THE BOOK OF ABSTRACTS

	Wednesday	
14.45-16.15	Session A	room HS 47.01

Janna M. Bösenberg
Georg August University of Göttingen

Explorations along the Boundaries of Tradition Criticism: The Litigation Motif in the Book of Job

The meaning of human suffering is negotiated within the Book of Job in several ways. One of these is through the use of juridical terminology. Some of Job's strongest expressions in the basic literary layer of the Book of Job are characterized by Job's desire for litigation in court (Job 9–10:13.16.19.23.31).

Starting from the literary context of the Second Temple period, this investigation draws a wide circle backwards in time in order to encounter findings from the history of motives and forms. In doing so, it becomes clear that the writers of the Book of Job did not only take up literary topics from the Hebrew biblical scriptures, such as the juridical motifs of the Torah, the prophets, and biblical wisdom; the scribes may also have been aware of streams of traditions from the world of Egypt and the Ancient Near East, which will be the focus of this paper. Going far beyond the texts of the often mentioned Babylonian and Sumerian *Righteous Sufferer* literature, the motif of Job's desire to go to court with God potentially draws much from Egyptian and Mesopotamian literature, hymns, sacrificial prayers, and incantation texts. It is possible to make connections as far as Sumerian *Duels with Words*, juridical dialogues, and contracts from secular legal history.

This paper will also discuss the weaknesses of applying tradition criticism, given that the greater the chronological and geographical distance between the analysis and the Book of Job, the riskier the assumption of an actual lineage of tradition becomes. Therefore, to conclude, this paper will outline what conclusions can be safely drawn from the provided analysis.

Rebecca Ludwig
University of Wuppertal

Textual Strategy in Elihu's Speeches: How Motifs Guide through the Text and a Poetic Structure

The text of Elihu's speeches are usually approached on the level of textual history. The poetic structure often recedes into the background and stylistic devices are overlooked or evaluated as textual breaks. Another problem in research on Elihu's speeches is the unresolved question of the discrepancy between the actual new content provided in Job 32-37 and the existing amount of text.

To answer this question, I focus on the poetic form of Job 32-37, tracing the structure laid out in Elihu's speeches in an attempt to get closer to the discourse to which they belong. My investigation points to the connection between discourse (content)and poetry (form). Existing research, taking a literary-critical and philological approach, questions the text in terms of its conventions and corresponding implementations. To challenge the literary-critical and philological approach, I explore Job 32-37 from a structural perspective, by using a *grounded theory-based methodology*. My aim is to show how Hebrew poetry was used to discursively implement a theme in order to respond to the questions of whether, or at what level, Elihu's speeches connect to the older parts of the Book of Job and which relationships between content and textual range exist.

Zoltán Bödör
Jewish Theological Seminary – University of Jewish Studies

Unlocking "the Heart" in the Book of Job

The Hebrew noun *lev/levav* has a wide semantic range and occurs in nearly every book of the *Tanakh*. The human "heart" is often featured as a moral compass which, depending on a person's ethical bias and decisions, may be set in a particular direction, or "redirected" (Job 11:13 CSB).

Although the conceptual metaphor theory articulated by Lakoff and Johnson is contested by some *as an etic approach applicable cross-culturally*, certain domains discussed in *Metaphors We Live By* (1980, 2003) may prove helpful in revealing the contextual meaning of verbal and nominal expressions with *lev/levav*. This focuses on "The heart as friend/enemy" implicit metaphor in the Book of Job. I will demonstrate that "the heart" has some of the characteristics of a well-meaning and upright friend, as well as a "misleading" and "vindictive" adversary (cf. Job 15:12; 27:6; 33:3).

The biblical Book of Job is a prime example of describing a human's inner struggles and outer conflicts through divine justice, human reasoning, and the search for meaning. Seen in a wider theological or philosophical context, enmity towards God, challenging his ethical expectations and dealings with humans on the one hand, and embracing righteousness, befriending God on the other, are illustrated as the archetypal struggle of *everyman* in the trials and tribulations of Job. In biblical terms, "strengthening the heart" (Ezra 7:10) and "lifting the heart" (Ex 35:21) to withstand worldly challenges are moral imperatives of JHWH, failing that humans cannot surpass their shortcomings or understand their calling from God like Job did.

Wednesday		
14.45-16.15	Session B	room HS 47.02

Hananel Shapira
Hebrew University of Jerusalem

Reassessing Aaron's Ritual Authority: Leviticus 10 as a Test Case

Scholars have tended to perceive Leviticus 10 as validating the ritual authority of priests and their role as mediators and interpreters of ritual law (Watts 2007: 118; Nihan 2007: 590–593; Feldman 2020: 116–120; Röhrig 2021: 177–183; MacDonald 2023: 234–236). This understanding contrasts sharply with

Achenbach's 2004 analysis, according to which Leviticus 10 is a critique against the Aaronic priesthood. Advocates for a ritual authority interpretation emphasize Leviticus 10:8–11, around which the entire chapter is structured: in these verses, the deity approaches Aaron himself, thus highlighting his role as a mediator of ritual law. The given command prohibits Aaron and his descendants from drinking wine, allegedly rationalizing this prohibition by assigning them the role of ruling in ritual matters.

However, these very verses demonstrate a significant reworking. In this paper, I will suggest that the prohibition's original meaning is best understood against the background of its narrative context and that its initial function was a critique against potential priestly claims for authority. I will then suggest that the composition does not involve a speculative, as well as highly suspect, dispute between two competing priestly parties, as hypothesized by Achenbach; rather, it reflects a leadership quarrel between priests and other civic institutions.

Julia Glanz
University of St Andrews

Levites and Leaders, Blasphemers and Bovids: A Reconsideration of the Laying on of Hands Ritual in Leviticus and Numbers

The combination of the lexeme סָמַך s and י ד, to lay on a hand or hands, occurs sixteen times throughout Leviticus and Numbers, but the seemingly disparate uses of the gesture complicate scholarly attempts to define and categorise its role. First, this paper will compare the different narrative and ritual contexts in Leviticus and Numbers in which the laying on of hands appears. Next, it will draw into question the categorical boundaries drawn around the gesture, particularly by Milgrom and Wright: two hands on animals in a sacrificial sense versus one hand on people in a non-sacrificial sense. Finally, it will consider the role of the gesture in Leviticus 4, regarding offerings for unintentional sins, and 24, the story of the blasphemer, when compared to its absence in the parallel texts of Numbers 15. Drawing on the redactional relationship between Leviticus 4, 24, and Numbers 15, this paper will ultimately argue that the presentation of the laying on of hands gesture defies strict categorisation and, instead, its distribution represents the progressive delimitation of authority present in Leviticus and Numbers.

Kevin Hovsepian
UCLouvain

Jewish Communal Liturgies and "Divine Presence"

In this paper I will propose a theoretical model for understanding the nature of the relationship between the Jewish communal liturgies and the "divine presence" at the end of the Second Temple period. I will start by comparing the notion of "liturgical community", initially proposed by G. Stembergerand and then taken up by José Costa in a 2021 article, with a suggestion made by D.K. Falk concerning the possible common origin of elements present in the liturgy of the Yaḥad, as well as in that of the rabbinic Judaism.

According to Falk 'the similarities between prayers at Qumran and the Synagogue liturgy are too substantial to ignore.' He suggests that it is the framework of the participation of the Judean lay people in the Temple cult, through the psalms performed by the Levites at the times when the sacrifices were performed, which may have constituted the common basis from which the two communal liturgies

progressively took shape. Costa applies the notion of "liturgical community" to the idea of the communion to the angelic praise implied in the development of the *Qedusha*. In contrast to the vertical conception of "liturgical community" proposed by Costa, from Falk's historical perspective we should rather be dealing with a "horizontal liturgical community", a community which may have constituted the initial situation from which a Jewish liturgy outside of the Temple was able to develop at the time of the Second Temple.

In this paper I will propose a model for "liturgical participation", in dialogue with Costa's and Falk's insights, taking into account all possible dimensions. This model will not only be spatial, but also temporal and will facilitate the assessing of the extent to which we might consider Jewish communal liturgies as possible places of access to the "divine presence".

Wednesday		
14.45-16.15	Session C	room HS 47.11

Daichi Okawa
University of Vienna

They Hated Me "without Reward": An Alternative Translation of Δωρεάν in John 15:25

The Greek word δωρεάν is the accusative of δωρεά (gift) and, unless accompanied by an article, has the function of an adverb. From this linguistic profile, the adverb should have been used essentially to indicate that a certain action is to be regarded as a gift, iin that it is done without giving or receiving anything in reward. In the case of John 15,25 however, all the major English Bible translations and commentaries render the term against this linguistic profile as "without a cause" (NRSV; KJV; NKJV; RSV) or "without reason" (NIV). In other words, scholars generally interpret the term used in John to denote "hatred that lacks any reasonable foundation" (L. Morris). Although this meaning of δωρεάν is 'never found outside the LXX and NT (including the post-apostolic fathers)' (F. Büchsel; TDNT), it is widely assumed that the fact that the term is used in the LXX as a translation of Hebrew חנם, which means "in vain" and "without reason" in addition to "free of charge", supports such a translation and interpretation. This paper suggests an alternative understanding to this long taken for granted interpretation, and offers a close look at the context of both its sources (LXX Ps 34:19; 68:5; 108:3) and the Gospel of John. This paper will demonstrate that an alternative translation of "they hated me without reward" in John 15:25 is plausible.

Soli Chakkungel Devasia
KU Leuven

Γεννηθῆναι ἄνωθεν and its Ambiguity: A Critical Assessment of the Phrase in John 3:3.7

This paper will investigate the meaning of the Johannine expression γεννηθῆναι ἄνωθεν, which specifically occurs in the John 3:3.7, within the passage where Jesus engages in a dialogue with Nicodemus.

Scholars are unanimous in asserting that the Johannine phrase γεννηθῆναι ἄνωθεν is an amphibological expression. Its ambiguity is widely recognized as one of the key challenges in the process of comprehending the semantic content of the phrase. In terms of its component vocabulary, the verb γεννάω has the meanings 'to beget' and 'to be born', and the adverb ἄνωθεν can be rendered as 'again' and 'above'.

The combination has led scholars to differ in their interpretation. Three kinds of interpretation exist regarding the meaning of γεννηθῆναι ἄνωθεν in John 3: a) to be born from above, b) to be born again, and c) a synthesis of these two meanings. Consequently, different scholarly hypotheses have emerged based on different categories of meaning of γεννηθῆναι ἄνωθεν namely, physical sense, spatial/temporal sense, and spiritual sense.

The polysemy of the phrase necessitates the detailed study of the evolution of its meaning, precisely, how the cultural and linguistic contexts and environment shaped the Johannine usage of the term γεννηθῆναι ἄνωθεν. This paper also addresses a notable gap in the academic literature by rigorously demonstrating the expression's ambiguity. It employs a multidisciplinary approach, drawing insights from ancient literature, lexical analysis, and modern commentaries, to shed light on the complex semantics of γεννηθῆναι ἄνωθεν. By delving into these multiple dimensions, this paper aims to provide a comprehensive understanding of this phrase and its significance within the Gospel of John, thereby contributing to the broader field of biblical and linguistic studies.

Triantafillos Kantartzis
Ludwig Maximilians University of Munich

Clothes and their Colour in Acta Pilati

The *Acts of Pilate* contain intriguing examples of clothing. As part of the apocryphal *Gospel of Nicodemus*, the *Acts of Pilate* introduce different apparels as well as fabrics in its narrative of Jesus Last Days; the vast majority revolve around the figure of Jesus, either worn by Him or attributed to Him. The garments that are mentioned in this story function differently in the different scenes of the narrative, introducing a wide variety of elements into the events of *Acts of Pilate*, elements or meanings derived from their colour or their textile that they are made of.

