

CSBS 2006 Programme

Unless noted, all events are in the Accolade East Building (ACE)

Saturday, May 27, 2006

14:00-19:00 (ACE 006)

Executive Committee Meeting / Réunion du Comité Exécutif

Sunday, May 28, 2006

8:45-12:00 (ACE 002)

Hebrew Bible/Old Testament / Bible Hébraïque/Ancien Testament

Chair / Président: **Lissa Wray Beal** (Providence Seminary)

8:45-9:15 **Robert D. Holmstedt** (University of Toronto)

The Restrictive Syntax of Genesis 1.1

Although many Hebraists have departed from the traditional understanding of בְּרֵאשִׁית as an independent phrase with grammatical reference to “THE beginning,” it is a view that continues to thrive, and is reflected by the majority of modern translations. Even advocates of the dependent phrase position (e.g., “when God began”) struggle with a precise and compelling linguistic analysis. In this paper I offer a linguistic argument that will both provide a simpler analysis of the grammar of Gen 1.1 and make it clear that the traditional understanding of a reference an ‘absolute beginning’ cannot be derived from the Hebrew grammar of the verse. Instead, the syntax of the verse, based on well-attested features within biblical Hebrew grammar, dictates that there were potentially multiple רֵאשִׁית periods or stages to God’s creative work.

9:15-9:45 **Christian A. Eberhart** (Lutheran Theological Seminary, Saskatoon)

The Cult Term אִשָּׁה (Isheh): Remarks on its Meaning, Importance, and Disappearance

The Hebrew term אִשָּׁה occurs almost exclusively in cult texts of the Torah. In this paper I will first study its meaning and translation. In recent scholarship, different proposals have been made that אִשָּׁה, void of any connotation to “fire,” means “(food) gift.” I will challenge these proposals and argue that connotations of אִשָּׁה to “fire” can be established because of the usage of this term in describing sacrificial rituals, and by analyzing its rendering in LXX. I therefore suggest that a more adequate translation is “fire offering.” Building on this broader understanding, I want to show that אִשָּׁה is a key notion of the sacrificial cult in which it can also be used as a comprehensive term for all sacrifices. The peculiar fact that it occurs almost exclusively in the Torah indicates that the term as such disappeared. In later biblical text, however, equivalent terms with connotations to “fire” replace אִשָּׁה in its function as a comprehensive cult term.

9:45-10:15 **Derek Suderman** (Emmanuel College, Toronto)

The 'Complementary Hypothesis' Reconsidered: Exploring Methodological Matrices in Psalms Scholarship

Many scholars assert that critical approaches reveal different aspects of 'the biblical text' and should be seen as complementary stages in the process of exegesis. I will test this assumption by describing the 'methodological matrices' – that is, the relationship between the author, editor, original text and setting – of different methodologies used to describe individual lament Psalms. I will demonstrate that these elements are so inter-connected that changing the meaning or function of one element in the system affects all of the others. Since different biblical criticisms reflect divergent matrices, the 'complementary hypothesis' of biblical criticisms proves highly questionable.

10:15-10:30 Break

10:30-11:00 **J. Glen Taylor** (Wycliffe College, University of Toronto)

Fresh Light on Hosea from History, Archaeology and Philology

This paper highlights selected findings in the wake of a short commentary I recently wrote on Hosea for the Illustrated Bible Background Commentary series (Zondervan, forthcoming 2007). For example, contrary to Freedman and Andersen, Hosea's wife was likely a "flagrant hussy" at the time God told him to marry her. Moreover, if one compares 1:2 both to 2:3 [ET 2:1] and to Ancient Near Eastern adoption formulae, it seems likely that God told Hosea also to adopt children previously borne by his new bride (i.e. children other than the three she bears in 1:3–9). Again for example, I will offer a mediating position between the view of Wellhausen and that of his dissenters on whether or not 14:9 originally referred to the goddesses Anat and Asherah.

11:00-11:30 **Joyce Rilett Wood** (University of Toronto)

The Birth of Samson

It has long been recognized that the story of Samson (Judg. 13-16) has been modeled on the legends of Heracles. The same can be said of the story of Samson's conception and birth (Judg. 13), which contains all the elements common to the birth of mythological heroes. My analysis traces the parallels between the Deuteronomistic story of Samson's birth and the early narrative of the birth of Isaac, thus offering insights into matters of composition, intertextuality and literary dependence.

11:30-12:00 **Mark Boda** (McMaster Divinity College, McMaster University)

Prayer as Rhetoric in the Book of Nehemiah

Taking the lead from recent literary models for the interpretation of prayer, this paper investigates the role of prayer within the rhetoric of the book of Nehemiah. It will show how the initial prayer in Neh 1:5-11 draws the reader's attention not only to the piety of the main autobiographical character, a piety that will be showcased throughout the book, but more importantly to the role this character will play in creating conditions which will facilitate similar piety in the community as a whole. While the first half of the book of Nehemiah focuses on the main character as an agent of renewal of the city's infrastructure, clearly the second half shifts this focus onto the main character as an agent of renewal of the city's communal and spiritual rhythms. The placement of the two longest prayers in the book at Neh 1 and Neh 9 accentuate this rhetorical shift in the book as a whole.

8:45-12:00 (ACE 003)

New Testament / Nouveau Testament

Catholic Epistles and the Greco-Roman World / Les Épîtres Catholiques et le Monde Greco-Romain

Chair / Président: **Terry Donaldson** (Wycliffe College)

9:15-9:45 **John S. Kloppenborg** (University of Toronto)

James, Diaspora, and Exemplarity

This paper argues that (a) as a pseudepigraphon the address of James 'to the 12 tribes in the diaspora' cannot necessarily be understood as the actual address; (b) but both the incipit and the contents of the letter are consistent with other known 'diaspora letters' (whether they are real or fictive letters); and (c) the strategy of the author in overcoming the 'anxiety of exile' is to evoke various 'ideal figures' whose moral perfection makes them exemplary and who are proposed as models of imitation in a diaspora setting.

9:45-10:15 **Rene A. Baergen** (Emmanuel College, University of Toronto)

James and the Hellenistic Moralists on the Topos of Rich and Poor

The letter of James is notable for its categorical and often caustic demarcation of rich and poor yet its rhetorical design in this regard is not without comparative peer. Quite the contrary, the comparison of rich and poor appears to have been recognized already by the first century as a standard topos of the Hellenistic moralists. Plutarch, Juvenal and Lucian provide a representative spectrum of the topos in its diverse form and function and it is within this spectrum that I propose the letter of James and its rhetorical contrast of rich and poor might profitably be located. Where the letter of James fits on such a spectrum will, at least, provide entry to the particular form and function of its rhetoric of wealth and poverty; at best, such an inquiry will provide a novel approach to the social location of author and audience alike.

