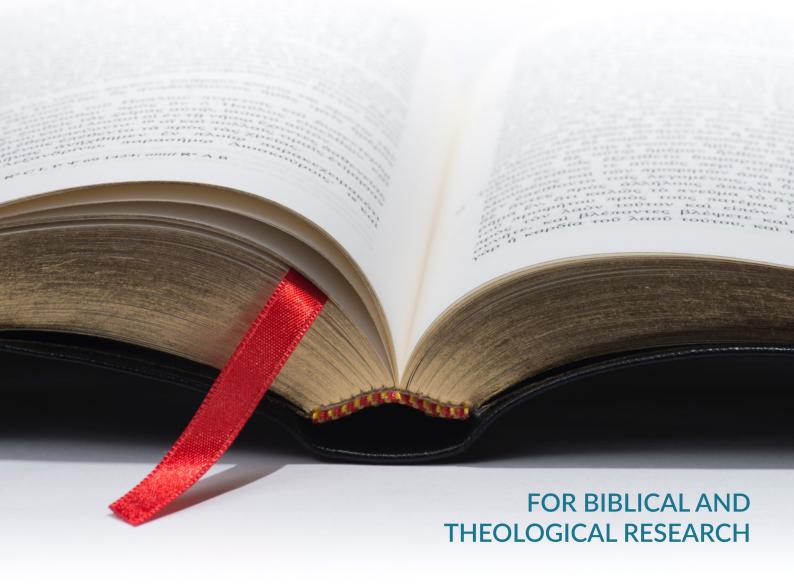


PROGRAMME





Welcome to the Tyndale Fellowship Conference 2021.

Tyndale Fellowship offers an opportunity to engage with the best of evangelical scholarship and we are pleased to welcome you to our annual conference which brings together six discipline-based study groups for lectures on the latest scholarly developments and discussion. We would, under normal circumstances, be gathering in Cambridge, United Kingdom; however, due to the current limitations on international travel, it was decided to host the conference virtually. Each Study Group has worked hard to produce an accessible and engaging conference so that academics from around the world can come together virtually for research and learning.

We have an exciting range of speakers confirmed, as outlined in this programme. In particular, we are delighted to have six excellent plenary speakers lined up for our Tyndale Lectures.

The Tyndale Fellowship is a fellowship of Christians engaged in biblical and theological research, closely linked to Tyndale House, a Cambridge-based research institute housing one of the world's most advanced libraries for biblical scholarship. Tyndale House's aim is to make the very best of biblical scholarship available as widely as possible. To this end we are committed to making our research findings accessible at a non-academic level, equipping the churchgoing and nonchurchgoing public to better understand the Bible.

Tyndale House specialises in the languages, history and cultural context of the Bible. Through our in-house academic programmes we research the history, language and context of the Bible. We also offer rented private desks and affordable accommodation for those working in biblical scholarship or related disciplines at a postgraduate or higher level. Please visit our webpage for further information about our work and research: https://academic.tyndalehouse.com/.

We hope the Tyndale Fellowship Conference 2021 will be beneficial for your research and ministry work, and that you'll enjoy the opportunity to discuss with other academics from around the world.

On behalf of the Tyndale Fellowship Committee, warm greetings,

Dirk Jongkind

Chair, Tyndale Fellowship / Academic Vice Principal, Tyndale House

Paul Woodbridge

Secretary, Tyndale Fellowship

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Tyndale Lectures 2021

Philosophy of Religion

Tuesday 22 June | 13:30-15:00 BST

What Should One Mean by 'Agent Causation'?

Daniel von Wachter, Professor of Philosophy, Internationalen Akademie für Philosophie im Fürstentum Liechtenstein





Biblical Theology

Tuesday 22 June | 20:00- 21:30 BST

Reading the Bible Forwards: The Role of Prediction in the Trajectory of Scripture, with Particular Emphasis on the Former and Latter Prophets

Stephen Dempster, Religious Studies Professor, Crandall University

New Testament

Thursday 24 June | 20:00- 21:30 BST

The Textual Construction of Early Christian Identity in Cognitive Perspective: Philemon as a Test Case

Elizabeth Shively, Senior Lecturer in New Testament Studies, Director of Teaching at the School of Divinity, St Mary's College, University of St Andrews





Old Testament

Tuesday 29 June | 19:00-20:30 BST

The Exaltation of the Servant and the 'Startling' of the Nations
J. Gordon McConville, Professor Emeritus of Old Testament Theology,
University of Gloucestershire

Biblical Archaeology

Wednesday 30 June | 19:30 - 21:00 BST

The Hebrew Exodus from and Jeremiah's Eisodus into Egypt in the Light of Recent Archaeological and Geological Field Work

James Hoffmeier, Emeritus Professor of Near Eastern Archaeology and Old Testament Studies, Trinity Evangelical Divinity School





Christian Doctrine

Thursday 1 July | 11:00-12:30 BST

Whatever Happened to the Canaanites? A Christian Ethic of Mass Migration

Nigel Biggar, Regius Professor of Moral and Pastoral Theology, Christ Church, Oxford

Biblical Theology

Monday 21 June - Wednesday 23 June 2021

A Biblical Theology Perspective on the Nations

For any questions about the programme please contact: Chair: Desi Alexander, t.d.alexander@union.ac.uk

Session 1 — Monday 21 June 2021 | 20:00 – 21:30 BST

The Judgements of God as Good News to the Nations Andrew Burgess

Dean, Bishopdale Theological College, New Zealand

Abstract: 'Let the sea roar, and all that fills it; the world and those who live in it. Let the floods clap their hands; let the hills sing together for joy at the presence of the Lord, for he is coming to judge the earth. He will judge the world with righteousness, and the peoples with equity.'

Psalm 98:7-9 (NRSV)

Beginning with the Psalmist's declaration of God's reign in mišpāţ uṣĕdāqâ, (righteous judgement) this paper discusses the vision of God's judgements as a key manifestation of God to the nations. Perhaps surprisingly, the enactment of God's reign in manifest judgements is described as leading to the conversion of the 'peoples'. This theme is then related to New Testament passages and themes, including Jesus' announcement of the Kingdom and the declaration in Revelation 15 that 'all nations shall come and worship you, for your judgements have been revealed'. Finally, the insights gained are brought into connection with the life of God's people as focussed on the expression of God's reign and the enactment of the coming Kingdom. In the current age, how might we understand God's people as expressing and witnessing to God's judgements and this to be a declaration of the gospel to and among the nations?

Gathering the Glory: Language, Resurrection, and the Eschatological Significance of Missions J. David Kramer

Lecturer in Systematic Theology, University of Applied Sciences, Germany

Abstract: The concept of 'nations' is inescapably tethered to the linguistic diversity that figures so prominently in the accounts of Babel and Pentecost. Yet how might the nations' eschatological consummation be envisioned? And what might this mean for the plenitude of human languages in the eschaton and the significance of translation for Christian missions in the present? Approaching the eschaton through the lens of Jesus' resurrection lets us see humanity's eschatological perfection as including personal and biographical continuity and incorporating the linguistic and cultural particularities without which personal continuity cannot be thought. If this is so, Christian mission is contributing to the eternalization of the nations qua nations.

Session 2 — Tuesday 22 June 2021 | 10:00 – 12:00 BST

How the conquest narratives reveal God's desire to bless the nations Rebecca Burgess

Senior Lecturer in Biblical Studies, Bishopdale Theological College, Nelson NZ

Abstract: The conquest narratives, read within the wider biblical framework of God's redemptive goal for the whole world, bear witness to an important aspect of God's promise to bless all nations through Abraham. The call on God's people to possess the land is a picture of the coming of the Reign of God and the role of the people of God in bringing the Kingdom. This paper includes a critical interaction with Gregory Boyd's Crucifixion of the Warrior God in which he deems the vision of the warrior God to be contrary to the vision of the cross. This paper challenges his view and proposes ways in which the violent portraits of God in the conquest might bear witness to the cross and be read in a crucicentric manner very different from Boyd's. This then informs our understanding of God's way of bringing blessing to all nations through Christ, the seed of Abraham. It is through union with Christ in his death and resurrection that humanity is blessed and all nations will worship God.

Rahab, the Canaanite, and the Rhetoric of Liberation in the Hebrew Bible Ekaterina Kozlova

Old Testament Lecturer, London School of Theology

Abstract: This paper focuses on the name
Rahab in Joshua 2. Against the traditional readings of 'Rahab'
(related to 'broadness') as a nickname signifying the woman's profession, it considers 'Rahab' in light of the rhetoric
of liberation in the Hebrew Bible. That is, in Scripture, God
often sets afflicted/landless people free by bringing them
to a 'broad/spacious' locale or by 'broadening' their hearts
through Torah. Since Joshua 2 links Rahab to similar acts,
it is argued that in Joshua, this Canaanite woman reflects
YHWH's own nature and modus operandi in the world.

Biblical Theology

Biblical Theology Tyndale Lecture 2021Tuesday 22 June 2021 | 20:00 – 21:30 BST

Reading the Bible Forwards: The Role of Prediction in the Trajectory of Scripture, with Particular Emphasis on the Former and Latter Prophets.

Stephen Dempster

Religious Studies Professor at Crandall
University, Moncton, New Brunswick, Canada, specializing in
Biblical Theology of the Old Testament and Canon Formation.
Stephen Dempster has studied at Western University (BA),
Westminster Theological Seminary, (MAR, ThM) and the
University of Toronto (MA, PhD). He has written many essays
for journals and books, as well as two books: Dominion and
Dynasty: A Theology of the Hebrew Bible (Apollos, 2003) and
Micah: A Theological Commentary (Eerdmans, 2017). He is
currently working on commentaries on Genesis, Jeremiah/
Lamentations and a popular book on the Kingdom of God.

Abstract: I have been working on the idea of prediction in the OT prophets. In this lecture I would like to try to redress an area of imbalance in biblical studies by focusing on the importance of prediction (foretelling) as opposed to proclamation (forthtelling), as it develops through the Old Testament.

Session 3 — Wednesday 23 June 2021 | 10:00 – 12:00 BST

Are the Samaritans Muslim? Tom Wilson

Director, St Philip's Centre, Leicester

Abstract: The central argument of this paper

is that while the parallels that Bob Robinson establishes in Jesus and the Religions between twenty-first century Muslims and first-century Samaritans are convincing on one level, they are nevertheless neither unique to Islam nor as complete as he contends. Robinson's proposal that the way Jesus relates to the Samaritans provides a useful paradigm for how Christians should relate to Muslims also has some merit, but these parallels are not as complete as Robinson suggests. The particular difficulty with Robinson's case is that he conflates internal and external divisions; arguably the Samaritans are more "internal foes" to first-century Judaism, while Muslims are more "external foes" to twenty-first century Christians. This means the parallels are not particular to Islam, but rather generic to many other faith communities.

Christ-determination instead of self-determination: Biblical theological readings of Scripture refuting contemporary Afrikaner self-determination.

