of each passage will provide additional data and nuance concerning the type of connection that can be envisaged between these texts. For example, McCarthy (2007) suggests in her comments on Deut 28:26 and 28:37 that the differences observed between the MT and LXX text of Deuteronomy may be due to the LXX's Vorlage being assimilated to that of the Jeremiah parallel. Should this be the case, these "exclusive connections" between Deuteronomy and Jeremiah may in fact be more similar than what an MT-only comparison would suggest. In other situations, the reverse is also possible. I will conclude by discussing the implications for the relationship between Deut 28 and Jeremiah, and intertextuality more generally.

John Ritzema, Pusey House

"A Vision of Their Own Mind": Visionary Experience and Prophetic Authenticity in Jeremiah 23.

The Book of Jeremiah

Scholarship has long recognised the role of theophany reports in texts identified as prophetic call narratives (e.g. Isaiah 6; Ezekiel 1–3), and their role in lending weight to or otherwise authenticating prophetic authority (e.g. 1 Kings 22; Amos 9). Jeremiah 23 exhibits a polemical inversion of this rhetoric. Jeremiah, arguing that the prophets of Jerusalem are illegitimate, charges that they have not 'stood in the council of YHWH', nor 'seen and heard his word' (Jer 23:18, 22). Jeremiah 23:19 further draws on the semiotic world of Judahite theophany texts in depicting the 'storm of YHWH' (cf. Ezekiel 1) as well as wider resonances of divine judgement (e.g. Isaiah 29:6). Is authentic visionary or theophanic experience being presented here as a *sine qua non* of genuine Yahwistic prophecy? This paper will consider the relationship between Jeremiah's polemic and Judahite prophetic realities, along with the implicit relationships between prophethood, priesthood and theophanic visionary experience in the religious world of late monarchic Judah.

Benedetta Rossi, Pontifical Biblical Institute

Praying with the Torah: Leviticus 26:40–45 in Jeremiah 14:19–22

The Book of Jeremiah

Jer 14,19–22 is of the rare collective invocations in the book of Jeremiah, whose meaning remains elusive. Three issues at least remain unresolved: the prayer shows the traditional form of supplication and confession of guilt; nonetheless, YHWH rejects it (15,1–4). The *Gattung* of vv. 19–22 is unclear. M. Boda (2001) considers 14,19–22 (and 14,7–9) a transition between lament and post-exilic penitential prayer. According to G. Fischer (2007), Jer 14,12–22 is an insincere prayer ("falsches Gebet"): the words spoken do not correspond to the behavior of the praying community. The mismatch between prayer and behavior explains the subsequent rejection of supplication and

supplicants (15,1). Finally, the concatenation of questions, requests, and confession of sin in Jer 14,19–22 seems devoid of a logical connection. Rhetorical questions (vv. 19.22) are seen only to intensify the plea and emphasize the prayer. Tackling the issue from the pragmatic function of rhetorical questions (Jer 14:19) and the references to Lev 26,40–45 in Jer 14,19–22, the paper provides a fresh look at the meaning of Jer 14,19–22. Preceded by hints to the failure of mediations between YHWH and the people (14,11–18) and by the depiction of a catastrophe already occurred (vv. 2–6; vv. 17–18), Jer 14,19–22 is a harsh accusation against YHWH, guilty of betraying his covenant commitments. Against this background, YHWH's subsequent rejection of the collective prayer (Jer 15,1–4) conveys the rejection of the covenant theology outlined in Lev 26,40–45 and evoked by the community in 14,19–22. Jer 14,19–22 and 15,1–4 thus mark a step toward the proclamation of a new covenant (31,31–34).

Benedetta Rossi, Pontifical Biblical Institute

Jeremiah 10 MT and LXX: Interpretive Challenges and Possibilities

The Book of Jeremiah

The differences between Jer 10:1–16MT and LXX are mainly ascribed to a progressive reworking of a shorter *Vorlage*. A less common opinion considers the shorter Greek text a result of scribal errors. Is it possible to rethink the relationship between the two texts in light of translation techniques and communicative goals? This short contribution provides some inputs for discussing the relationship between Jer 10:1–16MT and 10:1–16LXX anew.

Salvatore Maurizio Sessa, Pontifical Gregorian University

Zedekiah: The Last King of Juda and the Fulfilment of the Kingship in the Act of Surrender (Jeremiah 21–24; 38,14-28a)

The Book of Jeremiah

The proposed paper will implement an intertextual approach by examining the figure of the last king of Judah, Zedekiah, and his role in the “fulfilment” of the concept of kingship through the act of surrender. The paper will address in particular the connections between Zedekiah (as seen in the final dialogue with the prophet Jeremiah in Jer 38,14–28a) and the messianic promise of a Davidic descendant who will redeem the failures of previous kings through the exercise of justice and the salvation of Judah-Israel (as proposed by Jeremiah in Jer 23,5–6, a text that is to be considered in the light of the dense network of intertextual references that dominates the unit given by Jer 21–24). The paper will also take in account the paradox of Zedekiah being asked to seal off (in a way) the Davidic dynasty through surrender, despite the necessity of having to accept Babylonian subjugation and a symbolic form of death. In addition, the paper will analyse the re-signification of monarchical power in the context of the unity of the Old and New Testaments, using the concept of "figure" or prototypical profile that anticipates and invokes the fullness of meaning. Finally, the paper will hint at the fulfilment of the act of surrender in the New Testament through the example of Jesus Christ and its significance for the Christian faith.

Rotem Avneri Meir, Harvard University/University of Helsinki

A King in Qumran: 4Q448 and Hasmonean Court Literature

The Dead Sea Scrolls

In this paper, I explore the historical and sociocultural context of a poetic text found at Qumran that refers to “King Jonathan” (4Q448). While there is general agreement that this king is one of the Hasmonean dynasts (either Jonathan Apphus or Alexander Jannaeus), the text’s attitude towards the dynasty is a matter of debate. To shed new light on this question, I will examine the relationship between encomia honoring political leaders, typically associated with court settings, and the poetic materials found in 4Q448 in the context of Hellenistic literary production. I will begin by looking into

the model of leadership that the text presents and go on to compare it with contemporaneous poetic texts and their discourse of exemplarity. I will argue that this text was part of inner-Judean negotiations over local authority and constructed the roles of elite agents within Judean society through exempla. By the end of the second century BCE, these dynamics revolved around the Hasmonean court, towards which such literary production was directed and from which some of it stemmed. With this courtly, or elite interaction model in mind, I discuss the role 4Q448 may have played within the Qumran community and its relationship with Hasmonean power. Finally, I will outline the implications of this investigation on our understanding of other poetic materials found in the Dead Sea Scrolls, which seem to displace the subject of praise and supplication from the king to other human and non-human figures, and thus offer a competing model of local authority.

Arjen Bakker, University of Groningen
Uncovering the Ear of the Understanding One: Mystery and Authority in the Dead Sea Scrolls
The Dead Sea Scrolls

A variety of texts from Qumran and other Jewish writings from the Greco-Roman period demonstrate an interest in pursuing knowledge that is hidden and lies beyond the limits of human wisdom. In order to access these mysteries, the sages themselves need to be purified and initiated into a realm of heavenly existence and knowledge. This paper will examine how the appeal to mystery and initiation in these texts authorizes both the hidden teachings and the teachers themselves, who are in the unique position of mediating this knowledge and selecting students who are adopted into a community that cultivates such higher learning. I will explore terms and concepts related to the figure of the sage (such as *mevin* and *maskil*) and the concept of hidden knowledge itself, especially as it finds expression in the enigmatic phrase *raz nihyeh* which can be paraphrased as "the secret of time." I will try to demonstrate that the distinctive configuration of hidden wisdom we encounter in the Dead Sea Scrolls and contemporaneous writings integrates Hellenistic notions of mystery and esotericism, and attracts authority through the interpreting, writing and performing of authoritative texts that are associated with prophecy and revelation.

Charles Comerford, University of Birmingham
What's in a Name? The Many Names of "4QInstruction"
The Dead Sea Scrolls

Names have a way of shaping our understanding of a text before we have even begun to read it. As Molly Zahn comments, “once an object or phenomenon is given a particular name or placed in a particular category, we approach that object or phenomenon with specific expectations in mind regarding what sort of thing it is” (2011, 93). For the manuscripts 1Q26, 4Q415–4Q418, 4Q418(a+c), and 4Q423—which are identified in DJD 34 as different manuscript copies of the same text—English-speaking scholars often refer to this text as “4QInstruction.” However, there are many other names that have been proposed for this text, each one loaded with its own set of interpretative assumptions and implications. Starting with its preliminary name, “Sapiential Work A,” the present paper examines the history of the naming of this text. It assesses the merits and limitations of names that have been discontinued or outright rejected, as well as existing names that are favoured by some scholars above others. In addition—and on a more meta-critical level—this paper considers how these names have played a part in influencing the way readers interpret and understand the text, while also prompting us to begin to think about whether the names we use for this text adequately reflect its extant content.

Helen R. Jacobus, University of Manchester
A Query Over the Dating of Some Jewish Legal Documents from the Caves of Refuge in the Judean Desert
The Dead Sea Scrolls

This study questions the dating of six papyrus legal documents from a cave in Wadi Murabba'ât, and one purchased from an unknown find-spot thought to come from unknown cave in Naḥal Ḥever or Ṣe 'lim (P.Mur 19, 22, 25, 29, 30). None of the dating formulas mentions the name of Bar Kokhba. These documents were originally dated paleographically to the early second century C.E, or to the Second Jewish Revolt, by J.T. Milik (1961). They were redated to the First Jewish Revolt (Hanan Eshel 2002, 2005, accepted by Wise 2012) subsequent to radiocarbon dating results in the 1990s on three documents: P. Mur 22, 29, and P. Mur 30, although the result on the last was inconclusive (Bonani et al, 1991; Jull et al, 1995). P.Mur 19 was redated because the dating formula includes a reference to Masada (Y. Yadin 1965) and P.Mur 25 is lost (Reed 1994). The historical situation is currently highly confused; it seems very strange that the same revolutionary dating formula in the redated documents without Bar Kokhba's name should apparently have been used in legal documents 60 years later containing the name of Bar Kokhba. Furthermore, the political slogans that are part of the dating formulas are similar to those on coins minted in the Bar Kokhba era, rather than the First Revolt. We suggest that the legal documents that have been re-dated to the First Revolt, taking into account numismatic material culture of the First and Second Jewish Revolts, the calendrical information contained all the documents concerned, similarity to the data in one Jewish legal document that has not been redated (Yardeni 1997), and the historical background to factionalism in both Jewish Revolts. (The co-I from the project, Fiona Brock, Cranfield University, will answer questions on radiocarbon dating the documents on Zoom).

