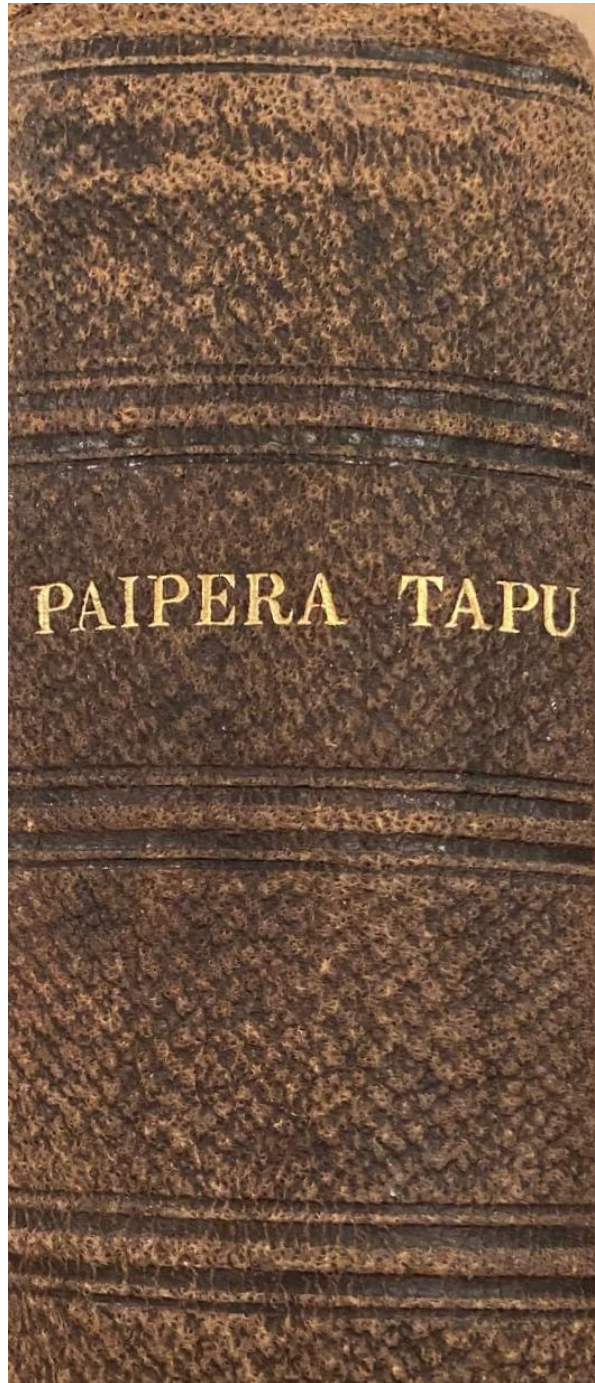


Aotearoa New Zealand Association for Biblical Studies
(ANZABS) Conference, 5–6 December 2022
University of Otago, Dunedin



Monday 5 December	
Castle C Chair: Deane Galbraith	
9:15 Welcome	
9:30 Wayne Te Kaawa (University of Otago) & Ben Ong (University of Otago), “An examination of the word ‘māori’ in Te Paipera Tapu, the Māori Language Bible”	
10:00 David Tombs (University of Otago), “The Mocking of Herod Agrippa in 38 CE and 44 CE”	
10:30 Morning tea	
Castle C Chair: Paul Trebilco	
11:00 Robert Santa Fakafu (University of Otago), “The Forau Contextual Bible Study – A climate migrant reading of Genesis 37-46”	
11:30 Mary R. Huie-Jolly (Clinical Pastoral Education Supervisor), “How did Matthew remember Egypt? A socio-rhetorical interpretation of the infancy narratives” [Zoom]	
12:00 Lunch	
Otago Business School Boardroom (OBS219-220) Chair: Latuivai Kioa Latu	
1:15 Latuivai Kioa Latu (University of Otago), “Tala(<i>Un/De</i>)-noa(<i>tie/colonize</i>) Suli-o le-Moana: A (Re-)interpretation of Genesis 21:10-12 through Talalasi”	
1:50 Brian Kolia (Malua Theological College), “Judas greets Jesus with a sogi/hongi? A Talanoa of Judas’ kiss in Mark 14 with the kiss in Song of Songs 8:1 and the sogi of Limaleleima’oloa”	

