



ANGELICVM
ROMA
PONTIFICIA UNIVERSITÀ S. TOMMASO D'AQUINO



UNDERSTANDING THE OLD TESTAMENT AS CHRISTIAN SCRIPTURE

An International Symposium



17 – 20 June 2024

Pontifical University of St. Thomas Aquinas (Rome)
Project for the Theological Reception of Scripture

CONFERENCE SCHEDULE

MONDAY, 17 JUNE

ON THE THEOLOGICAL UNITY OF THE OLD TESTAMENT

8:30 **Mass** (optional), Celebrant: Archbishop Augustine Di Noia, OP

MORNING SESSION

9:30 **Markus Bockmuehl** – The Old Testament as Christian Scripture – An Impossible Possibility?

10:15 **Gary A. Anderson** – Sacrifice and Atonement in the Tabernacle Narrative

11:00 **Break**

11:30 **Jennie Grillo** – Is Jesus Present in Israel's Scriptures?

12:15 **Angela Kim Harkins** – Jesus as the Son of David: A Solomonic Messiah?

AFTERNOON SESSION

14:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 8*

16:00 **Break**

16:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 12*

TUESDAY, 18 JUNE

NEW TESTAMENT RECEPTION OF OLD TESTAMENT PROPHECY

8:30 **Mass** (optional), Celebrant: Fr. Dominik Jurczak, OP

MORNING SESSION

9:30 **Dale C. Allison, Jr.** – Jesus and the Scriptures: Skepticism versus Patterns

10:15 **Nathan Eubank** – Does the Old Testament Testify to the Gospel?

11:00 **Break**

11:30 **Anthony Giambrone, OP** – The Christian Canon as Post-Temple Literature

12:15 **Ignacio Carbajosa** – Israel, Bride of the Lord; Jesus Christ, Bridegroom of the Church

AFTERNOON SESSION

14:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 18*

16:00 **Break**

16:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 22*

WEDNESDAY, 19 JUNE
PATRISTIC AND MEDIEVAL RECEPTION
OF THE OLD TESTAMENT AS CANONICAL SCRIPTURE

8:30 **Mass** (optional), Celebrant: Fr. Anthony Giambrone, OP

MORNING SESSION

9:30 **Lewis Ayres** – Towards a Scriptural Canon: On the Necessity of Unveiling

10:15 **Sylvain Detoc, OP** – The Word in Gestation? Variations on a Metaphor of the Scriptures in Saint Irenaeus of Lyons

11:00 **Break**

11:30 **Andrew Summerson** – To Hymn the Trinity: Isaiah 6:3 in Patristic Interpretation

12:15 **Serge-Thomas Bonino, OP** – The Authority of the Old Testament in Aquinas’s Theology

AFTERNOON SESSION

14:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 29*

16:00 **Break**

16:30 **Christopher Seitz** – On Reformed and Early Modern Catholic Controversies Regarding the Old Testament as Canon

17:15 **Antoine Levy, OP** – “Cessatio” and “Promissio”

THURSDAY, 20 JUNE

OLD TESTAMENT AND CONTEMPORARY SYSTEMATIC THEOLOGY

8:30 **Mass** (optional), Celebrant: Fr. Thomas Joseph White, OP

MORNING SESSION

9:30 **Thomas Joseph White, OP** – The Divine Senses of Humanity: Living Prophetic Inspiration and Apostolic Testimony in the Church

10:15 **Michael Sherwin, OP** – Tzedakah: Right Relationship with God, Prefigured and Fulfilled in the Scriptures

11:00 **Break**

11:30 **Hans Boersma** – Christ, Recapitulation, and Interpretation

12:15 **Amaury Begasse de Dhaem, SJ** – The Unity of the Two Testaments, the Trinitarian Taxis, and the Theology of History: A Contemporary Theological Hermeneutics

AFTERNOON SESSION

14:30 **Breakout Sessions** – *Session speakers and topics beginning on pg. 36*

16:00 **Break**

16:30 **Roundtable** – “Moving Forward from Here: What Does the Old Testament Have to Say to the Church? A Conversation between Exegetes and Dogmatic Theologians”
Lewis Ayres, Anthony Giambrone, OP, Jennie Grillo, and Thomas Joseph White, OP

DETAILED SCHEDULE

MONDAY, 17 JUNE

8:30 Mass

MORNING SESSION

9:30 Markus Bockmuehl – The Old Testament as Christian Scripture – An Impossible Possibility?



Markus Bockmuehl is the Dean Ireland’s Professor of the Exegesis of Holy Scripture at the University of Oxford and a Fellow of Keble College, and at present also MacDonal Agape Visiting Professor at the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome. He teaches and researches in the areas of Jewish, biblical, and early Christian studies. His most recent or imminent publications include edited volumes such as *The New Cambridge Companion to Jesus* (Cambridge University Press, 2024), *The Creed and the Scriptures* (Mohr Siebeck, 2024, with Nathan Eubank), and *Holman Hunt and the Light of the World in Oxford* (Routledge, 2024). Another project nearing completion concerns the presence of the risen Jesus according to the New Testament (Baker Academic, forthcoming).

Abstract: Is it still feasible to re(dis)cover the Old Testament as specifically Christian Scripture, after two and a half centuries of Biblical Criticism, but also after a heritage of anti-Judaism, racism, colonialism, and other -isms and -phobias? A viable Christian reading may demand of us at once a return to the sources of our faith and a courageous advance beyond the ideological pitfalls and polarizations of contemporary culture wars.

This opening lecture will attempt to trace these challenges more than it can claim to answer them. We begin by noting the well-documented loss of Christian confidence in the Old Testament as revelation, in church and academy alike, which coincides in Western biblical studies with its reduction, often without remainder, to the abstract status of “Hebrew Bible”, the supposed cultural artefact of an entity called “ancient Israel” or “the ancient Mediterranean”. This historically distanced, untethered Bible typically operates in explicit contrast to the historic Scripture of living Christian or Jewish faith communities. By stripping away the terminology and the reality of “Scripture” and “Old Testament”, soi-disant historical study often appears effectively to have become a discipline of nobody’s Bible in particular. What might it take for reasonable faith to read the Old Testament once again as Christian Scripture in the present century?

While acknowledging the important and well-placed concern for what has been called the “per se voice” of the Old Testament, my remarks will conclude with three suggested avenues of engagement for our problem:

- 1) Becoming freshly attentive to the ways in which the Old Testament’s voice speaks in the New, while attending to a robust critique of what is widely called its “use” by the New Testament authors.
- 2) Re-learning how to read Israel’s Bible as religious Scripture in conversation with the people of Israel. This humble and respectful exercise will involve especially the rabbis and other Jewish contemporaries of the early Christians, as indeed it did for several of the Fathers – however consumed they often were by Christian triumphalism. It should similarly commend exegetical engagement with present-day Jewish believers and interpreters – and also, more controversially, with the lively reality of Jesus-believing Jews.
- 3) Finally, and perhaps most distinctively, recognizing the nature of the Old Testament’s priority as the primary “Scriptures” and “Prophets” for the early church: For most of its history, Christian theology read them not as vaguely typological or messianically predictive so much as actively Christophanic. Ever since the Gospels, faith’s most important encounter in the Old Testament is not with the Psalmist or the final redactor, but with Christ himself: He walks its pages and accompanies its protagonists.

10:15 Gary A. Anderson – Sacrifice and Atonement in the Tabernacle Narrative



Professor Gary Anderson is the Hesburgh Professor of Catholic Theology at Notre Dame University. Professor Anderson has won numerous awards, including most recently grants from the American Philosophical Society, the Lilly Endowment, and the Institute for Advanced Study at Hebrew University in Jerusalem. Professor Anderson is well known for his books *Sin: A History* and *Charity: The Place of the Poor in the Biblical Tradition* (Yale University Press, 2009 and 2013). His newest book, *That I May Dwell Among Them: Incarnation and Atonement in the Tabernacle Narrative*, appeared in 2023. Some recent articles include: “To See Where God Dwells: The Tabernacle, Temple, and the Origins of the Christian Mystical Tradition”; “The Roman Church as Casta Meretrix”; and “God Doesn’t Break Bad in the Old Testament.”

Abstract: It is a firm presumption among many Christian readers of the Old Testament that the sacrificial system is ordered to the forgiveness of sins. Yet this presumption meets a grave problem in the Tabernacle narrative. This story culminates in the onset of the tamid, or daily sacrifice (Exod. 29:38-42), an offering that signifies by metonymy the entire sacrificial system in Daniel. In this paper, I will explain how the tamid sacrifice, in spite (or because!) of this problem, can be seen as a figure for Christ’s own sacrifice on the Cross and in the Eucharist.

11:00 Break

11:30 Jennie Grillo – Is Jesus Present in Israel’s Scriptures?



Jennie Grillo is the Tisch Family Associate Professor of Theology at the University of Notre Dame, working in the field of Hebrew Bible/Old Testament. Her current interests include the book of Zechariah, ideas of divine embodiment in the Bible and in Christian theology, and the place of the dead in the Old Testament and its history of interpretation. Her recent book *Daniel After Babylon: The Additions in the History of Interpretation* has just come out with OUP, and her first book was *The Story of Israel in the Book of Qohelet: Ecclesiastes as Cultural Memory* (OUP, 2012).

Abstract: Many of the Old Testament texts which have traditionally been used to speak of the pre-incarnate Word actually stress absence more than presence, or at least a sort of omnipresence which eschews particular place. Wisdom has her home in heaven (Wisd. 9:9-10, 17; Sir. 24:1-2, 4-5), and when she is sent forth from there into the world, she is everywhere more than somewhere, filling the world and pervading all things (Wisd. 1:7; 7:24; 8:1); she is behind and above the contingencies of history (Wisd. 8:8; Prov. 8:15-16), ministering or simply resting in the inmost recess of tabernacle or temple (Sir. 24:10-11). She is always just out of reach, elusive, above all to be sought (Sir. 3:12; 6:27; Job 28). At the same time and in a different register, Old Testament ways of speaking about God resist concrete embodiment (contra Sommer, Stavrakopoulou, Marksches, Wagner, et al.) and elaborate a kind of presence which eludes and defers materiality: fire, footsteps, a winged sun-disk, shimmering heat-haze, angels who disappear. This paper explores whether these two things might be related. If they were, perhaps we could expand the ways in which we say that the God of Israel’s Scriptures has a certain continuity with the New Testament presentation of Jesus: Not only does Israel’s God have an affinity for human shape, traceable on into the incarnation; but the Old Testament presentation of divinity also has an allergy to fixed presence, a little like the immanent and yet absent pre-incarnate Word.

12:15 Angela Kim Harkins – Jesus as the Son of David: A Solomonic Messiah?



Angela Kim Harkins (University of Notre Dame Ph.D., 2003) is a Professor of New Testament/Professor Ordinaria at Boston College Clough School of Theology and Ministry (BC CSTM), Boston, MA (USA), where she has taught since 2015. Prior to her position at BC CSTM, Harkins held a Marie Curie International Incoming Fellowship at the University of Birmingham, England, in 2014-2015. With funding from a Fulbright Fellowship, she studied at Hebrew University in Jerusalem, Israel, in 1997-1998. Harkins is the author or editor of nine monographs and edited volumes, and more than forty journal articles and scholarly essays on prayers, emotions, and religious experience in ancient Jewish and Christian texts. Along with Barbara Schmitz from the Julius-Maximilian University of Würzburg, Germany, Harkins has edited the volume *Selected Studies on Deuterocanonical Prayers*, published by Peeters Press in 2021. Her book *Experiencing Presence in the Second Temple Period: Revised and Updated Essays* (Peeters, 2022) examines various ancient prayers with an eye to religious experience. Her monograph *Reading with an "I" to the Heavens: Reading the Qumran Hodayot through the Lens of Visionary Traditions* (De Gruyter, 2012, paperback 2018) applies performance studies to the ancient Jewish prayers from the Dead Sea Scrolls known as the Thanksgiving Hymns. While she has published a recognizable body of literature on first-person narrative prayers, her recent projects have been on first-person reports of visions. Her most recent monograph is *An Embodied Reading of the Shepherd of Hermas: The Book of Visions and its Role in Moral Formation* (Equinox, 2023). She has also co-edited the recent volume entitled *Experiencing the Shepherd of Hermas* (De Gruyter, 2022) with Harry O. Maier from the Vancouver School of Theology. At present, Harkins is working on a monograph tentatively entitled *Apocalypses as Immersive Narratives*. Alongside Jonathan Klawans, Angela Kim Harkins serves as the executive editor of the *Journal of Ancient Judaism* (Brill). She lives in West Roxbury, Massachusetts, with her husband Franklin (Professor of Historical Theology/Professor Ordinarius, BC CSTM) and their twelve-year-old son Joey, who enjoys playing the violin.

Abstract: This paper will argue that the messianic title “Son of David” gestured first and foremost to David’s son, Solomon, in whom the offices of priest, prophet, and king converged and coalesced. Our description of Solomonic Messianism will proceed from prior studies that have examined well how the appellation “Son of David,” when understood as a Solomonic referent, can be tied to the miraculous healing powers of Jesus, especially as they are described in the Gospels of Matthew and Mark (Dvořáček 2016; Botner 2019). Building on these recent studies, we will investigate other aspects of the title “Son of David” as a reference to a Solomonic Messiah during the late second temple period. The biblical king Solomon grew into a figure of incomparable knowledge in earthly, heavenly, and esoteric realia. The late second temple period witnessed the growth of pseudepigraphic (sic) writings, particularly psalms, that are attached to Solomon, the “Son of David.” This activity is certainly linked to the reference that Solomon composed some 1,005 songs in MT 1 Kgs. 4:32, a number that is reported as the dramatically higher 5,000 songs in the LXX 1 Kgs. 5:12. We will begin by examining the psalms associated with Solomon, the “Son of David,” viz., Pss. 2, 72, 91, and 127. In addition to these writings, we include the messianic Psalms of Solomon, with special attention to PssSol. 17, a composition that is closely tied to Ps. 72, and the later collection known as the Odes of Solomon. Included in this review of the pseudepigraphic psalmic writings attributed to Solomon is the text of 11Q11 from the Dead Sea Scrolls. The text known as 11Q11 illustrates Solomon’s spiritual excellence in esoteric knowledge like exorcism of demons, something that Josephus corroborates in his story about the efficacy of a Solomonic incantation in extracting a demon through a man’s nostrils (*Ant.* 8.45-48). Solomon’s excellence also comes to be attached to various wisdom books, all of which were associated in some way with mysticism in later Jewish and Christian tradition (Horbury, 2006).

The second temple renovations undertaken by King Herod can rightly be contextualized within this broader Solomonic Messianism. The proliferation of psalmic writings associated with Solomon, both biblical and non-biblical, can be understood to appropriately reflect this attention and interest in the Temple and its ceremonial aspects. Our study will conclude with a discussion of how understanding the title “Son of David” as a reference to a Solomonic Messianism can help us to understand Jesus’ references to himself and to the Temple in all four Gospels.

AFTERNOON SESSION

14:30 Breakout Sessions

AULA 9

John Vissers – The Threefold Office of Christ in Ecumenical Perspective

John Vissers is an ordained minister of the Presbyterian Church in Canada and has been Professor of Historical Theology at Knox College, University of Toronto, since 2013, where he served as Principal from 2017-2022. Previously, he taught theology at McGill University and served as Principal of the Presbyterian College, Montreal (1999-2013). He works primarily in the history of Reformed theology, biblical interpretation, and spirituality, as well as the history of Canadian theology.

Abstract: Christology is at the heart of the Church's understanding of the Old Testament as Christian Scripture because the first followers of Jesus were Jews who interpreted their experience of Jesus as the Messiah in terms of the Hebrew Bible. Following their example, Christians since have tried to make sense of Christ's ministry and work by reading the New Testament in relation to the Old Testament. Indeed, the New Testament itself authorizes such an approach.

One such example in the history of the Church is the doctrine of the threefold office (*munus triplex*) which supplied a robust interpretation of the Old Testament offices of prophet, priest, and king. Most often associated with Calvin and the Reformed tradition, the threefold office of Christ has a history of reception and development in Roman Catholicism, Eastern Orthodoxy, and Lutheranism. In the 20th century, the threefold office of Christ provided a rich resource for ecumenical theology, especially in ecumenical dialogues concerning the church, ministry, and sacraments.

This paper documents the history and development of the threefold office of Christ across diverse Christian traditions as an example of the church's catholic understanding of the Old Testament as Christian Scripture. It does so by examining references to the threefold office in the early and mediaeval Church, its emergence in the Reformations (Protestant and Roman Catholic) of the 16th century, and its subsequent development in 17th- and 18th-century theology. On this basis, the paper explores the critical questions raised about the *munus triplex* by Protestant theologians in the 19th century at the very time the doctrine gained renewed currency among Roman Catholic and Eastern Orthodox theologians.

Finally, the paper reviews the use of the threefold office in Christian theology in the 20th century, noting its problems and its possibilities as a form of Christian doctrine. The paper concludes by arguing that, notwithstanding its limitations, the *munus triplex* continues to provide a rich resource for ecumenical theology as an expression of a common catholic commitment by the Church to understand the Old Testament as Christian Scripture.

Logan Williams – Oozing Evil Thoughts: An Allegorical Interpretation of Discharge Impurity in Mark 7 and its Hermeneutical Implications

After completing his undergraduate studies at Biola University (BA, 2011-2014), Williams moved to the UK to pursue postgraduate studies, first at St. Andrews (MLitt, 2015-2016) and then at Durham (PhD, 2016-2020), where he wrote a thesis on Christology and ethics in Paul's letter to the Galatians. His first book, a revision of his doctoral work, will be published by Cambridge University Press as *Christology and Ethics in Galatians: Love and the Shared Self*. For the 2022-2023 academic year, he was a lecturer at University of Exeter (2022-2023) and then for a short time a postdoctoral fellow at the Hebrew University of Jerusalem (2023-2024). He is currently the Kirby Laing Research Fellow in New Testament at University of Aberdeen, for which he is conducting a research project on ritual and transformation in ancient Judaism.

Abstract: This paper argues that in Mark 7.15–23, Jesus espouses an allegorical basis for the laws about discharge impurity in Leviticus 12 and 15. Mark identifies the ambiguous statement in 7.15b – “the things that come out of a person are the things that defile a person” – as a parable (7.17), which suggests it has both a literal and a figurative dimension. In 7.20-23, Jesus explains these dimensions. Jesus' claim that “the thing that comes out” defiles (7.20), I argue, refers to bodily discharge which ritually defiles humans according to Leviticus 12 and 15. The γάρ in 7.21 which precedes a list of immoral behaviours establishes the basis for this legislation: God has instituted that certain discharges ritually defile humans because they constitute a physical representation of how evil thoughts of the heart morally defile them. Thus, Jesus does not replace the concept of ritual impurity with moral impurity, but rather asserts that the ritual purity laws are grounded in moral truths. In this respect, he holds to a nominalist-allegorical interpretation of the regulations for discharge

impurity. Jesus therefore criticises the Pharisees on the ground that their inability to understand how impurity works in Leviticus correlates with their failure to recognise the evil pouring forth from their hearts. Their misinterpretation of purity laws facilitates the degeneration of their morality.

