

The Bulletin

2012/13

The Canadian Society of Biblical Studies
La société canadienne des études bibliques

Volume 72
Paul S. Evans, Editor

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The Bulletin is an annual publication of the Canadian Society of Biblical Studies / La société canadienne des études bibliques.

Membership Information: The annual fees for membership in the CSBS/SCÉB are:

	Regular	Dual
Full	\$82.00	\$50.00
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CN ISSN 0068-970-X

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**Hidden Voices: Toward a More Inclusive History of the
Interpretation of the Bible**

Marion Ann Taylor
Wycliffe College

Those of you who know me will not be surprised by the subject of my address as I have been interested in questions related to the history of the interpretation of the Bible since my student days, and for the past ten years I have focused my research on recovering forgotten women interpreters.

Marla Selvidge was the first biblical scholar I encountered who had wondered why women's voices were never included in studies of the history of the interpretation of the Bible. In her book *Notorious Voices*, Selvidge tells about being asked to identify and describe the contributions of fifty interpreters of the Bible during the past two millennia as part of her preparation for a qualifying exam for her Ph.D. in Biblical Languages and Literatures at Saint Louis University during the 1980's.¹ When she asked her advisor, Fred Danker, a noted bibliographer, Greek lexicographer, and New Testament scholar, if she could include a few women on the list, he suggested that there were none worthy of inclusion, but added that one day she might be on such a list. But were there really no women worthy of inclusion on a list of fifty interpreters of the Bible? Or had women interpreters just been hidden from view?

There are many reasons why a learned scholar like Danker thought the way he did. Standard histories of biblical interpretation have always focused on major figures in the academy, church, and

¹ Marla J. Selvidge, *Notorious Voices: Feminist Biblical Interpretation, 1500-1920* (New York: Continuum, 1996), 1-2.

synagogue, whose writings were either part of the great books tradition or whose ideas advanced our understanding of the Bible in significant ways.² Given such criteria for inclusion, it is really not surprising that women have rarely been included in histories of biblical interpretation.

But of course, this lack of inclusion in the great books tradition and histories of interpretation does not mean that women were not readers and interpreters of Scripture throughout history. Many of their names, histories, and writings, however, have been forgotten, veiled, or lost. We are only now beginning to recover the history of women interpreters, and in our time together I want to focus on the theme of *hiddenness* which, I suggest, dominates what we now know about the history of women interpreters of the Bible.

1. Lost Writings of Known Female Interpreters

First I want to talk about women whom we know were significant interpreters of the Bible, but who remain partially or even entirely in the shadows because many or all of their writings have been lost.

Included this group is Marcella (ca. 327-410), one of the founders of an important tradition of biblical scholarship and asceticism among well-born women in fourth-century Rome.³ We know that Marcella read Greek, Latin, and possibly Hebrew. We know that she was very interested in text-critical issues and in determining the literal, historical, and theological significance of biblical texts. Jerome's extant correspondence with Marcella reveals that her questions about Scripture kept him up late at night.

² Donald McKim's *Historical Handbook of Major Biblical Interpreters* (Illinois: IVP, 1998), for example, focuses on interpreters who "have made important advances to our overall understandings of the Old and New Testament Scriptures" (ix). In this work and in his expanded *Dictionary of Major Biblical Interpreters* (Illinois: IVP, 2007), McKim expressed the need to complement his work with studies of women and non-western interpreters.

³ Catherine Sider-Hamilton, "Marcella," in Marion Ann Taylor and Agnes Choi (eds.), *Handbook of Women Biblical Interpreters: A Historical and Biographical Guide* (Grand Rapids: Baker, 2012), 344-346.

Marcella asked him, for example, to clarify the meaning of such untranslated terms as “ephod” and “teraphim.” Marcella became an esteemed teacher of many men, although she did so by ascribing her opinions about various issues of biblical interpretation and theology to men so that she would not seem to be exercising a teaching role. Jerome wrote approvingly of her rather subversive teaching methods.⁴ Unfortunately, Marcella’s work as an interpreter is now accessible only through Jerome’s letters.

Other lost writings include the biblical paraphrases of the fifth-century writer Eudocia (ca. 400-460).⁵ While exiled in Jerusalem, Eudocia wrote hexameter paraphrases of the books of Genesis to Ruth, and of Daniel and Zechariah. These paraphrases were highly praised by ninth-century lexicographer Photius, who advised the readers of her *Octateuch* that they had “no need of the originals because the meaning is always preserved precisely without expansion or abridgement, and the wording too, wherever possible, preserves a close similarity.”⁶ Thankfully Eudocia’s twenty-four hundred-lined cento, *Homerocentones*, is extant. This fascinating work weaves together lines from Homer’s *Iliad* and *Odyssey* into a narrative that includes the stories in the early chapters of Genesis and the life of Christ. Because of this work Eudocia is not an entirely hidden interpreter, but the loss of her highly influential paraphrases, however, is not insignificant.

More recent examples of lost writings of women interpreters include the writings of women whose works were

⁴ Thus Jerome wrote: “after my departure, if an argument arose about some evidence from Scripture, the question was pursued with her as the judge. And because she was so discreet . . . when she was thus questioned, she used to reply as if what she said was not her own, even if the views were her own, but came either from me or from another man, in order to confess that about the matter she was teaching, she herself had been a pupil. For she knew that saying of the Apostle, “I do not, however, permit a woman to teach” (1 Tim 2:12) lest she seem to inflict an injury on the male sex and on those priests who were inquiring about obscure and doubtful points.” Jerome, Epistle 127.2-7, as quoted in Elizabeth A. Clark, *Women in the Early Church* (Wilmington: M. Glazier, 1983), 205-208.

⁵ M. Eleanor Irwin, “Eudocia Augusta, Aelia,” in *Handbook*, 193-195.

⁶ As cited in Irwin, 194.

deemed heretical and burned. A number of the more than sixty prophetic tracts written by Lady Eleanor Davies,⁷ seventeenth-century author and prophetic voice of the English Revolution, were burned by her first and second husbands. Accidentally burned in a fire in 1709, but not deemed heretical, were many interpretive writings of Susanna Wesley (1669-1742).⁸

2. Lost and Hidden Women

Joining the hidden women whose writings have been lost are women who stand in the shadows of the history of biblical interpretation because their identities have been concealed or forgotten. When we talk about hidden women, the most obvious question is, of course, “Is ‘anonymous’ a woman?” In my research I have not considered anonymous to be a woman unless the content of the writing makes the gender of the author clear. The writings of the nineteenth-century author who published as M.G. make it clear that M.G. was a woman. Her writings reveal her theology, her hermeneutics, and her context, but such details as when and where she was born, how she was educated, and how she accessed theological resources and power remain elusive.⁹

Also lost in the shadows is one of the few nineteenth-century Canadian women who published on the Bible. Who was the mysterious woman who published *Marvellous Discoveries in the Bible Lands* in St. John, New Brunswick, in 1899 under the initials A. L. O. N. B. [A Lady of New Brunswick]? We know only that she was a highly educated Christian woman who thought that recent archaeological discoveries and newly discovered languages vindicated the truth of Scripture. But who was she and why did she hide her identity?

The full identity of a fourth-century author known only as

⁷ Teresa Feroli, “Davies, Eleanor,” in *Handbook*, 150-153.

⁸ Mark Mealey, “Wesley, Susanna,” in *Handbook*, 519-524.

⁹ For information on M.G. see Joni Sancken, “Calling Forth More Witnesses: Claiming the Voices of Preachers Silenced by History,” *TJT* 26, no. 1 (2010): 47-58.

Egeria is also hidden.¹⁰ Egeria's untitled, unattributed, and fragmentary yet highly valued account of her journey to the Holy Land has long been valued by scholars of liturgy and Latin. More recently, biblical scholar Catherine Sider-Hamilton has suggested that Egeria's work is perhaps most valuable as a record of "the vitality and importance of biblical interpretation by and among women in the early church." Egeria's biblical interpretation is "at once literal and spiritual, finding a present spiritual power in the biblical history read with an intense literalism."¹¹

While we do not always know why authors hid their identities, they often had good reasons for doing so. Prolific English interpreter Charlotte Elizabeth Tonna (1790-1846), for example, dropped her last name when publishing so that her estranged husband could not access the money she made from her significant book sales.¹² We do know a lot about Tonna, however. Perhaps most interesting to biblical scholars was her belief that English women should study the Bible in its original languages. To this end, she included a series of basic lessons on how to read Hebrew in *The Christian Lady's Magazine* she edited from 1834-1846.

