



Canadian Society of Biblical Studies
Société canadienne des Études bibliques

Canadian Society of Biblical Studies Annual Meeting
Réunion annuelle de la Société canadienne des études bibliques
University of Prince Edward Island, Charlottetown, PEI
June 8 -11, 1992 / Le 8 - 11 Juin, 1992

Programme with Abstracts

MONDAY, JUNE 8 - LUNDI, LE 8 JUIN

13:00-16:00

Kelly Conference Room

CSBS Executive Committee Meeting / Réunion du comité exécutif de la SCÉB

16:00-17:00

CTS Presidential Address
PAMELA DICKEY YOUNG

18:00-21:00

Lobster dinner for members of the CSSR, CTS, CSPA and CSBS (by reservation only) / Diner aux homards pour les membres de la SCER, la SCT, l'ACEP, et la SCÉB (avec réservations seulement)

WEDNESDAY, JUNE 9 - MARDI, LE 9 JUIN

9:00-12:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

ELIZABETH BELEFONTAINE, Mount Saint Vincent University, Presiding/Présidente

9:00

FRANCIS LANDY, University of Alberta

Isaiah 28 and the Covenant with Death

Isaiah 28 is one of the strangest and poetically most dense chapter in the book, moving from the

beauty of Ephraim on the verge of destruction in v. 1 to the excremental vision of v. 8, and thence to the nonsense syllables of vv. 10 and 13. In the centre of the chapter there is a covenant with death, allegedly concluded by the *mošlim*, ‘ruler/proverb-maker’, of Jerusalem, which is substantiated by a camouflage of illusion (*šeqer*) wherewith they conceal themselves. The argument of this paper will be that poetry always seeks a covenant with death, attempts to find words that will make sense of the world despite its destruction, that will be heard when we have vanished. Likewise, poetry has always been accused of telling lies, of the mystifications of parable and metaphor.

9:30

STEPHEN WESTERHOLM, McMaster University

Isaiah in Greek Dress

The translation of the Hebrew text of Isaiah into Greek was certainly a formidable task, and the Septuagint (or Old Greek) translator performed it with perhaps more ingenuity and resourcefulness than comprehension of, or fidelity to, his Hebrew parent text. Yet the very freedom of the translation makes it a more telling witness than most parts of the Septuagint to the translator’s interpretation of his text and his own convictions.

10:00 Break

10:30

JOHN SANDYS-WUNSCH, Thorneloe College, Laurentian University

‘Take another ostrakon about that Lachish business Ms. Smith,’ or the Oral and the Written in the Hebrew Bible

Should one explain some features of the Hebrew Bible as the result of oral tradition or as scribal ingenuity? Fashions in biblical criticism fluctuate; the current popularity of redactors makes appropriate a look at what we know was written and what we know was spoken in ancient Israel before we try to draw conclusions about the effect of these two methods of transmission on the text that has come down to us. The argument of this paper is that it is a mistake to take too literary an approach to biblical texts in the modern sense of the term ‘literary.’

11:00

J. RICHARD MIDDLETON, Institute for Christian Studies

Is Creation Theology Inherently Conservative? A Dialogue with Walter Brueggemann

This paper will analyze and challenge Walter Brueggemann’s oft-repeated claim that creation theology inevitably performs the conservative, oppressive function of ideologically legitimating the status quo of Israel’s royal establishment. Arguing that all religious language is open to both liberating and oppressive uses, the paper will illustrate the liberating, empowering function of creation theology, even within Brueggemann’s own writings.

