St Mary's University Twickenham London

British New Testament Society

British New Testament Conference
St Mary's University, Twickenham

Thursday 6th to Saturday 8th September 2018

18/0011

Conference Information

Publishers' Display

The publishers' display is located in the Dolce Vita café, which is where tea and coffee will be served.

Departure

All bedrooms must be vacated by 9am. Luggage can be securely stored in classroom G1 (close to reception). Keys are to be deposited in the key box located on the wall next to the Security Lodge. Packed lunches are available if pre-booked on day of arrival.

Wi-Fi Access

Residential guests will receive login details as part of their key pack on arrival. Non-residential conference guests should request a temporary login upon registration. Please note that Eduroam is available on campus.

Contact details

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Security Lodge/Security Emergency
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Programme Overview

Thursday 6th September

9am-3pm	Early check-in to bedrooms available from 9am to 3pm	Reception
11.45am	Pre-conference trip to British Library and/or National Gallery led by Simon Woodman and Michelle Fletcher. Leaving and returning to St Mary's	Offsite Meet point St Mary's Main Reception
3-5.30pm	Conference registration, accommodation check-in and coffee (from 3pm)	Dolce Vita café
5.30-6.30pm	Wine reception and launch of Prof Crossley's book, "Cults, Martyrs and Good Samaritans" sponsored by CenSAMM	Waldegrave Suite
6.30-8pm	Dinner: 6.30pm – Surnames A-L 7pm – Surnames M-Z	Refectory
8-9.30pm	**Plenary** Prof Mark Goodacre, Duke University, NC, USA: 'Of Tombs and Texts: Jerusalem's Necropolis and the Burial of Jesus'	G7
9.30-11pm	Social hours	University Bar

Friday 7th September

7.30-8am	Morning Prayer	Chapel
7.45-8.45am	Breakfast	Refectory
9-10.30am	Seminar Groups: Session One	Locations in Programme
10.30-11am	Tea and Coffee	Dolce Vita café
11am-12.30pm	Seminar Groups: Session Two	Locations in Programme
12.30-1.30pm	Lunch 12.30pm – Surnames A-L 1pm – Surnames M-Z	Refectory
1.30-2.30pm	Consultation on REF draft guidelines	N44
1.30-3.15pm	Free time / Strawberry Hill House tour	Strawberry Hill House
2.30-3.30pm	Committee Meeting	G7
3.15-3.45pm	Tea and Coffee	Dolce Vita café
3.45-5.15pm	**Simultaneous Short Papers**	G5, G7, N44
5.15-5.45pm	Wine Reception sponsored by Wipf and Stock	Refectory
5.45-7.45pm	Dinner: 5.45pm – Surnames A-L 6.15pm – Surnames M-Z	Refectory
7-7.45pm	Business Meeting	G7
8-9.30pm	**Plenary** Prof. Roland Deines, Internationale Hochschule, Liebenzell, Germany: 'Theophanic Christology in the Gospel of Matthew' ***The Graham Stanton Memorial Lecture***	G7
9.30-11pm	Social hours	University Bar

Saturday 8th September

7.30-8am	Eucharist	Chapel
7.45-9am	Breakfast	Refectory
9.15-10.45am	Seminar Groups: Session Three	Locations in Programme
10.45-11.15am	Tea and Coffee	Dolce Vita café
11.15am-12.45pm	**Plenary** Dr Catrin Williams, University of Wales Trinity St David, Lampeter: 'The Use of Scripture in the Gospel of John: Recent Trends and New Possibilities'	G7
12.45-2pm	Lunch and departures	Refectory

Seminar Details

Book of Acts

Chairs: Matthew Sleeman and Sean Adams

Session One: Friday morning | 9-10.30am | Room F5
Review Panel of Editio Critica Maior: Acts

Chair: Matthew Sleeman, Oak Hill College London

Klaus Wachtel, Westfälische Wilhelms Universität Münster

Sean Adams, University of Glasgow

Tommy Wasserman, Lund University, Sweden

Jenny Read-Heimerdinger, University of Wales Trinity Saint David

Dirk Jongkind, University of Cambridge

Steve Walton, Trinity College Bristol

Open Questions and discussion (30 mins)

Session Two: Friday morning | 11am-12.30pm | Room F5
Rhetoric in the Synoptic Gospels and the Book of Acts (joint with Synoptic Gospels seminar)

David G Palmer, The Queen's Foundation, Birmingham: An Examination of the Texts of Luke and Acts for What They Owe to Ancient Rhetoric's Rules and Practices

Matthew Bartlett, University of Roehampton: Saint Luke, Saint Mary and the Rhetoric of Luke-Acts

Sarah Harris, Carey Baptist College, Auckland, New Zealand: The Rhetoric of Luke's ἄνομοι (Luke 22:37)

Session Three: Saturday morning | 9.15-10.45am | Room F5

Samuel Rogers, University of Manchester: Fresh Insight on the Leading Women of Thessaloniki and Berea

Ali Harper, University of Exeter: Idolatry and Belief: The Christian Assembly's Engagement with Judaism in the Acts of the Apostles

Book of Revelation

Chairs: Garrick Allen and Michelle Fletcher

Session One: Friday morning | 9-10.30am | Shannon Room 1

Natasha O'Hear, University of St Andrews: The Lamb and the Rider on the White Horse: Exploring the Paradox of Revelation 19 via Visual Interpretation

Meredith Warren, University of Sheffield: This Is The End: Rape Jokes, Sexual Violence, and Empire in Revelation and Apocalyptic Film

Session Two: Friday morning | 11am-12.30pm | Shannon Room 1

Helen Morris, Moorlands College: Discerning the Plot of John's Apocalypse: Revelation as a Five Act Drama

Christopher Shell, St Paul's Books: The Common Authorship of Revelation and John

Sean Ryan, Heythrop College, London: Imaging the Divine Dwelling: Tent and Temple in the Apocalypse and the Venerable Bede

Session Three: Saturday morning | 9.15-10.45am | Shannon Room 1

Anthony Royle, Dublin City University: Epistolary Antecedents in the Letter to the Seven Churches

Wilson Bento, Vrije Universiteit, Amsterdam, The Netherlands: The Rider as a Culminating Character: A Literary Analysis of Characterization and Setting of Rev. 19:11-21

Garrick Allen, Dublin City University: Interesting Margins

Hebrews

Chairs: David Moffitt and Loveday Alexander

Session One: Friday morning | 9-10.30am | Room B13
Issues in Interpreting Hebrews

Jonathan Rowlands, University of Nottingham: The Creative Element of Divine Speech in Hebrews 1:5a

Philip Alexander, University of Manchester: Philo and the Epistle to the Hebrews Revisited

Session Two: Friday morning | 11am-12.30pm | Room B13
Hebrews, Heavenly Temple and Heavenly Sacrifice

Zoe Hollinger, Queen's University Belfast: Jesus: the minister of the heavenly tabernacle, or the heavenly temple (Heb 8:1-5)? A relevance-theoretic approach to the absence of temple language in Hebrews

Justin Duff, University of St Andrews: "The Oil of Gladness" and Priestly Investiture in the Epistle to the Hebrews

Session Three: Saturday morning | 9.15-10.45am | Room B13

Nicholas Moore, University of Durham: 'He Sat Down': Christ's Session in the Heavenly Tabernacle as the End of His Offering

David Moffitt, University of St Andrews: Response to Nicholas Moore

Johannine Literature

Chairs: Andy Byers and Cornelis Bennema

Session One: Friday morning | 9-10.30am | Room F4

George H van Kooten, University of Groningen/University of Cambridge: The Beloved Pupil at the final Symposium: The Self-Authentication of John's Gospel and Plato's Symposium

Susanne Luther, Johannes Gutenberg-Universität Mainz, Germany: Indicators of Reality and Construction of Authenticity in John's Narrative Historiography

Session Two: Friday morning | 11am-12.30pm | Room F4

Michael J Gorman, St Mary's Seminary and University, Baltimore, USA: The New Perspective on John: Ethics, Mission, Theosis

Respondents: Andrew J. Byers, Cranmer Hall, St John's College, Durham and Paulus de Jong, University of St Andrews

Session Three: Saturday morning | 9.15-10.45am | Room F4

Julia Lindenlaub, University of Edinburgh: Interpreting Scripture and Composing Scripture: Applying Citational Structure to the Beloved Disciple

Matthew N Williams, Durham University: The Passover in the Gospel of John: A Neglected Social Function?

Justin L Daneshmand, University of Manchester: Breath of the Gods: Divine Breathing in Ancient Mediterranean Thought and in John 20.22

New Testament and Early Christianity

Chairs: Dominika Kurek-Chomycz and Francis Watson

Session One: Friday morning | 9-10.30am | Shannon Room 2

Kimberly Fowler, CNRS/Aix-Marseille Université: The Romans, the Temple, and the Waterpot Demons in the Testimony of Truth (NHC IX, 3)

Jane McLarty, University of Cambridge: Dreams of Paradise: Early Christian Visions of the Afterlife

Session Two: Friday morning | 11am-12.30pm | Shannon Room 2

Francis Watson, Durham University: Resurrection and Eschatology in the Epistula Apostolorum

Session Three: Saturday morning | 9.15-10.45am | Shannon Room 2

Tom de Bruin, Newbold College of Higher Education: 'His Name Will Be in Every Place of Israel and of the Gentiles: Saviour': Christology and Identity in the Testaments of the Twelve Patriarchs

David Evans, Macquarie University, Sydney, Australia: Defensive and Constructive Identity Formation in the Lives and Times of the Two Quadratuses of Athens

New Testament and Second Temple Judaism

Chairs: Matt Novenson and Susan Docherty

Session One: Friday morning | 9-10.30am | Room G3

Evangeline Kozitza, Oxford: Law and Narrative in Luke 2:22-24

Isaac Soon, Durham: Liminal Israel: The Uncircumcised Jew as Abnormal Jewish Body

Jonathan Robinson, University of Otago, New Zealand: Jesus the Giant-Slayer: The Assumption of Enochic Daemonic Etiology in Mark 5:1-20

Session Two: Friday morning | 11am-12.30pm | Room G3

Sofanit Abebe, Edinburgh: Peter and the Patriarch: A Comparison of the Eschatologies of 1 Enoch and 1 Peter

Elena Dugan, Princeton, NJ, USA: 1 Enoch and the New Testament?: The Curious Evidence of the Chester-Beatty/Michigan Papyrus

Ralph Lee, SOAS, London: Ethiopic 1 Enoch: Early Commentary and a Preliminary Assessment of Its Place in the Ethiopian Tradition

Session Three: Saturday morning | 9.15-10.45am | Room G3

Crispin Fletcher-Louis, Elizabeth Shively and Jamie Davies: Book review panel on J P Davies, Paul among the Apocalypses? (T & T Clark, 2016) [joint with Paul seminar]

Paul

Chairs: Dorothee Bertschmann and Peter Oakes

Session One: Friday morning | 9-10.30am | Room N44

Rethinking the Context of Childbirth in Rom 8:19-23 in Light of its Allusion to Gen 3:16-19

Hyungtae Kim, University of Durham

The Voice of God in Rom 9.6-18: Paul, Plutarch, Pausanias (and others) on deriving a god's character from his oracles

Matthew Sharp, University of Edinburgh
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Session Two: Friday morning | 11am-12.30pm | Room N44

Circumcision and Baptism as Metaphors in Paul's Letters

Barbara Beyer, Humboldt Universität Berlin

Paul's Letter to Freed-Casual Labourers: Profiling the Thessalonian Believers in Light of the Roman Economy

Un Chan Jung, University of Durham

Sacrilege and Divine Anger: 1 Corinthians 5 and Greco-Roman Concepts of Pollution

Ethan Johnson, University of St. Andrews

Session Three: Saturday morning | 9.15-10.45am | Room N44

Crispin Fletcher-Louis, Elizabeth Shively and Jamie Davies: Book review panel on J P Davies, Paul among the Apocalypses? (T & T Clark, 2016) [joint with NT and Second Temple Judaism seminar]

Synoptic Gospels

Chairs: Andy Angel and Elizabeth Shively

Session One: Friday morning | 9-10.30am | Shannon Board Room

Alan Garrow: Reflections on the $1,000 Challenge over Q

Response: Mark Goodacre, Duke University, NC, USA

Session Two: Friday morning | 11am-12.30pm | Shannon Board Room

Rhetoric in the Synoptic Gospels and the Book of Acts – Joint Seminar with Book of Acts

David G Palmer, The Queens' Foundation, Birmingham: An Examination of the Texts of Luke and Acts, For What They Owe to Ancient Rhetoric's Rules and Practices

Mathew Bartlett, University of Roehampton: Saint Luke, Saint Mary and the Rhetoric of Luke-Acts.