Many women wrote pseudonymously to protect themselves or their families from harassment or unwanted attention. One of my favourite stories of hidden identities concerns Ester Sowernam (fl. 1615-17), an early seventeenth-century author of an anti-misogynist pamphlet entitled, "Ester Hath Hang'd Haman."¹³ Scholars are not agreed as to whether Ester Sowernam was a woman or a man masquerading as a woman. The controversy over the gender identity of this particular author opens up an important and, I suggest, not fully explored question in biblical studies of how gender affects reading and writing processes. Scholars in other disciplines who have been recovering women's writings have long assumed that gender is "the essential factor in understanding

¹⁰ Catherine Sider-Hamilton, "Egeria," in *Handbook*, 179-182.

¹¹ *Ibid.*, 181.

¹² Heather Weir, "Tonna, Charlotte Elizabeth," in *Handbook*, 500-502.

¹³ Betsy Delmonico, "Sowernam, Ester," in *Handbook*, 463-465.

the status and coherence” of women’s writings.¹⁴ The editors of *Major Women Writers of Seventeenth-Century England*, for example, explain to readers of their collection of women’s writings that their work rests upon “An implicit foundation . . . that the sex of the author is the crucial factor in the interpretive process.”¹⁵ If the biological identity of an author is the crucial factor in the interpretive process, then I suggest that women’s interpretations of the Bible being rediscovered should provide us with new data to help us answer such questions as: “Do women read and interpret the Bible differently than men?”

The extant writings of many women on Scripture challenge the assumption that biological identity is *the* crucial factor in the interpretive process. We have time only to consider the work of Julia Greswell.¹⁶ In 1873 Greswell published a *Grammatical Analysis of the Hebrew Psalter*, which was used as a textbook at Oxford for second-year Hebrew Students. Greswell’s biological identity is not apparent in her grammatical analysis. However, Greswell herself does raise the issue of sexual identity by advertising her book under her full name, Joana Julia Greswell, and not just J. J. Greswell. Greswell’s introductory comments to her work also put the issue of her gender front and center. Listen to Greswell describe the challenges she faced as a woman publishing in a traditionally male field of study:

I fear that it will be thought presumptuous in a Lady to undertake to write a work, the professed intention of which is to afford assistance to Beginners in the Study of Hebrew. It is, therefore, in the way of self-defence against any such

¹⁴ Jo Carruthers, “‘Neither Maide, Wife or Widow’: Ester Sowernam and the Book of Esther,” *Prose Studies* 26, no. 3 (2003): 323.

¹⁵ *Ibid.*, 325, citing James Fitzmaurice, et al. (eds.), *Major Women Writers of Seventeenth-Century England* (Michigan: University Press, 1997), 14.

¹⁶ J. Glen Taylor, “‘Miss Greswell Honed our Hebrew at Oxford’: Reflections on Joana J. Greswell and Her Book *Grammatical Analysis of the Hebrew Psalter* (1873),” in Nancy Calvert-Koyzis and Heather Weir (eds.), *Breaking Boundaries: Female Biblical Interpreters Who Challenged the Status Quo* (London; New York: T & T Clark, 2010), 85-106.

charge of presumption, that I am induced to prefix to my volume the accompanying Letters, which have been received by my Father, the Rev. Richard Greswell, from two very distinguished Hebrew Scholars, who have been pleased to express their opinion concerning the probable usefulness of my “Grammatical analysis of the Hebrew Psalter.”¹⁷

Greswell entered the gendered world of the academy through powerful and supportive men. She was able to publish as a lay scholar because of her abilities and her connections. Her father knew that a grammatical analysis of the Psalms written by a woman, who had been denied the Oxford education he had enjoyed, needed the strong endorsement of such highly respected male scholars as the renowned J. J. S. Perowne and R. Payne Smith. So with respect to the premise that gender is critical in the interpretive process, the example of Greswell suggests that, even though her actual grammatical analysis of Hebrew does not give evidence of her gender, her gender did affect all aspects of her life, including her opportunities of education, vocation, and publishing.

By contrast, the biological identity of nineteenth-century social activist Josephine Butler (1828–1906)¹⁸ bleeds through all her writing. Butler’s tragic experience of the loss of her five-year-old daughter, which compelled her to work with others who were more broken than she was, became a primary lens through which she read Scripture. She worked tirelessly as an advocate for higher education for women and for the rights of prostitutes. Her own experiences as a grieving mother shaped her reflections on the death of the son of the lady of Shunem.¹⁹ In her reflections on the story of Hagar, Butler actually recognized that her identity and experience as a mother shaped her distinctive reading of Scripture;

¹⁷ Joana Julia Greswell, *Grammatical Analysis of the Hebrew Psalter* (Oxford: James Parker & Co., 1873).

¹⁸ Amanda Benckhuysen, “Butler, Josephine Elizabeth Grey,” in *Handbook*, 104-105.

¹⁹ Josephine E. Butler, *The Lady of Shunem* (London: H. Marshall, 1894), 12-13.

she identified her hermeneutical stance when she wrote in a rather self-deprecating way, “my reading of it may only be a motherly, a womanly reading of it.”²⁰

In my view the question of how gender shapes biblical interpretation is complex, as it involves the biology of the author and, as the work by Esther Sowerman shows, the gender assumed by the authorial voice of the writing as well. Many questions remain regarding the role of gender in current practices of reading and interpreting the Bible.

3. Hidden Resources for Interpreting Scripture

For most women during the past two millennia, Scripture itself and the academic tools available for its interpretation were unavailable. Women were often illiterate, and even when they knew how to read, they were denied access to the Scriptures and to the resources that helped to interpret them. Women such as Marcella,²¹ A. L. O. N. B.,²² Nightingale,²³ and countless others are exceptional; the stories of women interpreters who did find ways to access Scripture and scholarly resources are truly inspiring.

When my colleague Judith Newman was visiting a small museum in an old town in Franeker in the Dutch province of Friesland, she inadvertently stumbled upon an exhibit of an extraordinary Renaissance woman who had mastered some fourteen languages, interacted with the major scholars of her day,

²⁰ Ibid., 74.

²¹ Sider-Hamilton, “Marcella,” in *Handbook*, 344-346.

²² A. L. O. N. B., A Lady of New Brunswick, *The Bible vindicated by marvellous discoveries in scripture lands, disclosing a world of ancient buried treasure bearing direct testimony to the truthfulness of sacred history: also recovering forgotten languages, restoring lost empires to a place in the annals of mankind ... the whole designed to confirm the fact that the Bible is a revelation from God to man, that no sceptic or caviller can gainsay / obtained from authentic sources by the author of “The harvest home in Palestine, or Israel’s national thanksgiving festival and its significance”, etc.* (New Brunswick: R. A. H. Morrow, 1899).

²³ Christiana de Groot, “Nightingale, Florence,” in *Handbook*, 386-388.

was highly regarded, and about whom she knew absolutely nothing. Painter, engraver, poet, and scholar, Anna Maria van Schürman (1607-78)²⁴ was born into an exceptional German family who recognized her giftedness and provided her (and her brothers) with a fine humanist education. By the age of twenty-five she was corresponding with leading scholars at the University of Leiden. At twenty-nine she was invited to write Latin poetry for the opening ceremony of the university in Utrecht by Semitic scholar Gisbert Voetius, who made provisions for her to come to his lectures in ancient Near Eastern languages on the condition that she listen to lectures in a separate cubicle behind a curtain hidden from the male students. In this way she became the first female student at a Dutch university, albeit a hidden student.

In 1638 van Schürman published her best-known work on the contentious subject of *Whether a Christian Woman Should Be Educated?* This work was later published in French in 1646 and English in 1659. It provides an early benchmark for analyzing van Schürman's approach to interpreting the Bible. As historian Joyce Irwin has shown, van Schürman initially followed a humanist approach, arguing that many fields of knowledge illuminate Scripture: "first are grammar, logic and rhetoric; next are physics, metaphysics, and history, then come Hebrew and Greek languages."²⁵ To this end, van Schürman learned Rabbinic Hebrew, Aramaic, Syriac, Arabic, and Ethiopic, a language for which she wrote a grammar. Later pietism influenced van Schürman's hermeneutics; she placed less significance on the grammatical approach to the study of the Bible, arguing for the importance of the illumination of a text's spiritual meaning by the Holy Spirit.²⁶

Van Schürman's most explicitly exegetical work is her *Amplification of the First Three Chapters of Genesis*. This thirty-

²⁴ Joyce Irwin, "Schürman, Anna Maria van," in *Handbook*, 440-442.

