



CANADIAN SOCIETY OF BIBLICAL STUDIES
SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

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2022 Complete Programme

(updated: March 18, 2022)

Monday, May 30

Monday 11:45 a.m.-1:00 p.m. (Eastern)

**SPECIAL STUDENT SESSION:
A POSTDOC OR NOT?**

Presided by: Morgyn Babins (University of Toronto)
Zoom Host: Morgyn Babins (University of Toronto)

Questions and anxieties about what to do once you have completed your PhD can be overwhelming. A postdoctoral position is often a good way to transition from being a student/candidate to being a professional in the field, as these positions typically have a higher degree of freedom when it comes to the direction of one's research. How do you know if a postdoc is right for you? Panelists will be asked to discuss their experiences with postdoctoral research positions. From the application process, to funding, to workload, panelists will share tips and tricks for deciding whether a post-doc might be the right fit. How does a SSHRC postdoc differ from a university-funded postdoc? How much is a typical funding package? Does a postdoc look good on your CV no matter what, or does it depend on whether you are looking for a teaching-stream or tenure-stream position in the future? When is the best time to start looking for postdoc positions? The advice from seasoned academics who have obtained a postdoctoral research position should prove to be invaluable for graduate students in all phases of their degrees, but in particular for those finishing up their dissertations and looking towards the future.

Panelists:

Greg Fewster (University of Toronto and Royal Ontario Museum)
Andrew Krause (ACTS Seminaries of Trinity Western University)
Philip Yoo (University of British Columbia)

Monday 1:15-2:45 p.m. (Eastern)
ANNUAL GENERAL MEETING
Presided by: Colleen Shantz (St. Michael's College, Toronto School of Theology) Zoom Host: Agnes Choi (Pacific Lutheran University)

Monday 3:00-4:00 p.m. (Eastern)
PRESIDENTIAL ADDRESS
Presided by: Judith Newman (Emmanuel College, Toronto School of Theology) Zoom Host: Agnes Choi (Pacific Lutheran University)

Colleen Shantz
(St. Michael's College, Toronto School of Theology)
Oh, the Humanities!: Meaning and the Critical Study of Religion

Tuesday, May 31

Tuesday 11:30 a.m.-1:10 p.m. (Eastern)
SPECIAL SESSION: GENDER AND SEX IN THE BIBLE AND THE ANCIENT WORLD: THE HEBREW BIBLE AND APOCRYPHA
Presided by: Hanna Tervanotko (McMaster University) and Shawna Dolansky (Carleton University) Zoom Host: Mark Leuchter (Temple University)

11:30-11:35 Welcome & Introduction (Hanna Tervanotko & Shawna Dolansky)

11:35-11:50 Amelia Brownridge (University of Toronto)
Zion as Femina Sacra: The Prophetic Marriage Metaphor in Light of Agamben
Jerusalem, or Mount Zion, is frequently personified in the biblical exilic literature as an adulterous wife wedded to God. Through this marital metaphor, a woman's place within – and often expulsion from – the borders of patriarchal control become synonymous positions for Israelite society subject to colonial rule. To expand on the position of Lady Zion, who is simultaneously cast outside of marital boundaries, yet continuously subject to God's sovereignty, I will utilize Giorgio Agamben's theory of biopolitics developed in his work *Homo Sacer: Sovereign Power and Bare Life*, and liken Zion to feminist interpretations of the bare-life figure, namely, *Femina Sacra*.

11:50-11:55 Discussion

- 11:55-12:10 Laurence Darsigny-Trépanier (Université du Québec à Montréal)
Between Seduction and Aggression: Gender Dynamics and Consent in Proverbs 7
 In this paper, I dispute the received idea concerning the identity of the Strange Woman of Pr 7. I contend that her profile resembles that of an aggressor, not a seductress. Our modern construction of sexuality can be used to deepen our understanding of the gendered power relations at work in this narrative. Therefore, I examine the gender subversion that is explicit in the chapter, where the woman is performing an active sexuality, while the man is performing a passive one, contrary to a stereotypical conception of heterosexual roles. Furthermore, I explore the notions of aggression and consent, which are often neglected and substituted by that of seduction.
- 12:10-12:15 Discussion
- 12:15-12:30 Break
- 12:30-12:45 Christine Mitchell (University of Saskatchewan)
Scribalism, provincialism, gender: Chronicles and the resisting author
 What does it mean to call the speaking voice of Chronicles “the Chronicler”? Is this a scribe, an author, an implied author, a narrator? Is this voice gendered? Is it locatable in time and space? Who decides, and on what bases? What role does the modern scholar-author have in constructing and resisting the Chronicler? This paper will explore these and related questions, with a special focus on how the gender of the scholar impinges on questions of scribalism and authorial social location for biblical texts.
- 12:45-12:50 Discussion
- 12:50-1:05 Laura Kassar (Université de Montréal)
“En contournant le coin nous l’avons vue”: Suzanne et les mécanismes de la vision en Daniel 13
 Cette communication proposera une interprétation de la figure de Suzanne en Daniel 13. En nous intéressant à la mécanique des jeux de regards dans le texte, nous démontrerons les implications épistémologiques qui ressortent de cette péricope biblique par rapport au rôle de la vision dans l’élaboration d’un discours (tenu pour) vrai. En déployant une lecture dans l’esprit de l’herméneutique féministe du soupçon, nous observerons en quelles manières le privilège de la vision se voit distribué de manière inégale à travers le récit. Nous tenterons également d’esquisser la possibilité d’une herméneutique alternative qui sollicite le loqtorat de Daniel 13 en tant que témoin.
- 1:05-1:10 Discussion

