



Canadian Society of Biblical Studies  
Société canadienne des Études bibliques

## 2015 Complete Programme

(updated: May 11, 2015)

Sessions are located in the **Sciences sociale FSS**.

### *Friday, May 29*

**Friday 2:00-7:00pm** (Jock-Turcot UCU/206)

*EXECUTIVE COMMITTEE MEETING*

### *Saturday, May 30*

**Saturday 9:00-11:45am (4014)**

**HEBREW BIBLE THEOLOGY**

Presided by: Mark J. Boda

(McMaster Divinity

College/McMaster University)

9:00-9:30 Steven R. Scott (Concordia University)

**J's and R's Chiastic Structures for the Abraham Story**

- This paper presents a new proposal for the structure of the Abraham story and argues the standard proposals are based on an “overwritten” structure.

9:30-10:00 Marina Hofman (Tyndale University College)

**Let There Be Light! Genesis 1:3 as a Characterization of God**

- The opening lines of Genesis contain the first recorded words of God: “Let there be light” (1:3). Robert Alter states: “According to the general principle of biblical narrative, the first reported speech of a character is a defining moment of characterization” (Robert Alter, *The David Story: A Translation with Commentary of 1 and 2 Samuel* [New York: W.W. Norton, 1999], 47.) This paper addresses the question: Can this principle be applied to the first words of God? If so, how does this

provide a greater understanding of the character of God? This paper answers these two questions by tracing the development of the concept of light in key biblical passages and applying the biblical meaning of light to the first words of God.

10:00-10:15 Break

10:15-10:45 Marion Ann Taylor (Wycliffe College)

**Heroine or Villain: Vashti Re-examined (Esther 1)**

- In 1897, Scottish commentator, Mary Ann Smith, correctly claimed: “Whether or no Vashti were right in her refusal is a matter of opinion, the Bible makes no comment.” Commentators throughout history however, have commented on Vashti’s refusal to appear before the king in order to display her beauty to the people and princes (Esther 1:10-2:1). In this paper, I will trace out the contours of the reception history of Vashti, focusing especially on forgotten nineteenth-century women’s readings of her story. The authors considered include Canadian poet from Lake Megantic, Kate Douglas Ramage, American dramatist from Boston, Eliza Cushing, English author, Grace Habershon, and American feminist, Elizabeth Cady Stanton.

10:45-11:15 J. Richard Middleton (Northeastern Seminary at Roberts Wesleyan College)

**Is God Fickle? The Theological Significance of Interpretive Conundrums in YHWH’s Judgment on the Elide Priesthood (1 Samuel 2-3)**

- The oracle against the house of Eli (1 Sam 2:27-36), followed by the account of Samuel’s rise (chap. 3), is riddled with interpretive conundrums, some having to do with God seeming to change his mind (reneging on promises made), while others look like contradictions in the narrative’s use of sources (the promise of a reliable priest results in Samuel becoming a reliable prophet). Instead of resorting to a diachronic (behind-the-text) resolution of these difficulties, this paper reads the oracle against the Elide line and the account of Samuel’s rise as a coherent narrative that articulates a profound discernment of the relationship of YHWH’s justice and mercy at the time of Israel’s momentous transition to the monarchy.

11:15-11:45 Questions and Discussion

**Saturday 9:00-11:45am (6004)**

**LATER CHRISTIANITY**

**Presided by: Tony Burke (York)**

9:00-9:30 Hélène Dallaire (Denver Seminary)

**Evidence of Jewish Christianity in Church History: Textual Evidence**

- The presence of a believing Jewish community has, for the most part, passed unnoticed in much of the literature on church history. While the New Testament clearly places the birth of Christianity in a Jewish context and in the synagogue of the 1<sup>st</sup> century, the events that led to the separation of Jews and Gentiles pushed Jewish believers into the shadows of both the church and the rabbinic world for centuries. Christian and Jewish literature of the last two millennia, including that of the Church Fathers, Rabbinic literature, medieval Jewish writings, and the works of the

Reformers, provides glimpses of a continued Messianic Jewish presence throughout the history of the Church.

9:30-10:00 Matthew W. Mitchell (Canisius College)

**Ignatius, the *Gospel of the Hebrews*, and lost Jewish-Christian Sects**

- Research into “Jewish-Christianity” and the concomitant (if not always overlapping) quest for the so-called Jewish-Christian gospels continues unabated. Although scholars have become increasingly self-aware about the methodological traps that terms like “Jewish” and “Christian” contain, much of the scholarship on the Jewish-Christian gospel traditions has focused on technical and philological methodology to the exclusion of theoretical reflection. This paper will discuss the significance claimed for the *Gospel of the Hebrews*, touching upon its disputed presence in the Ignatian corpus (*Smyrn.* 3.1-2), and examine the underlying assumptions of such claims.

10:00-10:15 Break

10:15-10:45 Heather Barkman (University of Ottawa)

**Beyond Perpetua: Identity Construction and North African Female Martyrs**

- Literary descriptions of female martyrs engage in identity construction in order to justify and explain these women’s unusual authority and visibility within the community. As martyrdom was most often a local phenomenon, it is important to examine these depictions in their regional context. North Africa is a particularly rich area of study, offering depictions of female martyrs in martyr texts, sermons, and letters. Although Perpetua often dominates such discussions, this presentation will compare other North African female martyrs to discover which ideals are emphasized, which characteristics are minimized, and how the conception the ideal female martyr changed over time.

10:45-11:15 John Horman (Waterloo, ON)

**Sources of sayings attributed to Jesus in the first and second century**

- Sayings ascribed to Jesus are found both in those documents eventually accepted as part of a “New Testament” and in documents within the Christian movements that were not. Because these sayings have come down to us with many variations, it has frequently, especially in the mid twentieth century, been supposed that they were handed down only by word of mouth. We know, however, of at least two written collections, one, the Gospel of Thomas, evidently a selection written to illustrate a particular theme, the other, a five volume work by Papias, evidently aspiring to completeness. Other written collections can be deduced from evidence left in surviving literature, such as Q, used by Mark and Luke, and my N, used by Thomas and Mark, and we also find traces in early “patristic” writings and in works now labelled “apocryphal”. These sayings, however, did not have the status of Scripture, and could be transformed according to the needs of those who used them.

11:15-11:45 Questions and Discussion

**Saturday 8:30-11:45am (7003)**

**NEW TESTAMENT**

**Presided by: Steven Muir  
(Concordia University College)**

8:30-9:00 Gerbern S. Oegema (McGill University)

**1 and 2 Maccabees in the Letters of Paul**

- In this paper I would like to discuss some selected examples of the topic of “The Reception of 1 and 2 Maccabees in the Letters of Paul” by focusing on his Letter to the Galatians. I will argue that Paul 1) during his pre-Christian life had been influenced by the Maccabean ideology, 2) knew both books of the Maccabees, 3) during his Christian life had been influenced by the Maccabean historiography to the extent that he understood his new life anti-thetically to his previous zeal for God, and 4) because he knew the religious zeal for God so well, he fought even harder against the “Judaizers” in Galatia.

9:00-9:30 Michael W. Duggan (St. Mary’s University)

**Hanukkah in Early Judaism and Early Christianity: 1 and 2 Maccabees and the Gospel of John**

- This paper examines perspectives on Hanukkah in early Judaism and early Christianity before and after the destruction of the temple in 70 CE. The foundation of the study is a comparative analysis of the four versions of Hanukkah in the Maccabean literature: the two accounts of Judas Maccabeus reclaiming the temple (1 Macc 4:36-59; 2 Macc 10:1-8) and the two letters from Jerusalem to Egypt that preface the abridgment of Jason of Cyrene’s work (2 Macc 1:1-9; 1:10-2:18). This background provides a remarkable perspective on the nuances of the Hanukkah episode in the gospel of John, perhaps two decades after the Romans destroyed the temple (John 10:22-39).

