



Canadian Society of Biblical Studies  
Société canadienne des Études bibliques

## 2016 Complete Programme

(updated: May 13, 2016)

All sessions are located in **Professional Faculties** unless otherwise noted.

*Friday, May 27*

**2:00-7:00pm** (MacEwan Hall - 222 - Ariel)  
*EXECUTIVE COMMITTEE MEETING*

*Saturday, May 28*

**Saturday 8:30-11:45am (122)**

**DEAD SEA SCROLLS:  
REVISE/REPEAT**

Presided by: Eileen Schuller (McMaster  
University)

8:30-9:00 Kipp Davis (Trinity Western University)

**Sectular Orientation: A Review of the Presuppositional Classification of Texts in the Qumran Scrolls**

- In the standard works on the Dead Sea Scrolls, manuscripts are commonly classified according to their contents as either “biblical” and “non-biblical” texts, and within the second category as either “sectarian” and “non-sectarian.” The classification of these compositions according to their predominant themes and common terminology employed has been important for early reconstructions of the Jewish movement who

wrote and collected the Dead Sea Scrolls. However, recent studies have revealed more complex relationships between many of these manuscripts' contents, the archaeology of the Qumran site, and the shape of Second Temple Judaism. In this paper, I will briefly review some of the traditional premises for setting the boundaries between "sectarian" and "non-sectarian" literature in the Qumran scrolls. I will then suggest how careful evaluations of the manuscripts with more attention to matters of material philology—as one method for textual analysis—can aid in refining our understanding of the production and usage of literature within a broader perspective of Second Temple Jewish scribal cultures.

9:00-9:30 Carmen Palmer (University of St. Michael's College)

**Circumcision of the Heart at Qumran and in the Second Temple Period: Spiritual; Moral; and Ethnic**

- Of late, scholarship is discovering that ethnicity theory lends itself not only to the study of late Second Temple Judaism, but also more specifically to the Qumran movement and the Dead Sea Scrolls. Within ethnicity theory, ethnicity is socially constructed, mutable, and comprises an individual's full identity, including features of kinship and culture. Arguably, within late Second Temple Judaism, circumcision is a strong feature representing ethnicity. Where the Qumran movement is concerned, the Rule of the Community describes a circumcision of the heart. This circumcision of the heart represents a spiritual obedience to which members themselves must convert: members of this rule call themselves *milvim* ("converts"). In this way, circumcision of the heart, which incorporates spiritual and moral attributes, still functions as a feature of ethnic identity as does physical circumcision. In fact, when comparative nets are cast through time and tradition to other texts that draw on the scripturally reinterpreted tradition of circumcision of the heart, namely Jub. 1:23; *Spec. Laws* 1.1-1.11; and Rom 2:28-29, we will find that the theme of circumcision of the heart represents varying models of ethnic identity throughout the late Second Temple period, and validates understanding the Qumran movement through the lens of ethnicity theory.

9:30-10:00 Nicholas A. Meyer (Huron University College)

**Sexuality in the Sectarian Psalms and Questions of Celibacy and the Presence of Women in the Yahad**

- It can no longer be taken for granted that there was a celibate branch of the sectarian movement described in the Dead Sea Scrolls, a linchpin in the identification of the movement with the Essenes of classical sources. In addition to the much debated material evidence of the Qumran cemetery, scholars have discussed whether particular texts identify (especially, CD VI 11- VII 9) or address a celibate community (e.g., 1QS). This paper will approach the question from a new angle: it will examine language related to sexuality in the sectarian psalms, particularly the Hodayot. These texts bear a close relationship to the so-called S(erek) tradition, usually thought to be the most probable locus of celibate ideology or practice. Contrary to several recent discussions, it will be shown that the sectarian psalms at times regard human sexuality *per se* as indicative both of earthiness and sinfulness; the origin of much of this language in the purity codes and its appearance in these psalms in the context of

otherworldly communion together suggest that a self-consciousness of sexuality heightens a perception of contradiction between election to heavenly worship and the stubborn *realia* of human embodiment. While these texts do not speak directly to the questions of celibacy or of the presence of women, they are characterized by expressions of disgust toward innate sexuality which might be related to a preference against sexual relations and to a desire to minimize sexual impurity. The implications of this argument will be considered for the viability of identifying the *yahad* with the Essenes of Hellenistic historiography and philosophy.

10:00-10:15 Break

10:15-10:45 Andrew B. Perrin (Trinity Western University)

**Literary Editions and Variant Passages beyond the ‘Biblical’ Scrolls: The Evidence from the Aramaic Texts at Qumran**

- The Dead Sea Scrolls have revealed that (1) the concept of a “Bible” is anachronistic for studies in the Second Temple period, and (2) many of the books that would become canonical for subsequent Jewish and Christian communities (i.e., the Hebrew Bible/Old Testament) developed over long scribal processes. However, while most would recognize that the Qumran community embraced a broader spectrum of authoritative literatures beyond the soon-to-be “biblical” books, the compositional development of other such writings has not been closely studied, save for a few exceptions (e.g., the Serek texts). This exploratory paper will use Eugene Ulrich’s model of “literary editions” to gauge how the Dead Sea discoveries provide fresh insight into the earliest growth of a cross-section of likely authoritative Aramaic literature at Qumran (e.g., Daniel 2-7, Aramaic Levi Document, 1 Enoch, and Tobit).

10:45-11:15 Jonathan Vroom (University of Toronto)

**Were the Qumran Sectarian Rule Texts Treated as Binding Law? A Legal-theoretical Approach**

- There is debate over whether or not the penal codes of the S, D, and 4Q265 (S/D) rule traditions functioned as binding law for the various sectarian communities. On the one hand, Sarianna Metso has argued that they served a descriptive, rather than a prescriptive/legal function; they were didactic, not legal. On the other hand, scholars such as Alison Schofield and John Collins have argued/assumed that the penal codes did function as binding law; it is a key piece of evidence for their reconstructions of the communities that underlie the sectarian texts. What is missing from this debate is any objective means of determining whether or not the penal codes were treated as binding law. In this paper I will use contemporary legal theory to construct a method for making this determination. I will argue that when a text is treated as a source of binding obligation, then it will be treated in a certain way. By contrast, if a text is not considered a binding obligation (if it held a didactic rather than legal function) then it will be treated differently. By observing the changes made among the versions of the penal codes I will argue that, in favour of Metso’s position, they were not treated as binding law.

11:15-11:45 Questions and Discussion

<b>Saturday 8:30-11:45am (126)</b>
<b>HEBREW BIBLE STUDIES</b>
<b>Presided by: M. Leuchter (Temple)</b>

8:30-9:00 Shawn W. Flynn (St. Mark's College)

**The Abandonment-Adoption Motif, Between Mesopotamia and Moses: Exodus 1:8-2:10 and its Broader Cultural Background**

- Part of a larger project on children in the HB and ANE, this paper explores childhood abandonment and adoption practices in Mesopotamia as essential reading lenses to Moses' abandonment and adoption in Exodus 1:8-2:10. The Mesopotamian legal language of abandonment, in addition to adoption contracts as societal responses to abandonment, along with breastfeeding contracts, each contribute to a fuller reading of the Exodus infancy narrative as an intentional interaction with its broader cultural context. Through these connections Exodus leverages the abandonment-adoption genre and invokes Mesopotamian contractual structures to connect deity and child thus helping promote YHWHism as a social norm. Exodus thus uses the exposure-adoption motif to promote YHWHism in the child's life, and thus within the family structures, while the motif also functions as an effective introduction to YHWH's adoption of Israel.

