The Bulletin
2014/15

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

Volume 74
Paul S. Evans, Editor

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

	Regular	Dual
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CN ISSN 0068-970-X

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2014 CSBS PRESIDENTIAL ADDRESS
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A Deafening Call to Silence
The Rhetorical Role of Human Address to the Deity in the Book of the Twelve[1]

Mark J. Boda
McMaster Divinity College

Introduction

One has to admit that reviews of one's books, especially in the early phase of one's career have the potential of shaping the course of one's life. Not only because too many negative reviews may endanger your pursuit of a job or tenure, but also because one is still tender and impressionable, still open to direction. It was that way for me with the RBL review of my dissertation-become-BZAW-volume: *Praying the Tradition*.[2] In that review Bob Becking expressed affirmation for my form and tradition critical study of Nehemiah 9, but in a closing comment noted how he would have liked to see more on the role of the penitential prayer

[1] A revised version of this oral speech can be found as: Mark J. Boda, "A Deafening Call to Silence: The Rhetorical "End" of Human Address to the Deity in the Book of the Twelve," in *The New Form Criticism and the Book of the Twelve* (ed. Mark J. Boda, Michael H. Floyd, and Colin Toffelmire; SBLANEM; Atlanta, GA: Society of Biblical Literature, 2015), forthcoming. Reference to my ideas in this article (beyond the introduction which is unique to this Presidential Address) should be made to the version in the SBLANEM volume. With thanks to my colleagues in the Canadian Society of Biblical Studies for many years of academic hospitality. It was a privilege to serve you as President.

[2] Mark J. Boda, *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9* (BZAW 277; Berlin: Walter de Gruyter, 1999)

in the book of Nehemiah.[3] My work, of course, was conducted within a Cambridge department dominated by developmental approaches to the text. The kind of work Becking was suggesting was something which seemed more appropriate to that other department, the one in Sheffield, which seemed to be experimenting with a new methodology every week. While we had the steady Professor Emerton in his black gown and faithful BDB, they had the young upstarts Clines, Davies, Exum et al who we envisioned as gurus cross legged in the corner of some coffee shop, challenging the ivory towers of Oxbridge with their JSOT and even their own dictionary to replace BDB. During my time at Cambridge these two worlds collided in an infamous session at which Clines presented a paper at Cambridge's Old Testament Seminar, testing out a deconstructionist reading of Haggai. That day we discovered that the two worlds were distinct solidarities, but also that the world was a-Changin'. For me, Becking's comment was a helpful catalyst for my own study to reflect more deeply on the role of prayer within the book of Nehemiah, and I found a special dialogue partner in Sam Balentine.[4] In the past few years I have turned my attention to the study of the prophets, my salvation after years in Nehemiah which had begun to taste like manna in the wilderness, and today's address provides a window into my continuing search for the role of prayer within the Hebrew Bible.

It was one of those young upstarts from Sheffield, Phil Davies, one to whom I am indebted for my first publication in a Hebrew Bible journal, who once divulged his strategy for working with new doctoral students:

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[3] Bob Becking, Review of Mark J. Boda, *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9*, *RBL* (2000). [http://www.bookreviews.org]

[4] Samuel E. Balentine, *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue* (OBT; Minneapolis: Fortress, 1993).

> When I meet new doctoral students for the first time, I ask for their research topic in the form of a question. Then I ask "What kind of method will give you an answer?" [5]

This is sage advice I would say which has guided me in supervision over the decades. My address today is thus based on two key developments in the study of the Hebrew Bible: one in terms of methodology and the other in terms of topic.

Methodologically this study focuses on form criticism but does so with a view to recent developments, "new form criticism," which has created a shift in form critical studies from historical development to literary design, from *Sitz im Leben* to *Sitz im Buch* or *Sitz in der literatur*. One can trace this development back to several figures, although Muilenburg's call to go beyond form criticism is a watershed point in the history of OT studies.[6]

In terms of topic this paper focuses on study of the Book of the Twelve as a possible literary unit. Of course there has been some skepticism expressed by some scholars in the field (even possibly a former CSBS president!), showcased in the now helpful debate between Ben Zvi and Nogalski in *Two Sides of a Coin*.[7] Evidence that has been used by Nogalski and his colleagues has included lexical stock, connections between various books based on their vocabulary whether catch words/phrases at the end and beginning of books or shared vocabulary and at times themes. This

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[5] Philip R. Davies, *The Origins of Biblical Israel* (LHBOTS 485; New York: T. & T. Clark International, 2007), 1.

[6] James Muilenburg, "Form criticism and beyond," *JBL* 88 (1969): 1–18; for an overview of this trend see especially Colin Toffelmire, "Form Criticism," in *Dictionary of the Old Testament: Prophets* (ed. Mark J. Boda, J. Gordon McConville, and Daniel Reid; Downers Grove: IVP Academic, 2012), 257–71; cf. Ehud Ben Zvi and Michael H. Floyd, eds., *Writings and Speech in Israelite Prophecy and Ancient Near Eastern Prophecy* (Symposium; Atlanta: Society of Biblical Literature, 2000); Marvin A. Sweeney and Ehud Ben Zvi, *The Changing Face of Form Criticism for the Twenty-First Century* (Grand Rapids, MI: W.B. Eerdmans, 2003).

[7] Ehud Ben Zvi et al., *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve/the Twelve Prophetic Books* (Analecta Gorgiana; Piscataway, NJ: Gorgias Press, 2010).

study was dominated in an earlier phase by developmental interests (especially redaction critical approaches), but there has always been interest in literary design or at least emphases of the final literary form of the corpus. Collins for instance focused on recurring thematic development, tracing themes like covenant-election, fidelity-infidelity, fertility-infertility, turning-returning, justice-mercy, kingship of God, dwelling place of God, nations as enemies/allies.[8] Other proposals have been provided in the SBL volume, *Reading and Hearing the Book of the Twelve*.[9] In terms of literary design, Paul House has been most influential, offering two approaches:[10]

One: a narrative design

- Introduction (Hosea-Joel)
- complications (Amos-Micah)
- crisis (Nahum-Habakkuk)
- climax and falling action (Zephaniah)
- resolution (Haggai-Malachi)

Another: a theological design

- covenant and cosmic sin (Hosea-Micah)
- covenant and cosmic punishment (Nahum-Zephaniah)
- hope for restoration (Haggai-Malachi)

It is House's approach that has been most unsatisfying to me, in particular in his designation of the Haggai-Malachi corpus as either "resolution" or "restoration."

In recent articles I have been seeking to consider the Book of the Twelve question from the perspective of the final sub-corpus

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[8] Terence Collins, *The Mantle of Elijah: The Redaction Criticism of the Prophetical Books* (The Biblical Seminar 20; Sheffield: JSOT, 1993).

[9] James Nogalski and Marvin A. Sweeney, *Reading and Hearing the Book of the Twelve* (Atlanta: Society of Biblical Literature, 2000).

[10] Paul R. House, *The Unity of the Twelve* (Bible and Literature Series 27; Sheffield: Almond, 1990).

within the Twelve, Haggai-Malachi.[11] Some of this work has been redactional in orientation, but also new form critical, looking at the function of forms within the corpus, in particular the Daughter of Zion Calls to Joy and calls to repentance. At the same time I have been investigating the role of prayer within the prophetic corpus as a whole, with attention to Isaiah, Jeremiah and Ezekiel and the way in which human address to the deity functions as a key structuring device within these other prophetic corpora.[12]

The present address continues my study of this intersection of new form criticism and the prophets and in particular Book of the Twelve studies, investigating those instances in the Book of the Twelve where human voices address the LORD. The analysis will first look at how these voices function within the individual prophetic books within the Twelve before looking at overall

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[11] Mark J. Boda, "Messengers of Hope in Haggai-Malachi," *JSOT* 32 (2007): 113–31; Mark J. Boda, "*Hoy, Hoy*: The Prophetic Origins of the Babylonian Tradition in Zechariah 2:10–17," in *Tradition in Transition* (ed. Mark J. Boda and Michael H. Floyd; London: T. & T. Clark International, 2008), 171–90; Mark J. Boda, "Perspectives on Priests in Haggai-Malachi," in *Prayer and Poetry in the Dead Sea Scrolls and Related Literature: Essays in Honor of Eileen Schuller on the Occasion of Her 65th Birthday* (ed. Jeremy S. Penner, Ken Penner, and Cecilia Wassen; Studies on the Texts of the Desert of Judah 98; Leiden: Brill, 2011), 13–33; Mark J. Boda, "Penitential Innovations in the Book of the Twelve," in *On Stone and Scroll: A Festschrift for Graham Davies* (ed. Brian A. Mastin, Katharine J. Dell, and James K. Aitken; BZAW 420; Berlin: De Gruyter, 2011), 291–308; Mark J. Boda, "The Daughter's Joy," in *Daughter Zion: Her Portrait, Her Response* (ed. Mark J. Boda, Carol Dempsey, and LeAnn Snow Flesher; Society of Biblical Literature Ancient Israel and Its Literature; Atlanta/Leiden: Society of Biblical Literature/Brill, 2012), 321–42; Mark J. Boda, "Babylon in the Book of the Twelve," *HeBAI* 3 (2014):

[12] Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament* (Siphrut: Literature and Theology of the Hebrew Scriptures 1; Winona Lake, IN: Eisenbrauns, 2009), 257–59; Mark J. Boda, "'Uttering Precious Rather than Worthless Words': Divine Patience and Impatience with Lament in Isaiah and Jeremiah," in *Why? How Long? Studies on Voice(s) of Lamentation Rooted in Biblical Hebrew Poetry* (ed. LeAnn Snow Flesher, Carol Dempsey, and Mark J. Boda; LHBOTS 552; London: Continuum, 2014), 83–99; cf. Mark J. Boda, "Prayer as rhetoric in the book of Nehemiah," in *New perspectives on Ezra-Nehemiah* (Winona Lake, IN: Eisenbrauns, 2012), 267–84.

patterns that can be discerned in the various types of voices and shifts in the overall shape of the Book of the Twelve.

While the main focus will be on those instances in the Twelve where direct human address to the deity is employed, indirect human address to the deity will also be considered. Recent study of the Psalter (as per our own Derek Suderman) has revealed the regular appearance of indirect human address alongside direct human address in compositions which appear to be functioning as prayer within the life of the biblical community. In this way God not only hears but overhears human address and in both cases these function as address to the deity.[13]

Hosea

The book of Hosea contains four instances where a human voice addresses the deity.[14] We first hear such a voice in 2:25[Eng. 23] in Yahweh's depiction of the ideal future when people and God

[13] See Mark J. Boda, "'Varied and Resplendid Riches': Exploring the Breadth and Depth of Worship in the Psalter," in *Rediscovering Worship: Past, Present, Future* (ed. Wendy Porter; McMaster New Testament Series; Eugene, OR: Wipf & Stock, forthcoming); cf. Gerald T. Sheppard, "'Enemies' and the politics of prayer in the Book of Psalms," in *The Bible and the Politics of Exegesis: Essays in honor of Norman K. Gottwald on his sixty-fifth birthday* (ed. David Jobling, Peggy L. Day, and Gerald T. Sheppard; Cleveland, OH: Pilgrim, 1991), 61–82; W. Derek Suderman, "Prayers Heard and Overheard: Shifting address and methodological matrices in Psalms scholarship" (Ph.D. diss., University of St. Michael's College, 2007); Derek Suderman, "Are Individual Complaint Psalms Really Prayers?: Recognizing Social Address as Characteristic of Individual Complaints," in *The Bible as a Human Witness to Divine Revelation: hearing the Word of God through Historically Dissimilar traditions* (ed. Randall Heskett and Brian Irwin; LHBOTS 469; New York: T. & T. Clark International, 2010), 153–70.