9:30-10:00 David M. Miller (Briercrest College & Seminary)

**The Maccabean Revolt and the Ambiguous Identity of Gentile Christ-Believers in Acts**

- In this paper I will argue that Luke draws on the familiar storyline of the Maccabean revolt both to present criticism of Paul and to respond to it. The claim that Paul, like the Hellenizers of the Maccabean era, defiled the temple, and taught against the law and the people (Acts 21:28) treats Paul’s Gentile mission as a threat to Jewish identity. Instead of collapsing a distinction between Jews and Gentiles, Luke responds by suggesting that the charges confuse Paul’s instructions to Gentiles with his instructions to Jews. He also draws on the same Maccabean “script” to show that it is non-Christ-believing Jews who violate the law and are responsible for the temple’s demise.

10:00-10:15 Break

10:15-10:45 Meredith J. C. Warren (University of Ottawa)

**The Transmission of Divine Knowledge Through Taste: A Sensory Analysis of Revelation 10:8–10**

- The consumption of the scroll in Rev. 10:8–10 is a key element of how John experiences God’s revelation and transmits it to others. Using sensory analysis, I propose that the scroll’s ingestion represents a shared understanding of how the consumption of otherworldly food in narrative grants access to the divine realm and

thereby transmits divine knowledge. The privacy of taste (as opposed to the shared senses of sight or hearing) suggests that participants in this kind of eating experience God in the most intimate way. The special way that John accesses these divine revelations—through consuming the little scroll—shows that he is granted privileged access to God’s knowledge, which, when translated into visions, allows others to participate in this intimacy.

10:45-11:15 Matthew Pawlak (McMaster University)

**Are We Beginning to Commend Ourselves Again? Three Forms of Self-Commendation in 2 Corinthians**

- Throughout 2 Corinthians, in order to defend his ministry, Paul engages in multiple forms of self-commendation. On some occasions he plainly commends himself, while on others he denies that he could be engaging in such behavior, and still elsewhere states that he is compelled to boast. In order to determine what lies behind the different forms of self-promotion that Paul employs, this study analyzes a representative sample of each type. By comparing the common and diverging factors between Paul’s self-commendation in 2 Corinthians 4:2, his denial of it in 5:12, and the boasting under duress that occurs in 11:16-29, it will be possible to ascertain whether Paul approaches this issue with consistency, or whether he is merely engaging in rhetorical acts that leave him open to contradiction.

11:15-11:45 Questions and Discussion

**Saturday 12:00-12:30pm (6004)**

**STUDENT/NEW MEMBER  
LUNCH**

**Saturday 12:30-1:45pm (6004)**

**SPECIAL STUDENT SESSION**

**Presided by: C. Hiltunen  
(McMaster)**

**Topic: The Perils of Academic Publishing:**

- Today, graduate students face unique and daunting challenges when it comes to the task of publishing research. Students often lack a full understanding of the swiftly changing publishing environment. Further, competition for teaching positions means that many feel pressure to publish early and often. Turning one’s dissertation into a manuscript, working with electronic journals, and forming relationships with prestigious publishing houses can all be daunting tasks. Please join us for a special student session dedicated to the do’s and don’ts of publishing.

Panelists:

- **Mark Leuchter**, Temple University
- **Zeba Crook**, Carleton University
- **Meredith Warren**, University of Ottawa
- **Sarianno Metso**, University of Toronto

**Saturday 2:00-3:20pm (2005)**  
*STUDENT ESSAY PRIZES*  
Presided by: **Dietmar Neufeld**  
(University of British Columbia)

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

- Mari Leesment (University of Toronto): **Instructions for Becoming a Stoic Sage: The Epistle of James and Stoic Cosmology**

2:30-2:40 Questions

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

- Alexander W. Breitung (McMaster Divinity College): **The Importance of Response in the Interpretation of Job**

3:10-3:20 Questions

**Saturday 3:30-5:00pm (2005)**  
*ANNUAL GENERAL MEETING*  
Presided by: **Dietmar Neufeld**  
(University of British Columbia)

**Saturday 5:00-6:20pm (2005)**  
*PRESIDENTIAL ADDRESS*  
Presided by: **John McLaughlin**  
(University of St. Michael's  
College)

5:00-6:20

**Dietmar Neufeld** (University of British Columbia)

- The Ridiculed Paul Ridiculing: Paul and Community Management

**Saturday 7:00pm**  
**CSBS ANNUAL DINNER**  
Canal Ritz, 375 Queen Elizabeth  
Drive, Ottawa, ON K1S 5M5

**Sunday 8:30-11:45am (4014)**

**PROPHETS**

**Presided by: Marion Taylor  
(Wycliffe)**

8:30-9:00 Jean-Philippe Delorme (University of Toronto)

***Bêt yiśrāʾēl* in Ezekiel: Identity Construction and the Exilic Period**

- The book of Ezekiel is a significant window into the every-day socio-cultural world of the Babylonian Exilic community, i.e. the Golah. At the core of the prophet's message stands the issue of identity, a situation engendered by the forced displacement of the population to southern Mesopotamia. One of the means by which Ezekiel's message was communicated to his audience is through the use of the idiom *bêt yiśrāʾēl* "house of Israel". Two points support such a reading: 1) The Exile is unanimously recognized as having forced a reflection upon unanswered questions of identity. 2) Text production in the ancient world is intrinsically linked to memory production, blending the three temporal realms of the past-present-future into one, a phenomenon embodied in chap. 20 and the use of *bêt yiśrāʾēl*. I will argue that the new identity expressed by the term *bêt yiśrāʾēl* reflected an ethnicity based on religious traits.

9:00-9:30 Alexander T. Kirk (University of Toronto)

**A Thorny Text: Translating Ezekiel 2:6: With Special Reference to the use of the Object Marker 'T**

- In a 1998 article, Margaret Odell argued that the *kī* clause of Ezek 2:6, *kī sārābīm wēšallônīm 'ôtāk*, should be translated, "for you yourself are thistles and thorns," as opposed to the traditional translation, "though thistles and thorns are with you" (Margaret S. Odell, "The Particle and the Prophet: Observations on Ezekiel II 6," *VT* 48 (1998): 425–32. 429). The central plank of her argument is simply that *'ôtāk* is not the preposition *'t*, meaning "with"—as nearly all translators take it—but rather the particle *'t*, commonly called the "object marker," with a 2MS pronominal suffix (Odell, 427). While the vocalization of the preposition is unusual, I will argue that there simply is not sufficient warrant to adopt Odell's translation. Rather, the grammar of *'t*, the testimony of the versions, and the broader context of Ezekiel's call all lean toward the traditional translation. This argument has relevance 1.) for our understanding of how the object marker works in Biblical Hebrew—especially Late Biblical Hebrew, and 2.) for our understanding of Ezekiel's complex call narrative/commissioning.

9:30-10:00 Mark J. Boda (McMaster Divinity College/McMaster University)

**Digging Below the Surface of the Nocturnal Visions of Zechariah**

- This paper begins by reading the visionary scene in Zechariah 6:1-8 against the backdrop of ancient Near Eastern divine abode traditions, in particular in the Levant and Mesopotamian contexts. This investigation highlights the importance of the base of mountains in certain portrayals of the divine abode and reveals an intersection between the presentation of Yahweh in Zechariah 6:1-8 and that of sun deities in the ancient world. This study of Zechariah 6:1-8 ultimately leads to analysis of the first

night vision in Zechariah 1:7-17 and the connection to “the deep” as well as to lexical links in the first, fourth, fifth and final night visions to the divine council tradition found in Job 1-2.