Christian Origins / Origines chrétiennes

Robertson Library 111

TERRY DONALDSON, College of Emmanuel and St. Chad, Presiding/Président

9:00

TONY CUMMINS, Oxford University

Conflict and the Completion of ‘the law of the Christ’: The Social Setting of Galatians 6:1-10

Recently John Barclay (*Obedying the Truth*) and Richard Hays (*CBQ* 49:268-90) have provided a welcome corrective to the dominant view that Gal 6:1-10 is a loose collection of ethical aphorisms of uncertain relation to the argument of the letter as a whole. This paper builds on Hays’ claim that the key to a more integrated reading of this material is found in the much debated phrase, ‘the law

of the Christ' (6:2), understood as 'the structure of existence embodied paradigmatically in Jesus Christ', which functions polemically against those who wish to be under the law and who are thus fracturing the community of faith. By means of a detailed exegesis, I shall offer a more precise and internally coherent reconstruction of the social setting in view at Gal 6:1-10, arguing, *inter alia*, that Paul is calling upon the spiritual brethren to pattern the self-sacrifice of Christ by taking upon themselves the burdens associated with 'agitators' torah-based 'gospel': apostasy, conflict, disunity, and discipleship.

9:30

CAROL J. SCHLUETER, Waterloo Lutheran Seminary

Paul's Use of Flesh to Subtly Besmirch the Jerusalem Apostles

In Galatians, Paul seems to make frequent use of the term 'flesh' and in both a value neutral and negative way. The latter use is the focus of this paper. The opponents of Paul, including the Jerusalem church, are besmirched by an implied association with 'flesh'. This association is accomplished in four ways: a selective and extreme interpretation of the story of Sarah and Hagar (4:21-31), the language of 'parenthood' (4:19), Paul's lack of nuance in the term 'the present Jerusalem' (4:25), and his attributing negative motives to Peter in contrast with himself (2:11-14). It is the behaviour of compelling the Gentiles to submit to circumcision which pushes one close to the realm of the 'Flesh'.

10:00 Break

10:30

JOHN MARSHALL, Wilfrid Laurier University

Philippians' Agonistic Othem Hymn: 3:18-21

This paper examines the possibility that Phil 3:18-21 is a hymn. Using form-critical criteria from earlier studies of New Testament hymns, the study provides a new outline of the hymn and asks whether the new delineation (Phil 3:18-21) fits the criteria better than does the old (Phil 3:20-21), finding that it does. After exploring possible sources and the rhetorical function of the hymn within Philippians (particularly its contribution to Paul's ethos), the study concludes that this hymn witnesses to an agonistic and ecclesiological dimension of early Christian worship.

11:00

SYLVIA KEESMAAT, Oxford University

Paul and the Transformation of Tradition: Exodus Motifs in Rom 8:14ff

The images in Rom 8:14ff have generally been interpreted in the light of later Christian concerns and apart from their original first-century association. As a result, Paul's argument in these verses has been reduced to seemingly random statements about Christian experience and the life of the believer. This paper will argue that in the light of Paul's first-century Jewish background paper will used in Rom 8: 14ff find their grounding in the exodus event as it is interpreted and reinterpreted throughout the LXX and the inter-testamental literature. In addition, the exodus motifs which Paul uses to describe the liberation that Jesus has effected in the life of the people of God (vv 14-17) will be shown to apply also to the liberation which is in store for the whole cosmos (v 18ff).

11:30

ALISON TRITES, Acadia Divinity College

Luke's Use of the Exodus Theme

The Bible makes considerable use of the Exodus motif. Among NT writers, Luke gives some prominence to this theme. It is mentioned in his account of the Transfiguration (Luke 9:31) and

probably suggested in the Emmaus road incident where Jesus commenced his exposition by 'beginning with Moses' (Luke 24:27). In the background of the Lucan Passion, there are features of the OT Exodus: 'the Exodus from Egypt, the crossing of the Red Sea, the deliverance by the mighty hand of God, the punishment of the Egyptians, the way through the desert to the Promised Land.' Luke makes extensive use of this Exodus theme, which will be studied in detail in this paper.

13:45-15:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

PEGGY DAY, University of Winnipeg, Presiding/Présidente

13:45

JACQUELINE R. ISAAC, Centre for Religious Studies, University of Toronto

The Joseph Story and the Composition of the Pentateuch

When scholarly discussion about the composition of the Pentateuch approaches the Joseph Story things often get difficult. Basically, the Joseph Story just doesn't fit - it is too long, there's too much dialogue, and the deity is almost totally absent. It has been called a 'novella,' and a 'heroic' tale; it has been assigned both very early and very late dates; and almost everybody agrees that it is a complete text having little or nothing to do with the tradition of composition of the Pentateuch. In short, the Joseph Story is a problem. In this paper I will discuss some aspects of this problem and some ideas for undoing some of the knots.