[14] See Graham I. Davies, *Hosea* (OTG; Sheffield: Sheffield Academic, 1993), 71–75, who notes the way Hosea takes up "the language of public worship" even in formulating his oracles, especially noting the close association between Hosea and Psalms 80–81. Hosea 6:1–3 contains an echo of public liturgy; cf. Graham I. Davies, *Hosea* (NCB; London: Marshall Pickering, 1992), 150–52.

experience normative relationship.[15] In this verse Yahweh cites the future covenantal declarations of both deity ("you are my people") and people ("my God").[16] In contrast, later in the book at 8:2 Yahweh again cites the voice of the people,[17] but this time it is the words of the present generation who are described in 8:1, 3 as having "transgressed my covenant and rebelled against my law...rejected the good" (8:1, 3) and thus were inappropriately crying out to Yahweh with the claims: "My God" and "we, Israel, know you."[18] The climactic and most hopeful moment in the book comes in the final chapter, as the prophet calls the community to return to Yahweh by declaring the words cited in 14:3b–4[Eng. 2b–3]:

> Bear away all iniquity
> Take goodness
> That we may present bulls (sacrifice),[19] that is, our lips
> Assyria will not save us

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[15] On this collection of sayings in 2:18–25[Eng. 16–23], their cohesion as a unit and relationship to the surrounding prophetic material see Hans Walter Wolff, *Hosea* (Hermeneia; Philadelphia: Fortress, 1974), 47. The unit functions "to elucidate the era of salvation" noted in 2:9, 17[Eng. 7, 15].

[16] Notice how prior to 2:25[Eng. 23] in 2:22[Eng. 20] the vocabulary of "knowing" (ידע) is used in connection with the coming day of covenant renewal (cf. 2:20[Eng. 18]; and note the repeated phrase "in that day" (בַּיּוֹם הַהוּא) in 2:18, 20, 23[Eng. 16, 18, 21]).

[17] Davies, *Hosea*, 23, links this to "the public prayers of Hosea's day" (p. 23), noting that it is "probably citing phrases from two separate compositions..." (p. 70, noting Wolff, *Hosea*), in particular because of the juxtaposition of the first common singular suffix on "my God" and the first common plural pronoun in "we Israel know thee" (Davies, *Hosea*, 198).

[18] The juxtaposition of "my God" and "we, Israel, know you" in 8:2 which may be suggestive of the amalgamation of two originally separate compositions (Davies, *Hosea*, 198; cf. Wolff, *Hosea*) or the role of representative speakers in such declarations. See Duane A. Garrett, *Hosea, Joel* (NAC; v. 19A; Nashville, TN: Broadman & Holman, 1997), 181, for the view that "Israel" constitutes a third statement. On the meaning of "knowing" (ידע) in Hosea see Boda, *Severe Mercy*, 298.

[19] OG and Peshitta suggest an original פְּרִי (fruit), thus, "that we may present the fruit of our lips." L is the more difficult reading.

> We will not ride on horses
> Nor will we say again: "Our God," to the work of our hands
> For in you the orphan finds mercy.

The initial three lines (14:3b[Eng. 2b]) are foundational for the penitential expression in the final four (14:4[Eng. 3]).[20] The people are to request God's grace that will enable them to present their words in v. 4[Eng. 3] as a sacrifice to God. In their repentance they eschew reliance on imperial (Assyria, horses) and idolatrous resources, as well as abuse of the vulnerable (orphan). Reference to "our God" echoes the earlier references to "my God" in the expressions found in 2:25[Eng. 23] and 8:2.[21] Yahweh's response to prayer is expressed immediately as he promises to "heal their apostasy" and "love them freely," through blessing them (14:5–8[Eng. 4–7]), finally addressing them directly in v. 8 by emphasizing that he is source of their harvest.[22] 14:2–8[Eng. 1–7] clarifies the role for human response in the future scenario of covenant relationship depicted in 2:25[Eng. 23].[23]

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[20] See James M. Trotter, *Reading Hosea in Achaemenid Yehud* (JSOTSup; Sheffield: Sheffield Academic Press, 2001), 214–15, who divides 14:2–8[Eng. 1–7] into three sections: Call to Repentance (14:2–3a[Eng. 1–2a]), Confession of Guild (14:3b–4[Eng. 2b-3]), Promise of Reconciliation (14:5–8[Eng. 4–7]). Garrett, *Hosea, Joel*, 269, refers to this as "a liturgy of repentance."

[21] Notice, however, the use of the first common singular and first common plural in the two sayings of 8:2, see n. 18 above.

[22] Contra Trotter, *Reading Hosea in Achaemenid Yehud*, 215, who argues that the experience of reading Hosea leads the reader to not merely expect "a simplistic direct correspondence...between repentance and salvation" but to rather merely look to "the complete, sovereign freedom of God." The flow of this passage encourages correspondence between penitential expression and salvation, as Garrett, *Hosea, Joel*, 270, notes: "repentance is essential to Hosea's theology...no restoration is possible without repentance."

[23] Cf. Davies, *Hosea*, 299. The basis for the penitential agenda can be discerned in the call to repentance in 6:1–3, which appears to have failed in the present, but will be successful for a future community; see Boda, *Severe Mercy*, 300, 303.

One other voice addresses Yahweh in the book of Hosea and this occurs in 9:14a ("O Yahweh, what will you give?"). It appears to be the voice of the prophet, expressing his concern over God's severe judgment of Ephraim.

Yahweh's citation of human address to the deity in the book of Hosea thus highlights the deep contrast between the hypocrisy of the present generation (8:2) and the intimacy of the future ideal generation (2:25[Eng. 23]). In both cases it is Yahweh who cites the words of these contrastive generations. The prophet, however, provides two other forms of voicing. The first is related to the judgment of the present generation, as the prophet registers his protest in the midst of the severe punishment articulated by Yahweh throughout ch. 9 (9:14). In the end the prophet projects a way forward, whether before or after the judgment, as he provides words for the community to express their penitence and thus open the way for Yahweh's healing love and blessing (14:3–4[Eng. 2–3]).[24] In both cases the prophet functions mediatorially, challenging both covenant partners, whether Yahweh (9:14) or the people (14:3b–4[Eng. 2b–3]). At regular intervals throughout the book of Hosea readers encounter short articulations of human address to the deity. These articulations are carefully mediated through the divine or prophetic voice and shape the religious response of the reader, focusing attention on covenant relationship (my/our God).[25] Verbal response to the deity appears to play a key role in the restoration of the covenant relationship (2:25[Eng. 23]; 14:3b–4[Eng. 2b–3]), but 8:2 shows how verbal response must be expressed within a broader constellation of penitential response.[26]

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[24] See Gerald Morris, *Prophecy, Poetry and Hosea* (JSOTSup; Sheffield: Sheffield Academic Press, 1996), 115, who notes the close relationship between the resolution of Hosea in 14:2-9 and motifs in the first three chapters. Thus, 2:25[Eng. 23] foreshadows the climactic guidance of 14:3–4[Eng. 2–3]).

[25] For the covenantal character of this relationship see Hans Walter Wolff, *Dodekapropheton 1, Hosea* (BKAT; Neukirchen Kreis Moers: Neukirchener Verlag, 1961); Wolff, *Hosea*, 55.

[26] Note also the important piece in 6:1-3 which encourages a penitential response from the people in a liturgical-like piece; cf. Boda, *Severe Mercy*.

Joel

At four places in the book of Joel one encounters a human voice addressing the deity.[27] The first voice is found in 1:15a in the phrase "Alas for the day!" This is the cry which is to be voiced by the priests at the solemn assembly on the day of fasting (1:13–14).[28]

The opening word of 1:15 (אֲהָהּ, Alas) is one that occurs at the outset of cries directed to a deity or heavenly figure (Josh 7:7; Judg 6:22; Jer 1:6; 4:10; 14:13; 32:17; Ezek 4:14; 9:8; 11:13; 21:5), but in those cases the term is followed immediately by the name of the person addressed in the vocative.[29] Second Kings 3:10 is similar to the use of this term in Joel 1:15, cases where אֲהָהּ is followed by the causal particle כִּי, even though in Joel 1:15 the phrase לַיְיָ֔ום is found immediately following אֲהָהּ. It is this presence of לַיְיָ֔ום after אֲהָהּ that leads us to conclude that this is part of some form of liturgical response to the exhortation to cry for help from Yahweh. The nearly identical collocation is found in Ezek 30:2–3 where the shortened form (הָהּ, Alas) is used and followed by לַיְיָ֔ום and then by כִּי־קָר֥וֹב יֹ֖ום as here in Joel 1:15.[30] The short phrase הָהּ לַיְיָ֔ום in Ezek 30:2-3 appears to be the content of the lament commanded by the preceding imperative הֵילִ֖ילוּ (wail) and the כִּי clause which then follows provides the reason for the exhortation as is the case in Isa 13:6; Zeph 1:7; Obad 12-15; cf. Jer 30:7. Thus,

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[27] See David Allan Hubbard, *Joel and Amos: An Introduction and Commentary* (TOTC; Leicester, England/Downers Grove, IL: InterVarsity, 1989), 28–29; G. Ogden, "Joel 4 and Prophetic Responses to National Laments," *JSOT* 26 (1983): 97–106, for the close connection between Joel and Judah's liturgical literature.

[28] See the superb discussion of the function of the words found in 1:15–18 in Eliyahu Assis, *The book of Joel: a prophet between calamity and hope* (LHBOTS; New York: Bloomsbury, 2013), 106–11.

[29] Cf. Judg 11:35; 2 Kgs 6:5, 15 where addressed to a human.

[30] See Hans Walter Wolff, *Dodekapropheton 2, Joel und Amos* (BKAT; Neukirchen-Vluyn: Neukirchener Verlag, 1969); Hans Walter Wolff, *Joel and Amos: A commentary on the books of the Prophets Joel and Amos* (trans. Samuel Dean McBride; Hermeneia; Philadelphia: Fortress, 1977), 23.

we at least have a short piece of material that was to be used by the priests on the day of fasting ("Alas for the day").[31]

There is some debate over whether what follows in 1:16–20 is also all part of the prayer response or whether some of it (particularly 1:16–18) is a continuation of the reason for the prayer introduced by כִּי in 1:15.[32] On analogy with Jer 14:2–6 it is possible that 1:16–18 is part of a prophetic liturgy which represents an initial description of the present predicament which lays the foundation for the direct address to the deity in 1:19–20:[33]

> To you, O Yahweh, I cry out
> because fire has consumed grazing places of the wilderness
> and a flame has scorched all the trees of the field.
> In addition animals of the field pant for you
> because the stream beds of water have dried up
> and fire consumes the grazing places of the wilderness.

There is no question that 1:19–20 represents human address to the deity, and the use of the first person for the first time in the book increases the rhetorical effect.[34] However, the identity of the one who did or was to speak these words in first person is not clear. Although Jeremiah 14 may suggest the prophet is interceding for the people in first person speech since a message is delivered

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[31] See also Hubbard, *Joel and Amos*, 55, although v. 15b cannot be part of this cry. For the use of a short particle to typify mourning see Amos 5:16.

[32] See Assis, *The Book of Joel: A Prophet between Calamity and Hope*, 111, and various views cited there. For the view that 1:15–20 contains fragments of laments see e.g., R. J. Coggins, *Joel and Amos* (New Century Bible Commentary; Sheffield: Sheffield Academic Press, 2000), 33; Wolff, *Dodekapropheton 2, Joel und Amos*; Wolff, *Joel and Amos*, 19; Garrett, *Hosea, Joel*, 327–28. Coggins sees in the "jerky style" evidence either of oral fragments or a "deliberate literary device to express the incoherence of the lamenters" (p. 33).

[33] See Hubbard, *Joel and Amos*, 53, for vv. 15–16 as communal lament. The direct prayer to the deity comes in Jer 14:7–9 in the 1cp. Cf. Mark J. Boda, "From Complaint to Contrition: Peering through the liturgical window of Jer 14,1–15,4," *ZAW* 113 (2001).

[34] Coggins, *Joel and Amos*, 3.

