

The Bulletin

2015/16

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La société canadienne des études bibliques

Volume 75
Paul S. Evans, Editor

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**The Ridiculed Paul Ridiculing:
Paul and Community Management**

Dietmar Neufeld*

Introduction

Rome had a strong tradition of public invective—or acerbic humor of a mocking kind—that was deployed effectively to provoke public shame and thereby control or manage the conduct of its citizens. Cicero, for example, was known for using powerful words—often laced with acerbic scorn: to defend clients; to attack adversaries, and to shape state policies while at the same time promoting his own public ethos, and identifying that public persona with the needs and desires of a community. His most potent words were reserved at key points in his career where Cicero needed to shape new aspects of his public persona.¹ Mockery thus populated the corpus of Cicero during critical moments at which he wished to establish or re-establish his credibility before his opponents and their supporters. You might be saying, but Cicero was a statesman and politician and in a higher league than Paul the tent maker; true—but given the ubiquity of the Roman tradition of public invective/mockery, Paul would have

* Sadly, a few months after delivering this presidential address Dietmar Neufeld passed away due to a very aggressive pancreatic cancer. All of us were deeply saddened at his passing, and Dietmar continues to be sorely missed. This essay is based on the latest draft available to the editor.

¹ Anthony Corbeill, “Ciceronian Invective,” in *Brill's Companion to Cicero. Oratory and Rhetoric* (ed. J. M. May; Leiden: Brill, 2002), 198.

been profoundly influenced by it—mockery was a powerful tool in the management and production of conflict and of shaping a public persona.

Mockery—in its many forms—was deeply embedded in the social fabric of Roman society. The topics of vituperation, the acts of passing blame and censure in abusive or violent language, or acts of ridicule, or acts of mocking, or making fun of, and laughing at, were discussed by ancient authors in the context of studies of ancient rhetorical techniques. But more than that, it was a socially performed medium of communication and it was far reaching in the attitudes and values it personified. It was deeply entangled with the ordinary features of life such as religion, ethnicity, politics, food, sex, and kinship and group networks.² As such, mockery or invective was a potent form of communication that played an integral role in the social authorization and censuring of discourse and practice in antiquity. But more than that, mockery also exposed the inhabitants of Rome to the fear of public shame to prevent them from doing wrong. Mockery supplied proof by identifying persons who were either fit or unfit for a community, and mockery worked to portray in caricature of what a Roman must not be.

Paul was embedded in such a social context of mockery—and not surprisingly—he harnessed fully the power of words to spark conflict on issues important to him and his groups; he used powerful words to curtail outrageous conduct antithetical to communal homonoia; and he used powerful words to censure those who were exposing him to public shame. As we shall discover, mockery was a potent discourse of a more-than-benign kind used reciprocally to stimulate debates on significant issues in the social milieu of competitions for honor, to out-mock the mockers and thereby avoid the embarrassment of exposure, to evade becoming a spectacle in an eye-centric milieu, and to embrace the shame of visibility and what that might reveal about one's persona.

² Stephen Halliwell, *Greek Laughter. A Study of Cultural Psychology from Homer to Early Christianity*, (Cambridge: Cambridge University Press, 2008), 4–5.

I want to address two important questions before proceeding to the ridiculed Paul ridiculing:

1. Was the nature of the relationship between Paul and his groups disjunctive?
2. Was conflict a unique phenomenon in the Pauline groups when compared to other groups operative during Paul's time?

A series of essays in Cameron and Miller's monograph, *Redescribing Paul and The Corinthians* assess the model currently used to address the relationship—or lack of it—between Paul and the recipients of 1 Corinthians. They observe that the relationship between Paul and the Corinthians was and is currently still characterized by disjunction. This perception, argue Cameron and Miller, has set the agenda of modern scholarship on 1 Corinthians. Different reasons for the disjunction have been proposed; missions of Peter and Paul; influence of mystery religions; over-realized eschatology; pneumatic enthusiasm; Gnosticism; social stratification; political rivalries; philosophical influences; conventions of friendship; factionalism; patronage issues. Similarly, I imagine scholarship on the other Pauline groups reflected in Galatians, Thessalonians, Philippians, has also been characterized by *disjunction*—though what triggered the disjunctions in those groups have been differently conceived.

In this characterization, Paul and his groups stand in opposition to each other or find themselves in a disjointed condition. At the heart of the perception lies the assumption of communities cohesively defined—they had a clearly defined collective identity—but now they stand in opposition/disjunction to Paul and Paul to them. Paul took up the role of the guardian of theological, social, or political correctness in the face of their mulishness and error.³ Such a model implies that Paul had

³ Ron Cameron and Merrill P. Miller, "Introducing Paul and the Corinthians," in *Redescribing Paul and the Corinthians* (ed. Ron Cameron and Merrill P. Miller; Atlanta: Society of Biblical Literature, 2011), 2.

managed to establish his reputation—his social standing was respected—and that his gospel had been embraced by the respective groups. They had initially rallied around his gospel and had defined a communal identity in harmony with Paul's view. But with time, external and internal forces disturbed the homonoia of the group. Conflicts were generated amongst them and between Paul—whatever the trigger points were—these conflicts signaled their failings and represented the mark of Paul's critique. In such a view, we thus find Paul engaged in a multi-pronged defence of his so-called ministry in and beyond Corinth. Over the course of two letters he runs the gamut of the emotions, rhetorically, from tears to joy to biting anger, while struggling to keep his relationship with (some say, his control over) the community intact.

For the purposes of my paper today, I would like to suggest that conflict in the Corinthian group need not necessarily be described as disjunctive but could also be described as adjunctive. Could it be that Paul was attached to the Corinthians and to his other groups in a dependent and perhaps slightly subordinate position? In the Corinthian context, he thus extravagantly thrusts his agenda upon them by describing quarrels and factions - perhaps explaining why he never questions the identity of those he refers to as people who are in Christ (1 Cor 1:4–7; 11:2; 12:12–13; 27:1; 15:22–23). Such a view might also explain why Paul so persistently pushes his claims to authority and defense of standing among the Corinthians (1Cor 3:10–11; 4:15, 18–21; 5:3–5; 11:16; 12:28; 14:37–38; 15:1–2; 16:1–4). Because he was in a subordinate position—he was struggling to attain honorable standing because significant members in the group refused to cooperate in granting Paul honor—precipitating an ongoing conflict about whether he had the visible markers of social standing befitting the Corinthian group—in desperation he used the discourse of mockery and shame to manipulate the Corinthian's public court of reputation into distributing honor upon him. The Corinthian letters then become, in the process, a set of fraught, even fractured negotiations between competing interests and impulses, conducted in Paul's voice.

This brings us to the second question—the dynamics of conflict in *collegia*. Were the Pauline groups unusual in the way they did conflict? A recent study explores the issue of conflict and how groups/associations/*collegia* engaged in conflict production and conflict management—that the mark of dynamic associations was the cultivation of rivalries while at the same time also devising the means by which to mitigate them. I turn my attention briefly to John Kloppenborg’s chapter in the Cameron and Miller monograph, “Greco-Roman *Thiasoi*, The *ekklesia* at Corinth, and Conflict Management (θίασοι (*collegia*) and the ἐκκλησία at Corinth).” According to John, the documentary evidence suggests that *collegia*, or voluntary associations, were frequently embroiled in social conflict of one sort or another. Rivalries, for example, were not uncommon between other associations or between members within an association. Many of these *collegia* deliberately provoked conflict externally and internally but also had systems in place to manage and to contain conflict before reaching divisive proportions.⁴ Fines were instituted for disorderly conduct at meals, rulings were issued to forbid members from taking other members to court, and disputes between members of the association were to be settled.⁵ Kloppenborg concludes that “the Corinthian *ekklesia* was not up to something totally new and unprecedented. To the ancient observer, the Corinthian Jesus people would probably appear as a *thiasotai* in a club that resembled domestic *collegia* or small cultic associations more than groups of immigrant metics who met to preserve their ancestral customs. The phenomenon of conflict within the Christian group and Paul’s strategies for conflict management fall within the spectrum of conflict management seen in other *collegia*.”⁶

John makes evident that both conflict production and management were common features in how *thiasoi* and *ecclesia*

⁴ John S. Kloppenborg, “Greco-Roman *Thiasoi*, the *Ekklēsia* at Corinth, and Conflict Management,” in *Redescribing Paul and the Corinthians* (ed. Ron Cameron and Merrill P. Miller; Atlanta: Society of Biblical Literature, 2011), 205.

⁵ Kloppenborg, “Greco-Roman *Thiasoi*,” 214.