²⁵ *Ibid.*, 441.

²⁶ "For either the Scripture is read in the light of the Holy Spirit, or it is not. If not, it is futile to employ a grammatical explanation of one word or another in order to grasp its innermost spiritual meaning" (*Eukleria*, 2.167), as cited in *ibid.*, 441.

eight-page poem recounts the story of creation and the fall and moves to the new creation in Christ. Van Schürman's primary exegetical interests are theological, being influenced by Reformed covenantal theology and pietism. She also addressed the theme of Christ's kingdom in her poem, *Considerations on the Future of Christ's Kingdom*, likely written in 1660.

Although Anna Maria van Schürman had to hide to listen to lectures, she was widely recognized in her own time for her extraordinary learning. She quickly became a hidden figure, however. To my knowledge, no contemporary biblical scholar has ever studied her work, most of which is not translated into English. Studying women such as van Schürman makes one ponder the "what if" question that is the clever title of a recent book on van Schürman's life and work by Michael Spang: *Wenn sie ein Mann wäre: Leben und Werk der Anna Maria van Schürman 1607-1678* (Darmstadt, 2009) [*What if she had been a Man? The Life and Work of Anna Maria van Schürman 1607-1678.*] This title, as Judith Newman has suggested, speaks volumes.

Privileged women like van Schürman often tried to make academic and theological resources available to others. Sixteenth-century French noblewoman and reformer, Marie Dentièrre (1495-1561),²⁷ who dared to challenge Paul, Roman Catholic clergy, and Calvin, passed on her love of learning to her own daughter. Her daughter then wrote a Hebrew grammar for other young girls whom she believed had had Scripture concealed from them because they could not read its original languages.²⁸

²⁷ Mary B. McKinley, "Dentièrre, Marie," in *Handbook*, 155-159.

²⁸ W. Kemp, and D. Desrosiers-Bonin. "Marie d'Ennetières et la petite grammaire hébraïque de sa fille d'après la dédicace de l'*Epistre* à Marguerite de Navarre." *Bibliothèque d'Humanisme and Renaissance* 60, no.1 (1998): 117-134.

4. Hidden Influence of Women Interpreters

Another facet of hiddenness as it relates to the history of women interpreters of the Bible is the hidden influence that women had on male interpreters of the Bible. Many so-called hidden women seemed to accept their hiddenness as part of their vocation as helpmeets to men. In her book *Woman in Sacred History: A Celebration of Women in the Bible*, Harriet Beecher Stowe²⁹ explored the hidden influence of women on men and posited Miriam's influence on the Mosaic laws. Writing in 1873, Stowe declared: "It was a worthy mission of a prophetess to form a lawgiver. We cannot but feel that from the motherly heart of his sister, associated with him in the prophetic office, Moses must have gained much of that peculiar knowledge of the needs and wants and feelings of women which in so many instances shaped his administration."³⁰

My research suggests that, through their research and writing, many wives, daughters, sisters, female students, and even the odd mistress have contributed covertly to the traditionally male world of biblical interpretation. Nineteenth-century author Esther Copley wrote sermons for her inebriated husband so that he would not lose his job as minister of the Baptist church in Kent.³¹ Barth scholars are reluctant to speak of Charlotte von Kirschbaum, Karl Barth's assistant, who for almost twenty-five years served as his "secretary, researcher, critical reader and likely contributor to the exegetical and historical sections of his massive *Church Dogmatics*."³² Barth encouraged and personally trained von

²⁹ Marion Ann Taylor, "Stowe, Harriet Beecher," in *Handbook*, 482-487.

³⁰ Harriet Beecher Stowe, *Woman in Sacred History: A Celebration of Women in the Bible* (New York: Portland House, 1990), 82.

³¹ Esther Hewlett Copley (1786-1851). For a short biography and her writing on the creation story, see Marion Ann Taylor and Heather Weir (eds.), *Let Her Speak for Herself: Nineteenth-Century Women Writing on Women in Genesis* (Waco: Baylor, 2006), 31-37.

³² Suzanne Selinger, "Kirschbaum, Charlotte von," in *Handbook*, 310-313.

Kirschbaum to assist him in his research and writing. When he thanked her for her part in his *Church Dogmatics*, he referenced Genesis 2:18, naming von Kirschbaum—not his wife—as his true helper. Von Kirschbaum is, in the opinion of a number of scholars, an important yet hidden biblical interpreter. Suzanne Selinger has called attention to von Kirschbaum's independent and significant work as a biblical interpreter.³³

Also of particular interest to biblical scholars is the figure of Emilie Briggs (1867-1944),³⁴ whose legacy as an interpreter of the Bible inspired the founding of the Archives of Women in Theological Scholarship housed in the Burke Theological Library at Columbia University. Emilie Briggs was the beloved daughter of the controversial Old Testament scholar and historical critic, Charles Briggs, best known today for being the Briggs of the famous *Brown-Driver-Briggs Hebrew and English Lexicon* project. Emilie Briggs shared her father's love for studying the Bible and became the first woman to earn a diploma and graduate with a bachelor of divinity degree *summa cum laude* from Union Theological Seminary in 1897, although her picture is curiously missing from any known graduation photographs. She went on to complete all the conditions for the doctoral degree at Union with the exception of the publication of her thesis, so she was never awarded her doctoral degree.

Emily Briggs did not remain entirely hidden in the world of scholarship. She joined the Society of Biblical Literature in 1897 and was elected to the American Oriental Society in 1920. She taught Greek at the Episcopal New York Training School for Deaconesses and focused much of her time helping her father with his scholarly work. He acknowledged her help when he named her as co-author of *A Critical and Exegetical Commentary on the Book of Psalms*. But not all of Emily Briggs' scholarship was formally

³³ Suzanne Selinger, *Charlotte von Kirshbaum and Karl Barth: A Study in Biography and the History of Theology* (University Park: Pennsylvania State University Press, 1998).

³⁴ Ruth Tonkiss Cameron, "Briggs, Emilie Grace," in *Handbook*, 98-100.

acknowledged, as archivist Ruth Tonkiss Cameron discovered when she found that a significant number of entries submitted to the *Brown-Driver-Briggs Hebrew and English Lexicon* were from the hand of Emilie. Perhaps the renowned lexicon should have been named *The Brown-Driver-Briggs-Briggs Hebrew and English Lexicon!*

An English contemporary of Briggs, Dame Elizabeth Wordsworth (1840-1932),³⁵ similarly assisted her father Christopher Wordsworth, a biblical scholar and Anglican bishop of Lincoln, with numerous projects including his multi-volume commentary on the Bible, a twenty-year project. Unlike Emily Briggs, who published only a few articles under her own name, Elizabeth Wordsworth authored twenty-seven books and numerous articles, many of which were based on lectures on the Bible she gave at Lady Margaret Hall, Oxford, where she was the founding principal.

How much female scholarship remains concealed in the work of the men they assisted is unknowable yet perhaps quite significant. Of course it must also be said that many men also influenced the interpretive work of women. The literary and scholarly opinions of biblical scholar Calvin Stowe, for example, can be seen in many of Harriet Beecher's Stowe's writings. She openly acknowledged his influence, however, and spoke fondly of him as her rabbi.³⁶

Related to the hidden influence that women had on male interpreters of the Bible is the concealed or forgotten influence of women as religious educators in both private and public spheres.

³⁵ Rebecca G. S. Idestrom, "Wordsworth, Elizabeth," in *Handbook*, 540-542.

³⁶ Marion Ann Taylor, "Harriet Beecher Stowe and the Mingling of Two Worlds: The Kitchen and the Study," in Christiana de Groot and Marion Ann Taylor (eds.), *Recovering Nineteenth-Century Women Interpreters of the Bible* (SBLSymS 38; Atlanta: SBL, 2007), 99-115, and *idem*, "Bringing Miriam Out of the Shadows: Harriet Beecher Stowe and Phyllis Tribble," in Joyce Rilett Wood, et al. (eds.), *From Babel to Babylon: Essays on Biblical History and Literature in Honour of Brian Peckham* (London; New York: T & T Clark, 2006), 263-272.

Specifically, I want to mention the highly significant though little known role nineteenth-century women played in Britain in spreading higher criticism. As I have argued elsewhere, women writing on Scripture popularized criticism at every stage of its growth in nineteenth-century England.³⁷ In their two-volume work for teenagers published in 1871, *The History and Literature of the Israelites*,³⁸ the wealthy Jewish sisters, Constance and Annie de Rothschild included such critical ideas as the dual authorship of Isaiah. The Rothschilds set out for their young readers the various arguments for distinguishing a first and second Isaiah dated to the eighth and sixth centuries respectively,³⁹ arguments that were certainly in the air in the 1870's but not widely accepted in England until the last decade of the nineteenth century.⁴⁰ The Rothschilds' work gives witness to the spread of criticism among those outside of the academy.

