

# THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



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The Catholic University of America

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## RESEARCH REPORT ABSTRACTS

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## FACILITY KEY

M McGivney Hall

P Pryzbyla Center (Pryz)

### SUNDAY, AUGUST 4

### 1:20 – 2:00 PM

- **Name:** MICHAEL B. COVER **Room:** M 003  
**Institution:** *Marquette University*  
**Title:** “Texts of Turning: Representing Conversion in Early Judaism and the New Testament”

This research report will offer an update on a current book-length study of conversion in early Judaism and the New Testament. Contrary to recent reductionist evaluations of conversion, which suggest that we have no access to “ancient subjectivities” (Kloppenborg 2021), the present study seeks to take seriously the witnesses of literary and philosophical texts as providing evidence of “what seemed phenomenologically possible” in the past. Taking a further cue from Arthur Darby Nock, this study situates “philosophical conversion” as a baseline for remapping the landscape of conversion discourse in antiquity. The results are intriguing: “faith” and movement “between” religions, which are often taken as constitutive of “conversion” by both contemporary Protestant Christian interpreters and their isometric detractors, are revealed as only one pattern among many. Representations of conversion “within” the individual, not solely related to religious faith, and “within” a given “pattern of piety” are just as prominent, calling for a widened definition of this study’s key term.

- **Name:** KLAUS PETER ADAM **Room:** M 012  
**Institution:** *Independent Scholar*  
**Title:** “Deuteronomy’s Relevance for Territorialism and Legal Pluralism in Light of the ‘Defund the Police’ Movement”

Building on Deuteronomy’s relevance for the history of constitutional law (D. S. Bride), this paper discusses its contribution to theories about legal pluralism and territorialism. First, as constitutional law, Deuteronomy represents a type of territorial law for Judah while it was mostly a colonized polity that claimed its own jurisdiction. Second, Deuteronomy is a document of legal revision; its elders’ laws are possibly comparable to a constitutional amendment (B. Strawn), implementing a system of legal pluralism. Thirdly, in the contemporary US, territorialism and legal pluralism are relevant when considering the “Defund the Police” movement’s demand of local law enforcement authority.

- **Name:** JAMES B. PROTHRO **Room:** M 011  
**Institution:** *Augustine Institute Graduate School of Theology*  
**Title:** “Revisiting Mercy and Judgment in Jude”

Jude is replete with condemnations of the “ungodly” intruders. Indeed, within the letter’s sharp rhetoric, some take the impossibility of repentance for such persons as a major emphasis of the letter. However, a recent minority position avers the opposite, emphasizing Jude’s main imperative toward mercy (vv. 22-23). This research report engages both sides of the debate in search of a more nuanced view, investigating especially the biblical types that Jude uses to depict the condemnation of the ungodly (e.g. fallen angels, Cain, Korah) and the dynamics of mercy therein.

- **Name:** ANTONY DHAS PRAKASAM **Room:** M 009  
**Institution:** *Archdiocese of Hartford*  
**Title:** “Spatial Metaphors, Metonymies and the Pride of Babylon in Isaiah”

This paper intends to look at the pride of Babylon in Isaiah from the perspective of the theory/theories of metaphors in the field of cognitive linguistics. The central thesis of our paper is that a meaning can be constructed out of those non-delineated and less concrete experiences of ours (“target-domain,” in our case, the emotion of pride) based on the structure of our concrete experiences (“source-domain,” in our case, human experiences of spatial verticality) through mapping—in which elements and relations from the two central spaces are blended and projected into creating a novel conceptual structure. This paper intends to show how Isaiah (Hebrew Text) employs various derivatives of this verticality schema to describe pride in general and the pride of Babylon in particular.

