Canadian Society of Biblical Studies

Société canadienne des Études bibliques

CSBS-SCÉB

2018 Complete Programme

(updated: May 20, 2018)

All sessions are located in College West (CW) unless otherwise noted.

Friday, May 25

2:00-7:00 p.m. (Research Innovation – RI 508.15)
EXECUTIVE COMMITTEE MEETING

Saturday, May 26

Saturday 8:30-11:15 a.m. (115)
PROPHETS AND WRITINGS
Presided by: Mark Boda (McMaster Divinity College)

8:30-9:00   Paul Evans (McMaster Divinity College)
From a Head Above the Rest to No Head at All: Transformations in the Life of Saul
The best stories feature characters who change in significant ways and the book of Samuel is no exception. Saul is one of the great characters in the story, who initially makes us empathize with him due to his amiable qualities: his good looks (9:2) and unassuming disposition, his evident humility (9:21), reluctance to brag (10:16), and hesitation to seize power (10:22). But Saul's character develops significantly as the narrative progresses. This paper focuses on the transformation of his character from the timid personality of chapter 9, to the quick-acting leader of chapter 11. From the forgiving leader (11:13), to the vengeful monarch. From the humble man who hid in the baggage (10:22) to the king who erected a monument for himself (15:12). From the man who did not seek to be king, to the man who stubbornly holds on to his regency no matter what the cost.

9:00-9:30   Ehud Ben Zvi (University of Alberta)
Reading Chronicles and Remembering Saul in the Late Persian or Early Hellenistic Period
This paper will address the various ways through which reading and rereading Chronicles among the literati of the Late Persian/Early Hellenistic period influenced the way in which they remembered Saul. It will discuss some of the roles that Saul as a site of memory played within the comprehensive mnemonic landscape of the community and how Chronicles reconfigures them, while keeping in mind that just as reading Chronicles informed their readings of other texts in their corpus, the other texts informed their readings of Chronicles.

9:30-10:00   Jonathan Vroom (University of Toronto)
Mediating Textual Authority in Persian Yehud
In this paper I will identify a difference in the manner in which Ezra and Nehemiah mediate the authority of their inherited authoritative textual traditions. I will begin by demonstrating that Ezra presents his Torah as a legal authority (Ezra 9–10; Neh 8:13–18), while Nehemiah draws from earlier textual traditions (Torah and DtrH) as a source of non-legal persuasive authority (Neh 13:4–31). In the end, I will argue that, in Persian Yehud, the Torah's legal authority could only be mediated by qualified scribal experts, such as Ezra.

10:00-10:15   Break

10:15-10:45   Ian D. Wilson (University of Alberta, Augustana Campus)
My Prophet Ate My Homework or: Ezekiel as Prophetic Archive
"Human, what is given to you, eat; eat this scroll and go speak to the house of Israel" (Ezek 3:1). For a number of scholars, this strange sign-act has served as an interpretive key for understanding the book of Ezekiel. In this paper, with this sign-act in mind, I examine the book of Ezekiel—and the concept of the prophet himself—as a kind of archive for prophetic documentation in Persian Yehud. Building upon my latest research, which has focused broadly on the generic interrelationship between Yehudite historiography and prophetic books, I argue that we should take more seriously the historical and historiographical import of prophetic literature, recognizing that these books were read and reread and consulted in ways similar to the so-called historical books of the Yehudite literary repertoire. Although other prophetic books have much stronger narrative and thematic links to Yehud's historiography, in some ways Ezekiel is the most "historical" book in the prophetic corpus, in that it consistently catalogues its accounts of prophetic activity, documenting when and where the activity supposedly took place. The book thus existed as a kind of archive for literary texts associated with this particular prophet from the past, a repository for written prophecy that would simultaneously function as a literary work in and of itself. Examining Ezekiel as archive brings nuance to our understanding of prophetic literature's general function in the Persian period, and it furthers our knowledge of the book of Ezekiel in particular as a literary artifact from Yehud.

10:45-11:15   Questions and Discussion

Saturday 8:30-11:15 a.m. (225)

8:30-9:00   Ian Phillip Brown (University of Toronto)
              Agriculture and Paideia in the Parables of Jesus
              I have a rather modest goal in this paper: to interpret three agricultural parables with reference
              to Graeco-Roman philosophical metaphors for learning and knowledge: paideia. It is not my
              claim that all parables must be interpreted with respect to Graeco-Roman paideia. Rather, I
              argue that many of the agricultural parables in the Synoptic Gospels and Gospel of Thomas
              use the image of agriculture in ways that are strikingly similar to contemporary philosophers in
              their discussions of education. This similarity is due to a shared awareness of agriculture as an
              appropriate and easily recognizable metaphor for knowledge and learning in antiquity.

9:00-9:30   Mona Tokarek LaFosse (Waterloo Lutheran Seminary, Wilfrid Laurier University)
              Those Who Hear: The Power of Learners in 1 Timothy
              This paper focuses on the nature of learning in 1 Timothy, considering the primacy of orality
              in particular. The author of the letter advocates the "healthy" teaching (1:10, 6:3) in contrast to
              the "other teaching" (1:3, 6:3) in order to guide his audience toward behaviour that he deems
              appropriate for the "household of God" (3:15). While *who teaches* is important (namely, the
              exemplary young Timothy [4:11, 6:2b], select older men [3:2, 5:17], and not women [2:12]), it
              is *those who hear* the teaching that are the primary target of the letter (4:16), especially those
              who are in positions of deference to others (women, children, slaves and young men). By
              listening to the "other" teachers, the hearer would manifest behaviour that would compromise
              the reputation of the community, but by listening to the authority of Paul's voice depicted in
              this letter, the hearer would, in the view of the author, manifest behaviour that would uphold
              the reputation of the community. In this way, the power of the teaching was in the hearers.