⁶ Kloppenborg, “Greco-Roman *Thiasoi*,” 216.

ran their business. As we know, conflict is messy stuff and has an organic plasmic flow that is unpredictable. It disrupts, destroys, creates tensions, hijacks goals and future plans, leads to relational ruptures, generates invidious comparisons, spawns destructive rivalries, leads to name calling and labelling, degrades reputations, inflames anger, and provokes mocking commentary. Conflict and censure/invective/mockery existed side-by-side—indeed, fed on each other. Where the one was the other was sure to follow. Not surprisingly, in such a conflictual context, harnessing the power of words (invective and mockery) to curtail disgraceful behaviour, exclude potential lawbreakers, promote a public persona, shape communal policy, and cut down an enemy were not uncommon—and Paul is no exception. Under the pressures of ridicule and the sense of shame that it instilled in Paul, fear and anger were triggered. To counter the damaging consequences of the fear of shame Paul censured his opponents. The ridiculed Paul ridiculed to inspire the same fear/shame and anger in his detractors—to control potentially their divisive and destructive behaviour—with potentially negative social consequences for his groups and for himself—and to pressure them to give him status recognition that was his due.

What emerges is that the groups with which Paul connected were dynamic—willing to wrestle with issues—some of them of their own making and some of them of Paul’s making. So conflict in these groups was a given—one might say endemic—and were not triggered by external forces only but also by internal forces—with Paul contributing to the conflict. One of the lurking features in the production and maintenance of conflict—given that conflict could destabilize honor rankings—was that members of these groups and Paul himself had continually to FACE the fear of becoming exposed to public shame because of mockery. Indignantly Paul retorts, “I think that I am not in the least inferior to these super apostles” (2 Cor 11:5). The defensive vocabulary of shame is frequent in Paul. Both fear and shame worked in tandem in him—a fear he attempted to transform to his advantage by focusing on shame hoping thereby to mitigate the negative fallout

of shamelessness—by this means hopefully mitigating the corrosive power of mockery upon him while at the same time pouring its acidic quality upon his rivals.

My presentation is divided into three sections:

1. Words and the Power to Inflict and Inflame Shame
2. The Corrosive Power of Mockery
3. Classes of Mockery

To get at the power of words to inflict and enflame shame, we must have some understanding of the honor system operative in the Roman social world. For Romans honor, if properly understood, was the foundation of morality. It was the most divine of attributes and bestowed upon both humans held in high regard and the gods. Shame and honor were flip sides of the same coin—each powerfully contributing to the formation of the character of each inhabitant of Rome. Honor was thus a wide-ranging force in society that was created and maintained by individuals and by public opinion and thus a potent form of power that moved people. Honor was something that one possessed—that defined an essential characteristic of humans, gods, cities and groups. Honor stood at the root of what motivated humans to excel and was not limited to them but also applied to human institutions such as cities—collectively cities and *collegia* competed for it in the never-ending desire to garner the favorable public opinion of the ruling elite.⁷ It was a value for which both men and women strove intensely whether aristocrat or slave or everyone else in between—even children. Cicero, noting children at play, writes,

With what earnestness they pursue their rivalries. How fierce their contests. What exaltation they feel when they win, and what shame when they are beaten. How they dislike reproach. How they yearn for praise. What labours will they not undertake to stand first among their peers? How well they

⁷ Lendon, *Empire of Honour*, 31.

remember those who have shown them kindness
and how eager to repay (De Finibus 5.22.61).

Given that honor was the basic motivation bestowed upon humans by nature it was the preferred value over such things as wealth, noble heredity, high social bearing, family, children, and friends. Honor was a preferred value because it had the power to keep people away from vices and engaging in other activities deemed immoral or disgraceful. To avoid losing it one had to avoid the enticements that vices brought with them. Cicero observed, for example, that

The best citizens are not deterred (from disgraceful behaviour) by fear of a punishment that has been sanctioned by laws as much as by the sense of shame that has been instilled by nature and a kind of fear of just censure (*vituperationis non iniustae*). The founder of the state used public opinion to cause this sense of shame to grow and refined it through both established custom and training. As a result shame, no less than fear, keeps the citizens from doing wrong (Cic. Rep. 5.6).

The fear of shameful exposure was a powerful motivator to deter citizens from engaging in disgraceful conduct—maintaining honor that nature had instilled in humans was important. Censure, or shameful exposure, is where mockery lurked looking for victims to impale upon the barbs of scorn. Citizens of Rome were aware that mockery's focus was something to be feared, avoided and yet ironically also embraced in a culture of visibility (more on the notion of visibility and maintaining a modicum of shame in a moment). As May notes, mockery takes its function from its goal: if the dread of blame fails to preserve order, the perceived violator becomes exposed to public ridicule and expelled from the community.⁸ In cultures where the dynamics of keeping or forfeiting status, casting doubt on the status of others, of suffering

⁸ Corbeill, "Ciceronian Invective," 199; J. M. May, ed., *Brill's Companion to Cicero. Oratory and Rhetoric* (Lieden: Brill, 2002).

or avoiding shame, or of wielding mockery's public power to cause damage to others, escaping the shameful exposure by avoiding it or by failing to reassert honour after experiencing the derision of one's foes led to the danger of becoming a laughing-stock.⁹

Paul was imbued with this sense of essential honor—it would have been a value he cherished and inculcated in himself and defended. If Paul's status, however, was in question because his associations had not granted him the right of that status, his attempts at ridicule to provoke change would have failed—coming from someone perceived inferior, crafty, deceitful, of untrained speech, and a corruptor—his claims to standing amongst them were ripe for mocking dismissal.

Yet, in the face of a group not bestowing honor upon him and the serious loss of reputation such an action represented for Paul, Paul had few options open to him. Paul was forced to resort to shaming words to stimulate their sense of shame about their damning attitudes towards his honor standing—thereby hoping to bolster his dwindling or depleted honor reserve.

In his study of honour and influence in the Roman world, Lendon concluded that weighing honor was an unceasing process: general's waged war for it; persons of influence schemed for it; philosophers argued philosophically for it; teachers sought for it; orators spoke for it.¹⁰ Paul grasped for it as his honor scale tipped dangerously in the direction of dishonor. The passionate indignation and contempt for the group is barely hidden in Paul's words as he both defended his status and also exposed them to shame for their part in this indignity. Imagine a derisive, cajoling tone in his self-defence:

2 Corinthians 11: 5–6

11:5 I think that I am not in the least a second-rate apostle to these super-apostles. 6 I may be untrained in speech, but not in knowledge; certainly in every

⁹ Halliwell, *Greek Laughter*, 25.

¹⁰ Lendon, *Empire of Honour* (Oxford: Oxford University Press, 1997),

way and in all things we have made this evident to you.

2 Corinthians 12:10–18 Complete Jewish Bible (CJB)

12:10 Yes, I am well pleased with weaknesses, insults, hardships, persecutions and difficulties endured on behalf of the Messiah; for it is when I am weak that I am strong. 11 I have behaved like a fool, but you forced me to do it—you who should have been commending me. For I am in no way inferior to the “super-emissaries,” even if I am nothing. 12 The things that prove I am an emissary—signs, wonders and miracles—were done in your presence, despite what I had to endure. 13 Is there any way in which you have been behind any of the other congregations, other than in my not having been a burden to you? For this unfairness, please forgive me! ... 16 Let it be granted, then, that I was not a burden to you; nevertheless you say, since I was a crafty fellow, I took you with trickery! 17 Was it perhaps through someone I sent you 18 that I took advantage of you?

These disdainful remarks—even though of a covert and indirect nature—were clear. It was Paul’s hope that his condemning words for their failure to recognize his honor standing among them (instead of commending him) would expose them to shame—which in turn would undercut their cherished sense of honor—and arouse the overwhelming desire to avoid a dented honor—and perhaps trigger a change of attitude towards him. Paul recognized painfully that without the Corinthian association giving him status recognition—(commending) his honor—his honor had no cash value—and his depleted persona had no real clout to bring about substantial change in the group (2 Cor 12:11).

A pecking order maintained and defined by honor was normal to the inhabitants of Rome. Establishing the notable credentials of the inhabitants of Rome along with ranking them along a social scale were done through the currency of honor.

One's claim of an honor standing before one's peers was exchanged by them into the material worth of honor.¹¹ In the minds of the Romans, attributes of honor were automatically cashed in for esteem, dignity, integrity, and reputation or the converse if the claimant's attributes were publicly unknown or—in the case of Paul—his attributes were publicly unacceptable.

