

The Bulletin

2018/19

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La société canadienne des études bibliques

Volume 78
Andrew B. Perrin, Editor

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Editor:
Andrew B. Perrin
Department of Religious Studies
Trinity Western University
Langley, BC, V2Y 1Y1
andrew.perrin@twu.ca

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Jonathan Vroom
Near and Middle Eastern Civilizations
University of Toronto
4 Bancroft Avenue, 2nd Floor
Toronto, ON, M5S 1C1
jonathan.vroom@utoronto.ca

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2018 CSBS PRESIDENTIAL ADDRESS
University of Regina, Regina, SK

**Reading Biblical Conquest Stories on Treaty 4 Land, Working
Towards Reconciliation**

Christine Mitchell

I begin by acknowledging that we are meeting today on Treaty 4 territory, the territories of the nêhiyawak, Anihšīnāpēk, Dakota, Lakota, and Nakoda, and the homeland of the Métis. Today, these lands continue to be the shared territory of many diverse peoples from near and far. I have travelled here from Saskatoon, in the territory of Treaty 6; many of you have travelled from much farther. Together we pay our respect to the ancestors of this place and reaffirm our relationship with one another.

Importance of the Issue

On February 9, 2018, a white farmer was acquitted in Saskatchewan of the murder of a young Indigenous man that occurred on August 25, 2016. Despite the defense being physically impossible—accidental misfire happening as the farmer struggled to remove the keys from the ignition of the young man’s car—the all-white jury chose to acquit on both the charge of second degree murder and the lesser but still serious charge of manslaughter. Importantly, the defense did not argue self-defense: the defense did

not argue that the young Indigenous man had threatened the white farmer. Instead, the defense argued that it was an accident; that the farmer's gun malfunctioned. The gun was being used only to try to frighten the young man and his friends, not to harm them. The mere presence on the farm of Indigenous individuals had led the farmer to retrieve that handgun—a weapon with no purpose other than to harm human beings. According to the farmer's own testimony, the mere presence of Indigenous individuals signalled danger to him; their presence had to be eliminated by the threat of violence. Although we cannot know for certain the reasoning that led the jury to acquit, they must have accepted the premise that brandishing a handgun at Indigenous individuals is an appropriate response to the presence of those individuals in a white farmer's yard. Again, the mere presence of Indigenous individuals was threatening.¹

What does this anecdote have to do with the Bible or with biblical conquest narratives? For me, the parallels are clear: there are indigenous folks and settler-invader folks, there is land, and from the settlers there is clear anxiety over what to do with all the leftover indigenous folks. Those leftover folks are the ones who

¹ In lieu of a trial transcript, the live tweets of CBC reporters Charles Hamilton and Jason Warick, and CTV reporter Angelina Irinici were used as the basis for my analysis. Charles Hamilton, Twitter posts, January 29–February 9, 2018, twitter.com/_chamilton; Jason Warick, Twitter posts, January 29–February 9, 2018, twitter.com/WarickCBC; Angelina Irinici, Twitter posts, January 29–February 9, 2018, twitter.com/angelinaiCTV.

did not have the good manners to either vacate or die. Instead, they remain a constant reminder that the conquest is incomplete and contested.

Context as a Reader

The 1989 essay by Robert Allen Warrior, “Canaanites, Cowboys, and Indians” is the earliest scholarly article that I know of that reads the biblical conquest stories in an explicitly suspicious hermeneutic that is contextual and reader-centred. In that essay, Warrior positions himself as an American Christian Indigenous man who identifies far more with the Canaanites than with the Israelite chosen people that his faith tells him he should identify with. He demonstrates in his reading that for an Indigenous person of the Americas, it is not a big leap to read the biblical conquest narratives as directly applicable to his experience.²

I cannot position myself as a Canaanite when I read these texts. My ancestors came to what is now Canada at various points between the 1630s and the 1920s. Some of them came to Manitoba in the late 19th century, fleeing famine in Iceland. Some of them

² Robert Allen Warrior, “Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today,” *Christianity and Crisis* 49, no. 12 (September 11, 1989): 261–65; cf. Jace Weaver, “Premodern Ironies: First Nations and Chosen Peoples,” in *The Calling of the Nations: Exegesis, Ethnography, and Empire in a Biblical-Historic Present*, ed. Mark Vessey et al. (Toronto: University of Toronto Press, 2011), 291–304.

were brought from Württemberg by the English in the 1750s to populate Nova Scotia in the wake of the expulsion by the English of others of my ancestors who were Acadians (the one branch of the family that survived ended up in PEI). Others came to Toronto in the wave of immigration from the UK after World War I. All of them benefited from the removal of Indigenous people from the land, whether gradually in the Maritimes in the 17th and 18th centuries, or rapidly by means of the numbered treaties on the Prairies in the late 19th century. So how are the biblical conquest narratives applicable to my experience and the experience of other settler-Canadians? As a biblical scholar, a Canadian biblical scholar, what are my responsibilities when I read and teach these stories?³

Doctrine of Discovery, *terra nullius*, Genocide

In its Calls to Action, the Truth and Reconciliation Commission included calls to the Government of Canada as well as churches and faith groups to repudiate concepts such as the Doctrine of Discovery and *terra nullius* that justified European colonization of Indigenous lands.⁴ Standard histories of these concepts trace them

³ Cf. Charles William Miller, “Negotiating Boundaries: Israelites and Canaanites Receive Help from a Russian,” *Journal of Religion and Society* 12 (2010), moses.creighton.edu/JRS/, who asks similar questions and contextualizes himself as a professor in North Dakota.

⁴ Truth and Reconciliation Commission of Canada, “Truth and Reconciliation Commission of Canada: Calls to Action” (Winnipeg: Truth and

to papal decrees of the 15th century, and ultimately back to Augustine's concept of just war (especially in his Questions on the Heptateuch, where he deals particularly with the book of Joshua).⁵ While the legal basis of these concepts may be explained this way, their continued moral force may be explained through the history of North American colonization by largely British Protestants.⁶ Protestantism, with its emphasis on scripture and its rejection of the authority of the Roman Catholic magisterium, plays a crucial role in how the biblical texts behind the Doctrine of Discovery, *terra nullius*, and the policy of genocide, continue to remain operational in Canadian settler consciousness. Because of the Protestant argument that scripture interprets itself and that its

Reconciliation Commission of Canada, 2015), nctr.ca/reports2.php, especially calls #45 and #49.

⁵ Jennifer Reid, "The Doctrine of Discovery and Canadian Law," *Canadian Journal of Native Studies* 30 (2010): 335–39; Wilcomb E. Washburn, *Red Man's Land / White Man's Law: The Past and Present Status of the American Indian*, 2nd ed. (Norman: University of Oklahoma Press, 1995), 3–23.

