CSBS 2007 Programme

Unless noted, all events are in the Thorvaldson Building (THORV)

Saturday, May 26, 2007

14:00-19:00 (THORV 118)
Executive Committee Meeting / Réunion du Comité Exécutif

Sunday, May 27, 2007

8:45-12:00 (THORV 159)
Hebrew Bible/Old Testament / Bible Hébraïque/Ancien Testament I
Chair / Président: **John McLaughlin** (University of St. Michael's College)

8:45-9:15 **Dan Epp-Tiessen** (Canadian Mennonite University)
 "Concerning the Prophets:" True and False Prophecy in Jeremiah 23:9–29:32
>   Most Jeremiah scholarship posits a major break in the book at ch. 25 and sees little thematic coherence in the surrounding material. This paper demonstrates that 23:9-29:32 is a single concentric unit bearing the superscription "Concerning the Prophets" (23:9). The paper explores how the concentric structure forges originally disparate material into a thematic unit that creates contrasting paradigms between true and false prophecy and portrays the consequences of each for the people of God.

A (23:9–40) Condemnation of false prophets in general
   B (24:1–10) Jeremiah's figs vision: hope for exiles, doom for non-exiles
      C (25:1–38) The symbolic cup—destruction of Judah and the nations by Nebuchadnezzar
         D (26:1–24) Proper and improper responses to true prophecy
      C' (27:1–28:17) The symbolic yoke—Judah and the nations must serve Nebuchadnezzar
   B' (29:1–19) Jeremiah's letter: hope for exiles, doom for non-exiles
A' (29:20–32) Condemnation of specific false prophets

9:15-9:45 **Christine Mitchell** (St. Andrew's College)
Reported and reporting speech in Zechariah, and the end of prophecy
>   Building upon the work of R. Polzin on Deuteronomy (1980), in this paper I examine the layers of reported and reporting speech in Zechariah 1-8. In looking at the relationship between the speech that reports and the speech that is reported, I relate the figure of Zechariah to the figure of Moses in Deuteronomy, and the book of Zechariah to the book of Deuteronomy. The tension between the dialogic voices uncovered in this analysis is not resolved in Zech. 1-8. Rather, Zech. 9-14 acts as the interpretive lens for the first half of the book, shutting down the dialogism in favour of a monologic utterance that points towards the end of prophecy as a legitimate genre.

9:45-10:15 **Derek Suderman** (Conrad Grebel College, University of Waterloo)
Are Individual Complaint Psalms Prayers? Prospects and Problems
>   Although many scholars describe prayer as conversation with or direct speech to God the common claim that 'individual complaints are prayers' proves untenable in light of this definition. The extent of address to audiences other than the divine within Psalms generally categorized as individual complaints makes such a statement problematic unless one either modifies the definition of prayer or revises the category of individual complaints. This paper seeks to clarify the relationship between prayer and individual complaints by outlining plausible options as well as identifying the confusion that results from mixing such possibilities.

10:15-10:30 Break

10:30-11:00 **Andy Chi Kit Wong** (McMaster University)
Is the Heaven in *1 Enoch* 12–16 a Temple?

   Since the publication of D. Suter's "Fallen Angel, Fallen Priest" and G. W. E. Nickelsburg's "Enoch, Levi, and Peter," scholars have often assumed that the heavenly structure that Enoch paced through in *1 En* 12–16 is depicted on the model of a temple (the *heavenly temple hypothesis*). My paper reexamines this widely held assumption and shows that the arguments commonly put forth for this hypothesis are far from convincing. I suggest that this hypothesis must no longer be assumed to be a working paradigm, but be treated with a healthy dose of caution.

11:00-11:30 **Michael Helfield** (York University)
Josephus, the Essenes, and Second Maccabees: Martyrdom, Torture, and Resurrection:
Second Maccabees 6.1-7.42 in Judean War 2.119-61

   The field of Josephan Studies has come a long way in a short time. Recently, there has been a new way of understanding Josephus based on a close literary reading of his texts, with a particular emphasis on language, structure, and intertextuality. Steve Mason, one of the chief proponents of "composition criticism", has authored several pioneering studies on the rhetorical structure of the *Judean War* and its relationship to Josephus intended audience, namely, the aristocracy of Flavian Rome. This paper will take Mason's insights as a launching point to investigate the possibility of a literary and intellectual relationship between the martyr accounts of *Second Maccabees* and Josephus' excursus on the Essenes in Book 2 of his *Judean War.* Many scholars maintain Josephus did not know, let alone use, *Second Maccabees.* However, the motifs of torture, martyrdom, and resurrection occupy a prominent position in both texts; such centrality is supported by striking verbal parallels.

11:30-12:00 **Robert Culley** (McGill University)
Oral Tradition and Biblical Texts: Some Recent Discussions

   Oral tradition remains a topic of discussion in both Old and New Testament studies but assessments of its role vary considerably. This discussion will refer to recent studies such as those by John Miles Foley and David Carr with some reference to studies by New Testament scholars.

9:00-12:00 (THORV 110)
Special Session on the Dead Sea Scrolls / Les Textes de la Mer Morte
Chair / Président: **Cecilia Wassen** (Wilfrid Laurier University)

   9:00-9:15 **Cecilia Wassen** (Wilfrid Laurier University)
   1947-2007 … Introduction to the Special Session on the Dead Sea Scrolls

   9:15-9:45 **John Kampen** (Methodist Theological School in Ohio)
   'Wisdom' in the Cave 1 Texts

   In the earliest articles and monographs analyzing the scrolls from Cave 1, we can find a goodly amount of attention devoted to the nature of wisdom (or more frequently knowledge) in those texts. This topic did not receive significant attention in the early decades of Qumran studies and it was assumed that "wisdom" was not a significant subject within the literature authored by the sectarians. With rare exceptions, this was the situation until the full publication of the Cave 4 texts in the 1990's. The compositions represented in these fragments demonstrate the importance of this genre of literature and this theme within that corpus. Upon the sixtieth anniversary of the first discoveries at Qumran it is now time to go back and reexamine the understandings of wisdom represented within those initial scrolls. A survey of wisdom-related vocabulary in the Community Rule and the Damascus Document along with the 4QS and 4QD mss within the context of their respective literary structures will provide a focus for this reexamination, thereby laying the groundwork for an understanding of wisdom in those texts usually regarded as more sectarian.