2:25 Elenoa Telefoni (Trinity Methodist Theological College), “Sapate Fa’e: Art reStories Moana theologies” [Zoom]	
3:00 Afternoon tea	
Otago Business School Boardroom (OBS219-220) Chair: Latuivai Kioa Latu	Castle C Chair: Paul Trebilco
3:30 Angeline Song with Paula Moala & Sione Koloa (Trinity Methodist Theological College), “‘Stony the Road We Trod’: Three-way Talanoa” [Zoom]	3:30 John de Jong (Laidlaw College), “Scripture Extracts – The (Hitherto) Missing Link Between the Early Burmese Catholic Tradition and Nineteenth Century Baptist Missionaries”
Sione Koloa (Trinity Methodist Theological College), “‘whenua/fonua’: Reframing ‘Land’ in Micah 2:1-5 from a Moana (Māori-Tongan) Perspective” [Zoom]	4:00 Julia van den Brink (Laidlaw College), “Cheese and the Early Church”
Paula Moala (Trinity Methodist Theological College), “I am the Bread(fruit) of Life: ReVisioning Jesus through My Moana Lens” [Zoom]	4:30 W.H. Chong “Treasures · in · the · [Para]text: Initial Delimitation-Critical Observations from Early Greek Manuscripts containing Ephesians”
5:15 Book launch and book display (Arts Building Common Room, Floor 1, 1W9, Arts Building, aka the Burns Building, 95 Albany Street)	
6:30 drinks, 7:00 ANZABS Dinner (Speight’s Ale House, 200 Rattray Street, Central Dunedin)	
Tuesday 6 December	
Castle C Chair: Philip Church	Castle D Chair: James Harding
8:30 Katie Marcar (University of Otago), “Exploring the influence of 1 Enoch on 1 Peter”	8:30 Don Moffat (St John’s Theological College), “Reading Genesis as Whakapapa”
9:00 Kevin Waldie (Te Kupenga – Catholic Theological College), “Remembering Jesus, Elvis and Leo Grande”	9:00 Emily Colgan (Trinity Methodist Theological College), “To Conquer and Subdue: An Ecological Reading of Wilderness in Jer 17:5-8 and Beyond”
9:30 Jacqui Lloyd (Laidlaw College), “Mark 7:31—Geographically credible or confused”	9:30 Michael Rhodes (Carey Baptist College), “Eating on the Road to Egypt: Food and the Joseph Narrative”

10:00 Ross Millar, “Prepositions as prefixes in NT Greek: <i>kata</i> vs. <i>peri</i> and connections between words”	10:00 Deane Galbraith (University of Otago), “‘And what a wonderful paradise they found here in New Zealand!’ Edenic appeals in some recent Ngāti Hotu narratives”
10:30 Morning tea	
Castle C Chair: Julia van den Brink	Castle D Chair: Tekweni Chataira
11:00 Philip Church (Laidlaw College), “I and Me, We and Us: Self-Referential Verbs and Pronouns in Hebrews”	11:00 James Harding (University of Otago), “What makes the book of Job ambiguous?”
11:30 Chris Northcott (Laidlaw College), “The Living God and his Gospel: John Owen's interpretive method for discerning the function of ζῶω in Hebrews 3:12”	11:30 Tim Meadowcroft (Laidlaw College) & Allan Bell (Laidlaw College and AUT), “Hebrew and Aramaic in the Early Second Temple Period: Glimpses into Language and Identity” [Zoom]
12:00 Lunch	
	Castle D Chair: Emily Colgan
Castle C Chair: David Tombs	1:00 ANZABS AGM
1:30 Chris Gousmett, “Therapy, Theophany, or...? Jesus on the lake with his disciples”	1:30 Tekweni Chataira (AUT/Laidlaw College), “ <i>Kupepeta</i> ‘winnowing’, a metaphor for reading the Bible <i>seMadzimai</i> ”
2:00 Herry Susanto (University of Otago), “Pauline Cosmological Redemption as the Basis for Ecotheology”	2:00 Kathleen Rushton (Trinity Methodist Theological College), “Biblical Interpretation: Participating in the Sacred Cosmic Story of God’s Unfinished Universe”
2:30 Chanki Shin (University of Otago), “Paul’s Depiction of the Corinthian Schism in 1 Corinthians 1:12 in terms of Public Speech in the Ancient Greek Πόλις: A Dialogue with Dio Chrysostom on Hellenizing Non-Elite Assemblies (Δῆμος, Ἐκκλησία) in the Roman East”	2:30 Jonathan Robinson (University of Otago > Carey Baptist College), “Moving Mountains (Mark 11:23): Eschatological Miracle or Prophetic Metaphor?” [Zoom]

Zoom instructions for distance presenters and attendees

Links:

Castle C: <https://otago.zoom.us/j/91772237580?pwd=Y000eTlxY1lwTkxEMDRwdndheDFhUT09>

Meeting ID: 917 7223 7580

Password: ANZABS22

Castle D: <https://otago.zoom.us/j/92433063756?pwd=UDUzbFZEa1krYmFleGJxb3VRYUM2UT09>

Meeting ID: 924 3306 3756

Password: ANZABS22

OBS219-220: <https://otago.zoom.us/j/99129973745?pwd=TE9DNm9Xell6bjN6VlhjdzV3eGYrdz09>

Meeting ID: 991 2997 3745

Password: ANZABS22

Presenters should log into Zoom at least 15 minutes prior to the session in which they are presenting.

