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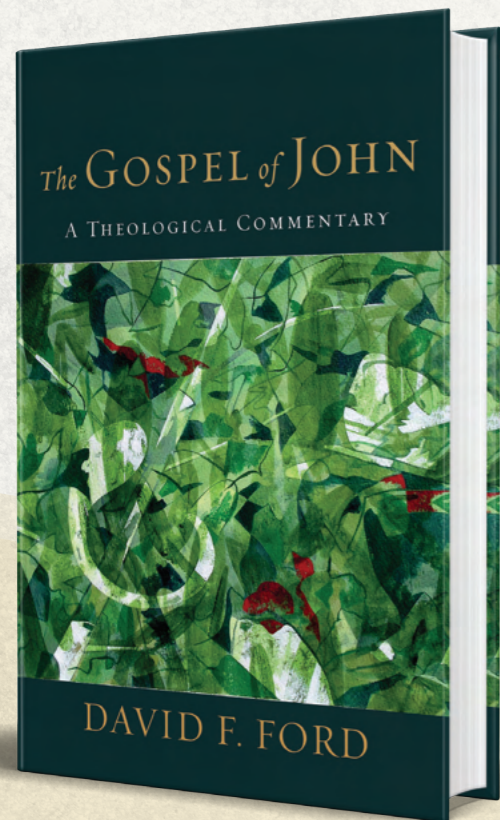
British  
New Testament  
Society



**British New Testament Society Conference**  
18-20 August 2022

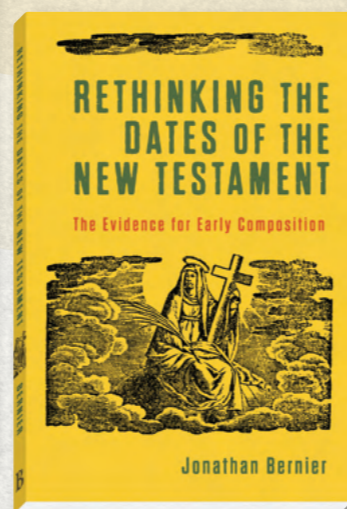
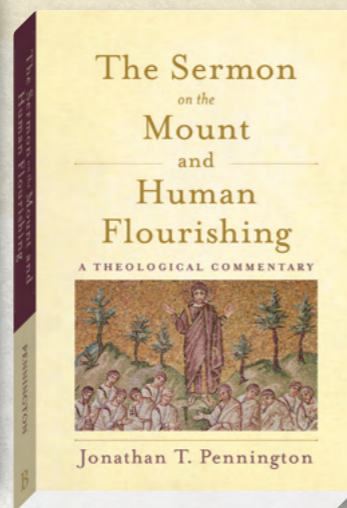
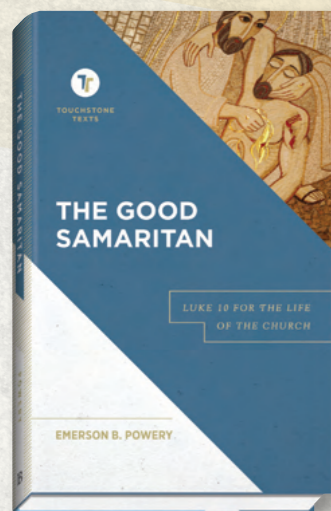


# Essential Resources from Baker Academic



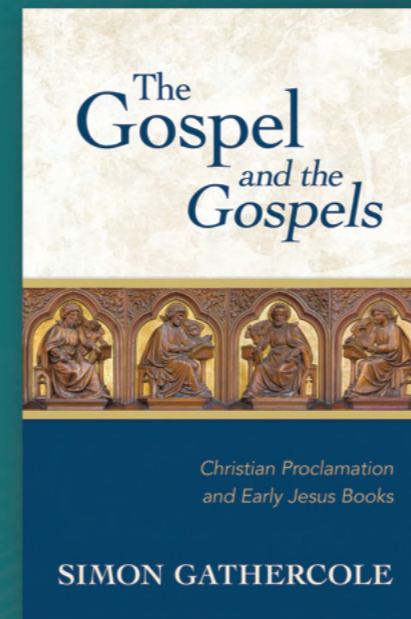
Join David Ford for Afternoon Tea, hosted by Baker Academic on Friday, 19 August at 3 p.m. in Lower College Hall.

Baker Academic is a leading publisher in the field of New Testament studies. We publish a variety of voices and perspectives from all over the globe, including some of the most significant contributions to the field in recent years.

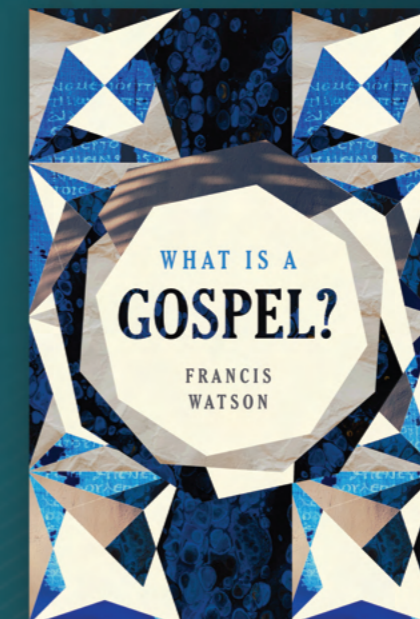


NEW AND UPCOMING BOOKS IN NEW TESTAMENT SCHOLARSHIP

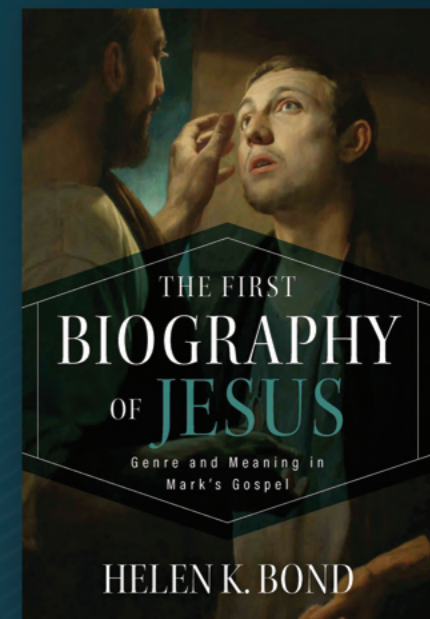
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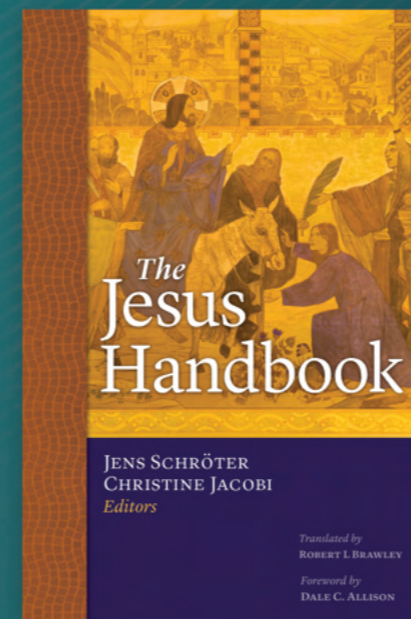
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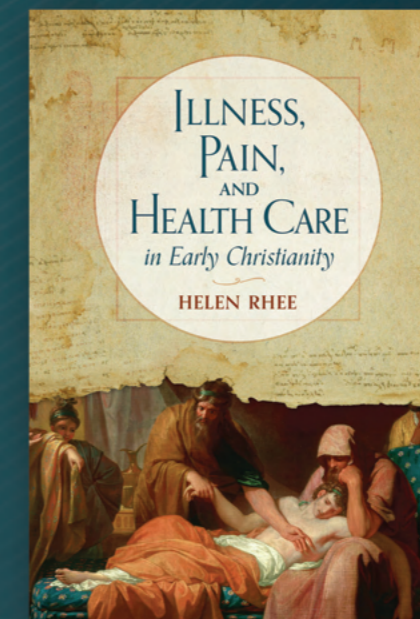
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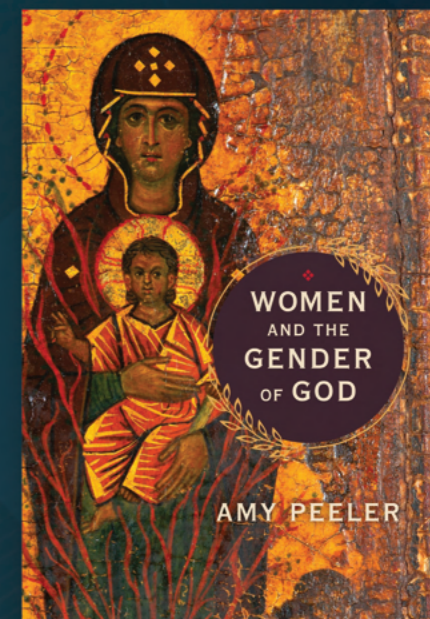
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Cover photo: St Andrews Cathedral with St Rule's Tower in the mist, by Ed Broughton

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## CONFERENCE INFORMATION

We are delighted to welcome you to the 2022 British New Testament Society conference.

### Attendance and Registration

#### *Resident Delegates:*

Check in at the Hall where you will be accommodated. Check in is Thursday from 14.00. Late arrivals who find Halls reception closed may ring a bell outside the main door of the residence and the porter will check you in to your accommodation. Check out is Saturday by 10.00. Luggage storage will be available in each residence. Name badge collection will take place at Lower College Hall.

#### *All Delegates, including non-resident Delegates:*

Collect your name badge at Lower College Hall.

### Meals

Breakfast in your Hall of residence

Lunch in Lower College Hall

Dinner in Blackadder Hall (Thursday) and in McIntosh Hall (Friday)

### Morning Christian Worship

Friday (prayer) and Saturday (Eucharist) at 8.15am, St Salvator's Chapel

Jump to: [TOC](#) | [Overview](#) | [Seminars & Short Papers](#) | [Plenaries](#)

## OTHER USEFUL INFORMATION

### Halls of Residence

Agnes Blackadder Hall

North Haugh, St Andrews, KY16 9XW

Tel: 01334 467000

Email: [agnes.blackadder@st-andrews.ac.uk](mailto:agnes.blackadder@st-andrews.ac.uk)

University Hall

Kennedy Gardens, St Andrews KY16 9DL

Tel: 01334 46 7165

Email: [unihall@st-andrews.ac.uk](mailto:unihall@st-andrews.ac.uk)

### Wifi

Wifi can be accessed for free in most University buildings (including residences) either via Eduroam or BT Openzone.

### Building Security & Access

For building security and access questions, contact the janitor at 01334 463985.

## PROGRAMME OVERVIEW

### Thursday 18<sup>th</sup> August

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14.00–16.30	Arrivals and check in with tea and coffee	Lower College Hall
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16.00–17.30	Wine and Whisky reception	Upper College Hall
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17.15–17.30	Welcome	Upper College Hall
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**Prof Sally Mapstone**  
Principal and Vice Chancellor of the University of St Andrews

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17.30–19.00	Plenary Paper (1)	Buchanan Theatre
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**Esau McCaulley, Wheaton College**  
*'Finding Onesimus: Who has the Right to Speak to an Enslaved Person's Hope?'*

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19.15–20.45	Dinner	Agnes Blackadder Hall
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21.00–late	Social hours	Forbes Bar, Agnes Blackadder Hall
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*(Note: payment at bar via card only. ID may be required.)*

### Friday 19<sup>th</sup> August

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07.45–9.00	Breakfast	Residence Dining Rooms
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09.15–10.45	Seminar session (1)	Buchanan & United College
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10.45–11.15	Coffee/Tea	Lower College Hall
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## PROGRAMME OVERVIEW (cont.)

### Friday 19<sup>th</sup> August (cont.)

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11.15–12.45	Seminar session (2)	Buchanan & United College
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13.00–14.00	Lunch	Lower College Hall
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14.00–15.00	Free time	
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*Consider visiting 'A Cave of Wonders: the University Collections,' a special collections display in the Napier Reading Room of Martyrs Kirk. See p9 for more information.*

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15.00–15.45	Afternoon Tea	Lower College Hall
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15.45–17.15	Simultaneous Short Papers	Buchanan & United College
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17.30–18.15	General Meeting	Buchanan Theatre
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18.30–19.45	Dinner	Macintosh Hall
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20.00–21.30	Plenary paper (2)	Buchanan Theatre
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**Francis Watson, Durham University**  
*"In Nothing Agreeing with the Gospels of the Apostles" (Irenaeus)?  
The Gospel of Truth and the Gospel of John'*

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21.30–late	Social hours	Forbes Bar, Agnes Blackadder Hall
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*(Note: payment at bar via card only. ID may be required.)*

## PROGRAMME OVERVIEW (cont.)

### Saturday 20<sup>th</sup> August

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07.45–9.00	Breakfast	Residence Dining Rooms
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09.15–10.45	Seminar session (3)	Buchanan & United College
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10.45–11.15	Coffee/Tea	Lower College Hall
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11.15–12.45	Panel on Funding for NT Scholarship	Buchanan Theatre
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**Chair:** Sydney Tooth  
**Panelists:** Garrick Allen, John Barclay, Grant Macaskill, Sarah Parkhouse

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13.00–14.00	Lunch (then depart)	Lower College Hall
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### A Cave of Wonders: the University Collections



The University Libraries and Museums have curated a display of items from the University Collections to illustrate the depth and richness of the holdings relating to Biblical and theological studies throughout the 600 years of the University's existence. These will range from a medieval manuscript Psalter through rare and early printings of the Biblical text to the papers of modern scholars. The display will be available from 1030-1600 in the Napier Reading Room of Martyrs Kirk, opposite St Salvator's Chapel on North Street. Please do take time to drop in and see the wonderful items on show for you.