9:30-10:00   Mari Leesment (Wycliffe College, Toronto School of Theology, University of Toronto)
              **What is the meaning and significance of *Dipsychos*? Reconsidering the *hapax legomenon*
              within the Hellenistic Context**
              This paper re-examines the *hapax legomenon 'dipsychos'* in the NT letter of James.
              Scholarship has highlighted the similarities between this word and the rabbinic concept of the
              yetser inchoate in biblical and second temple Jewish literature. After assessing the arguments
              for the *yetser* as a background for the word, this paper argues that *dipsychos* is more likely a
              reflection of the importance attributed to firm-, steady-, single-mindedness that is
              commonplace in Hellenistic philosophical writings. A heightened emphasis upon the mind
              and its state is evident in James and the texts from Hellenistic Judaism and early Christianity
              that use the word, highlighting the significance and clarifying the meaning of *dipsychos*.

10:00-10:15   Break

10:15-10:45   Robert Revington (McMaster University)
              Dorothy L. Sayers's Critique of Modern New Testament Scholarship
              The British detective novelist Dorothy L. Sayers liked to satirize modern biblical scholarship,

especially in her essays "A Vote of Thanks to Cyrus" (1969) and "The Dates in the Red-Headed League" (1969). In the latter essay, she mocked contemporary biblical scholarship by applying its methods to one of Sir Arthur Conan Doyle's Sherlock Holmes stories. This paper will argue that although Sayers was not a biblical scholar, her approach to the biblical texts deserves more attention—in spite of her frequent hyperbole. Her attempts to dramatize the Gospels on the BBC also show that she was a fascinating biblical interpreter.

10:45-11:15   Questions and Discussion

Saturday 8:30-11:45 a.m. (237.3)
AFFECT AND EMOTION IN THE ANCIENT WORLD
Presided by: Willi Braun (University of Alberta)

8:30-9:00   Richard Ascough (Queen's University) and Sharday Mosurinjohn (Queen's University)
Desiring, Departing, and Dying, Affectively Speaking
What does it mean to desire death? In theoretical approaches in line with the Freudian concept of the "death drive," the self-destructive instinct is twinned with an erotic, creative instinct (the "pleasure principle" in Freudian terms). Thinking in this vein suggests an ecology of instincts vital to the affective valences of desiring death. In a text that has caused no shortage of speculation and consternation, Paul links "desire" (*epithymia*) with "death" in writing of his "desire to depart and be with Christ" (1:23). "Desire" has mostly negative valences in Paul's letters, often linked to sexual craving. Yet here it is linked to his "general fascination with death" (Droge 1988, 264) that is apparent elsewhere in his frequent references not only to Christ's death but also more generally both to physical death and metaphorical death. In Phil 1:18b-26, he contemplates which is preferable, life or death, raising questions about under what conditions one desires death, and how issues of meaning and time are affectively negotiated under the aspect of death. This paper will explore these questions by adopting an affective approach to "highly particular encounters with bodies, affects, worlds" and "texts" (Koosed & Moore 2014, 387).

9:00-9:30   Maia Kotrosits (Denison University)
In the Thick of It: Geertz, Affect, and the Arts of Description
The writings of anthropologist Clifford Geertz, especially his characterizations of culture and his proposal of "thick description," have been methodological stalwarts in the study of religion. While deeply influential across the humanities, Geertz's work has also been controversial, especially in the fields of anthropology and literary studies, where he was greeted with the strongest reception. Anthropologists have found Geertz's assumptions around culture suspicious, and his ethnographic approach too subjective. Literary theorists initially thought Geertz did not scrutinize power and structural forms of oppression adequately. In the last 5 years, however, Geertz's work has been taken up anew – with literary theorists (such as Heather Love) seeking out the more empirical, less affected/affective forms of description undergirding Geertz's notion of "thick description," and anthropologists (see the volume *Crumpled Paper Boat*, edited by Pandian and McLean) finding in Geertz an invitation to lean into the subjective, affective/affected nature of ethnographic description. This paper not only tracks the place of affect in both Geertz' work and these receptions of it; it also leverages

affect, particularly as a way of theorizing touch and (cultural) "contact," to cut across these divergent approaches to characterizing cultural (and historical) others.

9:30-10:00   Colleen Shantz (St. Michael's College)
Phineas Gage Reads the Bible: Emotion as Information
Reading emotion in ancient texts is a methodologically fraught task. Although ancient writers recognized the significance of appeals to affect (*pathos*) in effective communication, many contemporary exegetes have generally declared feelings to be out of reach of our methods. Many consider especially the *subjectivity* of emotion to be, at best, an unbreachable barrier and, at worst, a Trojan horse concealing ideological (typically theological) agenda. This paper presents some of the developments that have begun to pull back the veil from the subjectivity of affect. From the brain injury of Phineas Gage in the mid-19th century to current empirical studies (Sanders & Grandjean; Van Kleef), bit by bit, the limits of method have been overcome, uncovering more of the functioning and patterns of what was thought to be intractably private and subjective. As with the famous example of Gage first suggested, affect is indispensible to effective decision-making. In particular, I will describe a culturally and biologically sensitive model of emotion that explores its role in conveying information. I will also illustrate the model with examples of its potential for the interpretation of ancient texts.

10:00-10:15   Break

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

10:45-11:15   Second Response: Brigidda Bell (University of Toronto)

11:15-11:45   Questions and Discussion

Saturday 12:00-12:30 p.m. (237.1)
STUDENT/NEW MEMBER LUNCH

Saturday 12:30-1:45 p.m. (237.1)
SPECIAL STUDENT SESSION:
REVIEW, RESPOND, REFLECT
Presided by: Anna Cwikla (University of Toronto)

Panelists will be asked to discuss their experience and provide advice for reviewing scholarship, not only in formal settings such as published book reviews, but also more broadly speaking in their own writing when situating themselves amongst other scholarship. Similarly, the "Respond" component is aimed at fostering a discussion about the best way to structure a response to a panel, paper, etc. The goal for this panel is to educate students on the DOs and DON'Ts when it comes to critically engaging with other scholarship that they can use right away in their own writing as well as further along in their careers if they are asked to formally review/respond to the scholarship of others.