14:15

TERENCE KLEVEN, Memorial University

The Use of snr in Ugaritic and 2 Sam 5:8: Hebrew Usage and Comparative Philology

The sense of *sinnôr* in 2 Sam 5:8 has been a problem for both ancient and modern translators. The most commonly accepted translation has been as some type of conduit for water, either 'watercourse' (Aquila), 'eaves-troughs' (Vg), 'gutter' (KJV), 'shaft' (Luther) or 'watershaft' (RSV, NRSV, NIV, REB). With the advent of the modern comparative philology have come a number of other translations; the suggested cognates were derived from either Aramaic or Arabic. Certain translations in this century reflect these alternatives (NEB). This essay argues that the translation should be 'watershaft' for two reasons. First, we 'ought to look for a meaning within Hebrew' (J. Barr, *Comparative Philology*) and the other Hebrew use of *sinnôr* in Ps 42:8 confirms the reading as 'watershaft'. Second, an hitherto unnoticed use of *snr* occurs in an Ugaritic tablet which confirms the Hebrew use as 'watershaft'; the tablet uses the word *snr* in a list of craftsmen of the king, some of whom are 'the builders of houses', *hrš btm*, and others 'the craftsmen of pipes, *pslm snr*.

Voluntary Associations / Les associations volontaires

Robertson Library 111

MARGARET McDONALD, University of Ottawa, Presiding/Présidente

13:45

EILEEN SCHULLER, McMaster University

Women in the Qumran Community

Given certain assertions in our Greek sources (Josephus, Philo, Pliny), the non-mention of women in the Manual of Discipline, and the preponderance of male graves in the Qumran cemetery, it would seem as if a paper on women in the Qumran community/Essenes could be very short indeed! However, when we bring in the Damascus Document, the Temple Scroll IQS', 4Q502 ('A Marriage Ritual'), and a number of shorter texts, the situation becomes immeasurably more complicated. This

paper will explore what we can know about women and attitudes towards women in this voluntary association.

14:00

BRADLEY McLEAN, Trinity College / Toronto School of Theology

Women and the Bacchic Mysteries

The most fascinating extant artistic portrayals of women in bacchic initiation ceremonies are found in the stunning frescoes of the Villa of the Mysteries (Pompeii), and in the stucco reliefs of the Villa Farnesina (Rome). They are dated to the time of Caesar and Augustus respectively. As they are not accompanied by epigraphical evidence, documentary evidence from elsewhere will be also considered. This paper will discuss the interpretations of these frescoes and reliefs, especially focusing on the women they portray as historical subjects. What roles did they play? What can be said about their social status? What were the liberating and oppressive aspects of this religion for women? What was its broader referential symbolic universe in which it operated? This lecture will be illustrated with a slide show.

14:15

SANDRA WALKER-RAMISCH, Concordia University

'Buried Treasure': Associations of Christian Women Ascetics in the First Two Centuries of the Common Era?

Some recent studies suggest that there may have been communities of Christian women ascetics as early as the second or even first centuries. For example, a number of Jewish and Christian texts make references to groups of 'widows' which implicitly suggest a type of voluntary association of women ascetics. However, the assessment of the evidence for these communities is fraught with difficulties. Focusing on these texts and employing feminist hermeneutical methods to create 'narrative amplifications of the feminist remnants that have survived in patriarchal texts' (*Bread Not Stone: The Challenge of Feminist Biblical Interpretation* [Boston 1984] 21), this paper will attempt to reconstruct a narrative of women's experience of autonomy and solidarity within these early communities, (her-story) by placing that experience within the continuum of the history of the Roman world.