Tuesday 11:30 a.m.-1:15 p.m. (Eastern)
NEW TESTAMENT STUDIES I
Presided by: Matthew Thiessen (McMaster University) Zoom Host: Matthew Thiessen (McMaster University)

11:30-12:00 Ian W. Scott (Tyndale Seminary)

Matthew's Parable of the Wedding Feast as a Repeat Performance of Metaphorical Insight

Matthew's parable of the Wedding Feast (Matt 22:1-14) seems like the worst kind of allegorizing. It seems to force gratuitous and arbitrary changes onto the Q parable he received (Luke 14:16-24). Matthew's tale becomes less egregious, though, if we read it not as a version of the same parable, but as a new performance of the metaphorical insight that underpinned the original. Matthew assumes the freedom to fuse the metaphor behind the Parable of the Banquet from Q together with other traditional Jewish metaphors in an organic way. The changed elements in the surface narrative of Matthew's story are not just arbitrary, and neither are they simply forcing aspects of the kingdom idea back onto a narrative where they do not belong. Rather, Matthew enriches the metaphor at the bottom of the story and then "replays" the events of the parable, allowing the interaction between the newly layered source domains to suggest new details. The result is not merely an interpretation of the original parable, but a new act of metaphorical insight modeled on the original.

12:00-12:30 Martin Sanfridson (McMaster University)

How to Understand Jesus' Death in the Gospel of Mark: The (Possible) Influence of the Noble Death Tradition of Philosophers

This paper discusses how Mark portrays Jesus' death and whether he was influenced by the concept of a noble death in Greek and Roman philosophy. The archetype of this type of death was Socrates, who met death with solemnity and in a state of utter calm. In contrast, Jesus' journey to his death on a cross was in many ways humiliating and paved with anguish. There is, however, more to Jesus' death, and Mark highlights Jesus' readiness to die in several ways and passages and emphasises his bravery in the face of death. This blend of humiliation and strength suggests that Mark used various traditions in his writing of the story of Jesus' life and death, and that one of these was the concept of the noble philosopher's death.

12:30-12:45 Break

12:45-1:15 Susan Lankowski (Martin Luther University College, WLU)

Storytelling and Spatiality in the Gospel of Mark

The parable discourse of Mark 4:1-34 demonstrates Jesus's use of story and storytelling to visualize the central notion of kingdom of God in the Gospel of Mark (1:13-14). For Mark's first century hearers, these stories reflected their agrarian reality, making them accessible and ripe for the retelling. For Mark's Jesus, these stories overlapped his hearers' lived space and a space Jesus associated with God, forming a nexus of lived reality and the divine: the kingdom. This paper argues that Mark 4 is pivotal in its use of storytelling techniques for hearer's to visualize fully participating in the kingdom (4:24-25) and to persuade hearers into a cycle of retelling (4:14; 4:30-32).

Tuesday 1:30-3:15 p.m. (Eastern)
HEBREW BIBLE STUDIES I
Presided by: Judith Newman (Emmanuel College, Toronto School of Theology) Zoom Host: Morgyn Babins (University of Toronto)

- 1:30-2:00 Andrew M. Brockman (McGill University)
Look Not at the Fat of Rams: Attitudes on Sacrifice in 1 Sam 15-16
 1 Samuel 15:22-23, & 16:7 contain two maxims that are moral summaries of their respective pericopes. This paper will examine the meaning of these maxims through their perspective on the sacrificial system of the Pentateuch, reflected in similar attitudes found in the books of Hosea, Amos, and Jeremiah. It will argue that both maxims share the same attitude towards the law and what it meant to be an obedient follower of yhwh, and these maxims are intended to challenge the implicit attitudes of the broader narratives of Saul and David.
- 2:00-2:30 Ryan Schroeder (University of British Columbia)
The (Spirit) Medium is the Message: 1 Samuel 28, Scribal Culture, and Oracular Consultation
 In this paper, I consider how a few biblical depictions of oracular consultation reflect the scribal culture that produced them. I bring the narrative in 1 Samuel 28 (Saul's inquiry via the necromancer) into conversation with Isa 8:16–22 and Ezekiel 8, 14, and 20. Although these texts show few signs of literary dependence, they are thematically connected insofar as they relate to oracular consultation, illicit divination, and written prophecy. I argue that these texts evince a view of suprahuman knowledge that is distinctly scribal: they elevate (the consultation of) written revelation above the elicitation of new (oral) oracles.
- 2:30- 2:45 Break
- 2:45-3:15 William S. Morrow (Queen's University)
The Loyalty Oath in Nehemiah 10
 Commentators generally recognize that Nehemiah 10 records a type of covenantal ceremony. Nevertheless, they seldom recognize its parallels with ancient Near Eastern loyalty oaths. As instruments for guaranteeing the good order of a state, the performance of many administrative tasks was guaranteed by practices of oath imposition. This paper proposes to contextualize the ceremony recorded in Nehemiah 10 within the tradition of ancient Near Eastern loyalty oaths. In particular, it will point out parallels with the genre of Hittite royal instructions sometimes called "Dienstanweisungen."