Robert E. Jones, Penn State University
The Daniel Court Tales in their Qumran Aramaic Context
The Dead Sea Scrolls

Since the discovery of the Dead Sea Scrolls, scholars have distinguished the biblical from the non-biblical manuscripts, and have typically discussed the latter in relation to the former. The Daniel manuscripts from Qumran are a case in point. When non-biblical Daniel traditions (e.g., 4Q243–245) were discovered among the scrolls, they were treated *a priori* in some earlier scholarship as derivative of the biblical Daniel traditions. Increasingly, however, scholars have recognized that the now-canonical Daniel material was part and parcel of a rich and varied Daniel tradition—itself representing just one slice of a flourishing Jewish Aramaic scribal culture dating to the late Persian and early Hellenistic periods, as has become clear with the relatively recent full publication of the Aramaic manuscripts from Qumran (on this point, see A. Y. Reed 2020: 104, 118). Several scholars have already noted the affinities between the Book of Daniel and some Qumran Aramaic texts, especially the Enoch material (e.g., Stuckenbruck and Angel), but there is still a tendency to interpret the Book of Daniel in isolation from this broader Aramaic literary tradition and to exclude Daniel from scholarly treatments of the Qumran Aramaic manuscripts. In this paper, I endeavor to situate the Book of Daniel more firmly within its Qumran Aramaic context by analyzing the ways in which some of the key themes and concepts in the Daniel court tales appear throughout the Aramaic manuscripts from Qumran, including: 1) wisdom and its acquisition; 2) the relationship between divine and human sovereignty; and 3) faithfulness to the God of Israel. I will highlight the implications of my analysis by demonstrating how this approach to the Daniel court tales can provide a new vantage point from which to address a long-standing debate within Daniel scholarship, i.e., whether the narratives in Dan 1–6 should be interpreted as resistance literature.

Matthew P. Monger, MF Norwegian School of Theology, Religion, and Society
Does Authority Count?
The Dead Sea Scrolls

One of the factors scholars use when discussing which texts were authoritative in Second Temple Judaism is the presence and frequency of copies among the Dead Sea Scrolls. It is generally assumed that there is a correlation between the number of copies of a composition and the value that the composition had for the people who possessed it. This implies a connection between the existence of a text and authority. This paper will evaluate this idea from theoretical and material perspectives, taking into consideration the concept of lived religion as well as the frequency and contents of the scrolls. I will begin by looking at the problems of a text-based model of authority and discuss the implications of defining authority not by the number of copies held by a certain group or later inclusion in a religious canon, but rather by what informs human action. Then, I will discuss the frequency of the manuscripts of different works found in the Judean Desert from a material perspective, showing that many statistics of the numbers of books extant among the Dead Sea Scrolls misrepresent the scope of the manuscripts. Finally, I will bring together these two lines of investigation by discussing the ways the texts that are most frequently found at Qumran are transmitted and how those texts relate to lived religion, arguing that different texts have different modes authority.

Hindy Najman, University of Oxford and Eibert Tigchelaar, KU Leuven
Composing and Reading Hodayot
The Dead Sea Scrolls

Our paper considers practices of reading across the collection of the Hodayot with particular attention to 1QHa. We will raise questions about how scholarly categories and literary analyses have determined how we interpret and contextualize the Hodayot in so-called sectarian ideology and with respect to authorship and authority. Key for us is that the Hodayot contribute to ongoing biblical reading, composition, and reflection in the Hellenistic or Second Temple period, and how the Hodayot create new compositions within the larger collection. We explore how these practices of reading scriptural tradition that are embedded in the Hodayot are authorizing for the collection and perhaps for other compositions discovered amongst the Dead Sea Scrolls. We will focus on how repeating idioms, themes, and theological arguments contribute to what we want to call poetic process of the collection as a work. In addition to the hermeneutic work of our paper, we will interrogate whether the Hodayot is a singular composition, or a composition that might reflect ongoing growth and expansion across a long period of time. Finally, we will address the question of the authority or the importance of the Hodayot for understanding biblical theology in the Hellenistic period both for antiquity and for the way we as scholars construct the history of the Yahad.

Florian Oepping, Osnabrück University
Cult Practice at Qumran: The Reinterpretation of the Archaeological Findings and Its Consequences
The Dead Sea Scrolls

In Qumran research, an understanding of the community has been established based on the previous interpretation of the archaeological finds. The community itself became the temple, and prayers replaced the sacrifices. The cult was thus spiritualised in the interpretation of the community but also of the texts. Recently, however, the archaeological findings have been re-evaluated by Jodi Magness. Apparently, there were cultic sacrificial acts at Qumran, after all. The paper will start here and take a critical look at the reinterpretation. Based on this, the paper will address the interpretation of the texts: How can the texts best be interpreted? Do they reflect an actual cult practice? Do they give us information about the cult of the Qumran community? Moreover, can consequences be drawn for the interpretation of the community? The paper will explore these questions based on various texts and reflect on the connection between scriptural production and cult.

Joshua Gene Parker, University of Cambridge
Microhistory in Murabba'at

The Dead Sea Scrolls

Microhistory is “the intensive historical investigation of a relatively well-defined smaller object, most often a single event, or ‘a village community, a group of families, even a single person’” (Magnússon and Szijártó 2013, 4). This relatively new method has been recently applied by Philip Esler to the documentary texts of the Babatha archive from the Dead Sea Scrolls (DSS) Naḥal Ḥever find-site (2017, 2019, 2022a, 2022b, 2022c). I propose that this methodology can serve to elucidate the broader social and cultural milieu of DSS texts, beyond the specific cases of Babatha and Salome Komaïse. In support of this proposition, I first tour microhistory as a methodology—what its principles are and a brief history of its application (Ginzburg 1992; Ladurie 2002). Then, I summarize the work that Esler has done applying microhistory to the Babatha archive. Following, I present a case study of a selection of Wadi Murabba‘at (Mur) documents that pertain to a single family using microhistorical principles. While Michael Wise received both praise and criticism for his 2015 *Language & Literacy in Roman Judea* (Macdonald 2017), he nevertheless conducted deep and valuable analysis of the Mur documents. As such, for this essay, I use his archival divisions for the Mur collection as a starting point; specifically, I propose to study P. Mur. 18–19, 25, 27, 32–33, and 38, which Wise posits as the archive of the family of Hananiah ben Jonathan (Wise, 94). To these we may add for consideration P. Mur. 20, 22, 26, and 30 as well as 4Q348, which Wise suggests may also be related (Wise, 93–4). In conclusion, I summarize the case study findings and provide suggestions for how this method may serve future DSS studies, ultimately asserting that microhistorical analysis deserves a place among DSS methodologies.

Marta Crispí I Canton, International University of Cataluña
The Colours of Marian Vestments in 14th and 15th Century Catalan Trousseaus
The Language of Colour in the Bible: From Word to Image

In convents and women's monasteries and in cathedrals and parish churches, the existence of dresses and jewels used to adorn the sculptures of the Virgin and Child is documented in sacristy inventories. In Catalonia, this fact took on a special development in female monasteries during the 14th and 15th centuries, whose Marian images, located in the choirs, possessed a remarkable trousseau. The nuns themselves were responsible for dressing and adorning Mary’s sculptures. This set of pieces includes both jewellery and textiles, works made of more or less luxurious materials of different colours. In the monastery of Sant Antoni and Santa Clara in Barcelona, a total of 44 different pieces were recorded in 1399, including 8 mantles of the Virgin, 5 of the Infant Jesus and three frontal robes. In 1437, the inventory lists 6 mantles of Mary and 5 of Jesus, plus a belt and two tunics. Each of these pieces is perfectly identified. Among the Marian mantles, the colours red, green, blue, white, gold and "parpolat" and "pebra" (pepper) stand out, while those of the Child are red, crimson, blue, white, gold and black. Everything seems to indicate that there was a ritual for Mary's clothing and that the dresses, instead of following the traditional blue and red colours, characteristic of Marian iconography, followed the liturgical colours. The aim of this paper is to analyse the colours associated with Marian clothing in the Catalan churches, cathedrals, monasteries and convents and to determine which colours were most frequent, as well as to try to elucidate the relationship with the liturgy and the pictorial and sculptural representations. To this end, documentary sources, biblical, canonical and apocryphal texts, commentaries on the life of Christ and theological texts and sermons by authors from the Crown of Aragon will be used.

Carlo Delle Donne, Sapienza University of Rome
The Morality of Colors: The Views of Plato and Aristotle
The Language of Colour in the Bible: From Word to Image

Is it legitimate to apply notions such as "good" and "evil" to entities like colors? My paper will attempt to answer this question by examining the views of Plato and Aristotle on the matter. Specifically, I will begin with Aristotle's *De sensu*, in which he appears to suggest that some colors are "good" while others are less "good" or even "evil." Despite the lack of clarity in Aristotle's language, particularly at 439b-440a, he clearly distinguishes between different species of colors based on their mathematical structure or arrangement. In other words, Aristotle seems to give numbers or ratios a significant role, as a "good" or "bad" ratio in the composition of a color will determine whether it is pleasant or unpleasant. This connection between numbers, moral qualities, and colors likely derives from Plato, although Aristotle refines this idea. Using a passage from the *Philebus* (51a–e) and other Platonic texts, I will demonstrate that Plato also applied moral concepts to colors, assigning specific colors to the intelligible world, which culminates in the idea of Goodness, and linking the goodness of colors to their mathematical structure. This leads to a complex continuity between the two philosophers, with Plato laying the foundation for Aristotle's theoretical development.

Mónica Durán Mañas, University of Granada

Is amaurós a Color in Ancient Greek Medical Texts?

The Language of Colour in the Bible: From Word to Image

In ancient Greek medical texts, observation was the usual method of diagnosing a patient's disease and establishing its prognosis. In this procedure, the shades of color were obvious signs of the state of health and the doctors tried to discriminate their meaning to determine the most appropriate therapy. In some cases, the color also served to metaphorically describe the patient's subjective perception of an ailment. Thus, for example, the adjective ἀμαυρός was used to describe the lack of vision perceived by a blind person. In this sense, the boundaries between darkness and blackness are sometimes very tenuous. In the present work I will try to discriminate if, in ancient Greek medical texts, it can be said that ἀμαυρός denotes color or not.

Cristina Expósito de Vicente, Complutense University of Madrid

Adverse Colour Palettes in the Time of the Second Temple: A Study from the Physical-Chemical Perspective

The Language of Colour in the Bible: From Word to Image

Throughout Jewish Studies, the encounter between the Greco-Roman world and the Jewish world has been approached from multiple perspectives, being on many occasions valued as a conflict and as a violent culture shock. But if this historical question is addressed from other approaches where the archetype of constant conflict is diluted, it is possible to glimpse how in many areas of knowledge bridges of reciprocity and dynamic processes were generated where exchange, transformation, and reinterpretation played an important role in the consolidation of established cultural heritage and the generation of new forms of expression. In the artistic field, colour palettes are a fundamental tool for tracing contacts with the Hellenic world during the Second Temple period. The materiality of colour and its chemical composition become stamps of the cultural identity of the Jewish world that must be approached from a physical-chemical and organoleptic study. This is how certain chromatic palettes acquired adverse connotations in Jewish society due to their origin, manufacture, and nature, without being expressly indicated precepts in the observance of Jewish law. A good example of this will be the pigments used in the Herodian palaces, where the materiality of the colour indicates a reiterated and conscious use of the Greco-Roman manner. The Egyptian Blue pigment will be the main objective of comparative analysis between the different archaeological spaces worked where said cupric pigment becomes the measure of wealth and an indicator of a high social position. In this way it is possible to analyse how the materiality of the pigments varies in relation to the space they were going to occupy, that is, whether it is public, private, or ritual. A materiality that is not only associated with its economic

value, but also with a symbolic value, since the walls of the palaces materialize a strong and lively colour language that transmits political positions, aesthetic tastes, and religious inclinations.