10:15-10:30 Break

10:30-11:00 **Keir Hammer** (Taylor University College)

Rediscovering Rebirth

The long-standing understanding of rebirth within the ancient Christian context is that it simply is an extension of the baptismal experience. Later Christian writers (post 150 CE) made the baptismal connection, and this connection has been consistently read back into the writings of the earlier period. Centering around 1 Peter, this paper will re-examine rebirth terminology prior to 150 CE in all extant sources with an eye to discovering exactly how the language was used and the ways in which it was or was not connected to baptism. Ultimately, the question will be: are there other ways (besides baptism) to understand the language of rebirth?

11:00-11:30 **Robert Jewett** (University of Heidelberg)

'As Far Round as Illyricum': Paul's Mission in the Light of Ancient Maps

Recognition of the worldview implicit in ancient maps must be taken into account in evaluating the rationale and routes of individual travel reports. The curious expression κύκλω μέχρι τοῦ Ἰλλυρικοῦ in Rom 15:19 provides a clue to the odd geographical details in this account of Paul's mission. These details are correlated with the Peutinger map of Illyricum, which shows an elongated Balkan peninsula with sea above and below, with Italy at the bottom across a narrow appearing strait. This strip map connects on one end to the map

of Italy and on the other end to a strip that runs through Macedonia and Asia Minor, along the coast to Antioch and literally circling around the eastern coast of the Mediterranean to Jerusalem. This worldview can be correlated with Paul's claim that he had "fulfilled" the proclamation of the gospel in the east, that there was "no more room" for work there, and that he intended to complete the circle from Jerusalem to the end of the known world in Spain.

11:30-12:00 **Margaret Y. MacDonald** (St. Francis Xavier University)

The implications of New Research on the Roman Family, Slavery, and Sexuality for Understanding Col 3:18-4:1.

The significance of sexuality for the slave-master relationship has frequently been highlighted in scholarship on the Roman family and has influenced recent studies on slavery in early Christianity. This scholarship calls for a reassessment of the exhortations concerning the slave-master relationship in Col 3:18-4:1. Drawing attention to the fact that the use of slaves as sexual outlets was widespread in the Roman world, scholars have stressed that expectations of restraint cannot be read into early Christian discourse when such expectations are not made explicit. The paper examines this argument specifically in relation to the content of Colossians. Comparative evidence from the ancient world calling for limits with respect to the sexual use of slaves and points of contact with familial ideologies will be considered.

12:00-13:00 (ACE 002)

Lunch for all Students and New Members / Casse-croûte pour étudiants et membres nouveaux

13:00-14:30 (Accolade Building West 004)

Special Session Organized by Students / Session spéciale organisée par les étudiants

Introducing Students to the Bible and the Bible to Students

Chair / Président: **Derek Suderman** (Emmanuel College, Toronto)

Panelists: **Ellen Aitken** (McGill University), **Keith Bodner** (Atlantic Baptist University), **Christine Mitchell** (St. Andrew's College), TBA.

Preparing to teach your first survey course can be an intimidating prospect; come and interact with veterans in the trade to tackle this issue. Drawing on experience in different settings (undergraduate to Seminary teaching, Religious Studies to Theology Departments), several panelists will address topics such as how to: develop your first syllabus, teach effectively, balance content and method, develop assignments, use different modes of evaluation, and select and use textbooks. There will be ample time for discussion, so bring questions. See you there!

14:30-15:50 (Accolade Building West 004)

Student Essay Prizes / Prix pour travaux d'étudiant(e)s

Chair / Président: **Mary Rose D'Angelo** (University of Notre Dame)

14:30-15:00 *Jeremias Prize*: **Sean A. Adams** (McMaster University)

Luke's Preface and its Relationship to Greek Historiography

15:00-15:10 Questions

15:10-15:40 *Founders Prize*: **Paul Evans** (Wycliffe College)

Sennacherib's 701 Invasion into Judah: What Saith the Scriptures?

15:40-15:50 Questions

16:00-17:00 (Accolade Building West 004)

CSBS Annual General Meeting / Assemblée annuelle de la SCÉB

Presiding / Présidence: **William Morrow** (Queen's University)

17:15-18:15 (Accolade Building West 004)

Presidential Address / Conférence du Président

Presiding / Présidence: **Mary Rose D'Angelo** (University of Notre Dame)

William Morrow (Queen's University)

Violence and Transcendence in the Development of Biblical Religion

19:00-22:00 (Black Creek Pioneer Village – directions will be provided)

CSBS Annual Dinner / Banquet annuel de la SCÉB

At the banquet Frederik Wisse will be honoured with a presentation of a festschrift.

Monday, May 29, 2006

8:45-12:00 (ACE 002)

New Testament / Nouveau Testament

Gospels and Acts / Les Evangiles et les Actes

Chair / Président: **Ellen Aitken** (McGill University)

8:45-9:15 **Steven Scott** (University of Ottawa)

Chiasm, Structure, and Rhetoric in Mark

A chiasm in its simplest form is of the pattern A B C D C' B' A' where each letter stands for a theme. The central theme, here "D", is the axis and represents the central idea of the passage. As chiasm is structured around theme, there can be difficulties in deciding what constitutes a theme and what does not. However, in the Gospel of Mark, on a simple thematic level clear chiasmic patterns emerge. Some patterns are more purely symmetrical than others, yet all betray clear use of this structural device by the author. In my presentation I will present methodological problems before giving a presentation of the chiasms I have found in Mark.

9:15-9:45 **Lee Beach** (McMaster Divinity College)

Comprehending the Incomprehensible: Mark 8:22-26 as the Key to Understanding Discipleship in Mark's Gospel.

Discipleship is a major theme in Mark's gospel. In understanding the Markan depiction of the twelve as hard of heart and slow to comprehend, 8:22-26 is often overlooked for its usefulness in shedding light on Mark's presentation of discipleship. By employing a literary approach to Mark's gospel one can see that there are several "hinge" passages which move the action along and provide clues to Mark's theological agenda. This paper will demonstrate that 8:22-26 is the key hinge to understanding Mark's theology of discipleship as well as explore its implications on the gospel as a whole.

9:45-10:15 **David Miller** (Briercrest College)

Prophets and Salvation History in Luke-Acts

The prophetic activity in Luke's infancy narrative has been variously regarded as a sign of the eschatological renewal of prophecy or as evidence for late Second Temple prophecy; it has been distinguished from Christian prophecy in Acts and viewed as a

proleptic anticipation of Pentecost. In this paper, I will evaluate these opposing assessments of the infancy narrative prophets by analyzing the evangelist's depiction of prophetic activity in both Luke and Acts. My conclusion that Luke makes no qualitative distinction between prophets who lived at different points in history will shed light on Luke's assumptions about the nature of prophecy and about the changes he believed occurred as a result of the Messiah's coming.

10:15-10:30 Break

10:30-11:00 **Jack Horman** (Waterloo)

A common Greek source for Mark and Thomas

Comparison of the text of the sayings attributed to Jesus shared by Mark and Thomas reveals that they used a common written Greek sayings source. In this paper I will give an approximate text and translation for this source, indicate why alternate suggestions that Mark used Thomas or Thomas used Mark are unlikely, discuss the main characteristics, integrity and purpose of the source, and indicate why this source is important for the study of early Christianity.