However, the rich manuscript tradition of the *Gospel of Nicodemus*, and thus the *Acts of Pilate*, affects the content of coloured garments in the story. The differentiation of scenery, the omission of certain events and the alternation of characters involved, form inconsistent imagery throughout its manuscript imagery. Garments and their colour are also part of this inconsistency. Their diversity introduces a certain volume of disimilarilty of meanings and ultimately points to different messages in the scenery of *Acts of Pilate*.

The manuscript polyphony of *Acts of Pilate* gives a great opportunity to examine its variety of clothes and their colour. The introduction of different clothes of different colours imbues them with connotations from the cultural context of the story. Additionally, the intertextual links that the *Acts of Pilate* creates contribute to the multiplication of values and ideas of the story. The side-by-side examination of the apparel in the two Greek texts that Constantin von Tischesdorf has synthesized gives a thorough view of the variety of meanings that the coloured clothes have in the text. Even more stimulating conclusions can be drawn from its comparison with equivalent cases in the canonical Gospels. From the comparative investigation of the clothes in *Acts of Pilate* this paper will note the volume of influence that clothes and colour have in a narrative of the apocryphal literature.

Dimitrije Vasković
Charles University in Prague

Creating a Meaning within the Symbolical Field of Myth and Memory

The symbolic field, sustained from myth and memory, presents the presupposition of creating a meaning. This process of creating a meaning is never sequential, but, as Scholes and Kellogg point out in their book *The Nature of Narrative*, rather presents making a bond between "the world of fiction" and the "real world". Both the real and fictional worlds might be perceived from the perspective of the famous Lacanian triad: imaginary, symbolic, and real.

Since memory is always a part of a language, or rather a structure created from organized symbolic codes referring to the past and at the same time modeling it, this paper deals with myth standing at the beginning of the memorizing process, bestowing memory not merely images but also structure. It will also refer to Ricoeur and to mythmaking theory in the work of Canadian scholar Thomas Hatina, who perceives this relation not as a historical one, but rather speaks of a dialectic relation between past and present within a certain hermeneutic position.

The goal of this paper is to show that nativity narratives in Matthew and Luke might also be examined from the perspective of mythmaking; the typology used in both nativity narratives shows us that myth is not merely a part of the historical realm. As Géza Vermes, among many others, shows, the nativity story cannot be seen as an attempt of historical account. It should rather be seen as a part of language and fiction. Jean-Luc Nancy points out in his famous work *La Communauté désavouée*, nativity narratives as language and fiction presents an ontological presupposition of understanding, without which the existence of community is impossible. Here memory becomes part of constitutive myth. Memory theory is also widely discussed by Aleida Assmann and Sandra Huebenthal.

Ema Jacková
Charles University in Prague

The Hermeneutics of Jesus' Exorcisms in the Context of Literary Genre and the Reader

This paper will examine the phenomenon of exorcisms from the perspective, of hermeneutical research using examples from early Christian Christological texts. The basis of the research is a diachronic reading of the texts using a hermeneutic based on the Schleiermecher-Gadamer tradition.

As a starting point in approaching the genres of the Gospels, this paper uses insight derived from contemporary literary theory, taking into account scholars such as H. White, N. Fry, and the insights into fiction that have been addressed by W. Iser and I. Todorov. The paper explores historical metafiction and its compatibility with exorcisms that demonstrate mythic features. It seeks to explore this phenomenon of exorcism, which has survived to the present day, back in ancient literature and its *sitz im Leben*.

Emphasis is placed on the literary questioning after performance in ancient genres and its function in the text, literary images, artistic linguistic means, authorial intent, and the world of the reader.

Johannes Stenzel
University of Graz

Archetype and Exegesis? A Critical Examination of Eugen Drewermann's Depth Psychological Interpretation of Scripture

This paper is a methodological examination of depth psychological exegesis, as presented by Eugen Drewermann. Firstly, I will examine how Drewermann's hermeneutical approach can be understood, what its strengths and weaknesses are, and whether it is methodologically consistent. I will show that the concept of fear and its psychological structures are central to Drewermann's anthropological and theological understanding. Secondly, the concrete application of the depth psychological method will be made clear using two biblical texts as examples. These will be the so-called antitheses of the Sermon on the Mount in Matthew 5:21-48 and the story of the healing of the possessed man from Gerasa in Mark 5:1-20. Finally, I will show how Drewermann's approach could be introduced into today's exegetical method books.

Even though his contributions to research date back several decades, Drewermann is considered one of the most influential representatives of depth psychological exegesis. Since this approach plays little or no role in the current academic debate, the legitimacy and practicability of it, as well as what added value a reception of Drewermann's approach would represent today, must be considered in addition to a precise analysis.

Within this paper special focus will be placed on the commandment to love one's enemies in Matt 5:43-48 and the question of whether, and if so how, Drewermann's approach can make a contribution to an ethics of peace, especially in view of the wars in Ukraine and Israel. It is particularly important to ask whether Drewermann's appeal to take Jesus' words literally on this issue really has a well-founded justification and what consequences this call for radical non-violence would have in the face of war and terror.

Wednesday		
16.45-18.45	Session A	room HS 47.01

Anja Block
University of Bonn

'I am a companion of all who fear you' - Friend and Foe in Psalm 119

Torah in Psalm 119 constitutes and nourishes the relationship between the psalmist and the Divine. The psalmist is firm in his declaration to follow and keep the Torah. Although most verses are concentrated on Torah and YHWH, the psalmist is not an isolated person. He is surrounded by friends, adversaries, teachers, and other people he mentions. The psalmist is embedded in a social web. In this paper, I will take a closer look at this social web.

How does the psalmist relate to other people? Which words and descriptions does he use, and can we draw conclusions about how the psalmist himself saw the social web he is a part of? The linguistic analysis and categorization of hints about the social environment of the psalmist in Psalm 119 can provide answers to these questions. This will constitute the first part of this paper. Subsequently, the question arises whether, and if so, to what extent, the allies, adversaries, and others fulfill a function in conveying the Psalm's central message about the psalmist's experience with YHWH's lifegiving Torah. Therefore, in the second part of this paper, I will outline the usage and pragmatics of the previously analyzed references in relation to the psalmist's relationship to the Torah.

Marie Hell

Ludwig Maximilian University of Munich

Stylistic and Theological Analysis of the Hodayot in Comparison to the Psalms

For this paper I will present the interim results of my magister's thesis, to be submitted at the end of April. The topic under discussion will be a comparison of the Hodayot, the Thanksgiving Hymns, with the Psalter.

In common commentaries on the Dead Sea Scrolls, the Hodayot's similarity to the psalms is often pointed out, but a detailed comparison is found neither there, nor in other literature.

In my thesis I aim to carry out a deeper analysis of the Hodayot (1QHa specifically) and work out their theological and stylistic character. This discussion will involve considering whether the Hodayot only draw on biblical motifs or consciously use them to distinguish their own poetry from them. There will also be a focus on linguistic observations: it is conceivable that information about changes in theology can be provided by comparing the use of biblical vocabulary as well as the prayer language.

Veronika Bibelriether

Friedrich-Alexander-University Erlangen-Nuremberg

Life beyond Death? The Question of a Postmortem Existence in Psalm 73

Whether Ps 73 (especially Ps 73:24.26) expresses hope for a postmortem existence has been a matter of controversy in biblical research. However, especially in more recent times, academic contributions seem to be in favour of the presence of some kind of idea of postmortem existence in the psalm. A consensus or at least a tendency seems to be emerging.

In this paper, the emerging tendency towards acknowledgment of a postmortem existence will be evaluated by means of a close historically critical analysis of the crucial verses and a comparison with related texts, including Ps 49 and Koh 3:16–22. Based on this evaluation, necessary differentiations for a proper understanding of the conception of a postmortem existence in the psalm will be highlighted and their implications for further research will be explored. It will be argued that understanding Ps 73 as a witness for postmortem existence in the Old Testament in a differentiated way leads to it being an important puzzle piece of the evolution of hope for the hereafter; it stands conceptually between texts like Ps 88:6, which states a separation of the dead from the hand of YHWH, and later ideas of resurrection, as they ultimately come into play in the New Testament.

Aleksandr Farutin
University of Warsaw

Structure and Function of the Qumran Psalms Scroll (11Q5) – A Rhetorical Analysis

11Q5 (*The Great Psalms Scroll*) is one of the most well-preserved manuscripts found in Qumran. Dating back to the first half of the first century C.E., it contains over forty compositions, which include both psalms from the Hebrew Bible and non-canonical writings previously unknown or known from ancient versions. The main aim of this study is to discover the overall structure of the collection and to disclose the main principles underlying its composition.

During the years after its publication in 1964, the scroll received a great amount of scholarly attention mainly due to the unusual order of the psalms contained within it. Previous debates have dealt mainly with the issue of the canonical status of the scroll, often ignoring the principles which lead the editor to compose it in this specific way. This attempts to fill in the gap in the studies on the scroll using the method re-discovered in 1980's, commonly referred to as Biblical and Semitic Rhetoric (RBS) or rhetorical analysis. This paper proposes that the text of the scroll may be divided into twelve sequences of psalms combined into four larger sections, creating a regular concentric composition within which three psalms (105, 119 and 93) play the main role. On the basis of this composition, a proposal will be made about the *raison d'être* of the scroll, as well as about its liturgical function: the scroll was composed in close relation to the structure of Isaiah 40:1-42:12 and was meant to play a part in the liturgy of the imminent eschatological Yom Kippur.

	Wednesday	
16.45-18.45	Session B	room HS 47.02

Jonathan L. Berglund
University of Aberdeen

Divine Hierarchy is an Anachronism: Scholarly Angelology and the Rulers and Authorities in the Letter to the Ephesians

In recent scholarship related to Second Temple Judaism, the phrase "divine hierarchy" proliferates in descriptions of ancient ideas of heavenly or angelic beings. For example, this language has been increasingly deployed to describe lists of "powers" in texts like the Letter to the Ephesians: πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις (Eph 6:12; cf. 1:21. Col 1:16).

In dialogue with Emma Wasserman's *Apocalypse as Holy War* (2018), this paper asks whether or not "hierarchy", a term first applied to divine beings by Pseudo-Dionysius sometime in the fifth or sixth century, is appropriate in relation to the Ephesians text, as well as Second Temple Jewish texts more broadly. While much of the research related to "divine hierarchies" is illuminating, I will suggest that ancient ideas such as the heavenly court do *not* in fact conform to a later conception of hierarchic ranking, which itself depends on more Neoplatonic ideas. Not only this, but I will also discuss if the classifications

of "hierarchy" depend on Western, democratic conceptions of power and order, foreign to the texts under analysis, a sort of theological parallel to a similar phenomenon in anthropology (e.g., Dumont 1966).

In opposition to the current trend, I will suggest that "divine hierarchy" is both anachronistic and Orientalist when used to describe texts like Ephesians, distorting the actual conceptions of heavenly beings and orders represented in those texts. To make this argument, I begin by comparing three Second Temple texts, then I offer an analysis of Pseudo-Dionysius's *Celestial Hierarchies* and how it draws on Neoplatonic thought, and finally, I conclude with insights for reading the "powers" in Ephesians.

Lily Su
University of Glasgow

A Letter 'from Laodicea': Reading the Paratexts of 1 Timothy

The Pauline authorship of the Pastoral Epistles (PE) remained mostly unchallenged until the end of the eighteenth century. Modern scholars have tended to approach the authorship problem of the PE, and 1 Timothy in particular, by focusing on their linguistic peculiarities and using statistical analysis. However, it is too simplistic to rely on statistical arguments to support either authentic or pseudonymous authorship of any ancient writing, without considering manuscript evidence.