10:00-10:15 Break

10:15-10:45 H el ene Dallaire (Denver Seminary)

**The Violence of God in Joshua: Linguistic, Contextual and Literary Issues**

- The portrayal of a seemingly bloodthirsty God, who commands the genocide of innocent people—the Canaanites—in the book of Joshua, is one of the most disturbing depictions of God in the whole of Scripture. A close reading of the book of Joshua in its social and cultural contexts reveals that the narrative was never intended to advocate for divinely legitimated xenophobia, oppression, and violence. A brief review of ‘divine warfare’ (*cherem*) in the ANE, the rhetoric of violence in Deuteronomy 7 and 20, and textual evidence related to Canaanite morality provide the basis for a better understanding of the book of Joshua.

10:45-11:15 Joshua Gardner (McMaster Divinity College)

**Diverging Purposes in Micah and Isaiah**

- This paper addresses the synoptic relationship between the portrayals of idyllic peace found in Micah 4:1–5 and Isaiah 2:2–4, 5. The study finds the redaction-critical conclusions of Marvin Sweeney to be lacking, especially with respect to the role of the pericope in Isaiah. Through a reader-response intertextual study of these passages within the sub-canon of the Latter Prophets, this analysis argues for a disagreement between the two prophetic portrayals, not regarding the agent responsible for the consummation of the peace, but regarding the response of the canonical audience anticipated by these texts.

11:15-11:45 Questions and Discussion

**Sunday 9:00-11:45am (6004)**

**DEAD SEA SCROLLS**

**Presided by: Eileen Schuller  
(McMaster University)**

9:00-9:30 Michael Brooks Johnson (McMaster University)

**Meditating on Purpose: The Use of Poetic Superscriptions to Set Audience Expectations in Proverbs 1:1–7 and 1QH<sup>a</sup> 20:7–14a**

- The book of Proverbs opens with a superscription and what is often referred to as the Prologue—a six verse poetic exposition (1:2-7) that is syntactically subordinate to the main superscription (1:1). It provides a poetic meditation on the purpose of the following collection of proverbs (1:1–9:18) that cues the audience’s expectations. A similar format of superscription is found in 1QH<sup>a</sup> 20:7–14a // 4QH<sup>a</sup> 8 ii 10–16, containing a sectarian psalm from Qumran. This paper examines the structural similarities of these two superscriptions and explores some of their rhetorical effects and possible implications for the use of the Hodayot.

9:30-10:00 Dongshin D. Chang (University of Manchester)

**An Idiomatic Usage of the Priestly Covenantal Language in the Dead Sea Scrolls: A Case Study**

- In this paper I will investigate the way in which a particular combination of priestly covenantal language, namely *berit cohen olam* (covenant of perpetual priesthood) is used in the Dead Sea Scrolls. This specific priestly covenantal expression only appears in Numbers 25 in the Hebrew Bible, being attributed to Phinehas as a reward for his zeal for the LORD. Phinehas' zeal and the subsequent reward have become significant motifs for priestly covenant accounts in some of the late Second Temple period's Jewish texts. Two probable occurrences are found in the *War Scroll* (1QM 17:3) and the *Rule of Blessings* (1QSb 3:26). In this paper, I will consider three aspects of this motif. First the reconstructions of this phrase in 1QM 17:3 and 1QSb 3:26 will be reviewed. Second, the immediate literary context and their broader intertextuality will be considered in order to evaluate the significance of the expression in their contexts. Third, an explanation for the kind of relationship that might exist between the two texts (1QM and 1QSb) will be offered in light of their common use of this particular priestly related covenantal expression. On the one hand, the phrase in 1QSb seems to share a priestly covenantal ideology with Ben Sira and seems to support Aaronic-Zadokite priestly ideology by blessing the sons of Zadok with the renewal of the covenant of perpetual priesthood. On the other hand, the same expression in the *War Scroll* does not seem to function as a priestly technical term. No priestly covenantal ideology seems to be claimed in favour of a particular priestly group in relation to this expression in the *War Scroll*.

10:00-10:15 Break

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

**Legal Innovation in the Temple Scroll and the History of Legal Thought: Yom Kippur as a Test Case**

- One of the Temple Scroll's most peculiar and significant features has received relatively little attention in Dead Sea scrolls scholarship. It is the question of why the Temple Scroll (TS) stands alone, among all examples of creative scriptural rewriting in the Second Temple period, as the only serious attempt to create a more legally coherent version of the Torah. This paper will suggest that an answer to this question can be found when the legal innovations of TS are situated within the history of legal thought. Specifically, I will suggest that TS's sustained attempt to bring legal coherence to the Torah reflects the emergence of the legal ideology known as the rule of law. In this paper I will particularly focus on the legal innovations found in the Day of Atonement law (TS 25:10–27:10), which will serve as an example that demonstrates the development of this legal ideal.

10:45-11:15 Questions and Discussion

<b>Sunday 8:30-11:45am (7003)</b>
<b>GOSPEL STUDIES</b>
Presided by: Richard Last (Queen's University)

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

**“And all were amazed at his understanding” (Luke 2:47): Filmmakers' Appropriation of the Lukan *Wunderkind* as Ideological Spokesperson**

- The Lukan story of Jesus at the age of twelve is framed by references to the boy's wisdom (2:40, 52), which astounds teachers assembled at the temple in Jerusalem (2:47). What it is that amazed the boy Jesus' audience, however, is left open to the reader's imagination... and,

since the advent of the cinema, the filmmaker's imagination. Film, being the dominant medium of storytelling in our contemporary context, one that both mirrors and shapes cultural idea(l)s, begs critical inquiry into its adaptations of biblical stories. In this paper I will explore Luke's temple pericope as dramatized in several films ranging from the now classic made-for-TV mini-series *Jesus of Nazareth* (1977) to a recent representative of world cinema *Io sono con te* (2010), looking specifically at the content of the boy Jesus' imagined words in their filmic contexts. With clips from these various films, I will show how, in the hands of scriptwriters and directors, Luke's *Wunderkind* often becomes a spokesperson for particular religious, political and social ideologies. Viewer discretion is advised.

9:00-9:30 Sébastien Doane (Université Laval)

**How many Generations are in Mt 1:2-16? Questioning the Reliability of Matthew's Narrator.**

- By specifying three periods of 14 generations, Mt 1:17 gives the reader the impression that Israel's history culminates with the arrival of the Messiah. Yet, the number of generations cannot be reconciled with the preceding list (Mt 1:2-16). Many theories attempt to explain this inconsistency. This paper will list these theories and show their limits. This could lead to a significant consequence for the narrative study of Matthew's Gospel. Critics maintain that the narrative voice in the Gospel of Matthew is reliable, but in this instance the narrator sets forth a verifiable proposition that is immediately undermined by the text which follows. With a Reader-response method, we will examine the effects of this inconsistency on the reader.

9:30-10:00 John S. Kloppenborg (University of Toronto)

**Luke's Geography: Knowledge, Ignorance, Sources, and Spatial Conception**

- The extent of Luke's geographical knowledge in Luke and Acts has been the subject of various analyses. This paper argued that Luke displays three levels of topographical knowledge: virtually complete ignorance of the topography of the interior of Palestine; knowledge of locations and spatial relationships on the Levantine coast; and more detailed knowledge of the Northeast Aegean. For his knowledge (and ignorance) of Palestine, the paper examines various sources of possible topographical knowledge, including the maps of Agrippa and the Peutinger table, early *itineraria* and the geographies of Strabo, Pliny and Ptolemy.

10:00-10:15 Break

10:15-10:45 Tyler Smith (Yale University)

**The Production of Fictional Minds in Plutarch's *Bioi* and the Gospels: Some Considerations**

- One of the ways readers make meaning from narratives is by collecting references to characters' minds and constructing for each character an "embedded consciousness" within a storyworld. Plutarch, a near-contemporary of the Evangelists and writing in a related genre, provides a wealth of data for thinking about how one ancient reader constructed fictional minds for the figures featured in his writings. This paper will survey some features of Plutarch's production and introduce potential implications for the ongoing conversation about characterization in the Gospels, attending especially to conscious or unconscious strategies ancient Greek readers may have employed to theorize the minds of Jesus and other figures encountered in early Gospel narratives.

