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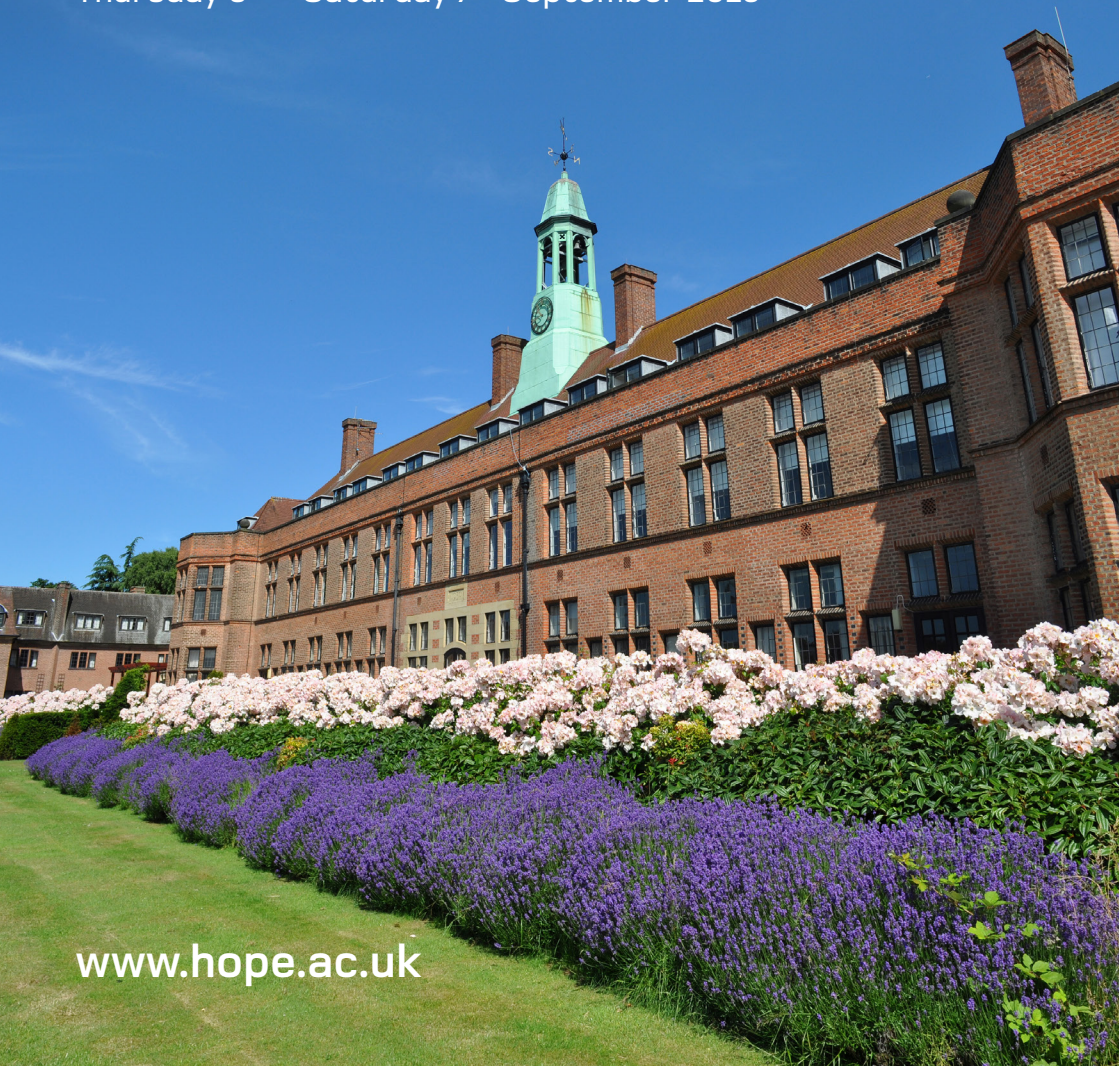
British New Testament Society

British New Testament Conference

Liverpool Hope University

Thursday 5th – Saturday 7th September 2019



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Contents

Programme Overview

Thursday 5th September

	Pre-conference tours:	
11.30am - 12.30pm	Walker Art Gallery	Walker Art Gallery
1 - 2pm	World Museum: Ancient Egypt Gallery	World Museum
3 - 4pm	World Museum: Ivories Collection	Midland Railway Building
2.30 - 5.30pm	Registration (Coffee and Tea available from 3pm)	LTC Foyer
5.30 - 6.30pm	Wine Reception	FML Foyer
6.30 - 7.30pm	Dinner	Fresh Hope
8 - 9.30pm	**Plenary:** Candida Moss, University of Birmingham *The Mark of the Nails: Resurrection, Identity, and Bodies in the Doubting Thomas Episode*	LTC A
9.30pm - late	Social Hours	Our Place

Friday 6th September

7.15–8.45am	Breakfast	Fresh Hope
8–8.30am	Morning Prayer	Hope Chapel
9–10.30am	**Seminar Groups: Session One** (Locations below)	
10.30–11am	Tea and Coffee	LTC Foyer
11am–12.30pm	**Seminar Groups: Session Two** (Locations below)	
12.15–13.15pm	Lunch	Fresh Hope
1.30-3.30pm	Free Time OR	
	Guided Tour of Liverpool Hope's Special Library Collections 1	1 SWL
	Committee Meeting with Seminar Chairs	CC Boardroom

2.30–3.30pm	Guided Tour of Liverpool Hope's Special Library Collections 2	SWL
	Committee Meeting	CC
3.15–3.45pm	Tea and Coffee	LTC Foyer
3.45–5.15pm	Simultaneous Short Papers (Locations below)	
5.15–5.45pm	Business Meeting	LTC A
5.45–6.30pm	Wine reception sponsored by Wipf & Stock	FML Foyer
6.30–7.15pm	**Liverpool Metropolitan Cathedral Choir Concert**	Hope Chapel
7.30–8.30pm	Dinner	Fresh Hope
8.30–10pm	**Plenary:** Alison Jack, University of Edinburgh *'How Frugal is the Chariot/That Bears a Human Soul': What Might Literary and Biblical Critics Learn from Each Other?*	LTC A
10pm–late	Social Hours	Our Place

Saturday 7th September *

7.30–8.45am	Breakfast	Fresh Hope
8–8.30am	Eucharist	Hope Chapel
9.15–10.45am	Seminar Groups: Session Three (Locations below)	
10.45–11.15am	Tea and Coffee	LTC Foyer
11.15am–12.45pm	Plenary: John Barclay, Durham University *Benefit Networks in Pauline Churches: Practice and Theology (The Graham Stanton Memorial Lecture 2019)*	LTC A
12.45–2pm	Lunch* and Departures	Fresh Hope

***NOTE:** Rooms must be vacated by 10am. Luggage storage and packed lunch available (the latter needs to be booked in advance).

Seminar and Simultaneous Short Paper Session Locations

The Book of Acts	AJB 058
The Book of Revelation	FML 200
Early Christianity	CC 3
Hebrews	CC 1 [no Hebrews seminar on Saturday]
Johannine Literature	AJB 059
New Testament and Second Temple Judaism	FML 209 (Sessions 1 and 3) LTC A (Session 2 – joint with the Paul seminar)
Paul	LTC A
Synoptic Gospels	FML 201
Use and Influence of the New Testament	FML 211 (Sessions 2 and 3) AJB 058 (Session 1 – joint with the Acts seminar)
Simultaneous Short Papers A	AJB 058
Simultaneous Short Papers B	AJB 059
Simultaneous Short Papers C	LTC A

Seminar and Simultaneous Short Paper Session Details

The Book of Acts

Chairs: Sean Adams and Matthew Sleeman | Location: AJB 058

Session One: Aspects of the Reception History of Acts 2 and 4 (jointly with the Use and Influence of the New Testament seminar)

Steve Walton, Trinity College, Bristol; Taylor Weaver, University of Kent; Simon Woodman, Bloomsbury Baptist Church

Session Two

Monique Cuany, HET-PRO, St-Légier, Switzerland, 'The Resurrection in the Kerygma: A Re-assessment of the Use of Psalm 16 in Acts 2'

Peter Doble, University of Leeds, 'Thus it is Written…'

Session Three

David A. Smith, Duke Divinity School, NC, USA, 'Acts and the Praxis of Early Christian Ecumenism'

David J. McCollough, Durham University, 'Prescription and Coherence in Luke-Acts: A Narratological Exegesis of Spirit Reception and Christian Initiation'

The Book of Revelation

Chairs: Michelle Fletcher and Garrick Allen | Location: FML 200

Session One

Garrick V. Allen, Dublin City University, 'Revelation, the Canon of the New Testament, and Greek Manuscripts'

Martina Vercesi, University of St Andrews, 'Revelation 19–21 in North African Authors before the Age of Constantine: A First Stage of Exegesis'
Ian Paul, Fuller Theological Seminary, Pasadena, CA, USA, 'Writing a Commentary on Revelation'

Session Two

W. Gordon Campbell, Union Theological College, 'Spirit, Seven Spirits and Anti-spirits in the Apocalypse'

Miles Tradewell, University of St Andrews, 'Solomon's Reign in 1 Kings 1–11 as a Contributing Source to John's Babylon the Great'

Charlotte Naylor Davis, Independent Scholar, '"The Holy Whore": The Efforts to Reclaim Babylon the Great in Modern Witchcraft and Subcultural Sexual Expression in Discussion with the Text Itself'

Session Three

Review Panel of Paul Middleton's *The Violence of the Lamb: Martyrs as Agents of Divine Judgement in the Book of Revelation*

Alison Jack, University of Edinburgh; Simon Woodman, Bloomsbury Central Baptist Church; W. Gordon Campbell, Union Theological College; Meredith Warren, University of Sheffield; Paul Middleton, University of Chester

Early Christianity

Chairs: Dominika Kurek-Chomycz and Francis Watson | Location: CC 3

Session One

Jacob A. Rodriguez, Wycliffe Hall, Oxford, '"What We Have Heard, We Write to You": Modelling Reception in the Gospels of Luke and John and in the *Epistula Apostolorum*'

Julia Lindenlaub, University of Edinburgh, 'Disciple Authors and Their Texts: A Johannine Model for Competitive Authorial Claims in *Epistula Apostolorum* and Apocryphon of James'

Session Two

Panel Discussion of Andrew Gregory, The Gospel according to the Hebrews and the Gospel of the Ebionites (Oxford Early Christian Gospel Texts; OUP, 2017)

Candida Moss, University of Birmingham; Darrell Hannah, All Saints Church, Ascot; Andrew Gregory, University of Oxford

Session Three

Julia Snyder, University of Regensburg, Germany, 'Prooftexting from Other People's Scriptures? The "Prophets" in Acts of Philip 5–7'

Kelsie Rodenbiker, Durham University, 'Constructing the New Testament: the Problem of the Catholic Epistles in the Fourth Century'

Hebrews

Chairs: Loveday Alexander and David Moffitt | Location: CC 1

Session One: Hebrews and Biblical Interpretation

Owen Edwards, University of Chester, 'Allegory in Hebrews and its Christian Contemporaries'

Seth Whitaker, University of St Andrews, Psalms and Eschatology in Hebrews and Early Jewish Literature'

Session Two: Issues in Interpreting Hebrews' Cultic Concepts

Nicholas Moore, University of Durham, 'Once More unto the Breach: The Sanctuary Veil in Hebrews in Pentateuchal, Apocalyptic, and Synoptic Perspective'

David Moffitt, University of St Andrews, 'Jesus' Sacrifice and the Mosaic Logic of Hebrews' New Covenant Theology'

Johannine Literature

Chairs: Andy Byers and Cor Bennema | Location: AJB 059

Session One

Paul Trebilco, University of Otago, New Zealand, 'The Theocentricity of 1 John: Reading 1 John as an Interpretation of the Gospel of John'

Alan Garrow, University of Sheffield, 'The Missing Epistle of John'

Session Two

Adele Reinhartz, University of Ottawa, Canada on her book *Cast out of the Covenant: Jews and Anti-Judaism in the Gospel of John* (Lexington/Fortress, 2018) (30 mins) followed by two 10-minute responses: Helen Bond, University of Edinburgh, 'John's Gospel and a Gentile Mission', and David Lamb, University of Manchester, 'John's Gospel and Anti-Jewishness'—and then 40 minutes of discussion.