9:00-9:30 Daniel Miller (Bishop's University)

**Substances and Objects of Supernatural Power in the Hebrew Bible in Their Ancient Near Eastern Context**

- In Ex 8:13, Aaron strikes the ground with a staff, transforming the dust throughout Egypt into insects; in 2 Kgs 2:8, Elijah strikes the Jordan River with his rolled-up mantle, parting the water; in 2 Kgs 2:21, Elisha throws salt from a pristine bowl into a toxic spring, rendering the water pure. These are just a few of the substances and objects that are connected in the Hebrew Bible with the supernatural. The aim of this study is to situate the biblical depiction of substances and objects of supernatural power within the wider ancient Near Eastern world (e.g., Egyptian, Mesopotamian, Hittite) to determine whether there is anything idiosyncratic in the Israelite conception(s) of supranormal paraphernalia.

9:30-10:00 Mary L. Conway (McMaster Divinity College)

**Judges 20 Revisited: Order in the Midst of Confusion**

- The narrative of Judges 20 is notoriously convoluted. The year 1985 saw the publication of E. J. Revell's "The Battle with Benjamin (Judges 20:29-48) and Hebrew Narrative Techniques." Revell proposed "resumptive repetition" as the solution to the chronological problems, and makes considerable progress in the understanding of Hebrew narrative, including the role of proleptic summary. However, he states, "Apart from a few particles, grammatical markers of relationship above clause level appear (at

the present stage of our knowledge) to be either ambiguous or nonexistent.” Recent advances in the study of discourse by Roy Heller suggest a more satisfying interpretation of the narrative structure. This paper will argue that the chapter is not a confusing or incompetent narrative, but a well-designed piece of literature in which the literary and structural devices support the ideological message.

10:00-10:15 Break

10:15-10:45 Lissa M. Wray Beal (Providence Theological Seminary)

**Numbers and Joshua: Counting Connections; Discerning Developments**

- The connection of Joshua to Deuteronomy has long been recognized. Although of a different nature, Joshua also has strong connections to Numbers. The Numbers-Joshua connections are drawn explicitly and implicitly through characters, events, and themes linking both books. At times, Joshua takes up the cadence of these events from Deuteronomy rather than Numbers; at times Joshua redirects or subverts what is presented in Numbers. Investigation of how Joshua continues the narrative begun in Numbers yields greater understanding of the particular foci and concerns of Joshua as Israel’s entry to the land—jeopardized in Numbers—is accomplished.

10:45-11:15 Mark J. Boda (McMaster Divinity College/McMaster University)

**Towards a Hebrew Bible Theology: Taking the Bible’s Pulse**

- This paper surveys proposals over the past century for describing the theological core of Israel’s faith as preserved in the Hebrew Bible before identifying core impulses that can be discerned throughout the corpus. The function of these “im-pulses” in a breadth of literary contexts will highlight not only the central but creative role they play in the imagination of the communities responsible for these texts.

11:15-11:45 Marion Ann Taylor (Wycliffe College)

**The Character of Esther: Was She Really Immoral, Merciless, and Blood Thirsty?**

- Many interpreters of the book of Esther are critical of the character of Esther, noting that she hid her Jewish identity from the pagan king she slept with (Esther 2:10 ), was merciless toward Haman when he pleaded with her for his life (7:7), and bloodthirsty when she asked King Xerxes for a second day of killing (9:13). Karen Jobes, for example, notes: “Both Jewish and Christian interpreters have found Esther’s request [for a second day of violence] morally troubling and especially unbecoming a woman” (Jobes 1999, 200). In this paper, we will examine and reassess the character of Esther and so raise the larger question of how to read the book of Esther.

Saturday 8:30-11:45am (128)

GOSPEL STUDIES

Presided by: E. Kobel (Basel)

8:30-9:00 James Magee (Trinity Western University)

***Silence of the Lamb(s): Innocent Children from Jesus to the Waif Evangelist (aka Mark) in the Silent Cinema***

- For the next chapter in the *Cinematic Childhood(s) and Imag(in)ing the Boy Jesus* saga, I go back in time to the dawn of the cinema to examine some of the earliest attempts at screening the life of Jesus. I look specifically at the idea of childhood innocence in three key silent films: *The Life and Passion of Jesus Christ* (1905), *From the Manger to the Cross* (1912) and *The King of Kings* (1927). From antecedents of ‘the child’ in Romantic art to philanthropic and state-sponsored child-saving efforts, the historical backdrops to these Bible-to-film adaptations are culled for their influences on these cinematic depictions of children and childhood, from the twelve-year-old Jesus in the Jerusalem temple to the imagined boyhood of Mark the Evangelist. The idea(l) of childhood innocence emerges from this analysis as historically contingent, variably expressed, and even contested.

9:00-9:30 Ryan D. Schroeder (University of British Columbia)

**Jesus Christ Superscribe: Markan Memory and the Founding of a Jewish Sect**

- As a narrative, the Gospel of Mark commemorates the founding and founder of the nascent Christian community. Various conflicts propel the plot forward, notably the disputations between Jesus and certain religious authorities over the interpretation and application of sacred scripture. In this essay, I argue that the writer of Mark’s Gospel, perhaps his community, remembered Jesus in the social frame of the “master-scribe.” Such a memory justified his religious community’s variance from contemporary (and competing) expressions of Judaism, while it also ensured a sense of continuity with the faithful of Israel via (the right understanding of) the Jewish scriptures.

9:30-10:00 Alan Kirk (James Madison University)

**Ancient Florilegia Transmission Practices, and Some Unresolved Problems in Matthew’s Source Utilization (on the 2DH)**

- In 1882, Curt Wachsmuth published his groundbreaking source-critical analysis of three Byzantine florilegia: the *Maximus*, the *Melissa Augustana*, and the *Antonius*, arguing that all three were dependent upon a non-extant *Ur-florilegium* (“Buch der Parallele”). His theory was subsequently modified by Heinrich Schenkl and Anton Elter, who demonstrated that the *Maximus* was dependent upon the in fact extant 9<sup>th</sup> century florilegium *Corpus Parisinum*, and that the *Melissa Augustana* and the *Antonius* were dependent on the *Maximus*. Recent work by Denis Searby and Jens Gerlach on source utilization in the *Corpus Parisinum* further adds to our store of information on ancient transmission practices, as these are attested in source relationships across four generations of florilegia. For our purposes, the relevant point is that these practices show striking similarities to Matthew’s procedures in combining

Mark and Q on the Two Document Hypothesis. We again see the 2DH's remarkable coherence with ancient compositional practices.