14:30

Discussion

15:30-17:00

Christian Origins / Origines chrétiennes

Robertson Library 110

ANN JERVIS, Wycliffe College/Toronto School of Theology, Presiding/Présidente

15:30

CHARLES SCOBIE, Mount Allison University

Local References in the Letters to the Seven Churches

A major issue in the interpretation of the Letters to the Seven Churches in Revelation 2-3 is the extent to which, if at all, they contain references to specific local circumstances (events in the past history of the cities, topographical features, aspects of contemporary life). The 'local references' approach pioneered by Ramsay was strongly supported in a 1986 book by C.J. Hemer. Others dismiss this whole approach, or propose alternate explanations of the alleged references. This paper examines the underlying presuppositions and issues at stake, and seeks to find some basis for adjudicating between the rival approaches.

16:00

ERNEST P. JANZEN, University of Toronto

Imperial Propaganda, Numismatics, and the Apocalypse

It has long been argued that the single most effective means of communicating Imperial Propaganda throughout the vast Roman empire was via the minting of coins. Coins travelled widely and thereby provided a unique means to extol the virtues and accomplishments of any given emperor. I will argue that John's Apocalypse took direct aim at these claims using 3:21-22 as my point of departure. I will suggest that these two verses serve not only to summarize the seven letters in chapters 2 and 3, but that these two verses also provide the operative framework of the second major division of the text, chapters 4-22. In the process of this two-fold analysis of 3:21-22 I will integrate the vast numismatic evidence which, I argue, was directly responsible for John's language throughout the Apocalypse.

16:30

DAVID MacLACHLAN, Atlantic School of Theology

The Theology of Israel in the Revelation: The 144,000 as Clue to John's View of the People of Israel

This article will examine the two passages in the Revelation which refer to the 144,000 sealed from every tribe of Israel, namely, 7:1-8 and 14:1-5. The author of this article is convinced that there is a consistent and positive theology of Israel in the Revelation. John's theology of Israel does not incorporate the people of Israel into the Church, rather it articulates the calling and role of the Jewish people as a necessary part of the vision of the whole people of God. The two passages named provide one of the clearest texts where the theology of Israel appears (7:1-8) and the most difficult text to include in this theology (14:1-5) in the Revelation.

Voluntary Associations / Les associations volontaires

Robertson Library III

MICHEL DESJARDINS, University of Toronto, Presiding/Président

15:30

JACK LIGHTSTONE, Concordia University

Sacred Text and Social Transformation: Part II. Redaction of the Babylonian Talmud and the Institutionalization of Rabbinic Academies

15:45

WILLIAM KLASSEN, St. Paul's United College

The Zealots as a Voluntary Association

16:00

DANIEL MERKUR, University of Toronto

Initiatory Ecstasies in the Nag Hammadi Texts

The Nag Hammadi texts permit distinction between two types of initiatory ecstasy. The spiritual baptism, resurrection, or ascension was a visionary experience that sometimes took form as a frightening vision of death and resurrection. When the visions were pleasant, they were understood as successful evasions of the demonic archons of the seven heavens, consistent with the mind's ascension to the Ogdoad or eighth astral realm. The second type of initiatory ecstasy, which the Gnostics described as the soul's marriage in a bridal chamber, were instances of what we today term the 'sense of presence' or *unio sympathetica*. One was to recognize the Presence as the first hypostasis (Son of Man, etc.); the comprehension enabled one to attain a negative theology of the

unknown god. These Gnostic practices are consistent with Burkert's model of the Mysteries not as entire religions, but more modestly as rites of ecstatic initiation.