- **Name:** KELLEY COBLENTZ BAUTCH **Room:** M 014  
**Institution:** *St. Edward's University*  
**Title:** “Dynastic Disputes and the Relationship of 1 and 2 Maccabees”

This research report explores intriguing correspondences of central characters in both 1 Maccabees and 2 Maccabees. We examine whether the parallel claims made of protagonists in each intimate that one of the books coopted and adapted accounts of the other, in service of bolstering or tamping down dynastic claims. At the same time, we consider the possibility of common lore utilized by compositions that may not indicate literary dependence.

- **Name:** MELANIE PEETZ **Room:** M 005  
**Institution:** *Philosophisch-Theologische Hochschule Sankt Georgen*  
**Title:** “Exploring Emotions in Ancient Near Eastern Iconography”

This paper explores the expression and evocation of emotions in Ancient Near Eastern art, such as mourning, horror, despair, and submission. It uses a six-step methodological approach by examining five features or categories (faces, postures, gestures, actions, and emissions). The investigation includes the various contexts in which the artwork stands or stood (pictorial context, spatial context, archeological context, and social context) and correlates its findings with biblical texts or the history of Ancient Israel: How can the study of emotions in iconography help us to understand and grasp emotions in biblical texts?



# SUNDAY, AUGUST 4

2:10 – 2:50 PM

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- **Name:** CARMEN PALMER **Room:** M 011  
**Institution:** *Stetson University*  
**Title:** “Jacob and Esau Reinterpreted via a Physiognomic Lens”  
Jacob and Esau appear throughout scriptural reinterpretation as representations of opposing forces of good and evil (e.g., Philo, *Sacrifices* 4; Gen. Rab. 63.6). Beyond Esau’s troubled past of marrying Hittite spouses and losing the birthright blessing, does his ruddy and red complexion (Gen 25:25) influence later renderings? This paper compares physiognomic observations among Egyptian (P. Beatty III, 10683 Dream Book), Greek (Aristotle, *Physiogn.*; Plutarch, *Is. Os.*), and Jewish texts (4Q561 *Physiognomy*, 4Q534 *4QNoah*). Findings reveal ruddy and red complexions or hair may indicate bad character or spirit and suggest an integration of scriptural and physiognomic markers in Jewish literary traditions.
  
- **Name:** MARTIN C. ALBL **Room:** M 005  
**Institution:** *Independent Scholar* **Virtual**  
**Title:** “Jesus, Scrolls, Synagogues: Historicity of Luke 4:16–20”  
Various scholars have questioned the historicity of Luke’s account of Jesus reading from an Isaiah scroll in a Nazareth synagogue. Major objections include the implausibility of (1) the tiny village of Nazareth having a synagogue with scrolls and (2) a Galilean “carpenter” (τέκτων) having the scribal literacy to read such a scroll. Utilizing recent studies in Second Temple synagogues and literacy levels, I conclude that, granting Luke some literary license, his portrayal of Jesus as a fully literate scriptural exegete who regularly taught in Galilean synagogues rests on a solid historical foundation.
  
- **Name:** JONATHAN SANCHEZ **Room:** M 003  
[CBA’s Verbum Emerging Scholars Fellow]  
**Institution:** *University of Notre Dame*  
**Title:** “The Rebuked and the Damned: Rebuke, Eschatology, and Expulsion in Matthew and the Dead Sea Scrolls”  
Scholars have frequently compared rebuke in Matthew and the Dead Sea Scrolls. But such comparisons are not often contextualized within each one’s approach to discipline more generally. This paper offers a more holistic

analysis by considering the role of rebuke relative to expulsion and eschatology. I explain the differences between Matthew’s and the Scrolls’ rebuke procedures via an analysis of their varying commitments, namely their disciplinary systems’ divergent eschatological anthropologies and group ideologies. The Scrolls aim to preserve the sect as a gathering of the eschatologically vindicated, while Matthew prioritizes individual repentance since one’s eschatological fate is never known.