⁶ The reality of French colonization, the French being mostly Catholics, is restricted both geographically and temporally. Due to the insular nature of various French-Canadian cultures until well into the 20th century the general influence of Catholicism upon Canadian society outside Quebec was restricted, although this began to change with immigration from southern Europe in the late 19th century. In other words, while I am not denying or downplaying the role of French colonization of North America—it is crucial in the formation of Metis identity—I am highlighting the role of British Protestants.

meaning may be discerned by individuals of faith, there is no fence around those texts that justify conquest and genocide. They remain present for anyone to read and use. While the 15th century papal decrees on the colonization of the Americas can be traced back through Aquinas and Augustine to the biblical book of Joshua, for Protestants the link is direct and immediate, without mediation. This direct availability is true of all biblical texts that assume an androcentric slave-holding culture, and it was not so very long ago that subjugation of women and ownership of slaves found their basis and moral support in biblical texts. The qualitative difference, I suggest, is the difference between a set of cultural discourses and practices that are *described* and *regulated* as part of everyday life, and practices that are *prescribed* and have a particular applicability for unique situations. That is, it is one thing to assume that women are handed over from father to husband in exchange for a bride-price, and this is part of general cultural practice, and quite another to be commanded to exterminate entire groups of people every once in a while. The fact that one set of texts demands this extermination, while many other texts implicitly or sometimes explicitly acknowledge that the extermination was messy and incomplete is a rupture or discontinuity that helps us see the artificial and fantastic nature of the command to exterminate.

The TRC used the term “genocide” to refer to the general relationship between Canada and Indigenous peoples. However, the TRC could not use the term “genocide” with respect to the Indian Residential Schools in that “genocide” has a specific legal

definition under international law, and in its mandate the TRC was explicitly barred from conducting a formal legal process.⁷ In its place, the commission used the term “cultural genocide” to refer to the “destruction of those structures and practices that allow the group to continue as a group.”⁸ The TRC found that “The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources.” “Residential schooling was always more than simply an educational program: it was an integral part of a conscious policy of cultural genocide.”⁹ However, I am not bound by the stricture to avoid “genocide.” It is a useful category of analysis to examine before turning to biblical texts.

⁷ “Indian Residential Schools Settlement Agreement, Schedule ‘N’: Mandate for the Truth and Reconciliation Commission,” 2006, www.residentialschoolsettlement.ca/settlement.html; David B. MacDonald, “Coming to Terms with the Canadian Past: Truth and Reconciliation, Indigenous Genocide, and the Post-War German Model,” in *Replicating Atonement: Foreign Models in the Commemoration of Atrocities*, ed. Mischa Gabowitsch (Cham, Switzerland: Palgrave MacMillan, 2017), 163–83, notes that the chair of the TRC, Justice Murray Sinclair, has stated publicly that in his view the Indian Residential School system was a violation of the United Nations Convention on Genocide, here 175.

⁸ Truth and Reconciliation Commission of Canada, “What We Have Learned: Principles of Truth and Reconciliation” (Winnipeg: Truth and Reconciliation Commission of Canada, 2015), 5, nctr.ca/reports2.php.

⁹ Truth and Reconciliation Commission of Canada, “Principles,” 6 and 25.

The legal definition of “genocide” was developed in the aftermath of World War II, and the analysis of genocide remained in the sphere of legal scholarship until the 1990s. Since then, historians and sociologists have worked on genocide as a category of analysis and on the dynamics of genocide. These efforts have worked to broaden the analysis in order to figure out how genocide works. Definitions have been developed that are more useful in looking at the phenomenon of genocide beyond the strict legal definition. A particularly useful one is Martin Shaw’s: “[G]enocide is a form of violent social conflict, or war, between armed power organizations that aim to destroy civilian social groups and those groups and other actors who resist this destruction.” The ensuing “genocidal action [is] ... action in which armed power organizations treat civilian social groups as enemies and aim to destroy their real or putative social power, by means of killing, violence, and coercion against individuals whom they regard as members of the groups.”¹⁰ This definition is useful because it includes the possibility of resistance, and because it allows for genocide in “peacetime.” The former—resistance—recognizes that the victims of genocide are not necessarily passive; the latter recognizes that genocide in itself is an act of war, regardless of whether it has been formally declared.¹¹ Both are relevant for our examination of biblical texts and Canadian contexts.

¹⁰ Martin Shaw, *What Is Genocide?* (Cambridge; Malden, MA: Polity, 2007), 154.

¹¹ Shaw, *What Is Genocide*, 155.

The sociologist of non-violence Jacques Semelin's book *Purify and Destroy* looks at the *dynamics* of genocide rather than legalities or definitions. He uses the word "massacre" to refer to organized mass killing, and examines three cases: the Holocaust, the Balkans in the 1990s, and Rwanda in the 1990s. From his analysis, he finds three ideal-types of massacres: 1. Subjugation: "to annihilate a group partly in order to force the rest into total submission;" 2. Eradication: "to eliminate a community ... this process involves 'cleansing or 'purifying' the area;" and 3. Insurrection: "to provoke an intense traumatic shock likely to influence" state policies, otherwise known as terrorism.¹² Eradication is what is typically meant by "genocide," but subjugation and eradication "complement each other by targeting different groups."¹³ Eradication uses the language of "purify and destroy." Semelin uses the foundational work of Mary Douglas on purity and pollution and extends it to analyse the logic of twentieth-century genocides: "the need to defend the purity of civilisation against the corruption of modernity."¹⁴ His summary of the logic is worth quoting at length:

The identity-based purity described above in fact tends to result in the formation of a separate enemy figure. This

¹² Jacques Semelin, *Purify and Destroy: The Political Uses of Massacre and Genocide* (New York: Columbia University Press, 2007), 327–61.

¹³ Semelin, *Purify and Destroy*, 343.

¹⁴ Semelin, *Purify and Destroy*, 12.

“them” perceived as basically different from “us” becomes an “other in excess.” This figure of the enemy proceeds from a magnified vision of a difference on to which “our” anxiety will adhere to the point of wishing his destruction. This “Other in excess” is of course different from “us” from a qualitative standpoint: he does not have the same blood as we do, or the same customs; he does not have the same nose or the same body shape, he is taller or shorter, his skin is a different colour. In fact, did he not arrive in this land after we did? He thus has no right to remain here and his presence is literally unbearable: he spreads his stench over this territory that belonged to our ancestors, our nation, our God. ... [A]s he tends to multiply, proliferate, pullulate, he may well submerge us if we are not careful. ... Radical measures must therefore be taken to defend ourselves against these vile and perverse creatures.¹⁵

Role of Biblical Scholarship

Given all the above, that we have biblical texts that command colonization and extermination, and a history in North America of exactly these actions taken upon the Indigenous peoples of the land, what are we to do? 1. Ignoring these texts, or refusing to deal with them, is not a viable strategy, as it leaves these texts available for others. Ignoring racism does not make it go away. 2. Leaving

¹⁵ Semelin, *Purify and Destroy*, 37–38.

the texts to religious communities to deal with ignores the question of broader responsibility for how these texts continue to function in the public sphere. Canada is increasingly a secular country, and it has a large non-Christian population, but a majority of Canadians still identify as Christian.¹⁶ Yet with weekly church attendance below 20%, even if churches do careful and assiduous work, most Canadians will not be part of those conversations (only about 15% will be), even though, paradoxically, they are nominally Christians. Because these texts undergird the legal and moral basis for colonialism, they cannot be left to churches alone.¹⁷ 3. Working

¹⁶ Statistics Canada, “2011 National Household Survey,” 2013, www12.statcan.gc.ca/nhs-enm/2011/dp-pd/dt-td/index-eng.cfm.