(presumably through the prophet) to the people in what follows in Jer 14:10–12, it is also possible that the intercessory speech which follows the description of the present predicament was delivered by another leadership figure in the liturgy, possibly a priestly figure. Thus, the voice is either that of a prophetic figure interceding for the community, or the voice represents words being given to the priests to cry out to Yahweh.

As with the short phrase in 1:15a ("Alas, for the day!"), 1:19–20 focuses on highlighting for the deity the deplorable circumstances and not expressing any particular request.[35]

The second instance of human address to the deity comes in Joel 2:17. This address also follows a series of imperatives which appear to be delivered (at least predominantly) to the priests, those who would be responsible for consecrating a fast, proclaiming a solemn assembly, as well as gathering, sanctifying and assembling the community (2:15–16). The priests are clearly identified at the outset of 2:17 as they are called to weep in the temple precincts and are given the words to cry to Yahweh:[36]

> Look compassionately, O Yahweh, on your people
> and do not make your inheritance into a reproach,
> for nations to rule over them.[37]

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[35] The lack of a request leads Assis to reject this as human address to the deity and instead see it as "the words of the prophet, who turns to God and seeks to justify his appeal in the eyes of the people" (Assis, *The Book of Joel*, 115, note also 116). However, there is no claim that this is all that would be declared on a fasting day and certainly a key component of such a day is the articulation of the difficult circumstances (see John Barton, *Joel and Obadiah: A commentary* (OTL; Louisville, KY: Westminster John Knox Press, 2001), 58–63). For a lament in the face of a predicament that begins with אֲהָהּ and is lacking a request, see Josh 7:7–9.

[36] See Ezek 8:16 for the vestibule (אוּלָם) as a place for addressing the deity; cf. Assis, *The Book of Joel*, 151. On the contrast between the actions in Ezek 8:16 and Joel 2:17 see Wolff, *Dodekapropheton 2, Joel und Amos*; Wolff, *Joel and Amos*, 51.

[37] See Wolff, *Dodekapropheton 2, Joel und Amos*; Wolff, *Joel and Amos*, 37–38, 52; Garrett, *Hosea, Joel*, 349–50, for this translation; cf. מֹשֵׁל ב in Gen 1:18; 3:16; 4:7; 24:2; 45:8, 26; Isa 3:12.

Why should they say among the peoples:
'Where is their God?'"

This prayer does contain a clear request (formulated both positively and negatively) and is addressed to the deity directly. The request and vocative is followed by a reason clause which focuses on Yahweh's fame among the nations.

Here then the priests are given the human address to direct towards Yahweh and it is a cry for God's mercy. This section that outlines the priestly call for a solemn assembly and provides the priests' prayer on behalf of the people is preceded by a clear call to a deep repentance by the people (2:12–14).[38] No record of this repentance is provided, but then neither is there any record that the priests uttered their prayer for God's grace which follows. What does follow in 2:18–19 is a record of Yahweh's response, suggesting that in the literary gap between 2:17 and 2:18 something has occurred that has prompted this divine shift. Since the prophetic voice calls for both penitence from the people in 2:12–14 and a cry for mercy from the priests in 2:17, there is no reason to suggest that the prayer of the priests is somehow an inappropriate response to the call to repentance. Taking the call for repentance in the traditional sense, this prayer constitutes a cry for mercy from the priests that would follow a penitential expression from the people. The reason for this priestly cry for mercy can be discerned even in the call to repentance in 2:14 which reminds the reader of the deity's sovereign freedom in relation to forgiveness: "Who knows whether he may turn and relent and leave a blessing behind him...?" As one can see in texts like Exod 33:19 repentance is not a guarantor of a shift in the predicament.[39]

The final instance in Joel where a human addresses the deity comes in 3:11b in a short prayer in which the prophet calls

[38] On the contentious issue of whether repentance in Joel refers to a turning from moral failure see Boda Boda, *Severe Mercy*, 306–7; contra recently Assis, *The Book of Joel*, 140–41.

[39] See Boda, "Penitential Innovations."

God to bring down his mighty ones to do battle against the nations in the Valley of Jehoshaphat in the future.

The two main instances where humans address Yahweh in the book of Joel come at major junctures within the first half of the book and are thus in climactic points in the development of its structure. The first appears at the end of the initial phase of the book, one that calls the various entities to a day of fasting and prayer in relation to a great plague afflicting the land (ch. 1). The second appears at the end of the second phase of the book (2:1–17), one that reveals how the plague that afflicts the land is indicative of a much larger affliction that is approaching on the day of Yahweh.[40] This larger concern demands not only a cry to God for help, but also a deep repentance. The human address to Yahweh is a cry for grace in the midst of the predicament and the second of these appears to be accepted by Yahweh who transforms the people's situation.

The human address in 1:15a and 19–20 cries directly to Yahweh and focuses attention on the magnitude of the distress, but makes no precise demands on Yahweh to act. The human address in 2:17 also cries directly to Yahweh, but now makes specific requests (look compassionately, do not make a reproach) and focuses on the threat to the honor of Yahweh among the nations.

As with Hosea, Joel provides normative human address to be used by members of the community to address the deity. For the readers of this prophetic book these words are reminders that the deity is open to hearing the verbal response of the community. This is first seen in the words which articulate the terrible conditions of a natural disaster (1:15–20), but then in the words articulated in the midst of a much more severe national crisis which prompts seeking the mercy of the deity for a penitent community. As Assis has noted, "the prophet simulates both a prayer and God's response, thereby seeking to convince the people that this course of action would be beneficial."[41]

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[40] See Hubbard, *Joel and Amos*, 64, who sees 2:17 as the "climax" of 1:1–2:17 and the "turning point" in the book.

[41] Assis, *The Book of Joel*, 164.

Amos

Direct human address to the deity occurs on only two occasions in the book of Amos, in two successive vision reports in ch. 7. In both cases Yahweh presents to the prophet a vision of an approaching divine judgment in the form of a natural disaster: the first a plague of locusts (7:1) and the second a mighty fire (7:4).[42] In both cases (7:3, 5) Yahweh responds to the prayer by "relenting" (נחם Niphal) and announcing לֹא תִהְיֶה ("it will not come to pass"). The intercessory prayer of the prophet is nearly identical, both employing the same reason for God to not follow through with the discipline envisioned, while utilizing a different imperative: forgive (v. 3) and stop (v. 5).[43]

> v. 3 -אֲדֹנָי יהוה סְלַח־נָא מִי יָקוּם יַעֲקֹב כִּי קָטֹן הוּא
> v. 3-O Lord Yahweh, forgive, how can Jacob stand because he is small.
>
> v. 5 -אֲדֹנָי יהוה חֲדַל־נָא מִי יָקוּם יַעֲקֹב כִּי קָטֹן הוּא
> v. 5-O Lord Yahweh, stop, how can Jacob stand because he is small.

There is, however, one final vision report in Amos 7 (vv. 7–9). In this case, however, the vision of total destruction does not prompt an intercessory prayer by the prophet. In contrast to the visions of discipline against what appears to be the agricultural

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[42] On the vision report form see Mark J. Boda, "Writing the Vision: Zechariah within the Visionary Traditions of the Hebrew Bible," in *Reading Dream and Vision Reports in the Hebrew Bible* (ed. Lena-Sofia Tiemeyer and Elizabeth Hayes; LHBOTS; London: T. & T. Clark, 2014), 101–18.

[43] Hubbard, *Joel and Amos*, 222, attributes the difference in wording to the fact that the reemergence of divine punishment in the second vision revealed that his intercession did not result in forgiveness but only a stay of execution and so he capitulates to Yahweh and merely asks for him to stay again. If this is true then one can discern a rhetorical shift in the series of visions from request for forgiveness to request for cessation to no request.

territory of Israel in 7:1–6 after which Amos protests (possibly related to Amos' background as a farmer, cf. Amos 1:1; 7:14–15), the final vision focusing on urban destruction is accepted by the prophet. The reason for the lack of prophetic protest may be related to the fact that the discipline envisioned is directed at what are considered illicit cult centres in the northern kingdom ("high places of Isaac...sanctuaries of Israel") and the royal patron of these cult sites ("the house of Jeroboam"). But it also may be because Yahweh makes clear that there is no longer room for forgiving or stopping when he declares: לֹא־אוֹסִיף עוֹד עֲבוֹר לוֹ (I will no longer pass over him, see Amos 8:2; cf. Mic 7:18; Prov 19:11).[44] This acceptance of divine discipline against the urban royal cult centres is then furthered in the interchange which follows immediately in Amos 7:10–17 between the priest Amaziah at Bethel and Amos the prophet, an interchange which ends with Amos' prediction of the demise of the family of Amaziah.[45] The vision reports which follow in chs. 8 and 9 also do not prompt any prophetic protest.

The two prophetic protests at the outset of ch. 7 represent a stream of theodicy within the book of Amos, one that challenges God's justice in bringing destruction on the land by appeal to the vulnerability of Israel. Here we see a key role played by the prophetic figure, one with access to the deity who can challenge

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[44] See Coggins, *Joel and Amos*, 141, who suggests "pass by" in "the sense of overlooking wrong doing." Wolff, *Dodekapropheton 2, Joel und Amos*; Wolff, *Joel and Amos*, 294, notes that the use of לֹא־אוֹסִיף עוֹד assumes a connection with the first two vision reports of ch. 7, and thus is explicitly rejecting prophetic intervention. Contra Hubbard, *Joel and Amos: an introduction and commentary*, 215, who attributes the lack of prophetic intercession to "the undeniable evidence of a plumb-line against a crooked wall" which "has convinced the prophet that the time of mercy had passed."

[45] Also note the use of measuring device language in both the vision of 7:7-9 (אֲנָךְ) and the prophetic word of 7:17 (חֶבֶל, חלק). See Wolff, *Dodekapropheton 2, Joel und Amos*; Wolff, *Joel and Amos*, 295, for the original connection between 7:1–8 and 8:1–2 (possibly also 9:1–4) and the distinction of 7:10–17. Nevertheless he shows that 7:10–17 was inserted between 7:7–8 and 8:1–2 because "these texts interpret each other." The present form of ch. 7–8, however does weave these units together as a rhetorical unit.

the actions of the deity. At the same time the silencing of the prophetic protest signals for the reader the basis for Yahweh's action and thus subtly justifying the deity's actions.

This stream of theodicy within Amos needs to be set against the backdrop of another stream that can be discerned,[46] which is formulated in indirect human address to the deity, reflective of Israelite liturgical traditions.[47] Fragments of praise punctuate the text of Amos at three junctures within the book: 4:13; 5:8-9 and 9:5–6.

All share a common focus on the creational activities of Yahweh and contain the phrase "Yahweh...is his name." The Doxology in 4:13 follows a prophetic message which rehearses Yahweh's failed attempts to prompt repentance from the people through disciplinary actions ending with the climactic warning: "Prepare to meet your God, O Israel." It is followed by the declaration of a dirge over fallen virgin Israel in 5:1–2. The doxology in Amos 9:5–6 follows the first phase of the severe declaration of judgment in ch. 9, and immediately after the divine declaration: "I will set my eyes against them for calamity and not for prosperity," thus at a key juncture in the flow of the chapter. The placement of 5:8–9 appears to be in the middle of a description of those purveyors of injustice (5:7, 10–13) who are related to Bethel (5:6) and will experience the brunt of Yahweh's destruction of this illicit sanctuary city.[48] In each case where the

[46] For review of recent scholarship on the Doxologies in Amos see Graham R. Hamborg, *Still Selling the Righteous: A Redaction-Critical Investigation of Reasons for Judgment in Amos 2:6–16* (LHBOTS; New York: T. & T. Clark, 2012), 79–81. Some see Amos 1:2 as another fragment connected with these Doxologies; cf. K. Koch, "Die Rolle der hymnische Abschnitte in der Komposition des Amos-Buches," *ZAW* 86 (1974): 504–37.