- **Name:** MAHRI LEONARD-FLECKMAN **Room:** M 012  
**Institution:** *College of the Holy Cross*  
**Title:** “Samson and the Aesthetics of Biblical Biography”

Biblical biographies can challenge contemporary expectations. Where readers may seek character development, narrative coherence, and insights into personal experience, they are instead confronted with fragmentations, contradictions, and silence. Characters often lack stable identities because of ongoing scribal shaping. Focusing on the character of Samson (Judges 13-16) and key elements of his composition and reception histories, this paper explores the aesthetics of biblical biography. The aim is to demonstrate how biblical narratives defy the typical conventions of “biography” while illustrating what is perhaps most real about human life (and so history): it is dynamic, continually subject to revision, reinterpretation, and adaptation.

- **Name:** JEAN ROMEO NTSAMA **Room:** M 009  
**Institution:** *Studium Biblicum Franciscanum*  
**Title:** “A Study of the *terû‘â* and the *teqî‘â* in the OT”

The *terû‘â* (vocal acclamation expressed by the root ררע) and the *teqî‘â* (instrumental acclamation with trumpet/horn) are two biblical motifs that are found in the Old Testament and in some texts of the Dead Sea Scrolls (1QM in particular). They have mostly been studied as rites and are sometimes explained resorting to rabbinical literature. This report, part of an ongoing doctoral research, offers a study of their use in the Pentateuch and the Historical Books as literary devices introducing and shaping “new” themes in “later” strata of the texts.

- **Name:** KARINA MARTIN HOGAN **Room:** M 014  
**Institution:** *Fordham University*  
**Title:** “Feminist Readings of Ruth in Costa Rica”

This presentation stems from a book project on contextual feminist interpretations of the book of Ruth, which includes interpretations by both biblical scholars and nonspecialist readers. I will report on the results of a Bible study of the book of Ruth through the lens of the intersection of gender and migration, conducted with migrants and people who work to support migrants in Costa Rica, inspired by the model of *lectura popular de la Biblia* developed in base ecclesial communities. I bring the insights of these readers into conversation with the work of feminist biblical scholars in Latin America.



# SUNDAY, AUGUST 4

3:20 – 4:00 PM

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- **Names:** TODD R. HANNEKEN AND DAVID T. GURA **Room:** M 005

**Institutions:** *St. Mary's University and University of Notre Dame*

**Title:** "Priestly Eschatology in Testament of Moses and Malachi"

New readings of the Testament of Moses based on Multispectral Imaging suggest an alternative identification of the mysterious Levite named "Taxo." Taxo and his seven sons offer their lives to bring about the kingdom of God and final judgment. Dozens of identifications of the figure have been based on the assumption that the 1861 edition of the palimpsest was correct. The new reading links the Testament of Moses to the Book of Malachi. The focus on priestly eschatology challenges scholarly assertions that expectation of a Davidic messiah was dominant in Judaism at the time of Jesus of Nazareth.

- **Name:** SÉAMUS O'CONNELL **Room:** M 003

**Institution:** *St. Patrick's Pontifical University, Maynooth*

**Title:** "Divine Drum Roll: The Theological Significance of *Euthys* in Mark"

Mark's use of *euthys* (immediately) is one of the most recognizable characteristics of his discourse, occurring 41 times in the Gospel's narrative. Commentators invariably remark on its temporal function, and note the vividness and urgency it brings. However, little attention is given to its distribution (its fading from use as narrative progresses), to its almost always being on the lips of a narrator, or to the shadow it casts (*viz.* the shoots that "sprang up immediately and withered" in 4:6). Attention to these other characteristics of *euthys* can reveal its import for Mark's theology.

- **Name:** MARK REASONER **Room:** M 009

**Institution:** *Marian University*

**Title:** "Romans: Cosmic Redemption, Not Individuals' Destinies"

Paul's letter to the Romans is often read as the roadmap for how an individual might find peace with God. This paper weighs the exegetical arguments for the stage on which Romans is set: individuals' destinies or cosmic redemption. With input from Irenaeus and Origen, the paper identifies and clarifies Paul's overriding vision of cosmic redemption in Romans from chapters 1 through 15 in the letter and reflects on what is lost when one prioritizes an individual's salvation as the letter's focus.



