



Canadian Society of Biblical Studies
Société canadienne des Études bibliques

2017 Complete Programme

(updated: May 21, 2017)

All sessions are located in Victoria Building (285 Victoria Street) unless otherwise noted.

Friday, May 26

2:00-7:00 p.m. (JOR – Jorgenson 1402)
EXECUTIVE COMMITTEE MEETING

Saturday, May 27

Saturday 8:30-11:45 a.m. (200)

HEBREW POETRY

Presided by: Shawn Flynn (St. Mark's College)

8:30-9:00

Robert D. Holmstedt (University of Toronto)

The Syntax of Poetry in Biblical Hebrew

In his 1980 opus, *Hebrew Verse Structure*, Michael O'Connor provided what remains to this day the most compelling linguistically grounded analysis of the structure features of Hebrew verse. What O'Connor's study did for our understanding of Hebrew verse, this current paper sets out accomplish for understanding inter-lineal syntax. My contention is that "parallelism" is both inadequate in describing the relationship of poetic verses, but also fails to identify the discrete underlying syntactic constraints that faced a bard in the creation of Hebrew poetry. In this programmatic paper, I will present my hypothesis that the syntax of Hebrew poetry can be reduced to a binary choice between two types of inter-lineal syntax and semantics: reformulation (which employs apposition as its sole syntactic strategy) and addition (which employs non-appositional strategies, such as enjambment, coordination, and most types of subordinate clauses).

- 9:00-9:30 William Morrow (Queen's University)
The Royal Psalms and Political Rituals
 While definitions of ritual are often contested, there is a class of worship activities used to legitimate state and ruler that can be called "political rituals." This paper will review literature on the nature of political rituals and examine the royal psalms (2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144) in that light. It will be shown that these psalms are witnesses to political rituals with several interests. Among them, one can find intentions both to persuade the people that the king had been divinely chosen and to protect the people from royal caprice.
- 9:30-10:00 W. Derek Suderman (Conrad Grebel University College, University of Waterloo)
The Beginning of Lament in the Psalms: On Recognizing the Prominence of Social Address
 While canonical approaches have shown that the book of Psalms reflects purposeful organization, this perspective has less frequently been used for smaller units. Where form-critics and rhetorical critics have concentrated on the diachronic development of lament and the "text itself" respectively, this paper will consider the "beginning of lament in the Psalms" by describing how this genre is introduced within the book itself. Despite common assertions that this is unusual, the first series of individual lament psalms (Pss 3-7) demonstrates that address to a social audience proves to be a prominent, even constituent, element of this genre from the "beginning."
- 10:00-10:15 Break
- 10:15-10:45 Joshua M. Matson (Florida State University)
Striking a Familiar Cord: An Exploration into the Use of Psalms-Like Material in the Dead Sea Scrolls
 Although scholars have been inclined to explore the ways in which the material from authoritative Jewish texts are utilized within the Judaean Desert manuscripts, current approaches tend to view all texts that were later ratified as canonical (i.e. the tripartite divisions of Torah, Prophets, and Writings in the Hebrew Bible) monolithically. However, analysis and comparison between the utilization of Psalms-like material with texts traditionally associated with the Torah and the Prophets suggests that the employment of Psalms-like material was disparate from the categories of quotations and allusions. This paper provides an exploration into how the Psalms are utilized in the Dead Sea Scrolls in multiple ways and proposes the necessity for a pluralistic approach to viewing the utilization of authoritative texts in the manuscripts from the Judaean Desert.
- 10:45-11:15 Jannes Smith (Canadian Reformed Theological Seminary)
Psalm 7 in Greek: Forays into the Secret World of OG
 With a nod to Pierre Berton's classic children's tale, *The Secret World of OG*, this paper engages the ongoing pursuit for the Old Greek text of Psalms. In the absence of a fully critical edition for Septuagint Psalms, it falls to commentators to survey the manuscript evidence and leverage translation technique in order to evaluate and improve upon the lemma of Alfred Rahlfs' semi-critical and dated edition. This paper explores three text-critical problems from Psalm 7, illustrating that one can access the world of OG through the rather different but

interconnected caverns of source text, translation technique, and transmission history.

11:15-11:45 Questions and Discussion

Saturday 8:30-11:45 a.m. (201)
DEAD SEA SCROLLS: REVISE AND REPEAT
Presided by: Carmen Palmer (Emmanuel College)

8:30-9:00 John Screnock (University of Oxford)

To Repeat or Revise? Reflections on Past Scholarship and Hebrew Syntax in the Dead Sea Scrolls

The discovery of the Dead Sea scrolls brought a wealth of new evidence to the study of Ancient Hebrew. Monographs by E.Y. Kutscher and Elisha Qimron presented groundbreaking observations. Unfortunately, subsequent scholarship has too often been content to repeat the claims of these early studies, which were based on limited data. When the full data from the Scrolls are considered, it becomes apparent that our notion of Dead Sea Scrolls Hebrew should be extensively revised, particularly in the area of syntax. In this paper, I examine some aspects of syntax that have been misunderstood in past scholarship and present alternatives based on fuller evidence from the Scrolls.

9:00-9:30 Heather Macumber (University of St. Michael's College)

The Threat of the Monstrous in the Scrolls

Monsters, as hybrid beings, disturb the social order and threaten a community's boundaries both spatially and ontologically. Monster studies focus especially on the ways that monsters act as a sign or a signifier, a demarcation of change and instability for cultures. In this paper, I argue that monsters are perceived as a threat to the community resulting from the Yahad's physical removal to the wilderness and their intense understanding of the cosmic dimension of their world. As demonstrated in texts such as *Songs of the Maskil* (4Q510 and 4Q511) the effect is a community that guards against demonic attack by policing both their physical bodies and spiritual selves.

9:30-10:00 Andrew R. Krause (Westfälische Wilhelms-Universität Münster)

Purity, Affliction, and National Space in Qumran Hymnody and Ritual

While Qumran ritual and psalmody are concerned predominantly with a mixture of personal and communal efficacy, a significant number of applicable texts—both sectarian and non-sectarian—evinced apprehension about the protection of national and civic space. These texts betray anxiety regarding unwanted human and demonic enemies and speak of their adjuration. Such texts utilize many biblical tropes and forms such as imprecation and Songs of Zion, though such forms are adapted and comingled with various rites of affliction in such a way as to show an increased concern for moral, spiritual, social, and spatial purity.

10:00-10:15 Break

10:15-10:45 Matthew L. Walsh (Acadia Divinity College)

Sectarian Identity and "Angels Associated with Israel"

A well-known characteristic of the sectarian texts are their boasts that membership in the Qumran movement included fellowship with the angels, but scholars disagree as to the meaning of these claims. In order to gain a better understanding of angelic fellowship at Qumran, this paper utilizes the fact that a feature of early Jewish angelology was the concept that certain angels were closely associated with Israel. A crucial component of the presentation of these angels was that they were envisioned within apocalyptic worldviews that assumed that realities on earth mirrored or were informed by the archetypal, heavenly world. Given that the sectarians viewed themselves alone as the true Israel of God, I will argue that boasts of a unique relationship with the nation's heavenly archetypes would have served as a powerful way for sect members to promote themselves as God's true people.

10:45-11:15 Kyung S. Baek (Trinity Western University)

Remembering Professor Peter Flint

Professor Peter Flint passed away suddenly on November 3, 2016. To many who knew him, Peter was never just a scholar but also a trusted colleague and friend. As a mentor, he advocated tirelessly for his graduate students and paved opportunities for junior scholars. As an enthusiastic spokesperson for the Dead Sea Scrolls and biblical studies, Peter's passion and commitment was infectious and exemplary. He will be missed.

Peter Flint was the Canada Research Chair of Dead Sea Scrolls at Trinity Western University and a proud member of the Canadian Society of Biblical Studies. For him, the CSBS was a fitting venue to present his research, build relationships, and train students. Therefore, this is an ideal setting to commemorate Peter Flint's scholarship and legacy: to present his many publications and research of the ancient world of the Dead Sea Scrolls and the Bible; to acknowledge his ability to *bring them to life* in the classroom, academic conferences and the public; and to salute his academic achievements.