I then explore the hermeneutical and practical implications of this reading. On the one hand, since (in my reading) Jesus does not overturn the law but rather establishes its ongoing validity, this reading undermines an antinomian interpretation of Mark 7.1-23. Jesus' argument entails that a crucial feature of Christian spirituality must be to rightly understand the ritual laws of Leviticus, and that a misunderstanding of this material can be correlated with disobedience (we may think of, for example, how Protestant stereotypes about Leviticus being "legalistic" have led to the notion that Christians should not be concerned with obedience at all). On the other hand, Jesus' allegorical interpretation of the law creates space for the formative dimensions of Torah study for modern gentiles to the extent that they may glean deep theological truths by inferring allegorical dimensions from the Torah's literal dimensions. This approach enables gentile Christians to have a non-supersessionist reading of the Hebrew Bible and insists on the necessity of the law for Christian formation without insinuating that gentiles must obey Torah in the same way as Jews.

AULA 10

Sr. Mary Micaela Hoffmann, RSM – *Ancilla Verbi*: Some Philosophical Principles and Contemporary Exegesis

Sister Mary Micaela Hoffmann, RSM, is a member of the Religious Sisters of Mercy of Alma, Michigan. She studied theology at Franciscan University of Steubenville, Ave Maria University, and the Angelicum, and subsequently completed a licentiate in Sacred Scripture at the Pontifical Biblical Institute. She is currently an adjunct theology faculty member at St. Mary's University of Minnesota and the St. Paul Seminary and School of Divinity.

Abstract: To undertake a reading of the texts of the Old and New Testaments as Scripture, implies first, that they may be read as a body of interconnected texts, and second, that they are the basis for a coherent body of truths. Third, to speak of the Scriptures implies that the doctrinal and moral teachings they contain have a permanent validity and are able to be transferred to new historical situations and cultural contexts. These three claims pose a challenge to exegetical methods that predominantly consider historical or cultural backgrounds, and even to approaches focused on linguistic or literary characteristics of particular texts. This paper proposes that at least several contested areas in search for an amicable partnership between critical academic biblical scholarship and more theologically focused interpretations of Scripture have their basis not only in theological positions, but also in philosophical commitments. Moreover, although philosophy should not determine exegesis, some philosophical – particularly metaphysical – claims align with theological positions explicitly or implicitly present in the Scriptures, while others do not. This is not an innovative claim, but it is one that remains applicable to current exegetical trends. A first example is causality, particularly as applied to authorship. The articulation of how divine and human causality relate has implications for how one explains topics such as apparent cultural limitations of the inspired texts of Scripture, and where one draws lines between time-bound human elements and perennial truth claims. Second, how one articulates the action of divine governance will influence not only views on the relationship of Old and New Testaments, but also the question of how a specific author in a distant millennium could write a text whose meaning relates to a later event or a later text. Finally, one's articulation of the nature of human knowledge and the question of whether doctrinal explanation or philosophical reasoning should influence exegesis of a Scripture passage may significantly shape the interpretation of some sections of Scripture.

Isaac Morales, OP – Old Testament Rest and Biblical Eschatology

Isaac Augustine Morales, OP, is a Dominican friar of the Province of St. Joseph. Originally from the Chicago area, he studied at Duke University (BSE, PhD) and the University of Notre Dame (MTS) before teaching at Marquette University from 2007-2011. He currently serves as associate professor in the department of theology at Providence College. He is the author of *The Bible and Baptism: The Fountain of Salvation* (2022) and *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians* (2010), as well as coeditor of *A Scribe Trained for the Kingdom of Heaven: Essays on Christology and Ethics in Honor of Richard B. Hays* and of a forthcoming volume, *The Future of Catholic Biblical Interpretation: Marie-Joseph Lagrange and Beyond*.

Abstract: At the end of *The City of God*, St. Augustine famously describes the life enjoyed by the blessed as a "Sabbath" and an "eternal rest" marked by peace, joy, and stillness. According to Abraham Heschel, the ancient rabbis likewise described eternity in terms of Sabbath rest. Some contemporary eschatologies affirm

the importance of rest, either explicitly or implicitly, but in recent times the theme has not featured as prominently as it might either in biblical scholarship or in theologies of the end. Early in the 20th century, Gerhard von Rad lamented the general neglect of the theme of rest in biblical theology, despite its importance in the Old Testament. Kevin Cathcart suggests that the situation has remained the same over the past few decades. Although some work has been done to explore the importance of rest, there remains work to be done. The rest theme appears somewhat infrequently in New Testament eschatological texts. Nevertheless, a robust, two-testament eschatology must pay attention to this important biblical theme. This paper will seek to recover the significance of rest for biblical eschatology. First, we will explore various aspects of rest in the Old Testament. Rest features quite prominently throughout the Old Testament. Indeed, the Old Testament suggests that rest is an important part of what it means to be human; it also lies at the heart of ancient Israelite hope. We will then tease out the way some of the New Testament writers take up the notion of rest to describe the Christian hope. We will begin with a brief discussion of the Sabbath, both as the culmination of the first creation account and as it is described in the two versions of the Sabbath commandment in Exodus and Deuteronomy. From there, we will move to consider two different dimensions of rest in the Old Testament, that of relief from toil and that of liberation from enemies. Rounding out the discussion of the Old Testament, we will return to the idea of God's own rest. In several Old Testament texts, God's "rest" signifies his dwelling with his people, particularly in a liturgical setting. Finally, we will turn our attention to three New Testament texts that speak of rest to illustrate how rest forms an important part of the Christian eschatological hope.

AULA 12

Tyng-Guang (Brian) Chu – “Slain from the Foundation of the World” (Rev. 13:8) – Old Testament Cosmological Combat Motif Interpreted Through the New Testament

Tyng-Guang (Brian) Chu is currently a PhD candidate in Old Testament/Hebrew Bible at Duke University. His research focuses primarily on Catholic theological approaches to Scripture. He is working on a dissertation on Mariology and the Old Testament.

Abstract: This paper attempts to trace the motif of God's cosmological struggle against monstrous beings in both the Old Testament/Hebrew Bible and the New Testament. The motif of God's cosmological combat provides us with an example in which the NT must be seen as reconfiguring the OT, which must itself be understood as reconfiguring an Ancient Near Eastern (ANE) motif. Thus, by examining this example, we can get a better understanding of the OT as Christian Scripture, as well as a sense of how NT theology and OT/ANE research can be bridged. From a Christian perspective, the NT gives a hermeneutical direction to the OT, and the OT, itself drawing from ANE thoughts while reshaping them, provides a hermeneutical key to the NT. The cosmological combat motif can be found in some ANE texts, namely the Enūma Elish, which is important for understanding Genesis 1:1-2:3. In this account, Marduk defeats Tiamat and creates the world using her slain body. The world itself is the result of violent theomachy (Tablet IV, Lines 93-140; Bottéro [2001]; Creach [2013]; Hays [2014]). By contrast, Genesis 1 lacks the motif of divine combat – God is alone, and any possible remnant of divine combat is reduced to “linguistic affinity” (von Rad [1972]) or turned into a more general Chaoskampf (Walton [2008]; Batto [2013]). However, the divine combat motif is not absent in the OT, for it is preserved in the prophets (Isa. 51:9-10), the psalms (Ps. 74:13-14), apocalyptic texts (Dan. 7-12), and the story of Exodus, which is a creational event. The OT, however, does not merely reproduce the combat motif from its ANE context. Rather, the OT reconfigures the motif in order to fit it into its own presentation of cosmology and history. All of this, I will suggest, is part of the scriptural matrix from which the Christological apocalypse of Revelation 13 in the NT emerges. Relying on Robert Mounce's reading of Revelation 13 as a starting point, I will show that Revelation 13 both draws from the divine creational combat motif, all the while reconfiguring it to speak about Christ's self-sacrifice. It uses cosmic imagery, yet highlights the role of the slain Lamb. Instead of slaying an enemy, it is the Lamb who is slain from the foundation of the world.

Matthew Klem – Crucified by Jesus: Joshua 10:22-27 as Christian Scripture

Matthew J. Klem (STM, Yale Divinity School) is a graduate student at the University of Notre Dame, pursuing a PhD in Christianity and Judaism in Antiquity. His research focuses on Gospels, early Jewish and early Christian biblical interpretation, ecstatic prophecy, and women in antiquity.

Abstract: In Josh. 10, five kings of the Amorites attack Gibeon for coming to terms with the Israelites (Josh. 10:1-6). The Gibeonites summon Joshua to defend them, and Israel defeats the enemies (Josh. 10:7-13). But the five kings themselves escape and hide in a cave (Josh. 10:16-17). Joshua has the five kings brought out from the caves, humiliated, and executed (Josh. 10:22-26). Their bodies are hung up on trees until sunset, when they are taken down and placed back into the caves, with stones rolled over the entrances (Josh. 10:26-27).

This story contains startling resonances with the crucifixion of Jesus: the mockery (Mark 15:16-20, 29-32), the crucifixion of the king of Jerusalem (Mark 10:26-27), the bodies removed before sundown (Mark 15:42-45), and the rock-cut tomb covered with a stone (Mark 15:46-47). Allegorical readings of Joshua were useful to some early Christians because “heretics” appealed to the violence commanded by God to justify their rejection of the Old Testament. They were aided in this endeavor by the name of this book’s protagonist in the Septuagint, Ἰησοῦς. But for this passage, that identification may present a problem: What should Christians do with a passage in Scripture where Ἰησοῦς is not crucified for others but mocks his enemies and hangs them on a tree?

This paper considers possible Christian reflections on the juxtaposition of Josh. 10 with the crucifixion of Jesus, in dialogue with early interpreters of Joshua like Origen and Jerome. Does Joshua anticipate how the crucified Christ will himself come again in judgment? Do these passages illustrate maturity in the revelation of God, from the understanding of ancient Israel to the clearer manifestation in the incarnation? Is the literal sense intolerable for a Christian reader, making way for an allegorical reading of how each Christian crucifies the hostile passions (cf. Gal. 6:14)? Did Jesus come to endure precisely the violence that Israel committed against their enemies, so that the stones over their graves might be rolled away (Josh. 10:27; cf. Matt. 27:52-53)? How does the violence of Josh. 10 become a vehicle of revelation for the Prince of Peace?

The paper considers how these different options relate to more historical approaches to the book of Joshua as well as the implications of these different options for the relation between Christianity and Judaism.

AULA 14

Mart Jan Luteijn – Fleeing from Death Like Christ: A Theological Approach to the Element of Flight in the Law on the Cities of Refuge

Mart Jan Luteijn is a part-time pastor in the Protestant Church in the Netherlands, a PhD candidate in “theological interpretation of the Old Testament” at the Evangelical Theological Faculty in Leuven, Belgium, and managing editor of the Dutch journal *Kerk & Theologie* (Church and Theology) by Amsterdam University Press.

Abstract: Throughout history, theological interpretations of the biblical law regarding the cities of refuge have been offered in the Church, although it is never mentioned explicitly in the New Testament. In line with Joseph Ratzinger, who offers a plea for a combination of historical and theological approaches, a Christian application of this law must be backed by solid historical and biblical theology and not too easily connected to present demands like the migrant crisis.

An interesting element in this law (Num. 35; Deut. 19; Josh. 20) is that of flight. A person who has killed someone without intent can flee to a nearby city of refuge. This regulation is already related to the flight of Jesus Christ to Egypt by Athanasius of Alexandria (*Apologia de Fuga*, 11-12). This Church Father connects both passages in a sermon-like fashion: They are examples of the same concept, which allows him to flee from persecution as well.

A solid theological interpretation of this complicated Old Testament passage, however, must go beyond St. Athanasius. First, this biblical law highlights concern for the refugee, since it has to do with runaway slaves out of Egypt who themselves needed a safe place. Second, we must stress that, in Scripture, Egypt is not only a place to flee from, but also a place to flee to, since both Israel and Jesus sought refuge in Egypt. Third, the story of Jesus’ flight (Matt. 2) needs to be typologically connected to the cities of refuge, with attention to common details or even words or phrases.

In recent years, both the first and second steps have been argued convincingly. However, neither the relationship between these first two points nor the typological link with Matthew 2 has been discussed in any detail. My paper combines these efforts and gives a Christian reading of the cities of refuge in relation to Jesus’ own flight.

My theological exegesis serves a tripartite purpose: 1) it offers another example of how recent historical exegesis can be analogous to ancient readings of Scripture; 2) it gives a theologically relevant reading of an Old Testament law that goes beyond the migrant questions of today; and 3) it explains the typological background to one of the New Testament’s harshest passages (the massacre of innocents).

Marco Pavan – The Reception of Old Testament Political Theologies in the Christian Tradition

Catholic monk and priest. PhD at the Pontifical Biblical Institute in 2014. Adjunct professor at the Pontifical University of St. Thomas Aquinas and at the Theological Faculty, Florence. His main interests are biblical wisdom literature and the Book of Psalms. He is currently working on a commentary on Psalms.

Abstract: The aim of this paper is to explore this huge and complex topic highlighting how the “political theologies” embedded in OT texts were received, reread, or critically reworked in the NT and in the Christian tradition. I will try to demonstrate that the OT “political” passages were more than “archaic stages” of the (theo)political vision of the Scriptures and that their reception history is indeed more nuanced and complex than a “two-stages” vision of the Christian Bible. Ps. 110 will be chosen as a case in point because of the large influence it had on the history of Christian thinking on different matters – from Hebrews’ Christology to Western Medieval and Renaissance

justification of human kingship. I will try to analyze the articulated “political” vision embedded in this poetic text and to highlight how the NT writers and some Early Christian authors critically received the “political message” of this Psalm. To this end, I will also use some ANE or Rabbinical parallel passages to make my point.

16:00 Break

16:30 Breakout Sessions

AULA 9

Juan Carlos Ossandón Widow – The Idea of “Israel” in the Synoptic Gospels

Born in 1976 (Viña del Mar, Chile). Priest of the Prelature of Opus Dei, ordained in 2005. PhD (2016) Pontifical Biblical Institute.

Abstract: According to the Gospel of Mark, the chief priests and the scribes mocked Jesus on the cross by saying: “Let the Messiah, the King of Israel, come down now from the cross that we may see and believe” (Mark 15:31-32). Some verses before, we read that Pilate asks Jesus if he considers himself “the King of the Jews” (ὁ βασιλεὺς τῶν Ἰουδαίων, Mark 15:2). Pilate (15:9, 12) and the Roman soldiers (15:18) repeat the same expression, also employed as the official designation in the titulus put on the cross (15:26). In contrast with the chief priests and scribes, they never use the expression ὁ βασιλεὺς Ἰσραὴλ.

The usual explanation for this terminological usage states that, in that period, “Israel” was the word preferred by insiders, whereas “Jews” was the term employed by speakers who did not belong to this nation or people. In the above-mentioned case of the variation between “King of Jews” and “King of Israel,” this strategy seems to work perfectly. However, other occurrences of these words do not fit into this scheme.

As Jason Staples has recently shown — *The Idea of “Israel” in Second Temple Judaism* (2021); *Paul and the Resurrection of Israel* (2024) — “Jew” was also a way in which the Jews could refer to themselves without implying an external audience. More concretely, Staples proposes that “Israel” should not be taken as identical to “the Jewish people”. The Samaritans, for example, considered themselves part of Israel, not of the Jewish people. “Jews” refers to a subset of Israel. The term “Israel” in the Second Temple period usually contains an allusion to the hope of the reunification of the twelve tribes (including those of the Northern Kingdom). Therefore, “Israel” cannot be considered merely as an insider term; it contains an element of eschatological hope: the regathering from exile as promised by the prophets and the restoration of the people of God.

The proposal of Staples is fascinating, but it is not free of problems. Since he does not include the Gospels among the sources he analyses, the paper intends to check the validity of his theory on the idea of Israel through an examination of some texts from the Synoptic gospels and Acts, like Matt 2:20-21, 19:27-28; Luke 22:28-30; and Acts 1:6-8.

Stefan Green – Isaiah 65-66 and Reception in Early Christian Tradition of Interpretation

Dr. Stefan Green is trained in Old Testament exegesis. His current position is as a post-doc researcher at Åbo Akademi and part-time teacher at ALT School of Theology. Besides his dissertation (*Toward Apocalypticism: A Thematic Analysis of Isaiah 65-66*), defended in 2020, he has published several articles in scholarly publications. The main focus of his research at Åbo Akademi is the reception history of the Book of Isaiah.

Abstract: This paper has its point of departure in Justin Martyr’s use of Isa. 65-66 in the Dialogue with Trypho (Dial.), specifically Isa. 65:1-3. The purpose is also to compare Justin’s use of this Isaianic text with his successors who were active during the 2nd and 3rd centuries CE. In the second part of this paper, I look into how the Apostle Paul employs Isa. 65-66 in analogy to the discussion in part one. Another aim of my paper is to suggest shortly how Justin, his successors, and Paul are influenced methodologically by the Jewish tradition of interpretation when it comes to Isa. 65-66. Here, for example, the Dead Sea Scrolls and Jewish apocalyptic literature are important primary sources. However, the focus in this paper is still on the early Christian use of a particular Isaianic text.

AULA 10

Jacob Astudillo – Isaiah 7:14 in Different Interpretative Frameworks

Doctoral student in Systematic Theology at Umeå University, Sweden. Writing a dissertation about St. Thomas Aquinas’s hermeneutical framework and method in his commentary on the Book of Isaiah. The purpose is to yield insights to contribute to the contemporary discussion on theological interpretation of the Bible.

Abstract: In this paper I will conduct a comparative analysis of how St. Thomas Aquinas and Christopher Seitz approach the interpretation of Isaiah 7:14. Even though both make a Christian reading of this passage, they come to very different conclusions about who Immanuel is. While Aquinas asserts that the literal meaning of Isaiah 7:14 is a prophecy about Christ, Seitz claims that, from a canonical aspect, the passage refers to Hezekiah (the son of king Ahaz, to whom Isaiah addressed his prophecy), even though Seitz acknowledges the uncertainty of the identity of Isaiah from a diachronic perspective.

While not dismissive of research concerning the historical contexts of the composition of the biblical books, Seitz gives priority to the text's present form and how it was received as sacred scripture by the community of believers. However, because the book of Isaiah is part of the distinct witness of the Old Testament (which was first and still is the sacred book of the Jews, the Tanakh), Seitz is careful not to make a straightforward identification between the Immanuel figure and Christ. Instead, he considers Immanuel to denote a model of kingship applied, in the canonical context of the OT, to Hezekiah which, in a Christian interpretation, can be seen as a model "filled full in the person of Jesus of Nazareth...."

Aquinas works from another interpretative framework. He assumes a metaphysical reality of a participatory structure, in which the horizontal reality of creation participates in the vertical reality of God. From this point of view, a revelation of, for instance, the Trinity in the OT is not unhistorical or something coming from without. In addition, it is also important to understand how Aquinas understood the nature of prophetic knowledge (which is an enhancement of the human intellect and yet, in the case of Isaiah, not enabling one to perceive Christ clearly) and the notion of the literal sense of Scripture (of which God, and not the human composers of the Bible, is the main author). All of this I will set out to state clearly yet briefly.