Panelists
Richard Ascough (Queen's University)
Tony Burke (York University)
Maia Kotrosits (Denison University)
Erin Vearncombe (Princeton University)

Saturday 2:00-3:20 p.m. (Riddell Centre – RC 128.1)
STUDENT ESSAY PRIZES
Presided by: Christine Mitchell (St. Andrew's College, University of Saskatchewan)

2:00-2:30   *Jeremias Prize Paper*
            Jeffrey Cross (University of Minnesota): Amuletic Enigmas: Identifying P.Amh. GR. I 3

2:30-2:40   Questions

2:40-3:10   *Founders Prize Paper*
            Dylan Johnson (New York University): The *Rûaḥ-Yahweh* as *Melammu*?: The Warrior
              Tradition in the Book of Judges and its Mesopotamian Parallels

3:10-3:20   Questions

Saturday 3:30-5:00 p.m. (Riddell Centre – RC 128.1)
ANNUAL GENERAL MEETING
Presided by: Christine Mitchell (St. Andrew's College, University of Saskatchewan)

Saturday 5:15-6:15 p.m. (Riddell Centre – RC 128.1)
PRESIDENTIAL ADDRESS
Presided by: Stanley Porter (McMaster Divinity College)

Christine Mitchell (St. Andrew's College, University of Saskatchewan)
Reading Biblical Conquest Stories on Treaty 4 Land, Working Towards Reconciliation

Saturday 6:30 p.m. (Riddell Centre – RC 128.1)
CSBS RECEPTION

This reception was generously supported by the Department of Religious Studies at the University of Regina.

Sunday 8:30-11:45 a.m. (237.1)
DEAD SEA SCROLLS
Presided by: David Sigrist (Trinity Western University)

8:30-9:00   Jun Sato (Wycliffe College, University of Toronto)
Time and Verbs in 11Q19 29:2-10: Process-Based Worldview and Aspectual Theory of Hebrew Language
What is time? The reconsideration of time has been suggested from various perspectives including history, anthropology, psychology, and physics in the past century. In short, time is not absolute, concrete, and real, but rather relative, abstract, and refined. In biblical studies, Sacha Stern argues that ancient Judaism had the process-based worldview without the concrete concept of time. In light of these discussions, this paper reexamines time in Hebrew verbs and argues 1) traditional tense-prominent theories uncritically adopt the linear time-line as a priori and 2) aspectual theories highly echo with the process-based worldview. As a trial cut, this paper analyzes 11Q19 29:2-10 with close attention to speakers/writers' cognition of time.

9:00-9:30   Katie Maguire (University of Toronto)
Drawing Chronological Continuities: Demonic Time in 4Q510-511 and _Jubilees_
For the sectarian community at Qumran, time was not a value-neutral measurement rather its configuration in calendars and chronology featured heavily in the group's self-understanding as God's elect. The present paper will examine the narration of 'demonic time' in the apotropaic prayer texts 4Q510-4Q511, outlining a relationship between sectarian demonology and chronology in the texts. It further asks: how does the chronology of 4Q510-511 relate to, adopt elements of and conflict with that of related text _Jubilees_? A detailed comparison of textual evidence might yield new insights as to the sources and concepts which underpin the chronology presented in 4Q510-511.

9:30-10:00   Carmen Palmer (Emmanuel College)
The Case of the Beautiful Captive Woman in the Temple Scroll and Her Conversion through Timed Integration
Periods of timed integration are common within the rules of the Dead Sea Scrolls. Some of these rules pertain to new members entering the group or groups connected to the people of the Dead Sea Scrolls, such as the restrictions listed in 1QS VI, 16-21 on pure food and drink after one and two year periods of integration. Intriguingly, the beautiful captive woman described in Temple Scroll LXIII, 10-15 can also eat of the pure food, after seven years have lapsed. Has this female captive become a convert and full member? This paper will investigate the manner in which she has entered the group by comparing this passage to other texts within the Dead Sea Scrolls and ancient Judaism that deal with periods of waiting and timed integration. Overall the paper addresses the status of this woman and also hypothesizes regarding the reason behind her longer period of waiting.

10:00-10:15   Break

10:15-10:45   Michael Johnson (McMaster University)
               Wrapping Up the War Scroll: Some Reflections on Digitally Rolling Material
               Reconstructions to Aid in Fragment Placements
               Many reconstructions of Dead Sea Scrolls rely on patterns of damage incurred by manuscripts
               while they were rolled in the caves at Qumran. The distance between these damages increase
               in regular increments toward the exterior layers of the scroll, and thus they can be used to
               guide reconstructions of fragmentary manuscripts. One of the challenges of this approach to
               reconstructing scrolls is that readers do not always perceive the patterns on which the scholar
               bases his or her reconstructive argument. Using the War Scroll from Cave 1 (1QM) as an
               example, this presentation demonstrates how digitally rolling a manuscript reconstruction in a
               three-dimensional environment can visualize corresponding points of damage in a rolled state
               and aid in the placement of fragments.

10:45-11:15   Eileen Schuller (McMaster University)
               The Contribution of the École Biblique to the Study of the Dead Sea Scrolls
               For over seventy years now, the École biblique et archéologique de Jérusalem has had a
               distinctive and unique role in both the discovery and publication of the Dead Sea Scrolls and
               the archaeology of the site of Qumran. Much of the early history and the details of this
               involvement, both in terms of individual personalities and as an institution, have often been
               forgotten or somewhat misconstrued. This paper will seek to recover some of the early history
               and figures, to re-evaluate and nuance the contribution of the École in the formation and the
               working of the International Team, and to reflect on recent publications and ongoing
               challenges.

11:15-11:45   Questions and Discussion

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Sunday 8:30-11:15 a.m. (237.3)
BIBLICAL LANGUAGES AND LINGUISTICS I
Presided by: Stanley Porter (McMaster Divinity College)

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8:30-9:00   William Richards (College of Emmanuel & St Chad, Saskatoon Theological Union)
               Reading for Difference – the Un-synoptic Problem
               Over the last two and half centuries a great deal of scholarly energy has gone into examining
               the literary relationship among the component books that became early Christianity's four-fold
               gospel codex. A familiar tool in that project has been the "synopsis", where their four
               narratives are set out in parallel columns, as an aid to noticing similarity and contrast.
               Exclusive focus in such a synoptic approach to reading for difference, however, requires
               extraordinary attention to the frequency with which these texts interfered with one another in
               the course of scribal transmission. It might be easier to hear differences in the telling of the
               Jesus-tale across the four if, instead, we were to focus on the "un-synoptic" material – that is,
               the passages whose content is not obviously reflected in any of the other evangelists'
               documents. In this paper I suggest using Eusebius's Canon X tables for gathering the data by

which we might differentiate the narrative style and interests of each of the four evangelists.