Numerous manuscripts of New Testament writings preserve a variety of paratextual elements beyond the biblical text itself. For example, the subscriptions to 1 Timothy preserved in the majority of manuscripts have "Laodicea" as the place of its composition; yet, the word "Laodicea" is not mentioned in the letter's main text. Was the letter of 1 Timothy written from Laodicea? Why did ancient scribes or readers include the information in the manuscript tradition? This paper argues that ancient scribes and readers might have acknowledged the problematic nature of the letter, but they used paratexts to defend 1 Timothy as an authentic Pauline letter written from Laodicea, as mentioned in Colossians 4:16. From this perspective, various paratextual features will be explored, including inscription, subscription, Euthalian apparatus, marginal gloss, and scholia, that attest to the reception of 1 Timothy by ancient scribes and readers.

Reading the manuscript paratextual evidence provides us with a better understanding of the reception of 1 Timothy by Christians in the past and the strategies they used to incorporate the text into the larger Pauline discourse.

Dr. Hendrik J. Prinsloo
University of the Free State

Paul's Strategy of Reaffirming the Thessalonians' New Identity in 1 Thessalonians 1:6-10: A Text-centred

Rhetorical Analysis

This paper will illustrate Paul's rhetorical strategy to reaffirm the Thessalonian's new identity by using a close reading of 1 Thessalonians 1:1-6. In this pericope, Paul utilizes the typical element of thanksgiving by adapting it to achieve the following rhetorical objectives: to reaffirm, in a pastoral way, the relationship between the missionaries and the addressees; to highlight, in a theological sense, the addressees' positive relationship with God and with Christ by which their new identity is defined; to encourage, in practical terms, the addressees to live according to this thanksgiving with dignity by the embodiment of their new

identity in light of their immanent expectation of the parousia. Presented as a text-centered rhetorical analysis, these elements will be discussed by identifying Paul's overall strategy and dominant and supportive arguments, followed by an examination of his rhetorical techniques.

Dr. Kampotela Luc Bulundwe
SNSF Postdoctoral Fellow
Centre for Advanced Studies 'Beyond Canon_'
University of Regensburg

2 Timothy and the Emergence of the Corpus Paulinum

Countless attempts have been made to explain how Paul's letters were first assembled and when they began to circulate as what we now know as the *Corpus Paulinum*. The quest focuses mainly on two areas: 1) the first witnesses who mention collections of Pauline letters, and 2) the New Testament letters attributed to Paul.

There is confusion as to the selection and order of the letters (Marcion, P46), and for the date of some witnesses (the Muratorian Fragment). Regarding the attribution of letters, however, it is convincing that Paul and his co-workers initiated the collection of his letters (Nongbri 2013; Elmer 2015; Frey 2018). In search for an explicit point of reference, most studies have focused on the role of the deutero-Pauline letters (e.g. Goodspeed 1933). Later, these hypotheses were largely sidelined to favor witnesses from outside the Pauline corpus, such as 2 Peter 3:15-16 or the Apostolic Fathers, which seemed to be more relevant regarding the dating and intertextual connections. Consequently, these studies overlooked the so-called Pastoral letters, although most scholars date them around the same time as 1 *Clement*. The fact that most studies of the 19th and 20th centuries considered the Pastoral letters as a normative block explains this neglect, a methodological bias that has been denounced for over twenty years (Johnson 2001).

Drawing on memory approaches, I will show that the literary genre and content of 2 Timothy shape the goal of creating a hermeneutic key for reading together and spreading the proto-Pauline letters and Colossians as Paul's legacy at the turn of the first and second centuries; in other words, 2 Timothy can be seen as taking one of the first steps towards the formation of the *Corpus Paulinum*.

Wednesday		
16.45-18.45	Session C	room HS 47.11

Kendall Davis
University of Edinburgh

Moved to Awe and Wonder: Ambiguity in Luke's Infancy Narrative

 Scholarly readers often treat ambiguity in biblical texts as a problem to be solved. Through the clever use of linguistic tools and historical insights, exegetes aim to make clear what is unclear and thereby resolve ambiguities. While this approach often serves scholarly readers well, it obscures the fact that ambiguity can also be an important literary strategy.

This paper will begin by examining the phenomenon of ambiguity in biblical texts by distinguishing different kinds of ambiguity, factors that cause texts to be ambiguous, and reasons why authors might use ambiguity as a literary strategy. After this, the paper will explore two specific instances of strategic ambiguity in Luke's infancy narrative: the angel's declaration that the baby Jesus is χριστός κύριος in Luke 2:11 and the child Jesus' statement that he must be ἐν τοῖς τοῦ πατρός μου in Luke 2:49. This paper will argue that when the text is understood less as a passive object of study and more as a force that acts upon the reader, it becomes clear that ambiguity is intended to drive the reader into the same awe and wonder exhibited by the character Mary, who treasures up these things, pondering them in her heart. A few closing reflections on the place of wonder in theological readings of scripture will be offered as well.

Daniel David Pollorena Marquez
University of Vienna

Who Said What? Jesus or John? Exploring Luke's Use of the Agrapha in Acts 11:16

The term *agrapha* (unwritten) is used in biblical studies to refer to the collection of Jesus' sayings found outside the four canonical Gospels. Andrew Gregory notes that the *agrapha* are of scholarly interest because they may be, 1) evidence for collective memory about Jesus and different communities who preserved them, 2) evidence for the Historical Jesus, and 3) evidence for the development of Gospel traditions.

This paper will explore the use of the *agrapha* found in Acts 11:16, where Luke has Peter remembering the word of the Lord: "Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ" (John baptized with water, but you will be baptized with the Holy Spirit). Significant, for this paper, is the fact that although this saying is attributed to Jesus in Acts, a similar saying is attributed to John the Baptist in the three Synoptic Gospels (Mark 1:8; Matt 3:11. Luke 3:16). This, therefore, raises the possibility that Luke uses some of Jesus' material in Acts, which he could have otherwise written in his Gospel. Moreover, since Luke was aware this saying is attributed to John (Luke 3:16), why did he choose to attribute it to Jesus in Acts? These questions will be addressed from a literary perspective while considering thematic connections between Jesus and John, and Luke's appeal to memory (cf. Polycarp and 1 Clement).

Lukáš Krynský
Charles University in Prague

Social Memory Theory, Narrative Criticism, and Trans-textual Theory as Applied to the Lukan Gospel Prefix

The Gospel of Luke is an externalisation of a particular communal memory. Unlike more fragmentary approaches, the memory-text's meaning dwells within the writing's entirety, as in a receptacle, rather than in its individual components or sub-units. Nonetheless, the Gospel of Luke was presumably structured into three principal parts: the nativity account prefix, the Markan-inherited gospel core as picked up by Luke and tailored with other non-Markan traditions therein, and the post-resurrection apparition suffix. Given that the three parts form a unified whole on a narrative level, it is safe to presume almost endless mutual interplay between the aforementioned parts.

This paper will focus on some of the key narrative features as triggered within the opening chapters of the Lukan gospel prefix (Luke 1-2) as well as on the interplay between the para-textually adjacent nativity prefix and the neighbouring gospel text section (Luke 3-4) to scrutinise the following:

a) What are some of the creative narrative devices (dramatis personae, narrative grammar) as utilised by the author of the gospel and throughout applied?

b) How does the peculiar nativity prefix feed into the rest of the Lukan gospel material (primacy effect, narrative past), and how do the two impact each other when viewed from the trans-textual theory?

Marie-Thérèse Gerstner
Humboldt University of Berlin

What Is "All that is Written"? Luke 21:22 in Light of Jewish Scriptures

The manner in which Luke 21:20–24 reflects the destruction of Jerusalem in 70 A.D. is profoundly influenced by the Old Testament language and motifs. While this observation has garnered widespread recognition, the theological significance of the allusions it contains has not been subjected to thorough scrutiny. This paper intends to explore that significance, in particular with reference to the concluding statement in the initial segment, which underscores the imperative for fleeing Jerusalem: "Because these are days of vengeance, as a fulfillment of all that is written (πάντα τὰ γεγραμμένα)" (v. 22).

Some authors dismiss this "πάντα τὰ γεγραμμένα" as yet another instance of "the Lucan rhetorical use of panta" (Fitzmyer, 2008), or a rather general expression denoting God's will as inscribed in the Scriptures (Bovon, 2012). However, a cursory examination of the Septuagint unveils that the phrase "πάντα τὰ γεγραμμένα" is not a generic term referring to the entirety of the Scriptures. In all six occurrences (Josh 1:8; 9:2; 23:6; 4 Kgs 22:13; 2 Chron 34:21; Jer 25:13), it alludes to the book of the law and the attendant blessings and curses contingent upon obedience or disobedience of it. This paper aims to elucidate why these specific Hebrew texts are invoked in Luke's interpretation of the events of 70 A.D. As the given pericope falls within the Lukan Sondergut, this paper will also illuminate the distinct manner in which Luke employs the Jewish Scriptures to address the theological inquiries that might have emerged in the aftermath of the destruction of the holy city among his addressees.

Wednesday		
16.45-18.45	Session D	room SR 47.14

Ludwig Thiele
University of Tübingen

Isaiah 41:21-29 – Evidence of Future Telling?

The trial speech Isaiah 41:21-29 argues for the monotheistic belief that Adonai is the only God. This belief is justified, according to the common interpretation of Isaiah 41:21-29, by "Evidence of Future-Telling" ("Weissagungsbeweis"): Adonai is the only one among the potential gods who is able to predict the future (vv. 21-24) and who, accordingly, predicted the rise of the Persian king Cyrus (vv. 25-29). It is predicting the future which proves that He alone is God.

In this paper, I will challenge this common interpretation of Isaiah 41:21-29. In this trial speech, the existence of a potential god is not tied to his ability to predict future events, as can be seen in vv. 22-23A. According to these verses, a potential god can *either* predict future events *or* talk about past events to prove his existence. It is not crucial that he talks about events *in advance*. Rather, it is crucial that, when talking about either past or future events, he claims an *extensive, all-embracing* activity (cf. the merism in v. 23B). I will argue that Isaiah 41:21-24 presents the argument that Adonai is the only one among the potential gods who ever claimed such a large-scale activity, backing up the belief that He alone is God. In this context, the statements in Isaiah 41:25-29 about Adonai being the only one who talked about the rise of Cyrus prior to its occurrence function as an example of what was said in Isaiah 41:21-24: Adonai is the only one who ever claimed to act in a large scale (Isa 41:21-24), which can be exemplified by the case that He alone talked about causing the global campaign of Cyrus (Isa 41:25-29).

Rebecca Wolfs
Philipps University Marburg

Isaiah 14: One Poem - Two Netherworlds

Isaiah 14 is a poem that opens a window to the netherworld and presents a unique, powerful picture of post-mortem existence. The poem tells the story of an arrogant and violent king who attempts to ascend to heaven and occupy the position of God. However, he fails and is cast down into the netherworld. There he is not only mocked by the Rephaim, the spirits of the dead, but also receives a bed of maggots and worms as his final resting place. The netherworld itself appears not only as a subterranean repository for the dead but also as a powerful counterforce confronting the tyrant and making an end to his violent activities once and for all. Isaiah 14 is thus the only text in the Hebrew Bible to contain a scene set in the netherworld. It also contains ancient Near Eastern concepts of post-mortem existence that are artfully woven into the poem, for example through motifs also appearing in the Gilgamesh Epic and in Ishtar's descent into the netherworld.

What makes Isaiah 14 even more fascinating is that the Septuagint version of the poem goes beyond the limits of a free translation and presents a completely new and different concept of the netherworld. In the Greek translation of the poem, the netherworld is not inhabited by spirits of the dead, but by giants who are former world rulers. These are now bound as prisoners in the depths of the earth and welcome the fallen tyrant as one of them. Elements of the giant mythology, which is widespread in ancient Jewish literature, especially in 1 Enoch and Jubilees, are woven into the Septuagint translation of Isaiah 14. Therefore, the Greek version of the poem sheds interesting light on the ideas of death and afterlife in ancient Judaism.