- **Name:** ANATHEA PORTIER-YOUNG **Room: M 014**  
**Institution:** *Duke Divinity School*  
**Title:** “Emotion and Time in Daniel”

MT Daniel concludes with a makarism: “happy are those who persevere and attain the thousand three hundred and thirty-five days” (Dan 12:12 NRSVUE). While the Hebrew word אֲשֶׁרִי should not be conflated with modern understandings of “happiness,” the makarism nonetheless participates in constructing and commending an emotional style for and to audiences of the book of Daniel. Recent studies of emotion in MT Daniel have focused on portrayals of fear, pride (Ari Mermelstein), and grief (Angela Harkins) of human actors, in each case emphasizing their social dimensions. This paper expands the focus to consider portrayals of favor, compassion, pleasure, anger, amazement, devastation, trust, gratitude, and mercy as well as emotions implied and shaped by practices of worship and petition. My examination of the portrayal and construction of these diverse emotions in Daniel attends throughout to the relationship between emotion and time, elucidating in the process the relationship between apocalyptic expectation and constructions of emotion in MT Daniel. This paper will form part of a contribution on “Emotion in Daniel” for the T&T Clark Handbook on the Bible and Emotion..

- **Name:** CRAIG E. MORRISON, O. CARM. **Room: M 012**  
**Institution:** *Pontifical Biblical Institute*  
**Title:** “Saul’s Mission (עֶצֶר in 1 Sam 9:17) according to the Versions”

In 1 Sam 9:17 Saul still has no idea how his life is about to change. His father’s lost donkeys will soon be the least of his concerns. Just before Saul and Samuel meet, we learn of God’s final instructions to the prophet Samuel, what God expects Saul to do for the people of Israel: זֶה יַעֲצֵר בְּעַמִּי. The meaning of this phrase is critically significant for understanding God’s mind and Saul’s mission. This report will consider how the versions creatively interpreted this phrase.



# SUNDAY, AUGUST 4

4:10 – 4:50 PM

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- **Name:** FRANK SHAW **Room:** M 011

**Institution:** *Independent Scholar*

**Title:** “The Pronunciation of the Divine Name in Hellenistic Judaism: The Current State of the Question”

Since my 2014 *The Earliest Non-Mystical Jewish Use of Iaw* (Peeters) research on the divine name’s use has not been dormant. A truly critical edition of PAMh. 63 which contains 16 instances of יהו in it has been edited by Karel van der Toorn (Ugarit-Verlag 2018). An Aramaic Idumean ostrakon with “house of יהו” inscribed on it has been published by André Lemaire. Drawing on these primary and recent secondary sources, I keep colleagues whose current research concerns are elsewhere up-to-date on a matter traditionally of interest to most biblical scholars and their students.

- **Name:** HUGO MÉNDEZ **Room:** M 003

**Institution:** *University of North Carolina at Chapel Hill*

**Title:** “‘I Have Much to Write’ (2 John 12): Expanding the Catalogue of Johannine Literature”

Contemporary scholars refer to only the Gospel and Letters as “Johannine literature” proper. But if, we interpret the Gospel and Letters of John as a lineage of pseudepigraphal works whose authors had no particular connection to one another, then we have no basis on which to privilege them above similar works such as the Secret Book of John and the *Epistula Apostolorum*. In this presentation, I argue that these other texts represent equal entrants in the same tradition of disguised authorship as the letters of John, reconceptualizing the “Johannine literature” as a richer and more diverse library of texts.