11:15-11:45 Questions and Discussion

Saturday 8:30-11:45 a.m. (202)
ON QUANTITIES AND MEASUREMENTS
Presided by: John S. Kloppenborg (University of Toronto)

8:30-9:00 Giancarlo P. Angulo (Florida State University)

A Watchman of Our Own: The Economic Role of the *Mebaqqer* and Imperial Mimicry

This essay will explore the unique economic responsibilities of the *mebaqqer* in the Damascus Document and Serek ha-Yahad. The *mebaqqer's* role will be set against the backdrop of the Persian and Greek imperial strategy to appoint a colonial representative to oversee the financial movements of conquered territories, as evidenced by 2 Maccabees and Josephus' Tale of the Tobiads. Using a postcolonial approach undergirded primarily by Homi Bhabha, I will argue that the economic function of the *mebaqqer* in CD and 1QS appropriates the duties of this job but seeks to combat colonialism and gain autonomy by doing so 'in the path of God' rather than empire.

9:00-9:30 Michelle Christian (University of Toronto)

Ancient Merchant Culture and the Gospels

Literature on trade, currency, and accounting proliferated in the medieval to early modern periods, where it was linked to the intellectual activities of so-called “merchant cultures.” This paper sets out to describe a similar, if less well documented, culture of economic learning in antiquity. In particular it looks at some intriguing examples of commercial writing from the Roman empire – the *Periplus Maris Erythraei*, an arithmetical problem on papyrus, and a metrological treatise – that, it contends, reflect a distinctively mercantile understanding of the world. It then argues certain gospel writers were likely informed by an ancient merchant/mercantile culture seen, above all, in the kind of monetary knowledge they display.

9:30-10:00

Mark Mueller (University of Toronto)

Submission to Empire as Radical Resistance? Matthew 5.40 and the Payment of Taxes

Jesus commands, “to him wishing to sue you and to take your tunic, yield to him also the cloak” (Mt. 5.40). Documents from Egyptian papyri show us that this imperative can be read in context of abusive tax-collection. This ties the passage to several passages that command submission to the abuses of Empire. Some have interpreted this as a radical form of resistance, revealing the abuses of hierarchies of power, and confounding them. I argue that, combined with the eschatological message of the Gospel, these commands prepare the believer for a future where all hierarchies are reversed by the hand of God.

10:00-10:15

Break

10:15-10:45

Ambrose Thomson (McMaster Divinity College)

Righteousness, Repentance, and the Recovery of Divine Wealth: A Discourse-Analytic Approach to Luke 15:11-32

The so-called parable of the Lost Son in Luke 15 has seen a plethora of interpretations and continues to yield interesting and important meaning to all who seek to understand it. This paper will proceed from the premise that the parable is best understood in light of its discourse context. Thus, it will be interpreted (1) as an imagined response to the presented complaint of the Pharisees and scribes against Jesus’ table fellowship with sinners, and (2) as both originating in, and also departing from the illustrations of the Lost Sheep and the Lost Coin that are used to activate specific associations in the mind of the interpreter. The paper will argue that in the Parable of the Lost Son Jesus frames righteousness and repentance as two competing value systems in order to demonstrate that the “wealth” of God’s kingdom is found in the recovery of people who have been lost to the bankruptcy of navigating right and wrong for themselves.

10:45-11:15

Jin Hwan Lee (University of Toronto)

No Food to Receive? Measurements for Distribution Practice in Association Meals

In his recent book, *The Pauline Church and the Corinthian Ekklēsia* (New York: Cambridge University Press, 2016), Richard Last attempts to argue why some of the Corinthian Christ group members were humiliated by not receiving any food at their Lord’s Supper (1 Cor 11:17-34). Drawing on inscriptional data from Greco-Roman private associations, particularly their practices of distribution that refer to technical measurements such as “double portion,” Last suggests that not receiving any portion was a natural phenomenon especially for ordinary members because important functionaries customarily took a “double portion” first. While his

observation regarding the so-called geometric distribution practice in association meals is quite reliable, Last's understanding of the measurements used in associations needs to be reconsidered carefully for their further nuance. A new understanding of the measurements of distribution practice in associations might shine a different light on the identity of the neglected members at the Corinthian Lord's Supper.

11:15-11:45 Questions and Discussion

Saturday 12:00-12:30 p.m. (609)
STUDENT/NEW MEMBER LUNCH

Saturday 12:30-1:45 p.m. (609)
SPECIAL STUDENT SESSION: APPLYING FOR AN ACADEMIC JOB
Presided by: Peter Sabo (University of Alberta)

In today's academic job market it is more important than ever to make sure your job application process is the best that it can be. What are the things to do and avoid in the making of your teaching dossier (your CV, cover letter, statement of teaching philosophy, and so on)? How can you best prepare for a job interview? Please join us for a special student session that will seek to help students in their applications for a job in academia.

Panelists

- Shawn Flynn (St. Mark's College)
- Mark Leuchter (Temple University)
- Daniel A. Machiela (McMaster University)
- Lissa M. Wray Beal (Providence Theological Seminary)

Saturday 2:00-3:20 p.m.
(Ted Rogers School of Management 149)
STUDENT ESSAY PRIZES
Presided by: Willi Braun (University of Alberta)

- 2:00-2:30 *Jeremias Prize Paper*
Ryan D. Schroeder (University of British Columbia): "Make A Fence Around Torah" (m. 'Abot 1:1): Scriptural Authority and Religious Discourse in the Mishnah
- 2:30-2:40 Questions
- 2:40-3:10 *Founders Prize Paper*
Michael B. Johnson (McMaster University): One Text or Three? A Proposal for a Continuous

Reading of 1QS-1QSa-1QSB

3:10-3:20 Questions

McMaster University's Department of Religious Studies will be sponsoring an informal, coffee-break reception to welcome to the Society all full-time faculty newly hired in biblical studies or a related field at institutions of higher learning during 2016-2017. This will be an opportunity to introduce these individuals, and celebrate together their new roles on the biblical studies scene and in the Society.

Saturday 3:30-5:00 p.m.
(Ted Rogers School of Management 149)
ANNUAL GENERAL MEETING
Presided by: Willi Braun (University of Alberta)

Saturday 5:15-6:15 p.m.
(Ted Rogers School of Management 149)
PRESIDENTIAL ADDRESS
Presided by: Christine Mitchell (St. Andrew's College)

Willi Braun (University of Alberta)
Christian Origins and the Gospel of Mark: Fragments of a Story

Saturday 6:30 p.m.
(Ted Rogers School of Management
1-148/1-150 Combined Commons)
CSBS ANNUAL DINNER
Ryerson Eats

Sunday May 28

Sunday 8:30-11:45 a.m. (202)
ON THE LAW AND THE COVENANT
Presided by: Lissa Wray Beal (Providence Theological Seminary)

8:30-9:00 Daniel Sarlo (University of Toronto)
Deciphering a Difficult Biblical Hebrew Passage (Deut 33:2-3) using an Akkadian Incantation to Šamaš (Bīt Rimki III: 1-6)

A ritual appeal to the sun god contains a prologue which resembles the introductory lines of Deuteronomy 33. Both texts describe the rise of the deity from the holy mountain, identified as the meeting-place of the divine council, and subsequently mention the presence of attendant gods who await his verdict. A close comparison of these texts serves several functions. It assists in approximately interpreting the obscure and challenging language of Deuteronomy 33:2–3. It suggests the possibility that these verses belong to an earlier redactional layer with a historical link to Mesopotamian religious ideas. Furthermore, it speaks to the nature and role of Yahweh at an early stage of religious development.

9:00-9:30

David Alcorn (University of St. Michael's College)

The Judgment Oracle Against the House of Eli: A Text-Critical Analysis of 1 Sam 2:27-36 and its Narrative Function in the Deuteronomistic History

Situated between the Song of Hannah and the call of Samuel is a striking narrative denouncing the house of Eli. The location of this textual material by the Deuteronomist and its placement and role in the larger Deuteronomistic History are worthy of an investigation; however, an accurate analysis of these requires an accurate and reliable text. This paper contains a verse-by-verse textual analysis (using MT, LXX, and 4QSam^a) and demonstrates two points: 1) the numerous textual variants do not alter the Dtr's meaning; 2) from a narrative perspective, 1 Sam 2:27-36 anticipates other instances of divine rejection in Samuel-Kings resulting from disobedience to the Deuteronomic Law.