In this paper, I will explore these two strikingly different representations of the netherworld emerging from the same text and situate them in their respective cultural and literary contexts.

Tobias Schmitz

Ruhr University Bochum

Micah's Prophecy of Doom, Hezekiah's Cult Reform, Sanherib's Campaign, and God's Regret. Unravelling the Deutero-Jeremian Interpretation of History in Jeremiah 26:18-19

It has often been noted that Jeremiah 26:18 is the only named quotation from a prophetic book within Old Testament scriptural prophecy, namely from Micah 3:12. Rather little attention, however, has been paid to Jeremiah 26:19. Yet, a closer reading of this verse raises several questions: When exactly is King Hezekiah supposed to have "calmed the face of YHWH" (יחל את-פני יהוה)? What "disaster" (רעה) did God "regret" (נחם)? And what does Micah's saying have to do with all this? Consulting the historical books is a vain exercise: Jeremiah 26:19 has no direct parallel. What, on the textual level, the elders bring in as a supposedly familiar memory to save the prophet Jeremiah from death is in fact a condensed historical interpretation of the deutero-Jeremian scribes. The key is God's regret, a divine act of transformation that always shows a point of reference, a trigger, and an effect.

In Jeremiah 26:19, these three valences are filed by implicit references to other texts and traditions. The *point of reference* is the quoted prophetic word of doom from Micah 3:12. The *trigger* is to be identified with Hezekiah's calming the divine face, which in turn refers to the king's cult reform. The *effect* of God's regret leads to another important turning point in Israel's history: the unexpected sparing of Jerusalem in the Sanherib campaign of 701 BC. These references allow Jeremiah 26:18–19 to be unravelled as follows: as a result of Hezekiah's cult reform, God regretted the destruction of Jerusalem announced by Mic 3:12, leading to the sparing of Jerusalem in 701 BC. Thus, four traditions and motives are brought together that are nowhere else directly connected, marking Jeremiah 26:18–19 as one of the densest interpretations of history in the prophetic literature of the Hebrew Bible.

Nehara Meinemer

The University of Göttingen

Israel's Refusal "to Return" in Hosea 11:5 and Jeremiah 5:3 and 8:5 – a Literary History

The Book of Hosea and the Book of Jeremiah share about twenty-five verbatim parallels, strings of words, each being two to seven words long, that appear in both texts. After uncovering many of these parallels, Karl Groß concluded in 1930 that Jeremiah must have read Hosea's text: Hosea is thought to have predated Jeremiah by roughly 130 years. During the 1990s, Groß's theory was disputed by scholars who argued instead that Jeremiah became exposed to Hosea's prophecy through northern oral traditions that had been brought to Judah. These scholars emphasized the shared theological ideas between the two books, and paid less attention to the verbatim parallels between them. Analysis of these verbatim parallels clearly shows that a *direct literary contact* had indeed occurred between the two books. However, the commonly held assumption regarding the direction of influence, that the Book of Hosea influenced the Book of Jeremiah, requires a re-evaluation.

It has been shown in recent decades that the books of Hosea and Jeremiah are both products of complicated processes of growth over long periods of time, to which many writers contributed. Thus, it is possible that, in some cases, early materials from the Book of Hosea have influenced the authors of the Book of Jeremiah, while, in other cases, materials from the Book of Jeremiah have been incorporated into

the Book of Hosea as part of the latter's process of growth. In this paper, I will present two cases of verbatim parallels that demonstrate these opposite directions of influence: A) Hosea 8:13 and Jeremiah 14:10; B) Hosea 11:5 and Jeremiah 5:3; 8:5. Following this, I will discuss what can be inferred regarding the authors who were responsible for these mutual borrowings. With which texts were the authors familiar? What were their theological motivations? What editorial methods did they employ?

<div style="border: 2px solid; padding: 1em;">

Thursday

9.00-10.30   Session A   room HS 47.01

</div>

Jose Alberto Paredes
University of Cambridge

Blurred Lines and Common Tensions: Magic, Medicine, and Ritual as Cultural Markers in the Greek Pentateuch

Some lines clearly separate concepts such as life and death, or even health and illness. Yet when we observe how cultures, especially ancient ones, approach disease, the diversity of practices and techniques for dealing with illness are not so easily defined. What some consider to be magic, others understand as ritual. What ancient Greeks believed to be modern, modern people would see as tainted with superstition. Where, then do we draw the lines distinguishing between magic, medicine, and ritual?

Defining these terms is an essential aspect of my PhD research into 'The Medical Language of the Greek Pentateuch.' I propose that what seems as "blurred lines" to 21st century academia was not so confusing at the time of the composition of the LXX. To test my case, I intend to show that literary, documentary, and LXX textual evidence coincide on how each of these terms are defined. Though there is some overlap in terms of the taxonomy of disease and supernatural intervention in the healing process, evidence shows that the ancient approach for seeking health is distinct enough for us to see health and disease related practices as culture-specific markers in LXX studies. This is crucial for demarcating Greek, Jewish, and Egyptian influences in the production of the LXX.

Eleanor Vivian
University of Birmingham

The Interrelationship between Gender and Disability in the Dead Sea Scrolls

Although disability studies has been adopted as a worthwhile course of study within biblical studies (e.g., Avalos, Melcher and Schipper 2007; Olyan 2008; Moss and Schipper 2011), disability approaches to the Dead Sea Scrolls have been less forthcoming (J. Dorman 2007, A. Dorman 2014). The study of women and gender has fared better in Qumran scholarship (e.g., Schuller 1994, 1999; Wassen 2003, 2016), and, more recently, Jessica Keady has studied the concept of gender and its relationship with purity and impurity at Qumran, providing new insights with methodological rigour (2017).

This paper combines two emerging methodologies to the Dead Sea Scrolls, shedding light on how non-normative bodies were viewed. I will explore the dynamic interrelationship between disability and gender in the scrolls, focussing on the literary representations of these identity markers and how this pertains to

boundaries and exclusion. I will analyse a number of case studies that demonstrate varying degrees of connection between gender and disability and how the two relate to concepts of purity, impurity and bodily wholeness. For example, the War Scroll prohibits anyone with any form of blemish, physical disability, or ritual impurity from entering the war camp. Women are also excluded (1QM 7:3-6). I will apply Rosemarie Garland-Thomson's concept of the 'normate' to these examples, the 'normate' being "the figure outlined by the array of deviant others whose marked bodies shore up the normate's boundaries" (1997, 8). In the scrolls, the normate is the able-bodied young male, free of any physical blemish or bodily emission.

By employing insights from Critical Disability Studies (CDS), with its transdisciplinary approach to the constructions of identities, I will demonstrate that the scrolls both reflect and reinforce hegemonic attitudes towards deviant bodies.

Marko Dorosh
University of Salzburg

Where are You, Mister Translator? In Search for Translators in the Greek Old Testament

This paper studies the usage of the words denoting a translator or interpreter in the Greek Old Testament. Even though there are multiple instances of interlingual communication in the Old Testament, mostly during embassies, there is a lack of references to an intermediator who would facilitate such contacts. Moreover, the very existence of a class of translators similar to those in Egyptian or Mesopotamian courts remains unclear. This paper aims to investigate direct and indirect references to a translator and try to find traces of translation activity within the biblical text.

Thursday		
9.00-10.30	Session B	room HS 47.02

Barbara Beyer
Friedrich-Alexander-Universität Erlangen-Nürnberg

The Lack of "in Christ" phrases in Titus and the Potential of Negative Results

The letter to Titus is the only one in the Pauline corpus that does not use any 'in Christ' phrases or their variants such as 'in the Lord'. This is striking as these phrases are a prominent feature of the apostle Paul's own language and theology and, consequently, that of his successors in the deutero-Pauline letters. Why, then, does Titus never employ this 'in Christ' language? In order to solve the issue, there are several aspects to consider: the general use of the titles Χριστός and κύριος in Titus, their connection to prepositions other than ἐν, the use of ἐν in the letter, and the theology of Titus, to name a few. The outcome of this investigation not only explains this blatant gap in this Pastoral epistle; it also allows for further considerations about how scholars of New Testament and antiquity studies may deal with seemingly negative research results and publication bias.

Corinne Samuelson

University of Edinburgh

Humble in a Proud World: A Comparison of Paul's Humility and Cicero's Greatness of Spirit

This paper will explore the themes of power and humility in the first century Mediterranean by comparing select passages from Paul's Letter to the Philippians and Cicero's *De Officiis*. Paul encouraged the earliest Christ-followers to imitate Jesus's example of humility for the sake of unity within the burgeoning community (Phil 2:1-11) and forsake signs of social status so that they might avoid a false sense of self-righteousness (3:1-14). How well, though, would this advice have aligned with that of the wider Roman world? Was this emphasis on humility culturally compatible or wholly divergent from that which Rome would have encouraged? One possible way to answer such questions is by examining Cicero's portrayal of model Roman behaviour. In *De Officiis*, or On Moral Duties, Cicero sought to describe how one should participate in Roman society as a morally, socially, and politically responsible person. According to Cicero, such honourable behaviour was discernible by four guiding virtues, one of which is greatness of spirit. This paper seeks to analyse Paul's concept of humility in light of Cicero's prescribed greatness of spirit to realize potential social implications for those joining the Christ-movement. By highlighting first-century Roman moral ideals and social values, this paper seeks to enable modern readers to better understand the cultural context in which the New Testament was written and received.

Matthew Turner Duraski

Reformed Theological Seminary

Whoever Brings Back a Sinner: Theological and Ethical Considerations from Ἁμαρτωλός in the Epistle of James

Through much of the New Testament, the designation of ἁμαρτωλός is of significant theological importance in the burgeoning Christian movement. This label, found especially in the Pauline corpus, finds significant traction in Paul's explanation of the Christian concept of justification. However, the Epistle of James uses "sinner" as both label for the unrighteous and as an admonishment in its two respective uses: James 4:8 and 5:20. The New Testament is replete with references to ἁμαρτωλοί, (especially in the Gospels), but James' sparing use of the term encourages further investigation. Interestingly, NT scholars have noticed parallels between the Gospel of Matthew and the Epistle of James, suggesting that a comparison between these two books may be warranted to understand James' use of ἁμαρτωλός in its fullness.

This paper will explore the meaning and nuance of ἁμαρτωλός in its context within the book of James, drawing additional insight from the Gospel of Matthew. Since both books give evidence of Jewish authorship, this paper will also acknowledge the Jewish/Christian milieu out of which these theological conceptions arose. Additional commentary will be taken from the works of M. Shepherd Jr. and M. Nicol, whose work can illuminate further understanding of the Matthew/James parallels. This paper will also consider the meaning of James 5:19-20 in fresh understanding, with author translation, considering whether the author of James has in mind a "backslider" or an "apostate." In conclusion, brief consideration will be given to the outworking of these conceptions in the early Christian community.

Yan Kalampung
University of Leeds

Qohelet as an organic intellectual

This presentation will explore one possibility of reading the identity of Qohelet in the Book of Ecclesiastes as an "organic intellectual". In the Book of Ecclesiastes, Qohelet, the main character, appears as a person with multiple personae. A royal (Ecclesiastes 1: & 1:12), a social critic (Ecclesiastes 5:8), a wise old person (Ecclesiastes 11:9) and a riddler (Ecclesiastes 8:1).

Scholars have diverse interpretations of Qohelet's background, interpretations which make it possible for Qohelet to have multiple personalities. This presentation will offer another understanding Qohelet's background, arguing instead that he is an organic intellectual. With the framework of Antonio Gramsci, this presentation will elaborate on how Qohelet, as a trained intellectual in the group of Scribes, can have access to various social groups; consequently, he can understand many problems of those different social background deeply. This presentation will conclude that this organic intellectual background gives Qohelet the power to understand the many problems of society, as seen in his multiple personae in the Book of Ecclesiastes.

