

CSBS 2008 Programme

Unless noted, all events are in the Hebb Building and the Hennings Building.

Saturday May 31, 2008

14:00-19:00 (Irving K. Barber Learning Centre 265)

Executive Committee Meeting / Réunion du Comité Exécutif

Sunday June 1, 2008

8:45-12:00 (Hebb 10)

Hebrew Bible/Old Testament / Bible Hébraïque/Ancien Testament I

Chair / Président: **Christine Mitchell** (St. Andrew's College)

8:45-9:15 **Brian P. Irwin** (Knox College)

The Function of the Gideon and Abimelek Narratives (Judges 6-9) in the Final Form of the Book of Judges

As is well known, a dominant theme in the book of Judges is the failure of the system of charismatic rule and the necessity of its replacement by a monarchy springing from the tribe of Judah. Less clarity surrounds the function of the Abimelek narrative which stands at the centre of the book. This paper will argue that in the final form of the book, the Abimelek narrative represents a thoroughgoing anti-northern polemic intended to demonstrate that while a monarchy is necessary, that represented by Jeroboam I and his successors does not constitute a legitimate alternative to the failed system of judges.

9:15-9:45 **Gord Oeste** (Heritage Theological Seminary)

Butchered Brothers and Betrayed Families: Degenerating Kinship Structures in the Book of Judges

The Book of Judges depicts the general erosion of Israelite society in the pre-monarchic period. This erosion is multi-faceted and occurs at a variety of levels within the text, becoming more pronounced as one approaches the end of the book. The gradual degeneration of kinship structures within the Book of Judges typifies this degeneration. This paper will examine the portrayal of various kinds of kinship relationships within the Book of Judges in order to show how the theme of degenerating kinship structures contributes to the overall theme of the book.

9:45-10:15 **David A. Bergen** (University of Calgary)

“How Long Will You be Slack?” Evolutionary Ecology in the Conquest of Canaan

Following a narration of salient moments in the conquest of Canaan, a muted portrayal of conquest and settlement emerges midway through the book of Joshua (chs. 13-24). Utilizing insights from evolutionary ecology and rational-choice theory, my paper explores the logic behind Israel's alleged indolence in “going in and possessing the land” (18:3). While Israel receives a failing grade when assessed against Moses' stringent holy-war standard (Deut 20), its decision to pull-its-punch is understandable, given the real-world economics facing the congregation. As rational agents motivated by evolved concerns, Israel must (in addition to the Mosaic directive of total “dispossession”) assess a broad range of factors pertinent to its optimization strategy: defensibility of obtained territory, comparative population densities, technological differentials, resource density and predictability, restraining phenotypes, and alternative operational currencies. Faced with such variables, obedience to ideological ideals takes second-place, regardless of any forecasted consequences.

10:15-10:30 Break

10:30-11:00 **Éric Bellavance** (Université McGill)

Tobiah the Ammonite and the Mission of Nehemiah. A New Proposal

It is today widely accepted by scholars that major transformations took place in the province of Yehud in the mid-fifth century B.C.E., and that the mission of Nehemiah had contributed to these transformations. It is within this context that the province of Yehud and especially the town of Jerusalem acquired a new status in the Achaemenid imperial administration of the region. However, even if the biblical narratives give some details on the mission of Nehemiah, we don't know for sure what motivated the Great King to send him to Jerusalem in the middle of the fifth century B.C.E. We propose that the answer might be found in the book of Nehemiah, and that the behavior of one of his enemies, Tobiah the Ammonite, might be the key to understand why the former "cup-bearer" of the Persian king was sent to Jerusalem, not only once but twice.

11:00-11:30 **Andrea Di Giovanni** (University of St. Michael's College)

Separation Anxiety: An Analysis of the Term *bdl* in Ezra-Nehemiah

In Ezra-Nehemiah, the people(s) of the land(s) were considered foreign, while the community of returned exiles is depicted as the true Israel. In this paper I will analyze the language used to maintain the distinction between the two factions, with specific reference to terms based on the stem *bdl* 'to separate'. Through this analysis I demonstrate that *bdl* is used in Ezra-Nehemiah not simply to sever the relationship between the returned exiles and the people(s) of the land(s), but also in a constructive fashion as a key concept in establishing the parameters of the new Jerusalemite community.

8:45-12:00 (Hebb 13)

New Testament / Nouveau Testament

Gospels / Les Evangiles

Chair / Président: **Keir Hammer** (Taylor University College)

8:45-9:15 **Daniel So**, McMaster Divinity College

The Discourse Function of *hoti* Recitativum in the Gospel of Mark

Hoti recitativum refers to a grammatical phenomenon in the Greek New Testament, found mostly in prose, whereby a speech is reported directly using *hoti* along with a verb of saying as a quotation formula or speech margin. Together with direct and indirect speech, *hoti* recitativum is one of the three ways which grammarians suggest speech is reported in the New Testament. Most grammars acknowledge the widespread use of *hoti* recitativum in the New Testament. They also provide a treatment on distinguishing between *hoti* recitativum and indirect speech which also uses the conjunction. Some have also given attention to the origin of *hoti* recitativum and the reason for its widespread use in the New Testament. Despite all this, however, the topic of *hoti* recitativum, in my opinion, still remains an area in need of more study. Given the different options which the New Testament writer has in reporting speech, when or how does he choose *hoti* recitativum over the other two forms of reported speech? How do they differ in use? Or, is the usage simply random? These are questions which can be answered only when the analysis is done from a larger discourse perspective. However, with a focus only on the lower level of discourse, many grammars have not been able to answer these important questions. In view of this, I will apply Leech and Short's "Speech, Writing, and Thought Presentation" (SW&TP) model to the study of *hoti* recitativum as a way to come to a more thorough understanding of this grammatical phenomenon, and in particular, its larger discourse functions.

9:15-9:45 **Mary R. D'Angelo** (University of Notre Dame)

Sexual and Imperial Politics in Mark

Recent study of the gospels has given increasing attention to their relation to Roman imperial politics, attempting to read the gospels as resistant to imperial rule. This essay will reconsider aspects

of the Gospel of Mark that have been seen as references to the Roman imperial rule. It will argue that some features of the gospel do indeed reflect resistance to the empire, but that resistance is accompanied, perhaps enabled by, moral apologetic that claims to meet and exceed the standards of Roman sexual mores: conformity in regard to sex and gender protected resistance to Roman blasphemies.

9:45-10:15 **James M. Scott** (Trinity Western University)

Hospitality in Mark's Gospel As a Clue to the Identity of the Markan Jesus

This paper seeks to show that the theme of hospitality which runs throughout Mark's Gospel provides an important clue to the identity of the Markan Jesus. To set the stage for this discussion, it is necessary first to gain an overview of the concepts of hospitality in both the Old Testament and early Judaism and the wider Greco-Roman world, as well as their complex interaction. Then, on the basis of several passages, we shall see how the hospitality theme plays out in Mark's Gospel, thereby shedding increasingly more light on the identity of Jesus for the intended reader.

10:15-10:30 Break

10:30-11:00 **Jennifer Zilm** (McMaster University)

Parallel Missions: Matthew 23: 13-15 and Mission in the Matthean Community

My paper will attempt to understand the community behind the Gospel of Matthew and with respect to its Jewish milieu and its sense of mission. It examines Matthew 23: 15 in light of the Great Commission (Matt. 28: 19) and conversion in Second Temple Judaism. It argues against the burgeoning scholarly consensus that the Jewish milieu in which early Christianity emerged was not missionary and attempts to locate the Gospel of Matthew in Galilee. Within the Matthean community there seems to have been an anti-missionary strain and in accommodating a pro-missionary stance, Matthew is reacting against the mission which is being carried out by Pharisaic Jews in Matthew's own community.

11:00-11:30 **Fred Tappenden** (University of Manchester)

Peter the First, Peter the Last: The Interplay of Past and Present in the Collective Memory of the Matthean Community

The image of Peter in Matthew's gospel is best described as paradoxical. While in some passages Peter finds a level of prominence that is un-matched in any known gospel tradition (cf., Matt 16:13-20), other passages seem to discredit and even embarrass the apostle (cf., Matt 16:21-26). While scholars have both noted and commented on these apparent inconsistencies, a convincing explanation has yet to be made for *why* Matthew presents Peter in this way. This paper will address this issue by drawing upon the categories of mnemonic stability and mnemonic frameworks as described by collective memory theorists. It will be argued that Matthew is simultaneously remembering Peter in relation to the previously stabilized Markan image, to Peter's perceived reputation within the Matthean community, and to the socio-religious / socio-ideological climate within which the Matthean community exists.