#anzabs22

Abstracts

Tekweni Chataira

Kupepeta* ‘winnowing’, a metaphor for reading the Bible *seMadzimai

My doctoral study engages womanist perspectives in formulating *seMadzimai*, a Bible reading approach that takes into consideration the ancient contexts of the biblical texts while addressing comparative Zimbabwean women’s contexts. In this latest chapter I argue that *Kupepeta* ‘winnowing’, a process of separating chaff from grains that is typically performed by Zimbabwean women, metaphorically captures the essence of interpreting the biblical text *seMadzimai* which similarly involves the separation of interpretations that are life-enhancing from those that are not. This metaphor enables the conceptualization, interpretation, and application of biblical texts in terms of reference that are familiar in Zimbabwean contexts. While metaphors can be used in biblical interpretation discourses, metaphors need to be carefully considered when speaking across cultures. Several components of the *kupepeta*, or winnowing process are presented here, along with their function in illustrating the value and essence of the *seMadzimai* approach.

W.H. Chong

Treasures · in · the · [Para]text: Initial Delimitation-Critical Observations from Early Greek Manuscripts containing Ephesians

Contrary to popular belief, our earliest texts containing the Greek New Testament were not copied solely *scriptio continua*, but also preserve forms of textual division such as:

line breaks, spaces and *ektheses*

Capitalised or illuminated letters,

indentations, spaces, punctuation and more.

This paper presents initial observations from the earliest textual divisions of Ephesians found in the following Greek manuscripts (MSS): P46, P49, P92, P132, 01, 03, 02, 04. A method of collating and prioritising the “paratext-critical” minutiae within these MSS is advanced, and examples of delimitations with interpretive value throughout the book are suggested. By considering how early readers divided the book of Ephesians, delimitation criticism provides implicit, insightful commentary on the structure and interpretation of this important letter.

Philip Church

I and Me, We and Us: Self-Referential Verbs and Pronouns in Hebrews

Two early writers on the authorship of Hebrews, Clement of Alexandria and Origen detected Pauline theology and Lukan style and suggested that Hebrews is Paul’s ideas written down by Luke. This theory was revived by David Allan Black in 1999 and more recently by Andrew Pitts and Joshua Walker who suggest that Hebrews is a Pauline sermon written by Luke, similar to the way Luke composed the speeches in Acts. An examination of the self-referential first-person verbs and pronouns used by the writer indicate that this is unlikely. When the writer refers to his own writing, he mostly uses first person singular constructions.

He also uses first-person plural constructions, but most of these refer to the writer and readers. A small number refer to the writer and his associates. The writer's only known associates are "those from Italy" (13:24), but they are not included in any verbs of writing or speaking.

Emily Colgan

To Conquer and Subdue: An Ecological Reading of Wilderness in Jer 17:5-8 and Beyond

Jeremiah 17:5-8 is a well-known biblical passage which draws parallels between the curse of a tree planted in the wilderness and those who trust in mortals, and the blessings of a tree planted beside water and those who trust in God. Underlying this teaching is a dualistic division where the barren wilderness is portrayed as an instrument of divine curse and is set against the fertile land of fruit, which reflects God's blessing. This paper explores the depiction of wilderness as the symbolic amalgam of curse, punishment, infertility, and death. Wilderness is not seen as an ultimate symbol or goal in itself, but rather a liminal place that presents a barrier to both God and garden. It is thus made vulnerable to exploitation as transformation of this space becomes a moral imperative. I argue that this understanding of wilderness was carried over into the rhetoric of nineteenth century British colonists as they sought to justify the confiscation of indigenous land in Aotearoa. By moving beyond the binary opposites that traditionally determine meaning in this text, however, it is possible to perceive wilderness in an entirely new light: as the ultimate end, as home.