Edward Gardner
Paris Lodron University of Salzburg

The Old Latin of Ben Sira 24: Late Revision or Urtext?

Without an MS of the original Hebrew, the work of textual criticism on chapter 24 of the Wisdom of Ben Sira relies principally on the Greek, Latin, and Syriac versions. The Old Latin differs so dramatically from the other versions in length, thematic emphasis, and voice that it may be said to constitute a different text. Most explanations for these peculiarities are detrimental to the Latin version's textual authority in the eyes of exegetes. These explanation include: Christian interpolations, doublets, harmonizing corrections. This presentation explores the possibility that the Old Latin may in fact represent our best witness to the original Hebrew. It will present an examination of some of the differences between the Latin and Greek texts and, especially, will question certain assumptions about both versions of this important chapter.

Ildikó Kovács

Babeş-Bolyai University

The Tempter – Deconstructing Boundaries Between Animals, Humans and Angels in the Greek Life of Adam and Eve

Scholars have proposed various explanations to the puzzling conversation between the serpent and Eve, between an animal and a human, in the narrative of the Fall and in the Greek Life of Adam and Eve. In this paper, I will argue that a Derridean reading highlights the ways in which the texts deconstruct the boundary between human and animal, and moreover between animal and angel. I explore the similarity between the human and the serpent both in terms of appearance (an upright posture and limbs, being "furless"), and abilities (voice, speech, and reason). The deconstruction of boundaries may be followed further in the appearance of the Tempter in the guise of an angel. I will discuss the identity and specific features of the serpent, focusing then on the similarities and differences between human and the serpent, implied in the rewritten narrative of the Fall, in the dialogue between Eve and the serpent, and the episode of the punishment, through the lens of the notion of difference.

Magdalena Wdowiak

University of Warsaw

Examples of Origen's using the rabbinic exegesis of the Song of Songs

In this paper I will present part of my doctoral research, focusing on examining the use of tannaitic exegesis by Origen of Alexandria in his Commentary on the Song of Songs. Origen explores solutions found in Halachic Midrashim, commentaries on the Torah by the first generation of rabbinic Sages, where they weave interpretations of the Song. I will analyze fragments of Origen's commentary which indicate a resemblance with tannaitic exegesis. Additionally, I will suggest fragments of tannaitic exegesis Origen refers to and what kind of similarities can be found in his allegorical interpretation.

Dr. Sarah Hollaender

University of Graz

From Eden to Rome: Visions of Conjugal Harmony on Early Christian Sarcophagi

Companionate marriage in Roman society was founded on ideals of lifelong partnership, loyalty, and affection. Essential here was conjugal harmony (*concordia*), that is the perfect unity and agreement of husbands and wives. It was common for portraits of married couples to evoke *concordia* on their funerary monuments, by drawing on standard visual codes for this virtue, such as physical contact, moral equality, the presence of the goddess Concordia. With the rise of Christianity, conjugal harmony remained a central virtue for Christian couples as well. They expressed *concordia* on their sarcophagi in the same ways as other members of Roman society, but also developed new biblical iconographies for expressing this virtue. This paper will focus on three types of images: the first couple in the Garden of Eden, Roman couples crowned by Jesus, and Roman couples paying homage to Jesus. The aim is not merely to clarify how these

images of couples evoked conjugal harmony, but to highlight the unique, even unprecedented gender dynamics that contributed to this ideal state.

<table>
<tr><td colspan="3" align="center">**Thursday**</td></tr>
<tr><td>11.00-12.30</td><td align="center">Session A</td><td align="right">room HS 47.01</td></tr>
</table>

Erica Leonardi
University of Milan

'Thy will be done' (Matthew 6:10): The Lord's Prayer as a Case Study of Intratextuality in the Gospel of Matthew

The purpose of this contribution is to focus on the Matthean pericope of the Lord's prayer (Matt 6:9-13) as a case-study to understand the use of internal cross-references in the Gospel according to Matthew. As M. Konradt underlines in his commentary on Matthew (2015), the Gospel is 'a tightly integrated intratextual network.' It is indeed possible to identify several redactional internal links (e.g., Matt 6:30 ⇄ 16:8; 8:26 ⇄ 14:31; 12:6 ⇄ 23:17), which means that a line, or a peculiar expression in it, is explained with another one placed in a different locus of the text. The aim of his paper, therefore, is to assess the intentionality of this redactional feature of the gospel of Matthew.
After a brief description of the Matthean version of the Lord's prayer (in synoptical criticism with Luke 11:2-4 and Didache 8:2), this paper will identify the internal links to Matthew 6:9-13 that, in other places of this Gospel, were introduced to explain the pericope, such as, e.g., Matthew 26:42 ("Πάτερ μου […] γενηθήτω τὸ θέλημά σου"): how does this latter affect the hermeneutics of Matthew 6:10 ("Γενηθήτω τὸ θέλημά σου")?

The study of the Lord's prayer will allow us to identify the links between Matthew 6:9-13 and the rest of the Gospel, increasing our understanding of the Matthean redactional praxis: this latter often re-interpreted the received material by relating it to even very distant loci of the text, through the use of internal glosses, which act as a mirror game between the passages involved. Moreover, the recognition of a systematic pattern of internal cross-references in Matthew could offer new elements to assess their significance within the whole gospel.

Christian Hedland
The Southern Baptist Theological Seminary

The Convergence of Οὐρανός and Παράδεισος in Second Temple Texts: Understanding Matthew's Idiolectic Phrase Within Judaism

Scholars have long theorized about the Gospel of Matthew's idiolectic phrase ἡ βασιλεία τῶν οὐρανῶν. Gustaf Dalman's "reverential circumlocution" view dominated the academic landscape for over a century. More recently, however, Jonathan Pennington's definitive monograph has challenged this view, allowing for the first time a significant inquiry into the genitive modifier τῶν οὐρανῶν. Despite advances in the discussion, scholars have yet to examine an important relationship between οὐρανός and a word that falls within its semantic range during the Second Temple period, and one that can perhaps further illumine our understanding of Matthew's use of οὐρανός.

Upon examination of the literature, one finds that during the Second Temple period, the words οὐρανός and παράδεισος ostensibly inched closer together in meaning within the religious imagination of many Jews; many expected the end time kingdom to be the new "paradise." This gradual semantic convergence appears to have become solidified by the middle of the first century CE, and Matthew himself seems to appropriate this trend in several ways parallel to yet distinct from other forms of Judaism. Thus, this paper seeks to understand Matthew's idiolectic phrase "within Judaism" as a distinct expression of it. As a result, it seems that Matthew used τῶν οὐρανῶν to emphasize that when Jesus brings the eschatological kingdom of heaven to earth, he brings the realm and qualities of "paradise" with it.

Felipe Agudelo Olarte
University of Tübingen

House and Synagogue in Mark's Gospel

In the first part of the Mark's gospel (1:14-8:26) the synagogue and Jesus's/the disciples' house are a place where many of the gospel's stories take place. In the synagogue, Jesus is presented as a teacher with authority, but it is also the place for healing actions and for the first controversies with the Jewish authorities (cf. 1:21-28; 2:23-28; 3:1-6). Two synagogues play a very important role in this first section of the gospel: the Capernaum's and the Nazareth (6:1-6) synagogue. However, for the second section and for the rest of the text, Jesus is no longer in a synagogue. On the other hand, the house is the place of the meeting between Jesus and his disciples. It is also the place for teaching but in a more private space. The disciples pose questions about what they do not understand (Cf. 9:28; 10:10). The house, as a place, establishes a separation between the circle of the disciples and other people, i.e. inside as opposed to outside (cf. 3:31-35). From the beginning of the gospel, it is possible to the reader to recognize the privileged position of the disciples. This paper will show the importance that both places play in the gospel narrative, in the structure of the text, and in the description of characters.

<div style="border:2px solid">

Thursday

11.00-12.30   Session B   room HS 47.02

</div>

Lukas Weissensteiner
University of Graz

'Death came through Sin' (Romans 5:12) – Death in Romans 5:12-14 in the Light of the Early Jewish Reception of Adam

If one reads commentaries on Romans 5:12-21, they almost always refer to texts from Jewish literature in connection with sin and death, since these texts seemingly also associate Adam's sin and physical mortality. In my opinion, these connections are anything but clear. With regard to Genesis 2–3, in this paper I will argue that physical corruption is not seen here as a consequence of sin at all, but is grounded in the order of creation. While the frequently mentioned verse Sirach 25:24 has no reference to the creation story, in writings such as 1 Enoch or Jubilees there are no negative portrayals of Adam, but rather ample evidence that physical death is seen as a basis of the human constitution. This overview also becomes

interesting in writings touched by Hellenism, namely in Wisdom of Solomon and in Philo. Both distinguish between physical death and the death of the soul, whereby physical death is neither an evil nor something that came into creation after the fact.

The verse often quoted in reference to Paul, Wisdom 2:24, could be resolved coherently and in agreement with Philo by referring not to Adam and Eve but to Cain and Abel. Finally, using later writings such as the Apocalypse of Moses and 4 Ezra, I will show that the concept of an immortally created Adam does not appear in Jewish literature until after 70 CE. As a result, I will argue, with support from 1 Corinthians 15:42-49, that Paul also does not attribute physical death to Adam's sin in Romans 5, but rather speaks of an eschatological death arising from sin's dominion over humanity.

Jonathan Reichel

Friedrich-Alexander-Universität Erlangen-Nürnberg

Romans 7:21-8:2 in Light of Ancient Discourse of Sole Rulership. The Concept of Nomos Empsychos in the Background of the "Law of the Spirit" and the "Law of Sin"

In research, two interpretations of the „law of the Spirit" and „the law of Sin" in Romans 8:2 are irreconcilably opposed to each other, which either understand both expressions as a two-way determination of the Torah (e.g. Wilckens) or as a general principle or order (e.g. Räisänen) as a result of a play on words with the term law. With the help of the depiction of personified Sin and the juxtaposed God, Christ, righteousness, and Spirit as sole rulers in Romans 6–7, Paul provides a clue to determine the relationship of these entities to the law in light of the ancient discourse on rulership. The Nomos Empsychos conception is in the background of both νόμοι and allows for an intense interrelation between the Torah and the sole ruler as living law. By clarifying this exegetical question and providing a way forward, a contribution is made to the Apostle Paul's teaching of the law.

Haley Kirkpatrick

University of St. Andrews

Law and the Law-Giver: A Comparison of the Purposes of Law Codes in the Hebrew Bible and the Ancient Near East

A plethora of studies exist on the similarities and differences between forms of law codes in the Hebrew Bible and the ancient Near Eastern (ANE) texts. However, there remains a lack of scholarly discussion regarding the purpose of said law codes and whether or not, in addition to sharing form, the purpose of these law codes is also similar. This paper will argue that the law codes within the Hebrew Bible did in fact share a similar purpose to the law codes of their ANE counterparts and that the shared purpose is to communicate the character of the law-giver to his people.

First, this paper discusses the relevant features of ANE law code: the form of the laws, the legal preambles where they exist, and their purpose. Second, this paper discusses the relationship between the law codes of the Hebrew Bible and the ANE law codes. Third, this paper demonstrates that Israelite Law shares not only the form, but also the purpose of other ANE law codes; this purpose is that the laws existed as proof of the upstanding character of the law-giver and communicated that character to those subject to those laws.