After presenting and contrasting the different interpretations of Seitz and Aquinas, I will argue that the interpretative framework of Aquinas (despite its weaknesses in terms of historical analysis) carries a greater explanatory force as a Christian reading of Isaiah 7:14, even assuming that Seitz's canonical reading of that passage is correct.

Evangeline Kozitza Dean – Leaping Babes and the Word of God in Jewish and Christian Exegesis

Evangeline Kozitza Dean is an Assistant Professor of Biblical Studies (New Testament) at the Atlantic School of Theology in Halifax, Nova Scotia. Her research engages the vitality of Scripture in multiple interpretive spheres within Jewish and Christian antiquity. She has particularly focused on understanding intersections between New Testament texts, their early reception, and ancient aesthetics.

Abstract: The notion that babes in the womb can receive and respond to the Word of God is one that *may* be found in several works of ancient exegesis commenting on Scriptural narratives. A tradition in Genesis Rabbah, for example, interprets Jacob's kicking in Rebekah's womb (Genesis 25.22) as his prenatal inclination toward the study of Torah when his mother passes by "synagogues and houses of study." Other rabbinic traditions similarly assert that at the crossing of the Red Sea, even babes in their mothers' wombs opened their mouths and sang to God (e.g. in the Mekhilta of Rabbi Ishmael), and that unborn infants acted as guarantors for their parents when God gave the Torah to Israel on Mount Sinai (a claim grounded in an exegesis of Psalm 8.3, e.g., in Midrash Tehillim). Indeed, rabbinic exegesis repeatedly connects babes in the womb with the reception of Torah, thereby illuminating them as representative interpreters of the divine Word. This cluster of ancient Jewish texts may fruitfully be compared with the Gospel narrative of John the Baptist leaping in Elizabeth's womb "at the sound of Mary's greeting" (Luke 1.41, 44), and its early Christian reception. Origen, for example, attributes to John something like a spiritual sense in his prenatal perception of the Word of God – both in Mary's voice, and in her womb. Origen's exegesis, like that of the rabbis, offers much for an understanding of what is essential to the act of interpreting the divine Word.

By means of a comparative reading of these traditions, this paper engages two major questions of this conference – how to understand the Old Testament as the Word of God fulfilled in Christ, and how to do so in dialogue with the Jewish people. This small case study contributes to our understanding of these larger issues by examining how ancient Jews and Christians thought about the very nature of theological reception of the Word of God – focused through the extraordinary lens of the babe in the womb as exegete.

AULA 12

Sr. Angelika Anikó Schnider, OP – A Neglected Circumcision? (Ex. 4,24-26)

A student at the Pontifical Biblical Institute pursuing a licentiate degree. Her main research topics include Targumic Literature, especially Codex Neofiti 1, and Sapiential Literature (both biblical and non-biblical). Before her studies at the PBI, she studied theology at the Sapientia College of Theology of Religious Orders from 2014 to 2018. She obtained the degree of Baccalaureate of Sacred Theology granted by Pontificio Ateneo Sant'Anselmo (Roma). She also studied classical philology and Jewish Studies at Eötvös Loránd University (ELTE, Budapest). In 2021, she obtained a Master's Degree in Jewish Studies. She participated in several national and international conferences and published several papers, for example, "Hellenistic Sources of Eulogium of Wisdom (Wis. 7,22-8,1)" (2017), which was awarded second place in the "classical philology" section at the 34th National Scientific Students'

Associations Conference and received a special prize from the Tom Lantos Foundation; “The Cain and Abel Story in the Wisdom of Solomon (Wisdom 10.3) - Echoes of the first sibling rivalry in a Hellenistic world” (2017, ESCT Congress, Strasbourg); a book in Hungarian titled *Codex Neofiti 1, Exodus 1-15. A reverential manner of speaking* (2022). She is an active member of the Association of Hungarian PhD and DLA Students’ Theological Section and the Hungarian Society of Jewish Studies.

Abstract: In my presentation, I focus on the passage of Exod. 4,24-26. These verses portray Moses as failing to circumcise his son, and in this sense as being unfaithful to the command from the Lord calling for circumcision as a sign of the covenant with Abraham (Gen. 17,1-14). This information will not remain indifferent in the reading of the Targums, which approach the Torah in a more synchronic way. In my lecture, after presenting the ancient variants of these verses, I will discuss the different Targum traditions, all of which try to “whitewash” Moses and put the responsibility on Jethro. They do this out of respect for the leaders of the people chosen by God. This short episode therefore requires further explanation for the Targums, as it seems ambiguous and so difficult to understand. For in the Targum tradition, the idea of Moses acting against divine decree seems to be not acceptable. However, the Aramaic versions also avoid the scandal of YHWH attacking Moses to kill him, as if in revenge for his omission. Thus, in the different Targumic texts, we can observe a kind of “double strategy” which serves to avoid the scandal regarding Moses and YHWH, which is realized in different degrees and at different levels. In my short paper, I will discuss the didactic nature of this interpretive translation, while also considering its possible links with other literary traditions.

Timothy Ezat – Tamar in the Church: Genesis 38 between the Early Church and Modern Commentaries

Timothy is a PhD student at the University of Aberdeen, researching St. Cyril of Alexandria’s *Commentary on John*. Besides his research, he is a transitional deacon of The Personal Ordinariate of Our Lady of Walsingham, currently residing in London.

Abstract: A glance at lectionaries and the lessons appointed to the Liturgy of the Hours reveals that Genesis 38 is not included. In some ways, the omission of Gen. 38 is not surprising, since it occupies a strange place in the larger narrative of the book of Genesis, abruptly interrupting the story of Joseph’s ordeal in Egypt. Moreover, the affair of Judah and Tamar presents the reader with a set of difficult questions, such as the moral aspects of the story, the character of Judah, how it fits into divine revelation, and in what way, if any, it communicates the divine to Christian listeners. The difficulties are not limited to contemporary sensibilities, since we find early church commentators, such as St. Cyril of Alexandria, noticing the “inappropriate” features of the story. However, unlike modern commentators who limit their interpretation of the passage to the confines of Genesis within its historical context, the early Christians sought to interpret it in the light of Christ. Indeed, the inappropriate nature of the passage does not deter Cyril from attempting to understand its divine intention. In his treatment, Cyril argues that “the mystery of the economy relating to the Saviour is depicted to us in the affair of Judah and Tamar.” Although Gen. 38 is omitted in several current lectionaries, Tamar is present, since her name is mentioned in Matthew’s genealogy of Jesus.

Looking at St. Cyril of Alexandria and wider patristic exegesis, the paper seeks to contrast the early Church’s handling of the passage with contemporary commentaries, proposing that the early Church’s approach has much to offer the contemporary Church and informing modern critical methods by way of expounding difficult passages of the Old Testament as Christian Scripture in a post-historical critical context.

AULA 13

Nina Sophie Heereman – Pope Benedict’s Call for a Christological-Pneumatological Exegesis of the Old Testament

Dr. Nina Sophie Heereman is Associate Professor for Sacred Scripture at St. Patrick’s Seminary & University. She received an STB from the Pontifical Gregorian University, an SSL from the Pontifical Biblical Institute, and an SSD from the École biblique et archéologique de Jérusalem, in cotutelle as a PhD from the University of Fribourg in Switzerland. She is the author of “Behold King Solomon on the Day of His Wedding!”: *A Symbolic Diachronic Reading of Song 3:6-11 and 4:12-5:1* (BETL, 320) (Leuven, Peeters, 2021).

Abstract: In his posthumously published collection of essays, *What is Christianity?*, Pope Benedict calls on the new generation of biblical scholars to develop methodological criteria for a “pneumatological exegesis which understands the Old Testament as a way towards Jesus Christ.” According to the former pope, biblical exegesis in general is influenced by a Lutheran hermeneutic, “based on the contrast between Law and Gospel, between justification by works and by faith,” that pits the Law and the Prophets against the New Testament. The Church, on the other hand, has never adopted such a hermeneutic. Today, however, “the spirit of modernity, and the historical-critical method derived from it, finds itself more at ease with Luther’s solution than the Catholic one, because a ‘pneumatological’ exegesis which understands the Old Testament as a way towards Jesus Christ, is almost

inaccessible to it". The New Testament, by contrast, is clear "that Jesus thought, not along the lines of a radical sola fide, but rather along the lines of a fulfillment of the Law and the Prophets in his own journey and in his being" (Pope Benedict XVI, *What is Christianity?* Ignatius Press, pp. 116–117). As a first step in response to Pope Benedict's request, this paper seeks to summarize Joseph Ratzinger's/Benedict XVI's own theological and hermeneutical reflection on revelation and its interpretation, as amply developed both in his scholarly work and in his magisterium.

Simon Dürr – Johannine Perspectives on Scripture: Initial Theological Reflections

Since September 2022, Simon has been Junior-Professor of New Testament at the University of Education Karlsruhe, Germany, after teaching and researching as an assistant in New Testament at the University of Fribourg, Switzerland. Simon completed his PhD on Paul's letter to the Romans at the University of St. Andrews, UK. He will join the Angelicum as a McDonald Agape Fellow of New Testament Theology in September 2024.

Abstract: This paper presents initial theological reflections on several examples of how Scripture is used to shape perspectives on Christ in the Johannine corpus. It analyses these perspectives in terms of their implications for the vocational life to which Johannine Christ-followers are exhorted, as they are called to be faithful interpreters of God's revelation in Christ, producing signs that correspond to what they have seen in Christ and by the Spirit. This approach also promises new insights into Johannine views of Scripture.

AULA 14

Matthew Thomas – The Maccabees as Christian Scripture

Matthew J. Thomas is Associate Professor of Biblical Studies and Theology Department Chair at the Dominican School of Philosophy and Theology in Berkeley, CA. He holds a DPhil in New Testament and Patristics from the University of Oxford, and is the author of *Paul's "Works of the Law" in the Perspective of Second-Century Reception* (Mohr Siebeck, 2018; IVP, 2020). Matthew and his wife Leeanne co-authored the introductions and commentaries on 1 and 2 Maccabees in the Ignatius Study Bible, and live in California with their four children.

Abstract: This paper examines how two of the unlikelier candidates for Christian canonicity, the accounts of Jewish resistance against Antiochus Epiphanes IV and his successors in 1 and 2 Maccabees, were understood and appreciated within the early church as Christian Scripture. This study presents an analysis of Christian usage of these texts within three categories: 1) the inspiration of the Maccabean rebels; 2) the examples of the non-violent martyrs in 2 Maccabees; and 3) the theology articulated by the authors of the books themselves.

This study begins with the Christian reception of the valiant deeds of Judas Maccabeus and his brothers, which gave considerable inspiration to early Christians for their commitment to resist evil and to preserve inviolate God's covenant. Next, the martyrdom stories of Eleazar and the mother and her seven sons provided the closest Old Testament precedents for Christian martyrdom, both with respect to the way they were carried out and the hope of resurrection that inspired them. Finally, the theology expressed by the authors of the Maccabean books proved to be a rich source for Christian reflection, providing scriptural correspondence not just for Christian belief in the resurrection, but also doctrines such as creation ex nihilo, intercession for the dead, and the communion of the saints.

This paper closes with reflections on how the influence of these books within the early church illustrates the continuity perceived by early Christians between themselves and these Jewish heroes, whom they sought to imitate by living and dying in service of the one true God.

André Villeneuve – Between Godly Unity and Devilish Utopia: Types of Antichrist in the Old Testament

Dr. André Villeneuve is Associate Professor of Old Testament and Biblical Languages at Sacred Heart Major Seminary in Detroit, Michigan. He obtained his PhD from the Hebrew University of Jerusalem, and his Licentiate in Sacred Scripture from the Pontifical Biblical Commission in Rome. He is the author of *Divine Marriage from Eden to the End of Days* (2021), and the director of Catholics for Israel (www.catholicsforisrael.com).

Abstract: The longing for universal peace and human flourishing is a pervasive theme running through Sacred Scripture. From the Garden of Eden to the new heavens and new earth, this yearning permeates the pages of the Bible. Yet the Bible also depicts constant attempts at achieving counterfeit forms of human unity in opposition to God's reign: From the Serpent in the Garden to the Whore of Babylon, these endeavors driven by human pride always promise blissful utopias, but invariably morph into brutal dystopias.

Modern authors such as Aldous Huxley (*Brave New World*), George Orwell (1984), C.S. Lewis (*The Abolition of Man*), and Vladimir Solovyov (*A Short Story of the Antichrist*) have painted vivid pictures of the dystopian societies that emerge from human striving after social order when divorced from truth, goodness, and

beauty. In many ways, these popular works reflect the eschatology of the Old and New Testaments, contextualizing well-known biblical motifs to the modern age.

In Scripture and Christian tradition, the prideful human attempt to create a utopia on earth apart from God's designs is expected to culminate in the reign of the "man of lawlessness" or antichrist, who opposes the reign of Christ in every way and fiercely persecutes the saints. While the antichrist motif is well-known from the Pauline and Johannine corpus, its underlying Old Testament background is often neglected. And yet, just as Christ and his reign are foreshadowed by Old Testament types of faith, holiness, and virtue, so the antichrist and his reign are also foreshadowed by Old Testament types of apostasy, sin, and vice. These types include, among others, the serpent in the garden, the flood generation, the Tower of Babel, Pharaoh, Babylon, Daniel's fourth beast, and Antiochus Epiphanes.

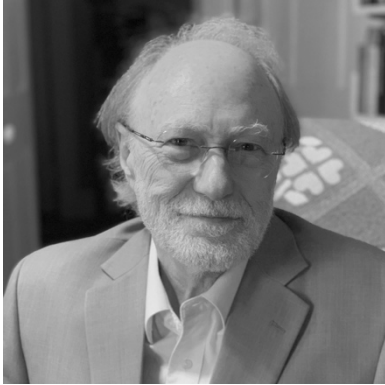
This paper proposes to examine select Old Testament types of antichrist as interpreted by ancient Jewish and Christian exegetes and reflected in modern dystopian novels. In stark contrast to Christ, who is the way, the truth, and the life (John 14:6), these works depict an antichrist who will assert his tyrannical rule by means of disobedience, deceit, and death. These types of antichrist, moreover, reveal fundamentally different metaphysical, anthropological, epistemological, and ethical presuppositions that underlie the roads leading to either godly unity or devilish utopia.

TUESDAY, 18 JUNE

8:30 Mass

MORNING SESSION

9:30 Dale C. Allison, Jr. – Jesus and the Scriptures: Skepticism versus Patterns



Dale C. Allison, Jr., is the Richard J. Dearborn Professor of New Testament at Princeton Theological Seminary. He earned his MA and PhD from Duke University. His academic research and publications include the historical Jesus, the Gospel of Matthew, Second Temple Judaism, and the history of the interpretation and application of biblical texts.

Abstract: Some important scholars have been inclined to dissociate Jesus from most of the scriptural quotations and clear allusions that are attributed to him. They assign them rather to the post-Easter community. This essay outlines the reasons for their position, critically analyzes and rejects those reasons, and mounts a case to the contrary. It then contends that one plausible way of approaching the topic of Jesus and the Scriptures is to hunt for patterns that run across the sources. One outcome, among others, of doing

this is that Jesus appears to have had a strongly Mosaic self-conception.

10:15 Nathan Eubank – Does the Old Testament Testify to the Gospel?



Nathan Eubank (PhD, Duke University) is Associate Professor of New Testament at the University of Notre Dame.

Abstract: One of the most convincing and persistent Christian arguments against receiving the Old Testament as Christian Scripture posits that the Old Testament lacks the New Covenant's message of unconditional divine benevolence. There have been many forms of this argument from the second century to today, from those based on demiurgical myths to those capitalizing on modern benign neglect of "the Hebrew Bible." This paper offers a response inspired by Irenaeus's interpretation of the New Testament in *Against Heresies*.

11:00 Break

11:30 Anthony Giambrone, OP – The Christian Canon as Post-Temple Literature



Anthony Giambrone, OP, is professeur ordinaire and vice-director of the École biblique et archéologique française de Jérusalem. He is also a regular visiting professor at the Ludwig-Maximilians-Universität in Munich and the University of Notre Dame (Israel campus). His academic publications have focused especially on topics surrounding the historical and theological understanding of the New Testament.

Abstract: The creation of the Christian Bible presupposes a revolution in the relation of religion to sacrifice. While the books that belong to what became the Church's "Old Testament" were thus originally produced by and for a Judaism that presupposed the Jerusalem Temple with its cult of animal sacrifice, this heritage was profoundly reconceived in view of Jesus' sacrificial offering on the cross. More than the mere appendage of additional

books to an existing collection, therefore, the New Covenant and Christian canon entail a basic reinvention of the Jewish project of sacral reading – albeit it a reinvention with prophetic anticipations in pre-Christian Judaism. The present paper explores how this Christian conception of a sacrificial cult revealed by God and centered on Christ obliged a theological reconfiguration of what Sacred Scripture is and how it functions.

12:15 Ignacio Carbajosa – Israel, Bride of the Lord; Jesus, Bridegroom of the Church



Ignacio Carbajosa was born in 1967 in Cartagena, Spain. He was ordained a Catholic priest in 1997 for the Archdiocese of Madrid. He completed his PhD at the Pontifical Biblical Institute (Rome, 2005) with a dissertation entitled *The Character of the Syriac Version of Psalms. A Study of Psalms 90-150 in the Peshitta* (Leiden: Brill, 2008). He is Full Professor of Old Testament at San Dámaso University (Madrid). His main field of research is Textual Criticism and Ancient Versions of the Hebrew Bible, especially Syriac versions. Other fields of interest are Prophetic and Wisdom books, and Hermeneutics. He has been area editor of *Syriac Translations for the Textual History of the Bible*, vol. 1A-C (general editors Armin Lange and Emanuel Tov; Leiden: Brill, 2016-2017) and currently is the area editor of *Syriac Biblical Manuscripts for the Handbook of Biblical Manuscripts* inside the series *Textual History of the Bible Handbooks* (Brill). Ignacio has been chief editor of the journal *Estudios Bíblicos* from 2007 to 2021. He is a member of the Editorial Board of the journal *Textus. A Journal on Textual Criticism* and of the journal *Vetus Testamentum*, and member of the Editorial Board of the series *Monographs of the Peshitta Institute* (Brill), *Textual History of the Bible Handbooks* (Brill), *Supplements to the Textual History of the Bible* (Brill) and *Eric Voegelin Studies: Supplements* (Brill - Fink). He has written a Commentary on the book of Psalms (in Spanish, first volume 2018, second volume 2023). Among his books in English, the following stand out: *Hebraica veritas versus Septuaginta auctoritatem. Does a Canonical Text of the Old Testament Exist?* (Eugene, OR: Wipf & Stock, 2024); *Faith: the Fount of Exegesis. The Interpretation of Scripture in Light of the History of Research on the Old Testament* (San Francisco: Ignatius Press, 2013). He has been a Visiting Scholar at the Catholic University of America, Oxford University, Harvard University, and Trinity College (Dublin).