Frederik Mulder

Founder of Evangelical Platform, UK

Abstract: Starting especially in the 1980s, Afrikaner protestant churches in South Africa came to the painful realisation that they misapplied and misused the Tower of Babel narrative (Genesis 11), as they attempted to provide a theological foundation for apartheid and separate ethnic churches. Many Afrikaners have since abandoned such misreading, but especially since the emergence of a militant neo-Marxist political left, territorial, ethnic and ecclesial self-determination has again become a key political (and even theological) aspiration for a substantial group of Afrikaner Christians. There are also Reformed theology students recalibrating the idea of a "covenant Afrikaner nation" ("verbondsvolk") with clearly defined ethnic boundaries and even scepticism about Christian mission among other races. The main purpose of this paper is to i) analyse biblical texts often used to defend ethic self-determination and ecclesiology (cf. Genesis 10-11, Deuteronomy 32:8, Acts 2:8; 17:26 and Revelation 7:9); and ii) providing an alternative "Christ-determination" biblical theology reading of the latter texts, in conjunction with Genesis 12:1-3 and key texts in Acts, Galatians, Ephesians and Revelation.

An Eschatology for the Nations James Earle Patrick

Independent Researcher; Theological Coordinator, TJCII-Furone

Abstract: During the last fifteen years there has been an increasing recognition of the biblical hope of resurrection and a 'new/renewed earth', as opposed to a neo-Platonic expectation of 'going to heaven for ever'. Tom Wright's Surprised by Hope (2007), J. Richard Middleton's A New Heaven and a New Earth (2014), and Oren R. Martin's Bound for the Promised Land (2015) are just a few examples. However, nations seem to play little or no part in this rediscovered vision of the future, despite all that the biblical prophets speak about them. Instead, the redeemed humanity 'from every tribe and language' is assumed to have discarded its national affiliations. This paper will sketch some of the key biblical outlines of how nations play their part in the eschaton, such as their pre-Fall design and post-Parousia healing, their teleological and yet instrumental function within the ultimate calling of Israel and its Messiah, and images of their ultimate paradisiacal condition as both autonomous and harmonious.

Monday 21 June - Wednesday 23 June 2021

For any questions about the programme please contact: Chair: Daniel Hill, djhill1972@gmail.com Co-chair: Yang Guo, xyg21@cantab.net

Session 0 — Monday 21 June 2021 | 11:00 - 12:30 BST

Embryonic Persons Richard Playford

Lecturer in Religious Studies, St Mary's University, Twickenham, UK.

Abstract: In this paper I will argue that human embryos are human persons. I will demonstrate that the same features that make us persons also exist within the human embryo. I will argue that it is not so much our actual exercise of rationality which makes us persons, rather it is our inbuilt rational nature that makes us persons, whether or not we are able to exercise that rational nature at a particular moment in time. By carefully examining the inbuilt developmental tendencies of human embryos, I will argue that they also share in this rational nature and that, as a result, they are just as much persons as we are.

A Biblical Epistemology of Religious Disagreement Bálint Békefi

Graduate Student, Theology Department, King's Evangelical Divinity School.

Abstract: This paper aims to determine and defend a biblical epistemology of religious disagreement. First, I survey three groups of relevant biblical passages. In the Old Testament, texts arguing for steadfast belief in response to idolatrous challenges (Deuteronomy 4, 2 Kings 18–19), and texts explaining unbelief (Exodus 4–14, Isaiah 44) are examined. This is then connected with Paul's epistemology of sin and salvation laid out in Romans 1 and 1 Corinthians 1–2. I conclude that the Bible prescribes a steadfast response to disagreement based on justification for belief that is a combination of testimony, public evidence, and private evidence, and an analysis of unbelief in terms of epistemic deficiency or irrationality, which may be either internal or external, either willful or unintentional.

I then proceed to defend the consistency of the biblical response to disagreement with conciliationism. It is argued that disagreement over biblical theism constitutes deep disagreement. "Deep disagreement" here denotes disagreement where the relative epistemic standing of the disagreeing parties depends on the truth or falsity of the contested matter. I argue further that if one follows the Independence condition (closely associated with conciliationism), one will have little to no reliable information about the epistemic standing of one's interlocutor in a deep disagreement. Finally, I argue that if one has little to no reliable information about the epistemic standing of one's interlocutor, then it is rational for one to remain steadfast—even on conciliationism.

Session 1 — Monday 21 June 2021 | 13:30 - 15:00 BST

Can the Extended Cognition Thesis serve as a defeaterdefeater to Plantinga's evolutionary argument against naturalism? Daryl Tyrer

Abstract: I will provide a novel approach to Plantingas's evolutionary argument against naturalism by responding to it with the Extended Mind Thesis. I hope to bring about new opportunities for discussion between issues in the philosophy of mind and the philosophy of religion, namely issues regarding transhumanism and artificial intelligence.

My presentation will explore whether the extended mind thesis serves as an admissible defeater in countering Plantinga. His argument against naturalism aims to show that evolutionary theory and naturalism cannot be rationally affirmed together. Put another way, evolutionary theory and naturalism cannot both be asserted on pain of rational self-defeat. I take naturalism to mean that nothing exists over and above the spatiotemporal world; there is neither God nor anything like God (i.e. immaterial souls). By evolutionary theory, I mean the process of natural selection operating on random mutations by which species on earth have been brought about via the competition for resources, enabling reproductive fitness. Under the neo-Darwinian paradigm the process of natural selection applies equally to our cognitive faculties and our biology. Plantinga's aim is to show that the probability that these cognitive faculties will be reliable given naturalism and evolution combined is low. I will explore whether the Extended Mind Thesis (the assertion that human cognition isn't only constituted by processes in the brain) provides an admissible response to his argument. I will end by providing several objections to this defeater of Plantinga's argument, before opening the session up for discussion.

Animal Suffering Richard Worsley

Head Teacher (Interrupted PhD in Philosophy), Christian Fellowship School, UK

Abstract: Over the last few years a number of philosophers have written on the issue of animal suffering. Opinions have ranged from Keltz (2015, 2017, 2019) arguing that from a Thomistic perspective that God is not morally accountable for the suffering of individual animals, to Crummett (2016) claiming that every 'creeping thing' (including insects) experiences suffering that is morally significant. I believe Plantinga (2000) is correct when he states that if you have warranted belief the problem of evil is not a defeater. However I think it is profitable to examine plausible theodicies for these issues as part of our wrestling with God (which is

itself part of an enhanced version of Iranean soul-making). Also, if a plausible theodicy can be proposed, then I believe it will have the effect of strengthening the skeptical theism of Plantinga.

My proposed theodicy builds on a Christian tradition in which all of creation experiences restoration in the new creation. Recent philosophers who have explored this approach include Dougherty in The Problem of Animal Pain (2014), with his contention that animals will ultimately receive a form of deification, and Southgate in The Groaning of Creation (2008), which considers the possibility of animals experiencing a future subjective immortality. I am largely in agreement with the main thrust of these authors, but wish to suggest, based on an interpretation of Romans 8:19-22, that this future state of creation satisfies Stump's 1 requirements for a satisfactory animal theodicy. (These requirements are found in her reply to Faith Pawl: 'Atonement: Response to Critics' (2019).) This interpretation I believe is one that is consistent with the Christian thinkers Origen, Calvin, Tyndale, Matthew Henry, John Wesley, Isaac Watts and John Stott - there may be others but these are the ones I have investigated.

Session 2 — Monday 21 June 2021 | 15:30 - 17:00 BST

An Evolutionary Explanation for Gratuitous Animal Pain and Suffering Ashton Sperry

Research Scholar, Ronin Institute, US

Abstract: The problem of animal pain and suffering states that our world's evolutionary history includes gratuitous animal disease, extinction, and predation. Moreover, so much of that evolutionary history predates humans, which is evidence against our traditional theodicies—a history of animal pain and suffering that predates humans is neither a consequence of our free agency nor required for our spiritual development.

However, I use the tools of evolutionary game theory to develop an explanation of how significant animal pain and suffering is required for significant goods to exist in our world, goods such as altruism, cooperation, fairness, or trust. I show that animal pain has a positive, proportional relation to the evolutionary fitness of these goods: an increase in animal pain and suffering contributes to an increase in these goods' evolutionary fitness in many game-theoretic circumstances

For example, evolutionary game theory shows that the evolution of altruism requires correlated interaction. If altruists are likelier to interact with each other, evolution will select altruism over selfishness. Consider how scarce resources contribute to a type of animal pain and suffering that positively correlates altruists' interactions: the likelihood of surviving the pain and suffering caused by scarce resources

increases when altruists pair with each other instead of selfish individuals. Altruists share their resources and mitigate the scarcity, while selfish individuals lose their resources over time. The fitness of altruism thus increases while that of selfishness decreases. Therefore, evolution will select altruism over selfishness, given animal pain and suffering caused by scarce resources.

CSR and the Prima Facie Justification of Theism Joseph Jedwab

Abstract: I argue that the cognitive science of religion (CSR) shows us that theism (i.e., belief in a god) is prima facie justified because, roughly speaking, such belief is based on a seeming and any belief so based is prima facie justified. There are two kinds of belief: intuitive and reflective. And there are two kinds of intuitive belief: maturationally natural and practiced natural. According to many theorists (e.g. Atran, Barrett, Boyer, and McCauley), belief in a god (i.e. theistic belief) is maturationally intuitive for many. I present an outline of this account, which refers to, among other things, the roles of minimally counter-intuitive concepts, their inferential potential, the agency detection device, the theory of mind, and the role of god-concepts in our thought about social interaction, fortune and misfortune, and life after death.

Session 3 — Tuesday 22 June 2021 | 11:00 - 12:30 BST

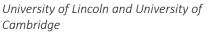
A brief history of "excarnation": modern philosophy and the resurrection of the body Jon Thompson

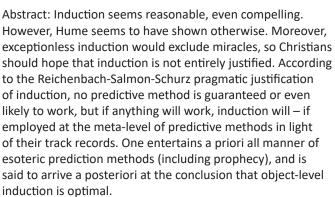
Abstract: Charles Taylor claims that a vital concept for understanding the emergence of modern, Western forms of self-understanding is that of 'excarnation'. Excarnation is the gradual displacement of embodiment as a given aspect of creaturely human existence to more exclusively psychological paradigms of self-understanding. The 17th century is arguably the most vital period of excarnation in the Christian West. Rather than focusing only on the accession of substance dualism in and through Descartes, I will seek to articulate the development of excarnation by explicating important stages in the debate about the resurrection of the flesh. Most notably, there is widespread confessional and philosophical agreement at the beginning of the 17th Century that the human person is composed as a hylomorphic unity of body and soul. This notion provides powerful motivation for the doctrine of bodily resurrection.

However, Descartes and the Cambridge Platonists identify the self or person with the immaterial substance alone. Early theological critiques of Descartes therefore focus on the spectre of Socinianism about eschatology, viz., the loss of motivation for bodily resurrection. Moved by concerns about the philosophical plausibility of bodily resurrection, John Locke follows the Cambridge Platonists in rejecting the

theological and philosophical case for the resurrection of the flesh. Locke, however, rejects also the co-extensity of soul and person –preferring a strictly psychological or phenomenal account of personal identity. Within the course of a Century, then, philosophy moves from widespread agreement about hylomorphism about the person to a phenomenal account of personal identity. This phenomenal account is what makes 'performative' and social constructionist theories of embodiment possible. I shall suggest that the notion of bodily resurrection, if recovered, might provide a check on the excesses of such accounts.