Hence, honor was never an assured element given that it could be gained or lost at moment's notice as courts of reputation distributed judgements at their whim. For esteem to exist, it had to find affirmation before those in the position to grant it. It is obvious from the experience of Paul that honor was a fickle thing—that his honor standing could at moment's notice plummet or be lost altogether. Paul's honor was a public verdict of his good standing and personal qualities if granted, but if judged otherwise, it was a public indictment of his good standing and personal qualities—the Corinthian group had applied slanderous labels on him—revealing their scornful indictment of his ranking among them. In such a context, Paul had very little to offer them that could be exchanged into the material worth of honor—and what he had offer had little cash value in their minds. So, what strategically does he appeal to bring about a reversal?

Paul, aware that his honor currency was depleted, attempted to create some cash value from the little shreds of honor he still possessed by snidely calling attention to the disgraceful conduct (vices) evident in the Corinthian group—quarrelling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder—but also impurity, sexual immorality, and licentiousness—to stimulate the sense of shame that had been instilled by nature and a kind of fear of just censure to grow in them and become a powerful motivator to deter them from engaging in the behaviours of which they have been accused. Moreover, his acerbic commentary was designed as a veiled threat to hurt them where it mattered most—the core sense of honor each possessed—nature had bestowed it upon them and nurture it they must or else face the consequences. If he managed to devalue their

¹¹ Lendon, *Empire of Honour*, 34.

honor currency such a move might spur them to distribute honor upon Paul.

The Corrosive Power of Mockery

Romans were aware that powerful words could be used strategically to curtail disgraceful behaviour and promote public personas. Advantageously used, mockery forcefully brought to bear a set of social linguistic behaviours designed to inflict the pain of shame. To some extent, we are all aware that mockery and laughter are complex human behaviors that have the capacity both to warm and wound. Who has not felt the sting of a pointed barb and its damaging aftermath? In a recent Public Diplomacy White Paper, “Ridicule: An Instrument in the war on Terrorism,” J. Michael Waller discusses the transformation of American public diplomacy and strategic communication and the use of ridicule as a weapon “against terrorist, against weapons proliferators, despots, and international undesirables.”¹² Ridicule, he continues, “leverages the emotions and simplifies the complicated and takes on the powerful, in politics, law, entertainment, literature, culture, sports, and romance.”¹³ Moreover, an argument, image, or kinetic force can be countered, but few defences can be marshalled “against the well-aimed barbs that bleed humiliation and drip contempt.”¹⁴ The point is that ridicule is a highly charged medium of personal and social interaction and an integral part of a repertoire of socially enacted behaviour and means of communication. Ancients were keenly aware of the power of insulting words to wound deeply—especially those that damaged honor and exposed shame.

¹² J. Michael Waller, “Ridicule: An Instrument in the War on Terrorism,” *Political Warfare* (2006) Online: <http://acmeofskill.com/2006/02/ridicule-an-instrument-in-the-war-on-terrorism/>, para. 1.

¹³ Waller, “Ridicule,” para. 2.

¹⁴ Waller, “Ridicule,” para. 2.

A passage from the ancient novel *Leucippe and Clitophon* by Achilles Tatius makes this abundantly clear.

Speech is the father of shame, grief, and anger: like arrows aimed at a target and hitting it dead centre, words pierce the soul and wound it in many places. One verbal arrow is insult, and the wound it leaves is called anger: another is exposure of one's misfortunes, and this arrow causes grief: a third is lectures on one's faults, and this arrow is known as shame. One quality common to all these weapons is that they pierce deeply but draw no blood. The only remedy for them is counterattack with the same weapons. The wound caused by one's sharp tongue is healed by the razor's edge of another. This softens the heart's anger and assuages the soul's grief. If one is prevented by force majeure from uttering one's defense, the wounds silently fester. Unable to reject their foam, the waves swell up in labor, distended by the puffing breath of words within (2.29).

As much as the ancients felt the salty, sting of scorn, so also we feel the sting of ridicule because it targets core attitudes and values on matters pertaining to sex, status, ethnicity, identity, politics, religion, economics, culture, food and drink, and a whole host of other social registers. Commentary or laughter of a derisive kind on any of these issues touches us to the core and causes personal wounds that frequently are irreparable.

Comics, politicians, pundits, and preachers regularly ride piggyback on mockery to single out political figures ludicrously vain or futile in their actions, social values and actions insultingly inappropriate to the circumstances, public policies that are a travesty of justice, and religious behaviors that deserve contempt. Mockery mimics the deceptive or counterfeit representation of ideas, persons, and practices camouflaged as the real thing in order to simulate and reveal in ludicrous fashion their falsity.

Mockery of a consequential kind was easily transformed into anger and physical antagonism—"One verbal arrow is insult, and the wound it leaves is called anger." The passage is clear that

scornful words awaken the emotion of anger (*iracundia/ὄργη*). Romans were acutely aware of the dangers that an uncontrolled anger represented. Anger created heated actions and words that if not restrained frequently provoked crimes of murder and vengeance. Angry rulers unable to restrain their anger were a danger to the body politic of Rome and its citizens; angry fathers and mothers were a danger to their children; angry children were a menace to ageing, vulnerable parents; angry religious authorities were a threat to the laws and customs of religious polity and to the many adherents beholden to their dictates. Cicero wrote a letter to his young brother Quintus (60–59 BCE) to give him advice on anger control. Cicero writes,

that “passions, curses and insults are not only inconsistent with literary culture and *humanitas*, they are inimical to the dignity of the imperial office, for if one’s outburst of anger are implacable, that is a sign of extreme harshness (*acerbitatem animi*), but if they are capable of being mollified, that is a sign of frivolity—which is, however, to be preferred to harshness (Q Fr. i.1.37–40).

In an excellent study of the emotion of anger in Greek and Roman philosophical texts, Harris points not only to the ambivalence in attitudes towards anger but also to its many positive social functions in the creation of harmony or disharmony between siblings, emperors and their citizens, masters and their slaves, mothers and fathers and their children, and wives and husbands. Paul and his *collegia* were no exception to the rule.¹⁵ There were times when anger was justified but for the most part anger was such a powerful emotion it had to be restrained. Uncontrolled anger expressed itself in vengeance (*vindicta*) and violence. On

¹⁵ Susanna Morton Braund and Christopher Gill, *The Passions in Roman Thought and Literature* (Cambridge: Cambridge University, 1997); Susanna Braund and Glenn W. Most, eds., *Ancient Anger: Perspectives from Homer to Galen* (Cambridge: Cambridge University Press, 2003); William V. Harris, *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge: Harvard University Press, 2001), 201–28.

occasion anger, acting out in vengeance, was deserved but generally it was frowned upon especially when driven by a personal desire for reprisal. Under the influence of the Stoic philosophical tradition enjoining *humanitas*, harmony, mildness (*ἐπιεικέστεραν/clementiorem*), and dignity, Musonius Rufus argues that the wise man should abandon anger and instead opt for mildness of character—even abandoning going to court despite having suffered a grievous injustice (ὄβρις) that required restitution.

Of course, at times it was difficult to resist an outburst of anger. For example, Cicero writes that “when *virī fortissimo*, vigorous public men, are injured they resent it, when they are angered they are carried away (*efferuntur*). When they are provoked they fight” (Cael. 21). Most often it was hearing the ill-timed words of scorn of friend or foe that caused the blood to boil over in anger. Excessive shame spawned deep abhorrence for the instigators of the shame. The point is, that suffering the embarrassment of exposure in the eyes of others frequently provoked strong judgemental commentary and passion.¹⁶

You might wonder, what specifically ties this section on corrosive mockery and anger and its management to Paul. Reading the letters to the Corinthians Paul appears to opt for *humanitas*, harmony, mildness, and dignity—though the sense one gets in reading the letters is that Paul is barely able to curb the desire to lash out at those causing him grievous harm—in spite of his mild clemency. Sometimes he could not hide the anger—when provoked enough, he lashed out in anger. Paul resorted to mockery and infused it with a modulated anger—as a kind of punctuation mark to strong words spoken. Galatians 2:11–14 records a troubling incident that took place between Paul and Cephas. Given the competitive nature of public life, this episode drove Cephas and Paul to become bitter rivals.

The issue of food and eating with Gentiles sparked a divisive exchange between them (Nanos, 2009). Cephas had made

¹⁶ Carlin A. Barton, *Roman Honor: The Fire in the Bones*. (Berkeley and London: University of California Press, 2001), 262–66.

the bold decision that food and dining practices should not divide him from the non-Jewish populations (Tucker, 2011). However, Cephas' eating and dining behavior came under scrutiny by those in Jerusalem upholding the Jewish food laws. For them what one ate and with whom was central to maintaining purity, group identity, and group boundaries. Cephas capitulated to intense public exposure and to the fear that the Jerusalem party would inflict humiliating derision upon him. Fearing public embarrassment, he reversed his decision to avoid shame. The reversal placed him in direct conflict with Paul. Paul was clear that dining associates and food should not be what divided them from the Gentiles. The conduct of Cephas was publicly humiliating for Paul and predictably triggered an outburst of angry, scornful commentary and public confrontation. Paul records that when "Cephas came to Antioch, I personally, face-to-face attacked [with a strong hint of hostility] him publicly [impugning his reputation], because he stood self-condemned." Paul effectively wielded mockery's public power against Cephas—publicly he shamed Cephas by accusing him of being nothing more than a pretentious showman. Since this represents an inter-status honor challenge, Cephas chose to avoid the shame of the Jerusalem crowd and chose instead to suffer the shamefulness of exposure inflicted upon him by Paul.