16:15

DISCUSSION

20:00-22:00

Alumni Gymnasium and University Dining Hall

CSBS-CSSR-CTS-CSPS Joint Session, followed by a reception / séance conjointe pour la SCÉB, la SCER, la SCT, et l'ACEP, suivie d'une reception

JOANNE McWILLIAM, Trinity College, University of Toronto

WEDNESDAY, JUNE 10 - MERCREDI, LE 10 JUIN

9:00-12:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

LYLE ESLINGER, University of Calgary, Presiding/Président

9:00

JOHN McLAUGHLIN, University of St. Michael's College/Toronto School of Theology

'Because the man is going to his eternal home': The Response of Nature and Humans to Death in Qoh 12:2-5

Qoh 12:2-5 is generally treated as an allegory for old age, but on close examination the correspondences break down. By giving attention to the structure and content of the larger poem of which these verses are a part (Qoh 11 :7-12:7), this paper will first establish that the entire half of the poem (12:1-7) is, in fact, concerned with death. It will then be argued that 12:2-5 is not an allegory but rather a correlation of the state of nature with that of the humans who are mourning in order to emphasize and reinforce the overall presentation of death.

9:30

ROBERT C. CULLEY, McGill University

Psalm 102: A Complaint with a Difference

This poem begins and ends in the usual language of an individual complaint but introduces in the middle a section on Zion, with some of the language reminiscent of Deutero-Isaiah. How does one account for and deal with this phenomenon? What kind of text is this, if it is a single text, and what does it call upon the reader to do?

10:00 BREAK

10:30

DONALD STOESZ AND ROBERT MACKENZIE, McGill University

Judges 4 and 5 as Gender-specific Texts

Mieke Bal's analysis in *Murder and Difference* and Canadian author Aritha Van Herk's thematic treatment of Judges 4-5 in her novel *The Tent Peg* demonstrate the importance of gender in biblical interpretation. Both authors correlate men with history and war, and women with deception and nature, and then illustrate the significance of the latter. Van Herk develops the negative image of Jael as trickster in Judges 4 in order to reinforce women's powerful influence over men, while Bal builds upon the naturalistic and feminist overtones of chap. 5.

11:00

WALTER DELLER, Toronto

Sex in the Messianic Age? Relationship with David as Fore Play

The book(s) of Samuel project the historical person and reign of David as an idealization. In this paper I intend to examine the relationships of David. If they are an idealization, what do they idealize? If they are history (the illusion of factuality) what history (ideological narrative) do they undergird? If David the *mašiahDaD* is an idealization of the right humanization of power, what of the nexus among power, sexuality and intimate relationships? Is there a critique of social structures relating to these embodied in David, and what might it be?

Christian Origins / Origines chrétiennes

Robertson Library III

JOHN S. KLOPPENBORG, University of St. Michael's College, Presiding/Président

9:00

GRANT LEMARQUAND, Wycliffe College/Toronto School of Theology

The Didache and Barnabas as Sources for the Character of Early Egyptian Christianity

By the third and fourth centuries CE the land of Egypt had become an important Christian centre. Little is known, however, about the history of the church in Egypt prior to this period. The founding of the church is shrouded in legend and the early character of the church must be pieced together from very fragmentary bits of evidence. This paper will examine the possibility that two of the writings of the 'Apostolic Fathers', the Didache and Barnabas, may throw some light on the period between the founding of the church and the time when Egyptian Christianity emerges from its virtual obscurity in the late second and early third centuries.

9:30

LEIF E. VAAGE, Emmanuel College/Toronto School of Theology

Q and Cynicism: Early Christian Identity and Comparison

In this paper, I first briefly rehearse the current state of research and salient features regarding both the fragmentary—partially reconstructed—early Christian document Q, and the scattered field of investigation that is ancient Cynicism. Second, I demonstrate with several examples the strength and limits of a 'positive' identification of the two with one another. Third, on the basis of this comparison I will raise the broader theoretical issue of establishing identity itself, at the same time quickly narrowing the problem to a consideration of the role of comparison in such an understanding. In this regard, I rely heavily upon the distinction championed by Jonathan Z. Smith in his recent book *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity*, between the intellectual activity of comparison (and contrast) and assumptions of genealogical derivation.