*Detail of King David depicted within an illuminated initial 'B' from the 'St Andrews Psalter'*

## SEMINAR & SIMULTANEOUS SHORT PAPER LOCATIONS

1. [The Book of Acts](#) .....Buchanan 312
  2. [The Book of Revelation](#) ..... Quad Room 30 (United College)
  3. [Early Christianity](#)..... School 5 (United College)
  4. [Johannine Literature](#).....Upper College Hall (United College)
  5. [Later Epistles](#).....School 5 (United College) and Buchanan 216
  6. [NT and Second Temple Judaism](#)..... Quad Room 31 (United College)
  7. [Paul](#) ..... Buchanan Theatre
  8. [Synoptic Gospels](#)..... Quad Room 32 (United College)
  9. [The NT and Christian Theology](#)..... Upper College Hall and Buchanan 305
- [Simultaneous Short Papers A](#)..... School 5 (United College)
- [Simultaneous Short Papers B](#) ..... Upper College Hall (United College)
- [Simultaneous Short Papers C](#) ..... Buchanan Theatre

## PLENARY PAPER DETAILS AND ABSTRACTS

### Plenary Paper (1): Thursday Evening

Chair: Elizabeth Shively

Location: Buchanan Theatre

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**Esau McCaulley, Wheaton College**

***'Finding Onesimus: Who has the Right to Speak to an Enslaved Person's Hope?'***

This paper will explore the way in which Onesimus' status, character, and desire for freedom has been discussed in the interpretation of Paul's letter to Philemon. It will also propose a fresh historically plausible background for interpreting Paul and Onesimus' aims in the letter in a way that highlights Onesimus' agency.



## Plenary Paper (2): Friday Evening

(The Graham Stanton Memorial Lecture)

Chair: Helen Bond

Location: Buchanan Theatre

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**Francis Watson, Durham University**

***“In Nothing Agreeing with the Gospels of the Apostles”  
(Irenaeus)? The Gospel of Truth and the Gospel of John’***

First published in 1956, the Gospel of Truth has consistently been read in the context of the later Valentinian tradition and its potential significance for the broader literary history of early Christianity has consequently been overlooked. In this paper it will be argued that, like the Gospel of John and alongside it, the Gospel of Truth can and should be read on its own terms rather than allowing its early reception to determine its interpretation. A comparison between these two gospel texts demonstrates how key themes both converge and diverge, suggesting that they may originate in the same early Christian milieu although without direct literary dependence. In their different ways and idioms, these texts present comparable accounts of the incarnation of the Logos as the exclusive communication to the elect of knowledge of the unknown Father. The paper will be based on a new translation and formatting of the Gospel of Truth, available [here](#).

## Panel on Funding for NT Scholarship: Saturday Morning

Chair: Sydney Tooth

Location: Buchanan Theatre

Panellists: Garrick Allen, John Barclay, Grant Macaskill,  
Sarah Parkhouse



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- Taste
- Combini Cafe
- Zest

### **Book Shops:** Just one more book...

- Toppings & Co.
- Bouquiniste Bookshop
- Barnardo's

## 1. The Book of Acts

Chairs: Monique Cuany & James Morgan

Location: Buchanan 312

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### Session 1

**Paul Middleton, University of Chester**

***“Hanging’s too good for him!” The Death of Judas in Acts as Divine Execution’***

Luke’s account of Judas’ death has been overshadowed by Matthew’s better-known story of his self-killing. Antipathy to suicide in Christian tradition has led to commentators from Augustine onwards interpreting Judas’ death at his own hand as an appropriate end for this treacherous character. Yet while Luke’s portrayal of Judas is arguably more negative than Matthew, the circumstances of his death are quite different, with no suggestion he takes his own life. In this paper, I will argue Luke’s account of Judas’ death is consistent with his more negative portrayal. Rather than any suggestion Judas’ self-killing could be interpreted within the Noble Death tradition, Luke presents Judas—along with Ananias, Sapphira, and Herod—as the deserving victim of divine execution. I will also suggest traditions of divine execution are found in New Testament traditions beyond Luke.

**Travis R. Niles, University of Bern**

***“Father, forgive them, for they know not what they do!”***

***Blasphemy in Luke-Acts’***

In this paper, I argue that the conception of blasphemy in Luke-Acts is distinct from that found in the other Synoptics and that the Lukan manner of understanding and responding to it demonstrates a discursive similarity with other thinkers of his day concerning the topic of human ignorance and its relation to wrongdoing. Specifically, Luke uses βλασφημία to refer only to derisive speech-acts directed at the Messiah and his witnesses and he understands it to be grounded in ignorance rather than malice, which paves the way for the response of forgiveness.

### Session 2

**Robert W. Heimburger, University of Aberdeen**

***‘Food in the Book of Acts: Division, Community, and Thanksgiving in the Wake of the Spirit’***

Acts seems to say little about the non-human world, but closer attention shows the repeated appearance of plants and non-human animals as food for human beings. In this paper, I will ask what significance non-human creatures have as food in Acts. I will look at instances where breaking bread appears to unite the Jerusalem community (Acts 2) and sustain despairing seafarers (Acts 27). I will



also look at two occasions where food has divided communities but in the Jesus movement, begins to bring them together in equality and fellowship: the Hellenists and Hebrews in Jerusalem (Acts 6) and Jews and Gentiles (Acts 10–11). I will reckon with the paring back of Jewish food prohibitions and the decisions of the Jerusalem Council (Acts 10–11, 15). In conclusion, I will explore whether it is right to say that non-human creatures matter in Acts as occasions to gather across human divisions and to express thanks for God’s abundant provision of food.

**Jeff Bennett, University of Edinburgh**

***‘On the Way to Moral Transformation: Luke and Philo’s Use of a Moral Idiom’***

This paper interrogates the significance of Luke’s identification of the nascent Christians as “the way” (ἡ ὁδός, Acts 9:2; 19:9, 23; 22:4; 24:14, 22) in the Acts of the Apostles. It does so by exploring the identification of moral-philosophical traditions as distinctive ways of life by various Greco-Roman authors. In particular, the paper will juxtapose Luke’s identification of the nascent church as the way with Philo’s depiction of Israel’s Exodus in his *Vita de Mosis*. The paper demonstrates that Philo depicts Israel struggling with three paradigmatic passions while on the road. For Philo, the road through the wilderness was a means of moral transformation. Through this juxtaposition, the paper will demonstrate that Luke’s identification of the church as the way evinces his understanding of the church as a moral-philosophical tradition. For this reason, this paper suggests that

Luke’s narrative was written to facilitate the moral transformation of his readers and auditors.

### Session 3

**Daniel McGinnis, St Hild College**

***‘Rhetorical Purpose and Persecution Narratives in Acts’***

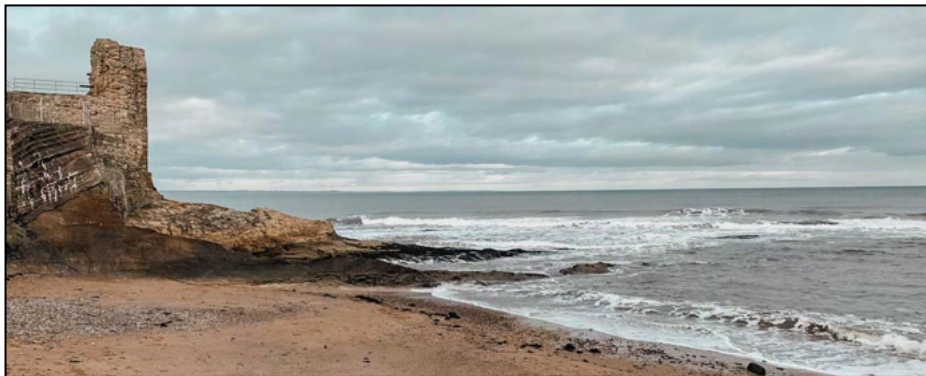
Suffering is a prominent theme in the narrative world of Acts. This paper examines its multiple persecution stories in the light of ancient rhetorical conventions, concluding that as examples of epideictic rhetoric they present a model to be praised and emulated by readers. This view rejects the traditional missionary-or-prisoner dichotomy and understands opposition and imprisonment to be central aspects of the author’s overarching missional agenda. The paper then undertakes a close reading of the primary suffering episodes in Acts, focusing on its final seven chapters and their rhetorical message. Even the ending of Acts seeks to draw its readers into the ongoing suffering-as-mission experience of its characters. In light of current events in Ukraine and elsewhere, this theme of missional suffering is of paramount importance and relevance today.

The paper builds on Part 4 of my recently published book, *Missional Acts: Rhetorical Narrative in the Acts of the Apostles*, which interacts with recent scholarship on this often-overlooked theme of Acts.

**Paul Wilson, University of Edinburgh**

***'Those who were scattered': A Migration Studies Perspective on Acts'***

Acts describes the movement of nascent Christianity outward from its cradle in Jerusalem to throughout the Roman Empire. The narrative not only depicts the spread of a message, but the movement of people who carry that message. This is more than Luke's literary invention; Acts was composed and received in a world shaped by high levels of migration. This paper will argue that migration studies can offer fresh insights into Acts and its context. First, a brief survey of material and bioarchaeological evidence for high levels of migration in the Early Roman Empire will be presented. Second, it will be proposed that Acts can be read as literature of migration. Third, migration-informed exegesis of Acts' portrayal of "those who were scattered" (οἱ μὲν οὖν διασπαρέντες, Acts 8:4, 11:19) and the Philip narrative will be offered as examples of the relevance of migration studies to Acts.



Castle Sands -- Photo by Eric Foster-Whiddon

## 2. The Book of Revelation

Chairs: Martina Vercesi & Meredith Warren

Location: Quad Room 30 (United College)

### Session 1

**Timothy B. Sailors, University of Tübingen**

***'The Creation & Interpolation of a New Sentence in the Earliest Transmission of the Apocalypse'***

The final sentence of Apocalypse 19:10, in the form of text most widely preserved, comprises the perplexing formula ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας ("For the testimony of/to Jesus is the spirit of prophecy"). Any attempt to understand how the statement fits into this section of the book of Revelation and relates to other ideas in the work, as well as what these words meant to the earliest audiences of the Apocalypse, requires an analysis of the place of this passage within the literary context of the writing as a whole. Fortunately, this verse in chapter 19 is paralleled by verses in chapter 22, allowing a side-by-side comparison that throws light on the redactional history of the Apocalypse. Indeed, such an investigation raises fundamental questions about this final sentence: Did it even appear in the most ancient, but now lost, forms of the book? Was the larger block of which it is a part merely added by a redactor? Or is the sentence itself simply an early gloss that has been interpolated into the text? These are demanding questions, easy answers to which are not forthcoming. This paper, however, systematically presents the



extant evidence that may aid in resolving these issues, particularly the important and unique witness of the ancient Armenian translation of the Apocalypse. Together, these data suggest that the final sentence of Apocalypse 19:10 is the product of a comparison between two parallel passages in the Apocalypse, was only added at a somewhat later point in time during the transmission of the text, but can nevertheless be understood within the context of early Christianity.

**Rubin McClain, University of Glasgow**

***'The New Jerusalem and Greco-Roman City Founding: Revelation 19–21'***

The new Jerusalem in Revelation 21 utilizes Greco-Roman conceptions of city founding. This includes the references to flying birds overhead (Rev 19:17), the measurements of the city (Rev 21:15–21), and other key components of imagery within the city (Rev 21:22–22:5). The logic of founding myths operates as the framework for the description of the new Jerusalem that conveys a message of expectation for the future. This description also creates a contrast between the new heavenly city and Rome. For the author, the new Jerusalem in chapters 19 and 21 is a foundation myth that both asserts the superiority of the new city over against the most dominant empire in his day and illuminates hope for a future where peace, goodness, and justice reign. City founding is therefore a critical and widespread phenomenon that undergirds this interpretation.

**Kristi Lee, University of Minnesota**

***'Traumatized Anger on the Woman's Body: The Woman Babylon in the Revelation of John'***

While the gendered body of the “Whore of Babylon” narrativized in Revelation 17 and 18 can be understood as a literary construct, it can also be understood as belonging to a “real” fleshly woman. The Woman Babylon is a symbol of empire at the same time as a woman with whom readers can identify and frame within their respective gendered cultural understandings. John uses the Woman as the conceptual background onto which he projects traumatized anger and amplifies Jewish masculine power. Engagement with postcolonial theory and trauma theory illuminates the dynamic presentation of feminine agency and passivity within the overtly masculine discourse of Revelation. In the face of the traumas of colonization and oppression from Rome and in the aftermath of the destruction of the Temple in Jerusalem, John envisions a renewal of Jewish identity through the violent destruction of its feminized enemies and through conceptualized control and annihilation of the Woman's body and sexuality.

**Olga Vasiloglou, University of Aberdeen**

***'Ambiguous voices in the Book of Revelation'***

The book of Revelation often depicts ambiguous voices that are not clearly attributed to a specific subject. For instance, in 19:6 John hears something that sounds both like a crowd, which earlier describes the people from every nation (Rev 7:9), and like rushing

waters that, has earlier been used to describe the voice of the son of man (1:15). I will argue that this intermingling of the portrayal of voices indicates a process of theosis through unity with the divine. I will show how such ambiguous voices is the ground to understand the role of the human hymns and pleads in the book as a whole.

This will be demonstrated, first, by examining the ways in which these descriptions of voices are the results of John's recombination of sources; and second, by comparing Revelation to other texts, such as the Similitudes of Enoch that depicts earthly communities and their heavenly avatars (the son of man specifically).