Triantafillos Kantartzis, Aristotle University of Thessaloniki
Black and White Garments in the Apocalypse of Paul
The Language of Colour in the Bible: From Word to Image

Many scenes in the Bible are characterized by a specific colour pallet, in order for the reader to understand and feel the aura of the texts. What is noticed is that the texts try to convey these feelings by utilizing specific colours that are tightly connected with good and evil notions. Black and white are two of the colours that paint many of these images. Especially in the Revelation, these antithetic colours can be spotted throughout the text. For instance, white is the colour of the Just that dwell in Paradise and black is associated with the darkness and the horror of the catastrophic events that the text describes. But what is the case of the analogous apocryphal apocalyptic literature that followed the paradigm of Revelation? Did the canonical Apocalypse spark the same black and white notions in the latter extracanonical Apocalypticism? Do these two colours have similar or different roles in the texts of the later Christian apocalypticism? The apocryphal *Apocalypse of Paul* seems to use these rather antithetical colours in a peculiar context: that of its Hell to colour the garments of sinners. The purpose of this paper is to focus on the role of black and white garments in the *Apocalypse of Paul*. Their symbolic significance will be examined with the help of biblical references that might shed some light in this interesting case as well as the cultural influences that came from the outside everyday life of the apocryphal text to the imagery inside of it. It is expected that this treatment of the instances of black and white could contribute to the reconstruction of their cultural perception in the ancient world.

Carlos Santos Carretero, Israel Institute of Biblical Studies
Looking for qadrut: Is it the Colour of Darkness?
The Language of Colour in the Bible: From Word to Image

Looking for *qadrut*. Is it the colour of darkness or the colour of morning? Appearing just once in the Masoretic text (Is 50.3) and twice in the Dead Sea Scrolls (1QH 13.31; 4QHc 3), *qadrut* קדרות is an elusive Hebrew nominal lexeme, derived from the root קדר /qdr/, categorized by some dictionaries as “primitive” (Strong). The major lexicons are unanimous in designating the *qadar* verb form קדר as "to be murky/gloomy/sullen, darken, darken, darken, blacken, sadden, grieve, dismay, mourn." Regarding *qadrut* קדרות, dictionaries converge in translating the term as “darkness”, “blackness” or “darkness”. However, just a few specific scholars on color terms in biblical Hebrew, such as Athalya Brenner or John Hartley have tried to shed “more light” into this gloomy root. Is 50.3, part of the so-called "Third Song of the Servant of Yahweh" is seen as a psalm of praise, although its first three verses present a threatening tone: God maintains a dispute (ריב, rib), against Israel and the skies will turn *qadrut*. What is the meaning of the term in this verse? Will there be an eclipse? Will everything turn black? Will light disappear? On the other hand, 1QH 13.31 and 4QHc 3 present the reader the harsh reality of a psalmist, despised by other men who poison the hearts of others around him. This causes our unfortunate man his heart turning *qadrut*, as a sign of pain and bitterness. Considering this, the present study seeks to determine if *qadrut* can be considered a colour term or not. And if it really is a colour term, which is its chromatic spectrum and symbolism? Black like שחור? Or can it also be considered a colour term linked to mourning, grief and sadness? In order to do so, a detailed examination of Is 50.3 and 1QH 13.31; 4QHc 3 is required.

Jennifer Solivan Robles, University of Puerto Rico
Green and Red, Monsters, and Blood in Prudentius’ illustrated Psychomachia
The Language of Colour in the Bible: From Word to Image

In some of Prudentius' illustrated *Psychomachia* manuscripts, colours such as green and red were used to emphasise the monstrosity and the violent acts of some of the vices. We have chosen five illustrated copies in which we can identify these colours within the vices' images. These manuscripts share some particular characteristics. They are the oldest surviving copies, dated between the ninth and tenth centuries. They were created in scriptoriums of important abbeys and monasteries of the Meuse Valley and the Rhine River zone. Furthermore, they have the most significant number of images of all the illustrated copies, including their tituli. The three ninth-century copies are monochromous. The two tenth-century copies have some colours. Regardless, red and green were used in all five codices to depict some vices. More specifically, to show the presence of blood when the vices are killed or died or to emphasise their monstrosity. We understand that these colours were only used in the vices' images, in the first place, to enhance their viciousness and monstrosity, and second to expound and enhance the poem's mnemonic quality. In the poem, Prudentius does not mention either green or red. So, using these colours was a liberty the illustrator took. By carefully studying the images and also the different classical and medieval mnemonic advice, we will analyse how by using these colours, the reader confronts more vivid and horrendous images that could allow better memorisation of the poem.

Alberto Virdis, Masaryk University Brno
Blue and Saphirus: Bible, Exegesis and Medieval Art
The Language of Colour in the Bible: From Word to Image

The strong ties binding medieval art to the biblical text also include colors, especially in terms of symbolic and figurative aspects. However, the relationship between colors and the Bible changed during the medieval centuries because colors are "cultural objects" reflecting the different cultures that used, named, and interpreted them, whose meaning, therefore, changed as culture and society changed over the centuries. This talk focuses on the role of the color blue, whose associations changed from the negative value assigned to it in the late antique times, due to its placement at the dark end of the color scale, close to black – and thus to evil and the demonic pole – to the great success it enjoyed in the twelfth century, guaranteed by its connection with the Virgin. The brightest and shining variant of blue, referred to as saphirus in medieval sources, will be the object of this specific investigation. Saphirus blue, intimately connected to the precious stone of the same name (saphirus or lapis lazuli), became the color par excellence of stained glass windows in the early Gothic age (Saint-Denis, Chartres, Canterbury). The meanings assigned to this color in the High Middle Ages are grounded in the precious stone described in the Old (Ez 1:26, Ex 24:9–10) and the New Testament (Rev 21:19). Visual examples drawn from medieval art, and textual analyses of written sources of different kinds will be considered (theological works, encyclopedias, artists' manuals). From the mosaics of Sant'Apollinare Nuovo in Ravenna in the sixth century, to the paintings in Magdeburg cathedral, at the center of a quarrel between the guilds of dyers of madder and woad, passing through the famous "blue of Chartres", the materia saphirorum mentioned by Suger of Saint-Denis and the Old Testament scenes in the stained glass windows of Lincoln Cathedral, the path of this color will be traced, with specific reference to the twelfth century.

Joshua Alfaro, University of Salzburg
Why Didn't the Septuagint Translators Choose Aramaic?
The Septuagint and the Cultural World of the Translators

In this contribution, I aim to provide an explanation for why the translators who produced the Greek Pentateuch chose to translate into Greek rather than Aramaic. The Aramaic background of the LXX translators of various books has been discussed in several publications, including studies focusing on LXX Proverbs and Isaiah (Loiseau 2016; Byun 2017). Yet there has not yet been a study devoted to the

Aramaic background of the Greek Pentateuch translators in particular. In this paper, I present examples of Aramaic interference in the Greek Pentateuch along with evidence from Ptolemaic papyri that the translators knew and regularly used Aramaic as one of their languages. I will then seek to answer why the LXX translators chose Greek even though translating from Hebrew to Aramaic—one Semitic language to another—would presumably be easier. While there are some remnants of early Aramaic translations evidenced in Aramaic interpretive traditions within the LXX itself as well as fragmentary Qumran texts (11Q "Targum" Job; 4Q "Targum" Leviticus), none have not survived in a complete state. I propose that the decision to translate the Hebrew Pentateuch into Greek should be understood within the context of cultural competition and prestige. The Greek Pentateuch provided the Jewish communities of Ptolemaic Egypt with cultural capital along with a means to recontextualize the role of their ancestral literature within Hellenistic society.

Bryan Beeckman, KU Leuven/UCLouvain
Righteous Transformations? An Examination of the Pluses of δίκαιος in LXX Proverbs
The Septuagint and the Cultural World of the Translators

The Septuagint (LXX) translation of Proverbs, being a free translation, is a prime example of a work which can be studied in order to gain a better understanding of Hellenistic Judaism. It has been noted that the LXX translator of Proverbs has often changed the meaning of the text on the basis of ideological motivations. However, hardly any research has been done on the moral language of LXX Proverbs. Studying its moral language can shed some light, not only on the way Proverbs has been translated into Greek, but can also broaden our understanding of Hellenistic Judaism. Therefore, as a pilot study, this paper will examine the pluses in LXX Proverbs of the Greek lexeme δίκαιος (righteous). By studying these pluses, which are explicit differences between the Greek and the Hebrew text, this paper will explore whether and if so, how the LXX translator of Proverbs has transformed the ethical meaning of the Hebrew text within a Hellenistic Jewish context.

Martijn Beukenhorst, UCLouvain
The Miscellanies: Between Editing and Translating?
The Septuagint and the Cultural World of the Translators

The Miscellanies are one of the strangest mysteries in the Septuagint text of Samuel–Kings. Found after 1 Kings 2:35 and 2:46, they consist of two large pluses of 14 and 11 verses respectively. The pluses consist of seemingly loosely connected elements gathered from the main story of Solomon (1 Kings 3–11), structured around his wisdom, building activities and extensive wealth. Due to their unique nature the Miscellanies have baffled scholars. Proposed solutions range from editing done in Greek after the translation was done (Montgomery, Gooding, Van Keulen), to a different Hebrew *Vorlage*, translating a text which either developed from the one reflected by the MT (Tov, Polak, Talshir, Darshan) or one that developed into the MT (Trebolle-Barrera, Schenker, Piquer-Otero). An element often overlooked in this discussion is the function and role of the Miscellanies in the larger narrative. Especially in discussions on editions and the possible influence of translators, it is important to see which narratological role differences could have played. The aim of this paper is to argue that the Miscellanies are connected to the stories surrounding the final years of David's life and his ultimate succession by his son Solomon. Often called the 'Succession Narrative', the 'Court History' or the 'Saga of King David', they are found at the end of 2 Samuel and the beginning of 1 Kings. My hypothesis is that the Miscellanies formed the conclusion to this story, by providing a summary of Solomon's reign. Originally meant as an end to 2 Samuel, in this way the Miscellanies make much more sense in terms of content and location. Seeing the Miscellanies not as an intrusion, but as a functioning part of an older text helps in understanding the complex interplay between the different editions that existed at the time of the Septuagint translation.