John de Jong

***Scripture Extracts*: The (Hitherto) Missing Link Between the Early Burmese Catholic Tradition and Nineteenth Century Baptist Missionaries**

In 1811 the first Baptist missionaries to Burma, Felix Carey and James Chater, published a book of Scripture extracts that Roman Catholic missionary Giuseppe D'Amato had translated. The Catholics had been active in Burma for three hundred years before the Baptists arrived and over this time had developed key Christian terminology and discourse. Adoniram Judson, whose 1840 translation of the Bible remains the most widely used version in modern Myanmar, was warmly appreciative of D'Amato's translation. But D'Amato's work was lost until I found *Scripture Extracts* as an uncatalogued volume in the Angus Library of Regent Park College, Oxford. My paper will look at how Judson drew upon D'Amato's work in his own translation.

Robert Santa Fakafu

The Forau Contextual Bible Study – A climate migrant reading of Genesis 37-46

I am a migrant of the impacts of climate change in the Solomon Islands. The Forau Contextual Bible Study is an attempt by a migrant community to find meaning and hope in Christian Scripture (text) and their own Solomon Island experiences (context). It weaves into talanoa the texts of the bible and contextual experiences of the community. The Forau Contextual Bible Study builds on the distinctive contextual bible study approach developed by the Ujamaa Centre in South Africa. It offers a "contextual" Solomon Islands lens to read

the story of Joseph in Genesis 37-46. The paper is in three parts: (1) it introduces Forau as a contextual theological lens and the key themes (Te Vaka); (2) it discusses Genesis 37-46 (Te Ama); (3) it explores the weaving of text and context (Tying the Vaka to the Ama) and concludes with a plan of action (Te Ra).

Deane Galbraith

“And what a wonderful paradise they found here in New Zealand!” Edenic appeals in some recent Ngāti Hotu narratives

In Aotearoa New Zealand today, a small but vocal minority claim that the Ngāti Hotu people of the central North Island were a non-Polynesian people and the earliest inhabitants of the country. They also claim that Ngāti Hotu arrived more than a millennium before Polynesians (Māori). Such a claim contrasts with the majority opinion held by central North Island iwi as well as academic historians: that Ngāti Hotu were an historical group of early Polynesian (Māori) settlers in the central North Island, but today as a people are either extinct or integrated into other iwi—the latter conclusion also reached by the New Zealand courts and the Waitangi Tribunal. Yet today up to 2000 people identify primarily as Ngāti Hotu rather than as members of the more widely acknowledged contemporary central North Island iwi. Self-identified affiliates to Ngāti Hotu have also received support from various amateur authors, mostly Pākehā, who claim that the settlement of Aotearoa New Zealand by a White race has been covered up in a conspiracy orchestrated by elite academics and Government alike. This paper explores the character and function of the Paradise and Garden of Eden tropes in constructing contemporary narratives about Ngāti Hotu.

Chris Gousmett

Therapy, Theophany, or...? Jesus on the lake with his disciples

The stories of Jesus on the lake with his disciples, when he calmed the storm (Matthew, Mark and Luke) and walked on the water (Matthew, Mark and John) are often given metaphorical interpretations, such as “Jesus can calm the storms in your life” or “Jesus will come to your rescue when you least expect it.” Other approaches suggest that the narratives were Christological, manifesting his Deity. This does not do justice to the significance of these events in God’s redemptive work, instead focusing on the fear which Jesus soothes, or show a Docetic tendency which undermines the reality of the incarnation. I propose an alternative reading which respects the narrative as events happening to real people and thereby confirms that God does indeed rescue his people in distress, without reducing the events to metaphor.

James Harding

What makes the book of Job ambiguous?

The Hebrew text of the book of Job is notoriously difficult to interpret. This is not just because the language in which the book is written is imperfectly understood, but because of the artful use of ambiguity by the poet. In this paper, I will be looking closely at the words of Eliphaz in Job 15:2-6 to clarify how, exactly, the book of Job is ambiguous. First, the poet uses Hebrew words that have a broad semantic range, such as רָחַם *rûāḥ*, in several different senses (cf. Noegel 2013; 2021). Second, the poet uses a range of poetic devices, including different types of parallelism (cf. Berlin 2008), that open the text to multiple meanings. Third,

the poet uses dramatic irony (cf. Meshel 2015), which is particularly strong in the speeches of Eliphaz, where Eliphaz accuses Job of trickery with words (cf. Noegel 1996), apparently ignorant of the fact that his own words can be taken in more than one sense (cf. Fullerton 1930; Hoffman 1980; Harding 2005). Fourth, the poet uses the device of a wisdom dialogue to create the impression of an oratorical contest, in which the various speakers try to outdo one another in their artful use of words, and in their allusions both to other speeches within the dialogue, and to other traditions beyond the book of Job. Finally, by referring directly to trickery with words, the poet is directing our attention to the way the book of Job plays with language (cf. Job 13:7-9; 42:7-9) in order to push the resources of Israel's theological speech to its uttermost limit.