11:30-12:00 **Esther Kobel** (University of Basel)

Jesus on a Diet

Food and drink are regularly mentioned and consumed in the Gospel of John. It is interesting to note, however, that the Johannine Jesus himself never partakes, with the exception of the "sour wine" moments before his death (19:29). Although Jesus does not consume food and drink he is present on all occasions in which people share a meal, and indeed, it is almost always he who provides the food and drink that others enjoy. The dual role of Jesus as simultaneously offering and yet abstaining from physical nourishment will be explored against the background of the portrayal of food avoidance by hosting super-humans in scriptural literature.

8:45-12:00 (Hebb 12)

Special Session on the Dead Sea Scrolls / Les Textes de la Mer Morte

Chair / Président: **Cecilia Wassen** (Umeå University)

8:45-9:15 **Eileen Schuller** (McMaster University)

Revisiting the Hodayot

In this paper I will review the current state of research on the Hodayot (Thanksgiving Psalms) after sixty years. For most of these sixty years, this important collection of psalmic-type poems has been known from the cave 1 manuscript as published by Sukenik in 1954 and 1955. The publication of the six copies found in cave 4 in 1999 demonstrated that this was a much more varied and complex collection than previously assumed. The work of Hartmut Stegemann and Emile Puech in establishing the original order of the columns and fragments gives us now a much more complete picture of the shape and content of the cave 1 copy. I will try to articulate the advances that have been made in our understanding of this document now that all the material is available, the major issues that now need rethinking, and new areas for further study.

9:15-9:45 **Jeremy Penner** (McMaster University)

The Motivation for Daily Prayer at Qumran

Rabbinic literature commonly describes daily liturgical prayer as a replacement to temple sacrifice (b. Ber 26a-b). This same reasoning is often used to explain the practice of fixed daily prayer at Qumran, a community also without access to temple sacrifice. Two arguments are commonly given as evidence for this hypothesis: 1) Texts such as 1QS IX 5, 26, X 6 and CD XI 21 liken prayer to sacrifice, and 2) daily times of prayer are intentionally correlated with daily times of sacrifice. This paper offers a careful analysis of these two arguments for the purpose of reevaluating the question, “What was the motivation for the Qumran community to pray daily at fixed times?”

9:45-10:15 **Daniel Falk** (University of Oregon)

Ideology and Theology in the Qumran Prayers

In an important article on “Petitionary Prayer and the Religion of Qumran,” Eileen Schuller wrestled with the tension between deterministic theology at Qumran and the practice of petitionary prayer. Russell Arnold has argued more rigidly that the Qumran theology disallowed true petition. In this paper, I aim to explore further the relationship between theology and the language of prayer. As a heuristic analogue, I will compare the relationship between theology and prayer in a couple examples of more modern religious communities with deterministic theology.

10:15-10:30 Break

10:30-11:00 **Chad Stauber** (University of Toronto)

Pseudo-autonomous Determinism in the Community Rule

The purpose of this paper is to answer the following questions: In general, what does it mean to call a system of thought pre-determined or according to freewill? And, what is the root of the hard-line determinism present in the *Community Rule*? This paper proposes that in the *Community Rule* there exists a synthesis of pre-determinism and freewill (that I will call *pseudo-autonomous* determinism) which is firmly based in an ancient Jewish ethos, stemming back to at least to the Joseph narrative in Genesis (45:4-8). Generally, scholars have seen the Hebrew Scriptures as upholding the notion of freewill. While it must be conceded that the dual determinism in the *Community Rule* is unique in its formulation (that is of Two Spirits of Truth and Deceit), this paper demonstrates how the image of an all-determining God who also allows *apparent* freewill (thus, *pseudo-autonomous* determinism) – evident in the *Community Rule* – has its roots firmly in Genesis. Both of these texts come from very different milieus and the circumstances involved in their compositions vary greatly; yet, they are woven with a common thread. They all contain the ancient Jewish notion that human actions do not

matter in that they do not affect the macrocosm (that is God's ultimate plan), while humans can determine small events in the microcosm.

11:00-11:30 **Sarianna Metso** (University of Toronto)
Patterns of Community Organization in the Dead Sea Scrolls

The question of organizational structures of the communities behind the Damascus Document and the Community Rule has received renewed interest in recent scholarly discussions, but so far, little attention has been paid to the material outside of 1QS, CD, and the writings of Josephus. This paper investigates the material in the fragmentary rule manuscripts of 4Q265, 4Q477, 4Q275, 4Q279 and 5Q13. How do they relate to pictures painted by S and D? What kind of functions do the organizational terms serve in the texts, and to what extent do they reflect actual historical circumstances in the Essene movement? Many of the documents found at Qumran display redactional development, further complicating historical analysis. How can the small fragmentary manuscripts mentioned above contribute to this discussion?

11:30-12:00 Discussion

12:00-13:00 (Hebb 10)

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

13:00-14:30 (Hebb 10)

Special Session Organized by Students / Session spéciale organisée par les étudiants
Presiding: **Agnes Choi** (Student Liaison, CSBS Executive)

A Week in the Life of an Academic

Panelists: **Terence L. Donaldson** (Wycliffe College), **Philip Harland** (York University), **Marion Taylor** (Wycliffe College), **Michel Desjardins** (Wilfrid Laurier University)

Teaching is one of the most visible responsibilities of an academic. But what of the less visible responsibilities? And how does one manage them all? The panelists will discuss the less visible responsibilities of an academic including research/writing, administration, student supervision, service to the academic community, the management of these different roles, and the maintenance of work-life balance. There will be ample time for discussion, so bring your questions. See you there!

14:30-15:50 (Hennings 201)

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

Chair / Président: **Terence L. Donaldson** (Wycliffe College)

14:30-15:00 *Jeremias Prize*: **Andrew Pitts** (McMaster Divinity College)

Authoritative Citation in Greco-Roman Historiography and in Luke(-Acts)

15:00-15:10 Questions

15:10-15:40 *Founders Prize*: **Heather Macumber** (St. Michael's College)

Zechariah 1-8: A Prophecy in Transition

15:40-15:50 Questions

16:00-17:00 (Hennings 201)

CSBS Annual General Meeting / Assemblée annuelle de la SCÉB

Presiding / Présidence: **Glenn Taylor** (Wycliffe College)

17:15-18:15 (Hennings 201)

Presidential Address / Conférence du Président

Presiding / Présidence: **Terence L. Donaldson** (Wycliffe College)

Glenn Taylor (Wycliffe College)

“From Crude Mythology to Profound Theology: Proposed Solutions to Several Interpretive Cruxes in the Story of Jacob, Esau and the angel in Genesis 32

19:00-22:00 (University Golf Club)

CSBS Annual Dinner / Banquet annuel de la SCÉB

Monday June 2, 2008

8:45-12:00 (Hebb 10)

Patterns in Biblical Scholarship

Chair / Président: **Zeba Crook** (Carleton University)

8:45-9:15 **Todd Penner** (Austin College, Texas) and **Caroline Vander Stichele** (University of Amsterdam)

Gender and Biblical Scholarship

Rather than looking at gender formations in early Christian literature, in this paper we want to focus on how gender informs biblical scholarship itself. We will also address the issue of how the study of the past reflects present interests. This applies to the use of particular methods and subjects, but also to the way the guild itself is structured, as it creates a context for the production of knowledge and defines the parameters for scholarly research. Using a gender-critical approach to analyze these issues makes it possible to get a fuller assessment of the impact gender has on the way scholars read biblical texts and negotiate their place in the guild.

9:15-9:45 **Sophia Chen** (Wycliffe College)

Elizabeth Smith: An Erudite Bible Translator and Empathetic Interpreter

The image of Job's wife portrayed by the Christian traditions has been notoriously negative for centuries. She is often analogized as a second Eve, “the Devil's helpmeet” (Augustine) for enticing her husband to challenge God. Two centuries prior to the positive reading of Mrs. Job catalyzed by the feminist approach in the twentieth century, Elizabeth Smith (1776-1806) had endeavoured to interpret her in a redemptive way through her translation of the book of Job (finished in 1803, published in 1810). Smith acutely captured the two verses which adumbrate Mrs. Job's character (2:9; 17:17) and skillfully constructed a neutral, if not altogether positive, portrait of her. Smith's portrayal of Job's wife was a groundbreaking step en route to the optimistic readings achieved by the modern generation. This paper will examine how Smith recast the image of Mrs. Job and successfully redeemed her from the entirely negative stereotype imposed by the patriarchal prejudice of the Authorized translation (KJV), and also possibly, that of the author of the scriptural text.