Abstract: Talking about Israel as YHWH's wife is something unprecedented in the Mesopotamian cultural and religious context. Anchored in the theology of creation of Genesis 1-2, the prophets Hosea, Jeremiah, Ezekiel, and Isaiah develop the nuptial imagery, thus showing the nature of the relationship between God and his people, inaugurated with the call to Abraham and consecrated in the Sinaitic covenant. The gratuitousness of the endearing divine love, the initial positive response of Israel, as well as the subsequent and sustained infidelity to the covenant of the chosen people, are expressed in those prophetic pages in which the nuptial symbolism writes texts of great poetic beauty. Despite everything, what seems like an impossible relationship, due to the wife-Israel's history of infidelity, opens up to hope with the prophetic announcement of a new marriage.

The New Testament announces this new marriage that the event of Jesus Christ has made possible, describing its characteristics. Without abandoning the terms of the Old Covenant (God-husband; Israel-wife), the new creation announced unfolds, in an unprecedented way, in new spouses: Christ, Son of God, and the Church, New Israel. The husband of Israel has entered history by becoming flesh and giving his life for his wife. The slain and standing lamb, the image of the dead and risen Christ, a pleasing offering to the Father, has washed and purified his wife and incorporated her into himself. Thus, in the Son (espoused to the Son!), the New Israel-wife is definitively faithful to the Father.

AFTERNOON SESSION

14:30 Breakout Sessions

AULA 9

Thomas Cattoi – Reconfiguring the Self: The Old Testament as a Christian Map for the Redemption of Interiority

Thomas Cattoi was professor at the Jesuit School of Theology at Santa Clara University and the Graduate Theological Union in Berkeley from 2006 until 2024. As of September 2024, he will be the William and Barbara Moran Chair in early Christian theology and interreligious relations at the Pontifical University of St. Thomas Aquinas. His work is in early Christian theology and Buddhist-Christian dialogue.

Abstract: The purpose of this paper is to outline the propaedeutic role of Old Testament exegesis in the context of early Eastern Christian spirituality. A review of some passages from the Philokalia, the 18th-century anthology of spiritual writings put together by Makarios of Corinth and Nikodemos of the Holy Mountain, will help us introduce the ethical dimension of Scriptural interpretation as part and parcel of the broader program of “spiritual reading” of the Old Testament.

In the fourth and fifth centuries of the Christian era, the Origenist school of spirituality drew inspiration from the discussion of Scriptural exegesis in Origen of Alexandria's *De Principiis*. There, Origen distinguished between the literal meaning of the text, which remained the anchor of all successive interpretations; a tropological, or "moral" meaning that transcended the letter of Scripture to offer moral guidance; and finally, an allegorical or spiritual meaning that applied a Christocentric hermeneutic to Old Testament writings and viewed the whole of Scripture through the lens of the incarnation.

This perspective, which also drew on a Neoplatonic understanding of the inner life as a struggle between the noetic and the passible dimension of the soul, became an important component of the ascetic spirituality taught by figures such as Evagrius Pontikos (345-99), Hesychios the Priest (+450), or the later Philotheos of Sinai (10th century). These authors viewed the Old Testament, read in a Christological perspective, as part of a Scriptural map for the reconfiguration of the inner life of the individual; this map was intended to help one move from the fragmentation of ignorance and attachment to the inner peace (*hēsychia*) of an ordered relationship between the intellect (*nous*) and the passion. In the *Philokalia*, the redeemed inner life rests on the acquisition of the discernment of spirits (*diakrisis pneumatōn*), which is nourished in turn by familiarity with the teaching of Scripture. This approach emphasizes the profound link between the purification of the intellect and the behavioral patterns of the individual, who – having achieved *apatheia* (dispassion) – can actually use the passions as a resource for the practice of the virtues.

This paper will introduce the Philokalic approach to Old Testament hermeneutics through a close reading of some passages from Evagrius's *153 Texts on Prayer*, Hesychios's *Watchfulness and Holiness*, and Philotheos's *Forty Texts on Watchfulness*. The discussion will also show how, in the context of Eastern Christian spirituality, a tropological reading of the Old Testament is sustained by a profound commitment to a Christological hermeneutics where the goal of one's spiritual trajectory is deification after the example of the incarnate Word.

Mark Scarlata – Holiness and Healing: Origen, Leviticus, and a Theology of Touch

Mark W. Scarlata is Senior Lecturer in Old Testament at St. Mellitus College, London. He is also the priest at St. Edward, King and Martyr, Cambridge, and the director of the St. Edward's Institute for Christian Thought. His other works include *Outside of Eden: Cain in the Ancient Versions of Genesis 4:1-16* (2012), *The Abiding Presence: A Theological Commentary on Exodus* (2017), *Sabbath Rest: The Beauty of God's Rhythm for a Digital Age* (2019), *A Journey Through the World of Leviticus: Holiness, Sacrifice, and the Rock Badger* (2021), and *The Theology of the Book of Leviticus* (forthcoming).

Abstract: This essay will examine Origen's approach to biblical exegesis through his understanding of sacrifice and holy objects in Leviticus in relation to touch and healing in the Gospels. Origen highlights the instance of touching holy things from the altar and becoming holy (Lev. 6:11) by comparing it with the hemorrhaging woman who touches Jesus' garment and is healed (Mark 5:28-29). As Origen explores a theology and "spiritual sense" of touch, he opens up further questions that remain unexamined concerning how touch in Leviticus relates to holiness, healing, and the touch of Christ. The paper will then explore Origen's understanding that all sacrifices in Leviticus are a type or form of Christ. In Leviticus, there are a limited number of instances where a cultic rite includes the command to touch. This includes the burnt offering (Lev. 1:4), the peace offering (Lev. 3:2, 8, 13) and the sin or purification offering (Lev. 4:4, 15, 24, 29, 33) where the offeror is instructed to place a single hand on the sacrificial animal. The ANE practice of laying a hand on a ritual offering will be discussed, but the focus of the argument will be on how Leviticus presents ritual touch within the cultic system. Four general historical-critical interpretations (e.g., transference, identification, declaration, and ownership) will be assessed before offering a "spiritual" reading of the text. It will then be argued that the touch between the offeror and the offering provides a type through which we might develop a Christian theology of touch. This will be discussed in connection with the story of the hemorrhaging woman who, through faith, identifies healing with touching Christ, the fulfillment of all sacrifices. It is thus through faith and touch that Leviticus anticipates the healing and wholeness that comes through a physical and spiritual identification with Christ.

AULA 10

Travis Bott – Does the Old Testament Have an Ending?

Travis Bott is an Anglican priest who serves as professor of Old Testament and Hebrew at Nashotah House, an Anglo-Catholic seminary in Wisconsin, USA.

Abstract: In this paper, I seek to answer the question by investigating two aspects of the concept of ending: first, the end or termination point of a text, and, second, its closure or sense of completion. I will argue that, when seen from historical and literary perspectives, the Old Testament does not have an ending. Jews and Christians have taken multiple books as ends of the canon, and these books largely lack final closure. I conclude by reflecting on the implications of this finding for understanding the Old Testament as Christian Scripture, especially its relation to the New Testament canon and the new work of God in Jesus Christ.

Isaac Ampong – The Old Testament Is Not Dying in Africa

Isaac is originally from Ghana but currently living in Belgium. His main research involves families and children in the biblical world. But he is also interested in exploring the unique contributions of African perspectives to the field of Biblical Studies.

Abstract: In March 2017, Brent Strawn released a provocative book entitled *The Old Testament Is Dying: A Diagnosis and Recommended Treatment*, in which he argued that, for many people in North America, “the Old Testament has ceased to function in healthy ways in their lives as sacred, authoritative, canonical literature.” In advancing his argument, Strawn draws on statistical data on sermons, hymnals, and lectionaries to provide evidence that engagement with the Old Testament is in decline. In reviews of the book, several scholars also attest to this decline, especially in North America and Europe.

On the contrary, this phenomenon is absent in many African countries, especially in Ghana, where I grew up. I will argue in this paper that the Old Testament is certainly not dying in Africa, as there seems to be much more engagement with the Old Testament than with the New Testament. Philip Jenkins also expressed this observation when he asserted that “one of the familiar problems for African Christianity is not so much getting them to take the Old Testament seriously; it’s getting them to subordinate it to the New.” I will argue that the main reason behind this is that a lot of African values and practices are quite similar to what we read in the Old Testament. Practices such as polygamy, patriarchy, and appeasing an angry god with blood sacrifice abound in many traditional African societies. Consequently, when they read the Old Testament, they often find parallels that resonate with their own cultural experiences, fostering a sense of identification and connection. In some cases, this familiarity results in interpreting the text as if it were specifically addressing them and their circumstances. In light of this, I will offer suggestions on engaging with the Old Testament among Africans who assume a direct relevance to their lives.

AULA 12

Joseph Ellul, OP – The Life, Mission, and Wanderings of Moses in the Qur’an

Adjunct Professor at the Pontifical University of St. Thomas Aquinas; Lecturer in the Faculty of Theology at the University of Malta; Chairman of the Commission for Interreligious Dialogue in the Archdiocese of Malta.

Abstract: The paper discusses the various stages of the life, mission, and wanderings of Moses as portrayed in the Qur’an, wherein the following key factors are underlined:

- a. The contents of these narratives draw strongly on Biblical and extra-Biblical material, as well as Christian sources.
- b. The Qur’an mines these sources for information, but the intention is not that of merely providing us with the material in its original form. It succeeds in weaving various strands from the preceding narratives in order to weave them together in a new narrative that is faithful to its core message. The end result is an altogether different portrayal of the character of Moses and other actors in order to come up with a Muslim version of the Biblical patriarch which is altogether original and serves the purpose of presenting yet another paradigm for the Muslim believer to learn from. Moses is the faithful servant who has been sent to Pharaoh to proclaim his faith in God, one and unique, and to free the Children of Israel from a polytheistic tyrant and oppressor who is ultimately destroyed. His continuous conflicts with the stubborn and wayward people whom he had led to freedom is a stark reminder of human frailty and rebellion.

In the final analysis, the life of Moses, like that of the rest of the Qur’anic “prophets” is set within the framework of the life and preaching of Muhammad, the seal of the prophets and ultimate model of those who submit to God and worship him.

Sony Joseph – The Allegorical Interpretation of the Scriptures of Eastern Religions and the Participatory Exegesis of the Old Testament by St. Thomas Aquinas: Convergences and Divergences

Fr. Sony Joseph is pursuing his doctorate in Thomistic Studies at the Angelicum.

Abstract: Since the rise of the historical-critical method, allegorical interpretation has been viewed as an “ahistorical” external imposition on the text; however, in light of contemporary developments such as “reader response” criticism, allegorical interpretations have recently regained scholarly interest. Moreover, current research in comparative religion emphasizes the similarities between the approaches to allegorization used by early Christian writers and the allegorical interpretations of Buddhist and Hindu scholars.

In this paper, we highlight the salient features of St. Thomas Aquinas’s participatory exegesis of the Old Testament by contrasting it with the allegorical interpretations of myths and scriptures of Eastern religions under two key aspects: (i) the relevance of the historicity of the events in the text to its interpretation, with reference to the allegorical interpretation of the Bhagavad Gita, and (ii) the correlation between the literal and the metaphysical meanings of the text, with reference to the concept of upāyakaśalya (skillful/useful/deceptive means) in Mahāyāna

Buddhism. Using the fourfold sense of Scripture, St. Thomas is able to intertwine the historical and trans-temporal metaphysical realities because of his understanding of the unity of Scripture and its divine-human authorship. Without a Providence that is both the author of Scripture and of history, an allegorical/spiritual interpretation would not be possible, since the spiritual is based on the historical, according to Thomas: “In no human science discovered by human industry, properly speaking, can be found anything but the literal sense, but only in that Scripture of which the Holy Spirit is the author, while man is only an instrument.” The relationship between the Old and New Testaments as exemplified by St. Thomas is presented, as well as some convergences between Thomas and recent biblical scholarship. The question of a possible common ground between Thomistic exegesis and the allegorization of the Eastern texts is also addressed.

AULA 14

Paolo Monzani – Are the Scriptures of Israel Just an Inspired “Prehistory”?

Priest of the diocese of Modena-Nonantola (Italy). Associated Faculty Member, Facultés Loyola Paris (2023-). Doctoral thesis: “L’inspiration des Écritures saintes. Le phénomène biblique interrogé par la culture contemporaine” (Paris, 2023)

Abstract: In his influential 1956 essay *Über die Schriftinspiration*, Karl Rahner asserted that God is the “Author” of Holy Scripture insofar as God is the “Author” of the apostolic Church; based on this assertion, Rahner defended the inspiration of the Old Testament as the “definitive deposit” of the “necessary prehistory” of the early Church, emphasising that only the Church could define the canon of Scripture with authority.

This position is caught in a paradox: on the one hand, stressing the centrality of the apostolic Church consistently underlines what is proper and essential to the Christian faith; on the other hand, insisting on the inspiration of the OT “only” as a *premise* for the NT risks diminishing the value of the Scriptures of Israel *for their own sake* and adopting a dangerous supersessionist attitude towards Judaism.

The question posed by this paper is then: In the context of a *Christian theology*, is it possible to think of the Scriptures of Israel as inspired *in their own right* and not only as “prehistory”?

To answer this question, the very notion of inspiration, which has been very little studied in recent decades, will be explored. It will be suggested that, in the present context, it would perhaps be more appropriate to broaden the classical definition of inspiration and to consider it as a more comprehensive processual movement. In this perspective, the paper will try to overcome a binary logic in which the two Testaments are *either* subordinate to each other *or* are considered as independently inspired. It will be proposed that the dialectic tension between the One and the Other Testament could be interpreted as a decisive part of this more complex process of inspiration and therefore become generative, even though the “original wound” that dramatically separates and unites them will always be painful.

Tarmo Toom – Augustine’s Preference of the Septuagint: Civ. Dei 15-18

Tarmo Toom studied theology in Switzerland and the United States, obtaining his PhD from the Catholic University of America in Historical Theology. He has taught Patristic Theology at the Catholic University of America and Georgetown University, Washington, DC. Currently he is associated with University of Tartu, Estonia. His latest edited book in English was *The Cambridge Companion to Augustine’s Confessions* (2020).

Abstract: Augustine reckoned with the fact that after the confusion of languages (Gen. 11), Scripture inevitably came to exist in many languages and versions, which at times stated different things and even seemed to contradict each other. How was an interpreter supposed to decide among the various translations, to assess them, and to overcome the contradictions among the existing versions? Augustine was adamant that Scripture “deceives no one” (Civ. Dei 21.23). Accordingly, his strategy for dealing with translations was to affirm polysemy, and to distinguish between history and prophecy. He contends that, at times, the Greek translation (LXX) amplified the meaning of the Hebrew text, at times it stated the same thing differently, at times it expressed the prophecy more clearly than the Hebrew text, and at times it unfortunately propagated a scribal (not translators’!) mistake. This paper investigates Augustine’s handling of the problems coming from the Christian use of the Septuagint translation(s) and investigates the issue of how a translation of Scripture can be regarded as the Word of God in the first place. It will focus on Augustine’s deliberations in Civ. Dei 15-18.

16:00 Break

Innocent Smith, OP – The Old Testament and the Medieval Liturgy

Fr. Innocent Smith, OP, is Visiting Assistant Professor of Dogmatic Theology and Pastoral Studies at the Dominican House of Studies, Washington, DC, where he teaches courses in liturgy, homiletics, and pastoral ministry. He entered the Order of Preachers in 2008 and was ordained a priest in 2015. Fr. Innocent served in parish ministry for several years before completing a doctorate in liturgical studies at the University of Regensburg in 2021. He taught at St. Mary's Seminary in Baltimore for two years before joining the faculty at the Dominican House of Studies in 2023. Fr. Innocent's teaching and research interests include liturgy, sacramental theology, codicology, homiletics, and sacred music.

Abstract: In the 13th century, Christians encountered the Old Testament not only within the context of private biblical study but also within the Divine Office and Eucharistic liturgy. In the form of the liturgy developed by Dominican friars in the mid-13th century, the reading of major portions of the Old Testament over the course of the liturgical year at the office of Matins was facilitated by the Lectionarium and the Breviarium, which presented complementary sets of scripture readings for use in choir and by individual friars. In addition to Matins, some portions of the Old Testament were proclaimed on significant days of the liturgical year within the Mass. Friars like Thomas Aquinas were deeply immersed in the liturgical reading of scripture, and deeper study of the Dominican liturgy of the Middle Ages can assist us to understand the degree to which specifically liturgical versions of scripture helped to form an understanding of the Old Testament as Christian scripture. This presentation will give an overview of the breadth of Old Testament passages read within the Divine Office and Mass in the medieval Dominican liturgy and consider several case studies that shed light on the influence of this liturgical reading on the theology of Thomas Aquinas.

Vincenz Heereman, LC – The “Life of Moses” and “Life of Christ” Cycles of the Sistine Chapel: A 15th-Century Approach to the Old Testament’s Own Voice in the Church’s Two-Testament Bible

Fr. Vince Heereman has recently completed a PhD at the University of Notre Dame with a dissertation on Ephrem the Syrian's ascetic theology under the direction of Gary Anderson and Jeff Wickes. Previously, he obtained a licentiate degree from the Pontifical Biblical Institute. He currently teaches courses on Scripture, theological exegesis and patristic reception at the Pontifical Athenaeum Regina Apostolorum.

Abstract: The north and south walls of the Sistine Chapel are decorated with splendid frescoes, works of great Florentine painters of the late Quattrocento. Two parallel series show episodes of the lives of Moses and Christ, facing each other across the narrow space of the majestic chapel.

E. Steinmann (1901) claimed that the frescoes' biblical subjects were thinly veiled references to the pontiff's political victories, his patronage of the arts, and his charitable works. Subsequent scholarship has resisted this view of the Renaissance (inspired by Jacob Burckhardt) as a worldly movement with little or no theological concerns.

L.D. Ettlinger (1965) suggests that the episodes do not follow traditional typological juxtapositions and that their main point of convergence is a scriptural-theological defense of papal primacy. Title inscriptions surmounting each of the paintings were later discovered during renovations, revealing a close typological connection between the episodes around the notion of the law. H. Pfeiffer (2007), has further argued for an allegorical reading of the frescoes, suggesting motifs of the Trinity and of Christ the bridegroom.

These debates are a helpful starting point for a different kind of exploration I wish to propose: How does the Old Testament function as Christian Scripture in the Sistine's cycles on the lives of Moses and Christ? In other words, what hermeneutical principles underlie these OT exegeses within a project that conveys a Christian message to a Christian audience? How does the OT function as a vehicle of Revelation in the life of the Church?

Christian readings of the OT, especially in pre-Enlightenment times, have been accused of many flaws: allegorizing, eisegesis, proof-texting, or downright distortion of the plain sense of the text. Historical-critical exegesis has endeavored to retrieve the original meaning of the texts, removing later layers of meaning, and often advocating that the Hebrew Bible be left to the Jewish people for fear of supersessionism.