- **Name:** MARK KILEY **Room:** M 005

**Institution:** *St. John’s University*

**Title:** “Allusions Direct and Not So Much in Mark”

**Virtual**

The last word has not been spoken on investigation into Old Testament allusions in the Gospels. For example, two discrete lists, Quotations on the one hand and allusions and verbal parallels on the other, are provided in the United Bible Society’s Greek New Testament. Have we employed criteria sufficient to the task of identifying allusions? This presentation focuses first on allusions to the Hebrew Bible in Mark 9:1-29. Then I argue that at a different level of certainty resides intercalated commentary on the main text. This has a

distinguished Greco-Roman pedigree and I illustrate it with examples in Mark 16:1-8.

- Name:** MARY MICAELA HOFFMANN, R.S.M. **Room: M 009**  
**Institution:** *Saint Mary's University of Minnesota*  
**Title:** "An Anthropological Review of Love in Deuteronomy"

Because of its frequency of occurrence and its relationship to covenant loyalty, the meaning of the verb 'love' in the book of Deuteronomy remains an interesting question. Several studies in recent decades have broadened the signification of "love" in Deuteronomy in light of linguistic, anthropological, and narrative considerations. The aim of this research report is to consider some of the anthropological perspectives that might still contribute to an answer about what the command to love God means, including a consideration of how some modern ideas about the human person, emotions, and morality shape the way the question itself is asked.

- Name:** MARK S. SMITH **Room: M 014**  
**Institution:** *Princeton Theological Seminary*  
**Title:** "'Few and Evil': Jacob's Commentary on His Life in Genesis 47:7-10"

While comments about the source(s) or redaction of Gen 47:7-10 are plentiful, its wording has received little attention in the scholarly literature. This presentation focuses on the passage's structure and wording, especially the verbal links that Gen 47:9 shares with priestly passages earlier in Genesis (especially in Gen 25:7-8) and the tropes of "few" days and "evil day(s)" in wisdom texts. This presentation concludes with speculations as to the authorship and purpose of this short unit.

- Name:** HARRY HAGAN, O.S.B. **Room: M 012**  
**Institution:** *Saint Meinrad Seminary and School of Theology*  
**Title:** "Are Ezekiel 1 and 37 'Free Verse'?"

Oxford University Press has published several important books recently on biblical poetry. F.W. Dobbs-Allsopp in *On Biblical Poetry* (2015), following Benjamin Hrushovski and others, asserts that "Biblical Hebrew poetry is not metrical" and emphasizes instead its lyric and oral dimensions. Elaine James in *An Invitation to Biblical Poetry* (2022) has a sustained consideration of enjambement. Emmylou Grosser in *Unparalleled Poetry* (2023) argues that non-metrical, free-rhythm lines, discovered by Gestalt principles, constitute biblical poetry. After reviewing this context, I would like to raise the question of whether Ezekiel 1 and 37 are "free verse." And does it matter?



# MONDAY, AUGUST 5

## 1:20 – 2:00 PM

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- **Name:** ANTONIO PORTALATÍN **Room:** M 011  
**Institution:** *Pontifical Catholic University of Puerto Rico*  
**Title:** “Theological Exegesis Today”  

The relationship between the critical reading of the Bible and its faith-related interpretation is arguably the single most important underlying issue in Western biblical studies since the Enlightenment. In the last decades, a new trend towards theological interpretation has been growing in biblical studies, both in protestant and Catholic fields. In this report on an article of mine in the process of making, I join from a Catholic perspective the hermeneutical reflection on the conditions of possibility for theological exegesis and its methodological challenges, with a concrete example from the Gospels (Lk 3:21-22).
- **Name:** PAUL L. DANOVE **Room:** M 014  
**Institution:** *Villanova University*  
**Title:** “Mark’s Characterization of Jesus as High Priest”  