9:30-10:00

Brian P. Irwin (Knox College, Toronto School of Theology, University of Toronto)

1 Kings 13:24: The Man of God Devoured by the Lion

The tragic story of the anonymous man of God from Judah who meets his demise at Bethel has invited multiple interpretations. Some focus on the authority and authenticity of the man of God, while others emphasise the idea that Yahweh can work even through a disobedient or false prophet. Still others see here the inescapable nature of Yahweh's word expressed through prophecy and fulfilment. As much as the story functions as a judgement against Jeroboam and a statement that the word of Yahweh will be fulfilled (1 Kgs 13:1–5, 31–34; 2 Kgs 23:4, 15–18), a careful reading of the narrative shows that it also stands as a warning to Judah not to be deceived by a cult that claims to be Yahwism, but is not, or by prophetic voices that have the appearance of Yahwistic authenticity, yet do not speak the true word of Yahweh. The consequence of failing to recognise this is conveyed through the use in the passage of covenant curse imagery.

10:00-10:15

Break

10:15-10:45

Tyler Smith (University of Ottawa)

Philo on the Beauty of the Law as Prophetic Artifact

“Prophets” and “prophecy” as concepts in Philo's theoretical universe allow him to offer his audience a novel argument for studying Jewish law. Philo was the inheritor of a Jewish scriptural tradition in which “prophets” could perform a broad range of functions (divinatory, propitiatory, visionary, etc.) and an adherent of the Platonic tradition in which “prophets” functioned as inspired mediators of the noetic world, where one ought to look for the ideal forms of the beautiful, the true, and the good. Beauty, though present in the material world, is “here for a day, withering before it flowers” (De Ios. 130). Real beauty exists only in the

noetic realm. “Our laws,” Philo says, “were written in ancient times in the Chaldean tongue, and remained in that form for many years, without any change of language, so long as they had not yet revealed their beauty to the rest of mankind” (Mos. 2.26). Beauty is a defining quality of the prophetically-derived Mosaic law. This paper explores how Philo’s hybrid conception of prophecy allowed him to reimagine what it meant for Moses to be a prophet and a divine lawgiver and how Philo is able to leverage Platonic aesthetics to attract students to study of the Mosaic law.

10:45-11:15 Kyung S. Baek (Trinity Western University)

The Torah in the Gospel of Matthew

Matthew rewrites Torah in two ways. First, Matthew rewrites the Gospel of Mark within a Torah pattern from Genesis to Deuteronomy by blending (collecting, reordering, rewriting and supplementing) material from Jesus’ teachings (Q) and the Torah into Mark’s narrative. This rewriting process weaves Jewish and Christian authoritative traditions together in Matthew’s narrative-discourse structure. Second, Matthew rewrites Torah in Jesus’ Torah Discourse (Matt 5–7) as he depicts Jesus as a Torah giver and interpreter within a Mosaic discourse and as he rewrites parts of the Decalogue and Holiness Code with wisdom traditions to provide legislation for the kingdom of heaven.

11:15-11:45 Questions and Discussion

Sunday 8:30-11:45 a.m. (201)
ON (AND IN) THE HOLY LAND
Presided by: Judith Newman (Emmanuel College, University of Toronto)

8:30-9:00 Mark J. Boda (McMaster Divinity College)

The Land is Unable to Endure All His Words: Perspectives on Land in the Book(s) of the Twelve

This paper builds on the past work of Nogalski, Braaten and Morgan by tracing the role that land plays within the prophetic messages and message of the Book and books of the Twelve. Land is key imagistic feature within the book as it regularly appears across this prophetic corpus in the regular cycle of warning and promise, judgment and restoration. After a review of particular uses of land imagery throughout the Twelve, implications are drawn for the development and overall shape and message of the collection.

9:00-9:30 Catherine Sider Hamilton (Wycliffe College)

Echoes of Cain: Lamentations and “the Blood of the Righteous” As Explanatory Paradigm

Lam 4:13 explains the crisis that has come upon Jerusalem in terms of “the blood of the righteous.” Adèle Berlin (2002, cf. Dobbs-Allsopp 2002) takes “blood” here to be a metaphor for idolatry. Lam 4:14-15, however, insists on the concreteness of the image in a passage dense with scriptural inter-texts, including an echo of the story of Cain. This paper moves from

Lamentation's appeal to Cain's bloodshed to the rabbis' appeal, in interpretation of Lamentations, to the blood of Zechariah, to argue that "the blood of the righteous" ("innocent blood") in its legal sense provides for Lamentations and for the interpretive tradition a primary paradigm within which the destruction of Jerusalem may be understood.

9:30-10:00 Jennifer Brown Jones (McMaster Divinity College)

The Return to Yehud as Religiously Motivated Migration

While Cyrus's edict for the reconstruction of the Jerusalem temple afforded the exiles the opportunity to return to the land, an exploration of the issue based on Cory Anderson's model of religiously motivated migrations suggests that rebuilding the temple was neither the sole nor the primary motivating factor. This analysis concludes that to understand the motives behind the biblical return, it is necessary to move the focus away from the return literature alone and to examine the ideologies and contextual factors that can be discerned within other traditions in the Hebrew Bible, particularly Jeremiah 30–31.

10:00-10:15 Break

10:15-10:45 Sylvie Honigman, Tel Aviv University; Ehud Ben Zvi, University of Alberta (emeritus)

Workings and Limitations of Social Memory Patterns Associated with Kings in the Shaping of Memories of Nehemiah and their Reflections in Early Hasmonean Rulers

Social Memory patterns usually associated with constructions of memories of kings have influenced the shaping of memories of Nehemiah. The latter had in turn some impact in the shaping of memories of some early Hasmonean leaders. This paper will explore these matters. It will address not only the 'workings' of these generative grammars of preference for the construction of memories of good kings, but also their limitations. Moreover, given that 'visiting' and construing sites of memory such as Nehemiah necessarily involved shaping, recalling and engaging with the relevant, and complex, memory-worlds in which they existed and which included sets of particular circumstances and, needless to say, other characters of memory, attention will be paid also to these memory worlds.

10:45-11:15 Daniel Hawkins (Trinity Western University)

Seeing the Destruction of the Second Temple Through the Eyes of Jeremiah: An Exploration of Keying in Mark's Gospel

For Mark's audience the destruction of the second temple is a defining moment in history that required explanation. This paper will examine the temple clearing episode in Mark 11:12-25 from the perspective of social memory theory and argue that Mark explained the temple's destruction through the casting of Jesus as a Jeremiah-type figure. By understanding Mark's process of keying this episode within the frame of Jeremiah-type actions, we can better understand how Mark's Christian audience made sense of the destruction of the temple at the hands of the Romans.

11:15-11:45 Questions and Discussion

Sunday 8:30-11:45 a.m. (200)

EARLY CHRISTIANITY, EARLY JUDAISM, AND THE

STUDY OF RELIGION SEMINAR

Presided by: Stephen Wilson (Carleton University)

Papers will be summarized, responded to, and discussed during the session. Completed papers will be posted as they become available.

- 8:30-9:00 Paper Summaries from Lightstone, VanMaaren, and Yuh
- 9:00-9:20 Erin K. Vearncombe (Princeton University)
- 9:20-10:10 Discussion
- 10:10-10:20 Break
- 10:20-10:40 Paper Summaries from Stratton and Kloppenborg
- 10:40-11:00 Ian Brown (University of Toronto)
- 11:00-11:45 Discussion

Paper Abstracts

Jack Lightstone (Brock)

A Reconstruction and Re-description of Late Second-Temple Judaism as a Religio-Cultural System

Examining religions as socio-cultural systems has allowed scholars to ascribe meaning and significance to the observed, individual elements of an historical, practised religion in light of their place within a greater, integrated and coherent whole that constituted the socially constructed world of the community of adherents (e.g. Berger, Geertz, Douglas, J.Z.Smith). Notwithstanding the value of such approaches, their application to the study of the evidence for Early Judaism or Early Christianity is fraught with methodological and historiographical challenges. Our evidence is often episodic and fragmented, not easy to understand, difficult to date, hard to ascribe to specific historical communities, about which we often know too little, and sometimes in service of setting themselves apart from other closely related groups, about which we know even less. Consequently, many of us have spent careers devoted to these “first-order” issues, in the hope that we are providing a firmer basis for considering matters of the next order. I submit that by so doing, we have been losing valuable opportunities. Perhaps our work would have been, and would be, facilitated by at-least-heuristic, explicit, reconstructions or re-descriptions of (various types of?) Early Judaism or Early Christianity as socio-cultural systems. In light of the foregoing, this paper attempts heuristically to describe a late second-temple Judaism in Jerusalem and its Judean hinterlands as a coherent religio-cultural system. In so doing the paper both is reminiscent of and differs from the work of E.P. Sanders, W. McCready, A. Reinhartz and others in defining a “common Judaism” of that same era. Like their work, however, this paper must proceed by collating, admittedly sometimes selectively, evidence from

a wide variety of quarters and from a period spanning centuries, but always with an eye to questions of historical plausibility and practice. It is our expectation that the religio-cultural system so reconstructed will constitute an “ideal”, one that in its totality does not describe any particular, historical community’s religious culture but which nevertheless sheds light on the meaning and significance of much of the evidence from early Judaic (and Christian) sources.