What Does Reichenbach-Schurz Metainduction Justify: Induction, or Maybe Something Else? Brian Pitts





A new difficulty based on localized disagreement about the past is noted. Given the evidence about past events *unfiltered by induction*, meta-induction might support a partly non-inductive method. Reichenbach's throwaway remark that clairvoyance could be supported is not so idle. The Stoics deployed a meta-inductive argument in defence of divination (and also science). Less formal analogues appear in the Jewish tradition. Thus faith(s) has a logic, the same logic that logical empiricists have invoked to justify induction, but with different putative track records. A possible rebuttal is considered.

Philosophy of Religion Tyndale Lecture 2021 Tuesday 22 June 2021 | 13:30 - 15:00 BST

What Should One Mean by 'Agent Causation'?

Daniel von Wachter

Professor of Philosophy, Internationalen Akademie für Philosophie im Fürstentum Liechtenstein



Bio: Daniel von Wachter (www.von-wachter.de), who is German by origin, grew up in Munich and now lives with his wife and their three children in the Principality of Liechtenstein, where he is a professor at the International Academy of Philosophy (www.iap.li). His area of specialisation is philosophy of religion and metaphysics, in particular causality, laws of nature, free will, and divine action. Among his further research interests are libertarianism and the Enlightenment. In 1998 he obtained a doctorate in philosophy from the University of Hamburg, in 2003 he obtained a doctorate in philosophy of religion from the University of Oxford.

Abstract: Christians believe that the universe has a beginning and that it was not caused by preceding events but by God's action. Thus they are committed to the view that there is, besides being caused by preceding events, another way how an event can come to occur, which many have called 'agent causation'. In analytic philosophy, through the linguistic turn, a wrong understanding of agent causation arose. I will propose an alternative understanding and defend it against the objection that it is incoherent and against the objection that it would violate the laws of nature.

Session 4 — Tuesday 22 June 2021 | 15:30 - 17:00 BST

A Better Route for Defining Religion in a Multicultural World

Jim Elliott

Abstract: In a 2006 article Victoria Harrison argues against deflationary and essentialist understandings of religion and argues that a Wittgensteinian, family-resemblance approach - one that maintains that there are no essential properties of religion – is the best and most pragmatic way to define religion in our multicultural world. I argue, along similar lines to Fitzgerald (1996), that this is not the case. Pace Harrison, I argue that family-resemblance approaches are going to fall prey to similar reasons for which she rejects deflationary and essentialist approaches. Thus, for both pragmatic and theoretical purposes, family-resemblance approaches are not a preferable alternative to deflationary or essentialist approaches. I conclude by suggesting two alternative hybrid approaches (one proposed by Schilbrack [2017b] and the other by myself) that can better utilize the spirit of family-resemblance approaches, and argue that the second is preferable.

Divine Hiddenness: An Evidential Argument Charity Anderson

Abstract: Many people experience doubt about God's existence or about his love for them. In this talk, I will examine the argument from divine hiddenness. I argue that a key thought that motivates the argument, namely, that it's surprising that God's existence is not more obvious, is not sufficient on its own to secure the conclusion that divine hiddenness is evidence against God. I then discuss the assumptions that need to be in place to advance the argument from divine hiddenness as an evidential argument.

Session 5 — Wednesday 23 June 2021 | 11:00 - 12:30 BST

Why Christians ought to do all the good they can Josh Parikh

Abstract: The Effective Altruism movement claims that there is a moral obligation to do all the good you can. This includes two aspects. There is a an obligation to work towards good outcomes, rather than cultivating virtue or good motives; and there is an obligation to maximise good outcomes rather than satisficing or otherwise. Effective Altruism is controversial and against dominant trends in Christian philosophy and ethics.

I shall argue that Christians ought to endorse Effective Altruism. Firstly I will present a framework for analysing this question. This will draw on the Anglican Triad of Reason, Scripture and Tradition, and Bayesianism in natural theology and elsewhere. Secondly, I shall present several arguments that Christians ought to maximise good outcomes. Finally, I will consider an objection that Effective Altruism illegitimately depends on utilitarianism or consequentialism. I will reject this claim.

Exemplarism and Joy David Worsley

Associate Lecturer, University of York

Abstract: In order to strengthen ourselves in the struggle against sin, the first three verses of Hebrews 12 call on us to consider Christ and the sufferings he endured for our sake. These verses also record that Christ endured in his sufferings for the sake of joy that was set before him. Mirroring our call, it seems possible that Christ was strengthened through reflection on the sufferings endured, for his sake, of his faithful saints (i.e., that this was the joy set before him). But how might reflection on the sufferings of another help one avoid sin, or becoming weary, or losing heart? And how might reflection on the sufferings of another cause one joy? This paper will attempt an answer to both questions.

Session 6 — Wednesday 23 June 2021 | 13:30 - 15:00 BST

The idea of God in aspectual philosophy Tony Garrood

Abstract:

1) What is aspectual philosophy?

Short introduction to its calvinistic origins, personnel and convictions

2) The intrinsic philosophical interest and merit of aspectual philosopy

The analysis of the 15 modal aspects and their sciences as a response to the crisis of neo Kantianism in the 1920's. Comparison with analytical and continental philosophy.

- 3) Analysis of the person or the heart of man the lynchpin of aspectual philosophy: what philosophy studies that the special sciences don't. Why this is both pivotal to all scientific endeavour, but involves thought about the modal coherence, individual unity and time bound nature of human existence as non-self sufficient
- 4) What this means for thought about God and the problems aspectual philosophers and theologians have with the creedal/calvinistic understanding of one God in three persons who is before all things. A criticism and a proposal to understand the Scriptures as revealing to us who God is, as far as they are interpreted as being true in calvinistic theology.

The Death of Christ is Not Sufficient for All Matthew Hart

Abstract: Believers in limited atonement and believers in unlimited atonement both typically hold that, whomever atonement was actually made and transacted for, the death of Christ was intrinsically sufficient to pay for the sins of the whole world (or indeed a thousand worlds), were it to be offered as such. I argue here that this proposition is false. Assuming a penal substitutionary framework, I argue for the need to distinguish between sufficiency, propitiation, and application when we speak of the range of the atonement, and my claim is that the sufficiency of the atonement extends only so far as to cover the sins of the elect—those who will in fact be saved. The central argument I offer is that, were the sufficiency of Christ's death and suffering to extend beyond that amount, some (perhaps even much) of Christ's suffering and agony would be needless and unnecessary, and that seems like the wrong thing to say. The upshot of all this is that, because the range of propitiation cannot extend further than sufficiency allows, a new argument for limited atonement is in the offing.

Session 7 — Wednesday 23 June 2021 | 15:30 - 17:00 BST

The Impossibility of A Single Perfect Person *Beau Branson, Ph.D.*

Assistant Professor of Philosophy, Philosophy Area Coordinator, Brescia University

Abstract: A few Trinitarians have argued from perfect being theology to a Trinity on the basis of considerations such as perfect lovingness, sociality, ontological generosity, and so on, being essential to a perfect being. Dale Tuggy has criticized each of these approaches on the grounds that they can either be analyzed as dispositions (instead of requiring a relation) or are not clearly essential to a perfect being. Finally, he challenges the Trinitarian to show the contradiction in the existence of a single perfect person. In this paper, I take an old argument found in Origen, St. Basil, St. Gregory of Nazianzen and others, and combine it with insights gained from applying 20th-century advances in modal logic to the analysis of St. Anselm's Ontological argument. I argue that no additional features of a perfect being are necessary to show a contradiction in the existence of a single perfect person, other than (1) God's omnipotence and (2) God's necessary existence. For if God Himself is a possible being, and there are no non-logical limits on God's power, there is a possible world in which He causes the existence of an exact duplicate of

Himself. And if God is a necessary being, that duplicate is also a necessary being. And if a necessary being exists in one possible world, it exists in all possible worlds. Therefore, if there is a single perfect person (God), then there is a duplicate of Him (a "Son of God") in all possible worlds. I end by defending my account from various objections.

The Axiology of Theism and the Rationality of Faith

Liz Jackson Withorn

Department of Philosophy, Ryerson University, Canada



Abstract: When it comes to the rationality of faith, philosophers of religion have mostly focused on the role of counterevidence: When can rational faith co-exist with counterevidence? When does counterevidence make faith irrational? However, counterevidence isn't the only threat to the rationality of faith. This paper focuses on a second way faith could be irrational. This way concerns the axiology of theism, i.e. the question of whether God's existence would be a good thing. Pro-theists say yes, and anti-theists say no. This paper shows how anti-theism could threaten the rationality of theistic faith. Then, it shows why, even if anti-theism is true, this route is unlikely to successfully defeat faith's rationality.

Wednesday 23rd June - Friday 25th June 2021

The Later Pauline Epistles

For any questions about the programme please contact: Chair: Ian Paul, editor@grovebooks.co.uk; Co-Chair: Nick Moore, nicholas.j.moore@durham.ac.uk

SESSION 1 | Philippians Wednesday 23 June | 14:00 - 15:30 BST

'Our Citizenship in Heaven' (Phil 3:20): Paul's Consolation Without Borders

Alex Muir

PhD Candidate, University of Edinburgh

Abstract: This paper will contend that Paul's declaration, 'our citizenship is in heaven' (Phil 3:20), can be profitably read as a fundamental part of his consolatory strategy in Philippians. Paul and the Philippians find themselves distanced from one another and in difficult circumstances for which consolation is apposite and, accordingly, pervades the letter. An illuminating parallel can be drawn from Seneca's consolation to his mother, the Ad Helviam, written from his exile in Corsica. Here, Seneca counters the notion that 'to be without a fatherland is unbearable' (Ad Helviam 6.2) through a series of arguments. The piece concludes with Seneca's self-portrayal as happy and free to contemplate the cosmos through the space afforded him by exile. While Paul has different purposes for writing, he employs ancient consolatory topoi for exile and separation for his own sake and for the Philippians'. I argue that Philippians 3 culminates in consolation about heavenly citizenship on account of rhetorical, cosmological, and emotional aspects. These are conceivably the reflections of a mature apostle whose ministry and thinking about the eschaton has developed, and who considers the strong possibility that his own death is approaching.