Sarah Harris, Carey Baptist College, Auckland, New Zealand: The Rhetoric of Luke's ἄνομοι (Luke 22:37)

Session Three: Saturday morning | 9.15-10.45am | Shannon Board Room

Fresh Perspectives on the Synoptic Gospels

Séamus O'Connell, Pontifical University, St Patrick's College, Maynooth, Ireland: Purity or Power? The Narrator, Jesus, and the Spirits in the Gospel of Mark

Bekele Deboch, Ethiopian Graduate School of Theology, Addis Ababa, Ethiopia: Jesus and the Marginalized and Liminal: The Messianic Identity in Mark

Chris Sinkinson, Moorlands College: Home by the Sea: The Gospel Accounts of the Location of Bethsaida and its Use as a Guide to Contemporary Archaeological Exploration in Galilee

Use and Influence of the New Testament

Chairs: Alison Jack and John Lyons

Session One: Friday morning | 9-10.30am | Room G2

Lloyd Pietersen, Reading Paul with the Radical Reformers

Karin Neutel, University of Oslo, Norway: How Paul Makes Circumcision History: The Role of the New Testament in Contemporary Debates about Male Circumcision

Session Two: Friday morning | 11am-12.30pm

Round Table Discussion on the Future of the Discipline and the BNTC

Participants: Professor Helen Bond, Professor James Crossley, Professor David Horrell, Professor Louise Lawrence, Dr Meredith Warren

Session Three: Saturday morning | 9.15-10.45am | Room G2

Damian Cyrocki, St Mary's University, Twickenham: Biblical Justifications for the First Female Ordination in the Mariavite Church

Discussion about the Use and Influence Seminar and its Future

Plenary Abstracts

Thursday evening: Mark Goodacre
Chair: Helen Bond

Of Tombs and Texts: Jerusalem's Necropolis and the Burial of Jesus

Friday evening: Roland Deines
Chair: John Barclay

Theophanic Christology in the Gospel of Matthew [The Graham Stanton Memorial Lecture

The author of Matthew's Gospel presents to its readers a world full of divine activities. Angels appear and talk to humans, as do ancient heroes from the past. God can be heard and his Spirit can be seen, but the same is true for the devil and his demonic hosts. All these divine forces make appearances in Matthew's gospel as they have an interest in the world of humans. They are not aloof bystanders in the unfolding drama but have a part to play. This theiophanic realism is perhaps one of the main obstacles for contemporary readers when it comes to the historical plausibility of the Gospel's account. How serious can an author be taken, who attributes historical agency to divine beings and reckons "transempirical realities" as experienceable? For the people of Israel, and accordingly for Jesus and his followers among Israel, theiophanies were an important and often decisive means of God's active involvement in the historical process. They form an essential – a visible, tangible, and audible – part of the divine partaking and presence in Israel's history. Matthew deliberately uses this kind of story-telling at the beginning and end of his story, where angels appear, God's voice can be heard, the Spirit descends visible and risen saints walk the streets of the "Holy City". In these passages Jesus is object of the divine action.

In the middle section of the Gospel, however, the main representative of the divine world is Jesus. In Matthew's description, his public ministry can be read as a theophanic demonstration, as nearly every aspect of his ministry relates to elements of divine self-disclosures and divine identity. In this central part, all theiophanic activities serve to increase the status of Jesus: the demons who know him have to obey him; the heroes of Israel's sacred past (and the disciples—present and future) have to listen to him (17:3-5); and God authorises him and his way to the cross in front of the three disciples (17:5). This paper will summarise these observations under the title of a "theophanic Christology" and explore the consequences this may have for the understanding of Jesus.

Saturday morning: Catrin Williams
Chair: Susan Docherty

The Use of Scripture in the Gospel of John: Recent Trends and New Possibilities

Simultaneous Short Papers

Seminar A
Chair: Kent Brower, Nazarene Theological College, Manchester

James Morgan, Université de Fribourg, Switzerland
Dissimilar religious metanarratives, similar techniques: Herodotus and Luke's use of the divine 'plupast' in their own histories

In addition to Herodotus' multiple references to divine interventions during the Greco-Persian conflict, he also refers to texts and events that highlight divine actions and speech from earlier epochs (his plupast). How does this 'divine intertextuality' (or religious metanarrative) undergird his narrative's objectives? And how does this compare to or contrast with Luke's intertextual use of OT texts and events prior to Jesus' movement (i.e. Israel's religious metanarrative) to support his theological and pragmatic project?

David Herbison, Bergische Universität Wuppertal, Germany
And It Was Numbered with the Harmonizations: Revisiting the Textual History of Mark 15:28

Current critical texts of the Greek New Testament omit all of Mark 15:28. This verse, with its quotation of Isaiah 53:12, has generally been regarded as a later insertion taken from Luke 22:37. While a number of early manuscripts omit this verse, other evidence indicates that its attestation may reach back to a time as early as, if not earlier than, these important witnesses. Furthermore, there are substantial differences in both the narrative context and textual form of Mark 15:28 when compared to its proposed source in Luke, indicating that if it is an addition to Mark, it does not follow more usual patterns of harmonization as encountered so frequently in manuscripts of the Gospels. Therefore, this paper will offer a fresh appraisal of this variation unit, identifying a number of significant considerations that warrant greater attention. It will be argued that serious consideration of these features supports alternative interpretations of the data, and may even commend the inclusion of Mark 15:28 as the earliest recoverable reading. This paper will also propose ways in which the existence of this variation unit and the restoration of Mark 15:28 may inform our conceptions of synoptic relationships and aid interpretation of both Mark and Luke.

Richard Goode, Newman University, Birmingham
What Did Jesus Have against Goats? Setting Matthew 25:32-33 within the Context of Caprid Husbandry of Roman Palestine

Commentators agree that the so called parable of the sheep and goats in Matthew 25 draws heavily upon the shepherd imagery from Ezekiel 34:17-24. However, the Matthean text also departs significantly from it by aligning the sheep with those who will inherit the kingdom and the goats with those that will be cursed to the eternal fire. Although later interpreters have attempted to explain this distinction, no reason is given in the text. Using zooarchaeological and ethnographic data, alongside contemporary literary and documentary references to caprid husbandry, this paper explores the place of the goat within the extensive and economically significant small cattle (sheep and goat) industry of Roman period Palestine to see if they can shed any light on the attitude to goats expressed by the Matthean Jesus.

It is noted that although attempting to find solutions to Jesus' apparent antipathy to goats will always be speculative, studies like this can be useful in providing a much clearer understanding of the place of sheep and goat exploitation within the biblical world and its texts. The motif of the shepherd is recurrent in both Jewish and Christian biblical traditions, and is closely associated with the figure of Christ. Furthermore, the vocabulary of sheep and shepherding remains deeply embedded within Christian (particularly pastoral) tradition and practise. What was it about sheep, rather than goats, and those employed to care for them, that appealed so strongly to the early Christian writers?

Seminar B
Chair: A K M Adam, St Stephen's House, Oxford

Daniel K Eng, University of Cambridge
The 'Refining of Your Faith'? Metallurgic Testing Imagery in James

This paper proposes that the epistle of James uses metallurgic testing-refining imagery in its opening exhortation, which provides an overarching framework for the rest of the epistle. This paper offers a contribution to the study of James by demonstrating how genuineness and purity, the linked characteristics of precious metal, serves as the major motif of the epistle.

First, this study offers a brief description of testing and refining precious metals in antiquity. Smelting of a precious metal was performed for two purposes. First, the process was used repeatedly for purification of gold or silver. Second, the same process of smelting was used once to test a metal for genuineness. If a metal survived, it would be deemed as approved.

In a survey of Jewish and early Christian literature employing metallurgic imagery, several observations can be made in light of the epistle of James. First, as with the metallurgic process itself, testing and refining are inextricably connected. Second, the imagery represents a beneficial process: God's purification of his people – those who persevere through it are worthy.

The evidence of a framework in James deriving from testing-refining imagery comes from terminology in its opening chapter as well as its repeated concepts. First, this study demonstrates that δοκίμιον in James 1:3 and its cognate adjective δόκιμος in 1:12 carry metallurgic connotations, associated with the process of smelting metal.

Finally, this study offers a survey of the entirety of James in light of the theme of genuineness-purity. An outline of the epistle is proposed showing how the concepts recur throughout the document, and each section is given attention as the concern is developed. As a whole, the epistle offers hope to the hearer that the persevering believer will have great worth and honour in the end, like a genuine and refined precious metal.

Matthew Joss, University of St Andrews
The Logical Structure of 2 Peter 1:3-11

When 2 Peter 1 has garnered attention, it has typically been focused on the content of a few key sections (e.g. the divine nature and the virtue list). However, there has been relatively little focus on the inner connections of the passage. The extended argument from verse 3 to verse 11 is quite moving but difficult; the logical path is not immediately evident. In this paper I seek to elucidate those logical and grammatical connections. In particular, this investigation will illuminate how the introduction moves to verses 3-4 and 5-7. Each of these sections is a sorites, a chain of thoughts with each idea building on the previous. Together these form a conditional structure. Further, the relation of the series of conditionals at the end of the passage (8-11) will be related to the previous section to show how the argument progresses through the whole of the passage.

David G Palmer, The Queen's Foundation, Birmingham
What is a New Testament Scholar?

Dictionary definitions of scholar focus on 'specialist'. A New Testament Scholar is a specialist. Or, according to what Wikipedia writes, a New Testament Scholar is 'someone who has published works about the New Testament', though, in practice it is not quite as simple as this because Wikipedia is no respecter at all of those who publish their own work. And, anyway, we all know that a New Testament Scholar is really a reader, one who is always seeking, but never managing, to keep up with the steady flow of secondary literature.

Why should I pose this question now? It is essentially because it was said at the last Annual Conference that I attended, that in the field of New Testament Research we had never before had so many 'specialisms'. And the worry expressed then was about how we could continue to communicate across this burgeoning number of disciplines and share any common role in the futures of academe and church. It seemed to me then and it seems to me now, and all the more because of my own specialism and link with a training institution, that this is a much needed discussion.

First, I will raise questions about our own and others' expectations of what a New Testament Scholar is. Then we will consider what a New Testament Scholar might be expected to do from first principles.

For a further discussion starter, I will present from my own specialism my Rhetorical Table of the New Testament and ask if this isn't representative of the kind of expertise all New Testament Scholars might hold in common? And at the last, we will ask: if New Testament Scholars are to be identified by their specialisms, what are the minimum attributes that should identify them as colleagues, one of the other?

Seminar C
Chair: Louise Lawrence, University of Exeter

Grace Emmett, King's College London
'You Weakened Him': Jesus' Masculinity in Mary Magdalene

March 2018 saw the UK cinema release of Mary Magdalene, directed by Garth Davis. Despite receiving mixed reviews from the mainstream media, the film offers a fresh look at some of the biblical texts thanks to its moving portrayal of life as a follower of Jesus through the eyes of a woman: Mary Magdalene. While there is much that can, and should, be said about this film and the rich potential it offers for engaging with the gospel stories, it is the character of Jesus, played by Joaquin Phoenix, that is the subject of this paper. In particular, this paper will consider the manner in which the masculinity of Joaquin Phoenix's Jesus is constructed, and what sort of impression the viewer is left with of Jesus as a man. By using masculinity studies as a lens for critiquing the film, this paper will argue that the character of Jesus in Mary Magdalene steers clear of the macho versus meek-and-mild binary and instead presents a man who is subversive, rugged, at times aggressive, but also has moments of weakness, champions women's independence, and ultimately submits himself to a humiliating death. The paper is framed around the accusation that Peter makes of Mary, regarding Jesus, towards the end of the film when he says to her: 'You weakened him'. This line crystallises the competing expectations for Jesus' character, which is ultimately one that blurs the line between dominant and subordinate masculinity, prompting the viewer to consider again how they construct Jesus in their own mind.

Helen C. John, University of Exeter
The Extended Person and Extended Personal Agency in New Testament Healing Narratives

This paper will explore anthropological ideas of extended persons and extended personal agency (alternatives to contemporary, scientistic, Western notions of a physically-bounded and unilocal presence) before relating those notions to various texts in the Gospels and Acts. Having outlined what is meant by the above terms, an example of cross-cultural biblical interpretation in Namibia will illustrate how communities with alternative worldviews espouse 'extended person' notions and employ them in the interpretation of biblical texts. In particular, extended personhood/agency arose in Cross-Cultural Biblical Interpretation Group sessions conducted by this researcher in Owamboland, Namibia. Here, Jesus' engagement with the haemorrhaging woman (Mark 5:21-45) and his healing of the man born blind (John 9:1-12) were understood in the context of personal presence and agency in/through blood, clothing, shadows, footprints, extramission, as well as absorption of the properties of other entities through consumption. This paper argues that such notions worth investigating in reference to a broader selection of texts within the New Testament, and may indicate that similar perspectives on personal agency formed part of the worldviews of the communities which generated and received those texts. In particular, certain healings are represented as being effected through bodily fluids and speech (John 9:1-12), clothing (Mark 5:21-45), shadows (Acts 5:15-16), and possessions (Acts 19:12), which could be interpreted within an 'extended person' framework.

Abstracts

Todd Still, Baylor University, George W. Truett Theological Seminary, Waco, Texas USA
Paul and 'the Good'

This paper posits that Paul has little to offer per se to the ancient and ongoing conversation spawned by Socrates, Plato, and Aristotle and latterly taken up with aplomb by Christian theologians, including Augustine and Aquinas, with respect to 'the common or human good' and 'the good life.' This is not to suggest, however, that Paul has little to say about the good. Indeed, the apostle has a good bit to say about that which he regards to be good.

This study commences with a number of lexical considerations from Pauline Letters. Attention is then given to how Paul speaks of that which is good in Romans in general and in 1 Corinthians 7 in particular. Next, it is noted how Paul regards the Jerusalem Collection and Philemon's reception of Onesimus to be tangible examples of potential good. Finally, by way of conclusion, a number of summative observations are made regarding Paul's perception of the good.