10:00-10:15 Break

10:15-10:45 Michael Kok (King's University)

**The Second Century Scribal Addition of a Secondary Ending to John's Gospel**

- Despite some notable exceptions (cf. Gaventa 1996: 249-50 n. 8), most commentators regard the Johannine epilogue as an editorial addition after the Gospel's original ending at John 20:31 on stylistic and rhetorical grounds. This paper locates the redactor in a second century Christian context. First, the identification of the enigmatic beloved disciple as the author of the text (John 21:24) accords with the growing importance of "authorial self-representation" in legitimating Gospel writings (cf. Goodacre 2012: 174-79). Second, the epilogue may harmonize Johannine and Synoptic data (cf. John 21:3-14; Luke 5:1-11). Finally, the epilogue seems to engage Christians who hold to Petrine primacy and alludes to later traditions about Peter's crucifixion (John 21:18).

10:45-11:15 Emily Laflèche (University of Ottawa)

**Mary Magdalene: The Companion of Jesus**

- The Gospel of Philip defines Mary Magdalene as Jesus' companion (koinōnos-companion or partner) it also defines the relationship developed through the bridal chamber as joining (koinoneîn- to have in common with or join with another) two people together as companions or consorts (*Gos. Phil.* 65. 1-26). The use of the Coptitized Greek verb koinoneîn and its nominalization koinōnos in the Gospel of Philip shows that there may be a connection in these two descriptions of companions and the joining of companions. Building on the work of Antti Marjanen (1996), I will analyse Mary Magdalene's role as the companion of Jesus, looking to other apocryphal texts to aid in understanding her role. I will also address whether there is evidence to link Mary's companionship with Jesus, to the union developed in the bridal chamber.

11:15-11:45 Bill Richards (College of Emmanuel & St Chad)

**"Hidden Words" – Re-parsing What Thomas Overheard**

- In this paper I examine several key sentences in the Coptic text of the *Gospel of Thomas*, starting with the opening invitation to ponder its sayings under a promise of "not tasting death". In each case I propose an alternate grammatical analysis of the sayings this book's Thomas is credited with overhearing and writing down. This re-parsing of particular lines will, I hope, encourage a fresh translation of the text as a whole, as well as contribute to a thicker description of the faith community that valued and transmitted its "hidden words."

**Saturday 12:00-12:30pm (122)**

**STUDENT/NEW MEMBER LUNCH**

**Saturday 12:30-1:45pm (122)**

**SPECIAL STUDENT SESSION**

**Presided by: P. Sabo (Alberta)**

**Topic:** “Plan B”: Exploring Options Outside of Academia

- It is a well-known fact that the number of tenure-track jobs available at colleges and universities continues to decrease. Graduate students, therefore, are required more and more to turn to careers outside of academia and explore other options. What are some of the strengths and transferrable skills that a religious studies/biblical studies degree helps develop? What are some of the ways that a student can be creative with such a degree in order to look for alternative jobs? Please join us for a special joint student session that will explore this pertinent issue.

**Panelists:**

- Marvin Miller (University of Manchester)
- Ehud Ben Zvi (University of Alberta)
- Christine Mitchell (St. Andrews College)
- Mark Wheller (University of Alberta)
- Lindsay Penner (University of Calgary)

**Saturday 2:00-3:20pm (Murray Fraser 164)**

**STUDENT ESSAY PRIZES**

**Presided by: John McLaughlin (University of St. Michael's College)**

2:00-2:30 *Jeremias Prize Paper*

- Jonathan Vroom (University of Toronto): A Cognitive Approach to Copying and a Critique of David Carr's Approach to Oral-Written Transmission.

2:30-2:40 Questions

2:40-3:10 *Founders Prize Paper*

- Ambrose Thomson (McMaster Divinity College): Dwelling Among Them: The Tabernacle as a Confession of the Redemptive Presence of Yahweh

3:10-3:20 Questions



<b>Saturday 3:30-5:00pm</b> (Murray Fraser 164)
<i>ANNUAL GENERAL MEETING</i>
Presided by: <b>John McLaughlin</b> (University of St. Michael's College)

<b>Saturday 5:15-6:15pm</b> (Murray Fraser 164)
<i>PRESIDENTIAL ADDRESS</i>
Presided by: <b>Willi Braun</b> (University of Alberta)

John McLaughlin (University of St. Michael's College)

- **Wisdom from the Wise: Pedagogical Principles from Proverbs (and Beyond)**

<b>Saturday 7:00pm</b>
<b>CSBS ANNUAL DINNER</b>
Best Western Village Park Inn (1804 Crowchild Trail Northwest)

*Sunday May 29*

<b>Sunday 8:30-11:45am</b> (122)
<b>INTERTEXT AND MEMORY</b>
Presided by: T. Donaldson (Wycliffe)

8:30-9:00 Kyung Baek (University of Manchester)

**Matthew's Use of Isaiah**

- This presentation will explore Matthew's use of Isaiah and the explicit fulfilment quotations scattered throughout the Gospel. Three key ideas seem to emerge from Matthew's explicit citations from Isaiah and the Hebrew Prophets. First, Matthew seems to be familiar with Hellenistic Near Eastern divination practices and utilizes, as well as adapt, some of their techniques in his use of dream-visions, signs (omens), and explicit fulfilment quotations. Second, Matthew, seems to be a scribe like Joseph, Daniel and Enoch, who has the ability to acquire divine revelation by reading dreams and interpreting the scriptures. Third, Matthew's use of fulfilment quotations from Isaiah and the prophets can be understood as functioning like *peshet*, in that it actualizes and contemporizes the Jewish scriptures of the prophets in the person of

Jesus for the early church community. In sum: Matthew uses them to interpret and disclose divine revelation, as well as contemporize Isaiah and the prophets.

9:00-9:30 Andrew Knight-Messenger (McMaster University)

**Daniel, A ‘Renaissance Man’? Daniel and His Different Literary Roles within Their Historical Settings**

- Second Temple Jewish traditions depict the popular hero, Daniel, in a number of different roles. For instance, Daniel 1-6 and the Greek Additions to Daniel depict Daniel as a courtier serving in the courts of foreign kings, while Daniel 7-12 and the Pseudo-Daniel texts found among the Dead Sea Scrolls (4Q243-245) depict Daniel as an apocalyptic visionary. These diverse portrayals of Daniel seem to suggest that his significance varied within different socio-historical contexts and communities. This paper will examine the significance of these two different literary depictions of Daniel, by situating them within the 3<sup>rd</sup> and 2<sup>nd</sup> centuries B.C.E. respectively, two different historical periods within which these traditions about Daniel seem to have flourished. Moreover, this paper will hypothesize as to why these different depictions of Daniel were significant in different periods.

