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Manchester Wesley Research Centre Postgraduate Colloquium – 2022

Wednesday 22 June 2022

9:00 to 14:00

Nazarene Theological College

J. B. Maclagan Chapel

9:00	Morning prayers, Greetings, Introductions of MWRC staff, Announcements	
9:15-10:00	Jon Darby, 'Singing and Meditation in the Songs of the Sabbath Sacrifice: Assessing the Semantic Range of Hebrew Verbs <i>r-n-n</i> and <i>h-g-h</i> in 4Q403 Lines 36-37'	Chair: Geordan Hammond
10:10-10:55	Joseph Brennan, 'God, Goddesses, Wives, and Husbands: An Imago Dei that Makes Marriage New'	Chair: Luci Parrish
11:00	Coffee	
11:30-12:15	Robert Brewis, 'Handley Moule's Anthropology and Sin'	Chair: Robert Card
12:20-13:05	Crawford Stevener, 'William Goode's Theology of the Eucharist'	Chair: David Bundy
13:10-14:00	Lunch – provided by the MWRC	

Abstracts:

Jon Darby, 'Singing and Meditation in the Songs of the Sabbath Sacrifice: Assessing the Semantic Range of Hebrew Verbs *r-n-n* and *h-g-h* in 4Q403 Lines 36-37'

This paper is a reconsideration of the semantic range of the Hebrew verbs *r-n-n* and *h-g-h* in light of their combined use in lines 36-37 4Q403, occurring within a literary unit known as the Cycle of Summons which forms part of the Seventh Song for the Sabbath Sacrifice. Analysis of the interaction between these terms and their semantic overlap leads to a series of observations relating to singing as a phenomenon and as a means of liturgical performance in the Songs of the Sabbath Sacrifice. In this way, the analysis presented here constitutes a case study which contributes to my wider thesis investigating the role of singing as reflected in the Dead Sea Scrolls, and in particular the implied relationship between singing and text. A survey of the uses of these two verbs in Classical Hebrew more generally prepares the way for a detailed analysis of their use in the Cycle of

Summons. Their combined use in this context requires a reconsideration of the semantic value of both verbs and gives rise to a number of conclusions concerning liturgical performance as conceived in the Songs of the Sabbath Sacrifice and Late Second Temple Literature more widely. The most convincing interpretation of the linguistic evidence presents singing as means of meditative contemplation, in continuity with other traditions of biblical and Late Second Temple psalmody. As a wider phenomenon, this sung contemplation may be explicitly focused on scriptural traditions or on the deeds and character of God. It may occur in a public or private setting and may include joyfully exuberant expressions of song.

Joseph Brennan, 'God, Goddesses, Wives, and Husbands: An Imago Dei that Makes Marriage New'

In this paper on the Ephesians 5:21-33 marital code I argue that the Ephesian writer appeals to the wife to assume the subordinate role as part of a temporal evangelistic strategy, although he knows that the role of subordinate is not her true identity in the new kingdom. She knows this too. She knows she is no longer bound by the social values of honour and shame. With the scent of the powerful virgin goddess Artemis still lingering in the air, the believing wife begins to live out her notion of 'new identity' in a way that appears 'unruly' to the unbelieving onlooker. Hence, in a long, thirteen-verse marital code, the Ephesian writer calls her back, for the moment, to a more socially nuanced role with an entreaty to 'submit' and 'respect' while deploying language relatable to their prior care of the goddess to instruct the husband to be a better lover by mutually submitting to her. Together they form a new ideal for marriage with a new identity of unity designed to draw the outsider in.

Robert Brewis, 'Handley Moule's Anthropology and Sin'

Handley Moule's anthropology and sin. Whilst people have set out a Keswick view of sin, Moule's view of anthropology and sin has remained unstudied. This paper will argue that to understand Moule's view one needs to see how he was teaching against perfectionism, the inadequate views of Keswick speaker Evan Hopkins, and especially the wider theological culture associated with B.F. Westcott and Charles Gore whose modified Hegelianism was especially prevalent. Moule was arguing for humans as true personalities and true 'others' to a transcendent God who can therefore be guilty before him and are not to be subsumed into immanent and absorptive Hegelian accounts of the divine.

Crawford Stevener, William Goode's Theology of the Eucharist

William Goode (1801-1868) was an evangelical clergyman and scholar in the Church of England whose career was largely spent refuting Tractarian and high church doctrine. Goode articulated his theology of the eucharist in polemical writings that responded to the controversial doctrines of the eucharistic sacrifice and the real presence discussed in Tractarian publications. Goode's most significant eucharistic work was a two-volume, 956-page treatise entitled *The Nature of Christ's Presence in the Eucharist* (1856). The treatise was strategically published amid an ecclesiastical trial examining the eucharistic doctrine of George Anthony Denison (1805-1896), the high church Archdeacon of Taunton. Goode was committed to the established Church of England and viewed the eucharist through the lens of the 39 Articles. Goode's scholarship was impressive. He was a rare evangelical who argued from the perspective of ecclesiastical history, proving his eucharistic doctrine by examining the writings of the church fathers and English divines from prior centuries. Goode's theological opponents included Robert Isaac Wilberforce, Edward Bouverie Pusey, and George Anthony Denison.

For further information visit the MWRC website: <http://www.mwrc.ac.uk/mwrc-colloquium/>.