Miroslava Cilová, Jagiellonian University
"Abram Passed Through the Land" in the Septuagint and the Masoretic Text
The Septuagint and the Cultural World of the Translators

In this talk I discuss a motion verb "passed through" used in the Greek translation – the Septuagint (LXX) and the Masoretic Hebrew version (MT), in Gen 12:6. The Hebrew text utilizes a common verb עָבַר whereas the Greek one uses a rare verb διοδεύω. I attempt to find a precise meaning of the Greek verb διοδεύω used in the Septutagint Genesis (LXX-Gen) 12:6. To this end, I investigate the contextual differences in using διοδεύω and other verbs διαβαίνω and παρέρχομαι, which are common counterparts of the Hebrew עָבַר in the Greek Bible. All these verbs are usually translated into English as "to pass through, to pass, to pass over, to go, to go through or to cross". To examine the Hebrew עָבַר and its Greek counterparts, the analysis was extended to the biblical context of all the five books of Pentateuch. The analysis indicates that the choice of an unusual verb διοδεύω in LXX-Gen 12:6 can be well justified considering the geography and topography of Canaan as well as the ethnic ideology of the biblical writers. Διαβαίνω is most often closest to cross over some obstacle; the verb παρέρχομαι is similar to pass by or to pass over in the sense of going round. For διοδεύω, the most suitable translation is to travel through, to wander across a large space. The itinerary in LXX-Gen 12:6–9 did not require Abram to overcome any natural obstacle (διαβαίνω) or pass by something (best expressed by παρέρχομαι). However, he had to travel across a wide space – the country of Cannan inhabited by foreigners and potentially hostile population. This might be the reason why the verb διοδεύω was used in connection with Abram's journey.

Ryan Comins, University of Cambridge
Greek Language and Jewish Identity in 3 Maccabees
The Septuagint and the Cultural World of the Translators

The Greek style of 3 Maccabees, a Jewish narrative dated to the first century BCE or CE, is often characterised negatively as an artificial and unsuccessful attempt at Atticist belletrism. Yet scholarship on this text is surprisingly lacking in detailed analysis of individual linguistic features. Drawing on recent advances in the sociolinguistic study of post-classical Greek, this paper discusses a small selection of specific lexical and syntactic features in 3 Maccabees related to register and contextualises them within the history of Greek. Two main implications for our understanding of Hellenistic Jewish identity emerge from this analysis. Firstly, as a high-register text whose language demonstrates both technical proficiency and clear signs of literary influence, 3 Maccabees reflects significant participation and attainment in the elite Greek-language education system of the Hellenistic and Roman periods. It is thus an important corrective to the misplaced assumption that Jews were cultural outsiders in the Graeco-Roman world. Secondly, the use of high-register Greek in a text emphasising the importance of maintaining a distinctive Jewish identity demonstrates that following Greek literary and stylistic conventions was not necessarily seen as a diminishment of Jewishness. For the author of 3 Maccabees, faithful Jewish identity in a diaspora context is important, but this identity does not seem to have a strong linguistic component. Rather, it is constituted by distinctive dietary choices and a refusal to be initiated into the mystery cults. Recognising Jewish Greek writers as simultaneously participants in the Greek literary tradition and faithful articulators of a Jewish identity helps to illuminate the complex relationship between Judaism and Hellenism in antiquity and the cultural background of the Septuagint translations.

Marko Dorosh, University of Salzburg
In Search of the Unsearchable: Greek and Jewish Translation Prior to the Septuagint
The Septuagint and the Cultural World of the Translators

The study is dedicated to the instances of oral interpretation and written translation occurring prior to the Septuagint. People of both classical Greek and pre-Hellenistic Jewish cultures surprisingly were not so interested in learning other languages and translating their heritage. Moreover, Greeks, who knew foreign languages were often considered as persons not defending their country and its heritage. On the contrary, there are several attestations of foreigners being able to speak Greek or Hebrew as well as a number of inscriptions (predominately, in Asia Minor), where the text in a local tongue would be rendered or paraphrased into Greek. The study is aimed to analyse the most crucial mentions of interpretation in the Greek literature and the Bible and survived Greek bilingual inscriptions.

Maximilian Häberlein, University of Würzburg
Translation Methods in Context: The Case of Double and Intertextual Translations in OG J
The Septuagint and the Cultural World of the Translators

In this paper, I attempt to situate two translational strategies in OG Job within scribal and exegetical currents in Second Temple Judaism and Hellenistic textual scholarship. First, OG Job contains several double translations, where two non-synonymous features of the Greek text correspond to one in the Hebrew (Job 20:25; 38:2; 42:6; have been identified and discussed by Marieke Dhont and Claude Cox, to these I add Job 38:17; 40:29; 41:1). Earlier scholars have related such phenomena to the Rabbinic method of *al tiqre* (Prijs, *Jüdische Tradition in der Septuaginta*, 1948), but the longevity of Rabbinic interpretive traditions is difficult to prove. Second, the translators of Job make use of passages from LXX-Pentateuch and Psalms to render particular verses (e.g., Job 3:16 OG quotes Num 12:12; 38:14 quotes Gen 2:7; 40:19; 41:25 make use of Ps 103(104):26 [Heater 1982]). Similar phenomena have been identified in LXX-Isaiah, among other books. In this contribution, I aim to situate the practice of double and intertextual translations in OG Job within Jewish tradition and Greek education, drawing on insights from the study of rewritten texts in Second Temple Judaism as well as documentary and textual evidence of textual interpretation and scholarship in Greek. I will demonstrate that both contexts are important to attain a deeper understanding of these two translation methods in OG Job.

Sylvie Honigman, Tel Aviv University
The Origins of the LXX, Twenty Years Later: Afterthought and Promising Avenues
The Septuagint and the Cultural World of the Translators

In my talk I will offer an overview of how the approach to the LXX has changed in the last twenty years, from the standpoint of an historian, with a view to pointing out to new avenues for research to come. In particular, I will emphasize two issues: first, the need to investigate further the connections between the production of the Judaean literature in Egypt in general, and of the LXX in particular, not only with Greek, but also with demotic literature and Egyptian literary practices. Second, I will survey the evidence demonstrating the cultural openness of the learned circles linked to the Jerusalem temple in Judaea, and ask how this new understanding of the literary culture in Judaea may and should affect the research on the LXX.

Tyler Horton, University of Cambridge
A Communal Model for the Inscribing of the Septuagint
The Septuagint and the Cultural World of the Translators

As scholars, we inevitably create mental images of the process which formed the Septuagint. As these models arise, to a significant degree, unconsciously, they are often influenced by assumptions heavily coloured by our own academic setting. This paper sets out to identify common compositional models of the LXX and argues for a model which gives increased weight to the communal dynamic of LXX translation. Anneli Aejmelaeus has already advocated that we “see the origins of the Septuagint as a

gradual process and a communal enterprise" ("The Septuagint and Oral Translation," 2010; 7). This paper builds on her suggestion and moves the discussion forward in three ways. First, I argue that the translation of the LXX and the inscribing of the LXX should be understood distinct events which do not entirely converge temporally. Second, I suggest that accounting for literature as a social artifact in the ancient world provides a neglected line of evidence for delineating a social model for the inscribed LXX. Third, I offer a reassessment of how the text of the LXX can be used to inform our compositional model of the translation. The result of these considerations is to posit a longer than acknowledged period of communally negotiated translation which preceded the inscribing of the LXX.

Un Sung Kwak, University of Oxford

Humour in the Story of the Three Bodyguards (1 Esdras 3:1–5:6): Integration of Greek and Jewish features

The Septuagint and the Cultural World of the Translators

In the topic, 'Humour in the Story of the Three Bodyguards (1 Esd 3:1–5:6): Integration of Greek and Jewish features,' I will look at the role of humour in and beyond the story and I will present the significance of the integration of Greek and Jewish features. My specific question is 'what is the significance of the integration of Greek features into a Jewish narrative?' First, the integration helps us to understand the composition theory and the literary character of the Story and 1 Esdras. Second, the integration represents a scribal selectivity. This scribal activity does not come into existence without purpose. So, through examining the purpose of the integration, the message of the story will be clarified. In this understanding, I will discuss four significances implied by the integration of Greek and Jewish features in the Story. First, the Story was composed by a single author. Second, the compilation hypothesis of 1 Esd is more plausible and probable. Third, the literary genre of the Story is a court tale and is comparable to other Jewish novellas. Fourth, I demonstrate that humour is the author's selective way to convey his rhetorical message to the audience: The author influences readers/listeners to pursue an identity not in either Greekness or Jewishness, but in becoming a true chosen people of God. This pursuit does not mean that the author intends to abandon either Greek or Jewish *paideia*, but that both types of *paideia* can offer favourable insights and lessons that deserve to be embraced in the pursuit to being God's true covenantal people. The author of the Story displays the very behaviour he recommends; he practices his rhetorical message through his scribal activity.

Ezra La Roi, Ghent University

A Historical Sociolinguistic Approach to Polysemy Translations in the Septuagint and Post-Classical Greek: The Case of Vision and Hearing Expressions

The Septuagint and the Cultural World of the Translators

In their seminal book *Metaphors We Live By* (1980), Lakoff and Johnson identified ways in which metaphors determine our perception and understanding of the world around us. For example, when we say that we 'entered the 21st century', 'build an argument' or 'feel down' we present a metaphorical version of reality. In a similar way, we use visual or auditory perception verbs for the portrayal of other cognitive processes, e.g. 'I see your point' for understanding or 'he listened' for obeying (cf. Sweetser 1990). The availability of the polysemy of vision and hearing expressions is ultimately language-specific (Georgakapoulos et al. 2022) and, consequently, a specimen of linguistic identity which is difficult to hide. For the translators of the Septuagint, such metaphorical patterns posed challenges from both a bilingual and a translation perspective. Therefore, I will investigate the historical sociolinguistic significance of the polysemy of vision and hearing expressions in the cultural context of the translations of the Septuagint. First, I assess how polysemous patterns of vision and hearing in the Greek of the Septuagint 'translate' linguistic and cultural concepts from the source text. Second, I detail the similarities and differences of these patterns in books of the Septuagint and

contemporary texts (e.g. the papyri). Third and finally, I trace the lasting influence of these patterns into later Post-Classical Greek texts (e.g. ἰδοὺ in the New Testament and apocryphal works).

Timothy Andrew Lee, University of Cambridge
An Early Egyptian Provenance for the Septuagint Megilloth?
The Septuagint and the Cultural World of the Translators

The Megilloth are generally understood to have been among the final books of the Hebrew Bible that were translated into Greek. Except for Esther, they witness late translation techniques such as stereotyping and isomorphism which is associated with the *kaige* tradition and would situate them in a first century Palestinian milieu (Barthélemy, Les devanciers d'Aquila). However, I propose our extant traditions do not preserve the Old Greek, rather they reflect a revised *kaige* text of prior Old Greek translations. This suggests these books were translated earlier that usually thought, perhaps alongside the prophets in the second century BCE in Egypt, and they were not translated in Palestine. I focus on an overlooked clue in the translation of Lamentations that betrays a sign it was initially translated in Egypt, not Palestine - the region associated with *kaige* revision. This is found in an analysis of the Egyptian terminology that is adopted by the translator of Lamentations. In particular, the phrase ἀφέσεις ὑδάτων 'the release of the water' was a technical term in Egypt for the dramatic release of waters down canals by the opening of the sluices (Deissmann, Bible Studies). The phrase is common in the papyri archive of the Architektones Kleon and Theodoros. When the translators of Lamentations came to translate פַּלְגֵי־מָיִם 'canals of water' (Lam 3.48) they used the local Egyptian terminology ἀφέσεις ὑδάτων. This likelihood of an Egyptian provenance of Lamentations raises the probability that other books of the Megilloth originated in Egypt. An Egyptian provenance and later *kaige* revision is also likely for Ruth given its use of Egyptian words (Tover, *How Egyptian is the Greek of Septuagint?).* I suggest the revised Megilloth was transmitted on a scroll and fixed in the later traditions through Origen's *Hexapla*. This means the Septuagint could have been 'completed' earlier than previously thought.