9:30-10:00 Joyce-ann Spinney (Wycliffe College)

**Angels, Heroes, and Perceived Guilt: A Study on the use of Numbers 22 in 1 Chronicles 21**

- The use of šāṭān in David’s census in 1 Chronicles 21 has caught the attention of many scholars and is often understood as a theological correction of 2 Samuel 24:1 (assuming that šāṭān in 1 Chronicles is a figure comparable to šāṭān in Job and Zechariah). However, it is my belief that the allusion to Numbers 22 (present in both Samuel and Chronicles) indicates that this passage provides a better intertext than Job and Zechariah. I therefore argue that David is no more to blame for the plague than Balaam is for going to Balak.

10:00-10:15 Break

10:15-10:45 Kyle Parsons (Trinity Western University)

**“Do You Remember When ...” Viewing Genesis 1 as a Countermemory to Genesis 2-3**

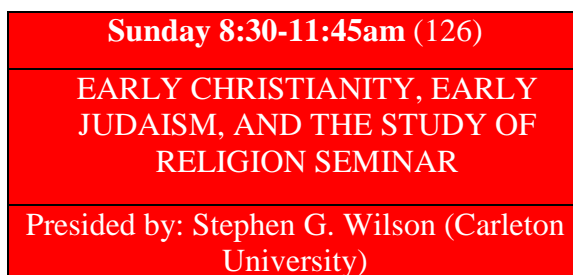
- Why are there two creation myths opening the book of Genesis? Scholarship generally agrees that Gen 1 (Priestly) was added to Gen 2-3 (non-P). But why add Gen 1 at all? David Carr posits that it was to ‘replace’ Gen 2-3. Mark Smith posits that it was to ‘redirect and refocus the audience’s attention.’ Through the interdisciplinary approach of cultural memory, I will show that Gen 1 was intentionally added because the Priestly author/redactor believed Gen 2-3 to be inadequate in properly preparing the audience for the key priestly concepts of Sabbath, Calendar, and a complete animal taxonomy.

10:45-11:15 Brendan Youngberg (McMaster Divinity College)

**Identity Coherence in the Chronicler's Narrative: King Josiah as a Second David and a Second Saul**

- Among the variations between Chronicles and the DH is a subtle difference found in the Josiah narrative where the text reads that “the Passover had not been observed like this in Israel since the days of the prophet Samuel” (2 Chr 35:19) in contrast to the more generic phrase of “the judges who led Israel” (2 Kgs 23:22). The inclusion of the specific name of Samuel is located precisely at a major transition within the Chronicler's Josiah narrative. Indeed, the mention of Samuel distinctly links Josiah literarily to not only David, but also Saul. While there is yet to be a consensus among scholars as to why the Chronicler included such a negative death scene following Josiah's laudable Passover, the social memory associated with the mention of Samuel adds considerable rhetorical weight to the Chronicler's narrative, thus aiding readers in a greater understanding of the self-understanding of the community of Persian Yehud.

11:15-11:45 Questions and Discussion



Papers will be summarized, responded to, and discussed during the session. Completed papers will be posted at <http://http-server.carleton.ca/~zcrook/CSBSSeminarPapers.html> as they become available.

8:30-9:00 – Paper Summaries from Reinhartz, Arnal, and Shantz

9:00-9:20 – Respondent: Zeba Crook (Carleton University)

9:20-10:10 – Discussion

10:10-10:20 – Break

10:20-10:40 – Paper Summaries from Kotrosits and Mitchell

10:40-11:00 – Respondent: Wayne McCready (Calgary, Emeritus)

11:00-11:45 – Discussion

**Paper Abstracts:**

Adele Reinhartz (University of Ottawa)

**Hybrid Identities in the Ancient Mediterranean World**

- This paper will examine the idea of “hybrid identities” and its component terms – hybridity and identity – by considering a selection of individuals and groups whose

activities, allegiances, and/or ideas straddle the boundaries constructed by ancient Jewish, Christian, and pagan leaders. Among the questions to be considered: What were people doing when they engaged in the practices that we, or perhaps some of their contemporaries, would have considered as belong to the/an “other”? Would those groups and individuals to whom we might attribute “hybrid identity” have agreed with this attribution? Does the concept of boundaries – whether closed, open, porous, or shifting – remain useful in our attempts to understand something about the ancient Mediterranean world?

William Arnal (University of Regina)

### **Magic**

- “Magic” has been a surprisingly important concept for anthropology and the study of religion, but there remains no consensus at all about what the term means, how useful it is, and whether it is inherently prejudicial. Excellent work on these problems has been especially prominent in the study of late antiquity, ranging from in-depth analyses of Jewish magic to work on Egyptian and Coptic magic, to work on the use of the terminology of magic as a discourse of abuse. But the application of the problematic conceptual apparatus associated with “magic” in anthropology and religious studies has not been well applied to the NT, whether the miracles of Jesus or the behavior of Paul. I will argue that redescribing “magic” in terms of “ritual of contested authority” sheds some important light on the (presentations of the) behaviors of Jesus and Paul.

Colleen Shantz (University of St. Michael’s College)

### **Rehabilitating Religious Experience**

- The category of religious experience has been a flash point for multiple theoretical and methodological issues in the study of religion, particularly the emergence of the Christianity. This paper considers how the category has functioned as a battleground in the discipline and whether, in the current detente, we might more thoughtfully examine the synergy between its bio-cultural character and its contributions to social change.

Maia Kotrosits (Denison University)

### **On Sovereignty and Social Networks: Diasporic Brokering in Greco-Roman Associations**

- This paper will bring diaspora theory to bear on recent work on Greco-Roman associations, focusing particularly on association inscriptions and/as memorialization, and associations as related to networks of benefaction. While associations themselves aren’t necessarily compensatory mechanisms for displacement or ostensible losses of political sovereignty under Rome (Harland 2006), I will suggest some ways that association inscriptions do carry the weight of broken national/ethnic collectives in them, and act as poignant negotiations of sovereignty, theopolitics, and belonging in a changed political landscape. What changes about our understanding of both the epigraphic landscape of the ancient

Mediterranean and Greco-Roman associations when we have the recognitions and interests of diaspora theory in view?

Christine Mitchell (St. Andrew's College)

**The Invention of Religion at Elephantine**

- In this paper I examine the Judahite YHW community at Elephantine in the 5<sup>th</sup> century BCE as a case study for understanding the operation of “religion” in the Persian Empire under the Achaemenids. Using the work of David Chidester and Bruce Lincoln on the study of religion, and working with the primary texts from Elephantine, I hypothesize that the Achaemenids constructed the religion of the Judahites in order to serve imperial interests over Judahite interests. Judahite religion in Elephantine was a form of Achaemenid imperialism. Implications for the study of Judahite and other religions elsewhere in the Achaemenid empire are suggested in my conclusion.

**Sunday 8:30-11:45am (128)**

**PAUL STUDIES**

**Presided by: S. Muir (Concordia UC)**

8:30-9:00 Patrick Hart (University of Alberta)

**On Kierkegaard's “The Difference Between a Genius and an Apostle”: What a Difference a Difference (Still) Makes**

- In “The Difference Between a Genius and an Apostle,” Kierkegaard unsurprisingly deploys the figure of Paul as the archetype of an apostle, who “does not develop in such a way as he gradually becomes what he is [according to potentiality].” This claim would appear at odds with much contemporary Pauline scholarship, which understands Paul's writings as an ad hoc, developing, quasi-guerrilla sort of theology. While this may be the case, Kierkegaard's essay is nonetheless deserving of attention, for it highlights an issue that arguably remains a tacit foundation of Pauline studies – namely, the very identification and resulting allure of Paul as a critical figure in early Christianity.