10:00 BREAK

10:30

DIETMAR NEUFELD, University of British Columbia

To Confess or Not to Confess. An Analysis of 1 John 4:1-4 from a Speech Act Perspective

This paper will attempt a fresh analysis by suggesting that on the basis of a modified version of S.L. Austin's speech act theory, it is possible to conclude that the confession is not primarily *polemical* signifying the false views of the antagonists but *functional*, wherein the author makes plain the kind of confession possible within the limits of a certain speech act circumstance. There is very little doubt that for the author this confession has important Christological connotations, but rather than clarifying the content of what is declared, the confession demonstrates how one is able to tell the

difference between two types of confessors by what they speak. In the limits of a literary speech act circumstance of the competing spirits lie the only confessions potentially possible that help the reader to discriminate between *to pneuma tes aletheias kai to pneuma tes planes* (4:6).

11:00

EDITH HUMPHREY, McGill University

'I saw Satan fall' — The Rhetoric of Vision

An understanding of the rhetorical situation of passages such as Luke 9:28-36, Acts 7:54-60 and 2 Cor 12: 1-10 goes far in explaining the function of the visions included in such NT passages. However, the visions themselves—that is, their placement within the narrative or discourse, the style in which they are presented, and their inter-textual echoes—also determine the impact of the passages as a whole. Close attention to the rhetorical function of visions I within these and other representative NT passages demonstrates that various types of arguments may be furthered and even informed by recourse to visionary experience. Samples of all three species—judicial, deliberative and epideictic rhetoric—can be found in the NT which have been married to a visionary sequence as an integral part of their discussion.

11:30

LINDA WHEATLEY-IRVING, University of Texas at Austin

'They ate and were satisfied.' *The Fulfillment of God's Promise to Israel in the Feeding Miracles*

The statement in Mark 6:42 and 8:8 *kai ephagen (pantes) kai echortasthan* (also in Matt 14:20, 15:37 and Luke 9:17) bears a significance which has been unnoticed. The theme of God's people eating and being satisfied occurs frequently throughout the LXX, both as part of a blessing, and as part of a severe curse. It occurs nine times in Deut. in connection with Israel's arrival in the promised land. The only use of the expression in connection with the Exodus feedings is in Ps 78:29. Its occurrence in the gospel feeding miracles suggests that these are not to be viewed (simply) as the re-creation of a past miracle (i.e., the Exodus feedings, or Elisha's multiplication of loaves), but rather, as the fulfilment of God's promise to Israel.

13:00-14:15 CSBS Student Prize Essays / Gagnants du concours de la SCÉB Robertson Library 111
S. G. Wilson, Carleton University, Presiding/Président

1992 Joachim Jeremias Prize

NORMAN Collier, College of Emmanuel & St. Chad

The Baptist, the Flashback, and the Reader: A Narrative Analysis of Matt 14:1-13

1992 Founders' Prize

CAROLINE WHELAN, University of St. Michael's College/Toronto School of Theology

Amica Pauli: The Role of Phoebe in the Early Church

The Role of Phoebe in the early Church long has been the subject of debate. There is a lack of understanding of the terminology used by Paul to describe her—*diakonos* and *prostatis*. Moreover, little attempt has been made to relate these terms to the context of voluntary associations where such terms are particularly common. In this paper, we will re-examine the role of Phoebe drawing upon the recent disciplines of epistolary analysis and rhetorical interpretation. It is expected that once the social and literary contexts have been clarified, an historically nuanced reading of Rom 16:1-3 will be possible.

14:30-15:45

CSBS Annual Business Meeting / Séance d'affaires annuelle de la SCÉB *Robertson Library 111*

16:00-17:00

PRESIDENTIAL ADDRESS / DISCOURS PRÉSIDENTIEL

Steel Hall

DAVID JOBLING, St. Andrew's College, Presiding/Président

S. G. WILSON, Carleton University

The Salvation of the Jews in Early Christian Literature

18:00-21:00

CSBS Annual Dinner/Banquet annuel de la SCÉB

Shaw's Beach Hotel

THURSDAY, JUNE 11 - JEUDI, LE 11 JUIN

9:00-10:30

Voluntary Associations / Les associations volontaires

Robertson Library 110

S. G. WILSON, Carleton University, Presiding/Président

9:00

MICHEL DESJARDINS, University of Toronto

Schneemelcher and Wilson's Women

Methodology and textual selection are crucial to any analysis of 'Women in Early Christianity.'