Session Three

Luke Irwin, Durham University, 'Seeing Jesus in the Fourth Gospel'

Daniel Eng, University of Cambridge, 'Relationship, Reciprocity, and Regency: Friends as Subordinates in John 15'

New Testament and Second Temple Judaism

Chairs: Susan Docherty and Crispin Fletcher-Louis | Location: FML 209 (joint session in LTC A)

Session One

Current Research in NT and Second Temple Judaism: an invited panel will present on their current research projects, highlighting some of the key themes within contemporary scholarship on the NT in its early Jewish context and its possible future directions.

Meredith Warren, University of Sheffield, 'Tasting Death: Sensory Metaphors and Other Worlds'

Philip Esler, University of Gloucestershire, 'The Righteousness of Joseph: Interpreting Matt 1:18-25 in Light of Judean Legal Papyri'

Session Two: Paul—In What Sense 'in Judaism'? (jointly with the Paul seminar)

The extent to which Paul should be interpreted as belonging 'within Judaism' is a key issue in contemporary Pauline scholarship. This question will be addressed by an invited panel followed by discussion: Kathy Ehrensperger, Abraham Geiger College, University of Potsdam, Germany; Simon Gathercole, University of Cambridge; Matthew Novenson, University of Edinburgh.

Session Three

Logan Williams, Durham University, 'The Praxis of the Promise: Ethics and Unconditional Mercy in Pseudo-Philo and Romans'

Tim Murray, Newman University Birmingham, 'Widows' Money in the Jerusalem Temple: Making Sense of 2 Maccabees 3:10'

Nathanael Vette, University of Edinburgh, 'How Mark Wrote: Scripturalization in the Gospel of Mark and Second Temple Literature'

Paul

Chairs: Dorothee Bertschmann and Peter Oakes | Location: LTC A

Session One: Eschatology, Apocalyptic, Creation and Theology

Douglas Campbell, Duke University, NC, USA, 'All Israel will be Saved: a Non-Supersessionist Coordination of Apocalyptic and Salvation-History'

Stacey Van Dyk, University of Oxford, 'The Seven Birthing Women of Galatians: Living in Light of the Eschaton'

Justin Hagerman, King's College London, 'The Concept of Divine Agency as Creativity in Pauline Theology: The Creative Function of Christ and the Rationale of Pauline Ethics'

Session Two: Paul—In What Sense within Judaism? (jointly with the New Testament and Second Temple Judaism seminar)

The extent to which Paul should be interpreted as belonging 'within Judaism' is a key issue in contemporary Pauline scholarship. This question will be addressed by an invited panel followed by discussion: Kathy Ehrensperger, Abraham Geiger College, University of Potsdam, Germany; Simon Gathercole, University of Cambridge; Matthew Novenson, University of Edinburgh.

Session Three: Context and Text

Annalisa Phillips Wilson, Durham University, 'Philippians 3 and Stoic Categorical Errors: Paul's View of His Jewish Credentials as Neither Vice nor Virtue'

Michael Dormandy, University of Cambridge, 'How to Understand What Passes All Understanding? Using the Documentary Papyri to Understand the Meaning of εἰρήνη in Paul'

Ethan Johnson, University of St Andrews, 'Witchcraft and Miracles: Contrasting the Actors in Galatians 3:1-5'

Synoptic Gospels

Chairs: Andy Angel and Elizabeth Shively | Location: FML 201

Session One

Heerak Christian Kim, Asia Evangelical College and Seminary, 'Fiedler's Leadership Contingency Model and the Task-Oriented Leadership of Jesus of Nazareth as Illustrated in Matthew 10'

Will Robinson, Institute for Religion and Critical Inquiry, Australian Catholic University, 'Matthew's Eschatology and the Ethics of Jesus'

Session Two

Andy Angel, St Andrew's Church, Burgess Hill, West Sussex, 'Jesus' Sodom and Gomorrah Sayings in the Light of Current Research into Second Temple Jewish Texts: A Discussion Paper'

Session Three

Book Review Panel on David Wenham, *From Good News to Gospels: What Did the First Christians Say about Jesus*? (Eerdmans, 2018)

Eric Eve, University of Oxford; Alan Garrow, University of Sheffield; and David Wenham, Trinity College, Bristol

Use and Influence of the New Testament

Chairs: Alison Jack and John Lyons | Location: FML 211 (joint session in AJB 058)

Session One: Aspects of the Reception History of Acts 2 and 4 (jointly with the Book of Acts seminar)

Steve Walton, Trinity College, Bristol; Taylor Weaver, University of Kent; Simon Woodman, Bloomsbury Baptist Church

Session Two

Siobhan Jolley, University of Manchester, 'Killing Adam's Eve: Latent Biblical Imagery in BBC America's *Killing Eve*'

Session Three

Tobias Ålöw, University of Gothenburg, Sweden, '"…I am Your Handsome White Jesus…": Kenny Powers and the Plerotic Parody of Christology in HBO's *Eastbound and Down*'

Damian Cyrocki, St Mary's University, Twickenham, 'Like a Daughter of Man? A Peculiar Reading of Revelation 1:13'

Simultaneous Short Paper Session A

Chair: Jane McLarty, University of Cambridge | Location: AJB 058

Crispin Fletcher-Louis, University of Gloucestershire, 'Ruler Cults and Christological Origins'

Matthew Sharp, University of Edinburgh, 'Courting Daemons in Corinth: Daemonic Partnerships, Cosmic Hierarchies and Divine Jealousy in the Graeco-Roman World'

Richard Cleaves, University of Gloucestershire, 'Reading the New Testament in Roman Britain—A Case Study in Coins'

Simultaneous Short Paper Session B

Chair: Simon Woodman, King's College London/Bloomsbury Baptist Church | Location: AJB 059

Anthony Royle, Dublin City University, 'P. C. Beentjes and the Use of Inverted Quotations in the New Testament'

Tavis Bohlinger, University of Durham, 'Whose Dialogue? Whose Agency? Towards a New Comparative Methodology in New Testament Studies'

Justin Hagerman, King's College London, 'Biblical Exegesis and the Formation of a Dialogue: The Concept of Agency in Moral Philosophy and New Testament Studies'

Simultaneous Short Paper Session C

Chair: Svetlana Khobnya, Nazarene Theological College, Manchester | Location: LTC A

Steve Carter, Independent scholar, 'An Invalid Argument from Silence? Subordination to Civil Authority in 1 Peter 2 and Romans 13'

Grace Emmett & Hannah Burke-Tomlinson, King's College London, 'Paul and Propertius: Appropriating the "Weaker Voice" through Servile Self-Presentations'

James Morgan, University of Fribourg, Switzerland, 'Luke's Use of τεκμήριον in Acts 1:3 in Light of Herodotus's Proofs of the Divine (Hdt. 9.100)'

Plenary Paper Abstracts

Candida Moss, University of Birmingham [chair: Francis Watson]

The Mark of the Nails: Resurrection, Identity, and Bodies in the Doubting Thomas Episode

Despite the fact that the resurrection of Jesus is a foundational moment in Christian history and one of the most closely debated elements of the Gospel narratives, the body of Jesus itself has received remarkably little attention. This paper uses ancient medical literature to ask 'what are the marks in Jesus' hands?' and 'what kinds of expectations would ancient audience have had about a resurrected, as opposed to reanimated, body?' Moreover, it will explore the cultural significance of these marks and what they mean for our understanding of this scene in John's Gospel.

Alison Jack, University of Edinburgh [chair: Sean Adams]

'How Frugal is the Chariot/That Bears a Human Soul': What Might Literary and Biblical Critics Learn from Each Other?

Both literary and biblical critics work with texts, and both are invested to some degree in the power of these texts, 'frugal' though they might be, to transport a reader from one place to another, to echo Emily Dickinson's image of reading. This paper considers some of the ways in which the study of literature might inform the study of biblical texts, and vice versa. If biblical texts, like novels, poetry and drama, are considered to be 'chariots' for the 'human soul', what shared approaches might best lead to an appreciation of their significance, structure and direction of travel?

John Barclay, Durham University [chair: Loveday Alexander]

Benefit Networks in Pauline Churches: Practice and Theology [The Graham Stanton Memorial Lecture 2019]

The aim of this paper is to explore the significance of networks of horizontal reciprocity within the Pauline churches, moving away from two current models (charity to the poor; patronage by the rich). Network theory, with its distinction between strong and weak links, can shed light on the nature of boundaries in the early churches and the complex relation between 'assemblies' and households. As new networks that strengthened the security of those who were, in the majority, enduring volatile social conditions and widened their 'radius of trust', the broadly defined benefits offered by these churches could spread across both strong and weak links. For Paul, these gift networks, both local and translocal, carried enormous theological freight, and we will conclude by exploring the theological significance he accords to 'solidarity' (*koinōnia*) in Christ.

Seminar Paper Abstracts

The Book of Acts

Session One

'Aspects of the Reception History of Acts 2 and 4' (jointly with the Use and Influence of the New Testament seminar)

Steve Walton, Trinity College, Bristol; Taylor Weaver, University of Kent; Simon Woodman, Bloomsbury Baptist Church

Session Two

Monique Cuany, HET-PRO, St-Légier, Switzerland

The Resurrection in the Kerygma: A Re-assessment of the Use of Psalm 16 in Acts 2

The speech delivered after the effusion of the Holy Spirit at Pentecost in Acts 2 includes a long Christological development focusing on the resurrection of Jesus and including several OT quotations. By and large, exegetes have interpreted the use of Ps 16: 8–11 in vv.25–28 to function as a 'proof from prophecy', aiming at proving either the resurrection or the messiahship of Jesus. Alternatively, it has been argued that what happens is a 'proclamation from prophecy'. This paper challenges those interpretations on narratival and historical grounds, offering a new understanding of the function of the Psalm with regards to prophecy.

Peter Doble, University of Leeds

'Thus it is Written…'

In this paper I offer an account of how Luke 'uses' scripture throughout *Luke-Acts*. Reflecting on my argument demonstrating that he was not mistaken, I account for how he wrote to Theophilus of the ἀσφάλεια of 'the things fulfilled among us.' He wrote using scripture structurally and contextually, embedding Jesus' story in Israel's scriptures. Without this scriptural structure, there is no narrative. Essentially, Luke argues that through Jesus God fulfilled two broad scriptural threads.