11:00-11:30 **William Richards** (College of Emmanuel & St. Chad)

Literary Structure in the Gospel of Thomas and the Social Location of its Implied Readers

This paper re-visits the issue of whether there is an organizing principle behind the sayings of the Gospel of Thomas. It identifies two chiasmic structures whose centres signal a pair of complementary questions with which the collection as a whole is wrestling. These questions are also suggestive in appreciating the social standing of Thomas's first readers.

11:30-12:00 **Adele Reinhartz** (University of Ottawa)

Caiaphas: Between a Rock and a Hard Place

As high priest between the years 18-37 CE, Caiaphas held the unenviable position of principal liaison between the Jews of Judea and the Roman imperial authorities. New Testament accounts implicate Caiaphas in Jesus' death, despite the fact that it was the Roman governor Pilate who pronounced the death sentence, whereas Josephus credits Caiaphas with promoting peace and quiet during this era. In historical Jesus research, Caiaphas is sometimes pitied, as someone who was charged with an impossible task, and occasionally reviled, as the representative of the sort of inauthentic, Hellenized Judaism against which Jesus, in their view, rightly railed. In this talk we shall look at how Caiaphas fared at the hands of historians whose main concern is not Jesus but second temple Judaism. Our focus will be the role they assign to Caiaphas in their reconstruction of religious, social and political life in Judea.

8:45-12:00 (ACE 003)

Women Interpreters of the Bible / Les Interprètes Femmes de la Bible

Chair / Président: **Marion Taylor** (Wycliffe College)

8:45-9:15 **Ella Johnson** (University of St. Michael's College)

Gertrude the Great: Medieval Mystic and Biblical Interpreter

Gertrude the Great (1256-1302) was a mystical visionary and writer in Kloster St. Maria at Helfta, Saxony. She wrote extensively in Middle German and Latin, although only two of her Latin works remain: *Legatus memorialis abundantiae divinae pietatis* (*The Memorial Herald of the Abundance of Divine Love*) and *Documenta spiritualium*

exercitium (*Teachings of Spiritual Exercises*). In these writings, Gertrude revealed herself as a learned reader and interpreter of the Bible; she frequently drew from Scripture to describe her visions and to provide spiritual instruction for others. This paper examines how Gertrude interlaced lived religious experience and the Biblical text.

9:15-9:45 **Heather E. Weir** (Wycliffe College, University of Toronto)

Chronological Interpretation: Sarah Trimmer's *Sacred History*

Sarah Trimmer wrote a six volume *Sacred History* (1782-5) to teach children and youth the chronological history presented in the Bible. This paper describes Trimmer's chronology of the Bible, and examines the influence that thinking chronologically had on her interpretation of Scripture. For example, Trimmer placed the story of Ruth directly after the story of Deborah; further, she placed the events recorded in the last chapters of Judges at the beginning of the stories of the Judges. This paper will consider how Trimmer's ordering of these accounts influenced her interpretation and the sources for Trimmer's work.

9:45-10:15 **Amanda Benckhuysen** (Wycliffe College, University of Toronto)

Reading Between the Lines: Nineteenth-Century Readings of Hagar

The gaps in the story of Genesis 16 and 21 allow for a wide variety of interpretations of the character of Hagar, from the insolent and faithless servant girl of Sarah to the pitiable victim of Sarah's jealousy. The spectrum of possibilities is clearly reflected in the writings of nineteenth-century women interpreters of Scripture. This paper will focus particularly on the atypical reading of the story of Hagar by Josephine Butler in *The Lady of Shunem* (1894) in comparison with other female writers of her time and suggest how the text itself invites this diverse history of interpretation.

10:15-10:30 Break

10:30-11:00 **Nancy Calvert-Koyzis** (McMaster University and Redeemer University College)

The Repentant Magdalene in the work of Harriet Beecher Stowe

In the nineteenth century there was a strong revival of interest in Mary Magdalene as exemplified by the work of Harriet Beecher Stowe who wrote about Magdalene in her works *Women in Sacred History* (1873) and *Footsteps of the Master* (1877). In both works, Stowe characterizes Mary Magdalene as the repentant "sinner" from Luke 7:36-50. In this paper I will show how Stowe is characteristic of her era in this portrayal of the Magdalene and how she compares with other female writers of the time.

11:00-11:30 **Ellen White** (University of St. Michael's College)

A Creative Means to the Truth of the Text as I See It

One way that women have been able to express themselves as biblical interpreters has been through children's literature. Children's literature incorporates many things, including instructional materials, moral tales, novels, retellings of biblical tales, and catechetical literature. This paper will focus on women's narrative stories for children that relate to the Bible, either explicitly or implicitly. In particular, it will examine the works of two nineteenth-century writers, "Aunt" Charlotte Yonge and Favell Lee Mortimer. It will explore the relationship between the woman's exegesis and her construction of the stories.

11:30-12:00 **Rebecca Idestrom** (Tyndale University College)

Elizabeth Wordsworth: Nineteenth-Century Oxford Principal and Bible Interpreter

Elizabeth Wordsworth (1840–1932) was unwittingly one of the most influential pioneers of education for women at Oxford University. As founding principal of Lady Margaret Hall (1878–1909), a residential hall for women in Oxford, she influenced a number of female students over the years. Although not formally trained as a theologian and Bible scholar, she had a keen interest in Bible study and theology, and lectured regularly to women students on various biblical and theological topics. As a writer of novels, poems, plays, essays, and devotional works, she also published theological reflections on the Creed, the Lord’s Prayer, the Decalogue and the Psalms. In this paper I want to explore how she approaches biblical interpretation, particularly in her work *Psalms for the Christian Festivals*, based on her lectures to a class of women students in 1897 (published in 1906). Wordsworth is an example of a nineteenth century woman in England who did not hesitate to teach the Bible in order to educate another generation of women as interpreters of the Scriptures.

8:45-12:00 (ACE 005)

Curses and Curse Stories in Antiquity / Les Malédiction dans l’Antiquité Ancienne

Chair / Président: **Tony Chartrand-Burke** (York University)

8:45-9:15 **Tony Chartrand-Burke** (York University)

Studying Curses and Curse Stories: Some Musings on Methodology

This introduction to the special session will include a summary of the results of an annotated bibliography currently in progress and open discussion on such issues as the forms, functions, and reception of curses and curse stories in antiquity.

9:15-9:45 **Daniel Miller** (Bishop's University)

Joshua's Curse on Jericho: Fulfillment and Partial Reversal

In Josh 6:26, after the Israelites have devoted the city of Jericho to the ban, Joshua pronounces an incantatory curse on anybody who would rebuild Jericho. In 1 Kgs 16:34, it is related that one Hiel of Bethel rebuilds the city, but “at the cost of Abiram his firstborn” and “of his youngest son Segub”; thus is Joshua's latent incantation fulfilled. In 2 Kgs 2:20-21, the “man of God” Elisha purifies the Jericho spring (presumably poisoned by Joshua’s curse) with a magical ritual that includes an incantation. Taken together, these three passages constitute a discontinuous “curse story” of the Deuteronomistic historian (containing not one but two incantations).