9:45-10:15 **Dorothy Peters** (Trinity Western University)
Noah Traditions in the Hebrew and Aramaic Texts at Qumran: Evidence for Mosaic, Enochic and 'Levi-tic' Authority

   Noah, the survivor of a catastrophic divine judgment in Genesis and in the Enochic *Book of Watchers* became a powerfully magnetic object of lively and persistent interest in the texts represented in the Dead Sea Scrolls. Not surprisingly, the Noah traditions in the Aramaic texts orient themselves more closely to "Enoch" and "Levi" traditions while the Hebrew texts are more oriented towards Moses. However, significant "watershed" points - such as the splitting and merging of movements - may be discerned by the way the authors of texts re-contextualized and reinterpreted Noah traditions across language and genre boundaries. Noah thus appears as a prototypical figure whose characterization provides clues to the self-identities of developing movements that created these portrayals. *Jubilees,* originally composed in Hebrew, and the Aramaic *Genesis Apocryphon* are particularly interesting for the different ways they weave together, prioritize and develop Mosaic, Enochic and 'Levi-tic' strands of tradition yielding differentiated composite portrayals of Noah.

10:15-10:30 Break

10:30-11:00 **Jeremy Penner** (McMaster University)
It's What's On the Outside That Counts: Physiognomic Descriptions of Noah in the Dead Sea Scrolls

   The presence of physiognomic texts at Qumran has provided scholars further insight into the possible means in which the character of the community's members, including new initiates, was determined. It is intriguing also to find physiognomic descriptions in 4Q534-536 of an infant often identified as Noah, especially in light of the fact that this description varies significantly from other images of Noah's birth in such texts as *Genesis Apocryphon*, 1 Enoch 106, and 1Q19. The purpose of this paper is to explore the possible reasons for incorporating physiognomic divination to describe the historical Noah.

11:00-11:30 **Sarianna Metso** (University of Toronto)
Transmission of Legal Traditions in the Essene Communities

   The Community Rule and the Damascus Document have been foundational in forming scholarly opinions of the community life and legislation of the Essenes. Now with the publication of Cave 4 copies of these documents and of related writings from Cave 4, such as 4Q265 ('Miscellaneous Rules'), 4Q477 ('Rebukes Reported by the Overseer'), 4Q275 ('Communal Ceremony') and 4Q279 ('Four Lots'), we are in a better position of studying the full context of Essene legal creativity. The aim of this paper is to discuss the interrelationships of rule texts found at Qumran, focusing on the questions of forming and transmitting of legal traditions.

11:30-12:00 **Karljürgen Feuerherm** (Wilfrid Laurier University)
Archaeology at Qumran: Recent Interpretations

   Since Roland de Vaux's excavations in the 1950's, Khirbet Qumran has been identified by many of us with a monastery of the ascetic Essene community and the Dead Sea Scrolls. However, recent scholarship has suggested that this may or may not be correct. Are the Dead Sea Scrolls necessarily associated with the building in question? And is the building perhaps part of a large estate, or alternatively a pottery factory? This paper will attempt to explore some of the key issues bearing on the resolution of this question.

12:00-13:00 (THORV 110)
Lunch for all Students and New Members / Casse-croûte pour étudiants et membres nouveaux

13:00-14:30 (THORV 110)
Special Session Organized by Students / Session spéciale organisée par les étudiants
Making Priorities: CV Advice for Graduate Students
Chair / Président: **Derek Suderman** (Conrad Grebel College, Waterloo)

Panelists: **Willi Braun** (University of Alberta), **John S. Kloppenborg** (University of Toronto), **Eileen Schuller** (McMaster University), **Tyler Williams** (Taylor University College)

14:30-15:50 (THORV 110)
Student Essay Prizes / Prix pour travaux d'étudiant(e)s
Chair / Président: **Glen Taylor** (Wycliffe College)
    14:30-15:00 *Jeremias Prize*: **Ryan Schellenberg** (University of St. Michael's College)
      Which Master? Whose Steward? Metalepsis and Lordship in the Parable of the Prudent Steward (Luke 16:1-13)
    15:00-15:10 Questions
    15:10-15:40 *Founders Prize*: **Mark Scott** (Harvard University)
      The Wisdom of Silence: Job and the Mystery of Suffering
    15:40-15:50 Questions

16:00-17:00 (THORV 110)
CSBS Annual General Meeting / Assemblée annuelle de la SCÉB
Presiding / Présidence: **Mary Rose D'Angelo** (University of Notre Dame)

17:15-18:15 (THORV 110)
Presidential Address / Conférence du Président
Presiding / Présidence: **Glen Taylor** (Wycliffe College)
    Mary Rose D'Angelo (University of Notre Dame)
    Imperial Interests, Biblical Interpretation and Canadian Content

19:00-22:00 (University of Saskatchewan Faculty Club)
CSBS Annual Dinner / Banquet annuel de la SCÉB

Monday, May 28, 2007

8:45-12:00 (THORV 271)
New Testament / Nouveau Testament
Gospels / Les Evangiles
Chair / Président: **Matthew Mitchell** (Dalhousie University)

    8:45-9:15 **David Hawkin** (Memorial University of Newfoundland)
    Coming to Terms with the End: The Legacy of Albert Schweitzer
      It is generally agreed that Albert Schweitzer' magisterial *The Quest of the Historical Jesus* brought an end to the liberal lives of Jesus. The conventional wisdom before Schweitzer was that once the historical Jesus had been recovered he would have an immediate and obvious significance for us today. Schweitzer showed this assumption to be mistaken. In Schweitzer's reconstruction Jesus was a "stranger to our time". My paper will argue that the "hermeneutical gulf" between the ancient and the modern, which Schweitzer's reconstruction of the life of Jesus opened up, challenges us to creatively redefine the boundaries of biblical studies.

    9:15-9:45 **Edith M. Humphrey** (Pittsburgh Theological Seminary)
    Open Heaven and Case Closed
      This paper considers the interplay of words and images in NT vision-reports, through the application of a rhetorical-literary approach that addresses all three moments of the writing-reading process, from (articulated

or inferred) "intent," to the text "itself," to the work of the reader. Where prepositional language ("word") dominates, the text tends to be more directly polemical, and less "open" over against more allusive texts, where images dominate. A spectrum may be plotted, ranging from overt polemic (which appeals to logic) to suggestive vision (which makes its impact upon the imagination). "Closed" polemical texts that are clinched by speech make a sharp impression upon readers, whereas "open" symbolic texts that integrate imagery throughout make a deep impression. This paper will present the general argument of my forthcoming book, while concentrating especially on the Transfiguration texts.