Corrado Martone, University of Turin
Transmitting, Editing, and Translating Ancient Jewish Texts: The Place of the Septuagint within the Large Background of the Scribal Practices of the Second Temple Period.
The Septuagint and the Cultural World of the Translators

The Septuagint holds a significant place within the larger context of ancient Jewish scribal practices, as it reflects the efforts of Jewish scribes to transmit, edit, and translate their sacred texts. This essay will examine the role of the Septuagint within the broader context of Second Temple Period scribal practices, including the transmission and preservation of Hebrew texts, the development of textual criticism, and the translation of Hebrew texts into other languages. By considering the Septuagint within this larger context, we can better understand the historical and cultural factors that shaped its production and the impact it has had on the interpretation and understanding of the Hebrew Bible. These issues will be addressed by analyzing some case studies.1) What the LXX tells us about the transition from the so-called paleo-Hebrew alphabet to the alphabet known as square. 2) The translation of the LXX as evidence of the exegetical activity of the translators. 3) The LXX and Qumran. It is a well-established fact that the Qumran discoveries were of paramount importance in solving some problems about the origins of the LXX. Conversely, the LXX can also be helpful in clarifying some points about the origins of the Qumran community, given the common interest in scribal activity.

Francesca Pezza, Hebrew University of Jerusalem
Quoting the Septuagint in the Graeco-Roman World: Philo's Implicit Interpretation of the Biblical Text
The Septuagint and the Cultural World of the Translators

How did ancient interpreters deal with the text they were quoting? And, if such text was considered holy, to which extent did the interpreter feel free to change it? My paper aims to investigate Philo of Alexandria's approach to the Septuagint, analyzing the form of the quotations he inserts in his works, according to his exegetical needs. Starting from some *lemmata* quoted in *De Posteritate Caini* (an exegetical treatise belonging to the Allegorical Commentary), I will enhance a few methodologies Philo adopts in changing the biblical text in the exegetical works. From the analysis, it will emerge how often Philo intervenes in the biblical quotation to improve the text stylistically and grammatically and to better adapt it to the thematic needs of the argumentative context. Then, I will contextualize Philo's methodologies with the practices of Alexandrian grammarians and the scholastic tradition in the author's time, in particular the use of paraphrasing the Homeric text as a scholastic exercise and as a tool in the scholia used to enhance understanding. The investigation will show how Philo's methodologies can be contextualized in a wider field of exegetical and scholastic traditions, well spread through the whole Graeco-Roman world.

Camilla Recalcati, UCLouvain

The Word of the LXX Translator: Egyptian Influences on the Renderings of Toponyms and Geographical Images in Genesis and Exodus

The Septuagint and the Cultural World of the Translators

Against the background of the studies on Egyptian Influences on the LXX, the analysis of those terms that reflect the environment in which the translator lived is crucial to learn about his identity and how he engaged with the reality of the time. Some LXX renderings allow gaining insight into the cultural, social, economic, and geographical setting of the Greek translator (Ausloos: 2012). Amongst those renderings, this paper aims at presenting those of toponyms, and geographical images in the LXX of Genesis and Exodus. Firstly, toponyms will be presented. Their renderings in the LXX-Gen and LXX-Ex many times conceal an Egyptian influence. Egyptian cities and territories that at the time of the LXX translation were under the Ptolemaic sovereignty or with which the Egyptian kingdom had contacts undergo a peculiar translational process in the LXX (Fernandez-Marcos: 1977). Here, diverging renderings due to "Egyptian-etymological reconstruction" (e.g., Αἴγυπτος for מִצְרַיִם), to "actualization" in Hellenistic times (e.g., Ἡλίου πόλις for אוֹן), or that present fluctuation within their renderings (e.g., Αἰθιοπία/Χοὺς: Αραμ/Μεσοποταμία/Μεσοποταμία Συρίας) will be analyzed. Moreover, in those passages that take place in Egypt, the geographical coordinates illustrated by the HB seem to remain those of Syro-Palestine. This oversight of the Hebrew text did not go unnoticed by the Greek translator, who lived in Egypt (Van der Meer: 2012). Here, those passages where the geographical coordinates or realities are modified by the translator to fit better within the Egyptian context will be examined. Lastly, the paper will highlight how much the translator/s of Genesis and Exodus was influenced by the Egyptian-Hellenistic context and how the rendering of the geographical names and reality should be considered to deduce information on his/their environment and the socio-political setting.

Christine Helise Rosa De Freitas, University of Oxford

Loss and Translation: Do the "Missing parts" of Esther's Alpha-Text Tell a Different Story

The Septuagint and the Cultural World of the Translators

The Alpha-Text of Esther has been the topic of extensive research for its interesting composition: it reflects a shorter version of the Masoretic text while including the additions of the Old Greek. Some scholars suggest an alternative *Vorlage*, others a possible original composition in Greek, but not many consider the omissions of the Alpha-Text as a possible translation strategy that gives the core story a renewed meaning. The present paper will first survey the claims for a different Hebrew *Vorlage*, proposed by scholars like Torrey and Tov, followed by the argument for a "Neugestaltung" put forth by Hanhart. I will then explore the implications of what may be deliberate omissions in the Alpha-Text

when compared with the Hebrew version of the Masoretic text. In addition, I will consider how the language of the Greek version, especially when describing the character's emotions, adds to the literary effect framed by this shortened version. The textual analysis aims at expanding approaches to Hebrew-Greek translation beyond the search for a more "original" story, suggesting that the "missing parts" may serve to revitalize the meaning of the translated text. This underlying textual vitality will be considered as a possible impetus for the work of Jewish translators in the Hellenistic world, suggesting appreciation for the text as a stimulus for creativity in translations such as the Alpha-Text and the Septuagint.

Clark Robert Bates, University of Birmingham

Διὸ Λέγει: Ephesians 5:14 and the Use of Apocryphal Sources for Authoritative Teaching in the New Testament

Use of Jewish Scriptures in the New Testament

In the New Testament Epistle to the Ephesians, the author writes in chapter 5, verse 14b, "Therefore it says, 'Sleeper, awake! Rise from the dead, and Christ will shine on you.'" This verse has no parallel in the Hebrew Bible, though it begins with the standard introductory formula of διὸ λέγει used elsewhere in the epistle to introduce scriptural quotations. This suggests that the author believed the source of the quotation to be authoritative even if not canonical. Many modern commentators suggest that this verse is a compilation of Isaiah 26:19 and 60:1–2, possibly constituting an ancient hymn. However, ancient commentators like Clement of Alexandria and Jerome believed it to come from an unnamed apocryphal text. This early belief in the quotation's apocryphal origin is evidenced within the manuscript tradition of the Pauline epistles which contain an early marking system known as the Euthalian Apparatus. Potentially named for a relatively unknown Egyptian cleric of the 5th century, this apparatus appears in manuscripts as early as the 6th century and consists of chapter titles, hypotheses for each book, and prologues. In addition, some manuscripts also contain an index of citations used in the biblical text, identified by their location in the Hebrew Bible, or other source material. Where it concerns Ephesians 5:14, the Euthaliana ascribe the citation to either an unknown apocryphal work or specifically to Ἀποκρύφου Ἰερεμίου. No wording in the citation of Ephesians can be traced to the Greek expansions of the book of Jeremiah, making this attribution unknown. This paper will analyse the manuscript data of the Euthalian apparatus and its impact on how readers should understand the use of apocryphal source material in the New Testament, as well as chart the modern shift away from this attribution, reflecting on the differences in how modern Christian communities understand categories like "canonical" and "authoritative" in comparison with the ancient church.

Susan E. Docherty, Newman University

"Scripture" and Its Interpretation in the Qumran Scrolls and the New Testament

Use of Jewish Scriptures in the New Testament

This paper will address the broad issue of the re-uses of the Jewish scriptures within the Dead Sea Scrolls, and the implications of this for study of the New Testament. It will begin by exploring the scope, content and status of 'scripture' at Qumran. This will involve consideration of the variety of textual and physical forms in which the now-scriptural texts were accessed by the community, such as excerpts and anthologies as well as copies of whole books. It will then turn to an examination of the range of genres and exegetical techniques through which these authoritative texts were redeployed and actualised in the Qumran literature, including in commentaries, narrative works, legal texts and poetry. Significant correspondences with and differences from the interpretative forms and hermeneutical methods present within the writings of the New Testament can then be drawn out. This will help to situate early Christian uses of the Jewish scriptures within their wider context, and

highlight the breadth and diversity of the Jewish scribal and exegetical traditions on which the first followers of Jesus drew.

Seth Ehorn, Wheaton College
Paratextual Features of Quotation in Codex Boernerianus (GA 012).
Use of Jewish Scriptures in the New Testament

In this paper we will explore the paratextual features in Codex Boernerianus (GA 012), a Greek-Latin diglot manuscript of the Pauline Letters dated to the ninth century, that have a bearing on understanding how its copyist and subsequent readers may have understood the scriptural quotations in the Pauline corpus. We will consider the use of *diplai*, marginal attributions, and other paratextual features in order to better assess this emerging reading tradition of quotations. Preliminarily, the extensive use of paratextual features related to Paul's quotations in Codex Boernerianus shows that readers were interested in understanding not only the precise locations (in Paul's letters) of quotations but also the derivation of many of these quotations. The latter is indicated by source attributions in the margins of the manuscript. However, not all the attributions are "correct," leaving open the question of how these attributions were determined in the first place.

Marie- Thérèse Gerstner, Humboldt University of Berlin
Tears over Jerusalem: Interpretations of the Destruction of the Jerusalem Temple in Luke and Josephus
Use of Jewish Scriptures in the New Testament

This paper examines how Luke and Josephus use Jewish scriptures to interpret the destruction of Jerusalem in 70 AD. It focuses on two speeches addressed to the city or its inhabitants: first, Jesus' brief lament over the fate of Jerusalem in Luke 19:41–44, and second, Josephus' speech addressed "in tears" to the inhabitants of Jerusalem in *Bellum Judaicum* 5.362–420, with emphasis on the first. Although written from different perspectives, both lament the people's rejection of peace and the tragedy that was brewing. Striking is the way both draw on texts, features, concepts, etc. from the book of Jeremiah. Taking these intertextual connections into account, this paper will analyze the rhetorical function these speeches may have had for the addressees of both writings in the decades following the catastrophe. By highlighting Luke's use of OT motifs and underlying patterns of thought (especially the image of God's tears in the book of Jeremiah) and comparing it to a contemporary Jewish writer, this paper shows that the interpretation of the 70 AD events in Luke 19:41–44 is deeply rooted in the Jewish understanding of history.