[47] See e.g., Tchavdar S. Hadjiev, *The Composition and Redaction of the Book of Amos* (BZAW; Berlin; New York: De Gruyter, 2009), 136, for connection to the cultic use of the book of Amos, but also for the role of the doxologies as a "hymnic superstructure" for the book.

[48] 5:8–9 is the most awkwardly placed, coming as it does in the middle of a section with integrity in 5:7, 10–13, see Coggins, *Joel and Amos*, 125. However, see Jan de Waard, "Chiastic structure of Amos 5:1–17," *VT* 27 (1977): 170–77, for the view that Amos 5:8-9 is placed at the center of a chiastic

doxological fragments appear in Amos there is reference in the context to a divine disciplinary destruction related to the sanctuary at Bethel (see 4:4–5; 5:5–6; 9:1). The doxologies represent a stream of theodicy within Amos, one that focuses on God's right as creator to bring judgment upon the land due to illicit worship and unjust actions. Using a form of praise in the third person contrasts the employment of lament in the first person. There is also irony in the use of praise in relation to the destruction of a sanctuary like Bethel which was created to foster worship. The doxologies not only justify God but reveal his ability to accomplish what he has warned.

While explanations have been suggested for the original role of such doxologies in the liturgical use of prophetic messages or even books, the present article is concerned with their *Sitz im Buch*, that is, their role within the book of Amos. While it is not clear that the doxologies are each at key structural transitions within the book,[49] Möller has noted how they are rhetorically important within their respective contexts and Marks has highlighted their role within the book "at moments of exceptional severity, as though to solemnize the words of divine judgment."[50] Auld notes how the doxologies "reinforce the message of their contexts."[51] What may be overlooked in this discussion of the role of the doxologies within the book and their respective sections is careful attention to their relationship to the protest prayers of the prophet in the vision reports of ch. 7. Here we see how praise and

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structure; cf. M. Daniel Carroll R, *Amos—The Prophet and his Oracles: Research on the Book of Amos* (Louisville, KY: Westminster John Knox, 2002), 222.

[49] Cf. Koch, "Die Rolle."

[50] Karl Möller, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos* (JSOTSup 372; London/New York: Sheffield Academic Press, 2003), 62–64; H. Marks, "The Twelve Prophets," in *The literary guide to the Bible* (ed. Robert Alter and Frank Kermode; Cambridge, MA: Belknap Press of Harvard University Press, 1987), 218. Also see the work of Thomas Edward McComiskey, "The Hymnic Elements of the Prophecy of Amos: A Study of Form-Critical Methodology," *JETS* 30 (1987): 139–57.

[51] A. Graeme Auld, *Amos* (OTG; Sheffield: JSOT Press, 1986), 76.

prayer, hymn and lament, are intertwined in a prophetic section to justify God's actions, revealing God's power, grace, and justice, as such human address to or about the deity is declared or withheld.

Jonah

The book of Jonah contains three instances where humans address the deity directly. The first comes in Jonah 1:14 as the Gentile sailors cry out to Yahweh as they are about to throw Jonah into the sea:

> Please, Yahweh,
> do not let us perish on account of this man's life
> and do not place upon us innocent blood;
> for You, O LORD, have done as You have pleased.

This prayer is addressed directly to Yahweh using the covenant name of Israel's God, passionately requesting release from any bloodguilt related to the potential drowning of Jonah.[52] The prayer ends with a declaration of the justice of Yahweh's actions towards his prophet Jonah. One should not miss the irony of the Gentiles sailors crying (קרא) to the Israelite God Yahweh when Jonah had failed to do so earlier (see Jonah 1:6).[53] The immediately following verse in 1:15 reveals God's answer to their prayer in the report that the sea calmed. This answer prompts the response of the Gentile sailors depicted in 1:16: they feared Yahweh, but then offered a sacrifice (זבח זֶבַח) to Yahweh and made vows (נדר נֶדֶר). The prayer, the deity's answer and the sailors' response in 1:14–16 signal the closure of the first major episode of the book of Jonah (1:1–16), just prior to the transitional verse in

[52] See the use of אָנָּה at the opening of a prayerful cry for help: 2 Kgs 20:3//Isa 38:3; Ps 116:4, 16; Dan 9:4; Neh 1:5, 11; cf. Hans Walter Wolff, *Dodekapropheton 3, Obadja und Jona* (1. Aufl. ed.; BKAT; Neukirchen-Vluyn: Neukirchener Verlag, 1977); Hans Walter Wolff, *Obadiah and Jonah: A commentary* (Continental Commentaries; Minneapolis: Augsburg, 1986), 119.

[53] James Limburg, *Jonah: a commentary* (OTL; Louisville, KY: Westminster John Knox, 1993), 55.

2:1[Eng. 1:17] which will shift Jonah from the danger of the deep to the safety of the fish.

This short prayer and response of thanks by the Gentile sailors is paralleled by the extensive prayer found on the lips of Jonah in 2:3–10[Eng. 2–9]. This prayer reflects an individual thanksgiving psalm,[54] depicting not only the prayer of Jonah in his distress (2:3, 5, 8[Eng. 2, 4, 7]), but also expressing thanksgiving and the intention to sacrifice (זבח) and pay (שׁלם Piel) a vow (נֶדֶר), utilizing language which parallels the actions of the Gentiles after their prayer in 1:16.[55] By introducing this prayer of thanksgiving with the verb פלל Hitpa'el the one(s) responsible for the book of Jonah signal that here thanksgiving functions as a request for full restoration from the sea to dry land.[56] The psalm in Jonah 2 is a mixture of direct and indirect human address to the deity, matching patterns found in the Psalter.[57] The psalm brings closure to the

[54] See Limburg, *Jonah: a commentary*, 63, who identifies the phrases of the psalm in Jonah 2 which are also found in the Psalter, and shows the similarity in form between Jonah 2 and Psalm 30. Psalms of thanksgiving include Psalms 18; 30; 32; 34; 40:1–10; 66:13–20; 92; 116; 118; 138.

[55] Limburg, *Jonah: a commentary*, 58. While Wolff is correct that the reference to the temple suggests a psalm that would find its home originally on dry land ("the formal language of the temple"), the fact that the psalm speaks of his deliverance is entirely appropriate for one who has been rescued from death in the water to the safety of the fish's belly; Wolff, *Dodekapropheton 3, Obadja und Jona*; Wolff, *Obadiah and Jonah*, 129. Contra Wolff, *Dodekapropheton 3, Obadja und Jona*; Wolff, *Obadiah and Jonah*, 133, who argues that the belly of the fish is the distress. Differences that Wolff, *Dodekapropheton 3, Obadja und Jona*; Wolff, *Obadiah and Jonah*, 129, notes between the psalm and the rest of the book of Jonah are not surprising and indicate that the psalm may have been drawn from the liturgical collection of the temple, but this does not mean that the psalm was not chosen purposefully for this very spot in the narrative.

[56] Elsewhere פלל Hitpa'el followed by אֶל is always used for a prayer of request.

[57] See Limburg, *Jonah*, 65–66. Limburg sees the use of third person speech as an indication of liturgy with third person addressed to the congregation, he concludes that Jonah 2 assumes "the presence of a living congregation and thus point to the use of the psalms and of the entire book of Jonah in the context of a gathered community" (p. 66). However, third person speech may also be understood as indirect speech to the deity, even though the

second major episode of the book of Jonah, just prior to the transitional verse in 2:11[Eng. 10] which will shift Jonah from the safety of the fish to the new opportunity for obedience on dry land.

No direct address to the deity is found in Jonah 3. However, the king of Nineveh calls his citizens to "call (קרא) on God earnestly" even as they repent from their evil and violence (3:8). The response of the Ninevites prompts God to relent. There is though a deep contrast between Jonah 2 and Jonah 3. Jonah 2 gives much voice to the human address to God, filling the majority of the chapter, while Jonah 3 only makes reference to the human address to God of the Ninevites with no actual words spoken directly to God. Jonah 2 does depict the fact that Jonah prayed to Yahweh for help, but never cites his prayer directly, emphasizing instead the thanksgiving and intention to fulfil a vow to Yahweh. In Jonah 3 the prayer of the Ninevites is not recited and there is no confident expectation that the penitential rites would have an effect on the deity, only a hope (3:9): "Who knows, God may turn and relent and withdraw his burning anger so that we will not perish?"

It is the prayer and response of the Ninevites in ch. 3 which prompt the final series of human address to the deity in the closing chapter (4:2–3, 8–9). In his prayer to Yahweh Jonah now questions God's justice even though he knows it is based on the character credo which lies at the core of Israelite faith. The irony is thick as the angry prophet asks Yahweh to take his life, a fate that was all but sealed in the opening chapter and from which Yahweh had saved him. Furthermore, while the Gentile sailors cried to Yahweh to save their lives and not hold them accountable for Jonah's death in 1:14, now Jonah, who sees himself as accountable for the Gentile Ninevites' lives, cries to Yahweh to take his life.[58] The book closes then with theodicy as the prophet inappropriately challenges Yahweh's justice. The other prayers in the book are used at key transitions and serve to intertwine the fates of Jonah

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use of prayer forms invite religious affection towards Yahweh by those who read or hear the book of Jonah.

[58] The opening words of Jonah's prayer in 4:2 (אָנָּה יהוה) are the same as those of the sailors in 1:14; Limburg, *Jonah*, 89.

and the Gentiles he encounters and to set up the climactic interchange between God and prophet at the end of the book.

Micah

Human address to the deity only occurs at one point in the book of Micah in the final pericope of the book (7:14–20) which contains direct address in 7:14, 17b–20, a response from the deity in 7:15 and possibly indirect address in 7:16–17a.[59]

This human address to the deity begins by calling upon God to take up his role as royal shepherd of the people and instill fear once again in the nations of the earth (7:14, 16–17). The supplicant expresses wonder over God's forgiving character which will ensure compassion, truth and covenant faithfulness for the people (7:18–20).

These are the final words of the book of Micah, those that are left ringing in the ears of the readers, providing hope for a

[59] Prior to this closing prayer, one finds a testimony not unlike many found in the book of Psalms (7:7–13). Some see 7:7 as the closing verse of 7:1–7 with 7:8–10 as the speech of Lady Zion to Lady Nineveh followed by a prophetic address to Zion in 7:11–13 (cf. James Nogalski, *The Book of the Twelve: Hosea-Jonah* (The Smyth & Helwys Bible commentary; Macon, GA: Smyth & Helwys Pub., 2011), 585. Sweeney sees 7:7 as the introduction to 7:7–20 (Marvin A. Sweeney, *The Twelve Prophets* (2 vols.; Berit Olam; Collegeville, MN: Liturgical, 2000), 408). Waltke sees 7:7 as playing a janus function in both 7:1–7 and 7:7–20 (Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids, MI: Eerdmans, 2006), 430; cf. Philip Peter Jenson, *Obadiah, Jonah, Micah: A Theological Commentary* (LHBOTS 496; New York: T. & T. Clark, 2008), 179, who calls 7:7 a transition verse). The speech of Lady Zion broaches the subject of theodicy, admitting sin and accepting the disciplinary action of Yahweh against the supplicant while expecting that eventually Yahweh would exercise justice on her behalf and release her from the crucible of judgment (7:9–10). Uncertain is the precise relationship between this testimony and the human address to the deity in 7:14–20, although Jenson argues that all the elements in 7:8–20 can be found in psalms of lament (Jenson, *Obadiah, Jonah, Micah*, 183) and Hillers treats 7:8–20 as a liturgy (Delbert R. Hillers, *Micah: A Commentary on the Book of the Prophet Micah* (Hermeneia; Philadelphia: Fortress, 1984), 85).

community experiencing life under imperial hegemony. It is testimony of faith in Yahweh, cry for Yahweh's leadership and expression of sincere repentance based firmly in the gracious character of Yahweh that brings the book to a close. In 7:18–20 Sweeney finds "the rhetorical goal of the book."[60] Nogalski notes how these words represent "a lengthy pause in the meta-narrative of the Book of the Twelve" and function "as a liturgical response from the prophet and the people, whose hope lies in YHWH's character as a God of compassion and forgiveness."[61] For the readers of the Book of the Twelve they represent but another milestone along the literary journey which prompts religious response through verbal expression.