Another example of how women disseminated criticism is found in the best-selling novel *Robert Elsmere*, published in 1888 by Mary Arnold under her married name Mrs. Humphrey Ward

³⁷ See Barbara MacHaffie's excellent study on how Old Testament criticism was taught to Victorian children in "Old Testament Criticism and the Education of Victorian Children," in Stewart J. Brown and George Newlands (eds.), *Scottish Christianity in the Modern World* (Edinburgh: T & T Clark, 2000), 91-118. My work on this topic will be published as "Women and Biblical Criticism in Nineteenth-Century England," in *The Bible and Women: An Encyclopedia of Exegesis and Cultural History* (forthcoming).

³⁸ C. and A. De Rothschild, *The History and Literature of the Israelites According to the Old Testament and the Apocrypha* (2nd ed.; 2 vols.; London: Longmans, Green and Co., 1871).

³⁹ *Ibid.*, 2.49: "There are indeed many similarities between the earlier and the later work ... they are both characterised by the same lofty patriotism, the same earnest desire to promote the moral and material well-being of the people, and the same unobtrusiveness of personal identity; they are, in fact, effusions of kindred minds; yet they cannot be the creations of the same author. The later prophet, whose name is unknown to us, proves his individuality by salient differences both in the subject and style of his orations."

⁴⁰ The idea of dual authorship is usually traced back to Doederlein's work on Isaiah in 1775. See Samuel R. Driver, *An Introduction to the History of the Old Testament* (New York: Charles Scribner, 1891). Bernard Duhm's epic-making commentary on Isaiah was not written until 1892.

(1851-1920).⁴¹ The novel recounts the story of an Anglican priest's journey from faith to unbelief as he was exposed to rationalism and critical thought. Ward's cast of characters included a biblical critic who dispassionately explained to the book's hero that a reasonable person accepts a second-century dating for the book of Daniel. Thus Ward's critic explained:

“No reasonable man,” says the ablest German exponent of the Bible on Daniel, “can doubt”-- that this most interesting piece of writing belongs to the year 169 or 170 B.C. It was written to stir up the courage and patriotism of the Jews, weighed down by the persecution of Antiochus Epiphanes. It had enormous vogue. It inaugurated new Apocalyptic literature. And clearly the youth of Jesus of Nazareth was influenced by it. It entered into his thought, it helped to shape his career.⁴²

Ward, the Rothschilds, and countless other forgotten and now hidden writers spread critical ideas in their popular writings and effectively prepared the ground for what was a relatively easy acceptance of biblical criticism in Britain.

5. Hidden Interpretations: the question of genre

The subject of popular interpretation leads us to consider another obvious reason for the exclusion of women from histories of interpretations: most women used popular, non-academic literary genres such as poetry, letters, diaries, sermons, travel journals, visionary writing, and novels as interpretive vehicles. Some exceptionally well-resourced women, however, refused to abide by cultural and ecclesial norms that assumed that women should not

⁴¹ For a fuller discussion of Ward's work see Marion Ann Taylor, “Anglican Women and the Bible in Nineteenth-century Britain,” *Anglican & Episcopal History* 75 (2006): 527-552.

⁴² Mrs. Humphrey Ward, *Robert Elsmere* (3 vols.; London: Smith, Elder & Co., 1888), 2:253.

embrace such traditional male genres as commentary. It may surprise you as it did me to learn that women authored commentaries before the 1970's, even commentaries on the entire Bible.

I well remember my feelings of shock and excitement a few years ago when I read in a dissertation on women's writings on the book of Revelation that the author, English scholar Robert Katchur, had found thirty commentaries written by women on the book of Revelation between 1845 and 1900 in the British Library. Many of these works had never been read as their pages were still uncut. To my knowledge, Katchur is the only person who has studied women's non-fiction prose writings on the book of Revelation. He has found examples in these writings of what he designates as male and female exegesis: "male" exegesis reinforces patriarchal privilege by assigning to biblical language fixed meanings that are dependent on scholarly expertise deemed inappropriate for women to acquire, while "female" interpretation challenges patriarchy by contesting those meanings through the assertion of alternative epistemologies. He argues that nineteenth-century women transformed apocalyptic allegory into a code that allowed them to envisage new possibilities for themselves as women. Even the conservative high church Anglican Christina Rossetti⁴³ gazed with longing for the opportunities that the new heaven and the new earth would open up for women in her theological commentary on Revelation, *In the Face of the Deep*.⁴⁴

Early women's commentaries deserve careful study by biblical scholars. They should help us learn how to engage the Bible in a gendered world.⁴⁵

⁴³ Diane D'Amico, "Rossetti, Christina Georgina," in *Handbook*, 425-429.

⁴⁴ For a detailed gender analysis of Victorian exegesis of the Apocalypse see Robert Kachur, "Getting the Last Word: British Women and the Authoritative Apocalyptic Voice (1845-1900)" (Ph.D. diss., University of Wisconsin [Madison], 1996), 1-72.

⁴⁵ Here I am borrowing language used in the title of the festschrift for Katharine Doob Sakenfeld, edited by Linda Day and Carolyn Pressler: *Engaging the Bible in a Gendered World: An Introduction to Feminist Biblical*

6. Hidden or Forgotten Ideas

Another aspect of the subject of hidden women concerns the black hole that was created when women's exegetical work and ideas were buried with them or when their writings went out of print. It was as if they had never interpreted Scripture; their scholarship was not passed on to those who might have been able to build upon their contributions. This area of inquiry raises more "what if" questions. What if there had been a great books tradition of women's writings? What if renowned feminist Old Testament scholar Phyllis Tribble could have drawn on the work of countless foremothers who also proposed counter-readings to traditional views, such as the belief that males were created to be superior and females to be inferior and subordinate and that blame for the fall should be placed on Eve? What if Tribble had read late-medieval author Christine de Pizan's⁴⁶ theological defense of women, in which she drew on what she knew to be a counter tradition of reading that supported her position that God guaranteed the nobility of woman's nature: "woman was made by the Supreme Craftsman. In what place was she created? In the terrestrial paradise. From what substance? Was it vile matter [implying that such was the case with Adam]? No, it was from the noblest substance which had ever been created: it was from the body of man from which God made woman."⁴⁷ Or what if Tribble had known the writings of Lucretia Marinella, a seventeenth-century participant in the debate about the status of women:

If men say that Eve was the cause of Adam's sin and in consequence of all our misery, I answer: She did nothing but propose that he eat from the fruit of the tree because she believed it was good for them. Not she but Adam was

Interpretation in Honor of Katharine Doob Sakenfeld (Louisville: Westminster John Knox, 2006).

⁴⁶ Josette A. Wisman, "Christine de Pizan," in *Handbook*, 127-132.

⁴⁷ *Ibid.*, 129.

forbidden by God to do so. If that is so- and it is so- how can you say that she sinned? The person who sinned was Adam. Therefore, according to the Old Testament, only males are punished by circumcision.⁴⁸

Do some of Marinella's ideas not sound very much like those of second-wave feminists of the twentieth century?

Or what about the lost interpretations of New Testament texts that challenged traditional teachings concerning the restriction of women's roles in teaching and leadership in the church? What if those who advocated for women's rights in the nineteenth and twentieth centuries had been able to draw on the work of Protestant reformer Katarina Zell,⁴⁹ who wrote the following in a letter to the Bishop of Strasbourg:

. . . Paul says that women should keep silent [I Cor 14:34].” I answer, do you not know, however, that Paul also says in Galatians 3[:28], “In Christ there is neither man nor woman”? And God in the prophet Joel says in chapter 2[:28; cf. Acts 2:17], “I will pour out my Spirit over all flesh and your sons and daughters will prophesy.⁵⁰

Similarly, the well-educated and well-connected late seventeenth-century author Mary Astell⁵¹ tackled texts like 1 Timothy 2:11-13 by calling interpreters to re-examine the Scriptures and the methods used to interpret them. Using several different interpretive strategies, Astell argued against taking Paul's injunction against women teaching as prescriptive for all women of all times. Instead she reasoned that Paul's teachings are to be

⁴⁸ Elisabeth Gössmann, “History of Biblical Interpretation by European Women,” in Elisabeth Schüssler Fiorenza (ed.), *Searching the Scriptures: A Feminist Introduction* (2 vols.; New York: Crossroad, 1993-94), 1:35-36.