Tuesday 1:30-3:15 p.m. (Eastern)
REVIEW OF TONY BURKE'S <i>NEW TESTAMENT APOCRYPHA: MORE NONCANONICAL SCRIPTURES</i> (vol. 2) <i>JOINT SESSION WITH CSPS</i>
Presided by: TBD Zoom Host: Agnes Choi (Pacific Lutheran University)

- 1:30-1:50 Ron Charles (University of Toronto)
- 1:50-2:10 Sean Hannan (MacEwan University)
- 2:10-2:30 Mona Tokarek LaFosse (Martin Luther University College, Wilfrid Laurier University)
- 2:30-2:45 Break
- 2:45-3:00 Response: Tony Burke (York University)
- 3:00-3:15 Discussion

Tuesday 3:30-5:15 p.m. (Eastern)
HEBREW BIBLE STUDIES II
Presided by: Laura Hare (University of Toronto) Zoom Host: Laura Hare (University of Toronto)

- 3:30-4:00 Daniel Sarlo
The Sun-King and Paradise in the Hebrew Bible
In spite of several seemingly contradictory biblical passages regarding the afterlife, it is clear that the concept of Paradise existed in ancient Israel. As elsewhere in the Ancient Near East, this post mortem fate is linked to the divine nature of the king and his relationship to the solar deity. While all human beings were slated for Sheol, exceptionally heroic or righteous rulers were destined to dwell eternally with the sun god on the holy mountain of the eastern horizon. This presentation examines the interrelated notions of the Sun-King and Paradise in the Hebrew Bible and explores their broader Ancient Near Eastern context.
- 4:00-4:30 Heather Macumber (Providence University College)
Disappointing Dragons: The Powerless Monster of the Hebrew Bible
The story of the chaos monster has dominated biblical scholarship, a tale of a dragon that resurfaces throughout Israel's history in the guise of successive political empires. However, an examination of Jer 51, Ezek 29 and 32, and Dan 7 demonstrates a surprising lack of conflict or battle in the Hebrew Bible. Unlike the Enuma Elish or Baal Cycle, a focus on an extended fight between the god/goddess and the chaos monster is absent. This omission serves as a reassurance to the readers that the power of the empire was limited as the monsters' threat to the divine world is quickly neutralized. I argue that the downplaying and/or elimination of such a key element of the combat myth is an intentional mechanism of resisting empire and the punishment of the monstrous body further reinforces its humiliation.

4:30-4:45 Break

4:45-5:15 Russell L. Meek and Elizabeth Mehlman (William Tennant School of Theology and Moody Theological Seminary (Meek); Southern Seminary (Mehlman))

A Comparative Analysis and Trauma Reading of Qohelet, Ludlul Bel Nemeqi, and the Babylonian Theodicy

Ludlul Bel Nemeqi and the Babylonian Theodicy have typically been investigated through the generic lens of speculative wisdom, often in comparison to and concert the biblical book of Job. These three books together were thought to push back against the prevailing wisdom of their time, particularly as it relates to a certain view of gods'/God's justice, variously called retributive justice, retribution theology, and the deed-consequence nexus. These previous studies have provided important insight into the worldview and religious systems of their ancient authors. However, as Will Kynes has persuasively argued, generic considerations—particularly in the case of ancient wisdom literature—often act as blinders, unintentionally preventing the consideration of other profitable interpretive lenses and conversation partners. The present paper therefore shifts the conversation about “speculative wisdom” by putting Ecclesiastes into dialogue with these two ancient Mesopotamian works and reading the three of them through the lens of trauma. The proposed reading of these books acknowledges conflict observed by previous studies of so-called speculative and traditional wisdom and argues that this conflict represents these works' efforts to cope with what modern readers would call trauma outside of the dominant lens through which their culture viewed trauma, namely retribution. Ecclesiastes, Ludlul Bel Nemeqi, and the Babylonian Theodicy each recognize the inability of retributive justice to answer fully the question of human suffering, and their efforts to navigate their relationship to the divine vis-à-vis inexplicable suffering offers modern readers an ancient model of doing the same.