First, a "reference-frame" rooted in the David-promise, both base-text and its developments, encloses Luke's narrative from its Prologue to its enigmatic closing in Rome. This reference-frame governs *Luke-*

Acts' principal Jesus-descriptors and his concepts of Messiah and of 'fulfilment.' Second, Luke's understanding of God's anointed Messiah, David's seed Jesus, is shaped by his *Isaianic Exodos* subtext, initially rooted in Luke's John the Baptist story, but focused by his distinctive account of Jesus' Transfiguration. Luke's story is of one person, two long-standing hopes, and promises to David, Moses and Abraham fulfilled in and through that person, Jesus.

Session Three

David A. Smith, Duke Divinity School, NC, USA

Acts and the Praxis of Early Christian Ecumenism

This paper is a study in practical ecumenism, as it comes to expression in the Acts of the Apostles. As the only canonical narrative to tell the story of the church, Acts has always been a key text for reflection upon the church's identity and mission. Yet one feature of the ecclesiological vision of Acts, which is particularly relevant for our time, remains largely unstudied: how does Acts deal practically with difference as a characteristic of early Christian life? A surface reading of Acts, as of early Christian history generally, makes clear that ecclesial difference was a pervasive and often troubling fact of life in early Christianity. Indeed, since the time of F.C. Baur, Acts itself has often been understood as a rhetorical attempt to remedy a situation of ecclesial discord, though the precise divisions and troubles facing the Lukan community have been variously understood.

In the last two decades, studies of the ecclesiology of Acts have rightly stressed the theological character of Luke's vision, according to which the church's identity and witness are fundamentally grounded in its life in Christ. Yet such articulations have been, perhaps necessarily, somewhat abstract and, to the degree that they resist abstraction, focused on all-encompassing patterns of life in local communities. Yet the question remains: how did such communities, separated as they were by geographic, ethnic, and theological differences, practically come to understand themselves as one church, as brothers and sisters in a single family of God? This paper seeks to clarify the methods of practical ecumenism according to which, in Luke's telling, the theological identity of the church was given tangible expression, and it argues that Luke's attention to these practices of ecumenism provide key data for characterizing the socio-rhetorical character of Acts as an ecumenical document in its own right.

David J. McCollough, Durham University

Prescription and Coherence in Luke-Acts: A Narratological Exegesis of Spirit Reception and Christian Initiation

This paper will address two questions: first, whether Lukan narrative is in any way prescriptive, and second, whether Luke presents a coherent picture of Christian initiation. This paper employs discourse analysis, narratology, and literary analysis to demonstrate that Luke both coherently describes and didactically prescribes, for his implied audience, particular ritual behaviour related to Christian initiation, especially to receiving the Holy Spirit, and that the prescription is of a standard ritual structure with allowance for minor variation.

The Book of Revelation

Session One

Garrick V. Allen, Dublin City University

Revelation, the Canon of the New Testament, and Greek Manuscripts

The place of Revelation within the canon of the New Testament is a complex question, especially when we consider its mixed reception in eastern Christian traditions. In response to this situation, significant critical effort has been exerted in analysing ancient 'canon lists' and explicit discussions of Revelation's 'authenticity' or 'acceptability' in ancient sources. Scholars have also analysed the bibliographic context of the earliest manuscripts, focusing on the early papyri and pandect codices to better understand the canonical rhetoric of these artefacts. However, the bibliographic context of Revelation's medieval manuscripts, the period in which most of Revelation's extant Greek were produced, has never been explored as a way to better understand Revelation's place within the larger collections of the New Testament.

When we extend our purview beyond the fifth century, we see that Revelation's Greek manuscripts preserve two concurrent streams of transmission: one in which Revelation is transmitted alongside other 'canonical' works and another where Revelation is unbound from any concrete connection to the New Testament. This finding has consequences for how we conceive of the canon and Revelation's place within it.

Martina Vercesi, University of St Andrews

Revelation 19–21 in North African Authors before the Age of Constantine: A First Stage of Exegesis

This paper will provide some new observations on the early church reception of Revelation 19–21. First of all, it should be noticed that the textual transmission of these chapters is very deficient; at the present, in fact, we do not possess any papyrus witness and the most ancient Greek manuscript that retains their text is Codex Sinaiticus (IV century). Moreover, the Latin text transmission also lacks important witnesses; Codex Bezae does not contain Revelation and the earliest manuscript that retains its Old Latin form, the Fleury Palimpsest, stops at Rev 16:5.

Significantly, an important tradition of exegesis of Revelation can be found in North African authors (T.W. Mackay, *Early Christian Exegesis of the Apocalypse*). In these Christian communities, the Book of Revelation played a crucial role, not only as far as the interpretation is concerned, but also in relation to the consequences that its interpretation had in ecclesial practice.Through the analysis of the text and reception of Revelation 19–21, in the first North African authors (Tertullianus, Cyprianus, Lactantius) and the accounts of martyrdom, this paper attempts to provide an account of the early Roman Africa Latin tradition of these three chapters of Revelation. Through this analysis, it will also be possible to shed new light on the most ancient text of this section.

Finally, this paper will also give the chance to reflect on the significance of the eschatological theme in these communities, by considering the changes of the interpretation which would occur later, with Augustine theology, and which provide a radical change of perspectives on these chapters.

Ian Paul, Fuller Theological Seminary, Pasadena, CA, USA

Writing a Commentary on Revelation

Last year I had my commentary on Revelation published, a medium length (144,000 words!) non-specialist work. But it raised for me a range of academic, textual and personal questions. Where do commentaries sit in relation to academic study of the text? How does taking a broad approach to the whole book compare with specialist study of particular sections, themes or features? And what effect does it have on reading to have to form a view on every passage, and put all those views out to public scrutiny?

Session Two

W. Gordon Campbell, Union Theological College

Spirit, Seven Spirits and Anti-spirits in the Apocalypse

This paper attempts to understand the Spirit, spirits and anti-spirits in Revelation within context of the book's evolving narrative logic. In interaction with recent scholarly discussion of Revelation's pneumatology, the relevant materials from Revelation are discussed and interpreted under four headings: 'the seven spirits' (Rev 1:4-5; 3:1; 4:5; 5.6); 'in the Spirit' (Rev 1:10-11; 4:2; 17:3; 21:10); 'the Spirit of prophecy and eschatological Spirit' (Rev 2:7, 11, 17, 29; 3:6, 13, 22; 11:3, 6-7, 10; 14:13; 19:10; 22:17); and 'Anti-spirit'/'demonic spirits' (13:11-18; 16:13-14; 19:20; 20:10). In integrating these texts under the title rubric, an account is offered of the book's particular (S/s)pirit-talk as constituting a significant element of its discourse and, presupposing Revelation's overall coherence, as one intelligible and impactful leitmotif, among others, that impinges on the audience's appreciation of Revelation as a whole. Some consideration is also given to implications for everyday life and witness that the audience might have drawn from their exposure to Revelation, especially its message concerning the Spirit, spirits and anti-spirits, in context of corporate worship.

Miles Tradewell, University of St Andrews

Solomon's Reign in 1 Kings 1–11 as a Contributing Source to John's Babylon the Great

John's characterisation of Babylon the Great (18:2-20) is clearly the product of extensive scriptural reuse. Among a host of possible allusions, scholars have consistently recognised his use of Ezekiel 27, describing Tyre's international trade in various commodities. Richard Bauckham's influential study also demonstrates a correspondence between the cargos that John mentions and the trappings of imperial affluence, thereby advancing the claim that Revelation 18 is primarily an economic critique of Rome. However, much of the language of Revelation 17–18 indicates that the city of Jerusalem may somehow also be in view; John appears to echo numerous prophetic indictments of the people of God and the holy city. Nonetheless, this possibility has often been rejected, on account of the relative insignificance of first century Jerusalem, compared with the grandeur that John attributes to Babylon the Great. Ian Paul is surely right that Jerusalem in John's day could hardly be described as ruler over the kings of the earth, a centre of luxury and wealth, or the head of a global sea trade (TNTC, 201). However, we should not overlook the

possibility that John is alluding to a different era, as these very features are the distinctive characteristics of Jerusalem during Solomon's reign. The book of Kings depicts numerous commodities listed by John (18:12-13) flowing in and out of Solomon's Jerusalem, and the king is portrayed as the dominant monarch of the region. Aside from a few notable exceptions, such as Iain Provan, Wes Howard-Brook and Anthony Gwyther, scholars of the Apocalypse have rarely proposed echoes of Kings in Revelation 17–18. I consider the ways in which John's depiction of Babylon may intentionally echo the reign of Solomon. If so, this could bring greater nuance to the text, sharpening its rhetorical effect in line with the wider intentions of the book.

Charlotte Naylor Davis, Independent Scholar

"The Holy Whore": The Efforts to Reclaim Babylon the Great in Modern Witchcraft and Subcultural Sexual Expression in Discussion with the Text Itself

The 'whore' of Babylon has been used as an idol for many movements, but usually she stays as a negative representation of power that is corrupt and must be torn down. In Occult writings, however. she has become positive symbol, representing a particular type of positive femininity. Peter Grey's work in the realm of modern witchcraft leans heavily on the image of Babylon as a goddess to be reclaimed; Camille Paglia, the controversial 'feminist' author has also cited Babylon as a 'whore' whose power should be reclaimed. In addition, there is a leaning in heavy metal subculture to raise up the image of the 'whore of babylon' as a fetishized symbol to be praised. One of the most interesting issues in the language of such reclamation is that the patriarchal judgements of 'whoredom' and on 'female sexuality' remain. Any political meaning of Babylon and what she represents is edged out, but the sexual nature of her image is brought to the fore, with penetration and power being the language in which she is discussed. This paper will discuss the pervasive nature of patriarchal interpretation on the later reception and usage of Babylon as a symbol of subversion in subcultural expressions. It will discuss the language of the text of Revelation, recent scholarship, and its implications for (mis)interpretation in these subcultural spaces.

Session Three

Review Panel of Paul Middleton's *The Violence of the Lamb: Martyrs as Agents of Divine Judgement in the Book of Revelation*

Alison Jack, University of Edinburgh; Simon Woodman, Bloomsbury Central Baptist Church; W. Gordon Campbell, Union Theological College; Meredith Warren, University of Sheffield; Paul Middleton, University of Chester

Early Christianity

Session One

Jacob A. Rodriguez, Wycliffe Hall, Oxford

"What We Have Heard, We Write to You": Modelling Reception in the Gospels of Luke and John and in the Epistula Apostolorum

Francis Watson has reshaped the landscape of Gospels studies by his provocative and seminal claim that Gospel writing before c.200 CE was a singular process of reception involving the Gospels that eventually became canonical and those deemed non-canonical. Watson, and a growing number of scholars building on his hypothesis, have argued that the same dynamics that are at play in the Gospel of Matthew's reworking of the Gospel of Mark, and possibly the Gospel of Luke's reworking of both the Gospels of Matthew and Mark, are also involved in the rewriting of Jesus traditions in other Christian literature such as the Gospels of Thomas and Peter, and Tatian's Diatessaron. Watson postulates that there is nothing intrinsic to the four proto-canonical gospels that would distinguish them from Jesus books on the other side of the canonical divide, a construct that Watson attributes to late-second and early-third century Christian theologizing.