## Session 2: “Apocalypse & Environmentalism” and Invited Speaker (Friday 14.00)

**Heather Macumber (Invited Speaker), Providence University College**

**Christian Sanchez, Baylor University**  
**‘Purifying Polluted Space: Rev 15–16’**

For most persons in first-century Asia Minor, polluted spaces required a bloody response. This paper argues that Rev 15–16 depicts a cosmic blood purification ritual in response to the earth's pollution. The argument proceeds in three stages. To begin, it will be shown that Revelation 15–16 portrays a kind of blood ritual, bringing blood

and temple together through *ekphrasis*. Then, by comparing common Jewish, Greek, and Roman ritual uses of blood in sacred spaces, it will be argued that John's *ekphrasis* closely resembles contemporary blood purification rituals for sacred space. Applying these findings to Revelation's narrative, this paper will show that place-pollution presents a dire issue throughout Revelation, especially as it relates to God's presence on the earth. It is only after the cosmic blood purification ritual of Rev 15–16 that the earth's polluting entities are eradicated (Rev 17–20). To conclude, this paper will investigate the theological relationship between the presentation and response to pollution in Revelation to today's environmental crisis.

**Alan Garrow, University of Sheffield**  
**‘The Revelation Eruption’**

A column of smoke that ascends more than twenty miles into the sky, circling electric storms, earthquakes, cascading torrents of super-heated ash, hails of pumice, deafening eruptive roars, the withdrawal of the sea prior to a tsunami, the stench of sulphur, the blotting out of the sun and, as time goes by, the colouring of the moon are all phenomena familiar to anyone who has studied a Plinian volcanic eruption – so called because this rare and deadly type was first described by Pliny the Elder after the eruption of Vesuvius on 24th August 79CE. This set of phenomena, albeit more colourfully described, will also be recognised by anyone familiar with the book of Revelation. In the light of these parallels, this paper argues that the imagery of Revelation is richly and directly informed by recent reports



of the eruption of Vesuvius. This has consequences not only for our understanding of the relationship between the visions of Revelation and the events of history but also for our estimate of the date at which Revelation was composed.

### Session 3: Prize Session

**Laura Smith, University of Birmingham**

#### “Searching the Hearts and Reins”: The Kidneys, Sexuality and Corporal Understanding in the Early Church’

In the modern western world, the kidneys are rarely discussed, unless we are aware of them in some pathological or medical sense, yet in ancient literature, depictions of the kidneys are frequent and infused with multi-layered and nuanced meanings. Whilst the Hebrew Bible has thirty references to the kidneys, there is only one in the New Testament, in the book of Revelation, as part of a threat directed to the followers of the Jezebel. The specific reference to the kidneys as opposed to innards generally has been largely ignored in modern scholarship, this lack of interest is especially striking given the fact that later Christians make so much of them.

In this paper, I examine the reference to the kidneys in Revelation, tracing a motif of concern not only for the boundaries of the social body but also the internal body which employs language of extispicy and medical examination. In so doing, I elucidate not

only the depiction of Jezebel, but also early Christian concepts of anthropology, corporeality, gender, and the eschatological body.



#### **Pubs:** For a good pint

- Criterion (classic pub)
- BrewDog (Scottish craft beer standard)
- St Andrews Brewing Co (local flavor)

#### **Eats:** Our best bites

- Criterion (legendary meat pie)
- Tail End (the upscale fish & chips)
- Cromar’s (the famous fish & chips)
- Cheesy Toast Shack (on East Sands)
- CombiCo (takeaway Korean, student fav)
- Munch (breakfast rolls & sandwiches)
- The Rule (solid sharable nachos)
- Ham’s Hame (pub fare near Old Course)
- Northpoint Cafe (pancakes & scones)
- Fisher & Donaldson (epic fudge donuts)

### 3. Early Christianity

Chairs: Kimberley Fowler & Jane McLarty

Location: School 5 (United College)

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#### Session 1: Non-human Creatures

**Peter Joshua Atkin, University of Chester**

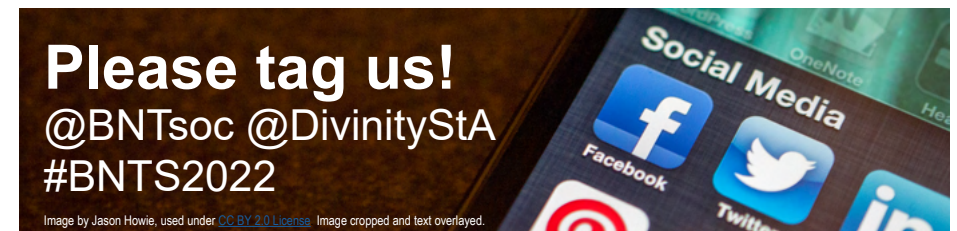
***'The Son of Man Behaving Beastly: Reading Mark 1:13 with Daniel 4'***

The temptation narrative in Mark's gospel contains an unusual detail that is absent from the counterpart traditions in Matthew and Luke. In Mark 1:13 Jesus is described as being "with the wild animals," and scholars have disagreed about the significance of these few words. Several different Old Testament texts and typologies have been suggested as the inspiration behind this unique Markan feature, however none of these proposals have gained widespread support. This paper critiques these previous arguments and instead investigates the inclusion of this enigmatic Markan phrase by focussing on the description of Nebuchadnezzar in the Old Greek text of Daniel 4. While a connection between these two biblical texts has been suggested before, this paper will expand upon such observations through a more detailed comparison of several key features of these two texts. It will be shown that, due to these connections, it is probable that Mark's reference to wild animals is a comment on the behaviours exhibited by Jesus by living in the wilderness.

**Edward Creedy, Kings College, London**

***'Buzz, Bite and S(t)ing: Clement's Animalistic Miscellany-Making and a Fresh Approach to the Question of His Trilogy'***

The textual relationship between Clement of Alexandria's *Protrepticus*, *Paedagogus* and *Stromateis* remains the quaestio vexata of Clementine scholarship. Scholars continue to divide into those who suggest they form a literary trilogy, and those who would find different ways of organising these (and other non-extant) works. This paper will offer a fresh perspective on this debate through an identification and exploration of the miscellanistic character of Clement's first major work, the *Protrepticus*. Through a comparison with Aelian's *On the Animals* this paper will suggest that Clement's use of animals in this work betrays a miscellanistic dimension to his exhortation. This identification has implications for how we understand this often understudied first major text itself, how we engage with Clement's reading of the New Testament corpus, and the place and relationship of this work within Clement's wider literary project. Clement's animals, themselves so often overlooked, hold the key to offering a new solution to the question of the trilogy and the coherence of Clement's project.





**Kristi Lee, University of Minnesota, Twin Cities**

***'Thecla's Helper: The Lioness as Jesus and as Agent in the Acts of Paul and Thecla'***

The lioness in the Acts of Paul and Thecla saves the titular heroine from death twice. At the first salvation, the lioness licks Thecla's feet and carries her around the arena. At the second salvation, the lioness sacrifices her own life to preserve Thecla's, and she is mourned by a crowd of women. The lioness serves as both a manifestation of and metaphor for Jesus, but she also has her own agency, suggesting a complicated relationship among concepts of the human, the divine, and the animal in this early Christian text. This paper has two arguments: First, through the manifestation of Jesus as a lioness, the Acts of Paul and Thecla emphasizes the feminine affectivities and nature of the divine; Second, the depiction of the lioness in the Acts of Paul and Thecla indicates a belief in the agency, soul, and potential salvation of nonhuman animals.

**Justin Hagerman, Lyon Catholic University**

***'Living in harmony and nourished by the fruit of the earth: Irenaeus's cosmic vision as a synthetic interpretation of animals in Adversus Haereses 5.33.3–4'***

In *Adversus Haereses* 5.33.3, Irenaeus speaks of 'all the animals' (πάντα τὰ ζῶα), who eat the food that they receive 'from the earth' (ἀπὸ γῆς). Then, in 5.33.4, Irenaeus refers directly to Isaiah (6:9–11), whose imagery includes the animals living in harmony. With Isaiah,

Irenaeus imagines that, like the ox, the lion 'will eat of straw' (φάγονται ἄχυρα). In a synthetic way, Irenaeus expands upon Isaiah's imagery of future harmony by envisioning all the wild animals (πάντα τὰ θηρία) returning to the 'first food given by God' (τὴν πρώτην ὑπὸ τοῦ θεοῦ δεδομένην). With an allusion to Genesis (1:30), Irenaeus portrays all the animals as eating—once again—'the fruits of the earth' (καρπὸν γῆς). In view of these select references from *Adversus Haereses* 5.33–34, this paper will focus on how Irenaeus' synthetic interpretation of animals contributes to his cosmic vision. By centering attention on how animals are nourished, Irenaeus connects a future harmony envisioned by Isaiah (6:9–11; 65:25) with an earlier provision of the fruit of the earth in Genesis (1:30).

**Session 2: Alternative Later Epistles (Joint Session with Later Epistles Seminar)**

**Francis Watson, Durham University**

***'On the Theological Rationale of the Bodmer Miscellaneous Codex'***

Recent codicological work has shown that the so-called "Bodmer Miscellaneous Codex" originally consisted of just five main texts and a short concluding hymn. This paper will investigate the theological rationale underlying the juxtaposition of these texts, and the key to this will be found in the exchange of letters known as *3 Corinthians*. Here Paul responds to his Corinthian correspondents' request to condemn

those who deny the Saviour's fleshly birth from Mary, precisely the theme of the text that opens this codex, the Birth of Mary, Apocalypse of James (now known as the *Protevangelium of James*). Other views condemned by Paul include denials of the creator God, the prophetic testimony, and bodily resurrection, all major themes within Melito's *Peri Pascha* which concludes this codex. Supported by the less specific polemics of the Epistle of Jude, Paul is presented as the defender of the orthodox Christian metanarrative as elaborated in texts that retell the beginning and end of the gospel story.

**Dan Batovici, KU Leuven**

***'The Clementine Catholic Epistles in Syriac'***

If in Greek the presence of 1 Clement and 2 Clement in Codex Alexandrinus is isolated, in Syriac these letters and other works attributed to Clement continued to be copied in New Testament (medieval through modern) manuscripts. Moreover, 'the first and second letter of Clement' are specifically associated with the Catholic Epistles in Syriac manuscript, liturgical, and ecclesiastic regulation contexts. In order to assess this complex setting, this paper traces the manners in which the association of 'Clement' with the Catholic Epistles as well as with an idealised earlier Christianity are constructed in West Syriac manuscripts.

**Anthony Royle, University of Glasgow**

***'Conceptualising Quotations in 1 Clement in Codex Alexandrinus (GA 02)'***

Quotations in 1 Clement have been used by Donald Hagner and others to draw conclusions on early Christian and Jewish formations of canon as well as early Christian interpretation. Hagner's analysis assumes that reuse of antecedent literature is an affirmation of authoritative texts. Although Hagner concludes that Clement of Rome's idea of canon is broader than the much later fixed set of texts that became the 'New Testament', the assumption that citation is a means of determining a canonical framework is part of the larger issue in biblical studies regarding how quotations function within a work of literature. The focus, however, has been on the rhetorical and ideological function of citation and less on the material evidence.

This paper presents an analysis of the use of diplai in 1 Clement of Codex Alexandrinus (GA 02) to mark quotations of antecedent literature. The use of diplai in GA 02 provides some of the earliest notations from extant manuscripts of quotations in early Christian writings. The use of diplai reconceptualises questions about what constitutes a quotation, the function of quotation within a codex, and ideas of canonicity and intertextuality from a material culture perspective.

**Session 3: Open Session****Sue Ann Mak, University of Oxford****‘A Theology of Tears: Early to Modern Interpretations of Weeping in Luke’s Gospel’**

Out of the 40 mentions of weeping (κλαίω) in the NT, the Gospel of Luke contains 11 of those references. Besides containing the most references to weeping, Luke is also the only gospel in which the word tears (δάκρυον) appears (Luke 7:38, 44). Therefore, I am curious to understand how we should interpret the Lukan motif of weeping in the Third Gospel. I employ a reception historical approach to observe how the early fathers read weeping passages in Luke to gain an understanding of what the early interpreters thought about the action of crying. What sense did the early Christian readers make of these weeping texts? What is the significance of the slippage between what the ancients thought and how the moderns perceive these texts? How could an ancient reading enrich, contribute, and offer different interpretations to our modern views? These questions will be considered through an analysis of Lukan weeping in relation to repentance and grief as well as in connection to Christology and eschatology.

**Darrell Hannah, All Saints, London****‘The Einholung of the Lord: 1 Thess. 4.13-18 in the Early Church’**

The idea that in 1 Thess. 4.13-18 Paul depicts the return of the Jesus as an imperial *Adventus* or παρουσία, in which the faithful are “caught up” in order to escort Christ to the earth, just as Roman Emperors and imperial officials were welcomed and escorted into cities and provinces, goes back to, at least, Erik Peterson. Peterson marshalled a great deal of evidence to show that Paul’s language can convey this understanding. While a good number of commentators remain unconvinced, Peterson’s explanation is perhaps held by a slight majority of modern interpreters. The thesis rests on the presupposition that one need not state what everyone assumes. Paul did not need to explicitly depict the actual escorting of the Lord to the earth, for it was sufficiently implied in his language, especially in the εἰς ἀπάντησιν of vs. 17. It would serve to confirm Peterson’s theory if it could be shown that early Christians read the passage in this way; that they assumed the return to the earth of both the Lord and the faithful. It has been asserted, however, that “a tedious search” of Patristic literature demonstrates that Peterson’s interpretation is shared by only one Father—John Chrysostom—who was unique among early interpreters. This essay will demonstrate that Chrysostom was far from unique in the early Church in his interpretation of 1 Thess. 4.13-18. Such an understanding is explicitly affirmed by at least one other member of the Antiochian School and by Augustine of Hippo. It will also be argued that while the majority of Patristic citations and allusions to this passage are inconclusive,



there is good reason to believe the “Einholung” interpretation reaches back into pre-Nicene times and might well have been the earliest understanding among readers of Paul.