Citizenship as a Conduit for Flourishing in Philippians Greg Lamb

Southeastern Baptist Theological Seminary, North Carolina, USA

Abstract: Over the past century, scholars have read Philippians through numerous, variegated lenses (e.g., through various epistolary lenses ["friendship," "family," and "consolation"], thematic lenses ["joy," "thanksgiving," and "unity"], and social-scientific lenses—investigating diverse aspects within the *Sitz im Leben* of Paul and the *Sitz im Leben* of the Philippian saints. However, relatively few scholars have approached Philippians specifically from the perspectives of citizenship and flourishing. More specifically, few works have explored how Paul's understanding of citizenship in Philippians—especially in Paul's usage of the rare second-person plural present imperative π oλιτεύεσθε (Phil 1:27) and the NT hapax articular nominal τὸ π oλίτευμα (Phil 3:20)—relates to the imprisoned apostle's conception of human flourishing and what it means to live and die well

as a Christ-allegiant (perhaps, most vividly and succinctly expressed by Paul in Phil 1:21). In this paper, I contend that Paul's conceptions of citizenship and human flourishing in Philippians are inextricably linked. Moreover, in Philippians, these concepts serve as rhetorical topoi for Paul in refuting and reimagining competing conceptions of "citizenship" and "flourishing" in the first-century CE Græco-Roman world as Paul redefines these often patriotic, political, and nationalistic conceptions in terms of living and dying in Christ.

Phronesis in Philippians: Does it Reveal Paul's Cruciform Hermeneutic?

Matthew Halsted

Associate Professor, Eternity Bible College, USA

Abstract: This paper analyzes the role *phronēsis* plays in Philippians. Because various cognates of this word feature prominently in key parts of the letter, scholars have long been fascinated with their use. Much attention has been given to how Paul employs phronesis within an exhortative context, calling believers to exhibit humility and care for one another. Paul's use aligns well with the way the concept was employed in antiquity. Moreover, phronesis has long been understood in hermeneutic terms—that is to say, as a means of understanding (e.g., Hans-Georg Gadamer). Many scholars have observed a similar use in Paul. Arguably, however, these observations have not been given the attention they deserve. My paper seeks to revisit the issue. I think a reasonable case could be made that Paul's use of phronesis in Philippians operates hermeneutically. As a concept, phronesis highlights a key feature of his own philosophy of understanding—namely, a hermeneutics of the cross. For Paul, this hermeneutic is for all of life—for reading texts and living in community.

SESSION 2 | Old Testament and Family Wednesday 23 June | 20:00 - 21:30 BST

Riches of His Glory, Power through His Spirit: Paul's Use of the Old Testament in Ephesians to Conceptualize God's Presence and God's Spirit

Beth Stovell

Ambrose Seminary of Ambrose University, Canada

Abstract: Pauline scholars have often debated the notions of glory in Pauline theology or explored the depictions of the Holy Spirit. Yet often in these discussions, conceptions of God's glory and presence and of God's Spirit are either

treated as completely separate topics or as a single topic with little differentiation. In order to add greater precision to these debates, this paper will build on the conceptual metaphor theories of Gilles Fauconnier and Mark Turner alongside linguistic theories on lexical cohesion to explore the way within Ephesians that Paul builds on Old Testament conceptions of God's presence on the one hand and conceptions of God's Spirit on the other. This analysis will begin by establishing basic conceptions of God's presence and God's Spirit in the Old Testament and especially in Exodus. It will then move to Paul's use of these Old Testament conceptions in Ephesians. The paper will explore the specific collocations and conceptual domains associated with God's presence and God's Spirit such as the frequent use of $\delta\delta\xi\alpha$ and $\pi\nu\epsilon\tilde{\nu}\mu\alpha$ in Ephesians 1 and 3, noting where each conception develops on its own and where we find blended concepts of divine presence and divine Spirit. This analysis will demonstrate how the story of the Exodus and its depictions of God's presence and God's Spirit provide key frameworks for Pauline theology developed in Ephesians even as Paul develops new avenues in light of Christ.

The medium is the message: How the "household" is the key to understanding Ephesians as a unity Oscar Jimenez

London School of Theology

Abstract: Scholars have observed that "reconciliation" and "unity" are crucial to understanding the message of Ephesians. Yet, they have struggled to see how some parts of the letter fit within these prevailing themes. A close inspection of the text reveals that the household, far from being a mere linguistic embellishment or a helpful example, plays an indispensable role: it is a unifying metaphor for the whole discourse; it is itself an image of unity; and is ultimately an experience that fosters unity. By drawing insights from cognitive linguistics, this paper contends that the Household metaphor tells a story, in which the audience plays different roles as the story unfolds. This story has characters, participants, roles for them to fulfil, and interactions that come to shape the identity of the audience. By including but moving beyond the flat level of grammatical and traditional metaphorical analysis, we can see more clearly how the household metaphor makes the whole discourse cohere. The author does more than just convey information; he persuades the readers to see themselves in, to adopt, and to live by, a particular story. The theme of unity unifies the whole letter, including passages like the armour of God, where scholars have yet to see the connection.

Paul and the fatherhood metaphor in Philemon Dave Brown

Anglican Minister at TTG Anglican and PhD Student, Bible College of SA, Australia

Abstract: In Philemon, Paul employs a network of familial metaphors to describe the relationships between himself, his addressee Philemon and the slave Onesimus. These have

commonly been interpreted through the lens of the authority held by the Roman paterfamilias, and the patria potestas whereby a father held absolute right of life and death over those within his household. This interpretive lens of Pauline authority is compounded by the suggestion of apostolic authority both within this letter and more broadly in the Pauline corpus. However, power and authority as stereotypic images of fatherhood were in decline through Rome's early empire period, being replaced by other more benevolent relational images. As such, I believe it is not only possible but likely that Paul does not intend for authority to be the dominant active metaphorical mapping from the familial source domain. By examining the Pauline familial metaphor in context I intend to demonstrate that rather Paul seeks to evoke a mutual interdependency of obligation between the three, and more importantly towards the enduring Christian familia into which both Onesimus and Philemon have entered through faith. Paul's metaphorical intent then is not to enforce his will, but to invite a correct response of filial pietas.

SESSION 3 | Contextualization and Mission Thursday 24 June | 10:00 - 11:30 BST

Contextualization in Paul's letter to the Philippians Stephen Rockwell

George Whitefield College, Cape Town, South Africa



Abstract: The issue of contextualization has been a very active area of research and debate amongst biblical scholars and missiologist in the latter half of the previous century and the early years of this century. Should we be contextualising the gospel? How do we contextualize the gospel? Does Paul contextualise the gospel? When New Testament scholars enter into the debate, it is usually focussed on what appear to be key passages such as Acts 17 or 1 Corinthians 9. This paper, however, will focus on Paul's letter to the Philippians as an example of the manner in which Paul contextualized the gospel. It will begin by analysing the specific Greco-Roman context of Philippi and then move to identify three key aspects of Paul's epistle that are contextually relevant to the believers in this city – two military metaphors and the notion of citizenship. In doing so, this paper will demonstrate that Paul does not change the content of his message, but rather contextualizes his message by speaking in manners that were particularly pertinent to the culture and context of the recipients of his letters, in this case the Philippians.

Eschatology and the missio Dei in Colossians Alistair Wilson

Lecturer in Mission and New Testament, Edinburgh Theological Seminary

Abstract: According to I. Howard Marshall, 'New Testament theology is essentially missionary theology' (New Testament Theology: Many Witnesses, One Gospel, InterVarsity Press, 2004, 34.). Since around the time Christopher Wright published his book, The Mission of God (IVP, 2006), there has been significant discussion of what it might mean to read the Bible 'missionally', employing a 'missional hermeneutic'. In this paper, I will offer a 'missional reading' of Colossians. I will argue that, in this letter, the 'eschatological' action of God is the foundation of Paul's confidence that God will bring about his ultimate purposes (the 'missio Dei'). I will briefly discuss the concept of a 'missional reading' of Colossians and the 'missio Dei'. I will also discuss the term 'eschatological', highlighting both inaugurated and future aspects of Paul's eschatology. I will examine selected relevant texts in Colossians, including (in greater or lesser detail) 1:3-14, 19-20, 27; 2:9-15, 20; 3:1-4, 23-4:1; 4:3. I intend to engage with the recent work of Dean Flemming (in Goheen (ed), Reading the Bible Missionally, Eerdmans 2016), Constantine Campbell (Paul and the Hope of Glory, Zondervan, 2020) and other relevant literature.

A Mission and Liturgical Reading of the Christ-Hymn Mark Keown

Senior Lecturer in New Testament, Laidlaw College, New Zealand

Abstract: Interpreters of Philippians 2:6–11 almost always discuss whether Philippians 2:6-11 should be read kerygmatically or ethically. Some, like Käsemann, argue for a kerygmatic reading while the majority, including myself, opt for an ethical reading (usually acknowledging the kerygmatic power of the passage). Some, like Hansen, argue for a bothand reading. I believe it is time for a revision of this debate, moving it into third and fourth aspects of its power: for mission and worship. Such an approach is premised on work I have done in the past establishing that evangelistic mission is central to the fabric of the letter and some initial ideas on its missional power (Congregational Evangelism in Philippians). I will argue that it is indeed a proclamation of Jesus with evangelistic power. While it is ethical, calling emulation of Christ, its summons is more than merely "ethical." The hymn has powerful implications not only for ethics and social relationships within a Christian community but for mission and worship. I will probe into these spaces and welcome feedback.

SESSION 4 | War and Peace Thursday 24 June | 14:00 - 15:30 BST

The Honourable Comrade: Interrogating metaphors of war and peace in Philemon Batanayi Manyika

Academic Dean, South African Theological Seminary

Abstract: The term συστρατιώτης, Phlm 2, is often read in the same modality as it appears in Phil 2:25. While such an approach portrays Paul's appropriation of military metaphors in general, much could be gleaned from examining themes of war and peace in Philemon. Based on lexicographic evidence and a socio-rhetorical analysis, this paper argues that συστρατιώτης (Phlm 2) conditions Philemon and the new society into a counter-imperial community, defined and regulated by the figures of θεοῦ πατρὸς and κυρίου Ἰησοῦ Χριστοῦ (Phlm 3). Interrogated in this mode, Archippus's mention is 'liberated' from the often-familial arguments and is catapulted into a new constellation where military and imperial monikers orbit around Pauline theological injunction and intent.

Peacemaking Through Violence in Colossians 1.20b: The Transformative Power of Paul's Metaphor

Diego Alves

London School of Theology and SETECEB, Brazil

Abstract: In this paper, I apply insights from the field of Cognitive Linguistics, particularly from Conceptual Metaphor Theory and Frame Semantics, in order to assess one of the possible frames evoked by the metaphorical expression εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτου in Colossians 1.20b. I will focus on one possible Graeco-Roman frame, namely, pax romana. My goal is to examine how the pax romana frame affects the reading of Colossians 1.20b and how it challenges the perception of reality of the implied readers. I hope to demonstrate that the Roman triumphmetaphor in Colossians 2.15 complements the imagery of cosmic peacemaking of Colossians 1.20b in such a way that when they are read together—i.e., within the rhetoric of Colossians—the Roman concept of "imposed peace," or "pacification by submission," is brought to bear on the concept of είρηνοποιήσας διὰ τοῦαἴματος τοῦ σταυροῦ αὐτου in Colossians 1.20b. My concluding proposal is that the combined imagery of Colossians 1.20b and 2.15 challenged the readers' perception of reality regarding the standing of the "powers" vis-à-vis God and believers, the believers' own standing, and God as the bringer of peace.