Book of Acts

Session One: Review Panel of Editio Critica Maior: Acts

Chair: Matthew Sleeman, Oak Hill College, London

Klaus Wachtel, Westfälische Wilhelms Universität Münster, Germany

Sean Adams, University of Glasgow

Tommy Wasserman, Lund University

Jenny Read-Heimerdinger, University of Wales Trinity Saint David

Dirk Jongkind, University of Cambridge

Steve Walton, Trinity College Bristol

Open Questions and Discussion (30 mins)

Session Two: Rhetoric in the Synoptic Gospels and the Book of Acts *(joint with Synoptic Gospels seminar)*

David G Palmer, The Queen's Foundation, Birmingham
An Examination of the Texts of Luke and Acts, For What They Owe to Ancient Rhetoric's Rules and Practices

Ancient Rhetoric's rules cover Idea, Structure, Style, Memory and Performance. For the writing act itself, many conventions and devices existed. Chief among them were dualities and word/phrase repetitions. For the reading act, the reader had the assistance of the rhetor's choice of writing style. It greatly helped with the parsing and punctuating of texts which in their manuscript form consisted only of columns of letters and edentations with allied spaces. Firstly, we will set Mark and Matthew side by side, to see how these earlier works demonstrate the influence of rhetoric's rules and practices. It will show us, at least, however briefly we look, that we are not examining Luke and Acts for something that is not already encountered elsewhere. Setting Matthew and Luke, then, side by side we will complete the preliminaries. In exploring Luke and Acts side by side, we will identify their rhetorical characteristics and determine the rhetorical links that bind these two documents together. We will draw out from the texts, the matching frameworks of their composition and the discipline behind their detailed formulations. We will see how these first century texts worked. We will see the purposes for which these documents were written: that:

1) with the Gospel, the rhetor intended a fresh representation for Gentiles of the contents and meanings of the Gospels of both Mark and Matthew, re-structured and re-mythologised, and

2) with his second book, the rhetor sought to say that the Life of Jesus is lived over again in the Life of the Church and that it is a Life of Mission that the Spirit brings to birth, directs in the world and sustains through every kind of trial.

Briefly, at the last, we will set our findings on Luke and Acts within the Rhetorical Table of the New Testament.

Mathew Bartlett, University of Roehampton
Saint Luke, Saint Mary and the Rhetoric of Luke-Acts

Since rhetorical theory was learned in Greco-Roman education throughout all its stages, and found immediate application in almost every form of oral and written communication (official documents, letters, speeches and literary composition), it provided the tools for all public discourse and persuasion in Greco-Roman times. Consequently, rhetoric played a significant role in the culture which surrounded and nurtured the authors of the New Testament, and provided them with the tools to communicate their message and persuade others of its authenticity. With an adequate number of manuals on rhetoric extant, we have ready access to the toolkit of ancient speech-writers and authors – the techniques they employed in constructing their arguments. These tools prove valuable for biblical scholars seeking to understand the how the NT texts were fashioned. This paper examines the proem and opening two chapters of Luke's Gospel in terms of his use of proofs (πίστεις), both external (eg naming of witnesses, existing written

accounts) and internal (artistic, of his own creation). I shall discuss how Luke uses these proofs to claim legitimacy for his sources and the superiority of his account. In addition to overt statements to this effect, Luke utilises some rather more subtle, though not unfamiliar, rhetorical techniques to achieve his end. I shall examine the possibility that Luke uses insinuation, in conjunction with cumulative argument, to imply that he has a reliable source close to Mary, Jesus's mother. As part of my conclusion I shall briefly discuss how Luke, as he works out the topics he has introduced in the first chapters of his Gospel, continues to utilize these and other more "subtle" techniques of rhetoric across both volumes, and thus indicate the direction of my current research in the rhetoric of Luke-Acts.

Sarah Harris, Carey Baptist College, Auckland, New Zealand
The Rhetoric of Luke's ἄνομοι (Luke 22:37)

This paper proposes that the ἄνομοι in Luke 22:37 are part of the Gospel's sin–salvation rhetoric. For Luke the gospel is about the forgiveness of sin and Luke pervasively uses the language of ἁμαρτία and ἁμαρτωλός to explain this paradigm. However, in Luke 22:37 Luke includes a quote from Isa 52:12 that Jesus is counted among the ἄνομοι. This is introduced by the emphatic words τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί (this scripture must be fulfilled in me) and ends with καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει (for that which is written about me is being fulfilled). This focuses the reader's attention on the fulfilment (τελέω) of this scripture in Jesus (ἐν ἐμοί) and that this fulfilment is found in his end (τέλος). The combined language of divine necessity in 22:7 (δεῖ), the Isaianic quote, the fulfilment language and the personal significance Jesus places on the fulfilment of the prophecy with the use of ἐν ἐμοί, makes this verse a crucial verse in understanding the death of the Lukan Jesus. Luke's theology of the cross is often said to be quite thin or even barely there; this paper aims to thicken that conversation by showing how Jesus identifies with the sinner. This paper examines what has been said about this language, it explores its use in Luke and Isaiah in particularly from the LXX, and finally discusses what this means for reading Luke.

Session Three

Samuel Rogers, University of Manchester
Fresh Insight on the Leading Women of Thessaloniki and Berea

Luke describes the "first women" in Thessaloniki (17:4) and the "prominent Greek women" in Berea (17:12). Scholars' attempts to describe these titles have not been successful. In this paper, I seek to detail the status, wealth, and civic duties of those who held the titles πρώτη γυναικῶν and εὐσχήμων. I argue the women were socially known and respected, economically wealthy, and perhaps socially elite.

Recent commentaries fail to comment substantially on either title. Keener, Fitzmyer, and Pervo note the title πρώτη γυναικῶν may indicate high ranking or aristocratic women. Barrett and Schnabel reference Horsley who asks, "Is the phrase… a title, or merely a descriptive way of referring to 'leading' women?" No conclusion is given. Similar comments are made about the "prominent Greek women" in Berea: Schnabel and Pervo note only they are members of the elite or have high-social standing.

Since Horsley's question, considerable work has advanced our understanding of both phrases. The title, 'first lady' in inscriptions probably mirrored (1) Livia's title as femina princeps in Rome and (2) increased civic benefactions by women. In the inscriptions in which πρώτη γυναικῶν appears, the women are honoured based on their actions towards the city and their civic offices held, not their relationship to their husband. Similarly, the term εὐσχήμων occurs in papyri; it denotes a wealthy individual, usually a benefactor, of varied but usually higher social ranks. The εὐσχήμονες had varied jobs, but most tasks revolved around supervision or management of tasks from which the city benefitted financially or socially. In both cases, the titles involve acting in the city's best interests through donations or benefaction. The prominent women, then, were wealthy benefactors known throughout their city. They would able to act as benefactors or patrons to Paul and may have financially overseen to Paul's escort to Athens (17:15).

Ali Harper, University of Exeter
Idolatry and Belief: The Christian Assembly's Engagement with Judaism in the Acts of the Apostles

A brief survey of secondary literature within Biblical Studies reveals scholarship's fascination with the engagement of the Christian assembly and its surrounding cultures in the Acts of the Apostles. A central aspect of the engagement is the relationship between the Christian Assembly and Judaism. Such scholarship includes the writings of A von Harnack, J T Sanders, and J Jervell. Despite a close engagement with the narrative, and often the same texts, such scholars have come to varied and contradictory conclusions about this engagement.

By using a methodology called subversive-fulfilment as a hermeneutical lens I contend that a fresh approach to this engagement can be gained; an approach that compliments the strengths of previous scholarship but one which can also address their limitations and weaknesses. To demonstrate this, I intend to examine Acts 13:13-52. This is a significant pericope because it provides a paradigm for Paul's engagement with diaspora Judaism and with those from the Nations who associate with the synagogue as the narrative develops (14:1-2; 17:1-4; 10-12; 18:4, 19-20; 19:8-9). It is further significant because it provides a paradigm of response, both of diaspora Judaism and of those nations associated with the synagogue.

Book of Revelation

Session One

Natasha O'Hear, University of St Andrews
The Lamb and the Rider on the White Horse: Exploring the Paradox of Revelation 19 via Visual Interpretation

The Rider on the White Horse narrative of Revelation 19.11-21 is the second time within the text that we encounter Christ in personified form (rather than as the Lamb of Revelation 5, 7, 14 and 19.6-10). These two encounters with the personified Christ thus constitute something of a frame around the main narrative. The sharp sword protruding from the mouth of both figures serve as the linking motif. In Rev. 19.11-21 however this figure (the Rider) is presented as a Messianic warrior associated with judgement and war. How is this to be squared with the sacrificial, almost passive figure of the Lamb? Working from within the framework of visual reception history, this paper will explore the interpretative nuances and exegetical possibilities of this passage via a series of four carefully chosen images. The first image (from the 13th Century Lambeth Apocalypse) is a relatively straightforward depiction of the Rider as messianic warrior while the second, from The Flemish Apocalypse presents both the Lamb and the Rider within the same image, thus allowing the aforementioned interpretative juxtaposition to stand, but doing little to resolve it. The final two images by mid-twentieth-century artist Max Beckmann and contemporary tapestry designer, Irene Barberis prioritise different, sometimes surprising elements of the Rev. 19.11-21 sequence. When taken as a comparative group of images, the similarities and contrasts that arise help to shine new light back onto the 'source text' and its inherent interpretative challenges.

Meredith Warren, University of Sheffield
This Is The End: Rape Jokes, Sexual Violence, and Empire in Revelation and Apocalyptic Film

The Book of Revelation is one of the most borrowed-from texts of the New Testament when it comes to popular culture. Our ideas of an apocalypse in our time come straight from John's Apocalyptic visions. The apocalyptic comedy This Is The End (2013) not only invokes imagery from Revelation but also adapts portions of the text in its portrayal of the end times. However, it also replicates and expands upon the sexual violence found in Revelation as a means of punishment. This paper will examine the mechanisms of sexual violence in Revelation as they are interpreted in This Is The End. I will argue that in the same way that Revelation imagines itself as challenging the status quo that is the Roman Empire and yet reinforces violence against women as normative, the rape jokes in This Is The End (even ones that purport to invert narratives) prop up a system in which sexual violence is understood as deserved punishment.

Session Two

Helen Morris, Moorlands College
Discerning the Plot of John's Apocalypse: Revelation as a Five Act Drama

The structure of Revelation has been much debated, with seemingly as many proposals as there are Revelation scholars. The recent emphasis, by those such as Barr and Resseguie, on Revelation's narrative nature has proved profitable in establishing Revelation's unity as a single drama, in turn shedding light on its message. This paper agrees that Revelation's structure is best understood as a dramatic plot but disagrees as to this plot's shape. In contrast to Barr's 'three interrelated tellings of the story of Jesus', this paper argues that Revelation's plot accords with Freytag's Five Act schema. At the beginning, the main characters are introduced and the key question established: God's plans will be accomplished; how these plans unfold is the subject of the book's remainder (1-5). This is followed by rising tension (6-12). Partial judgements flow from the opening of the seals. The martyred believers' dissatisfaction is evidenced by their 'how long' lament. Further tension is created by ambiguity regarding the effectiveness of these judgements. Those aligned against God do not repent, or do they? The true nature of evil is revealed, and defeated, but wages war against the lamb's followers. How successful the dragon's war will be is yet to be revealed. At the centre is the climax of this tension, and turning point of the book (13). The beast appears victorious. 'All people worship the beast' and those who refuse are excluded from economic transactions. This climax is followed by falling tension as evil, in all its different guises, is defeated (14-20). The end of Revelation contains the resolution; God's plans are finalised and the lamb's victory fully realised (21-22). John's message? Though the beast appears to prosper, reading the narrative in light of this five-fold structure, emphasises that his downfall, and the vindication of the lamb's followers, is assured.

Christopher Shell, St Paul's Books
The Common Authorship of Revelation and John

The present paper brings several new reasons for affirming this minority position as well as seeking to address the counter-arguments more convincingly.

Author: The finest modern treatments of the gospel's authorship (Hengel and Bauckham) conclude for John the Elder; Gunther concludes the same for Revelation. It is not clear that positing a separate 'John the Prophet' (who has so much in common with the Elder) is neater. Also, both works could have a similar heading 'Testimony of John', should Jn 1.19 have a double-meaning.

Distinctiveness of Similarities: The two works overlap in at least four very distinctive ways: simplicity of Greek; conceptual world (Minear, 'The Lamb of John'); intricacy of structuring; abrupt transitions and non sequiturs caused by 'boxed' nature of structuring. I argue that the structuring is in each case too intricate not to be on the basis of a pre-planned grid. But if the two works have two tailor-made pre-planned grids engendered by two separate original unified conceptions (and suitable to two separate genres), those two grids are bound to generate different sorts of content (e.g., treatment of the Spirit; overall pace of narrative) to some extent. Hence the much-publicised differences between the two works.

Macrostructural features

a. Farrer already saw one sole hand in the 'rhythm' (eg, numerical/sevenfold structuring) of the two works.
b. Both the Gospel and the trumpets/bowls have been viewed as being ordered according to the creation days.
c. Both structures become more puzzling two-thirds of the way through—we explain this by a shared cruciformity.
d. The two large-scale centrepieces (the woes; final day of Tabernacles) have, I propose, a similar structure.
e. The threefold identity Lamb–Man–King is identically ordered in the Revelation appearances of Jesus and the Gospel's 'Behold' sayings (and the events of the Triduum also celebrate it).
f. Finally, it's proposed that the same seven feasts or ceremonies are spread across the seven sections of each work.