¹⁷ Pew Research Center, “Canada’s Changing Religious Landscape,” 2013, www.pewforum.org/2013/06/27/canadas-changing-religious-landscape/, places *monthly* attendance at worship services for Canada-born Canadians at 22% in 2011; a slow but steady decline from 31% in 1998. Monthly attendance at worship services among first-generation immigrants has remained steady at 43%. Weekly attendance can safely be assumed to be lower, as even by 2005, weekly attendance was 21%, down from 31% in 1985. See Colin Lindsay, “Canadians Attend Weekly Religious Services Less Than 20 Years Ago,” (Ottawa: Statistics Canada, 2008), www.statcan.gc.ca/pub/89-630-x/2008001/article/10650-eng.pdf. A more recent survey than the two above places *monthly* attendance at religious services (not necessarily Christian) at 20%. See Angus Reid Institute, “A Spectrum of Spirituality,” 2017, angusreid.org/wp-content/uploads/2017/04/2017.04.12_Faith_Wave_1_Part_1.pdf. For an excellent discussion of the trends in Canadian Christianity, see Brian P. Clarke and Stuart Macdonald, *Leaving Christianity: Changing Allegiances in Canada*

with these texts, to decolonize them in the public sphere is the only responsible option. All biblical scholars in Canada, whether employed in public or church-related schools, have responsibility for leading the efforts to dismantle the biblical bases of the Doctrine of Discovery, *terra nullius*, and genocide. The next part of my talk will show my initial efforts in doing this work.

Troubling Texts

There are two bodies of texts to deal with. One set is largely from Deuteronomy, Joshua, and Judges, while the second is from Chronicles and Ezra-Nehemiah. The first set largely deals with invasion and settlement of the Promised Land by the Israelites, and the second set largely deals with the Judahites' removal from and return to the land after the Babylonian conquest. It is historically unlikely that the invasion and settlement of the land as described in Joshua actually took place, while biblical scholars and historians agree that the destruction of Jerusalem and its surrounding territory

since 1945 (Montreal: McGill-Queen's University Press, 2017), and cf. especially "[Churches'] norms were embedded in Canadian law, and a wide array of social institutions ... socialized Canadians into their values and world view. Since the 1960s, these churches have lost their position of dominance in Canadian culture," here 234. As I am arguing, because Christian norms are embedded into Canadian culture and law, it is incumbent upon biblical scholars, no matter their affiliation, to work with the texts in the public sphere.

in 586 BCE and the forced migration of the Judahite elite to Babylon is a historical fact that lies behind Chronicles and Ezra-Nehemiah. Nevertheless, in the self-understanding of the authors of these biblical texts the Israelite conquest of Canaan did happen. Since it has only been settled by scholars in the last thirty years that the Joshua conquest stories are not historical in the modern sense, we can safely assume that the vast majority of readers from antiquity to the present day have seen these texts as a reflection of historical events. Today, for my purposes—for our purposes—the rhetorical and ideological effect of these stories is important, not whether historians agree on their historicity.

Troubling Texts: Discovery and Conquest

The text that prescribes invasion, conquest and extermination of the indigenous Canaanites is Deut 20:10-20; it is also known as one of the texts justifying Holy War. There are two prescriptions: the first, for towns and territories outside the area claimed by God for the Israelites, requires pacification of these peoples by surrender or by conquest. Those that surrender enter into servitude, while those that resist are punished but not exterminated. The second prescription is for those towns and territories inside the land claimed by God for the Israelites, and it requires extermination, regardless of whether the inhabitants resist or not. The reason for both of these prescriptions is made clear at the end: the mere presence of the indigenous inhabitants in the Promised

Land is a danger because they *may* teach the Israelites abhorrent and sinful practices. The indigenous inhabitants of the non-Promised Land do not pose the same risk. What is important to note is that it is only a risk: the indigenous inhabitants of the Promised Land are only theoretically dangerous. Yet their presence cannot be tolerated. As Cherokee scholar Laura Donaldson has demonstrated, English, especially Puritan, settlers in the 17th and 18th centuries used the rhetoric of the Promised Land in a number of ways: to speak of their own sense of redemption from persecution, to be sure, but also to justify their occupation of and domination over the indigenous inhabitants of the land.¹⁸ The two are sides of the same coin: liberation and occupation. The idea that Indigenous people are dangerous, not because they might resist being dispossessed of their lands and settlements, but simply by virtue of their potential for corrupting the settlers comes right from Deuteronomy 20.

As my own teacher Robert Polzin said and wrote, the books following Deuteronomy—Joshua and Judges—are an extended reflection on the impossibility of fully realizing the vision of

¹⁸ Laura E. Donaldson, “Joshua in America: On Cowboys, Canaanites, and Indians,” in *The Calling of the Nations: Exegesis, Ethnography, and Empire in a Biblical-Historic Present*, ed. Mark Vessey et al. (Toronto: University of Toronto Press, 2011), 273–90; cf. Alfred A. Cave, “Canaanites in a Promised Land: The American Indian and the Providential Theory of Empire,” *American Indian Quarterly* 12 (1988): 277–97.

Deuteronomy in all its aspects.¹⁹ The story of the trickery of the Hivites living in the settlement of Gibeon in Josh 9 provides the best example pertaining directly to the prescriptions of Deut 20. Somehow, the Gibeonites have discovered the exact wording of the commands in Deut 20, and they cleverly disguise themselves as indigenous inhabitants from outside the Promised Land, and ask to make a treaty. Joshua, Moses' successor, agrees, but finds out later of the trick. Because they have entered into a treaty—a sacred agreement—he decides not to kill them but instead to make them slaves. Two things stand out here for me. First, he does not back out of the treaty: he had guaranteed their lives (9:15) (consistent with the prescription regarding indigenous peoples outside the Promised Land that commanded that such people become forced labourers). Therefore, Joshua makes them forced labourers on their own land. The second thing that stands out is the phrase “hewers of wood and drawers of water,” which is often used in the Canadian context to connote the resource-based economy of the country. It was introduced into the Canadian lexicon in Minister of Finance Leonard Tilley's 1879 budget speech,²⁰ and the phrase continues to

¹⁹ Robert Polzin, *Moses and the Deuteronomist: Deuteronomy, Joshua, Judges*, A Literary Study of the Deuteronomic History, pt. 1 (New York: Seabury Press, 1980).

²⁰ C.M. Wallace, “TILLEY, Sir SAMUEL LEONARD,” *Dictionary of Canadian Biography* (Toronto/Quebec City: University of Toronto/Université Laval, 1990).

be used in this manner to this day.²¹ However, it has also been used to describe the position of the majority of Quebecois: exploited by Anglophone Canada.²² Never have I seen this phrase used to refer to Indigenous people or groups, and yet in Josh 9 that is exactly to whom the phrase applies. It says a lot about Canada when either Canadians as a whole or the Quebecois see themselves as being colonized and subjugated, condemned to servitude in the land they see as their own, while comfortably ignoring those who are indigenous to the land.