9:00-9:30 Ryan S. Schellenberg (Methodist Theological School in Ohio)

**Guilty without Trial: Explaining (the Rest of) Paul's Imprisonments**

- Although Paul's imprisonments have long played an important role in his biographical legend, they have not adequately troubled critical scholars of Paul and his letters. In particular, the multiple imprisonments of which Paul boasts in 2 Corinthians (6:5; 11:23)—imprisonments that Acts simply does not record—have seldom been thought to warrant explanation. Thus it remains unclear why Paul landed up in prison or what legal/administrative procedures were involved. This paper provides an overview of provincial legal practice and demonstrates the unlikelihood that the majority of Paul's imprisonments involved any formal charge at all, or a formal trial (cognitio). Instead, Paul's repeated imprisonments,

like his beatings, resulted from a magistrate's summary action (coercitio). Such an administrative scenario has significant implications for our conceptualization of Paul's social location: Apparently, as an itinerant laborer, Paul lacked the requisite civic status to justify formal proceedings.

9:30-10:00 Esther Kobel (University of Basel)

**Paul as intermediary between cultures: "To the Jews I became as a Jew (...). To those under the law I became as one under the law." (1 Cor 9:20)**

- Paul's identity was a complex one (to say the least!) and he lived in a complex world. For this reason, dichotomic categorizations of Paul as either a Jew or no longer a Jew are inadequate. In this paper I propose to approach Paul's manifold identity and his works as an apostle to the nations from the perspective of "histoire croisée". This approach (recently developed in France) draws on debates about transfer studies and invites us to reconsider the interactions between different societies and cultures. The intent is to describe Paul as a multicultural person who functions as intermediary between different cultures.

10:00-10:15 Break

10:15-10:45 Mark S. Wheller (University of Alberta)

**The Ritual Context of 1 Corinthians 10:16-17 and 11:17-33: Using Catherine Bell's Ritual Theory to Understand the Lord's Supper as a Greco-Roman Hero Ritual**

- In 1 Corinthians 10:16-17 and 11:17-33, Paul describes the Lord's Supper. I intend to analyze the passages with a focus on Greco-Roman ritual practices using Catherine Bell's Ritual Theory, Ritual Practice. By comparing the rite with practices in 1st Century CE Corinth, I will argue that the meal was a particular type of hero meal, theoxenia, with an emphasis on chthonic aspects and mortuary practices focused around calling out to the dead hero, Christ, and securing his presence at the ritual.

10:45-11:15 Jason Yuh (University of Toronto)

**Paul's Kodak Moment: An Interdisciplinary Approach to Gal 3.27**

- Despite the rhetorical, logical, and theological importance of Paul's reference to baptism in Gal 3.27, there has been hardly any sustained analysis on the brevity and impact of this reference due to the unavailability of recent interdisciplinary methods. Utilizing Maurice Halbwachs's concepts on collective memory, Mark Johnson's and Antonio Damasio's notion of embodiment, and Catherine Bell's ritualization framework, this paper will explain the brevity and impact of Paul's reference to baptism, particularly exploring the social dimensions of baptism and its remembrance. Ultimately, Paul's brief and yet impactful reference aptly evokes a memory whose significance cannot be fully articulated.

11:15-11:45 Questions and Discussion

**Sunday 12:00-1:30pm**  
**WOMEN SCHOLARS' LUNCH**

- Those interested in gathering should meet Marion Taylor at Professional Faculties 122 at 11:50am (after morning sessions). Everyone will walk together somewhere to have lunch.

**Sunday 1:30-4:45pm (122)**  
**DEAD SEA SCROLLS II**  
Presided by: C. Palmer (USMC)

1:30-2:00 Joshua M. Matson (Florida State University)

**Utilizing the Divine: An Analysis of the Divine Name as a Sectarian Marker in Qumran Literature**

- Although scholars of the Dead Sea Scrolls have been enamored with how those responsible for the production of the Judaean Desert manuscripts avoided and replaced the divine name, little attention has been given to the possible acumen behind the nearly 330 attestations of the tetragrammaton in the discovered non-biblical texts. Advancing the assumptions and work of various scholars in the field, this paper analyzes the attestations of the divine name in the non-biblical manuscripts, with particular attention given to the role that the name plays in the traditionally designated sectarian texts, in an attempt to divulge a possible protocol employed by the scribes of these manuscripts when utilizing the divine name.

2:00-2:30 Kambale Nziwa (University of Toronto)

**Interpolation in A Hostile Setting: A New Look at the Variant Reading in Lev 17:3-4 (preserved in Sam, 4QLev<sup>d</sup>, and LXX) Through its Attestation in the Temple Scroll.**

- The variant reading in Lev 17:3-4—attested in Sam, 4QLev<sup>d</sup>, LXX, and 11QTemple—has been recently interpreted as a clarifying addition prompted by a difficult text in tension with Deut 12:15, 20-21. However, there are conceptual, grammatical, linguistic, and exegetical difficulties that work against the location of the plus text in its current context and preclude its meaning-generating dimension in such a hostile setting. Using its attestation in 11QTemple 52:13-16, this paper goes beyond the recognition of the glossary function of the plus text by focusing the analysis on its possible contribution to our understanding of the intended use of the expanded text.

2:30-3:00 Jason Yuh (University of Toronto)

**A Literary Juxtaposition of 1QM 10.1-8 and 13: A War That Exudes Both Fear and Trust, and Fulfills Both the Lot of Light and Darkness**

- This paper will demonstrate both the emotional apprehension and the theological embrace for war by examining the prayers found in 1QM 10.18 and 13 through a literary approach, utilizing text linguistics and allusion. On the one hand, there is a

tension between fearing war and trusting God's presence as represented by 1QM 10.1-8. On the other hand, there is a unique, mutually-fulfilling dualism that is a prerequisite for the completion of the community's redemption as expressed in 1QM 13. Despite these differences, each prayer points to the one God who has appointed a day of battle from long ago.

3:00-3:15 Break

3:15-3:45 Gregory P. Fewster (University of Toronto)

**Textual Voice and the Construction of Pseudepigraphal Identities: Composing a Mutable David in Some Qumran Psalms Scrolls**

- The objective of this paper is to inquire into the mutability of the image of David through different compositional strategies and editorial arrangements of psalmic materials among the Dead Sea Scrolls. I argue that the production of pseudepigraphal identities in the psalms emerges dynamically from a synthesis between third-person description the authorial "I" voice of the psalms themselves. Third-person description that ascribes a psalm to David or engages in more detailed narration produces expectations for the reading of the following psalm(s) and thus rebounds back onto the Davidic persona itself. In order to illustrate this dynamic and diverse relationship, I will explore three sets of data including three psalm fragments from Cave 4, the inclusion of Ps 122 in a paraphrase of Joshua, and two larger groupings in 11QPsa. While it is true that over time pseudepigraphal identities, like that of David, accumulate and develop shape and detail, different aspects of this persona are selected and enhanced in particular texts.