9:45-10:15 **Christine Mitchell** (St. Andrew's College)

Writing / Elijah / Cursing: 2 Chronicles 21:11-20

In 1-2 Chronicles, there are a number of prophetic voices that proclaim Yhwh’s curse upon the king or Israel/Judah, usually foretelling the exile. Only 2 Chr 21:11-20 depicts the curse as being in written form, and only in this passage is the king explicitly cursed with illness. This curse story is also the only story of Elijah in Chronicles. In this paper, I explore the operation of generic power in the construction of the letter and the reception of the episode in Chronicles, in the biblical canon, and in scholarship. I argue that the figure of Elijah can be read as a type of the implied author “the Chronicler,” and the cursing letter and its fulfillment as a parable for the text and reception of Chronicles. What might it mean to read Chronicles as a curse?

10:15-10:30 Break

10:30-11:00 **Sarianna Metso** (University of Toronto)

Curses and Ideology among the Qumran Covenanters

The Dead Sea Scrolls are rich with curses. Most are in texts describing the covenant renewal ceremony. These liturgical works are not mere imitations based on biblical texts but genuinely new creations giving expression to specific ideological emphases of the community. A motivational shift from law to wisdom can be detected: whereas curses in the Hebrew Bible have their ideological basis in the conduct-consequence relationship of covenantal discourse, curses in the Essene writings often function as an expression of the dualistic worldview of the Qumran covenanters, stating the (predestined) fate of an individual not belonging in the lot of the sons of light.

11:00-11:30 **Kimberly Stratton** (Carleton University)

Divine Violence and Righteous Anger

This paper explores the role violence plays in curses and eschatological imaginings, where violence is anticipated for another group. How does calling down divine/demonic violence/vengeance upon an “other” serve to alleviate a sense of injustice or suffering? What is the history and relationship between curses and fantasies of eschatological judgment? How was this violence regarded in its ancient context?

11:30-12:00 Discussion

12:00-13:30 (Chancellor's, The Underground)

Women Scholars' Lunch / Casse-croûte pour les femmes savants

13:30-16:15 (ACE 002)

Literary Approaches I / Approches littéraires I

Chair / Président: **Francis Landy** (University of Alberta)

13:30-14:00 **Todd Penner** (Austin College) and **Lilian Gyde Gates**

Textually Violating Dinah: Literary Readings and the Construction of the Interpreter

Exploring the limits of literary approaches to the reading of ancient narratives, we focus on two quite different literary interpretations of the Dinah story in Genesis 34 (by Susanne Scholz and Meir Sternberg). We emphasize the ways in which the literary readings offered seem to substantiate modern political and social constructions of identity and practice, which are in turn read back onto the narrative of Dinah. We argue that many texts like this exist in the Hebrew Bible, which seemingly defy the kind of sense making strategies required for producing literary-critical interpretations. We end with observations related to the ambiguity of ancient reading and writing practices, offering a new kind of literary-critical approach to the story of Dinah.

14:00-14:30 **Dmitri Slivniak** (York University)

The Golden Calf Story, Constructively and Deconstructively.

Unlike other postmodern reading practices, the deconstruction suppresses the figure of the reader: the text is viewed as both engendering and undermining its meaning, while the reader's role is only to discover these processes.

Yet, when one deconstructs Biblical texts, “anarchic” and “lacking logic” according to traditional Western criteria, the illusion vanishes, and it is hard to get along without the reader as an active figure. The reader’s role is to actively construct the meaning of the text, before it gets deconstructed. This is the cause why in some recent works the deconstructive reading of the text is preceded by a “constructive” one.

In this lecture I present the Golden Calf story (Exod 32) read both constructively and deconstructively. The constructive reading focuses on the opposition “normative cult – deviant cult” which is viewed as central to the story. Normative cult and deviant cult are represented by the Tablets of the Law and the Golden Calf respectively. The importance of the opposition is strengthened by a pun: the Tablets are called *ma’aseh ’elohim* “work of God” (v. 16), while the demand of the people to Aaron which brings to building the Calf is formulated as *’aseh lanu ’elohim* “make us a god” (vv. 1, 23).

The deconstruction of this opposition is based on the fact that the Tablets and the Calf receive the same treatment: Moses destroys both of them.

14:30-15:00 **J. Richard Middleton** (Roberts Wesleyan College)

God is Not a Mortal He Should Repent: The Role of Samuel in God’s Rejection of Saul and the Shift to an Unconditional Covenant with David

Interpreters of 1 and 2 Samuel have long been troubled by God’s evident favoritism shown towards David, given God’s earlier summary rejection of Saul. But this macro-narrative tension in God’s attitude towards the first two kings of Israel is matched by an intra-textual tension in the story of Saul’s rejection. In 1 Samuel 15:11 God tells Samuel that he has “repented” of (or has changed his mind about) making Saul king (a statement reiterated by the narrator in 15:35). Then, when Saul confesses his sin and pleads for forgiveness, Samuel tells him (in 15:29) that God is not a human being that he should “repent” (that is, God will not change his mind about changing his mind).

This paper will take as its starting point the evident contradiction between these two statements about God’s “repentance” in 1 Samuel 15 (which is unlikely to be unintentional in such an astute narrative) as a clue to interpreting the role of human and divine freedom in 1 Samuel 15 and beyond. First, the vexed question of whether (and to what extent) Samuel adequately represents God’s intent will be assessed, and this will lead to a hypothesis about why God shifts significantly (changes his mind) from his treatment of Saul (rejecting him and refusing him forgiveness) to his later treatment of David (entering into an unconditional covenant with him and immediately forgiving his sin when he confesses). The role of Samuel in both representing God’s will and precipitating a change in God’s *modus operandi* will be explored.

15:00-15:15 Break

15:15-15:45 **Keith Bodner** (Atlantic Baptist University)

Some Advantages of Recycling: Jacob in a Later Environment

In a recent study I argue for further links between the Genesis material and the Deuteronomistic History. In this presentation, I would like to explore another allusion to the Jacob Cycle in 1 Samuel, and the network of correspondences between Genesis 31 (Jacob fleeing from Laban, and Rachel stealing the teraphim) and 1 Samuel 19 (David fleeing from Saul, and Michal aiding his escape through teraphim). Both of these episodes feature deceptive father-in-laws (Saul and Laban), younger daughters (Michal and Rachel), fugitive husbands (David and Jacob) and hidden idols (Michal hides the teraphim in the bed to fool Saul’s agents, and Rachel hides her father’s teraphim under her camel’s saddle). I will suggest

that this example of intertextuality between Genesis and the David narrative has a number of theological and literary purposes.