Joshua 11 demonstrates that obedience to divine command led to the extermination of most of the indigenous inhabitants of the Promised Land, but also that some survived. By continually referring to the Hivites of Gibeon, the story subtly reminds us that they gained their safety through trickery and therefore cannot be trusted. They are always in the land, potentially dangerous and contaminating, yet cannot be exterminated because of the sacred treaty.

The end of the book of Joshua has Joshua's farewell speech. Two points are relevant now: first, a reminder that God had prepared the land for the people by destroying the inhabitants

²¹ E.g., Barrie McKenna, "Hewers of Wood, Maybe; but Good at It: Report," *The Globe and Mail*, March 26, 2017, www.theglobeandmail.com/report-on-business/economy/economy-lab/hewers-of-wood-maybe-but-good-at-it-report/article610507/.

²² E.g., Léon Dion, *Quebec: The Unfinished Revolution* (Montreal: McGill-Queen's University Press, 1976), 99.

by plague. Second, that the Promised Land was a gift to people who had not done the work to make it suitable for human habitation, and who in fact profited by the labour of others. The parallels to the Canadian experience are obvious. However, the text makes a point, here and elsewhere, of the very fact of the profiting. The people's response is to promise to serve the God who had made this gift. As a settler myself, can I believe that God made me a gift of this land? Many of our settler forebears believed it, and the Doctrine of Discovery gives voice to that belief. But can I continue to believe that today? No, I cannot. And the text of Joshua does not believe it either. If the land were truly a gift, it would have been empty of human inhabitants, and war would not have been required in order to occupy it. The text of Joshua has a paradox: the land is a gift, but it must be taken, and guarded with extreme vigilance. Joshua's paradox shows up in Canadian stories and justifications for the settlement of the land: it is a gift—perhaps these days not from God, but from European 17th and 18th century technological advantage—but it must be taken and guarded from the remaining indigenous inhabitants.

The book of Judges adds one little additional component to the narrative of occupation. The indigenous inhabitants had not been eradicated. Their presence is now explained as part of God's plan. Their presence has two purposes: first, to give the people practice in forms of violence; and second, to be the means by which the people's own worthiness might be measured. The people fail, of course, but by providing the indigenous inhabitants as the

temptation that leads to failure, the failure is softened somewhat. There is the unspoken wish that if only we had wiped them out; they would not be causing us to sin. This first set of texts, from Deuteronomy, Joshua, and Judges, provide theological and moral justification for genocide; through allegorical reading, the dominant mode of reading until the 18th century, and the primary mode of reading as practiced in faith communities today, genocide of the “Other in excess” remains legitimated.

Troubling Texts: Empty Land

The second set of biblical texts, which I now turn to, gives the rationale for empty land theology and in turn the rationale for *terra nullius*. The conquest of Jerusalem, its destruction by the Babylonians under Nebuchadnezzar, and the removal of the elites to Babylon in 586 BCE is explained in two ways across the corpus of biblical texts. One is familiar from our brief examination of Deuteronomy, Joshua, and Judges: the people sinned and they were punished. A remnant of the population was left, according to 2 Kgs 25. The other explanation posits a build-up of cultic impurity in the land as described in the abrogation of the command in Lev 26 to give the land its rest, its Sabbath. When applied to the story of the destruction and forced removal, 2 Chron 36 has the land remaining completely empty of human life. The descendants of those who had been forced to move to Babylon are those who

are chosen by imperial decree to repopulate the land. The land was empty, just waiting to be inhabited.

However, the returning elites soon find early in the book of Ezra that there are in fact people living in the land; it was not empty at all. Not only was it not empty, the people in it claimed kinship and ethnic ties to the returning elites. They were Judahites and Israelites. The rhetorical and ideological trick for dealing with them is quite neat in the book of Ezra. The “peoples of the lands” are equated with the indigenous inhabitants in Deuteronomy. (Some translations obscure this equation, and make it seem as if the Canaanites, Hittites, etc. are still in the land.) Once the equation is made, the ideological basis exists for erasing the Judahites who did not share the Ezran community’s experience of forced migration. Their claim to the land has been negated by equating them with indigenous people. Ideologically, the land is now empty. So too was Canada made an empty land because its indigenous inhabitants had not made “proper” use of it by farming.²³

Hermeneutics of Suspicion or Reparative Reading?

The mode of reading that Paul Ricoeur termed the “hermeneutics of suspicion” has become the dominant one in the humanities over the past forty years. Any of us with a graduate degree in

²³ Truth and Reconciliation Commission of Canada, “Principles,” 18.

humanities or social sciences can do it; for many of us it is our default mode. It assumes that texts and other cultural products mask their own ideological bases, or if not masked, these attitudes are repressed. A text may seem to be about one thing, but it is really about something else. This mode of reading assumes that the objects we study are un-trustable, but that the astute reader can see through the mask or the repression and point to the text's meaning.

Recently I have been pondering Eve Kosofsky Sedgwick's essay on "paranoid reading," which has been increasingly cited since its print publication in 2003. Her take on the hermeneutics of suspicion is to call it paranoid reading. Two quotations from the essay are striking. First, she notes, "It's strange that a hermeneutic of suspicion would appear so trusting about the effects of exposure."²⁴ This is true! Once we have peeled back the mask to expose the pernicious violence of the text's ideology, our work is done, right? Simply airing it out will put an end to it. However, as she argues, this is manifestly not the case. Further, she goes on to ask, "What does a hermeneutics of suspicion and exposure have to say to social formations in which visibility itself constitutes much of the violence?"²⁵ As we saw in looking at the biblical texts, most of the violence is highly visible and is meant to be. In Josh 9, the

²⁴ Eve Kosofsky Sedgwick, *Touching Feeling: Affect, Pedagogy, Performativity* (Durham, NC: Duke University Press, 2003), 138; cf. Bruno Latour, "Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern," *Critical Inquiry* 30 (2004): 225–48.

²⁵ Sedgwick, *Touching Feeling*, 140.

Israelites' presence is what spurs the Hivites of Gibeon to action. We had to do some careful reading to pick up the subtle construction of Ezra's Judahite opponents as equivalent to Canaanites, but it was not hidden. The violence is visible: there is nothing to suspect or expose. I might gently suggest that the reaction of many well-intentioned settler-Canadians to the TRC is congruent: we have heard the Truth, so that alone is enough to lead to Reconciliation. I think Sedgwick was right, and the hermeneutics of suspicion and exposure alone cannot address the deep and systemic injustices and racism of Canadian colonial society.