Sean Ryan, Heythrop College, London
Imaging the Divine Dwelling: Tent and Temple in the Apocalypse and the Venerable Bede

A number of metaphors evoking the sacred space of heaven shift and blend in the Apocalypse. Differing architectural models – of temple and tent (naos and skēnē) (Rev 3:12 and 15:5, respectively – are alternately foregrounded as the thought-world varies in this visionary narrative between heaven envisaged as the definitive original of the Exodus tabernacle and heaven re-imagined as a vibrant alter-ego of the temple in Jerusalem. Interconnecting both of these models is the living, animate force of the divine dwelling: it is the worshippers in the heavenly sanctuary (angelic and righteous together) who constitute the sacred space of the divine. They do not worship in a temple so much as they are the temple (cf. Rev 13:6). At the close, in Rev 21-22, the text's Christological emphasis underlines its definitive animated image of the divine: the Lord and the lamb together is the living naos of God, the locus of God's own presence (Rev 21:22).

This paper will attempt to tease-out some of the multi-layered richness of the Apocalypse's imagery of the divine dwelling, principally the architectural models of tent and temple, sensitive to the text's own spiritual/prophetic hermeneutic (pneumatikōs) (cf. Rev 11:8). To aid in this exegetical task, the Venerable Bede (c. 673-735) will be called-upon as an esteemed dialogue partner given his unrivalled credentials as the most sustained, sensitive and original exegete of 'tent' and 'temple' amongst patristic/medieval commentators: St Bede, On the Tabernacle, On the Temple, On Ezra and Nehemiah, The Art of Poetry and Rhetoric and On the Apocalypse (cf. Conor O'Brien, Bede's Temple: An Image and Its Interpretation (Oxford: OUP, 2015)). To what extent might Bede's nuanced allegorical, tropological and anagogical interpretations of 'tent' and 'temple' inform a sensitive pneumatikōs exegesis of these images of the divine dwelling in the Apocalypse?

Session Three

Anthony Royle, Dublin City University, Ireland
Epistolary Antecedents in the Letter to the Seven Churches

The letter to the seven churches in Revelation is imbedded with numerous references to Israel's Scripture. The author evokes characters, events, and themes in his use of rhetoric mainly through allusions and one informal citation (Psalm 2:8-9 in Rev 2:26-27). Some of the imagery and references are used throughout the Apocalypse providing a key component to interpreting the book of Revelation. An analysis of the antecedents in the letter to the seven churches displays variant textual forms (i.e. change of tense, verbal omissions, insertions), and diversity in meaning with other uses in the book (compare Psalm 2:8-9 in Rev 12:5 and 19:15). It is thought that some of these references rely on earlier Christian uses while serving as an intertextual link with early Christian literature and their interlocutors. Furthermore, scholars have also detected the use of Paulinisms in the Apocalypse which indicates an awareness of earlier Christian epistolography. This paper investigates the author of Revelation's use of these antecedents and their compilation in light of citation practices in Greco-Roman epistolography by comparing the circular letter to the seven churches with various corpuses complied by Pliny the Younger, Cicero, and Seneca. This comparison will highlight the extent of the milieu of early Christian epistolography and the use of antecedents in the Apocalypse.

Wilson Bento, Vrije Universiteit, Amsterdam, The Netherlands
The Rider as a Culminating Character: A Literary Analysis of Characterization and Setting of Revelation 19:11-21

The scene of the Rider in John of Patmos' vision in Rev 19:11-21 has been the subject of discussion in terms of its function in the overall structure of the book, being classified by some scholars as an interruption in the narrative. Although research has been done dealing with the relationship between the nuptial theme and the overall war theme, the role of the rider remains undefined in the overall plot. Ultimately, the attempts to understand the structure of the book leads us to question whether it is possible to see a coherent flow within the text in this section. The purpose of this paper is to fulfil this gap of research by analysing, through the lens of literary criticism, the culminating aspect of the Rider through his characterisation as well as

his interaction with all the settings presented in the scene. This culminating aspect will be fundamental to understand the flow of the plot as the Rider becomes a crucial element for the resolution of the conflict as well as the inauguration of the wedding.

Garrick Allen, Dublin City University, Ireland
Interesting Margins

This paper comprehensively explores marginal comments on Rev 13:18 in its Greek manuscripts, analysing what these comments say about the potential functionalities of digital editions of the New Testament.

Hebrews

Session One: Issues in Interpreting Hebrews

Jonathan Rowlands, University of Nottingham
The Creative Element of Divine Speech in Hebrews 1:5a

Speech and, more specifically, divine speech, has become an important topic of discussion amongst Hebrews scholars. The first instance of divine speech quoted in Hebrews is found in Heb. 1.5a, wherein the author cites Ps. 2.7: υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. This quotation opens the famous catena of scripture (1.5-13), outlines the origins of Christ's Sonship (cf. 1.1-4), and proleptically highlights the importance of the Father/Son dynamic which will culminate in the author's claim that the audience themselves are υἱοί θεοῦ (cf. 12.4-6). Much discussion has ensued regarding the precise point in the meta-narrative of salvation history at which these words are spoken: when is the 'today' in question? Is this spoken to the Son in his pre-existent state, or—as in 1.6—as he enters εἰς τὴν οἰκουμένην (however one understands this), or do these words follow His atoning sacrifice offered in the heavenly tabernacle?

However, one issue yet to be fully addressed is the nature of the speech at work in this divine conversation. More specifically, is this utterance—"you are my Son..." – descriptive or creative? This is to say, is this declaration simply a response to something that is already the case (ie, descriptive) or does this declaration become true because it is spoken by God? In this paper I will argue for a creative reading of Heb 1.5a over against the more common descriptive reading, suggesting Jesus ontologically becomes the Son only as these words are spoken to Him by God. I will then end by briefly discussing the implications such a reading has not only for the Christology of Hebrews but for the author's understanding of the power of divine speech more generally.

Philip Alexander, University of Manchester
Philo and the Epistle to the Hebrews Revisited

Since the publication of Ronald Williamson's monograph in 1970, Philo and the Epistle to the Hebrews, study of Philo has advanced apace, with many new insights into his theology, his exegesis, and the world of Hellenistic Judaism to which he belonged. This short paper will survey recent developments in Philonic Studies and assess how they might refine our understanding of Philo's relation to the Epistle to the Hebrews.

Session Two: Hebrews, Heavenly Temple and Heavenly Sacrifice

Zoe Hollinger, Queen's University Belfast
Jesus: the minister of the heavenly tabernacle, or the heavenly temple (Heb 8:1-5)? A relevance-theoretic approach to the absence of temple language in Hebrews

The absence of any explicit reference to the temple in Hebrews has proved troublesome for scholars, with various explanations being proposed to explain its omission. Two recent explanations for Hebrews' supposed lack of interest in the temple, as offered by Jason Whitlark and Philip Church, are here examined from the standpoint of Relevance Theory (RT), which stresses the importance of ostensive (explicit) communication and how communication serves to modify a hearer's cognitive environment. Both Whitlark and Church suggest that, although the author uses tabernacle language, he intends the audience to understand an implicit reference to the temple in Heb 8:1-5. However, an alternative explanation for how the audience might hear this language is suggested by RT. First, as the author of Hebrews draws ostensibly from the Pentateuch in his depiction of the tabernacle, priesthood and sacrifices, the audience would be unlikely to understand the tabernacle as a coded reference to the temple. Second, by encouraging the audience to view themselves in a situation analogous to Israel in the wilderness, the author modifies their cognitive environment; here, a reference to tabernacle, not temple, would thus be appropriate in describing what the audience draws near to. Indeed, tabernacle language has important implications for the audience. Tabernacle language enables the readers to understand how they are to relate to God in the present as they journey towards their Promised Inheritance and implies that their relationship to the tabernacle, like Israel's, is temporary only, en route to the goal of their journey: entering Zion, the heavenly Jerusalem.

Justin Duff, University of St Andrews
"The Oil of Gladness" and Priestly Investiture in the Epistle to the Hebrews

The anointment of Jesus with the "oil of gladness" (Heb 1:9) is rightly regarded as a royal investiture. Jesus's anointment is associated with enthronement, the sceptre, and the kingdom (Heb 1:8). The citation in Heb 1:8–9 is also drawn from Psalm 44 LXX, a hymn celebrating Israel's king. The pronounced relationship between Jesus's anointment and his kingship, however, may overshadow another function of the oil: high priestly consecration. Like Israel's kings, Levitical priests were anointed with "holy oil" at their instalment (Exodus 29–30, Leviticus 8, 11QT 15:3–16:4). The high priest was also called the "anointed priest" (Lev 4:3, 16:32). Moreover, Hebrews' "main point" (8:1–2) is that Jesus became a high priest after Melchizedek's order, a royal ruler and holy minister in the heavenly sanctuary.

Although some scholars have briefly considered a priestly anointment in Heb 1:9, the possibility has not been explored in depth. Moreover, the conversation is rarely brought into conversation with the broader Septuagint and second temple tradition. In this paper, I engage these traditions and propose that the anointment in Hebrews appears to consecrate Jesus for two offices: high priest and king. When read against Jewish apocalyptic and early Christian texts in particular, divine anointment may signal a bodily transformation that safeguards new priests for heavenly space. I therefore propose that Jesus's anointment may be connected to his inheritance of the "indestructible life" required by priests after Melchizedek's order (7:16–17), a quality of life that eschews physical weakness and endures forever in the heavens (7:28).

Session Three

Nicholas Moore, University of Durham
'He Sat Down': Christ's Session in the Heavenly Tabernacle as the End of His Offering

The nature of Christ's heavenly work in the Letter to the Hebrews has been a subject of debate since at least the Reformation. The prevailing assumption in scholarship and beyond has been that Christ's atoning work is essentially finished on earth and at the cross, paving the way for his ascension into heaven where his only work is to pray. This assumption has been challenged by Aelred Cody, Walter Brooks, Richard Nelson, and most extensively and recently by David Moffitt. These scholars point to the logic of the Day of Atonement sacrifice to argue that the high priest's actions within the Holy of Holies—and therefore also Christ's work in the heavenly sanctuary—form an integral, indeed climactic, part of the sacrifice he offers. This perspective is still being digested by scholars but has increasingly been adopted (see R. B. Jamieson's CBR taxonomy). However, a significant question remains as to the precise extent and nature of the process of Christ's sacrifice. This paper will argue that the session of Christ in the heavenly tabernacle is integral to resolving this issue. I will first survey the heavenly session motif in Second Temple texts and across the New Testament. Then I turn my attention to Hebrews, which evokes heavenly session in five places. I will argue that the combination of this royal enthronement motif with the ritual movement of Yom Kippur is an innovation on the author's part, albeit one prompted by Psalm 110. The two are carefully integrated to indicate a definitive end point to Christ's sacrifice, after his heavenly entrance but not co-extensive with his heavenly intercession.

David Moffitt, University of St Andrews: Response to Nicholas Moore
Johannine Literature

Session One

George H van Kooten, University of Groningen/University of Cambridge
The Beloved Pupil at the final Symposium: The Self-Authentication of John's Gospel and Plato's Symposium

This paper looks at the way the author of John's Gospel authenticates himself by embedding his own person in the Gospel's narrative, and particularly by situating himself at the last Symposium. Rather strikingly, Plato's Symposium is authenticated in a rather similar way, as the key informant, from whom the whole report of the Symposium eventually derives, is similarly located at the symposium "of Agathon, Socrates and Alcibiades" (172a-b): Aristodemus of Cydathenaeum (173b-174e), "one of the chief among Socrates' lovers at that time" (173b, cf. 218a-b), is the eyewitness at the symposium and informant of Apollodorus (173a-b), who mediates his story to the readers. The description of Apollodorus's exchange with his companions makes up Plato's Symposium. In this paper, a full comparison will be drawn between the self-authentication of John's Gospel and Plato's Symposium, exploring whether our insight in the authentication of the latter provides some heuristic insights in the modus operandi of the author of John's Gospel.

Susanne Luther, Johannes Gutenberg-Universität Mainz, Germany
Indicators of Reality and Construction of Authenticity in John's Narrative Historiography

As "there is no history outside of the text, but through the text and as text" (R Zimmermann) a dualistic differentiation between historiography and fiction cannot be adhered to—fictional elements are part of any historiographical narration, but historiography and narration are not equivalent to fiction. Historiographical texts, like John's Gospel, are identifiable through 'indicators of reality' or 'indicators of authenticity'. This paper focuses on the distinction between fictional and factual narrative in ancient narrative historiography and proposes that John's Gospel advocates a conception of historiography, which bases its authentic depiction of the Jesus-story on a distinctive set of indicators of reality in order to construct authenticity: The narrative historiography in John's Gospel operates with the help of a number of literary strategies like historical referentiality, eyewitness testimony, metalepsis etc., which serve to inscribe the (hi)story of Jesus into ancient history. At the same time these indicators of reality in John's Gospel are counteracted by strategies of fictional literature, that integrate this-worldly history into a symbolic, metahistorical framework, yet are not to be perceived as detrimental to the factual reception of the text. This paper seeks to identify ways in which referentiality and authenticity are created and counteracted in the Johannine Gospel text and to describe forms and functions of these literary strategies in order to get a clearer picture of the conception of history in John's Gospel narration. Relevant concepts employed are eg the theories of "reality narratives" (C Klein/M Martínez, 2009) and of the "reality effect" (R Barthes, 1968).