15:45-16:15 **David Jobling** (St. Andrew's College)

Brecht's David

As I suggest elsewhere, "Brecht's Solomon" is a more promising title on the face of it (note the numerous versions of the "Solomon Song" and the basing of a major play, "The Caucasian Chalk Circle," on the Judgment of Solomon). "David" is a play that Brecht could never manage to write. The extensive surviving fragments under this title are hardly more than juvenilia, but the mature playwright several times expressed an intention of taking them up again. The figures of David and Solomon are certainly linked for Brecht; there is a journal entry in which they are compared (to Solomon's extreme disparagement), and the "David" fragments are very concerned with issues of filiation (in both the Saul-Jonathan-David and the David-Absalom-Solomon generation). The fragments also adumbrate the Marxism of Brecht's later period, such as his peasant-centred (Maoist?) take on Marxism. As well as discussing the fragments in the context of Brecht's early development, this paper speculates about what a mature "David" play would have looked like.

13:30-16:00 (ACE 003)

Travel and Religion in Antiquity Seminar / Groupe de travail sur les voyages et la religion en antiquité

Ethnographic discourses and migration / Les discours ethnographique et la migration

Chair / Président: **Richard Ascough** (Queen's University)

13:30-14:05 **James Rives** (York University)

Roman Interpretation

In this paper I explore some problems in the Greco-Roman understanding of other religious traditions, both practical (how was information transmitted?) and conceptual (how was it "translated" into categories with which the audience would be familiar?). I begin with a close examination of a passage in Tacitus' *Germania* (43.3), the original source of the phrase *interpretatio Romana*. I then broaden my focus to consider more generally the conceptual issues involved in understanding deities worshipped by other peoples: were they perceived as the same as or as different from the deities already familiar? I briefly survey the range of responses to this question, and close with some thoughts on the significance of this for the development of religion in the Roman empire.

Respondent: **Bill Arnal** (University of Regina)

14:05-14:40 **Roger Beck** (University of Toronto at Mississauga, Emeritus)

Migrating with Your Gods: The Roman Myth of Origins as Shaped by Virgil

Peoples who do not claim autochthony ("we sprang from the ground itself") generally tell stories about how they got where they did. These tend to be legitimating stories, emphasizing the rightness of their travels and arrival in their new land. The Roman myth, as finally shaped by Virgil in the Aeneid, tells not only how the gods directed the migrating proto-Romans at every stage in their journey from Troy to Italy, but also how the migrants literally and physically took their gods with them. The great image of this *theophoria* is the hero Aeneas, evacuating his family from Troy by carrying his father Anchises on his back while Anchises in turn carries the Penates, the household gods.

Respondent: **John S. Kloppenborg** (University of Toronto)

14:40-14:55 Break

14:55-15:30 **Jack N. Lightstone** (Brock University)

Migration (Forced and Voluntary) and the Transformation of Judaism in the Greco-Roman Period: Prolegomena

Many scholars and even more lay readers tend to view the destruction of the Temple in Jerusalem, the failed Bar Kockba Rebellion in Palestine, and the resulting formation of the early Rabbinic movement as the most potent forces in the transformation of Judaism from a Temple-based sacrificial cult to a rabbinic-systematized religion centred on prayer and scripture in the synagogue. This paper refocuses attention on evidence indicating that patterns of Jewish migration out and outside of their “homeland” were among the most significant factors in the aforementioned transformation. The paper argues that, from early on, Jewish migration throughout the Roman Mediterranean engendered new shared perceptions of the world, forms of organization and institutionalized Judaic practice.

Respondent: **Adele Reinhartz** (University of Ottawa)

15:30-16:00 Discussion

13:30-16:45 (ACE 005)

New Testament / Nouveau Testament

Paul

Chair / Président: **John Bertone** (Niagara Falls, ON)

13:30-14:00 **Mary Rose D’Angelo** (University of Notre Dame)

Imperial Family Values and the Letter to the Romans

In Romans 16, Paul greets men and women individually, male-female pairs, mixed groups, one all-male group, and in one each pair of two women and two men. This (slide) essay suggests that the funerary portraits from Rome offer significant insight into social conditions and imperial propaganda that helped to form these groupings. These portraits illustrate the ways that freedpersons constructed and reconstructed families. Their combination of social innovation and moral rectitude, of resistance and accommodation is also a factor in social innovations reflected in Romans 16, concession to imperial power in Rom 13:1-7 and moral strictures in Rom 1:18-31.

14:00-14:30 **Christopher Zoccali** (Roberts Wesleyan College)

“And So All Israel Will Be Saved”: Competing Understandings of Romans 11:26 in Pauline Scholarship

Paul’s claim in Romans 11 that “all Israel will be saved” has often perplexed New Testament scholars. Whereas the classic view in Reformed theology treats “Israel” as a reference to the Church, which replaces ethnic Israel, some contemporary scholars hold to a two-covenant view, whereby ethnic Israel’s salvation is independent of Christ belief. The dominant trend today, however, is for scholars to understand Paul to teach the future salvation of ethnic Israel at the Parousia. This paper will explore Paul’s argument in Romans 11 in dialogue with these various approaches to the biblical text.

14:30-15:00 **Stephen L. Chambers** (Concordia Lutheran Seminary)

Paul the Missionary: The Apostle and His Converts in 1 Corinthians

It is often assumed, and sometimes directly argued, that Paul understood all Christians to be engaged in what is now called “mission.” In 1 Corinthians, however, a different picture

emerges. Even among the apostles, Paul's commission was unique. His self-designations as "last," "least," and "untimely born" (15:3, 15:8) support this view. With respect to his Corinthian converts, it is even more clear that Paul considered himself alone to be entrusted with the missional task. Two types of evidence will be considered in support of this view: more obviously, Paul's personal appropriation of the key euaggel- and kerusso word-groups; more subtly, his use of grammatical number (first- and second-person forms), especially in the important section 1:13-3:4, to distinguish between himself as proclaimer and his converts as recipients of the Christian message.

15:00-15:15 Break

15:15-15:45 **Lee A. Johnson** (Methodist Theological School in Ohio)

The Pneumatic Women at Corinth: Questioning Paul's Egalitarian Ideals

This paper seeks first to describe the ecstatic activity (glossolalia) of the Corinthian community by means of the social-scientific model of altered states of consciousness. Then, it will argue that Paul's relatively inclusive position towards the Corinthian women was compelled by their ability to engage in altered states of consciousness, and therefore their ability to "speak in tongues." This thesis challenges the position that the egalitarian ideal as stated in Gal. 3:28 was a foundational ethic for Paul, rather, that Paul's more traditional views of women were challenged by the ecstatic activity of the Corinthian women, which he interpreted as the work of the Holy Spirit.