⁴⁹ Elsie McKee, “Zell, Katharine Schütz,” in *Handbook*, 547-551.

⁵⁰ Katharina Schütz Zell, *Church Mother: The Writings of a Protestant Reformer in Sixteenth-Century Germany* (ed. and trans. by Elsie McKee; Chicago: University Press, 2006), 82.

⁵¹ Michal Michelson, “Astell, Mary” in *Handbook*, 44-49.

understood in light of other Scriptures that gave clear evidence of Paul's position on women. Using Paul as "his own best Expositor," she declared:

. . . let us therefore compare his Precepts with his Practice, for he was all of a piece, and did not contradict himself. Now by this Comparison we find, that tho' he forbids Women to teach in the Church, and this for several Prudential Reasons, like those he introduces with an *I give my Opinion*, and *now speak I not the Lord*, and not because of any Law of Nature, or Positive Divine Precept, for that the words *they are Commanded* (1 Cor 14:24) are not in the Original appears from the *Italic* character, yet he did not found his Prohibition on any suppose'd want of understanding in Woman, or of ability to Teach; neither does he confine them at all times *to learn in silence*.⁵²

Astell finds Paul's treatment of women elsewhere in Scripture to be adequate proof that he did not think women lacked the understanding or ability to teach. Thus Priscilla becomes an important model for her:

For the Eloquent *Apollos*, who was himself a Teacher, was instructed by *Priscilla* as well as by her Husband *Aquila*, and was improv'd by them both in the Christian faith. Nor does St *Paul* blame her for this, or suppose that she *Usurp'd Authority* over that great *Man*; so far from this, that as she is always honourably mention'd in Holy Scripture, so our Apostle in his Salutations in *Rom 16*, places her in the Front, even before her Husband, giving to her as well as to him, the Noble Title of, his *Helper in Christ Jesus*, and of one *to whom all the Churches of the Gentiles* had great Obligations.⁵³

⁵² Patricia Springborg (ed.), *Astell, Mary: Political Writings* (Cambridge: University Press, 1996), 20.

⁵³ *Ibid.*, 20-21.

Regret is what I feel when I think that her work and the work of countless other great women interpreters were hidden for centuries. Our challenge now is to make sure their work is not hidden again.

To conclude, I was once told that biblical scholars are always ten to twenty years behind when it comes to appropriating new interpretive methods and tools. It is certainly true that we are behind many disciplines that have been recovering, making available, and integrating women's writings into the histories of their disciplines for many years. I believe that it is time for biblical scholars to acknowledge the black hole in our understanding of the history of how the Bible functioned in diverse communities as reflected by the writings of women and men, those inside and outside the academy, and those inside and outside communities of faith. We need to recover the true scope and history of the interpretation of the Bible.

We are still in the early stages of this enterprise. Many of the 180 entries in the *Handbook of Women Interpreters* conclude by stating something like "the work of this woman has not yet been studied by biblical scholars." Many women remain hidden; many women's works need to be carefully studied by biblical scholars. We need to begin the process of sifting through women's writings to determine which writings deserve to become part of the great tradition of women interpreters of the Bible and which women deserve to be named in future histories of interpretation. We need to wrestle more deeply with the question, what is interpretation? I believe the definition of biblical interpretation must include non-traditional, popular interpretive genres. We need to ponder the questions scholars in other fields assume have great importance, namely, how do gender, race, class, education, and experience shape the interpretive processes?

A number of scholars are currently involved in rethinking the history of the interpretation of the Bible. David Gunn has incorporated women's voices into a masterful commentary on the book of Judges that is part of the Blackwell commentary series that

focuses on the reception history of the Bible.⁵⁴ Timothy Larson models inclusion in his recent book, *A People of One Book*,⁵⁵ which explores the influence of the Bible in Victorian England and includes an equal number of male and female biblical interpreters. Joy Schroeder has incorporated women's and women's voices into her book *Dinah's Lament*,⁵⁶ which explores the ways Christians read biblical narratives about sexual violence through the centuries. Many members of the Canadian Society of Biblical Studies are involved in this important work.

Finally, it is important to acknowledge that the history of women's interpretations of the Bible is complex. To the dismay of some feminists, women's interpretations are surprisingly diverse. At the SBL meeting in 2007, during a review session focused the book *Let her Speak for Herself*,⁵⁷ which anthologizes the writings of fifty nineteenth-century women interpreters on the female figures in Genesis, a colleague who teaches at the University of Central Missouri stood up and passionately declared that *Let her Speak for Herself* was not a good book for women and that she would never want her female students to read it as it would reinforce their conservative ideologies. There was a palpable hush in the room. Did my colleague really want to suppress the women's writings we had spent years recovering? At one level she did. She was offended by the views of some nineteenth-century women who used the Bible to support traditional views of women's roles in the home and society, including women's subordination to men and their ineligibility for higher education and voting. In my view, recovering the full panoply of women interpreters gives us insight into the richness of the history of the interpretation of the Bible and surely this is a good thing. *Reading*

⁵⁴ David M. Gunn, *Judges* (Massachusetts: Blackwell, 2005).

⁵⁵ Timothy Larsen, *A People of One Book: the Bible and the Victorians* (Oxford; New York: University Press, 2011).

⁵⁶ Joy A. Schroeder, *Dinah's Lament: The Biblical Legacy of Sexual Violence in Christian Interpretation* (Minneapolis: Fortress, 2007).

⁵⁷ Marion Ann Taylor and Heather Weir (eds.), *Let Her Speak for Herself: Nineteenth-Century Women Writing on Women in Genesis* (Waco: Baylor, 2006).

the Bible with the Dead, as John Thompson reminds us, can make us uncomfortable; it can also help us in our quest for meaning today. “We don’t fully know what the Bible means until we know something about what the Bible has meant.”⁵⁸ Reading Scripture through the eyes of women can help us to hear Scripture in new ways. One generation’s blindness to the meaning of a text, John Goldingay avers, can be corrected by reading through the eyes of interpreters from another generation or context.⁵⁹

⁵⁸ John L. Thompson, *Reading the Bible with the Dead: What You Can Learn from the History of Exegesis That You Can’t Learn from Exegesis Alone* (Grand Rapids: Eerdmans, 2007), 11.

⁵⁹ Note especially this remark in his *Theological Diversity and the Authority of the Old Testament* (Grand Rapids: Eerdmans, 1987): “There are certain aspects of this written witness [canon of Scripture] which one generation can ‘hear’ in the way that another cannot, so that interpreters who want to appropriate the text’s significance as fully as possible are willing to look at it through the eyes of other generations’ exegesis as well as of their own, which are inevitably blinkered in certain respects” (41-42).

**Minutes of the 2012 CSBS
Annual General Meeting**

Wilfrid Laurier University & University of Waterloo
Waterloo, ON
May 26, 15:30 – 17:00

In Attendance: Marion Taylor, Edith Humphrey, Mary Louise Mitchell, Alex Damm, Duncan Reid, Terry Donaldson, Colleen Shantz, Anders Runesson, Stephen Scott, Frank Clancy, Mark Boda, Glen Taylor, Alan Kirk, John Kloppenborg, John McLaughlin, Stephen Wilson, Marvin Miller, Ian Brown, Richard Last, Jennifer Pfinniger, Eileen Schuller, Alicia Batten, Daniel Smith, Lissa Wray Beal, Rebecca Idestrom, Brian Irwin, Robert Culley, John Horman, John Van Seeters, Bruce Worthington, Greg Feuster, Justin Comber, Edward Ho, Shannon Baines, Mary Conway, Cecilia Wassen, Judith Newman, Steven Muir, Keir Hammer, Tony Burke, Erin Vearncombe, Nathalie LaCoste, Carmen Palmer, Dietmar Neufeld, Harold Remus, Mona Tokarek LaFosse, Anna Chikla, Heather Barkman, Angela Brkich-Sutherland, Francis Landy, Ehud Bensvi, Margaret McDonald, Ken Penner, David Miller, Miriam deCock, Jennie Dragos, Ralph Korner, Chelica Hiltunen, Ronald Charles, Fred Tappenden, Tyler Williams, Bob Derrenbacker, Tony Pyles, Zeba Crook, Courtney Friesen, Sonya Kostamo, Paul Evans.

