Canadian Society of Biblical Studies
Société canadienne des Études bibliques

CSBS-SCÉB

2019 Complete Programme

(updated: May 28, 2019)

All sessions are located in Hugh Dempster Pavilion (DMP) unless otherwise noted.

Friday, May 31

2:00-7:00 p.m. (Orchard Commons [ORCH] 4068)
EXECUTIVE COMMITTEE MEETING

Saturday, June 1

Saturday 9:00-11:45 a.m. (110)
HEBREW BIBLE STUDIES I
Presided by: Daniel Machiela (McMaster University)

9:00-9:30   Sara Milstein (University of British Columbia)
The Practical Roots of Biblical Law
The number of highly specific precepts in biblical and Near Eastern law suggests that many of them are rooted in actual situations that were stripped of their particulars and generalized into law. Beyond this notion, however, the sources for these laws remain elusive. The corpus of Mesopotamian practical legal documents has much potential for helping us reconstruct the processes that scribes used to render specific scenarios into law. Not only will this study shed light on the relationship between specific biblical laws and Israelite reality "on the ground," but it will also help clarify certain ambiguous elements in the precepts.

9:30-10:00   Francis Landy (University of Alberta)
Metaphor and Affect in the Hebrew Bible
There has been an efflorescence of studies of metaphor in the Hebrew Bible in the last

decades, largely from a cognitive perspective, which emphasises the mapping of concepts on to each other. At the same time, there has developed an increasing interest in affect in the Hebrew Bible: the role of emotions and sensations. There has, however, been little attempt to connect the two. In metaphor theory, David Miall and Don Kuiken, among others, have argued that metaphor involve the transfer of affect as much as of ideas. I would like to explore this approach in relation to the book of Isaiah and to the Song of Songs. This will involve the study of complex metaphor, which has been somewhat neglected in cognitive approaches to the metaphor in the Hebrew Bible.

10:00-10:15   Break

10:15-10:45   Michelle Eugenie Yu (University of Toronto, Toronto School of Theology, Wycliffe College)
The Need for a New Paradigm: Re-reading Isaiah 40-48 as Trauma Recovery
This paper explores the recovery of trauma among the second generations of Judeans in Isaiah 40-48. It first discusses the transmission of trauma from first generation exilic Judeans to subsequent generations using trans-generational trauma theory. Then using Judith Herman's three stages of recovery as a theoretical framework, drawing insights from social studies as well as employing historical methods, I argue that the book of Second Isaiah demonstrates recovery of trauma brought by the exilic experiences through reframing the group's identity, and adopting the notion of chosenness and servanthood as the survivors' mission to orchestrate and advocate for the returning to Jerusalem.

10:45-11:15   Anne Létourneau, Université de Montréal
The Stain of Trauma: The Skirts of Jerusalem in Lam 1:9
In the last twenty years, trauma theory has considerably enriched the scholarship on the book of Lamentations, shedding new light on the gender performance and embodiment of personified Jerusalem. In this paper, building on the wealth of this inspiring scholarship, I would like to suggest that material objects, including clothing and adornment, are also worth considering when looking at the traumatizing experience of biblical characters and personifications. I propose to investigate both how violence circulates through personified Jerusalem's soiled skirts (šulêhâ) in Lam 1:9 and how the textile object signifies her vulnerability, suffering, despair and homelessness. I contend that the skirt function as a status indicator for the deposed princess as well as a memorial device of her traumatic past.

11:15-11:45   Questions and Discussion

Saturday 8:30-11:45 a.m. (201)
NEW TESTAMENT STUDIES I
Presided by: Steven Muir (Concordia University of Edmonton)

8:30-9:00   Robert Revington (Knox College, Toronto School of Theology, University of Toronto)
The Humble Messiah: An Analysis of Why Luke Modifies Matthew's Birth Narrative in the Farrer Hypothesis
Under the Farrer hypothesis in Synoptic Gospel Studies, Luke used both Mark and Matthew. That could imply that Luke deliberately omitted the magi and other key elements from

Matthew's birth narrative, and at first glance, one might struggle to explain why. This paper will argue that Luke's alterations of Matthew's birth narrative can be explained in part by Luke's well-documented special concern with the poor and distaste for the rich. Those attitudes are felt all through Luke and Acts. In other words, Luke may have omitted the magi because he found it distasteful to show Jesus receiving expensive gifts.

9:00-9:30   Duncan Reid (Tyndale Seminary)
The Significance of the 'Ransom Saying' in Mark 10:45: Will We Allow the Evangelist to Speak for Himself?
This paper seeks to explore the meaning of the much debated saying attributed to Jesus in Mark 10:45. Previous research has included a heavy emphasis on identifying the literary and ideological background to the saying but this has often produced a distorted meaning within its Markan context. While paying attention to some of these background echoes, this paper will seek to understand the nature of ransom within its Markan context.

9:30-10:00   Alan Kirk (James Madison University)
The Genealogy of the Q Community
Form criticism regarded Q as the immanent expression of primitive Christology of the eschatological Palestinian *Urgemeinde*. This had antecedents in the tendency in 19th century scholarship, in its quest for pre-dogma *Ur*-sources, to associate the *Logia* with the apostolic memories of the Jerusalem community. The particular notion of a Q community with a distinctive non-narrative kerygma, however, owes something to the form critics' positioning Q at the beginning of a *religionsgeschichtliche* trajectory with a remote terminus in the narrative gospel with its *kurios* cult narrative, a concept mediated to contemporary Q scholarship by H. E. Tödt absent its enabling *religionsgeschichtliche* schema. In view of this history, the practice of hypostasizing of a distinctive-kerygma "Q community" from the double tradition is questionable, notwithstanding that the tradition likely has associations with early Palestinian Christianity and its Christological conceptions.