Tuesday 3:30-5:15 p.m. (Eastern)
EMOTION AND AFFECT IN MEDITERRANEAN ANTIQUITY SEMINAR: DIVING IN WITH DELEUZE
Presided by: Isaac Soon (Crandall University) Zoom Host: Richard Ascough (Queen's University)

3:30-3:45 Anne Létourneau (Université de Montréal)

Rock, Rizpah, Saq: Creating a Grieving Space with the Help of the Dead and the Non-Human

This paper explores Rizpah's defensive and caring grief (2 Samuel 21:10), as she stands vigil over the bodies of the seven sons and grandsons of Saul. Her two sons Armoni and Mefibosheth, as well as Merab's sons, are found among the victims of violent death. With the help of her *saq*, a textile object pervaded with its ritual use as a mourning signifier, she builds a space of resistance, midway between tent and tomb, to protect the bodies against the desecrating touch of animals and birds. I propose to explore this textile and affective space of grief, created by Rizpah, using critical theories that touch on gender, material, and animal studies. First, I rely on Sara Ahmed's *Queer Phenomenology* (2006) to think through the spatiality depicted in 2 Sam 21:10 and the orientation taken by the main character of this scene towards the other bodies – human and non-human, dead and alive –, as well as material objects and natural phenomena (sackcloth, rock, rain). The mortuary care Rizpah performs in this verse can also be examined with the ideas of *assemblage* (“agencement” in French) and *rhizome* developed by Deleuze and Guattari (1980). These “notions” will allow me the

opportunity to investigate the multiplicity at stake in Rizpah’s scene of resistant mourning as her body connects with the bodies of the seven “sons”, her textile and mineral environment, as well as the field animals and the birds. The fangs, claws and beaks of these non-human animals threaten as well as “brush” against the woman and her “sons” skin. Non-human connections shape human embodiments, including through death. Moreover, in addition to Rizpah’s, other non-human and non-living agencies need to be assessed. As suggested by Sonia Hazard when discussing the new material turn in religious studies, we must consider how “[...] things must be understood as sensuous entities that do cultural work in ways not reducible to ideation or signification” (2013, 67). With the help of Ahmed and Deleuze & Guattari, I will look into the multiple agents at play in the scene of 2 S 21:10, agents that contribute to the fluid crafting of an affective space of mourning and grief, beyond the sole body of Rizpah. Without losing track of the woman’s important mortuary mothering, I will consider how textile, rock, animals, and dead humans participate in the co-constitution of this unique space of agentive grief built on the very relational experience of “caring for the dead” (Sonia 2020; Suriano 2018).

3:45-4:00

Bradley H. McLean (Knox College, Toronto School of Theology)

What Can Christ’s Body Do? Affect and Emotion in 1 Thess. 4.13–18

Perhaps the most striking aspect of Paul’s exhortation to the Thessalonians is what Christ’s body is can do. Deleuze defines a body in terms of its capacity to affect and be affected by other bodies. While we cannot experience these molecular somatic events directly, we *do* experience their aggregate values as rhythms of bodily intensity. Deleuze associates the rhythm of rising bodily intensity with the emotion of joy, and the corresponding rhythm of declining bodily intensity with the emotion of sadness. This paper will argue that through a temporary suspension of our attention to Christ’s molar body in 1 Thess. 4.13–18, we can recognise the capacity of his molecular body to affect other bodies.

4:00-4:15

Harry Maier (Vancouver School of Theology)

Affect Theory and the Shepherd of Hermas

This essay will use the critical affect theory of Gilles Deleuze and Sarah Ahmed to explore the insight affect theory brings to the study of the second century apocalypse, the Shepherd of Hermas. The work was one of the most popular and widely read works by early Christ believers, a popularity that can be accounted for in part by the way it treats its audience to lively interactions of Hermas with his revelators and how it invites readers/listeners into engagement with the wide range of feelings he experiences as he meets them. While these encounters have often been explored with the help of attention to ancient novelistic conventions, affect theory offers a new way of analyzing this emotion laden text. The essay contrasts the Deleuzian approach to affect with that of Brian Massumi, Eve Sedgwick, Silvan Tomkins, and others to show how Hermas emerges as a dynamic character assembled from encounters, settings, and material objects. It draws on Sarah Ahmed’s theorization of “happy objects” to investigate this assemblage of affects more precisely, by attending to the ways Hermas is positioned amongst various revelations and settings and the ways his revelators celebrate or criticize him for his various emotions and inclinations toward different objects.

4:15-4:30

Break

4:30-4:45

Response: Maia Kotrosits (University of Waterloo Institute of Hellenistic Studies)

4:45-5:15

Interaction & discussion

Wednesday 11:30 a.m.-1:15 p.m. (Eastern)

HEBREW BIBLE STUDIES III

Presided by: Heather Macumber
(Providence University College)

Zoom Host: Morgyn Babins (University of Toronto)

11:30-12:00 John Kessler (Tyndale University)

The Nations in Haggai 2

The references to the nations in Haggai 2 have been of longstanding interest to interpreters. While the earlier suggestion that the ‘desire of the nations’ in 2:7 constituted a messianic allusion has largely been discarded, ongoing discussion exists on two points: First, why do the treasures of the nations come to the Temple in 2:7? Second, are the passages describing the ‘shaking of the nations’ (2:6-9 and 21-22) subsequent redactional additions to the book? The latter approach has been recently proposed by Jakob Wöhrle and Martin Leuenberger, who tie these verses into a broader “foreign nations-1 redaction” evident in other portions of the 12. This paper will assess the issues involved and assert that detailed attention to the book of Haggai as a unique entity within the 12 is essential to the understanding of the nations in Hag 2, and to the broader discussion of the redactional history of the book.