Worldly success often comes to those who apply a specific (preferably politically correct) methodological approach (e.g. a feminist hermeneutic) to a limited (preferably canonical) body of material (e.g. the Gospel of John). Since Jesus said, 'The one who has known the world has found a corpse' (*Gos. Thom.* 56), I will seek enlightenment through a different path. My paper explores the roles of early Christian women as they are revealed exclusively in the first volume of the new Schneemelcher (*New Testament Apocrypha: Gospels and Related Writings*, ed. by R. McL. Wilson).

9:15

MARGARET MACDONALD, University of Ottawa

Women, Marriage and the Boundaries between the Church and the World

Although early Christians were adamant from the time of Paul in their insistence that church members did not marry in the manner of 'Gentiles who do not know God' (1 Thess 4:4-5), in many ways their teaching matched societal ideals and their manner of organizing family life gave expression to existing patterns. However, it is also important to note that marriage teaching is one of the best places to look for evidence of ethical boundaries separating church from world. Recent scholarship has drawn attention to the significance of early Christian women remaining unmarried as a source of conflict for church communities in their interaction with society. The aim of this paper is to focus on the somewhat more elusive figures - early Christian married women. Some of the topics to be examined include the ideal of the Christian couple, marriages between early Christian women and unbelievers, and the marriage practices of women as a reflection of the identity of the church.

9:30

PETER RICHARDSON, University College and **VALERIE HEUCHAN**

Jewish Voluntary Associations in Egypt and the Rome of Women

Two Jewish Communities in lower Egypt play important roles in the period from the second century BCE to the first century CE: the Temple at Leontopolis and the ascetic community of Therapeutae/Therapeutrides near Alexandria. Brooten has alluded to the roles of women leaders at both sites. This paper explores further these questions in the context of voluntary associations, and will suggest that each community has unusual—perhaps even unique—features in the way women participate in the *collegia*. The evidence on which these claims are based include literary, epigraphic and archaeological materials.

9:45

DISCUSSION

Bible and Politics Seminar / La politique et la Bible

Robertson Library 110

DAVID HAWKIN, Memorial University, Presiding/Président

9:00

WENDY COTTER, Loyola University of Chicago

Women and their Authoritative Role in the Political Organization of Paul's Household Churches

While it is generally conceded that Paul's communities met in households, there has been less attention given to the implications that this held for women. This paper will discuss the way in which the Roman ideas of women's authority at home created an ideal situation for women assuming authority in the Christian communities to whom they offered hospitality.

9:15

JOHN S. KLOPPENBORG, University of St. Michael's College/Toronto School of Theology

Philadelphia, Theodidaktos and the Dioscuri: Rhetorical Engagement in 1 Thess 4:9-12

In I Thess 4:9-12 two terms require special attention: *philadelphia* is used in an unusual sense, to describe affection between persons who are not kin, and *theodidaktos*, is a neologism. Fraternal affection was a virtue especially associated with the Dioscuri, who had a special role in the civic life of Thessalonika. The appeal to the Dioscuri and claims of *philadelphia* were also typical features of imperial propaganda at least since Tiberius, and especially during the principate of Gaius. The irony of Gaius' invocation was also noted and used in criticism of the emperor. This paper argues that Paul deliberately appeals to local tradition in order to ground his innovative use of *philadelphia* and at the same time coopts a term that was both part of imperial propaganda, and criticism of the emperor.

9:30

TOM ROBINSON, University of Lethbridge

Ignatius and the Situation at Antioch

The position of the Christian movement in the Roman world is not clear. Certainly Christians had come to the notice of the authorities, though the evidence is contradictory whether this was a serious disadvantage in the first and second centuries. Scholars have tried to make sense of one particular case: the Roman involvement in the martyrdom of Ignatius. The debate is complicated by the hypothesis that the Roman government was really a secondary player in the matter. The key conflict was, supposedly, a schism in the church at Antioch, which moved out into the streets and threatened the public good. This perspective, going back to P.N. Harrison, has become dogma within scholarship on Ignatius, and has shaped the understanding of the theological character of the church

in Antioch and its relations with the government. But the reconstruction is flawed, and leaves unanswered a number of troubling questions.