10:00-10:15   Break

10:15-10:45   James Magee, Jr. (Trinity Western University)
"Now you are truly a man! [Maybe, sorta? No, not really…]": '(Be)coming of Age' and Luke 2:40++ in Jesus of Nazareth
"The child grew and became strong, filled with wisdom; and the favor of God was upon him ... And [he] increased in wisdom and in years, and in divine and human favor." With these words Luke frames a story about the twelve-year-old Jesus in Jerusalem, the bar mitzvah scene in the 1977 made-for-TV movie Jesus of Nazareth being the culmination of its filmmakers' sequences inspired by the first (2:40). But does the evangelist really envision a pilgrim newly inaugurated into adult life and responsibility? Some scholars are inclined to think so while others claim such an understanding misses Luke's point entirely. Excavating around these opposing interpretations uncovers the ambiguous terrain through which children journey toward culturally-relative adulthoods in increasingly prolonged stages of 'becoming'. Far from offering a clear-cut rite of passage for its protagonist, Nazareth's visual exposition of Luke 2:40 is fraught with its own tensions by tapping into both English-language 'coming-of-age' films and postwar Italy's neorealist tradition with its 'Christ'-like innocents. By situating the

movie within these trajectories of juvenile and adolescent masculinity in cinema I expose its image of the boy Jesus as a multifaceted cultural construct and forge a hermeneutical loop for biblical scholars to approach the Lukan text as a similarly complex presentation of its young protagonist and to recognize the impact of their own constructed ideals about children on the interpretive process.

10:45-11:15   J. Glen Taylor (Wycliffe College, University of Toronto)
An Overlooked Reason for Jesus' Anger and Weeping in the Story of the Resurrection of Lazarus (John 11:35-38)
From as early as the patristic period (and as evidenced in the softened wording in P[45]) interpreters of John's Gospel have struggled to explain the strongly worded expressions of Jesus' anger in John 11:33b and 38 (ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν, and πάλιν ἐμβριμώμενος ἐν ἑαυτῷ respectively). In this paper, I shall offer a new explanation for Jesus' anger. Though simply another possibility, the explanation accounts well for the inward aspect of the expressed anger, reckons with the context of the mourners (Martha, Mary, the "Jews," and now, finally, Jesus) and finds its starting point with John's attention-grabbing juxtaposition of Jesus' "love" and "delay" in vv. 5-6. The explanation also offers a new possible reason for the silence regarding Lazarus's resurrection outside of John's Gospel.

11:15-11:45   Courtney Friesen (University of Arizona)
Christ between Alcestis and Heracles: Reflections on Persistent Mythological Themes
In the Roman Catacomb of the Via Latina, scenes (best known from Euripides) of Heracles' defeat of death and return of Alcestis to her husband after dying in his stead are juxtaposed with biblical depictions in adjacent cubicula. These images prompt broader comparisons. For instance, a central ethical question is shared between Christianity and Euripides' *Alcestis*: who should be the recipient of vicarious death (e.g., friends—John 15:13; sinners—Rom 5:8; wives—Eph 5:25)? Likewise, the resurrection of Lazarus in John resembles the drama, performed, as it was, by his family's divine-guest-friend. While none of this establishes direct borrowing from Euripides, it indicates widespread influence on the religious mentalities of early Christian communities.

<table>
<tr><td>Saturday 8:30-11:15 a.m. (301)
EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
STUDY OF RELIGION SEMINAR:
<i>COMPARISON AND THE STUDY OF RELIGION</i>
Presided by: William Arnal (University of Regina)</td></tr>
</table>

8:30-9:00   Heather Macumber, Providence University College & Theological Seminary

9:00-9:30   Christine Mitchell, University of Saskatchewan
Commonalities without Equivalence

9:30-10:00   Heidi Wendt, McGill University

10:00-10:15   Break

10:15-10:45   Maia Kotrosits, Denison University

10:45-11:15   Discussion

<table>
<tr><td>Saturday 12:00-12:30 p.m. (101)
STUDENT/NEW MEMBER LUNCH</td></tr>
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<tr><td>Saturday 12:30-1:45 p.m. (101)
SPECIAL STUDENT SESSION:
"IT'LL LOOK GREAT ON YOUR CV!": PRIORITIZING
PROFESSIONALIZATION OPPORTUNITIES
Presided by: Anna Cwikla (University of Toronto)</td></tr>
</table>

Aside from fulfilling degree requirements, such as coursework and language exams, students are often encouraged to seek out career development opportunities. Whether it's trying to publish work or networking at conferences, it is obvious that not all academic-related endeavours bear the same significance for career development. So what opportunities should students prioritize or decline? How do these priorities shift over the course of a degree and what are the best ways for students to prepare themselves for the next stage? What types of endeavours don't fit on a CV yet ultimately become enriching opportunities? Panelists will be asked to share their experiences of transitioning from graduate students to faculty and reflect on how students can prepare themselves and their current work for the next stage of their careers.

Panelists
Mark Leuchter (Temple University)
Hanna Tervanotko (McMaster University)
Heidi Wendt (McGill University)
Ian Wilson (University of Alberta)

<table>
<tr><td>Saturday 2:40-3:20 p.m.
(MARINE DRIVE BALLROOM)
STUDENT ESSAY PRIZES
Presided by: Stanley Porter (McMaster Divinity College)</td></tr>
</table>

2:40-3:10   *Founders Prize Paper*
            Daniel Sarlo (University of Toronto): מַיִם הַמַּבּוּל , "The Well of Waters": Yahweh's Fresh
                Water Reservoir Beneath His Mountain-Palace

3:10-3:20   Questions

Saturday 3:30-5:00 p.m.
(MARINE DRIVE BALLROOM)
ANNUAL GENERAL MEETING
Presided by: Stanley Porter (McMaster Divinity College)

Saturday 5:15-6:15 p.m.
(MARINE DRIVE BALLROOM)
PRESIDENTIAL ADDRESS
Presided by: J. Richard Middleton (Northeastern Seminary)

Stanley Porter (McMaster Divinity College)
Where Have All the Greek Grammarians Gone? And Why Should Anyone Care?