This paper establishes the continuity of reference among God’s house (οἶκος), Temple (ἱερόν), and sanctuary (ναός) in Mark and examines the contexts that link these words to “high priest” (ἄρχιερεὺς). The discussions of these contexts identify comparisons and contrasts between Jesus’s actions and those of the high priest[s]. Investigation of the further contribution of the repetition of “build” (οἰκοδομῶ) in the same contexts then permits a description of the manner in which these comparisons, contrasts, and contributions inform the characterization of Jesus as the High Priest of God’s house / Temple / sanctuary to be built by Jesus.
- **Name:** BRIGID CURTIN FREIN **Room:** M 012  
**Institution:** *University of Scranton*  
**Title:** “Jesus’ Teachings about God in the Luke 4:14-9:50”  

This study investigates the portrayal of God in Luke’s Gospel by examining what Jesus says about God and highlighting how he describes God both in various pericopes. Since Jesus is the most authoritative voice in the narrative, his assertions about God express most clearly the Lukan theology of God. This report will focus on the Galilean ministry section of the Gospel (4:14-9:50) because it narrates the first public teachings of Jesus and sets the tone for the rest of the Gospel.

- **Name:** ELIZABETH SCHICK **Room:** M 003  
[CBA's Verbum Emerging Scholars Fellow]  
**Institution:** *Marquette University*  
**Title:** "Revelation through Words and Tears: The Roles of Martha and Mary in John 11:17-44"

This paper argues that the roles played by both Martha and Mary are essential to Jesus's self-revelation in John 11:17–44. A narrative approach is used to argue two main ideas: (1) that the evangelist uses Martha and Mary as characters representing logos and pathos, respectively, and that they then appeal to the logos and pathos of the incarnate Logos, and (2) that Martha serves as a female counterpart to Peter in the Fourth Gospel, while Mary serves as a female counterpart to the Beloved Disciple.

- **Name:** DOMENICO LO SARDO **Room:** M 005  
**Institution:** *Pontifical Antonianum University*  
**Title:** "Oil for Lamp in Exod 27:20–21 (Lev 24:2–3):  
Textual and Literary Criticism"

Between the description of the courtyard (Exod 27:1–19) and that of the priestly garments (Exod 28:1–43), Exod 27:20–21 mentions a lamp, with crushed olive oil, lit everyday morning and evening by Aaron and his sons. This lamp is mentioned also in Lev 24:2–3. It is no longer mentioned in the Pentateuch, but only in 1 Sam 3:3. The literary anomaly and the literary differences between the two texts trigger a literary critical study. Some different readings in several witnesses require a textual critical study. The paper demonstrates these texts are the result of post-P rearrangement and reuse as redaction and editing between Exodus and Leviticus.

- **Name:** MATTHEW ARAKAKY **Room: M 009**  
[CBA's Verbum Emerging Scholars Fellow]  
**Institution:** *Duke University*  
**Title:** "Love versus Death: Dynamics of Symmetry in Anatu's Contest with Môtû in KTU 1.6 II"

Already in his seminal work, *The Violent Goddess: Anat in the Ras Shamra Texts*, Arvid Kapelrud notes that Anatu's love for Ba'lu is the force that drives her violence in KTU 1.6 ii. While Kapelrud and others have connected Anatu's love for Ba'lu to her vengeful acts, few have examined how the symmetry of KTU 1.6 ii advances this motif. Using the tools of rhetorical criticism, this paper demonstrates how the text's structure is key to unlocking its theological message: Anatu's love is the only force capable of defeating Death.



## **MONDAY, AUGUST 5**

**2:10 – 2:50 PM**

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- **Name:** DAVID A. BOSWORTH **Room: M 012**  
**Institution:** *The Catholic University of America*  
**Title:** "The Bible and Catholics in Abolitionist Discourse"

Some abolitionist discourse in the antebellum United States yoked slavery and Catholicism together as joint threats to American democracy. For these writers, Catholicism was a tyrannical tradition inimical to liberty. Catholic support for, or silence about, slavery enhanced the fear that burgeoning Catholic immigration in the decades before the Civil War would solidify and expand slavery in the United States and ultimately destroy American democracy. The present project combs through this anti-Catholic strain of abolitionism to examine authors' use of specific biblical passages and the Bible as a symbol of moral authority.