I believe that the OT exegeses we find in the Sistine are only marginally guilty of these flaws. I submit that they come, *servatis servandis*, fairly close to the kind of OT reading Brevard S. Childs proposed in a Christian context: careful attention to the OT's own voice and witness as an ongoing vehicle of Revelation in the life of the Church. The Sistine's frescoes are, as it were, an expression in brick, plaster, and tempera, of a complex understanding of Revelation in the shape of a Two-Testament Bible (cf. Ch. Seitz).

AULA 10

Ignacio Pizarro – Prophet of the Exile, or Prophet of the Future? Reading the Book of Ezekiel Through Different Canonical Lenses

Ignacio Pizarro (Chile, 1988-). Bachelor's degree in Literature and Hispanic Linguistics (2015) and Bachelor's degree in Theology (2016) from the Pontifical Catholic University of Chile; Licentiate in Biblical Theology from the Pontifical Gregorian University (2021). Currently, doctoral student in Biblical Theology at the Pontifical Gregorian University. Research lines: methodology of biblical interpretation, biblical-theological hermeneutics, textual criticism of the Old Testament, and traditions of the book of Ezekiel.

Abstract: The document “The Interpretation of the Bible in the Church” (1993) by the Pontifical Biblical Commission recognizes some of the challenges associated with reading the Hebrew Bible as Christian Literature, stemming from “the complex relationships between the Jewish canon of Scripture and the Christian canon.” The interpretation principle of reading the texts “in relation to the whole corpus” encounters a first difficulty in the fact that some of the Hebrew texts received by the Church from Judaism as authoritative “are either lacking in the Hebrew Bible or appear there in somewhat different form.” Moreover, the complexity increases when considering the internal arrangement of the canon, as the order in which historical, prophetic, and wisdom books are presented varies according to the textual tradition. Canons attested to in Patristic and Rabbinic literature introduce further diversity in ordering, widening the already broad spectrum of possibilities discernable in manuscript evidence.

If the interpretation of a biblical text involves an examination of its relationship with the other books that make up Sacred Scripture as a whole, it is fair to ask whether and to what extent the order of the inspired books might influence the interpretative exercise. This paper will present a case study, asking how different hermeneutical expectations regarding the book of Ezekiel might be established based on its position in the canon. The study will proceed by presenting where the book appears in Jewish sources, then in the lists offered by different Fathers of the Church, and finally in the most relevant Judeo-Christian manuscript traditions. Next, it will consider this evidence under the prism of the most important interpretations that the book of Ezekiel has historically received: the fall of Jerusalem, the exile in Babylon, and the moral of Landlessness on the one hand, and the prospect of overcoming the crisis through political and, above all, eschatological restoration on the other.

The study will demonstrate that fluctuations in canonical position are significant, leading to different ways of viewing historical, literary, and theological relationships between Ezekielian literature and the wider biblical tradition. It is hoped that the work, by highlighting the different hermeneutical horizons sparked by variations in Judeo-Christian canons, will at the same time offer elements for a deeper understanding of the method required by canonical exegesis.

Baptiste Sauvage – The Tetramorphic Gospel or the Perfect Fulfillment of the Prophecy of Ez. 1

Religious of the Carmelite Order for 14 years. Thesis in Fribourg on Ez. 1 under the supervision of Philippe Lefebvre. Currently an assistant doctor in Fribourg and starting a project of habilitation on Ez. 1 and its fulfillment in the New Testament.

Abstract: For St. Irenaeus, the tetramorphic Gospel is a necessity. There could be neither more nor fewer than four gospels, just as there cannot be any other number of cardinal points. Very often, Irenaeus's argument has brought to mind an *a posteriori* justification of the number of canonical gospels. Their contingent canonization would have seen, in the cherubim of Ezekiel, a happy illustration. However, the connection between the gospels and the faces of the “living beings” in Ez. 1 seems to be older than Irenaeus, as recent research suggests. If we look closely, each of the evangelists stands in a very specific and original relationship with the inaugural vision of the book of Ezekiel. While Matthew portrays Jesus as a new Ezekiel who sees the heavens open, John presents him as the glory of YHWH, contemplated by Ezekiel, who descends to earth and ascends to heaven in the chariot of the Cross. Luke, on the other hand, makes the Church the fulfillment of Ezekiel's vision, while Mark writes his Gospel in such a way that the reader is placed in Ezekiel's position. Would the “necessity” invoked by Irenaeus be, from a biblical perspective, more accurate than is generally thought? Everything suggests that in Ez. 1 there is hidden a prophetic announcement that the tetramorphic Gospel will come to fulfill.

AULA 12

(Italian)

Mario Lupoli – The Concordia Novi ac Veteris Testamenti of Joachim of Fiore: A Christian Hermeneutic Device for a Spiritual Understanding of the Scriptures

Ricercatore di storia della filosofia e della teologia, è Professore assistente presso la Facoltà di Filosofia della Pontificia Università Antonianum e Cultore di Storia della Filosofia Medievale presso l'Università degli Studi di Napoli “Federico II”; Research Fellow in History of Philosophy presso la Faculty of Philosophy della University

of Religions and Denominations of Qom e Professore di ruolo di Filosofia e Storia nei licei, è autore di diversi contributi in ambito storico-teoretico e di storia della spiritualità.

Abstract: La concordia tra Antico e Nuovo Testamento costituisce il dispositivo attraverso il quale Gioacchino da Fiore legge e interpreta la storia, ricavandone l'intelligenza della sua direzione, dei suoi ritmi e delle sue tappe. La prospettiva assunta dall'abate calabrese rappresenta per molti versi un unicum nello stesso panorama delle esegesi – e delle acquisizioni – cristiane delle Scritture ebraiche. Gioacchino sviluppa un'architettura ermeneutica di corrispondenze tra figure tra i due Testamenti, dove a un uomo dell'Antico Testamento si collega un uomo del Nuovo, a un ordine del primo un ordine del secondo, a un conflitto descritto nel primo uno presentato nel secondo, in base a un'eguaglianza sotto il profilo numerico, che prescinde dal valore attribuito alle figure stesse, tra le quali non si stabilisce né un rapporto di armonia né allegorico. L'abate di Fiore vi vede piuttosto le fonti da cui discende una possibilità di comprensione spirituale dei testi sacri, in un modo analogo a quello con cui, secondo la teologia cristiana latina, lo Spiritus procede ex Patre Filioque.

La concordia non è definita secondo un unico modello, ma Gioacchino ne descrive almeno due.

Un primo modello è basato sulla Trinità. A ogni Persona divina corrisponde uno Status, un'Età della ierostoria: l'Età del Padre è quella dell'Antico Testamento, l'Età del Figlio è inaugurata dall'incarnazione del Logos ed è quella attuale, presente, e l'Età dello Spirito è un'epoca futura, di cui l'abate prospetta un arrivo imminente. A ogni status corrisponde un ordine eletto, rispettivamente i coniugati, i chierici e i monaci.

Un secondo modello è basato sul confronto concordista tra Antico e Nuovo Testamento, e si struttura con maggiore semplicità rispetto al primo. Quest'ultimo viene portato avanti finché si riesce, ma non senza difficoltà e non riuscendo a sostenerlo fino alla fine per la sua eccessiva complessità. Il secondo è quello che al contrario finisce per prevalere nella trattazione gioachimita.

Il passato, grazie alla lettura concordista dei due Testamenti, consente di comprendere avvenimenti in corso alla luce di quelli passati e viceversa, ma anche di anticipare l'intelligenza di altri li dà da venire, in virtù di una corrispondenza del numero di generazioni (non di anni) tra le due epoche corrispondenti all'Antico e al Nuovo Testamento. Nonostante questa impostazione darà adito a tentativi di previsione puntuale degli eventi futuri, condannati dai teologi cristiani, può essere oggi rilevato come nel Florense la facoltà di conoscere il futuro vada intesa cogliendone il respiro profetico ma non deterministico.

Damian Mrugalski, OP – The Ethics of Assimilation to God and the Philosophical Interpretation of the Old Testament: Philo of Alexandria and Origen

Damian Mrugalski, Dominican. He graduated in philosophy from the Faculty of Philosophy of the Jagiellonian University in Krakow. He obtained his doctorate in theology and patristic sciences at the Augustinianum Patristic Institute in Rome. He is currently an assistant professor at the Catholic Academy in Warsaw. He is also a lecturer in Ancient Philosophy, Dogmatic Theology, and Patristics at the Dominican College of Philosophy and Theology in Krakow and at the Diocesan Seminary in Warsaw.

Abstract: In un famoso passo del Teeteto 176b, Platone afferma che “bisogna sforzarsi di fuggire il più rapidamente possibile da qua a là: la fuga equivale all'assimilazione a dio per quanto possibile”. Questa affermazione venne sviluppata in vari modi dalla filosofia greca e romana successiva, così come dalla teologia patristica. Nelle opere dei Medioplatonici del periodo compreso tra il I e il III secolo d.C., l'assimilazione dell'uomo a Dio viene addirittura identificata come l'obiettivo di tutta la filosofia. I Padri della Chiesa, d'altra parte, non mancarono di notare che il termine *homoiosis*, che compare nel discorso di Platone, ricorre anche nella Bibbia. Infatti, Dio creò l'uomo “a sua immagine e sua somiglianza (*homoiosis*)”, Gn. 1,26. Questa convergenza terminologica ha dato impulso allo sviluppo dell'etica cristiana dell'assimilazione dell'uomo a Dio. Le origini di questa dottrina, invece, sono legate all'interpretazione filosofica dell'Antico Testamento ad opera dell'ebreo ellenizzato Filone di Alessandria. Per Filone, le vite di Abramo, Isacco, Giacobbe e, in modo particolare, di Mosè, descritte nelle pagine dell'Antico Testamento, divennero simbolo del processo di assimilazione dell'uomo a Dio. Questo processo avviene attraverso la pratica delle virtù morali e intellettuali (come prescritto da Platone). Tuttavia, a causa della trascendenza di Dio, la piena conoscenza dell'essenza divina e la completa assimilazione dell'uomo a Dio non saranno mai raggiunte. Dopo Filone, questo argomento fu ripreso da diversi Padri della Chiesa. Uno di questi fu Origene, grazie al quale le opere di Filone furono salvate dall'oblio e grazie al quale l'interpretazione filosofica dell'Antico Testamento si affermò saldamente nella teologia cristiana. Questa relazione si propone di mostrare come Filone abbia adattato l'etica platonica dell'assimilazione a Dio all'interno della sua interpretazione allegorica del testo biblico e come Origene abbia cristianizzato l'opera di Filone. Anche se entrambi ritenevano che le vite dei patriarchi dell'Antico Testamento potessero essere un simbolo dell'assimilazione dell'uomo a Dio, per il maestro cristiano di Alessandria ciò che è un'ombra delle cose a venire non può rappresentare la perfezione. Pertanto, i modelli perfetti del processo di assimilazione dell'uomo a Dio diventano per Origene le figure del Nuovo Testamento. In particolare, essi sono l'apostolo Giovanni, che ascoltò il cuore del Logos appoggiandosi sul petto di Gesù durante l'Ultima Cena, e l'apostolo Paolo, che penetrò e si meravigliò della “profondità della ricchezza, della sapienza e della conoscenza di Dio” (Rm. 11,33).

Jordan Schmidt, OP – The Concept of Inheritance in Old Testament Eschatology

Fr. Jordan Schmidt, OP, is assistant professor of Old Testament at the Dominican House of Studies in Washington, DC, as well as the Regent of Studies for the province of St. Joseph. He earned his PhD from CUA in Washington, DC, in 2018 under the direction of Brad Gregory. His area of interest is the Wisdom Literature of the OT, especially the book of Sirach, and its historical importance in negotiating Jewish identity and education in the Hellenistic/Second Temple period.

Abstract: The Dogmatic Constitution *Dei Verbum* describes the lasting value of the Old Testament not only in terms of its role in prefiguring Christ and illuminating the New Testament, but also in terms of its containing genuine revelation about who God is: “the books of the Old Testament...disclose both an understanding of God and the human person and the ways in which God who is just and merciful deals with human beings” (DV 15). The document goes on to teach that because the books of the Old Testament “give a vivid sense of God” and “contain lofty teachings about God,” Christians should read them with devotion (DV 15). Taking these teachings of *Dei Verbum* as its starting point, this paper will offer an exegetical examination of a series of texts in the books of Deuteronomy, Isaiah, and Ezekiel (among others) that together articulate a “theology of inheritance,” which can be summarized as follows: by gratuitously giving the land as an inheritance to his people, by permitting this inheritance to be lost through the exile, and by promising its reestablishment, God reveals that he is gracious, most merciful, and just.

Within this schema of God’s revelatory historical action in the OT, the concept of land inheritance is foundational for expressing both that friendship with God is possible and that God will act definitively at the eschaton to save. The first part of this paper will thus analyze the technical language of the OT presentation of Israel’s unique relationship with God, focusing in particular on land inheritance in its irreducible mediating role between God and Israel. This will include an examination of how the inheritance language from Deuteronomy reappears in Isaiah and Ezekiel to express a message of eschatological salvation, according to which Israelites are called to cooperate in the redemption of their inheritance. In a final shorter section, this paper will also consider how the eschatologically charged and prophetically transformed language of inheritance found in the Old Testament informs many of the New Testament’s statements about salvation.

Neil Martin – Allusive Networks, Early Christian Reception, and Luke as an Author Immersed in the Literary World of the Old Testament

Neil Martin graduated with a first-class degree in Manufacturing Engineering from Cambridge University in 1997 and worked for 15 years as a designer and innovation specialist with IDEO and Harper Collins in Britain and America before embarking on his present path as a Pastor Scholar. After completing an MTS at Calvin Seminary in 2014 and a Doctorate in New Testament at Oxford University under Markus Bockmuehl in 2019 – working on the regression motif in Paul’s letter to the Galatians and publishing books with Mohr Siebeck (*Regression in Galatians*, 2020) and IVP (*Galatians Reconsidered*, 2022) – he now lives in Oxford combining three mutually complementary roles. Neil serves as associate minister of Oxford Presbyterian Church, he directs the work of a small Christian charity recruiting and deploying graduate students and mentors and encouragers among undergraduates in British universities, and he is a research associate at Keble College Oxford, working on Lukan allusions to the text of the Old Testament.

Abstract: In contrast to Matthew, whose deployment of direct quotes and intriguing composite citations is typically signalled through the use of elaborate introductory formulae, Luke’s engagement with the Old Testament as Christian Scripture (if one can speak in such a way without anachronism) leans more heavily on allusive connections. Richard Hays summarises an emerging consensus when he argues that Luke is not less interested in the Old Testament than his fellow evangelists but trades, instead, in “implicit correspondences,” inviting different forms of participation from, and exerting different forms of influence over, his readers. But is Hays also right to argue that the resulting interactions with Israel’s Scriptures are necessarily fragmentary, marked by the absence of “sustained sequences in which the patterns coincide and run parallel”? (Hays, *Echoes of Scripture in the Gospels*, 193).

Several passages in Luke’s Gospel suggest the presence of more complex “allusive networks” in which particular Old Testament narratives or themes inform Luke’s rendition of Jesus’ story across substantial sections of his text, transgressing traditional divisions between pericopes and uniting them in unexpected ways. Drawing on the work of Ziva Ben-Porat, and interacting with the larger literary-theoretical debate about the nature of allusive communication, Luke can be read as a prime exponent of metonymic allusion – weaving his story from a position of total immersion in the Tanakh, yielding both details and a larger metanarrative that are susceptible to deeper appreciation when this reality is acknowledged.

But is this really a pathway to deeper understanding, or a distraction, driven by the conclusions of modern Western poetic analysis? A plethora of literary comparanda present themselves for our assessment as we seek to

answer this question. Did contemporary authors – similarly steeped in the text, rhythms, and expectations of the Old Testament – produce compositions marked by the same apparent indebtedness to large-scale narrative patterns? Did early readers with an analogous range of literary influences demonstrate awareness of “allusive networks”? Drawing on the rapidly growing toolkit and resources of New Testament Reception History, this paper focuses on the second of these two approaches.

Ambrose detects a sustained interaction with the stories of Elijah and Elisha in Luke 9-10, reinforcing both Jesus’ prophetic credentials and his unique mission through explicit references (9.7-9, 19, 30-33) and also through more subtle allusive references, viz., calling fire down from heaven (9.54; cf. 1 Kings 18.38; 2 Kings 1.10-12) and avoiding greetings on the road (10.4; cf. 2 Kings 4.29). Bede reads the Lukan infancy narrative in near-continuous dialogue with the Abraham story, picking up parallels to childless, elderly Zechariah and Elizabeth, and the significance of Jesus’ circumcision on the eighth day (Luke 2.21). Yet across the range of extant commentary resources, seemingly obvious allusions are also routinely elided. Why is this? And what can be learned from the examples that are emphasised?

By engaging with the wealth of materials from early readers, this paper seeks to examine and clarify the viability of allusive networks as a communicative and interpretative tool in the study of Luke’s Gospel.

WEDNESDAY, 19 JUNE

8:30 Mass

Morning Session

9:30 Lewis Ayres – Towards a Scriptural Canon: On the Necessity of Unveiling



Lewis Ayres studied Classics at St. Andrews in Scotland and Theology at Oxford. He has taught in the UK, in the US, and in Ireland. He currently teaches both at the Angelicum and at Durham University in the UK. Much of his academic work has been in the area of Patristic Theology, on the development of Trinitarian theology and Christian exegesis. He is currently trying to finish a book on exegesis in the period between AD 150 and 220. He has also published on a variety of questions in modern Catholic theology, focusing around the relationship between Scripture and Tradition.

Abstract: My goal in this paper is to explore the link between having a unified canon of Scripture and the necessity of envisaging the relationship between the two textual bodies as one in which the New removes the veil from the Old. My argument will, in part, be an historical one, concentrating

on the way in which what we find in Irenaeus and Clement of Alexandria continues themes deeply rooted in earlier second-century writers. Once we see this, then we can see how a wide variety of conceptions of Scripture's hidden meaning were simply intrinsic to (or at the least consonant with) the fact of having a canon (making this argument will involve offering some brief argument why we should think about the canon as in some key senses a reality in late second-century Christianity). But in part the argument will also be a theological one, arguing that the relationships I explore in the period when the canon emerged should be a normative one for us. Making this argument, I will suggest, sets an agenda for what it means to consider the Old Testament as Christian Scripture today.