Academic and intellectual communities are known for various areas of subject expertise. When one thinks of Greek grammar, including that of the New Testament, one thinks of Germany, and possibly Great Britain, but rarely Canada. An examination of recent trends regarding the study of ancient languages, especially Greek, in various institutions within Canada serves in this paper as an analogy for the study of other, related subjects, indicating some possible reasons why our field of biblical studies is increasingly an embattled subject and what we can do to address some of the issues involved.

Saturday 6:30 p.m.
(MARINE DRIVE MEETING ROOMS 1+2)
CSBS RECEPTION

This reception was supported by Trinity Western University's Department of Religious Studies.

Sunday June 2

Sunday 8:30-11:45 a.m. (201)
BIBLICAL LANGUAGES AND LINGUISTICS
Presided by: John L. McLaughlin
(University of St. Michael's College)

8:30-9:00 Rachel Krohn (Wycliffe College, University of Toronto)
A, and what's more, A': A Syntactic Description of Lamentations
In 1997, M. O'Connor argued that Robert Lowth's conception of BH poetic parallelism as a narrowly semantic phenomenon was "a wonder of insight for eighteenth-century and earlier thought, but its endurance to the present day is a horror" (1997, p. 640). In Hebrew Verse

Structure, O'Connor sought to address this horror by providing a new approach to BH poetry that was grounded in syntax rather than semantics.

While Hebrew Verse Structure provided a "linguistically grounded description of the poetic line" (Holmstedt, 2018, p. 1), O'Connor admitted that work remained to be done with regard to the interpretation of whole poems (O'Connor, 644). In his recent article "Hebrew Poetry and the Appositive Style: Parallelism, Requiescat in pace," Robert Holmstedt contributes to this work by providing a framework for the analysis of inter-linear syntax. Holmstedt's working hypothesis is that interlinear syntax in BH poetry can be reduced to a choice between apposition and non-apposition, and that this binary choice has been misunderstood and so mischaracterized as 'parallelism' (Holmstedt, 2018, 6). By providing a syntactic approach to interlinear context, Holmstedt has rounded out O'Connor's proposal and provided a linguistic way forward in the study of BH poetry. This paper applies O'Connor's approach to line structure and Holmstedt's approach to interlinear syntax to provide a Syntactic Description of Lamentations 1 that does justice both to individual lines and the poem as a whole.

9:00-9:30   Robert D. Holmstedt (University of Toronto)
               Investigating Backwards Anaphora (a.k.a. Cataphora) in Biblical Hebrew
               Anaphora, that is, backwards referring relations, are well-known in language and include such common items as a variety of pro-forms (it, that, myself, each other) and even adverbs (so). Lesser studied are forward referring relations, i.e., cataphora. In this paper I will survey the contexts in which both anaphora and cataphora appear in Biblical Hebrew.

9:30-10:00   John Cook (Asbury Theological Seminary)
               Describing Verbal Valency
               The valency or argument structure of verbs forms is a crucial component of their lexical information—one which is too neglected by modern lexica. In recent decades several large-scale and (some) cross-linguistic valency projects have been undertaken by linguists within different theoretical positions. In this paper, the prospect for a valency dictionary of ancient Hebrew (Hebrew Bible, Ben Sira, Qumran, inscriptions) is presented, and the specific and central challenge of accounting for valency alternations is addressed.

10:00-10:15   Break

10:15-10:45   Laura Hare (University of Toronto)
               What Should I Call You? Social Intimacy and Social Distance in Conversations between Male and Female Strangers in the Hebrew Bible
               In the narrative sections of the Hebrew Bible, there are nine instances in which a character converses with one or more strangers of the opposite gender—i.e., someone whom they have not previously met and whose social status is unknown or uncertain. A sociolinguistic analysis of these conversations indicates a clear pattern: men address female strangers as social equals and make use of intimate language, while women address male strangers as social superiors and use distancing language. In this paper, I consider the linguistic strategies used by men and women in the Hebrew Bible when speaking with an interlocutor of the opposite gender and of unknown social status. I compare the linguistic patterns of these conversations with the patterns seen in conversations between strangers of the same gender in biblical narrative. Additionally, I consider the parallels between the use of socially distant or intimate language

in the Hebrew Bible and the use of these linguistic strategies in various modern communities studied by sociolinguists. Finally, I argue that the linguistic strategies portrayed by biblical characters in the conversations under consideration in this paper provide evidence to support the argument that in ancient Israel, women were perceived as social inferiors of men by default (i.e., when the relative social status of a man and a woman was unknown).

10:45-11:15   David Sigrist (Trinity Western University)
From Literal to Free?: A Quantitative Approach to the Characterisation of the Development of the Translation Technique of Old Greek Genesis
In modern scholarship the "Septuagint" refers to a heterogeneous collection of Greek scriptures for Jewish and later Christian communities in the ancient world. Most are translations of Hebrew originals, and notably the individual works reflect a wide spectrum of translation techniques. Indeed, many scholars have investigated and characterised differences in translation technique between and sometimes within various works, but few if any have focused on the development of a translation technique during the process of production.

The present study investigates the apparent development in translation technique of Old Greek Genesis, which is widely characterised as literal or isomorphic, if one takes this to mean a rendering in which the target text in general closely reflects the form of the source text on a full spectrum from lexical, morphological, to syntactic structures, while often discerning between idiomatic and non-idiomatic features. To be sure, in 1933 Baab, following Thackeray, raised the possibility of two translators, though his methodology was rightly criticised by Aejmelaeus for its arbitrary examples and non-systematic approach.