How Martin Luther King's Sermons Can Help Us to Interpret the Close Agreements Between Paul's Parallel Letters Armin Baum

Professor of New Testament, Freie Theologische Hochschule Giessen

Abstract: The many and close parallels between Colossians and Ephesians have generated very different explanations: The author of Ephesians used a copy of Colossians (or vice versa); the author of Ephesians used the same written source as the author of Colossians; the author of Ephesians had Colossians fresh in his memory; the author of Ephesians knew Colossians by heart; the author of Ephesians and Colossians used set elements of his oral preaching. To my knowledge, New Testament scholars have not yet provided ancient or modern analogies for their suggested explanations. A while ago, I presented a paper on ancient analogies (cf. my chapter on "The Parallels between 1 and 2 Thessa-Ionians against the Background of Ancient Parallel Letters and Speeches" in Who Created Christianity? (2020)). As a next step, I would like to present modern analogies from the teaching and writing of 20th century theologians (for instance Martin Luther King) which could help identify the most plausible explanation(s) of the literary parallels in the Pauline corpus.

New Testament Tyndale Lecture 2021 Thursday 24 June | 20:00 - 21:30 BST

The Textual Construction of Early Christian Identity in Cognitive Perspective: Philemon as a Test Case

Elizabeth E. Shively

Senior Lecturer in New Testament Studies, Director of Teaching, School of Divinity, St Mary's College, University of St Andrews.



Bio: Dr Shively came to St Andrews in 2012, having previously taught at Wheaton College, Gordon-Conwell Theological Seminary, Candler School of Theology, and having served six years in pastoral ministry. She received her PhD in Religion at Emory University with a primary concentration in New Testament Studies and a secondary concentration in Homiletics.

Dr Shively's specialisation is the Gospel of Mark, on which she has numerous publications. In addition, she is Editor for the Routledge Interdisciplinary Perspectives on Biblical Criticism Monograph Series, on the editorial board of the Journal of Biblical Studies, and prior New Testament General Editor for Bible Odyssey (www.bibleodyssey.org). Dr Shively was elected to the Studiorum Novi Testamenti Societas, was awarded the McCall-MacBain Teaching Excellence Award by the University of St Andrews in 2016, and is a Fellow of the Higher Education Academy (FHEA).

Abstract: It is demonstrable that Paul employs letter-writing effectively to construct "an imagined textual community" (J.M. Lieu, "Letters and the Topography of Early Christianity," NTS 62 [2016], p. 173). Building on Lieu's work and using Philemon as a test case, I do two things. First, I show how Paul's letter-writing functions to create a world in which owner, slave, and their larger community may live in relationship, paradoxically, as friends, family members, and partners in the gospel; and second, I suggest how Paul's recipients may begin to participate in this construction project as they process textual and extratextual data. In short, my goal is to move from textual analysis alone to acts of its interpretation and reception. To accomplish my task, I integrate cognitive linguistics into a historical and philological approach to exegesis. I also consider how the letter, through the process of reading/hearing, may function as a metacognitive resource for shaping early Christian identity.

SESSION 5 | Apostolic Authority and the Pastoral Letters — Friday 25 June | 10:00 - 11:30 BST

Paul as a Herald of the Mystery. Rethinking the role of apostolic authority in the process of knowledge in Colossians and Ephesians.

Nikolaos Amanatidis

PhD Candidate in New Testament Theology, Eberhard-Karls-Universitat Tubingen, Turkey

Abstract: The communities of Colossians and Ephesians are understood as member of the universal Church of Christ, which has Paul as her minister (Col 1:25) and their members are called to grow in the knowledge of God's will (cf. Col 1:10, 3:10; Eph 1:17, 4:13) and to be attentive to the message of the mystery, which the Apostle announces (Col 1:26, 27; 4:3; Eph 6,19) and interprets (Eph 3:3, 4, 9). This paper will examine the role of apostolic Authority in both Letters within the argumentative process of their author and how this influences the way of its audience towards knowledge. First, we will give some hermeneutical remarks on Col 1:24-2:5 and Eph 3:1-13, a brief state of research (J.N.Alleti, D.Marguerat, A.Dettiwiler) and then the main aspects of the understanding of apostolic authority in compare to that of the earlier Pauline Letters (continuation or reception and development). Thenceforth we will refer to the concept of discipleship in communicating the knowledge and its implications on Paul's self-understanding as a herald of the mystery. The paper will come in discussion with M. Wolter's Theory of Pauline Christendom as a development from "conversionist" to "traditional religion" and how that could influence the study of those Letters.

The Letters to Timothy and Titus: Second-Century Writings? Jermo van Nes

Evangelische Theologische Faculteit, Leuven, Belgium

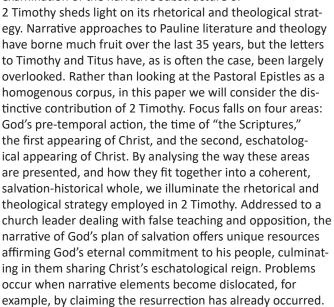
Abstract: Many contemporary New Testament scholars consider 1-2 Timothy and Titus, collectively known as the Pastoral Epistles (PE), to be pseudonymous writings. Some of them do so on the basis of the PE's comparatively large number of hapaxes, which they believe is closer to the writings of the Apostolic Fathers and early Apologists dating from the second century AD. The aim of this presentation is to reconsider this influential thesis as once advocated by P.N. Harrison (1921). It will be argued that the (statistical) evidence presented by Harrison is flawed as he gives no proper definition of hapaxes and early Apologists, unevenly compares the PE collectively to individual writings, and does not use any criteria to show how his results are statistically significant. By way of alternative, this presentation will (1) provide a proper definition of hapaxes, (2) count how many of these hapaxes recur in all Greek religious second-century writings listed as such in the Thesaurus Linguae Graecae database, and (3) by means of

(simple) linear regression analysis determine whether or not 1 Timothy, 2 Timothy, and/or Titus in comparison to each of the other Pauline letters share significantly more hapaxes with these second-century writings.

Rhetorical and Theological Strategy in the Narrative Substructure of 2 Timothy John Percival

Oak Hill College, London

Abstract: This paper demonstrates that an examination of the narrative substructure of



Monday 28 June - Wednesday 30 June 2021

Hope for the World in the Old Testament: A Symposium in honour of Prof. J. Gordon McConville's 70th birthday

For any questions about the programme please contact:

Chair: Brittany Melton, brittany melton@pba.edu; Co-Chair: Chris Ansberry, Chrisa@oakhill.ac.uk

SESSION 1 | Hope from the Pentateuch Monday 28 June | 16:00 - 17:00 BST

Hope for the Blessing of the Nations in the Book of Genesis Desmond Alexander

Senior Lecturer in Biblical Studies and Director of Postgraduate Studies, Union Theological College, Belfast



Abstract: Addressing recent essays on Genesis 12:1–3 by Walter Moberly and Richard Middleton, this paper affirms that at the heart of Genesis is a message of hope for the nations of the world. Moberly's claim that Abraham is merely expected to be a model of blessing is rejected in favour of viewing him as a source of blessing for the nations. Importantly, the outworking of this hope of blessing centres not on corporate Israel, but on an individual, who will establish God's rule over the earth.

Hope in (Reading) the Torah: Meeting the God Who Speaks Richard S. Briggs

Lecturer in Old Testament and Director of Biblical Studies, Cranmer Hall, St John's College, Durham University, UK



Abstract: The claim that the Torah provides hope for its readers or the wider world is explored in light of the observation that there is barely any mention of hope in the Torah itself. Nevertheless, the Torah's portrait of a God who speaks serves as a basis for hope for readers who come later. In other words, readers rightly have hope, rather than finding that hope straightforwardly in the text, or in the history one reconstructs behind the text. This is a form of argument that attends to the canonical shape of scripture, and in particular to the canonical presentation of the speaking God.

Arguing with God: Hope in the reorienting responses of Yahweh to Moses Mark Arnold

Independent Researcher, UK

Abstract: This paper will use principles derived from analysis of conversation and

its portrayal in narrative to support the observation that Yahweh's replies to Moses in Exodus 3:14ff and Exodus 33:18ff are a 're-orientating response' (which is a category observed by Cornelis den Hertog, The Other Face of God: 'I

Am That I Am' Reconsidered [Sheffield: Sheffield Phoenix Press, 2012]). It will further argue that this re-orientating response is typical of Yahweh's dialogues with Moses and, in this re-orientation of Moses, hope for Yahweh's world is found because Yahweh is revealed as the God who is faithful, yet free, and glorious, yet good.

The Law as Israel's Wisdom in the Sight of a Watching World Katherine Davis

Former principal of Mary Andrews College; currently writing the Exodus volume for the Zondervan Exegetical Commentary Old Testament series



Abstract: The Pentateuch's legal texts could be perceived as being anti the nations, as being harmful even. In the light of this perception, and the contrast this represents to the consensus about the missiological function of Israel among the nations, this paper explores the function of Israel's law in relation to the rest of the world. This paper argues that Israel's legal texts represent hope that God will restore the peoples of the world to his presence as his law goes out to the nations. This hope-filled vision of Israel's law is the extension of relational order to the ends of the earth where the nations are included in the worship of YHWH.

SESSION 2 | Hope from the Old Testament Monday 28 June | 19:30 - 20:30 BST

Reading Joshua before Deuteronomy: On Reversing the Hermeneutical Flow David Firth

Old Testament Tutor and Academic Dean, Trinity College Bristol / Research Associate, University of the Free State



Abstract: Joshua is naturally read after Deuteronomy. The canon clearly places it in this position, and indeed its opening links it to the end of Deuteronomy. As a result, the dominant approach to the book is to read it in light of Deuteronomy. This is a good and proper thing to do. Nevertheless, there are key points within Joshua which force us to re-evaluate our reading of Deuteronomy, especially in light of the DDD texts. That is, these texts require us to read Deuteronomy after Joshua, even if we then return to Joshua. In doing so, we see that Joshua provides an important guide to the interpretation of key texts in Deuteronomy.

1 Samuel 16-20 in *Kings*: The Interpretation of the Saulide Family

Lena-Sofia Tiemeyer

Professor in Old Testament Exegesis, Örebro School of Theology, Sweden

Abstract: This paper explores the portrayal of King Saul and his family in the TV Series *Kings* (2009). This series presents an alternative, modern retelling of 1 Sam 16–20, set in the fictional kingdom of Gilboa. I shall analyse the filmmakers' exegetical decisions and seek to identify the reasons behind their interpretative choices. More specifically, I shall explore how the TV series picks up and transforms the tension, intrinsic to the biblical text, between Saul, Jonathan, Michal, and David. I shall also address how these intertextual links enhance and sometimes even alter our appreciation of the literary and theological aspects of the biblical text.

Treasure Hunting: Bringing the pedagogy of Proverbs into everyday life Nick Widdows

Vicar of St Ives, Parish of St Ives and Halsetown, UK

Abstract: This paper sets out to explore the pedagogy of Proverbs and the application of this pedagogy into devotional life.