9:45

WAYNE O. McCREADY, University of Calgary

Hasmonean Nationalism and Sectarian Responses

A consequence of the Maccabean revolt against Syrian occupation of ancient Palestine was the establishment of the Hasmonean dynasty that sponsored national programmes intended to provide identity for homeland Judaism in the two centuries before the turn of the common era, as well as to confirm the legitimacy of their monarch as leaders of an important state in the eastern Mediterranean world. Contemporary with the Hasmoneans and in relationship to this monarchy, Jewish sectarianism emerged as a religious phenomenon. This presentation has two ambitions. It will seek to identify political and religious innovations that affirmed the interrelationship between religion and politics that seek to affirm and legitimize claims of societal leadership. The second concern has to do with the development and responses to Hasmonean policies. Selected source on Jewish sectarians will be used as the basis of estimating responses, in both positive and negative terms, to the policies of the Hasmoneans.

10:00

DISCUSSION

10:45-12:30

Voluntary Associations / Les associations volontaires

Robertson Library 111

WAYNE McCREADY, University of Calgary, Presiding/Président

10:45

ANN JERVIS, Wycliffe College/Toronto School of Theology

Paul's Midrashic Intertextual Response to the Corinthian Worshipers (1 Cor 11:2-16)

The presence of Genesis creation subtexts in 1 Cor 11:2-16 suggests its intertextual character. The task of this investigation is to discover the nature and intention of Paul's intertextuality in this passage. The position taken is that in 1 Cor 11 :2-16 Paul responds to a misapprehension and misappropriation of his previous teaching on the unity of man and woman in Christ. In order to clarify his earlier teaching Paul must recast the scriptural exposition on which it has been based. Paul's initial teaching had relied on an exposition of the Genesis 1 creation account. His strategy for correcting the Corinthians' misunderstanding is to combine the second creation account with the first. In 1 Cor 11 :2-16 Paul consciously intertwines and engages two scriptural texts so that, on the basis of a clearer sense of the meaning of these texts, his readers might understand the significance of his practical directives.

11:00

LLOYD GASTON, Vancouver School of Theology

The Purpose of Romans Revisited

11:15

DISCUSSION

11:30

DISCUSSION AND WRAP-UP AND PROSPECTS FOR 1993

10:45

PEGGY DAY, University of Winnipeg

Bride Stealing in Judges 21:15-24

11:00

CECILIA WASSEN, McMaster University

The Story of Judah and Tamar in the Eyes of the Earliest Interpreters

The portrayal of Judah in Genesis 38 was of great concern to Jewish authors in the Second Temple Period. They were troubled by the fact that Judah, an ancestor of King David, married a Canaanite woman, sought the services of a prostitute, and had intercourse with his daughter-in-law. This paper will examine some of the early retellings of this story, in Jubilees, Testament of Judah, Biblical Antiquities of Pseudo-Philo, and Philo of Alexandria. The focus will be on the ways in which these ancient interpreters answered the questions raised by the text and portrayed its central characters.

11:15

DISCUSSION

11:30

WRAP-UP AND PROSPECTS FOR 1993

Other Meetings

June 8-11: *CCSR Annual Meeting / Réunion annuelle de la SCER*

June 8-10: *CTS Annual Meeting / Réunion annuelle de la SCT*

June 6-8: *CSPS Annual Meeting / Réunion annuelle de l'ACEP*

June 10, 16:00-18:00: *CSSR Annual General Meeting / Séance d'affaires annuelle*

June 8, 14:30-16:00: *CTS Annual General Meeting / Séance d'affaires annuelle*

The local representative for this year's meeting is
Prof. **Philip G. Davis**, University of Prince Edward Island

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