Thus, this initial study employs principled, quantitative methods to approach a proper characterisation of not the translation technique per se, but rather the development of the technique throughout the book by comparing the most salient, manifest changes throughout the work. The psychologically plausible conclusion is that the translator (construed as one person, but not necessarily so) learned by doing, and in a non-systematic and non-linear way came to prefer freer and more idiomatic renderings in contrast to more literal and "Hebraistic" ones.

11:15-11:45   Jordash Kiffiak (University of Zurich)
To Guard and To Observe in 2 Baruch: ܢܛܪ as a Case Study in Retroversion Through Two Languages
2 Baruch is an interesting case of the interaction between Semitic languages and Greek in the early Roman Empire. Likely written in Hebrew, the apocalypse was translated into Greek, a language edition attested by a single, small Oxyrhynchus fragment. The Syriac edition, whose epigraph states is a translation from Greek, exists in its entirety in just one extant manuscript. Thus, positing the wording of the putative Hebrew original is a complex problem, involving a significant amount of postulation. The issue of retroversion must be addressed with nuance and due scholarly caution. This paper explores the relation(s) of the Syriac verb ܢܛܪ to a possible original Hebrew שמר. Each term, respectively, can refer to guarding or to observing (e.g. a command). The study is important, since 2 Baruch is notable among historical apocalypses for its interests both in the "observance" of the Torah and in the preservation of Baruch, physically, in heaven, where he is (and also the souls of the righteous are) "guarded." As a key avenue into the question, my approach will consider translation tendencies from Hebrew to Greek in the Old Greek (OG) version of the Jewish Bible and from Greek to Syriac in the Peshitta. A number of verbs, centered on two roots, are used in the relevant contexts –

τηρεῖν and φυλάσσειν. Interestingly, each term can denote either guarding or observing. To what extent, then, does one have to posit a literal approach to translation by either or both of the Greek and Syriac translators to propose a likely Hebrew original?

9:00-9:30   Callie Callon (University of St. Michael's College)
Galatians and Paul's Letter Collection
There is a growing scholarly consensus that the collection of Paul's letters emerged out of his own personal copies or those of his scribes, rather than that it was undertaken by the letters' recipients. However, what would likely contribute additional evidence to this position has not, to the best of my knowledge, been discussed by scholarship on the subject. As evidenced by his later letter to the Romans, Paul and the Galatian communities had evidently parted ways some time after he sent his vitriolic letter: thus it seems particularly unlikely that members from Galatia would have any interest in preserving such a caustic letter which portrays them in such a negative light.

9:30-10:00   J. R. C. Cousland (University of British Columbia)
The Serpent's Evel
In 2 Corinthians 11:2-3 the apostle Paul writes, "I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ. But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ." While most commentators understand Paul's reference to Eve's lapse as a reference to her eating of the forbidden fruit, his use of the phrase "chaste virgin" raises the possibility that Paul is referring to a tradition where Eve was sexually seduced by the serpent. This paper will offer a close examination of the question, and argue that there are strong grounds for countenancing this possibility.

10:00-10:15 Break

10:15-10:45 Michelle Christian (University of Toronto)
"Lovers of money" and enslaved persons named Philarguros
The *philarguros*—often (if somewhat inaccurately) translated "lover of money"—was a well-known character type in Mediterranean antiquity. Widely criticized in Greek literature, including Christian literature (e.g. Lk. 16.14 and 2 Tim. 3.2), *philarguroi* were those who requested and/or received payment in ways considered greedy, degrading, or morally suspect. Significantly, epigraphic and papyrological material from the Roman period indicates that Philarguros was also a common name for enslaved and freed persons who were trained and skilled in a range of financial matters and practices. A closer look at the evidence for *these* so-called "lovers of money" will reveal the deep association between money and enslavement in literary references to the *philarguros* and in the economic and social life of the ancient

Mediterranean world more broadly.

10:45-11:15   Patrick Stange (University of Toronto)
Whoever Moves My Bones, Be Cursed: Curse Formulae in Jewish and Christian Graves in Asia Minor
Gravestones of southern Asia Minor are generally separated into two main categories: 1) documents with eulogies and 2) documents that contain curses. Present on Jewish, Christian, and pagan gravestones alike, these curses display anxieties over the peaceful slumber of the dead. This paper investigates the theological posture of Jewish and Christian gravestones in relationship with the epigraphic habit of funerary stones in Phrygia and Lydia. Specifically, I consider how a pagan theological formula could be coopted to reflect similar concerns about grave security in Jewish and Christian communities. This issue also speaks to matters of assimilation and the epigraphic habit in Asia Minor, an area that generally exhibited religious tolerance in the Roman period.

11:15-11:45   Questions and Discussion

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Sunday 12:00-1:30 p.m.
WOMEN SCHOLARS' LUNCH

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Those interested in gathering should meet Mona Tokarek LaFosse just outside DMP 101 at 11:50 a.m. (after the morning sessions). Everyone will walk together somewhere to have lunch.

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Sunday 1:30-4:15 p.m. (301)
DEAD SEA SCROLLS
Presided by: Heather Macumber
(Providence University College)

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1:30-2:00   Daniel Machiela (McMaster University)
Some Connections between the Visions of Amram and the So-Called Four Kingdoms Text from Qumran
This paper will examine a set of hitherto unexplored connections between visionary accounts in two of the Aramaic texts found in Cave 4 of Qumran. After a brief introduction of the two texts I will read the two visions in light of one another, pointing to a number of shared themes and terms. I will conclude by placing my analysis within wider discussions of the Qumran literature and second temple period Judaism.