Proverbs has always been a neglected book within the canon from the perspective of preaching and devotional faith. Anecdotally, most preachers who take the plunge into Proverbs either valiantly wrestle Christ into individual aphorisms or end up offering trite reflections on generalised or self-evident sayings. I want to suggest that neither approach does the collection justice but that instead, properly used, Proverbs can be a resource that teaches its students wisdom forming habits for better navigating life and faith. I will articulate an approach to Proverbs through an examination of the prologue which, if applied, might allow the book to be used more fruitfully as a text for preachers and for devotional use.

Exploring the Deuteronomic Hope of Abrahamic Religions Georgina Jardim

Research Associate, University of Gloucestershire / Senior Fellow at the Centre for Muslim-Christian Studies (Oxford)



Abstract: The law arbitrates human behaviour and flourishing in the Bible. In Islam, law (sharī'ah) is likewise the basis of a godly community. Both the Bible and Qur'an assess events and characters to the extent that they keep or undermine divine decree. Yet, the Bible presents numerous episodes where characters are commended as righteous despite an apparent lack of keeping stipulations of the law. Abraham

in particular is held up as one for whom his faith is counted as righteousness (Romans 4). The Qur`an reflects similarly that Abraham is a 'pure monotheist' who will be among the righteous (Q16:120-122). This essay suggests the book of Deuteronomy as focaliser to examine distinctive aspects of Abraham's righteousness in the Qur`an and in the Bible.

PRAYER MEETING Tuesday 29th June | 08:30 - 09:00 BST

Old Testament Study Group online prayer meeting

SESSION 3 | Hope from the Major Prophets Tuesday 29 June | 09:00 - 10:00 BST

'To build and to plant': Hope in Ordinary Things in a Time of Medical, Communal and Environmental Emergency John Applegate

Principal, All Saints Centre for Mission and Ministry



Abstract: Jeremiah 1:10 introduces a group of paired phrases, repeated throughout the book, which summarise the book's themes: 'to pluck up and to pull down, to destroy and to overthrow, to build and to plant' and used as one device to draw together Jeremiah's diverse elements. Although the latter pair receives considerably less attention in the book than the destructive phrases, like Jeremiah's prophecy of seventy years' exile, 'to build and to plant' finds echoes in other biblical and related texts, seeding hope in varied contexts. The paper analyses these echoes and how Jeremiah might address the multiple emergencies of 2019–2021.

Ebed-Melech: A Foreigner as a Sign of Hope Hetty Lalleman

Senior Research Fellow at Spurgeon's College, London

Abstract: The narrative about the African servant of king Zedekiah, Ebed-Melech, who rescues the prophet Jeremiah from

a life-threatening situation (Jer. 38:7-13; 39:15-18), is not very well-known. However, the close reading provided in this essay highlights the importance of this 'outsider', a non-Jew and (possibly) a eunuch, who shows faith-in- action, whereas the 'insiders', the officials and the king, disobey the prophet and neglect God's word. They are exiled, whereas Ebed-Melech is saved. He is an important sign of hope for Jeremiah as well as for those whose 'black lives matter'. Hope for the world often becomes tangible and visible through the faithful actions of individuals.

'Consider the Plan': Hope for the World in Ezekiel 40—48 Kit Barker

Director of Research and Lecturer in Old Testament, Sydney Missionary and Bible College

Abstract: The final vision of Ezekiel has often been considered an ideal portrait of

the new creation where Yahweh brings renewal to a desolate land and an exiled people. While elements of the vision portray such renewal, attention to both the details of the vision and the rhetoric of the book suggests the portrait is less than ideal. Using the resources of speech act theory to explicate the rhetorical function of chapters 40—48, I propose that these chapters do offer hope for the world, but the pathway is precarious and painful.

'Then you will know': Hope for the World in Ezekiel 1—39 Paul R. Williamson

Moore Theological College

Abstract: Finding 'hope for the world' in Ezekiel 1–39 could be construed as looking for 'a needle in a haystack.' Indeed, many deny that such a needle is there to begin with; Ezekiel's exclusive focus is on Yahweh and his dealings with Israel. Thus understood, references to other nations 'knowing that I am Yahweh' should not be interpreted in any salvific sense. This essay re-examines the breadth of hope in Ezekiel 1–39 – focusing particularly on the Recognition Formula and its bearing on Ezekiel's eschatological vision – and argues that an international agenda (cf. Gen. 12:3) implicitly informs Yahweh's primary concern.

SESSION 4 | Hope from the Minor Prophets Tuesday 29 June | 11:00 - 12:00 BST

Hope through Woes in Habakkuk Heath A. Thomas

President and Professor of Old Testament, Oklahoma Baptist University

Abstract: This essay assesses Habakkuk's woe-oracles from a compositional analysis of their placement in the book of Habakkuk and the Book of the Twelve. Although fourteen woe-oracles appear in the Book of the Twelve, Hab. 2:6–20 comprises five concentrated woes in the collection. Of these, the woe of Hab. 2:11–13 is central to the woe oracles in Habakkuk and the Twelve in terms of placement and intertextuality. In dialogue with F. I. Andersen and W. Dietrich, it is argued that the woe-oracles of Habakkuk offer a unique vision of hope in which YHWH is affirmed as sovereign, the faithful are vindicated and YHWH's enemies receive their just desserts.

Two Shades of Prophetic Hope Among the Twelve: Reading Joel and Zephaniah in a Politically Divided Society Charlie Hadjiev

Lecturer in Old Testament Study and Hebrew, Belfast Bible College



Abstract: Hope in the second half of the book of Joel is focused on the vindication of the people of God over against their enemies who have previously conquered and humiliated them. In Zephaniah, a subsidiary theme appears: the conversion of the nations to Yahweh followed by reconciliation and harmony. When reading the prophets in the context of a politically divided society, contemporary communities can arguably appropriate either of those themes and use them as tools for interpreting their own situation. Within the context of a Christian religious tradition, however, the less prominent theme of reconciliation in Zephaniah takes precedence and exercises a controlling role in structuring contemporary understanding of the contours of the prophetic hope.

Hope for the Nations from the Book of Zechariah

The Rt Rev'd Dr Michael R. SteadBishop of South Sydney and Visiting
Lecturer at Moore Theological College

Abstract: Scholars have long recognised that the fate of the nations in both Zechariah 1–8 and Zechariah 9–14 oscillates between two poles. On one hand, the nations are objects of wrath against whom Yahweh will fight. On the other, the nations will be incorporated into his people and become worshippers of Yahweh. This oscillation is either seen as the result of conflicting redactional layers or explained on rhetorical grounds. This paper suggests another perspective, by arguing that the hope for the reunification of Israel and Judah transforms into the hope for the incorporation of the Gentiles. This hope, in embryonic form in Zechariah, finds full expression in the New Testament.

SESSION 5 Part 1 | Hope from the Psalms Tuesday 29 June | 13:30 - 15:30 BST

Deliver me from 'bloodguilt': For what might the superscription's David be hoping in Psalm 51?

David Shepherd

Associate Professor of Hebrew Bible/Old Testament, Trinity College Dublin



Abstract: Psalm 51 has attracted a good deal of attention over the years, thanks in part to its evocative language of confession but also the superscription's association of it with perhaps the most infamous episode of David's story – his liaison with Bathsheba and its aftermath, found in 2 Sam 11–12. While various suggestions have been made regarding

the significance of damim 'bloodguilt' (51:16 [ET: 14]) within the Psalm, recent re-appraisal of the problem of 'bloodguilt' within the narratives of David (1 Sam 16–2 Kings 2) offers a welcome opportunity to reassess the mention of it within this Psalm.

Hope for the Nations in the Psalms, Deuteronomy, and Isaiah: An Intertextual Study Peter C. W. Ho

Assistant Professor of Old Testament, Singapore Bible College



Abstract: This essay is an intertextual study of the concept of hope for all peoples via the word field of "nations" in three key books of the Hebrew Bible. It suggests, firstly, that the concept of hope, broadly defined as looking forward to a positive state of being, is characterized more via the attributes of Yahweh (e.g., justice and rule) in the Psalms. In Isaiah, the concept is depicted by how the nations will operate and flourish under such auspices at a future time. In Deuteronomy, hope for the nations (specifically, "foreigners") is envisaged through Israel's obedience to the Torah.

Hope in the End of the Psalms David J. Reimer

Academic Dean, Faith Mission Bible College (Edinburgh), and Senior Lecturer (Hon.), University of St Andrews

Abstract: Analyses of the book of Psalms in recent years have detected not only editorial shaping to the book, but an eschatological trajectory as the collection unfolds. This essay critically assesses those accounts, and seeks to test them through an examination of "hope" in the Psalms. In fact, judging by key lexemes (noun and verb forms the roots yhl and śbr, and verb forms of qwh), there is a clustering towards Book V, with key nodal points in Pss 119, 130, and 146—147. Exegetical examination of these key texts contributes not only to an appreciation of the "canonical shape" of the Psalter, but brings into the foreground the nature of hope for these psalmists.

SESSION 5 Part 2 | Hope from the Writings

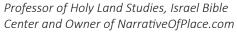
The Yahweh Speeches in Job 38—41: Hope for the Jobs of the World Alison Lo

Associate Professor of Old Testament, Bethel Seminary, MN

Abstract: Despite little or no consensus as to what answers God offers to Job in the Yahweh Speeches (Job 38—41), this paper seeks to examine how Yahweh gives a direct answer to Job, though not necessarily a complete one. It studies how the Yahweh Speeches broaden Job's understanding of God and his purposes by

contrasting Job's limited perspectives with the complexities of the natural and moral orders, which demonstrates God's sovereignty over existing ambiguous and paradoxical elements. These expanded horizons help Job to persevere in faith and enable him to move on. This elicits hope to the Jobs of the world amidst their suffering.

Spiced Wine and Stolen Water: Eating with Wisdom and Folly in Proverbs 9 Cyndi Parker



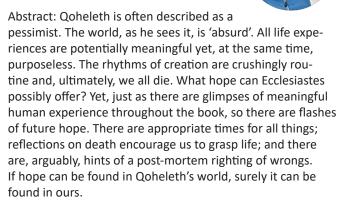


Abstract: This article juxtaposes the female figures of Wisdom and Folly in Proverbs 9, who are both located in their homes, serving food, and interacting with the residents of the city. The focus is on the meal and the outcome of the meal on the guests. By bringing to the foreground the role of feasting in Israelite society along with the practical female role in Israelite society, we can explore the female embodiment of wisdom not in an esoteric but a practical and socially understandable way. By necessity, this article highlights the constructed space related to the Israelite home as nested place within the city and country, which in turn contributes to our understanding of the everyday lived life of Israelite women. This article argues that the social dynamic of the meal in the home changes how we understand the influence each personified character/hostess has on her community. The generosity of Wisdom leads to life for the individual and health of the community. The stinginess of Folly leads to isolation of the individual and destruction within the community.