Justin Hagerman, Lyon Catholic University
Playing with Words to Create Laughter? Humor in New Testament Writers' Uses of Jewish Texts
Use of Jewish Scriptures in the New Testament

This paper aims to contribute to the workshop's first modality concerning criteria and patterns of thought in the New Testament's uses of Jewish texts. The key move is to propose that one aspect of early Christian thinking is that of humor. This aim resonates well with recent scholarship, which has offered refreshing perspective through critical studies on rhetoric and irony. To align with these new perspectives, this paper argues that New Testament allusions to Jewish literature has potential to make ancient audiences laugh. Put briefly, New Testament writers are sometimes hilarious, particularly through the ways that they work with the contours, stories, and characters of Jewish literature. Whether the texts were successful in making audiences laugh, however, is beyond the scope of this paper. Nevertheless, the main thesis is that New Testament authors play with words to create laughter. Hence, the authors' composition beginning with Jewish texts has tremendous potential for humour. Framed in this way, humour itself becomes a promising angle from which to understand the rationale for how New Testament writers handle Jewish literature. Not all allusions to

Jewish literature will employ the same style, and not all word plays will be as funny as others. Even so, New Testament literary culture is marked by a certain penchant for humour that uses words creatively to make ancient hearers and readers laugh in new and unexpected ways.

Sigurvin Lárus Jónsson, University of Iceland
Luke 1.5–2.52 as an Example of Scriptural Classicism?
Use of Jewish Scriptures in the New Testament

Scriptural intertextuality, the use of the Septuagint in the New Testament, is a much-explored field in biblical exegesis. The current explanatory models for describing the use of scripture include the Jewish tradition of rewritten scripture (Vermes, 1961) and from gentile tradition the art of μίμησις or *imitatio / aemulatio* as described by ancient literary critics (Kloppenborg, 2007). Oda Wischmeyer has described the different aspects of intertextuality in the letter of James as 'Scriptural Classicism', by which she means "an independent text of literary quality, connecting the features of imitation and emulation with the literary technique of blending, thereby combining scriptural Classicism with innovative elements" (Becker, Jónsson, Luther, 2022). This paper argues that the stylistic shift in Luke 1,5 and the Septuagint style and diction of the first two chapters can be described as scriptural Classicism, as they go beyond the intertextuality that we find in earlier Christian texts. Paul cites scripture 93 times and applies countless allusions to scripture and the scholarly debate does not revolve around whether Paul is 'arguing with scripture' (Stanley, 2004), but the extent of his scriptural 'echoes' (Hays, 1986) and what his intended readers would have recognised. The narrative of Mark begins with scriptural citations and the narrativisation of Septuagint topics runs through the Gospel from John the Baptist to the Passion narrative. Matthew then expands Mark's concern for fulfilment of scripture into a central motif. The *auctor ad Theophilum* utilises all of these intertextual elements and surpasses them by composing the first two chapters in a distinctly Septuagint style, while only citing scripture twice (1.15; 2.23–24). The objective of the paper is to explore the literary technique(s) involved in this stylistic emulation and the social implications of the scriptural Classicism of the Gospel of Luke, both with regard to author and intended audience.

Andrea Luisetto, University of Milan
"The House of the Tent": A Hypothesis on the Apocalyptic Origin of 2 Corinthians 5:1
Use of Jewish Scriptures in the New Testament

This paper investigates the background of 2 Cor 5:1 and Paul's use of pre-existing traditions in its construction. This research will develop according to: 1) a lexicographical survey of the headwords of 2 Cor 5:1 (σκηνή/σκῆνος, ἀχειροποίητ); 2) Form Criticism, to study the *Sitz im Leben* of 2 Cor 5:1, with a focus on the expression "οἰκία τοῦ σκήνους (house of the tent)". The research will therefore follow two steps: 1) Investigation of the lexical and thematic agreements in previous and contemporary traditions. The use of the headwords of 2 Cor 5:1 in the LXX will be examined, focusing on the formula οἴκος τῆς σκηνῆς to refer to the Temple (1 Chr 9:23) and on the term σκῆνος, as a metaphor for the body (Wis 9:15). Further, the apocalyptic theme of the destruction and rebuilding of the Temple will be investigated in the "Second Temple" literature (e.g. Tob 13:9–18; 4Q174 1:1–13). Finally, the analysis will extend to Greek literature (cf., Ps.-Plat. *Axio*. 365e–366a).2) Comparison between 2 Cor 5:1 and the saying attributed to Jesus in Mark 14:58, which reveals significant structural and lexical analogies. The unprecedented presence of the adjective ἀχειροποίητ suggests a common origin for 2 Cor 5:1 and Mark 14:58. This may imply that both these lines were rooted in the same apocalyptic saying, differently employed by Paul and by Mark in reason of their different *Sitz in Leben*. This paper will thereby attempt to show how Mark may have preserved the likely apocalyptic nature of the source hypothesized, as opposed to Paul, who significantly diverged from it, providing a moral hermeneutic of the same source. This study may explain the overlap of various traditions – i.e. a sapiential, a "philosophical", and an apocalyptic one – in 2 Cor 5:1. Moreover, this study may contribute to a better

understanding of the relationship between Paul and the Jewish apocalyptic tradition, likely well known both by Paul and by the members of his communities.

Orit Malka, Hebrew University of Jerusalem

"Where Two or Three are Gathered in My Name, There Am I among Them" (Matthew 18:20): Devine Presence and Laws of Testimony in Mathew 18

Use of Jewish Scriptures in the New Testament

A famous passage in Mathew 18:15–20 presents a hermeneutical riddle: opening with a description of legal procedure, verse 16 quotes Duet 19:16 and the law regarding required and sufficient testimony; however, a paraphrase of the same law is also found in verse 20, where the subject matter is divine presence among believers, a context that seems to be far removed from the procedural laws discussed earlier. What is it *sitz-im-leben* of this paraphrase in verse 20? How, if at all, is divine presence among believers related to matters of testimony and legal procedure? For the lack of a satisfying explanation Scholars have tended to dismiss the problem as a mere play of words. There is no connection, many scholars hold, between the spiritual context of v. 19–20 and the legal context of v. 15–17; the Matthean author ties the passage using the paraphrase of the Deuteronomic language, probably following some earlier Jewish homily that used this language in the context of divine presence, for sheer rhetorical purposes. Contrary to this line of argument, the paper will argue that in fact, the entire unit of verses 15–20 deals with testimony, and offers a reflection on the guiding rational of the Deuteronomic law as it was read and understood by early Jewish interpreters. As the paper will demonstrate, verses 19–20 reflect an ancient Midrash on Deut. 19:16 that seeks to explain the mechanism of a legal procedure and the role of witnesses within it. This early Midrash was guided by a jurisprudential logic that saw witnesses as imposing an oath on the defendant, an oath that laid the foundation of the sentence by the community. According to the same jurisprudential logic, the unity among witnesses, strongly emphasized in v. 19–20, was necessary for the establishment of the oath. Unveiling this midrash provides the missing link between the Qumranic and the rabbinic readings of Deut. 19:16, and sheds light on some of the most puzzling features of ancient Jewish laws of testimony.

Jennifer Nyström, University of Gothenburg

Scribal Habits with Jewish Scriptural Quotes in Greek Manuscripts of Romans 9–11: Visible or Made Invisible?

Use of Jewish Scriptures in the New Testament

When opening any printed copy of the New Testament today, turning to Paul's Letter to the Romans chapters 9–11, the reader encounters a massive usage of quotations from the Hebrew Bible. The apostle seemingly constructs his argument on the future of Israel working with the Jewish scriptures close to hand. Lately, these chapters have received enormous attention from scholars when constructing a "Paul within Judaism," arguing that Paul here is a "typical" Jewish interpreter of scripture. This paper focuses on how later scribal practices have tended to the amount of Jewish scripture. Are the quotes visible or made invisible in the manuscripts, and why so? As Paul's writings, including Rom 9–11, quickly, in the growing Jesus movement, came to be interpreted in a – to use a modern-day buzzword – supersessionist way, it is reasonable to explore how scribes living in a (late) stage of the "parting of the ways" tackled the frequency of Jewish scripture in Romans. Exemplifying different textual families, this paper analyzes scribal habits by looking closely at scribal marks (or "non-marks") in Codex Sinaiticus, and Codex Bezae, and, shortly, in later manuscripts. Is scripture usage in Rom 9–11 ignored in early New Testament manuscripts? Are they transformed? Emphasized? Are these quotes treated as quotes "should be" according to customized scribal habits, or not? Regardless of the answers to these questions, this paper also addresses if we can draw any conclusions on how

manuscript writers perceived Judaism and Jewish scriptures based on their "aesthetic" engagement with the usage of Jewish Scriptures.

Jenny Read-Heimerdinger, Newman University
Re-Enactment as a Jewish Exegetical Technique: An Illustration from Luke's Writing
Use of Jewish Scriptures in the New Testament

Jacob is a familiar character in the history of Israel, the patriarch who gave the Jewish people their name. As a person who continued to be of utmost relevance to the followers of Jesus in the first century, he is less familiar. There are, however, indications in some manuscripts of the NT writings that he was seen as a model who served to interpret and evaluate the actions of the disciples. As an illustration, this paper examines the text of Lk. 24-13-35 in Codex Bezae to see how, in line with the traditional Jewish understanding that the whole of the history of Israel is contained in the Torah, the narrator presents the two disciples as re-enacting the flight of Jacob from Beersheba. The link with the Jacob story in Codex Bezae is made through the name of the village to which the two disciples were going, Οὐλαμμαοῦς, the place where Jacob stopped to sleep according to the LXX translation of Gen. 28.19. A series of observations in the Bezan narrative notes that the disciples, like Jacob, were running away and like him, too, they encountered the divine and conversed with him. Cutting across these similarities in Luke's account, is a new element: the disciples failed to fully grasp the meaning of Jesus' explanations of scripture, and when he disappeared, they were left in a state of profound grief. The Bezan text of the passage is compared with the text of NA 28 in order to consider how the two distinct narratives portray the disciples in quite different ways. Suggestions are made as to which of the two versions of the story is the earlier, and the reasons why changes would have been necessary. The theme of the paper is in keeping with that of the papers offered by Laurent Pinchard and Pere Cané, namely the Jewish nature of the Gospel text of Codex Bezae.