- Name:** MARCIN KOWALSKI **Room:** M 011  
**Institution:** *The John Paul II Catholic University of Lublin, Poland*  
**Title:** “The Spirit in Romans 8: Paul, the Stoics, and Jewish Authors in Dialog”

The paper presents the main threads of the research contained in a monograph on the Spirit in Romans 8. It addresses the Pauline understanding of Spirit in Romans 8, comparing it to the Stoic idea of *pneuma*, described in its variety of life-giving, cognitive-ethical, unifying, reproductive, and inspiring functions. The Stoic views are set in comparison with Paul’s use of *pneuma*, to which a third element is added: Jewish texts of the Second Temple period. The study analyzes Romans 8 in its rhetorical context and brings to light the novelty of the Pauline view of the Spirit.

- Name:** MICHAEL FRANCIS **Room:** M 014  
**Institution:** *The Catholic University of America*  
**Title:** “Israel as Progressor in Romans 9:30-10:4”

The paper considers whether Paul’s depiction of the identity and experience of Israel in Romans 9:30-10:4 reflects the philosophical figure of the person of ethical progress, whose pursuit of virtue (righteousness) is sincere but apparently unfulfilled, and that in contrast with the figure of those (Gentiles) who attain virtue (righteousness) successfully. The potential significance of the analysis for Paul’s discussion of Israel across Romans 9-11 will be considered in conclusion.

- Name:** TOMMASO BACCI **Room:** M 033  
 [CBA’s Verbum Emerging Scholars Fellow]  
**Institution:** *University of Chicago*  
**Title:** “Celestial Bodies, Foreign Gods, or Delegates? A Reassessment of the Role of the Luminaries in Gen 1:14–19”

In MT Gen 1:14–19, the astronomical entities “sun” and “moon” are referred to by the noun **מֵאוֹר**, “luminary.” This lexical choice has been commonly explained in scholarship as a polemical device in P due to its potential association with widespread ancient Near Eastern astral deities, such as Šamaš and Sin. This paper will challenge such interpretations by providing an analysis of Gen 1:14–19 that instead highlights how the “luminaries” play a pivotal role in the structure and understanding of P’s creation account, with potential repercussions on the representation of P’s deity and the conceptualization of **בְּצַלְמֵנוּ כְּדְמוּתֵנוּ**.

- **Name:** HRYHORIY LOZINSKY **Room:** M 099  
**Institution:** *Byzantine Catholic Seminary of Saints Cyril and Methodius*  
**Title:** “Festival Legislation in the Pentateuch and Beyond: *Status Quaestionis*”

Calendars and feasts are discussed in Pentateuch more than many other issues: five calendars (Exod 23:14–19; 34:18–26; Lev 23:1–44; Num 28:1–30:1; Deut 16:1–17) and other festival texts (Passover in Exod 12:1–28; unleavened bread in Exod 13:1–10; Yom Kippur in Lev 16:1–28; Second Passover in Num 9:1–14) bear witness to that. These texts point to a complex history of interpretation and intricate growth of legal parts of Pentateuch. This study will focus on the recent contributions, list open problems, and summarize the perspectives for the future studies of this complex matter.

- **Name:** BLAŽEJ ŠTRBA **Room:** M 005  
**Institution:** *Comenius University in Bratislava*  
**Title:** “Ten Ascents of Moses on Sinai?”

In Book of Exodus 19 – 34, the LORD descended on Mount Sinai and called Moses to ascend. It is unclear how many times and when Moses climbed up to God. This issue has been addressed by D.C. Arichea (1989), M.R. Hauge (2001), E. Tov (2017), and other commentators (e.g. C. Houtman, Ch. Dohmen, M. Priotto, J. Tiño). Some exegetes count six, others seven, still others eight. In the present research paper, a new proposal of ten ascents of Moses will be presented and its implication discussed.