3:45-4:15 Michael Brooks Johnson (McMaster University)

**Testing Stegemann's Placement of Fragment 10 in the Reconstruction of 1QHodayota: Two Digital Approaches**

- In Hartmut Stegemann's reconstruction of 1QHodayota, the largest of the Thanksgiving Hymns manuscripts, he arranged the fragments and damaged columns in their original locations in the manuscript on the assumption that a roll of leather will sustain damage in repeated patterns when unrolled. Overall Stegemann's reconstruction has been well received, but the placement of fragment 10 is debated for physical, orthographic, and formal reasons. This paper examines the placement of frg. 10 using two recent digital techniques for testing fragment placements by judging the space for parallel textual witnesses to fit in the lacunae.

4:15-4:45 Peter W. Flint (Trinity Western University)

**New and Viable Readings in the Great Isaiah Scroll**

- Research on the Great Isaiah Scroll years (including the critical edition in DJD 32) has yielded thousands of variant readings against the Masoretic Text of Isaiah. Most of these readings are not viable for establishing the preferred text of Isaiah (as the base text for scholarly research and for modern Bible translations), for several reasons: a) 1QIsa-a contains many mistakes and omissions; b) 1QIsa-a was not very carefully copied, at least in some columns; c) Many variant readings in 1QIsa-a are



demonstrably inferior to the MT of Isaiah. Despite these factors, the Great Isaiah Scroll preserves many readings that make better sense than the MT, on the basis of textual considerations, semantics, or poetic parallelism. This paper will identify and discuss several such readings in 1QIsa-a, taking into account other Isaiah scrolls from the Judaean Qumran that preserve the reading in question. I will argue that these readings are convincing enough to be candidates for inclusion in the base text of scholarly research and in modern Bible translations.

<b>Sunday 2:00-4:30pm (126)</b>
<b>BOOK REVIEW SESSION</b>
Presided by: Maia Kotrosits (Denison University)

Gil Anidjar's proactive 2014 book *Blood: A Critique of Christianity* argues that significant concepts of the modern world (such as nation, state, and capital) are liquidated theological—more specifically, Christian—concepts. Blood, in both its literal and metaphorical senses, flows throughout these concepts, and thus in tracing their origin and development Anidjar formulates a “political hematology” based on the contention that blood is the element (the word “essence” is consciously avoided) of Christianity. The Bible plays a central place in Anidjar's thesis. His theory of biblical blood, for instance, asserts that the Hebrew Bible knows of no such thing as blood lineage; instead, it traces the materiality of kinship from names and memory. Similarly, the Hebrew Bible does not equate blood with life as such (despite the history of interpretation/translation of verses like Genesis 9.4 and Leviticus 17.11) and thus never adheres to the notion that blood is the substance of the community. The New Testament will take things a step further, as in the use of “flesh and blood” in Paul's letters (whereas the Hebrew Bible speaks only of “flesh and bone”), Jesus' command that his followers consume his blood (John 6.53-56), and the association of Christ's blood with purity (1 Peter 1.19). According to Anidjar, therefore, the New Testament provides the essential building blocks needed to develop Christianity's “peculiar history” of blood, although it will take a few centuries to fully coagulate. This panel will explore the ways that *Blood* uses the Bible and the ways that the Bible uses blood. Is it possible, for example, to construct a theory of biblical blood (either in the Hebrew Bible or the New Testament)? The panel will also explore the place of *Blood*/blood in biblical studies. How immersed is this discipline in (Christian) blood? How would one explore what Anidjar calls “the Christian Question” in relation to biblical studies?

2:00-2:20 – Erin Runions (Pomona College)  
2:20-2:40 – Francis Landy (University of Alberta)  
2:40-3:00 – Colleen Shantz (USMC)  
3:00-3:20 – Peter Sabo (University of Alberta)  
3:20-3:40 – Bruce Worthington (Wycliffe College)  
3:40-4:00 – Andrew Wilson (Mount Allison University)  
4:00-4:30 – General Discussion

<b>Sunday 1:30-4:45pm (128)</b>
<b>COMPARISON AND COMPETITION</b>
Presided by: C. Mitchell (St. Andrew's College)

1:30-2:00 Matthew Pawlak (McMaster University)

**Longing to Serve: The Eroticism of Aseneth's Desire for Slavery in Light of Comparable Expressions in Ancient Novels**

- In *Joseph and Aseneth* 6:8 and 13:15, Aseneth prays that she might become Joseph's slave. Scholarship has generally approached these texts in terms of questions surrounding gender relations and the subordination of the feminine. Breaking with – but not in contradiction of – such understandings, an analysis of Aseneth's desire to serve Joseph, coupled with comparisons to similar expressions across the ancient novelistic genre, reveals the presence of erotic desire in Aseneth's petitions. These comparisons also provide a richer understanding of the text by clarifying the erotic element in the language of self-depreciation and by accounting for the forces that motivate Aseneth's desire for servitude. Finally, this conception of Aseneth's romantic longing to serve provides a paradigm for understanding the foot-washing scene in 20:1–4 as the fulfillment her erotic desire.

2:00-2:30 Mark Leuchter (Temple University)

**Moses Between The Pentateuch and The Twelve**

- The Pentateuch presents Moses as the unparalleled Man of God, a figure whose connection to YHWH served as the fountainhead for all subsequent types of sacral leadership. There is broad consensus that this is a result of the Aaronide redaction of the Pentateuch in the mid-5<sup>th</sup> century BCE, closing the work with the notice that a prophet like Moses never again arose in Israel, thus clearing the way for the Aaronides to succeed him as the mediators of the divine. By contrast, The Twelve (Hosea-Malachi)...another product of the Persian period...appears to present Mosaic prophecy as alive and well, sustained by Levites and set in parallel to the ritual authority of the Aaronides. Both The Twelve and the Pentateuch should be viewed as “charter myths” for the Levites and the Aaronides (respectively), with competing claims to Moses' authority and legacy deployed within each work to support each sacerdotal group.

2:30-3:00 Ehud Ben Zvi (University of Alberta)

**'Have We Not All One Father? Has Not One God Created Us?' Revisiting Mal 2:10a**

- This paper examines several possible meanings of this text within the late Persian period, their implications and potential interactions, as well as some assumptions underlying them and the potential of the latter to shed light on some aspects of the social mindscape of the period. Some comments about later readings or 'appropriations' of this text will be advanced as well, for comparative purposes.