2:00-2:30   Andrew B. Perrin (Trinity Western University)
An Emerging Cluster of Aramaic Priestly Texts? The Qumran Levi, Qahat, and Amram Materials in Cultural, Codicological, and Conceptual Context
The Dead Sea Scrolls provided a new space to map the development of ancient Jewish textual traditions and gauge the authority of evolving scriptures. While this pre-canonical world comes at a point in media culture where scrolls were the pinnacle innovation for inscribed

traditions, is there evidence that suggests sets of compositions were created or received as a defined group? In this study, I revisit the possibility of a "trilogy" of texts comprised of the Aramaic Levi Document, Testament of Qahat, and Visions of Amram. I explore both the problems and prospects of the "trilogy" question on multiple levels. These include: (i) cultural evidence of emerging groups of texts in both Jewish and Hellenistic contexts; (ii) codicological observations on the fragments that may suggest the materials were created or used together; and (iii) conceptual and literary insights into the three Aramaic narratives that may betray their origins in close-knit scribal settings. In these ways, the paper sheds light on the developing categories or clusters of ancient Jewish writings in a period formative to, yet before, the Hebrew Bible.

2:30-3:00   Matthew Hama (University of Birmingham)
              First Impressions on the Two Ways Motif in the Aramaic Dead Sea Scrolls
              Due to their relatively recent publication, the Aramaic Dead Sea Scrolls shed much needed light on our understanding of ancient Judaism. By identifying consistent themes and trends in these texts and carefully analyzing and charting their usage, we have been able to increasingly refine our knowledge of Judaism of the Second Temple period. The two-ways motif is one relatively common yet unexplored theme within the Aramaic Dead Sea Scrolls. This ancient wisdom concept invites hearers to choose one of two ways. Tracing this common thread will result in a better understanding of the Qumran Aramaic corpus. This paper will identify some of the major occurrences of the two-ways motif in select Aramaic Dead Sea Scrolls (ALD, GenAp, Pseudo-Daniel, VisAmram, 4QTobit, 4Q580), offer analysis of their independent usage, and briefly highlight some of the broader potential implications of these findings for appropriating wisdom tradition motifs and wider apocalyptic thought.

3:00-3:15   Break

3:15-3:45   Kyung S. Baek (Trinity Western University)
              Quotations, Allusions and Echoes of Daniel at Qumran
              Fraught with methodological obstacles and pitfalls, quotations and allusions of Daniel are difficult to identity as they faintly echo throughout the caves at Qumran. Even the two quotations of Daniel in 4Q174 and 11Q13 have lacunae mysteriously located where citations should be. Moreover, allusions of Daniel have been identified in a number of scrolls (1QHa, 1Q33, 4Q185, 4Q248, 4Q300, 4Q385a [cf. 4Q387], 4Q386, 4Q434, 4Q503, 4Q504, 4Q530, 4Q541): however; are they really there? And should others be added to this list as idiomatic terms originating from Daniel are determined? This paper examines quotations, allusions, and echoes of Daniel at Qumran. First, it investigates the explicit quotations of Daniel and supports its authoritative and prophetic position and function. Second, it extends Daniel's influence throughout the Dead Sea Scrolls as it explores and assesses implicit allusions and idiomatic expression originating from Daniel at Qumran.

3:45-4:15   Questions and Discussion

1:30-2:00   Aleksander Krogevoll (St. Michael´s College, University of Toronto)
The Two Mountain Gods: El Shaddai as "El of the Mountain" and Yahweh
In this paper I will explore the equation between El Shaddai and Yahweh in Exodus 6. I will approach this equation from the prospective of the hypothesis that El Shaddai originally meant "El of the Mountain," which was first proposed by Friedrich Delitzsch and furthered by William Albright. On that basis this paper will discuss whether the Israelites' worship of El Shaddai as El of the Mountain made Yahweh the mountain god from Midian more accessible, which helped facilitate their acceptance of the deity.

2:00-2:30   Philip A. Harland (York University)
Attenuating Ideologies: Foreign Wisdom and Ethnic Hierarchies among Minorities
This paper approaches ancient ethnographic debates concerning the wisdom of foreign ethnic groups (e.g. the 'wise barbarian' debate reflected in Diogenes Laertius and in traditions associated with Anacharsis) as a point of access into two different ideological strands: those that attenuated hegemonic ethnic hierarchies and those that legitimized them. It then considers the ways in which minorities, including Judeans (e.g. Josephus) and other devotees of the Israelite god (e.g. Aristides the philosopher), tapped into these discourses in order to claim a more favourable position for these minority groups within broader Greek and Roman cultural contexts.

2:30-3:00   Brigidda Bell (University of Toronto)
"No prophet is accepted in his homeland": the problem of origins in the construction of prophetic credibility and the exoticizing solution
Greek and Roman authors of the early Empire commonly link specific ritual practices with particular ethnic groups. Strabo writes that "the Persians [have] their mages and necromancers … lecanomancers and hydromancers, the Assyrians their Chaldaeans, and the Romans their Etruscan *horoskopoi*. Moses too was such a man, as were his successors" (16.39). Scholars have pointed out that some individuals appear to exaggerate their exoticness as a strategy to improve their reputation (Haack 2006; Ripat 2011), leaving open the question of how ethnic identity serves to enhance perceived ritual competency. Building on studies that point to ethnic labelling as a form of boundary creation, this paper argues that otherness is fundamental to the framing of the ritual specialist as having access to the liminal spaces where ritual efficacy can take place.