John VanMaaren (McMaster University)

Jubilees and “Jewishness” in Hasmonean Judea: Linking Text and Context in the Study of Jewish Identity with the Help of Ethnic Studies

This paper contributes to the discussion of Jewish identity in antiquity by introducing a method for linking the configuration of Jewish identity to its political and social context. The Ethnic Boundary-Making Paradigm, a tradition within the sociology of ethnicity, recently developed the first comparative analytic for systematically explaining the character and consequences of ethnic boundaries. As the first model that links macro-level characteristics of the social field with micro-level strategies of boundary making by individual persons, it is an invaluable, and currently untapped, analytic tool for approaching ancient Jewish identity. The paper illustrates the usefulness of the Ethnic Boundary-Making Paradigm with a case study that considers how the writer of Jubilees engages in the strategic renegotiation of ethnic boundaries during the time of John Hyrcanus (134–104 BCE). This case study first identifies the relevant political and social characteristics of Hasmonean Judea that both constrain and enable the writer of Jubilees to engage in certain types of boundary-making. It then addresses how the writer of Jubilees attempts to remake ethnic boundaries and how the writer’s reworked ethnic-configuration of “Jewishness” promotes his preferred vision of the social landscape. The paper concludes by addressing the potential influence of Jubilees on the social boundaries between Jews and others in and around Hasmonean Judea.

Jason Yuh (University of Toronto)

Do as I Say Not as They Do: Social Construction in the Epistle of Barnabas Through Canonical Interpretation and Ritual

In this study, I develop the key elements of group formation—that is, canon and ritual—through an analysis of the Epistle of Barnabas. I define canon and ritual through an integration of pertinent anthropological, cognitive-scientific, ethnographic, and sociological findings from various scholars and theorists such as Jan Assmann, Richard Jenkins, Jonathan Z. Smith, and Victor Turner. More specifically, I argue that Barnabas seeks to create and maintain his community by offering a new canon (or canonical interpretation) and ritual. A core premise of this study is dependent upon a sustained examination of the circumcision of hearing (Barn. 9:1-3). Although scholarship has neglected the important role that this metaphor plays in Barnabas’s rhetoric, I demonstrate that the circumcision of hearing is essential for Barnabas’s community to understand the $\gamma\nu\tilde{\omega}\sigma\iota\varsigma$ that he repeatedly references. Additionally, I illustrate how this metaphor functions as a ritual for Barnabas by drawing upon select findings from ritual studies. Through my research, we not only gain a better appreciation of what Barnabas was attempting to do, but a fresh perspective to further explore the contentious relations between “Jews” and Christ-devotees during this tumultuous time as well as the social dynamics of other communities in general.

Kimberly Stratton (Carleton University)

Violence, Social Identity Theory, and Exodus in Early Christian Identity Formation

Stories of violence reify sentiments of affinity and estrangement among groups of people by mapping identities onto episodes of collective suffering or triumphant victory. These stories and the events they narrate endure in the collective memory where they serve as paradigms for understanding and responding to subsequent events. Exodus functioned in this way for post-exilic Jews. It gave meaning and hopes for redemption during the Babylonian exile. It also enabled Jews to respond to the violence of Roman occupation following the Bar Kochba revolt. Interestingly, it appears that between 70 and 135 CE, the Babylonian exile served as the primary metaphor or model and, based on its approximate 70 year time-line, contributed to the optimism that fueled the failed Bar Kochba revolt. In the wake of that disaster, Exodus and its 400 year time-line was re-enlisted to fill the cognitive and mythic breach. This paper will examine how both narratives provide mythic foundations for responding to Roman occupation, and in the process, contribute to the formulation of distinct Jewish and Christian identities

John S. Kloppenborg (University of Toronto)

Recruitment, Getting In, Falling Away, in Early Christ Assemblies

Recruitment to Christ assemblies has traditionally been conceived as related to the appeal of the conceptual content of 'belief in Christ'; more recently with the realization that there were "no mass meetings, no great sermons, no speaking in tongues or dramatic inner spiritual crisis" (Macmullen 1983), the domination of demonic powers and the exhibition of fortitude in the midst of martyrdom have been suggested as the cause of conversion; and more recently still, the conduct of Christians during situations of plague has been mooted as a factor in conversion. This paper will mobilize what we know of recruitment to other small face-to-face groups as a heuristic to think about recruitment to and disaffiliation from Christ assemblies.

Sunday 12:00-1:30 p.m.

WOMEN SCHOLARS' LUNCH

Those interested in gathering should meet Christiana deGroot at Victoria Building 201 at 11:50 a.m. (after the morning sessions). Everyone will walk together somewhere to have lunch.

Sunday 1:30-4:45 p.m. (201)

HEBREW BIBLE STUDIES I

Presided by: Francis Landy (University of Alberta)

1:30-2:00 Robert J. V. Hiebert (Trinity Western University/GSTS); David J. Sigrist (Stellenbosch University)

Interpretative Challenges for the Septuagint Translator of Genesis

The focus of the forthcoming Society of Biblical Literature Commentary on the Septuagint (SBLCS) series is on elucidating the meaning of the text-as-produced, as opposed to the text-as-received. What this means is that those of us involved in this project seek to understand the processes whereby the translators of the Hebrew Bible into Greek approached and fashioned

solutions to the problems inherent in communicating the meaning of the Semitic source text in the target language that was the *lingua franca* of the Hellenistic world. This paper will explore examples of distinctive contributions of the translator of Genesis to the interpretative history of that book.

2:00-2:30 Rachel Krohn (University of Toronto)

The Valency of רָחַ in the Book of Genesis: A Syntactic and Semantic Analysis

Verbal valency refers to the number and nature of syntactic bonds a word may require or accept within a clause. In Biblical Hebrew, verbal valency is particularly associated with the system of binyanim, and as such, can shed significant light on a word's meaning and syntax. This paper examines the valency of the verb רָחַ ("to see") in the Qal binyan in the book of Genesis. Two major arguments are presented: i) When רָחַ is bivalent and followed by a kî clause or noun phrase, the verb often expresses an evaluative connotation; and ii) When רָחַ is bivalent and used alongside the verb לָקַח ("to take"), the results of these actions are depicted as sinful.

2:30-3:00 Jun Sato (Wycliffe College, Toronto School of Theology at University of Toronto)

So-Called "Stative Verbs" in Late Biblical Hebrew: A Linguistic Analysis

The purpose of this study is to suggest the loss of the adjective predicative function in the *qatil* form, so-called "stative verbs," in Late Biblical Hebrew. I adopt grammaticalization theory, especially Bernd Heine's "Overlap Model," in order to explain the semantic development of the stative *qatila* form in Northwest Semitic languages and the desemanticization of the adjective predicative function in the later stage. In short, while the adjective predicative function had been preserved in the *qatila* form after the emergence of the *qatala* form in Ugaritic, Amarna Canaanite, and Classical Biblical Hebrew, the function was eventually lost in Rabbinic and Mishnaic Hebrew. Finally, I analyze the occurrences of the *qatil* form in Ezra, Nehemiah, Esther, and Chronicles and conclude that the desemanticization of the adjective predicative function is already observable in Late Biblical Hebrew.