Both Cephas and Paul were in the eye—so to speak—of those in Jerusalem—as well for Paul under the penetrating gaze of the Galatian group. Each represented public courts of reputation ready to decide whether the actions of each bring shame upon them. In the words of Crook, "it is the fickle arbiter of honorable and of shameful behaviour."¹⁷ The public court of reputation of the Jerusalem group represented power to inflict shame upon Cephas he must not ignore because the shame dispensed at their hands was greater than the shame dispensed by the public court of reputation of either the Gentiles or Paul. So also for Paul, given that his honor quotient was in a state of depletion, the shame cast upon him by

¹⁷ Crook, "Honor, Shame, and Social Status Revisited," *JBL* 128 (2009): 610.

the public court of reputation of the Galatian group could not be ignored. For Paul, the greater urgency was to manage to manage the conflicts in the Galatian group before they reached even greater divisive proportions.

Cephas had managed to lead Barnabas into the same hypocrisy along with also misleading the Gentiles—a kind of contagion that had to be stopped. Paul’s scornful anger therefore was justified—it was used appropriately at the right time to settle a conflict that could have reached divisive proportions. In this instance Paul’s anger functioned socially to bring about harmony between him and the Galatian Group—at least so he hoped would be the outcome. The public confrontation and accusation of Cephas—in a context of rivalry for honor—clearly benefitted Paul in three ways: it signaled to the Galatian group Paul’s attempt to control potentially disruptive and divisive behavior; it limited the internal conflict from reaching disruptive proportions; and it boosted Paul’s public persona.

The Cephas incident highlights the potency of ridicule as a social weapon; the barb would have not been lost on the pillars of Jerusalem, who by implication were impaled by the same barb and condemned as fraudulent. The relationship between Paul and the Galatian association was strained—he was not favorably disposed to them or they to him—in his estimation, they had been evil-eyed—“you foolish Galatians, who has evil-eyed you”—and so extraordinary measures were required of Paul to manage and repair the breach. In such a strained context, he used the Cephas incident to remind them of the importance of group harmony—to warn them of reversals in their group in which they stood condemned—and obliquely to threaten them by wielding mockery’s power against them—would it trigger an about face or reversal in them about him—or would they too stand self-condemned hypocrites as in the case of Cephas? I suppose we will never know with certainty.¹⁸

¹⁸ One last issue before moving on. Competitions for honor could not be ignored—especially when called out by a powerful rival. Paul had suffered the humiliation of exposure from an insider that he could not ignore. The dispute

Classes of Mockery

We now turn our attention briefly to several classes of accusations at the heart of mockery – these were classes of accusation ripe for the picking with damaging outcomes.

Classes of invective were clearly demarcated in the tradition of ridicule in Rome.¹⁹ With a focus on the use of political invective by Cicero, Corbeill discusses at length how he tapped into the standard repertoire of accusations to curb illicit behaviour, defend clients, attack rivals, or shape state policies. Cicero, for example, notes the most frequently used categories in rhetorical mockery: properties of the body (*corpus*), of the mind (*animus*), and of external matters such as rearing and background (*externa*).²⁰ Cicero, in his *Divisions of Oratory*, draws attention to these three areas of accusation.

These are the chief points to be illustrated: how the person has been born, brought up, educated, trained, and morally constituted; whether anything great or unbelievable has occurred (especially of possible divine origin); furthermore, whatever the person has thought, said, or done will be fit to the the classes of virtues just discussed (*Part. or.* 82).²¹

This passage highlights the classifications potentially a focus for mockery, and it seems Paul fits these three classes of accusation well—he mentions education—he observes that he is untrained in

between Paul, Cephas, and the acknowledged pillars had to be answered in kind—it could not be ignored. Halliwell noted that “insouciance about being a target of ridicule either in word or action actually constitutes a recognizable aberrancy, a symptom of a deficient sense of honour or self-worth” (Halliwell, *Greek Laughter*, 41).

¹⁹ May, *Companion to Cicero*; Jerome H. Neyrey, “Encomium versus Vituperation: Contrasting Portraits of Jesus in the Fourth Gospel,” *JBL* 126.3 (2007).

²⁰ Corbeill, “Ciceronian Invective,” 200.

²¹ Translation from Corbeill, “Ciceronian Invective,” 200.

speech but not in knowledge; he insists that his knowledge did not come through human sources but through extraordinary revelation; he notes his birth as one untimely born (1 Cor 15:8); takes great pains to mention/boast about his ancestral background (Phil 3:4–5); and he is preoccupied about his occupation—to name but a few.

The three classes of accusation open for mockery mentioned by Cicero aligned well with the other areas of accusations most frequently mentioned in the Roman tradition of public derision. Corbeill helpfully lists the ten most commonly identified classes: servile heritage; barbarian (non-Roman background); holding a non-elite occupation; thievery; unusual sexual conduct; alienated or separated from family and community; gloomy disposition; unusual appearance, clothing or demeanor; timidity; bankruptcy.²² Each of these areas was ripe for the picking for anyone wishing to wag the finger of ridicule at someone. Mockingly calling attention to a person's ethnicity, name, physical appearance, and behaviour were particularly potent in curtailing unacceptable conduct and hence were employed frequently.²³ Each of these not only betrayed externally one's internal state and hence was a reliable predictor of a person's character but also provided a powerful rhetorical means for social ostracism. Corbeill observes that Romans were attracted to the practice of providing nick-names to persons with peculiarities in the physical body (misshapen eyes, forehead, face, arms, hands) or public demeanor (walk, posture, bodily deformities).²⁴ Once more, we are all too familiar with a person's deformity, occupation, heritage, or demeanor becoming the basis of derogatory nick-names and humiliating commentary. Certain occupations command considerable respect from us while others do not. We observe bodily and social anomalies and on the basis of

²² Corbeill, "Ciceronian Invective," 201.

²³ Anthony Corbeill, *Controlling Laughter: Political Humor in the Late Roman Republic* (Princeton: Princeton University Press, 1996), 57–99; Corbeill, "Ciceronian Invective," 205.

²⁴ Corbeill, *Controlling Laughter*, 78; Robert Garland, *The Eye of the Beholder. Deformity and Disability in the Graeco-Roman World* (2nd ed.) (London: Bristol Classical Press, 2010).

them, we cast aspersions and make judgements about social status, education, ambition, looks, and host of other social registers.

So also, a servile occupation was looked upon with disdain by the Roman elite and frequently drew snide commentary. Acts 18:3 observes that Paul was a tentmaker or leather worker by trade (σκηνοποιοὶ τῇ τέχνῃ).²⁵ Paul refers to his occupation with some trepidation, some would say with snobbery because he was of aristocratic blood (1 Cor 4:12; 9:18; 2 Cor 11:7; 1 Thess 2:5, 8–10; 4:11–12; 2 Thess 3:6–13; Acts 18:3).²⁶ The question of Paul's social status notwithstanding, there is no doubt that Paul viewed his occupation with ambivalence. His appeals to the judgement of his *collegia* on his handicraft are not based on what he thinks about his occupation but what they think—and what mocking aspersions they may have cast his way. It seems quite likely that they had passed judgement on his livelihood as leather worker. And as noted, disdainful attitudes and disparaging remarks about his servile occupation would have undercut Paul's honor standing and made him a liability. In the eyes of the members of his associations not only was he beneath their dignity but also their links with him and he with them they were contaminated by the contagion of his shame. Shame was to be avoided and shameful persons were to be rejected. Shame could not be hidden or disguised—it was written visibly on the collective and individual body.

²⁵ Commentators agree that Paul worked with leather (Martin Hengel, *The Pre-Christian Paul* (J. Bowden, Trans.; Philadelphia: Trinity Press International, 1991), 17; Todd D. Still, "Did Paul Loathe Manual Labor? Revisiting the Work of Ronald F. Hock on the Apostle's Tentmaking and Social Class," *JBL* 125 (2006): 564.