12:00-12:30 Goran Zivkovic (McMaster Divinity College)

Rites of Passage Reimagined: The Transformative Function of Imagined Rituals in the Haggai–Zechariah 1–8 Corpus

The Haggai–Zechariah 1–8 corpus is among the finest examples of prophetic literature where ritual matters are thoroughly addressed. Besides the evident theological concerns with the reconstruction of the temple, this corpus also refers to a number of rituals which, according to Grimes’s classification, can be categorized as infelicitous (Hag 2:10–14; Zech 7:2–6), felicitous (Hag 2:18; Zech 4:9; 8:9, 19–23), and imagined (Zech 3–4). It is generally agreed that vision reports four and five (Zech 3–4), with their discernable ritual content, play a central role in Zech 1:7–6:15 and even broader within the Haggai–Zechariah 1–8 corpus. Previous studies which dealt with the rituals described in Zech 3–4, usually argued that their function was to achieve restoration of leadership, to effect the consecration of a new temple, or to provide the means by which sin will be purged from the community—to mention only a few suggestions. What is common to all these studies is the neglect of the fact that the rituals described in Zech 3–4 are not rituals that are actually performed on the ground but rather imagined in the visionary world of the prophet. This paper readdresses the question of the function of rituals delineated in Zechariah’s two central vision reports (Zech 3–4) by having a specific focus on their imaginative nature. Using an approach based in ritual studies (Ronald L. Grimes and Bruce Kapferer), this paper demonstrates that the transformation of infelicitous rituals (Hag 2:10–14; Zech 7:2–6) into felicitous ones (Hag 2:18; Zech 4:9; 8:9, 19–23) is accomplished by reimagining rituals within the visionary world of Zechariah (Zech 3–4). The present paper contributes to scholarship in at least three ways: first, the study employs a contemporary ritual theory by Ronald L. Grimes and Bruce Kapferer which produces some overlooked insights. Secondly, this study argues that imagined rituals described in Zech 3–4 have the primary function to transform infelicitous rituals described in Hag 1–2 and Zech 7–8 into felicitous ones. Finally, this study paves the way for further research on the function of rituals that are described in the visionary world of Old Testament prophets.

12:30-12:45 Break

12:45-1:15 Mark Boda (McMaster Divinity College)

From Judah to Israel: Developments in Communal Identity in the Haggai-Malachi corpus

There are indications that the final section of the Twelve Prophets represents a corpus comprised of Haggai, Zechariah and Malachi. Within this corpus there are indications of development, reflecting ongoing reflection and social development in the post-Babylonian period. One key feature lies in the various identities attached to the community beginning in Haggai with a focus on Judah, leading to Malachi with its focus on Israel. This paper highlights these shifts within the corpus, focusing ultimately on the key role of traditions incorporated into Zechariah 9-11, especially from the Isaianic tradition.

Wednesday 11:30 a.m.-1:45 p.m. (Eastern)

NEW TESTAMENT STUDIES II

Presided by: Agnes Choi (Pacific Lutheran University)

Zoom Host: Agnes Choi (Pacific Lutheran University)

11:30-12:00 Chiaen Liu (China Evangelical Seminary)

Aspectual Theory Pedagogy through Plots in Chinese Martial Arts Novels

It is very difficult to teach aspectual theories in Konie Greek in a context in which the used language preserves a relatively loose idea of verb tense. Chinese martial arts novels, however, have been a popular culture in the community. One can find an interesting phenomenon that this type of novel usually manifests ideas of grounding (background or foreground) to show the main theme. This paper, therefore, will argue that the three-fold verbal aspect (following Porter's theory) matches the literary plot arrangement in the martial novel which can stand as a helpful tool to understand the concept of aspectual theory.

12:00-12:30 James Magee (Vancouver School of Theology)

Farrer plus John (and Q): Lukan Ambiguity and a Synthetic Solution to the So-Called 'Synoptic Problem'

If the Two-Source Hypothesis is endorsed by a majority in contemporary New Testament scholarship as being the best available solution to the so-called 'Synoptic Problem', then the Farrer Hypothesis enjoys the status of being its official opposition. Both views have their strengths and weaknesses, and in this paper I will suggest a way beyond the current impasse through a synthesis of their strong points, as well as inclusion of the oft-neglected gospel of John in understanding the literary relationships between the New Testament gospels. I aim to show that repeated examples of ambiguity in Luke's version are best explained as attempts to harmonize conflicts between Mark and Matthew or Mark/Matthew and John.