10:15 Sylvain Detoc, OP – The Word in Gestation? Variations on a Metaphor of the Scriptures in Saint Irenaeus of Lyons



Fr. Sylvain Detoc, OP, holds a doctorate in literature and a doctorate in theology. He was born in 1979 in Rennes, France. Trained in classics, he taught comparative literature at the Sorbonne University (Paris) from 2004 to 2008. In 2008, he defended his doctoral thesis on the theme of return in the light of the myth of Ulysses (Ulysse, ou l'épopée du retour). In addition to numerous articles and contributions to literary conferences on myths, he has published a book on the literary journey of the myth of Perseus and the Gorgon (*La Gorgone Méduse*, Monaco, Les Éditions du Rocher, 2006). He joined the Dominicans of the Toulouse Province in 2008. After his ordination to the priesthood in 2015, he studied the Church Fathers at the Catholic University of Lyon, in conjunction with the Institut des Sources Chrétiennes. In 2022, he defended his doctoral thesis in theology on the edition of a Greek fragment of the *Against Heresies* of St. Irenaeus of Lyons and on the

theological questions raised by this fragment (thesis currently being published by *Studia Ephemeridis Augustinianum* in Rome). He taught patristic theology at the Catholic University of Lyon from 2018 to 2020, then, from 2020, at the Faculty of Theology of the Catholic Institute of Toulouse, where he has been an "extraordinary professor" since 2023. He will be a McDonald Agape Fellow in Patristic Studies at the Angelicum beginning September 2024. He has also taught at the Studium Théologique Inter Monastères since 2023. He has published several of his studies on St. Irenaeus. In addition to his academic work, and as part of his popular preaching ministry, he has published several books, including *Petite théologie du Rosaire* (Paris, Les Éditions de la Licorne, 2020), *La gloire des bons à rien* (Paris, Les Éditions du Cerf, 2022), and *Déjà brillent les lumières de la fête* (Paris, Les Éditions du Cerf, 2023).

Abstract: In the Virgin's womb, "the Word is thickening", said St. Gregory of Nazianzus (*Oration 38, 2*). Origen, for his part, explained that in the new Law, the Word had been "shortened": He was referring to the way in which Christ had condensed "the Law and the Prophets" into a few words, those of the commandment of love (*Ad Romanos VII, 17, 2*). In one way or another, these statements suggest the continuity between the *Logos* in the Scriptures and the *Logos* in the flesh. They invite the exegete and theologian to think of something like a "scriptural gestation" of

the Word that is fully accomplished by his birth in the flesh. Here, too, the image of a body of Scripture is in the style of Origen. The Alexandrian, a pioneer of Christian exegesis, invited his disciples to seek the Word in the thickness of a body of letters, just as we would try to grasp the soul and spirit of a man in the thickness of his body (*De principiis*, IV, 2, 4).

This highly suggestive link between the flesh of the Word and the Scriptures was already emerging among the Apostolic Fathers. But it was St. Irenaeus of Lyons who developed this image most eloquently before Christian exegesis took off in Alexandria. In books I and IV of his great treatise *Against Heresies*, the Bishop of Gaul paints two literary pictures remarkably constructed around this anatomical metaphor. The first picture (*AH* I, 8-9) compares the texts of the Old Testament to the “members” of a “body” that Gnostic exegesis injures and disarticulates, but whose final and literary organicity is perceptible in the exegesis of the apostles’ successors. Armed with the hermeneutical compass handed down by Tradition, the faithful can see a body of salvific events emerging from the Scriptures, just as the attentive and honest observer would see the portrait of a human being – in this case a man of royal rank, implicitly evoking Christ – emerging from the tesserae of a mosaic. The second painting (*AH* IV, 33) explicitly assimilates the ancestors of Christ, and especially the prophets, to the “members” of the ecclesial “body”. In this passage, then, Irenaeus insinuates that the prophecies of the Old Testament are interconnected to reveal, in time – that is to say, in the event of the Incarnation – “the whole body” of prophesied realities.

By taking up the teaching of Irenaeus in this metaphorical frame, we will examine the way in which the Fathers received the Old Testament as a first “body of the Word”: a body in gestation and unfinished, certainly, but already an articulated, organised body, increasingly palpable, and entirely tending towards its final fulfilment in the singular body of Jesus Christ and in its extension in the ecclesial body. The anatomical metaphor of the scriptural body of the Word will therefore lead us, at the school of Irenaeus, to develop a theological hermeneutic that seeks to discern the living and active Word in the thickness of the inspired text.

11:00 Break

11:30 Andrew Summerson – To Hymn the Trinity: Isaiah 6:3 in Patristic Interpretation



Fr. Andrew Summerson is assistant professor of Greek Patristics at the Sheptytsky Institute of Eastern Christian Studies at the University of St. Michael’s College at the University of Toronto. He is also a program fellow at the Lumen Christi Institute at the University of Chicago and pastor of St. Mary Byzantine Catholic Church in Whiting, Indiana. He is the author of *Divine Scripture and Human Emotion in Maximus the Confessor* (Brill, 2021).

Abstract: Early and Late Antique Christians interpret Isaiah 6:3 as a Trinitarian text and defend this reading regularly against alternative subordinationist or overtly Christological readings. This paper argues that the status of this text as a hymn governs this interpretation. With the necessary background of the contribution of Origen and the Cappadocians in place, we

will focus on the writings of Cyril of Alexandria, Sophronius of Jerusalem, and Maximus the Confessor and the attendant debates surrounding additions to this hymn in the Byzantine liturgy. The wider claim of this paper is that biblical doxology is the precondition for the development of doctrinal language, which aims to provide accurate narration of the object of Christian worship, God as revealed in canonical scripture.

12:15 Serge-Thomas Bonino, OP – The Authority of the Old Testament in Aquinas’s Theology



Fr. Serge-Thomas Bonino, OP, was born in Marseille in 1961. He joined the Dominicans in 1982 and was ordained a priest in 1988. A former student at the Ecole Normale Supérieure (Ulm), he holds doctorates in philosophy (Poitiers) and theology (Fribourg), and studied in Paris, Toulouse, and Fribourg (Switzerland). He is a Master of Sacred Theology (2012). After teaching history of medieval philosophy at the Faculty of Philosophy of the Institut Catholique de Toulouse (1990-2014) and theology at the Dominican studium in Toulouse, where he was director of the *Revue Thomiste*, he has been in Rome since 2014. He was a member (2004-2020) and then Secretary General (2011-2020) of the International Theological Commission, as well as Dean of the Faculty of Philosophy at the Pontifical University of St. Thomas Aquinas (Angelicum) (2014-2023). He is currently President of the Pontifical Academy of Saint Thomas Aquinas (2014-), Ordinary Professor in the Faculty of Philosophy and Lecturer in the Faculty of Theology of the Pontifical University of St. Thomas Aquinas (Angelicum) and Consultor to the Dicastery for the Doctrine of the Faith. Recent publications include

Dieu, “Celui qui est” (De Deo ut uno) (2016), Les anges et les démons (second edition, 2017, translated into English), Etudes thomasiennes (2018), Saint Thomas, lecteur du Cantique des cantiques (2019, translated into English), Dieu, Alpha et Omega. Création et providence (2023).

Abstract: For St. Thomas, rejection of the authority of the Old Testament is a proper characteristic of Manichaeism (to which he links Marcionism). Now, this rejection of the Old Testament forms a system with many of the theses that, following the Fathers, Aquinas attributes to the Manichaeans, for instance on the meaning of creation and history. In contrast, it becomes easier to see how the authority recognized to the Old Testament when correctly interpreted enables St. Thomas to highlight several essential aspects of the Christian faith, such as the unity of the divine plan in the articulated diversity of its phases, the recapitulation of all creation in Christ, the realism of the Incarnation, the salvation of the flesh.

AFTERNOON SESSION

14:30 Breakout Sessions

Aula 9

Phillip Lasater – Nature “Justly” Considered: Contextualizing Legal Selfhood in Ancient Jewish Literature

Phillip Lasater is a McDonald Agape Fellow of Old Testament Theology at the Pontifical University of St. Thomas Aquinas. Previously, he was a Departmental Lecturer in Hebrew Bible and ancient Judaism at Worcester College and the Faculty of Theology and Religion, Oxford, where he worked since 2021. He was previously Lecturer and Senior Researcher at the University of Zurich. He is completing a second monograph on law and its relationship to notions of the self in Jewish antiquity.

Abstract: This paper argues in conversation with discussions in legal anthropology that legalities were one way that ancient Jewish scribes conceptualized and articulated “nature” (for which there was no single word/phrase in Hebrew). Legal writings are thus instructive for philologically grounding conceptions of nature as well as virtues such as justice that shape it. This paper will begin with Hellenistic and early Roman period texts to identify legal conceptions of selfhood (4 Macc. 1 and 2; also the Scrolls), according to which the self ought not be “bent” (4 Macc. 3). From here, the paper will suggest how these ideas continued motifs from contemporaneous and significantly earlier legalistic writings that warn against “bending” mishpat as a term used in ethical and taxonomical considerations (e.g., 11Q19; Deuteronomy; Covenant Code). It will be suggested that legal terminology such as mishpat belonged to scribal vocabulary of nature, which complicates claims not only that “nature” is a distinctly “Greek” concept but also that natural law was a distinctly “Greek” concept.

Stephen Long – “You came forth to save your people, to save your anointed” (Hab. 3:13): On Reading Habakkuk as Christian Scripture

Stephen Arden Long is assistant professor in the department of theology at Providence College (USA). He received his PhD from the University of Notre Dame in 2018. His research and teaching interests include the Old Testament as Christian Scripture, theological anthropology, and Christology.

Abstract: According to Habakkuk 1:6, the Lord declares to his prophet his intention to “rouse the Chaldeans” – indicating that it would shortly be this rapacious and violent empire that would devastate the prophet’s people. From the prophet’s perspective, this was a particularly distressing message – since “violence” was precisely the problem already afflicting the domestic life of his people, so that bringing in a violent foreign empire seemed merely to compound the problem (1:12-13; cf. 1:2-4). The identification of the agent of divine punishment as “the Chaldeans” is also fraught for many contemporary historical critics, who frequently judge it to be merely a later gloss intended to specify – *ex eventu* – an initially unidentified enemy. In some contrast, this paper will explore the canonical resonances of accepting the identification of the “Chaldeans” as integral to the intentionality of the final form of the oracle and prayer of Habakkuk: Within the canonical horizon introduced thereby, the prophet is seen to be asking the Lord about the status of the “Abrahamic project” initiated when Yahweh brought Abram “from Ur of the Chaldeans” (Gen. 15:7). That project appears to be on the verge of failure, from the prophet’s perspective. However, this very situation affords an occasion for a political-theological critique of “Babelic” political order (Hab. 2) – the continuing relevance of which can be elucidated in dialogue with contemporary sociologist Hartmut Rosa. Moreover, the theophanic shaking of the cosmos in Habakkuk 3 directs the prophet and his audience not to hope to evade judgment, but to look beyond it to Christological and ecclesial deliverance, for “You came forth to save your people, to save your anointed” (Hab. 3:13).

Paul Allen – David the Sinner and Christ the King in Political Theology

Dr. Allen is Dean, Corpus Christi College, and Professor of Theology at St. Mark's College, Vancouver, Canada. He is a systematic theologian who specializes in science-theology dialogue, theological anthropology, and political theology. His PhD thesis is published as: *Ernan McMullin and Critical Realism in the Science-Theology Dialogue* (Ashgate/Routledge). He has written *Theological Method: A Guide for the Perplexed* (T&T Clark), co-written *Catholicism and Science* (ABC CLIO), and edited *Augustine and Contemporary Social Issues* (Routledge, 2023), as well as other book chapters and articles. He is completing the first of a three-part systematic theological anthropology on sin and evolution in theological anthropology.

Abstract: The sinlessness of Christ often entails a contrasting disanalogy with various Old Testament figures, including King David. Typically, this disanalogy accompanies a modern Christian emphasis on the prophetic critique of kings with the result of an impoverished Christian Israelology. In this paper, I seek to correct this situation somewhat. My argument is that we may retrieve a sense of Christian monarchical rule which takes the sinfulness of David and the sinless kingship of Christ as key dogmatic loci. Historically, monarchy is frequently associated with tyranny. Yet, a Davidic and Christian understanding of it offers an anthropological basis for constitutional polity: The king is subject to the Torah as proclaimed through the patriarchs and the prophets. Christ's kingship is subject to an atonement of suffering servanthood. This paper argues that the most plausible Christian interpretation of politics is a constitutional monarchy that recognizes itself as an accommodation by God via the covenant that redeems human sin. Bringing forward insights from Oliver O'Donovan, God's grace redeems the disorder that accompanies what is otherwise orderly social hierarchy. Yet, beyond O'Donovan, this paper follows Jewish tradition (cf. Buber, Alter, Levenson) in stipulating a functional separation of powers: The monarch's authority is derived in a distinct way from both the prophet and the priest. Third, following Wright, Bates, and others, the enthronement of Christ in glory builds on a paradoxical Davidic legacy instead of overturning it. I develop my argument in the paper with respect to 1 and 2 Samuel, his status in comparison with the prophets and the treatment of David by contemporary Christian interpreters. I see Christ's qualified critique of Caesar in the light of the twin relevance of sin and kingship. The paper ends with some reflection on the relevance of Christian Israelology to contemporary debates over the relationship of Christian thought and liberal political theory.

David Blackwell – The Christian Use of Scripture and the First-Century Shape of the Psalter

David Z. Blackwell is a distance PhD candidate at the University of Edinburgh in New Testament and Christian origins. His PhD thesis focuses on the reception of the Psalms and the figure of David in Second Temple Judaism with an emphasis on their reception in the Gospel of Matthew. He earned his B.A. from the University of Central Florida, M.Div. from Southern Baptist Theological Seminary, and Th.M. from Princeton Theological Seminary. He has taken additional courses at Princeton University and Florida Southern College. He and his family live in Orlando, Florida, where he serves as an Upper School instructor at The First Academy.

Abstract: In light of the Psalms fragments found at Qumran, some scholars conclude, “[the] book of Psalms’ did not exist as a conceptual category in the Second Temple period.” Many scholars assert the book of Psalms is the most highly attested book of the Bible found among the Dead Sea Scrolls. While scholars differ in their enumeration, the range is typically between 34-39 fragments. Some have noted these numbers are “a statistical illusion frequently used as solid evidence for the importance of the book of Psalms during the Qumran period” and that most psalms manuscripts found at Qumran included a small number of psalms or just one psalm, and no fragment likely came from a manuscript containing 150 psalms. While certain scholars interpret the manuscript evidence from Qumran as representing authoritative Psalms manuscripts to be seen as authoritative as the proto-Masoretic Psalter, others imagine the fragments as liturgical collections derivative from the proto-Masoretic text.

New Testament scholars typically fail to engage in this issue which is of importance to intertextual studies. If the book of Psalms did not exist as a collection, how available were they to early followers of Jesus? Many New Testament studies assume the shape of the Psalter as fixed and proceed without engaging in the debate or acknowledging that it exists. It is a mistake to avoid this issue in large part because the evidence from Qumran is only part of the data from the late Second Temple period, and the use of the psalms in the same period should not be left out.

The present paper argues it is more probable that a collection of psalms existed which was translated to Greek, probably by the middle of the second century BCE. This collection was likely widely distributed and broadly viewed as authoritative. Arguments for the evidence of this collection are manifold. Later Greek manuscripts reveal that the structure of individual psalms such as line length persisted for centuries agreeing with first-century Hebrew manuscripts. The various psalm manuscripts reveal there is scant variation within a given psalm indicating the internal stability of individual psalms. The quotations of psalms in the late Second Temple period give evidence that these psalms not only existed and were circulated broadly but also that they were viewed as authoritative scripture and attributed to David.

Massimo De Santis – Scritture d'Israele nel Vangelo di Luca e in Atti degli Apostoli

Docente di Religione cattolica presso la Diocesi di Roma; Docente di teologia biblica presso la PUST Dottorato in Teologia biblica. Nato a Roma il 28/06/1965; docente statale di Religione cattolica nella Diocesi di Roma dal 1999 ad oggi; Dottorato in Teologia – Biblica – conseguito nel 2003 presso la Pontificia Università Urbaniana di Roma; docente nella Facoltà di Teologia all'Angelicum dal 2005/06.

Abstract: Grazie alla composizione del dittico terzo Vangelo e Atti degli Apostoli, Luca puntualizza in modo più sistematico rispetto agli altri evangelisti che la risurrezione di Gesù (Lc 24), fulcro narrativo e teologico dell'opera lucana, è l'evento che avvia la reinterpretazione cristologica ed ecclesiologica delle Scritture d'Israele.

Nell'opera lucana riscontriamo diverse modalità di rilettura delle Scritture: nel Vangelo troviamo le allusioni, citazioni esplicite di singoli passi, con intento perlopiù apologetico, poche "citazioni di compimento", poste quasi sempre sulle labbra di Gesù per evidenziare la centralità cristologica nell'interpretazione delle Scritture. Negli Atti degli Apostoli, oltre alle modalità citate, Luca impiega le Scritture per delineare, attraverso i discorsi kerygmatici (At 2,14-36; 3,12-26; 7,1-53; 13,16-41), un quadro della storia della salvezza che inizia con Abramo ed ha la sua realizzazione tipica in Gesù e, in particolare, nell'evento pasquale.

Allusioni, citazioni e i quadri complessivi offerti dai discorsi kerygmatici di Atti forniscono al lettore un approccio ermeneutico di natura tipologica alle figure di Gesù (Vangelo) e dei discepoli (Atti). Luca sviluppa precipuamente la tipologia del "profeta perseguitato" (Lc 6,22-23; 11,47-51; 13,32.34-35; ecc.). Nell'opera lucana quindi Gesù diventa l'antitipo dei protagonisti dei testi veterotestamentari (Isaia 61,1-2; ecc.) o della vicenda dei personaggi (Abramo, Giuseppe, Mosé, Davide) ma continua ad essere l'archetipo sul quale sono modellate le attività dei discepoli (Pietro, Stefano, Filippo e Paolo), i quali, attraverso il procedimento letterario della *synchresis*, ricalcano le orme del loro maestro. Luca prospetta quindi la centralità della soteriologia cristologica che rende la figura di Gesù acme del passato d'Israele, perché su di lui sono modellate le figure e le vicende della storia biblica, e nel contempo incipit del presente missionario della Chiesa. Infatti, i discepoli ricevono dal Risorto lo statuto di suoi "testimoni", secondo quanto era stato annunciato nelle Scritture (Lc 24,48; At 1,8; 26,22-23). Obiettivo ecclesiologico di Luca è, infatti, ancorare l'identità della Chiesa al passato d'Israele per dimostrare che l'ingresso dei gentili nel popolo eletto, avvenuto per mezzo dello Spirito Santo (At 10,1-11,18), rientrava nel progetto salvifico di Dio (At 15,7.14-21; 28,25-28).

Luca quindi propone un tracciato narrativo e teologico organico, in cui il Risorto è il *télos* delle Scritture d'Israele e l'*arché* dell'ermeneutica della Chiesa.

Mauro Gagliardi – Rivelazione ed ermeneutica della Bibbia secondo J. Ratzinger

Sacerdote diocesano, Professore Ordinario dell'Ateneo Pontificio Regina Apostolorum e Docente Invitato dell'Angelicum. È stato visiting professor in Spagna e negli USA. Ha pubblicato numerosi libri e articoli tanto di indole scientifica quanto divulgativa. La sua opera più importante è "La Verità è Sintetica", l'unica Dogmatica complessiva in un solo volume, pubblicata da un teologo italiano dopo il Vaticano II (disponibile anche in inglese e prossimamente in tedesco).