9:45-10:15 **Bruno Dyck** and **Laurence Broadhurst** (University of Manitoba)
A New Approach and Methodology to Study Chiasms: An Exploratory Look at Luke's Journey Narrative
We divide the 29 chiasmic "segments" of Luke's Journey Narrative into five larger "movements:" i) three introductory segments, ii) two consecutive cycles through four themes (=eight segments, A→B→C→D→A→B→C→D); iii) seven segments at the centre, iv) two consecutive cycles through the same four themes in reverse order (=eight segments, D→C→B→A→D→C→B→A); and v) three closing segments. The four themes that comprise the chiasm's main body correspond to a four-phase "community discernment" process model drawn from the social sciences. To confirm that these four recurring themes are evident to readers unfamiliar with the process model, a Q-Sort methodology is used. This involves having readers sort the sixteen randomly-ordered and unmarked passages into four thematic categories.

10:15-10:30 Break

10:30-11:00 **Roxanne Iavoschi** (McGill University)
The Angel Gabriel in the Book of Daniel and the Gospel According to Luke
The Bible mentions a total of two angels. Yet there is only one who is named <u>and</u> who interacts with humans in <u>both</u> the Hebrew Bible and the New Testament: the (arch)angel Gabriel. Since the appearance of an angel is often a literary technique used by biblical authors to indicate a divine revelation, the naming of Gabriel will be analyzed in order to determine the importance of these passages.   What are the origins of this angel? In this paper, we will focus on the apocalyptic passages of the Hebrew Bible (Daniel 8:16 and Daniel 9:21) and the birth narratives of the New Testament (Luke 1:19 and Luke 1:26) in order to attempt and determine why this specific angel was named by both authors as the deliverer of the divine messages.

11:00-11:30 **Susan Wendel** (McMaster University)
'Let Anyone With Ears To Hear Listen!': An Exploration of the Role Given to Correct Perception in Luke-Acts and the writings of Justin Martyr
In this paper, I will explore, contrast, and compare the manner in which two early Christian thinkers use metaphors of hearing and seeing, together with terms that denote knowledge and comprehension, to appropriate the story of Israel and to identify the true people of God. Whereas Justin places the Jewish scriptures at the centre of comprehension and erects a division between Jews and non-Jews, Luke highlights the necessity of hearing and understanding the message of Jesus and makes a distinction between Jews who perceive and Jews who do not.

11:30-12:00 **John S Kloppenborg** (University of Toronto)
The Parable of the Lost Son and Deeds of Gift
One of the common exegetical problems arising in the parable of the lost son is the practices and legal implications presupposed in the division of property in the opening sequences of the parable. This paper examines deeds of gift where the donor is alive at the time of the division of property, and the legal status of the divided properties and the obligations of the recipients towards the donor.

8:45-12:00 (THORV 110)
Curses and Curse Stories in Antiquity / Les Malédictions dans l'Antiquité Ancienne
Chair / Président: **Tony Chartrand-Burke** (York University)

8:45-9:15 **Daniel Miller** (Bishop's University)
Numbers 5:21–22: A Latent Incantatory Curse Against a Suspected Adulteress

Most commentators agree that there is something "magical" about the elaborate ritual to identify and punish a suspected adulteress, described in Num 5:11–31. It has been argued, however, that the double appearance of the Tetragramaton in v. 21 reflects an editorial attempt to drain the magic from the ritual by bringing the process under the auspices of Yahweh, Yahwism and magic being considered antithetical. The supposed antithesis between the two, however, is false; the ritual in Num 5:11–31 is both Yahwistic *and* magical. At its core is a latent incantatory curse: "[T]he LORD make you an execration and an oath among your people, when the LORD makes your uterus drop, your womb discharge; now may this water that brings the curse enter your bowels and make your womb discharge, your uterus drop!" (vv. 21–22).

9:15-9:45 **John L. McLaughlin** (University of St. Michael's College)
 'Who Is This Who Darkens the Design?' (Job 38:2): God's Response to Job's Curse

In Chapter 3 Job curses the day of his birth in terms that counter elements of the creation narrative in Genesis 1. If Job's curse were enacted it would entail the reversal of creation itself, leading Michael Fishbane to call Job 3 a "counter-cosmic incantation." God takes this threat so seriously that the divine speeches in Job 38-42 ignore the dialogue between Job and his three "friends" and instead challenge Job's authority for uttering such a curse.

9:45-10:15 **Daniel Timmer** (FAREL Reformed Theological Seminary)
When is a Blessing a Blessing? Group Identity, Covenant Fidelity, and the Priestly Blessing (Numbers 6) as a Curse Paradigm at Qumran

The priestly blessing of Numbers 6 is prominent in several covenant formulary at Qumran, but remarkably functions as both a blessing and a curse. This paper first explores the pentateuchal background of the blessing, especially its application to all Israel. The paper's focus, with close study of the Rule of the Community, Curse 4Q280, Purification Rules B, and Berakhot documents, is the complex of beliefs that allowed the Qumran sect to bless itself while cursing its Jewish kin or its own delinquent members. Analyses of related aspects of the group's sociology (the guidelines for entry of and endurance in Qumran's "new" covenant) and anthropology (the significance of blessings or curses being linked to human repentance or lack thereof, and when the blessing or curse would come about) conclude the study.