12:30-12:45 Break

12:45-1:15 Gregory Fewster (University of Toronto)

Is "Authorship" a Useful Category in New Testament Studies? Considerations from a Book Historical Perspective

Authorship has long been a foundational category in New Testament studies, understood to refer to the singular creative personality behind the composition of texts. The author, however, has become a troubled category, thanks to developments in literary theory since the 1960s and,

more recently, the new philological turn. This paper addresses the question of the utility of the category of “author” for the current phase of the field. Drawing on insights from Book History and recent scholarship on the material conditions of textual production in Mediterranean antiquity, this paper sketches a more granular description of the creative agencies in textual composition, paying special attention to relevant distinctions between the two major New Testament literary forms: Gospels and Letters.

1:15-1:45

Rebecca Runesson (University of Toronto)

The Social Context of Tax Collection in the Eastern Provinces and the Diffusion of the Jesus Movement

The aim of this paper is to investigate whether tax collectors, a frequently occurring demographic in the Gospels, had the types of social networks which made them ideal vectors for the spread of new (religious) ideas. The spread of the early Jesus Movement has been studied from different perspectives, many focussing on the ideological appeal of Christ groups. In this paper, I take a different approach to the question by instead identifying a specific demographic present in early Christ-following literature –tax collectors – and, using comparative papyrological evidence from Egypt, investigating the possible mechanisms behind the transmission of the Jesus Movement from this group. If tax collectors can be demonstrated to have been highly connected individuals in the eastern provinces, then this may well be part of the puzzle as to how early Christ groups were able to spread to such a varied demographic (Roman soldiers, peregrini, Jews, non-Jews, etc.) in a relatively short period of time.

Wednesday 2:00-3:35 p.m. (Eastern)
SPECIAL SESSION: GENDER AND SEX IN THE BIBLE AND THE ANCIENT WORLD: SECOND TEMPLE LITERATURE
Presided by: Hanna Tervanotko (McMaster University) and Shawna Dolansky (Carleton University) Zoom Host: Hanna Tervanotko (McMaster University)

2:00-2:15

Channah Fonseca Becar (McMaster University)

Gender and demons in the Testament of Solomon

The Testament of Solomon is a pseudepigraphic folktale that narrates the story of Solomon building the Temple of Jerusalem alongside other stories about magic, angelology, astrology, and demonology. Out of the many demons that Solomons talks to in this text, three are female demons who possess unique characteristics compared to their male counterparts. This paper is an exploration of those female demons, their characteristics, and their place in ancient Jewish demonology.

2:15-2:20

Discussion

2:20-2:35

R. Gillian Glass (University of British Columbia)

Aseneth the Prophet. Women’s Access to the Divine in Greek Second Temple Literature

Women’s epiphanic experiences in Second Temple literature offer a variegated image of female connection to the divine. Beginning with Joseph and Aseneth, this paper argues that Aseneth’s encounter with the Angel should be read as a prophetic call narrative. This expanded biblical narrative plays on male/female revelation in the Hebrew tradition to portray

Aseneth as prophet(ess). Then, I compare Aseneth's epiphany to those of Job's daughters in T. Job and Eve in the GLAE. While these texts all assume that women can experience epiphany, these women's(in)ability to understand what they see complicates whether or not these are positive or negative portrayals of female experiences.

2:35-2:40 Discussion

2:40-2:55 Break

2:55-3:10 Carmen Palmer (Stetson University)

The Role of Gender and Sexuality in Ancient Jewish Piety, Knowledge, and Conversion

In the books of Esther and Judith, both female protagonists use their sexuality, intelligence, and resolve to save their people and in the process, also attract either Godfearers or converts to Judaism. This paper assesses the literary characters of Judith and Esther to establish perceptions of important characteristics for a woman, according to these narratives: an ideal woman demonstrates piety and outward expression of her faith. For these reasons, these women function well as purveyors of tradition. The paper then reflects upon the contradiction that whereas these educators are women, the individuals who have converted or adopted Jewish practices are either male (Achior in Judith 14:10) or are of indeterminate gender (those individuals who Judaize in Esther 8:17), but are never women, specifically.

3:10-3:15 Discussion

3:15-3:30 Katharine Fitzgerald (McMaster University)

Food, Seduction, and Deception: The use of Food in Judith

This paper will focus on the ironic use of food as a means of boundary setting in the book of Judith and the interplay between sexuality, deception, and food. Food plays an important role in the narrative of Judith, the defenseless widow who beheads the powerful Holofernes by deceiving and seducing him. Ironically, it is inside the very bag in which Judith brought her own food to his camp, so as to maintain Jewish dietary rules, that she smuggles Holofernes's head in and announces their victory over the enemy. I will explore how food is used to maintain Judith's 'Jewishness,' as well as to highlight the superiority of Judaism in this text.