²⁶ Hock argues that, in spite of being born into an aristocratic family, Paul nevertheless plied the trade of tent making. This placed him in direct tension with the Roman aristocrats. This tension, while considerable, was not impossible to overcome. In the estimation of Hock, Paul's condescending attitude to his occupation reveals his aristocratic blood (Ronald F. Hock, "Paul's Tentmaking and the Problem of his Social Class," *JBL* 97.4 (1978)). It is quite unlikely, however, that Paul viewed his tent-making occupation with an elitist antipathy (Still, "Did Paul Loathe Manual Labor?"; Still & Horrell, 2009).

Ancients relied upon reading appearances and what they betrayed about internal states. Clues about internal states were embedded in ethnicity, name, and bodily decorum, and, on the basis of these clues, judgements were made of people about morality, integrity, generosity (2 Cor 9:5–15), arrogance, and hypocrisy (we think here of the Cephass gang). The body was read as one would read a text because upon it was written the thoughts lying behind *aspectus*, name, and cultural background. Faces, more than any other bodily feature, were read for what they revealed. Learning to read fleeting facial expressions and accurately deciphering their emotional content was something that the inhabitants of Rome spent a lifetime perfecting. The power of these glances and facial inflections regulated the conduct of aristocrats and virtually everyone else. Aristocrats, observes Lendon, went through life checking their conduct by reading the faces of their equals: “from a glance of the eyes, a raising or lowering of the eyebrows, a groan, a laugh,” they regulated their behaviour (Cic. Off. 1.146).²⁷ They were, continues Lendon, constantly under the watchful eye of their peers. Eyes, face, feet, hands, gestures, and gait and what they revealed about internal emotional disposition were used to predict intentionality, character, and moral compass.

Perhaps that is why Paul draws attention to what the Corinthians were saying about him: “his letters are strong and weighty, but his bodily presence is weak, and his speech contemptible” (1 Cor 10:10). Conceivably he had caught their censorious glances and deciphered their emotional content when he had been with them. They, in turn had observed his bodily demeanor and movement (walking in a certain way) that allowed them to detect that he was pathetic and his speech shameful – and therefore the possibility of being morally deviant. His external corpus visibly betrayed his internal reality and what they saw was repulsive/despicable to them. We read in Cicero’s work on the *Nurture of the Gods* that “the properly discerning eye can recognize deviance in a human being’s movement in the same way

²⁷ Lendon, *Empire of Honour*, 39.

that it can judge an art object: the appraisal of color and shape and that of virtue and vice are parallel activities.”²⁸ Needless to say, different codes and modes of walking and bodily posture invited mockery.

Cicero pointed out that unusual appearance frequently became the focus of demeaning accusations. In this connection, a brief discussion of the relationship of stigma to shame is essential. Physical appearance and deportment could serve as stigmata because they were open to public scrutiny. Facial or bodily deformity could not be hidden from public view and if what upon it repulsed people or caused averted glances, rejection, and labelling this constituted being stigmatized—an awareness that one had been devalued and lost status. Paul recorded that he had been given a thorn in the flesh (2 Cor 12:7–9), that he was of uncommon sight and of contemptible speech (2 Cor 10:10), and that he bore the marks of Jesus upon his body (2 Cor 4:10; Gal 6:17). The stigma of his “uncommon appearance” would have had a profound effect on Paul’s social identity—in comparison to the social/cultural canons of beauty and honor—Paul’s appearance appeared to fall short.²⁹ In the brutal economy of looks or appearance Paul was left open to the vicissitudes of public opinion and visual inspection and suffered the shame of the less-than-kind judgments about his physical body.³⁰ Appearance and mockery ran in tandem and required a response from Paul. What was that response?

Paul took up boasting about the marks on his body precipitated by floggings, lashings, and beatings with rods (2 Cor 12:23). For him they marked his body with honor rather than

²⁸ Anthony Corbeill, *Nature Embodied: Gesture in Ancient Rome* (Princeton; Oxford: Princeton University Press, 2004); David Fredrick, ed., *The Roman Gaze. Vision, Power, and Body* (Baltimore: The Johns Hopkins University Press 2002), 183.

²⁹ Michael Lewis, “Shame and Stigma.” In *Shame: Interpersonal Behaviour, Psychotherapy, and Culture* (eds. Paul Gilbert and Bernice Andrews; New York: Oxford University Press, 1998), 131.

³⁰ Jerome H. Neyrey, *Paul, in Other Word: a Cultural Reading of His Letters* (Louisville: Westminster/John Knox Press, 1990).

shame—in Paul’s estimation they had the cash value that could be exchanged for esteem—at least so his argument seemed to go. Indeed, Paul took the course of making his stigmata his most potent weapon in defending his honor and making himself known to the *collegia* in Rome, Corinth, and Galatia. The agonistic, cut-throat environment for honor was not working for Paul so in such a cut-throat milieu he decided that the shame game played right might gain him some strategic advantage—what was considered foolish was wise; what was considered weak was strong; what was considered ugly was beautiful; what was considered powerless was powerful—these values were part of a court of reputation where living with a sense of appropriate shame under constant scrutiny amounted to honor.³¹

That Paul resorted to a discourse of shame is not new. Various explanations have been put forward one of which was that Paul rewrote the honor code or that he was not playing the game by the old set of rules but rather playing the game in a new key. My argument is that Paul did no such thing. Paul played the game within the acceptable social conventions of his day. The question, of course is, how so and in what way? Paul was aware—as was each citizen of Rome—that social convention required every person to carry a modicum of proper shame in a culture in which they were constantly in the public eye. Aristotle noted the importance of being in the eyes of others when it came to matters of shame. He wrote that people “are also more ashamed of things that are done before their eyes and in broad daylight; whence the proverb, ‘The eyes are the abode of shame.’ That is why they feel more ashamed before those who are likely to be always with them

³¹ Dietmar Neufeld, “Shame and Stigma: The Shame of Paul’s *Spoiled Self*,” in *From Rome to Beijing. Symposia on Robert Jewett’s Commentary on Romans*. (ed. Khiok-Khng Yeo; Lincoln: Kairos Studies, 2013), 255–68. We have already noted that Paul’s public court of opinion – at least in its current state - did not have the clout to sway changes in conduct or changes in their estimation of him. In a political, historical, and social context in which image making, surface appearances, and public relations were under constant scrutiny and easily damaged due to the corrosive character of slander, other approaches were available to Paul.

or who keep watch upon them because in both cases they are under the eyes of others” (*Rhet.* 2.4.14–18). All of this by way of saying that the mechanisms of shame were not unilateral but operated along a continuum of becoming exposed to public shame to resigning oneself to being tested in the eyes of public scrutiny. Being in the eye of a spectating public required a modicum of appropriate shame and the willingness to be exposed.³²

Particularly significant in this regard is Carlin Barton’s “Being in the Eyes. Shame and Sight in Ancient Rome,” which examines the social behaviour of the eye itself and helpfully explains what it meant for ancient Romans to live visibly under the constant gaze of others.³³ Barton situates her discussion of being in the eyes of others in the context of honour and shame that in a culture of visibility took on special concern. The gaze of the other was ever present and inescapable—hiding from it would have raised suspicions about one’s character and raised the spectre of further more intense scrutiny. Rome was a culture of visibility or of public prominence where everyone was easily noticed by and caught the attention of the public, groups of people, and individuals. Indeed, argued Barton, “being, in Roman culture, was being seen.”³⁴ By this she means that the gaze performed the important social function of constituting the essential nature of Romans. Being seen carried with it enormous risks especially when being seen unaware, unexpectedly, intentionally, and calculatedly. Fully aware of the risk, however, those with a sense

³² Yet, it was precisely because of being in the lime light and of potentially becoming a public spectacle that mockery was particularly potent. It had the power to inflame and inflict shame, create shame-bound anxiety, exert power and influence, destabilize honour and status, reveal serious flaws of personhood in a culture of visibility, take down the mighty in the political sphere, spotlight the condemned or the dead in caricature, trigger or thwart the evil eye, and parody gods and heroes in visual representation (Barton, *Roman Honor*, 211; Clarke 2007; Thompson 2010).

³³ Carlin Barton, “Being in the Eyes. Shame and Sight in Ancient Rome,” in *The Roman Gaze: Vision, Power, and the Body* (ed. David Frederick; Baltimore: The Johns Hopkins University Press, 2002), 216–35.

³⁴ Barton, “Being in the Eyes,” 220.

of honour and shame accepted the peril of being visible.³⁵ The thinking here was that one's nature—including one's honor core—required “testing,” and “probing,” to be a real, actual, and current. Barton observes that the spectator was, for the Romans, an inspector, judge, and connoisseur and in such roles, they are meant to hear, behold, observe, see, think, and to judge.³⁶

In a culture of visibility, honor carried with it the notion that an honorable person was prepared to live in the tension of the readiness to be shamed and to live with a modicum of shame.³⁷ Paul fully exploited the idea for his benefit by playing the theme of weakness, shame, the fool, and willingness to accept insults—this stands contrary to the notion that Paul redefined the honor shame game by playing it in a new key. Paul fully exploited the notion that honour carried with it a willingness to be exposed and that as members of the Corinthian group who cherished and inculcated honor that they too should be ready to live in the tension of shame—weakness, humiliation, foolishness, insults and calamities thus represented a standard currency of honor with a cash value exchanged easily for reputation, fame, praise, respect, influence and renown.