10:45-11:15 Jordan Ryan (McMaster University)

## Who Did Jesus Teach and Proclaim the Message of the Kingdom to in the Synagogues of Galilee?

- In both the synoptics and John, the synagogues of the Land of Israel are identified as the locus of Jesus' teaching and proclamation activities, especially while he was active in Galilee (e.g., Mark 1:39; Matt 4:23, Matt 9:35; Luke 4:42; John 6:59, 18:20). However, the identity of his audience is obscure. Current advances in synagogue studies have indicated that the synagogues with which Jesus interacts in the Gospel narratives are probably best understood as local-official public institutions, a premise which is supported by the archaeological evidence (cf. Ryan, 2012). Nevertheless, recent archaeological discoveries in Galilee, Judea, and the Golan indicate that, in most towns and villages, early synagogue buildings could only accommodate a fraction of the population of the locale (cf. Ryan, 2012; Spigel, 2012). Who, then, would have typically been present in the synagogues of Galilee? Who might Jesus have expected to encounter within the synagogues that he entered to teach and proclaim his message? The present study will apply R.G. Collingwood's historiographical principles of inference, evidence, and historical imagination to the problem at hand. The results will speak to the social level of Jesus' audience and opponents, and will shed light on the political dimension of Jesus' interactions in the synagogues of Galilee.

11:15-11:45 Michael Pettem (McGill University)

### The Descending Star

- "... and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was" (Matthew 2:9b). What did this strange verse mean to Matthew's first audience? This paper will study the story of the Star in Ignatius' letter to the Ephesians, and will apply an approach inspired by reader response analysis to Matthew. The rather surprising conclusion is that Matthew's first audience would have seen that the Star was pointing to the baby as the Lord designated to judge the nations and usher in the Kingdom of God.

**Sunday 10:45am-12:15pm (Rm  
TBA)**

**FIFTY YEARS OF RELIGIOUS  
STUDIES IN CANADA**

**Presided by: Paul Bramadat  
(University of Victoria)**

- Since the 1960s, the academic study of religion in Canadian universities has been radically transformed. What do we know about the intellectual and social changes that took place in the last 45 years? Harold Coward, a mentor, and colleague of many Canadian scholars of religion, has just published *Fifty Years of Religious Studies in Canada: A Personal Retrospective* (WLUP 2014). His academic career has provided him with a front-row seat for the development of broad array of fields and disciplines. In this distinctive book he provides a vivid account of these changes. Join us to celebrate this influential scholar, his book, and the dynamic academic tradition that is such an important feature of most Canadian universities. Following brief commentaries on the book from scholars associated with a number of academic societies, we will have an opportunity to reflect on the past and future of the academic study of religion in Canada.

### Panelists:

Harold Coward, CSRS, University of Victoria  
Stuart MacDonald, Knox College

David Seljak, University of Waterloo, St. Jerome's University  
William Morrow, Queen's University  
Patricia Dold, Memorial University  
Robert Fennell, Atlantic School of Theology

**Sunday 12:00-1:30pm (6004)**

**WOMEN SCHOLARS' LUNCH**

- Those interested in gathering should meet Chelica Hiltenun at Room 6004 at 11:50am (after morning sessions). Everyone will walk together somewhere to have lunch.

**Sunday 1:30-4:45pm (4014)**

**ISRAELITE MEMORY AND  
ORALITY**

**Presided by: John McLaughlin  
(USMC)**

1:30-2:00 Ehud Ben Zvi (University of Alberta)

**The Pentateuch and Social Memory of 'Israel'**

- This paper will explore the Pentateuch in terms of social memory of an 'Israel' that the literati of the late second temple construed and with which they identified and the heuristic potential (and limitations) associated using the methodological 'lenses' of memory studies for the study of the intellectual world of the early second temple period.

2:00-2:30 Ryan Schroeder (Trinity Western University)

**Sources and Sorcery: Revisiting the Biblical Balaam Traditions in Light of Memory and Scribal Culture**

- The Hebrew Bible presents a range of diverging traditions about the sorcerer Balaam; his noble depiction as the "prophet of Yhwh" (Num 22:18) contrasts the rather incriminating recollections elsewhere in the biblical corpus. Critics have generally sought to explain these diverging portrayals of Balaam in terms of distinct literary sources. In this paper, I revisit and reevaluate several standard source-critical analyses of the Balaam traditions and offer a close reading of the literary evidence in light of recent developments in scholarly understandings of how ancient scribal cultures produced texts. I also consider the role of memory in the work of the scribes who wrote and preserved the Balaam tradition and so attend to socio-religious factors at play behind the scribal treatment of Balaam. The composition history of Numbers 22-23 reveals an evolution in Israelite attitudes toward foreign religious specialists and their practices in late Iron Age Syro-Palestine (c. 950-550 B.C.E.).

2:30-3:00 Eugene Ulrich (University of Notre Dame)

**Israel's Literature, Scripture, and Rewritten Scripture**

- Ancient Israel gradually developed (1) a rich anthology of literary traditions. Some of these compositions became widely considered (2) authoritative Sacred Scripture (though their text could still develop), and eventually there were (3) new compositions

based on these scriptural texts but understood by the author as a new non-scriptural work, a work we could categorize as Scripture-based religious literature. This paper aims to explore these three types of literature to discern the boundaries between them as well as the criteria for distinguishing them from each other, and to suggest a correlation between “pre-Scripture” and “rewritten Scripture.”

3:00-3:15 Break

3:15-3:45 Sarianna Metso (University of Toronto)

**Editing of Legal Material in Second Temple Judaism**

- Several instances of parallel editions, developing editorial stages, and cross-influence between different documents are evident in both non-scriptural and scriptural manuscripts of the Second Temple Period. When mapping the editorial attitudes that scribes in this period exhibited toward legal material, somewhat unexpected patterns emerge. This paper will contrast the Samaritan legal approach with the approach that other Second Temple scribes, particularly those associated with the community at Qumran, showed toward the legal traditions of Leviticus.

3:45-4:15 Erich Engler (Cambridge, ON)

**Rewriting Judges? The Interplay between Scripture, Tradition, and Ideology in L.A.B. 25-48**

- Pseudo-Philo’s Biblical Antiquities (L.A.B.) appears to give considerable attention to the book of Judges, dedicating more than one-third selective rewriting of scriptural texts and traditions from the creation of the world until the death of King Saul to an account of the judges’ era (L.A.B. 25-65). Nevertheless, Pseudo-Philo’s account of the judges’ era differs significantly in many regards from its scriptural counterpart. As Leopold Cohn observed concerning the book of Judges in L.A.B., “Much . . . that appears in the biblical account is either omitted or very briefly dealt with, while the additions and amplifications fill a great space” (“An Apocryphal Work,” 294). This paper will briefly explore the interplay between Scripture, tradition, and ideology within LAB 25-48 in order to begin to understand better the place of Scripture within this understudied prime exemplar of Rewritten Bible.

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

**Creating a New Great Divide: The Exoticization of Ancient Culture in Some Recent Orality Studies**

- One of the main contributions of orality studies in OT/HB studies has been surrounding the rejection of the thesis of the ‘Great Divide’ which posited a gulf between oral and written cultures of the ancient world. While the critique of the thesis is to be welcomed, this paper suggests that some of what has been said in denigration of a ‘great divide’ thesis has in fact set up another artificial ‘great divide’ of its own. This new ‘great divide’ exoticizes ancient culture in such a way that the differences between modern and ancient cultures are exaggerated. This study will caution against this trend and show that this exoticizing of ancient culture can be seen in three areas: 1) the perceived function of ancient and modern texts; 2) the meaning of a ‘word’ in ancient and modern worlds; and 3) perceived differences between the mind set of ancient literates, and modern literates.