3:00-3:15 Break

3:15-3:45 Laura Hare (University of Toronto)

The Transformation of Moses: Reading Exodus 4:24-26 in Light of Exodus 2:3-10

Exodus 4:24-26 is one of the most obscure and enigmatic passages in the Hebrew Bible. However, a careful reading of the passage in its literary context may elucidate its meaning and function. In this paper, I argue that Ex 4:24-26 functions as a parallel to Ex 2:3-10. In Ex 2:3-10, Moses enters the river as a Hebrew infant and is drawn out to become an Egyptian. In Ex 4:24-26, the symbolic death and rebirth of the ritual of circumcision transforms Moses back into a Hebrew. As a result of the attack and circumcision in Ex 4:24-26, Moses becomes an appropriate leader for the Hebrews, and leads them out of slavery.

3:45-4:15 Larry Perkins (Northwest Baptist Seminary/ACTS/TWU)

Translating אלהים in Greek Exodus

In this paper I present a description of the Exodus translator's strategy in rendering אלהים and various, discernible principles that help us understand more fully his translation process. The translation technique employed by the Greek translator(s) of Exodus has received detailed

study by many fine scholars and we know a considerable amount about the approach taken. For the most part studies confirm that one person is responsible for the majority of the translation, but uncertainty remains regarding chapters 35-40. If we can speak of a consensus regarding this translator, Lemijlen's phrase "free and yet faithful" summarizes well his translation product and to some extent his translation strategy. Yet what does "faithful" mean? The source text employs אלהים to represent both the singular God of Israel as well as the gods of other nations. What strategies does the translator employ to distinguish these diverse meanings and how does he express this distinction in his translation product? By and large this translator certainly expresses serial fidelity in his translation, but not isomorphism.

4:15-4:45

James Magee (Trinity Western University)

Exod. 4:23, the Death of the Firstborn and 'Texts of Terror' for Children: Following the 'Angel of Death' through (almost) a Century of 'Exodus' Films

In her contribution to the 2008 edited volume *The Child in the Bible*, Claire Mathews McGinnis borrows a phrase coined by feminist scholar Phyllis Trible and refers to the book of Exodus as a 'text of terror' for children. She offers YHWH's slaying of the Egyptian firstborn and of Pharaoh's son in particular as an example. While the slaughtered heir to Egypt's throne need not be a 'child' understood exclusively in terms of either infancy or juvenility, this is how he is depicted in filmic adaptations of this terror-filled biblical story. In this paper, I will follow the 'angel of death' as he traverses nearly a century of cinema in retributive pursuit of Pharaoh's infant or juvenile son. I will demonstrate how these movies interact with competing discourses on childhood in their wider social and historical contexts, presenting boys as both terrified and terrifying, and thereby expanding the sense in which Exodus could be conceived as a 'text of terror' for children.

Sunday 1:30-4:45 p.m. (200)

**POLITICS IN THE HEBREW BIBLE'S PROPHETIC
LITERATURE SEMINAR**

Presided by: Mark Boda (McMaster Divinity College)

1:30-1:55

David Fuller (McMaster Divinity College)

The Sublime Object(s) of Idolatry: Prophetic Aniconism and the Ideological Formation of the Subject

Many of the HB/OT prophets denounce idols. Many recent studies (such as Middlemas 2014) argue that these passages intentionally respond to aspects of foreign animation rituals to polemically promote monotheism. The ideological dimension of this topic deserves to be explored further. For Žižek, the subject is the artefact of interpellation (resulting in the subject's identification with an aspect of the other) and is consequently dependent on a central lack in the symbolic order itself. This study utilizes this theory to contribute a new understanding of the ideological role these aniconic texts play in the construction of the subject.

1:55-2:05

Respondent: Christine Mitchell (St. Andrew's College)

- 2:05-2:15 Discussion
- 2:15-2:40 Jean-Philippe Delorme (University of Toronto)
“The House of PN” Terminology in the Prophets: Between Politics and Identity
 Prophetic speech always had a clear political dimension, especially when it was uttered in times of crisis. These figures called for drastic changes in society and used specific images, and in some cases, terms, to implement their ideas. For example, prophetic books are peculiar in their usage of terms that follow the well-known pattern of “house of PN”, well attested since the beginning of the Iron Age (ca. 1200 BCE) among the various Aramaean kingdoms of Syria and Northern Mesopotamia. Although the two Israelite states of the time (i.e. Judah and Israel) were known through different political terminology in primary and secondary sources (e.g. Israel, house of Omri, Samaria, Judah, house of David), prophets deliberately used new expressions to implement specific messages, as well as new identities to their audiences. This study seeks to understand the underlying socio-political reality behind the use of such idioms, and will focus on three of these: “house of Israel” (x125 and representing 85% of all Biblical attestations), “house of Judah” (x27 and representing 69% of all attestations), and “house of Jacob” (x18 and representing 85,7% of all attestations). Diachronic variation between books will also be evaluated, as it suggests a specific usage of the expressions in various historical periods by different figures. “House of Israel” clearly illustrates the phenomenon, as it was used as a referent to the Northern Kingdom by 8th century BCE prophets (e.g. Amos, Hosea, Isaiah, Micah), but was eventually transformed into a referent to the Babylonian Golah during the exilic period (e.g. Jeremiah, Ezekiel).
- 2:40-2:50 Respondent: Daniel Timmer (Faculté de théologie évangélique, Montréal)
- 2:50-3:00 Discussion
- 3:00-3:15 Break
- 3:15-3:40 Ryan D. Schroeder (University of British Columbia)
Why *Not* Drink from the Nile? Historical and Cultural Perspectives on Jeremianic Egyptophobia
 During the sixth century BCE, Egypt provided asylum to Judaeans living under the domination of the Neo-Babylonian empire. The book of Jeremiah, however, rejects Egypt as a place of haven, condemns those who flee there, and forecasts Egypt’s defeat by Nebuchadnezzar on African soil. Scholars have thoroughly considered the political debates between pro-Babylonian and pro-Egyptian factions in late monarchic Judah, though no study has specifically addressed the literary and ideological repercussions of Judaeans anti-Egypt sentiment. Recent studies engaging Pohlmann’s 1978 theory of a no-longer extant “exile edition” of Jeremiah account for rhetorical vitriol directed against Judaeans settled in Egypt, but the negativity towards Egypt itself remains unexplored. This essay (1) correlates Egypt-ward antagonisms in Jeremiah with salient historical events from the late-seventh to mid-sixth centuries BCE (i.e., during the period of the 26th/Saite Dynasty) and (2) uncovers Egypt’s symbolic role within the cultural/ideological matrix that is the book of Jeremiah. The literary tradition curated within Jeremiah partakes of a deuteronomic theology according to which

Jerusalem's fall to Babylonian forces resulted from Judah's covenant infidelity. In this theological interpretation of events, Nebuchadnezzar's campaign represents the execution of Yhwh's justice, and those who oppose the Mesopotamian empire oppose the rule of Yhwh himself. Egypt, as Babylon's imperial competitor and haven of Judaeen renegades, becomes in Jeremiah a country set against Yhwh. Jeremiah memorializes past and anticipates future Egyptian calamity, perhaps lest a prosperous Egypt destabilize the tradition's symbol-network and the political predictability it might have afforded ancient scribes.

3:40-3:50 Respondent: Mark Leuchter (Temple University)

3:50-4:00 Discussion

4:00-4:25 Shawn W. Flynn (St. Mark's College)

Isaiah 6 as Israelite Protest Literature: Subversive Reception of Neo-Assyrian Presence

There have been a variety of debates regarding the role and function of Neo-Assyrian (NA) presence in the Levant and specifically the Judahite response to that presence. How great was the threat of NA presence to Judah and how was it manifest in political, military, economic, or even religious terms? The type of NA influence, especially how one articulates Judahite responses to such presence is a complicated matter. Thanks in part to more availability of NA sources and the work by Assyriologists, studies have begun to emphasize that NA culture and religion, while not necessarily forced on the Levant, did have tangible effects for the Judah that motivated responses in its theological tradition. Therefore, NA presence in the Levant was not necessarily one of Assyrianization and forced religious expression, yet there is agreement such presence was felt and Judah responded both in its representations of the self and the other. One way at articulating this discussion is through a study of subversive reception: how did biblical texts receive a NA expression as they understood it, and flip it to be subversive against the perceived threat? The earliest discernible layers of prophetic texts during the NA period are one helpful test-case to increase our understanding of this possible Judahite response. In particular, Isaiah 6:1-8, long used for other purposes in scholarship, is another potential text for discussing Judah's reactions to and perceptions of NA presence. This study will propose that parts of Isaiah 6 engage in a meaningful cultural and religious response against an imposing Assyrian imperialism through its constructions of divinity and specifically through its construction of the prophetic role in light of that imperialism.