**Hunter Brown, University of Oxford**

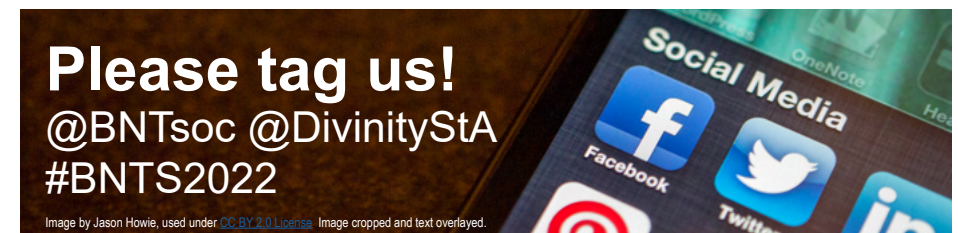
**“The Law of Christ” in Ignatius of Antioch’**

Ignatius of Antioch is likely the earliest Christian writer, after Paul, to refer to the “law of Christ.” It is possible that the epistle of Barnabas predates Ignatius, but, as Holmes states, it is “difficult to be any more precise” than dating this epistle sometime between AD 70-135 (Michael W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed., Grand Rapids: Baker Academic, 2007, 373). Surprisingly, the bishop of Antioch’s use of this intriguing construction has received only cursory exploration in prior Ignatian scholarship. Given its potential significance for Ignatius’ understanding of the Christian life and, secondarily, given that the Ignatian usage may contribute to the longstanding exegetical challenge of interpreting what Paul means by the ὁ νόμος τοῦ χριστοῦ in Gal. 6:2, this aspect of Ignatian thought is worthy of deeper analysis. This paper provides an exegetical argument for the meaning of the phrase in the middle recension of Ignatius’s letters and then concludes with a brief reflection about what the Ignatian usage may suggest about the Pauline meaning.

**Jack Bull, King’s College London**

**‘What did Ignatius Really Know? Reevaluating the Reception of the New Testament in the Genuine ‘Short-Recension’ of the Ignatian Epistles’**

The writings of Ignatius, said to have been bishop of Antioch in the 2nd c., form the earliest Christian collection of letters outside the New Testament. Although their dating and authenticity are disputed, most follow the conclusions of Theodore Zahn and J.B Lightfoot that the famous set of seven letters in the so-called ‘middle recension’ (MR) are genuine and date them between 100-110 A.D. These seven letters have been used to show the reception of NT texts in early Christian literature, particularly Matthew, John, and the Pauline epistles. However, more recent scholarship on the ‘short-recension’ (SR), which only attests three epistles (Polycarp, Ephesians, and Romans), has shown that the SR may not be a redaction of the MR, as previously thought, and that the MR was the work of a later interpolator/forged. If the SR does predate the MR, what relationship does it have with the NT? This paper seeks to reevaluate the reception of the NT in the genuine *Ignatiana*.



#### 4. Johannine Literature

Chairs: Andy Byers & Elizabeth Corsar

Location: School 5 (United College)

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##### Session 1: Invited Paper

**Julia Lindenlaub, Cambridge University Press**

***'John the Evangelist in Medieval Gospel Books: Apocryphal Traditions of Gospel Composition'***

While the figure of the Johannine evangelist has captured imaginations throughout history, this paper assesses the reception of this legendary disciple as transmitted in medieval gospel books, focusing on traditions concerning the gospel's composition found in apocryphal acts of the apostles and hagiography. The centrepiece of this paper is thus the Memorial of John (BHG 919fb) preface to the Gospel of John (Chicago, University of Chicago, MS 727 [Goodspeed], GA 2266), which reimagines the dictation of the Gospel of John by the evangelist to his disciple Prochorus amid thunderous revelation on a mountain in Patmos. This tradition reflects both the Acts of John by Prochorus and an eleventh-century hagiographic manuscript, Commentary on John by Pseudo-Symeon Metaphrastes (London, British Library, Add. 11870), which features an artistic representation of this same scene. Using these examples, this paper aims to illustrate the continuity of traditions concerning John the Evangelist in apocryphal acts and hagiography, as both can be seen reflected in the Gospel of John's own textual transmission.

*Respondent:* Sarah Parkhouse (University of Manchester)

#### Session 2: Review panel of David Ford, *The Gospel of John: A Theological Commentary* (Baker Academic, 2021)

**This is a joint session with the New Testament and Christian Theology Seminar**

*Panellists:* Richard Bauckham, Andrew Lincoln, and Catrin Williams

##### Session 3: Open Session

**Emma Swai, Liverpool Hope University**

***'The Metanarrative of Disability in John 5.1-15'***

Within Johannine texts impairment carries associated meanings, to the point that a narrative figure is reduced to the impairment, rather than having an independent and/or complex identity. A metanarrative of disability exists, in terms of assuming attitudes, capabilities or attributes relate to particular impairments, within these texts, particularly in the case of the Johannine Gospel; consequently, this paper will use David Bolt's methodology, that of focusing on a particular impairment to explore the presence and function of a metanarrative of disability, as an interdisciplinary starting point from which to examine how the assumption of passivity and lethargy operates throughout references to paralysis in John 5.1-15. The person with impaired mobility is indeed 'a pawn in a normate narrative about Jesus' (Clark-Soles, 2017), but it is one thing to comment on narrative prosthesis and another to attribute

iniquity, or in some cases even malice, to their reported responses to Jesus, or purported lack of. By closely examining how the narrative overrides the individual's identity, it will be shown that agency is not necessarily erased by the text, more by interpretations invoking assumptions associated with paralysis, and that John 5.1-15 is, albeit potentially inadvertently, as much a social commentary as a narrative about Jesus. This paper will show that impaired mobility, as a narrative tool, promotes Jesus' authority and identity, but it also concurrently challenges the assumptions made by a metanarrative of paralysis, a fact often overlooked by interpretations of the text which are focused on the identity of Jesus.

**Eric Foster-Whiddon, University of St Andrews**

***'Are We Missing Signals? How An Ancient Critic Reads John's Prologue'***

In the ongoing genre debate, the Gospel of John is typically categorized as Greco-Roman biography alongside the synoptics. When read through this lens, the prologue is sometimes seen as an anomaly or a redactional addition which contributes little to the consideration of the narrative's genre. This approach emphasizes John's similarities with ancient biographies while obfuscating the literary nuances which invite the reader to approach its story in another way. This paper applies the methodology of Demetrius' *On Style* to John's prologue to demonstrate its function as a signal of literary grandeur. According to Demetrius' definition of the grand style of prose, five elements of literary grandeur are present in as many verses in the opening of John's gospel. These

elements signal the reader to expect the following narrative to be elevated literature according to ancient critical standards. Conditioned by the Demetrian approach, this paper calls for a reading of the Gospel of John through a lens which sees its peculiarities as indicative of something other than βίος.

**Axolile Qina, University of Edinburgh**

***'Jesus' Death and Resurrection in the Gospel of John: A Creational interpretation for Xhosa Christians dilemma with Animal Sacrifices today'***

Xhosa Christians have a dilemma to either continue or abandon the practice of animal sacrifice. As early as 1856, Xhosa prophets incorporated Christian resurrection ideas into their cultural-religious views of creational restoration, arguing that if Xhosas ritually sacrificed all their cattle, their ancestors could rise again (resurrection) to help them fight the British Colonial threat and, eventually, restore creation. In John's Gospel, Jesus' death on the cross is a Passover sacrifice that removes the world's sin (cf. Jn. 1.29, 19.14, 19.28-30, & 19.36). Jesus' resurrection allows for the institution of the Spirit (cf. Jn. 16.7), which is part of a cosmic and creational event that allows believers to be 'born of God' (cf. Jn. 1. 12-13). This paper contends that the Jesus' sacrificial death is part of a cosmic event, along with his resurrection and ascension, which institutes a new creation that transforms the identity of those who believe. In situating this reading of John in the cultural-religious context of Xhosas, a creational interpretation is developed to assist Xhosa Christians dilemma with animal sacrifices today.



## 5. Later Epistles

Chairs: Katherine Hockey & Kelsie Rodenbiker

Location: Session 1 & 3, Buchanan 216; Session 2, School 5  
(United College)

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### Session 1: Hebrews

Chair: Katherine Hockey, University of Aberdeen

#### David Moffitt, University of St Andrews

##### *'Isaiah 53 and Jesus' Salvific Death in Hebrews'*

Many modern scholars assume that Isaiah 53 does not play a significant role in the argument of Hebrews. Apart from a probable allusion to Isa 53:12 in Heb 9:28, there seems to be little direct influence of this Old Testament passage in the epistle. I argue in this paper that aspects of the logic of the argument of Heb 2 and Heb 9 are illuminated if one allows that the Isaianic servant tradition stands in the background. Specifically, I aim to demonstrate that both the claim in Heb 2 that Jesus was crowned with glory and honour because he tasted death for everyone, and the link between Jesus' death and the inauguration of the new covenant in Heb 9, make good sense in light of the move from the servant's vicarious death in Isaiah 53 to his exaltation and to the restoration of God's covenant relationship with his people in Isaiah 54. Jesus' suffering and death in Hebrews, like that of the servant, not only lead to his exaltation but also function as the means for bringing about a renewed covenant relationship. Yet, if these points can be established, they further suggest that the role of Jesus' death can be seen to be salvific without presupposing that it is also the sum-total of his sacrificial work.

Hebrews may only clearly allude to Isaiah 53 in 9:28, but some of

the larger themes in the author's argument suggest that the passage plays a more significant role in the homily's argumentation than has sometimes been recognized.

#### Nicholas Moore, Cranmer Hall, Durham University

##### *'Cosmos, Conflict, and Christology: Heavenly Temple in Early Christian Letters'*

Many early Christians shared with Second Temple Jewish writers the understanding that heaven is or contains a temple. This paper examines instances of heaven as temple in early Christian epistolary texts, in order then to compare these portrayals and their functions. Hebrews and 1 Clement see heaven as the sphere for Jesus's high priestly ministry, and a source of assurance for believers. For Barnabas, Israel's sanctuaries hold typological significance for Christians but in their physical form they are condemned by appeal to heaven as God's dwelling place. The *Epistula Apostolorum* and the *Ascension of Isaiah* focus on the process of the Son's descent from and ascent to the heavenly temple (in the incarnation and following the resurrection). For Ephesians, the heavenly location of the church as temple has significance for the cosmic battle against evil powers. These texts, then, witness to a shared cosmological presupposition which can nevertheless be deployed in overlapping, multivalent, or opposing ways to support reflection on Christ, the church, and conflict against sin and evil.

**Herbert Rimerman, University of Oxford**

***'The Days Are Surely Coming: Repetition and Temporality in the Epistle to the Hebrews'***

I examine how the discourse of repetitive ritual in Hebrews translates the letter's theology of time into communal instruction. Why does the writer exhort his readers to repeat certain actions, such as daily encouraging each other toward moral excellence (3:13-15), while forbidding other repetitions, like repentance from sin when one has fallen away from Christ (6:4-6)? I argue that Hebrews holds a dual conception of the 'day' as the discrete temporal unit whose recurrence facilitates the repetition of ritual (e.g., 1:2, 4:3-11, 7:27, 8:8-13) and as the conveyor of experiential immediacy that Christ's perfect sacrifice makes eternal, eliminating repetition altogether. It is the tension between this aspiration for the collapse of temporality into the 'day' and its practical impossibility that primarily shapes the theological and communal instruction that the text delivers. The perspective presented in Hebrews provides insight into some ways that early Christians managed time and meaningfully realized their temporal models through behavioural regulation.

**Session 2: Alternative Later Epistles [joint with Early Christianity]**

Chairs: Kim Fowler, University of Glasgow and Kelsie Rodenbiker, University of Glasgow

**Francis Watson, Durham University**

***'On the Theological Rationale of the Bodmer Miscellaneous Codex'***

Recent codicological work has shown that the so-called "Bodmer Miscellaneous Codex" originally consisted of just five main texts and a short concluding hymn. This paper will investigate the theological rationale underlying the juxtaposition of these texts, and the key to this will be found in the exchange of letters known as *3 Corinthians*. Here Paul responds to his Corinthian correspondents' request to condemn those who deny the Saviour's fleshly birth from Mary, precisely the theme of the text that opens this codex, the Birth of Mary, Apocalypse of James (now known as the *Protevangelium of James*). Other views condemned by Paul include denials of the creator God, the prophetic testimony, and bodily resurrection, all major themes within Melito's *Peri Pascha* which concludes this codex. Supported by the less specific polemics of the Epistle of Jude, Paul is presented as the defender of the orthodox Christian metanarrative as elaborated in texts that retell the beginning and end of the gospel story.

**Dan Batovici, KU Leuven**

***'The Clementine Catholic Epistles in Syriac'***

If in Greek the presence of 1 Clement and 2 Clement in Codex Alexandrinus is isolated, in Syriac these letters and other works attributed

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to Clement continued to be copied in New Testament (medieval through modern) manuscripts. Moreover, 'the first and second letter of Clement' are specifically associated with the Catholic Epistles in Syriac manuscript, liturgical, and ecclesiastic regulation contexts. In order to assess this complex setting, this paper traces the manner in which the association of 'Clement' with the Catholic Epistles, as well as with an idealised earlier Christianity, are constructed in West Syriac manuscripts.