10:15-10:30 Break

10:30-11:00 **Steven Muir** (Concordia University College of Alberta)
Punitive Miracles in Acts as a Rite of Passage

There is a common theme throughout the various accounts of afflictions and punitive miracles which are recounted in the Book of Acts. In each case, opponents of "The Way" or of the will of God are punished with a bodily ailment. We see this understanding in the accounts of the death of Judas, the deaths of Ananias and Sapphira, the blinding of Paul, the death of Herod, the blinding of Elymas/Bar-Jesus, the abusive possession of the sons of Sceva, and perhaps even humorously in the temporary demise of Eutychus when he falls asleep during Paul's sermon. If we consider Luke–Acts as a narrative unit, then the temporary muteness of Zechariah (as recounted in the Gospel of Luke) also falls into the above pattern. I propose that the author of Luke–Acts has an understanding of health states which shapes his presentation. He views that affiliation with "The Way" is related to a person's bodily condition. Those who are sympathetic to the movement may be healed; those who oppose it are afflicted. In each case the power of God is thought to be at work. Healings by Jesus and the apostles are linked by the evangelist with the person's incorporation into the group (and often some form of leadership or evangelistic role within it). Similarly, the evangelist suggests that afflictions marginalize a person by indicating God's judgment upon them and a social placement outside the group "people of God." In this sense, afflictions serve as a rite of passage, specifically a rite of degradation or status diminishment. These narratives suggest a world-view among Luke's audience where social boundaries were of concern.

11:00-11:30 **Mark S. Wheller** (University of Alberta)
Anathema Iesous in Corinthian Context: An Interpretation of 1 Corinthians 12:3a

 An interesting and often confusing passage is 1 Corinthians 12:3, where the Koine Greek word *anathema*, "curse," is located. In this presentation, I will demonstrate how Paul, in 1 Corinthians 12:3a, makes reference to the ancient Corinthian practice of invoking Jesus in order to place curses upon graves. This practice was similar to invoking an underworld deity, and the curse would act like a trap warding away grave robbers and other potential threats. Paul would rather the Corinthians focus their practices and beliefs around the "Lord Jesus" as he states in 1 Corinthians 12:3b; however, the practice caught on, and was still being used by the Corinthian Christians in the fourth century CE.

11:30-12:00 Discussion

8:45-12:00 (THORV 205A)
Ancient Historiography Seminar / Groupe de Travail sur l'Historiographie Ancienne
Identity Formation and Ethnicity
Chair / Président: **Patricia Kirkpatrick** (McGill University)

8:45-9:05 **Kent Sparks** (Eastern University)
Israel and the Nomads of Ancient Palestine

 Two views of Israel's ethnogenesis now predominate among scholars. One holds that early Israel originated in the city-state society of Canaan, the other that its core identity was provided by nomadic and semi-nomadic pastoralists. In this paper I will explore the ancient Israelite portrait of the nomadic groups in Palestine, seeking to understand how Israel construed its historical and ethnic relationship with those peoples. The implications of this portrait for the debate about Israel's ethnogenesis will then be considered.

9:05-9:15 Questions

9:15-9:35 **Mark Smith** (New York University)
The Construction of Text and Ethnicity in Judges 5

 Judges 5 is often taken as a relatively early text witnessing to a corresponding early view of Israel as the 'am yhwh (verse 11). This apparently early view of Israel is claimed with little or no examination of the text's composition, which commentators have noted for its particular unevenness. This paper will examine the question of the text's composition and its implications for understanding both deity and people in this poetic account.

9:35-9:45 Questions

9:45-10:15 Discussion

10:15-10:30 Break

10:30-10:50 **John Van Seters** (Waterloo, ON)
David the Mercenary

 At the heart of Dtr's conception of Israelite identity is the Davidic monarchy, with its divine election of the "house of David" and Jerusalem, wedded to the exodus/Horeb tradition of the covenant people. The crisis of the Babylonian destruction of monarchy and temple did not destroy this mode of identity but gave rise to a future messianic hope of a restored Davidic rule. Against this conception of David's election and idealization is set another presentation of David's rise to power as a mercenary leader employed by the Philistine king of Gath. As such, David used this role of mercenary to gain a power base in Judah and eventual control of the whole of Israel. David is also presented as maintaining his power as king entirely on the foundation of mercenaries, primarily foreigners. Since this portrayal is a complete anachronistic fiction, it must represent a deliberate ideological polemic against the Davidic monarchy and any form of identity that is based upon a messianic hope of monarchic restoration.

10:50-11:00 Questions

11:00-11:20 **Mark Boda** (McMaster)
Identity and Empire, Reality and Hope in the Chronicler's Perspective
It has often been noted that one of the purposes which energizes the Chronicler's work is the reformulation of the identity of the Yehudite community in its new imperial context. Past proposals have focused, for example, on the importance of key past traditions (recapitulative historiography), incorporation of new traditions (priestly and levitical services), and delineation of the limits of the restoration community (all Israel). This paper will highlight evidence in the genealogical introduction and the narrative conclusion to the book of Chronicles that the Chronicler is revisioning identity for the community in Yehud. For the Chronicler, Judah became an imperial province with Josiah's death as the state lost its independence and authority was transferred by Yahweh to imperial figures. Necho, Nebuchadnezzar, and Cyrus all act and/or speak as God's representatives and it is this that provides ideological justification for Yehud's identity as a province within an empire. However, this does not mean that these imperial figures will always speak or act for Yahweh or that provincial status is Yehud's final destiny. The Chronicler's presentation of Hezekiah highlights an emperor, Sennacherib, who meets his demise when challenging Yahweh and his Davidic king. In addition, the fate of the final four Davidic vassals as well as the shape of the conclusion to the Davidic genealogy in 1 Chronicles 3 suggest that the Chronicler's vision of the community's identity contains hope for kingdom's reestablishment. The Chronicler's presentation of genealogy and story constructs an identity that emphasizes present reality without extinguishing future hope.
11:20-11:30 Questions

11:30-12:00 Discussion

12:00-13:30 (Marquis Hall 211.1)
Women Scholars' Lunch / Casse-croûte pour les femmes savants

13:30-17:00 (THORV 205A)
Ancient Historiography Seminar / Groupe de Travail sur l'Historiographie Ancienne
Identity Formation and Ethnicity
Chair / Président: **Lissa Wray Beal** (Providence Theological Seminary)

13:30-13:50 **Ehud Ben Zvi** (University of Alberta)
Are There Any Bridges Out There? How Wide Was the Conceptual Gap Between the 'Deuteronomistic Historical Collection' and Chronicles?
There cannot be any doubt that Chronicles and the books included in the so-called 'Deuteronomistic History' (Dtr) construe the past differently. At least one of the main intentions of Chronicles was to reflect and shape a different and, in my opinion, complementary image of the past for literati who were aware of the 'classical' version in books such as Samuel and Kings. But how wide was the conceptual gap behind these two historiographies? Against the background of a traditional tendency in research to highlight the differences between the two corpora, this paper shows a substantial number of similarities in worldview and basic concepts between some voices within the so-called Dtr and Chronicles. It further suggests that Chronicles picks up and develops these existing voices and accordingly sets itself and actually stands in partial continuity—as well as partial discontinuity—with the so-called Dtr. The paper concludes with a discussion of the significance of these observations with respect to social settings of the final compositional form of the books in Dtr and Chronicles in the Persian period.
13:50-14:00 Questions