So what to do? Sedgwick went on in her essay to argue for a turn to "reparative reading." While the hermeneutics of suspicion is negative and paranoid, "The desire of a reparative impulse on the other hand, is additive and accretive ... it wants to assemble and confer plenitude on an object that will then have resources to offer to an inchoate self."²⁶ She suggested that "What we can best learn from [reparative reading] practices are, perhaps, the many ways selves and communities succeed in extracting sustenance from the objects of a culture—even of a culture whose avowed desire has often been not to sustain them."²⁷ She did not say much more about reparative reading, and her premature death cut off anything else she might have said. Scholars who have taken up the

²⁶ Sedgwick, *Touching Feeling*, 149.

²⁷ Sedgwick, *Touching Feeling*, 150–51.

challenge have gone in two different directions: 1. so-called “surface reading” that celebrates the aesthetics of a text (but I think there are significant ethical problems with this approach);²⁸ and 2. reading with empathy and love.²⁹ The latter is more consistent with Sedgwick’s work as a queer theorist.³⁰ As a queer theorist, Sedgwick was positioned to locate and celebrate how her community was able to find something in the surrounding culture to sustain it. However, as a settler-Canadian, I do not think I am positioned to prescribe to Indigenous people how sustenance may be extracted from settler culture.

So as a settler, what options do I have? One option is to turn to other biblical texts to look for models of reparation. One of my favourites is Lev 5:21-26, which is directly concerned with something that is stolen. Considering that one epithet for Canada is “stolen Indigenous land,” this text is particularly appropriate. However, there is a series of broader principles at play in the logic of the text, applicable beyond the case of theft. First, it is a sin to deal deceitfully (it is also a sin to swear falsely, but that is not new). Second, one has to feel guilty about the sin. Third, one has to pay reparation in excess of what was gained through deceit.

²⁸ Stephen Best and Sharon Marcus, “Surface Reading: An Introduction,” *Representations* 108 (2009): 1–21.

²⁹ Heather Love, “Truth and Consequences: On Paranoid Reading and Reparative Reading,” *Criticism* 52 (2010): 235–41.

³⁰ Robyn Wiegman, “The Times We’re in: Queer Feminist Criticism and the Reparative ‘turn,’” *Feminist Theory* 15 (2014): 4–25.

Forgiveness can happen only after recognition of guilt and making reparation. When we apply this logic to the Canadian case, we can see that as a society, we have recognized that we have dealt deceitfully, and we feel guilty. However, that is not enough to gain forgiveness or even reconciliation: we settlers need to make reparation. Without making right the wrong, right relationships will not happen. The text from Leviticus suggests it is for God to forgive, not the wronged party.³¹ Perhaps we should be holding up this text and instead of insisting upon extracting forgiveness—sometimes expressed as “let’s just move on”—as settler readers we can be asking, “What do *we* need to do?”

Layered Places, Layered Texts

In 2015 and 2017, I had the opportunity to spend time in Berlin, which of course has its own problematic history of oppression and violence. As a site of memory, the city seems to be a layering of effects, or as Sedgwick calls it, it is accretive and additive. Examples include the Victory Column in the Tiergarten; the Topography of Terror; the Memorial to the Murdered Jews of Europe next to the site of Hitler’s Chancellery; the juxtaposition of the statue of Frederick the Great with the Bebelplatz book-burning

³¹ Cf. MacDonald, “Coming to Terms,” 170, who points out that in contrast to the South African TRC, “Christian notions of forgiveness ... were notably avoided in the Canadian TRC, where, in a sense, Christianity was itself on trial for having co-founded and managed the residential schools.”

memorial; the East Side Gallery. The past is not eradicated, nor is it celebrated. It is remembered. Is this a way forward for dealing with biblical texts that call for eradication of indigenous inhabitants of a Promised Land? Already the biblical text is layered: the prescriptions in Deuteronomy are not fully actualized in Joshua, then re-interpreted in Judges, and re-applied in Ezra. Can I add—can we add—more layers to these texts, so much that it becomes impossible to strip away those layers? I do not know. I do know that simply exposing these texts is not an option, nor is simply ignoring them.³²

All we have to deal with are texts. They give a rhetorical picture of some ancient scribes' views on the construction of Israelite and Judahite identity. We can be almost certain that in Persian and Hellenistic period Judaea, they were not enacted. They are almost certainly fantasies. However, understanding the ancient context—what we do as scholars of these texts—does not solve the problems of “plain reading” today. The most acute problem of “plain reading” is that the reader who is looking for meaning, who has some notion of scriptural authority, however vague, will ignore the obvious context in favour of an uncritical allegorization of the

³² But see Mischa Gabowitsch, “Replicating Atonement: The German Model and beyond,” in *Replicating Atonement: Foreign Models in the Commemoration of Atrocities*, ed. Mischa Gabowitsch (Cham, Switzerland: Palgrave MacMillan, 2017), 1–21, who notes that “foreign models can be instructive and inspiring, but they need to be studied in detail and in context—and alongside local cultural resources,” here 17.

text: because ancient Israelites were commanded to exterminate the Canaanites, so modern European-heritage settlers of Canada should feel justified in exterminating the Indigenous people of this land. “Plain readers” do not even realize, in my experience, that they are making this allegorical step. Jacques Semelin, in his analysis of genocide, says that moving from fantasy to actuality is difficult and not necessarily a natural step.³³ As scholars and teachers of these texts, we are called now more than ever to contextualize these texts as fantasies, and to resist any attempts to use them to justify an actuality, whether past, present or future. We are also, I think, ethically bound to raise up texts that call for reparations to those who have been wronged. This may be the best contribution we can make to Canada’s work of reconciliation.

³³ Semelin, *Purify and Destroy*, 1–2.

**Minutes of the 2018 CSBS
Annual General Meeting**

University of Regina
Regina, SK
Saturday, May 26, 2018
3:30 – 5:00 PM

Attendees: Keith Bodner, Christine Mitchell, Dylan Johnson, Katie Maguire, Jonathan Vroom, Alex Damm, John Leo McLaughlin, Terry Donaldson, Alisha Pomeroy, Ehud Ben Zvi, Channah Fonseca-Quezada, Robert Revington, Mark Leuchter, Paul Evans, Matthew Mitchell, Ian D. Wilson, Jeff Cross, Jacques Boulet, Michael Johnson, David Joseph Sigrist, John F. Horman, Mona Tokarek LaFosse, Erin K. Vearncombe, Anna Cwikla, Samuel Hildebrandt, Tony Burke, Daniel Smith, Jordash Kiffiak, Eileen Schuller, Mari Leesment, Jun Sato, Carmen Palmer, Colleen Shantz, Steven Muir, Fred Tappenden, Ralph Korner, Beth Stovell, Stanley E. Porter, Mark Boda, Lissa Wray Beal, Richard Ascough, and Agnes Choi.

1. Welcome and Acknowledgment of Land

2. Approval of Agenda

- Moved: Mark Boda, Second, Mark Leuchter **CARRIED**

3. Approval of Minutes of 2017 Annual General Meeting

- Moved: Mark Boda, Second, John Leo McLaughlin

4. Business Arising from the Minutes

- None arising.

5. President's Report (Christine Mitchell)

- All the hard work is done by the other members of the executive and the committees, and so it is my privilege to work with all of them. Thanks to all the volunteers – including members of the executive – without whom the society could not function; special thanks to Paul Evans and Alex Damm, whose terms are coming to an end, and there are a number of exciting initiatives this year as we will hear in the reports.