Session Two

Michael J Gorman, St Mary's Seminary and University, Baltimore, USA
The New Perspective on John: Ethics, Mission, Theosis

This paper is based on Mike Gorman's new book Abide and Go: Missional Theosis in the Gospel of John (Eugene, OR: Wipf and Stock, 2018). The Gospel of John would seem to be both the 'spiritual gospel' and a gospel that promotes Christian mission. Some interpreters, however, have found John to be the product of a sectarian community that promotes a very narrow view of Christian mission and advocates neither love of neighbour nor love of enemy. Recent developments in Johannine studies, however, suggest that while John promotes spirituality, even theosis, it also contains implicit ethics and fosters a holistic mission. This paper briefly reviews some of these developments—a 'new perspective' on John—and then summarizes my just-completed monograph on John. I argue that John has a profound spirituality that is robustly ethical and missional, and that it can be summarised in the paradoxical phrase 'Abide and go' (cf. John 15). Disciples participate in the divine love and life, and therefore in the life-giving mission of God manifested in the ministry, death, and resurrection of Jesus. As God's children, disciples become more and more like this missional God as they become like his Son by the work of the Spirit. This spirituality, I argue, can be called missional theosis. Hence the book's title: *Abide and Go: Missional Theosis in the Gospel of John*.

Respondents: Andrew J Byers, Cranmer Hall, St John's College, Durham and Paulus de Jong, University of St Andrews

Session Three

Julia Lindenlaub, University of Edinburgh
Interpreting Scripture and Composing Scripture: Applying Citational Structure to the Beloved Disciple

While Johannine scriptural citations are widely acknowledged as clustered in groupings of gegrammenon and plerothé introductory formulae, discerning more detailed substructures within these divisions remains a proposal yet fully explored. This paper posits one such substructure that offers a new perspective on the Beloved Disciple, as prospective relationship between the gospel's citations and the Beloved Disciple's "authorship" of these citations merits deeper investigation. Structuring of the gospel's *plerothé* citations connects the authorial interpretation of Scripture's fulfilment with the Beloved Disciple's authorial testimony in composing this narrative fulfilment. In the context of Jesus' first *plerothé* citation, the Beloved Disciple receives an exclusive explanation pertaining to the citation's meaning (13:18–26). The next citation, again delivered by Jesus to the disciples, is framed by instruction to testify (15:25–27), as the Beloved Disciple does in writing the gospel (19:35–37, 21:24–25). Finally, the Beloved Disciple specifically witnesses Scripture's completion at the crucifixion (19:28), and his introduction at the scene is bookended by the gospel's final citations (19:24, 36–37). Witnessing this glorification that enables scriptural interpretation (2:17–22, 12:14–16), the Beloved Disciple is uniquely qualified to interpret Scripture as part of his testimony (19:36–37). The resultant authorial testimony interprets Scripture in order to produce belief for the gospel's recipients (19:35), and composes a new scriptural text sharing this purpose (20:30–31). In this way, the proposed "citational structure" takes in tandem the Beloved Disciple's testimony with the authorial interpretation of Scripture; the idealised author's testimony is substantiated by his interpretation of Scripture in a substructure of citations. This application of the Johannine use of Scripture to the figure of the Beloved Disciple thus serves as an informative case study for further exploration of Johannine citational structure carefully crafted by the authorial hand of the Beloved Disciple.

Matthew N Williams, Durham University
The Passover in the Gospel of John: A Neglected Social Function?

It is often noted that the Gospel of John displays little sign of the social teaching that characterises the Jesus of the Synoptics, especially Luke. At the same time, John displays more interests in the festal activity of Jerusalem, especially the Passover, than do the other three Gospels. Generally explained in terms of theological symbolism, this apparent prioritisation of the cultic aspect of Second Temple Judaism over its concern for the poor would nonetheless place John in some tension with the opposite emphasis in early Christianity, classically expressed by Paul in Galatians (2:10). Likewise, John's maintenance of the term 'Messiah' shorn of any reference to 'good news for the poor' would, as William Loader has recently noted, appear to remove crucial historical elements of Jesus' teaching. But what if it is the social (and particularly socio-economic) significance of the feasts is actually operative in the Johannine narrative? This paper begins by drawing attention to the few pericopes in the Gospel of John that engage with socio-economic issues and seeks to describe the importance of the one feature they have in common, namely their colocation with references to the Passover. The discussion will proceed by considering the light that can be shed on these passages by the connection between 'cultic' observance and concern for the needy in the Jewish milieu within which the Gospel has its place. Finally, one trajectory of this reading of John will be explored in relation to recent work by Christian ethicists William Cavanaugh, Luke Bretherton and Daniel M. Bell on the social function of the Eucharist.

Justin L. Daneshmand, University of Manchester
Breath of the Gods: Divine Breathing in Ancient Mediterranean Thought and in John 20.22

There is more continuity between concepts of divine 'breathing' or 'breath', 'spirit', and 'wind' in ancient Mediterranean thought than has been addressed by biblical scholars, especially in relation to Jesus' breathing action and conveyance of the Holy Spirit in John 20.22. I argue that Jesus' breathing action accompanied by the disciples' reception of the Holy Spirit in John 20.22 is in continuity with traditions of divine breathing or divine breath and wind for purposes of vivification, empowerment, influence, or sustenance in ancient Mediterranean thought. I begin with linguistic and literary analyses of divine breathing examples from Ancient Near Eastern, Jewish, Graeco-Roman, and some early Christian thought previously suggested by scholars as well as passages of my own before considering these traditions as a background for the Gospel of John. The Johannine association of 'spirit' and 'wind' (John 3.8) is in company with several texts exhibiting comparable notions. I suggest that an ancient divine breathing or breath trope seems to have been familiar in the ancient Mediterranean world, in which these Johannine passages were composed. Philo of Alexandria, in particular, not only might display an awareness of divine breathing traditions, but also demonstrates a conceptual linkage of breath with pneumatic ideas in his comments on the Genesis anthropic creation accounts (ie, Gen 1.26–27, 2.7 in Philo, Opif. 134–35; Leg. 1.31–42). I entertain the possibility that John 20.22 makes use of a familiar ancient Mediterranean divine breathing or breath trope which implies that Jesus' disciples will be under the divine influence and empowerment of God who will vivify and sustain them. Furthermore, I examine the implications of this John 20.22 reading considering the possible Johannine allusion to Gen 2.7 often suggested by scholars, and thus the likely inference of a 'new creation' by divine breathing.

New Testament and Early Christianity

Session One

Kimberly Fowler, CNRS/Aix-Marseille Université, France
The Romans, the Temple, and the Waterpot Demons in the Testimony of Truth (NHC IX, 3)

The Testimony of Truth is a Christian so-called "Gnostic" text found as the third tractate in Nag Hammadi Codex IX. The text's essential purpose is to present its "truth" over and against other Christian "heresies", with a strong focus on asceticism and criticism of martyrdom. This paper considers the discussion in Testim. Truth 69,32-70,24 of the building of the Jerusalem Temple by King David and his son Solomon, who was aided by demons that were imprisoned in the completed Temple in water jars. The author narrates that when the Romans entered the Temple (likely a reference to the destruction of 70 CE) they discovered the water jars, and the demonic spirits escaped, purifying the jars. It is claimed that each character and feature of the story is symbolic. However, the next part of the tractate is very badly damaged, and it is therefore somewhat a matter of conjecture as to precisely how the author understands each aspect of the narrative. This paper will argue that the Romans can be understood as performing an act of purification on the Temple, which itself was essentially a demonic entity (a view which seems to go further than other early Christian perspectives). In this sense, the Romans act as God's agents to punish the Jews. I will therefore argue that the Testimony of Truth can be read within the broader early Christian tradition which presented Rome as God's tool of vengeance against his wayward people. Moreover, I will highlight the more extreme attitude of the Testimony of Truth's author in comparison to more mainstream Christian opinion on this issue, which contributes to the text's anti-Judaic, ascetic polemic.

Jane McLarty, University of Cambridge
Dreams of Paradise: Early Christian Visions of the Afterlife

This paper will focus primarily on two visionary accounts of the afterlife: Saturus' in the late second century narrative of Perpetua's martyrdom, and Marian's, in the third century account of the martyrdom of Marian and James. In both accounts the scene is not the heavenly city of Christian and Jewish imagination, but a pastoral vision. Allusions to a 'garden' recall Eden; but these allusions are overlaid and expanded by description of a rural idyll that seems to owe more to Greek and Latin pastoral poetry, and in particular the topos of the 'amoenus locus', the 'pleasant place', a phrase that appears in Marian's account. There is a stark contrast with the privations of imprisonment and suffering of the protagonists' 'real life', and in this sense psychologically the visions are wish fulfilment, a promise of the joys to come after the cup of suffering has been drained to its dregs.

But there is also more going on in these dreams, for instance, the re-direction of the dreamer's gaze away from horrors to the delight of verdant countryside means that the reader's gaze too is directed away from Saturus and Marian as suffering objects, constrained and tormented. They become subjects, free to wander as they wish, and in Marian's vision become observers themselves of the judgement of others. More significantly, the dreams say something important about the Christians' construction of their own cultural identity. Their pagan torturers delight in inflicting bestial torments, even outraging the decency of the crowd when they bring Perpetua and Felicitas into the arena naked. The martyrs in their accounts of a pastoral heaven demonstrate that they are not just ethically superior but culturally too: their heaven is one that reflects a delicate, elite sensibility.

Session Two

Francis Watson, Durham University
Resurrection and Eschatology in the Epistula Apostolorum

The Epistula Apostolorum is a little-known post-resurrection dialogue between Jesus and his disciples, probably dating from the mid-2nd century. In it the pseudonymous apostolic authors provide a fuller account of the events of Easter Day and their implications than is found in earlier, not-yet-canonical gospel literature. The paper will explore the close relationship between this text and John 20, especially its development of the roles assigned to the figures of Mary and Thomas in the earlier text and its blessing on those who have not seen. In rewriting and elaborating John, the Epistula seeks to address its perceived deficiencies especially in the sphere of eschatology.

Session Three

Tom de Bruin, Newbold College of Higher Education
'His Name Will Be in Every Place of Israel and of the Gentiles: Saviour': Christology and Identity in the Testaments of the Twelve Patriarchs

This paper will examine how the early Christian text the Testaments of the Twelve Patriarchs interprets the life and death of Jesus. In The Testaments, Christology and identity are naturally intertwined. As the author/redactor's work is situated in ancient Israelite narratives, they are automatically forced into a discussion of Christian identity as opposed to Israelite identity. As they attempt to construct identity based on both Jesus and the Israelite heritage, they create a variegated and often contradictory image of Jesus and his ministry. Nine testaments allude to and/or interpret Jesus's ministry in some way. Together these passages create a specific early-Christian Christology (including soteriology and eschatology), with fascinating and surprising aspects. Jesus's death and resurrection seems to play no role, for example. These passages have intrigued biblical scholars for centuries, but while this topic has been the subject of much research, generally this research has focussed on the argument of Jewish or Christian provenance, and how much of these passages are Christian interpolations; not on how this early Christian work interprets the ministry of Jesus, or how this relates to Christology and identity. The Testaments frequently refer to a future saviour (from the patriarchs' perspective), and in this paper I elucidate the way that this early Christian author/redactor uses the patriarchs to describe the 'future' Messiah. In other words, The Testaments demonstrate an early Christology where Jesus's sacrifice plays only a small role in salvation and Christian identity. Yet at the same time, the coming of the prophesied Messiah is fundamental to the Jewish/Christian identity dichotomy. Thus, I argue, The Testaments should be seen as an important witness to early Christian identity formation.

David Evans, Macquarie University, Sydney, Australia
Defensive and Constructive Identity Formation in the Lives and Times of the Two Quadratuses of Athens

This paper will explore the function of references to early Christian accounts in the records relating to Quadratus the Apologist (c. 117-125CE) and Quadratus the Bishop (c. 180-200CE), both of Athens. The first Quadratus wrote a defence of the Christian religion to the Emperor Hadrian "because certain wicked men had attempted to trouble the Christians" (Eus. HE 4.3). The extant fragment of his apology claims that the works of Jesus were proven genuine by the people whom he had healed or resurrected and had lived down to "our day". It will be suggested that as well as verifying Jesus' miracles, Quadratus used this line of reasoning to differentiate the type of Christ-followers the early Christians were in contrast to the Jews who followed "their king Lucuas" in seditious uprisings in Egypt and Cyrene (the account of which Eusebius narrates before that of Quadratus; Eus. HE 4.2). The second Quadratus succeeded the martyred Publius as bishop of Athens (HE 4.23), and had the difficult job of regrouping the scattered church after a period of persecution. Dionysius, Bishop of Corinth, wrote an exhortatory letter to the Athenian church, which mentioned Dionysius the Areopagite. It will be proposed that this reference to Dionysius: (1) appealed to the ecclesiastical and urban identity of the Christians, urging them to be like their founding father who stood apart from the crowd and cultural institutions of the day to join Paul in the Christian faith; and (2) raised Quadratus' profile, identifying him with the first "bishop" and his apostolic links. It will be discussed whether the trajectory from early "close proximity" argumentation to later "textual" argumentation reflects: (1) an increasing recognition of authoritative texts as the second century progressed; or (2) different types of argumentation for insiders and outsiders.