Habakkuk

The book of Habakkuk is dominated by direct address to the deity.[62] The book is divided into two major sections, chs. 1–2 and ch. 3, the first focusing according to Nogalski on "theodicy" and the second on "theophany."[63] The two sections employ different forms of direct address to the deity.[64] The book begins in 1:2–4 with a cry of lament, utilizing the classic questions of lament ("how long...why?"), articulating the predicament of the distress, but all along challenging Yahweh for his lack of action in the midst of serious injustice.[65] A second challenge to God comes in 1:12–17, again employing the questions of lament ("why" in 1:13), but raising the issue of theodicy, whether God is justified in utilizing

[60] Sweeney, *Twelve*, 413.

[61] Nogalski, *Micah-Malachi*, 592–94.

[62] See Sweeney, *Twelve*, 456, and Nogalski, *Micah-Malachi*, 645–46, for discussion over and defense of Habakkuk as cultic prophet; cf. Jörg Jeremias, *Kultprophetie und Gerichtsverkündigung in der späten Königszeit Israels* (Neukirchen-Vluyn: Neukirchener Verlag, 1970), 55–127.

[63] Nogalski, *Micah-Malachi*, 654.

[64] See Marvin A. Sweeney, "Structure, Genre, and Intent in the Book of Habakkuk," *VT* 41 (1991): 63–83, for structure of Habakkuk.

[65] See Nogalski, *Micah-Malachi*, 659, for connections to the lament tradition of the Psalter and to the prophetic confrontation traditions of Job and Jeremiah.

wicked entities to exact judgment.[66] The book ends in ch. 3 with a lengthy composition echoing the psalms and containing material which speaks about Yahweh in the third person (3:3–8a, 16–19a) alongside material which speaks directly to Yahweh in second person (3:2, 8b–15).[67] Although one can discern elements of the genre of theophany report in the composition, the passage represents prayer as the psalmist expresses trust in Yahweh (3:16–19a), but also calls upon Yahweh to act mercifully (3:2).[68] The two sections of theodicy and theophany express different modes of human address to the deity. Akin to the book of Job, in 2:1–4 the prophet stands ready for reproof from the deity and is told by the deity to prepare to record a vision even as he is given a message for the righteous to live faithfully through the devastation that is about to come. The call to silence then at the end of ch. 2 and prior to the visionary prayer of ch. 3 stands at a key transition in the book.[69] The prayer in ch. 3 thus reflects a shift from prophetic

[66] On the original unity of the two complaint sections in ch. 1 and their original connection to the vision report in 2:4–5, see Nogalski, *Micah-Malachi*, 650–51, who sees the complaints/vision report as focused on theodicy regarding the prosperity of the wicked which was then applied by editors to the Babylonian issue. For a more unified view of composition see Sweeney, *Twelve*, 457–58, 479.

[67] Nogalski, *Micah-Malachi*, 687, sees in the shift from second to third person, a shift from prayer to the deity to recounting to those listening, but this does not take into account the role of third person address within prayer forms throughout the Psalter.

[68] See Sweeney, *Twelve*, 480, 482. Nogalski, *Micah-Malachi*, 679, refers to this as "a theophany report put into the framework of a prayer and a prophetic affirmation of trust." He thus sees it as functioning as "both a vision and a prayer" in which "the prophet 'sees' what YHWH will do in the future and petitions for mercy" (p. 689). See further John E. Anderson, "Awaiting an Answered Prayer: The Development and Reinterpretation of Habakkuk 3 in its Contexts," *ZAW* 123 (2011): 57–71.

[69] See Nogalski, *Micah-Malachi*, 659: "After the initial cry in 1:2, the prophet's complaint changes to expressions of concern over the enemy attack until he is effectively silenced by YHWH's response to be quiet (2:20). Much like Job, when the prophet speaks in Habakkuk 3, he does not confront YHWH with the same bravado as at the beginning." Nogalski though does note that 2:20 relates first to the contrast between YHWH and the powerless idols of 2:18–19,

theodicy to trust in response to divine theophany which concludes the book.

Human address to the deity is thus key to the book of Habakkuk which brings together two streams of human address seen in previous books: the prophetic protest of lament seen in Hosea and especially Amos and Jonah as well as a concluding testimony declaring trust in Yahweh mixed with a direct address to Yahweh for help seen at the conclusion of Micah. The flow of Habakkuk and especially the placement of 2:20 and its call to silence, suggests a key shift in the role of human address to the deity not only in the book of Habakkuk, but as we will soon see in the book of the Twelve as a whole.

Zephaniah-Malachi

With the close of Habakkuk there is a paucity of direct human address to the deity in the remainder of the Book of the Twelve. Human address to the deity is absent from Zephaniah and Haggai completely. Zechariah 1:6b probably reflects the idiom of the exilic penitential prayer tradition,[70] but is cast in third person as a declaration of Yahweh's justice in bringing discipline upon the people. Throughout the vision-oracle section of 1:7–6:15 the autobiographical prophetic figure does interact with heavenly figures, but in nearly every case this interaction entails the prophetic figure seeking to understand the details or significance of the visions. In one of the vision reports the prophet interacts with the deity (2:4[Eng. 1:21]) but this is only to seek an interpretation of elements in the vision. This stands in stark contrast to the role of

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before noting that "The demand for silence marks a significant juncture in the book, recounting YHWH's temple presence that deserves obeisance from all the world and admonishing anyone who would challenge him—a subtle warning to the prophetic character—that the time for questioning has ended," Nogalski, *Micah-Malachi*, 674.

[70] Mark J. Boda, "Zechariah: Master Mason or Penitential Prophet?," in *Yahwism After the Exile: Perspectives on Israelite Religion in the Persian Era* (ed. Bob Becking and Rainer Albertz; Studies in Theology and Religion 5; Assen: Royal Van Gorcum, 2003), 49–69.

the prophet in the earlier vision reports of Amos where the prophet personally challenges the deity's intended disciplinary action (see above). Such a challenge does occur at one point in the vision reports of Zechariah in 1:12, but it is a heavenly messenger of Yahweh rather than the prophet who laments the enduring predicament of Jerusalem, employing the classic question of Hebrew disorientation psalms: "how long?" An opportunity for direct human address to the deity arises in Zech 7 as the contingent from Bethel approaches the temple site to "entreat the favour of God" (7:1), but 7:2 makes clear that they do this by "speaking to the priests and prophets." There is an indirect human address to the deity in Zech 11:5b: "Blessed be Yahweh, for I have become rich!", but this inappropriate declaration by the abusive owners of the sheep in 11:4-16 is certainly not regarded as normative speech. In Malachi direct human address to the deity returns, in every case cited by the deity (1:2, 5, 6, 7; 2:14, 17; 3:7, 8, 13). In nearly every case these words of the people represent a challenge to the deity which is then refuted by Yahweh. Questions of theodicy are undermined consistently. The only time normative human address is employed is in 1:5 which cites indirect human address about Yahweh ("Yahweh be magnified beyond the border of Israel"), words which Yahweh says will be the response of those who see him accomplish what he has promised in relation to Edom. Interestingly, near the end of Malachi the depiction of those who respond appropriately to the message of the prophet ("those who feared Yahweh"), do speak words, but do so to one another (3:16). Yahweh is depicted as overhearing this speech and responding ("Yahweh gave attention and heard").

Thus beginning with Zephaniah and continuing through to the end of the Twelve there is a paucity of direct human address to the deity and when human address is cited in all cases except one it reflects the words of the people and is clearly identified as inappropriate.

Why does human address to the deity drop off significantly after Habakkuk? The reason for this can be traced to a repeated form which appears in the second half of the book of the Twelve.

Habakkuk, Zephaniah and Zechariah all contain calls for people to be silent before Yahweh.[71]

Calls to Silence	
וַיהוָה בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל־הָאָרֶץ	**Hab 2:20**

[71] For reflection on the role of the call to silence within the Twelve and its respective books see especially Nogalski, *Micah-Malachi*, 653, 675; Sweeney, *Twelve*, 477; Rüdiger Lux, "`Still alles Fleisch vor JHWH . . .': Das Schweigegebot im Dodekapropheton und sein besonderer Ort im Zyklus der Nachtgesichte des Sacharja," *Leqach* 6 (2005): 99–113; Aaron Schart, "Deathly Silence and Apocalyptic Noise: Observations on the Soundscape of the Book of the Twelve," *Verbum et Ecclesia* 31 (2010): Article #383; Aaron Schart, "Totenstille und Endknall: Ein Beitrag zur Analyse der Soundscape des Zwölfprophetenbuchs," in *Sprachen–Bilder–Klänge. Dimensionen der Theologie im Alten Testament und in seinem Umfeld. Festschrift für Rüdiger Bartelmus zu seinem 65. Geburtstag* (ed. C. Karrer-Grube, J. Krispenz, T. Krüger, C. Rose, and A. Schellenberg; AOAT 30; Münster: Ugarit-Verlag, 2009), 257–74. The call to silence is also found in Amos 6:10; 8:3, but this refers to its use within the funeral cult rather than temple cult; cf. Lux, "Still alles Fleisch," 110. Also see Schart who distinguishes between the Amos references and those in Habakkuk, Zephaniah and Zechariah, noting especially the similar elements: placement of the interjection in first position, common reference to "the location, 'before (the face of) YHWH," and inclusion of an explanation of the manner in which Yahweh is present. Schart highlights the use of these calls to silence as "a very fitting frame around the deepest cut in the narrative structure of the Book of the Twelve," reflective of "redactional activity." He sees this silence before Yahweh as "the appropriate attitude for coping with the painful punishment that YHWH has imposed on God's people" and in this draws in not only the three uses in Habakkuk, Zephaniah and Zechariah (which suggest the downfall of Babylon and Judah), but also Amos 6:9 and 8:3 which refer to the downfall of the northern kingdom.

Zeph 1:7	הַס מִפְּנֵי אֲדֹנָי יהוה כִּי קָרוֹב יוֹם יהוה כִּי־הֵכִין יהוה זָבַח הִקְדִּישׁ קְרֻאָיו
Zech 2:17	הַס כָּל־בָּשָׂר מִפְּנֵי יהוה כִּי נֵעוֹר מִמְּעוֹן קָדְשׁוֹ

The call in Hab 2:20 comes at the end of a section that most likely has in view the injustice of an imperial entity, while the call in Zeph 1:7 comes in the midst of a chapter focused on offenders among the people of Judah, even though more universal entities may also be in view. Zechariah 2:17[Eng. 13] comes at the end of a section celebrating God's punishment of the foreign nations and the return of people and God to Jerusalem. With Hab 2:20 there is a call for silence among the nations, allowing for one final and climactic expression of direct and indirect human address to Yahweh in Hab 3 from the prophet. Zephaniah 1:7, however, brings all human address, now even the people of God due to their disobedience, to a stop. What is interesting is that even with the announcement of the punishment of the imperial agent(s) in Zechariah 2, all humanity, whether within or outside the people of God are told to remain silent.

Thus, the final direct human speech to the deity which challenges the deity appears in Hab 1–2 and, following this, there are three calls to silence. After this point we do hear a final declaration of praise related to the appearance of God (Hab 3), but the focus is now on trust in Yahweh rather than challenge (cf. Hab 2:1–4; Zeph 3:8). When a challenge is allowed in Zech 1 it is on the lips of a heavenly messenger who is authorized to speak in such a way.

The rationale for the silencing of human agents beginning with Hab 2:20 can be discerned at two key intervals in the Book of the Twelve. It is first encountered in Mic 3:7, as the prophet looks

to a time when the evil deeds of the leaders of Israel will result in God no longer answering (ענה) their cry (זעק). Micah 3:12 associates this day with the destruction of Zion.[72] The second key passage is Zech 7:13–14a. Embedded within 7:11–14, a prophetic sermon which reviews the history of Judah's stubborn refusal to respond to Yahweh's prophetic calls to repentance which led to the destruction of land and exile of the people.