6. Vice-President's Report (Stanley Porter)

- Nominations for Executive vacancies
 - Vice-President (and President Elect): Richard Middleton
 - Communications Officer: Andrew Perrin
 - Treasurer and Membership: Jonathan Vroom
 - Student Liaison: Anna Cwikla
- Motion to approve these nominees: Agnes Choi, Second, John Leo McLaughlin **CARRIED**
- R.B.Y. Scott and F.W. Beare book awards
 - The awards for this year will be presented during the reception.

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

- A moment of silence was observed for members who have passed away during the previous year: Kevin Quast and Ernest J. (John) Revell. *Requiescant in pace.*

- A list of new members (see Appendix below) was provided for approval.

- Motion to approve 22 new members: Alex Damm,
Second, Daniel Smith **CARRIED**

8. Treasurer's Report (Alex Damm)

- The complete report from Alex is appended to this document.
- CSBS members are most grateful to Alex for his patient and selfless service over the past six years. CSBS is on a more secure financial footing due to his diligence and care, and we are deeply appreciative. Thanks Alex!

9. Executive Secretary's Report (Keith Bodner)

- Nothing to report at this time.

10. Communication Officer's Report (Paul Evans)

- Members are encouraged to update their email address if there are any changes, and to alert the incoming Communication Officer about book publications or dissertations completed.
- A robust number of books were nominated for the book prizes this year, and the anonymous judges for our two book awards were thanked for their service.
- CSBS members extended a sincere word of thanks to Paul for six years of faithful service in this longer-term executive position that requires technological expertise, and we are grateful for his competence and efficiency. Thanks Paul!

11. Programme Coordinator's Report (Agnes Choi)

- This year's "local area coordinator" deserves a word of thanks, Dr Bill Arnal.

- At CSBS this year there were 67 registered attendees, and 47 papers presented. Of these, 26 were presented by full members and there were 21 student papers. 24 papers were in the HB/OT/DSS area, and 23 pertain to the NT/Apoc. area. Geographically, 32 papers are from scholars based in Ontario, and there were 7 internationally-based presenters.

12. Student Liaison Report (Anna Cwikla)

- The four panelists who participated in the student session (Richard Ascough, Tony Burke, Maia Kotrosits, and Erin Vearncombe) deserve a warm word of thanks for their presentation.
- Students are also encouraged to apply for the CCSR (Canadian Corporation for the Study of Religion) student travel grants, and details can be found on the Corporation's website.

13. Endowment Committee Report

- Richard Ascough (on behalf of Bob Derrenbacker) provided a brief report and overview of the endowment status, and the members of the endowment committee were thanked for their service on behalf of CSBS.
- Wayne Macready was also thanked for his years of service.
- John Leo McLaughlin provided a report on the Falconer Award initiative.

14. Publications Report: SCJ and Advancing Studies in Religion (Terry Donaldson and Christine Mitchell)

- Terry and Christine provided updates on the progress of new projects under the aegis of MQUP, and encouraged members to consider and promote these publishing initiatives.

15. Other Business

- The Joint lecture Sunday at 7 pm was announced, and members were encouraged to attend.

16. Adjournment

Moved: Mark Boda Second: John Leo McLaughlin **CARRIED**

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

August 31, 2018

(Unaudited -- See Notice to Reader)

Notice to Reader

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 Professional Accountant

13308 Crescent Road, South Surrey, BC V4P 1K4

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

NOTICE TO READER

On the basis of information provided by management, I have compiled the statement of financial position of Canadian Society of Biblical Studies as at August 31, 2018 and the statements of operations, changes in fund balances and cash flows for the year then ended. I have not performed an audit or a review engagement in respect of these financial statements and, accordingly, I express no assurance thereon. Readers are cautioned that these statements may not be appropriate for their purposes.

“Robert W.R. Bishop”

January 29, 2019

CHARTERED PROFESSIONAL ACCOUNTANT

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF FINANCIAL POSITION

As at August 31, 2018

(Unaudited -- See Notice to Reader)

	General Fund	Restricted Funds	2018 Total	2017 Total
ASSETS				
Cash	\$ 27,715	\$ 7,565	\$ 35,280	\$ 29,576
Accounts receivable	1,616	-	1,616	1,031
Investments	-	196,256	196,256	175,742
	\$ 29,331	\$ 203,821	\$ 233,152	\$ 206,349
LIABILITIES				
Deferred revenue	\$ 1,865	\$ -	\$ 1,865	\$ 1,399
	1,865	-	1,865	1,399
FUND BALANCES				
Unrestricted	27,466	-	27,466	24,377
Restricted	-	203,821	203,821	180,572
	27,466	203,821	231,287	204,949
	\$ 29,331	\$ 203,821	\$ 233,152	\$ 206,349

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES**STATEMENT OF OPERATIONS**

For the Year Ended August 31, 2018

(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
REVENUE				
Membership dues	\$ 14,691	\$ 14,547	\$ -	\$ -
CSBS dinner	1,477	2,666	-	-
Congress registration	5,670	1,165	-	-
Donations	-	-	25,441	6,802
Investment income (Note 3)	-	-	5,926	(129)
	<u>21,838</u>	<u>18,378</u>	<u>31,367</u>	<u>6,673</u>
EXPENSES				
Accounting and audit	3,415	3,410	-	-
Bank charges	118	82	-	-
Congress expenses	4,639	284	-	-
Craigie Lecture	-	-	-	3,025
CSBS dinner	599	797	-	-
Dues and memberships	1,998	1,780	-	-
Executive travel	5,072	2,856	-	-
Office, printing and postage	784	373	-	-
Student awards	-	-	1,500	1,500
Student travel	-	-	2,803	1,445
Subscriptions	5,940	6,865	-	-
	<u>22,565</u>	<u>16,447</u>	<u>4,303</u>	<u>5,970</u>
EXCESS OF REVENUE OVER EXPENSES	\$ (727)	\$ 1,931	\$ 27,064	\$ 703

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

For the Year Ended August 31, 2018

(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
BALANCE, OPENING	\$ 24,377	\$ 19,238	\$ 180,572	\$ 183,077
EXCESS OF REVENUE OVER EXPENSES	(727)	1,931	27,064	703
INTERFUND TRANSFERS	3,815	3,208	(3,815)	(3,208)
BALANCE, CLOSING	\$ 27,466	\$ 24,377	\$ 203,821	\$ 180,572

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

For the Year Ended August 31, 2018

(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
<hr/> CASH PROVIDED BY (USED FOR) <hr/>				
OPERATIONS				
Excess of revenue over expenses	\$ (727)	\$ 1,931	\$ 27,064	\$ 703
Unrealized change in market value (Note 3)	-	-	(264)	20,928
Changes in non-cash working capital:				
Accounts receivable	(585)	(149)	-	-
Investments	-	-	(20,251)	(32,875)
Deferred revenue	466	517	-	-
Interfund transfers	3,815	3,208	(3,815)	(3,208)
CHANGE IN CASH	2,969	5,507	2,734	(14,452)
CASH, OPENING	24,746	19,239	4,830	19,282
CASH, CLOSING	\$ 27,715	\$ 24,746	\$ 7,564	\$ 4,830

CANADIAN SOCIETY OF BIBLICAL STUDIES

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2018

(Unaudited -- See Notice to Reader)

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) Investments

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

(b) Capital Assets

Capital assets are expensed in the year of acquisition.