Hope in the (Pessimistic) World of Qoheleth?

Jamie Grant

Vice-Principal [Academic], Highland Theological College UHI



The Hope of Place: Placedness in Lamentations and Song of Songs

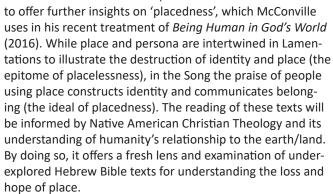
Brittany N. Melton

Assistant Professor of Biblical and Theological Studies, Palm Beach Atlantic University / Research Fellow, University of the Free State

Megan D. Alsene

MDiv Student, Palm Beach Atlantic University

Abstract: This chapter offers an examination of Lamentations and Song of Songs, in conversation with Hosea 2, in order



SESSION 6 | News and Planning for Future Meetings + Hope in Pictures | Tuesday 29 June | 16:30 - 17:30 BST

Being Human in the Camera's Eye: Photography's Visual Theology Sheona Beaumont

Visiting Research Fellow, King's College London / Co-founder of visualtheology.org. uk

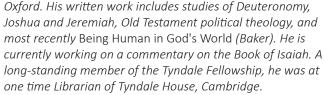


Abstract: In Being Human in God's World (Baker Academic, 2016), Gordon McConville outlines an Old Testament theology of humanity. Whilst attending to close analysis of key biblical texts, such as the opening chapters of Genesis, he is also concerned to present a study in biblical spirituality. This approach, rooted in a research project at the University of Gloucestershire of which I was a part (2011–2017), considers the translation or transformation of biblical ideas into thought and practice. It advances a wider remit for biblical studies, 'opening onto every aspect of human life', including art and visual culture. My paper introduces an interdisciplinary extension of this approach, illuminating a picture of biblical humanity as it may be seen through photographic art works. Through attention to images that deliberately employ Old Testament imagery, I engage photography's modern expressions of biblical humanity, the layering of ideas from the texts, and the discourse of a cultural, and theological, hermeneutic. Following a brief introduction, the primary content of this paper will be performed, consisting of a sequenced presentation of images accompanied by a reflective commentary in poetic conversation with McConville's text.

Old Testament Tyndale Lecture 2021 Tuesday 29 June | 19:00 - 20:30 BST

The Exaltation of the Servant and the 'Startling' of the Nations J. Gordon McConville

Professor Emeritus of Old Testament Theology at the University of Gloucestershire, having taught previously at Trinity College, Bristol and Wycliffe Hall,



Abstract: The lecture asks the question: how does the picture of the terrible humiliation of the servant of Yahweh in Isaiah 53 square with the prelude to it in 52:13–15, where it is said that he will be 'high and lifted up', and 'startle' many nations and shut the mouths of kings? Differently, how can this epitome of powerlessness have a deep effect on the 'powers' of the world?

The question is pursued by means of a comparison of the respective roles of Cyrus the Persian and the servant in Isaiah 40–55, noticing the extent to which these overlap. What is the relationship between the divine use of powerful agencies in the world alongside the seemingly contradictory operation through a suffering servant to achieve the divine purpose? With regard to questions of composition, an argument is made for reading the two figures in relation to each other, as part of the concept of future hope for Israel and the nations developed through chs. 40-55 and 56-56, including the vision of 'new heavens and a new earth'. Conclusions are drawn for the nature of such hope, in which assurances of ultimate salvation are held in tension with the prophetic call to enact righteousness within a faithful people of God.

SESSION 7 | Thematic Hope from the Old Testament Wednesday 30 June | 09:30 - 10:30 BST

What Hope for the Land? Geospatial Defilement and Cleansing in Old Testament Perspective Geoffrey Harper

Lecturer in Old Testament, Sydney Missionary and Bible College



Abstract: In Old Testament perspective, the high-handed sins of bloodshed, idolatry, and sexual immorality are most egregious for these three things also defile the land. Cleansing, however, is problematic; no ritual means are provided to people for removing geospatial defilement. Nevertheless, several texts adopt ritual categories to hint that divine cleansing of the land is possible. Yet such means always entail significant human harm: banishment or death. A tension therefore remains in the apparent zero-sum game of (defiled) land versus (defiling) occupants. If YHWH is to have a people of his own, then what hope is there for the land?

Hope for and through the Vulnerable Children in the Old Testament Tim Davy

Redcliffe College

Abstract: This paper surveys some of the ways vulnerable children are depicted in the Old Testament. Focusing particularly on the yatom, ('orphan/fatherless'), the discussion will show how the biblical writers articulated their plight and ask how hope features in that portrayal. It will then examine the themes of children, vulnerability and hope in Isaiah 1—12. What becomes clear is that the biblical writers were attentive to the plight of vulnerable children and, at times, hopeful. Crucially, children were not just to experience hope but could also be seen as signs or agents of hope, which is instructive for contemporary faith practice.

Dedication and God's Salvation: Children and Sacrifice Meredith Nyberg

Adjunct Professor, University of Northwestern, Bethel University and Seminary



Abstract: This paper explores hope for the world through the narrative pattern or type-scene of a child being chosen, dedicated, set apart, and symbolized as a sacrifice, then willingly transferring his loyalty and obedience from his parents to YHWH, thus living a life that furthers the Lord's ongoing plan of salvation. This sacrificial pattern is established in the book of Genesis with Isaac son of Abraham (Gen 22:1-19) and continues with sons important to God's covenant promises, including Joseph son of Jacob (Gen 37:1-36). This pattern is solidified and grounded in the Passover sacrifice (Exod 12:1-13:16) and is renewed after the land of Israel is established with the dedication of Samuel son of Hannah (1 Sam 1:1-28) and the rise of David son of Jesse (1 Sam 16:1-17:58). Ultimately, the pattern culminates in the birth narrative of Jesus the Messiah (Luke 1:1-2:52), the son of Mary who is sacrificed for the salvation of the world (John 3:16). Thus, this study explores a literary pattern that reveals the Lord's overarching plan to fulfill His promise to Abraham that "in you all the families of the earth shall be blessed" (Gen 12:3), giving hope to the world through a sacrificed son.

Interview | J. Gordon McConville | Wednesday 30 June | 11:00 - 12:00 BST

Biblical Archaeology

Wednesday 30 June 2021

For any questions about the programme please contact:
Chair: Alan Millard, amillard@liv.ac.uk; Co-Chair: Caleb Howard, caleb.howard@tyndalehouse.com

Wednesday 30th June 2021— 13:30 - 17:00 BST

Some of What's New in the Study of Amorite(s) Caleb Howard

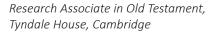
Research Associate in Ancient Near East, Tyndale House, Cambridge and Reseach Associate, St Edmund's College, Cambridge

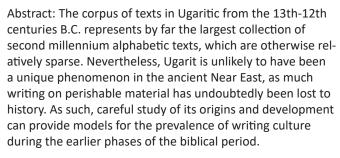


Abstract: The Amorites are known not only from the Bible, but also from ancient Near Eastern documents of the second millennium BC. Their language is attested only in several thousand names from across the ancient Near East, especially from documents of the first half of the second millennium BC, as well as in some from the Bible (e.g., the name Ishmael [יְשִׁמְעֵאל], "God heard," Genesis 16:11). The ubiquity of Amorite names can be seen in their geographical distribution, from Bahrain around the Fertile Crescent to Egypt. This reflects the intensity of Amorite cultural influence in the early second millennium, not only in the steppe, but also in the highest levels of authority.

A number of publications have emerged over the past decade which have put the study of the Amorite language and names on a sound footing and raised new questions about the nature of Amorite as a language and as a cultural phenomenon. This paper will survey and evaluate these new studies from the point of view of the data catalogued and analyzed by the Onomastics Project at Tyndale House, with particular focus on their implications for biblical scholarship.

Ugarit in the Context of Second-Millennium Alphabetic Writing Traditions: Reassessing the Origin and Function of the Extra Signs Kaspars Ozolins





The alphabet itself is an unparalleled blend of Akkadian cuneiform practices and Canaanite alphabetic concepts, which is in keeping with the highly cosmopolitan character of

Ugarit. Although Ugaritic is relatively well-understood, questions remain about the conditions for the origin and development of its unique alphabet. In particular the origin and function of the three extra vowel signs $\{\mathring{a}\}$, $\{\mathring{i}\}$, and $\{\mathring{u}\}$, and the mysterious final sign $\{\acute{s}\}$ are still debated in scholarship. This paper will re-examination the evidence for these signs both from the texts of Ugarit and from the earliest alphabets.

Divine Names, Sources, and Artistic
Unity – What we can learn from
Babylonian Narrative Poetry of the Late
Second Millennium BC
George Heath-Whyte



PhD candidate in Assyriology, University of Cambridge

Abstract: The issues faced by those seeking to understand the production of the Pentateuch – the use of different divine names, the seeming repetition of stories with inconsistent details, the apparent blending of diverse religious traditions etc. – are also faced by those seeking to understand the production of ancient Babylonian literature.

Marduk, the protagonist of *Enūma eliš* (the so-called 'Bab-ylonian Epic of Creation'), is referred to by a number of different names within the narrative of the work, which is drawn from a number of pre-existing stories and traditions, and which contains a number of seemingly repeated events.

By looking into the use of divine names in *Enūma eliš* and what this can reveal about the artistic unity of the work as a whole, this paper seeks to offer a point of comparison for those interested in the composition of the Biblical text.

The Work of David's Scribes and their Successors *Alan Millard*

Rankin Professor Emeritus of Hebrew and Ancient Semitic Languages, University of Liverpool



Abstract: The few examples of writing from the time of David are no more than names marking ownership and one unintelligible ostracon. Was writing restricted to such communications, as several scholars suppose, or did scribes apply their skills to longer compositions? This lecture will re-emphasize my previous conclusions in the light of recent studies.

Biblical Archaeology

The Ficus Judaicus and Its Impact on New Testament Writings Thomas Davis

Professor of Archaeology and Biblical Studies, Lipscomb University, Nashville, TN, and Associate Director, the Lanier Center for Archaeology, Nashville, TN



Abstract: The Flavian transfer of the revenues from the Jewish Temple Tax to the Temple of Capitoline Jupiter continued a voluntary tax previously levied on the Jewish community.

Vespasian permitted the Jewish community to self-identify for this tax, not requiring ethnic Jews who were no longer religiously active to pay the tax. However, in the later years of Domitian, the tax became an instrument of identity and oppression. He asserted the power of identity for the Roman government who became the gate-keepers of who was a Jew. The aggressive enforcement of a Roman designated "Jewish Identity" put severe pressure on the ethnically Jewish members of the Christian Church. This paper proposes that this identity pressure is reflected in some early Christian writings such as the Epistle to the Hebrews and possibly 1 John.

Biblical Archaeology Tyndale Lecture 2021 Wednesday 30 June | 19:30 – 21:00 BST

The Hebrew Exodus from and Jeremiah's Eisodus into Egypt in the Light of Recent Archaeological and Geological Field Work

James Hoffmeier

Emeritus Professor of Near Eastern Archaeology and Old Testament Studies, Trinity Evangelical Divinity School.