Abstract: La presentazione si propone di illustrare il peculiare approccio di Joseph Ratzinger al rapporto tra Scrittura e Tradizione, come pure al rapporto tra Rivelazione e fede, per poi far emergere i criteri che il Teologo bavarese ha delineato riguardo all'ermeneutica biblica, al suo carattere cristologico e cristocentrico, che influisce sia sul rapporto tra i due Testamenti sia sulla lettura cristiana dell'Antico Testamento.

Di fondamentale importanza nella visione ratzingeriana è la lezione bonaventuriana, da lui approfondita nella Tesi per l'abilitazione, dedicata appunto al pensiero del Dottore serafico. Solo da pochi anni è stato reso disponibile il testo completo di tale dissertazione allo studio degli specialisti. In passato, era stata pubblicata solo l'ultima parte dell'opera, che corrispose in effetti alla tesi presentata dal giovane Ratzinger, dati i dubbi espressi da Michael Schmaus sui capitoli precedenti, che pertanto vennero ritirati dal candidato.

Se, quindi, da molto tempo era stata già pubblicata la parte dedicata alla teologia della storia di Bonaventura, era rimasta inedita tutta l'esposizione dell'allora giovane docente sul pensiero del Serafico riguardo alla Rivelazione, la Scrittura, la Tradizione, come pure al rapporto tra queste due e sulla fede che accoglie la Parola di Dio.

Lo studio approfondito di Bonaventura influi marcatamente sulla teologia della Rivelazione di Ratzinger, la quale – nonostante alcune inevitabili correzioni ed evoluzioni – è rimasta quasi immutata nell'arco della sua pluridecennale attività teologica. L'accesso allo studio giovanile compiuto da Ratzinger su Bonaventura ci permette di comprendere le radici del pensiero che il Teologo bavarese ha poi sviluppato in molteplici direzioni.

La presentazione si limiterà, comunque, solo a temi e proposte che riguardino l'oggetto del convegno. La ricchezza del pensiero ratzingeriano sui vari temi attinenti alla teologia della Rivelazione rappresenta anche un contributo indiretto alla sinodalità.

AULA 13

Mark Elliott – The Old Testament as the Vademecum for the People of God

Mark W. Elliott, Fellow of the Royal Society of Edinburgh (FRSE), was schooled in Glasgow. For university, he went to read Law at Oxford (St. John's), then he studied Divinity at Aberdeen and gained his PhD in Patristics at Cambridge University. He then taught at the universities of Nottingham, Liverpool Hope, and St. Andrews (from 2003-18), then Glasgow University (2019-22), and now at the University of the Highland and Islands (Highland Theological College), where he is Professor Biblical and Historical Theology, combining this with a half-time position at Wycliffe College, University of Toronto.

Abstract: Although the New Testament might well be the foundation and constitutional document of the Church, the Old Testament is arguably in some respects closer to the Church in terms of corresponding to her experience than is the New. This is not quite as simple as saying “Old Testament descriptive, New Testament prescriptive,” for there is both of these in each. One obvious example of what could be termed the “Old Testament’s blijvend belang” (ongoing significance: the phrase is A. van Ruler’s) is the Psalter, which continued and continues to shape Christian worship, the book of Job, and Ecclesiastes. Yet there are many more places, less obvious, where the NT is almost “silent,” while the OT offers counsel and instruction. Or, for instance, the use of the OT in Christian ethics is a case where there actually is a significant NT contribution, but the OT provides at very least a supplement and is arguably helpful in the interpretation and application of NT ethics. This has been the case in the history of church law and Christian moral theology, where, while addressing the church where it is (well-intentioned religion, compromised piety), it offers a way of consolation towards restoration. Eckhart Otto and Oliver O’Donovan are two recent authors who have contributed to this task from different Fächer of the theological discipline, but also in the tradition there have been those (not least in early modern times) who have attempted to work at a level of moral-philosophical reflection while exegeting Scripture. This has sometimes meant the OT ethics as “second-tier,” with the Gospels offering the teaching of perfection, but sometimes there has been a blend of the two Testaments’ instruction.

Conor McDonough, OP – Old Testament Law for a Christian People: The Case of the Collectio Canonum Hibernensis

Conor McDonough, OP, is a Dominican friar of the Irish Province. He teaches dogmatic theology at the Dominican House of Studies in Dublin.

Abstract: To what extent should Old Testament commandments be regarded as binding upon Christians? How should Old Testament narratives feature in the moral thinking of Christian societies? These are perennial questions in Christian theology, answered with great divergence throughout the history of Christian thought.

A landmark text in this regard – and one largely unstudied by theologians – is the *Collectio Canonum Hibernensis*, a compilation of texts gathered by Irish scholars c. 700 AD. It draws on church canons and penitentials, on patristic writings, but also – and massively – on Old Testament texts. The Old Testament is systematically mined and interpreted by the compilers as a guide for secular and ecclesiastical life in early Christian Ireland.

This paper will present the *Hibernensis*, outline the range of its biblical sources, and analyse a few of its most intriguing uses of Old Testament texts.

AULA 14

Filip Doroszewski – Contemplating the Mysteries of the Church: Psalm 26.5 LXX in Late Antique Christian Poetry

Filip Doroszewski is Assistant Professor of Classics at Cardinal Stefan Wyszyński University, Poland. He researches Christian poetry in Late Antiquity, especially Nonnus of Panopolis and Ps.-Apollinaris of Laodicea, and the place of Dionysus in ancient religious and political reflection, particularly in the writings of Plutarch. His recent publications include the co-edited volumes “Plutarch and his Contemporaries. Sharing the Roman Empire” (with K. Jażdżewska, Brill, 2024) and “Dionysus and Politics. Constructing Authority in the Graeco-Roman World” (with D. Karłowicz, Routledge, 2021), as well as the monograph “Orgies of Words. Mystery Terminology in the Paraphrase of St. John’s Gospel by Nonnus of Panopolis” (De Gruyter, 2022).

Abstract: For Christians, the Old Testament was a collection of texts that in various ways foreshadowed the fulfilment of salvation history in New Testament times. The book of Psalms was no different: For Christians, it was full of signs of Christ’s coming and the establishment of his Church, if not words spoken by Christ himself. While such a view of Old Testament typology is explicitly described in the commentaries of the Church Fathers, it can be expressed in Christian poetry in ways that are unintelligible to a modern audience. It takes knowledge of the patristic tradition and poetic language to read the author’s intentions.

In this paper, I will discuss two such cases – poetic passages relating to Psalm 26:5 LXX (“Because He hid me in a tent in the day of troubles, He sheltered me in a secret spot of His tent”, tr. A. Pietersma): 1) Ps.-Apollinaris’s *Metaphrasis Psalmorum* 26.11–13, and 2) Gregory of Nazianzus’s *De Rebus Suis* 194–201. The *Metaphrasis* is a late antique hexameter paraphrase of the Greek Psalter and is characterised by great economy in the retelling of the Septuagint original, often leaving little room for interpretative clues on the part of the Christian metaphrast. Nevertheless, I will argue that a careful reading of the passage in this poem, a reading informed by knowledge of the patristic interpretation of Psalm 26:5 LXX, makes it clear that the author’s exegetical intention was to present the tent of God as an immaterial, spiritual sanctuary in which the elect can contemplate the mysteries of the Church. As further confirmation of this exegetical intention, I will refer to a passage from Gregory of Nazianzus’s autobiographical hexameter poem, in which he describes his mystical experience of contemplating the mysteries of the Trinity. In this description, Gregory not only alludes to Psalm 26:5 of the LXX, but also uses a similar vocabulary to that found in *Metaphrasis* 26.11–13.

This paper is part of the project EXCELLENCE/1216/0400 (“Studies in Greek Bible Epic”, Principal Investigator Maria Ypsilanti) which is co-financed by the European Regional Development Fund and the Republic of Cyprus through the Research and Innovation Foundation.

Iain Matthew – “As David says, when he was in this night”: David, Job, Jeremiah, and the Dark Night in St. John of the Cross

Fr. Iain Matthew is a Discalced Carmelite friar and priest. After completing his doctorate in Oxford, he spent the next thirty years in ministry and formation in Britain, Ireland, and Venezuela. For the last ten years, he has been at the “Teresianum” Pontifical Institute of Spirituality in Rome, teaching on St. John of the Cross, Christology, and the Gospel of life. He has written two books and various articles on John of the Cross and on Teresa of Jesus.

Abstract: St. John of the Cross is at his most personal and incisive when he writes of the purifying and transforming suffering which he calls the dark night. In his discussion of such suffering, he avails of the books of the Old Testament, much more than those of the New. Indeed, he has no doubt that what he now describes was already being experienced by authors of the Hebrew texts. The *noche oscura* is there in the Psalms, which the Carmelite ascribes to David; in the agony of Job; in Jeremiah and Lamentations. The preponderance of such texts, and the paucity of reference to the Gospels, or indeed to Jesus, when John describes the night of the spirit, raises the question of just how Christian the sanjuanist night is. There have been various responses to this question, which we highlight in this paper, including an outright avowal that John is only secondarily Christian, that his emotional home is Advent, not Christmas and beyond, or that the book *Noche* is too experiential, too mixed up with human sin and neediness, for the sinless Jesus to be a model for it. By contrast, this paper reaffirms and demonstrates the Christological and evangelical nature of the sanjuanist night. There is, however, a further perspective, which the title of the International Symposium itself suggests. For various interpretations of the predominance of the Old Testament references in the book *Noche* have this in common: They assume that the Old Testament is set over against the New; that more “Old” means less “New,” more David, Jeremiah, Job means less Jesus. If, however, John, in his integrated, traditional Christian understanding, received the Old Testament as, precisely, Christian Scripture, as the inspired word which belongs to the Word incarnate, then the predominance of prophets and the psalmist does not signal a pre-Christian mentality. Rather, John’s Christianity avails of a much richer storehouse than would be the case if Old and New were sealed off from each other, were not together Christ’s gift. Conversely, the naturalness with which Christ-centred John of the Cross reaches for the language of the psalms and the prophets itself testifies to the unity of Scripture: *Noche* is a supreme example of the Old Testament being understood as Christian Scripture.

16:00 Break

16:30 Christopher Seitz – On Reformed and Early Modern Catholic Controversies Regarding the Old Testament as Canon



Christopher Seitz (PhD 1986, Yale) is Senior Research Professor of Biblical Interpretation at the Toronto School of Theology. Prior to that, he was Professor of Old Testament and Theological Studies at the University of St. Andrews, and Professor of Old Testament at Yale University. He is the author of twenty books or edited volumes, and numerous articles on Biblical Interpretation and Theological Exegesis. His most recent work is a collection of his essays on the Prophets (FAT; Mohr Siebeck) and *Convergences: Canon and Catholicity* (Baylor, 2021). He is a two-time recipient of the Alexander von Humboldt Research Stipendium. In 2020, he was Visiting Professor at Centre Sèvres in Paris, France.

Abstract: This paper discusses the issues at stake in debates over the canon of sacred scripture at the period of the Reformation. We view this not primarily as a debate over the number and order of books. Tension over recourse to the Hebrew Verity goes back famously to Jerome’s efforts to produce a Latin translation, at odds with the received LXX (and the Old Latin versions it spawned) and the views about its special status (Augustine). The defense of the Vulgate at Trent actually required the production of a single Latin version, and controversy would surround this within Roman Catholic defenders of it. Counter-reactions within non-Catholic circles would rely on a new reality made possible by the printing press, that is, the proliferation of polyglots to which recourse could be had. The pressure for a “single rival” vernacular translation was beset by its own challenges. We will look at the sermons of John Donne, who works within the new polyglot world and who judges efforts to reify a single translation, on both sides of the debate, misguided. The test case we will examine is Psalm 2:13, a particularly famous case of textual divergence, translation challenge, and disagreement. We will then move to a modern discussion of the issue, which takes something of the same view, for different reasons, as Donne. Is translational disagreement a problem to be solved, or a reality with its own rich purposes in the providence of God?

17:15 Antoine Lévy, OP – “Cessatio” and “Promissio”



Antoine Lévy, OP, is an adjunct professor at the University of Helsinki (Faculty of Theology) and at the University of Eastern Finland (School of Theology). He is the co-founder of the “Helsinki Consultation on Jewish Continuity in the Body of the Messiah”, a forum of Christian and Messianic theologians of Jewish descent (today “Yachad beYeshua”). He is the author of several books (*The Created and the Uncreated: Maximus the Confessor and Aquinas*, 2006 – in French; *Jewish Church: A Catholic Approach to Jewish Messianic Theology*, 2022) and numerous articles in the fields of patristics, ecumenical theology, and philosophy. He is currently established in Jerusalem and conducts research at the University of Tel Aviv.

Abstract: In discussions surrounding Thomas Aquinas’s “version” of supersessionism, modern scholars and theologians have often overlooked a crucial aspect: namely, the point where Aquinas’s distinct understanding of the nation of Israel goes beyond the consensus Patrum. While much attention has been given to Aquinas’s treatment of the Old Law and its fulfillment-Aufhebung in Christ, there has been a notable neglect of his conception of the Abrahamic promissio renewed through the Davidic messiahship. By reframing the issue of the cessatio legalium within the broader theological framework of God’s promise to Israel, I aim to demonstrate how Aquinas deftly distinguishes between two forms of supersessionism that the Fathers traditionally intertwined: sacramental and ethnic.

THURSDAY, 20 JUNE

8:30 Mass

MORNING SESSION

9:30 **Thomas Joseph White, OP: The Divine Senses of Humanity: Living Prophetic Inspiration and Apostolic Testimony in the Church**



Fr. Thomas Joseph White is the Rector magnificus of the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome. Originally a native of southeastern Georgia in the US, Fr. White studied at Brown University, where he converted to Catholicism. He did his doctoral studies in theology at Oxford University. He was awarded Magister in Sacra Theologia by the Dominican Order in 2023 and Doctor of Humane Letters, honoris causa, by The Catholic University of America in 2022. He is the author of various books and articles, including *Wisdom in the Face of Modernity: A Study in Thomistic Natural Theology* (Sapientia Press, 2011), *The Incarnate Lord, A Thomistic Study in Christology* (The Catholic University of America Press, 2015), *Exodus* (Brazos Press, 2016), *The Light of Christ: An Introduction to Catholicism* (Catholic University Press, 2017), *The Trinity: On the Nature and Mystery of the One God* (Catholic University Press, 2022), and *Principles of Catholic Theology. Book 1: On the Nature of Theology* (The Catholic University of America Press, 2023). He is co-editor of the journal *Nova et Vetera*, a Distinguished Scholar of the McDonald Agape Foundation, and a member of the Pontifical Academy of St. Thomas Aquinas.

Abstract: The medieval Catholic Church examined the topic of the inspiration of Scripture by considering various senses of Scripture, for example the literal, the typological, the moral, and the anagogical. What if these senses of Scripture actually depict something proper to our human nature in our search for openness to the future?

Following the lead indicated by this hypothesis, this paper explores how God can be present in Scripture precisely by being present in the human being open to the search for universal truth and interested in the future of humanity with God. Far from being a perspective on the presence of God in Scripture restricted to the medieval period, this approach allows us to consider in a paradigmatically modern way how the Scripture can indicate God's real presence in history as an unfolding design of the sanctification of the human person and how Scripture is itself is an Adam-ization of human nature realized perfectly in Christ. On this view, the Old Testament can be considered to have all its modern historical value and at the same time be a conduit for a Christological understanding of the human destiny.

10:15 **Michael Sherwin, OP – Tzedakah: Right Relationship with God, Prefigured and Fulfilled in the Scriptures**



Michael S. Sherwin, OP, is Professor of Fundamental Moral Theology and director of the Institute of Spirituality here at the Angelicum. Fr. Sherwin comes to the Angelicum after almost twenty years of teaching at the University of Fribourg, Switzerland. He has also taught at the Dominican School of Philosophy and Theology in Berkeley, California, where he received his initial formation as a Dominican and was ordained a priest in 1991. Author of articles on the psychology of love, virtue ethics, and moral development, his monograph, *By Knowledge and By Love* (CUA Press, 2005) has become a standard Thomistic reference, while Alasdair MacIntyre has described Fr. Sherwin's published collection of essays, *On Love and Virtue* (Emmaus Academic, 2018), as "theological reflection at its best."

Abstract: Genesis affirms that Abraham "believed the Lord and he credited it to him as *Tzedakah*" (15.6). What does this Hebrew word, *Tzedakah*, mean? The Scriptures themselves answer this question by developing and deepening its meaning in each successive book. The Septuagint translators confront this question when seeking a Greek equivalent for this Hebrew term, choosing the Greek word *dikaioσύνη*, which the Vulgate will translate as *justitia*. The Greek books of the Old Testament further this development by developing the ideal of the *dikaion*, who lives *dikaioσύνη*. The New Testament will portray Christ as our *dikaioσύνη* and affirm that in Christ we become the *dikaion*. English translators have variously translated *Tzedakah* as justice or righteousness, but what exactly does this mean? This lecture will trace the development of this biblical notion, especially in its relation to the biblical understanding of the virtues.

11:00: Break

11:30 Hans Boersma – Christ, Recapitulation, and Interpretation



Hans Boersma holds the St. Benedict Servants of Christ Chair in Ascetical Theology at Nashotah House Theological Seminary in Wisconsin. His latest book is entitled *Pierced by Love: Divine Reading with the Christian Tradition* (Lexham Press, 2023). His other books include *Five Things Theologians Wish Biblical Scholars Knew* (IVP Academic, 2021); *Seeing God* (Eerdmans, 2018); and *Heavenly Participation* (Eerdmans, 2011). His main theological interest is the retrieval of the sacramental ontology of the Great Tradition of the church. Fr. Boersma is an ordained priest within the Anglican Church in North America.

Abstract: The centrality of the incarnation is clear in Irenaeus’s notion of recapitulation: Christ retraces the life, death, and resurrection of fallen humanity, and, in this process of his faithful and obedient non-identical repetition, he restores and perfects humanity. As such, recapitulation is key to our understanding of redemption. This talk makes clear why recapitulation is not only a soteriological but also an interpretive principle: As archetypal event, the incarnation casts its shadow both backward and forward, determining all of history. The implication is that we read the Old Testament Christologically, meaning that Christ is sacramentally present already in the Old Testament Scriptures.

12:15 Amaury Begasse de Dhaem, SJ – The Unity of the Two Testaments, the Trinitarian Taxis, and the Theology of History: A Contemporary Theological Hermeneutics



Amaury Begasse de Dhaem, S.J. Graduate in law (University of Liège) and philosophy (Gregorian University), Doctor in Theology (Centre Sèvres, Paris). Professor and Director of the Department of Dogmatic Theology at the Faculty of Theology, Gregorian University. Author of *Mysterium Christi. Cristologia e soteriologia trinitaria*, Cittadella, Assisi 2022, and of about forty scholarly articles.