New Testament and Second Temple Judaism

Session One

Evangeline Kozitza, Oxford
Law and Narrative in Luke 2:22-24

This paper wrestles with four critical questions often cited in relation to Luke 2:22-24, the gospel writer's description of two legal rituals (the sacrifice to complete purification after birth, and the consecration of a firstborn son) performed by Mary and Joseph at the Temple. These four questions attend to Luke's legal interpretation and narrative method: Why does he refer to "their purification" (2:22) when Lev. 12 seems to stipulate only the mother's ritual cleansing? Why does he seem to think that the infant needed to be brought to the Temple for his consecration, when a presentation such as this is nowhere explicitly required by the Law? What is the meaning of his silence on the payment of five shekels required to "redeem" a firstborn son from lifelong Temple service? Finally, why are the two separate rites seemingly conflated in his narrative? In contrast with previous interpretations of these issues, which have tended to conclude either that Luke has been misinformed about Jewish law, or that he simply is not interested in legal precision (being motivated rather by theological or literary concerns), this essay argues for a more nuanced reading of Luke's account along a broader spectrum of Second Temple legal interpretation. By positioning Luke 2:22-24 among other examples of what we might call "legal narrative" or "legal midrash" in Second Temple Judaism, particularly those that deal with the laws Luke cites, I conclude not only that the childbirth laws in the Torah leave multiple gaps that invite later interpretive differences, but that Luke's own halakhic reading can be contextualized by comparable readings within the diversity of Second Temple interpretation.

Isaac Soon, Durham
Liminal Israel: The Uncircumcised Jew as Abnormal Jewish Body

A decade ago, Saul Olyan recognised the overlap between disability and uncircumcision in the Hebrew Bible (Olyan 2008). Yet, the focus on circumcision has been with regards to extra-Jewish relations, namely its applicability to non-Jews (Zeitlin 1936, Cohen 1999, Hayes 2002, Theissen 2011). Rarely has circumcision been examined as an instrument of intra-Jewish distinction (Cohen's 2005 work on Jewish women and circumcision is an exception). This paper argues that the bodies of uncircumcised Jews in the late-Hellenistic and Roman period should be viewed as abnormal. To be sure, uncircumcision did not annul the Jewishness of men and women. However, the rhetoric against uncircumcision pushed Jewish women and uncircumcised Jewish men to the margins, to liminal spaces removed and in contradistinction to the ideal circumcised Jewish male body. Second Temple writers (eg 1 Maccabees, Philo, the Scrolls, Jubilees) echoed the animosity toward uncircumcision found in the Hebrew Bible by putting forward uncircumcision as pollution, violation, and epistemic invalidity, with the potential for negative social ramifications. Yet commands like those found in Genesis 17:10 (the uncircumcised to be "cut off" from Israel) were not always followed (indeed, as argued by Cohen 1993, when was circumcision ever checked?). However, Jewish responses to uncircumcision (the spiritualisation of circumcision or the intensification of physical circumcision through forced mutilation or eschatological judgement) indicate an increasing concern some Jews had with the physical difference between foreskined, foreskinless, and de-foreskined flesh. Their responses highlight how, while uncircumcised men and women lived in Jewish communities as Jews, their inclusion was not without the stigma of being liminal. The Othering of uncircumcised Jewish men and women has important implications for understanding Pauline anti-circumcision (eg Rom 2:28-29; Phil 3:2-3; 1 Cor 7:18-19; Col 2:11-12; Gal 3:28).

Jonathan Robinson, University of Otago, New Zealand
Jesus the Giant-Slayer: The Assumption of Enochic Daemonic Etiology in Mark 5:1-20

Mark 5:1-20 contains an extended allusion to 1 Sam 16-18 with over 17 points of correspondence and significant structural assimilation. While this allusion likely serves a Christological purpose there remains the question as to how the Gerasene Demoniac, a man tormented by a legion of evil spirits, came to be allusively figured as Goliath, a gigantic Philistine? This study will argue that the Enochic etiology of evil spirits from the Book of Watchers (1 Enoch 1-31) provides a solution. Such an etiology would allow the interpretive moves required to 1) conflate David as exorcist (1 Sam 16:14-23) and giant slayer (1 Sam 17), and 2) to make the genetic link between evil spirits and giants implied by the figuring of the Gerasene Demoniac as a giant. Further support for this suggestion will be provided by examining the text of Mark 5:1-20 for other features indicative of the influence of the Book of Watchers' storyline.

Session Two

Sofanit Abebe, Edinburgh
Peter and the Patriarch: A Comparison of the Eschatologies of 1 Enoch and 1 Peter

The topic of commonalities between Enochic and Petrine traditions has received scholarly attention since the pioneering work of Friedrich Spitta in 1890. However, there still remains at present a need to explore some of the shared interests in 1 Enoch and 1 Peter. This paper will compare three traditions from 1 Enoch with 1 Peter to identify similarities and differences between the texts. After reviewing the themes of suffering, revelation, election and eschatology in each text, I will identify (dis)continuity between the Exhortation and the Apocalypse of Weeks on the one hand and 1 Peter on the other in terms of (1) temporal duality and the depiction of time, (2) wisdom or the Christ as agent of eschatological salvation, (3) election as both a generative act and as one that is predicated upon faithful response and (4) the notion of phased eschatological judgment. Additionally, in comparing the Eschatological Admonition with 1 Peter, I will base my analysis on the response to persecution stipulated by both texts and explore the significance of fire imagery for each author's exhorational and hortatory interests. Drawing from Mary Douglas's notion of hidden imagery, I will argue

that the testing-refining function of fire is used in both texts to depict the diverse trials of 'the chosen' in terms of the imagery of repeated fire which tests the genuineness of metal and refines it to a purer form. Exhortations in both texts should thus be understood as the call to remain unchanged much like pure gold or silver which remains unaffected by fire.

Elena Dugan, Princeton, NJ, USA
1 Enoch and the New Testament?: The Curious Evidence of the Chester-Beatty/Michigan Papyrus

In this talk, I will address the transmission and transformation of pieces of 1 Enoch in Christian contexts in Late Antiquity. The animating concern for this project stems from the intersection of the problem of Second Temple texts in Christian transmission, and a New Philological recognition of the importance of manuscript contexts. I will bring these concerns to bear on a re-consideration of the Chester-Beatty/Michigan Papyrus of the Epistle of Enoch, highlighting ways that its codicological context and historical location shift the kind of text that is witnessed. The possibility of textual interaction between the New Testament and the Epistle of Enoch in antiquity will be explored, especially in instances where the Epistle of Enoch has been flagged as 'background' to the New Testament—I will consider the implications of flipping the direction of that proposed textual influence, in keeping with our material evidence. Finally, I will also offer reflections on how this kind of analysis informs how and whether we retroject and restore 'Second Temple' texts from later Christian manuscript traditions, with an eye to a constructive approach.

Ralph Lee, SOAS, London
Ethiopic 1 Enoch: Early Commentary and a Preliminary Assessment of Its Place in the Ethiopian Tradition

Whilst it is assumed that 1 Enoch was translated around the early 5th century CE into Ge'ez, nothing is known about its place in the Ethiopian tradition until its emergence in manuscripts and in commentary in the 14th century and later. It emerges as a controversial book that does not have a fixed place in the canon. This paper explores the earliest known Ge'ez commentary on 1 Enoch to reveal some aspects of the reception of 1 Enoch within the Ethiopian tradition and its place in the formation of Ethiopian Orthodox Tewahido theology. Commentary is mostly on passages from the Book of Watchers, the Book of Parables, and the Apocalypse of Weeks. Emphases on messianic prophecy and on defining epochs of salvation history dominate, and point to 1 Enoch being used to summarise already established patterns of biblical interpretation.

Session Three: Book review panel on J P Davies, Paul among the Apocalypses? (T & T Clark, 2016)

(joint session with Paul Seminar)

Crispin Fletcher-Louis

Elizabeth Shively, University of St Andrews

Jamie Davies, Trinity College, Bristol

A vibrant and growing field of discussion in contemporary New Testament studies is the question of 'apocalyptic' thought in Paul. What is often lacking in this discussion, however, is a close comparison of Paul's would-be apocalyptic theology with the Jewish and Christian apocalyptic literature of his time, and the worldview that literature expresses. This book addresses that challenge. Covering four key theological themes (epistemology, eschatology, cosmology and soteriology), J P Davies places Paul 'among the apocalypses' in order to evaluate recent attempts at outlining an 'apocalyptic' approach to his letters. While affirming much of what those approaches have argued, and agreeing that 'apocalyptic' is a crucial category for an understanding of the apostle, Davies also raises some important questions about the dichotomies which lie at the heart of the 'apocalyptic Paul' movement.

Paul

Session 1

Hyungtae Kim, University of Durham
Rethinking the Context of Childbirth in Rom 8:19-23 in Light of its Allusion to Gen 3:16-19

In this paper, I will attempt to show that (1) the theme of childbirth in Rom 8:19-23 can be applied not only to συνωδίνειν but also to ματαιότης and φθορά; (2) this context of childbirth can be best explained in light of its allusion to Gen 3:16-19, where God pronounces his sentence on Eve, Adam, and the earth. Although ματαιότης does not occur in Gen 3:16-19 [LXX], the Apocalypse of Moses uses this word to describe God's judgment of Eve in Gen 3:16 (Apoc. Mos. 25:1). As Dochhorn recently argued, it is probable that both the author of Apocalypse of Moses and Paul use ματαιότης as a word play on לבח (birth pangs) and לבה (the Hebrew equivalent of ματαιότης) in order to reinterpret God's curse on Eve in Gen 3:16 more generally as futility, not merely as birth pangs. Dochhorn's argument can be supplemented by two further points: (1) just as God's curse on Eve contains futility and birth pangs in Apoc. Mos. 25:1-2, so in Rom 8:20-22, Paul describes the sufferings of the creation as futility and birth pangs. The Hebrew equivalent of ὠδίνειν (a cognate of συνωδίνειν) in the MT is לבח (Ps 7:15; Song 8:5); (2) φθορά in v. 21 can also mean "destruction of a fetus, abortion."

The theme of childbirth also fits well in the overall context of Paul's discussion of current suffering and future hope (Rom 8:18-29). It also strengthens the solidarity between creation and humanity in redemption as well as corruption. As women suffer from birth pangs due to Eve's sin, the whole creation has been groaning in labour pains. In spite of current sufferings, both creation and humanity still have hope: for creation, the liberation from its bondage of φθορά (v. 21); for humanity, adoption, redemption of their bodies (v. 23).

Matthew Sharp, University of Edinburgh
The Voice of God in Rom 9.6-18: Paul, Plutarch, Pausanias (and Others) on Deriving a God's Character from His Oracles

This paper situates Paul's use of Scripture in the broader context of the use of oracles in the Ancient Mediterranean world through an analysis of Romans 9.6-18. This is a section that scholars typically label a "retelling of Israel's history" which looks back on God's past actions in the world, and his dealings with his people. This paper argues that rather than a focus on God's deeds per se, Paul's argument in vv. 6-18 is entirely built around God's words. All six quotations in the first eighteen verses of chapter nine are directly quoting the words of God in the first person, and thus use God's own past words from which to draw information about his character and promises. This observation opens up a neglected source of comparanda from the ancient world, namely the use of oracles by Greek and Roman writers. The paper reviews select examples of oracles given at the oracular shrines of Delphi and Dodona, which were quoted by Dio Chrysostom (Or. 17.16), Plutarch (Numa 4.5) and Pausanias (7.25.1). In these examples, the words of the oracle are used to demonstrate a particular character trait of the god, from which can be inferred his or her habitual action in the world and dealings with people. The paper concludes that Paul uses a similar hermeneutical logic in order to draw conclusions from God's past utterances about the nature of God's election, and thus the present and future condition of Israel. In doing so, this paper challenges the prevalent view that there is no legitimate source of comparison with Christian and Jewish Scripture in the Ancient Mediterranean world.

Patrick McMurray, University of Edinburgh
Bodies as a Living Sacrifice and the End of Time

This presentation will consider the eschatological implications of Paul's appeal to the Romans that they should offer their bodies as a living sacrifice (Romans 12:1), which will be read in light of Romans 9-11. The essential argument will be that Paul uses sacrifice in order to further his eschatological agenda. The nature of Paul's eschatological vision will be explored with reference to Romans 15:10. The issue of ethnicity is central to our argument on this point, given that the ethne are to worship God with his people.

Paul's vision is that of the ethne worshipping God alongside the Jews, but yet not becoming identical to them i.e. not getting circumcised and becoming Jews. The theoretical underpinnings of this analysis will also be discussed. More specifically, we will consider Nancy Jay's analysis that sacrifice was constructed in order to achieve particular ends. We will also note the importance of sacrifice in the construction of kinship, as highlighted by Jay's own analysis. Here we will argue that Paul uses sacrifice to create a viable alternative to circumcision for the ethne. Rather than becoming Jews, Paul instead constructs for them a relationship of brotherhood, based on kinship within the Abrahamic lineage. Paul therefore deploys sacrifice in Romans 12:1 in order to achieve eschatological goals, and – more precisely – to construct the ethnic categories upon which his apocalyptic vision is predicated. As such, Paul's eschatological vision requires him to become a social engineer. Paul uses sacrifice as a tool to construct the ethnic categories necessary to bring about the end of the world.