Bio: Dr. Hoffmeier has directed the North Sinai Archaeological Project that is devoted to researching and studying Egypt's frontier during the New Kingdom and how this area may relate to the Israelite exodus from Egypt. Investigations at Tell el-Borg began in 1999, and concluded in 2008. Hoffmeier has consulted for and appeared in a number of TV programs on Egypt and the Bible for the Discovery Channel, the Learning Channel, the History Channel and National Geographic. He is the author of numerous articles and books, including his most recent book The Immigration Crisis: Immigration, Aliens and the Bible (Wheaton: Crossway, 2009).

Abstract: Egyptian texts mention two bodies of water on Egypt's eastern frontier with Sinai, \check{s} - $\dot{p}r$ and p3 twfy, the latter of which is mentioned in connection the Exodus (yam $s\hat{u}p$), while the former occurs in Jeremiah 2:18. Recent paleo-environmental work conducted by the North Sinai Archaeological Project, which was in the field from 1998-2008 and directed by me, has shed new light on these bodies of water and the roles they played for the biblical events involving entering and departing Egypt. The 2019 publication of the geological data now allows one to offer some insights into these ancient lakes. Supplemented by new archaeological discoveries, elements of routes of both journeys can be elucidated.

Christian Doctrine

Wednesday 30 June 2021 - Friday 2 July 2021

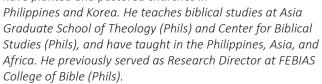
For any questions about the programme please contact: Chair: Tom Noble, tanoble@nts.edu; Co-Chair: Jason Sexton, jasonsexton@ucla.edu

SESSION 1 — Wednesday 30 June | 15:30-17:00 BST

Sacred Hospitality: Finding Our Way Home

Rolex M. Cailing

Rolex M. Cailing, PhD, Torch Trinity, a Langham scholar, is the founding and senior pastor of LifeReach Ministries and have planted and pastored churches in



Abstract: Hospitality is often thought of as a peripheral aspect of the Christian life. Reflecting on the Asian discourse of displacement (social location) and identity (sense of community), this paper argues that as a sacred discourse hospitality is not only central for the Christians' communal and missional life but integral to the nature (perichoresis) and work of God (incarnation and redemption). God's hospitality to his people therefore becomes the basis for our hospitality to one another and to strangers and should be construed as 'embodied theology'.

Meeting God Across the Borders of Lesvos

Hadje Cresencio Sadje

Associate member of the SOAS Center for Palestine Studies, University of London, UK. In 2020, Mr. Sadje earned his Master of Arts in Ecumenical Studies (specializing in Sociology of Religion) at the University of Bonn, Germany. Presently, he is a research assistant and PhD student at the University of Hamburg Germany.

Abstract: Many western nations depicted refugees as economic burdens, especially extreme right-wing parties. Contrary, many Christian communities and individuals uniquely positioned to stand up against the dehumanization of refugees. For example, several Christian groups in Europe joined for a common purpose to protect and fulfill the human rights of all refugees, regardless of their status. One organization to have responded to protect and promote the rights and dignity of refugees is the Christian Peacemaker Team. Inspired by the theology of accompaniment and advocacy, they seek to follow God's Spirit as it works through local peacemak-

ers to confront systems of violence and oppression. In this paper, I have proposed that the CPT Europe's work as a locus theologicus of doing (seeing, hearing, smelling, tasting, and touching God) theology at the borders.

SESSION 2 — Thursday 1 July | 9:00-10:30 BST

Borderline Christianity: Missiology, Hospitality and Political Engagement Krish Kandiah

Tutor at Regents Park College, Oxford
University, Honorary Reader in Theology at
the University of St Andrews, and Honorary
Research Fellow at the National Centre for
Post Qualifying Social Work, Bournemouth University.

Abstract: Hospitality is one of the clearest defining characteristics of genuine Christian faith. It is also a vital lens through which to tackle some of the seemingly intractable issues facing our world. Allowing the biblical theme of hospitality to set the agenda for the church's missiological and political theology Dr Kandiah's presentation will explore contemporary issues such as the refugee crisis, racial disparity and global child welfare reform. Dr Kandiah will bring his experience as a campaigner, theological educator and social entrepreneur, as well as aspects of his personal story, to explore this important subject.

Toward A Theology of Christian Identity in Migration

Jenny McGill

Jenny McGill, Ph.D., King's College
London, is an adjunct faculty member of
Dallas Theological Seminary and Indiana
Wesleyan University. A Fulbright award
recipient, she has worked as an intercultural consultant and
international educator with clients and students from over
sixty nations. Her books include Religious Identity and Cultural
Negotiation and A Self Examined.

Abstract: How does a theological understanding of migration and identity relate to how we should live in this world? God has used the migration of peoples throughout history to introduce new ways of being across the world. How God develops human identity through the process of migration and how migration reconstructs identities and forms Christian identity in particular are explored.

Christian Doctrine

Christian Doctrine Tyndale Lecture 2021 Thursday 1 July | 11:00-12:30 BST

Whatever Happened to the Canaanites? A Christian Ethic of Mass Migration Nigel Biggar

Nigel Biggar is Regius Professor of Moral and Pastoral Theology at the University of Oxford, where he directs the McDonald Centre for Theology, Ethics, and Public Life. He is also a Canon of Christ Church Cathedral, Oxford, and author of the recent, What's Wrong with Rights?

Abstract: On the one hand, the biblical stories of the exodus of Hebrew refugees from Egyptian oppression, and of the infant Jesus's own temporary exile in Egypt, have been used to ground the moral norm of openness and hospitality to strangers. On the other hand, the story of Israel's overwhelming of the Canaanites has been deployed to justify European displacement of Bantu Africans, native Americans, and Palestinians in the 19th and 20th centuries. The universal phenomenon of mass migration throws up a set of moral questions about the just treatment of migrants, whose obvious answers do not readily cohere. Why shouldn't economic migrants be able to seek out a better life for themselves and their families? And surely political migrants deserve shelter? But doesn't the receiving society have just cause to protect its own social coherence and way of life? And doesn't the sending society have just cause to stop its most talented and enterprising citizens from deserting it? This lecture will seek to address these questions in the light of Scripture, post-biblical Christian ethics, practical reason, and historical experience.

SESSION 3 — Thursday 1 July | 15:00-16:30 BST

Critical Book Panel on Vincent Bacote's Reckoning with Race and Performing the Good News: In Search of a Better Evangelical Theology (Brill, 2020)

With comments from:

Joanna Leidenhag, Lecturer in Science-Engaged Theology at the University of St Andrews and author of the recent, Minding Creation: Theological Panpsychism and the Doctrine of Creation, which focuses on discussions in analytic philosophy of mind and the doctrine of creation.

James Eglinton, Meldrum Senior Lecturer in Reformed Theology at the University of Edinburgh, serves as Associate Editor of the Journal of Reformed Theology and is the recent author of Bavinck: A Critical Biography.





Selina Stone, Tutor and Lecturer in
Theology at St Mellitus College. Her PhD
research at the University of Birmingham is
an interdisciplinary study of Pentecostal
spirituality and theological ethics with a
focus on progressive Pentecostalism in
England. Selina is a sought-after speaker
and consultant; teaching, training and advising community
leaders, charities and churches who are seeking to work
towards a world in which all people might flourish.

Joy Moore, Vice President for Academic Affairs and Academic Dean at Luther Seminary and an ordained Elder in the United Methodist Church.



Response:

perspectives.

Vincent Bacote, Professor of Theology and the Director of the Center for Applied Christian Ethics at Wheaton College.

Abstract: The "Good news" is central to

evangelical theology and Evangelicalism, but the news has not always been good for minorities who inhabit evangelical communities and institutions in the United States. Vincent Bacote has argued that a reckoning with questions of race is necessary for evangelical theology to help cultivate an evangelical movement more hospitable to minorities, particularly African-Americans. Evangelicalism is here regarded not only a set of beliefs about the Bible, Christ's work on the cross, conversion and witness but also as a set of dispositions and postures that create openness to the concerns of minorities. With a perpetually uneasy conscience, Christians within the evangelical movement can cultivate a disposition ready to learn from the questions and contributions of minorities in evangelical spaces. This panel will offer critical engagement with Bacote's proposed "better evangelical theology" by a select panel of theologians from transatlantic and British

Christian Doctrine

SESSION 4 — Friday 2 July | 9:00-10:30 BST

Walking the Way of the Cross in Wang Yi's Theology of Church and State Hannah Nation

Hannah Nation (Master of Arts in Church History from Gordon-Conwell Theological Seminary), currently serves as the Communications and Content Director for China Partnership, is a research associate at Gordon-Conwell's Center for the Study of Global Christianity, and is soon launching a new center for publishing house church theology from urban China.

Abstract: In 2019, Pastor Wang Yi of Early Rain Covenant Church (Chengdu, China) was sentenced to nine years of criminal detention, the longest sentence given to a Chinese house church pastor in a decade.

This paper will look at Wang Yi's understanding of the role of suffering — "the way of the cross" — in the church-state question, as well as his understanding of the eschatological city and kingdom of God. Wang Yi's theology draws upon the traditional house church principal of union with Christ, with a new commitment to the gospel of grace alone based upon his extensive reading of Reformed theology. This paper will draw upon Wang Yi's manifesto, to be published with IVP Academic.

Toward a Critical Patriotism David Rollings

David Rollings lives in Shoreham-by-Sea
West Sussex, England where he is an elder
of Shoreham Baptist Church. He has been
involved with the Christian Doctrine Study
Group of the Tyndale Fellowship for about
16 years. He has studied at London School of Theology and
Nazarene Theological College.

Abstract: This paper examines common definitions of patriotism and will consider a Christian approach to related matters at the intersection of patriotism and nationalism. Considering examples that highlight the problem of primary loyalty to the nation-state or to God, this paper concludes by proposing an alternative model of patriotism which draws from the biblical narrative and Christian doctrine, arguing that one can love one's country but not in an uncritical way.

SESSION 5 — Friday 2 July | 14:00-15:00 BST

Christian Faith and the Nation State *T. A. Noble*

Research Professor of Theology at Nazarene Theological Seminary, Kansas City and Senior Research Fellow at Nazarene Theological College, Manchester, and Chair of the Tyndale Fellowship Christian Doctrine study group.



Abstract: How should Christians view the Nation State? The paper begins with some introductory political philosophy defining the terms 'state' and 'nation', seen in historical context. Nationalism is then examined and seen to have an ambiguity which for the Christian is the prevailing characteristic of the fallen world.

A political science case is then made that nationalism is essential to liberal democracy. In the second, more theological part of the paper, relations between Church and state are examined, followed by relations between the Church and the nation. The paper concludes with a brief review of the Christian roots of the present international order.

Christian Faith and the Nation State: A Response Jason Sexton

Visiting Fellow at UCLA's California Center for Sustainable Communities, Fellow of the Science-Engaged Theology initiative at The University of St Andrews, and Editorat-Large of Boom California (University of California Press).





RESEARCH

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