> And just as he called (קרא suff. conj.) and they would not listen (שׁמע suff. conj.),
> so they are calling (קרא prefix conj.) and I will not listen (שׁמע prefix conjug.),
> and I am scattering them with a storm wind (סער prefix conj.) among all the nations which they do not know.

The use of the prefix conjugations is a powerful rhetorical technique which enables the present hearers of Zechariah's sermon to relive the message of the earlier prophets.[73] But at the same time it has the rhetorical effect of making this message relevant to the present generation, one that emerged from the aftermath of the Babylonian period of discipline and are told that they will continue to experience the same covenantal rupture that the previous generation had because of enduring recalcitrance. Zechariah 7:13–14a makes it clear then that one of the consequences of the people's disobedience that led to the exile and destruction of the land was God's inattention to the cry of the people. The use of prefix conjugations throughout 7:13b–14a and the general fusion of Zechariah's generation with the generation that caused the exile and destruction throughout Zechariah 7–8 provides the theological rationale for the lack of human address to The LORD after the end of Habakkuk.

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[72] See Boda, "Babylon."

[73] See Mark J. Boda, "When God's Voice Breaks Through: Shifts in Revelatory Rhetoric in Zechariah 1–8," in *Festschrift* (ed. Diana Edelman and Ian Wilson; Winona Lake: Eisenbrauns, forthcoming).

Conclusion

What then can we conclude from this investigation of those instances in the Book of the Twelve where human voices address the LORD?

First we see how human address to the deity plays a rhetorical role within the various individual prophetic books within the Twelve from Hosea-Habakkuk. One can discern certain general trends, but hardly trends that would suggest common origins for the prayer traditions within these books. These trends do, however, highlight for the reader the importance of human address to the deity in the reading of prophetic books and shape an expectation that human address is normative for the readers.

However, second, we see how human address to the deity ceases as the reader crosses into the section of the Twelve most often associated with the punishment of Israel and Judah. One might expect that human address would reemerge in the books often associated with "restoration" (Haggai-Malachi), but this is not the case. Furthermore, not only is there a lack of human address to deity in Zephaniah-Malachi, but there are three exhortations to human silence before the deity, a series of exhortations that suggest a common origin or development related to the latter portion of the Book of the Twelve.

This evidence is strikingly similar to patterns for prayer and response found in the other prophetic corpora of the Hebrew Bible. In Isaiah and Jeremiah one can discern a tradition in which protest prayers by both prophet and people are ultimately squelched by the deity. In Ezekiel such prayers are actually squelched from the outset.

Reading the Book of the Twelve with attention to its forms of human address to the deity has highlighted a key to its shape as a collection, even while reminding us that the Twelve is comprised of individual books with divergent origins. This shape does not affirm those scholars like House who see in the book a progression from sin to punishment to restoration nor from complications to resolution. In the end the restoration and resolution are not reached

as repentance is frustrated and as we have seen today human address is silenced. In the end the silencing is deafening as the only solution is linked to a cosmic and unilateral work of the deity, much as one finds in shape of the books of Isaiah, Jeremiah, and Ezekiel.

Minutes of the 2014 CSBS
Annual General Meeting

Brock University
St. Catharines, ON
May 24, 15:30

Attendees: Keith Bodner, Chelica Hiltunen, Bruce Worthington, Gregory Fewster, Terry Donaldson, Brian Lima, Meghan Musy, Shannon Baines, Alexander Breitkopf, Brendan Youngberg, James Magee, Mari Leesment, Jordan Ryan, Beth M. Stovell, Edward Ho, Brittany D. Kim, Carmen Palmer, Tyler Smith, Mary Conway, Cynthia Long Westfall, Rebecca Idestrom, Eileen Schuller, Steve D. Black, James Tucker, David Herbison, Bradley Rice, Jonathan Vroom, Duncan Reid, John Screnock, Spencer Jones, Joshua Matson, Andrew B. Perrin, Dan Machiela, John A. Bertone, Jeehon Kim, Anders Runesson, Edith Humphrey, Mark Boda, Alex Damm, John F. Horman, Paul Evans, Mark A. Leuchter, Lissa Wray Beal, Marion Taylor, Glen Taylor, Steven R. Scott, David Miller, Gary Yamasaki, Steven Muir, Tony Burke, John L. McLaughlin, Zeba Crook, J. Richard Middleton , Dirk Büchner, Dietmar Neufeld, John Kloppenborg, Alan Kirk, Ellen White, J. Gerald Janzen, Steve Wilson, Ehud Ben Zvi, Ian Wilson, Marina Hofman, Ken Penner, Derek Suderman, Matt Mitchell, Ronald Charles.

1. **Approval of the Agenda + Business Arising** (Chelica Hiltunen / John McLaughlin, carried)

2. **Approval of the Minutes of the 2013 Annual General Meeting** (John McLaughlin / Edith Humphrey, carried)

3. **President's Report (Mark Boda)**

It has been a pleasure to serve you as president of the Society over the past year. Between the meetings the executive has cared for the logistics of the society including its finances, endowment, membership rolls,

dialogue with other learned societies, publication issues, website, communication, prizes and competitions, while preparing for the Annual Congress. I am pleased to announce that the 2015 Craigie Lecturer will be Hugh Williamson, Regius Professor of Hebrew at Oxford University. The Vice President and I were delighted with the number of papers submitted for the Student Prizes this year and extend our congratulations to the winners. We do hope that all students will feel free to send us their quality papers and professors will encourage their students to consider this opportunity.

I believe you will be pleased with the state of the society as you hear from the various executive members today in their reports. The executive met via teleconference as is our custom on February 12, 2014 to foster the business of the society. The Executive Secretary attended the national meetings of the Canadian Corporation for the Study of Religion in Montreal this past January. Two other members of CSBS were also in attendance at that meeting: Lissa Wray Beal and Christine Mitchell, giving CSBS a greater voice within the corporation in which we are the largest society. Thanks to Lissa and Christine for their willingness to serve in this capacity. Let me take this opportunity to personally thank all the members of the executive for their work on behalf of the society. It has been a delight to work alongside you for the past two years.

4. **Membership Secretary's Report and Approval of New Members (Alex Damm)**

    - In the past year, the CSBS lost two long-time members: Professor Stanley Frost (1913-2013), who taught Hebrew Bible / Old Testament at Bristol College (UK) and then at McGill University (1956-1975), was a life member of CSBS, a historian of McGill University, and a Methodist minister. Professor Robert Culley (1932-2013) also taught Hebrew Bible / Old Testament for many years at McGill University (1964-1996) and was an active member of CSBS and of the Presbyterian Church. Both scholars were deeply admired, not only for their range of expertise and academic service, but also for their warmth of character and keen interest in their

students' well-being. They will be missed and emulated always. *Requiescant in pace*. A moment of silence was observed.

- New members were announced with a motion (Alex Damm/Richard Middleton, carried) for acceptance, and after the motion was carried were subsequently welcomed into the society with thunderous applause. The CSBS roster now exceeds 373 scholars.

5. Student Liaison Officer's Report (Chelica Hiltunen)

- 45 scholars were in attendance for the lunch welcoming new members and students, followed by a panel discussion on developing a teaching philosophy led by Ken Penner, Edith Humphrey, Dirk Büchner, and Robert Holmstead.
- The annual women's scholarly lunch was announced, and all who meet the criteria are warmly welcomed.

6. Treasurer's Report (Alex Damm)

- Donations have been generously furnished, and thus information was provided on distribution of funds for student members presenting a paper.
- A comprehensive report was circulated pertaining to finance, followed by general discussion from the floor.
- Motion for the reception of the 2014 treasurer's report (Alex Damm / Edith Humphrey, carried).

7. Vice President's Report (Dietmar Neufeld)

- Nomination for next year's Vice-President, John Leo McLaughlin (Dietmar Neufeld / Mark Boda, carried).
- This year's Norman Wagner award is presented to Stanley Porter.
- Annual book awards were presented, beginning with the recipient of the R. B. Y. Scott Award, Gary Knoppers for *Jews and Samaritans: The Origins and History of Their Early Relations* (Oxford, 2013) – and the F. W.

Beare Award, Alex Damm, *Ancient Rhetoric and the Synoptic Problem: Clarifying Markan Priority* (Peeters, 2013).

8. Endowment Fund Report (Dietmar Neufeld)

- The 2014 Endowment report of the CSBS was circulated, along with commentary followed by general discussion.
- Motion: "to affirm the present direction of the Endowment Committee, which is, to consolidate the long term financial health of CSBS, and in light of the establishment of the new student travel fund, endowment funds will not be used for travel at this time." (Dietmar Neufeld / Mark Boda, carried).

9. Programme Coordinator's Report (Zeba Crook)

- Approximately 64 papers (following the trend 64, 63, 59, and 55 in 2010). This year 29 are in Hebrew Bible, and 29 in New Testament, and the rest in co-sponsored sessions.
    - In terms of geographical distribution: 9 from BC, 3 from Alberta, 2 from Saskatchewan, 1 from Manitoba, 43 from Ontario, 3 from Quebec, 2 from Atlantic Canada, and 8 from US or further afield.
    - Approximately 31 are student papers.
- Several seminars are in discussion, but more seminars would be beneficial, especially because of the publishing possibilities.

10. Communication Officer's Report (Paul Evans)

- Members are encouraged to update their email address if it has changed, students are encouraged to indicate their thesis defense, and members who publish books should send the details to Paul in order to circulate to CSBS members.

- Motion: "that book prize nominations be limited to English and French," (Paul Evans / Mark Boda, carried).
- Next year's meeting is in Ottawa, and all members are strongly encouraged to participate.

11. Other business

- Terry Donaldson provided a brief update on the book series ESCJ (21 volumes published since 1986), including talks under the aegis of the CCSR about working with a new publisher.

12. Adjournment (Steven R. Scott / John McLaughlin, carried)

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

AUGUST 31, 2014

(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, 2014 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 accounting standards for not-for-profit organizations.

"Robert W.R. Bishop"

November 28, 2014 CHARTERED ACCOUNTANT

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF FINANCIAL POSITION
As at August 31, 2014
(Unaudited)

	General Fund	Restricted Funds	ESCJ Fund	2014 Total	2013 Total
ASSETS					
Cash	$ 20,265	$ 1,868	$ -	$ 22,133	$ 23,112
Accounts receivable (Note 3)	757	-	-	757	920
Investments (Note 4)	-	159,748	-	159,748	132,977
Funds held by CCSR (Note 5)	-	-	11,753	11,753	11,753
	$ 21,023	$ 161,616	$ 11,753	$ 194,391	$ 168,762
LIABILITIES					
Accounts payable	$ -	$ -	$ -	$ -	$ 5,847
Deferred revenue (Note 3)	757	-	-	757	920
	757	-	-	757	6,767
FUND BALANCES					
Unrestricted	20,265	-	-	20,265	16,750
Restricted	-	161,616	11,753	173,369	145,245
	20,265	161,616	11,753	193,634	161,995
	$ 21,023	$ 161,616	$ 11,753	$ 194,391	$ 168,762