9:45-10:15 **Fiona Black** (Mount Allison University)

The Bible in “Our Home and Native Land:: Exploring Margins and Migrations in Canadian Biblical Studies

Eventually intended as a contribution to a volume on global biblical studies (*The Future of the Biblical Past*), to be edited by Roland Boer for Semeia Studies, this paper explores the state of the discipline in Canada. Despite being a new world country, like many similar nations, Canada remains firmly grounded in its commonwealth identity and therefore its colonial roots. The paper investigates the interaction of the Bible and its critical study with the country's colonial history, its indigenous

cultures and its current self-identification as a secular nation (notwithstanding its reluctance to officially separate church and state). Of greater interest to the paper, however, will be the presence of the Bible in a country that describes itself proudly as composite and multi-cultural, and that, on a popular level at least, seems united largely by its fixation to differentiate itself from its neighbour to the South. If, as our government maintains, a good many Canadians are immigrants, or of immigrant extraction, the paper inquires as to the impact of national identity on the discipline when that identity seems impossible to pin down or elaborate. Indeed, what is *Canadian* about biblical studies in Canada? The latter is problematized, finally, by an exploration of what it might mean to do biblical studies under the auspices of my own immigrant or hybrid identity as a Caribbean-Canadian.

10:15-10:30 Break

10:30-11:00 **W. Derek Suderman** (Conrad Grebel College, Waterloo)

There and Back Again: Describing the Place of Form Criticism within “the Biblical Exegetical Method”

In the 20th century scholars differed substantially in their descriptions of both Form Criticism itself and its relationship to ‘the Biblical Exegetical Method.’ This paper will outline various portrayals of this relationship to demonstrate that, despite their differences, they all attempt to incorporate Form Criticism into a unified, overarching critical method. I will argue that this basic orientation prompted shifting descriptions that ultimately led full circle to incorporate the very elements Gunkel initially sought to sideline. A project that began as a critique of ‘Literary Criticism’ had, for some, returned to the literary fold once again.

11:00-11:30 **Gary Yamasaki** (Columbia Bible College)

Perspective Criticism: Unlocking the Point of “Point of View”

In the development of biblical narrative criticism, the exegetical significance of “point of view” has been missed, that is, a narrator’s establishing point of view in a particular character leading the audience to identify, and empathize, with that character, thus prompting the audience to approve of whatever the character says or does. Therefore, analyzing point of view represents a means of determining whether a narrator is reporting an event approvingly or not, in instances where the narrator does not provide explicit comment on the matter. Perspective criticism is an interpretive methodology I have developed for analyzing the workings of point of view in a biblical narrative.

11:30-12:00 **Bill Klassen** (Waterloo)

(Title TBA)

8:45-12:00 (Hebb 13)

New Testament World

Chair / Président: Colleen Shantz (St. Michael’s College)

8:45-9:15 **Jenn Cianca** (University of Toronto)

Religious Coexistence in the Roman House: Domestic Cult and Early Christian Meeting Places

The meeting places of the earliest Christian communities were inhabited houses. These house churches are often characterized either as sacred – a holy place sanctified by ritual – or neutral – a space housing the true church, its members. However, neither of these characterizations allows for the intrinsically religious nature of the ancient house itself. Roman houses, especially those of the wealthy, reflected not only their owners’ status and political affiliation, but also their religious piety. In this paper, I will discuss the relationship between the religious character of Roman aristocratic houses and the Christian communities which met within them in the first three centuries C.E. The material presence of Roman religion in the domestic sphere, including shrines to the lares and wall

paintings with polytheistic subjects, reveals that early Christians met in a space already suffused with religious rhetoric, and that this rhetoric informed the development of the community and its space.

9:15-9:45 **Richard Last** (McMaster University)

Galilean Synagogue Stories in the Synoptic Gospels

A major body of literary evidence on first-century Galilean synagogues is the synoptic gospels. But our three evangelists disagree with one another on points of synagogue leadership and membership, and Jesus' activities within the synagogue. Through the employment of textual criticism, I reveal these discrepancies and expose each author's biases – a task that has largely been neglected in relation to synoptic synagogue references. I also offer two principles for determining which synagogue stories are most historically accurate: (1) Synagogue stories that are least influenced by an evangelists' biases are probably most accurate; and (2) Synagogue episodes that are most harmonious with evidence external to the synoptic gospels are most historically reliable. If we can separate the evangelists' contrivances from their reports on first-century realities, then we will be prepared to properly supplement this body of literary evidence with other forms of data (i.e. archaeological, inscriptional, etc.) relevant to first-century Galilean synagogues.

9:45-10:15 **Agnes Choi** (Wycliffe College)

From the Ground Up: A Study of the Agrarian Economy of Lower Galilee

In spite of the recognition that the economy of Roman Galilee was agrarian, little attention has been given to the soil itself. A number of soil types are represented in Lower Galilee, each imposing its own limits on the types of agricultural products that could be produced in that region. Through a study of the geological features of Lower Galilee, this essay seeks to determine what agricultural products could be sustained in various regions. This will be correlated with what is known about the conditions necessary for various crops to flourish in order to assess the production aspect of Lower Galilee's economy.

10:15-10:30 Break

10:30-11:00 **David Hawkin** (Memorial University)

Rhetoric and Resistance: The New School and Gnostic *Entweltlichung*

There is now a growing number of scholars who are questioning Hans Jonas' description of Gnosticism found in his seminal work, *Gnosis und der Spaetantiker Geist*. Jonas argued that *Entweltlichung* was the essential feature of Gnosticism. Scholars of the so-called "New School" claim that such a characterization misunderstands the true spirit of Gnosticism and call for a serious reexamination of the assumptions behind Jonas' work. I will suggest, however, that it is the assumptions of the New School which need to be scrutinized as it is their work which is driven by unexamined ideological premises.

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

Who wrote the *Epistle of Polycarp*?

Apart from the last two chapters, the *Epistle of Polycarp* is a very late work by an unknown author who, unlike Polycarp himself, was unacquainted with Ignatius of Antioch. While the occasion for its composition is not clear, the author seeks to discredit some other understanding of Christianity, perhaps Valentinianism, and to promote the ideal of martyrdom. The author has no direct acquaintance with the Scriptures shared by Judaism and Christianity, but has at his disposal a fairly complete New Testament, which may have included *I Clement*.

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

"Common Judaism" and the "Parting of the Ways"

In *Judaism: Practice and Belief. 63 BCE – 66 CE*, E. P. Sanders argued that the ordinary people practiced a Common Judaism centered on Temple, synagogue and the home. They believed in and worshipped the God of Israel, accepted the Hebrew Bible as the revealed will of God, observed most

aspects of the Mosaic law, and identified themselves with the history and fate of the Jewish people. This paper will address one important issue raised by the idea of “Common Judaism,” namely, the degree to which Common Judaism was a factor in nascent Christianity and the process by which Christianity and Judaism developed as separate religious systems and communities.

8:45-12:00 (Hebb 12)

Special Session on the Dead Sea Scrolls / Les Textes de la Mer Morte

Chair / Président: **Wayne McReady** (University of Calgary)

8:45-9:15 **Eugene Ulrich** (University of Notre Dame)

The Developmental Growth of the Prophetic Books Documented at Qumran

The general pattern for the composition of virtually all the biblical books is one of developmental textual growth. That broad claim is the cumulative conclusion of an enormous library of international and interconfessional scholarship on the biblical books ever since the Enlightenment. The conclusion was hypothetical, however, based not on manuscript evidence but on literary analysis of clues within the texts. Now the more than 200 biblical manuscripts found at Qumran and neighboring sites provide manuscript documentation that can help verify the general hypothetical claims. This paper will examine several examples of secondary insertions into the MT or the biblical scrolls to illustrate the developmental growth of some of the prophetic books.

9:15-9:45 **Sonya K. Kostamo** (Trinity Western University)

The Delimitation of Isaiah in 1QIsa^b, the Leningrad Codex, and the Aleppo Codex: A Comparative Study

1QIsa^b is upheld by Emanuel Tov as a text that reflects a “proto-Masoretic” form of the book of Isaiah. This paper will explore the organizational relationship between 1QIsa^b, the Leningrad Codex, and the Aleppo Codex using an approach that focuses on the intentional division of the text into units by scribes. By applying delimitation criticism to these three texts in a comparative fashion, a better understanding is possible regarding the development of the text of Isaiah as well as possible early scribal interpretations.

9:45-10:15 **Peter W. Flint** (Trinity Western University)

Evidence for the bisectionality of 1QIsa-a and the earliest dividing point between First Isaiah and Second Isaiah

It is an intriguing fact that in the Great Isaiah Scroll (1QIsa-a) the Book of Isaiah is neatly divided into two parts, with chapters 1-33 written on cols. I-XXVII and chapters 34-66 beginning on a new skin and written on cols. XXVIII-LIV. Making use of the recently published Accordance software version of 1QIsa-a, this paper examines linguistic or statistical features supporting the division between Isa 1-33 and Isa 34-66, and whether these sections were written by the same scribe or different scribes. The paper also considers the ancient evidence for chapters 1-33 as constituting First Isaiah, and chapters 34-66 as constituting Second Isaiah.