3:30-3:15 Break

3:15-3:45 David M. Miller (Briercrest College & Seminary)

**The “Prophet like Moses” and Josephus’s Aristocratic Ideal**

- Josephus’s stated preference for an aristocratic form of government in *Antiquities* 4.223 is often understood in terms of the priestly aristocracy of Josephus’s early life in Jerusalem. Josephus’s first direct comment about rulers in his description of the Jewish *politeia* (4.196-302), however, appears in his description of local leaders who judge legal cases in local cities (4.214-7), and of Moses’ successors in the Jerusalem high court (4.218). In this paper I will argue that it is this form of government—supreme rule in the holy city by high priest, prophet and council of elders—that corresponds to Josephus’s aristocratic ideal, that this formulation represents an abbreviation and combination of parts of Deuteronomy 17-18, and that this aristocratic pattern—including the “prophet”—recurs elsewhere in the *Antiquities* and functions as a standard by which other forms of government are measured.

3:45-4:15 Jennifer Brown Jones (McMaster Divinity College)

**Theme Variation in Zechariah 2:10–17 (6–13): A Comparative Analysis of Two Textual Traditions**

- Septuagint research often includes comparative analyses of passages with significant additions, subtractions, and rearrangements, but the very extent of their differences prevents these analyses from shedding further light on the ways in which the nuances of a passage can be shaped differently even in a close translation. Comparing a Hebrew and Greek tradition of Zech 2:10–17 using text linguistic tools, this analysis explores the varying thematic development, demonstrating that movement, communication, and the human-divine relationship are construed differently in the two traditions.

4:15-4:45 Michael W. Duggan (St. Mary’s University, Calgary)

**The Temple and Community Identity in Ezra 1-6**

- Around 300 BCE, a scribe in Jerusalem composed the narrative of the return from exile and the reconstruction of the Temple (Ezra 1-6) in order to reinterpret the earlier material, which had recounted the careers of Ezra and Nehemiah (Ezra 7-Nehemiah13). This paper examines the narrative strategy in the unit, which begins with Cyrus’s decree to build the Temple and ends with its actual construction (1:1-4; cf. 6:13-22). For the narrator, the Temple project served three purposes: (a) to identify the returning exiles of Judah and Benjamin as the authentic Israel; (b) to distinguish this Israel from the nations; and (c) to portray the people of Judah as shaping their own culture while living under foreign rule.

**Monday 8:30-11:45am (122)**

**ISRAELITE POETRY**

**Presided by: M. Taylor (Wycliffe)**

8:30-9:00 Daniel Sarlo (University of Toronto)

**רַבַּבַּת קֹדֶשׁ: A Reference to the Divine Council in Deuteronomy 33:2**

- The theophany in Deuteronomy 33:2 is part of an ancient solar hymn (vv. 2–5) which was later incorporated into the Mosaic blessing. The antiquity of the hymn is suggested, in particular, by the use of progressive parallelism, a poetic feature common in ancient Sumerian and Akkadian poetry. Recognition of this literary device is also helpful in identifying the precise meaning of the phrase *רַבַּבַּת קֹדֶשׁ*, a reference to the assembly of divine beings within the mountain range of sunrise. This interpretation fits with the overall context of the hymn concerning the transference of divine law to humanity, an event that in the ANE is inextricably linked to the light of the sun.

9:00-9:30 Andrew W. Dyck (McMaster Divinity College)

**The Register of Individual Laments in Book V of the Psalter (Pss 107–150)**

- For millennia, authors have recorded physical and emotional suffering in what is known as laments. In the Old Testament, lament is most common in the literary form of poetics. This paper sets out to re-evaluate first-person laments in Book V of the Psalter: Pss 109, 120, 130, 140–143, by applying a Hallidayan register analysis model. First developed by M. A. K. Halliday, Leckie-Tarry, and, to some degree, Colin M. Toffelmire, have adapted it for the purpose of Old Testament study, and I further adapt it for my own study here. I begin by tracing connections from Herman Gunkel's form critical method and Bronislaw Malinowski's linguistic method towards development of the Hallidayan register analysis model. I show how I adapt the methodology for individual lament Psalms in Book V of the Psalter, giving special attention to the categories of tenor, mode, and field of discourse. I apply this method to my designated corpus and provide a commentary on certain features of lament register within this corpus. Finally, I use these results to give new definition to these particular laments, and show the scope and need for future similar study.

9:30-10:00 J. Richard Middleton (Northeastern Seminary at Roberts Wesleyan College)

**God's Loyal Opposition: Psalmic and Prophetic Protest as a Paradigm for Faithfulness in the Hebrew Bible**

- In contrast to the posture of unquestioning submission to God that informs spirituality in many faith traditions, the Hebrew Bible assumes a stance of vigorous protest towards God as normative. This paper investigates the theology underlying the stance of the petitioner in lament/complaint prayers in the Psalter and the prophetic model of intercession on behalf of the people (with Moses as prime exemplar). The paper briefly addresses the anomalous case of the Aqedah and the possibility that the book of

Job constitutes an inner-biblical response to Abraham’s silence, signaled by the use of the term “God-fearer” to characterize both figures, and by the phrase “dust and ashes” found on the lips of both Abraham and Job. The paper is part of a larger project that explores the contrast between the Aqedah and Job, in light of the background of expostulation with the divine as a mode of faithfulness.

10:00-10:15 Break

10:15-10:45 Megan C. Roberts (McMaster Divinity College)

**Isaiah 46 Through the Eyes of the Greek and the Hebrew: A Lyric Poetic Analysis**

- While the Old Greek text of the Hebrew Bible has been valued in Protestant scholarship for its usefulness in textual criticism, it is much less frequently valued for the textual tradition it represents along side the Hebrew text. This paper, then, explores Isa 46 in the Hebrew text of 1QIsa<sup>a</sup> and in the Greek text of Codex Sinaiticus to further appreciate the historical particularities of these text traditions. The textual analysis uses the tools of lyric poetry to first understand each text on its own terms before comparing and contrasting the two traditions.

10:45-11:15 Rachel Krohn (Wycliffe College)

**Location, Location, Location: A Canonical Reading of Psalm 126**

- In real estate, it is said there are three factors to consider when assessing the value of a property: location, location, location. The canonical approach to interpreting scripture operates by a similar principle: to rightly interpret and fully appreciate the value of a portion of scripture, it is imperative to understand its “location,” i.e., its canonical context. This paper seeks to appreciate the language, poetics, and location of Psalm 126. The “location” of the psalm is understood both in terms of its inclusion in the Psalms of Ascent collection and as a member of the two-testament Christian canon.