3:00-3:15   Break

3:15-3:45   Melody Everest (University of Alberta)
The Egyptianization of Christianity: a comparison and discussion on the occurrence of Egyptian themes in canonical and apocryphal gospels
This paper seeks to examine both the frequency and placement of the inclusion of Egypt as a

setting and Egyptian themed content in both the canonical and apocryphal gospels. The purpose of this comparison is to suggest that the authors of Christian apocrypha often reflected specifically Egyptian interests as they told stories about Jesus. Further, this paper seeks to question the usual characterization of Egypt in Late Antiquity as undergoing a straightforward process of "Christianization" and instead suggests that there is evidence of a simultaneous process of "Egyptianization" that we can observe in the Christian mythology that emerged in Egypt during the Late Antique Period.

3:45-4:15   Gregory Fewster (University of Toronto)
Marcion as Heretic and Forger: Continuity and Transformation between Tertullian and Epiphanius
A recent surge in the study of Marcion describes the strategies and arguments that Marcion's opponents deployed to construct him as a heretic (Moll 2010; Lieu 2015), while considerable attention has been given to reconstructing the text of the *Euangelion* and *Apostolikon* that Marcion is alleged to have corrupted (Clabeaux 1989; Schmid 1995; Beduhn 2013; Klinghardt 2015; Roth 2015). In conversation with these studies, this paper investigates how Marcion's opponents coordinated accusations of heresy and forgery together, tracing transformations from Tertullian in the third century to Epiphanius in the fourth, by analysing the descriptions of text-oriented practice in each author. Whereas Tertullian imagines Marcion primarily as a corruptor of apostolic tradition that originated in local contexts, Epiphanius employs more technical bibliographic practices to articulate Marcion's corrupted canon within a constellation of dangerous, heretical books.

4:15-4:45   Questions and Discussion

1:30-2:00   Jennifer Otto (University of Lethbridge)
Comparison and (dis-)Continuity: A Case Study of Philo and the Christian Allegorists
The elaborate allegorical interpretations of Torah narratives composed by Philo of Alexandria, the first-century Jewish exegete, found a receptive audience among later Christian interpreters, including Clement of Alexandria and Origen. The use of Philo's texts by these Fathers of the Church has been notably analyzed by scholars including David T. Runia, Annewies van den Hoek, Gregory Sterling, and Illaria L.E. Ramelli. In different ways, each of these scholars uses comparative methods to describe not only the textual relationships between the writings of Philo and his Christian successors but, moreover, to hypothesize relationships between the religious communities to which these authors belonged. Using scholarship on Philo and the Christian allegorists as a case study, in this paper I interrogate the relationship between textual comparison and extrapolation about (dis-)continuities between religious communities. I ask, what can we infer about communal continuity from textual dependence and common

methodology?

2:00-2:30   Matthew Thiessen (McMaster University)
Comparing Paul and Luke on the Congruity of God's Gifting
In *Paul and the Gift*, John Barclay compares Paul's view of grace to a number of other ancient Jewish writers' conceptions of grace/gift. Barclay concludes that Paul's view of grace differs from most other ancient Jews because he stresses the incongruity of the worth of the gift in relation to the (un)worthiness of the recipient of that divine gift. Whether he intends it or not, the conclusion one might come to is that Christianity (following Paul's lead) stresses that people do not merit God's gift, while most Jews conclude that people need to merit God's gift, thus returning us to an essentially pre-Sanders period of Pauline scholarship. This paper will problematize this narrative by interrogating Barclay's comparative choices. Why does he discuss the texts/authors he does? What would happen if he the things being compared? For instance, and this is one of the key goals of the paper, what if one compared Paul to another "Christian" writer such as Luke? I will argue that Luke depicts the first and paradigmatic gentile convert to the Way as a person whose piety and charity merit God's sending of the pneuma.

2:30-3:00   Rebecca Runesson (University of Toronto)
Evergetism in Comparative Perspectives
The aim of my paper is to critically question the practice of relying too heavily on elite texts as comparative material when reconstructing non-elite associations such as Christ groups. Stephan Joubert, and others following him, have argued that there existed in antiquity a kind of "ideal benefactor," who gave benefactions without an expectation of reciprocity. A prominent characteristic of this theory is the usage of mainly elite literary sources, like Seneca and Cicero (*i.e.* elite benefactors and patrons), to reconstruct the financial realities of associations (*i.e.* recipients and clients) that existed both on a different socio-economic plane and on the other end of the benefaction exchange. In my paper, I test the theory of the "ideal benefactor" against epigraphic evidence from ancient associations. Can we find evidence in associative epigraphy of the balanced reciprocity of "ideal benefaction," or do other categories emerge instead? The data I collect and analyze suggests two things: (a) associative epigraphy does not exhibit any of Joubert's distinctions between what he calls 'patronage' and '*euergetism*,' instead the only distinction between benefactions we find is between internal and external donors; and (b) internal benefaction did not exist within the framework of balanced reciprocity and as such did not, as some have argued, lead to greater equality within a group. The selection of comparative material is an ideologically charged process that can determine the results of a historical reconstruction, and therefore it needs to be perceptive to socio-economic differences and nuance.

3:00-3:15   Break

3:15-3:45   Ryan D. Schroeder (University of British Columbia)
Spontaneous or Elicited? A Methodological Problem in the Study of Ancient Near Eastern Prophecy as Divination
These days, scholars such as Nissinen, Hamori, Stökl, and Cancik-Kirschbaum regard ancient Near Eastern prophecy as a form of divination. In this paper, I consider an under-explored

implication of this categorization. Typically, divination entails a process of consultation: a client seeks information from a suprahuman source via a divinatory specialist. Comparing other forms of divination with evidence for prophecy from the Hebrew Bible and the site of Mari, I argue that ancient prophecy—or rather, "oracular divination"—most often involved consultation as well. The idea, then, that prophets were selected and sent by a deity to deliver an unsolicited message to an unsuspecting audience may well be a creation of the biblical scribes and of a modern scholarly discourse that reifies their imaginary world.