15:45-16:15 **Tony Cummins** (Trinity Western University)

Galatians and the Question of Christian Origins

How are we to conceive of "Christian Origins" and is "Christian Origins" itself an adequate category for understanding the nature and function of the New Testament? Taking Galatians as a test-case this paper explores this contentious bipartite question in two stages. It first considers the fact that academic and even ecclesial studies of Galatians typically deal with this letter in terms of its context of origins, whether by trying to reconstruct its historical-cultural circumstances or to identify the source and center of its theology; and it then argues that these phenomenological and theological elements are to be inextricably interrelated. However, second, it also contends that Galatians cannot be constrained by even integrated and comprehensive accounts of its origins, because the letter itself envisages its inclusion on an unfolding eschatological trajectory which embraces and determines both its genesis and its end.

16:15-16:45 **Catherine Sider Hamilton** (Wycliffe College)

"God has shined in our hearts": a new perspective on Paul, through the sermons of Jonathan Edwards.

The question of justification by faith has, since the Reformation, shaped the Protestant reading of Paul. As Stephen Westerholm points out, even the New Perspective, in its shift from the question of justification to that of the gentiles, speaks in response to the older reading. Yet the great Puritan preacher, Jonathan Edwards, offers a reading of Paul that is strikingly uninterested in justification and the law. Edwards finds in Paul a vision of grace as holy communion that is more mystical than juridical. A study of Edwards' sermons on grace and holiness suggests, in the first place, a 'new perspective' on the Reformation reading of Paul – for this Calvinist, justification is not the issue at all. Secondly, it opens up our reading of Paul, pointing to a Paul who is poet – perhaps even ecstatic -- as well as

theologian, preacher of grace not just as justification, but as that ‘mystic sweet communion’ that describes the soul’s transformation.

19:00-21:00 (Vanier College 135)

Joint CSBS/CSSR/CTS/CSPS lecture / La Conférence Conjoint SCÉB/SCÉR/STC/ACÉP
(organized by / organisée par CSPS/ACÉP)

Bart Ehrman (University of North Carolina Chapel Hill)

"The Alternative Vision of the Gospel of Judas"

21:00-23:00 (Vanier College – The Renaissance)

Joint CSBS/CSSR/CTS/CSPS reception (hosted by CSPS)

Tuesday, May 30, 2006

9:00-11:45 (ACE 003)

Travel and Religion in Antiquity Seminar / Groupe de travail sur les voyages et la religion en antiquité

Cultic journeys and early Christian travelers / Les voyages cultique et les voyageurs chrétiens premiers

Chair / Président: **Stephen Wilson** (Carleton University)

9:00-9:35 **Karljürgen G. Feuerherm** (Wilfrid Laurier University)

Have Horn, Will Travel: Mesopotamian Deities and Akitu-processions

The Akitu (“festival”) was a seasonal festival which eventually became the central religious event of the year for a Mesopotamian city. As part of the celebration, the statue of the city god was carried in procession from his/her temple to the Akitu-house outside the city. This paper will analyse the Akitu-festivals of several Mesopotamian deities (e.g. Marduk/Bel at Babylon; Ashshur and Ninlil/Mulissu in Assyria; Anu at Uruk) with a view to determining as much as possible common patterns in the role of the traveling cult statue. The findings will then be compared with what is known from similar processions involving traveling deities or cult objects in ancient Israel and in the Greco-Roman period.

Respondent: **Carl Ehrlich** (York University)

9:35-10:10 **Susan Haber** (McMaster University)

Going Up to Jerusalem: Purity, Pilgrimage and the Historical Jesus

Recent scholarship has addressed the issue of Jesus’ adherence to the law, placing particular emphasis on the purity laws. Yet, there has been little discussion on Jesus and purity as it relates to pilgrimage to the temple, even though the gospel accounts portray him traveling to Jerusalem prior to at least three festivals: Passover, the Feast of Tabernacles and the Feast of Dedication. This paper attempts to shed light on the practices of Jesus with respect to purity and pilgrimage by using archaeological and textual evidence to reconstruct pilgrimage patterns and purification rituals in the late Second Temple period. It will be argued that Jesus, like other first-century Galilean Jews, made at least some pilgrimages to Jerusalem, and that he purified himself prior to entering the temple.

Respondent: **Terry Donaldson** (Wycliffe College, Toronto School of Theology)

10:10-10:25 Break

10:25-11:00 **Erin Vearncombe** (Wycliffe College, Toronto School of Theology)

The Merchant of Hierapolis: Implications for the Study of Travel and Early Christianity

Titus Flavius Zeuxis, a merchant from the ancient city of Hierapolis, is remembered on his tomb as a traveler who sailed to Italy seventy-two times. Scholars have tended to dismiss the merchant as either a liar, given the magnitude of his claim, or as insignificant, given the relative ease of travel at this time. A balanced examination of the inscription allows us to fully appreciate its significance for the study of the spread and social character of early Christianity, particularly in light of the place of travel in the Greco-Roman mind and of evidence from Romans 15:19 and the Book of Acts.

Respondent: **Dan Smith** (University of Western Ontario)

11:00-11:45 Discussion

9:15-12:00 (ACE 005)

History of Interpretation / Histoire de l'Interprétation

Chair / Président: **Arthur Walker-Jones** (University of Winnipeg)

9:15-9:45 **Kenneth Fox** (Canadian Theological Seminary, Toronto)

Philo's Method

An appreciation for Philo of Alexandria's method as an exegete of Scripture is fundamental to the profitable study of his writings. This paper explores how Philo conditions what he says to the aptitude of his audiences, how he can be intentionally ambiguous, subtle, contradictory, and occasionally divided in his opinions. As an exegete Philo is sometimes driven by the exigencies of the biblical text, other times, by the exigencies of his social environment, to adopt now one, now another point of view. And occasionally, Philo will make use of anything to make his point.

9:45-10:15 **Wayne Baxter** (McMaster University)

Philo's Inspiration in Migration of Abraham

When exploring Philo's sense of divine inspiration, the questions tend to revolve around his phenomenology prophecy, the authenticity of Philo's experiences, the relationship between his inspiration and that of the biblical prophets, or the relationship between Philo's inspiration and his exegesis. Of Philo's four autobiographical statements of inspiration, the one in Migration of Abraham seems to be the least mined and the least understood regarding its purpose. This paper argues that the autobiographical statement of inspiration in Migration stands apart from Philo's other statements of inspiration, functioning more as an illustration of and paradigm for his understanding of salvation.

10:15-10:30 Break

10:30-11:00 **Dan Poxon** (University of Calgary)

The Desert Way: Isaiah 40:3 and the Community Rule

The citation of Isa 40:3 in the Community Rule (e.g. 1QS viii,14) has been understood by most scholars as reflecting the primary scriptural impetus for the Community's relocation to the site of Qumran during its early stages. This paper will argue further that Isa 40:3 (and context) acted in an ongoing capacity, inspiring Qumranite self-understanding as a temporary substitute temple 'atoning for the land' until the time when the Jerusalem Temple could be purified and administrated by the community. This is seen primarily in the Community Rule's repeated use of "way" (Heb:דרך) as a self-designation:

not merely referring to study of Torah, but also of the condition by which Yahweh might return to Jerusalem and end their self-imposed exile, namely, the community's achievement of purity and strict observance of Torah. The desert relocation facilitated both the community's separation from the illegitimate priesthood of the existing temple city as well as self-containment required to ensure the high level of praxis in keeping with its eschatology. Therefore, the temporary choice between the desert (normally indicative of isolation, danger and scarcity) and Jerusalem (representing divine presence, covenant and cultural legitimacy) was a necessary condition for the ongoing self-understanding of the Qumranites.