Kelsie Rodenbiker, University of Glasgow
Exemplarity as Intertextuality: The Case of Noah and the Ark
Use of Jewish Scriptures in the New Testament

Throughout the New Testament and many other early Christian works are found a substantial number of exemplary figures from the Jewish scriptural past. Both positive and negative figures are present, and they represent a varied spectrum of Jewish scriptural texts, especially narratives (Enoch, Noah, Abraham, Sarah, Lot, Michael the Archangel, Rahab, Job, true and false prophets, Elijah, sinful angels, Cain, Korah, Balaam, Sodom and Gomorrah are all found throughout the Catholic Epistles, for example). Despite the prevalence of such figures throughout early Christian literature, common notions of intertextuality do not account well for the invocation of a figure without an explicit reference to a text. I argue that, in the New Testament, exemplarity is more than a rhetorical strategy for encouraging or discouraging the imitation of the un/ethical behavior of model figures—it represents the use of tradition orbiting prestigious figures from the Jewish scriptural past and, as such, it is a distinctive mode of intertraditionality. Using Noah as a case study, I show that the varied characterization of Noah throughout the New Testament is a composite of not only now-canonical Jewish scriptures such as Genesis, but also *Jubilees* and the *Sibylline Oracles*. There are implications in this composite traditioning of Noah not only for the concept of intertextuality but also for canonical conceptions of the link between the Hebrew Bible and the New Testament. Additionally, Noah is marked similar to a *nomen sacrum* in the Bodmer Composite codex, along with other figures from the Jewish scriptural past, suggesting that the manuscript tradition, too, is aware of the unique role of Jewish scriptural figures embedded in Christian texts.

Anthony P. Royle, University of Glasgow
Divine Testimonies: The Euthalian Citation Lists in Greek Manuscript Culture

Use of Jewish Scriptures in the New Testament

The Euthalian citation lists, also known as θειων μαρτυριων (divine testimonies), are a systematic arrangement of references to Jewish and Graeco-Roman literature cited in the book of Acts, the Catholic Epistles, and the Pauline letters. The citation lists represent an advanced stage of late ancient scholarship on the use of antecedent texts within the formation of the New Testament and are important to framing the reception of New Testament thought and theology on scripture. The citation lists have previously been largely overlooked, merely observed as catalogues of rudimentary information. However, the New Testament constantly quotes Jewish scripture and the Euthalian citation lists are the earliest systematic attempts to understand that central aspect of the tradition. Therefore, examining the composition and transmission of these lists helps us to understand ancient and medieval views of what the New Testament is and reorients our own understanding of its literary interrelationships and their significance. This paper is situated not only in the context of the 'New Testament use of the Old Testament', which analyses ancient readers' recognition of textual reuse, explores categories and conceptualisations of citations in ancient media, and pushes back against modern maximalist approaches to citations in the New Testament mediated through recent scholarship and New Testament critical editions, but also imagines the broader literary world of shared intellectual culture and book production.

Lily Su, University of Glasgow

The Paratexts, Citations, and Authorship in the Pastoral Epistles

Use of Jewish Scriptures in the New Testament

Taking serious consideration of the manuscript paratextual evidence, this paper will analyze the use and citations of Jewish scriptures in 1 Timothy as a case study for exploring the compositional and interpretive approach of the Pauline author. By reworking the earlier authoritative texts, the Second Temple Jewish authors were able to use pseudepigraphy as a mode of textual production to stress the continuity of past tradition to meet their present need. Such literary practice may have influenced the textual production of the New Testament in the late Second Temple period, such as the Pastoral Epistles (PE). By citing earlier authoritative texts, the author of the PE was able to stress the continuity of Pauline tradition in a new context. Among the material evidence found in several New Testament manuscripts, *diplai* were used in Codex Alexandrinus and rubrication was used in Codex Claromontanus to mark out Jewish scriptural quotations in 1Timothy 5:18. In this paper I argue that manuscript paratextual evidence opens to us a window for viewing the interpretative strategies used to claim authority from earlier texts as well as the reception of the PE by early Christians.

Mateusz Jan Targonski, Pontifical Biblical Institute

God is Not (Only) Like a Hen: An Intertextual Reading of Matthew 23:37b

Use of Jewish Scriptures in the New Testament

Matthew 23:37b (// Luke 13:34b) contains an avian metaphor that is almost unanimously taken as a reference to a hen that gathers and takes care of its brood. Since the ancient versions, the Greek term ὄρνις has been usually understood here as a "hen" (Latin gallina; Syriac ܓܕܝܬܐ). This identification is well attested in the Greek corpus, although this is not the primary meaning of the term. In fact, ὄρνις refers as well to "birds" in general, as attested also in the contemporary literature. The recognition of the broader meaning allows seeing in the metaphor not only a reference to a scene from the fowl life but also an allusion to numerous biblical passages that employ the avian symbolism to express the ideas of gathering and protection (e.g., Deut 32:11; Ruth 2:12; Ps 91:4; Isa 31:5; 60:8; Hos 11:11).The scope of the paper is to read the metaphor from Matt 23:37b as a "mosaic of quotations" (J. Kristeva, "Word, Dialogue, and Novel") that absorbs and transforms the above-mentioned passages. Jesus ascribes to himself the actions that are attributed to God in the hypotext;

moreover, he recognizes them as belonging to the past. Consequently, the utterance can be read as a proclamation of the turning point in the history of salvation. This in turn significantly affects the interpretation of the following phrases (Matt 23:38–39). Finally, the early Christian texts serve as a testimony to the intertextual reading of the metaphor and the reinterpretation of its hypotext from the ancient reader's point of view (i.e., along J. Kristeva's horizontal axis).

Oda Wischmeyer, University of Erlangen-Nuremberg
Genesis 15:6 in Philo and Paul
Use of Jewish Scriptures in the New Testament

In my paper, I re-examine the different uses of Gen 15:6 in the context of Philo's interpretation of Genesis and the faith-texts of Paul's letters. In *migr Abr* 43f.; *virt* 212–219; *rer div* her 90–102; *mut nom* 177–186; *leg all* III 228 Philo connects reflections on the πίστις with the reference to Abraham's faith and to Gen 15:6. Abraham's faith is described as firm trust in God. For Paul it is theologically necessary to link up with precisely this use of the concept of faith in the specific context of Israel's Torah, in order to be able to think further from there about the concept of faith under the auspices of "in Christ." His individual theological-innovative achievement thus lies in a very specifically exclusive linking of Abraham's faith with the theme of righteousness in the sense of complete fulfilment of the law: Abraham's πίστις makes him righteous, not the status of circumcision. Paul interprets Abraham's righteousness entirely from Abraham's trusting faith in God, thus severing the self-evident connection between Abraham and the covenant of circumcision. Both authors use the text of Gen 15 for their own argumentation and move far away from the original intention of the text.

Nils Neumann, University of Hannover
To See and to Be Seen: Ritual Visuality in Revelation 1:12–20
Vision and Envisionment in the Bible and Its World

The description of the Son of Man in Rev 1:12–20 gives a number of visible details in mentioning the precious garments and shining golden appearance of the heavenly agent who reveals himself to the seer John. My paper points out parallels between the text passage from Revelation and ancient descriptions of cult statues in Greek sources. These parallels not only show that the New Testament text is shaped by Hellenistic cultural conventions, but also allow for analyzing the rhetorical impact of Revelation in some more detail. Beholders of cult statues undertake a pilgrimage to a certain sanctuary mainly in order to be able and see the image and – in the moment of beholding – feel the active gaze of the deity resting upon them. The cultural historian Jaś Elsner describes this sort of reciprocal vision as a form of "ritual visuality". Likewise, my paper argues, the visual features in the description of Rev 1 prompt a sort of "ritual" reception in the process of which the audience of the New Testament text can experience an encounter with their deity, the Son of Man.

Nicole Oesterreich, University of Leipzig
The Scent of Paradise. Olfactory Images in Vision Narratives of the Heavenly Garden
Vision and Envisionment in the Bible and Its World

In a world full of different fragrances, where religious experiences were accompanied by the scent of frankincense and other spices, one expects that visions also contained olfactory hallucinations. In fact, there are some traces of the occurrence of scents in the contents of ancient vision narrations. In the second temple literature and early Christian sources the images of paradise are often accompanied by scents and fragrances. My presentation will explore these sources with the following questions: Which smells are used? What was the possible purpose to use fragrances in vision narratives? Are there connections to the occurrence of olfactory hallucinations in altered states of consciousness?

John Ritzema, Pusey House
Multisensory Theophanies and the Judahite Cult in the Hebrew Bible
Vision and Envisionment in the Bible and Its World

This paper will argue (building upon some of my recent doctoral research, and papers I have previously delivered at EABS) that the multisensory nature of several Hebrew Bible theophanies can be understood as a function of their connection to the Judahite temple cult. It will offer a reading of Isaiah 6 as a multisensory temple theophany, considering the interrelation of the following elements: visual (of YHWH upon his throne; of the seraphim), auditory (the praises of the seraphim; the voices of YHWH and the seraphim), haptic (the coal, the shaking of the temple) and olfactory (smoke and the altar of incense).It will further argue that similarly multisensory theophanic experiences are envisaged in the priestly ordination ritual of Leviticus 8–9, and Ezekiel's first vision by the river Chebar in Ezek 1–3:15. It will also note significant comparative parallels in a small selection of cultic visionary texts from ancient Greece and the ancient Near East, and will draw upon recent research on ritual and epiphany in the Classics. The paper will offer a perspective on the relationship between multisensory theophany, ritualisation, and textualisation. It will argue that texts evoking multisensory visionary experience serve to inculcate a cultic visuality which shapes and is shaped by the Hebrew Bible's presentation of YHWH's presence in the Jerusalem cult, and which serves to legitimise the institution of the temple and its priesthood(s).

Anna-Lena Senk, University of Hannover
Paul the Visionary? Paul's Motivation for Action according to the Acts of the Apostles
Vision and Envisionment in the Bible and Its World

Paul as the great missionary and apostle to the nations is an authority that is hard to imagine early Christian history today without. Not only because he goes further - in the truest sense of the word - than any disciple before him, but also because he undergoes probably the greatest transformation of all before he places himself at the service of Jesus Christ. Paul is almost completely turned around: from persecutor to persecuted, or, as one likes to clichédly (though factually incorrectly) say, "from Saul to Paul." In the Acts of the Apostles we find several accounts of this event (ch. 9; 22; 26). In these scenes, the auditory-visionary event plays a role above all in the encounter with the Risen One, which has grave consequences for the convert. In this context, the goal of his action is determined by Acts 9:15f: "For this is my chosen instrument/vessel, that he should bear my name before Gentiles and kings and the people of Israel […]." As to what exactly it means to "bear the name of Jesus" according to this commission, there is a need for discussion in research, although something is certainly decided about the question of the meaning of ἐνώπιον: Narratologically, it is about nothing less than the core goal of the literary character from the moment of conversion. Historically-critically, the question of the Lucan interpretation of suffering arises. In terms of impact history, the questioning of missionary activity is situated in the context of a highly topical debate on postcolonial perspectives. With the help of a motivational analysis (embedded in the methodological context of the "clock of character" according to Jens Eder), it will be shown in that Paul's ministry in the book of Acts does not primarily focus on the geographical expansion of early Christianity, but on the situational listening to Spirit-inspired communication in connection with visionary experience.