The present paper will critique Watson's hypothesis by comparing three Jesus books in which the author gives a candid portrayal of his own act of gospel writing: the Gospels of Luke and John, and the Epistula Apostolorum. All three of these early Jesus books describe the process of taking earlier traditions, both written and oral, and reworking them for didactic and evangelistic purposes. These books describe the process of listening, remembering, writing, and distribution (e.g. Luke 1:1-4; John14:23-26; 20:30-31; 21:24-25; Ep. Ap. 1.1-2.3; 31.10-12). However, contrary to Watson's analysis, Luke and John do so in a mode categorically different from the *Epistula Apostolorum*. The present paper will make this case based on the differences between third-person and first-person discourse, the techniques used in combining multiple prior gospel sources, the tenor of discussion about previous acts of gospel writing, the use of the pseudepigraphal genre, and the appeal to a previously written *gospel* in the *Epistula Apostolorum* (I will critically engage with Watson's exegesis of the Ethiopic text of Ep. Ap. 1.1-2.3).

Julia Lindenlaub, University of Edinburgh

Disciple Authors and Their Texts: A Johannine Model for Competitive Authorial Claims in Epistula Apostolorum and Apocryphon of James

Exemplifying competitive tensions incited by gospel plurality in the second century, *Epistula Apostolorum* and *Apocryphon of James* (NHC I, 2) notably valorize representations of Jesus' disciples as authors of written texts for contrasting purposes. In *Ep. Ap*., the threat of 'false apostles' prompts rendering of Jesus' teachings in a new composition certified by collective apostolic authorship. In *Apoc. Jas*, Jesus' disciples write individual accounts that are dramatically relativized by exclusive revelation given to James and Peter and textualized by James alone. In both, disciple authorship and emphatic textuality undergird competitive claims, whether in continuity with the apostolic witness of extant Gospel writings (*Ep. Ap*.) or through an alternative authority figure's subversion thereof (*Apoc. Jas*). Moreover, in both texts legitimacy for these authorial claims is substantiated by the authors' specialized roles as characters within their own compositions.

I propose that a model for such depictions of these authors as recipients of privileged revelation and their competitive deployments in a milieu of rival gospels can be found in a common precedent: the Gospel of John. As both *Ep. Ap*. and *Apoc. Jas* draw upon the Gospel of John, they can be viewed alongside the 'Longer Ending' of John 21 as examples of early readers and users of this gospel exhibiting comparable authorial claims, as applied to the Beloved Disciple, the 'Eleven', and James. I suggest that all three attribute parallel roles to disciples as authors, invoke shared assumptions regarding the textualization of Jesus tradition, and situate their contributions to gospel writing with similar sensitivity to prospective competition. Thus bridging the 'canonical/non-canonical' boundary, *Ep. Ap*. and *Apoc. Jas* can be shown to share conspicuously 'Johannine' proclivities in ascribing competitive currency to their representations of disciples as authors and fixating on the textualization of their accounts.

Session Two

Panel Discussion of Andrew Gregory *The Gospel according to the Hebrews and the Gospel of the Ebionites* (Oxford Early Christian Gospel Texts; OUP, 2017)

Candida Moss, University of Birmingham; Darrell Hannah, All Saints Church, Ascot; Andrew Gregory, University of Oxford

Session Three

Julia Snyder, University of Regensburg, Germany

Prooftexting from Other People's Scriptures? The "Prophets" in Acts of Philip 5–7

In the Acts of Philip, a prominent 'Jewish' antagonist named Aristarchos invites the apostle Philip to debate about Jesus. In the debate, both cite 'prophets'; for those accustomed to thinking of Israel's scriptures as part of the Christian canon, and of 'Philip' as Jewish, this might not seem particularly striking. Isn't Philip just citing his own authoritative texts? Certain elements of the narrative suggest that the apostle may actually be arguing on *his opponent's terms*, however, and that the texts may not have the same status for him as for his interlocutor. This paper will reflect on the status attributed to 'the prophets' in the narrative, aa well as more broadly on what it means to prooftext from what could be described as 'other people's scriptures.' The Acts of Philip challenges the assumption that the mere citation of Jewish scriptures indicates that they always had a robustly 'authoritative' status for Christian authors. To support this reading, I introduce analogies from other sources, including a debate between Nestorian patriarch Timothy I and Abbasid caliph al-Mahd, in which the Christian Timothy cites the Qur'an to support arguments about Jesus, and Nag Hammadi *Exegesis on the Soul*, in which quotations from the Odyssey are included alongside HB and NT passages. More broadly, I argue that the phenomenon of citing 'prophets' while discussing claims about Jesus should be seen as a *practice* to which a range of different meanings were assigned by different Christians over the centuries. An early Jewish writer such as Paul will naturally have connected claims about Jesus to the Jewish texts and traditions that had shaped his worldview. Later Christians who had not been socialized in a Jewish context inherited and continued the same *practice*, but not always with the same sense of what they were doing and why.

Kelsie Rodenbiker, Durham University

Constructing the New Testament: the Problem of the Catholic Epistles in the Fourth Century

This paper investigates the status in the fourth century of the Catholic Epistle collection among the developing New Testament canon. Contrary to conceptions of the formation of the New Testament that characterize the now-canonical 27-book collection as having progressed toward and come to a halt with Athanasius' famous Easter Letter of 367, I argue that the Catholic Epistles, due to their unresolved status into the fourth

century, present a unique case study through which to view the state of the New Testament canon in the late fourth century and its contingent process of becoming. Focusing here on the roles of Eusebius, Athanasius, and Jerome, I compare and contrast their diverging conceptions of the Catholic Epistles in the New Testament collection. While the Catholic collection is disputed earlier on by Eusebius, among others, on the basis of the questionable authenticity of James, 2 Peter, 2 and 3 John, and Jude, by the time of their general acceptance in the late fourth century their positive reception is, curiously, not accompanied by arguments in favour of their genuineness. Both Athanasius and Jerome accept all seven letters, but where Athanasius mentions nothing of their previously disputed status (*Epist. fest.* 39.18), Jerome is explicit with regard to the questions that remain surrounding their authenticity and that they were nevertheless 'reckoned among the holy scriptures' (cf. *De vir.* 1, 2, 4, 9, 18). The later lack of affirmation of the apostolic authenticity of all seven Catholic Epistles indicates, I argue, that 'apostolicity' could be claimed on the basis of a text's association with an historical apostolic figure, orthodox content, and generations of use, while historical genuineness lessened in importance, even, perhaps, for Athanasius.

Hebrews

Session One: Hebrews and Biblical Interpretation

Owen Edwards, University of Chester

Allegory in Hebrews and its Christian Contemporaries

When investigating the use of the Hebrew Bible by the author of Hebrews, the reader may find some passages, most famously Heb 7:1-3, hard to fit into traditional categories of interpretive move. This paper will seek to place these passages in the context of roughly contemporary Christian writers, the near-contemporary or slightly earlier Paul and the slightly later *Epistle of Barnabas*, and examine them all in relationship to wider Hellenistic modes of rhetoric, particularly that which the ancient world called 'allegory'.

Considering relevant passages, including the use of the Psalms and Genesis 14 in Hebrews, Paul's activity in Gal 4:21-31, 1 Cor 9:8-10 and 10:1-4, and elsewhere, and much of the substance of Pseudo-Barnabas, this paper will demonstrate that these interpretive moves, whether ones

involving messianic fulfilment ('typology'), numerology, substitutionary allegory, or other techniques, all significantly stem from the same rhetorical understanding of the Scriptures. This wider context of early Christian interpretive practice will enable better engagement with the bold and evocative theological activity of Hebrews, by understanding one of the letter's wellsprings, that is the interpretation of the Hebrew Bible.

Seth Whitaker, University of St Andrews

Psalms and Eschatology in Hebrews and Early Jewish Literature

The Psalms frame Hebrews' initial portrait of Jesus and provide the foundation for eschatological hope of the last days in the first two chapters of the exhortation. Containing similar references to eschatological convictions such as 'the world/age to come' (cf. Heb 2:5; 6:5), the early Jewish literature of Midrash and Targum provide correlated interpretations that may be insightful for better understanding early Jewish exegesis. The Midrash, concerning Ps 102 (cited in Heb 1:10-12), specifically interprets the prayer of the afflicted as an atoning prayer for 'a later generation' (Ps 102:1, 18; cf. Heb. 13:15); the Targum readings of Ps 22 (cf. Heb 2:12) expand the Hebrew for an addition of 'Abraham's seed' (cf. Heb 2:16) who will worship the LORD and tell of his might, again, to 'a later generation' (*TgPs* 22:31). Through this study, it seems plausible that other Jewish interpretive traditions read the Psalms (particularly the Psalms found in Hebrews 1–2) as particularly relevant for communities in the latter days. In this sense, eschatological hope for several interpretive communities is expressed by a similar appeal to Psalter.

Session Two: Issues in Interpreting Hebrews' Cultic Concepts

Nicholas Moore, University of Durham

Once More unto the Breach: The Sanctuary Veil in Hebrews in Pentateuchal, Apocalyptic, and Synoptic Perspective

The temple/tabernacle curtain (καταπέτασμα) is mentioned six times in the NT: once in each of the Synoptic Gospels at the veil-tearing during Jesus' crucifixion, and three times in Hebrews (at 6:19; 9:3; 10:20). A strong case has been made for understanding the Synoptic veil-rending accounts in apocalyptic terms (Daniel Gurtner). In Hebrews scholarship much attention has been given to the difficult phrase τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ in Heb 10:20, and also to the background of the veil imagery in an apocalyptic rather than gnostic conceptuality (Otfried Hofius responding to Ernst Käsemann). Less attention has been given to other

key passages within Hebrews, to the connection between Hebrews and the Septuagint, especially Pentateuch, material on the veil, or to the relationship between Hebrews and the Synoptics. This paper will establish the importance of broadening our scope within Hebrews to include two passages where the curtain is strikingly absent (4:14-16 and 9:6-14), and on this basis will argue two further points:

(1) Textually Hebrews depends in large part on the LXX, with influence from Second Temple apocalyptic traditions.

(2) While there is little intertextual connection between Hebrews and the Synoptics, they display considerable conceptual overlap; both construe heaven as an open sanctuary, resultant of the Christ event, although with significant differences in the manner, timing, and agency of the breaching of the veil.