9:00-9:30   Ryder A. Wishart (McMaster Divinity College)
             Particles as Syntactic Operators in Greek: Examining the Scope, Operation, and Annotation of Non-Inflecting Items with Application to Matthew 5:13–15
             The main argument of this paper is that the default role of Greek particles should be modeled as operators in relation to spans of text. Just as nouns tend to function as semantic participants in semantic processes typically realized by verbs, so particles tend to function as modifiers of linear units of text, or spans. In other words, I will argue that particles constitute the syntactic operators of Greek. First, I will briefly summarize the way particles have been treated in the Greek grammatical tradition. Secondly, I will describe some of the structural–functional principles underlying my treatment of particles. Thirdly, I will propose a description of Greek particles, outlining their distinguishing characteristics in relation to other syntagmatic units, their syntactic and semantic operation, and the scope of such operation on adjacent spans of text. Finally, I will test this proposal using a passage from Matthew 5 in order to see whether 'operation on a span of text' can consistently account for the syntagmatic use of particles. While this way of modeling particles, as 'operating on spans of text,' is for the most part uncontroversial—though I will not proceed as if it is—its application to Greek constitutes an important contribution to the study Greek grammar. This contribution includes: a systematic basis for describing the syntax and semantics of Greek particles, discussion of the concrete issues surrounding the annotation of particles and particle scope, and ultimately an important stage in the larger goal of modeling both paradigmatic and syntagmatic choices into a unified lexicogrammatical system network for Greek syntax.

9:30-10:00   Fisseha Tadesse (University of Toronto)
             Early Ge'ez Features of the Abba Garima Gospel of Mark
             There is a strong tendency in Ge'ez studies to interpret variation in spelling or grammar as the result of scribal error, whether due to traditional scribal lapses or a scribe's deficient understanding of the language. In light of the early dating of the Abba Garima Gospels, however, this view is historically and philologically untenable. If the manuscripts are the oldest non-epigraphic witness to the Ge'ez language—by centuries—we are obligated to take their linguistic evidence more seriously. This paper will highlight a number of grammatical variations in the text that seem to be at odds with the accepted grammar or writing convention of Ge'ez and discuss how we should analyze these issues.

10:00-10:15 Break

10:15-10:45 Robert D. Holmstedt (University of Toronto)
             Critical Editions or Flawed Manuscript Evidence? The Methodological Challenge of Writing a Descriptive Grammar of Early Ge'ez
             The vast majority of activity in current Ge'ez philology is focused on digitalizing manuscripts in the service of the text critical enterprise, with the primary goal of establishing a scholarly critical edition of the books of the Ethiopic Bible. But what is the place of critical editions in research on the history of the language? Put another way, when faced with manuscript evidence that by general scholarly agreement exhibits, in some places, grammatical or textual error, what is the linguist to do? This paper will explore the role of manuscript evidence and

critical editions in a recently funded SSHRC project to write a descriptive grammar of the earliest manuscript of the Ge'ez Gospel of Mark.

10:45-11:15   Questions, Discussion, and Looking Ahead

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Sunday 8:30-11:45 a.m. (115)
EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
STUDY OF RELIGION SEMINAR:
GOSPEL STUDIES: NEEDS AND USES OF A GOSPEL
Presided by: William Arnal (University of Regina)

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8:30-9:00   Jordash Kiffiak (University of Zurich)
The "Miracle Story" Genre in Gospel Studies: Reconsidering the Jesus Tradition in Light of Second Temple Jewish Narratives of the Miraculous
In gospel studies, discussion of the "miracle story" genre tends to sideline or even exclude Jewish comparative materials. The miracle stories, it is assumed, are late additions to the Jesus tradition, originating in a propagandistic context among Gentiles; and a *miracle worker* is always in view. In recent years, scholars have called these presuppositions into question. In fact, the miracle storytelling tradition related to Jesus probably began in the land of Israel and among his early Jewish followers (Kiffiak, *Responses in the Miracle Stories of the Gospels*, Mohr Siebeck, 2017). Still, discussion of genre, specifically, continues to bolster the divide between Jewish and non-Jewish sources. This paper explores the heuristic payload afforded the interpreter of the Gospels, when the artificial boundary is done away with. Following the lead of Ruben Zimmerman, who employs the notion of "Familienähnlichkeit" (family resemblance) to define miracle stories, the paper adopts a more elastic view of genre. The approach allows for identifying a variety of affinities between any one story and another (or others). Moving beyond Zimmermann's approach, however, the paper takes identifying a focus on the miracle worker to be just one means of grouping stories. In the Gospels, not only the commonly identified types of miracles (exorcism, healing, provision of food, etc.) but also epiphanies (theophanies, angelophanies, appearances of Jesus resurrected) bear similarities to a variety of early Jewish stories. The study contributes to a growing trend of questioning the categorical separation of the New Testament from Second Temple Jewish literature.

9:00-9:30   Matthew W. Mitchell (Canisius College)
Would you know a Jewish Gospel if you saw it? Ignatius, the *Gospel of the Hebrews*, and the search for the Hebrew Gospel
From F.C. Baur's delving into the Pseudoclementines through modern inquiry into the Papian fragments, research into "Jewish-Christianity" and the concomitant (if not always overlapping) quest for Jewish-Christian texts continues unabated. Although scholars have become self-aware about the methodological traps that terms like "Jewish" and "Christian" contain, much of the scholarship on the Jewish-Christian gospel traditions has focused on technical and philological methodology to the exclusion of theoretical reflection. This paper will discuss the significance claimed for the *Gospel of the Hebrews*, touching upon its disputed presence in the Ignatian corpus (*Smyrn*. 3.1-2), and examine the underlying assumptions of such claims.