14:00-14:20 **Katherine Stott** (University of Alberta)
A Comparative Study of the Exilic Gap in Ancient Israelite, Messenian, and Zionist Collective Memory

I propose to examine the commonly noted gap in biblical historiography that marks the exile. An attempt will be made to explain the absence of narrative pertaining to this period by comparing the biblical concept of exile to the treatment of exile within ancient Messenian and Zionist thought. While these communities, like the Israelites, remember a time spent living in a state of exile outside the homeland, and acknowledge this period as a distinct phase within their history, the experience of exile is similarly marginalized in their social memory. By comparing and contrasting the construction of exile in Israelite, Messenian, and Zionist memory, insight will be gained into the possible reasons for the "exilic gap" in the biblical literature. Various factors will be explored including the possibility that the gap is a case of "structural amnesia" reflecting cultural trauma brought about by the exile; however, it will be argued that the most likely reason has to do with matters of group identity.

14:20-14:30 Questions

14:30-14:50 **Louis Jonker** (Stellenbosch University)
Textual Identities in the Books of Chronicles: The Case of Jehoram's History
In recent years an increasing number of publications have discussed the issue of identity formation in Persian period Yehud in general, and in the Book of Chronicles in particular. As Berquist (2006) has indicated in his distinction of five different modes of scholarship on this issue, scholars, however, proceed with different and diverging assumptions about "identity." Further, the complexity of the matter is often neglected when scholars work with a too limited definition of "identity." In this paper I will pursue two aims: Firstly, I will explore the potential of "textual identities" (which is used in social psychology) as a description of the identity formation processes witnessed in the Books of Chronicles. Secondly, I will analyze the Jehoram narrative in Chronicles (2 Chron 21:2 – 22:1a)—in synoptic comparison to the Vorlage in 2 Kings 8—in order to test the hypothesis that "textual identities" could help us achieve a more adequate understanding of the dynamics of identity formation in the Book of Chronicles.

14:50-15:00 Questions

15:00-15:15 Break

15:15-15:35 **James Bowick** (McMaster Divinity College)
Characters in Stone: The Behistun Inscription and Yehudite Identity
In 522 BCE, Darius ascended the Persian throne and shortly thereafter, he recorded the story of how he became king and solidified his reign in the trilingual Behistun inscription, which he also had translated and distributed throughout the empire. While much work has been done in comparing the history it records with Greek sources to understand what transpired, little work has been done on the literary and narratival characteristics of the inscription, as it is widely held that it is devoid of such artistic properties. However, a close reading shows that the text is artfully crafted, using several distinctive techniques to develop its theme. This paper will review how the Old Persian text of the Behistun inscription uses literary features to create an ascension myth, known throughout the empire. Stock phrases such as "Ahuramazda bore me aid," different episodes described using almost identical language, the geographical breadth of the rebellions and the short time in which they are all dealt with, have a cumulative effect on the reader and suggest a quasi-miraculous element to the ascension. While the literary features of the text are quite different from those of the Hebrew Bible, the themes of the ascension myth would have been familiar to the Yehudite community. This paper will compare the historiography of the Behistun inscription with the historiography of the Yehudite community, contrasting Darius's self description with how he is viewed in Hebrew literature, and how the Yehudite relationship to Darius affected their identity as a community.

15:35-15:45 Questions

15:45-16:05 **Gary Knoppers** (The Pennsylvania State University)
Community Identities in the Rescript of Artaxerxes: The Mandate(s) of Ezra in Jerusalem, Judah, and the Province Beyond the River
The edict of Artaxerxes, the "king of kings," (Ezra 7:11-26) pertaining to "Ezra the scribe-priest" has been the subject of intensive study during recent decades. The focus of this paper will not be on the rescript as a whole, since two recent monographs (Pakkala, Grätz) have devoted considerable attention to the form, structure,

and compositional history of this curious and complicated passage. My paper will address the emperor's charge to Ezra in the broader context of "the Province Beyond the River" (7:25-26). Is this mandate, despite appearances to the contrary, merely an amplification of the earlier charge given to Ezra in "Judah and Jerusalem" (7:14)? Is the mandate given to Ezra in 7:25-26 a utopian recollection of the glories of the united monarchy or something more closely connected to late Persian and Hellenistic times? Moreover, what are the relationships among the communities mentioned in the letter: the people of Israel, Judah, Jerusalem, and the people in the Province Beyond the River?

16:05-16:15 Questions

16:15-16:45 Discussion

16:45-17:00 Open Planning Session for Vancouver 2008

13:30-16:30 (THORV 110)
Travel and Religion in Antiquity Seminar / Groupe de travail sur les voyages et la religion en antiquité
Chair / Président: **Philip Harland** (York University)

13:30-14:00 **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 *hêrôon*, 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.
 Respondent: TBA

14:00-14:30 **Wayne McCready** (University of Calgary)
Pilgrimage, Place and Meaning-Making by Jews in Greco-Roman Egypt
 Edward S. Casey in *Getting Back to Place* (1993) notes that humans are profoundly place-bound and this circumstance provides an important reference for understanding their identity and self-definition. This paper considers pilgrimage as travel 'with a purpose' – that is, devotional acts involving travel to sacred sites. It investigates pilgrimage by Jews at the turn of the common era with particular attention paid to pilgrimages made to Egypt including Elephantine. Scholarship on place-making and meaning-making will be used to critique pilgrimage by Jews at the turn of the common era.
 Respondent: **John W. Marshall**