David Moffitt, University of St Andrews

Jesus' Sacrifice and the Mosaic Logic of Hebrews' New Covenant Theology

Many assume that the Epistle to the Hebrews marks a definitive break in the development of early Christianity away from its Jewish roots. Perhaps no element of the text points in this direction as much as the author's apparent repudiation of Jewish sacrifice. The logic, priesthood and sacrifice of the Mosaic covenant seem to be overthrown and replaced by something decisive and new in Jesus. The common conflation of Jesus' death with his sacrifice is the lynchpin of this reading. Such an account, however, does not accurately perceive the covenantal logic of Hebrews' argument. In this paper, I argue that Hebrews' conception of the new covenant presumes numerous analogies with the priesthood, sacrifices and sacred space of the Mosaic covenant. The new covenant in Hebrews is obviously understood by the author to be superior to that of Moses. The basic conception and mechanics of that covenant are not, however, set over against those of the Mosaic covenant. Rather, the new covenant in Hebrews works by analogy to the old, not only in terms of recognizing a key event of covenant inauguration, but also in seeing the need to have a mechanism for the ongoing maintenance of that covenant relationship. This covenantal perspective explains why Hebrews links Jesus' death with the liberation of God's people from the Devil and Jesus' ascension with his ongoing high-priestly work in the heavenly sanctuary.

Johannine Literature

Session One

Paul Trebilco, University of Otago, New Zealand

The Theocentricity of 1 John: Reading 1 John as an Interpretation of the Gospel of John

It is often argued that 1 John is written after the Gospel of John. Hence, in some passages, such as the Prologue to 1 John in 1:1-5, it seems likely that the author of 1 John is deliberately interacting with the text of the Gospel of John. One noteworthy feature of 1 John is its theocentricity. What is said about Jesus in the Gospel is often said about God in 1 John. This relates, for example, to abiding and to knowing. It will be argued in this paper that the author of 1 John is interacting with Johannine tradition in this regard, and so can be seen to be involved in an interpretative exercise in relation to the Gospel. This will lead to conclusions about the ways in which 1 John provides a model for how we can interpret Scripture.

Alan Garrow, University of Sheffield

The Missing Epistle of John

The Third Epistle of John addresses a disagreement over the way in which travelling Christian workers should be received. The Elder argues that they should be welcomed, supported and sent on their way in a manner that befits God's service. A certain Diotrephes, by contrast, teaches that they should not be welcomed. The Elder remarks, in passing, that he has written something to the church about this matter (3 John 9). The letter in question has, however, long since been lost.

The *Didache* is a multi-layered document created by different authors/editors at different times. One of the practical questions it addresses is the way in which visitors should be treated. Curiously, however, the text offers closely related but contrasting instructions on four points: the length of stay (two days maximum // three days maximum); whether money may be asked for (never // under certain circumstances); whether the visitor may be allowed to settle (absolutely not // under certain circumstances); and what provision should be made for their onward journey (only sufficient bread to reach the next lodging // as much assistance as the community is able to provide). A similarly stereoscopic

arrangement occurs in the *Didache's* instructions concerning Eucharistic praying: *Didache* 9 and *Didache* 10 are remarkably similar, but *Didache* 10 allows freedom to prophets in prayer.

This paper explores the possibility that the *Didache's* more austere instructions provided the basis for Diotrephes' harsh attitude towards visitors and that the more generous instructions, inserted into the *Didache* at a later date, belong to the written response to which 3 John 9 refers. This presentation includes a review of distinctive parallels between John's Gospel, the book of Revelation and those elements of the *Didache* here seen as belonging to the Missing Epistle of John.

Session Two

Adele Reinhartz, University of Ottawa, Canada on her book *Cast out of the Covenant: Jews and Anti-Judaism in the Gospel of John* (Lexington/ Fortress, 2018) (30 min) followed by two 10-minute responses: Helen Bond, University of Edinburgh, 'John's Gospel and a Gentile Mission', and David Lamb, University of Manchester, 'John's Gospel and Anti-Jewishness'—and then 40 minutes of discussion.

Session Three

Luke Irwin, Durham University

Seeing Jesus in the Fourth Gospel

This paper asks why the Fourth Gospel explicitly describes certain people as seeing Jesus and what this means for John's conception of sight. While the Gospel naturally implies that many people saw Jesus throughout his life, it remains the case that in only ten instances is anyone explicitly said to actually see him. Moreover, belief in Jesus as divinely authorized and sent into the world is at stake in each occurrence (John 1:14; 1:29, 36; 6:19, 37; 9:37; 11:32; 19:6; 20:14–15; 20:29). Those few whom John describes as seeing Jesus either see him with eyes that faith has shaped or is shaping, or they see him and fail to recognize his true identity, one intimately anchored in God. On the basis of this observation, I argue that these ten explicit occurrences of seeing Jesus should be read as accompanying Jesus' radical claims that the sight of God, hitherto denied all people (John 1:18; cf. 5:37; 6:46), is available in himself (John 12:44–45; 14:6–11; 15:24). It is precisely the visibility of the human Jesus that obscures the Father's visibility in John: 'is not this Jesus, the son of Joseph, whose father and mother we know?' (John 6:42). Likewise, it is precisely that which transcends Jesus visibility as a man

that makes God visible in him: the σημεῖα and his miraculous 'evasions'. Both are necessary for the true sight of Jesus. After all, for John, Jesus is both visible and the; yet both can lead to mistaken seeing, mistaken ultimately in its failure to recognize the Father in him. Thus, for John, the 'seeing Jesus' passages intertwine belief in Jesus with the occurrence of theophany in Jesus. They thereby elevate the function of sight in the Gospel to a crucial Christological role.

David Richir, Haute École de Théologie, St-Légier, Switzerland

Jacob in Cana? Echoes of Jacob/Israel in John 2:1-11 and the Johannine Characterization of Jesus

As a tree whose roots can be seen in the deformation of the ground all around it, every textual allusion is only the visible part of a network that can be seen all around it, sometimes very clearly, sometimes only as a tiny deformation of the text. In this manner, besides, as well as around, the two obvious allusions to Jacob/Israel in John 1:51 (the dream of Bethel) and John 4:5-12 (Jacob's well), the father of the Jews may appear between the lines of several narratives in the fourth Gospel, thus informing John's characterisation of Jesus. The wedding scene at Cana serves as a test case of the hypothesis of a wider presence of Jacob in the fourth Gospel. Besides the influence of the direct context of John 1:51, some echoes of Jacob can be traced in John 2:1-11: the mother-son motif, the wedding sequence, the transformation of the bride/wine, and the custom of giving the one before the other. The connections go beyond themes and motifs; they can also be found in words and textual constructions. The literary device of situating Jacob/Israel at the background of this narrative, as well as others in the fourth Gospel, enable the author to characterise Jesus after Jacob. In fact, more than 'after' Jacob, Jesus is portrayed as 'before', 'greater' and 'above' Jacob/Israel, as a king coming to his own. Consequently, fresh light could be shed on the major Johannine theme of the *Ioudaioi* ('those of Judah', fourth son of Jacob, heir of Jacob's blessing).

Daniel Eng, University of Cambridge

Relationship, Reciprocity, and Regency: Friends as Subordinates in John 15

This study contends that the evangelist portrays Jesus as the patron *par excellence* in John 15:13-16. We will focus on the term φίλος, suggesting that it conveys a client-regent obedient to a king. Thus, the role of Jesus' friend is one of subordination, not equality.

John 15:13-16 shares connections with patron-client relationships. High-ranking patrons often gave clients, who were subordinates, the honorary designation of 'friends.' After Jesus' self-designation as κύριος (13:14), John 14–15 is characterized by calls to *obedience*. In addition, a patron-client relationship often resulted from a master manumitting a slave. This is consistent with Jesus' saying 'I do not call you servants any longer… but I have called you friends (15:15).' Furthermore, the phenomenon of patrons as *brokers* further bolsters the argument that the evangelist uses the language of patronage. With Jesus being the only way to the Father (14:6), he promises to broker the Spirit from the Father and (14:16) and declares that the Father will give Jesus' friends whatever they ask for in his name (15:16).

Furthermore, numismatic studies demonstrate the prevalence of φίλ- terms like ΦΙΛΟΚΑΙΣΑΡ on Roman provincial coinage, publicizing the relationship of regents to the emperor. This is consistent with Pilate's designation as φίλος τοῦ Καίσαρος in John 19:12. In accordance, after the portrayal of Jesus as the awaited king in John 12, the disciples are commissioned to obey and bear fruit in his absence (14:15-16; 15:16), acting in his place.

Patronage best explains the saying 'No one has greater love than this, to lay down one's life for one's friends (15:13).' Jesus' ultimate sacrifice for *subordinates* makes his patronage greater than Caesar's. Thus, the evangelist urges loyalty to Jesus, the patron *par excellence*.

New Testament and Second Temple Judaism

Session One

Current Research in NT and Second Temple Judaism: an invited panel will present on their current research projects, highlighting some of the key themes within contemporary scholarship on the NT in its early Jewish context and its possible future directions.

Meredith Warren, University of Sheffield

Tasting Death: Sensory Metaphors and Other Worlds

'To taste death' is a phrase used in several texts in antiquity as a euphemism for dying, including Targum Pseudo-Jonathan; 4 Ezra; Midrash Rabbah; the canonical Gospels; Hebrews, the Gospel of Thomas, and

countless later Christian writers such as Origen, John Chrysostom, and more. It also occurs in earlier, non-Jewish/non-Christian Greek texts. However, since Bruce Chilton's brief 1978 paper, no dedicated treatment has been attempted of this phrase. This paper will explore the use of sensory metaphor in communicating culturally-accepted understandings of death. Building on my previous work centred around transformational eating, I aim to demonstrate how the sense of taste functions as a way of accessing various underworlds, such as heaven/hell/Hades/Sheol. The shared use of this metaphor might indicate shared cosmological and sensory understanding among various groups in antiquity.

Philip Esler, University of Gloucestershire

The Righteousness of Joseph: Interpreting Matt 1:18-25 in Light of Judean Legal Papyri

Matthew 1:18-25 has attracted careful analysis with respect to Mediterranean culture by Matthew J. Marohl in *Joseph's Dilemma: 'Honor' Killing in the Birth Narrative of Matthew* (Cascade, 2009). The aim of this paper is to undertake an interpretation of this narrative so as to explore what Matthew means when he says that Joseph was righteous (*dikaios*; v 19) in wanting to divorce Mary quietly. This will involve a study of the nature of Judean marriage and divorce in the first century CE. To illuminate this context, recourse will be made to ancient Judean legal papyri; the primary sources will be marriage and divorce documents from the Dead Sea region in the first and second centuries CE, including those of the Babatha archive. In addition, papyri records of litigation from the Judean *politeuma* of Herakleopolis in the period 144 to 132 BCE will be used to show what could happen when problems arose in relation to marriage. The result will be to demonstrate the critical importance of the Judean legal papyri for understanding Matt 1:18-25, as well as other New Testament texts, in their ancient contexts.

Session Two

Paul—In What Sense 'in Judaism'? (joint session with Paul seminar)

The extent to which Paul should be interpreted as belonging 'within Judaism' is a key issue in contemporary Pauline scholarship. This question will be addressed by an invited panel followed by discussion: Kathy Ehrensperger, Abraham Geiger College, University of Potsdam, Germany; Simon Gathercole, University of Cambridge; Matthew Novenson, University of Edinburgh.