10:15-10:30 Break

10:30-11:00 **Marie-France Dion** (Concordia University)

A New Comprehensive French Edition of the Qumran Texts : *La Bibliothèque de Qumrân*. A Report

In 2005, an international team of French scholars agreed to work on a project the aim of which was to produce a three volume French edition of the Qumran literature. The European team has now concluded the first part (Genesis) of volume I (Torah and related texts) of the project. The Canadian team is close to completing its contribution to the second volume (Neviim and related texts) and will begin its work on vol. III next Fall. This paper will offer an overview of the project and present samples of the work accomplished thus far, both by the European and Canadian scholars.

11:00-11:30 **Greg Doudna** (Columbia College)

A Different View of the Qumran Sectarian Texts

A subset of the Qumran texts allude to a cluster of sobriquet-bearing figures which have long been interpreted as reflecting 2nd century BCE phenomena. This paper argues that the cluster of Qumran “sectarian” texts with themes of destruction of a wicked regime in Jerusalem at the hands of the “Kittim”, with their sobriquet-bearing figures, instead reflect 1st century BCE contexts contemporary with their dates of composition; that the “Liar” of the Damascus Document is Antigonus Mattathias; the “head of the kings of Yavan” which carries out wrath upon the Liar’s regime is Mark Antony, head of the Roman empire in the east; and the Teacher of Righteousness is the aged, deposed, exiled, revered ex-high priest Hyrcanus II. The Qumran “sectarian” texts become the texts of partisans of Hyrcanus II, composed and copied in the time of Hyrcanus II, found in caves at a site formerly controlled by Hyrcanus II. After the death of Hyrcanus II the Qumran texts go silent, both in composition of new texts and probably also in production of scribal copies of texts and cave deposits as well, for unknown reasons but perhaps related to Herod’s takeover of the site and attempted extermination of the family and partisans of Hyrcanus II.

11:30-12:00 **Martin Abegg** (Trinity Western University)

The Time of Righteousness: A Time of War or a Time of Peace?

4QTime of Righteousness (4Q215a), began its modern life as a part of 4Q215 and was first mentioned in a 1957 publication of J.T. Milik as, the Testament of Naphtali. By 1996 Michael Stone had recognized that a portion of the Testament was actually an independent document and 4QTime of Righteousness was born. In its official publication, Stone's original assessment of the document as a "sectarian composition" had been modified. In DJD 36 Stone and Chazon conclude, “The initial impression of 4QTime of Righteousness is that it reads like a sectarian composition by the Qumran Community. ... Upon closer examination, however, it becomes harder to prove definitively a Qumranic origin ...” It would appear that the catalyst for this assessment was John Collins’ publication of *Apocalypticism in the Dead Sea Scrolls* (1997) in which he posits that the Qumran sectarian concept of the “end of days” did not “include the final salvation that is to follow the eschatological battle” (62). This paper will assess Collins’ premise as well as the otherwise clearly sectarian language and linguistic character of 4Q215a in an attempt to find “peace” between opposing approaches to the question of ultimate origin.

12:00-13:30 (ROOM TBA)

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

13:30-17:15 (Hebb 12)

Second Temple Judaism

Chair / Président: **Tony Michael** (York University)

13:30-14:00 **Andy Chi Kit Wong** (McMaster University)

Isaac, Jesus, and National Implications of the Aqedah in Early Judaism

Much scholarly effort has been devoted to finding parallels between Isaac in the Aqedah (Gen 22) and Jesus in New Testament Christology. A challenge is posed to such attempts, however, by the lack of evidence for the expiatory interpretation of the near-sacrifice of Isaac before the first century C.E. Instead of keep searching for earlier evidence for an expiatory reading of the Aqedah, I will demonstrate that Gen 22 is often retold in Jewish texts as a story of national significance. I will examine references and allusions to the Aqedah in Jubilees, 1 Maccabees, Judith, Sirach, 4Q225, *Liber antiquitatum biblicarum*, and 4 Maccabees. It is therefore worth considering whether the earliest Christians may have understood the near-sacrifice of Isaac in a similar manner, likening Jesus to Isaac in order to stress the national implications of his lifestory.

14:00-14:30 **Dirk Buchner** (Trinity Western University)

The Usage of a Cultic Term in the Septuagint at its point of production and in its Reception History

The lexeme *hamartia* occurs frequently in the Septuagint in what appears to be metonymy until one brings to bear the fact that the Hebrew text exerts the force of its unusual usage. In this paper I will first look at the noun in Greek literature and papyri contemporaneous with- and predating the OG. Secondly I will look at how this word functions in context in Ex and Lev from the interlinear perspective and how its rendition in the New English Translation of the Septuagint required a shift away from traditional lexicographic theory. Thirdly I will treat the matter of the reception of this term in Maccabees, Philo and the New Testament and ask some questions about the transition a word undergoes from translationese into accepted usage.

14:30-15:00 **Matthew Thiessen** (Duke University)

Circumscribing Boundaries: Circumcision in Jubilees

It has recently been argued that the term *Ioudaioi*, which originally referred to an *ethnos*, was transformed into a reference to an ethno-religion during the second century BCE. As a result of this redefinition, the boundaries separating Jew from non-Jew became significantly more porous, thus allowing outsiders to become insiders. The purpose of this paper is to situate the book of *Jubilees* within this context. It will be argued that *Jubilees*, in response to this development, envisions only eighth-day circumcision as covenantal circumcision. This emphasis on the proper timing of circumcision functions to establish a boundary between Jew and non-Jew that is essentially impermeable.

15:00-15:15 Break

15:15-15:45 **Tim Langille** (University of Toronto)

The Limits of Categories: Revelation and Eschatology in Wisdom and Apocalyptic Literature

The boundaries between what scholars regard as wisdom and apocalyptic literature dissolve with a family resemblance model. It may be argued that 1 Enoch is genetically related to wisdom discourses. This paper considers the possibility that revealed wisdom and eschatology are family resemblance traits shared by wisdom discourses such as 4Q Instruction and the Wisdom of Solomon and so-called apocalyptic discourses such as 1 Enoch. More specifically, this paper raises questions about scholarly constructions of genre and how shared traits like revelation and eschatology further blur the boundaries between these constructions of genre. Discourses such as 4Q Instruction, the Wisdom of Solomon, and 1 Enoch lie in a realm beyond the narrow constraints of artificially constructed boundaries and definitions.

15:45-16:15 **Robert J. V. Hiebert** and **Nathaniel N. Dykstra** (Trinity Western University)

Old Wine in New Wineskins: Reconstructing the Greek Text of IV Maccabees in the Age of the Computer

Foundational to all literary research is the establishment of the text that is to be the object of scholarly attention. Throughout much of the history of the discipline of textual criticism, the detailed work of preparing a critical edition has been done without the aid of electronic technology. The advent of the computer has made it possible for scholars to manage certain tasks associated with the organization and analysis of manuscript evidence more easily. This paper will focus on some of the ways that such technology is being employed to facilitate the task of establishing the textual history of the Old Greek version of IV Maccabees

16:15-16:45 **Ted M. Erho** (Trinity Western University)

From Prophecy to Apocalyptic: The Motif of the Eschatological Final Battle

The study of the Gog-Magog pericope in Ezekiel 38-39 and its development in Christian, rabbinic, and Islamic writings has largely been tied to the names/identification of the antagonists while their actions are largely overlooked. However, it is within this passage that the initial glimmerings of a central motif in later Palestinian apocalypses are evidenced, providing a specific formula for the unfolding of the eschatological final battle as found in 1QM, Revelation 20, and 1 Enoch 56. In the final case, this casts doubt upon the use of the text as a potential backdrop for the historical-allusional dating of the tractate.

13:30-16:30 (Hebb 10)

Concepts of Ancient Jewish Discourse: Continuity and Transformation (6th c. BCE-3rd c. CE) (Theme: Concept/s of Prophecy)

Chair / Président: **Hindy Najman** (University of Toronto)

13:30-14:00 **Ehud Ben Zvi** (University of Alberta)

Prophets and Prophecy in the Dtr. History, Chronicles and the Prophetic Books

This paper will consider how the concepts of prophecy and prophets were construed in these three corpora, and point at elements of multiplicity, continuity and discontinuity in main constructions of these concepts within and among these corpora.