3. INVESTMENT INCOME	2018	2017
Realized investment income	\$ 5,662	\$ 20,800
Unrealized change in market value of investments	264	(20,929)
Investment income (loss)	\$ 5,926	\$ (129)

CANADIAN SOCIETY OF BIBLICAL STUDIES

SCHEDULE OF RESTRICTED FUNDS

For the Year Ended August 31, 2018

(Unaudited -- See Notice to Reader)

	General Endowment	Beare Award	Craigie Lectureship	D Neufeld Travel	ESCJ Fund	Falconer Fund
CAPITAL						
Balance, opening	\$ 40,481	\$ 13,197	\$ 21,502	\$ 9,070	\$ 16,727	\$ -
Donations	1,148	500	-	2,470	-	20,323
Expenditures	-	-	-	(2,803)	-	-
Balance, closing	41,629	13,697	21,502	8,737	16,727	20,323
INCOME ON HAND						
Balance, opening	10,582	2,342	(1,201)	(986)	-	-
Investment income	1,624	532	851	352	408	(73)
Expenditures	-	(500)	-	-	-	-
Interfund transfers	(1,678)	(326)	48	87	-	-
Balance, closing	10,528	2,048	(302)	(547)	408	(73)
FUND BALANCE, CLOSING	\$ 52,157	\$ 15,745	\$ 21,200	\$ 8,190	\$ 17,135	\$ 20,249

	Founders' Prize	Jeremias Prize	N Wagner Award	Publication Fund	RBY Scott Award	Total
CAPITAL						
Balance, opening	\$ 10,067	\$ 10,863	\$ 10,321	\$ 3,846	\$ 20,843	\$ 156,917
Donations	250	250	-	-	500	25,441
Expenditures	-	-	-	-	-	(2,803)
Balance, closing	10,317	11,113	10,321	3,846	21,343	179,555
INCOME ON HAND						
Balance, opening	1,706	2,443	2,761	1,289	4,719	23,655
Investment income	403	435	408	152	834	5,926
Expenditures	(250)	(250)	-	-	(500)	(1,500)
Interfund transfers	(256)	(361)	(436)	(198)	(695)	(3,815)
Balance, closing	1,604	2,266	2,734	1,243	4,359	24,266
FUND BALANCE, CLOSING	\$ 11,921	\$ 13,379	\$ 13,055	\$ 5,089	\$ 25,702	\$ 203,821

Membership News

Monographs, Edited Volumes

- Boda, Mark J., Kevin Chau, Beth Tanner, eds. *Inner Biblical Allusion in the Poetry of Psalms and Wisdom*. London: Bloomsbury, 2018.
- Boda, Mark J., Russell Meek, and William R. Osborne, eds. *Riddles and Revelations: Explorations into the Relationship between Wisdom and Prophecy in the Hebrew Bible*. LHBOTS 629. London: Bloomsbury, 2018.
- Callon, Callie. *Reading Bodies: Physiognomy as a Strategy of Persuasion in Early Christian Discourse*. LNTS. London: T & T Clark, 2019.
- Leonard H. Ehrlich and Edith Ehrlich. *Choices under Duress of the Holocaust: Benjamin Marmorstein and the Fate of Viennese Jewry, Volume I: Vienna*. Edited by Carl S. Ehrlich. Lubbock: Texas Tech University Press, 2018.
- Evans, Paul S. *1–2 Samuel*. Story of God Bible Commentary. Grand Rapids: Zondervan, 2018.
- Imes, Carmen. *Bearing YHWH's Name at Sinai: A Reexamination of the Name Command of the Decalogue*. Bulletin for Biblical Research Supplements Series 19. University Park, PA: Eisenbrauns, 2018.
- Kalimi, Isaac. *Writing and Rewriting the Story of Solomon in Ancient Israel*. Cambridge: Cambridge University Press, 2018.
- . *Metathesis in the Hebrew Bible: Wordplay as a Literary and Exegetical Device*. Peabody, MA: Hendrickson Publishers, 2018.
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- Kampen, John. *Matthew within Sectarian Judaism*. Anchor Yale Reference Library. New Haven: Yale University Press, 2019.
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- McLaughlin, John. *An Introduction to Israel's Wisdom Traditions*. Grand Rapids: Eerdmans, 2018.
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- Newman, Judith. *Before the Bible: The Liturgical Body and the Formation of Scriptures in Early Judaism*. Oxford: Oxford University Press, 2018.
- Ottuh, John. *Towards Ethnic Liberation Theology in Nigeria: A Polemic in a New Testament Perspective*. Newcastle: Cambridge Scholars Publishing, 2018.
- Pettem, Michael. *The Star of Bethlehem: Science, History and Meaning*. Bellingham, WA: Lexham Press, 2018.
- Perrin, Andrew, Kung Baek, and Daniel Falk, eds. *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint*. Early Judaism and Its Literature. Atlanta: SBL Press, 2017.
- Scollo, Giuseppe. *The Strength Needed to Enter the Kingdom of God: An Exegetical and Theological Study of Luke 16,16 in Context*. WUNT II/485. Tübingen: Mohr Siebeck, 2019.
- Thiessen, Matthew, Lori Baron, and Jill Hicks-Keeton, eds. *The Ways that Often Parted: Essays in Honor of Joel Marcus*. Early Christianity and Its Literature 24. Atlanta: SBL Press, 2018.
- Wilson, Ian. *History and the Hebrew Bible: Culture, Narrative, and Memory*. Leiden: Brill, 2018. (Simultaneously published

as issue 3.2 [2018] of *Brill Research Perspectives in Biblical Interpretation*).