**Anthony Royle, University of Glasgow**

***'Conceptualising Quotations in 1 Clement in Codex Alexandrinus (GA 02)'***

Quotations in 1 Clement have been used by Donald Hagner and others to draw conclusions on early Christian and Jewish formations of canon as well as early Christian interpretation. Hagner's analysis assumes that reuse of antecedent literature is an affirmation of authoritative texts. Although Hagner concludes that Clement of Rome's idea of canon is broader than the much later fixed set of texts that became the 'New Testament', the assumption that citation is a means of determining a canonical framework is part of the larger issue in biblical studies regarding how quotations function within a work of literature. The focus, however, has been on the rhetorical and ideological function of citation and less on the material evidence. This paper presents an analysis of the use of *diplai* in 1 Clement of Codex Alexandrinus (GA 02) to mark quotations of antecedent literature. The use of *diplai* in GA 02 provides some of the earliest notations from extant manuscripts of quotations in early Christian writings. The use of *diplai* reconceptualises questions about what constitutes a quotation, the function of quotation within a codex, and ideas of canonicity and intertextuality from a material culture perspective.

**Session 3: The Catholic and Deutero-Pauline Epistles**

Chair: Kelsie Rodenbiker, University of Glasgow

**Lily Su, University of Glasgow**

***'Between Pseudepigraphy and the New Testament: The Reception of the Authorship of the Pastoral Epistles'***

The authorship of the Pastoral Epistles (PE) was commonly assumed in an ancient context and remained mostly unchallenged until the end of the eighteenth century. In discussions of the PE's authorship, modern scholars tend to approach the problem based on their linguistic peculiarities using statistical analysis. But it is too simplistic to rely on statistical arguments to support either authentic or pseudonymous authorship of the PE without considering manuscript evidence and ancient compositional practices. Manuscript paratextual evidence opens to us a window for viewing the reception of the PE by early Christians and the interpretative strategies of the receiving culture. How do we read works received as authentic within the larger Pauline tradition and reconcile this earlier reception with modern critical conceptions of pseudepigraphy? It is necessary to explore the textual production in antiquity and understand how pseudepigraphy was used as a compositional and interpretive practice, particularly as it applies to the Pauline tradition. This paper analyzes citations of Jewish scripture in the PE as a case study for exploring the interpretive approach of the Pauline author.



**Julia Glanz, University of St Andrews**

***“You have Gone too Far!” or is it Not Far Enough? The Varied Use of Numbers 16–17 in the Later New Testament Epistles’***

The phenomenon of textual reuse is widely acknowledged among scholars. Yet many of these discussions focus solely on the question of how to identify instances of dependence without taking into account what is, or is not, being accomplished in the text. Furthermore, a lack of clarity remains as to what aspect of a text is being used. As a result, the multiplicity of ways in which one text might be used in another have been neglected. This paper seeks to highlight the varied ways texts can be used in the compositional process by tracing the use of Numbers 16–17 through the later epistles — in Hebrews 12:9, 2 Timothy 2:19, and Jude 11. Each of these instances of reuse will be evaluated through the lens of formal, narrative, and conceptual structure, providing a matrix with which to precisely evaluate these varied uses and highlight their role in the composition of each text.

**Alicia Hein, University of St Andrews**

***‘Praying for Rain: The Eschatological Elijah as Unifying Feature in James 5’***

The significance of Elijah’s mention in Jas 5:17 has been historically downplayed. It is presented as an example of effective prayer with little bearing on any larger purpose within the book. This essay will argue, to the contrary, that James intentionally alludes to Elijah’s character as developed in Kings and Malachi to underscore a fundamental eschatological anticipation framing the chapter. James 5 begins with prophetic language, urging readers to “wait for the coming of the Lord.” This exhortation recalls the context of Malachi,

and Elijah’s appearance before the Day of Yhwh. As they wait, James’ readers are to pray specifically for the sick and for forgiveness of sins, which topics represent the only two recorded instances of intercession by Elijah in Kings. The chapter ends with an exhortation to “turn back” any who stray, alluding again to Elijah’s mission in Malachi of effecting communal return and salvation. Thus, James’ use of Elijah forms a conflated allusion to the prophet’s contexts within the Hebrew Bible, constructing a framework of eschatological expectation that unifies a diverse chapter.



**Must-See Sights:** Don’t miss these!

- Cathedral / Pier / Harbour (in the same area)
- [Old Course](#)
- [Patrick Hamilton’s PH](#) (St Salvator’s Chapel)

**Beaches:** There are only three, so see them all.

- West Sands (*Chariots of Fire* opening scene)
- Castle Sands
- East Sands

## 6. New Testament and Second Temple Judaism

Chairs: Crispin Fletcher-Louis & J. Thomas Hewitt

Location: Quad Room 31 (United College)

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### Session 1

Chair: Katherine Hockey, University of Aberdeen

**Nathaniel Vette, University of Edinburgh**

***“We are Departing Hence”: Mark 15:34-39 and the Divine Presence Leaving the Temple’***

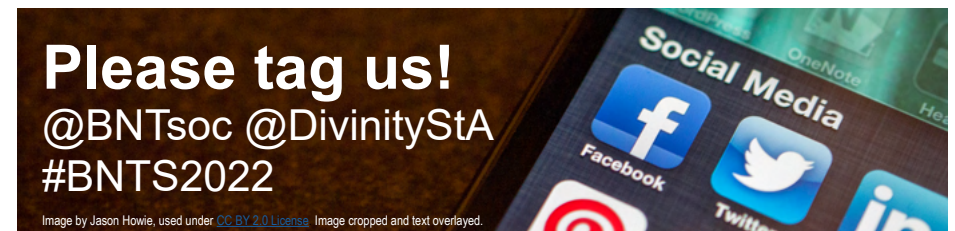
A catastrophe as momentous as the destruction of the Temple in Jerusalem by Titus and his troops required theodicy. Pagans and Jews believed that a temple afforded divine protection for the city and its inhabitants. Cities and their temples only fell when they were abandoned by their respective gods. When the Temple and much of Jerusalem was destroyed in the summer of 70 CE, many pagans and Jews would have reached the same conclusion – the God of the Jews had abandoned his Temple allowing its destruction. One tradition details the dramatic departure of the divine presence on the eve of the Temple’s destruction and is known by sources as diverse as Tacitus, Josephus, 2 Baruch and the Rabbinic corpus. While each offers a different explanation as to how, why and when the divine presence departed, all speak of physical and audible phenomena preceding and precipitating the Temple’s fall. This paper will argue that Mark’s account of Jesus’ cry from the cross and the tearing of the Temple curtain should be considered another variation of this tradition. By seeking to explain the Temple’s destruction in the crucifixion of Jesus, the Gospel takes its place alongside other Jewish theodicies written in the aftermath of the war.

**Rachel Danley, University of Aberdeen**

***‘Mapping Temple Metaphors onto the Space of Early Jewish Mysticism’***

Temple imagery in the writings of Second Temple Judaism provides a significant source for understanding the mystical elements of access to and the indwelling presence of Yahweh. This paper utilises Conceptual Metaphor Theory (CMT) and Critical Spatiality (CS) to examine the way that the Temple provides an embodied and thus multivalent metaphor to conceptualise and construct spaces. This will be illustrated by looking closely at three works which engage multiple Temple metaphors to express their relationship to Yahweh.

First, it will look at the writing of Philo of Alexandria as a diaspora Jew who employed different Temple metaphors to guide his ethical instruction in *De somniis* 1.215. Next, it will observe how the Yahad community at Qumran used Temple metaphors in its mystical practice through the Songs of Sabbath Sacrifice (4Q403 1i.41–46). Lastly, it will examine the Temple alongside dwelling and indwelling language in John 14 to bring further clarity to this passage. Within each of these works, a central concern for purity in relation to the holy presence of Yahweh must be addressed.



## Session 2

**Jim Davila, University of St Andrews**

***'The Psychology of Persuasion in the Book of Revelation and 4 Ezra'***

In two books, Robert Cialdini has published some of the most important work on the psychology of persuasion. He has articulated key “pre-suasion” factors which draw the listeners’ attention: sex, fear, the self-relevant, the unfinished, and the mysterious. He has also identified seven “pathways” to persuade the listener: reciprocation, liking, social proof, authority, scarcity, consistency, and unity. This paper evaluates the use of persuasive techniques in the Book of Revelation and in 4 Ezra. Revelation has already been evaluated in the light of ancient rhetorical handbooks, but not in terms of modern psychology, while there has been minimal attention to persuasion in 4 Ezra. The evidence indicates that John is a highly skilled persuader who uses the full range of persuasion techniques to advance his message. By comparison, the writer of 4 Ezra is a less effective persuader who sometimes gives the reader conflicting persuasive messages.

## Session 3

**Logan Williams, University of Exeter**

***'Living beyond Flesh: Philo and Paul's Mystical Technologies'***

This paper explores how Philo and Paul envisage utilising certain technologies to enable humans to live in a mystical, celestial existence. For Philo, circumcision is a technology of bodily self-

modification that ‘checks the superfluous impetuosity of the male’ (QE 3.47). Coupled with obedience to Torah, these practices enable men to live in suspension from the epithumiai and pathēmata generated by the sarkic body and therefore bring the incorporeal, noetic aspects of the self to exist in heavenly spaces. Rejecting Torah-observance as effective technologies in this regard, Paul suggests that only correct manipulation of divine pneuma facilitates humans to transform into celestial beings (hagioi) and to live outside the domain of flesh. Initiating a hypothetical conversation between these authors, this paper highlights how Jews were engaging in technological disagreements in antiquity: Philo and Paul advocate differential accounts of the mystical technologies that enable humans to live beyond the domain of quotidian, fleshly bodies.

**David Burnett, Marquette, Milwaukee**

***'Star Differs from Star (1 Cor 15:41): Celestial Hierarchicalism and Exodus Tradition in Paul's Resurrection Mythos'***

*(paper to be circulated in advance, and discussion with David via Zoom)*

Scholars commonly locate the source of Paul’s analogy for the resurrection body in 1 Cor 15:39–49 in the enumerated creatures of Genesis 1. Some have suggested Sir 43:1–10 lies behind the variegated glory of the celestial bodies in 1 Cor 15:41. Paul seems to list each of the respective terrestrial creatures and their bodies in hierarchical order, as he does with the celestial bodies, relating the resurrection body to the later. This suggests Paul envisioned the coming resurrection of the dead resulting in a kind of celestial hierarchicalism. In this paper, I will argue the source for the celestial hierarchicalism apparent in Paul’s resurrection mythos is an

apocalyptic reception of Exodus tradition, namely, the hierarchical ascent of the cosmic mountain in Exodus 24. The ascent of Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, when read in view of its parallels in the Ugarit Baal Cycle and subsequent reception in the Hebrew Bible, sheds considerable light on the development of early Jewish resurrection beliefs, especially the kind we find in 1 Cor 15:41.



**Quiet Spots:** For reflection and solitude

- [Lade Braes](#) (walking trail along Kinnesburn)
- [St Salvator's Chapel](#)
- [St Andrews Botanic Garden](#)

**Uni Buildings:** Beautiful spots around the Uni

- [Martyrs Kirk](#) (church turned library)
- [King James Library](#) (at St Mary's College)
- [St Leonard's Chapel](#)

## 7. Paul

Chairs: Dorothee Bertschmann & Matthew Novenson

Location: Buchanan Theatre

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### Session 1

Chair: Katherine Hockey, University of Aberdeen

**Grace Emmett, University of Sheffield**

***'Reimagining Paul: Apostolic Portraits of Masculinity'***

This paper reflects on the process of commissioning artists to bring Paul and his letters to life in fresh ways in the form of a public exhibition entitled "Reimagining Paul: Apostolic Portraits of Masculinity", due to tour cathedrals later this year. In this paper, I outline the value of this project for the academic community. After reflecting on the process of collaborating with artists to translate academic research (namely, my recently completed doctoral research) into publicly accessible content, I will spend the majority of the paper introducing the newly commissioned visual media, which will be ready by the time of BNTC. This discussion will center around how such a reimagination of Paul helps us to "reverse the hermeneutical flow" (Kreitzer) when it comes to a number of Pauline texts, including 2 Cor 12:7–10, with particular respect to gender. This paper is also an invitation for the Paul seminar to join in with "reimagining" Paul, as well as the way in which Pauline studies as a discipline is constituted.



**Tyler Hoagland, University of St Andrews**

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

A renewed consideration of the royal connotations of the story of Exodus 34 suggests the relationship between the two ministries of 2 Corinthians 3 is not based on a replaced covenant but on covenant fulfillment in the person of the true king, Jesus. Paul draws on Exodus 34 in 2 Corinthians 3 for more than the imagery of the renewed giving of the ancient covenant. This passage is a key text in the characterization of Moses as a king, most clearly seen in Philo’s *Life of Moses*. Yet despite being a divine liaison who brings the law, Moses is not the law’s living embodiment. The juxtaposition in 2 Corinthians 3 is not between ministries of old and new covenants, but between a glorious lawgiver and a representative of the true king, the embodied law himself. The new covenant of which Paul is a minister is the result of Jesus’s fulfillment of the royal task, not of the replacement of an earlier covenant.

**Ryan D. Collman, University of Edinburgh**

***“‘You’re a Shining Star’”: Doxa, Pneuma, and Human Mortality in 2 Corinthians 3’***

While the past decade has seen a considerable shift in Pauline scholarship regarding Paul’s relationship to his ancestral traditions, recent treatments have broadly focused on Romans and Galatians (with a dash of Philippians and hint of 1 Corinthians for added flavor). One text that has been broadly, if not completely, overlooked within this scholarly shift—the so-called “Paul within Judaism” perspective—is 2 Cor 3. This paper offers an attempt at reconciling some of the

perceived incompatibilities between this new understanding of Paul and what Paul writes in 2 Cor 3. Here, I focus on Paul’s language of *doxa* and *pneuma* as it pertains to the “ministry of death” and mortality. Rather than being understood as a text that promotes a proto-supersessionist replacement of Judaism with Christianity, I argue that within its wider epistolary (and Pauline) context this passage should be understood in light of Paul’s preoccupation with the problem of human mortality and the hope of a future pneumatic and celestial existence.