3:30-3:35 Discussion

Wednesday 2:00-3:45 p.m. (Eastern)
EMOTION AND AFFECT
IN MEDITERRANEAN ANTIQUITY SEMINAR: AFFECT THEORY WITH AND THROUGH ANIMALS, PRACTICE THEORY, AND SOCIAL TRAUMA
Presided by: Christopher Zeichmann (Ryerson University) Zoom Host: Richard Ascough (Queen's University)

2:00-2:15 Sébastien Doane (Université Laval)

Interconnected Mourning and Rejoicing; Joel 1-2 and More-than-human Affect Theory

Affect theory in interaction with assemblage theory, animal studies, and new materialism has participated in a nonhuman turn (Grusin 2015). Humanity has always coevolved, coexisted, or collaborated with the nonhuman. Affect theory can gain perspective by interacting with

ancient texts that illustrate the circulation of intensities between animals (human and otherwise), organic and inorganic matter. Recent biblical scholarship working with affect theory (such as Moore 2017) shows novel paths to dismantle the Western notion of “the human” separated from nature.

I will explore the affective intensities flowing between animal bodies (human and otherwise) and the soil in the event of an ecological catastrophe in Joel 1-2 where affective intensities flow between earthly bodies, but they are also presented in relation to the Lord as a form of prayer. I will build on Schaefer’s (2015) work who reconsiders religion by exploring the emotional patterns that make up religion among animals—human and nonhuman—and Barbra King (2014) who explores how animals grieve. In the face of a predicted disaster, reading Joël 1-2 becomes an invitation to become attentive to the circulation of affects as a way to become attentive to the intertwined and interconnected relations of all life forms in a biblical text and how it can in turn affect us readers.

2:15-2:30

Ryan Schellenberg (Methodist Theological School in Ohio)

Love, fear, and obeisance: Practice theory and the social history of religious emotions

Each human body is a product of mutually responsive evolutionary and social histories; so too, therefore, are the affects each body registers. Whereas affect theory, affective neuroscience, and evolutionary theory prioritize shared physiological and thus affective inheritances, the history of emotions, like the anthropology of emotions, indexes the variability of human affectivity as an aspect of social and cultural life. In this essay, I introduce Monique Scheer’s practice-theoretical approach to the history of emotions, which posits that historically contingent emotional norms are embodied through practice as affective dispositions. I then extend this model by returning to Pierre Bourdieu’s conception of bodily hexis, which ascribes the durability of class dominance—and thus, I will suggest, its associated affects—to the embodied residue of what might be called micro-histories of social interaction. This provides the theoretical terrain on which I stage a comparison of Paul’s and Plutarch’s assumptions regarding appropriate affective posture toward the divine. Each set of assumptions, I suggest, is conditioned by habitual experiences of mastery and their embodied affective correlates.

2:30-2:45

Erin Runions (Pomona College)

Shifting Attachments: Encounters with the Unbearable Trauma at the Heart of the Social

How do people change their emotional commitments, the conscious and unconscious drives that motivate them and trigger them? For instance, what makes people dig in and refuse claims to equity and mutuality by minorities? What changes might be necessary for social repair, for reductions in abuse of power, the cultivation of mutual aid, and interdependent flourishing across social divides? Following from Eve Sedgwick’s reparative turn, much has been said about how shift from paranoid to reparative affects might better allow for change. Notable queer and affect theorists Lee Edelman and Lauren Berlant seem to agree with each other in *Sex and the Unbearable* that there are social potentials for shifting emotional or psychic attachments through encounter with what they call the subject’s unbearable incoherence, caused by the fundamental trauma at the heart of the social (the death drive). They disagree on how to get there—Berlant suggests that an affective experience could minorly shift attachments and open up relationality differently, while Edelman insists that it can only happen through a rupturing encounter with the drive. This paper puts Berlant and Edelman into conversation with African American and Latinx theorists such as Sheldon George and Antonio Viegó who rethink the fundamental rupture at the heart of the social from the perspective of slavery and racist trauma, as well as those who think about social healing of that trauma, as

Valorie Thomas does with her notion of diasporic vertigo. Taken together, these theorists ask us to consider what affective moments can move in the direction of social repair, while also acknowledging the impossibility of controlling this process.

- 2:45-3:00 Break
- 3:00-3:15 Respondent: Jennifer Koosed, Albright College
- 3:15-3:45 Engagement and Discussion

Wednesday 4:00-5:45 p.m. (Eastern)
SECOND TEMPLE JUDAISM
Presided by: Judith Newman (Emmanuel College, Toronto School of Theology) Zoom Host: Morgyn Babins (University of Toronto)