**Sunday 1:30-4:45pm (6004)**

**BODY, SENSATION, AFFECT**

**Presided by: Amanda Witmer  
(Conrad Grebel University  
College)**

1:30-2:00 Andrew P. Wilson (Mount Allison University)

**“Who do you say that I am”: Identity and Post-Christian Iconography**

- A formative text for the Christian iconographical tradition is the Transfiguration narrative. In Mark’s version, this story is prefaced by Peter’s confession (Mark 8:29) where he responds to Jesus’ question: “who do you say that I am?” This paper investigates issues of identity, linking their development within the Christian iconographical tradition to their manifestation in contemporary secular culture. In so doing, this paper questions both the conventional boundaries around the iconographical tradition as well as the scope of (chiefly biblical studies) investigations. How might one account for the capacity of post-Christian iconography to extend Mark’s text into unexpected categories such as popular piety and devotion?

2:00-2:30 Erin Runions (Pomona College)

**Surveillance, Threat, Scripture: Psalm 139 and the Affective Shaping of Political Subjectivity**

- Psalm 139 is rife with ambivalent feelings about God’s surveillance, yet frequently it is read as positive political affirmation. For instance, religion writer David Van Biema points out in an opinion piece in USA Today, Psalm 139 has been used both by proliferators and by gay rights activists to affirm their points of view (March 28, 2012). This paper explores why this might be so. The Psalmist speaks of God’s surveillance from the womb, but why is God’s surveillance so valued by interpreters, rather than dreaded (as the book of Job suggests)? What is the affect that circulates around this Psalm? How is it produced both by the Psalm and in interpretation? These questions are related to another more basic question which is: How do language and text relate to affect, given that many affect theorists consider affect to be a kind of precognitive intensity or motion in the body that is prior to emotion? These questions are explored via a citation of the Psalm 139 by Spinoza, the progenitor of both biblical studies and affect theory. Spinoza offers us a way to think about how bodily intensity relates to language, in this case biblical poetry, and he helps us to see that the power of Psalm 139 comes through the bodily sensations of threat and removal of threat in a way that also creates a particularly shaped sense of political agency.

2:30-3:00 Fiona C. Black (Mount Allison University)

**Honey and Sweet Fruit: "Getting Medieval" for a Sensate Reading of the Song of Songs**

- This paper inquires as to how “other-sensed” readings of the Song of Songs impact traditional interpretive undertakings. The purpose is to explore the limits of the idea of reception history of the Song. I ask whether “reception” involves—indeed, *ought to* involve—the smelling, touching, hearing and tasting reader, as much as it involves she who sees and reads. Using affect theory and work on the senses, the paper brings some medieval manuscripts and mystics into the conversation, for it seems they might

have appreciated the full-body approach to the Song much better than contemporary readers.

3:00-3:15 Break

3:15-3:45 Francis Landy (University of Alberta)

**Alliteration and the Body in Isaiah's Oracles Against the Nations**

- Isaiah's Oracles Against the Nations (13-23) are characterized by intense alliteration, bizarre metaphors, and extreme corporeal manifestations of anguish and sympathy. My concern in this paper will be the relationship between the body of the prophet, the sensations and emotions evoked by the imagery, and the immense vistas depicted and destroyed in the oracles. This relationship is communicated through language in which meaning is subverted by non-meaning, by weeping, by sound that may foster metaphorical interconnections, through puns and other wordplays, but equally well dissolve them. Alliterations may connect different oracles; they may be onomatopoeic, as with repeated double "l"s; they may transform joy into horror, or into silence. At the centre of the oracles there is the body of the prophet, called upon to unload the burden, the *massa*, of poetry. But in reality it is death, a malign *mysterium tremendum*, that speaks and condemns the world through the prophet. Hence the voice of the prophet is characterized by a fracturing duplicity, which is expressed in language of dizzying complexity and by the breakdown of structure. Moreover, at the very centre of the sequence the voice falls silent. The prophet is commanded to walk naked for three years in token of the captivity of Egypt and Ethiopia. The nudity of the prophet, that ultimate symbol of marginalization, corresponds to the nudity of language, the exposure of prophetic flesh to the desolation of the survivors and the remorseless gaze of God and vultures.

3:45-4:15 P.J. Sabo (University of Alberta)

**Do Holy Books Ever Laugh? Laughter in the Isaac Story and Its Readers**

- This paper will explore the various types of laughter in the Isaac story (incredulous laughter, sexual laughter, mocking laughter, even laughter at laughter), the connection of laughter to bodies (when a body laughs, who or what is really laughing? what does a body mean by laughing?), and the transference of laughter in the biblical text to its readers (are we readers, like Sarah in Gen. 18.10-15, voyeurs of laughter—in both senses of the genitive?).

4:15-4:45 Questions and Discussion

<b>Sunday 2:00-4:15pm (7003)</b>
<b>SEMINAR IN THE STUDY OF RELIGION AND THE RELIGIONS OF LATE ANTIQUITY: PRELIMINARY SOUNDINGS</b>
<b>Presided by: Zeba Crook (Carleton University)</b>

Papers at this session will be summarized, not read. The papers will be posted and available on Zeba Crook's website (<http://www.carleton.ca/~zcrook>).

2:00-2:15 – Richard Ascough's Summary

- 2:15-2:30 – Willi Braun’s Summary
- 2:30-2:45 – William Arnal’s Summary (Read by Stephen Wilson)
- 2:45-3:15 – Designated Respondent: John S. Kloppenborg (University of Toronto)
- 3:15-3:45 – Panelist Discussion
- 3:45-4:15 – General Discussion

<b>Sunday 7:00-8:30pm (2005)</b>
<b>2015 CRAIGIE LECTURE:</b>
Presided by: Mark Boda (McMaster)

Hugh Williamson, Oxford University

- In the Shadow of S. R. Driver: A Centennial Appreciation

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

Reception and Wine Cash Bar to follow.

*Monday June 1*

<b>Monday 9:00-11:45am (4014)</b>
<b>ANCIENT ISRAELITE SOCIAL WORLD</b>
Presided by: Ehud Ben Zvi (University of Alberta)

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

**“A Fire Kindles in my Nostrils; It Will Burn to the Lowest Sheol”: Ancient Near Eastern Cosmology and Yahweh as the Sun in the Hebrew Bible**

- An examination of some of the oldest texts in the Hebrew Bible reveals that Yahweh’s solar attributes were central to the religious expression of his followers. In Deuteronomy 32 and 33, Judges 5, Psalm 68, and Habakkuk 3, Yahweh is described in a similar manner to other ANE solar deities. Furthermore, the so-called ‘storm theophanies’ are better understood as solar theophanies. This also provides an explanation for the origin of the chaoskampf myth—the sun rides in the clouds, battles the mountain and its chaotic host of creatures by night, and rises victorious each morning. Deuteronomy 32:24 is particularly intriguing in that it describes Yahweh, inflamed, visiting regions of the universe in succession, mirroring the journey of the sun in ANE cosmology. Various titles and roles ascribed to Yahweh, including ‘Most

High,' 'Possessor of Heaven and Earth,' 'King,' and 'Judge' can also be explained within this framework. This paper will explore the best evidence for the theory that Yahweh is a solar deity in the Hebrew Bible.

9:30-10:00 Daniel C. Timmer (University of Sudbury)

**Political Models and the End of the World in Zephaniah**

- This paper integrates political theory with biblical studies in order to understand better the utopian future sketched in the Book of Zephaniah. Identifying prominent political features and dynamics in light of common ancient Near Eastern models of statehood, it focuses on the political processes that the Book of Zephaniah sees as culminating world history. The elimination from Judah and from other nations of those who do not follow or submit to YHWH is correlated with empire formation, followed by a shift to a territorial state model in which the remaining citizens of the nations and of Judah form a unified religious community without a common homeland. The paper concludes with reflections on the utility of political analysis for understanding the Bible's utopian visions of the future.