Session Three

Logan Williams, Durham University

The Praxis of the Promise: Ethics and Unconditional Mercy in Pseudo-Philo and Romans

Pseudo-Philo regularly insists that God will keep his promises despite Israel's disobedience (*LAB* 9.3-5; 12.4; 12.9-10; 15.4-7; 19.2-3, 8-9; 30.7; 32.13-14; 35.2-3; 49.3). While interpreters have also suggested that in *LAB* God's promise to Abraham was not conditioned by Abraham's righteousness, a closer look at Pseudo-Philo's theological reasoning will uncover a more complex configuration of divine mercy. Though Pseudo-Philo seems to agree with Seneca that a promise can be revoked if it turns out that the recipient of the promise is unworthy (Sen. *Ben*. 2.34.3-36.3; cf. Cic. Off. 1.10.31-32), the theological genius of *LAB* lies in the separation of *condition* from *beneficiary*. The narrative consistently portrays God as giving the promise to Abraham in response his initial obedience and his continued fidelity (6.1-18; 18.5-6; 23.4-6; 30.7; 32.1-4; 40.2). However, because the promise that God would bless Abraham's descendants is conditioned by only Abraham's righteousness, Israel's disobedience does not alter the initial conditions of this promise. Thus, the promise is at once conditioned and unconditional, being given *because* of Abraham's righteousness, but *for the benefit of* his regularly disobedient descendants. While some take this emphasis on the promise to suggest that *LAB* is not concerned with inciting its readers to obedience, the narrative consistently portrays trust in the unconditionality of the promise as the basis for moral behaviour (9.3-5; 12.4; 13.10; 15.6; 21.9-10; 30.1). Pseudo-Philo's careful theological reasoning can help illuminate Paul's somewhat different argument in Romans. Unlike Pseudo-Philo, Paul establishes the present unconditionality of divine mercy (Rom 9:4; 11:1-12, 24-32) by arguing that God's promise to the forefathers was not conditioned by their obedience (4:2-8; 9:6-18); like Pseudo-Philo, for Paul the unconditionality of the promise forms the impetus for his commitment to summoning Israel to trust in her messiah (10:14-15; 11:25-26).

Tim Murray, Newman University Birmingham

Widows' Money in the Jerusalem Temple: Making Sense of 2 Maccabees 3:10

The uncertainty of how best to understand 2 Maccabees 3:10 is reflected by the history of the New American Bible translation. Originally rendering

the verse to refer to a 'care fund' for widows, the revised edition instead refers to a 'deposit'. The latter is currently the majority view, but this raises historical questions that remain intriguing. This paper will first survey the major contributions to this question and then probe some of the unresolved questions. Finally, it will discuss whether the connection between widows and the temple can contribute anything to our understanding of the various episodes in the gospels that connect the two.

Nathanael Vette, University of Edinburgh

How Mark Wrote: Scripturalization in the Gospel of Mark and Second Temple Literature

Devorah Dimant helpfully distinguishes between an expositional and a compositional use of the Jewish scriptures in Second Temple literature. The former refers to marked citations or allusions which seek to interpret the meaning of the scriptural text, whilst the latter refers to the unmarked use of scriptural material embedded and re-contextualized in a new work. Studies on the use of the Jewish scriptures in the Gospel of Mark have tended to focus on the first kind, the expositional use of scriptural material (i.e. Mk 1:2-3; 4:12; 7:6-7). Instead, this paper will try to understand the compositional use of scriptural material in Mark by looking at two texts from the Second Temple period which similarly use the Jewish scriptures to compose new narrative: a process that I will call scripturalization, following the work of Judith Newman. I will look at three episodes from the Liber Antiquitatum Biblicarum: the use of Dan 3 in the episodes of Abram and the fiery furnace (*LAB* 6); Jair and the fiery furnace (*LAB* 38) and the use of Judg 7 in the episode of Kenaz's rout of the Amorites with three-hundred men (*LAB* 27). One episode from 1 Maccabees will also be considered: the use of Deut 2:26-36 (cf. Judg 11:19-21) and 20:10-14 in Judas' siege and slaughter of Ephron (1 Macc 5:45-51). I will then look at episodes in Mark which feature a similar compositional use of the Jewish scriptures: the use of Elijah's forty-day sojourn in the wilderness and the call of Elisha (1 Kgs 19) in Jesus' forty-day sojourn in the wilderness and the call of the disciples (Mark 1:12-20); the use of Elisha's feeding miracle (2 Kgs 4:42-44) in the two feeding miracles of Jesus (Mark 6:35-44; 8:1-9); the use of LXX Esther in the banquet scene in the episode of John the Baptist's execution (Mark 6:17-29) and the use of various scriptural passages in the Passion Narrative (Mark 14–15). I propose that, together, these examples point to the shared compositional technique of scripturalization: narratives which have been composed using a scriptural episode as a model or by inserting scriptural details into the new narrative. I will conclude by outlining

some consequences of this study for Gospel of Mark research and why scripturalization deserves to be studied further in relation to other early Christian literature.

Paul

Session One: Eschatology, Apocalyptic, Creation and Theology

Douglas Campbell, Duke University, NC, USA

All Israel will be Saved: a Non-Supersessionist Coordination of Apocalyptic and Salvation-History

Stacey Van Dyk, University of Oxford

The Seven Birthing Women of Galatians: Living in Light of the Eschaton

The use of women's bodies to mark eschatological time, in particular their experiences of pregnancy, labour, and childbirth, has a rich history within ancient Judaism, early Christianity, and Rabbinic Judaism. The apostle Paul, also, makes use of childbirth imagery to describe both the imminence of the eschaton and the unknown moment of its arrival. This paper will address Paul's usage of birthing and barren women, both metaphorical and literal, in his Epistle to the Galatians and the relationship between this imagery and the apostle's claim that 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Gal 3:28). It will be demonstrated that the apostle's choice of female imagery, metaphorical and otherwise, is tied to his understanding of the biological inter-dependence of men and women, which has implications for male-female relationships within a believing community that eagerly awaits its redemption (cf. Rom 8:22-23)

Justin Hagerman, King's College London

The Concept of Divine Agency as Creativity in Pauline Theology: The Creative Function of Christ and the Rationale of Pauline Ethics

The field of Pauline studies has observed a growing interest in the topic of divine agency. Although recent perspectives have clarified the complex features of the divine and human agency dynamics evident throughout the Pauline literature, these discussions have given less attention to the creative function of Christ. As we will argue in this paper, the concept of creativity provides clarity concerning the complex rationale of Pauline

ethics. The first section of this paper will outline the problem: the creative activity of Christ, as highlighted in the earlier works by Albert Schweitzer, Gustav Deissman, Morna Hooker, and Margaret Thrall, remains obscure in contemporary discussions on divine agency in Pauline theology. In order to address this problem, the second section of this paper we will test the hypothesis that divine agency can be defined as the ability to create. This definition allows us to suggest that Paul assigns to Christ a creative capacity, which underpins the rationale for ethics. However, it is conceded that Pauline scholars have touched upon aspects of this thesis. In her recent work, *Paul and the Person: Reframing Paul's Anthropology*, Susan Eastman discusses the formation of 'the Christological agent'. The third section of this paper will form a dialogue with Eastman's perspective concerning how the agent is newly formed in Christ. However, this interaction will be centred upon analyses of creation-motifs discerned in three Pauline texts: (i) Christ's working through Paul (Romans 15:18), (ii) Christ's transformation of the mortal body (Philippians 3:21), and (iii) Christ's strengthening the Thessalonians' hearts (1 Thessalonians 3:13). In conclusion, the concept of Christ's divine agency, understood as his capacity to create, allows Paul to provide his rationale for ethics.

Session Two

Paul—In What Sense within Judaism? (joint session with NT and Second Temple Judaism seminar)

The extent to which Paul should be interpreted as belonging 'within Judaism' is a key issue in contemporary Pauline scholarship. This question will be addressed by an invited panel followed by discussion: Kathy Ehrensperger, Abraham Geiger College, University of Potsdam, Germany; Simon Gathercole, University of Cambridge; Matthew Novenson, University of Edinburgh.

Session Three: Context and Text

Annalisa Phillips Wilson, Durham University

Philippians 3 and Stoic Categorical Errors: Paul's View of His Jewish Credentials as Neither Vice nor Virtue

Philippians 3 is one instance of a common paradox in Pauline writing which has often occupied Biblical Studies: his concurrent positive and negative language concerning Judaism. The text is dominated by Paul's use of the metaphorical motif of value, a motif he does not often employ elsewhere when speaking of aspects of his Judaism. However, the metaphor of value was a common feature of ancient Stoic

ethical discourse, particularly to discuss the sage's pursuit of virtue and selections amongst the ἀδιάφορα. This paper will argue that Paul's concern in Phil 3, regarding his opponents and his explanation of his own view of his Jewish credentials, is made more understandable in light of this Stoic moral reasoning. If Paul is operating under Stoic-like assumptions about establishing ethical categories and proper moral orientation to them, several features of the text which often perplex scholars can be more easily explained. Such a comparison indicates that Paul is concerned here to establish an incommensurable value for 'knowing Christ' and an ἀδιάφορα-like value for his Jewish credentials. His ensuing description of this shift in values explains that he regards 'knowing Christ' to have such value due to its ability to contribute towards the τέλος of eschatological salvation. Paul's warning of his opponents is based on their misplaced confidence in Jewish credentials to accomplish salvation; such an orientation to the ἀδιάφορα was a categorical error in Stoic reasoning. This reading argues that Paul did not repudiate such credentials, but held them to have a contingent value that should strengthen the Jesus-believer's ability to 'rejoice in Christ'. His description of his personal shift in values is then also intended to be normative for all Jesus-believers since 'knowing Christ' constitutes salvation and is the only credential worthy of reliance and confidence towards that end.

Michael Dormandy, University of Cambridge

How to Understand What Passes All Understanding? Using the Documentary Papyri to Understand the Meaning of εἰρήνη in Paul

I attempt to deepen our understanding of εἰρήνη, peace, in two Pauline texts, Rom 5:1 and Phil 4:7, by exploring how the word is used in documentary papyri. 'Documentary papyri' is a broad category, encompassing all text-bearing artefacts, which are not coins, inscriptions or manuscripts of literary texts. The category includes everyday documents like private letters, wills, administrative and legal documents and reports and lists of all kinds. These artefacts give us a fascinating window into everyday language use, which means that they are highly significant for exegesis. In the paper, I explain my method, which involves searching papyrological databases for papyri containing the εἰρήν-root. The bulk of the paper is a presentation and analysis of the search-results, including discussion of individual papyri. I conclude that, in the documentary papyri, the εἰρήν-root refers more to good order and smoothly running systems than to calm quietness;. it is used in connection with the arrest and movement of criminals, the busy unloading of corn,

even the bloody victories of Roman armies, because all these either involve or produce well-ordered systems. It is social and political more often than it is personal or emotional and it is frequently associated with gods or rulers. I conclude the paper by outlining implications for the two Pauline texts. Romans 5:1 is the subject of a well-known text critical debate about whether the verb is indicative or subjunctive. My research is evidence that εἰρήνη is an objective state God brings about, thus suggesting that the indicative fits better in context. Philippians 4:7 is taken by some commentators as a promise that God will give praying people a sense of calm well-being. My research also suggests that it is more likely to be a promise that God's good ordering of the world will uphold praying people in Christ.