1. **Approval of the Agenda + Business Arising** (Tyler Williams / John McLaughlin - passed)
2. **Approval of the Minutes of the Last Annual General Meeting, June 1, 2008** (John Kloppenborg / Tyler Williams – passed)
3. **President’s Report (Marion Taylor):**
 - Thanked members of executive who were stepping down: Sonya, Phil and Bob

4. Membership Secretary (Bob Derrenbacher)

- Read names of potential new members, who were then approved (Bob Derrenbacher / Tony Burke – passed)

5. Executive Secretary's Report (Phil Harland)

- Mentioned that exec job descriptions will be put on website
- Explained that student essay prizes will now be entirely electronic by email
- Reported on CCSR meeting and especially the committee looking into publication venues for our series in the event that we move from WLUP

6. Student Liaison Officer's Report (Sonya Kostamo)

- Discussed the special student session on technology

7. Vice-President's Report (Edith Humphrey)

- Encouraged nominations for awards
- Awards: Wagner award (no nominations); Scott award (no nominations) Beare award: Tony Burke, *Infancy Gospel of Thomas, De infantia Iesu Evangelium Thomae Graecae* (CCSA 17; Turnhout: Brepols, 2010).
- Nominations for exec: VP: Mark Boda; Student Rep: Chelica Hiltunen; Treasurer/Membership secretary: Alex Damm, Exec. Sec.: Keith Bodner (John McLaughlin / John Klopp. – acclamation passed)

8. Programme Coordinator's Report (Zeba Crook):

- Two special sessions on agrarian economics in antiquity next year
- Seminars: There are no seminars lined up for 2014; please submit proposals to the executive by Feb 2013
- Paper proposal due date change: Jan 15 (for special sessions and seminars); Jan 21 (all other papers)

- Sean Freyne will be the Craigie Lecturer for next year

9. Communication Officer's Report (Paul Evans)

- Encouraged members to send book announcements to the Communications Officer
- Asked members to send emails about dissertation defences or publications
- Encouraged nominations for awards (two had no nominations this past year)
- Thanked judges for the 2012 competition

10. Treasurer's Report (Robert Derrenbacker)

- Read through report (attached)
- Explained basis of fees increase and moved to increase non-student members' fees beginning in the new year: (Bob / Tyler – passed)

11. Adjournment (Tyler / Edith)

(The minutes were prepared by Philip Harland, June 2012)

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

AUGUST 31, 2012

(Unaudited)

Review Engagement Report

Statement of Financial Position

Statement of Operations

Statement of Changes in Fund Balances

Statement of Cash Flows

Notes to the Financial Statements

Schedule of Restricted Funds

ROBERT W. R. BISHOP
Chartered Accountant

13308 Crescent Road, South Surrey, BC V4P 1K4

Tel 604-538-1288 Fax 604-538-1248

REVIEW ENGAGEMENT REPORT

To the Directors of
Canadian Society of Biblical Studies

I have reviewed the statement of financial position of Canadian Society of Biblical Studies as at August 31, 2012 and the statements of operations, changes in fund balances and cash flows for the year then ended. My review was made in accordance with Canadian generally accepted standards for review engagements and accordingly consisted primarily of enquiry, analytical procedures and discussion related to information supplied to me by the Association.

A review does not constitute an audit and consequently I do not express an opinion on these financial statements.

Based on my review, nothing has come to my attention that causes me to believe that these financial statements are not, in all material respects, in accordance with Canadian generally accepted accounting principles.

“Robert W.R. Bishop”

March 21, 2013

CHARTERED ACCOUNTANT

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF FINANCIAL POSITION

As at August 31, 2012

(Unaudited)

	General Fund	Restricted Funds	ESCJ Fund	2012 Total	2011 Total
ASSETS					
Cash	\$ 18,825	\$ 1,829	\$ -	\$ 20,654	\$ 16,174
Accounts receivable (Note 4)	1,129	-	-	1,129	-
Investments (Note 5)	-	129,083	-	129,083	121,482
Funds held by CCSR (Note 6)	-	-	11,753	11,753	11,753
	\$ 19,954	\$ 130,912	\$ 11,753	\$ 162,620	\$ 149,409
LIABILITIES					
Deferred revenue (Note 4)	\$ 1,129	\$ -	\$ -	\$ 1,129	\$ -
	1,129	-	-	1,129	-
FUND BALANCES					
Unrestricted	18,825	-	-	18,825	13,998
Restricted	-	130,912	11,753	142,665	135,411
	18,825	130,912	11,753	161,490	149,409
	\$ 19,954	\$ 130,912	\$ 11,753	\$ 162,620	\$ 149,409

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF OPERATIONS

For the Year Ended August 31, 2012

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2012	2011	2012	2011	2012	2011
REVENUE						
Membership dues	\$ 15,961	\$ 16,514	\$ -	\$ -	\$ -	\$ -
SSHRC travel grant	4,755	4,755	-	-	-	-
CSBS dinner	4,050	3,149	-	-	-	-
Congress registration	1,045	1,330	-	-	-	-
Subscriptions and other	750	-	-	-	-	-
Donations	-	-	6,007	5,387	-	-
Investment income (Note 5)	-	-	9,754	8,167	-	-
	26,561	25,748	15,761	13,554	-	-
EXPENSES						
Accounting and audit	5,076	5,020	-	-	-	-
Bank charges	40	104	-	-	-	-
Computer software	95	-	-	-	-	-
Congress expenses	2,038	861	-	-	-	-
Craigie Lecture	-	-	-	3,757	-	-
CSBS dinner	4,222	2,983	-	-	-	-
Dues and memberships	2,431	2,514	-	-	-	-
Executive	3,435	6,643	-	-	-	-
Member travel	4,755	5,163	-	-	-	-
Office, printing and postage	276	651	-	-	-	-
Student awards	-	-	1,407	3,579	-	-
Subscriptions	6,466	6,527	-	-	-	-
	28,834	30,466	1,407	7,336	-	-
EXCESS OF REVENUE OVER EXPENSES						
	\$ (2,273)	\$ (4,718)	\$ 14,354	\$ 6,218	\$ -	\$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES**STATEMENT OF CHANGES IN FUND BALANCES**

For the Year Ended August 31, 2012

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2012	2011	2012	2011	2012	2011
BALANCE, OPENING	\$ 13,998	\$ 18,165	\$ 123,658	\$ 117,991	\$ 11,753	\$ 11,753
EXCESS OF REVENUE OVER EXPENSES	(2,273)	(4,718)	14,354	6,218	-	-
INTERFUND TRANSFERS	7,100	551	(7,100)	(551)	-	-
BALANCE, CLOSING	\$ 18,825	\$ 13,998	\$ 130,912	\$ 123,658	\$ 11,753	\$ 11,753

CANADIAN SOCIETY OF BIBLICAL STUDIES**STATEMENT OF CASH FLOWS**

For the Year Ended August 31, 2012

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2012	2011	2012	2011	2012	2011
CASH PROVIDED BY (USED FOR)						
OPERATIONS						
Excess of revenue over expenses	\$ (2,273)	\$ (4,718)	\$ 14,354	\$ 6,218	\$ -	\$ -
Unrealized change in market value (Note 5)	-	-	(10,018)	(4,228)	-	-
Changes in non-cash working capital:						
Accounts receivable	(1,129)	658	-	-	-	-
Investments	-	-	2,417	(395)	-	-
Accounts payable	-	(7,319)	-	-	-	-
Deferred revenue	1,129	(658)	-	-	-	-
Interfund transfers	7,100	551	(7,100)	(551)	-	-
CHANGE IN CASH	4,828	(11,486)	(347)	1,044	-	-
CASH, OPENING	13,998	25,484	2,176	1,132	-	-
CASH, CLOSING	\$ 18,826	\$ 13,998	\$ 1,829	\$ 2,176	\$ -	\$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2012

(Unaudited)

1. PURPOSE OF THE ORGANIZATION

Canadian Society of Biblical Studies is an unincorporated non-profit organization, the purpose of which is to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum.

The Society is a registered charity and is income tax exempt.

2. SIGNIFICANT ACCOUNTING POLICIES

(a) Basis of Presentation

These financial statements have been prepared in accordance with Canadian generally accepted accounting principles ("GAAP") applicable to a going concern and do not include any adjustments that might be necessary should the Society be unable to continue to realize its assets and discharge its liabilities in the normal course of operations. The Society is dependent upon membership dues, grants, donations and income from investments to support it as a going concern. While the Society has been successful to date in securing such sources of revenue, there can be no assurance that it will be able to do so in the future.

(b) Use of Estimates

The preparation of financial statements in conformity with Canadian generally accepted accounting principles requires management to make estimates and assumptions that affect the amounts reported in the financial statements. Actual results could differ from those estimates.