Abstract: Is human history interwoven with random human actions, or is it salvific history, oriented by the missions of the Son and the Spirit, which proceed from the Father and lead back to the Father? An attempt will be made to show how the sequence of the Christian scriptural canon (for both Testaments), that of salvation history, and that of Church history reflect Trinitarian immanent and economic *taxis*, and thus make possible a Trinitarian, scriptural, and apocalyptic reading of past and present history.

AFTERNOON SESSION

14:30 Breakout Sessions

AULA 9

Hannah Kate Capey – The Book of Genesis as Jewish and Christian Scripture

Hannah Kate Capey is a third-year PhD candidate in History at the University of Southampton. She is an Ian Karten Scholar in Jewish Studies at the Parkes Institute for the Study of Jewish/non-Jewish Relations. Her research focuses on “laughter” in the book of Genesis, and its subsequent reception in the Second Temple period and pre-Islamic Rabbinic Literature.

Abstract: Following Pope John Paul II’s pioneering work in Jewish-Catholic relations, the current and previous pontiffs have dedicated themselves to improving dialogue between the two religions.

In 2001, Pope Benedict XVI (then Cardinal Ratzinger), as head of the Pontifical Biblical Commission, promulgated “The Jewish People and their Sacred Scriptures in the Christian Bible”. In this document, Pope Benedict states that “Christians can learn a great deal from a Jewish exegesis practised for more than 2000 years....” Similarly, in Pope Francis’s Apostolic Exhortation *Evangelii Gaudium* (2013), he reaffirms that “there exists...a

rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God's word."

Thus, as the three popes of this century have said, there is richness and value to be gained from drawing upon Jewish hermeneutics. In pursuit of this, the following paper will utilise classical Jewish scriptural interpretation, and, in doing so, it is hoped that: (1) a better understanding of Jewish biblical exegesis will be gained; and (2) that Catholic understanding and appreciation of the biblical text (the Hebrew Bible/Old Testament) will be improved on such readings.

The Book of Genesis will be used as a case study in this paper. Specifically, this paper looks at part of the Abraham-cycle (Genesis 17, 18, 21), and how such episodes are received and interpreted in later Jewish tradition. Thus, Bereshit Rabbah, Targum Onkelos, and the Jerusalem Talmud will be consulted. It is hoped that the status of Genesis as a foundational text in the theology of both Judaism and Catholicism, as well as Abraham as our shared "father in faith," will aid such dialogic reading, and advance the premise of the utility of classical Jewish sources in modern Catholic biblical interpretation.

Fr. Peter Hannah, OP – Imaging the Unseen God: Theological Anthropology in Gen. 1-3 and Ex. 32-34

A native of California, Peter Hannah joined the Province of the Most Holy Name of Jesus (Western Province, USA) in 2006. He was ordained in 2014, and after three years of pastoral work at the St. Catherine of Siena Newman Center (Salt Lake City, Utah), began studies for a Licentiate in Sacred Scripture at the Pontifical Biblical Institute. After obtaining his SSL in 2020, he spent a year teaching at the Dominican School of Philosophy and Theology (Berkeley) and is now pursuing a Doctorate in Theology at Durham University, UK, under the direction of Walter Moberly.

Abstract: Genesis 1:26-28 is the traditional foundation of Jewish and Christian anthropology. Christian theology has typically associated the imago Dei with the faculties of reason and will in human nature. Some Church Fathers made an additional distinction between "image" (imago/εἰκὼν) and "likeness" (similitudo/ὁμοίωσις) – the former an ontological reality, the latter an ethical capacity. Critical biblical scholarship in the modern era posed a challenge to the traditional Christian understanding, since the Hebrew *tselem elohim* and its Semitic cognates plainly indicate *statue* (or *idol*; cf. Arabic *tsalama*, Akk., *tsalmu*). Exegetes have dealt with this in various ways, in the main emphasizing how the human being in Genesis 1 is God's "kingly representative" on earth, in consonance with typical ancient Near Eastern royal ideology.

This paper takes a new approach to the imago Dei theme in Scripture. Aware of the historical data, but subordinating it to a literary and canonical framework, new dimensions of the question appear by a close reading of Genesis 1-3, alongside Exodus 32-34, under the category of imitatio Dei. Both narratives depict a positive and negative side to humanity's God-imaging capacity. Moses imitates the Lord's anger (Ex. 32:9-10, 27-28) and mercy (32:11-14; 34:6-7), eventually emerging from the sacred tent shining with light (Ex. 34:30). Moses' behavior and qualities sharply contrast with the people who demand a "false image" of God, resulting not in imitation but in degradation (32:6b). Analogously, humanity's godlikeness in Genesis 1 is the culmination of God's ordered and beautiful creation, while in Genesis 2-3 likeness to God becomes problematic, mysteriously linked to human knowledge, choice, and ambition (3:5, 22). A kind of dynamic ambiguity in human nature appears in each narrative read synchronically, whose resonances enrich the biblical picture of the imago Dei.

I argue that this double-sided potentiality of the human being in Genesis 1-3 and Exodus 32-34 is implicit on a philological level in Genesis 1:26-28, but can be seen more clearly by taking in the rich theological contours of the Paradise and Golden Calf episodes, and even correlated with traditional theological affirmations in Christian tradition vis-à-vis the difference between "idol" and "icon."

AULA 10

Golda Akhiezer – The Polemics About the Old Testament and the Mission of Jesus: The Case of the 16th-Century Jewish-Karaite Polemicist Isaac ben Abraham of Troki

Golda Akhiezer, PhD in Jewish history from the Hebrew University of Jerusalem, is Associate Professor in the Department of Jewish History at Ariel University. Her research interests include: Jewish intellectual history, historical thought, Jewish-Christian polemics.

Abstract: Polemics between Christians and Jews emerged in the early Middle Ages, being usually initiated by the Christian side. This phenomenon took various forms, being focused (especially but not exclusively) on the interpretation of the Old Testament and on associated theological issues, such as the validity of divine commandments, the concept of Chosen People, and the figure of Jesus and his mission. Although the typology of these polemics takes various forms, both among Christians and Jews, most Jewish polemicists raised in their writings harsh critiques against Jesus, his deeds and teaching. However, some of them present Jesus as an historical figure, an ordinary Jew observing the divine commandments written in Torah. One of these polemicists was Isaac ben Abraham of Troki, a Karaite of Lithuania, who lived in the 16th century, a period of Reformation in the Polish-

Lithuanian Commonwealth. This time was marked by intensive contacts and theological polemics between Jews and Christians of various denominations, as well as between the various Christian factions. These polemics were part of the Polish religious and intellectual scene. Isaac ben Abraham exposes his polemical arguments in his book *Faith Strengthened*, which became one of the most famous Jewish works of this genre, being translated from Hebrew into most European languages.

This paper aims at presenting this author's polemical approach to the Christian (mostly Catholic) views of the Old and New Testaments, the figure of Jesus, and selected theological issues, which were a point of contention between Jews and Christians. A striking aspect of the book of Isaac ben Abraham is the wide use made by his author of interpretations and methods promoted by the radical Protestant theologians who lived in this period in Poland.

Alberto Solano Zatarain – The Enduring Validity of Torah in the Epistle to the Hebrews

Alberto Solano is reading for the DPhil in Theology (New Testament) at Keble College, University of Oxford, and is Research Assistant at the Faculty of Theology. His research traces the use of the Book of Exodus in the Epistle to the Hebrews, looking particularly at the reception and use of the Sinaitic law. He teaches Greek Grammar at Wycliffe Hall and is a Middle Reader at the Canterbury Institute.

Abstract: The Epistle to the Hebrews has often been interpreted as an expression of concern on the part of the author, who feared that the addressed community might forsake their faith in Jesus in favour of adherence to the Mosaic Torah. Consequently, many interpretations understand the epistle's warning passages as cautions against Judaism. Against this reading, my paper asks whether Mosaic Torah assumes a more favourable and essential role in the Epistle to the Hebrews. In short, I seek to challenge the notion that Hebrews dismisses the validity of Torah among followers of Jesus. Instead, this paper suggests that Hebrews views Torah as a shared heritage, belonging to both Jews and Christians. The Mosaic law, which serves as the framework that validates Jesus' sacrifice, continues to hold a central and indispensable place within the New Covenant community. To this end, two avenues of investigation are pursued. First, I analyse the "argument from lesser to greater" throughout Hebrews, suggesting that a positive portrayal of Torah is essential for the effectiveness of the author's argument. Second, I examine a number of passages that seem to challenge the validity of Torah in Hebrews, such as 7:11, 18; 8:13; and 10:1 and 9. Drawing from Second Temple Jewish texts, the argument is made that Hebrews envisions the arrival of the New Covenant without rejection of Mosaic Torah and covenant. A case in point is Hebrews 7, as it underscores that Jesus, a descendant of Judah, could not serve as a high priest on earth due to Torah's command that only Levites could hold this role. The author neither repudiates nor asserts that the law had become unnecessary at the coming of Jesus' revelation; rather, the law is upheld by pointing to a different priesthood, namely the priesthood of Melchizedek.

AULA 12

Krisztián Fenyves – St. Jerome's Veritas Hebraica and its Exegetical Challenges

Krisztián Fenyves holds a master's degree and Licentiate in Sacred Theology from the Theological Faculty of Pázmány Péter Catholic University (Budapest, Hungary). He has studied at the Ankara University and at the University of Vienna; he is the member of the Vienna Doctoral School of Theology and Research on Religion (VDTR) and of the Young Curatorium of the European Society for Catholic Theology (ESCT); furthermore, he is a lecturer at Pázmány Péter Catholic University and Mathias Corvinus Collegium. He is currently developing his PhD research in the field of patrology and his Licentiate about Jewish-Christian Relations at the Cardinal Bea Centre of the Gregorian University. His research is focused on the exegetical encounter between the Church Fathers and the Rabbis.

Abstract: Jerome's turn to "Hebrew truth" marked a turning point in his exegetical work and theological thinking, and it was the ground for his monumental work, the Vulgate Old Testament, translated directly from the Hebrew original. The phrase "iuxta Hebraicam veritatem" implies both a firm belief in the authority of the Hebrew text, its superiority over all translations, and a sympathetic use of rabbinic ideas. The foundations of Veritas Hebraica are laid in his trilogy (*Liber interpretationis hebraicarum nominum*, *Onomasticon*, *Questiones Hebraicae in Genesim*) written around 389/391. Most scholars examine Jerome's arguments from a philological point of view: John N.D. Kelly, for example, sees his Hebrew Questions on Genesis as an announcement and apologia for the translation from Hebrew; Christoph Marksches depicts Jerome's departure from the Veritas Graeca in three stages of development; and following Adam Kamesar's analysis, this work could be seen as an apologia for the use of the Jewish (Targum) tradition, as the theological motivation for his translation and his thought. Following Tepei Kato, Jerome's real purpose concerning Veritas Hebraica is not only the philological discussion between the Hebrew text and the Septuagint, but also the theological discussion between these two texts and the Old Testament quotations in the New Testament.

St. Augustine states that "Novum Testamentum in Vetere latet, Vetus in Novo patet" (*Questiones in Heptateuchum* 2,73). Based on the above-mentioned statements, this paper intends to explore the problematic

exegetical character of, and the inconsistencies caused by, the *Veritas Hebraica* idea in St. Jerome's commentary on Genesis and on the Book of Isaiah (written around 408/410), for example how he used the Hebrew text and rabbinic methods of interpretation for the sake of the foundation of a Christian doctrine/interpretation.

Columban Hall, OP – Theophilus of Antioch, the Psalter, and the Logic of Adoration: The Doctrine of *Creatio ex nihilo* in the Context of Praise

Columban Hall is a Dominican Friar of the Province of the Most Holy Name of Jesus currently stationed in Anchorage, Alaska.

Abstract: As Janet Soskice has observed, the biblical texts to which early formulations of the doctrine of *creatio ex nihilo* more frequently refer are the Psalms and Isaiah, rather than Genesis. This is perhaps surprising, and implies a logic behind the doctrine which has more to do with properly theological, rather than cosmogonical or ontological, considerations: Who is this God we worship? Why is it right to worship him, as opposed to idols or other gods? Contrary to the way the doctrine is often read, *creatio ex nihilo* is not a teaching focused on excluding pre-existent chaos or formless matter, though it does this as a corollary; nor is it a statement about the temporal duration of the universe. It is a doctrine about divine priority and the concomitant dependence of all things whatsoever on God's untrammelled power and unpurchased care, contained in the logic of Israel's adoration of her Holy One, as a conclusion is contained in the premises from which it is drawn.

It is, therefore, an error to argue that *creatio ex nihilo* is not a doctrine to be found in the Jewish Scriptures because the ontology of the doctrine is not found in the Jewish Scriptures; for the Scriptures are not to be read as focusing on ontology. Though they contain ontology (and necessarily), they are not ontological treatises. The early Christians who first explicated the doctrine in the midst of polemics did not read the Scriptures as if this ontology was explicitly therein. If we want to understand the doctrine, we must understand how they read the Scriptures, and how they understood the God of Scripture. Much of that is to be found in their reading of the Psalter – something from which we can still learn.

This paper focuses on Psalms 115 and 135, read in the context of the *Ad Autolyicum* of the second-century bishop and apologist, Theophilus of Antioch, and tests Theophilus's theology against these two Psalms. While the psalms do not explicitly affirm *creatio ex nihilo*, it is an error to insist that they must do so in order to contain the doctrine. Rather, because the psalms affirm the absolute transcendence of God and his omnipotent power, they contain the premises which themselves implicitly contain the doctrine of *creatio ex nihilo*. It is in this sense that the doctrine is thoroughly grounded in Scripture.

AULA 14

J. Tyler Brown – Greek Jonah at the Heart of Luke's Scriptural Kerygma

J. Tyler Brown (MPhil, Oxon) is a DPhil candidate in Theology and Religion (New Testament) at the University of Oxford researching Jonah in ancient Jewish and Christian reception. In 2023, he was awarded the Ellerton Theological Essay Prize for best dissertation submitted for MPhil examination and the Canon Hall Senior Greek Testament Prize for outstanding performance in New Testament Greek in MSt and MPhil examinations. He was also awarded the Wills-Philpott-Shawcross Divinity Scholarship at Keble College and a Hall Houghton Studentship with Oxford's Faculty of Theology and Religion. Tyler lives in Oxford with his wife, Molly, and their gregarious toddler, Oliver.

Abstract: Where is it really “written” (γέγραπται) that the Messiah must (1) suffer, (2) rise from the dead on the third day, and that (3) repentance must be preached to all nations in his name (Luke 24:44-47; cf. 24:25-27)? This claim must prove foundational to any understanding of the Old Testament as Christian Scripture, since it is woven into the basic apostolic kerygma itself (cf. 1 Cor. 15:3-4). Therefore, the Lukan Jesus' opening of the Scriptures is pivotal for the classic question of the “proof from prophecy.” However, the precise OT intertexts to which Luke's Jesus appeals have, despite this, long proved evasive to scholars.

Several textual candidates have been put forward, such as the Isaianic Suffering Servant, the suffering righteous of the Psalms, and the Prophet-like-Moses, but the explanatory potential of one OT text already referenced explicitly by Luke's Jesus has been underestimated: Jonah and his Sign (Luke 11:29-32 // Matt. 12:38-42). To be sure, the three-days' timing of Jonah's deliverance is sometimes invoked in this context, usually as part of a wider-ranging “third-day motif” (cf. Hos. 6:2). However, a neglected thread of patristic interpretation identifies the Sign of Jonah with the entire sequence claimed by the risen Jesus to be written of the Messiah: death, resurrection on the third day, and the subsequent proclamation of repentance to all nations.

This paper briefly traces this view in Justin's *Dialogue with Trypho*, Hilary's *Commentary on Matthew*, Ephrem's *Commentary on Tatian's Diatessaron*, and the ps.-Chrysostomic *Quod mari similis sit haec vita*. Then, it uncovers verbal connections between Greek Jonah, the Sign of Jonah pericope, and the opening of the Scriptures (Luke 24:44-47), which reinforce this patristic opinion.

Concluding that Greek Jonah (via the dominical saying about his Sign) is a key intertext for the Lukan Jesus' opening of the Scriptures, this paper demonstrates (1) the importance of typological approaches to narrative texts for understanding the Old Testament as Christian Scripture; (2) the influence of Jesus of Nazareth's inheritance and reading of Israel's Scriptures on their reception in apostolic Christianity; and (3) the influence of the Greek OT on foundational early Christian kerygmatic claims.

Brent Beckman – Jesus as the Healer of the Blind and the Lame in the Temple in Matt. 21:14

Brent Beckman is finishing an MPhil in Theology this June at the University of Oxford with plans to continue with doctoral studies. His focus of research is the use of disease and healing language in the early church to describe the human condition and the application of Christ the Physician as a remedy. He is a retired physician and plans in the future to write and work at the intersection of theology and medicine.

Abstract: The blind and lame figure prominently in Matthew's account of Jesus' healing ministry (e.g., Matt. 11.5; 15.30-31; 20.29-34). Matthew 21.14 is intriguing because it is unique to Matthew and is Jesus' only healing miracle that takes place in the temple. Traditional readings of Matthew 21.14 appeal to 2 Samuel 5.6-8 and David's purported hatred of the lame and the blind and his subsequent prohibition of their entry into "the house" (LXX "house of the Lord"). We will show evidence that no such prohibition existed in late Second Temple Judaism. Is there another solution? Shemesh may offer an additional way to understand why Matthew shows Jesus healing the blind and the lame in the temple. According to Torah, three times a year all Israelite men were to appear "before the LORD [their] God," one of which was Passover (e.g., Deut. 16.16). The blind and the lame were allowed entrance to the Temple Mount as far as the Court of the Israelites, past which even priests with blemishes were excluded (Lev. 21.18-20). However, Shemesh argues that during festivals, such as Passover, these restrictions were relaxed, and festival pilgrims were allowed access to the altar and its precincts to ceremoniously circle the altar. He says: "Testimony of this practice has probably been preserved in m. Suk. 4:5" and that the plain meaning of the Mishnah is that "the entire community of pilgrims participated in this ceremony" (Shemesh 1997). However, this would present a problem to the blind and lame, including priests, who, based on their "blemish," would still be excluded from access into the holiest precincts and the altar. Psalm 118 provides additional context. It narrates a royal victorious procession to the temple. Verses 25-26 have direct import in Matthew 21.9, and in v. 27b, the psalmist narrates that the victorious festal procession proceeded "up to the horns of the altar" (Brueggemann and Bellinger 2014). This paper will propose that the evidence from Shemesh cited above, along with Psalm 118's prominent place in the Passover liturgy during the Second Temple period, that Matthew's Jesus mercifully healed the blind and the lame in the temple so they could fully participate with their fellow pilgrims and priests in the Passover celebration by joining in the festal procession "up to the horns of the altar."

16:00 Break

16:30 Roundtable – "Moving Forward from Here: What Does Old Testament Have to Say to the Church? A Conversation Between Exegetes and Dogmatic Theologians"

Lewis Ayres, Anthony Giambrone, OP, Jennie Grillo, and Thomas Joseph White, OP



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