Ethan Johnson, University of St Andrews

Witchcraft and Miracles: Contrasting the Actors in Galatians 3:1-5

Paul's solitary use of βακαίνω in Gal 3:1 has often raised interpretative eyebrows. A number of scholars have argued that the word refers to demonic forces behind the Galatians' agitators, the bewitching power of the 'evil eye,' or common rhetorical convention. All of these suggestions are valuable in their own right, but questions remain about why Paul uses this language in this context, and what relationship his curious questions in 3:1 have to the rest of the chapter. In this paper, I propose that we can achieve greater clarity about the relationship between 3:1 and the following material by examining the shape of the argument in chapter 3 and by considering the appearance of βασκαίνω and ἐνεργῶν δυνάμεις in the NT and in other Greek texts. In particular, I argue three points. First, 3:1–5 marks a cohesive sub-unit within the larger context of Gal 3. Second, 3:1 and 3:5 bracket this unit through parallel constructions that highlight the activity of external forces on the Galatian congregation. Third, Paul's vocabulary in 3:1 and 3:5 is often used in contexts related to 'magical' or divine action. I conclude that Paul's question in 3:1 is not merely a way to point out the Galatians' stupidity or employ methods of ancient diatribe before moving on to the meat of his argument. Rather, his question is an essential part of his point that sets the stage for a contrast between the stupefying influence of his opponent(s) and the empowering manifestations of God's Spirit.

Synoptic Gospels

Session One

Heerak Christian Kim, Asia Evangelical College and Seminary

Fiedler's Leadership Contingency Model and the Task-Oriented Leadership of Jesus of Nazareth as Illustrated in Matthew 10

Leadership contingency models were developed to understand the correlation between a leader's roles in an organization or movement and the leader's relationship to workers that impact productivity, and Fiedler's Contingency Theory is the most well-known (da Cruz, Nunes, & Pinheiro, 2011). Fiedler distinguished between task-oriented leadership styles and relationship-oriented leadership styles. In this paper, I examine the leadership styles of Jesus of Nazareth. Although there are elements of Jesus of Nazareth's ministry with the twelve disciples that seem to point to a relationship-oriented leadership style, such as Jesus engaging in a communal life with his twelve disciples, as evidenced in the Last Supper, it would be more accurate to describe Jesus of Nazareth's leadership style as task-oriented. This is clear in the work that Jesus of Nazareth entrusted his twelve disciples to do in Matthew 10. Jesus of Nazareth, as a leader, was interested in expanding his movement, and the Gospel pericope describes specific tasks that Jesus of Nazareth assigns to his disciples. Jesus of Nazareth is interested in achieving his organizational goals through specific tasks that each of his disciples were to carry out. Additionally, Jesus of Nazareth provides instructions regarding contingencies that the disciples might face in the course of carrying out their tasks, with specific instructions for each contingency. Thus, the Mathew 10 pericope will be analysed with a view to Fiedler's Contingency Theory, as a way to show that Jesus of Nazareth had a task-oriented leadership style rather than a relationship-oriented leadership style.

Will Robinson, Institute for Religion and Critical Inquiry, Australian Catholic University

Matthew's Eschatology and the Ethics of Jesus

Several recent studies have suggested that there is a fundamental contradiction between the ethics of Jesus in Matthew's gospel, such as love of one's neighbour, and the gospel's violent eschatology, particularly relating to the burning of the wicked in hell. This paper argues that

early Christians would not necessarily make the same conclusion. Rather, Matthew has an essentially consistent portrait of eschatological punishment that permeates Jesus' ethical teachings and his parabolic imagery. Therefore, the violent eschatology cannot be easily excised. Other relevant texts are adduced to demonstrate that concepts such as love were routinely presented alongside those concerning eschatological punishment. Accordingly, we conclude that neither Matthew, nor his audience, would necessarily view Jesus' ethical admonitions, such a love of one's neighbour, as opposed to his predictions of the burning of the wicked in hell.

Session Two

Andy Angel, St Andrew's Church, Burgess Hill, West Sussex

Jesus' Sodom and Gomorrah Sayings in the Light of Current Research into Second Temple Jewish Texts: A Discussion Paper

The Church of England has commissioned a project, 'Living in Love and Faith', to explore Christian teaching on human sexuality in the contemporary context. Those involved in the process are exploring, amongst other things, Christian teaching on homosexuality. In contemporary debate, Jesus is often said to be silent on the topic although traditionally many understood his Sodom and Gomorrah sayings to suggest that he thought homoerotic behaviours to be sinful. In 1955 Derrick Sherwin Bailey published his *Homosexuality and the Western Christian Tradition* which read the NT references to Sodom and Gomorrah against the development of intertestamental literature as understood by contemporary scholarship, and concluded that at the time of Jesus their sin was understood to be some form of inhospitality. His conclusions in this book influenced the attitude of the Church of England towards homosexuality, contributing to the recommendations of the Wolfenden Report in 1957 and the decriminalization of homosexuality in the UK. Since Bailey wrote, much work has been done on intertestamental literature, not least the magisterial work of William Loader on sexuality in second temple Judaism. This paper and discussion will explore what light, if any, current work on intertestamental literature might shed on Jesus' Sodom and Gomorrah sayings, and whether this helps us to understand his, or the Synoptic evangelists', attitude towards homoerotic behaviours. Those leading 'Living and Love and Faith' have expressed an interest in this paper and the results of the discussion.

Session Three

Book Review Panel on David Wenham, *From Good News to Gospels: What Did the First Christians Say about Jesus?* (Eerdmans, 2018)

Eric Eve, University of Oxford; Alan Garrow, University of Sheffield; and David Wenham, Trinity College, Bristol

Use and Influence of the New Testament

Session One

Aspects of the Reception History of Acts 2 and 4 (jointly with the Book of Acts seminar)

Steve Walton, Trinity College, Bristol; Taylor Weaver, University of Kent; Simon Woodman, Bloomsbury Baptist Church

Session Two

Siobhan Jolley, University of Manchester

Killing Adam's Eve: Latent Biblical Imagery in BBC America's Killing Eve

This paper will consider the subversion of traditional Christian rhetoric regarding women in BBC America's *Killing Eve*. It will argue that its portrayal of transgressive women provides a vehicle for re-remembering the biblical figures of Eve and Mary Magdalene, aa well as for challenging the associated gender norms that have become archetypal for women in Christian tradition.

The way in which biblical themes are embedded in western culture more broadly affords popular culture a particular utility in assessing their complex imagery and the way in which ideals about gender and femininity are communicated. Moreover, the dialectical nature of popular culture as both descriptive and prescriptive offers a unique means of engaging with these established ideals. In *Killing Eve* the presentation of women draws upon and subverts the way in which these biblical women are conventionally characterised, and the subsequent types in which other women are cast.

First, this paper will identify latent biblical imagery in the development of the characters of Eve and Villanelle, illustrating how gendered tropes in the portrayal of the Biblical Eve and Mary Magdalene are reclaimed and reimaged. This in turn provides a lens for revisiting biblical source material

from Genesis and the Gospels and considering the relationship between text and reception. Using this as tool for critiquing the cultural inheritance that leads to the construction of gender norms, it will argue that 'killing' traditional imagery can provide some initial deconstruction of patriarchal boundaries for women in Christian tradition.

Session Three

Tobias Ålöw, University of Gothenburg, Sweden

"…I am Your Handsome White Jesus…": Kenny Powers and the Plerotic Parody of Christology in HBO's Eastbound and Down

Notwithstanding its combination of popularity, critical acclaim, and reiterated reference to messianic ideas and language, the use and influence of the New Testament on HBO's sports comedy *Eastbound and Down* (2009–2013) has not been previously addressed within the field of biblical reception-criticism. This paper, therefore, engages the matter with special attention to how various New Testament messianic ideas are re-used and parodied in the portrayal of the show's main protagonist: the washed-up, self-delusional, mullet-sporting, drug-abusing, foul-mouthed, self-absorbed, former major league baseball player turned middle–school PE-coach, Kenny Powers. Taking its point of departure in S. Klint's theoretical and methodological approach to reception-criticism, this paper examines specifically how notions related to *sacrifice, resurrection* and *parousia* are taken over and are transformed in the staging of Powers as a self-proclaimed Messiah-figure. This paper, thereby, not only describes how the biblical presence is made manifest by tracing the scriptural roots of the christological concepts employed, but also attempts to lay bare the tension between approach and deviation from the biblical material, and describe the function of the biblical traditions within the pertinent work of reception. By juxtaposing the crude messianic depiction of Kenny Powers with the theologically convoluted description of Jesus in the 'Christ Hymn' of Phil. 2:5–11, this paper argues that the basic kenotic emphasis evinced by early Jesus-followers has been transformed into a fundamentally plerotic parody of New Testament Christology. Through analysis of the re-use of New Testament messianic ideas in the portrayal of Kenny Powers, this paper not only sheds light, in particular, on the use and influence of the New Testament on *Eastbound and Down*, but also attests at the same time to the enduring influence of the Bible on Western culture in general.

Damian Cyrocki, St Mary's University, Twickenham

Like a Daughter of Man? A Peculiar Reading of Revelation 1:13

The Mariavite Catholic Church is a Christian movement that emerged from Polish Roman Catholic Church at the beginning of the 20th century. According to the official representatives of the Mariavites, its theology is coherent with the tradition of the undivided Catholic Church of the first millennium, as they understand it. Nevertheless, there are some elements present that distinguish this community from all the others, particularly its millenarian readings of the Bible.

One of the specifics is their idiosyncratic reading of the passage from Rev 1:13 where 'son of man' (υἱὸν ἀνθρώπου) is understood to be female mainly due to possessing female breasts (μαστοῖς). Subsequently, this passage is read back as a reference to the mystic, Maria Franciszka Kozłowska, who is understood as the bride of Jesus. Archbishop Jan Maria Kowalski, who was the leader of the Church at the early stages of its formation, came up with this understanding around the year 1930. After his death we can observe the slow degradation of this interpretation into oblivion. Why did this happen?

The main aim of this paper is to show how Archbishop Kowalski came up with this interpretation of Rev 1:13. This paper will assess his peculiar reading in light of possible antecedents in the history of Christian Church, or at least those who came up with similar conclusions or pointed in similar directions. It will then move on to how this interpretation was implemented and the reasons why this interpretation was eventually marginalized.

Simultaneous Short Paper Abstracts

Session A

Crispin Fletcher-Louis, University of Gloucestershire

Ruler Cults and Christological Origins

Some of the earliest evidence for a divine Christology (particularly Phil 2:6–11) shows creative interaction with Greek and Roman patterns of a ruler cult. In view of advances in our understanding of both the NT and the pagan material, we can now progress beyond a basic affirmation of the 'imperial Christology' in such texts, to a more nuanced understanding of the ways in which Jesus' followers positioned their messianic faith in relation to a variety of portrayals of the ideal 'divine' ruler. Prominent passages in the synoptics (the debate about Jesus' identity at Caesarea Philippi in Mark 8 and parallels) and in John (the accusation in 5:18 and Jesus' response) also suggest that future studies should consider the possibility that the question of Jesus' identity in relation to the 'divinity' of the emperor arose already during his ministry.