9:30-10:00   Esther Guillen (University of Regina)
              As It Was Written: The Gospel of Matthew as a Symbolic Artifact
              There are two ways in which written texts can are understood: the archival model, a text's
              inherent value, which imagines texts as artificial memory systems, and the rhetorical model, a
              text's attributed value, which imagines text as a persuasive device. This device is valuable for
              the information contained within the text, but also for the symbolic value of texts themselves,
              as well as the symbolic value of the memorialized creator of a text, and the context in which
              the text is used or read aloud. Through a close study of Matthew, this paper will explore the
              possible attributed value of this gospel. This will be done by viewing the text not as a filing
              cabinet of memories of a supposed Matthean community, but instead as a ritual and persuasive
              device. I will ask what doctrine and ritual models the text itself would transmit through its
              liturgical use in the second century, by imagining the text as a special thing, and a building
              block of religiosity in early Christian voluntary associations.

10:00-10:15   Break

10:15-10:45   Erin K. Vearncombe (Princeton University)
              Mark as Witness and Responder: Dealing with the Disaster of Jesus' Death
              In a letter to Cornelius Tacitus, Pliny the Younger thanks his friend for asking him to write to
              him regarding the recent eruption of Mt. Vesuvius, since the result shall be the immortalization
              of his uncle who died in the disaster. The catastrophe was so great, writes Pliny, and
              consequently so memorable, that his uncle's memory should live forever, particularly as it is
              connected to that event. Pliny links disaster and memory explicitly to books and book
              production; Pliny's "fortunate man" is one who can both do something worth writing about
              and write something worth reading. Mark's gospel "witnesses" a disaster - the crucifixion and
              death of Jesus - with a similar goal of commemorating disaster. This paper combines William
              A. Johnson's foundational work on reading cultures with sociological theories of media and
              witnessing trauma in a reading of Mark as "coverage" of the "Jesus disaster": Mark is the first
              one (as our earliest known gospel writer) who has to "witness disaster," and not just witness it,
              but turn it into something attractive. In reporting on the disaster, the author of the gospel
              develops a commemorative technology that both facilitates a transition from oral reportage to
              written tradition and creates a specific reading culture of disaster response.

10:45-11:15   Response: Daniel A. Smith (Huron University College)

11:15-11:45   Open discussion

<div style="text-align:center; color:red; font-weight:bold;">Sunday 12:00-1:30 p.m.
WOMEN SCHOLARS' LUNCH</div>

    Those interested in gathering should meet Lissa Wray Beal just outside 237.1 at 11:50 a.m. (after
    the morning sessions). Everyone will walk together somewhere to have lunch.

Sunday 1:30-4:45 p.m. (237.1)
WRITINGS: PSALMS AND WISDOM LITERATURE
Presided by: Ian Wilson (University of Alberta)

1:30-2:00   Andrew C. Witt (Wycliffe College)
Reevaluating the Shape of Psalms 3-14: An Argument for Two Psalm Clusters (Ps 3-6 and Ps 7-14)
Within recent study of the book of Psalms, the meaning of a psalm is not dependent solely on its original situation, but is also sought in its current literary context, the position of the psalm within the larger structure and concerns of the book as a whole. This is made quite difficult in Book One of the Psalms (Ps 1-41) given the lack of editorial clues for structuring that are typically found in other parts of the book, such as author designations or even changes in psalm genre. Scholars typically argue that Ps 15-24 form a chiastic grouping of psalms, centering on Ps 19, and this grouping is then taken as a starting point for understanding the shape of the rest of Book One: Ps 1-2, 3-14, 15-24, and 25-41 (with some arguing for further division in this latter grouping). This, however, is not the only way Book One has been construed (e.g. Millard, Labushagne, Rendtorff). In this paper, I have focused my attention particularly on the shape of Ps 3-14. I will be discussing several of the available theories on its shape, and will be arguing against these in favor of viewing Ps 3-14 as consisting of two separate psalm clusters (or groupings): Ps 3-6 and Ps 7-14. Rather than framing Ps 3-7 as a sub-grouping, I aver that through their use of biographical superscriptions Ps 3 and 7 function as orienting the reader in their reading of subsequent psalms: Ps 3 towards hearing Ps 3-6 within the context of the rebellion of Absalom (2 Sam 15-18), and Ps 7 towards David's entire career, matching the broader and more generalizing tendencies of Ps 7-14 as a group. Such a reading of Ps 3-14 helps both to better understand the development of the figure of David within the concerns of the book's introduction (Ps 1-2), as well as the role of biographical superscriptions within the book as a whole.

2:00-2:30   Samuel Hildebrandt (Briercrest College)
Whose Voice is Heard? Speaker Ambiguity in the Psalter
Several poems in the Psalter include voices that may reasonably be assigned to more than one specific speaker. Rather than arguing for this or that speaker, this paper suggests that such ambiguity of voice is an intentional poetic device. After a brief introduction to the phenomenon and some "hermeneutical inspiration" from the study of ambiguous voices in Jeremiah, the case for probing rather than resolving ambiguity is made using Pss 109, 32, and 45 as examples.

2:30-3:00   Channah Fonseca-Quezada (McMaster University)
Dignity and Trauma in Lamentations 1
The message and poetic strategies of Lamentations 1, read with insights of trauma theory, uncover markers of not only psychological trauma but of dignity as well. Daughter Zion and the third person narrator embody the characteristics that trauma theory classifies as victim and survivor. Consequently, the interaction between these two voices can be interpreted as natural and healthy responses to the trauma. Daughter Zion's protest, sense of dignity and call to self-

preservation then set a precedent for protest as an acceptable biblical and religious response after trauma.

3:00-3:15   Break

3:15-3:45   Mark J. Boda (McMaster Divinity College)
Knowledge from Above: Revelatory Hermeneutics within Wisdom Literature
Research on the tradition of wisdom in the Hebrew Bible has often placed emphasis on experience and tradition as key sources for wisdom. In conversation with Michael Fox, James Crenshaw, Rainer Albertz, Ryan O'Dowd, and drawing on the broader ancient Near Eastern context and the Hebrew Bible tradition itself, this paper will not only highlight the role played by revelation, but the priority of this source within the final shaping of the books and presentation of various figures associated with wisdom.

3:45-4:15   John L. McLaughlin (University of St. Michael's College)
Wisdom Influence(?)
Since those responsible for the composition and preservation of Israel's wisdom books operated within Israelite society we also expect to find wisdom traces elsewhere. Indeed, scholars have proposed wisdom influence in most parts of the First Testament, undermining wisdom's distinctiveness: if everything is wisdom, nothing is. I will review the methodological issues, propose criteria for evaluating possible wisdom influence, and illustrate them through application to specific biblical texts.