11:15-11:45 Questions and Discussion

<b>Monday 9:00-11:00am (126)</b>
<b>CSBS/CSPS CO-SPONSORED</b>
<b>BOOK REVIEW PANEL</b>
<b>Presided by: Emily Laflèche</b> <b>(University of Ottawa)</b>

Tony Burke and Brent Landau, eds. *New Testament Apocrypha: More Noncanonical Scriptures* (Eerdmans, 2016)

While collections of non-canonical Christian texts have been published in the past, these volumes are usually restricted to texts originating in the first few centuries of the Christian Era. Unfortunately, this approach has tended to omit the large number of apocryphal writings from the late antique and early medieval periods, many of which have had a considerable influence on Christian piety. This new volume of translations, edited by Tony Burke (York University) and

Brent Landau (University of Texas), will give scholars and interested readers access to a much larger array of ancient Christian material, many of them never before published. As such, this book panel will provide an initial appraisal of the volume and its potential implications for the study of non-canonical Christian literature. Table of Contents, Introduction, and the first chapter of the book can be found at [http://www.tonyburke.ca/wp-content/uploads/Burke-Landau\\_New-Testament-Apocrypha\\_Preview.pdf](http://www.tonyburke.ca/wp-content/uploads/Burke-Landau_New-Testament-Apocrypha_Preview.pdf)

Introduction	5 min
Robert Kitchen (Knox Metropolitan)	15 min
Alicia Batten (Waterloo)	15 min
John Kloppenborg (Toronto)	15 min
Timothy Pettipiece (Ottawa)	15 min
Break	10 min
Tony Burke response	15 min
Discussion	30 min

<b>Monday 8:30-11:45am (128)</b>
<b>EMERGENCE OF CHRISTIAN IDENTITY</b>
<b>Presided by: C. Shantz (USMC)</b>

8:30-9:00 Martin C. Arno (University of Toronto)

**Others Carry out your Curse: the Efficacy of Anti-Christian Prayer in Justin’s Dialogue with Trypho**

- In his *Dialogue with Trypho*, Justin Martyr repeatedly complains that Jews curse Christians in their synagogues. But why do these curses seem to actually bring about persecution of God’s newly blessed? Do the demon-gods of the nations activate the Jews’ curses, or does the God of Israel enact them, ostensibly punishing the Christians? This presentation explores the theological conundrum arising from Justin’s conception of the efficacy of anti-Christian curses in light of his belief in God’s providential blessing of supercessionism. In exploring these questions, this presentation traces the contours of Justin’s political demonology, and the agonistic relationship between Christians, Jews, Pagans, and their respective deities.

9:00-9:30 Terry Donaldson (Wycliffe College)

**James Parkes and the “Parting of the Ways”**

- The adequacy of the “parting of the ways” as a model for understanding the emergence of Christianity as a socio-religious entity distinct from Judaism has been increasingly questioned in recent years. Without quarreling with this reassessment, in this paper I would like nevertheless to draw attention to the role of James Parkes in pioneering this model and to the significance of his achievement in comparison with the array of models that preceded it.

9:30-10:00 Bruce Worthington (Wycliffe College)

**Christianity Appears First, As Itself**

- In a postmodern world, one where seemingly nothing ever happens, it is easy to affirm the popularly held notion among history of religions scholars (like JZ Smith, Burton Mack) that, in regards to the ancient world, “*nothing is sui generis, nothing is unique*”. This paper, using the methodology of philosopher Alain Badiou, challenges this popular assumption, and the traditional practice of locating early Christianity strictly within the dialectical conditions of 2<sup>nd</sup> Temple Judaism and the Roman Empire. Here, the addition of philosophical hermeneutics to the study of Christian origins helps to establish a logic to radical change, and values the transformative capacity of novel truth conditions in early Christian thought and practice.

10:00-10:15 Break

10:15-10:45 Daniel A. Smith (Huron University College)

**The Priority of Marcion? The Text of Marcion’s Gospel and the Resurrected Jesus of Luke 24**

- The last ten years or more has witnessed a resurgence of interest in the text of Marcion’s Gospel. This paper assesses the impact which the latest critical work on Marcion (M. Vinzent, J. DeBuhn, M. Klinghardt, D. Roth, J. Lieu) has for the understanding of the presentation of the risen Jesus in the final chapter of Luke.

10:45-11:15 Glen J. Fairen (University of Alberta)

**Apples and Dragons: Q, Marcion and the Decontextualization of Divine Wisdom**

- How one understands the chronological relationship between Marcion and *Luke* is not simply about who followed who, but also provides insight into the possible agenda behind such a relationship. For instance, if—as we are told by Irenaeus, Tertullian and Harnack—that *Luke* was followed by Marcion’s *Euangelion*, then the overlap between the two texts can be explained by not just Marcion’s need for a source, but was perhaps also in the service of some kind of anti- Jewish agenda, a common scholarly assumption that is given weight when combined with Marcion’s apparent rejection of the Hebrew Bible, and his ditheistic cosmology. On the other hand, if it was the author of *Luke* who followed and added to the *Euangelion* then the assumption that Marcion was anti-Jewish is suddenly less convincing. By expanding upon the thesis that Marcion did not redact *Luke* as is widely assumed, this paper will use *Q* as both a methodological wedge and as an analogous framework for looking at the fuzzy shape of what could have been Marcion’s *Euangelion* which, when divorced from his supposed anti-Judaism, seems to emphasize the novelty of Jesus as a de-contextualized and unprecedented Wisdom figure of a new and Alien God.

11:15-11:45 Questions and Discussion

**Monday 1:30-4:30pm (126)**  
**POLITICS IN THE HEBREW BIBLE'S  
PROPHETIC LITERATURE SEMINAR**  
Presided by: L. Wray Beal (Providence  
Theological Seminary)

Papers will be summarized, responded to, and discussed during the session. Completed papers will be posted at <http://http-server.carleton.ca/~zcrook/CSBSSeminarPapers.html> as they become available.

- 1:30-2:15 – Paper Summaries from Kashow and Wilson
- 2:15-2:45 – Respondent: Mark Boda (McMaster University/McMaster Divinity College)
- 2:45-3:00 – Break
- 3:00-4:30 – Discussion

**Paper Abstracts:**

Robert C. Kashow (Brown University)

**The Social Function of Violence in Dreams/Visions: Zechariah's Seventh Vision as a Case Study**

- This paper will further theorize understandings of violence by looking beyond modern ethnographies to include data from an ancient society—namely, ancient Judah, via a text they produced—and by considering a category of violence which to my mind is yet to be investigated—namely, violence depicted in a dream/vision. I will do so by using the seventh vision within the book of Zechariah as a test case. In Zechariah's seventh vision, the prophet recounts a violent scene from his vision in which a woman, who represents a particular wicked act that the prophet's audience was practicing, is victimized. Here I will argue that the prophet was being politically tactical: by crafting a metaphysical/other-worldly act of violence by means of a prophetic vision and not performing a physical act of violence, the prophet was able to accomplish some of the things violence typically accomplishes—e.g., ideological persuasion, shame of a victim, disaffiliation from a particular practice, creating the threat of future (physical) violence—while eschewing escalation and complete social and political disaffiliation, which are typically consequences that accompany a violent act.

Ian Douglas Wilson (University of Alberta)

**Isaiah 1-12: Presentation of a Politics**

- This paper examines Isaiah 1-12, to work toward an understanding of how Isaiah, the book, in its early Second Temple context, contributed to the remembering and imagining of Judah's political pasts and futures. The paper pays due attention to the passage's famous presentations of international and even supernatural political powers (e.g., Assyria in ch. 10; the Davidide in ch. 11), but also to its various presentations of lived experiences under such powers. These presentations of political memory and imaginary in Isaiah's opening chapters, I argue, would frame and authorize readings of



similar presentations throughout the rest of the book, thus constituting a particularly Isaianic political discourse in the early Second Temple era.



The End