14:00-14:30 **C.J. Patrick Davis** (Trinity Western)

Prophet, priest, or someone in between? Perceptions of Jeremiah in Second Temple Judaism

In 1986, John Barton published *Oracles of God: Perceptions of Prophecy in Second Temple Judaism*.¹ In this work, he considered how prophetic texts in ancient Israel were read according to four methods or “modes”: 1) halakhic, 2) eschatological, 3) as divine history, and 4) as theology. In the following paper, I should like to examine how the prophet Jeremiah was understood by his readers in a similar fashion. My purpose in this is not to do what Barton has done—although, Barton’s work will serve loosely as a framework for parts of my discussion—but to trace the development of Jeremiah’s character throughout Second Temple Judaism as either an idealized prophet, or a “cultic conservator,” or both. My study shall comprise of two parts: in the first, I shall survey several specific instances from a selection of texts dating from the mid to late Second Temple period, in an effort to correctly identify which motifs from Jeremiah’s character have received special emphasis. This survey will include, but is not limited to pericopes from Chronicles, Daniel, Ben Sira, Qumran, 2 Maccabees, and Pseudo-Philo. In the second section, I shall briefly discuss the various roles for the prophet’s persona from the surveyed literature, and how he functions as either an idealized prophet or a cultic conservator. In the course of this, I hope to provide some clarification or perhaps to open some avenues for further discussion on how perceptions of prophets—Jeremiah specifically, but even prophets and prophecy more generally—developed and changed during this critical and formative period in Judaism.

14:30-15:00 **Gerbern S. Oegema** (McGill University)

From Prophecy to Apocalypticism in Second-Temple Judaism

This paper investigates the various hypotheses since the nineteenth century about the origins of apocalypticism and the transition from prophecy to apocalypticism during the Second Temple period. According to the histories of research of J. M. Schmidt und J. J. Collins the academic study of apocalypticism found its origin in the investigations of the Book of Daniel and the Revelation of John and reached its first culmination in the concise overviews of Friedrich Lücke, Eduard Reuss and Adolf Hilgenfeld. It developed further into the historical and history of literature as well as in the religion- and tradition-historical approaches or models of explanations of the twentieth century (Rainer Albertz; John J. Collins; Stephen L. Cook; Paul D. Hanson; Christopher Rowland). However, some of the early and academically often inaccurate overviews can still be of importance today, if they are adapted and incorporated with newer discoveries and methodological innovations from the Dead Sea Scrolls to post-colonial theories. This paper wants to define the status questionis and evaluate the newest models of explanation.

15:00-15:15 Break

15:15-15:45 **Annette Yoshiko Reed** (University of Pennsylvania)

Pseudepigraphy and/as Prophecy: Continuity and Transformation in the Production, Collection, and Reception of Enochic Literature

This paper will consider patterns of continuity and change in the conceptualization of prophecy in early Judaism by focusing on the early Enochic books collected in 1 Enoch. I will explore the redeployment of models from biblical prophecy and the association of revelation and writing in these Second Temple Jewish books as well as considering what their reception-history may tell us about changing perceptions of prophecy, pseudepigraphy, and the mechanics of revelation in Rabbinic Judaism and early Christianity.

15:45-16:15 **Hindy Najman** (University of Toronto)

Conceptions of the Revelatory in Ancient Judaism: Reconsiderations of 4 Ezra

Despite repeatedly claims to the cessation of Prophecy in ancient Judaism, revelation persisted in a variety of ways. Nevertheless, claims that “prophecy ceased” capture something true about ancient Judaism. Namely, there is revelation in Second Temple Judaism, but it is a revelation that needs to re-experience the loss of destruction (be it the memory of the first destruction, the experience of the second, etc.). I will discuss 4 Ezra and other angelic liturgical texts that continue to be used, translated and interpreted.

16:15-16:45 General Discussion of Papers

13:30-16:30 (Hebb 13)

Travel Seminar ~ Session 1: Religious Practitioners on the Road: Concepts and Practice

Chair / Président: **Phil Harland** (York University)

13:30-14:00 **Leif Vaage** (Emmanuel College, University of Toronto)

Moving Targets: Itinerancy, Q, and Early Christian History

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

Gerd Theissen’s 1973 proposal of “itinerant radicals” as purveyors of the earliest Jesus traditions has not proven persuasive over time and not without good reason. Most recently, William Arnal has tried in his book *Jesus and the Village Scribes: Galilean Conflicts and the Setting in Q* to demonstrate everything that is indefensible and/or anachronistic about such an understanding. In so doing, however, a baby of an insight, or a fledgling expansion of the sociological imaginaire within which Christian origins are described, has been thrown out with all the scholarly bathwater. After reviewing the various stages in the debate about “itinerancy” and Q, I shall attempt to explain why such a category as “itinerancy” (or: migrant; or: indigent) in the lexicon of ancient “travel” is both necessary and fruitful for historical narratives of earliest Christianity and the ancient Mediterranean world.

14:00-14:30 **Jason Lamoreaux** (Brite University)

Travel and Transformation: Saul on the Road to Damascus

Respondent: **Richard Ascough** (Queen’s Theological College)

In Acts 9, Saul moves away from the center of Judean religious life in Jerusalem. This travel scene in Acts separates Saul from his normal and habitual modes of life and provides a venue through which the author of Acts can depict Saul’s liminal state and aggregation into his new core group. Within the context of collectivist cultures, moving from one group to another, or changing identities, is an arduous and sometimes violent task. In this study, I will use Ritual Studies and the concept of Liminality in order to analyze Saul’s interrupted journey to the edges of the Promised Land. This

travel narrative places Saul within an arena primed for a theophany not unlike those found in other ancient narratives. Therefore, some comparative narratives will be brought into the discussion in order to highlight the marginal nature that travel can bring upon a person in the wilderness.

14:30-14:45 Discussion

14:45-15:00 Break

15:00-15:30 **Dina Teitelbaum** (University of Ottawa)

On the Road Again: Travels of the Rabbis

Respondent: Steven Muir (Concordia University College of Alberta)

This paper deals with a specific group of Jewish travellers – rabbis – in Late Antiquity. Their own literature as well as archaeology reveals a significant amount of regional and cross-regional journeying or migration. Rabbis set out on voyages by land or by sea for any number of reasons: missions on behalf of the community, responses to invitations, or the search for a better livelihood. But for the most part, these scholars relocated for personal advancement in areas of religious education or for the dissemination of certain teachings to other Jewish communities. There was a steady coming and going between Palestine and Babylonia – both centers of Torah learning. Thus, rabbis were frequently on the road, be it for a short day trip or for an extensive journey that took weeks to reach its destination. Of interest are the rabbis' perceptions of travel. It appears that travel was seen for the most part in a negative light because of its association with loss of income, of fame or of procreation, because of the perils posed by bandits, wild animals, and the elements. Unsurprisingly, rabbis prepared for the reality of travel; they took precautions on two levels: one, by proscribing specific modes of travel; and two, by asking for divine protection. The latter took the shape of a fixed prayer to be recited at the onset of a journey. Likewise, at the conclusion of a dangerous voyage, they recited a special blessing in public. Travel in antiquity thus had its impact on religious practice.

15:30-16:00 **Catherine Sider-Hamilton** (University of Toronto)

Egeria the Pilgrim: Pilgrimage as Sacred Time and Place

Respondent: Alicia Batten (Pacific Lutheran University)

In the late 4th century C.E. Egeria records, in the form of a letter to her “dear sisters” on the other side of the sea, her travels through the Holy Land. Her letter is striking for what it reveals about the religious construction of reality “on the road”. There is in Egeria’s account a curious telescoping of time and place, of the living pilgrim and the ancient saints, so that her own journey merges with the journeys of Moses and the Israelites, and Paul’s words become her words. This paper suggests that a scriptural memory shapes Egeria’s present experience and at the same time, the realia of Egeria’s journey find a place in the Scriptural story: the boundary (assumed by post-critical readings of Scripture) between history and sacred story dissolves. In the journeys of Egeria, Scripture itself is “on the road”.

16:00-16:30 Discussion

19:30-21:00 (Woodward/IRC 2)

Craigie Lecture / La Conférence Craigie

Daniel Boyarin (University of California, Berkeley)

Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity

21:00-23:00 (Woodward/IRC Lobby)

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

Tuesday June 3, 2008

8:45-12:00 *Concepts of Ancient Jewish Discourse: Continuity and Transformation (6th c. BCE-3rd c. CE)* (Hebb 10)

Chair / Président: **Ehud Ben Zvi** (University of Alberta)

8:45-9:15 **David Miller** (Briercrest College)

Josephus and the προφήται: Exploring the Non-Use of a Label

Josephus's general reluctance to employ the label, προφήτης, when he speaks positively of contemporary inspired figures has often been cited as evidence for the cessation of prophecy. Others scholars, who note Josephus's self-characterization as a prophetic figure, suggest that his diction was influenced by a certain "nostalgia for the past," that he believed prophecy continued even though the label had fallen out of use, or that the "wise would understand" he was a prophet even though he never employed the term with reference to himself. In this paper, I will assess how these and other explanations account for Josephus's willingness to use words of the προφητ- root in reference to the biblical prophets and John Hyrcanus, but not to other later inspired figures. I will then attempt to move the discussion about Josephus's use of the label forward by considering the relationship between his larger narrative interest in the Jewish *politeia* and his portrayal of prophets.