4:15-4:45   Questions and Discussion

<table>
<tr><td>**Sunday 1:30-4:45 p.m.** (115)</td></tr>
<tr><td>NEW TESTAMENT STUDIES II</td></tr>
<tr><td>Presided by: Matthew W. Mitchell (Canisius College)</td></tr>
</table>

1:30-2:00   Chiaen Liu (McMaster Divinity College)
Peter's Language in Acts: A Register Analysis of Acts 2:14-36, 3:12-26, and 10:34-43
This paper analyzes the register(s) of the major sermons of Peter in Acts (2:14–36, 3:12–26, and 10:34–43) to identify the language of Peter. This paper argues that Peter prefers to depict the events so that one may see the connection between the prophecy in antiquity and the identity of Jesus. He also shifts the scope of the witness from himself to include the listeners to reshape their understandings, which would stand as the core element of the sermon. After depicting the event of Jesus, Peter asks the audience to act according to what the speaker has said.

2:00-2:30   Christopher R. Lortie (Providence University College)
The use of LXX Joel 2:28-32 (HB 3:1-5) in Peter's Acts Sermon (Acts 2:14-41)
The use of LXX Joel 2:28-32 (HB 3:1-5) in Acts 2:17-21, as Peter addresses the crowd on Pentecost and answers the question "What does this mean?" (Acts 2:12), is certainly well discussed. Often overlooked is an allusion to LXX Joel 2:32 (HB 3:5) in Acts 2:39 where Peter

answers the question "What should we do?" The verb προσκαλέω links Acts 2:39 and LXX Joel 2:32 and forms an inclusio around Peter's speech in Acts 2. A key part of LXX Joel 2:32 is not quoted in the text, specifically εὐαγγελιζόμενοι, however, this omission is filled by Peter's Gospel proclamation which fulfills the prophetic hope of Joel 2:28-32, emphasizing the interconnectedness between the giving of the Spirit and the preaching of the Gospel.

2:30-3:00   Tony Burke (York University)
Cursing Jesus: The Denial of Peter in the Context of Ancient Curse Practices
The story of Peter's denial of Jesus in the temple courtyard is one of the most familiar episodes from the canonical Gospels. When asked if he knew Jesus, Peter "began to curse, and he swore an oath" (Mark 14:71//Matt 26:74). Both to curse (ἀναθεματίζειν) and to swear an oath (ὀμνύναι) are terms related to the act of cursing. In his oath Peter is saying something to the effect of "If I am lying, let God…" Peter's curse is more ambiguous. The verb normally takes an object, though no object is given. Peter might be cursing himself, but it is just as likely that he is cursing Jesus, just as Christians who were "handed over to councils" and made to "stand before governors and kings" (Mark 13:9–13) were expected to do (e.g., Pliny, Ep. 10.96). Given the widespread belief in antiquity in the efficacy of cursing, readers of Peter's denial likely saw a causal connection between Peter's oath and his martyrdom, and between Peter's curse of Jesus and Jesus' subsequent death.

3:00-3:15   Break

3:15-3:45   Philip A. Harland (York University)
"The most ignorant peoples of all": Making Sense of Ancient Ethnic Hierarchies
As a preliminary to a larger project on understanding the place of Judeans within Greco-Roman ethnographic discourses, this paper explores evidence for ethnic rankings in some of the earliest writings that broach the topic, including Herodotos' Histories and the Hippokratic On Airs. The paper focusses on the question of what reasoning or justifications were developed to support the placement of particular ethnic groups of Europe and Asia within a hierarchy from superior to inferior. I also consider how such literary representations may have impacted actual social interactions. This begins to provide a context for understanding the position of Judeans within Greek perspectives, something that has not been fully contextualized by previous studies on Greek or Roman perceptions of, or stereotypes about, peoples from Israel or Palestine.

3:45-4:15   Ryder A. Wishart (McMaster Divinity College)
Does His "Former Way of Life in Judaism" (Gal 1:13–14) Make Paul a Former Jew?: A Survey of the Key Exegetical and Interpretive Questions
The fact that Paul describes his former persecutions of the assembly as his conduct ἐν τῷ Ἰουδαϊσμῷ in Gal 1:13–14 requires an explanation. On the face of it, this verse is problematic for the recent paradigm shift in Pauline studies, represented especially by the "Paul within Judaism" movement (the so-called Radical New Perspective on Paul), and thus this verse deserves thorough consideration. Interpreters should ideally consider first what is linguistically possible and plausible. In this essay I will aim to lay out the linguistic factors that should occupy an interpreter. I will then attempt to map out what some of the major positions on this verse might look like, in light of several different schools of thought on Paul's relationship

with Judaism, and how those positions might interface with interpretation of this passage in Galatians.

4:15-4:45   Terence L. 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.

Sunday 1:30-4:30 p.m. (237.3)
BOOK REVIEW PANEL OF
EARLY CHRISTIAN RITUAL LIFE (Routledge, 2017)
Presided by: Colleen Shantz (University of St. Michael's College)

1:30-1:40   Introduction: Richard DeMaris (Valparaiso University) and Steven Muir (Concordia University of Edmonton)

1:40-2:40   Reviewers' comments
      ➢ Colleen Shantz (University of St. Michael's College)
      ➢ Frederick Tappenden (Concordia University of Edmonton)

2:40-3:00   Responses by editors

3:00-3:15   Break

3:15-3:30   Responses by other contributors

3:30-4:30   Open discussion

Sunday 7:00-8:30 p.m.
(Research and Innovation Centre – RI 119)
2018 JOINT LECTURE

A Modern Monk's Work:
Preserving the Manuscript Heritage of Endangered Christianity in the Middle East
Fr. Columba Stewart, OSB
(Executive Director of the Hill Museum & Manuscripts Library,
Professor of Theology, Saint John's School of Theology and Seminary)

Since 2003 the Hill Museum & Manuscript Library at Saint John's University in Collegeville, Minnesota, has been systematically digitizing and cataloguing the manuscripts of Christian communities throughout the Middle East, working with all of the major traditions. Since the project began, wars in Iraq and Syria have uprooted Christians from their ancestral homes and sent many of them into diaspora. This lecture will review the genesis of the project, its results, and its potential significance for the study of early Christianity.