14:30-15:00 **Ryan Schellenberg** (University of St. Michael's College, Toronto School of Theology)
'Danger in the Wilderness, Danger at Sea' (2 Cor 11:26): Paul and the Perils of Travel
 In the book of Acts, travel is a narrative trope that allows Luke to emphasize the superior character of his hero: Paul faces hardship with courage and calmly overcomes the dangers of road and sea. Paul's own letters, however, paint a very different picture. Paul's autobiographical comments suggest that his journeys were fraught with peril and that Paul did not always emerge unscathed. Moreover, unlike the purposeful travel portrayed in Acts, Paul's own discussions of his travel plans are characterized above all by uncertainty and contingency. The nature of Paul's references to travel undermines the credibility of the elaborate missionary agenda often ascribed to him.
 Respondent: TBA

15:00-15:15 Break

15:15-15:45 **Lincoln H. Blumell** (University of Toronto)
Christians on the Move: Travel and Social-Networking in Late Antique Oxyrhynchus
      Few cities from antiquity are as well documented as Oxyrhynchus. To date, this city has yielded over 5,000 papyri, largely from the Roman period, from which a detailed picture of the city and its inhabitants emerges. One area in particular where these papyri have much to offer is in the area of travel and social-networking, and on this front the surviving letters from Oxyrhynchus are perhaps the most illustrative source because of their nature. Letters are implicitly tied with travel and their content almost always reveals something about social-networking. This examination will therefore examine the surviving Christian letters from Oxyrhynchus to determine what they reveal about Christian travel and social-networking in late antique Egypt.
      Respondent: **Michele Murray** (Bishop's)

15:45-16:30 Discussion

17:00-19:00 (St. Andrew's College, Main Lounge)
Saskatoon Theological Union Reception

19:30-21:00 (St. Thomas More 140)
Craigie Lecture / La Conférence Craigie
    Chair / Président: **Glen Taylor** (Wycliffe College)
    Mark S. Smith (New York University)
    God in Translation: Cross-cultural Recognition of Deities in the Biblical World

21:00-23:00 (St. Thomas More 151)
Joint CSBS/CSSR/CTS/CSPS reception (hosted by CSBS)

Tuesday, May 29, 2007

9:15-12:00 (THORV 159)
New Testament / Nouveau Testament
Epistles / Les Epîtres
Chair / Président: **William Richards** (College of Emmanuel & St. Chad)

9:15-9:45 **Stephen L. Chambers** (Concordia Lutheran Seminary)
A Plausible Place: Locating the Corinthian Church
      Efforts to physically locate the Pauline ekklesia in Corinth range from Murphy-O'Connor's suggestion of an Anaploga-style villa to Horrell's recent discussion of more-modest housing on East Theatre Street. Meanwhile, Øklund and others have de-emphasized architecture completely by focusing on the ritual dimensions of sacred space. This paper takes both approaches into account in considering the situation foreseen in 1 Cor 14:23: the unanticipated entry by an outsider into the worshipping assembly. What does this scenario suggest, both physically and ritually, about the type of worship space in which Paul imagines these Christians meeting?

9:45-10:15 **Tony Cummins** (Trinity Western University)
Deliverance into the Coming Kingdom of God: Exodus Motifs and 1 Thessalonians
      The purpose of this paper is to consider ways in which Paul's Christological appropriation of (new) Exodus motifs in 1 Thessalonians significantly amplifies our understanding of his thanksgiving for and exhortation to the church of God in Thessalonica. Among the most important elements to be explored in detail

are the following: Paul the burden-bearing apostle as a prophet-like-Moses figure who urges the instructed elect to continue on as a loving, holy, and steadfast covenant people, even in his absence; the Thessalonians as a delivered but afflicted and recently bereaved assembly, anxiously awaiting its final entrance into the coming kingdom of God; and the return of the risen Lord Jesus as bringing about the eschatological judgment of all evil nations and the ingathering of the rescued and righteous from all generations into the ultimate presence and creation-wide glory of God.

10:15-10:30 Break

10:30-11:00 **Mona Tokarek LaFosse** (University of Toronto)
Honour your Elders: An Anthropological View of Aging and 1Timothy 5:17-25
        As part of a larger study of social aspects of aging and old age in early Christian communities, this paper explores the "elders" in 1 Timothy 5 from an anthropological point of view. I argue that this text has an overarching theme of generational relationships. The author's concern for how younger members treat those who are older reflects his larger theme of the "proper order" in the "household of God" (1 Tim 3:14). With related evidence from 1 Clement, Plutarch, selected papyri and modern anthropological studies, I posit that "those who sin" in 1 Tim 5:20 are not the elders (as most commentators assume); rather they are those who accuse the elders. That is, younger people falsely accusing the older men of the community are, in the view of the author of 1Timothy, dishonouring their elders, displaying ungodly behaviour, and disrupting the order of the community.

11:00-11:30 **Ron Bestvater** (Lutheran Theological Seminary, Saskatoon)
An Attractive Example
        Building on the concept of the life of Jesus as his sacrifice, this paper explores some nuances of the concept of Christ as High Priest presented in Hebrews 9. I will argue that Jesus' life, death, blood-shedding, and resurrection are located into the Tabernacle Cult by the author(s) of the Epistle, thus giving rise to the christology that is developed there. Selected exegetical problems will be considered, and the results related to the task of demonstrating that the author(s) of Hebrews have superimposed the Christ event on the conceptual substructure of the Cult, confirming rather than negating it.

11:30-12:00 **Matthew W. Mitchell** (Dalhousie University)
Bodiless Demons and Written Gospels in Ignatius of Antioch
        The correspondence of Ignatius of Antioch gives us a window into a pivotal moment in the history of Christianity; the development of a body of normative Christian writings. Ignatius rarely cites Old Testament material, while clear usage of New Testament writings can only be established for 1 Corinthians. However, this lack of certainty has not stopped scholars from making widely varying claims about the presence of gospel quotations in the Ignatian corpus. This paper will examine the scholarly options as seen in recent contrasting studies of the issue (especially Mitchell, *JECS* 14.1 [2006]: 27-45; and Beatrice, *NovT* 48.2 [2006]:147-95), and discuss the perils of the search for written gospels in the Ignatian correspondence.

8:45-12:00 (THORV 110)
Special Session on the Dead Sea Scrolls / Les Textes de la Mer Morte
Biblical Manuscripts from Qumran / Les manuscrits bibliques de Qumrân
Chair / Président: **Eileen Schuller** (McMaster University)

8:45-9:15 **Peter Flint** (Trinity Western University)
The Second Isaiah Scroll from Cave One (1QIsa[b]) and the Masoretic Text: Affinities and Differences
        The smaller Isaiah Scroll from Cave One (1QIsa[b]) has been classified as 'proto-Masoretic' in view of its general textual affinity with the received Masoretic Text. This paper will outline the affinities of this scroll with the MT, identify all the instances where 1QIsa[b] disagrees with the MT, and focus on several cases that are exegetically or textually significant.