Mary R. Huie-Jolly

How did Matthew remember Egypt? A socio-rhetorical interpretation of the infancy narratives

Matthew's infancy narratives (Mt 1.16-2.20) present Egypt as a refuge from whence God says "I have called my Son" (2.14-15.) Hebraic memories of Joseph of Egypt and Moses interweave with messianic expectations related to a shepherd, Jesus who will save his people, a ruler of Davidic line (1.17) who is called Emmanuel, meaning "God with us" (1.23.) Matthew's ancient Israelite memories evoke positive associations of Egypt. Psalm 2 is relevant; it reflects Egyptian monarchic ideology and was quoted in early Christian proclamation. Its conspiracies (like Herod's Mt. 2.1-22) against the anointed king are overthrown by God's declaration: "You are my Son." Egyptian monarchy was in decline in the late second temple period, but ancient Egyptian royal mythology had been adapted within Hellenistic ideology and culture, and as metaphors for philosophical concepts. Is Matthew's complex proclamation of Jesus' infancy also interweaving Egyptian monarchic lore with messianic expectations for divine leadership?

Brian Kolia

Judas greets Jesus with a sogi/hongi? A Talanoa of Judas' kiss in Mark 14 with the kiss in Song of Songs 8:1 and the sogi of Limaleleima'olua

The kiss by Judas in the synoptic gospels has long been interpreted as an act of betrayal. But is it? A closer reading of Judas' kiss in Mark 14 might suggest other possibilities. In fact, there are elements in Judas' kiss that echo the kiss of the lovers in the book of Song of Songs. As a Samoan, I am also intrigued at the use of the word 'sogi' in the Samoan translation which brings about different nuances of 'kissing' that resonate with the Maori hongī. The word sogi is also the word for smelling or breathing in, so the sogi for Samoans is not just a planting of lips on the other person, but a breathing in of that person's scent and a breathing in of their spirit, much like the Maori hongī. Much of this nuance will be brought forth in talanoa with the story of Limaleleima'olua and the origins of the sogi for the Samoans. Through this perspective of sogi/hongi, did Judas breathe in/suck out the spirit/life of Jesus? Does this mark a turning point in the Gospel narrative? This warrants an intertextual talanoa between the biblical and cultural texts so as to re-read Judas' kiss in the garden at Gethsemane in Mark 14 from a Samoan/Pasifika perspective.

Sione Koloa

“whenua/fonua”: Reframing ‘Land’ in Micah 2:1-5 from a Moana (Maori-Tongan) Perspective

As a Tongan living in Aotearoa New Zealand, I find it helpful comparing the biblical prophet Micah with 19th century Maori prophet Te Whiti of Taranaki in my reading of Micah 2:1-5, particularly regarding the concept of whenua/fonua (Land). Both prophets confronted the issue of power abuse in their contexts especially regarding the powerful taking over peasant land. As with Micah, Te Whiti was unsuccessful; in November 1881, British troops entered Parihaka and forcibly took land off the Maori, destroying crops and houses. I can well understand why the Maori refused to give up their whenua as fonua similarly gives us Tongans our identity and standing in society. Re-reading the story of Micah (story and prophet) from such a Tongan-Moana perspective gives the ancient text a contemporary relevance.

Latuiwai Kioa Latu

“Tala(Un/De)-noa(tie/colonize) Suli-o le-Moana: A (Re-)interpretation of Genesis 21:10-12 through Talalasi

In Genesis 21:10-12, Judahite-chroniclers have identified Sarah’s motive in which resulted her demanding of Abraham to ‘tuli ese’ (‘cast-out’) Hagar - his ‘concubine’ and Ishmael - ‘his son’ (v.11). To claim Abraham’s ‘tofi’ (inheritance) which is ‘Ele’ele (land) exclusive to Isaac and his Suli (Jacob, Judah & Judahites), other kindred are either ‘cast out’ (v.10) or ‘send away’ (25:6) The use of Elohim’s name to legitimize the storywriters’ claim over Sarah’s adopted son-Ishmael, is unlawful. How might disinheritance in biblical tala (stories) be read, appropriated, and interpreted in the Moana is the focus of Talalasi (telling & retelling). Talanoa through the lens of ‘Suli’ (‘heir’) and ‘Faiā’ (‘genealogical connections’) under three categories of Suli: ‘suli-moni’ (blood/birth), ‘suli-tamafai’ (adoption), and ‘suli-tautua’ (service). This talanoa aims to ‘un-tie’ bible users from absolute interpretations and ‘de-colonize’ indigenous (Atua, Abraham, Hagar, Ishmael, and others including Suli-o le-Moana) voices silenced and pacified in the colonizer-chroniclers’ creation of the two inseparable ideas of land and covenant formula.