**Session 2**

**Melissa J. Barciela Mandala, University of St Andrews**

***‘The Body as a Site of Transformation in 4 Maccabees and 2 Corinthians 4:7–12’***

This paper argues that the suffering body is a distinct site of multi-faceted transformation in 4 Maccabees and 2 Corinthians 4:7-12. Not only do Paul’s writings feature intriguing language about the body as a location of human-divine activity where agency interacts and exchanges, but also Paul wrote within the adolescence of broader Greco-Roman constructions of the body and philosophical reflections. Further, there is a rise in modern inquiry within the fields of classics, philosophy, and biblical studies regarding the body as a socio-cultural construct wielded by authors in particular ways. This paper highlights this lacuna in Pauline studies, namely that the suffering body is an important organizing concept for illuminating Paul’s understanding of suffering. It then examines the conception of the suffering body in 4 Maccabees and argues that, borrowing the language of “site” from Foucault, it features as a site of virtue formation and a

constructed image wielded for persuasion. These findings are placed in conversation with intriguing resonances in 2 Corinthians 4:7-12 to highlight the presentation of the suffering body as a distinct site of transformation.

**Alexander Chantzantoniou, University of Cambridge**  
**'Paul's Iconic Christ among Mediterranean Cult Statues: A Comparison of Divine Images'**

Ever since the so-called 'material turn', classicists and art historians have witnessed an explosion of interest in ancient Mediterranean cult statues as material epiphanies of the gods. Drawing from this research, this paper outlines ritual perceptions of divine images among Greeks, Romans, and other non-Jews as *comparanda* for Paul's iconic claims about Christ in 2 Corinthians. For Paul, Christ is the image of the Jewish god (εἰκὼν τοῦ θεοῦ), in whom god's presence (τῆς δόξης τοῦ θεοῦ) is seen and known (4.4–6). Insofar as Paul and his gentiles-in-Christ are a 'temple' of this god (6.14–7.1), I suggest that Christ-in-them is the cult statue within it (cf. 4.7–12), through whom the deity lives and walks among his people. I argue that, notwithstanding Paul's polemics against iconic ritual elsewhere in his Corinthian correspondence (1 Cor 8.1–11.1), his iconic claims about Christ in fact operate within and innovate upon a ritual perception of divine images that was otherwise common in ancient Mediterranean religiosity—intelligible and recognisable as such to his gentile followers.

**Matthew Sharp, University of St Andrews**  
**'Physics and Cosmology in 2 Corinthians 3–5: Stoic, Platonic... or Peripatetic?'**

Scholars are increasingly recognising the influence of philosophical physics and cosmology in Paul's letters, but there is little agreement about how to weigh the relative influence of Stoicism and Platonism. The problem is particularly acute in 2 Cor 3–5, which Stanley Stowers (2017) characterises as "a remarkable combination of Stoic materialism and Platonic mentalism." In this paper I argue that the first-century CE Peripatetic treatise *On the Cosmos* provides a useful lens through which to view the disparate influences on this section of 2 Corinthians. It is useful, firstly, because it presents a coherent presentation of God, heavenly bodies, *pneuma*, and cosmos that is a closer analogue to Paul's presentation of these concepts than any single Stoic or Platonic text. Secondly, even where it differs from Paul (most notably in the matter of eschatology) it is instructive for the way it similarly combines Platonic, Aristotelian, and Stoic ideas into a coherent whole with traditional notions of divinity and piety.

**Session 3**  
**Book review panel on B. G. White, *Pain and Paradox in 2 Corinthians* (Mohr Siebeck, 2021)**

**Dominika Kurek-Chomycz, Liverpool Hope University**  
**Alex Muir, University of Edinburgh**  
**Chris Tilling, St Mellitus College**  
**B. G. White, The King's College**

## 8. Synoptic Gospels

Chairs: Tim Carter & Kent Brower

Location: Quad Room 32 (United College)

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### Session 1

Chair: Katherine Hockey, University of Aberdeen

**Andy Angel, St Andrew's, Burgess Hill**

***'Divine Warrior Christology in Matthew and Mark, the earliest Palestinian Community, and possibly Jesus'***

This paper explores a neglected thread in the quest for early high Christology. Since Martin Hengel's *Son of God*, much attention has been focused on exalted humans, principal angels and the figure of Wisdom as possible models for or parallels to Jesus' heavenly enthronement and identification with or as God. Despite Alan Segal's suggestion, little attention has been focused on the figure of the Divine Warrior. This paper seeks to illustrate how Matthew and Mark both draw on a living tradition of Divine Warrior mythology in Second Temple Judaism to identify Jesus with the Divine Warrior of Israel, and how this identification probably lies behind the maranatha prayer of the primitive Christian community in Jerusalem.

**Tim Carter, London School of Theology**

***'Why did Joseph of Arimathea give Jesus a Decent Burial?'***

How did the body of a man crucified by the Roman authorities on the treasonous charge of being the 'king of the Jews' end up being buried in the kind of tomb normally reserved for the elite? This scenario is

deemed to be so implausible by Crossan, Ehrman and others that it casts doubt on the claim that Jesus was buried at all.

My paper will review the evidence that it was standard Roman practice to leave the bodies of those who had been crucified unburied, and assess the extent to which Jewish sensibilities over leaving the bodies of the dead unburied might have overridden this, given Pilate's apparent lack of sensitivity to the nation over which he was governor. It will be argued that Pilate was open to bribery, and that as a member of the Jewish ruling aristocracy, Joseph would have been a wealthy man (Mt. 27:57), and therefore had the requisite resources to persuade Pilate to release the body.

It is also likely that it was the Jewish ruling class who were engaged in the process of building tombs for ancient prophets (Mt. 23:29// Lk. 11:47), partly as a way of seeking to make atonement for the historic sin of killing prophets. If Joseph, as a prominent member of the council, supported this project, then he may have felt that history was repeating itself when the council condemned to death a man widely regarded as prophet. Given this scenario, there is good reason to suppose that he would have intervened and used his resources to ensure that the body of Jesus received a proper burial. The interment of Jesus' body in a rock-hewn tomb can thus be shown to have a plausible historical basis.



## Session 2

**Kyongmo Kim, University of Aberdeen**

***'Why did not Matthew explain the delay of parousia? Comparison of the eschatological delay in Matthew and 2 Baruch'***

Many scholars have argued that Early Christianity and first-century Judaism confronted a similar problem of the eschatological delay. However, Matthew's approach to the eschatological delay is different from the Jewish apocalypse and even the other books of the New Testament (e.g. 2 Pet 3:8-9): he does not explain the delay. Comparing Matthew with 2 Baruch—both books known as written in a similar period, right after the destruction of the temple—this paper will argue that Matthew's imminent expectation of the end of the age made this difference in coping with the eschatological delay. Despite his implications of the delay of the parousia, Matthew maintained Jesus' sayings about imminent expectations of the End in his gospel, which even sound like false prophecies to our contemporary readers. This paper will also suggest that Matthew understood the destruction of the temple in A.D. 70 as the beginning sign ushering into the end of the age, which was regarded as only one of the events that would occur at the End in 2 Baruch.

**Edmund Y. M. Leung, University of Edinburgh**

***'A Spatial Examination of the Disciples Being with Jesus in Mark's Narrative by Soja's Thirdspace Theory'***

Mark's narrative contains more vivid descriptive details than the other gospels. One of the striking features of Mark's storytelling is the literary creation of a private space for Jesus and his disciples.

This sphere enables the disciples to experience their presence with Jesus, echoing Jesus' commission of his disciples exclusively in Mark (ἔσθιν μετ' αὐτοῦ in 3:14). While previous scholarship affirms the positive function of the disciples' presence with Jesus in terms of the ancient master-pupil relationship, Mark uses the private space to accentuate that the disciples are no different from those outsiders in their inability to understand Jesus and his ministry (4:12). However, a close examination of this space within the narrative context remains elusive. As a provocative approach with combing the historical and social understanding of space, Soja's thirdspace theory arguably illuminates the significance of the disciples' presence with Jesus in the private space, manifesting a theological transformation beyond the unidirectional movement from being an outsider to an eligible insider in terms of Mark's discipleship.

**Session 3: Panel review of Professor Helen Bond's book, *The First Biography of Jesus: Genre and Meaning in Mark's Gospel* (Grand Rapids: Eerdmans, 2020).**

Helen Bond is Professor of Christian Origins and Head of the School of Divinity at the University of Edinburgh. She is also President of the British New Testament Society. The reviewers on the panel will be Dr. Kent Brower, Nazarene Theological College, Manchester, and Professor Richard Burridge.



## 9. The New Testament and Christian Theology

Chairs: Erin Heim & Jamie Davies

Location: Session 1 & 3, Buchanan 305; Session 2, Upper College Hall

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### Session 1: The Gospels and Theological Anthropology

Chair: Jamie Davies, Trinity College Bristol

**Christopher Porter, University of Divinity**

***“Love One Another” – A socio-cognitive approach to the love command as perichoretic anthropology***

Approaches to theological anthropology via the Fourth Gospel have traditionally focused on belief as engaging the high Christological points of the λόγος-incarnation or the Father-Son relationship. However, the Fourth Gospel and Johannine Epistles also strongly emphasise broader relational aspects of belief. Therefore, this paper will explore the intersection between the horizontally relational aspects of the Fourth Gospel to see how they inform our theological anthropology. In order to dance between the extremes of Barth’s “I and Thou” formulation (CD III.1) and Barr’s stinging assessment of this exegesis as “ill-judged and irresponsible” (1994), this paper will read the Fourth Gospel with Zizioulas’s *Being as Communion and Communion and Otherness* in conversation with socio-cognitive approaches to group identity (Tajfel, Turner, Reicher, Halsam, etc). From this perspective we will examine the love commands—and related μένω discourse—in the upper room (John 14-16) as an entry to considering socio-anthropological perichoretic dynamics and their related psychological underpinnings.

**Ahmed Ragab AbuZayd, University of Wales Trinity Saint David**  
***‘The Interplay between Biblical Ethics and Moral Theology: The Impact of the Doctrine of Humanity on Matthew the Poor’s Reception of Jesus Traditions regarding Filial Relations’***

In this paper, I will build on recent attempts to bridge the gap between biblical ethics and moral theology [e.g., Harrington and Keenan 2002; Zimmermann 2018] by examining the ways in which Matthew the Poor seeks, in his commentaries on the four canonical gospels, to interpret Jesus’ teaching on filial relations. Attention will be paid in particular to how this twentieth-century exegete seeks to address the tense relationship between promoting and relativising aspects of filial relations in the teachings of Jesus. Then, I will explore how he presents filial relations in his moral systematic theology (1991;1992).

Informed by the work of Stephen Barton on ‘Biblical Hermeneutics and the Family’ (1996; 2001), I argue that Matthew the Poor, the well-known Coptic Orthodox theologian, could be used as a paradigm for building bridges between biblical ethics and moral theology. This could be elaborated in his use of the doctrine of humanity to interpret the passages that relegalize filial relations (e.g., Mk 10:29-30; Mt. 19:29; Lk. 18:29-30) and the application of these passages in past and present.

## Session 2: Review panel of David Ford, *The Gospel of John: A Theological Commentary* (Baker Academic, 2021)

This is a joint session with the Johannine Literature Seminar

*Panellists:* Richard Bauckham, Andrew Lincoln, and Catrin Williams

## Session 3: Paul and Theological Anthropology

Chair: Erin Heim, Wycliffe Hall

**Drew Everhart, University of St Andrews**

### ***‘Word, Spirit, and Flesh: the Implications of Pauline Spirit-Christology for Theological Anthropology’***

Few biblical authors develop the relationship between Christ and the Holy Spirit as thoroughly as Paul. In fact, it is Paul’s writings on the Spirit that have primarily inspired the doctrine of Spirit-Christology. Spirit-Christology, simply put, is an approach to understanding the person and work of Christ through the prominent and indispensable lens of the person and work of the Spirit. While the implications of this doctrine are far reaching, one relatively unexplored avenue is the doctrine of humanity. This paper therefore begins with an exegetical analysis of Pauline Spirit-Christology. In this analysis, I argue that, for Paul, the Spirit unites persons in communion. This includes both the union of the believer and Christ and the union between members of Christ’s body. This unitive work of the Spirit, I argue, tells us something about the nature of humanity. The human creature is created for the kind of communion that the Spirit brings. This

communion constitutes persons, determining who and what we are in relation to other persons, both divine and human.

**Chris Kugler, Houston Baptist University**

### ***‘Paul’s Supralapsarian Vision’***

Recent research in to Paul’s *imago Dei* christology and anthropology (esp. Rom. 8.29; 2 Cor. 3.18; Col. 1.15–20; 3.10) has suggested to a number of scholars (esp. Sterling, Cox, van Kooten, and Kugler) that Paul’s language and thought here reflects an appropriation of the Jewish wisdom tradition and of Middle Platonic intermediary doctrine. But what has been less appreciated is that this Pauline appropriation of Middle Platonic intermediary doctrine expresses a teleology, as can be seen in the formulation of Romans 8.29 but even more so in 1 Corinthians 15.20–58. And this Pauline teleology, moreover, presupposes a ‘supralapsarian’ vision in which the Son’s incarnation and glorification of the humanity of Jesus of Nazareth—in and through which, by the Spirit, God intends to glory human beings—is not logically or theologically contingent upon the ‘fall’ (‘Incarnation [and Glorification] Anyway’). Though some theologians throughout church history have advocated for a supralapsarian christology, they have rarely appreciated that Paul expresses such a vision or the ways in which he has done so.