Hannah Fytche

University of Cambridge

The Metaphorical Body and the Literal Body: Interpreting Paul's "Body of Christ" Metaphors in 1 Corinthians 12:12-27

Interpretations of the 'body of Christ' metaphors of 1 Corinthians 12:12-27 are often predicated on imprecise and unconvincing understandings of metaphor. This affects how the metaphors are read. One example is when metaphorical language is understood to be figurative as opposed to literal: Paul's 'body' metaphors are interpreted to 'merely' describe social organisations and relationships between people who belong to Christ or who are under Christ's authority. This contrasts with interpretations which are founded on an understanding of metaphor as communicative of something 'literal' or 'real', in which the relationship between Christ and people is constructed as one of identification. From this perspective Christ is identified with people, as they are, literally, his body. How metaphorical language is understood to function is foundational to how Paul's 'body of Christ' metaphors are interpreted; it has profound Christological and ecclesiological implications. Identifying people as, in some sense, the real dead and resurrected body of Jesus Christ is very different than perceiving people as a social organisation under Christ's authority. This difference in interpretation can affect not only our reading of Paul's 'body' metaphors, but also how we read Paul's theology in general, but, particularly his oft-repeated 'in Christ' or participatory language.

This paper will discuss differences in interpretation of the body metaphor and their implications, demonstrating how contrasting understandings of metaphorical language lie at the heart of different constructions of how Christology and ecclesiology relate in Paul's 'body' metaphors. This paper will then offer an embodied definition of metaphor, grounded in cognitive metaphor theories, allows us to approach Paul's 'body' metaphors in such a way as to navigate the tension between interpretations which identify people 'literally' with Christ, and interpretations which portray people as a 'metaphorical' body under Christ's authority. This paper will conclude by offering comments on 1 Corinthians 12:12-27, putting this embodied definition of metaphor into practice.

Tyler Hoagland

University of St Andrews

Two Kings for Two Covenants: Royal Discourse and the Covenants of 2 Corinthians 3

A renewed consideration of the royal connotations of the story of Exodus 34 suggests the relationship between the two ministries of 2 Corinthians 3 is not based on a replaced covenant but on covenant fulfilment in the person of the true king, Jesus. Paul draws on Exodus 34 in 2 Corinthians 3 for more than the imagery of the renewed giving of the ancient covenant. This passage is a key text in the characterization of Moses as a king, most clearly seen in Philo's *Life of Moses*. Yet despite being a divine liaison who brings the law, Moses is not the law's living embodiment. The juxtaposition in 2 Corinthians 3 is not between

ministries of old and new covenants but between a glorious lawgiver and a representative of the true king, the embodied law himself. The new covenant of which Paul is a minister is the result of Jesus's fulfillment of the royal task, not of the replacement of an earlier covenant.

Tsholofelo Jeffrey Kukuni
North-West University

Mother Paul's Care for his Corinthian Children in 1 Corinthians 3:1-4

A plethora of scholarly treatises written on Paul have not shied away from calling Paul out for a supposedly patriarchal worldview which permeate his writings (Jacobs 2005, 96; Snyman 2021, 2). It is presented as a foregone conclusion in scholarly works that Paul was by nature patriarchal, due to the fact that his worldview was shaped by people leaning towards a patriarchal view of life (Cornelius 2022, 3). To counter this assumption, this study presents Paul as a mother, who nurtured the Corinthians the only way a mother could. His identification of the Corinthians as infantile in 1 Corinthians 3:1-4 presents a picture of a nurturing Paul who cherished his beloved Corinthian children. This study, therefore, contributes to our understanding of a complex Paul who can be seen as an instrument of social change and not afraid to challenge the norms of his day. Yet, the same individual seems to have held to some traditions and norms that modern readers find irreconcilable with the contemporary way of life.

From a text-generated persuasion-interpretation (TGPI), this study interprets the ancient mother Paul's words as written to his Corinthian children in 1 Corinthians 3:1-4: "κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὔπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε". This study will further illustrate how Paul adapted ancient rhetoric, using rhetorical devices to enhance his dominant rhetorical objective in the above mentioned text.

	Thursday	
11.00-12.30	Session D	room SR 47.23

Snehal Marcus D'Souza
University of Innsbruck

Deborah – A Leader. A Study of Judges 4:4-10

The term "leader" has multiple meanings, meanings so vast and complicated that on many occasions it is misunderstood and misinterpreted. It is used to refer the persons who are "to lead" people on right path, but there are times when the power of leaders is misused, "to mislead" people. Hence, they are not leaders in the true sense but "misleaders".

Scripture, as we believe, is the word of God and the source of divine knowledge. This source of divine knowledge is not only limited to God but also is concerned with people in general. Therefore, we find Scripture speaking to us about leadership and giving us examples of both leaders and misleaders or, in other words, good and bad leaders.

Using the contemporary exegetical and literary methods, I will closely examine Judges 4:4-10 and discuss the character of Deborah, who is one among the "good" leaders of Israel. The titles that are given to her and her described actions reveal her leadership qualities and demonstrate her characteristics as a leader. Deborah's leadership qualities constitute measurements or standards with which to analyze good leaders. Judges 4:4-10 establishes that a good leader cannot limit themself to a specific role, but has to go beyond that role to be a leader at all levels and in all conditions.

Following this exegesis, I will discuss what insights are provided to the context of today, focusing especially on the limitations of modern leaders and the qualities that make good leaders. If the world needs more people like Deborah, this paper issues a challenge to create a leader like her.

Tabea Aebi
University of Bern

Deborah and Hannah as Female Prophets

Similarities between Deborah and Hannah are frequently pointed out in research on female prophecy. This paper will begin by introducing the following question: If Deborah is considered a female prophet, should Hannah also be considered as a female prophet, given the similarities between the two figures? Following an overview regarding the phenomena of prophecy in general, this paper will provide a deeper examination of the figures in question; the focus of the discussion will be specific passages about Deborah in Judges 4–5 and about Hannah in 1 Samuel 1–2, texts that potentially have a link to prophecy. The figures of Deborah and Hannah will be discussed in relation to each other, providing a comparison of them as "prophets".

The paper concludes that Hannah has good reasons to be considered a prophetess, not only because of similarities to Deborah, but in her own right. The main arguments for this conclusion are: 1) Hannah's song (which is the main similarity to Deborah), in which she directly utters a prophecy about the coming kingdom of Israel; 2) the question of motherhood, another similarity to Deborah; 3) Hannah's potential trance-like/ecstatic state in the temple; 4) a prophetic foreshadowing to the coming kingdom in the etymology of the name of Hannah's child, Samuel; 5) Hannah's status of a prophet in the Jewish tradition.

Valentina Anzini
Università della Svizzera Italiana

'She had heard that YHWH had taken care of his people' (Ruth 1:6). Exegetical Methods Compared: Ruth 1 as a Case Study

This paper will illustrate the results of my Licentiate thesis in Theology and Demonstrate how the understanding of a text can be enhanced by an alliance of methodologies and their comparative approach. The two distinct exegetical methods applied will be biblical and Semitic rhetorical analysis and narrative analysis. This will also show that, in fact, methodological exclusivism leads to a partial result, as it does not consider all the elements addressed by a text.

A comparative study of exegetical methods, on the same biblical text, yields a more complete analysis of the text. Both exegetical methods applied to Ruth 1 bring out the central themes of the story, such as the

family drama and the leitmotif of "return," understood both as physical movement and spiritual conversion, they complement each other by emphasizing aspects that are proper to their nature. The biblical rhetorical analysis, much more attentive to the form of the text, highlights the dialogues between the characters in the story, encapsulating one of the central themes of the entire book: redemption. The narrative analysis, which focuses more on the content, provides a complete picture of the characters who, as well as revealing themselves, reveal the characterization of God himself, thus reflecting the character's cognizance. In both analyses, in the final instance, the centre of the tale remains God. He is hidden but not absent. In fact, he is present through the numerous occurrences of the appellative and also through the reflection of the characters. He is present in the autonomy which is given to the protagonists of the tale.

	Thursday	
14.45-15.45	Session A	room HS 47.01

Sungeui Lee
University of St Andrews

The Identity of New Israel in the Book of Ezekiel

Interest in the question of Israel's ethnicity has increased in recent scholarship, especially in relation to the exilic and post-exilic periods. Ezekiel was one of the exiles taken to Babylonia from southern Judah. After the fall of Judah, those exiles faced threats to their identity from the dominant country. As a result, exiles used various means to maintain separate communities from the dominant culture, such as Sabbath and circumcision. One of the responses to the threat of collapse of the community in this exile situation was to write a book, which can be seen as an effort to protect national culture. Therefore, the book of Ezekiel can be read as part of an effort to find the ethnicity/identity of Israel among the Babylonian exile.

In academia, research on the ethnicity/identity of the Israelite community taken into Babylon among Ezekiel is in progress. In particular, Rom-Shiloni, Strine, and Crouch have studied the life and faith of the Babylonian community. However, one thing that has been overlooked is the inclusion of Northern Israel as Israel. Ezekiel, a man from southern Judah and a priest, does not simply dream of restoring southern Judah before the destruction of Jerusalem. He prophesies the restoration of a new Israel, including southern Judah and northern Israel, which can be seen as an attempt to establish one Israel by including not only southern Judah but also northern Israel. Accordingly, Ezekiel tries to find out how the identity and ethnicity of Israel can be established in the new Israel. This paper will investigate the new Israel and what position, or relevance Northern Israel has in Israel.

Baptiste Sauvage
University of Fribourg

The Influence of the Three Kebar Theophany of Ezekiel in the Synoptic Gospels

The triptych formed by the vision of Kebar (Ez 1-3) and those who follow it by recalling it (Ez 8-11; 40-48) seems to influence, in an underground way, the structure of the synoptic gospels, the gospel of Mark in particular. This is demonstrated through the triptych formed by the story of Baptism, Transfiguration,

and Easter. In each case, a theophany is located by a river (Ez 1-3 / Baptism), in Jerusalem (Ez 8-11 / Easter), and on a high mountain (Ez 40-48 / Transfiguration).

How is this analogy meant to be understood? Should there be evidence of a hidden trace of the presence of Ezekiel in the gospels, similar to that already recognized in the Apocalypse? This paper will demonstrate how the triptych of Ezekiel is the source of the organization of the gospel according to Saint Mark, as well as how Matthew and Luke relate to it in an original way.

Thursday		
14.45-15.45	Session B	room HS 47.02

Agnieszka Ziemińska
Pontifical University of John Paul II in Krakow

Integral Ecology in the Letter of James: Toward a Pro-environmental Interpretation

In attempts to bring an environmental reading to the NT, the Letter of James is almost completely omitted. This paper will analyse the passuses of the letter and outline the main interpretational keys that can be used in the eco-reading of the epistle. By providing examples, it will show that the letter can be read with a "green" lens as it addresses important ethical and environmental themes.

The path to green discernment of the Letter of James is not straightforward and requires the inclusion of an integral view on ecology. Integral ecology attempts to see the welfare of the Earth in healing the triangle of relations: God - human beings - nature.
With the above in mind, this paper analyses three passages from the Letter of James to uncover their contribution to eco-interpretation:
1. "But you have refused to respect the poor. Is it not the rich who oppress you ruthlessly ...?" (James 2:6) - with its social ecology interpretational key.
2. "You lived carelessly on earth and among the affluent fattened your hearts in the day of slaughter" (James 5:5) - with a call for eco-justice and a warning against caring only for oneself.
3. "For all species of animals and birds, reptiles and sea creatures can be subdued, and indeed human nature has subdued them" (James 3:7) - with its direct references to nature.

This paper will conclude that although there is no direct interest in the natural world, the moral hints and warnings directed to the readers of the letter put emphasis on social ecology; the "poor" are the most vulnerable to ecological crisis, such as devastation and overexploitation which results in the lack of fresh water, clean air, fertile soil, natural resources, amongst other crises. From an eco-perspective, the analysed texts can provide an ethical guideline that caring for the poor assumes also caring for the Earth.