Jacqui Lloyd

Mark 7:31—Geographically credible or confused

For over a century, scholars have claimed that Mark was geographically confused or incompetent. One verse in particular has been cited in support of this: Mark 7:31. Here Mark depicts Jesus’ journey as follows:

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως

And when he left the region of Tyre he went through Sidon to the Sea of Galilee in/through the midst of the region of the Decapolis.

There are two geographical difficulties with this. First, Jesus appears to be travelling north through Sidon to get to the Sea of Galilee in the southeast. Second, Mark appears to locate the Sea of Galilee in the middle of the Decapolis.

Drawing on literary sources, and archaeological and topographical data, this paper will argue that Mark's depiction of Jesus' journey in Mark 7:31 is historically plausible.

Katie Marcar

Exploring the influence of 1 Enoch on 1 Peter

First Enoch was an influential text in Second Temple Judaism and early Christianity. This paper looks at the evidence for its influence on 1 Peter.

Tim Meadowcroft and Allan Bell

Hebrew and Aramaic in the Early Second Temple Period: Glimpses into Language and Identity

There has been a long and unresolved scholarly debate over the maintenance of or shift from Hebrew in post-exilic Israel/Palestine. Positions appear to a large extent to be determined by ideological commitments, which see some arguing for the maximum continuation of Hebrew for hundreds of years through to at least the second century CE, and others holding that it was lost as a Jewish vernacular soon after the Exile. As part of a wider project on the sociolinguistics of biblical languages (for the forthcoming Cambridge Companion to the Bible and Linguistics), this paper explores the interface between particularly Hebrew and Aramaic in the early second temple period as evident in the biblical text. While the picture that emerges is not conclusive, sociolinguistic principles provide some useful insights into this important issue for biblical interpretation.

Ross Millar

Prepositions as prefixes in NT Greek: *kata* vs. *peri* and connections between words.

One of the ways the Greek language creates nuance and new words is by using prepositions as prefixes. Words derived by this method are very frequent in the NT. Using a model drawn from linguistic categorization, this paper explores the connections between similar words such as *peripateō* (walk) and *katapateō* (trample) and *peritomē* (circumcision) and *katatomē* (much-worse-cision). This approach leads us away from the etymological fallacy of thinking that the meaning of words comes from their component parts, while allowing us to appreciate the similarities and contrasts such words make. It allows readers to make sense of infrequent words and offer insights into how meaning is constructed in Greek.

Paula Moala

I am the Bread(fruit) of Life: ReVisioning Jesus through My Moana Lens

In this talanoa, Paula draws from traditional Tongan culture and ways of living to reVision Jesus through his evolving Moana lens. There is a Tongan saying that goes something like this: the minute a Tongan wakes up in the morning, he reaches out for some breadfruit "mei". The entire breadfruit plant is useful: the trees help prevent strong winds from damaging our houses, leaves are used as a fan and breadfruit can be eaten - boiled, in a hangi, roasted or fried. The tree produces fruit all year so it nourishes us all year round. When I was thinking of Jesus, he is like breadfruit to me; He feeds and looks after me throughout the year

no matter what. He protects me from the storm and keeps me cool when I am angry. Thus, from my Tongan Moana perspective, I would read John 6:35 as “I am the breadfruit of life”, this may be more relevant for us of Pacifica descent in answering Jesus’ question: Who do you say that I am?

Don Moffat

Reading Genesis as Whakapapa

Genealogy is a significant feature of Genesis but most western scholarship has marginalised its role in the text. An alternative understanding of genealogy, as it is present in many traditional societies, suggests we need a different approach which recognises Genesis as whakapapa.

Chris Northcott

The Living God and his Gospel: John Owen's interpretive method for discerning the function of ζάω in Hebrews 3:12

This paper explores John Owen’s understanding of the function of ζάω (‘living’) within Hebrews 3:12 in his *Exposition on Hebrews* (1668-1684), and his exegetical method in arriving at his conclusions. It is observed that he makes use of four exegetical techniques: rehistoricization of the text, observation of the scope of Scripture, the analogy of Scripture, and the analogy of faith. By doing so he draws out the theological significance of the word for its pericope and anticipates some of the methods that would come to dominate the discipline of biblical studies. Owen’s method and conclusions are then set alongside some modern commentators for contrast and comparison.