11:00-11:30 **William K. Gilders** (Emory University)

Abraham Ibn Ezra on "Atonement" (kipper) in the Pentateuch

In his commentaries on the Pentateuch, the medieval Jewish polymath, Abraham Ibn Ezra (ca. 1089 – ca. 1164 C.E.), fashioned a creative holistic understanding of the verb kipper ("atone") and the ritual effect to which the verb refers, rooted in his interpretation of Leviticus 17:11. This paper brings together the various elements of Ibn Ezra's understanding of "atonement" as life-for-life ransom as they appear in his comments on scattered scriptural texts, and indicates how the individual comments are mutually reinforcing and tied together to and by his explication of Leviticus 17:11. Ibn Ezra's interpretation is brought into dialogue with modern scholarship on "atonement" in the Hebrew Bible in a mutually illuminating exercise in hermeneutical reflection.

11:30-12:00 **Karen Leonhardt** (University of Alberta)

The Use of Hagar in the Dissenting Rhetoric of 17th Century England

One method of articulating dissent in the religious discourse of 17th century England was through the use of biblical characters. These characters could be portrayed either as examples of how the godly were to act or as admonitions to a church which had strayed from the path of truth.

Any one biblical character could serve as either role model or warning. This paper examines how Hagar, a character associated with dissent, is presented in the texts of the 17th century writers. Do the women of Early Modern England, like the feminist of later centuries, relate to Hagar's marginalized position? Do they identify with this dissenting matriarch, or do they align themselves with her "legitimate" counterpart Sarah? Does the story of Hagar function as an expansive text in order to include all the nations in the story of salvation, or does it restrict the line of promise to the faithful few? Is the character of Hagar used differently by men than by women?

8:45-12:00 (ACE 002)

Ancient Historiography Seminar / Groupe de Travail sur l'Historiographie Ancienne
Function of Historiography – Hebrew Bible / La Fonctionne de l'Historiographie – Bible Hébraïque

Chair / Président: **Tyler Williams** (Taylor University College)

8:45-9:05 **Kurt Noll** (Brandon University)

Is the Book of Kings Deuteronomistic? And is it a History?

The consensus among biblical scholars is that Kings is a work of history, probably the final instalment of Martin Noth's Deuteronomistic History. To date, the best two attempts to defend that genre designation are those of John Van Seters and Baruch Halpern. Van Seters compares the Former Prophets to ANE literature, while Halpern stresses rhetorical structures indicating what Halpern calls "antiquarianism" in the text. However, recent researchers on

Kings have raised issues that perhaps require a reassessment of the question about genre. On textual grounds, one can argue that Deuteronomy did not influence the earlier stages of composition and that later stages were no longer concerned with “antiquarianism.” This paper will review the debate between Halpern and Van Seters in light of the more recent research, revisit both the comparative argument and the argument based on rhetorical structures in the text, and offer a possible solution to the question of genre in the book of Kings.

9:05-9:15 Discussion

9:15-9:35 **John Van Seters** (Waterloo, ON)

Uses of the Past: The Stories of David and Solomon as Test Cases

For the accounts of the reigns of David and Solomon scholars have suggested various layers in the books of Samuel and Kings, some regarded as near-contemporary pieces of historiography and have proposed various functions for the stories: propagandistic, apologetic, antimonarchic, etcetera. In this study I will look at some of these proposals in the light of comparative models and make some suggestions of my own.

9:35-9:45 Discussion

9:45-10:05 **Paul Evans** (Wycliffe College)

Sennacherib’s Campaign Against Judah: What Saith the Scriptures?

This paper won the Founders’ Prize and was read on Sunday afternoon. It will be summarized at this session.

This paper provides a close reading of the Hezekiah-Sennacherib narrative of 2 Kings 18-19 which, with the aid of a Rhetorical analysis, will: 1) reassess putative sources found in the text (questioning the traditional A and B source delineations); and 2) reveal common misreadings of the biblical text (e.g., that a siege of Jerusalem is referred to and that Sennacherib’s army is said to be defeated outside the walls of Jerusalem). This study will then analyze the implications of these results for the use of this biblical text in historical reconstruction.

10:05-10:15 Discussion

10:15-10:30 Break

10:30-10:50 **Tim Goltz** (McGill University)

The Chronicler as Elite

Noam Chomsky is credited with the observation, “The Internet is an elite organization; most of the population of the world has never even made a phone call.” If the “eliteness” of communities is, in part, measured by their ability to effectively communicate their message, the model of the Internet elite demonstrates a truism of human societies; that the majority of recorded communication is representative of relatively few individuals who tend to wield a disproportionate amount of power. In Western societies which communicate so freely and cheaply, it is sometimes difficult to imagine ancient societies where significant literary agency was limited to so very few people. As a member of the Yehudite elite, the Chronicler was one of those few. Most likely supported by the Jerusalem Temple, he wrote a revisionist account of the history of “Israel” which has been retained as the book(s) of Chronicles. Employing a unique comparative theory from the emerging discipline of elite studies within the humanities, this paper seeks to address the issue of what the term “elite” means in terms of the ancient Yehudite literati. Widely used but rarely dissected, the paper is also an appeal for biblical scholars to more critically engage the implications of term “elite”

as applied to socio-historical reconstructions of ancient Israel, and, indeed, to related ANE cultures.

10:50-11:00 Discussion

11:00-11:20 **Tyler Williams** (Taylor University College)

The Function of Historiography: A Synthesis and Response to Kurt Noll, John Van Seters, Paul Evans, and Tim Goltz

11:20-12:00 Discussion

13:30-16:30 (ACE 002)

Ancient Historiography Seminar / Groupe de Travail sur l'Historiographie Ancienne
Function of Historiography – Classics, Intertestamental Literature, and the Gospels / La Fonction de l'Historiographie – Les Littératures Classiques et Intertestamentaire, et les Évangiles

Chair / Président: **Todd Penner** (Austin College)

13:30-13:50 **Dilys Patterson** (Concordia University)

Once Upon a Time: Women as Leaders in Historiography and the Ancient Novel

In antiquity it was rare for a woman to be in a leadership role. Leadership typically meant having authority over men and participating in the male dominated public sphere, which, according to the cultural values of the day, was not the proper place for women. Nevertheless, women do figure sporadically in historiography and are central characters in Jewish novels. The Book of Judith, for instance, not only situates itself in Israel's past but also demonstrates a solid appreciation of Israel's history. Both historiography and the ancient novel therefore draw on the past to create meaning. This paper examines the anomalous position of female leadership and the use of this type of leadership to create meaning in three historiographies, *The Histories* by Herodotus, *The Jewish War* and *Jewish Antiquities* by Flavius Josephus, and the Jewish novel, *Judith*.