Session Two

Barbara Beyer, Humboldt Universität Berlin
Circumcision and Baptism as Metaphors in Paul's Letters

There are many similarities between circumcision and baptism as rituals, a subject which has thoroughly been investigated by Claudia Matthes in recent years. Paul was acutely aware of their significance and his speech about both reveals how he aimed to shape his readers' understanding of their new reality.

He mostly speaks of *peritomé* and related terminology when referring to the literal act of circumcision, though there are a few figurative uses. In Rom 2:29, he picks up a metaphor passed down from the Hebrew Bible: The "circumcision of the heart" is what truly makes one a Jew, and thus a part of God's people. Later in the argument (4:11), he calls Abrahams' circumcision the "seal of righteousness" and thereby stresses belief in Christ as opposed to the mere outward sign of circumcision. Finally, in Phil 3:3 he boldly states: "We are the circumcision" – those who serve God in the Spirit. By these metaphorical readings, he develops the common understanding of the rite further for his own purposes.

The much less frequent mention of baptizein and baptisma reveals a slightly different way of reasoning. While again employing traditional language, Paul interprets baptism in a new way as immersion in Christ (Gal 3:27; Rom 6:3), immersion in his death (Rom 6:3-4), dipping into his name (1 Cor 1:13, 15), and plunging into one body (1 Cor 12:13). In essence, his baptismal language is metaphorical and describes the believers' new status as those participating in Christ's fate.

This paper will investigate how Paul employs metaphors to expand his readers' grasp of circumcision, as compared to how his inherently metaphorical speech of baptism serves to express its meaning. Ultimately, this shows how Paul crafts language to express an understanding, and thus to shape a community.

Un Chan Jung, University of Durham
Paul's Letter to Freed-Casual Labourers: Profiling the Thessalonian Believers in Light of the Roman Economy

Many scholars have attempted to create models suitable for the Thessalonian community, such as the enthusiastic, gnostic, divine man, millenarian and sectarian models. These attempts have been oriented towards its religious and apocalyptic backdrops, but have not fully spotlighted its socio-economic environment. Furthermore, though the issue of socio-economic stratification in Pauline churches has long been controversial, comparatively little attention has been given to the Thessalonian church. This paper, thus, intends to sketch the Thessalonian believers' socio-economic status and backdrop.

I will construct a socio-economic profile of the Thessalonian church by examining biblical evidence in light of recent historical and archaeological research on the Roman Economy. First, a snapshot of the Thessalonians will be given: many were gentiles (1 Thess 1:9), craftsmen (2:9; 4:11), and probably the urban poor (2 Cor 8:2). Second, I will delve into plebs', in particular manual workers' everyday lives, such as their legal status, tabernae, occupations, un(der)employment, survival strategies and social networks. Third, biblical evidence will be re-examined in this economic context, while articulating the Thessalonians' socio-economic status.

This paper will demonstrate that the Thessalonian Christians were mostly poor freedman casual workers who were surrounded by social networks. In Friesen's poverty scale, they can be located mostly "at subsistence level (PS6)".

This paper will be helpful for future studies. First, profiling the Thessalonians socially and economically enables us to reexamine some biblical passages, including inter-group conflict (1 Thess 1:6; 2:14; 3:1-5, 7), solidarity (4:9-10), sexuality or purity (4:1-8), and death (4:13-18). Second, this negotiates the traditional methodology probing into early Christians' economic status: reconsidering previously neglected evidence, such as Christians' attitude towards manual work and their working contracts which reflect their legal and economic status. Third, this paper can function as a case study which implies that there were many differences among Pauline communities' socio-economic stratifications.

Ethan Johnson, University of St Andrews
Sacrilege and Divine Anger: 1 Corinthians 5 and Greco-Roman Concepts of Pollution

A number of scholars have argued for the importance of the community-as-temple concept in 1 Corinthians 5, but they have missed the potential resonances between Paul's injunctions and the Greco-Roman religious context in Corinth. I argue that three features of Greco-Roman perspectives on temple purity demonstrate that Paul's argument in 1 Corinthians 5 fits beautifully in a Greco-Roman pagan context. First, pagans connected the violation of temple space with a particular kind of pollution (ἅγος) that caused divine anger and invited divine punishment. Second, pagans understood this divine anger to have a communal impact. Third, handing over a sacrilegious person to the divine powers was one possible way to avoid being engulfed in his or her punishment and to allow the gods to resolve the pollution.

This approach opens new interpretative possibilities not explored by scholarship that focuses only on Jewish background to 1 Corinthians 5. Commentators that emphasize Paul's Jewish context generally see the expulsion of the incestuous man as a means of purifying the temple or as a means of ultimately saving the man. These interpretations raise questions, however, concerning why the man has to be handed over to Satan, and why he has to experience ὄλεθρος. My approach can answer these questions by suggesting that destruction logically follows sacrilege in paganism, and that handing over a sacrilegious person can protect the community from suffering the same fate.

Session Three: Book review panel on J P Davies, Paul among the Apocalypses? (T & T Clark, 2016) *(joint session with NT and Second Temple Judaism seminar)*

Crispin Fletcher-Louis

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A vibrant and growing field of discussion in contemporary New Testament studies is the question of 'apocalyptic' thought in Paul. What is often lacking in this discussion, however, is a close comparison of Paul's would-be apocalyptic theology with the Jewish and Christian apocalyptic literature of his time, and the worldview that literature expresses. This book addresses that challenge. Covering four key theological themes (epistemology, eschatology, cosmology and soteriology), J P Davies places Paul 'among the apocalypses' in order to evaluate recent attempts at outlining an 'apocalyptic' approach to his letters. While affirming much of what those approaches have argued, and agreeing that 'apocalyptic' is a crucial category for an understanding of the apostle, Davies also raises some important questions about the dichotomies which lie at the heart of the 'apocalyptic Paul' movement.

Synoptic Gospels

Session One

Alan Garrow
Reflections on the $1,000 Challenge over Q
Respondent: Mark Goodacre, Duke University, NC, USA

Something very unusual happened in December 2017: a piece of entertaining drama took place within the world of New Testament Studies. Bart Ehrman was offered $1,000 for charity if he could find a flaw in Alan Garrow's solution to the Synoptic Problem: the Matthew Conflator Hypothesis. Mark Goodacre took up the challenge on Ehrman's behalf and the $1,000 was subsequently paid. At one level, everyone was a winner. Powell (who set up the Challenge) and Garrow got a lot of publicity for the case for Matthews' use of Luke (with Markan Priority); Goodacre had the pleasure of helping out a friend; and Ehrman got $1,000 for charity.
In this presentation, Garrow argues that at another level, however, the discipline of New Testament suffered a loss: the alliance of Ehrman and Goodacre served to reinforce the very longstanding perception that there must be some obvious reason why Matthew could not have used Luke – a perception that, as Martin Hengel noted in 2000, has no tangible basis.
To get a sense of how damaging this misperception might possibly be it is only necessary to imagine the consequences if our predecessors had similarly persisted in avoiding the notion of Markan Priority. Thus, Garrow examines the issues at stake by: reviewing arguments for Matthew's use of Luke; responding to the detail of Goodacre's critique; and reflecting on the limitations of Ehrman's response. Garrow argues that the idea that a satisfying solution to the Synoptic Problem must always, somehow, be out of reach is unnecessarily pessimistic. There are only main three types of solution possible (accepting Markan Priority). If the Matthew Conflator Hypothesis preserves the strengths of older hypotheses, while avoiding their weaknesses, then the implications for Synoptic Gospels studies could be very extensive indeed. Certainly, they would utterly dwarf Evan Powell's generous initial outlay of $1,000.

Mark Goodacre will offer a response to Garrow's presentation, followed by discussion.

Session Two: Rhetoric in the Synoptic Gospels and the Book of Acts *(joint session with the Book of Acts)*

David G Palmer, The Queens' Foundation, Birmingham
An Examination of the Texts of Luke and Acts for What They Owe to Ancient Rhetoric's Rules and Practices

Ancient Rhetoric's rules cover Idea, Structure, Style, Memory and Performance. For the writing act itself, many conventions and devices existed. Chief among them were dualities and word/phrase repetitions. For the reading act, the reader had the assistance of the rhetor's choice of writing style. It greatly helped with the parsing and punctuating of texts which in their manuscript form consisted only of columns of letters and edentations with allied spaces. Firstly, we will set Mark and Matthew side by side, to see how these earlier works demonstrate the influence of rhetoric's rules and practices. It will show us, at least, however briefly we look, that we are not examining Luke and Acts for something that is not already encountered elsewhere. Setting Matthew and Luke, then, side by side we will complete the preliminaries. In exploring Luke and Acts side by side, we will identify their rhetorical characteristics and determine the rhetorical links that bind these two documents together. We will draw out from the texts, the matching frameworks of their composition and the discipline behind their detailed formulations. We will see how these first century texts worked. We will see the purposes for which these documents were written: that:

1) with the Gospel, the rhetor intended a fresh representation for Gentiles of the contents and meanings of the Gospels of both Mark and Matthew, re-structured and re-mythologised, and
2) with his second book, the rhetor sought to say that the Life of Jesus is lived over again in the Life of the Church and that it is a Life of Mission that the Spirit brings to birth, directs in the world and sustains through every kind of trial.

Briefly, at the last, we will set our findings on Luke and Acts within the Rhetorical Table of the New Testament.

Mathew Bartlett, University of Roehampton
Saint Luke, Saint Mary and the Rhetoric of Luke-Acts

Since rhetorical theory was learned in Greco-Roman education throughout all its stages, and found immediate application in almost every form of oral and written communication (official documents, letters, speeches and literary composition), it provided the tools for all public discourse and persuasion in Greco-Roman times. Consequently, rhetoric played a significant role in the culture which surrounded and nurtured the authors of the New Testament, and provided them with the tools to communicate their message and persuade others of its authenticity. With an adequate number of manuals on rhetoric extant, we have ready access to the toolkit of ancient speech-writers and authors—the techniques they employed in constructing their arguments. These tools prove valuable for biblical scholars seeking to understand the how the NT texts were fashioned. This paper examines the proem and opening two chapters of Luke's Gospel in terms of his use of proofs (πίστεις), both external (e.g. naming of witnesses, existing written accounts) and internal (artistic, of his own creation). I shall discuss how Luke uses these proofs to claim legitimacy for his sources and the superiority of his account. In addition to overt statements to this effect, Luke utilises some rather more subtle, though not unfamiliar, rhetorical techniques to achieve his end. I shall examine the possibility that Luke uses insinuation, in conjunction with cumulative argument, to imply that he has a reliable source close to Mary, Jesus's mother. As part of my conclusion I shall briefly discuss how Luke, as he works out the topics he has introduced in the first chapters of his Gospel, continues to utilize these and other more "subtle" techniques of rhetoric across both volumes, and thus indicate the direction of my current research in the rhetoric of Luke-Acts.

Sarah Harris, Carey Baptist College, Auckland, New Zealand
The Rhetoric of Luke's ἄνομοι *(Luke 22:37)*

This paper proposes that the ἄνομοι in Luke 22:37 are part of the Gospel's sin – salvation rhetoric. For Luke the gospel is about the forgiveness of sin and Luke pervasively uses the language of ἁμαρτία and ἁμαρτωλός to explain this paradigm. However, in Luke 22:37 Luke includes a quote from Isa 52:12 that Jesus is counted among the ἄνομοι. This is introduced by the emphatic words τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί (this scripture must be fulfilled in me) and ends with καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει (for that which is written about me is being fulfilled). This focuses the reader's attention on the fulfilment (τελέω) of this scripture in Jesus (ἐν ἐμοί) and that this fulfilment is found in his end (τέλος). The combined language of divine necessity in 22:7 (δεῖ), the Isaianic quote, the fulfilment language and the personal significance Jesus places on the fulfilment of the prophecy with the use of ἐν ἐμοί, makes this verse a crucial verse in understanding the death of the Lukan Jesus. Luke's theology of the cross is often said to be quite thin or even barely there; this paper aims to thicken that conversation by showing how Jesus identifies with the sinner. This paper examines what has been said about this language, it explores its use in Luke and Isaiah in particularly from the LXX, and finally discusses what this means for reading Luke.

Session Three: Fresh Perspectives on the Synoptic Gospels

Séamus O'Connell, Pontifical University, St Patrick's College, Maynooth, Ireland
Purity or Power? The Narrator, Jesus, and the Spirits in the Gospel of Mark

In a rather sharp criticism of Jack Dean Kingsbury's Christology of Mark's Gospel, Elizabeth Struthers Malbon observes that, because "Kingsbury takes 'the narrator's point of view' to be the only 'correct' view', his Markan Christology is more a Christology of the Markan narrator than a narrative Christology of Mark. [see Mark's Jesus (Waco: Baylor University Press, 2009) page 243]. A similar criticism can be made of the implicit demonology of almost all Markan interpretation: critics rarely, if ever, question the discourse-shift in references to demons and to unclean spirits. Therefore, apart from the Spirit [of God] and the Holy Spirit, all spirits are unclean – never evil – and just another way of referring to the horde of demons who are Satan's minions in Mark's narrative.