Michael Rhodes

Eating on the Road to Egypt: Food and the Joseph Narrative

Food is fraught with ambiguity. Meal can create bonds of friendship or exclude and isolate. While the work of producing food generates relationships of inter-dependence, the fear of a lack of food can fuel violence. This fraught nature of food is also on display in the Joseph stories in Genesis. Meals allow the narrator to put issues of identity and belonging, inclusion and exclusion, squarely “on the table.” These same issues are on display in Joseph’s food politics. In this paper, I explore both the meals and the politics before reflecting on how they might invite contemporary reflection on the fraught nature of food during the pandemic.

Jonathan Robinson

Moving Mountains (Mark 11:23): Eschatological Miracle or Prophetic Metaphor?

This paper will address the *status quaestionis* of Mark 11:23 in the light of recent provocative articles by Dane Ortlund (BBR, 2018) and Craig Keener (JGAR, 2021). It will then argue for the presence of a scriptural allusion to Zechariah 4:7 in Mark 11:23 and its likely hermeneutical intent given the Zecharian and Markan literary contexts. Utilizing the framework of essential and enriching references (Smith 2020), it will be argued that the Zechariah reference is essential to the intent of the passage. It will conclude with a fresh

interpretation of Mark 11:23, synthesizing Ortlund and Keener's insights alongside the allusive proposal.

Kathleen Rushton

Biblical Interpretation: Participating in the Sacred Cosmic Story of God's Unfinished Universe

In this paper, I present some pathways to pursue in my essay for a forthcoming volume, *The Future of Catholic Biblical Interpretation: Lagrange and Beyond*. This volume looks to the present and future of the discipline by starting with a seminal figure of the past, Marie-Joseph Lagrange whose pioneering work was vindicated posthumously in the encyclical, *Divino Afflante Spiritu* (80th anniversary in 2023). My contribution, in the “beyond” and “future of” part of the book, will explore ways biblical interpretation disregards yet must relate to the ongoing sacred cosmic story of God's unfinished and evolving universe. Integral to this exploration will be my location as Pākehā woman Aotearoa New Zealander of Oceania; hearing both the cry of the earth and the cry of the poor; and exploring ecumenically and with Abrahamic hope the implications of climate change in our region.

Chanki Shin

“Paul’s Depiction of the Corinthian Schism in 1 Corinthians 1:12 in terms of Public Speech in the Ancient Greek Πόλις: A Dialogue with Dio Chrysostom on Hellenizing Non-Elite Assemblies (Δῆμος, Ἐκκλησία) in the Roman East”

The rationale behind the public speech of each member of the Corinthian assembly in 1 Corinthians 1:12b-f has received less attention from 1 Corinthians scholars who think 1:12 is Paul's own depiction of the schism. This paper investigates such a rationale by undertaking four tasks. First, the paper explores Dio Chrysostom's portrayal of the δῆμος in Venator as an assembly-meeting of an ancient Greek city. Second, it probes the purpose and reason for that portrayal. Third, it delves into non-elite people's political engagements in the early Roman Principate to grasp the political background of the Corinthian schism. Fourth, it compares Paul's depiction and Dio Chrysostom's portrayal above to understand their similarities and dissimilarities. Based on these four tasks, the paper will argue that Paul intentionally describes the Corinthian schism in 1 Corinthians 1:12 to illustrate the Corinthian assembly's fleshliness in 3:1–5, 21–22 as a root of the schism.

Angeline Song

“Stony the Road We Trod” - Three-way Talanoa

“Stony the road we trod” is the title of a book on African-American biblical interpretation edited by Cain Hope Felder in 1991. It is an apt description that would (still) hold true for some or perhaps many of us biblical scholars and students of the minority – and minoritized – race, here in Aotearoa New Zealand. After years of being trained in Eurocentric ways of gaining ‘knowledge’ and ‘doing’ biblical interpretation/theology, we discover that it is not always facile to give ourselves permission to formulate and use interpretive lenses that are informed by our own indigenous contexts; we struggle, at times, to own the freedom to draw upon our cultural traditions, our symbols, images, artefacts, myths, stories, to render interpretations that are valid, meaningful, and power-balancing for us and our communities.

This three-way talanoa between graduating students Paula Moala, Sione Koloa and myself, seeks to reflect Moala's and Koloa's personal "stony" journeys that had to be tracked before they came to this point of developing a unique, relevant – and powerful – Moana hermeneutics, undergirded by Maori and Pacifica lived experiences.