10:00-10:15 Break

10:15-10:45 David J. Fuller (McMaster Divinity College)

**Homi K. Bhabha and the "bene yisrael": Postcolonial Probing into the Chronicler's Construction of Northern Israelian Cultural Identity**

- Old Testament scholarship has widely noted the apparently ambivalent way northern Israel is understood in Chronicles, as the northern kingdom is simultaneously portrayed as sharing kinship with the Judahites and disavowed as being apostate and illegitimate. The postcolonial theorist Homi Bhabha has an understanding of cultural identity in which one group's articulation of their identity is always enunciated by means of antagonistic comparison with another group. This paper contends that Bhabha's postcolonial theory provides a more helpful means of understanding the way the Chronicler portrays the North than have previous studies, as Bhabha's work provides a sophisticated set of analytical tools for unraveling the seemingly contradictory means by which people groups describe others and themselves.

10:45-11:15 Christine Mitchell (St. Andrew's College)

**Public rhetoric and lived realities of women in religious life during the Achaemenid Empire**

- In this paper, building on Annalisa Azzoni's recent book, *The Private Lives of Women in Persian Egypt*, I examine two interrelated problems: 1. The participation of women in the religious life of the Judahite community at Elephantine; and 2. The broader context of ideological rhetoric about women during the period of the Achaemenid Persian Empire. Moving beyond broad generalizations of women in the ancient world, I speak on lived realities and rhetorical function in two separate ethno-cultural groups: Persian and Judahite. I argue that the Achaemenid ideological programme erased women from public rhetoric, and similarly the ideological program of Ezra-Nehemiah erased women from the community in the text through acts of public rhetoric. Focus on archival deposits exposes these ideological programmes.

11:15-11:45 Questions and Discussion

**Monday 8:30-11:45am (6004)**

**MODERN THEORY, ANCIENT  
SUBJECT**

**Presided by: Erin Runions  
(Pomona College)**

8:30-9:00 Amy Clanfield (University of Toronto)

**“You Dirty, Dirty Girl!”: Abjection and the Queer Bodies of Thecla and Eve**

- Research on the female characters Eve and Thecla has traditionally been preoccupied with their role and function within male-dominated narratives. Instead, using traditional feminist approaches that seek to find agency for these women, this paper performs a queer re-telling of the stories of Thecla and Eve by using the term “queer” as an analytical category that focuses on the ways in which normative social boundaries are transgressed. The focus will be on the ways in which the nudity and nakedness of these female characters function as “abject bodies” in the Kristevan sense, and work to transgress social norms.

9:00-9:30 Heather Macumber (Hamilton, ON)

**The Threat of Empire: Monstrous Hybridity in Revelation 13**

- A variety of beasts and monsters populate the visions of John’s Apocalypse. They are generally understood as ciphers for the Roman Empire and its rulers. In this paper, I argue that the use of monsters in Rev 13 especially those of a hybrid nature requires a more thorough analysis using monster/horror theory. Rather than seeking the ancient Near Eastern origins of the monstrous imagery, the intent of monster theory is to understand a society through the monsters it produces. The monsters of John’s Apocalypse are designed to horrify the intended audience as well as generate feelings of disgust and revulsion. In this paper, I argue that the author’s use of hybrid monsters is an intentional device designed to portray the Roman Empire as other and alien in order to combat the threat of Roman imperialism.

9:30-10:00 Bruce Worthington (University of Toronto)

**Populist Features in the Gospel of Matthew**

- As an ancient political phenomenon, populism first appears during the second Roman Imperial Triumvirate, after the failure of Athenian democracy (see Gaius Gracchus; Gaius Marius; Publius Clodius Pulcher for example). Now, with an increased amount of critical attention being paid to contemporary populist movements, perhaps it is appropriate to use this timely reflection in the service of biblical interpretation. Using the philosophical apparatus of Ernesto Laclau, and his excellent work *On Populist Reason* (2005), this paper identifies four key populist elements within the Gospel of Matthew: The Singularity of the Leader; An Equivalential Chain of Unfulfilled Political Demands; A Partiality that Views itself as the Totality; The Reconstruction of a Nation around a new Political Core.

10:00-10:15 Break

10:15-10:45 Amanda Witmer (Conrad Grebel University College)

**The Connection Between Context and Jesus’ Exorcisms: Reading the Gospel Reports of Demonic Spirit Possession Anthropologically**

- Drawing on sociological, anthropological and archaeological research, this paper will illuminate the context in which Jesus operated as an exorcist by examining the connection between spirit possession and exorcism on the one hand, and political oppression on the other. It will do this by first assessing first-century Galilee as an advanced agrarian society, second comparing Jesus and his exorcisms with exorcists in other similar societies, both ancient and modern, and finally by examining several aspects of Jesus' own mission that illustrate the possible impact of this social and political context on his own role as an exorcist and the plausibility that his own career was launched by a period of spirit possession.

10:45-11:15 Martin C. Arno (University of Toronto)

**Paul's Anathema on Hegemonic Heresy**

- In his Epistle to the Galatians, how did Paul employ the ἀνάθεμα curse to construct the boundaries between insiders and outsiders. How did this curse become an essential tool for Christian heresiological discourse? Finally, in what ways did the ἀνάθεμα become the Christian counterpart to the Mosaic Kareth? By both tracing a history of the ἀνάθεμα and deciphering its function in Galatians, the result is that it serves as a group-orientating device and a didactic tool to guide Paul's wavering congregations. Yet surprisingly, the end-goal for Paul is not a curse on schismatics, but a defense of difference.

11:15-11:45 Questions and Discussion

<b>Monday 8:30-11:45am (7003)</b>
<b>PSEUDEPIGRAPHAL LETTERS</b>
<b>Presided by: Meredith Warren (University of Ottawa)</b>

8:30-9:10 Greg Fewster (University of Toronto)

**Epistolary Fiction and the Letter of James: Producing and Publishing a Pseudepigraphal Letter**

- In the interest of better articulating James' pseudepigraphicity, I propose to expand our understanding of the letter as a genre. Rather than solely adhering to formally-based generic classifications, I sketch a framework of ancient Mediterranean book culture against which I can speculate on the production and publication of letters and pseudepigraphal letters. I will explore whether James best fits the profile of a real letter or as a pseudepigraphal letter, and argue for the latter. I go on to argue that James' production as a pseudepigraphal letter is a mode of Jacobean reception that fits within a broader initiative in early Christianity to promote themselves and their early leaders as literate. The production and publication of James affirm such literate status, providing a context within which the moral and social goals of the letter would be valued and enacted.

9:10-9:50 Xiaxia Xue (China Graduate School of Theology)

**James's Viewpoint on Faith and Works: An Intertextual Thematic Analysis of James 2:14-16**

- James 2:14-26 involves a number of important issues. One of the perennially difficult issues concerns the author's handling of the relation between faith and works when comparing James with Paul. Many attempts have been tried to unlock this "puzzle".

Some scholars would argue for the two conflicting positions between James and Paul. Others proposed that James and Paul address different issues (one deals with unbelievers' salvation, and the other refers to believers' sanctification, their relationship with God), or they apply the same terms (e.g., *dikaioō*, *ergon* and *pistis*) with different connotations. Still others, shifting from solely a theological enterprise, tackle this issue by rhetorically examining the text, especially by identifying it with the diatribe form. Although many different approaches have been applied to James's text, only a few pay attention to the intertextuality of Scriptures in James 2:14-16. Even in the few works offering an intertextual analysis of this passage, the major concern focuses on James' intertextual relationships with Paul, and their use of Abraham and Scriptures associated with him. Thus, such studies have neglected the important role played by Rahab in James's interweaving of the texts about Abraham with her. The marginalized "harlot" has been given an important voice by James.