(c) Fund Accounting

Canadian Society of Biblical Studies follows the restricted fund method of accounting.

The General Fund accounts for the operation and maintenance of the Society. This fund reports unrestricted resources.

Various restricted funds account for endowment resources that have been donated for specific purposes. These donations are invested and the income earned thereon is used for grants, prizes and other awards in accordance with donors' wishes.

The ESCJ Fund (Etudes/Studies in Christianity and Judaism) is a publication subsidy program managed through the Canadian Corporation for Studies in Religion ("CCSR") -- see Note 6.

(d) Capital Assets

No value is accorded to capital assets for reporting purposes. Capital asset purchases are charged as an expenditure in the year of acquisition.

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2012

(Unaudited)

2. SIGNIFICANT ACCOUNTING POLICIES, continued

(f) Revenue Recognition

Contributions related to general operations are recognized as revenue in the General Fund in the year services are performed or related expenses are incurred. The Society's share of Congress net revenues is recorded in the General Fund in the year of receipt. Restricted contributions are recognized as revenue of the appropriate restricted fund. Investment income earned by the restricted funds is recognized as income of the designated fund.

(g) Donated Materials and Services

Donated materials and services are recognized only when their fair value can be reasonably estimated and the materials and services would be paid for by the Society if not donated.

During the year ended August 31, 2012 the value of donated materials and services recorded in the accounts was \$nil (2011 - \$nil).

3. CHANGES IN ACCOUNTING POLICIES

Recent Accounting Pronouncement -- Not-For-Profit Organizations

Effective September 1, 2012, the Society will adopt the recommendations of CICA Handbook Part III "Accounting Standards for Not-For-Profit Organizations". This Part establishes accounting and financial statement presentation and disclosure standards for not-for-profit organizations. The adoption of these recommendations is not expected to have a material effect upon the Society's financial statements.

4. DEFERRED REVENUE

As at August 31, 2012, the Society was owed \$1,129 by the Canadian Federation for the Humanities and Social Sciences ("CFHSS") in connection with Congress 2012 (2011 - \$nil). These amounts are shown in the financial statements as deferred revenue.

5. INVESTMENT INCOME

	2012	2011
Realized investment income (loss)	\$ (264)	\$ 3,939
Unrealized change in market value of investments	10,018	4,228
Investment income	\$ 9,754	\$ 8,167

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2012

(Unaudited)

6. FUNDS HELD BY CCSR

As at August 31, 2012, the amount of \$11,753 was held on behalf of the Society by the Canadian Corporation for Studies in Religion. Of this amount, \$3,141 was designated for the ESCJ program and \$8,612 was designated for the UM Book Series.

7. CAPITAL MANAGEMENT

The Society's objectives when managing its capital are to safeguard its ability to continue as a going concern in order to pursue its stated purposes.

The Society manages its capital structure and makes adjustments to it in light of changes in economic conditions, the risk characteristics of underlying assets, and the availability of financial resources. The Society is dependant upon external revenue sources in order to fund its activities.

The Society is not subject to any externally imposed working capital requirements or debt covenants.

8. FINANCIAL INSTRUMENTS

(a) Classification of Financial Instruments

The Society's financial instruments consist of cash and cash equivalents, accounts receivable, investments in marketable securities, and accounts payable and accrued liabilities. The Society does not have any hedging instruments.

The Society classifies its cash and cash equivalents, and investments in marketable securities as held-for-trading, which are measured at fair value. Accounts receivable are classified as loans and receivables, which are measured at amortized cost. Accounts payable and accrued liabilities are classified as financial liabilities, which are measured at amortized cost.

(b) Fair Values

The carrying amount of cash and cash equivalents, accounts receivable, and accounts payable and accrued liabilities each approximate their fair values due to the short-term maturities of these instruments. The fair value of investments in marketable securities is based on quoted market prices.

(c) Credit Risk

The Society's accounts receivable do not expose the Society to significant credit risk. The Society has no history of bad debts.

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2012

(Unaudited)

8. FINANCIAL INSTRUMENTS, continued

(d) Foreign Exchange and Interest Rate Risk

Because the Society's functional currency is the Canadian dollar and all current operations occur within Canada, the Society is not exposed to significant foreign exchange risk. The Society has no debt and so is not exposed to significant interest rate risk.

(e) Liquidity Risk

Liquidity risk is the risk that the Society will not be able to meet its financial obligations as they fall due. The ability of the Society to settle its financial obligations with cash depends upon the level of income it derives from its investments and the continued support of its members through dues and donations.

CANADIAN SOCIETY OF BIBLICAL STUDIES

SCHEDULE OF RESTRICTED FUNDS

For the Year Ended August 31, 2012

(Unaudited)

	General Endowment	Student Research	RBY Scott Award	N Wagner Award	Publication Fund
CAPITAL					
Balance, opening	\$ 25,555	\$ 1,283	\$ 18,843	\$ 10,321	\$ 3,481
Donations	3,273	-	1,000	-	165
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	28,828	1,283	19,843	10,321	3,646
INCOME ON HAND					
Balance, opening	4,857	407	2,952	2,086	922
Investment income	2,388	113	1,699	907	313
Expenditures	-	-	-	-	-
Interfund transfers	(2,147)	(154)	(1,378)	(887)	(366)
Balance, closing	5,098	366	3,273	2,106	869
FUND BALANCE, CLOSING	\$ 33,926	\$ 1,649	\$ 23,116	\$ 12,427	\$ 4,515

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
CAPITAL					
Balance, opening	\$ 12,097	\$ 16,832	\$ 9,467	\$ 10,164	\$ 108,043
Donations	100	170	600	700	6,007
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	12,197	17,002	10,067	10,864	114,050
INCOME ON HAND					
Balance, opening	2,291	404	(39)	1,735	15,615
Investment income	1,067	1,486	858	924	9,754
Expenditures	(500)	-	(479)	(427)	(1,407)
Interfund transfers	(847)	(560)	(101)	(661)	(7,100)
Balance, closing	2,011	1,330	239	1,570	16,862
FUND BALANCE, CLOSING	\$ 14,208	\$ 18,332	\$ 10,306	\$ 12,434	\$ 130,912

Membership News

Monographs, Edited Volumes

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- with Stanley E. Porter. "Interpreting Together: Synthesizing Five Views of Biblical Hermeneutics." In *Biblical Hermeneutics: Five Views*, 201-210. Edited by Stanley E. Porter and Beth M. Stovell. Grand Rapids: InterVarsity Press, 2012.
- . "The Birthing Spirit, the Childbearing God: Metaphors of Motherhood and Their Place in Christian Discipleship." *Priscilla Papers* 26:4 (Autumn 2012): 9-14.

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- Thiessen, Matthew. “Luke 2:22, Leviticus 12, and Parturient Impurity.” *Novum Testamentum* 54 (2012): 16–29.
- Tulloch, Janet H. “Visual Representations of children and ritual in the early Roman Empire.” *Religious Studies/Sciences Religieuses* 41.3 (2012): 408–438.
- . “Devotional Visuality in Family Funerary Monuments in the Roman World.” Pages 542–563 in *A Companion To Families In The Greek And Roman Worlds*. Edited by Beryl Rawson. Wiley-Blackwell Publishers, 2011.
- Webster, Jane S. “Anna.” Pages 83–88 in *Lady Parts: Biblical Women and The Vagina Monologues*. Edited by Kathryn D. Blanchard and Jane Webster. Eugene OR: Wipf & Stock, 2012.
- . “Teaching with Meta-Questions.” Pages 217–222 in *Teaching Biblical Literature in the Liberal Arts Classroom*. Edited by Jane S. Webster and Glenn S. Holland. Sheffield Phoenix Press, 2012.
- . “Being There.” Pages 30–34 in *Bible and Cinema: Fifty Key Films*. Edited by Adele Reinhartz. Abingdon, UK: Routledge, 2012.