Zung Bawm
Protestant Theological University (PThU Amsterdam)

Reading the Bible against the Background of Ecological Crisis

In this paper, I will offer a succinct synopsis and assessment of five recent approaches to ecological hermeneutics, followed by a discussion of their nuances, parallels, advantages, and drawbacks.

The first approach, initiated by White in 1967, addresses an ecological critique of anthropocentrism prevalent in the Bible and its traditions. In response to the critique of anthropocentrism, an apologetic reading/green reading arose during the 1970s to take the defensive position that the Bible, when properly and ecologically interpreted, does not promote anthropocentrism but rather offers ecological wisdom. Unlike the green reading, the third approach, represented by the *Earth Bible* founded in 1996, engages in a suspicious reading of biblical texts with a focus on literary reading. This third approach contends that the Bible contains two types of texts: green texts that value non-human creation and grey texts that devalue it. The approach of the *Earth Bible* develops into a three-step approach of suspicion, identification, and retrieval that is informed by six nontheologically established principles.

As a reaction to the *Earth Bible*'s overemphasis on suspicious dimensions and its lack of engagement with Christian theological tradition, the fourth approach characterized by the *Exeter Project* emerged in 2006s that rereads biblical texts in a way that is shaped by six doctrinal lenses and triangular factors: 1) informed historical-literary exegesis, 2) centuries-old Christian theological traditions, 3) contemporary context. Beginning in the 2010s, due to the realization that the previous approaches were limited in terms of public relevance and increased awareness of intertwined aspects of ecological problems, a combined approach termed the ecolonial approach and sustainability hermeneutics emerged that engages biblical texts in relation to other factors, such as three Es: equity(social justice issues), economic issues, and environmental issues. Finally, I will highlight how Earth as a Character in Mark 4 relates to the above approaches.

	Thursday	
14.45-15.45	Session C	room HS 47.11

Merja Vuolteenaho
Evangelical Theological Faculty, Leuven

Sons of God in Galatians 3:26-29 in Relation to 1 Corinthians 14:36-39 and Early Judaism

Paul writes in Galatians 3:26-29 'you are all sons of God' (υἱοί θεοῦ) by faith and heirs of Abraham according to the promise, listing different groups of people (Jews and Greeks, slaves and free, men and women), who without differentiation are all united as one in Christ Jesus (Gal 3:28). In early Rabbinic texts, the prophets are called sons of God. They take part in the heavenly assembly (cf. Psalm 82) and receive new knowledge from God to proclaim it to the Israelites. On set times of special feast days, the whole congregation of Israelites participates in the heavenly council. The concept is extended to the Qumran community meetings in the Qumranic literature. In the NT, this idea for sons of God is found especially in the Gospel of John. In the Second Temple Jewish use, the term ignorant is used for referring to one outside Israel, who does not know the law of God nor God. The term has also the connotation of one who is not a son as a reference to an heir.

In Galatians 4:1-7 Paul tells the Galatians that they are no longer slaves but sons and heirs through Christ. In Galatians 4:8-9 he continues that, at the time the Galatians did not know God, they worshipped those that are not gods, but now they know God and God knows them. Similarly, in telling the Corinthians they all can prophesy (1 Cor 14:31, 39), Paul is not alluding in verse 38 by the one who does not know to a gentile of different ethnicity from the Israelites, nor to one who does not inherit because of lesser social status as in the Greco-Roman society (slave, woman, minor). Instead, he is referring to those who do not know the God of Israel like a son does.

Tracy Lesan
University of Edinburgh

Two Apostolic Gospels in Galatians 2

The palpable differences between Paul's teachings and those of Jesus, as transmitted by his first apostles, have long posed a conundrum and generated a host of competing views. Yet interpreters have always been in nearly unanimous agreement regarding the notion of essential apostolic unity: despite particular itineraries and emphases, Paul and Jerusalem's leaders at least proclaimed the same gospel.

I propose a fresh angle on this weighty issue via an analysis of Galatians 1-2, Paul's own detailed and revealing account of his relations with Jerusalem. This text strongly intimates that Paul's ministry differed from the Twelve's, not only with respect to how and where he preached but also in terms of what he preached. Especially noteworthy is 2:7, where Paul strikingly places his message alongside Peter's message and describes each, separately and with dissimilar modifiers.

On the face of it, Galatians 2:7 seems to be differentiating between these two εὐαγγέλια based on their differing associations with the Jewish ordinance of circumcision. The very presence of the genitive case, in fact, signifies a definite distinction between Paul's gospel τῆς ἀκροβυστίας and Peter's τῆς περιτομῆς. Regardless of how the key phrase is translated, Paul's main point, I contend, is clear: these proclamations are not the same, there is not one apostolic gospel, but two, and the differences between them, as well as the implications involved, reach far beyond mere geographical spheres.

Thursday		
14.45-15.45	Session D	room SR 47.14

Natalie Klimenko
University of Graz

From Slave to Advisor: Migration and Integration in the Old Testament, Based on the Example of the Story of Joseph

The story of Joseph contains many references to the topic of migration, which can be found on a linguistic as well as a thematic level. For example, Genesis 37:1 mentions the concept of the stranger and Genesis 37:28 describes the forced migration of Joseph.

To date, scholarly research on the story of Joseph has mostly focused on his familial situation. This paper will offer a new perspective, by instead considering the story of Joseph with regard to themes of migration and integration, bringing the themes of foreignness, migration, family, and homeland into focus. An important question is whether these findings have any relevance for the present. This paper shows the relevance and applicability of the themes of migration and integration found in the Joseph story to contemporary migration ethics. New insights into migration ethics in the Old Testament will be highlighted and discussed in the context of contemporary ethics. The central questions of this presentation are: How are migration and integration portrayed in the narrative? What makes the story a good example

of migration and integration in the Old Testament? What implications can be derived for contemporary migration ethics?

Elizabeth Clayton
University of Oxford

First Fruits: Practices of Redemptive Hospitality in the Didache

The Didachist, alongside other early Christian writers, contends that "genuine" prophets and teachers are 'worthy of food' (Did. 13.1-3). This worthiness then places requirements on the community to provide 'all the first fruits' (Did. 13.3) of their foodstuffs to those with spiritual authority over the community, as well as "the poor" (13.4).

This paper will first investigate similar early Christian practices of hospitality (Lk 10:7; 1 Tim 5:18; 1 Cor 9:13-14), as well as the legal tradition of supplying first fruits in Israelite worship (Exod 23:14-19; Lev 23:10-14; Deut 26:1-15) and its reception in halakhic (Mishnah Bikkurim). By comparing and contrasting instructions across several texts with specific attention to the aims of the commands, I will establish the context for the Didachist's instructions. I will seek to analyze the Didache's hospitality commands in light of the Didachist's other instructions regarding those with authoritative functions in the community (4.1-4; 11-12; 15.1-2). While some argue there are inconsistencies in Didache's attitude to figures of spiritual authority due to the composite nature of the text (Alan Garrow, Huub Van de Sandt, and David Flusser, for example), I contend that attention to the validity of the person's ministry binds these teachings together.

Finally, then, I will explore the multifaceted functions of the instructions to supply the first fruits. When read in light of the Didache's commandments about generosity and giving (1.5-6; 4.5-11), an interesting dynamic to the first fruits commands emerges namely, the ability for material generosity to function as a λύτρωσις (4.6). Given the prevalence of redemptive almsgiving in early Christian praxis (see Anthony Giambrone and David Downs), I will argue that the Didache first fruits commands can be read as instances of redemptive hospitality practices.

Thursday		
17.15-18.45	Session A	room HS 47.01

Gwangsoo Lee
University of St Andrews

The Identity of the Feast in Judges 21:19-23 and 1 Samuel 1:1-2:26

In the study of the Feast of Tabernacles in the Hebrew Bible, Judges and 1 Samuel have long been overlooked. Many scholars are interested in Leviticus 23:33–44 and Deuteronomy 16:13–15; their main concern is also which of the two texts is the origin of the Feast of Tabernacles. Susan Ackerman takes a different approach than others, by focusing on women in the religion of ancient Israel. She looks closely at Judges 21:19–21 and 1 Samuel 1:1–2:26, from the perspective that the Feast of Tabernacles was a ritual in which women participated, arguing that these two feasts were the Feast of Tabernacles.

Ackerman's careful research has brought attention to otherwise overlooked women in the religion of ancient Israel. Even though Judges 21:19–21 does not mention the name and time of the feast, but refers to the annual feasts of the Lord, it helps us focus on the role of women dancing at the Feast of Tabernacles. However, it seems a bit unreasonable to call the annual sacrifice in 1 Samuel 1:1–2:26 the Feast of Tabernacles. Since the text does not give the name, time, and characteristics of the sacrifice, it is not easy to determine which of the annual feasts it is. Furthermore, Hannah's attitude and prayer are contrary to the joyful nature of the Feast of Tabernacles. Therefore, I will argue that the annual feast in Judges 21:19–21 was the Feast of Tabernacles, but the annual sacrifice in 1 Samuel 1:1–2:26 was not the same feast.

Luca Licitra
University of Bern

If Looking You Will Look on the Humiliation of your Slave. The Reception of 1 Samuel 1:11 in the Gospel of Luke

This paper will assess the reception of Prophet Samuel's infancy narrative within a literary source: the Gospel of Luke. The Gospel of Luke, while not explicitly mentioning Samuel, does contain a twofold infancy narrative. To achieve this, I will consider some structural and narratological elements which hint at intertextuality, and then highlight a direct textual allusion found in Mary's thanksgiving chant, often referred to as the Magnificat (Luke 1:48a). I will also specifically address the problematic nature of this verse when compared to 1 Samuel 1:11.

The current interpretation of the term $\tau\alpha\pi\epsilon\acute{\iota}\nu\omega\sigma\iota\varsigma$ as 'lowliness' or 'humility' appears to be inconsistent with its contextual meaning in the Septuagint. It seems to have been customized primarily based on the translators' expectations of what was suitable for Mary. Without ascribing the chant to Elizabeth, as proposed by von Harnack, I will interpret it within the context of Jewish post-Temple messianism. To do this, I will compare Luke 1:48a with the words of the afflicted woman in the fourth vision of 4 Esra.

I propose that, at the time of the redaction of Luke's gospel, there may already have emerged a prevailing eschatological representation of Zion/Jerusalem as an afflicted mother. This representation could have been intertwined with the authority of biblical passages, including Isaiah 54, and associated with the figure of the afflicted and barren matriarch embodied by Hannah. This is a model which could potentially underlie the words attributed to Mary in Luke, thereby necessitating an interpretation of $\tau\alpha\pi\epsilon\acute{\iota}\nu\omega\sigma\iota\varsigma$ more aligned with the concept of affliction.

Dawid Napiwodzki
Cardinal Stefan Wyszyński University in Warsaw

David as a Prophet, from the Targum Jonathan to the Books of Samuel

David is one of the most prominent figures in the Old Testament. In the Hebrew Bible the name David (דויד, דוד) appears 1075 times and is the most common name, other than the Name of God. David appears as an ideal king, warrior, psalmist, and religious authority. In early Judaism, as well as in the New Testament, David is also portrayed as a prophet.

In the Masoretic text, David is never explicitly mentioned as a prophet. However, there are several texts that implicitly suggest David's prophetic status (cf. 2 Sam. 23:1-7). However, a clear conception depicting

David as a prophet is found in the texts from Qumran (11Q5), but also in the works of Josephus Flavius (*Antiquitates*) and Philo of Alexandria (*De Agricultura*).

The Book of Samuel in the Targum of Jonathan presents a new conception of David's prophetic Psalms and of him as a prophet. Here we have the definition of the Psalms of David as prophecy (Tg 2 Sam. 22:1; 23:1). This treatment allows for a transcendence of immediate context. David prophesies about past and future historical events with regard to both himself and Israel. In the Targum of Jonathan to the Book of Samuel, David is directly referred to as a prophet. This is served by the use of the words *prophecy* (נבואה) and *prophesy* (נבי). David is the one who prophesies.