Reception to follow in Research and Innovation Centre, 101.6 Atrium.

Monday May 28

Monday 8:30-11:15 a.m. (115)
PROPHETS AND SECOND TEMPLE LITERATURE
Presided by: Samuel Hildebrandt (Briercrest College)

8:30-9:00   Beth M. Stovell (Ambrose University)
Handmade Images, Noisy Harps, and Rolling Waters: Mapping Kingship, Worship, and Justice in the Book of the Twelve
While many scholars have noted links between worship and justice generally in the prophets, less scholarly attention has been given to the specific ways that worship and justice function in relation to the political dynamics between God and the king in the Book of the Twelve. This paper will explore the political implications of the combining of conceptions of justice and worship in the Book of the Twelve. This paper will suggest that critical appraisal of the ideologies of Israel's leaders are found in the loss of justice and the hollowness of worship in these texts. Re-establishment of God's king/prince in Book of the Twelve functions as the restoration of justice and the reinstitution of proper worship. Using the conceptual metaphor theories of Gilles Fauconnier and Mark Turner, this paper will examine how the conceptual frameworks of justice, worship, and kingship in Deuteronomy 16-17 echo in Micah 6 and Amos 5 to provide insight into the relationship between conceptions of justice, worship, and kingship in the Book of the Twelve. This paper will argue that depictions of worship and justice provide a theological answer to a political question: can Israel's leaders represent God's royal justice and worship to their people? Further, this paper will argue that the answer to this question has implications for the larger theological themes in the Book of the Twelve.

9:00-9:30   Joshua M. Matson (Florida State University)
Digging Up the Bones of the Twelve Prophets: Determining the Textual Status of the Minor Prophets in the Second Temple Period
Ben Sira's oft quoted reference to the "bones of the Twelve Prophets" has served as evidence to many scholars that the twelve minor prophets that comprise the "Book of the Twelve" in later Jewish and Christian canons were circulating as an individual entity by the second century BCE. While numerous scholars have suggested that such evidence confirms later literary compilations of the minor prophets, I argue that re-assembled evidence unearthed from the Second Temple period tells a different story. By analyzing the manuscript evidence of the minor prophets found among the Dead Sea Scrolls and exploring how the text of the minor

prophets was utilized by authors in the Second Temple period, this paper suggests that the minor prophets were not yet codified as a single entity in the Second Temple period and that attributions of "the Book of the Twelve" to the minor prophet manuscripts of this time are anachronistic.

9:30-10:00   Matthew L. Walsh (Acadia Divinity College)
One Nation Under God – or God and an Angel? Comparing Sirach 17:17 and Jubilees 15:30-32 with Other Second Temple Period Texts
Deuteronomy 32:8-9ff suggests that the God of Israel has assigned subordinate heavenly beings a guardian-like role over the nations, but a different arrangement has been established with Israel, whom God protects directly. By the 3rd century BCE, however, this scenario seems to have been re-envisioned insofar as angels like Michael, Melchizedek, and others now have high-profile roles as the protectors of God's people. Making this development even more intriguing is that texts such as Sirach 17:17 and Jubilees 15:30-32 retain the view of Deut 32:8-9, though, curiously, Jubilees also has a highly-developed angelology, including the guardian-like "Angel of the Presence." This paper will survey some of the ways scholars have understood Sirach 17:17 and Jubilees 15:30-32 vis-à-vis the prominent role given to angels in various Second Temple texts and argue that the guardianships of God and the angels are more complementary than contradictory.

10:00-10:15   Break

10:15-10:45   Rony Kozman (University of Toronto)
Adam's Wisdom and Israel's Law in Sirach 17
How does Sirach envision the relationship between Israel's law and the wisdom of the Gentiles? Scholars have put forward various proposals. Martin Hengel (1969) argued that the revelation of Israel's law at Sinai curtails all wisdom to Israel. On the other hand, Gerhard von Rad (1972) suggested that Sirach universalizes Israel's law. Greg Schmidt Goering (2009) has offered a compelling solution by applying the Enlightenment categories of general and special revelation. On this scheme, Sirach posits a general wisdom for all humanity and a special wisdom for Israel. While these categories help us better understand Sirach (e.g., Sir 1:9–10) by preserving the simultaneous existence of Hellenistic wisdom and Israel's law, their application to Sirach 17 requires reconsideration. I will consider how Sirach interprets Scripture, especially the creation of humanity (Gen) and Israel's reception of the law at Sinai (Exod; Deut). Furthermore, the resulting literary shape and rhetorical passage will also be considered. This will show that Sirach's resulting blend of humanity's (i.e., adam's) wisdom and Israel's law collapses the categories of general and special wisdom in its emphasis on moral epistemology.

10:45-11:15   Questions and Discussion

| **Monday 8:30-11:45 a.m.** (225) |
| BIBLICAL LANGUAGES AND LINGUISTICS II |
| Presided by: Robert D. Holmstedt (University of Toronto) |

8:30-9:00   Jacques Boulet (University of Toronto)
             Adverbial Noun Phrases in Biblical Hebrew
             Biblical Hebrew (BH), like English, employs noun phrases (NPs) in certain kinds of adverbials
             (e.g. *I will arrive* [*next week*]). However, it appears that BH allows a wider range of adverbial
             NPs than English does even though most adverbials in BH are prepositional phrases. And yet,
             if an NP is neither the subject nor an object of the verb, is it necessarily an adverbial? The
             basis for this paper is a comprehensive study of Genesis through Deuteronomy which has
             yielded several hundred examples. Until now the NPs catalogued in this study have tended to
             be merely listed in taxonomies of 'adverbial accusatives.' But such treatment obscures the fact
             that some of these NPs have quite different syntactic functions. This paper is meant to offer
             some first steps toward determining which NPs are adverbial and how their syntax differs from
             those that are not. In particular, adverbial NPs should be distinguished from arguments,
             applicatives, and secondary predicates.