Thomas Wagner, University of Wuppertal
Accessing the Divine through Cultic Rituals
Vision and Envisionment in the Bible and Its World

Visionary texts often direct to cultic scenarios in which they occur. The cult in itself is a ritual whose liminal character makes possible the encounter with occurrences that lie outside an earthly reality. In Van Gennep's sense, 'rites des passage' occur here, through which access to the divine sphere

becomes possible. In my paper I will approach what happens in the rite on the basis of ethnological research and cognitive sciences in order to ask from there the question about the connection between cultic rites and visionary prophecy beyond the form-critical insight that prophetic texts often represent cultic scenarios.

Luisa Almendra, Catholic University of Portugal
The Riddle of an Ending: The Beauty of Job's Daughters! (Job 42,15)
Wisdom in Israel and in ANE Wisdom Literature

This presentation wants to consider how the biblical assertion of the exceptional beauty of the last three daughters of Job must be re-read as an unusual case; a riddle that keeps the intensity of the drama developed in the book until the end. We know that in the Bible beauty can establish unusual cases. This is the case of Léa, Delilah, Susanna, Bathsheba and Esther, where their beauty plays a relevant role in the story: the beauty of Léa has always been a challenge in the relationship with her sister and with Jacob (Gn 29 –30; by her beauty, Delilah seduces Samson and manages to extract from him the secret of his enigma (Jz 14); the beauty of Beersheba leads the admirable King David to commit adultery and to cover him with death (2 Sm 11–12); and thanks to her beauty, Esther succeeded in obtaining a decree from the great King Ahasuerus to save the Jewish people exiled in Babylon from violent extermination (Est 5–9). However, in this specific case of the book of Job, the unusual seems to lead beyond beauty; a strategic literary work of the author, confirmed by the declaration to the heritage that immediately follows (Job 42,15b). The objective of this presentation is to unveil and understand this literary strategy which uses the argument of beauty as a support for intensity and challenge.

Anja Block, University of Bonn
How Sweet Are Your Words to My Taste, Sweeter Than Honey to My Mouth! (Psa 119:103): Bodily Dimensions of a Tora Oriented Wisdom in Psalm 119
Wisdom in Israel and in ANE Wisdom Literature

The heart as the center of a human being, the psalmist's lips and mouth, his eyes, looking for YHWH's Tora – Psalm 119 is full of expressions referencing the body of the psalmist. In this paper, I want to explore the question how the Psalm uses the bodily dimension to promote its central concern – a Tora oriented wisdom. Psalm 119's immersion into Tora is more than a cognitive process, it links body and mind. I want to focus on two aspects: Throughout the Psalm, the psalmist uses different parts and senses of the body to illustrate his approach towards Tora and wisdom: His eyes shed streams of tears in view of those who disregard YHWH's instruction. In contrast, God's word is like sweet honey to his mouth. The emotions the psalmist feels about his God's instruction affect him to the deepest level and they are interwoven with his learning process. I want to point out, how the alternating emotions like sorrow, joy, and hate illustrate the psalmist's devotion to his learning process. Psalm 119 is a meditation of Tora. It spells out and performs what Psalm 1:2 praises. Through its variations and repetitions, the psalm enables readers to empathize with the psalmist's wholehearted concern. Therefore, I want to demonstrate how reading the Psalm becomes a performance of this meditation on its own and triggers a learning process in the readers.

Frederique Dominique Dantonel, Goethe University Frankfurt
The Teaching Also Owes to the Metaphorical and Symbolic Meaning of the Bodily Organs in Proverbs 30 and 31.
Wisdom in Israel and in ANE Wisdom Literature

Twelve times bodily organs are mentioned in Proverbs 30, thirteen times in Proverbs 31. In each case, they are accompanied by epithets or appositions that clearly express the character traits to which they are intended to draw attention. They are thus tools of a discourse based on what the sage wishes to teach the student. With one exception, the eight bodily organs in Proverbs 30 refer to human beings, and they are accompanied by negative epithets and appositions. The seven bodily organs mentioned in Proverbs 31, on the other hand, are accompanied by positive epithets and appositions, and they

are in a conceptual context that indicates positive character traits of one or another of the human beings mentioned. In this way, an image of the strong woman and the woman of power emerges, as it was known in ancient Mesopotamia, i.e. in the Sumerian and Akkadian worlds.

Knut Martin Heim, Denver Seminary
Synesthesia and Human Cognition
Wisdom in Israel and in ANE Wisdom Literature

This paper explores the relationship between synesthesia and human cognition through analyzing a selection of metaphors in the books of Proverbs, Job, Ecclesiastes, and Psalms that connect the human senses of sight, hearing, touch, taste, and smell with human learning. Some attention is also given to metaphors that connect internal organs of the human body with motivation for or inhibition of learning in response to synesthetic stimuli.

Ben Rae, University of Cambridge
Character-Formation in Ecclesiastes: The Figure of Qohelet as a Pedagogical Device
Wisdom in Israel and in ANE Wisdom Literature

This paper argues that the figure of Qohelet plays a key pedagogical role in the book of Ecclesiastes, functioning as a character in a thought experiment conducted by the anonymous author of Ecclesiastes. I begin by arguing that Qohelet is an impossible historical figure, depicted simultaneously as Solomon and not-Solomon. By creating the character Qohelet and linking him to Solomon the author of Ecclesiastes produces a figure who embodies the Solomonic attributes of supreme wisdom, wealth, and power. But by distancing Qohelet from Solomon the author indicates that Ecclesiastes is not a biography of Solomon. Rather the character of Qohelet forms part of a thought experiment exploring what profit can be gained from life (Ecc 1:3). His imagined Solomonic resources allow the author (and readers) of Ecclesiastes to imaginatively explore this question unhindered by their own limitations. Furthermore, by constructing Ecc 1:3–12:7 as a first-person narrative spoken by Qohelet the author engages readers in a more personal way than would be possible with third-person narration. By speaking directly to the readers, the character of Qohelet allows them to share in the psychological highs and lows, frustrations and breakthroughs of his quest. This personal engagement enables the reader to psychologically experience scenarios that they themselves cannot embody. In short, the creation of Qohelet as a character enables the author of Ecclesiastes to conduct a thought experiment that invites the reader to consider the problem of profit in life free from their own social, financial, and intellectual limitations. This plays an important pedagogical role in allowing learning about the purpose of life and the problem of death to occur primarily through imagination, rather than through information.

Annunziata Rositani, University of Messina
The Impact of Emotions on the Discernment of Reality in the Ancient Near East Wisdom Literature
Wisdom in Israel and in ANE Wisdom Literature

This paper proposes an analysis of the psychological aspects of the wisdom literature from the Ancient Near East and their ability to influence people's decision-making, particularly sovereigns. Thanks to the reading of passages taken from the cycle of the “Suffering Righteous”, debate poems, dialogues, diatribes, and texts connected to Sargon I and Narām-Sîn of Akkad, the contribution analyses how emotions impact on the ability of men to face reality, to learn the truth, to dwell then on the role of wisdom and the loss of lucidity in the action of sovereigns. To this end, the contribution analyses some passages from texts of the so-called wisdom literature of the Ancient Near East and compares them to some passages of the *Code of Hammurabi* in order to reconstruct the relationship between the psychological issue concerning state of mind and mental lucidity, the ability to look objectively at reality, to acquire knowledge from data and make right decisions.

Markus Saur, University of Bonn
"Rejoice, Young Man, while You Are Young ..." (Ecclesiastes 11:9): Youth and Age in Ecclesiastes 11:9–12:7.
Wisdom in Israel and in ANE Wisdom Literature

The final poem of the Book of Ecclesiastes calls the young person to rejoice in his youth and to remember his creator before the days come when one has no delight. This last main passage of the Book of Ecclesiastes draws a picture of the aged person, one of great toil and physical decline, by making use of rich and ambiguous imagery. The final point of this poem is the hæbæl statement in Eccl 12:8, which frames the book together with Eccl 1:2 and thus refers back to the beginning of the book. If we read the final poem in Eccl 11:9–12:7 in the light of the beginning of the book, which is marked by the opening poem in Eccl 1:3–11, a remarkable contextualisation results: the cosmic reflections in Eccl 1 and the images of the human being in Eccl 12 interpret each other mutually. These references will be examined more closely in the paper. We will try to understand the image of the old person in Eccl 12 in the light of the cosmology of Eccl 1.

Zoltan Schwab, Spurgeon's College
"It Is Only with the Heart That One Can See Rightly."
Wisdom in Israel and in ANE Wisdom Literature

There are many texts in the Hebrew Bible about the relationship between the heart and the eyes. The relationship is clearly two-directional. What we see influences our thinking, and what we think influences where we direct our attention. Although this looks like the case of the chicken and the egg, my question is whether biblical thinking prefers an ideal direction. The paper investigates the first text (in a canonical order) that addresses this question, Gen. 3, more precisely the moment when Eve decides to eat from the tree of knowledge. Was her vision directed by her prior thoughts, or were her thoughts directed by her vision? I suggest that while traditional Christian theology suggests that Eve had some prior ulterior motives (e.g. pride, or a desire to become similar to the gods), it is at least as easy if not easier to understand the text as suggesting that the problem was not with her prior thoughts but that she succumbed to her vision without much thinking. In other words, the mistake she makes in the story (if it is, indeed, a mistake to eat from that tree) is not that her heart is not right but that her eyes take over the role of leadership from her heart. This provides a basic biblical tenet of education: attention should be directed by the heart, freely wandering attention is dangerous.

Ellie M. Wiener, University of Cambridge
A Joban Thought-Experiment: Pushing the Mind to the Limit
Wisdom in Israel and in ANE Wisdom Literature

This paper explores how the book of Job utilises concepts and language of limits and extremes in order to probe the furthest reaches of the human mind's capacities to obtain wisdom. The prologue sets up an 'extreme' premise as a wisdom thought-experiment: what if the most wise person imaginable undergoes the most incongruous, comprehensive suffering imaginable? Engaging with this theological quandary, the book then proceeds to press human understanding to its extremities in Job's exchange with interlocutors—marshalling wit and verbosity, a meristic representation of old and young perspectives, and escalating emotion and interpersonal estrangement—until human contribution to Job's dilemma has been exhausted and found wanting. Chapter 28 and God's speeches (chs. 38–41) speak into this otherwise intractable impasse with divine perspective. Ingeniously, rather than ameliorating all tension with simplistic solutions, the book resolves in paradox, requiring Job (and the reader) to be satiated with the simultaneous inaccessibility and plainness of wisdom: inaccessible to searching human minds yet plain as revealed by God, in the context of genuine relationship with the

Creator. Appreciation of paradox suggests harmonious theological depth in a unified composition, over against common scholarly assumptions, both historical-critical and postmodern, of the book's fundamental discordance. This paper seeks to take into account how the structural and stylistic form of the book of Job contributes to its theological content with respect to the wisdom quest. The book's pedagogical strategies befit how and what Job is taught about living in awe-filled relationship with the hidden God who answers.

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Ziólkowska, Olga, Adam Mickiewicz University in Poznań, 3.2.13
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