9:50-10:05 Break

10:05-10:45 Daniel A. Giorgio (McGill University)

**Les couples « foi–persévérance » et « incrédulité–rétractation » des passages d'avertissement de l'épître aux Hébreux**

- La structure de chiasme qui caractériserait l'épître aux Hébreux nous amène à lire ses différentes sections de parénèse en parallèle: 2.1-4 avec 12.14-29; 3.7-4.13; 5.11-6.12 avec 10.19-39. Dans ce travail, nous voudrions suggérer que malgré les spécificités propres à chaque péricope d'exhortation, ou aux sections homologues, ces cinq passages d'avertissement contiendraient une même *paraklēsis* centrale visant à placer ses destinataires face qu'à deux possibles parcours: la foi-persévérance ou l'incrédulité-rétractation. Afin de créer cet effet sur les destinataires via ces avertissements, nous proposons que l'auteur y parviendrait principalement de deux façons: (1) en employant positivement et négativement ses notions « d'exhortation » et de « conséquence »; (2) par le moyen de trois citations explicites de la Septante (Ps 94[5]7b-11; Ha 2.3b-4; Ag 2.6) qu'il retoucherait afin d'y combiner les notions de condamnation/salut et eschatologie/présent.

10:45-11:25 Rony Kozman (University of Toronto)

**Adam's Wisdom in Colossians**

- In this paper I argue for the presence of an "Adam's Wisdom" tradition in Colossians and explore its significance. In Col 1:9–10, the author prays that God would fill the saints with "knowledge", "wisdom", and "understanding" and that they would be "bearing fruit and increasing in the knowledge of God." "[B]earing fruit and increasing" has been suggested to imitate Gen 1:28 (e.g., Beale 2007). As for the wisdom language, interpreters typically suggest that it is either the use of stock Jewish wisdom vocabulary (e.g., Dunn 1996) or the use of specific OT/HB texts such as Isa 11:2, 9 (Beetham 2008) and/or Exod 31:3; 35:31 (Beale 2007 posits both). I propose that an Adamic Wisdom tradition that surfaces in other early Jewish literature (e.g., Sir 17:1–18; 24:25–29; 1QS 4:21–23; 4Q504 f8R:4–15) underlies Col 1:9–10 and is also significant for understanding Col 1:15–20 and 3:9–10.

11:25-11:45 Questions and Discussion

<b>Monday 1:30-4:15pm (4014)</b>
<b>WISDOM AND SEPTUAGINT</b>
Presided by: Fred Tappenden (McGill)

1:30-2:00 Dr. Edward Ho (Chinese Online School of Theology)

**Who is the “First Man” in Job?**

- In Job 15:7, Eliphaz taunts Job of his extraordinary knowledge as if he were the first man. Many have found the mention of the “primeval human” motif in this verse an isolated occurrence in the book. This paper argues that at the narrative level it was Job himself who started using this idea in his previous speeches. Moreover, this motif is being picked up again by other speakers after ch. 15. At the rhetorical level, the function of this motif throughout is to direct the reader to the “first man” created in the narrative world of the book of Job.

2:00-2:30 Andrew Knight-Messenger (McMaster University)

**The Book of Tobit and Ancient Court Tales**

- The Book of Tobit exhibits a complex use of a variety of different genres. In particular, several scholars have noted that certain passages within Tobit bear similarity to ancient folkloric tales, such as the Ahiqar court tale traditions. Little work, however, has been done to explore Tobit’s relationship with other ancient court tales, folkloric narratives that recount the life and trials of courtiers serving within the court of a foreign king. This paper will examine the relationship between Tobit and the ancient court tale genre, and will demonstrate that Tobit employs several court tale elements at various points throughout its narrative. In this way, this paper will help to shed light upon Tobit’s literary sophistication.

2:30-2:45 Break

2:45-3:15 Jean Maurais (McGill University)

**Righteousness or Mercy: Rationale for Obeying the Torah in LXX Deuteronomy**

- Interpretative intervention has been characterized as infrequent in chapters 1-11 of the Old Greek translation of Deuteronomy. However, some puzzling translation choices can still be found, one of them being the translation of the Hebrew *tsedaqah* to *eleemosune* in Dt 6:25. This presentation will examine the various explanations offered for such a rendering in this important section of Deuteronomy summarizing the rationale for obeying the Torah. It will attempt to make sense of this choice within the book of Deuteronomy as a whole and in light of the semantic evolution of *tsedaqah* in this period.

3:15-3:45 Dirk Büchner (Trinity Western University)

**Grammatical Anacoloutha in Septuagint Leviticus**

- In the middle of WWI a book appeared in Basel, Switzerland written by Karl Huber, called *Untersuchungen über den Sprachcharakter des griechischen Leviticus*. It is quite a remarkable work, in that it approaches the syntax of Septuagint Leviticus with reference to contemporary Greek usage as well as by taking into account the influence of the Hebrew original. His work was taken quite seriously by Wevers in his *Notes to Leviticus*. Identifying patterns and tendencies as they both do, is one thing, but trying

to explain what way a translator might have wanted a syntagm to be read, is quite another. This paper will present some difficulties facing a textual commentator in his/her task of providing a rationale for a translator's syntactical choices. The areas in focus are the neuter case (adjectives and pronouns), and the matter of object complements.

3:45-4:15 Questions and Discussion

**Monday 1:30-4:45pm (6004)**

**CSBS/CSPS 2015 CHRISTIAN  
APOCRYPHA SESSION**

**Presided by: Tim Pettipiece  
(Carleton University)**

1:30-2:00 Tony Burke and Sarah Veale (York University)

**Two Martyrdoms of John the Baptist**

- In 1904 Alexander Berendts (*Die handschriftliche Überlieferung der Zacharias- und Johannes-Apokryphen*. TU, N. F. 11/3. Leipzig: J. C. Hinrichs) published a comprehensive survey of five martyrdoms of John the Baptist extant in Greek and Slavonic. Of these, only Passion 5 (the *Life and Martyrdom of John the Baptist*; CANT 181) has seen much attention—a critical edition and French translation was published by François Nau (“Histoire de saint Jean Baptiste attribuée à saint Marc l’Évangéliste,” *PO* [1908]: 521-41) and an English translation was prepared by Andrew Bernhard for *New Testament Apocrypha: More Noncanonical Scriptures* (forthcoming). As for the other four texts, there is much confusion in Berendts’ and Nau’s reports about the contents of the unpublished manuscripts. This paper seeks to make some progress in sorting through the various witnesses by presenting editions and English translations of two texts: Berendts’ Passion 2 (the *Decapitation of John the Forerunner* attributed to his disciple Eurippus; CANT 180.2) and an unedited, related but lengthier text (untitled but also attributed to Eurippus; CANT 180.4). The translations will appear along with introductions in the second volume of *New Testament Apocrypha: More Noncanonical Scriptures*.

2:00-2:30 Pietro D’Agostino, École Pratique des Hautes Études (Paris)

**Re-write, Re-use and Recycle: Transformations in the Writing of Christian Apocrypha**

- In the scope of the pseudepigraphical production the place of the so-called *History of the Rechabites* (also known as *The Narration of Zosimos*) was for long discussed for several reasons. First of all, the suitability of the literary category of "pseudepigraphical" to classify the work; secondly, the possibility of tracking down the apocryphal Jewish traditions that are gathered in it. The biblical and extra-biblical materials (cf. Jeremiah, 35) that we can find in the work are related to the sons of Jonadab, son of Rechab, and concern their destiny in a paradisiacal abode, separately from the rest of the human kind. These narrative matters, collected by an anonymous author, were included in a monastic ascetic work that concerns the life and adventures of the Christian hermit Zosimos. Is it the case of Christianization of Jewish apocryphal? It is in the intentions of this paper to answer to this question, showing how difficult can be to name a definition for the literary genre of this work (often too

fastly classified as a pseudepigraphon), and researching the ancient core from which the legend of the Rechabites originated.