Matthew Sharp, University of Edinburgh

Courting Daemons in Corinth: Daemonic Partnerships, Cosmic Hierarchies and Divine Jealousy in the Graeco-Roman World

This paper explores common understandings of κοινωνία with gods and daemons in Graeco-Roman literature as potential contexts for Paul's warning in 1 Cor 10:20 that those who eat food offered to idols become κοινωνοὺς τῶν δαιμονίων. This paper isolates two common understandings of κοινωνία with divine beings. One popular understanding sees daemons as sexual predators who can form physical unions with humans who spend time in their sacred groves and sanctuaries (Dion. Hal. *Ant. rom*. 1.77; Plut. *Num*. 4). A more philosophical view revolves around shared traits of character rather than physical union and is set in the larger context of the unity of different races within a cosmic hierarchy. Κοινωνία with gods and daemons in this understanding is achieved by occupying the correct social role in the cosmos, a function that sacrifice helps to constitute and maintain (Dio Chrys. *Or*. 3.42-54; Max. Tyr. *Diss*. 9.3-4; Plut. *De def*. or. 415-417). It is argued that while the popular understanding may illuminate some of the concrete fears relating to idol temples in 1 Corinthians, and parallel Paul's instructions to women in 1 Cor 11:10, Paul primarily engages the philosophical understanding, and argues that the Corinthians

should place themselves in a cosmic hierarchy centred around 'one God and one Lord' (1 Cor 8:6; 10:16). This hierarchy is disrupted with the inclusion of daemons (understood by Paul to include all pagan deities) and leaves those involved vulnerable to judgment from divine jealousy (1 Cor 10:21-22).

Richard Cleaves, University of Gloucestershire

Reading the New Testament in Roman Britain—A Case Study in Coins
It is a given of much New Testament scholarship that an understanding of the social, cultural and political world of the New Testament is essential for the study of New Testament texts. That world is the world of second temple Judaisms and also the world of the first century and a half of the Roman empire. In the middle of the second century CE Aelius Aristides, (117–c.180), a citizen of Smyrna, wrote of the way the frontiers of the Roman empire enclosed 'the civilised world in a ring…from the settled areas of Aethopia to the Phasis, and from the Euphrates in the interior to the great outermost island towards the west', or, in other words, to Britain. My contention in this paper is that coins, inscriptions, business documents, letters and written prayers from the first two centuries of the Roman presence in Britain (55 BCE to 137 CE) open up a significant window on to aspects of the world of the New Testament. I will provide a case study of a hoard of 1153 coins buried in a clay jar in approximately 64 CE and unearthed by a metal detectorist in 2008. It will seek to demonstrate that the study of such a hoard has the potential to open up such a window on to the world of the New Testament and throw light on a range of New Testament texts.

Session B

Anthony Royle, Dublin City University

P. C. Beentjes and the Use of Inverted Quotations in the New Testament

Pancratius C. Beentjes first coined the term 'inverted quotations' when recognising citations in ancient Jewish writings where imbedded antecedent material was inverted either by rearranging the order of words or conflating a passage with subsequent verses as a literary device, which often provides discontinuity with the literary context of the antecedent text. Much of Beentjes' work focussed on the writings of Ben Sira and the Hebrew Bible, as well as identifying the use of inverted quotations in the New Testament. Although his text-critical analysis of these quotations

demonstrated multiple ways in which ancient writers inverted Scripture, Beentjes concluded that the intended rhetorical effect of inverted quotations was to gain the attention of the audience by expressing the written text in a completely different form than the traditional reading. This paper argues contrary to Beentjes' claim in consideration of a pluriform textual traditions during this period, proposing the intention of the NT writers was not to elicit a controversial response but rather use an exegetical mode of composition that was fundamentally interpretive.

Tavis Bohlinger, University of Durham

Whose Dialogue? Whose Agency? Towards a New Comparative Methodology in New Testament Studies

Comparative work in the New Testament has received renewed attention with the proliferation of studies devoted to comparing, for instance, Paul with other early Jewish authors. This phenomenon was driven in large part by the work of E. P. Sanders, whose comparative study of Paul and Palestinian Judaism stimulated a multi-generational debate, that continues today, over his conclusions regarding 'covenantal nomism'. Apart from early critiques by Neusner and Gaventa, most scholars have not presented a direct challenge to the theoretical basis of Sanders' comparative methodology. Whilst Sanders' work generated a proliferation of comparative studies of Paul and other early Jewish writings, many of these have given little attention to the question of *theory*: what is the theory of comparison that guides any comparative analysis between Paul and other ancient authors?

Recent attempts to articulate a methodology of comparison fall into three groups, including the 'comparison of ideas' (Engberg-Pederson); 'intertextual discourse' (Hays and Watson); and a 'hermeneutics of friendship' (Rowe and Linebaugh). Each of these rely upon metaphors of comparison to make their case. In Part One of my paper, I critique these metaphors in terms of their intellectual provenance (what's the source?), productivity (what's the outcome?), and practicality (are they replicable?). In Part Two, I suggest an alternative *metaphor* for comparison for NT studies that draws upon the work of Jonathan Z. Smith, along with the 'New Comparativists' in religious studies, and the art of photography. I question the commonly employed metaphor of 'dialogue' and suggest instead we speak of a 'composition', in an attempt to better account for the relationship between text and interpreter in comparisons.

Justin Hagerman, King's College London

Biblical Exegesis and the Formation of a Dialogue: The Concept of Agency in Moral Philosophy and New Testament Studies

This paper attempts to form a dialogue between the exegesis of New Testament texts and the development of philosophical concepts. Towards this aim, we pose the twofold question: 'How have moral philosophers and biblical exegetes interpreted the concept of agency, and how might we form new approaches to this theme of agency?' To address this question, we first evaluate two articles by T. Engberg-Pedersen and J. L. Martyn (2002), as well as their contributions to a recent collection of essays (2006-2007). Although this debate between Engberg-Pedersen and Martyn is specific to New Testament exegesis, a wider-reaching contrast is identified: moral philosophers have tended to understand agency in terms of a theory of action influenced by intention, desire, and emotions, while New Testament scholars have tended to interpret agency primarily in terms of divine activity and mediatory figures. These differences have arguably obscured the extent to which moral philosophers and biblical exegetes share traditions which focus on the character of action. To respond to this problem, we secondly, consider how the works of G. E. M. Anscombe and D. Davidson contribute to biblical exegesis that is attentive to how human agents act. To complement this argument, we will consider further how the recent interpretations of agency dynamics in the New Testament, particularly in the proposals by J. Maston, K. B. Wells, and P. Orr, clarify the nature of human action in relation to divine activity. By advancing this twofold argument, the conclusion is reached that the interpretation of human and divine agency dynamics is enriched by drawing upon the perspectives of biblical exegetes and moral philosophers.

Session C

Steve Carter, Independent scholar

An Invalid Argument from Silence? Subordination to Civil Authority in 1 Peter 2 and Romans 13

Although 1 Peter 2:13-17 and Romans 13:1-7 are widely believed to stand in some kind of literary relationship, especially because of their similar content, many scholars have also drawn attention to important differences in the authors' presentations of their common theme. In

particular, the passages are often thought to express diverse views on the nature of civil authority and the motives for subordination to it. First Peter, it is suggested, does not share Paul's view that political powers are founded by God and bear divine authority, and excludes his theological motivations in favour of merely functional ones. However, this is essentially an argument from silence, based on what 1 Peter supposedly might have said, but seemingly does not; silence can have different interpretations, or prove not to be silence at all.

This paper is an exegetical examination of the relationship between the views of subordination to civil government articulated in these two passages, in light of this theory. First it identifies the probable literary relation of the texts, on the basis of their verbal similarities and differences, and the implications of this for 1 Peter's supposed silence. It then reflects briefly upon civic responsibility in the context of wider first-century CE understandings of cosmic and social order and their probable significance for the Petrine concept of subordination. Finally it draws on certain differences from and similarities to Paul to ask whether 1 Peter is indeed silent on these matters or is expressly articulating the same ideas in different terms.

Grace Emmett & Hannah Burke-Tomlinson, King's College London

Paul and Propertius: Appropriating the "Weaker Voice" through Servile Self-Presentations

Paul's use of the slavery metaphor has long fascinated scholars, particularly his self-representation as a slave, whether as a slave of Christ (Rom 1:1; Gal 1:10; Phil 1:1), a slave of the Corinthians (2 Cor 4:5), or a slave to all (1 Cor 9:19). While previous studies have focused on interpreting the metaphor in terms of the social reality of Greco-Roman slavery (Dale Martin), as a kenotic pattern (I. A. H. Combes), within Jewish tradition (John Byron), or as an anti-Empire declaration (K. Edwin Bryant), there has yet to be a comparison of Paul with another group of authors who self-represent as slaves: the Augustan Latin love elegists. These poets also appropriate the status of a slave through the *topos* of the 'slavery of love'. Focusing on the poetry of Propertius (1.5.19; 2.13.35-36), this paper will offer a comparative approach to reading Propertius and Paul alongside one another, drawing on recent scholarship analysing the appropriation of the 'weaker voice' by Latin authors (Sebastian Matzner). It will be argued that both Propertius and Paul offer examples of this 'weaker voice' in their appropriation of a servile identity, which in turn constructs a subordinated masculinity (see

Raewyn Connell). Both authors use the metaphor to express devotion: for Propertius, it demonstrates his subjugation to Cynthia, his beloved, and *amor*; for Paul it denotes submission to Christ/others. This amounts to a power paradox, as both authors control the narrative they create, using it to align themselves with a problematic male body. Overall, this interdisciplinary paper seeks to complement existing scholarship on the Pauline metaphor while presenting a new comparative approach, allowing for a fruitful gender-critical reading of both authors.

James Morgan, University of Fribourg, Switzerland

Luke's Use of τεκμήριον in Acts 1:3 in Light of Herodotus's Proofs of the Divine (Hdt. 9.100)

In Acts 1:3, τεκμήριον (an NT hapax) has an important role in the preface of the author's second volume, 'After his suffering he presented himself alive to them by many convincing proofs (ἐν πολλοῖς τεκμηρίοις), appearing to them during forty days and speaking about the kingdom of God.' Phrases containing τεκμήριον qualified by πολύς have a long history. Commentaries and lexical works show several relevant examples to clarify the meaning of τεκμήριον above. However, they fail to discuss, or even point out, one of the oldest and closest syntactical and contextual occurrences to this NT hapax. It occurs in Herdototus's *Histories* (9.100) in which, the historian, when discussing the battle of Mycale, includes a metaleptic aside about the visible signs that the gods make known: Δῆλα δὴ πολλοῖσι τεκμηρίοισι ἐστὶ τὰ θεῖα τῶν πρηγμάτων ('Now there are many clear indications of the divine ordering of things', trans. Godley). Various translations and interpretations have been given to this expression, which presents τεκμήριον as a plural dative of instrument and qualified by πολύς. Classicists generally concur that Herodotus wishes to draw his readers' attention to the fact that the gods have provided sufficient evidence to allow humans to be aware of their activities. He then proceeds to give specific signs of divine intervention that helped the Greeks defeat the Persians in Mycale. This paper explores the importance of this significant precedent from Herodotus's monumental work, one of the most influential historiographical works well into the first century CE. Additionally, similar uses of τεκμήριον in other works will be considered to demonstrate the continuity of this expression from Herodotus until Luke. For these reasons, Herodotus's use of τεκμήριον in relation to its occurrence in Acts 1:3 merits more attention in NT commentaries and lexical works.