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF OPERATIONS
For the Year Ended August 31, 2014
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2014	2013	2014	2013	2014	2013
REVENUE						
Membership dues	$ 14,349	$ 15,388	$ -	$ -	$ -	$ -
CSBS dinner	3,329	2,861	-	-	-	-
Congress registration	1,130	1,440	-	-	-	-
Donations	-	-	4,885	4,865	-	-
Investment income (Note 4)	-	-	30,623	5,080	-	-
	18,809	19,689	35,508	9,945	-	-
EXPENSES						
Accounting and audit	5,125	5,073	-	-	-	-
Bank charges	70	250	-	-	-	-
Computer software	-	416	-	-	-	-
Congress expenses	210	311	-	-	-	-
CSBS dinner	3,298	2,778	-	-	-	-
Dues and memberships	2,102	2,603	-	-	-	-
Executive travel	2,487	6,177	-	-	-	-
Member travel	257	3,506	-	-	-	-
Office, printing and postage	424	368	-	-	-	-
Student awards	-	-	2,000	1,500	-	-
Subscriptions	5,574	6,147	-	-	-	-
Website	1,130	-	-	-	-	-
	20,678	27,629	2,000	1,500	-	-
EXCESS OF REVENUE OVER EXPENSES	$ (1,870)	$ (7,940)	$ 33,508	$ 8,445	$ -	$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF CHANGES IN FUND BALANCES
For the Year Ended August 31, 2014
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2014	2013	2014	2013	2014	2013
BALANCE, OPENING	$ 16,750	$ 18,825	$ 133,493	$ 130,912	$ 11,753	$ 11,753
EXCESS OF REVENUE OVER EXPENSES	(1,870)	(7,940)	33,508	8,445	-	-
INTERFUND TRANSFERS	5,385	5,865	(5,385)	(5,865)	-	-
BALANCE, CLOSING	$ 20,265	$ 16,750	$ 161,616	$ 133,492	$ 11,753	$ 11,753

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF CASH FLOWS
For the Year Ended August 31, 2014
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2014	2013	2014	2013	2014	2013
CASH PROVIDED BY (USED FOR)						
OPERATIONS						
Excess of revenue over expenses	$ (1,870)	$ (7,940)	$ 33,508	$ 8,445	$ -	$ -
Unrealized change in market value (Note 4)	-	-	(28,160)	(8,198)	-	-
Changes in non-cash working capital:						
Accounts receivable	163	209	-	-	-	-
Investments	-	-	1,389	4,304	-	-
Accounts payable	(5,847)	5,847	-	-	-	-
Deferred revenue	(163)	(209)	-	-	-	-
Interfund transfers	5,385	5,865	(5,385)	(5,865)	-	-
CHANGE IN CASH	(2,332)	3,772	1,352	(1,314)	-	-
CASH, OPENING	22,597	18,825	516	1,830	-	-
CASH, CLOSING	$ 20,265	$ 22,597	$ 1,868	$ 516	$ -	$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES
NOTES TO THE FINANCIAL STATEMENTS
August 31, 2014
(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) Accounting Standards for Not-For-Profit Organizations

Effective September 1, 2012, the Society adopted 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.

(b) 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.

(c) Use of Estimates

The preparation of financial statements in conformity with Canadian accounting standards for not-for-profit organizations requires management to make estimates and assumptions that affect the amounts reported in the financial statements. Actual results could differ from those estimates.

(d) 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 5.

2. SIGNIFICANT ACCOUNTING POLICIES, continued

(e) 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.

(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, 2014 the value of donated materials and services recorded in the accounts was $nil (2013 - $nil).

3. DEFERRED REVENUE

As at August 31, 2014, the Society was owed $757 by the Canadian Federation for the Humanities and Social Sciences ("CFHSS") in connection with Congress 2014 (2013 - $920). These amounts are shown in the financial statements as deferred revenue.

4. INVESTMENT INCOME

	2014	2013
Realized investment income (loss)	$ 2,463	$ (3,118)
Unrealized change in market value of investments	28,160	8,198
Investment income	$ 30,623	$ 5,080

5. FUNDS HELD BY CCSR

As at August 31, 2014, 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.

6. 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.

7. 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.

7. 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, 2014
(Unaudited)

	General Endowment	Student Research	RBY Scott Award	N Wagner Award	Publication Fund
CAPITAL					
Balance, opening	$ 31,388	$ 1,388	$ 20,843	$ 10,321	$ 3,846
Donations	2,885	2,000	-	-	-
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	34,273	3,388	20,843	10,321	3,846
INCOME ON HAND					
Balance, opening	4,572	303	2,610	1,823	736
Investment income	8,284	603	5,260	2,604	971
Expenditures	-	-	(500)	(500)	-
Interfund transfers	(1,602)	(113)	(919)	(490)	(213)
Balance, closing	11,253	793	6,451	3,437	1,494
FUND BALANCE, CLOSING	$ 45,526	$ 4,181	$ 27,294	$ 13,758	$ 5,340

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
CAPITAL					
Balance, opening	$ 13,197	$ 17,002	$ 10,067	$ 10,864	$ 118,916
Donations	-	-	-	-	4,885
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	13,197	17,002	10,067	10,864	123,801
INCOME ON HAND					
Balance, opening	1,472	1,477	305	1,279	14,577
Investment income	3,330	4,290	2,540	2,741	30,623
Expenditures	(500)	-	(250)	(250)	(2,000)
Interfund transfers	(536)	(719)	(324)	(470)	(5,385)
Balance, closing	3,766	5,048	2,272	3,300	37,815
FUND BALANCE, CLOSING	$ 16,963	$ 22,050	$ 12,339	$ 14,164	$ 161,616

Membership News

Monographs, Edited Volumes

Ascough, Richard S. *1 and 2 Thessalonians: Encountering the Christ Group at Thessalonike*. Phoenix Guides to the New Testament 13. Sheffield: Sheffield Phoenix Press, 2014.

Batten, Alicia J. and John S. Kloppenborg, eds., *James, 1 & 2 Peter and Early Jesus Traditions*. LNTS 478. London: Bloomsbury T&T Clark, 2014.

_____, Kristi Upson-Saia and Carly Daniel-Hughes, eds. *Dressing Judeans and Christians in Antiquity*. Farnham, UK: Ashgate, 2014.

Beck, Roger, Marília P. Futre Pinheiro and Anton Bierl, eds. *Intende, Lector: Echoes of Myth, Religion and Ritual in the Ancient Novel*. MythosEikonPoiesis Band 6. Berlin/Boston, MA: De Gruyter, 2013.

Ben Zvi, Ehud and Diana V. Edelman, eds. *Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period*. LHBOTS 456. London: Bloomsbury T&T Clark, 2014.

_____ and Diana V. Edelman, eds. *Memory and the City in Ancient Israel*. Winona Lake, IN.: Eisenbrauns, 2014.

_____ and Christoph Levin, eds. *Thinking of Water in the Early Second Temple Period*. BZAW 461. Berlin/New York: de Gruyter, 2014.

_____ and Christophe Nihan, eds. *Perspectives in Hebrew Scriptures IX: Comprising the Contents of Journal of Hebrew Scriptures, vol. 12*. Piscataway, NJ: Gorgias Press, 2014.

Boda, Mark J., Carol Dempsey and LeAnn Snow, eds. *Why?...How Long?: Studies on Voice(s) of Lamentation Rooted in Biblical Hebrew Poetry*. LHBOTS. London: Bloomsbury T&T Clark, 2014.

Charles, Ronald. *Paul and the Politics of Diaspora*. Minneapolis: Fortress Press, 2014.

Dutcher-Walls, Patricia. *Reading the Historical Books: A Student's Guide to Engaging the Biblical Text*. Grand Rapids, MI: Baker Academic, 2014.

Eberhart, Christian A. *Kultmetaphorik und Christologie: Opfer- und Sühneterminologie im Neuen Testament*. Wissenschaftliche Untersuchungen zum Neuen Testament 306. Tübingen: Mohr Siebeck, 2013.

Fried, Lisbeth S. *Ezra and the Law in History and Tradition. Studies on Personalities of the Old Testament*. James Crenshaw, series editor. Columbia, SC: University of South Carolina Press, 2014.

Kalimi, Isaac and S. Richardson, eds. *Sennacherib at the Gate of Jerusalem: Story, History and Historiography*. Culture & History of the Ancient Near East 71. Leiden and Boston: Brill, 2014.

Kalimi, Isaac, Sr. ed. *The Oxford Encyclopedia of the Bible and Ethics: vols. 1–2*. Oxford: Oxford University Press, 2014.

Middleton, J. Richard. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids, MI: Baker Academic, 2014.

_____, Brian Walsh, Mark Vander Vennen and Sylvia Keesmaat. *The Advent of Justice: A Book of Meditations*. Eugene, OR: Wipf and Stock, 2014.

Schellenberg, Ryan S. *Rethinking Paul's Rhetorical Education: Comparative Rhetoric and 2 Corinthians 10–13*. Early Christianity and Its Literature 10. Atlanta: Society of Biblical Literature, 2013.

Webster, Jane S., G. Brooke Lester and Christopher M. Jones. *Understanding Bible by Design: Create Courses with Purpose*. Seminarium Elements Series. Minneapolis: Fortress Press, 2014.

Zehnder, Markus, ed. *New Studies in the Book of Isaiah – Essays in Honor of Hallvard Hagelia*. Piscataway, NJ: Gorgias, 2014.

Articles, Chapters, Published Conference Proceedings

Ascough, Richard S. "Re-describing the Thessalonian's 'Mission' in Light of Graeco-Roman Associations." New Testament Studies 60.1 (2014): 61–82.

_____. "The Parallel Process." Teaching Theology and Religion 17.4 (2014): 346–7.

Batten, Alicia J. "Rotting Riches: Economics in the Letter of James." Vision 14.1 (2014): 6–11.

_____. "The Characterization of the Rich in James 5." Pages 45–61 in *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott*. Edited by Stephen K. Black. Sheffield: Sheffield Phoenix Press, 2014.

_____. "The Letter of Jude and Graeco-Roman Invective." *HTS Teologiese/Theological Studies* 70.1 (2014) 7 pages.

_____. "The Paradoxical Pearl: Signifying the Pearl East and West." Pages 233–50 in *Dressing Judeans and Christians in Antiquity*. Edited by Kristi Upson-Saia, Carly Daniel-Hughes and Alicia J. Batten. Farnham, UK: Ashgate, 2014.

_____. "The Urbanization of Jesus Traditions in James." Pages 78–97 in *James, 1 & 2 Peter and Early Jesus Traditions*. Edited by Alicia J. Batten and John S. Kloppenborg. LNTS 478. London: Bloomsbury - T&T Clark, 2014.

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Beck, Roger. "Ecstatic Religion in the Roman Cult of Mithras." Pages 75–89 in *Practicing Gnosis: Ritual, Magic, Theurgy and Liturgy in Nag Hammadi, Manichaean and Other Ancient Literature. Essays in Honor of Birger A. Pearson*. Edited by A. D. DeConick and G. Shaw. Nag Hammadi

and Manichaean Studies 85. 2013. Leiden/Boston, MA: Brill.

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Ben Zvi, Ehud. "Chronicles and Samuel-Kings: Two Interacting Aspects of one Memory System in the Late Persian/Early Hellenistic Period." Pages 41–56 in *Rereading the Relecture? The Question of (Post)chronistic Influence in the Latest Redactions of the Books of Samuel*. Edited by Uwe Becker and Hannes Bezzel. FAT II 66. Tübingen: Mohr Siebeck, 2014.

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_____. "Introduction." Pages 3–19 in *Memory and the City in Ancient Israel*. Edited by Diana Edelman and Ehud Ben Zvi. Winona Lake, IN: Eisenbrauns, 2014.

_____. "Othering, Selfing, 'Boundarying' and 'Cross-Boundarying' as Interwoven with Socially Shared

Memories: Some Observations." Pages 20–40 in *Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period*. Edited by Diana Edelman and Ehud Ben Zvi. LHBOTS 456. London: Bloomsbury T&T Clark, 2014.

_____. "Remembering Pre-Israelite Jerusalem in Late Persian Yehud: Mnemonic Preferences, Memories and Social Imagination." Pages 413–37 in *Urban Dreams and Realities in Antiquity: Remains and Representations of the Ancient City*. Edited by Adam Kemezis. Leiden: Brill, 2014.

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Blumell, Lincoln H. "A Jewish Epitaph from the Fayum." *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods* 45 (2014): 1–16.

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_____. "The Message and the Medium: Some Observations on Epistolary Communication in Late Antiquity." *Journal of Greco-Roman Christianity and Judaism* 10 (2014): 24–67.