Articles, Chapters, Published Conference Proceedings

- Ascough, Richard. "Communal Meals." Pages 204–19 in *The Oxford Handbook of Early Christian Ritual*. Edited by Risto Uro, Juliette Day, Rikard Roitto, and Richard DeMaris. Oxford: Oxford University Press, 2018.
- . "Did the Philippian Christ Group Know they were a 'Missionary' Group?" Pages 189–220 in *The First Urban Churches: Volume 4: Philippi*. Edited by James Harrison and Lawrence Welborne. Writings from the Greco-Roman World. Atlanta: SBL Press, 2018.
- . "Ritual Modification and Innovation." Pages 167–82 in *Early Christian Ritual Life*. Edited by Richard E. DeMaris, Jason T. Lamoreaux, and Steven C. Muir. London: Routledge, 2018.
- . "1 Thessalonians" and "2 Thessalonians." In *The New Oxford Annotated Bible*. Edited by Michael Coogan, Marc Brettler, Carol Newsom, and Pheme Perkins. 5th ed. Oxford: Oxford University Press, 2018.
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- Ben Zvi, Eud. "Memories of Kings of Israel and Judah within the Mnemonic Landscape of the Literati of the Late

- Persian/Early Hellenistic Period: Exploratory Considerations.” *Scandinavian Journal of the Old Testament* 33 (2019): 1–14.
- . “Clio Today and Ancient Israelite History: Some Thoughts and Observations at the Closing Session of the European Seminar for Historical Methodology.” Pages 20–49 in *‘Even God Cannot Change the Past’ Reflections on Seventeenth Years of the European Seminar in Historical Methodology*. Edited by Lester Grabbe. LHBOTS 663. London: T&T Clark, 2018.
- Ben Zvi, Ehud with Sylvie Honigman. “Remembering Three Nehemiahs in Late Second Temple Times: Patterns and Trajectories in Memory Shaping.” *Journal of Hebrew Scriptures* 18 (2018): online, article 10, 1–34.
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- . “Reconsidering Exclusive Inclusivity: Perspectives from Zechariah and Ezra–Nehemiah.” In Mark Leuchter (ed.), “Exclusivity and Inclusivity in Post-Monarchic Society and Literature: A Conversation on Dalit Rom-Shiloni’s *Exclusive Inclusivity: Identity Conflicts between the Exiles and the People Who Remained (6th–5th Centuries BCE)*.” *Journal of Hebrew Scriptures* 18 (2018): online, article 1, 5–18.
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- . “Wisdom in Prophecy: A Response.” In *Riddles and Revelations: Explorations into the Relationship between*

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- Callon, Callie. "Philostratus' Omission of Polemo's Physiognomic Skills: A Brief Re-Examination and a Proposed Explanation." *Classical Philology* 114 (2019): 163–72.
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- . "The Rewards of Bi-Vocational Ministries." *ResQ* 60 (2018): 99–107.
- . Review of Mark J. Boda, *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. *ResQ* 60 (2018): 245–46.
- . Review of Garegin Hambardzumyan, *The Book of Sirach in the Armenian Biblical Tradition: Yakob Nalean and His Commentary on Sirach*. Deuterocanonical and Cognate Literature Studies 33. *Biblische Notizen* 175 (2017): 153–54.
- . Review of Michael E. Stone, *Uncovering Ancient Footprints: Armenian Inscriptions and the Pilgrimage Routes of the Sinai*. *RBL* (2018): n.p.
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- . *The Sacrifice of Jesus: Understanding Atonement Biblically*. 2nd ed. Eugene, OR: Wipf & Stock, 2018.
- . *Invités au banquet du Seigneur: La communion dans la Bible et dans l'Église chrétienne*. Trans. Véronique A. Eberhart. Houston: Lucid Books, 2018.
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- . "Paul, the Animal Apocalypse, and Abraham's Gentile Seed." Pages 65–78 in *The Ways that Often Parted: Essays in Honor of Joel Marcus*. Edited by Lori Baron, Jill Hicks-Keeton, and Matthew Thiessen. Early Christianity and Its Literature 24. Atlanta: SBL Press, 2018.
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- . "Analysing Paul's Reference to Baptism in Galatians 3.27 through Studies of Memory, Embodiment and Ritual." *Journal for the Study of the New Testament* 41/4 (2019): 478–500.

Dissertations Completed

- Scollo, Giuseppe. "The Strength Needed to Enter the Kingdom of God: An Exegetical and Theological Study of Luke 16,16 in Context." S.T.D. diss., Pontifical Gregorian University, 2018.

Appointments, Promotions, Awards, Honours

Ascough, Richard:

- 3M National Teaching Fellow, Society for Teaching and Learning in Higher Education (STLHE), 2018.
- D2L Innovation Award in Teaching and Learning, Society for Teaching and Learning in Higher Education (STLHE), 2017.
- Ontario Undergraduate Student Alliance (OUSA) Award for Excellence in Teaching, 2017.

Batten, Alicia:

- Professor, Conrad Grebel, University of Waterloo (January 2019).

Imes, Carmen:

- Graeme Crouch Award for Excellence in Classroom Instruction, Prairie College (2018)

Kalimi, Isaac:

- Franz-Delitzsch-Preis 2019 (Giessen, Germany).

McLaughlin, John.

- Promoted to the rank of full Professor at St. Michael's College.

Middleton, J. Richard.

- Vice president, Canadian Society of Biblical Studies.

Newman, Judith.

- Promotion to full Professor at Emmanuel College of Victoria University and the Department for the Study of Religion at the University of Toronto.

Perrin, Andrew.

- Appointment to Canada Research Chair in Religious Identities of Ancient Judaism (Tier II) at Trinity Western University.

Hildebrandt, Samuel.

- Appointed to Lecturer in Biblical Studies (Old Testament), Nazarene Theological College, Manchester, UK.

Scollo, Giuseppe.

- Assistant Professor in Biblical Theology of SAS (Toronto).

- Vice-Rector of the Redemptoris Mater Missionary Seminary (Toronto).

Wilson, Ian.

- Appointed as Associate General Editor, *Journal of Hebrew Scriptures*.

Research in Progress

Batten, Alicia.

- Commentary on James; Co-edited book on dress in Mediterranean Antiquity.

Cox, Claude.

- SBL Commentary on the Septuagint: Job/Iob.

Imes, Carmen.

- Clothing metaphors in Imprecatory Psalms.

Levinson, Bernard.

- *The Betrayal of the Humanities: The University during the Third Reich*. Co-edited with Robert P. Ericksen (edited volume in preparation covering range of academic disciplines including Old Testament, New Testament, Assyriology, Egyptology, Music, Philosophy, Oriental Studies, etc.).
- "The Impact of Johann Wolfgang von Goethe's Discovery of the "Original" Version of the Ten Commandments upon Biblical Scholarship: The Myth of Jewish Particularism and German Universalism."

McLaughlin, John.

- "Amos," *The Jerome Biblical Commentary: Fully Revised Edition*.
- "The Minor Prophets' Relation to Wisdom Traditions," *Oxford Handbook of the Minor Prophets*.
- "Introduction to Wisdom Literature," *The Jerome Biblical Commentary: Fully Revised Edition*.

Middleton, J. Richard.

54 CANADIAN SOCIETY OF BIBLICAL STUDIES

- The dynamics of divine and human power in 1 Samuel 1–15.
- Suffering, silence, and lament in Job and the Abraham story.
- A theological reading of the Garden of Eden narrative.

Muir, Steven.

- The fifth century Egeria and her pilgrimage to Jerusalem.
- Affective states as reported by Aelius Aristides.
- Paul's response to ritual experimentation in his communities.

Newman, Judith.

- Potent temporalities in early Judaism.

Ottuh, John.

- Church Community Hermeneutics: A Case Study of Galatians 3:26–28 in an Anglophone-Urhobo African Context.
- Metaphors of Kinship in New Testament and African Literature and their Contextual Interpretation in African Socio-Cultural Setting.

Membership Directory

Surname	First Name	Affiliation
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