3:45-4:15   Hanna Tervanotko (McMaster University)
             Asking Dice to Determine: Oracle of Lots in Jewish Texts of Greco-Roman Era
             Oracle of lots was one of the methods used in antiquity to gain knowledge on the divine will. Whereas scholars have addressed the oracle of lots in the Hebrew Bible (e.g., Cryer 1994; Jeffers 1996) its status and use in broader ancient Jewish literature remains uncertain. This paper examines the literary contexts where the oracle of lots is used in the Jewish literature of Greco-Roman era by taking into consideration recent studies on the use of this technique in ancient Mediterranean cognate cultures (e.g., Luijendijk and Klingshirn 2018). I will ask whether people turned to the oracle of lots in specific situations according to the texts and who appear to be the specialists of this technique.

4:15-4:45   Questions and Discussion

<table>
<tr><td>**Sunday 7:00-8:30 p.m.**
(Aquatic Ecosystems Research Laboratory [AERL] 120)</td></tr>
<tr><td>2019 CRAIGIE LECTURE</td></tr>
<tr><td>Presided by: Stanley Porter (McMaster Divinity College)</td></tr>
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Marvin A. Sweeney (Claremont School of Theology)
Rethinking Samuel

This lecture will revisit the proposal of R. Norman Whybray that the so-called Succession Narrative of Samuel was an expression of Wisdom interests, but in a very different way. Whereas Whybray and others, e.g., von Rad, focused on the presumed "secular" character of the Succession Narrative, more recent work by Moshe Halbertal and Stephen Holmes. Under the influence of these scholars as well as Machiavelli's, The Prince, and Sun Tzu's Art of War, this lecture argues that the whole of the Book of Samuel displays a different set of concerns also related to wisdom, viz., an interest in presenting the lives and careers of its major characters, Eli, Saul, David, and others, as didactic examples of how to exercise power and political responsibility in the world. Examples drawn from the Book of Samuel illustrate the argument that the Book of Samuel is intended to guide its readers in thinking about the possibilities and pitfalls of exercising political power based upon the examples provided by its characters. As such, Samuel is designed to teach its readers important lessons about leadership.

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

Monday June 3

Monday 8:30-11:45 a.m. (201)
HEBREW BIBLE STUDIES:
WITHIN AND BEYOND ITS HISTORICAL CONTEXT
Presided by: Ian Wilson (University of Alberta)

8:30-9:00   John L. McLaughlin (University of St. Michael's College)
Wise Prophets and Prophetic Wise Guys: The Relation of the Minor Prophets to the Wisdom Tradition
After briefly addressing recent challenges to considering Proverbs, Job and Qoheleth a unified genre of "Wisdom Literature" and to attributing them to writers distinct from authors of other bodies of First Testament literature, I consider the relationship between Israel's Wisdom traditions and the Minor Prophets (the Twelve). This is primarily a matter of influence from the wisdom tradition to specific minor prophets, namely Hosea, Jonah and Habakkuk, but Proverbs and Job do reflect some prophetic elements. This paper evaluates the literary evidence that each book has adapted material from the other body of literature to its own purposes.

9:00-9:30   Ehud Ben Zvi (University of Alberta)
Edom/Edomites in the Genealogies of Chronicles
The section about Edom/Esau in 1 Chronicles 1–9 (i.e., 1 Chr 1:28–54) is allocated slightly more textual space than the entire first section of 1 Chr 1, which moves from Adam and the beginning of humanity to the birth of Abraham and which evokes a sense 'all the human world,' and certainly more textual space than most of the sections dealing with individual Israelite tribes that happen to be neither Judah nor Levi. Why? This paper explores why this is the case, by focusing on the roles that remembering Edom/Edomites figures fulfill in the genealogies in Chronicles and the contribution of the latter, alongside the Book of Chronicles as a whole, to the construction of Edom as a site of memory among literati in the late Persian/Early Hellenistic period.

9:30-10:00   Nicholas Meisl (St. Mark's College)
What Was Moses Shown on Mt. Sinai?
While dictating instructions regarding how the portable sanctuary is to be constructed and operated, YHWH shows Moses the תבנית "pattern" of what is to be manufactured (Exodus 25:9,40). As will be illustrated in this paper, what precisely Moses was shown on Mt. Sinai has been understood differently in the following texts: 1 Chronicles, LXX Exodus, Songs of the

Sabbath Sacrifice, texts of Philo, Hebrews, Acts and 2 Baruch. It will be shown that a comparison of how these texts have interpreted what Moses was shown on Mt. Sinai leads to an enriched understanding of the developing attitudes towards the Temple in early Christianity and Judaism.

10:00-10:15   Break

10:15-10:45   Mark Leuchter (Temple University)
How Ezra Became A Member of 'The Great Assembly' in Rabbinic Imagination
According to Mishnah Avot 1.1, the revelatory authority of the prophets was inherited by the "The Great Assembly", i.e., the guild of scribes in the Jerusalem temple from the late Persian and early Hellenistic periods. Jewish tradition identifies Ezra the Scribe as the great founder of this group and a member of its ranks, in no small part because a number of rabbinic traditions also identify Ezra as the inheritor of prophetic authority. Yet a closer look at these traditions reveals that they are actually distinct and autonomous, representing divergent traditions about who inherited the mantle of prophetic authority. In this paper, I propose that the prophets-Ezra tradition predates the prophets-Great Assembly tradition; the former developed among the early Rabbis between 70-132 CE, at a time when there still existed hope for a restored temple (to which Ezra traditions had long been associated in Second Temple thought). Following the failure of the Bar Kokhba revolt, this attitude changed. The Great Assembly took over as the sustainers of prophet tradition and authority in rabbinic imagination once it became clear that the restoration of the temple was no longer viable, and that the sustaining of prophetic tradition required a radical redefinition. The older Ezra traditions were eventually read alongside the newer prophets-Great Assembly discourses as coherent and consistent, a process that likely emerged during the redaction of the Babylonian Talmud ca. 550 CE.