Paul also made the Corinthians aware that they were visible to him—he insinuated that he was coming again as inspector and judge—and as one cognizant of the Corinthian group's behaviour, they should be prepared to be examined and tested—convert the shame of disgraceful behaviour into a proper shame—defined by weakness, foolishness, and insults. He informs them that they are under scrutiny and calls upon them to attend to their words, conduct, and public demeanour.³⁸ He reminds them that both God and others around them were called upon to be judges and spectators of oaths taken, words spoken, behaviour displayed, and action performed. He warns that he will not be lenient with them when he comes—if they have failed to meet the test he will hold

³⁵ Barton, “Being in the Eyes,” 221.

³⁶ Barton, “Being in the Eyes,” 221.

³⁷ Barton, *Roman Honor*, 211–12.

³⁸ Barton, “Being in the Eyes,” 221.

them accountable—his court of reputation had been loaded with the values of those living with a readiness to be shamed. Paul played on the notion that his public court of reputation—a public court of reputation in which what was appropriate shame was defined—had the power to distribute what was honorable—goods that could easily be exchanged for esteem.

Along with such an approach, it is conceivable that Paul also tried others. Some Romans adopted other strategies to buttress an honor and influence depleted by the pounding waves of ridicule. In his discussion of converting power into honour, Lendon makes the important point that the powerful and grand in Roman society sometimes used fear, threats of violence, ridicule, disingenuous flattery, and other means to coerce honour, which while frowned upon, was nevertheless perceived and accepted as real honour. For example, those with honor who eagerly sought to fill out their depleted worthiness but were unable to do so often used fear or other methods of pressure to maintain their esteem “by compelling constant individual signs of honour.”³⁹ Once the power to force specific signs of prestige disappeared so also did the honour. A person who had proper claims to honour and it was recognized as such by his peers had no need to seek signs of approval. Lendon cites a helpful passage from Cassius Dio that illustrates the point.

Those who are eminent from inherent prestige neither seek signs of approval from anyone, nor, should they be lacking, censure those who have failed to provide them, knowing full well that they are not being scorned. On the other hand, those whose grandeur is acquired seek such things very eagerly, as necessary to fill up their worthiness, and should they fail to get them, are irritated as if they were being slandered, and peeved as if they were being insulted (Dio 58.5.3).⁴⁰

³⁹ Lendon, *Empire of Honour*, 54.

⁴⁰ Translation from Lendon, *Empire of Honour*, 53.

It was possible, says Lendon, to have great power politically, economically, and religiously without having the equivalent honour—but that power without honor was hollow and emasculated of influence. Whatever Paul might have thought about power and influence in his *collegia* it certainly seemed to lack the equivalent honor. As we have already noted, in 2 Cor 12:11, Paul huffily remarked to them that he was fool—indeed they had forced him into playing the part of a fool. Why? Because they should have been commending him yet had not done so in spite of Paul indignantly reminding them that he was “not at all inferior to these super apostles, even though I am nothing.” He continued on by piling up the boasts to buttress his flagging honour quotient. He boasted about his harrowing escape from Damascus (11:30–33), his heavenly ascent and the exceptional character of the revelations (12:1–6), his thorn in the flesh (12:7), and the many calamities and hardships he endured. Since signs of their approval were not forthcoming however, Paul was irritated as if he were being slandered and peevish as if he were being insulted. They were unwilling to endorse Paul crassly seeking signs of their approval. They reviled him for it and abandoned him and turned to others proclaiming a different message and Gospel from the one that Paul had foisted upon them (2 Cor. 11:1–6).

Is it too much to claim that Paul unquestionably appeared to be seeking signs of approval from the members of his associations—indeed, almost begging for them to fill up his depleted reserve of worthiness. The point was that possessors of honour were able to wield power because of the awareness that it was a possession everyone desired, maintained, and defended and because of the enormous concerns that it was a possession that must not be lost. Honour had huge currency and was accepted as a medium of exchange. The cash value of Paul’s honor was worthless and could not be exchanged easily for reputation, fame, praise, respect, influence and renown. Even pulling the mockery and shame card to boost the markers of his social standing did not

help Paul—he found himself in the uncomfortable eye of a competition for honor that he ultimately appeared to have lost.⁴¹

Conclusions

In the world of Paul, rivalry for honor was ubiquitous. Elevating people to positions of honor or stripping them of that honor was not uncommon. Name-calling, labelling, and caricature were key instruments of disapprobation in the attempt to knock people off of their honor pedestals. Slander had special bite when it took place in public places because it was linked to the shamefulness that exposure brought with it. Paul took great pains not only to defend his honor status even to the point of boasting about being a fool in sarcastic ways (2 Cor 11:1–21). Exasperated, Paul admitted that he was a fool. His discourse of mockery laced with sarcasm, anger, veiled threat was well marbled with layers of pseudo-humility, self-deprecation, spiritualized discourse, and designed to establish a public persona in keeping with what he thought his groups desired and what he felt would gain him the honor ranking he desired. Would they have enough cash value he needed in exchange for esteem and respect? Whether Paul managed to pulled it off remains an open question.

Thank you for your attention.

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⁴¹ And, Paul was also signaling his congruence with what it meant to be a model citizen of his groups – invective’s primary purpose was to censure conduct and speech not in concord with the expectations of groups – public shaming was the result and the consequent loss of social status. Hence, his “be imitators of me...” He was not demanding obedience (Michaelis), or reinforcing his power and defining his group’s identity (Castellei), or seeking the edification of believers (de Boer), but rather, in the thrust and parry of mockery and honor competitions indicating what it meant to be a model citizen of the Corinthian group was significant.

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**Minutes of the 2015 CSBS
Annual General Meeting**

University of Ottawa
Ottawa, ON
May 30, 3:30pm

Attendees: Paul Evans, Keith Bodner, J. Richard Middleton, Eileen Schuller, Meredith Warren, Natalie LaCoste, Sarah Veale, Marina Hofman, Tony Burke, James Magee, Andrew Knight-Messenger, Heather Macumber, Carmen Palmer, Christine Mitchell, John Horman, Amanda Witmer, Mark Leuchter, Kim Stratton, Shawna Dolansky, Zeba Crook, Edward Ho, Tyler Smith, Peter Sabo, David Miller, Chris Cornthwaite, Ian Brown, Matthew Pawlak, Bill Richards, Kai-Hwan Chang, Jonathan Bernier, John Leo McLaughlin, Alexander W. Breitkopf, Mark Boda, Ambrose Thomson, Marian Taylor, Steven R. Scott, Wally Cirafesi, Greg Fewster, Whitney Ross, Jordan Ryan, Terry Donaldson, Ehud Ben Zvi, Michael Duggan, Steven Muir, Wayne McCready, Steve Wilson, John Kloppenborg, Chelica Hiltunen, Dietmar Neufeld, Alexandra Gruca-Macaulay, Ryan Schroeder, Dirk Büchner, Willi Braun, Francis Landy, Colleen Shantz, Glen Taylor, Alex Damm, Christiana de Groot, William “Bill” Morrow.

- 1. Approval of the Agenda + Business Arising** (Steve Wilson / John McLaughlin, carried)
- 2. Approval of the Minutes of the 2014 Annual General Meeting** (Mark Boda / John McLaughlin, carried)
- 3. President’s Report (Dietmar Neufeld)**

My year as president is behind me and the experience has left me with a deep sense of gratitude for this Society. So my remarks will focus on what drives this gratitude for me.

I am deeply grateful for the long-term viability and stability of CSBS. Let me provide a number of reasons that explain the health of CSBS.

1. Competent executive. Two characteristics define each member on the executive—a sense of responsibility to carrying out their assigned portfolios and a keen sense of obligation to running CSBS well and efficiently. It has been a pleasure working with such a dedicated team.
2. Dynamic membership base. Long-term members are actively involved in presenting papers, attending year after year, and providing a solid intellectual foundation for the research landscape of CSBS.
3. Commitment to students. We pride ourselves in making certain that the divide between professors and students does not exist.
4. Active student recruitment. We believe that CSBS is only as strong as its constant infusion of new energy, imagination, and research potential.
5. Financial stability. The CSBS endowment fund has been capably shepherded by Wayne McCready guaranteeing CSBS' financial strength for future generations of scholars. We are grateful for his perspicuity in investment matters.