- 4:00-4:30 Andrew W. Dyck (Wycliffe College)
The Language of the Qumran and an Aspect of Identity: A Conceptual Metaphor Analysis of ḥarat in Exodus 32:16 and the Dead Sea Scrolls
The only occurrence חרת (“to engrave”) in the Hebrew Bible appears in Exod 32:16 when YHWH marks the decalogue upon stone tablets. Although חרת occurs once in the HB, it appears fourteen additional times in the Dead Sea Scrolls. I take a cognitive approach and analyze the conceptual meaning behind the lexeme’s anthropomorphic usage in metaphor. I contend that the conceptual meaning of חרת in the DSS is firmly rooted in the Sinai episode (or at least with that which was divinely revealed to the Israelites at Sinai) and that, consequentially, the sectarians’ use of חרת intentionally brings their identity closer to the Sinai episode (Exod 19-Num 10).
- 4:30-5:00 Ruby Lee (University of Toronto, Wycliffe College)
Is Philo an Exegete of the Aqedah?
Philo is an important interpreter of the Scripture and one of the most important witnesses to Jewish exegetical traditions and practices during the Second Temple period. The paper argues that to appropriately understand his work and attend to the complexity involved, neither Philo’s Greek nor Jewish identity should be exalted over the other. Arguments are made based on psychological theories on personal identity, the nature of the Hellenistic culture in the Diaspora experience, and his own work. The second part of the paper will discuss Philo’s retelling of Genesis 22:1-19 with attentiveness to his integrated identity, investigating the characterization of Abraham, the nature of Philo’s exegesis, and his theological reflections.
- 5:00-5:15 Break
- 5:15-5:45 Gregg E. Gardner (The University of British Columbia)
Between Texts and Archaeology: Materiality in Early Jewish Sabbath Laws
As the ancient rabbis sought to interpret and apply biblical laws to daily life, they referenced numerous household objects. Pushing back on positivist “Talmudic archaeology” (similar to “biblical archaeology”) scholarship, this paper explores the intense materiality of classical rabbinic texts and explores new ways to read archaeology and biblical literature together. I show how an evidentiary approach to Sabbath laws (as a test case), attending to production

and performance, can illuminate how the material world influenced the ancient rabbis. This paper shows how ancient Jewish literature, and biblical literature in general, contributes to conversations on “material religion.”

Wednesday 4:00-6:15 p.m. (Eastern)
NEW TESTAMENT STUDIES III
Presided by: Agnes Choi (Pacific Lutheran University) Zoom Host: Agnes Choi (Pacific Lutheran University)

- 4:00-4:30 Marion Taylor (Wycliffe College, Toronto School of Theology)
Sixteenth-century Women’s Readings of Paul
Given the centrality of Pauline theology in the history of the church and Paul’s strong and often controversial statements about women, the absence of pre-modern women’s responses to Paul’s writings is a significant lacuna. This paper introduces key women writers on Paul in the sixteenth century. Reading Paul with these women shows that much of the present debate about Paul and women is not new. Key women include Caritas Pirckheimer (1467-1532), Marguerite de Navarre (1492-1549), Marie Dentièrre (1495-1561), Katharina Schütz Zell (1497-1562), and Argula von Grumbach (1492-c.1563).
- 4:30-5:00 Mona Tokarek LaFosse (Martin Luther University College, Wilfrid Laurier University)
Paul and the Politics of Age
Alongside identity markers such as gender, racialization, socio-economic status, ethnicity and education, age is an essential but often overlooked marker of social identity, especially related to eligibility for influential (and deferential) roles in the family and in community. Even though age was a crucial factor in negotiating personal and public relationships in the ancient Mediterranean, it is an identity marker that it has been largely overlooked in early Christian scholarship. There is a noticeable lack of age references in the undisputed letters of Paul. However, clues from Philemon, Galatians 1-2, Romans 16, and 1 Thessalonians 5 suggest that Paul deliberately referenced age so seldom not because it was irrelevant to his ideology, but because he assumed the normativity of age within his social world.
- 5:00-5:15 Break
- 5:15-5:45 B.G. White (The King’s College [NYC])
A ‘Resilient’ Paul? Social Science Theory and Paul's Strength in Weakness Paradox in Conversation
An emerging way in which the social sciences address and improve human suffering is through the concept of ‘resilience’. However, this literature rarely engages the New Testament and its chief author on suffering: the apostle Paul. Building upon White and Cook’s *Biblical and Theological Visions of Resilience* (Taylor & Francis, 2019), this paper initially offers guidelines for constructing a conversation between Paul and resilience theory. It then explores how the persistence of human suffering in Paul’s ‘strength in weakness’ paradox (e.g., 2 Cor. 12.1-10) modifies the optimism of resilience literature. Likewise, resilience theory challenges Pauline interpreters, who too often mistake Paul’s ‘strength in weakness’ material for a ‘theology of the cross’, to take seriously the presence of Christ’s ‘resurrection power’ in the paradox.

5:45-6:15

Bruce Worthington (Wycliffe College)

Populist Features in the Book of Revelation

Populism (which has roots in the Populares of the Late Roman Republic) typically coincides with what Ernesto Laclau calls a “chain of unfulfilled demands” and seeks to reconstruct a nation or “people” around a new political core. Using the work of contemporary political theorist Ernesto Laclau, this paper interrogates populist elements in the book of Revelation, in particular the seven Christ groups of Asia minor. Identifying populist elements in the primary texts of early Christianity helps to clarify the bible’s role in contemporary populist politics and the related field of Christian nationalism.