9:00-9:30   Robert D. Holmstedt (University of Toronto)
             Parenthesis in Biblical Hebrew as Noncoordinative Nonsubordination
             Research on the syntax, semantics, and pragmatics of parenthesis and parenthesis-like
             structures, such as apposition, nonrestrictive relative clauses, and vocatives, has resulted in
             little scholarly consensus in general linguistics. This paper will build on a binary hierarchy of
             syntactic relationships implicit in the recent work of Mark de Vries, such that syntactic
             relations can be considered by the following categories: subordination and nonsubordination,
             which nonsubordination further divided into coordination and parenthesis, and the latter finally
             divided into apposition (anchored) and parentheticals (non-anchored). For the Biblical Hebrew
             data, I will explore the distinctions between the binary levels that fall under nonsubordination,
             focusing particularly on the descriptive features of apposition and parentheticals.

9:30-10:00   Jun Sato (Wycliffe College, University of Toronto)
             **Semantic Encoding of *Aktionsarten* in Biblical Hebrew: Diagnostic Test by Agentivity
             and Telicity**
             This paper applies the interpretation of *aktionsarten* (situation aspects) of Kate Kearn's
             Semantics in 2011 to Biblical Hebrew (BH). By testing agentivity and telicity, most verbs can
             be categorized into one of four situation types of event: state, achievement, accomplishment,
             or activity/process. For example, a predicate denoting an event requires an agent (doer with the
             potential for control or intention), while states are not agentive even with a human subject.
             Thus, whether a verb is stative or dynamic can be distinguished by agentivity. In English,
             agentivity can be analyzed by its capability to become the imperative voice, the complement to
             "*persuad*e," the progressive form, or some other features. Similarly, telicity can distinguish
             state and process from achievement and accomplishment by examining the use of adverbials,
             the existence of sub-interval property, or other features. This paper will carefully apply the
             diagnostic tests to BH and describe how to encode *aktionsarten* in BH, which is expected to
             enrich biblical interpretation. For example, since there is confusion among BH scholars in their
             definition of stative verbs, this study could be utilized to provide certain criteria for
             distinguishing stative from dynamic verbs in BH. Furthermore, *aktionsarten* play a significant
             role to determine (un)boundedness/(not) temporal successive in discourse pragmatics (e.g.,
             Carlota S. Smith, *The Parameter of Aspect* in 1999; John A. Cook, *Time and the BH Verbs* in

2012), so that the more explicit understanding of *aktionsarten* is helpful to understand BH discourse.

10:00-10:15   Break

10:15-10:45   Laura Hare (University of Toronto)
The Woman Who Speaks Like a Man: A Sociolinguistic Analysis of the Speech of Jezebel
The character of Jezebel stands out in the Hebrew Bible for her unusual behaviour. She gives orders to her husband Ahab, has thousands of prophets slaughtered, and plots the murder of an innocent man over a disputed vineyard. In general, she acts like a reigning monarch rather than a consort. Jezebel's unusual behaviour is matched by unusual speech patterns. Over the course of 1 and 2 Kings, Jezebel addresses three different individuals as well as a group of people: Ahab, the prophet Elijah, the general Jehu, and the elders of Jezreel. Jezebel's speech differs in a number of ways from the speech of most women of the Hebrew Bible; for example, she never addresses anyone by title, nor does she use the deferential third person. In this paper, I use a quantitative linguistic analysis to argue that Jezebel's speech patterns as the speech of a male. I consider the vocabulary, grammar, and syntax of Jezebel's speech in comparison with the overall patterns of female speech in the Hebrew Bible and alongside examples of male speech. Finally, I consider how recognizing that Jezebel's speech follows male patterns impacts our interpretation of the character and the biblical passages in which she appears. I propose that the authors intended Jezebel's speech to read as un-feminine as a way (along with her actions and her Baal worship) of communicating to their audience Jezebel's unsuitability for being a queen of Israel and her evil character.

10:45-11:15   David J. Sigrist (Trinity Western University)
The Dead Bringing New Life to the Old: A Preliminary Statistical Investigation into the Relevance of the Dead Sea Scrolls for Identifying Old Greek Readings of the Received Psalter with a Demonstration of the Value of the Testimony of Ra 2110 for this Purpose
As is well-known, more than seventy years of Dead Sea Scrolls research has caused what may be called a "post-Qumran" paradigm shift in the discipline of Hebrew Bible textual criticism. This shift may be characterised as a text-qua-scribe paradigm in which the role of creative, scribal dynamics is recognised as a primary, causative factor in the heterogeneity manifest among witnesses. During this time, with regards to text-critical investigations of the Greek Psalter, the number of Greek manuscripts has grown well more than twelve-fold from the less than one hundred manuscripts collated for Rahlfs (semi-)critical eclectic text of the Greek Psalter, *Psalmi cum Odis*. Accordingly, the late Peter Flint recognised two broad desiderata for a new critical edition of the Greek Psalter, namely, 1) a thorough evaluation of the new Greek evidence; and 2) an assessment of the relevance of the Dead Sea Scrolls for identifying the Old Greek of the Psalter. For the purpose of approaching such a synthesis the current investigation is twofold, namely, 1) a preliminary statistical investigation of published Dead Sea Scroll witnesses to Book 1 of the Received Psalter collated with the various Hebrew and most relevant versional witnesses according to the most recent critical texts and apparatus or collations (where available); and 2) a demonstration of the immense value of the testimony of Ra 2110 / Bodmer XXIV (a witness not then available to Rahlfs) with regards to the Old Greek Psalter.

11:15-11:45   Questions and Discussion

<table>
<tr><td>Monday 8:30-10:00 a.m.
(Education Auditorium – EA 106.2)</td></tr>
<tr><td>EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
STUDY OF RELIGION SEMINAR:
THE PROBLEM OF "COMMUNITY" IN THE STUDY OF
ANCIENT RELIGION</td></tr>
<tr><td>Presided by: Erin K. Vearncombe (Princeton University)</td></tr>
</table>

Richard Last (Trent University)
The Neighbourhood and the Christ-Followers (paper to be pre-circulated)

8:30-9:00   Response: John Parrish (University of Alberta)
9:00-9:15   Rejoinder: Richard Last
9:15-10:00   Open discussion