Thanks to CSBS for making my experience a rewarding one.

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

- A moment of silence was observed to honor the passing of three members this year, Ellen Aitken, Robert Fisher, and Ingrid Hasse. Professor Ellen B. Aitken (1961-2014), who taught New Testament and early Christianity at McGill University, was an Anglican minister and Dean of McGill's Faculty of Religious Studies (2007-2014). Professor Robert W. Fisher (1931-2014) taught Ancient Near Eastern studies and Hebrew Bible at Waterloo Lutheran/Wilfrid Laurier University. He retired in 1997. To judge from the comments of students and faculty alike, Professors Aitken and Fisher were role models: They brought enthusiasm, humility and good nature to all that they did, building true relationships and sharing their passion for learning. They are sadly missed and always in members' thoughts. *Requiescant in pace.*
- 32 new members have been nominated for this year's AGM (bringing the total above 375). Motion: Mark Leuchter / John Kloppenborg, carried.

5. Executive Secretary's Report (Keith Bodner)

- Dr Patricia Dold, editor of *SR*, gave a helpful presentation on some exciting new developments, and encouraged CSBS members to consider submitting any accessible articles to this long-standing journal.
- CSBS members Terry Donaldson and Christine Mitchell also spoke about their respective book series, and provided updates.

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

- The student lunch and panel session ("The Perils of Publishing") were very well attended, with thanks expressed to Mark Leuchter, Zeba Crook, Sarianno

Metso, and Meredith Warren for their presentations and willingness to field questions.

7. Treasurer's Report (Alex Damm)

- Attached at the end of this document is the Treasurer's Report, distributed in hard copy at the meeting.

8. Endowment Fund Report (Wayne McCready)

- A brief history of the endowment was provided by Wayne, along with an update of the growth and status of the fund (~155,000). Members expressed their thanks for Wayne's faithful service over the years, and commitment to the future of CSBS.

9. Vice President's Report (John McLaughlin)

- Nomination for next year's Vice-President, Willi Braun, and for Student Liaison Officer, Peter Sabo (John Leo McLaughlin / Bill Morrow, Carried).
- Annual book awards were presented, beginning with the recipient of the R. B. Y. Scott Award, John Kessler, *Old Testament Theology: Divine Call and Human Response* (Baylor University Press, 2013) – and the F. W. Beare Award, Ryan S. Schellenberg, *Rethinking Paul's Rhetorical Education: Comparative Rhetoric and 2 Corinthians 10-13* (Society of Biblical Literature, 2013).
- This year's Norman Wagner award is presented to the website "Associations in the Greco-Roman World," received by John Kloppenborg and Richard Ascough.

10. Programme Coordinator's Report (Zeba Crook)

- 68 papers this year, a "five year high." 31 from full members, 35 from students. NT papers total 38, while HB/DSS number 26. In terms of geographical distribution: 41 ON, 11 from outside Canada, 7 QC, 5 AB, 4 BC, 2 NS, and 2 SK.

- There was room for one new seminar, and next year “Politics in the Hebrew Bible’s Prophetic Literature” will be added.

11. Communication Officer’s Report (Paul Evans)

- The “new” website has been launched this weekend to great fanfare, with a fresh look and number of dynamic features. Any difficulties should be reported to Paul, and since the new site will have photographs (taken randomly at our gatherings), anyone who does not want his/her photo on the site should alert Paul.
- Members were reminded to contact Alex about any updates or changes in address, and any notices of book publications or dissertations defended should be sent to Paul.
- Judges for the book prizes (an anonymous and highly top-secret group) were publicly thanked for their hard work behind the scenes.
- Next year’s meeting will be at University of Calgary, with a high level of anticipation.

12. Other business

- No other business arising.

13. Adjournment (Christine Mitchell / John Kloppenborg, carried)

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

AUGUST 31, 2015

(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, 2015 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"

January 23, 2016

CHARTERED ACCOUNTANT

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF FINANCIAL POSITION

As at August 31, 2015

(Unaudited)

	General Fund	Restricted Funds	ESCJ Fund	2015 Total	2014 Total
ASSETS					
Cash	\$ 22,490	\$ 1,663	\$ -	\$ 24,153	\$ 22,133
Prepaid expenses	1,426	-	-	1,426	-
Accounts receivable (Note 3)	-	-	-	-	757
Investments (Note 4)	-	146,643	-	146,643	159,748
Funds held by CCSR (Note 5)	-	-	11,753	11,753	11,753
	\$ 23,917	\$ 148,306	\$ 11,753	\$ 183,976	\$ 194,391
LIABILITIES					
Accounts payable	\$ 104	\$ -	\$ -	\$ 104	\$ -
Deferred revenue (Note 3)	-	-	-	-	757
	104	-	-	104	757
FUND BALANCES					
Unrestricted	23,813	-	-	23,813	20,265
Restricted	-	148,306	11,753	160,059	173,369
	23,813	148,306	11,753	183,872	193,634
	\$ 23,917	\$ 148,306	\$ 11,753	\$ 183,976	\$ 194,391

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF OPERATIONS

For the Year Ended August 31, 2015

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2015	2014	2015	2014	2015	2014
REVENUE						
Membership dues	\$ 13,333	\$ 14,349	\$ -	\$ -	\$ -	\$ -
CSBS dinner	2,900	3,329	-	-	-	-
Congress registration	1,130	1,130	-	-	-	-
Donations	-	-	6,590	4,885	-	-
Investment income (Note 4)	-	-	(9,810)	30,623	-	-
	17,363	18,808	(3,220)	35,508	-	-
EXPENSES						
Accounting and audit	5,178	5,125	-	-	-	-
Bank charges	77	70	-	-	-	-
Congress expenses	373	210	-	-	-	-
Craigie Lecture	-	-	2,161	-	-	-
CSBS dinner	3,621	3,298	-	-	-	-
Dues and memberships	2,197	2,102	-	-	-	-
Executive travel	2,576	2,487	-	-	-	-
Member travel	363	257	-	-	-	-
Office, printing and postage	369	425	-	-	-	-
Student awards	-	-	2,000	2,000	-	-
Subscriptions	4,991	5,574	-	-	-	-
Website	-	1,130	-	-	-	-
	19,744	20,678	4,161	2,000	-	-
EXCESS OF REVENUE OVER EXPENSES						
	\$ (2,382)	\$ (1,870)	\$ (7,380)	\$ 33,508	\$ -	\$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF CHANGES IN FUND BALANCES

For the Year Ended August 31, 2015

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2015	2014	2015	2014	2015	2014
BALANCE, OPENING	\$ 20,265	\$ 16,750	\$ 161,616	\$ 133,493	\$ 11,753	\$ 11,753
EXCESS OF REVENUE OVER EXPENSES	(2,382)	(1,870)	(7,380)	33,508	-	-
INTERFUND TRANSFERS	5,929	5,385	(5,929)	(5,385)	-	-
BALANCE, CLOSING	\$ 23,813	\$ 20,265	\$ 148,306	\$ 161,616	\$ 11,753	\$ 11,753

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF CASH FLOWS

For the Year Ended August 31, 2015

(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2015	2014	2015	2014	2015	2014
CASH PROVIDED BY (USED FOR)						
OPERATIONS						
Excess of revenue over expenses	\$ (2,382)	\$ (1,870)	\$ (7,380)	\$ 33,508	\$ -	\$ -
Unrealized change in market value (Note 4)	-	-	13,268	(28,160)	-	-
Changes in non-cash working capital:						
Prepaid expenses	(1,426)	-	-	-	-	-
Accounts receivable	757	163	-	-	-	-
Investments	-	-	(163)	1,389	-	-
Accounts payable	104	(5,847)	-	-	-	-
Deferred revenue	(757)	(163)	-	-	-	-
Interfund transfers	5,929	5,385	(5,929)	(5,385)	-	-
CHANGE IN CASH	2,225	(2,332)	(205)	1,352	-	-
CASH, OPENING	20,265	22,597	1,868	516	-	-
CASH, CLOSING	\$ 22,490	\$ 20,265	\$ 1,663	\$ 1,868	\$ -	\$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2015

(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.

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2015

(Unaudited)

2. SIGNIFICANT ACCOUNTING POLICIES, continued

(e) Investments

Investments in marketable securities are carried at market value. Changes in market value are recognized in net income in the period incurred.

(f) 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.

(g) 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.

(h) 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, 2015 the value of donated materials and services recorded in the accounts was \$nil (2014 - \$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. This amount is shown in the financial statements as deferred revenue.