4:25-4:35 Respondent: William Morrow (Queen's University)

4:35-4:45 Discussion

Sunday 1:30-4:45 p.m. (202)

ON FORMING AND NEGOTIATING IDENTITY

Presided by: Steven Muir (Concordia University of Edmonton)

1:30-2:00 Cameron Thiessen (Trinity Western University)

Preserving the Holy Seed: Intermixing and Early Jewish Exegesis in Ezra-Nehemiah

The marriage restriction found in Ezra-Nehemiah (EN), at first glance, appears inconsistent with the legal texts to which it refers. Advocacy for a conservative restriction of intermarriage with all foreign peoples appeals to selective, exegetical, and scribal interpretation of the Torah, a new development which starts in post-exilic Judaism and culminates in the Second Temple period. When EN's rhetoric, as well as the rhetoric developing in Jubilees and 4QMMT, is compared with parallel legal texts, this selectivity becomes increasingly apparent and also contrasts a contrary prophetic school of post-exilic Torah exegesis in the exceedingly inclusive message of Isaiah 56. Both opposing schools of interpretation represent this new development of scribal tradition in early Judaism.

2:00-2:30

Daniel A. Machiela (McMaster University)

How Should We Approach the Aramaic Dead Sea Scrolls? A Contextual Examination of the Corpus

The Aramaic scrolls from Qumran have received increasing attention over the last decade as a corpus of texts to be distinguished from both the books of the Hebrew Bible and the 'sectarian' Qumran literature, written in Hebrew. This paper examines several aspects of the Aramaic Scrolls as a corpus, against the backdrop of Persian- and Hellenistic-period Aramaic written culture.

2:30-3:00

Terence L. Donaldson (Wycliffe College)

"Nations," "Non-Jewish Nations" or "Non-Jewish Individuals": Matt 28:19 Revisited

This paper revisits the long-standing debate concerning the phrase *panta ta ethnē* in Matt 28:19: Does *ta ethnē* here have the distinctive Jewish sense of "non-Jewish nations," or does it denote "all nations, inclusive of Israel"? While I have tended to favour the inclusive interpretation, my more recent study of the phrase has raised questions for me about whether this reading can be maintained. My focus in this paper is the distinctive development in Jewish usage in which *ta ethnē* comes to refer to (non-Jewish) individuals rather than (non-Jewish) nations.

3:00-3:15

Break

3:15-3:45

Matthew W. Mitchell (Canisius College)

So Well Known That Citation Is Unnecessary? The Plain Meaning of Matthew 26:73

Scholarly consensus holds that the Matthean version of Peter's denial contains reference to Peter's Galilean accent. Indeed, this understanding is so widely assumed that its very ubiquity has been described as rendering citation "unnecessary." However, a lack of convincing linguistic evidence indicates that whatever Matthew 26:73 means, this common assumption is far from the most plausible. More intriguing than establishing the correct meaning of this passage, though, is appreciating the manner and means by which this view has become so regnant as to require neither references, nor proper attention to the scholarship that is referenced.

3:45-4:15

Zachary K. Dawson (McMaster Divinity College)

The Meaning above the Text: A Literary-Intertextual Discourse Analysis of the Noahide Laws in Acts 15 and 21

In this essay I address two basic questions: Why does the author of Acts invoke the Noahide

laws in chapters 15 and 21, and what is the significance of their redundancy? By using a methodology using intertextuality theory and literary stylistics developed from Systemic Functional Linguistics I seek to demonstrate that the Noahide laws were used in first-century Jewish contexts to promote the separation of Jews and Gentiles; however, the author of Acts directly opposes this Jewish social value, which is evidenced in the book of Jubilees, and establishes a new use for the Noahide laws within Christian communities to promote ecumenism between Jewish and gentile believers.

4:15-4:45 Matthew Anderson (Concordia University); Sara Parks (McGill University)

Paul's Corinthian Rhetoric and the Creation of the Gentiles

As the term *iudaeoi* has undergone considerable discussion of late, the meaning of "Gentile" also deserves rethinking. Recent readings on tension between Paul and Torah have reinterpreted Paul's "anti-nomian" messages as being not against fellow Jews, but against Judaizers. References to non-Jews in pre-Pauline literature indicate that his usage is atypical; Paul is constructing a new non-Jewish identity in Christ. Using 1 Corinthians 1 as a test case, Anderson and Parks argue that Paul is not describing factions in Corinth, but setting up rhetorically opposed pairs that make Paul's teachings an ideal "middle way," creating a new category of "Gentile."

Sunday 7:00-8:30 p.m. (Ted Rogers School of Management 1-149)
2017 CRAIGIE LECTURE
Presided by: Willi Braun (University of Alberta)

Stanley Stowers (Brown University)

What Was the Goal of Paul's Religious Program?

The apostle Paul is known as the missionary to the non-Jewish world. While Peter preached the gospel of salvation from the coming judgment of God to the Jews, Paul's goal was to baptize and therefore save as many non-Jews as possible. His churches were communities of those who would be saved. This scenario, however, falls prey to major difficulties both from a consideration of the realities of this mission and from a critical reading of what Paul says about his saved gentiles. The lecture will explore the difficulties and argue for an alternative scenario focused on the ontology Paul envisions for his chosen saints "in Christ."

This CSBS lecture, co-sponsored with CSSR and CSPA, was generously supported by the Canadian Corporation for the Study of Religion, the Canadian Society of Patristic Studies, and the Canadian Federation of Humanities and Social Sciences.

Reception and Wine Cash Bar to follow in Ted Rogers School of Management 1-148/1-150 Combined Commons.

Monday 8:30-11:15 a.m. (202)

ON DAUGHTERS, WIVES, AND HEROINES

Presided by: Christiana deGroot (Calvin College)

8:30-9:00

Peter Sabo (University of Alberta)

“Go and Lie in Wait in the Vineyards”: The Exchange of Daughters in the Book of Judges

The book of Judges is framed by stories of daughters being “given” as wives, beginning with the apparently smooth exchange of Achsah between Caleb and Othniel in Judg 1.11-15 to the rest of the Israelites vow not to give their daughters to the Benjaminites in Judg 21 (and their violent solution to fix the unintended consequences of this vow). In between, are other related stories—Jephthah’s daughter (11.29-40), the daughter from Timnah (14.1-15.8), and the daughter/concubine from Bethlehem (19.1-30)—in which daughters display their essential role in patriarchy as exchangeable commodity, but also the precariousness and problems of this system. This paper will explore this precariousness, the simultaneous powerlessness and invaluableness of daughters, and the patriarchal fears and contradictions that go along with it.

9:00-9:30

Andrew Knight-Messenger (McMaster University)

Women, Violence, and Virtue: Women Who Triumph through Violence in the Early Jewish Novellas

In recent years, there has been growing scholarly interest in the Second Temple Jewish novellas (Esther, Daniel, Tobit, Judith and Joseph and Aseneth). While scholars, such as Lawrence Wills, have noted the notorious difficulties in defining this body of literature, most scholars agree that some of the distinctive elements shared by the ancient novellas include their interest in exciting adventures, and inner thoughts and emotions, especially those of women. All of the Jewish novellas also recount instances of threatened violence by foreign enemies against the Israelite hero or their community, and, in the case of Judith and Esther, the community is ultimately delivered from harm through the triumphant use of violence by their eponymous heroines. In this paper, I examine how the women in these early Jewish novels respond to communal violence, and, by extension, how these texts offer differing understandings regarding the relationship between women, violence, and virtue.