10:45-11:15   Paul S. Evans (McMaster Divinity College)
Assessing Hezekiah in light of the Study of Modern Military History
This paper will look at differing scholarly assessments of Hezekiah in light of the unfavorable state of the study of military history on university campuses today. This academic disinterest in the subject may be due to the nuclear pessimism of the Cold war and the post-Vietnam reaction against America's wars and the (otherwise welcome) more fashionable studies which concern at issues of identity and ideology rather than military tactics or the study of war itself. Modern views that "nothing is worth a war" may be influential here. Furthermore, walkover military victories in Grenada, Panama and the first Gulf War by the USA may have unconsciously become standards for a "successful war" with all other conflicts assessed negatively. This paper will question whether in light of this cultural and intellectual climate, scholars have judged Hezekiah by modern standards which view any war as of no utility, despite what ancient Judeans may have thought.

11:15-11:45   Questions and Discussion

Monday 8:30-11:30 a.m. (110)
EMOTION AND AFFECT IN MEDITERRANEAN
ANTIQUITY
Presided by: Richard Ascough (Queen's University)

8:30-8:45   Robert Revington (Knox College)
The Psychological Impact of Ostracism and Its Application to the Psalms
The Purdue University psychologist Kipling Williams has studied ostracism for many years. One of his key insights is that the silent treatment affects the same part of the brain that detects physical pain. This study will apply Williams's insights to the Book of Psalms and use his findings to interpret the experience of the psalmist in the psalms of lament. Particular attention will be paid to passages where the psalmist is ostracized by his community. In one of Williams's studies, he examined ostracism by members of the Australian Ku Klux Klan to show that even when the group doing the ostracism is despised, it still has adverse effects on the target. Moreover, Williams's insights on the psychological impact of the silent treatment can be applied to psalmists' experience of unanswered prayer; the emotional impact may essentially be like getting the silent treatment from God himself. On this point, a parallel can be drawn to the experience of being excluded from electronic group text or computer messages; as another of Williams's studies demonstrates, the exclusion does not require another entity to be physically present to have these adverse effects (as is the case with unanswered prayer). Finally, this paper will also reflect on the readers' experience of hearing such psalms and on the way in which it can feel good to hear about negative emotions.

8:45-9:00   Ryan S. Schellenberg (Methodist Theological School in Ohio)
Rejoice with Me: Socioaffective Emotion Regulation and the Philippians' Synkoinōnia in Paul's Chains
In their 2018 presentation in this seminar, "Desiring, Departing, and Dying, Affectively Speaking," Richard Ascough and Sharday Mosurinjohn explored the imprisoned Paul's expression of longing for death, a longing that is coterminous with his desire for dissolution into Christ (Phil 1:23). This paper takes up what Paul says next, namely, that despite this desire for death he will "choose" to go on living for the sake of his Philippian addressees (1:25–26). Hagiographic impulses and a Western fixation on altruism have conspired, I will suggest, to obscure the shared benefits of the emotional bonds to which Paul alludes here, benefits that accrue to Paul at least as much as to his addressees. Indeed, it appears to be only the prospect of the Philippians' exuberant joy at his return that sustains Paul's will to live. Other prisoners too, we will see, find something worth staying alive for in the emotional contributions they make to those with whom they share feelings of love and concern. I conclude by putting these textual observations into conversation with neurocognitive studies of emotion regulation, which suggest that whereas reappraisal of distressing situations facilitates the reduction of negative affect, socioaffective techniques like the cultivation of compassion "up-regulate" positive affect. In sum, the Philippians synkoinōnia in Paul's chains and his own reciprocal feelings of concern for their wellbeing are one important source of the joy that is such a conspicuous part of the emotional landscape of Paul's prison letter.

9:00-9:20   Response: Colleen Shantz (St. Michael's College, Toronto School of Theology)

9:20-9:40   General Discussion

9:40-9:50   Break

9:50-10:05   William Morrow (Queen's University)
Ritual Innovation in the Cause of Grief: The Case of Adonis/Tammuz in Ancient Greece and Israel
Among the "abominations" that Ezekiel claims to witness in his visionary excursion to the Jerusalem temple is women weeping for Tammuz (Ezek 8:14). I propose to connect this incident to a parallel in ancient Greece. Eurpidies' play Lysistrata alludes to the fact that in 415 BCE the mourning of women for Adonis took place on the eve of the ill-fated expedition of Athens against Syracuse. The public prominence this ritual received probably indicates an expression of protest. Similarly, by grieving Tammuz's death in Judah's central sanctuary, women feeling the apprehension of impending siege and war may have found a vehicle to express their affective state.

       Among the various forms affect theory takes, two are relevant to this paper. One emphasizes the role of unpleasant feelings as social critique. Another is concerned with the relationship between an immediate awareness and its affective expression. Both of these features can be detected in the cases discussed here. I am not claiming in either instance that the women's primary motivation was other than to express grief for the dying consort of the goddess. Nevertheless, using affect theories one can perceive in both cases a ritual—exclusive to women—giving expression to social disquiet in the shadow of war.

10:05-10:20   Margaret MacDonald (St. Mary's University)
Understanding Community dynamics and Ethics in early Christian communities in light of Expressions of Parental Affection for Slave Children
The paper will begin by examining ancient evidence, including funerary evidence, of expressions of parental affection for slave children. The concept of pseudo-parenting, adoption of *delicia* children, and association of slavery with perpetual childhood will be considered. Philemon and Colossians will figure especially prominently in the analysis.

10:20-10:40   Response: Maia Kotrosits (Denison College)

10:40-11:00   General Discussion

11:00-11:30   Identifying topics, questions, and plans for next year