However, when it is noted that 'unclean spirit' is found only on the narrator's lips and once on the bystanders', it can be seen that narrator has a particular point of view. For the Markan Jesus, his non-physical opponents are never unclean: they are either demons (see 3:22, 7:29) or 'mute and deaf' spirits (see 9:25).

While the narrator would appear to narrate in a purity perspective, the primary concern of the Markan Jesus' appears to be cosmic. In Jesus' point of view, the key issue is not purity, but the ongoing binding of 'the strong man' and the 'plundering of his house' (see 3:27).

This paper outlines a narrative demonology of Mark. It establishes the point of view of Markan Jesus in respect of spirits and demons, explores the creative tension between his point of view and that of the narrator and the other characters, and seeks to situate these within the framework of larger Markan motifs and concerns.

Bekele Deboch, Ethiopian Graduate School of Theology, Addis Ababa, Ethiopia
Jesus and the Marginalized and Liminal: The Messianic Identity in Mark

This work aims to examine the idea of the Messianic identity in the Gospel of Mark, emphasising Jesus' self-identification with the marginalised and liminal people. In the Gospel's decisive points, the Markan Jesus is revealed and announced as the divine Son of God by the heavenly voice, by demons and finally by the unsuspected humanity. Nevertheless, Mark recorded Jesus' Messianic identity in less obvious ways, which has caused ambiguity amongst NT scholars.

In order to discover Jesus' divine identity, preliminary studies undertaken in the past, would be briefly discussed. This focuses on the "Messianic secret" as the key point of discussion to which a satisfactory consensus has not been reached. Some scholars believed that in the first half of Mark's record of the gospel, prior to Easter, Jesus did not think that he was the divine Messiah. Others thought that Jesus was not the Son of God but, as described in Mark's second half, he was the suffering and dying Son of Man. In doing so, they divide the Gospel into two halves.

Therefore, this paper argues that Mark's Gospel is the unified work of the evangelist. It is demonstrated that Jesus is portrayed as having thought that he was the divine Messiah in a unique sense. His divine identity is revealed and proclaimed not only as the Messianic Son of God by his miraculous activities in Mark's first half, but also as the suffering and vindicated Son of Man in the second half.

Finally, the paper encourages the readers and interpreters of the Gospel to understand not only Jesus' self-identification with the marginalized and liminal in and around Galilee but also his extreme marginality to the point of shameful death and glorious resurrection in Jerusalem to save humanity.

Chris Sinkinson, Moorlands College
Home by the Sea: The Gospel Accounts of the Location of Bethsaida and its Use as a Guide to Contemporary Archaeological Exploration in Galilee

Bethsaida benefits from a number of New Testament references which provide some guidance in identifying its geographical location. In this paper we take note of a number of these literary indicators even while acknowledging the distinct narrative intentions of the gospel authors. The references from the various gospel traditions will be discussed and, having identified their particular narrative function, features can be isolated as of geographical value. Later changes to Bethsaida during the first century which we know from Josephus also raise interesting questions for when the Gospels were written and what their authors knew.

However, despite this New Testament material, there remain doubts as to the contemporary identification of Bethsaida. Since 1838 Et-Tell has bee considered a leading contender. Excavations led by the University of Nebraska have more recently provided substantial evidence for this identification. However, new claims by excavators at the site of El-Araj have offered an alternative possibility. In the absence of a long tradition of pilgrimage or material signposting we are left with the need for careful scrutiny of the claims made by those in the field.
This paper will review these claims in light of the New Testament material. Attention will be drawn to the complexity of using New Testament references in these debates but a case will be made that the traditional site of Et-Tell remains most plausible. More generally, the relationship between New Testament studies and field archaeology is the background to this paper. The potential misuse of New Testament materials must be balanced with the great value that the gospels have as source material for understanding the geography of the region in the Hellenistic and Roman periods.

Use and Influence of the NT

Session One

Lloyd Pietersen
Reading Paul with the Radical Reformers

In his recent book, Reading Paul with the Reformers: Reconciling Old and New Perspectives (Grand Rapids: Eerdmans, 2017), Stephen Chester states: "It is important to acknowledge that in making this argument I am using the label 'the Reformers' in a particular way. It could legitimately be used to refer to all those who advocated for reform of the church in the sixteenth century, thus covering a much wider range of figures than I examine. For example, both Anabaptist theologians and Roman theologians seeking reform might then be included. However, my usage is shaped by the contemporary discussions of Pauline interpretation with which I am concerned. It is early Lutheran and early Reformed exegetes who established the trajectories of interpretation that are of continued significance in debates about the NPP, and it is with reference to them that I use the label 'the Reformers' (p. 5). One therefore seeks in vain for any interaction with sixteenth century Spiritualist and Anabaptist writers in his work. This paper seeks to challenge Chester's claim that the Radical Reformers have nothing to contribute to "trajectories of interpretation that are of continued significance in debates about the NPP." After a brief survey of Chester's work, I introduce important works by Caspar Schwenckfeld, Balthasar Hubmaier, Menno Simons, Pilgram Marpeck and Peter Riedemann and argue that these deserve a place in scholarly discussion of contributions of the Reformers to contemporary debates concerning Paul.

Karin Neutel, University of Oslo, Norway
How Paul Makes Circumcision History: The Role of the New Testament in Contemporary Debates about Male Circumcision

The practice and legitimacy of male circumcision is a topic of on-going debate today. In the United States, routine infant circumcision is increasingly contested, and several European countries have seen proposals to ban ritual circumcision of boys, most recently in the Icelandic parliament. This paper will examine these current debates, and will analyse the implicit and explicit role that the New Testament plays in the argumentations of both advocates and opponents of circumcision. The focus will be particularly on references to the figure and writings of Paul in recent newspaper articles and books from Germany, Norway, and the United States. The analysis will show that although there is considerable diversity in the ways in which Paul is portrayed and evaluated, there is a broad consensus in these sources that he abolished circumcision, and is thereby responsible for the cut between Judaism and Christianity. While Pauline scholars are increasingly critical of the idea that Paul objected to anything other than proselyte circumcision, this paper shows that the older understanding of Paul as opposing Jewish law and ritual more generally, continues to influence the contemporary public perception of the history and legitimacy of circumcision. It is therefore important that Pauline scholars not only continue to study the historical Paul, but also engage with the problematic Paul of contemporary reception.

Session Two: Round Table Discussion on the Future of the Discipline and the BNTC

Participants: Prof Helen Bond, Prof James Crossley, Prof David Horrell, Prof Louise Lawrence, Dr Meredith Warren

Session Three

Damian Cyrocki, St Mary's University, Twickenham
Biblical Justifications for the First Female Ordination in the Mariavite Church

In her eye-opening book, Holy Misogyny, April D DeConick tried to unearth forgotten feminized aspects of divinity present in early Christianity. The concept of the Holy Spirit/Ghost was understood as female, as it was built on the Hebrew word ruah (in Aramaic ruha) and Jesus was an Aramaic-speaking Jew. This meaning was retained in early Christian churches of Syria, but eventually it was eradicated by the influence of both Greek- and Latin-based theology, where the concept of spirit/ghost is consecutively neuter and masculine.

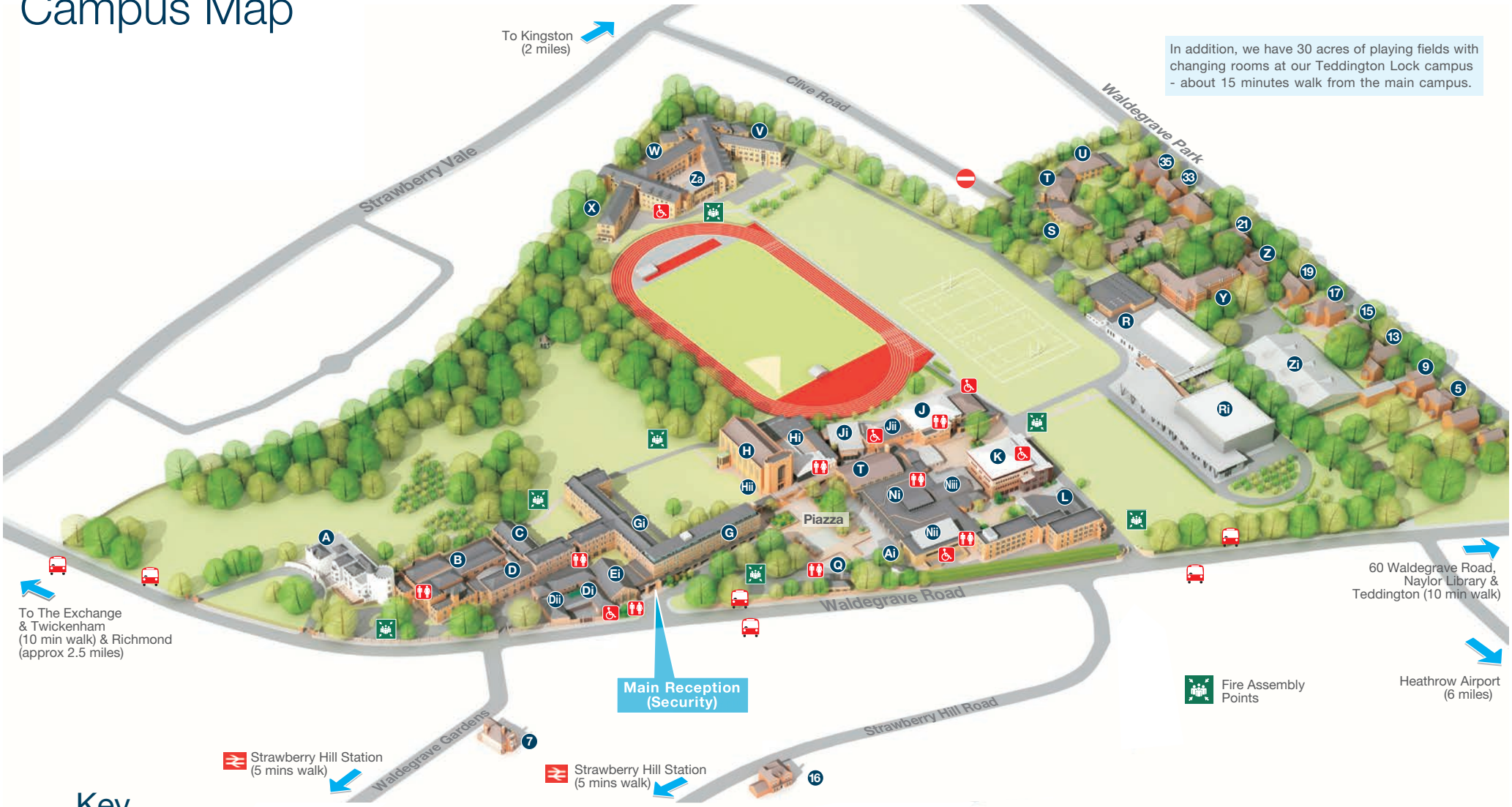
Surprisingly, the idea found its place anew in Mariavite church, where the founder of the movement, Maria Kozlowska, was understood to be the incorporation of the Paraclete. Besides the argument of female nature of Holy Spirit/Ghost in Aramaic, the claim pertaining (among others) to the feminine chest of "like a son of man" from Revelation 1:13 was promoted. The authoritative Bible translation in Mariavite Church was made by archbishop Maria Michal Kowalski. He based his renderings on the Latin Vulgate and some Greek manuscripts, but as have been stated above he made some crucial comments in accordance with Aramaic semantics.

My paper presents the story of first known female bishop in Poland, Maria Izabela Wilucka-Kowalska, consecrated in 1929 in Mariavite Church. I am intending to analyse how ancient understandings of biblical passages created a space where it was possible to consecrate women despite the opposition from all sides, including people who otherwise had had a lot of sympathy towards Mariavite movement up to that point.

Ordination of women is still hotly debated among Christians. Despite being armed with good arguments, taken from both Scripture and early Church history, proponents are understood to be proposing an innovation previously unknown. As I will show, the history of Mariavite Church and their interpretation of the Bible proves critics (at least partially) wrong.

Discussion about the Use and Influence Seminar and its Future

Campus Map



Key

Accommodation Office	J
Administration	B
Bar	J
Careers Service and Centre for Workplace Learning	Jii
Chapel	H
Chapel in the Woods	Ai
Chaplaincy Centre	Q
Centre for Teaching Excellence and Student Success	Niii
Dolce Vita Cafe	Ji
Drama Studios	C, D, Di
Fees Office	J
Health Centre	D
Mail Room	Dii
Library and Learning Technology	Hi
Library 24 Hour Study Hub	Hii
Reception	Ei
Refectory	Ni
Registry	J
Security - at Main Reception	Ei
Shannon Suite	Nii
Sport Centre (Gymnastics Centre, Multi-Use Studio, Performance Education Centre, Sports Injuries Clinic)	R
Sports Hall and Fitness & Conditioning Suite	Ri
Sport and Health Services	R
Strawberry Hill House and Grounds	A
Student Services	J
Students' Union	K
Student Wellbeing Service	J
Tennis Centre (Beirne Hall)	Zi
Theatre	T
Waldegrave Suite	B
Washeteria	L

Halls of Residence

16 & 16a Strawberry Hill Road	16
Benedict XVI House	7
Cashin	Z
Clive	S,T,U
Cronin	Y
De Marillac	Za
Doyle	V
Graham	X
Old House	G
Waldegrave Park Houses	5 to 35
Wiseman	W

Grosvenor Hall Student Accommodation is in Twickenham