9:15-9:45 **Zuleika Rodgers** (Trinity College, Dublin)

Mediating Divine Will: Priests in the Writings of Josephus

Compositional criticism has challenged traditional assumptions about Josephus' historical method and has refocused our attention on his Roman context. This paper seeks to examine what (and if) this new approach can reveal about prophecy in the writings of Josephus

9:45-10:15 Discussion (30 minutes)

10:15-10:30 Break

10:30-11:00 **Edith M. Humphrey** (Pittsburgh Theological Seminary)

Doxological Entrance and the NT Prophet

Frequently Hebrew worship has been starkly contrasted with the Christian tradition by playing off the physical and the "spiritual," the corporate and the individual, the external and the internal. These dichotomies neglect a significant point of continuity between the Hebrew Bible and the New Testament, that is, the motif of worship as "entry into" a cosmic and heavenly action. Exhortations in the Hebrew Bible to worship at God's footstool, at the holy mountain, at the threshold of the gate and in the courts of the LORD are matched by such NT passages as Hebrews 12:18-28, which prefaces its words concerning "acceptable worship" by portraying the faithful assembly gathered *coram Deo*. Rather than a celebration of internal piety and individualism, we observe in several NT documents an awareness of worship as providing access to something beyond the context of local group. Components of worship and identity may be pictured along a horizontal axis (past and future time), and along a vertical axis (the unseen exertion of "principalities and powers" and the interplay between these and human worshippers). This paper will probe the significance of "entrance" as visual symbol, theological insight and rhetorical invitation in 1 Corinthians, Hebrews and Revelation, with particular reference to the stance of the prophet amidst the community and in the presence of God.

11:00-11:30 **John Marshall** (University of Toronto)

Social Revelation in Jewish and Christian Antiquity

The attention to surveying, describing, and defining an apocalyptic literary genre has not been matched by a focus on non-literary experiences of and discourses on revelatory experience and non-empirical knowledge in Jewish and Christian antiquity. This paper undertakes an initial survey of

evidence for claims of revealed knowledge in non-literary contexts and attempts to set the usage of revealed knowledge in relation to the apocalyptic literary genre. As such, it probes the concept of an “apocalyptic worldview.”

11:30-12:00 General Discussion (30 minutes)

9:00-12:00 (Hebb 13)

Travel Seminar ~ Session 2: Concepts of Death and the Underworld in Relation to Ancient Travel

Chair / Président: **Steven Muir** (Concordia University College of Alberta)

9:00-9:30 **Ellen Bradshaw Aitken** (McGill University)

To Encounter a Hero: Localization and Travel in Hellenistic Hero Cults

Veneration of heroes in antiquity was predominantly localized, connected with the physical location of the hero's tomb. The ongoing effectiveness of a hero, accessible through cult, began from the tomb with benefits for the immediate locale, including the surrounding city or region. This paper examines the literary evidence for travel to hero sanctuaries, particularly among Second Sophistic authors. It explores the traveler's practices of encounter with the hero at the *hērōon*, including the acquisition of special knowledge. Attentive to early Christian ritual practices, the paper outlines a set of research questions for the study of travel and localization of cult.

9:30-10:00 **Kyle Griffith** (California State University San Marcos)

Narratives of the Afterlife in Tombs of Roman Libya

The painted tomb-chamber at Jansour is part of a previously undocumented *hypogeum* or series of subterranean chambers dating to the Roman period. The chamber remains mostly intact and extraordinarily well preserved; a mixture of both identifiable and enigmatic paintings remain *in situ* and in vibrant color, revealing the original compositional scheme almost entirely. In the Jansour chamber curious themes of the Underworld, ritual and sacred space, strongly suggest variations on cultural and religious assimilations; very likely selected from the larger religious environment. While there are many familiar elements of tomb decoration and architecture, there are no close comparables to the Jansour tomb and no clear indication of a specific cult's attributes. The theme is death but the chamber does not present the atmosphere of a quiet resting place; the scenes illustrated are not those of a blissful afterlife as initiates of mystery rites would have expected. Certainly the message is mixed but the overriding theme appears to be overcoming death – at least temporarily. This idea is reinforced throughout the chamber in terms of human and religious assistance, mythological iconography, the architectural design, and the portal to the chamber itself. Highly theatrical and dynamic, the space and decoration indicate active viewer participation as part of the intended composition, all of which begs the question: was this chamber more than a tomb?

10:00-10:15 Break

10:15-10:45 **Karljürgen Feuerherm** (Wilfrid Laurier University)

Mesopotamian Reflections on Immortality

The Mesopotamian worldview was, depending on one's standpoint, either realistic or else pessimistic. Life was harsh, the environment (that is, the gods) unpredictable, and its end identical, regardless of earlier good fortune. As with most other cultures, Mesopotamians engaged in philosophical speculation concerning the possibility of immortality. This paper proposes to examine their conclusions in light of two mythological journeys which bear upon this issue: Gilgamesh' earthly (?) journey to Uta-napishtim, and Adapa's heavenly journey to the court of Anu.

10:45-11:00 Respondent to all papers: **John Marshall** (University of Toronto)

11:00-11:30 Discussion

8:45-12:00 (Hebb 12)

Hebrew Bible/Old Testament / Bible Hébraïque/Ancien Testament II

Chair / Président: **David A. Bergen** (University of Calgary)

8:45-9:15 **Dmitri Slivniak** (Toronto)

Ruth and Abraham: Paradoxes of the Israelite Identity

The well-known intertextual meeting between Ruth 2:11 and Gen 12:1 creates a parallel between Ruth, a strange woman belonging at the beginning of the story to the marginal elements of the Israelite society, and Abraham – its founding father. It reflects the general tendency of the Hebrew Bible to use the marginal/hierarchically inferior elements of the Israelite society as identity models of the latter. According to the Bible, Israelites practiced slavery, but saw themselves as (descendants of) slaves (Deut 5:15; 12:16; 15:15; 24:18; 24:22). They tended towards cultural isolationism, but identified with strangers (Exod 23:9; Deut 23:8). Finally, the Israelite society was a patriarchy, but viewed itself as a “collective woman”.

9:15-9:45 **Lissa Wray Beal** (Providence Theological Seminary)

Chiasms and Clever Words: Justifying the Executions of Joab and Shimei in 1 Kings 2

The composite nature of 1 Kings 2 has long been recognized, including the disjunction between David’s charge to Solomon, and Solomon’s subsequent actions. This paper explores the means by which the narrative connects the charge and the execution of Joab and Shimei, and explores the justifications presented for Solomon’s actions. While the narrative does give definitive reasons for Solomon’s actions, it allows a blend of justifications to stand: dynastic protection, avoidance of bloodguilt, personal vengeance, and *realpolitik*. These varying justifications often stand in tension with one another, serving the ideology of the narrative and, ultimately, the ideology of the larger Solomonic narrative.

9:45-10:15 **John L. McLaughlin** (St. Michael’s College)

Is Amos (Still) Among the Wise?

Over the years various scholars (e.g., Terrien, 1962; Crenshaw, 1967; Morgan, 1981) have pointed to literary forms, specific vocabulary and certain motifs in the book of Amos as indicative of wisdom influence, with Wolff (1973, 1977) going so far as to identify Amos as a village elder and representative of “clan wisdom.” In a brief 1995 essay, Soggin argued against wisdom influence in Amos, but apart from two minor exceptions, he limited his discussion to Terrien’s article and did not even consider all of Terrien’s arguments. This paper will supplement Soggin by presenting further support for the points he did address and considering those from Terrien and others that he overlooked, with a view to demonstrating comprehensively that none of the arguments for wisdom influence in Amos stand up to careful scrutiny.

10:15-10:30 Break

10:30-11:00 **John D. Barry** (Trinity Western University)

The Resurrected Servant in Isaiah 53:10-12: A Prophetic Concept of Restoration

The Servant, in the book of Isaiah (Isa), is one of the most intriguing figures in the prophetic Scriptures. Many people have stood in awe of the book’s prophecy, either because of its virtual theological un-precedence in ancient literature, or because of its seemingly correlation with Jesus of Nazareth. It is truly profound to think that an ancient writer viewed one person’s suffering as a means for the iniquities of many to be lifted from them (Isa 53:12). The so-called “Servant Songs” have been examined in detail by many scholars, but there has been little, if any, examination pertaining to the concept of resurrection in Isa 53:10-11. Is it possible that resurrection is the means by which the

Servant accomplishes the lifting of the iniquities of many? It will be argued that the expressions “he will see his offspring” and “he will prolong days” in Isa 53:10, suggest that the author of this passage believed the Servant would be resurrected after having suffered unto death, in order to restore God’s people. Isa’s prophecy is a paradigmatic shift from the attempts of the other prophets, in that it depicts one man successfully lifting the iniquities of a group of people through his suffering. All the other prophetic attempts to lift iniquities, or bring restoration, were thwarted or unsuccessful (e.g., Ezek 4:4-8; Jer 7:16). Amazingly Isa’s Servant evokes a concept of grace, that is not present in the lex taliones based thinking of some of the other prophets (e.g., Ezek 9:8-10; 13:15; 22:28-30). The restoration of the Servant is not dependent upon the people’s repentance; instead it is independent of it. It is precisely this independence that completes the thematic idea of restoration that is present throughout the book of Isa.