- . “Mary Magdalene in the *Last Temptation of Christ*.” *Bible Odyssey*, April 2012.
- . “Teaching Oppression without Oppressing the Student: A Hands-Off Approach through Problem Based Learning.” *Teaching Theology and Religion*, 2012.
- . “Student Learning Outcomes for Biblical Studies in the Liberal Arts.” *Teaching Theology and Religion* 15.3 (2012): 262–264.
- . “Feeding the 5000 (4000).” In *Dictionary of the Bible and Western Culture: A Handbook for Students*. Edited by Mary Ann Beavis and Michael Gilmour. Waco, TX: Baylor University Press, 2012.
- . “Loaves and Fishes.” In *Dictionary of the Bible and Western Culture: A Handbook for Students*. Edited by Mary Ann Beavis and Michael Gilmour. Waco, TX: Baylor University Press, 2012.
- . “Gospel of John.” In *Dictionary of the Bible and Western Culture: A Handbook for Students*. Edited by Mary Ann Beavis and Michael Gilmour. Waco, TX: Baylor University Press, 2012.
- . “Mary and Martha of Bethany.” In *Dictionary of the Bible and Western Culture: A Handbook for Students*. Edited by Mary Ann Beavis and Michael Gilmour. Waco, TX: Baylor University Press, 2012.
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- Zehnder, Markus. “Religionspolitik im antiken vorderen Orient: Assyrer und Parther.” Pages 27–52 in *The Parthian Empire and its Religions*. Gutenberg: Computus, 2012.
- . “Religious Dynamics in the Parthian Empire: Hatra and Arbela.” Pages 103-140 in *The Parthian Empire and its Religions*. Gutenberg: Computus, 2012.

Dissertations/Theses Completed

- Flynn, Shawn W. *When on High Yahweh Reigned: Translating Yahweh's Kingship in Ancient Israel*. University of Toronto, Dept. of Near and Middle Eastern Civilizations, 2012.
- Schellenberg, Ryan S. "Where is the Voice Coming From?": *Querying the Evidence for Paul's Rhetorical Education in 2 Corinthians 10–13*. Ph.D. diss., University of St. Michael's College, 2012.
- Stovell, Beth M. *The Crucified and Exalted King of Israel: The Metaphor of Kingship in John's Gospel*. McMaster Divinity College, 2012.

Appointments, Promotions, Awards, Honours

- Ascough, Richard S. Elected to membership in the Studiorum Novi Testamenti Societas (SNTS).
- Batten, Alicia. Chair, Department of Religious Studies, University of Sudbury at Laurentian University.
- Baxter, Wayne. Associate Professor of New Testament and Greek at Heritage College and Seminary, Cambridge, ON.
- Flynn, Shawn W. Assistant Professor of Religion and Theology Saint Mark's College, Vancouver, BC.
- . Coordinator of Theological Studies Saint Mark's College, Vancouver, BC.
- Fontanille, Jean-Philippe. *The Kindler Prize* (Prize for the highest distinction in Israel for numismatics).
- Kalimi, Isaac. A Fellow of *Royal Flemish Academy of Belgium for Science and the Arts*, VLAC - Institute for Advanced Study, 2013.
- . *The Franz-Delitzsch-Research-Award 2012*.

- . Editorial Board, *Review of Rabbinic Judaism: Ancient, Medieval and Modern*. Leiden, Brill.
- MacDonald, Margaret Y. Professor, Religious Studies, St. Francis Xavier University, Antigonish, NS.
- . *University Research Award*, St. Francis Xavier University, Antigonish, NS (2012).
- McLaughlin, John L. Chair, Biblical Department, Toronto School of Theology, Toronto, ON.
- . Associate Editor, *Catholic Biblical Quarterly*
- Penner, Jeremy. Post-doctoral Research Fellow, KU Leuven, Faculty of Theology and Religious Studies, Belgium
- Penner, Todd. Promoted to Full Professor, Austin College, Sherman, TX.
- Reinhartz, Adele. Member, School of Historical Studies, Institute for Advanced Study, Princeton, NJ.
- Schellenberg, Ryan S. Assistant Professor of Biblical Studies, Fresno Pacific University, Fresno, CA.
- . *Governor General's Academic Medal (Gold)*, University of St. Michael's College.
- Stovell, Beth M. *Principal's Gold Medal Award*, McMaster Divinity College, Hamilton, ON.
- Thiessen, Matthew. Assistant Professor of New Testament at Saint Louis University.
- Zehnder, Markus. Appointment as head of the OT department at the Evangelische Theologische Faculteit, Leuven, Belgium.

Research in Progress

- Ascough, Richard S. Greco-Roman associations; 1 & 2 Thessalonians.
- Batten, Alicia. The Letter of James; Dress in the Bible and Early Christianity.

- Boda, Mark J. The Role of Haggai-Malachi within the Book of the Twelve (SSHRCC), New Form Criticism and the Book of the Twelve, OG Psalms, Odes.
- Burke, Tony. Co-editor (with Brent Landau) and contributor to *New Testament Apocrypha: More Non-canonical Scriptures*, a collection of neglected or unpublished Christian Apocrypha to be published in multiple volumes by Eerdmans. Volume one should appear in 2014.
- Dallaire, Hélène. *Biblical Hebrew: A Living Language*. Grand Rapids: Eerdmans, date of submission August 2013. A textbook of Biblical Hebrew, CD with Teaching and Visual Vocabulary PowerPoints, Charts, Teaching tools, Audio files. *The Syntax of Volitives in Northwest Semitic Prose*. LSAWS. Edited by Cynthia Miller-Naudé and Jacobus Naudé. Winona Lake, IN: Eisenbrauns, date of submission August 2013. *Joshua in Hearing the Message of Scripture Commentary series*. Grand Rapids: Zondervan, date of submission August 2015. “Crossing the Jordan with Joshua: a Reverberation of the Exodus” in *Reverberations of the Exodus in Scripture*. Edited by R. Michael Fox and Daniel J. Bradley. Eugene, OR: Pickwick Publications/Wipf and Stock, date of submission January 2013.
- Evans, Paul S. *1–2 Samuel: A Commentary*. The Story of God Commentary Series: Old Testament. Zondervan, in progress.
- Fontanille, Jean-Philippe. Preparation of 3 books. They will be dedicated to: 1) The coinage of the Yehud Period (4th & 3rd centuries BCE) 2) The coinage of Matatayah Antigonus 3) The coinage of Herod Antipas.
- Fried, Lisbeth S. The reason for the ban on intermarriage in Ezra-Nehemiah – either historically or literarily. The nature of the bet av/ bet avot in Judah and in the Hebrew Bible.

- Hiebert, Robert. The critical edition of IV Maccabees for the Göttingen Septuaginta: Vetus Testamentum Graecum series. A commentary on Genesis for the series, The Society of Biblical Literature Commentary on the Septuagint (SBLCS).
- Idestrom, Rebecca G. S. God's Glory in the Old Testament.
- Jeal, Roy R. Preparation of Sociorhetorical Commentaries on Colossians and Philemon for the Rhetoric of Religious Antiquity Series.
- Jervis, L. Ann. *Paul's Ethics* (contract with Baker Academic); 'Paul the Theologian' for *Oxford Handbook of Pauline Studies* (contract with Oxford University Press); 'Time in Romans' for *Creation, Conflict, and Cosmos – A Conference on Romans 5-8*, Princeton, May, 2012.
- Kloppenborg, John S. James (Hermeneia).
Associations in the Aegean Islands, Syria-Palestine and Egypt.
- Knowles, Michael. *Of Seeds, Reaping, and the People of God: Preaching as Parable*.
- Levinson, Bernard M., and Jeffrey Stackert. *Deuteronomy and the Pentateuch*. Anchor Bible Reference Library (under contract to Yale University Press for 2014).
- McLaughlin, John L. Ancient Israelite Religion, Israelite Wisdom Genres
- Peters, Olutola K. Ethical Issues in the Apocalypse of John; The Lamb Imagery in the Apocalypse of John: What Lamb is This?
- Reinhartz, Adele. *The Gospel of John and the Parting of the Ways*
The Bible and Film: An Introduction.

Stovell, Beth M. *Minor Prophets II (Nahum-Malachi): A Commentary*. The Story of God Commentary Series: Old Testament. (Grand Rapids: Zondervan, in progress, 2018). *Minor Prophets I (Hosea-Micah): A Commentary*. The Story of God Commentary Series: Old Testament. (Grand Rapids: Zondervan, in progress, 2015). *The Meaning of Motherhood: Biblical and Theological Perspectives*. Co-edited with Ruth Sheridan and Gerard Moore. (in progress). *Traveling with a Passport: Keys to Interpreting Biblical Language*. Co-written with Stanley E. Porter. (Grand Rapids: InterVarsity Press, in progress). “‘I Will Make Her Like a Desert’: Intertextual Allusion and Feminine and Agricultural Metaphors in the Book of the Twelve.” In *The New Form Criticism and the Book of the Twelve*. Edited by Mark J. Boda, Michael Floyd, and Colin Toffelmire. (Atlanta, GA: Society of Biblical Literature, in progress).

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