13:50-14:00 Discussion

14:00-14:20 **Craig A. Evans** (Acadia Divinity College)

Gospel Historiography and Biblical Epic

The four New Testament evangelists present the "history of Jesus" in distinctive ways. Their writing strategies place them in the general context of other Jewish writers of late antiquity, such as Josephus who writes an apologetical historical treatise, or Philo the epic poet, Orphica, Ezekiel the Tragedian, or a variety of other Jewish poets who imitated Greek style in their respective efforts to retell various parts of Israel's sacred story or what we might regard in a certain sense "Biblical Epic." The New Testament Gospels represent examples of the creative ways that Jews and persons caught up in the story of Israel attempted to retell sacred history in the genres and forms current in their day, including the forms found in Scripture itself. Although the strategies of the respective evangelists vary, their gospels are rooted in and linked to Scripture in important ways and so represent efforts to tell Israel's story, centered on the figure of Jesus the Messiah.

14:20-14:30 Discussion

14:30-14:50 **Sean Adams** (McMaster Divinity College)
 Ancient Greek Historiography and its Methodology: How Does Luke Relate?
 14:50-15:00 Discussion

15:00-15:15 Break

15:15-15:35 **Eve-Marie Becker** (Oberassistentin Institut für Neues Testament)
 The Gospel of Mark in context of ancient historiography

My paper will expound on the approach of my “Habilitationsschrift” which will be published in Tübingen (Wissenschaftliche Untersuchungen zum Neuen Testament) in 2006: *Das Markus-Evangelium im Rahmen antiker Historiographie*. This approach is firstly historical and secondly methodological: ad 1: The Gospel of Mark seems to be the first record of early Christian writing, which has put the story of Jesus in a chronological and narrative order. Which specific historical circumstances have made the narrativization of the Jesus-story necessary? Reasons for that could probably be found in the events of the first Jewish revolt and the destruction of the Second Temple (70 A.D.). Is there any textual evidence within Mark’s Gospel for these historical events? and 2: The way Mark uses traditions and sources can be compared to the techniques of ancient historiographical writers. In this perspective, historiography can be defined as a narrativization of at least partially historical traditions. The discussion about the Gospel’s genre (biographical literature?) is – in that sense – has to be resumed once again.

15:35-15:45 Discussion

15:45-16:30 Discussion

13:30-15:30 (ACE 003)

Literary Approaches II / Approches littéraires II

Chair / Président: **Jennifer Pfenniger** (Emmanuel College, Toronto)

13:30-14:00 **James Linville** (University of Lethbridge)

Bug Splats: Squishing Joel's Verbal Effigy

This paper combines a synchronic reading of Joel with insights from ANE magical formula. The book creates a multifaceted and shifting symbolic universe in which diverse transformations take place. The two cycles of disaster and supplication in Joel 1-2 constitute a verbal effigy representing any possible natural or military threat. The destruction of the effigy is depicted as the successful outcome of the directive to ask the deity to preserve his own honour. This results in the re-establishment of the symbiotic relationship between God, the Judeans, and the natural world. Altogether, this restoration establishes a mythic paradigm guaranteeing the predicted eschatological defeat of foreign powers in Joel 4.

14:00-14:30 **Fiona Black** (Mt. Allison University)

Lament for a Broken Body: The Complaint Psalms and the Fragmented Biblical Subject

Biblical scholarship has traditionally read the complaint psalms as inversions of their more usual counterparts, psalms of thanksgiving. As such, it has taken note of the speaker’s suffering, but ultimately has “read for the ending.” There, the speaker is usually released of the source of his grievances and order is restored. As a result, his lament—whether specific or styled—is effectively erased. Today, form-critical designations of psalms tend not to be ubiquitous, but many of their broader evaluations, including the trend described above, still influence contemporary readings. Rather than reading these texts solely within the dialectic

of petition and rescue, however, I ask if it is possible to read them without recourse to the erasure of dissonance, without insistence that the divine character is predictable and prefers unity and coherence. The key might be the body. In all of these texts, the body is fragmented and abject: bones melt, tongues cleave to palates, predatory enemies lie in wait. These descriptions are usually understood as "stock imagery," or nondescript markers of suffering. It would appear, though, that fragmentation and annihilation, like the texts that contain them, are never nondescript; rather, they are particular, and subversive. The incoherent, piecemeal formulation of the body disrupts unity and demands that readers ask questions about subjectivity (the speaker's, and their own). In the end, and drawing on insights from theoretical work on the abject and melancholia, and on recent theoretical formulations of gender, it will be suggested that the physical body is an indicator of the speaker's fragmented sense of self, a fragmentation, moreover, which is essential to the practice of lamentation. The speaker's laments, rather than simply successful prayers for rescue, are readable as intermittent points on the journey between love and melancholia.

14:30-15:00 **Francis Landy** (University of Alberta)

Apocalypse and Apophasis: Paronomasia, Proverbs, and Prolivity in Isaiah 28.19-22

Isaiah 28.19-22 is the end of the very long and intricate composition of Isaiah 28, and appears both disjointed and vacuous. In it disparate generic elements are juxtaposed: references to the ancient past, to an apparent proverbial saying, quasi-apocalyptic indications of disaster, a self-referential intrusion of the prophetic voice in the first person. In contrast to the highly wrought and poetically compressed previous verses, the prognostications are tautologous, formulaic, and vague. I will argue that difficulty and perverseness of these verses reflects the conflict between the inherited poetic and mythic tradition and the intimation that the poetic world is on the verge of destruction, and is foundationless. In the midst of the passage a tightly controlled epigram, characterized by rich verbal play, interjects a formal perfection into the violent epiphany represented by the surrounding verses. The epigram in fact, however, marks the demise of the world of epigrams, the wisdom practiced by the aphorists of v.14. Poetic breakdown is coterminous with that of the symbolic order and structures of understanding. Apocalypse is coupled with apophasis; one is left with the image of the prophet listening with wonder and horror, fascination and strangeness.

15:00-15:30 **Daphna Arbel** (University of British Columbia)

A Divine-Human Cherub: The Primal Figure of Ezekiel 28.

This paper examines contradictory notions both to affirm and restrict the notion of divine humanity, reflected in both units of Ezek. 28. These include the judgment against the prince of Tyre (28:1-10), and the lament over the king of Tyre (28:11-19).

First, the paper proposes that in the first part of both units, the primal figure is depicted as an exalted human being, who partakes in the divine in some fashion, whose identity crosses the divine-human division and transcends these absolute ontological categories. This theology/anthropology is rejected, in the second part of the two units, in favor of rigid ontological boundaries between divine and human.

Second, the paper suggests that this contradictory presentation alludes to a key mythological concern, imbedded in Ezek. 28, which corresponds especially to Priestly and Yahwistic opposing views regarding the boundaries between divine and human.