**Ben Leighton, Trinity College Bristol**

### ***‘Emma Wasserman on Anthropology, Plato, and Sin in Romans 6-8’***

In light of apocalyptic readings of Paul and the philosophical-centric interpretations of scholars such as Stanley Stowers and Troels

Engberg-Pedersen, Emma Wasserman proposes a reading of Romans 7 which places it in dialogue with Middle-Platonic thought. Focusing on Plato's anthropological conception of the self, in addition to tracing subsequent depictions made by Middle-Platonic thinkers, Wasserman proposes a lens by which she claims to illuminate the disputed text. Accordingly, Wasserman offers an identification of the Pauline 'I' and suggests an explanation for the agential role given to sin, further extending this into Romans 6 and 8. Whilst Wasserman offers a helpful challenge to apocalyptic readings of Romans 6-8, her position is not without criticism. Wasserman's anthropology, as located in Middle-Platonism, will be evaluated, and particular attention given to her anthropological conclusions. A question of Wasserman's linguistic convictions and the role of πνεῦμα will be raised which, accompanied by a reconsideration of Graeco-Roman mythological and philosophical claims, will allow for an exploration of ways by which Wasserman's thesis can be integrated with the apocalyptic Paul.



Sunrise from Kirkhill -- Photo by Eric Foster-Whiddon

### Panel A: School 5 (United College)

Chair: Tom de Bruin

**Sarah Shin, University of Aberdeen**

***'The Jubiliary Messiah as Kinsman-Redeemer: Implications of Old Testament Scholarship on the Jubilee for New Testament Studies and Theology'***

In The Jubilee from Leviticus to Qumran, Old Testament scholar John Bergsma demonstrates how the jubilee evolved from a legal-socio-economic institution into an ethical, eschatological, and messianic concept post-exile. The jubilee's association with liberation is eschatologized so that the eschatological jubilee is interpreted as the coming of a royal and/or priestly Messianic figure appointed by the God the go'el, and the debt addressed by the jubilee concerns not only money, but also moral-spiritual debt. He concludes, "these general observations may be of assistance in evaluating the significance of jubiliary allusions or motifs in the New Testament."

This paper explores the significance of jubiliary allusions in select New Testament passages which speak of debt forgiveness (Luke), the apokatastasis in Acts 3:21, the combined reference to Isaiah and Ezekiel in Revelation 21-22. Drawing upon Bergsma's work and that of theologian-freedom-fighter André Trocmé, who emphasizes the jubilean themes in Jesus' teachings, I suggest that the jubilean allusions in the New Testament reveal the opportunity to examine the theological implications of the Messiah as the go'el and kinsman-redeemer who delivers his people from physical and spiritual bondage—for the jubilee.

**Ludwig Beethoven J. Noya, Vanderbilt University**  
***'Exodus-Conquest & Sabbath Rest Motifs in Hebrews: Problematizing a Colonial Imagination'***

In this paper, I aim to nuance the notion of resistance and anti-imperial in the epistle to the Hebrews, especially in its concept of Rest in Hebrews 3-4. I will argue that the concept of Rest in Hebrews 3-4 entails a colonial imagination that is manifested in both spatial and temporal colonization. The concept of Rest entails a desire or imagination for a particular group to occupy a space and free time for themselves at the expense of others. In doing so, such a group emulates its colonizers, the Roman Empire, its own oppressors. I will begin by considering what the concept of spatial colonization entails in the Exodus-Conquest motif. Then, I analyze temporal colonization in the Sabbath Rest motif of the Genesis' creation narrative, along with the broader ancient and modern context. Both discussions show how the letter to the Hebrews imagines an imperial occupation of an "empty" land as well as a leisure time at the expense of others.

**J. Andrew Cowan, Georg-August-Universität Göttingen**  
***'What Is Truth? Protectionist Doxa, Deflection, and Serious New Testament Scholarship'***

In a recent article, Stephen L. Young criticized New Testament scholarship written in sympathy to the text as an illegitimate form of protectionism. C. Kavin Rowe then responded with an article characterizing Young's approach as an exercise in deflection and arguing that serious New Testament scholarship should focus on the questions of truth that the New Testament puts to its readers. The central purpose of this papers is to reckon with these essays'

provocative claims about the methods and aims of New Testament studies. After summarizing their arguments, I highlight a few key misunderstandings and the real issue that lies at the heart of the dispute: different construals of the relationship between the New Testament and truth. The remainder of the paper then interrogates the ways in which Young and Rowe criticize and redescribe scholarship that falls outside of their preferred mode and commends an alternative path to these strategies of marginalization.

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**Panel B: Upper College Hall**

Chair: Julia Lindenlaub

**Melissa J. Barciela Mandala, University of St Andrews**  
***'Reimagining Grief: A Comparative Analysis of Grief and Its Social Function in Paul and Epictetus'***

This paper compares Paul (2 Cor. 2:1-11 and 7:8-13) and Epictetus on the topic of grief and its influence on their social visions with respect to the self, the other, and the divine. I employ a comparative methodology, drawing from the work of Jonathan Z. Smith, to demonstrate: (1) There is a fundamentally interpersonal element of grief in the Greco-Roman world, which is attested in both writers; (2) Pauline and Epictetan grief are not antithetical; rather the two operate on parallel social grids, with the shared goal of properly ordering relationships, yet end in different locations; (3) Epictetan grief is a fundamentally disordering agent that hinders proper social relations, whereas in Pauline thought grief is a vehicle for repentance, reconciliation, and unity with respect to the self, the other, and the divine. Grief was an essential pillar of lived experience in the Greco-



Paul's letters also feature grief language. Their shared intellectual milieu and use of  $\lambda\upsilon\tau\tau$ - terms creates intriguing space for dialogue, highlighting areas of convergence and divergence in ways previously unexplored.

**John Anthony Dunne, Bethel Seminary**

***'The Souring of the Ways: Anti-Jewish Readings of Psalm 69 as a Passion Narrative Intertext'***

This paper traces one particular way that the Passion tradition of mixed/sour wine offered to Jesus developed within extra-canonical Gospels, broader NT Apocrypha, Tatian's Diatessaron, and other early Christian writings. Notably, the divergent details regarding these offerings in the Passion narratives were harmonized out of a growing awareness of an allusion to Psalm 69 (68 OG/LXX) with its reference to gall and sour wine. The tradition comes to be stabilized as sour wine mixed with gall, even though that is not something that we see in the canonical Gospels. Further evidence that Psalm 69 controlled the harmonization of these traditions is seen from the way that Early Christians also drew upon the imprecations from the broader context for polemical leverage against the Jews. This hermeneutical and apologetic trajectory developed despite the fact that (a) the Gospels show varying degrees of awareness of the Psalm in their respective Passion accounts, and (b) they do not indict anyone making the offer, except for Luke (implicitly), when the Roman soldiers do so mockingly.

**Ben Kolbeck, Kings College London**

***'Pontius's Conscience: Pilate's afterlives and apology in late antiquity'***

If Pontius Pilate ever dreamed of timeless renown, he almost certainly would not have guessed that it would be due to his summary execution of a difficult Galilean peasant. Yet through this he became one of history's best-known Romans, his name preserved in creedal formulae which do not even identify Jesus' apostles.

A figure demonised as evil and pusillanimous in most medieval and modern retellings, Pilate's position in early Christian thought is more complex. Christian authors writing under the Roman empire often went out of their way to excuse his condemnation of the son of God, and claim the governor as proto-Christian. Moreover, this tradition was not extinguished by Christianity's emergence as the dominant religion in the late Roman empire, but was rather accelerated. Focusing particularly on John Chrysostom and Augustine, this paper explores late antique apologetic readings of Pilate and his actions, connecting them to deeply-held needs amongst many early Christian authors to integrate their identities as Christian believers with their identities as subjects of the empire which killed their god.

**Panel C: Buchanan Theatre**

Chair: Grace Emmett

**Natasha O’Hear, University of St. Andrews*****‘A Visionary Awakening: Highlights from the visual history of Acts 9.1-19 (and parr.)’***

This paper will take the form of a critical summary of the visual history of Paul’s conversion on the Road to Damascus in Acts 9.1-19 (and Acts 22.6-21 and Acts 26. 12-18) moving from medieval visualisations of Paul on foot, such as that found in the 9th Century Vivian Bible, through to the extra-biblical iconographic tradition that developed of Paul as a knightly figure who is thrown from his horse at the moment of divine revelation. This well-loved iconographic theme will be explored via images from the 15th Century Livre d’Heures d’Étienne Chevalier, Michelangelo’s 16th Century Conversion of Saul, Caravaggio’s early 17th Century Conversion of Saul and William Blake’s Conversion of Saul (c.1800). Emphasis will be placed throughout on the interplay between the textual and visual traditions and in particular on how the images in question were both shaped by and, in some cases, provide insight into evolving attitudes towards the phenomenon of visionary experience. Thus we move from various artistic evocations of the (broadly) Augustinian conception of visionary experience to Caravaggio’s more personal exploration, all the way through to Blake’s visualisation of his own conception of ‘imaginative sight’. Engaging with the visual tradition in this way ultimately helps to inform a deeper understanding of this seismic moment within the New Testament corpus.”

**David Ray Johnson, Regents Theological College*****‘The Visual Interpretations of the Spirit in the French Apocalypses’***

The Apocalypse is a vision that has inspired copious creative expressions through visual art. Visual criticism approaches visual art as interpretation or exegesis, essentially, commentary of the biblical text as advocated by Cheryl Exum. This study examines the visual interpretations of the seven spirits and the spirit in the Apocalypse in the French illuminated manuscripts as commentary. The manuscripts include the Burckhardt-Wildt Apocalypse (1294–1300 CE), the Dresden Apocalypse (1300–1316), the Harley Apocalypse (1300–1320), Cloisters Apocalypse (1320), and the Yates Thompson Apocalypse (1370–1390). These manuscripts offer a collection of visual interpretations of the seven spirits and the Spirit, which consists of images of the seven torches, the seven eyes, and the seven horns of the Lamb in Revelation 4–5 and the πνεῦμα ζωῆς in Rev. 11.11. The images offer a unique experience of the biblical text that expresses the visual nature of the Apocalypse.

**Siobhan Jolley, University of Manchester, ‘There’s Something About Mary, The Memification of St Javelin and Magdalene-Madonna Conflation’**

When an image of a rocket-armed saint with a Ukrainian crest in her halo went viral in February 2022, internet users and media outlets alike described St Javelin as a Mary Magdalene image. That the work is in fact a Madonna renders it an excellent case study in the conflation of these Marys in popular imagination.

Despite assertions that the icon draws on the Magdalene's representation of repentance and rebuilding, it actually adapts Chris Shaw's 2012, *Madonna Kalashnikov*. The alteration of the weapon (AK-47 to Javelin) and the attribution of the woman (Madonna to Magdalene) speaks to assumptions about the 'underdog' status of the Magdalene, the relationship between Church and nation, and Warner's historic "muddle of Marys" (2013).

This paper uses the work of Warner and Kateusz and Beavis (2021) to explore the misattribution of St Javelin, arguing that the meme explains as much about the reception of New Testament Marys as it does about Western conceptualisations of Church and nation in Eastern Europe.

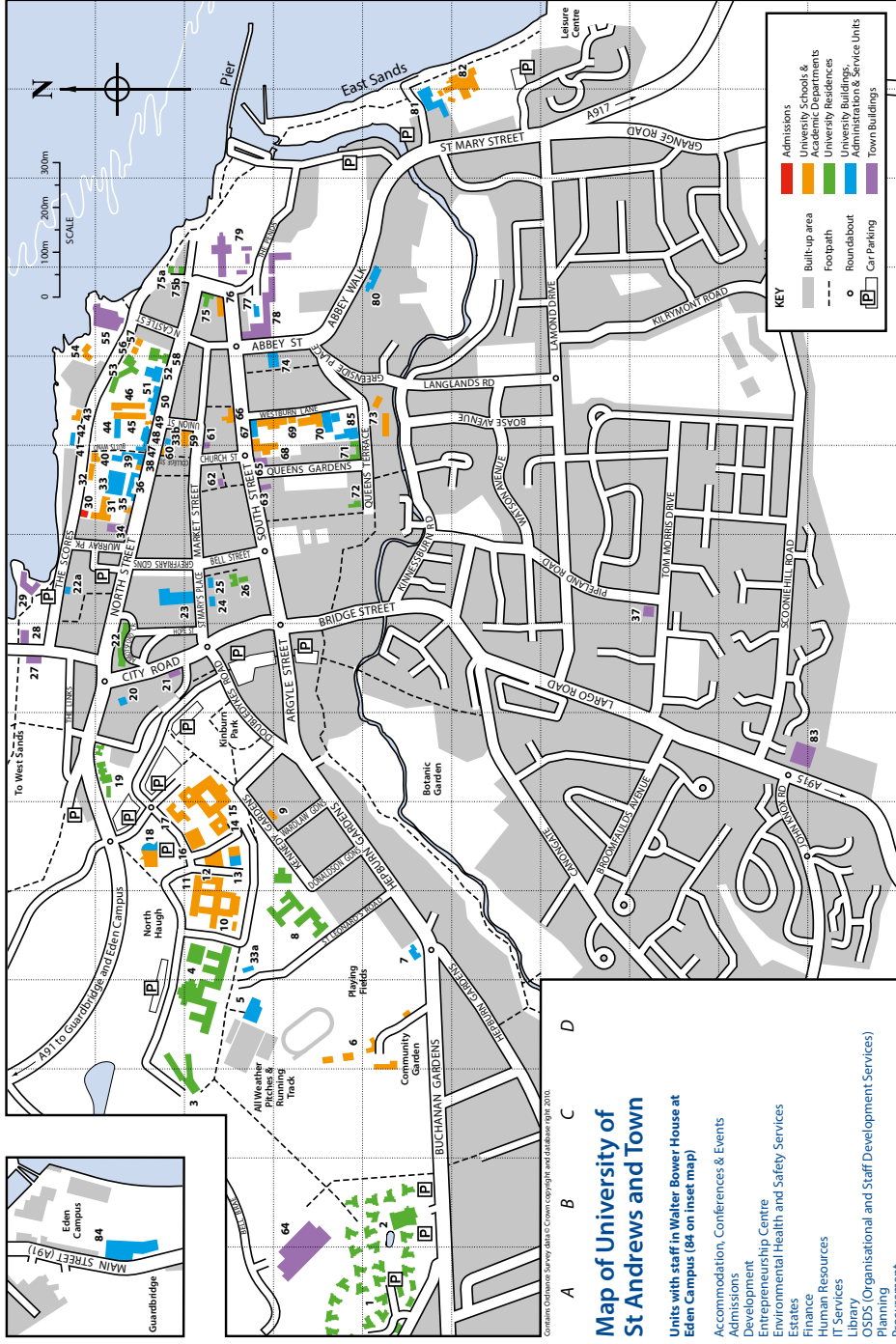
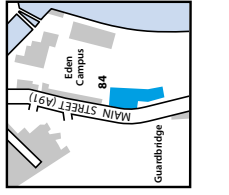