4. INVESTMENT INCOME

	2015	2014
Realized investment income (loss)	\$ 3,458	\$ 2,463
Unrealized change in market value of investments	(13,268)	28,160
Investment income	\$ (9,810)	\$ 30,623

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2015

(Unaudited)

5. FUNDS HELD BY CCSR

As at August 31, 2015, 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.

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2015

(Unaudited)

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, 2015

(Unaudited)

	General Endowment	Student Research	RBY Scott Award	N Wagner Award	Publication Fund
CAPITAL					
Balance, opening	\$ 34,274	\$ 3,388	\$ 20,843	\$ 10,321	\$ 3,846
Donations	2,605	2,735	-	-	-
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	36,879	6,123	20,843	10,321	3,846
INCOME ON HAND					
Balance, opening	11,253	793	6,451	3,437	1,494
Investment income	(2,746)	(367)	(1,609)	(797)	(297)
Expenditures	-	-	(500)	(500)	-
Interfund transfers	(2,115)	(106)	(1,080)	(532)	(298)
Balance, closing	6,392	320	3,263	1,608	899
FUND BALANCE, CLOSING	\$ 43,271	\$ 6,443	\$ 24,106	\$ 11,929	\$ 4,745

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
CAPITAL					
Balance, opening	\$ 13,197	\$ 17,002	\$ 10,067	\$ 10,864	\$ 123,802
Donations	-	1,250	-	-	6,590
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	13,197	18,252	10,067	10,864	130,392
INCOME ON HAND					
Balance, opening	3,766	5,048	2,272	3,300	37,814
Investment income	(1,019)	(1,360)	(777)	(838)	(9,810)
Expenditures	(500)	(2,161)	(250)	(250)	(4,161)
Interfund transfers	(559)	(380)	(310)	(550)	(5,929)
Balance, closing	1,689	1,147	935	1,662	17,914
FUND BALANCE, CLOSING	\$ 14,886	\$ 19,399	\$ 11,002	\$ 12,526	\$ 148,307

Membership News

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- Ben Zvi, Ehud, with Claudia V. Camp, David M. Gunn, and Aaron W. Hughes, eds. *Poets, Prophets, and Texts in Play. Studies in Biblical Poetry and Prophecy in Honour of Francis Landy*. LHBOTS 597. London: Bloomsbury T&T Clark, 2015.
- _____ with Marvin Lloyd Miller, and Gary N. Knoppers, eds. *The economy of Ancient Judah in Its Historical Context*. Winona Lake, IN: Eisenbrauns, 2015.
- Cousland, J. R. C., with Vita Daphna Arbel, Paul C. Burns, Richard Menkis, and Dietmar Neufeld, eds. *Not Sparing the Child: Human Sacrifice in the Ancient World and Beyond. Studies in Honor of Paul G. Mosca*. New York: Bloomsbury T&T Clark, 2015.
- Flint, Peter W., with Jean Duhaime. *Célébrer les Manuscrits de la Mer Morte. Une perspective canadienne*. Montreal: Médiaspaul, 2014.
- Fried, Lisbeth S. *Ezra: A Commentary*. Critical Commentaries. Sheffield: Sheffield Phoenix Press, 2015.
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- _____. *Colossians and Philemon: A Beginning-Intermediate Greek Reader*. Wilmore: GlossaHouse, 2015.
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- _____. *Against the Grain: Selected Essays*. Edited by Stacey L. Van Dyk. Vancouver: Regent Publishing, 2015.
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- Timmer, Daniel. *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*. BINS 135. Leiden: Brill, 2015.
- Webster, Jane S., with Glenn S. Holland. *Teaching the Bible in the Liberal Arts Classroom* Volume 2. Sheffield: Sheffield Phoenix Press, 2015.
- Wilson, Ian Douglas, and Diane V. Edelman, eds. *History, Memory, Hebrew Scriptures: A Festschrift for Ehud Ben Zvi*. Winona Lake, IN: Eisenbrauns, 2015.
- Worthington, Bruce, ed. *Reading the Bible in an Age of Crisis: Political Exegesis for a New Day*. Minneapolis: Fortress Press, 2015.

Articles, Chapters, Published Conference Proceedings

- Ascough, Richard S. "Paul, Synagogues, and Associations: Reframing the Question of Models for Pauline Christ

Groups,” *Journal of the Jesus Movement in its Jewish Setting* 2 (2015) 27–52.

_____. “Response: Broadening the Socioeconomic and Religious Context at Philippi.” In *The People Beside Paul: The Philippian Assembly and History from Below*. Edited by Joseph A. Marchal, 99–106. *Early Christianity and Its Literature* 17. Atlanta: SBL Press, 2015.

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Dissertations/Theses Completed

- Palmer, Carmen. *Converts at Qumran: The Ger in the Dead Sea Scrolls as an Indicator of Mutable Ethnicity*. Toronto, University of St. Michael's College.
- Wilson, Ian Douglas. “Kingship Remembered and Imagined: Monarchy in the Hebrew Bible and Postmonarchic Discourse in Ancient Judah.” Edmonton, University of Alberta.

Appointments, Promotions, Awards, Honours

- Donaldson, Terrance L. Research Grant, Social Sciences and Humanities Research Council of Canada: “Gentile Christian Self-definition, the Parting of the Ways and the Christianization of the Roman Empire,” 2015–18.
- Dow, Lois. Professor Emerita at McMaster Divinity College.
- Middleton, J. Richard. Appointed a Theological Fellow for BioLogos.
- Muir, Steven. President’s Research Award, Concordia University of Edmonton, 2015.
- Reinhartz, Adele. Corcoran Visiting Chair, Center for Christian-Jewish Learning, Boston College, 2015–16.
- Timmer, Daniel. Associate Professor of Old Testament, Faculté de Théologie Évangélique–Acadia University (Montréal); Featured Researcher, Laurentian (Sudbury) University Faculty of Arts, March 2015.
- Webster, Jane S. Henry Luce Foundation, Council of Independent Colleges’ *Teaching Interfaith Understanding*, DePaul University; Andrew W. Mellon Foundation, Council of Independent Colleges’ *Information Fluency Information Fluency in the Disciplines: Workshop on Philosophy, Religious Studies, and the History of Ideas*, grant awarded with George Loveland, Gary Daynes, and Shawn McCauley.
- Wilson, Ian Douglas. Lecturer in Religion, University of Alberta-Augustana Campus.

Research in Progress

- Ascough, Richard S. Greco-Roman Associations; Macedonian Christ Groups; Martyrdom.
- Cousland, J. R. C. *The Infancy Gospel of Thomas (Paidika)*; The Parables in Matthew 13.

- Dellaire, Hélène. *Biblical Hebrew: a Living Language* (with Teaching Powerpoints, Visual Vocabulary Powerpoints, Charts, Teaching tools, Audio files).
- Flint, Peter W. *The Great Isaiah Scroll in Hebrew and English, with Variant Readings, The Great Psalms Scroll (11QPs^a): A Complete Edition, Psalms and Hymns* (Eerdmans Commentaries on the Dead Sea Scrolls); *The Additions to Daniel* (Commentaries on Early Jewish Literature); *The Book of Psalms (Biblia Qumranica)*, *The Book of Psalms (The Hebrew Bible: A Critical Edition)*.
- Fried, Lisbeth S. *Nehemiah Commentary*.
- Kloppenborg, John S. *Early Christians in the Ancient City; James, A Commentary* (Hermeneia).
- Kloppenborg, John S. and Richard S. Ascough. *Ptolemaic and early Roman Egypt* (Greco-Roman Associations).
- Korner, Ralph J. *Greco-Roman outsiders, counter-imperial rhetoric, and Paul's *ekklēsia**.
- Last, Richard. The function of "synagogue" in contemporary historiography of ancient Judean religion; epigraphy, papyri, and literary sources on Christ guilds; an economic scale of Greco-Roman associations; the ratio of women to men in membership profiles of associations; association recruitment and neighborhood networks in antiquity.
- McLaughlin, John L. *Ancient Israelite Religion; Israelite Wisdom Literature; Wisdom Genres; Prophetic Genres; Amos; he marzeah Papyrus*.
- Middleton, J. Richard. The dynamics of divine and human power in 1 and 2 Samuel; Suffering, silence, and lament in Job and the Abraham story; Biblical theology (creation, evil, providence, incarnation, eschatology) in relation to evolution.
- Provan, Iain. *Monograph on Biblical hermeneutics*.
- Reinhartz, Adele. *Making a Difference: The Gospel of John and the Parting of the Ways; Soutanes et sacrements: The Catholic Church in Québécois Feature Films since the Quiet Revolution* (SSHRC project).

Schellenberg, Ryan S. Assistant Professor of New Testament,
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Smith, Jannes. Commentary on Septuagint Psalms (SBL
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