2:30-3:00 Pierre Cardinal, Université Laval

**Une relecture chrétienne des Psaumes de Salomon dans le second discours de Pierre (Ac 3,12-26)**

- Les Psaumes de Salomon, conservés dans la Septante, plaident pour la libération prochaine de l'envahisseur, une référence à l'entrée des Romains à Jérusalem peu avant notre ère. On assure à Dieu la conversion des cœurs, en espérant la libération et l'envoi du Messie. La réalisation concrète de cet espoir est justement le propos du second discours de Pierre (Ac 3,12-26). Il s'agit pour l'auteur de démontrer que le jour de la miséricorde est venu, celui où Dieu purifie et bénit Israël par l'envoi de son Messie (PsSal 18,5). D'où l'engagement à la repentance et à la conversion qui correspond à l'appel de Pierre, pour qui les jours annoncés et leurs bienfaits sont arrivés (PsSal 9,7.10; 18,6). La venue du Messie s'inscrit dans l'alliance conclue jadis avec les Pères (PsSal 9,10). Cette façon de s'inspirer d'un texte est comparable à ce que Craig Evans avait observé dans le 1<sup>er</sup> discours de Pierre (Ac 2) ("The Prophetic Setting of the Pentecost Sermon," dans C.A. EVANS et J.A. SANDERS, *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, Minneapolis, Fortress, p. 212-224]). Davantage que la seule citation de Joël 3,1-5 (Ac 2,17-21), c'est l'ensemble du 1<sup>er</sup> discours qui montre un réseau de correspondances avec le Livre de Joël. Celui-ci peut être qualifié de *subtext*. On observe le même phénomène de réappropriation dans le second discours de Pierre, où ce sont les Psaumes de Salomon, en particulier 9,7-10 et 18,3-7, qui constituent son arrière-plan scripturaire. Le second discours de Pierre constitue un bel exemple d'une réinterprétation chrétienne d'un écrit juif qui n'a finalement pas été inclus dans la version définitive du canon.

3:00-3:15 Break

3:15-3:45 Anna Cwikla (University of Toronto)

**Witnessing the True Martyr in the *Testimony of Truth***

- The *Testimony of Truth* is often used by scholars as a case in point of heresiologists' claims that "Gnostics" rejected martyrdom in early Christianity. Recent scholarship, however, has suggested that *Test. Truth* is criticizing not martyrdom per se, but rather the act of confessing that one is a Christian "in only word (but) not with power" (*Test. Truth* 31:24–26). By comparing *Test. Truth*'s critique of this confession with similar views held by Clement of Alexandria, this paper explores the possibility that some heresiologists misunderstood the "Gnostics" position against this deficient confession to be a whole scale rejection of martyrdom.

3:45-4:15 Emily Laflèche (University of Toronto)

**Ritual Aspects of the Eroticization of the Divine in the Gospel of Philip**

- The eroticization of the divine is a trope that has occurred in different forms of literature throughout the second Temple and early Christian period. The aim of this paper is to show there are many moments in the Gospel of Philip that point to the ritual aspects of the eroticization of the divine, such as the ritual of the bridal chamber. This paper will address the ritual aspects of this eroticization in the bridal chamber and attempt to allow for further clarity to the purpose of the bridal chamber within this text.

4:15-4:45 Calogero A. Miceli (Concordia University)

**An Ancient Chain Letter: The Epistle of Christ from Heaven**

- *The Epistle of Christ from Heaven (Ep. Chr. Heav.)* is an ancient letter purported to have been written by Jesus Christ and have come down to Earth from Heaven. The work is comparable to a chain letter in that it exhorts its readers to observe the Sabbath and warns that those who fail to observe or who do not own a copy of the letter will face terrible punishments as consequence. The following paper presents a modern introduction and interpretation of the *Ep. Chr. Heav.* which will be published in the forthcoming *More Christian Apocrypha* volume (eds. Tony Burke and Brent Landau).

**Monday 1:30-4:45pm (7003)**

**IMAGINING CHRISTIAN  
GROUP FORMATION**

**Presided by: Colleen Shantz  
(USMC)**

1:30-2:00 Jonathan Bernier (McMaster University)

**Ben F. Meyer's Model of Early Christian Diversity**

- Although perhaps better known for his work on the historical Jesus, towards the end of his life Ben F. Meyer made a number of contributions towards the study of early Christian diversity. In this paper I will undertake three primary tasks in relation to these contributions. First, I will locate these contributions in relation to the critical realism that Meyer inherited from his teacher, Bernard Lonergan. Second, I will consider how these contributions might need to be updated in light of more recent work in Lonerganian and New Testament studies. Third, I will examine how these contributions, thus suitably updated, can help us think through select current issues regarding early Christian diversity.

2:00-2:30 Kai-Hsuan Chang (Wycliffe College)

**The Scriptural Interpretation of the Ekklesia: Its Formation and its Nature in Acts**

- In the times of Second Temple Judaism, there was a common concept of scriptural interpretation whose distinctive features were that the interpretation itself is divinely inspired, that it is "prophetic," and that it articulates its community's identity as the true heir of the prophets. Within the same framework, the narrative of Acts depicts the formation of the *ekklēsia* and articulates its identity as a Jewish sect in which the scriptural prophecies are being fulfilled. The inclusion of non-Jews, far from showing the position of supersessionism or anti-Judaism, is described in the narrative as the proof of the fulfilment God's promises and the precursory of the promised Israel's glory.

2:30-3:00 Richard Last (Queen's University)

**The "whole *ekklēsia*" (1 Cor 14:26) from Papyrological Perspective**

- Paul's obscure description of the Corinthian group as an *holē ekklēsia* (1 Cor 14:23; Rom 16:23) raises questions about the organization of Christ-believers in Corinth during the 50s. Previous interpreters identify the *holē ekklēsia* as a full local Christ association. Paul calls it an *holē ekklēsia*, the theory goes, because it brought together a second level of the Jesus movement's organization in the city: various small "house churches" such as Chloe's household, and Stephanas' family. While there is evidence

that members of the *ekklēsia* had families (e.g., 1 Cor 7:2-17), it seems anachronistic to call the houses of *ekklēsia* members “house churches,” or to suppose that the families of an *ekklēsia* member would gain automatic admittance into the association. The papyri presented in this paper raise the possibility that the Corinthian group was not formed from separate family networks across the city but, rather, recruited from a single housing structure with multiple owners/renters of rooms.

3:00-3:15 Break

3:15-3:45 Jin Hwan Lee (Wycliffe College)

**Late Arrival at the Banquet: Common or Uncommon?**

- The honor and shame code was a common custom underlying all types of banquets in antiquity, and was an important concern of ancient peoples. Although scholars agree that ancient peoples shared common regulations regarding manners or etiquette of members at table fellowship, with respect to the late arrival to a meal, scholars tend to reduce its relevance to the honor and shame code because of Plato’s *Symposium* 175 C-D. This paper problematizes and interrogates such a scholarly view by revisiting the topic in other ancient literature.

3:45-4:15 Christopher J. Cornthwaite (University of Toronto)

**What You Think You Are: Greco-Roman Associations as Reified Consciousness**

- The study of Graeco-Roman associations has become a rather common feature of modern studies of early Christianity, in particular by Canadian scholars. This paper proposes a sociological theory for the development of associations using Peter Berger and Stanley Pullberg’s theory of the reification of consciousness to argue that associations can be read as reified thought structures in which the objectification of communal (*koinē*) values led to these values being then alienated and reified into independent structures; these then controlled ways of belonging in many early Christian and Judaeon communities.

4:15-4:45 Questions and Discussion



The End