11:00-11:30 **Ellen White**, St. Michael’s College
The Parallel Features of David and Omri and their Implications for the Deuteronomistic History

Archaeological discoveries have shown that Omri was a significant figure in the life of Ancient Israel. In fact, he has given his name to the Northern kingdom in the same way that David has the south. Yet, the author of Kings only dedicates eight verses to this influential figure. This paper explores the relationship between David and Omri and argues that the text of 1 Kings 16:21-29 is purely formulaic. Similarities between David and Omri have long been noticed, but the significance of these parallels has been overlooked. Even more important is that all the Omride material is paralleled in the Davidic narrative. This suggests that the author made use of a capital-making formula in his composition of the Omride narrative in the Book of Kings. This by nature has ramifications for the historiography and compositional history of the Deuteronomistic History.

13:00-16:15 (Hebb 10)

New Testament: Paul and Revelation

Chair / Président: TBA

13:00-13:30 **Colleen Shantz** (University of St. Michael’s College)
Corinth and the “Invention” of Christianity

Recently, the model of “modes of religiosity” developed by Harvey Whitehouse has received interdisciplinary attention from scholars who are testing its explanatory power. Whitehouse has proposed that societies express and propagate religious impulses in one of two modes (dubbed “imagistic” and “doctrinal”). The modes differentiate patterns in the nature of the ritual action, the means of transmission of religious ideas, and the form of social organization. This paper examines the signs of both the imagistic and the doctrinal mode in Paul’s interventions in his correspondence with the Corinthians. In light of Whitehouse’s model, if Paul did not invent Christianity, he may have given it forms that allowed it to persevere.

13:30-14:00 **Lee A. Johnson** (Methodist Theological School in Ohio)
The Oral Performance of Paul’s Letters at Corinth: Envoys, Instructions, and Power in Absentia

Paul ignored the classical rhetorical rules that maintained that one would only resort to letters when a personal visit was not possible, assuming that letters were a weak substitute for a personal visit. This paper will explore the ways in which Paul gained an advantage by use of envoys to perform his letters at Corinth. Performance methodology, often applied to the gospels, will be explored particularly to Paul’s “letter of tears,” with attention to the role of the envoys, the social issues of the Corinthians, and Paul’s plan to bolster his authority in absentia.

14:00-14:30 **Harry O. Maier** (Vancouver School of Theology)

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility: Ephesians, Concord, and Imperial Iconography under the Flavians

This paper seeks an imperial reading of Ephesians by relating its vocabulary and imagery to ancient civic ideals of concord and the repertoire of Flavian iconography dedicated to themes of civic unity, reconciliation, and the pacification of enemies. As such the essay seeks to turn attention away from more traditional accounts of the letter as a kind of primer to Paul's theology or a spiritualizing homily. Rather, the paper will show the degree to which Ephesians develops the rhetorical topos "Concerning Concord" in the wake of the Jewish War, and expresses a Flavian political discourse of assimilation toward late first century "Judaism." The degree to which Ephesians draws on commonplaces dedicated to the theme of civic harmony reveals its imperial location in an imperial setting celebrating renewed peace after war in Rome and abroad in Palestine. The Flavian period is remarkable iconographically for its wedding of themes of war and peace, civil and foreign victory, social reform, hereditary rule, and domestic peace - all of them motifs carefully woven together in the Letter to the Ephesians. The paper reads Ephesians in the shadow of imperial monuments, especially the triumphal architecture of Titus and Vespasian, in order to bring Ephesians out of a realm of theological abstraction to the coinage, armory, stone, pavement, and political celebration of the second half of the first century.

14:30-14:45 Break

14:45-15:15 **Margaret MacDonald** (St. Francis Xavier University) and **Leif Vaage** (Emmanuel College)

Paul, Asceticism and Children

Although Paul makes extensive use of sibling and parent/child terminology in his letters, he makes virtually no reference to concrete children in his communities (the sole exception in the undisputed letters is 1 Cor 7:14). With a focus on 1 Corinthians 7, the paper will discuss the implications of this virtual absence especially in relation to Paul's asceticism and that of (some of) the Corinthians. In recent years this text has been of particular interest to feminist interpreters seeking to analyze Paul's constructions of gender, but also for what it reveals about the life of ascetical women, as virgin daughters, divorcées, and widows. The same text is important for assessments of the construction of social authority in the Pauline tradition. Informed by new work on families and asceticism in the Greco-Roman world and early Christian communities, the paper will explore how a reading of 1 Corinthians 7 may change when children and childhood are brought to the centre of the discussion.

15:15-15:45 **Jean-Sébastien Viard** (Université de Montréal)

Soteriology in Rm 6,9-10 and the Reasons for Rm 6,15-23

Using an analogy with Christ's tragic destiny, Rm 6,1-14 depicts the Christian condition as a "death to sin". This statement is especially grounded on v. 9, dealing with Christ's resurrected state, and its logical consequence for the Christians in v. 10. But what has seemingly gone unnoticed so far is the double soteriology that takes place in those two verses, the first being ontologically grounded, whereas the second has an obvious moral bias. I believe that these two opposing "logics" need be studied on the background of other discursive and structural discrepancies in order to understand the reasons that could be behind the writing of the following section, Rm 6,15-23.

15:45-16:15 **William Morrow** (Queen's Theological College)

The Jewish Background to Rev 6:9-11

In this paper, I propose to explore the Jewish background to the prayer of the martyrs in Rev 6:9-11. Points of connection include *1 En.* 47:4; *2 Esd* 4:35 and informal laments over the destruction the Second Temple (e.g., *1 Macc* 3:50-53). The paper will explore the possibility that Jewish rhetoric lamenting the destruction of the Temple and related oppressions has been adapted by the writer of Rev 6:9-11 to portray a lament over the persecution of the community. Later Jewish laments also equate the destruction of a pious community with the desolation of the temple.

13:00-16:45 (Hebb 12)

Exegesis

Chair / Président: **Dietmar Neufeld** (University of British Columbia)

13:00-13:30 **Christopher Lortie** (McMaster Divinity College)

These are the Days of the Prophets

The scholarly conversation concerning Ezra-Nehemiah has largely been focussed on diachronic methods. Tamara Eskenazi was the first to consider Ezra-Nehemiah synchronically. Her work was an exceptional as well as essential step forward. However, her focus on the unity of Ezra and Nehemiah causes her to overlook the plot structure of Ezra 1–6. In this study a plot structure is outlined for Ezra 1–6 based upon the *עלה* imperative and the *בנה* imperative which are given by Cyrus in Ezra 1:2–4. The Judean people are able to accomplish the *עלה* imperative without conflict, but the *בנה* imperative is not completed so easily as the temple rebuilding project reaches a standstill in Ezra 4:24. The prophets Haggai and Zechariah then intervene and become the catalyst for the resolution of the narrative (5:1, 6:14). This study highlights the narrative role of the prophets in Ezra 1–6.

13:30-14:00 **Lyle Eslinger** (University of Calgary)

Three perspectives on a prophetic motif: synchrony, diachrony, hyperchrony

The paper examines a prophetic motif: the significance of selfish individual behaviour for collective well-being. The topic is approached from three scholarly perspectives: two, synchrony and diachrony, are established within the discipline; the third, hyperchrony, is little practiced. Hyperchrony's broad historical canvas reaches from the present to the beginning of time, dwarfing the causal-temporal scope of the other two. Creative attention to overlaps between the three reveals some common ground for synergy within the consilient framework of an evolutionary approach. Finally, the linkage with the historical sciences offers some hope of nudging biblical studies from its peripheral orbit among the curiosity-based satellites toward the centre of whatever pragmatic contribution humanistic scholarship holds for the problems and concerns of contemporary human existence.

14:00-14:30 **Gabriel Alalade** (Queen's Theological College)

David: Rise of a Gangster

The apparent tension in David's image as both a man after God's heart and a violent man can be resolved by looking at the character of David as a gangster. While the social location of the contemporary gangster differs from David's, similar imageries and personal traits can be seen between the two. And with recent studies on gangs and gangster culture, new light can be shed on the study/reading of David. In every oppressed culture, there is a tendency to create or recreate a messianic model for dealing with economic hardship in their society. As such I will explore the rise of David in Israel's imagination and recorded texts, as a gangster.