9:30-10:00

Marion Taylor (Wycliffe College at the University of Toronto)

A Re-examination of the Enigmatic Epilogue That Concludes the Book of Esther (Esther 10:1-3)

The epilogue of Esther focuses on Xerxes and Mordecai and Esther is strangely absent. In his deliberations about why the book is not named the book of Mordecai, third-century theologian Hippolytus of Rome (170-235) defended the choice of Esther as the title, arguing that while Mordecai did more than Esther in the book, Esther rescued her people. She “offered her life. . . [and] was held worthy to be honored as the principal accomplisher of the deed” (Hippolytus, and Alistair Stewart-Sykes, *On the Apostolic Tradition* [Crestwood, N.Y.: St. Vladimir's

Seminary Press, 2001], 178). In this paper we will examine the question of the significance of the epilogue together with the related question of the book's title.

10:00-10:15 Break

10:15-10:45 Anne Létourneau (Temple University)

From Wild Beast to Huntress: Animal Imagery, Beauty and Seduction in the Book of Proverbs and the Song of Songs

In this paper, I investigate the bestiary used to represent the dynamics of attraction and seduction in the Song of Songs and the book of Proverbs. I examine mainly the predatory imagery, focusing on the lions and leopards the female lover associates with in Song 4:8, as well as the "hunting ground" terminology used to characterize some of the strange women's behaviours in Prov 6:26; 7:21-23. Following Arbel (2015), I contend that the female lover of Song of Songs and the strange women are not so different. Through a close philological examination of the passages staging these women, I set out to decompartmentalize our understanding of what is an appropriate – or threatening – display of feminine charms and seductive strategies in the Hebrew Bible.

10:45-11:15 Questions and Discussion

Monday 8:30-11:45 a.m. (200)

PAULINE AND CATHOLIC EPISTLES

Presided by: Stanley Porter (McMaster Divinity College)

8:30-9:00 Edith M. Humphrey (Pittsburgh Theological Seminary)

Pronouns and Perspective in Paul's Letters: 2 Corinthians 5 as a Case Study

Recent interpretative debates concerning the focus and context of Paul's letters are driven not only by different understandings of historical context, and by theological/ ideological commitments, but specifically by how readers respond to the first person plural pronoun used in various passages. Answers to the identity of "we" and "us" are shaped by historical context, authorial intent, clues in the text itself, and the degree of commitment that the reader has in either embracing or keeping distance from Paul's "we" (whether this is seen as royal, apostolic or communal). A passage which has been particularly controversial in this regard is 2 Corinthians 5:16-21, which has been interpreted as both judicial and deliberative in mode. We will read this as a test case, illuminating decisions about the first person plural in this passage as key to its interpretation.

9:00-9:30 Gregory Peter Fewster (University of Toronto)

Why are the Undisputed Paulines Undisputed? Tracing Scholarly Commitments to the Pauline Genius

One of the most pervasive practices in Pauline studies is the categorizing of Paul's letters as disputed or undisputed. This basic division is indeed longstanding, yet the reasons why some texts sit comfortably among the undisputed letters has received relatively little scholarly

attention. This paper interrogates that issue, arguing that at the heart of many of the diverse and variegated treatments of Paul lies a commitment to Paul as a literary or religious genius, which protects select letters from extensive critical suspicion. Beginning with a rereading of F.C. Baur's Paul, I show how Baur's commitment to Paul as genius drives his articulation of authentic and inauthentic letters with respect to literary style and dogmatic anti-Judaism. I go on to trace the reverberations of this attitude in a selective history of Pauline scholarship to the present, as it inflects in treatments of Pauline pseudepigraphy, the Pauline letter collection, and above all, in descriptions of the "historical Paul."

9:30-10:00 Mari Leesment (Wycliffe College, University of Toronto)

Faith Leads to Works: The Epistle of James in Light of Hellenistic Philosophical Conceptions of Works

The interpretation of 'faith and works' in Jas 2:14-26 has frequently pitted James against Paul which has resulted in the conception of 'faith' and 'works' as a binary. This essay re-frames the topic within the context of the major philosophical schools of James' day. In the ancient philosophical context, works were typically considered to be the ultimate telos of philosophy, and works were considered to be necessarily connected and causally associated with desires, thoughts, and persona. The apparent similarities between James' and the ancient philosophical conception of works warrants the interpretation that 'faith' is linked and causally associated with 'works'.

10:00-10:15 Break

10:15-10:45 Christopher D. Land (McMaster Divinity College)

Torah Observance without Faith: The Interlocutor of James 2:18 as a Critic of Jesus-Faith

In his recent commentary, Dale Allison concludes that Jas 2:18 is either corrupt or "James expressed himself so poorly that we cannot offer any clear exposition of his words." This paper will employ the tools of discourse analysis to propose that 2:18 may actually make good sense within Allison's proposed context of situation. James addresses a general Diaspora audience, yet he calls for a Jesus-like eschatological faith to issue forth in a Jesus-like understanding of true Torah-observance. The person in 2:14-17 espouses such a faith yet lacks the concomitant mercy; by contrast, the interlocutor of 2:18-26 disclaims such a faith altogether. Attentiveness to this distinction clarifies the subsequent references to the Shema and to Abraham and Rahab.

10:45-11:15 G. Alistair Weir (Huron University College)

Emending Jude 12

For spilades (reefs? stains? squalls?) read spilaadeos: one alpha was unsurprisingly omitted, and the omega fell out as it has done in the next word suneuochoumenoi (p72 suneuchomenoi).

To WH's four suspected "primitive errors" in Jude, add a fifth.

"Spila" means "stemphula" (Hesychius), Aquila's translation of syg (dross, scum) at Isaiah 1,22/25; Ezekiel 22,18; Psalms 118(119),119. "Adeos" means "freely", "without restraint", especially in regard to eating and drinking. (Cicero, ad Atticum, 13, 52.1)

"These are the ones who, at your love-feasts, join freely in the banquet, scum that they are."

The metaphor is mineralogical, standard in the OT.

11:15-11:45 Questions and Discussion

Monday 8:30-11:45 a.m. (201)
NEW TESTAMENT AND APOCRYPHAL STUDIES
Presided by: Callie Callon (Queen's University)

8:30-9:00 Ian Phillip Brown (University of Toronto)

Where Indeed was The Gospel of Thomas Written?: Thomas as a Product of Alexandrian Intellectual Culture

First century Alexandria represents a significant location at which Hellenistic culture, the Roman Empire, and Jewish intellectual culture converged. Alexandria was a cosmopolitan centre wherein the pinnacle of Hellenistic cultural attainment (paideia) was manifest in rhetorical schools, philosophical schools, among its sophists, and in the writings of Philo. In my paper I argue that the Gospel of Thomas, a first or second century collection of sayings attributed to Jesus, is best understood as an example of Alexandrian Judaism that brings together the Hellenistic desire for paideia with Jewish Genesis exegesis in the form of a wisdom teacher, Jesus.

9:00-9:30 Amelia Porter (University of Toronto)

New Paideia?: The Construction of Social Identity in the Infancy Gospel of Thomas

The concept of paideia plays a significant role in the apocryphal Infancy Gospel of Thomas. The text is constructed around three 'teacher episodes,' which are characterized by conflict between the child Jesus and his prospective teachers (IGT 6.1-8.2, 13.1-3, 14.1-4). The inherent connection between paideia and social identity suggests that these episodes speak to a larger process of identity formation, particularly as it pertains to a smaller group within a dominant culture. When viewed through the lens of social identity theory (SIT), the Jesus of IGT can be understood as a symbolic leader, or 'group prototype,' whose rejection of traditional models of cultural identity is representative of a similar process occurring within the larger context of the group. By positioning Jesus in direct conflict with paideia, IGT's teacher episodes illustrate a move by Roman/Gentile Christians toward separation and differentiation from the reigning cultural paradigm. In its place, IGT is constructing an identity based on access to 'true' knowledge, embodied in the text by the child Jesus, and illustrated via his superiority to both the teachers of the 'old school' and the cultural systems they represent.

9:30-10:00 Robert Revington (McMaster University)

Name Repetition in Narrative Units in the New Testament and Other Literature

Using examples from antiquity to modern literature, this paper will examine whether the repetition of a particular name within a narrative is evidence of historical authenticity. It may be argued that, in a "fictional" creation, (a) giving two characters the same name in close proximity demonstrates a lack of creativity on the part of the author, and (b) reusing a name is

counterintuitive to the creative process. Applying these assumptions to different narrative contexts, this analysis will argue that those underlying assumptions are not helpful in all situations in the New Testament. In certain cases, however, these observations can support the historicity of a given text—with particular emphasis on the named women in the burial and empty tomb traditions.