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_____ with Jenn Cianca, Peter Richardson and William Tabbernee. "The Roman Near East." Pages 11–62 *Early Christianity in Contexts: An Exploration across Cultures and Continents*. Edited by William Tabbernee. Grand Rapids, MI.: Baker Academic, 2014.

_____ with Mohamed Hussen. "Two Coptic Epitaphs in the Kom Aushim Storage Magazine." *Chronique d'Égypte* 89 (2014): 405–411.

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_____. "Writing the Vision: Zechariah within the Visionary Traditions of the Hebrew Bible." Pages 101–18 in *Reading Dream and Vision Reports in the Hebrew Bible*. Edited by Lena-Sofia Tiemeyer and Elizabeth Hayes. LHBOTS. London: Bloomsbury T&T Clark, 2014.

Cox, Claude. "Does a shorter Hebrew parent text underlie Old Greek Job?" Pages 449–60 in *In the Footsteps of Sherlock Holmes. Studies in the Biblical Text in Honour of Anneli Aejmelaeus*. Edited by K. De Troyer, T. M. Law and M. Liljeström. Contributions to Biblical Exegesis & Theology, 72. Leuven: Peeters, 2014.

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Eberhart, Christian A. "Blut des Bundes: Das Opferverständnis im Buch Levitikus und in der Eucharistie" *Bibel und Kirche* 2 (2014): 69–73.

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_____. "'The Lamb of God that Takes Away the Sin of the World:' Reflections on Atonement in the New Testament." *Touchstone* 31.2 (2013): 31–43.

Ehrlich, Carl S. "Die christlich-jüdische Tanach-Übersetzung des Verlags der Weltreligionen." Pages 341–54 in *"Was Dolmetschen für Kunst und Arbeit sei": Die Lutherbibel und andere deutsche Bibelübersetzungen. Beiträge der Rostocker Konferenz 2013*. Edited by Melanie Lange & Martin Rösel. Leipzig: Deutsche Bibelgesellschaft & Evangelische Verlagsanstalt GmbH, 2014.

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Humphrey, Edith M. "From Chess to Scruples: Changing Paradigms in Biblical Scholarship and the Games we Play." 2013 Canadian Society for Biblical Studies Annual Presidential Lecture in *CSBS Bulletin* 73, 1–25. Online: http://www.ccsr.ca/csbs/Bulletin.html

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Idestrom, Rebecca G. S. "Psalm 96: Declare His Glory Among the Nations." Pages 293–303 in *Between the Lectern and the Pulpit: Essays in Honour of Victor A Shepherd*. Edited by Rob Clements and Dennis Ngien. Vancouver: Regent College Publishing, 2014.

Kalimi, Isaac. "Die Quelle(n) der Texparallelen zwischen Samuel-Könige und Chronik." Pages 11–30 in *Rereading the Relecture? The Question of (Post)chronistic Influence in the Latest Redactions of the Books of Samuel*. Edited by U. Becker and H. Bezzel. Forschungen zum Alten Testament, 2. Reihe [FAT II]. Tübingen: Mohr Siebeck, 2014.

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_____. "Sennacherib's Campaign to Judah: The Chronicler's View Compared to His 'Biblical' Sources." Pages 11–50 in *Sennacherib at the Gate of Jerusalem: Story, History and Historiography*. Edited by I. Kalimi and S. Richardson. CHANE 71. Leiden: Brill, 2014.

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Keesmaat, Sylvia C. "Colossians." Pages 557–72 in *The Fortress Commentary on the Bible: New Testament*. Edited by Margaret Aymer, Cynthia Briggs Kittredge and David A. Sanchez. Minneapolis: Fortress Press, 2014.

Knowles, Michael P. "Serpents, Scribes, and Pharisees." *Journal of Biblical Literature* 133.1 (2014): 165–78.

McLaughlin, John L. "Is Amos (Still) Among the Wise?" *Journal of Biblical Literature* 133.1 (2014): 281–303.

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Miller, David M. "Ethnicity, Religion and the Meaning of Ioudaios in Ancient 'Judaism.'" *Currents in Biblical Research* 12.2 (2014): 216–65.

Murray, Michele. "Jewish Traditions." Pages 74–147 in *World Religions*. Edited by Willard Oxtoby, Amir Hussain and Roy C. Amore. Oxford: Oxford University Press, 2014.

Reinhartz, Adele. "Holy Words in Hollywood: DeMille's The Ten Commandments (1956) and American Identity." Pages 123–35 in *The Bible in the Public Square*. Edited by Carol Meyers, Eric Meyers and Mark Chancey. Atlanta: Society of Biblical Literature, 2014.

_____. "Jewish Women's Scholarly Writings on the Bible." Pages 2086–91 in *The Jewish Study Bible*. 2nd Edition. Edited by Adele Berlin and Marc Zvi Brettler. New York: Oxford University Press, 2014.

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_____. "Ruth. Introduction and Annotation." Pages 1573–80 in *The Jewish Study Bible*. 2nd Edition. Edited by Adele Berlin and Marc Zvi Brettler. New York: Oxford University Press, 2014.

_____. "The Destruction of the Jerusalem Temple as a Trauma for Nascent Christianity." Pages 276–88 in *Trauma and Traumatization in Individual and Collective Dimensions: Insights from Biblical Studies and Beyond*. Edited by Eve-Marie Becker, Jan Dochhorn and Else K. Holt. Studia Aarhusiana Neotestamentica 2. Göttingen: Vandenhoeck & Ruprecht, 2014.

Schellenberg, Ryan S. “Does Paul Call Adam a ‘Type’ of Christ? An Exegetical Note on Romans 5,14.” *Zeitschrift für die neutestamentliche Wissenschaft* 105 (2014): 54–63.

Stovell, Beth M. “A Kingdom Pneumatic Hermeneutics.” Pages 8–11 in *Holy Spirit: An Unfinished Agenda*. Edited by Johnson T. K. Lim. Singapore: Word N Works/Armour Publishing, 2014.

Thiessen, Matthew. “A Buried Pentateuchal Allusion to the Resurrection in Mark 12:25.” *Catholic Biblical Quarterly* 76.2 (2014): 273–90.

_____. “Aseneth’s Eight-Day Transformation as Scriptural Justification for Conversion.” *Journal for the Study of Judaism* 45 (2014): 229–49.

_____. “Paul's Argument against Gentile Circumcision in Rom 2:17–29.” *Novum Testamentum* 56 (2014): 373–91.

Timmer, Daniel. “Introducing Interpretation of Historiographic Texts.” *Teaching Theology & Religion* 17.2 (2014): 140.

_____. “Nahum’s Representation of and Response to Neo-Assyria: Imperialism as a Multifaceted Point of Contact in Nahum.” *Bulletin for Biblical Research* 24.3 (2014): 349–62.

_____. “The Use and Abuse of Power in Amos: Identity and Ideology.” *Journal for the Study of the Old Testament* 39.1 (2014): 101–18.

Webster, Jane S. “Teaching the Bible in a Secular Context: What is Urgent and Relevant for Students?” Pages 47-61 in *Lebenswelten Textwelten. Diversität: Altes und Neues Testament an Hochschulen für Angewandte Wissenschaften*. Edited by Desmond Bell, Renate Kirchhoff and Bernhard Mutschler. Neutestamentliche Entwürfe zur Theologie vol. 20. Tübingen/Basel: A. Francke Verlag, 2014.

Wilson, Ian Douglas. “Joseph, Jehoiachin, and Cyrus: On Book Endings, Exoduses and Exiles, and Yehudite/Judean Social Remembering.” *Zeitschrift für die alttestamentliche Wissenschaft* 126 (2014): 521–34.

_____. "The Seat of Kingship: (Re)Constructing the City in Isaiah 24-27." Pages 395–412 in *Urban Dreams and Realities in Antiquity: Remains and Representations of the Ancient City*. Edited by Adam Kemezis. Mnemosyne Supplements 375. Leiden: Brill, 2014.

_____. "The Song of the Sea and Isaiah: Exodus 15 in Post-monarchic Prophetic Discourse." Pages 123–48 in *Thinking of Water in the Early Second Temple Period*. Edited by Ehud Ben Zvi and Christoph Levin. BZAW 461. Berlin: De Gruyter, 2014.

Zehnder, Markus. "Why the Danielic 'Son of Man' is a Divine Being." *BBR* 24 (2014): 331–48.

_____. "The Enigmatic Figure of the 'Servant of the Lord' – Observations on the Relations between the 'Servant of the Lord' in Isaiah 42-53 and Other Salvific Figures in the Hebrew Bible." Pages 231–82 in *New Studies in the Book of Isaiah – Essays in Honor of Hallvard Hagelia*. Edited by Markus Zehnder. Piscataway, NJ: Gorgias, 2014.

Dissertations/Theses Completed

Charles, Ronald. *Paul and Diaspora Politics*. Toronto: Department for the Study of Religion, University of Toronto.

Hofman, Marina. *Dream Type-Scene in Old Testament Narratives: Structure and Significance*. Toronto: Wycliffe College and the University of Toronto.

Korner, Ralph *Before 'Church': Political, Ethno-Religious, and Theological Implications of the Collective Designation of Pauline Christ-Followers as Ekklēsiai.* Hamilton: McMaster University.

Appointments, Promotions, Awards, Honours

Batten, Alicia J. Leadership Team, Workshop for Pre-tenure Faculty teaching in Undergraduate Religion and Theology Departments, Wabash Center for Teaching and Learning (2015–2016).

Eberhart, Christian A. Professor and Program Director of Religious Studies at University of Houston (College of Liberal Arts and Social Sciences, Department of Comparative Cultural Studies).

Humphrey, Edith M. Appointed to board of Pappas Institute, Holy Cross Seminary; Appointed to board of Paradosis Institute.

Kalimi, Isaac. Fellow, Swedish Collegium for Advance Study (2014/15), Uppsala University, Sweden; Associate Editor, *The Catholic Biblical Quarterly* (2014 – 2022).

Murray, Michele. William and Nancy Turner Teaching Award, Bishop's University (2014); Dean of Arts and Science, Bishop's University (2014–2018).

Reinhartz, Adele. Visiting Researcher, Harvard Divinity School, (January-June 2014); Election to the American Academy of Jewish Research.

Webster, Jane S. Appointed Director of the Center for Excellence in Teaching and Learning, Barton College; Religious Studies Program Director, Barton College.

Research in Progress

Ascough, Richard S. *Early Christianity in Macedonia*; *Greco-Roman Associations: Texts, Translations, and Commentary*; "Paul and Associations."

Batten, Alicia J. James (Illuminations Commentary Series); Philemon (Wisdom Commentary Series); Dress and Religion in Antiquity.

Boda, Mark J. Book of the Twelve; Isaiah; Psalms.

Evans, Paul S. Commentary on 1-2 Samuel. Chronicles.

Fried, Lisbeth S. Commentary on Nehemiah (Sheffield Phoenix Press).

Humphrey, Edith M. Monograph on Difficult Texts and Difficult Teachings in C. S. Lewis and the Bible; Dikaiosyne and related words in Paul, through the eyes of John Chrysostom; Article on Orthodox approaches to Scripture; Analysis of Sacraments in Paul according to N T. Wright.

Idestrom, Rebecca G. S. Monograph on the Glory of God in the Old Testament.

Keesmaat, Sylvia C. *Romans Disarmed*, a book on reading Romans at the heart of empire; Land and economy in Paul.

McLaughlin, John L. Ancient Israelite Religion; Israelite Wisdom Literature; Wisdom Genres; Prophetic Genres.

Middleton, J. Richard. Literary-theological reading of 1 and 2 Samuel; The evolution of evil in the Primeval History; Suffering, silence, and lament in Job and the Abraham story.

Murray, Michele. Feminist commentary on the Book of Tobit, for the *Wisdom Commentary Series*, Liturgical Press.

Timmer, Daniel. The Book of Nahum; Political Models and Utopian Imagination in Ancient Israelite Prophetic Literature; The Book of the Twelve.

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