The concept of David as a prophet emerged before the birth of Christ. In targumic circles, David's prophetic status was used to interpret his songs in an eschatological spirit. Targum of Samuel clearly presents the concept of David as a prophet. David, with his voice, prophesies about the future Messiah. However, he also prophesies about past and future Israel with the voice of Israel. Moreover, prophecy is used as an interpretation of Israel's history.

Thursday		
17.15-18.45	Session B	room HS 47.02

Alistair Robertson
University of Saint Andrews

Looking Up at the One Punching Down: The Experience of Neo-Assyria in Israel/Judah and Imago Dei Theology

The nature of Neo-Assyrian contact with Israel/Judah remains a perennial issue, with scholars turning primarily to theoretical approaches to explain the relationship between empire and subject-nation. Social-scientific approaches, such as the centre/periphery model, have yielded helpful paradigms for understanding the possible economic and cultural exchange between Israel/Judah and Neo-Assyria. Meanwhile, post-colonial re-evaluations have correctly complicated the "bogeyman" view of the Neo-Assyrian empire. Theoretical approaches have not, however, engaged robustly with the veritable explosion of data in the archaeology of Israel/Judah and our growing understanding of Neo-Assyrian material culture.

This paper will present the most relevant of data points, starting with the nature of siege warfare (as presented in Neo-Assyrian iconography), the effects of deportations, and tributes with their changes to agricultural production. It will then seek to show how the aforementioned facets of Neo-Assyrian rule have been subsumed under the symbol of the royal image through the official seal and the erection of the stele. Given the radical effect such changes imposed on daily life in Israel/Judah, I will argue that the royal image theology utilized by the Neo-Assyrian kings is the source behind the *imago Dei* language in Genesis 1-9. Finally, moving beyond a simple model of adoption-adaption for how and why divine image language comes into Israelite-Judahite vocabulary, I demonstrate that it is also the lived experience of Israel-Judah in relation to Neo-Assyria that resulted in the turn to image theology.

Lena Janneck
Otto-Friedrich-University Bamberg

Sustainability and the Hebrew Bible

Sustainability is without any doubt a very urgent concern for our time. In accordance with the 17 Sustainable Development Goals (SDGs) developed by the United Nations, sustainability is not limited to environmental issues but also includes social and economic sustainability. Therefore, the 17 SDGs address a range of social needs including, for instance, education or health while tackling climate change and the preservation of oceans and forests.

As the matter of sustainability concerns us all, the Department of Catholic Theology at Bamberg University has decided to make sustainability a focal point in its research, as well as its teaching. This decision has challenged myself and my colleagues to think about possible contributions from a biblical perspective. Sustainability is a very modern concept that cannot be directly found in the biblical texts. However, the Hebrew Bible contains concepts that are connected to sustainability: for instance, the belief that God created the world justly and that humankind is responsible for the whole of God's creation.

In this paper, I will take a closer look at SDG 2 "Zero Hunger" and reflect on hunger in biblical texts. From today's perspective, biblical interpretations of hunger as divine punishment, for example, have to be rejected. Biblical means to fight hunger, like the right of gleaning, show social responsibility for the poor and disadvantaged. Even though these means do not reduce structural poverty and are, therefore, from today's perspective insufficient, they can be a starting point for considerations about sustainability. On the basis of SDG 2 "Zero Hunger", I will discuss the challenges and opportunities of applying a modern concept such as sustainability to the Hebrew Bible.

Amos Odhiambo Baraza
University of Innsbruck

Same or Other? A Biblical Reflection on Reforms

The Church and ecclesiastical communions have hit a defining moment, with the winds of change rocking the boat from all directions. There are calls, in the 21st Century, for a more open and inclusive interpretation of the Bible, especially regarding communion, participation, and sexuality. Are the intended sweeping reforms in tandem with a cautious, prudent, stable, and responsible interpretation of the Bible? What does the Bible say about reforms? And does it distinguish reforms from re-forms?

This presentation will point out a moment of confusion during the reformation and highlight a similar situation during the monarchical period in Israel, to conclude that, regarding the doctrine, the Bible is open to reforms but apprehensive about attempts at re-forms. It demonstrates that reforms always involve going back to seek, heal, and reconcile the root, for there is nothing new under the sun (Eccl 1:9).

Peter Wilson Wilfred

University of Innsbruck

Did God Punish Israel for the Sins of Judah? An Exegetical Study of 2 Kings17:7-23

2 Kings 17:7–23 apparently explains the fall of the Northern Kingdom of Israel by enumerating a series of sins of the people of Israel. However, a close reading of this text, as well as the narrated history of Israel, reveals that the enlisted sins are not actually related to the people or the kings of Israel, but rather to the narrated history of Judah. Thus, the question arises as to whether 'Israel was punished for the sins of Judah.'

After identifying this narrative contradiction, this paper attempts to find some explanation. It will begin by recognizing the redactional layers of 2 Kings 17: 7-23. Based on a working theory of Deuteronomistic History, it proposes that the composite text is made of at least two major layers. The first, vv. 21–23, comes from the first Deuteronomistic author (Dtr^1) from the time of the Josianic reform. This text, which is consistent with the narrated history of Israel and the theology of Dtr^1, would then be the only text composed to evaluate the fall of Israel. The second, vv. 7–20, comes instead from the second Deuteronomistic author (Dtr^2), written at the time of the Babylonian Exile. This text appears to have many narrative, theological, linguistic, and rhetorical similarities with the history of Judah.

The paper will conclude that 2 Kings 17:7–20 was originally composed to evaluate the Babylonian Exile of Judah, but a hope-filled later editor (Dtr^3) moved it from its original place to the present canonical place. This proposal not only provides the critical reader with a possible solution to the mentioned narrative contradiction but also lends an answer to the less-considered question concerning the absence of a theological evaluation for the destruction and exile of Judah.

Maira Rehr

Ruhr University Bochum

Emotions and Politics in Ezra 9:1-5 and 10:1

There are two forms of expressing emotions through language. The first is the emotional modus, in which emotions are named explicitly at the time of experience. The second is the emotive modus, in which emotions are expressed implicitly.

The emotive modus is already evaluative and might serve "to evoke the represented emotions in others". Only the emotive modus is used in the biblical text, as Martina Kepper points out. Therefore, the question arises as to where in the texts emotive language is used to evoke emotions in the readers, as well as why. After all, emotions are not just individual sentiments but have a huge impact on political discourse and are used to construct collectives.

Emotions are a resource for motivation; they are used for the reasoning of actions and positions, and as a tool to shift discourses to another topic or another abstraction level. Interestingly, one of the texts with

the highest number of descriptions and expressions of emotions in Ezra-Nehemiah, compared to the number of words, is the layer of Ezra 9:1-5 and 10:1. This layer is, according to Yonina Dor, a later addition and is used as a framework for the inclusion of the prayer of Ezra 9:6-15 into the text of Ezra. The text depicts emotions of disgust (9:1), misery (9:3f.), and embarrassment (9:5) in the context of dealing with the so-called foreign wives. These emotions are expressed through Ezra as well as through different groups of people.

This paper seeks to examine the depicted emotions and their use in the text and, thus, offers an insight into the intentions of the Ezra 9:1-5 and 10:1 layer.

Shui Ki Fong
University of Aberdeen

'Forgetting" the Davidic Hope in Ezra 5

The "official letter" in Ezra 5 recounts a process from the destruction of the temple to its rebuilding. David's descendants were the important figures in maintaining the kingship, according to the Davidic covenant (2 Samuel 7:16), and the Davidic hope is of pressing importance for the pre-exilic period, as well as the post-exilic period. Zerubbabel, the lineage of the house of David, thus was destined to rebuild the temple and was the hope of restoring Judah to power in the books of Haggai and Zechariah.

However, the Davidic hope is ignored in the reconstruction process described in Ezra 5. The letter downplays the role of Zerubbabel by ignoring his title and his part in laying down the foundation of the temple. It indicates that Sheshbazzar was the appointed governor, and laid the foundations of the temple, not Zerubbabel.

This paper uses the language and the concept of memory to argue that the returned community "forgot" the Davidic hope and draws inspiration from Paul Ricoeur's thinking of "forgetting" to explore the meaning of "forgetting the Davidic hope" for the returned community. Forgetting is not a failure to remember, but presenting a dialogue between the present and the past, shifting hope from the Davidic covenant to the collective power of the returned community.

Thursday		
17.15-18.45	Session D	room SR 47.14

Katharina Grubinger
University of Graz

Phoebe as Deacon and Patron: Her Meaning in the Light of Everyday Papyri and Contemporary Female

Patrons

The marginalization of women has had a long tradition, especially in the Roman Catholic Church, and the consequences of that marginalization are still visible. Numerous women are encountered in the New Testament texts, but there is hardly any information about them.

In the Pauline letters, the greeting list in Rom 16 proves to be a valuable resource; there, Phoebe is encountered as διάκονος and προστάτις. However, in many translations, the same vocabulary is used differently in the context of men than in the context of women, which is linked to a focus on gender-typical roles that denies women autonomy from the outset. Despite the patriarchal environment of the New Testament, such bias must be questioned.

The aim of my thesis is to explore the possibilities for women in society at the time when the New Testament texts were written, concerning the public appearance, property, business capacity, and travelling. These insights can then be applied to an interpretation of Phoebe, as she is portrayed in the text.

In the literature, the range of interpretations of Phoebe's person extends from ministerial activity to a church leader who delivers the Letter to the Romans. Sometimes, one can read of a businesswoman and shipowner. In this paper, the social background of Phoebe will be analyzed based on the designations attributed to her. In addition, papyri will be used to examine the living conditions of women in antiquity. For example, the papyri BGU 1.204-207 contain letters from Isidora to her brother, which show that she was active in grain trade and had money at her own disposal. In addition to the everyday papyri, the inscription dedicated to Junia Theodora from Corinth will be discussed, in which she is also referred to as προστάτις, to explore possible conclusions about the significance of Phoebe.

Katharina Hadassah Wendl
Freie Universität Berlin

Intertextuality in the Rabbinic Reading of Midrash Eshet Chayil

This paper investigates the intertextual character of Midrash Eshet Chayil and examines its underlying understanding of women. Proverbs 31:10-31, known as Eshet Chayil (woman of valour), praises the ideal, strong, capable, and active woman to aspire to. Midrash Eshet Chayil, which is part of Midrash Proverbs, suggests that this text does not merely refer to an individual woman whose main sphere is that of the home, but to a diverse range of biblical female characters. In this Midrash, each verse of Proverbs 31:10-31 is associated with a female character from the Hebrew Bible. These associations are, at times, made without any comments and, at times, accompanied by shorter or longer explanations concerning the biblical personality.

While at first glance the arrangement of Midrash Eshet Chayil appears to be holistic, closer examination reveals that the Midrash selectively refers to biblical and rabbinic sources. These sources sometimes contradict each other or portray biblical characters in a very different light than the original source would suggest. The women mentioned in this Midrash are not confined to the domestic sphere, like in the biblical Eshet Chayil, but have an impact on the Jewish people as a whole. Midrash Eshet Chayil thus develops its own notion of the ideal woman, which takes Proverbs 31:10-31 as its starting point. Midrash Eshet Chayil is highly intertextual, compiling midrash - its study contributes to a better and deeper understanding of the biblical Eshet Chayil, intertextuality in biblical and rabbinic literature, and the rabbinic conception of women.

A comparative-hermeneutical analysis reveals that Midrash Eshet Chayil differs from its biblical source in central aspects. It presents Jewish and non-Jewish women as proactive and vital figures in Jewish history and destiny. Nevertheless, it suggests a traditional, idealising image of women that is, ultimately, unattainable.