### **Green Spaces:** When you have to get out

- St Mary's Quad
- St Salvator's Quad
- East Sands

### **Walking Routes:** Take a walk for a think or a chat

- [Lade Braes](#)
- [Fife Coastal Path](#)
- [Old Course](#) (open to public on Sundays)



## Map of University of St Andrews and Town

Units with star in Walter Bower House at Eden Campus (84 in inset map)

- Accommodation, Conferences & Events
- Admissions
- Entrepreneurship Centre
- Environmental Health and Safety Services
- Estates
- Finance
- Human Resources
- IT Services
- Library
- OSDs (Organisational and Staff Development Services)
- Planning
- Registry
- Proctor
- Research & Innovation Services
- Residential & Business Services
- Student Accommodation Services
- Technology Transfer Centre

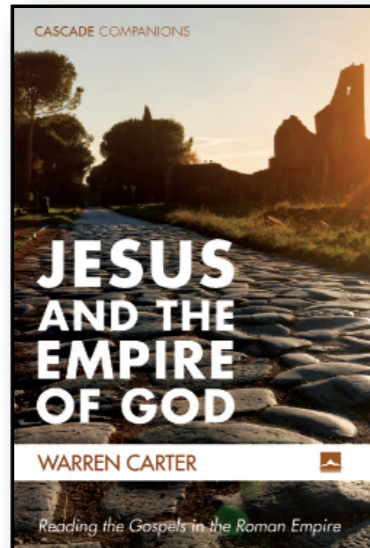
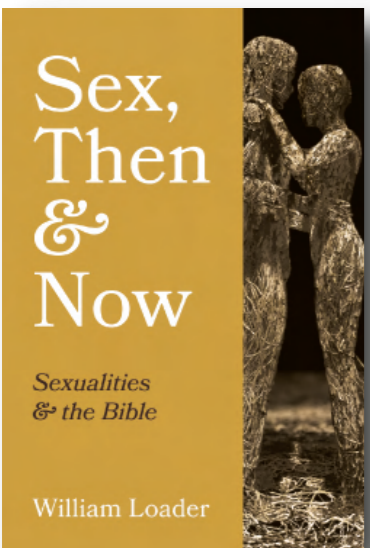
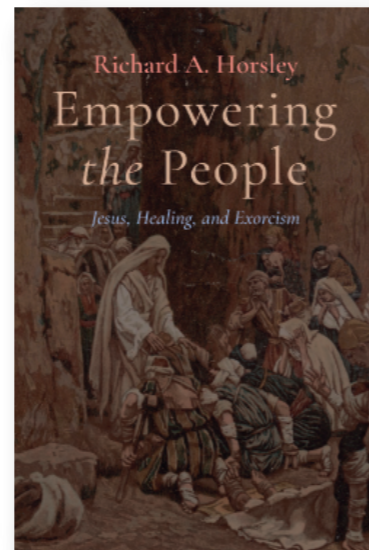
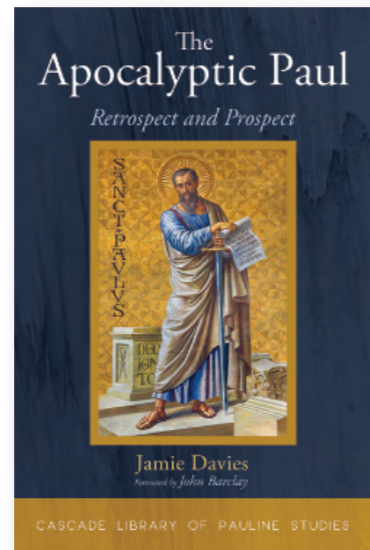
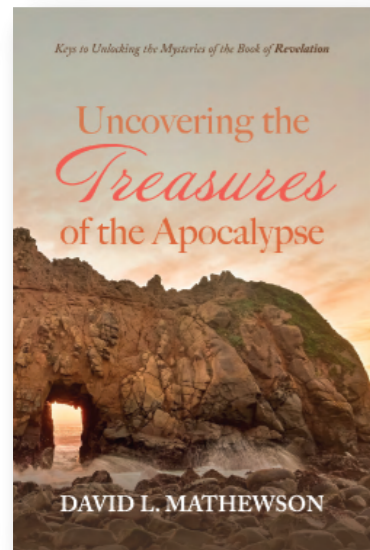
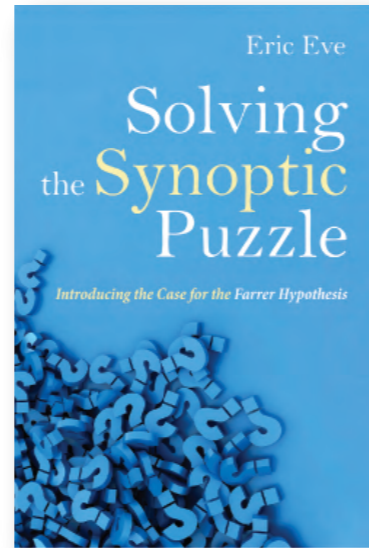
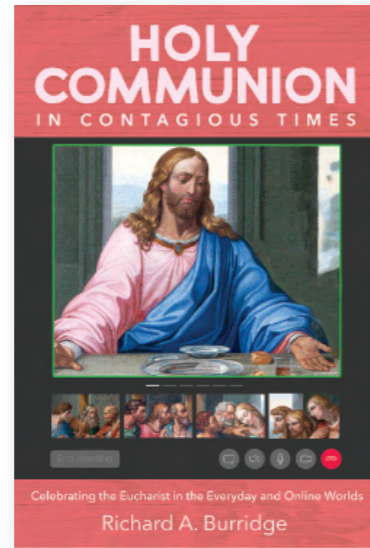
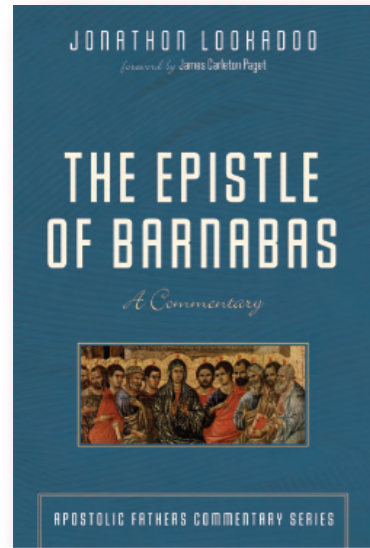
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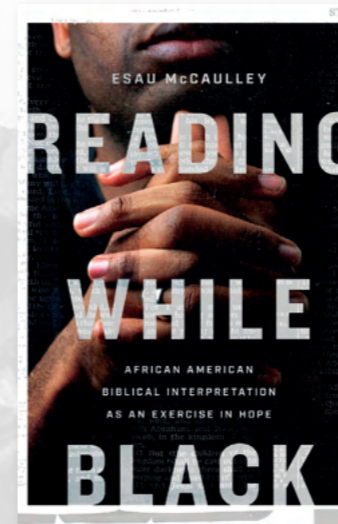


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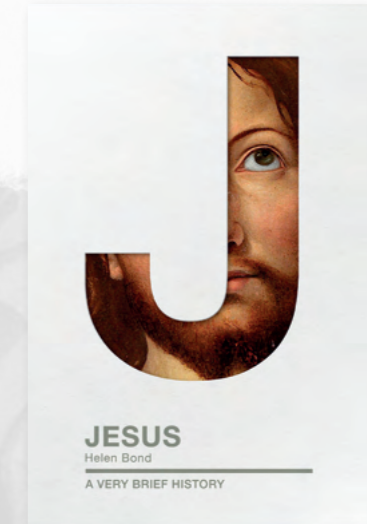
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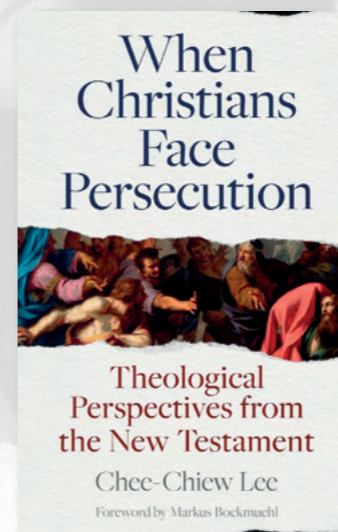
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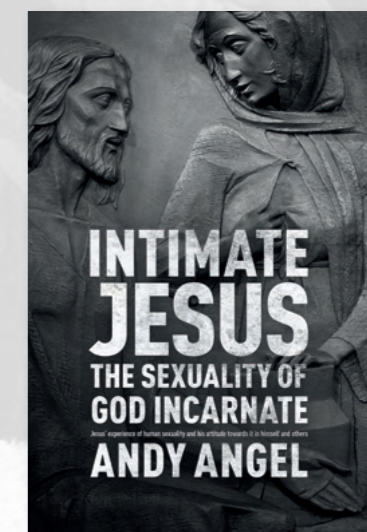
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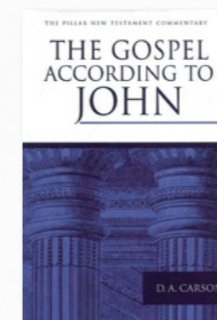


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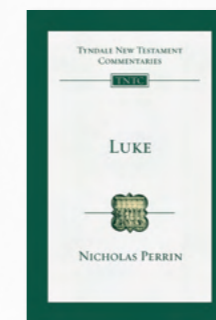


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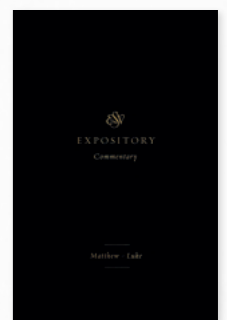
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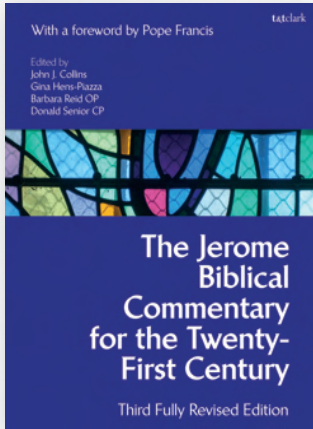
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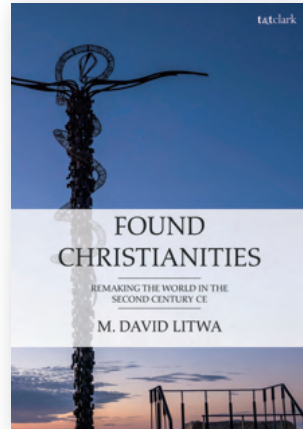




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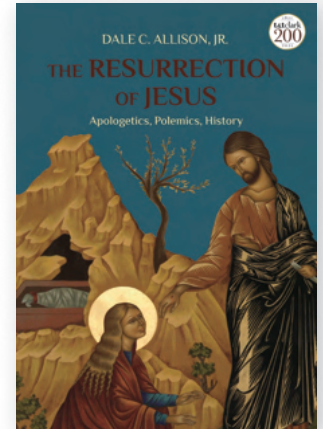
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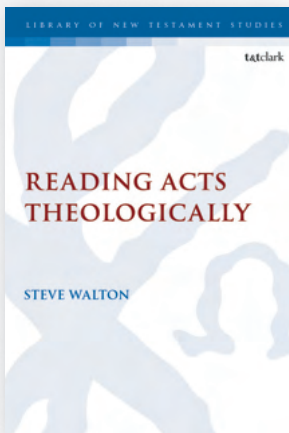


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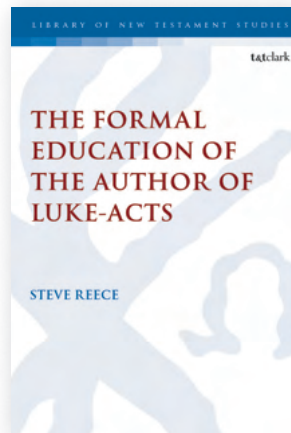


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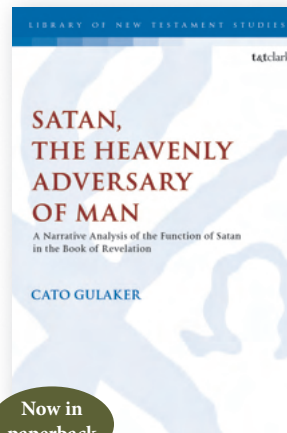
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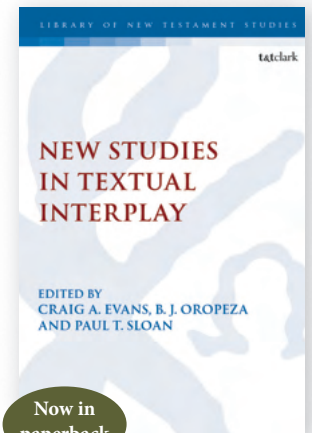


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