9:15-9:45 **Sonya Kostamo** (Trinity Western University)
New Light on the Discoveries of the Cave One Scrolls
Most biblical scholars are familiar with the discovery of the Dead Sea Scrolls, including 1QIsa[a]. However, there are several lesser known elements surrounding their discovery, some of which have only recently come to light. This paper discusses the separation and very different journeys of the two Isaiah scrolls from Cave 1, culminating with their reunion and the building of the Shrine of the Book in Jerusalem. New information gathered from recent interviews conducted in Israel will also be included.

9:45-10:15 **Kyung Baek** (Trinity Western University)
The Photography of the Cave One Isaiah Scrolls
The photography of the Isaiah scrolls from Cave 1 (1QIsa[a] and 1QIsa[b]) is often thought of as a simple collection of images, but for each individual scroll there is a complex history and collection of photographs and digital images. Five different photographers have made images of 1QIsa[a] and three photographers have made images of 1QIsa[b]. This paper presents the history and evolution of the images of 1QIsa[a] and 1QIsa[b], including photographic samples from each photographer, and the most pertinent technical details. Also presented here is the first preview of the new remastered digital photographs of 1QIsa[a] that will be used in DJD 32. The presentation will focus on two or three readings from Isaiah, where the new digitized images are important for establishing the text of this prophetic book.

10:15-10:30 Break

10:30-11:00 **Ted Erho** (Trinity Western University)
The Marginal Sigla and Notations in 1QIsa[a]
The marginal sigla and notations in 1QIsa[a] are an oft-neglected aspect in textual studies of this manuscript, both in the editions that have appeared to date and Qumran scholarship as a whole. This paper will treat this deficiency, in part through an examination of these markings with regard to both their identification and function in 1QIsa-a, and thereafter in comparison to remainder of the Qumranic corpus. An analysis of the prevailing hypotheses as to the probable function(s) of the sigla, especially that proposed by Emanuel Tov, will illuminate some inadequacies within various aspects of the current discussion. In conclusion, on the basis of our findings this exploration shall offer a revised theory as to the purpose of the insertion of these markings in 1QIsa[a] by the Qumran scribes.

11:00-11:30 **Eva Mroczek** (University of Toronto)
What Did Arna the Jebusite See? 4QSam[a], the Chronicles, and Text-Critical Presuppositions
This paper examines the reconstruction of a 4QSam[a] fragment corresponding to 2Samuel 24:16-22, paralleled by 1Chronicles 21:14-23: the census plague and David's purchase of Arna the Jebusite's threshing floor for an altar. I argue that the *editio princeps*' reconstruction of a key verse in the passage depends on an unnecessary emendation of Chronicles, in which the MT reading of *malakh* (angel) is read as a corruption of *melekh* (king). This judgment, however, is based on pre-Dead Sea Scrolls assumptions, and causes contextual and philological problems. I propose another reconstruction that accepts the MT of Chronicles, and results in a harmonious narrative that may be close to the "original" text of Samuel. Based upon this example, I argue that long-standing traditions of emending allegedly corrupt texts must be re-examined, especially if they are to provide the basis for reconstructing biblical scrolls.

11:30-12:00 **Chelica Hiltunen** (Trinity Western University)
4QExod[m] and the Samaritan Pentateuch
In his article, "The biblical Texts from the Judean Desert," in The Bible as a Book, Emmanuel Tov has identified two texts of the book of Exodus, 4QpaleoExod[m] and 4QExod-Lev[f] as part of the Proto-Samaritan text type. For this paper I will specifically examine the scroll of 4QPaleoExod[m], because it is the larger of the two texts, to reevaluate Tov's conclusions in regard to the texts of the book of Exodus The variants found in 4QpaleoExod[m] that are in correlation with the Samaritan Pentateuch are compared to other Exodus texts from Qumran. The paper compares my findings with Tov's assessment of the Exodus texts to see if other Exodus texts, for instance 2QExod[a] or 4QExod[c], could also be witnesses to the Proto-Samaritan text type.

13:00-16:15 (THORV 118A)
Women Interpreters of the Bible / Les Interprètes Femmes de la Bible
Chair / Président: **Marion Taylor** (Wycliffe College)

13:00-13:30 **Catherine Sider Hamilton** (Wycliffe College)
The Letters of Egeria: Travel Writing as Biblical Interpretation
      The *Itinerarium Egeriae*, the late fourth-century/early fifth-century travelogue of a woman pilgrim in the Holy Land, has been of scholarly interest mainly to Latinists and liturgists – for the light it throws on the development of Latin in the early medieval period and for its detailed description of early Christian liturgical practice. Yet the work is also of great interest in the history of biblical interpretation. Egeria is steeped in the Bible; her travels are a pilgrimage "in the name of God", following the shape of the Old Testament narrative, in which the biblical narrative steps off the page and into history. Travel narrative thus becomes biblical commentary, a vivid realist reading of the founding stories of Israel. Further, the description of her travels is reminiscent at times of the travel narratives of Acts, and Paul's own words find an echo in Egeria's addresses to her "sisters". Again, the biblical narrative and one woman's pilgrimage are intertwined, so that her words, shaped by Scripture, become a living commentary on it.

13:30-14:00 **Erin Vearncombe** (Wycliffe College)
Elizabeth Stuart Phelps and "The Laws of Narrative Expression" in The Story of Jesus Christ
      Elizabeth Stuart Phelps [Ward] (1844-1911), a popular American writer and feminist, penned some fifty-seven volumes of poetry, fiction and essays and was the first woman to lecture at Boston University, in 1876. She wrote extensively on the situation and treatment of women, turning such popular romantic stories such as the Lady of Shalott and Guinevere of Arthurian legend into deromanticized commentaries on women and poverty and the position of women in marriage. Her many publications included The Story of Jesus Christ (1897), which claims to be neither fiction, nor simply non-fiction, but rather "a narrative," which "will be received as such by those who understand the laws of narrative expression" (vii). This paper will focus on Phelps' unique approach to the study of the person of Jesus Christ, one which incorporates contemporary Christian scholarship in the fields of theology, biography, history, sociology and geography, but which explicitly denies a place amongst any of these fields, claiming for itself its own distinct perspective.