10:00-10:15 Break

10:15-10:45 Chiaen (Joshua) Liu (McMaster Divinity College)

Peter's Sermon on Christological Prophecy: A Register Analysis on Acts 3:12-26

This paper analyzes the register in Acts 3:12–26 to understand the context of situation regarding what the text is about, who is participating in, and how the author expresses. Therefore, this paper will argue that God's prophecy and action are the foundation for Peter to encourage the audience to repent, to be converted, and to respond. Peter asks listeners to repent and be converted on the basis of the core of the prophecy which is brought by Christ so that their sins may be blotted out, while God is the backstage driving force for foretelling and fulfilling the prophecy.

10:45-11:15 Robert Edwards (University of Notre Dame)

The Deposition and Christology in the Gospel of Peter

Jesus' removal from the cross is hardly mentioned in the canonical Gospels, and is very sparsely received prior to the middle ages (then labelled 'the deposition'). This paper examines the narration of the deposition in the Gospel of Peter – one of the few early expansions thereof – in relation to the canonical Gospel accounts that it receives. It then argues, on the basis of this comparison and the narrative context, that the Gospel's christology is neither docetic nor theologically unsophisticated; instead, the Gospel of Peter works to maintain the intimacy of the human and the divine in the person of Jesus, even – as the expansion of the deposition shows – in his death.

11:15-11:45 Tony Burke (York University)

Christian Apocrypha in Ancient Libraries

Several of the most prominent literary discoveries of the past century have been the contents of ancient libraries—i.e., collection of texts, rather than single texts or single codices. Many of these libraries include Christian apocryphal literature. The Bodmer Papyri (aka the Dishna Papers), for example, which may have belonged to a monastery library, include the Infancy Gospel of James and 3 Corinthians. And, the most well-known collection of Christian apocrypha, the Nag Hammadi Library, which may have originated at a nearby Pachomian monastery, features numerous apocryphal texts including the Gospel of Thomas and the Gospel of Philip. This paper reviews the manuscript evidence of the apocryphal texts from these libraries to get a sense of how the texts were regarded by those who collected them. The paper includes also a discussion of allusions in early Christian literature to other ancient Christian libraries that contained apocryphal texts.

Monday 1:30-4:45 p.m. (200)

HEBREW BIBLE STUDIES II

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

- 1:30-2:00 Matthew Thiessen (McMaster University)
Leviticus 12 in Light of Ancient Embryology
Numerous unsatisfactory reasons have been given for why priestly literature stipulates that women endure a longer impurity after the birth of a girl than they do after a birth of a boy. This paper will situate Leviticus 12 within a wide range of medical discourses, found in Hittite, Greek, Roman, Jewish, and Christian literature, in order to illuminate the priestly rationale behind this legislation. It will show that these differing periods of ritual impurity relate to ancient medical knowledge, a connection that further demonstrates the legal realism of Israel's priests.
- 2:00-2:30 Dirk Buchner (Trinity Western University)
LXX Leviticus 20: A Commentator's Delightful Nightmare
This chapter of Septuagint Leviticus presents the reader some significant interpretive matters to account for, such as the rendering of Hebrew Molech by 'ruler', prescribing death where the original promises only childlessness and employing the Rabbinic technical term 'liable' for the Hebrew 'blood is upon them'. The chapter is also rich in syntactical and lexicographical difficulties, which may be accounted for by the force exerted by the language of the source text but are very hard to explain from a Greek perspective.
- 2:30-3:00 Mary L. Conway (McMaster Divinity College)
Jephthah: Savvy Diplomat or Bungling Negotiator?
Some scholars laud Jephthah as a capable negotiator, a competent diplomat who cleverly draws personal concessions from the elders of Gilead and then silences the king of Ammon with his vast knowledge of history. Even his controversial vow to sacrifice his daughter seems to result in Yahweh's gift of military victory. Sasson remarks on "his remarkable control of diplomacy," Stone calls him a "tough, but patient negotiator," and Younger claims his argument is "unanswerable." Several commend his attempts to achieve a peaceful resolution before resorting to war. A closer examination of the text shows, however, that the naïve and incompetent Jephthah is easily manipulated by the elders of Gilead and that he makes a fatal error in his negotiations with the king of Ammon. Realizing his error, he tries to rectify this diplomatic blunder in his negotiations with Yahweh, but brings disaster on his family. He then reverts to his original mistake in his incompetent dealing with the men of Ephraim. It is his complete lack of essential negotiating skills that causes internecine warfare and an ignoble end to his rule.
- 3:00-3:15 Break
- 3:15-3:45 Frank Clancy (Kitchener, Ontario)
The Date of Chronicles
In 5 recent articles, Israel Finkelstein has argued that, for archaeology, the optimum time for the date for Chronicles is about 130-110 BCE. Should we date Chronicles even later – about

80-90 BCE and the reign of Alexander Jannaeus (after the civil war)? What blocks (if any) are there for dating Chronicles to the Hasmonaean period? I shall argue there are no certain blocks for such a late date for Chronicles and that the geo-political structure pictured in Chronicles must develop after the conquests by Alexander Jannaeus.

3:45-4:15 Shannon Baines (Emmanuel Bible College)

Strategies for Living Through Injustice in Habakkuk

The book of Habakkuk includes the presence of injustice where God's people suffer from the actions of others within and outside the nation. Though the book does not indicate that God has delivered the people from their suffering, it provides significant clues for how to live in the interim. The entire book is depicted as a prayer between God and the prophet which suggests that prayer may be an overarching strategy for living through injustice. Within this structure, more specific strategies can be identified: 1) remain obedient to God through the ethical treatment of people, 2) maintain trust in God, and 3) continue to worship God.

4:15-4:45 Paul Evans (McMaster Divinity College)

Sennacherib's Invasion and the War of 1812: Adventures in Myth-Making and Nation-Building

Sennacherib's 701 BCE invasion of Judah resulted in extensive destruction of Judahite cities and many Judahite captives. While Jerusalem was not taken in the campaign, and Hezekiah remained king in Judah, Hezekiah's rebellion has been viewed by many historians as disastrous. Contrary to this opinion is the perspective of the biblical texts which viewed Hezekiah as a hero and his rebellion as successful. In this paper I will compare these contrasting assessments of Hezekiah's rebellion using as a heuristic device the war of 1812 between the United States of America and the United Kingdom and her colonies (Canada). Similar to assessments of the Assyrian invasion of Judah, assessments of the war of 1812 vary widely. Despite the fact that the war ended with the Treaty of Ghent which prescribed the return of prisoners of war and occupied lands to their respective sides, and the resumption of friendly trade relations, Canadians view the war as a Canadian victory, while the Americans view it as an American triumph. I will suggest that just as the war of 1812 spawned popular historical works that furthered Canadian myth-making and nation-building (e.g., Pierre Berton's works), biblical narratives of Sennacherib's invasion should be viewed similarly.

Monday 1:30-3:00 p.m. (201)

**EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
STUDY OF RELIGION SEMINAR**

Presided by: Stephen Wilson (Carleton University)

Stanley Stowers (Brown University)

From Communities to Critical Analysis of Social Complexity, Including Religion

If scholars are to move beyond a focus on mystified conceptions of early Christian communities, what approach can yield a more complex and critical social analysis? Some existing scholarship has already made important moves in identifying alternative social

formations and reading texts in that light (e.g., neighborhoods, village scribes, social fields of freelance religious experts). If one is to obtain a truly critical perspective on such social theorizing, one must address fundamental questions regarding social ontology and bring to light the implications of various philosophical alternatives for those questions. A timely and difficult question can serve as an illustration; Is what we call early Christianity an example of religion? What is religion? Historically and ethnographically have there been any social formations that are widely shared by the instances that we generalize about as religion? If so, does the evidence for “early Christianity” manifest such social formations?

The starting points for the discussion are: Stanley Stowers, “The Concept of Community and the History of Early Christianity,” *Method and Theory in the Study of Religion* 23 (2011), 238-256 and a short addendum to this that he’ll provide; and for the really keen a much longer paper entitled “Religion as a Social Kind.”

Respondent: William Arnal (University of Regina)