Herry Susanto

Pauline Cosmological Redemption as the Basis for Ecotheology

Biblical studies must respond to the environmental issue so that the church can have a biblical and fundamental basis for ecological concern. This paper will examine Pauline cosmological redemption and what it can inform for developing ecotheology. By connecting Paul's theology with Jewish apocalypticism, I will demonstrate that the scope of redemption covers the whole creation, including material entities. This paper argues that cosmological redemption is a constructive foundation for ecotheology because it promotes the idea that the restoration of creation is the goal of God's salvific work through Christ. Through the study of this paper, one will find that the hope of cosmic restoration is an integral part of early church theology. The life, death, and resurrection of Christ are substantial for the fulfillment of the cosmic restoration. The significant contribution of this study is that the redemptive work in Christ, which is the crucial foundation for Christianity, will be part of the ecotheological view. This paper focuses on three aspects. Part 1 of the paper will provide an overview of studies on Paul in connection with ecological concerns. Part 2 will examine Colossians 1:15-20 to illustrate the concept of cosmological redemption. Part 3 will explain how the idea of cosmological redemption can be the foundation of ecotheology.

Wayne Te Kaawa and Ben Ong

An examination of the word 'māori' in Te Paipera Tapu, the Māori Language Bible.

This paper arises out of the doctoral research by Rev Dr Benjamin Ong on the topic of 'Partner-centred Interpretation in Aotearoa New Zealand: A Hermeneutic for Paakehaa in partnership with Māori.' The intention of this paper is to show the richness of what is possible using Te Paipera Tapu as a research text by exploring the use of the word māori within Te Paipera Tapu. In this paper we focus on the words 'atua māori' and 'tohunga māori' and paint a picture of these words before providing an analysis of why these specific words were included in the biblical text. We conclude the paper with a call for a future symposium on Te Paipera Tapu.

Elenoa Telefoni

"Sapate Fa'e: Art reStories Moana theologies"

This talanoa explores ways in which art can awaken Moana theologies to the gifts of women, and the power of memory. 'Elenoa unfolds her talanoa around an image of her late great-grandmother.

My name is 'Elenoa Hema-Telefoni. I was born in Tonga and migrated to New Zealand at the age of two. My father is from Longolongo, Kolomotu'a and my mother is from Fua'amotu. I am currently Head of Department of Visual Arts at Tamaki College and teach art. I am married to Luke Telefoni from Mounga'one, Ha'apai and we have five children.

I am very passionate about exploring and storytelling through my artwork as it links to my identity and my ancestors. They are a strong link to the basis and production of my artworks. My passions also lie within establishing and teaching art as a form of communicating expressively to underpin meaning within visual forms.

David Tombs

The Mocking of Herod Agrippa in 38 CE and 44 CE

Recent work on the mocking of Jesus (Matt 27:26-31) has pointed to the stripping and enforced nudity that Jesus was subjected to as forms of sexual abuse (Reaves et al. 2021; Tombs 2023). To examine the stripping and nudity of Matt 27:26-31 further, this presentation looks at the mockery directed against Herod Agrippa a few years later in two separate incidents. The first happened when Agrippa visited Alexandria in 38 CE, and is described by Philo (Flaccus, 36-39). The second was in Caesarea and Sebaste on Agrippa's death in 44 CE, as reported by Josephus (Jewish Antiquities 19.356-357). Nudity is mentioned in the mockery in Alexandria, and a sexual element to insults is clear in the mocking in Caesarea and Sebaste. The paper therefore explores what the mocking of Agrippa might offer as historical context for understanding the possibility that the mocking of Jesus involved sexual abuse.

Julia van den Brink

Cheese and the Early Church

Cheese does not appear in the New Testament (which is very sad). However, it did have a small impact on the early church, both in the imagery they used to explain parts of the New Testament and the heresies they faced. The most serious cheese related threat was posed by the Artotyrites, an off-shoot of the Montanists, who sought to celebrate communion with bread and cheese. In this paper, I will look at the role cheese played in shaping the early church.

Kevin Waldie

Remembering Jesus, Elvis and Leo Grande

In the domain of New Testament Studies it is interesting that there has been much talk about the way in which Jesus has been remembered, especially as that may be the case in a four-fold Gospel collection. While viewing recent cinema releases I have noted how a few films have also called us to remember or contemplate how we think of certain people in our contemporary world context. I might therefore ask the question: Is it possible to discern a link between how the Jesus story has been told and how the medium of film tells its stories? It is my intention therefore to bring these seemingly opposed memory worlds into some sort of reflective dialogue.