14:00-14:30 **Sherri Trautwein** (Wycliffe College)
The Devotional Prose of Christina Rossetti: Conversations with Eve in "The Face of the Deep"
      Christina Rossetti, a respected poetess emerging out of 19th century England, has only minimally been considered for her contribution to biblical interpretation. Her final major literary accomplishment, *The Face of the Deep,* is her personal meditation on the book of Revelation and includes, not only insights into this specific biblical text, but also interaction with a vast range of theological, social and personal issues. Rossetti's fascination with Eve grants the reader access to her understanding of her role as a biblical interpreter in light of the spiritual, social and sexual limitations placed upon her.

14:30-14:45 Break

14:45-15:15 **Agnes Choi** (Wycliffe College)
From the Mediterranean to America: Biblical Interpretation and the Deaconess Movement
      Lucy Jane Rider Meyer (1849-1922), a physician, author, hymn-writer, and educator, was the first principal of the Chicago Training School for City, Home, and Foreign Missions. This paper will examine her reading of the New Testament texts concerning deaconesses, comparing it with readings of her contemporaries and considering how her reading of the biblical text impacted her work at the Chicago Training School

15:15-15:45 **Krista Dowdeswell** (Wycliffe College)
Sketches of the Women of Christendom and the Issue of "Legitimate" Interpretation
      Elizabeth Rundle Charles (1828-1896) was a British linguist, poet, hymn-writer, and author of

approximately fifty different volumes. *Sketches of the Women of Christendom* (1884), written as a resource for female missionaries serving and educating women in India, interprets the biblical stories of such figures as Eve, Mary, Mary Magdalene, the sisters Mary and Martha of Bethany, Lydia, and Priscilla. This paper will argue that, despite being historically disregarded by the academy as "unscholarly", works like *Sketches of the Women of Christendom* are valid as the objects of modern study when they provide evidence of women engaged in the work of biblical interpretation, witness to women's roles in the society and church of their time and testify to forgotten but important exegetical traditions and insights.

15:45-16:15 **Marion Taylor** (Wycliffe College)
Reading the Psalms with Nineteenth-century Women
    Lost from memory are the varied writings of nineteenth-century women on the Book of Psalms. This paper will examine women's translations, commentaries, devotional books, sermons and prayers based on the Psalms with a view to recovering a forgotten aspect of the reception history of the Bible in the nineteenth century.

13:00-15:45 (THORV 271)
Hebrew Bible/Old Testament / Bible Hébraïque/Ancien Testament II
Chair / Président: **James Linville** (University of Lethbridge)

13:00-13:30 **K. L. Noll** (Brandon University)
Rethinking Literary Function in the Emerging Hebrew Canon
    This thesis emerges at the intersection of disciplines. Redaction criticism and textual criticism demonstrate that the scrolls of the Jewish canon began as single manuscripts known to almost no one, gradually redacted, and ultimately circulated in multiple manuscript copies to an ever-increasing readership. Study of predominantly oral cultures sheds light on textual production among scribal "schools" that derived their content from the prevailing oral culture. If each discipline has produced sound results, then significant questions must be raised about the function of the literature in its earliest stages. Most biblical scholars assume (usually without comment) that biblical texts were composed as religiously authoritative texts and their content was disseminated among Jews (e.g., Deut 31:10-13; Neh. 8). Recent research by anthropologists observing processes of religious dissemination brings a third discipline to bear and calls the usual assumption into question. Using specific textual examples, I will outline an alternative perspective.

13:30-14:00 **Christian Eberhart** (Lutheran Theological Seminary, Saskatoon)
Joy and the Sacrificial Cult in the Hebrew Bible
    In this paper, I want to investigate the role of the sacrificial cult as an expression of, and setting for personal or collective joy in the Hebrew Bible. Far from being limited to atonement or the forgiveness of sin, sacrifices were a frequent means through which joy could be shared with both the human community and God. I will study the different types of sacrifice and their individual profile, various occasions and celebrations, and address the question which ritual element is crucial for the specific "effect" of sacrifices.

14:00-14:30 **David A. Bergen** (University of Calgary)
The Hermeneutics of Consumption: Speaking, Eating, and the Passover Meal Ritual
    Rare is the day that humans do not exercise their tracheae through acts of speaking or feeding. Human dialogue involves not only an encounter between speaking subjects, but also the internalized appropriation of another's voice through direct and indirect quotation. The quotidian nature of speech quotation finds a parallel in the daily consumption of food, whereby the flesh of another is embedded within the body of the "embedding" organism. This paper explores parallels between dialogic communication and food consumption as they emerge in the Hebrew Bible's presentation of the passover meal.

14:30-14:45 Break

14:45-15:15 **William Morrow** (Queen's University)

To Set His Name There: Philology and Theology in the Deuteronomic Centralization Formula

A number of scholars have remarked on the proximity of the phrase *lĕšakkēn šĕmô* in the Deuteronomic centralization formula (e.g., Deut 12:11; 14:23; 16:2; 26:2) to the Akkadian idiom *šuma(m) šakānu.* Recent scholarship (2005) on the meaning of the Akkadian idiom will be used to examine suggestions about the significance of the Deuteronomic phrase. There are a number of problems to be considered. These include the possibility that Israelite intellectuals were in a position to encounter the Akkadian usage and whether the Hebrew expression indicates the emergence of a "name theology" in Deuteronomic thought.

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

The Tower of Babel Story: a Case of Anagrams in the Hebrew Bible?

In 1964 Jean Starobinski started publishing Ferdinand de Saussure's notes about anagrams in Roman poetry. Starobinski defined the phenomenon in the following way: "the poem would take as its foundation a succession of theme-words and would, literally, construct its discourse *on top* of them by repeating their phonic substance". The Tower of Babel story (Gen 11:1-9) is an interesting case where the theme-words of the text represent anagrams of each other. The theme-word לבנה "brick" is echoed by בנה "built", בלל "confounded", בבל "Babel". Another chain of anagrams is שם "name", שֶׁם "there", שמים "heaven", שמע "understood".