14:30-14:45 Break

14:45-15:15 **Zeba Crook** (Carleton University)

The Great Betrayer: Using Fiction to Solve the Judas Problem

Poor Judas: so misunderstood, so maligned! The recently "discovered" Gospel of Judas illustrates that the desire to understand the actions of Judas Iscariot through fictional writing is very old indeed. In this paper, I shall analyze how the character of Judas is presented and how his actions are explained. I shall do this in reference to several accounts of modern fiction: Sholem Asch, *The Nazarene* (1939), Anthony Burgess, *Man of Nazareth* (1979), Gerd Theissen, *The Shadow of the Galilean* (1987), Jose Saramago, *The Gospel According to Jesus Christ* (1994), Norman Mailer, *The Gospel According to the Son* (1997), Nino Ricci, *Testament* (2002), and Walter Wangerin Jr., *Jesus: A Novel* (2005).

15:15-15:45 **Erin Runions** (Pomona College)

Empire's Allure: Babylon, Conservative Discourse, and the State of Exception

This paper is part of a larger project that examines the varying uses of Babylon in contemporary U.S. culture, in order to think about how the Bible and processes of biblical interpretation might habituate people to the tensions of empire, and to the state of exception (Giorgio Agamben's term for a state of emergency in which democratic law is contravened to save democracy). I am interested in the tensions between love and hatred of empire that appear in citations of Babylon, as well as attendant tensions between visions of social collectivity and the right to independent action (including the right to disregard law). Here I will examine how two radically different conservative groups in the U.S.—neoconservatives and theonomists—refer to Babylon in formulating approaches to governance. I use the work of arch-conservative Carl Schmitt to illuminate the affinities between these groups and to suggest what these references to Babylon might tell us about how the current U.S. state of exception operates.

15:45-16:15 **Marion Taylor** (Wycliffe College)

Reading the Story of Jephthah's Daughter with the Dead

John Thompson's recent book, *Reading the Bible with the Dead*, suggests that we can learn things from the history of exegesis that we can't learn for exegesis alone. In this paper, I am going to show that "dead" women's exegesis of the story of Jephthah's daughter (Judges 11) raises important issues that exegesis alone does not. I am also going to suggest that nineteenth-century women's wrestlings with the silences and ambiguities of this text of terror help us to face its moral and ethical challenges.

16:15-16:45 **Ian Scott** (Tyndale Seminary)

Telling the Truth: אמת, ἀλήθεια, and Lexicographic Method

Two of the most significant words in biblical vocabulary are the Hebrew אמת and the Greek ἀλήθεια, generally regarded as the "words for truth" in each language. Yet there are persistent problems with the way in which both words are handled in lexica and theological dictionaries. On the one hand, quite distinct semantic fields like "trustworthiness" and "correspondence" are often treated as if they were equivalent. On the other hand, comparatively recent notions of correspondence with reality are retrojected anachronistically into ancient Israelite and Jewish language. I would suggest that the root of these lexicographic problems is the persistence, in practice, of a "one translational equivalent" approach. This ignores contemporary lexical semantics and continues to mask the real differences between the senses of אמת and ἀλήθεια and the use of modern European words like "truth," "Wahrheit," or "vérité."

13:00-16:15 (Hebb 13)

Ancient Historiography Seminar / Groupe de Travail sur l'Historiographie Ancienne

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

13:00-13:30 **Carmen Palmer** (Emmanuel College)

Israel's Deuteronomic Motivation to Care for the Poor

This paper argues that the laws concerning poverty in the book of Deuteronomy are an important, and unique, example of passages from Scripture (particularly in comparison with other Pentateuchal books such as Exodus and Leviticus) that contain elements of heightened justice concerning relief from poverty. By means of the presumed influence of the final Deuteronomic editing of the book from the historical occurrence of the Babylonian exile, I argue that Israel, for the Deuteronomic writer, was understood as a plural identity. Within this identity, all members of the community must be able to participate in the first commandment of the Decalogue, to worship no other than "the LORD your God" (Deut 5:6). It is this commandment that indirectly motivates the care for the poor, as I will show that poverty acts as an inhibitor to this proper worship. Exploring this motivation will move through observing Deuteronomy's special use of blessings and curses in the covenantal relationship with God, discerning how these blessings and curses promote an emphasized view to community (as opposed to

independent) living, discovering the real concerns of poverty in that time-frame of 8th to 6th centuries BCE, and finally observing how alleviating poverty and bringing people to equal status enabled worship of the one God.

13:30-14:00 Gary Knoppers (The Pennsylvania State University)
Whodunit? Scholarly Theories, Biblical Sources, and the Disappearance of Zerubbabel

The fate of the early Persian period Judean governor Zerubbabel (r. ca. 522—? BCE) has been called “one of the greatest historical mysteries in the Hebrew Bible.” Was Zerubbabel demoted, recalled, or executed by his Achaemenid superiors, who may have intervened to quell Judean unrest? Did he fall prey to an inner-Judean *coup d'état* or was he deposed by a priestly party during a difficult power struggle? Scholars seem to have proposed every possible (ill) fate and yet all of these theories may presuppose more tumultuous circumstances than historical, economic, religious, and social considerations warrant. Is it possible that Zerubbabel died a peaceful or, at least, natural death? If so, why is there no mention of his later life or destiny? My paper explores the issue of Zerubbabel’s mysterious disappearance with two sets of considerations in mind. First, I would like to revisit the economic, historical, and social conditions in early postexilic Judah set within a larger imperial (Achaemenid) context. These conditions, as John Kessler has recently reminded us, are critical to ascertaining the diversity of hopes and aspirations that Judeans may have harbored in the late sixth century. Second, I would like to focus upon the possible interests (literary, ideological, historical) of the authors/editors of the books of Chronicles, Ezra-Nehemiah, Haggai, and Zechariah. Discussion of these diverse interests may shed light on why the biblical sources are silent about the circumstances leading up to Zerubbabel’s demise.

14:00-14:30 Kimberly Stratton (Carleton University)
Conquest Narratives and the Ideology of Warfare

This paper will investigate the role that discourses about war have in shaping community identities. By situating biblical conquest narratives in a larger context that considers ancient war memorials and commemorations, this paper will explore the discursive function that these narratives played in defining social boundaries and creating specific identities.

14:30-14:45 Break

14:45-15:15 Paul Evans (Ambrose University College)
The Temple in Kings and Chronicles

This paper explores the different attitudes toward the Jerusalem temple in the Deuteronomistic History (=DH) and the book of Chronicles. By examining accounts in the DH that describe a Judean monarch appropriating temple treasures in times of military duress, this study will show that, contrary to the assertions of other studies (e.g., Mullen, Cogan), the Deuteronomist does *not* view these actions negatively. However, in the book of Chronicles such actions *are* viewed negatively. This can be seen in the Chronicler’s explicit statements condemning such actions (2 Chr 28:20), negative characterization of the offending monarch (2 Chr 16:1-12; contrary to the monarch’s characterization in the DH), or omission of these actions in order to characterize a monarch positively (2 Chr 32:1-8). This study will then explore possible reasons for these differing attitudes towards the sanctity of the temple. While the temple played a central role in economic dynamics in both monarchic Judah and post-monarchic Yehud, in the former the temple also functioned to legitimate the monarchy—a function necessarily changed in the post-monarchic situation. It is probable that the different role of the temple in the monarch-less postexilic community accounts for the Chronicler’s divergent attitude towards a monarch’s dispensation in regards to its function as a sort of “national bank” (Meyers).

15:15-15:45 Christine Mitchell (St. Andrew’s College)
The Missing Other in Chronicles

One of the key themes in most ancient historiographies is the construction of identity. Beginning with Herodotus, who set his *Histories* in the context of the conflict between Greek and Persian, ancient authors usually constructed identity in relation to an “Other,” a group described as being wholly unlike the group of the author. We can see this tendency in the narrative of the book of Kings with respect to the nations who worshiped Baal, and in Ezra-Nehemiah with respect to the “people of the land.” However, it is more difficult to see the Other in Chronicles. Previous generations of scholarship were apt to see the Other in Chronicles as Samaritans, but this construction was based on the assumed common authorship of Chronicles and Ezra-Nehemiah. In examining Chronicles on its own, there has been some work done on how “Israel” is constructed in the book (Williamson, Johnstone), but this work has not fully explored the possibilities for seeing the Other. Recently (2007), Julie Kelso has argued that the missing Other in Chronicles is the repressed feminine. Without discounting her important work, in this paper I will explore other possibilities for the Other against whom Israel is constructed in Chronicles. One possibility is Edom and the Edomites, overtly signaled by the appearance of an Edomite genealogy in 1 Chr 1. A second possibility is a repressed Other, revealed by an intertextual analysis as Yahwists who worship outside Jerusalem.

15:45-16:15 Discussion