CSBS ✦ SCÉB

CANADIAN SOCIETY OF BIBLICAL STUDIES
SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

(Updated: May 15, 2023)

All sessions located in Vanier College (VC) unless otherwise noted.

Friday, May 26

2:00-6:00 p.m. (VC 256) EXECUTIVE COMMITTEE MEETING

Saturday, May 27

Saturday 8:30-11:15 a.m. (VC 107) - AV
Septuagint Studies
Presiding: Andrew Krause

8:30-9:00   Dirk Büchner (Trinity Western University) - AV
Contribution of Koine sources (papyri and inscriptions) to our knowledge of Septuagintal Greek
This paper will demonstrate the value of the cultic prescriptions at local shrines around the Mediterranean for our understanding of cultic terminology found in Greek Leviticus as well as the value of the Documentary Papyri for its legal and commercial terminology. Thanks to the generous contribution made by online resources, the commentator on the language of the Septuagint is now better equipped than ever before, as well as obligated to track down each word with much greater care than was previously possible. A number of septuagintal words will be presented to illustrate.

9:00-9:30   Ron Bell (McMaster Divinity College)
Theological Reshaping in the LXX of Judges 2:1–5
The LXX adapts the assembly at Bochim (Judg 2:1–5) within the broader attempt in Judg 1:1–2:5 to coherently connect Judges with Joshua. There are explicit indications of theological reshaping in the LXX (e.g., how the "angel of the LORD" is depicted in Judg 2:1, and the addition of κύριος a second time to clarify grammatical relationship) that appear to be a sustained tendency. The LXX Pentateuch was a source for theological terminology used by the translators. In Exod 34:13 there are similarly expansive tendencies. The translators' approaches were influenced by the Pentateuch that was already in translation.

9:30-10:00   Carolina Holguin (McMaster Divinity College) - AV

Was Israel Punished for their "Idols" or their "Notions"? A Comparative Study of the Old Greek (B) and the Hebrew Text (MT) of the Use and Translation of גלולים ('Gillûlîm') in Ezekiel

Out of the thirty-five times that גלולים ("idols/dung gods") occurs in MT Ezek, OG translator(s) chose fifteen times ἐνθυμήματά ("imaginations"), three times διανοήματα/διάνοια ("thoughts/mind"), seven times ἐπιτηδεύματά ("practices"), and ten times εἴδωλα ("idols") to translate גלולים. This study contends that Ezekiel's Greek translator(s) chose mental processes-related words to translate גלולים (eighteen times) because he sought to be relevant to its contemporaries and simultaneously reconfigured and developed the concept of impurity. For B Ezek, the "idols," that is, the things that pollute human beings, are not only external agents with which the idolaters get involved through cultic rituals but "thoughts" and "practices" which come from the heart and become the source of impurity.

10:00-10:15   Break

10:15-10:45   Sungshin Kim (McMaster Divinity College)

Translation Technique and Theology of the Old Greek Jonah

The Hebrew text of Jonah has been analyzed from a variety of perspectives, but that of the Old Greek text had less scrutiny. Consequently, few scholars have dealt with the OG-Jonah, and even fewer have investigated its translation technique and theological significance. This study seeks to fill the gap. By examining a translator's rendering of וימן into καὶ προσέταξεν in 2:1; 4:6, 7, 8 and substitution of καὶ προσετάγη for ויאמר in 2:11, this work contends that the systematic translation strategy reveals a deliberate theological emphasis on Yahweh's sovereignty over creation. This point harmonizes with a continual portrayal of Yahweh as the sovereign and mighty God by translating the divine title יהוה צבאות into Κύριος Παντοκράτωρ throughout the OG-Twelve Prophets; hence, this may uphold the theological unity of the OG in the Fourth Scroll.

10:45-11:15   Questions and Discussion

Saturday 8:30-11:45 a.m. (VC 107A - AV)
New Testament: Luke and Paul
Presiding: Mona LaFosse

8:30-9:00   Christopher B. Zeichmann (Toronto Metropolitan University) - AV

Luke 21:25 in Light of P.Oxy. 4950 and other Vespasianic Astrological Predictions

Luke 21:25's revision of Mark 13:25 has not received much discussion. There is a pervasive sense that despite Luke's unique phrasing, its content here does not substantially differ from its Markan source. I would like to illuminate Luke's redaction of Mark here with a recently published papyrus from Oxyrhynchus, a papyrus that offers an astrological interpretation of Vespasian's rise – including events of the Jewish War. This paper argues that Luke made a number of intentional decisions in modifying Mark so as to also evoke – in an intentionally vague and generalized way – astrological portents associated with Vespasian's rise.

9:00-9:30   Rob James (Vancouver School of Theology)

Satan in Luke 4.8

In most versions of Luke, the word 'Satan' appears five times, as a proper noun for the Devil. This paper argues on text critical grounds that 'Satan' also featured a sixth time in the original author's version of what is now Luke 4.8, using words applied to Peter in Mark and Matthew. In support, the paper argues on literary critical grounds that 'Satan' in Luke 4.8 is an inclusio, related to instances of 'Satan' later in the text. Further support is found in reference to the overall structure of Luke's account. This proposal for Luke 4.8 provides insight into Luke's marshalling of his source material and his role as author rather than copyist.

9:30-10:00   Benjamin Frostad (McMaster University)
               Luke's Reading of Pauline Justification and Torah in Acts 13
               Acts 13:38–39 places in Paul's mouth a statement about justification by faith and the
               insufficiency of the law. This passage raises two questions: (1) how do these verses relate to the
               language and theology of Paul's epistles, and (2) what do these verses tell us about Luke's
               theology of Torah? This paper analyses the language of this passage and argues that Luke is
               engaging in Pauline interpretation. By intentionally drawing on Pauline language and theology
               but placing it within a narrative context that validates Torah observance, Luke suggests to his
               readers a way of reading Paul.

10:00-10:15   Break

10:15-10:45   Fady Mekhael (McMaster University)
               The Resurrection as Israel's National Hope
               Luke pictures Paul claiming that the resurrection of Jesus is the hope of the patriarchs of Israel,
               and the promise that the twelve tribes of Israel worshipped day and night to attain (Acts 26:6-8).
               However, we do not see the emphasis on the resurrection in Jewish scriptures (except in Daniel
               and maybe Ezekiel), let alone Jesus's resurrection. Moreover, Lukan Paul claims that God made
               this promise. Even earlier in Acts 13:30-34, Lukan Paul claims that God promised the patriarchs
               of Israel the resurrection. Where and how did Lukan Paul develop this connection between the
               resurrection and the patriarchs and tribes of Israel? I propose that Luke depicts Paul continuing in
               the same thoughts' trajectory of Peter earlier in Acts 2:22-24, where Peter argues that the
               resurrection is the national promised hope of Israel based on Ps. 16:8-11. There is a narrative gap
               in Acts 26:6-8 that could only be solved by putting the speeches of Peter and Paul together as if
               Luke wants the reader to understand Paul through Peter. However, it is Luke's voice as an author
               that the reader hears through both Paul and Peter.

10:45-11:15   Martin Sanfridson (University of Waterloo)
               What Does "Cup of Demons" and "Table of Demons" Mean? Re-reading 1 Cor 10:21 in
               Light of Ancient Animal Sacrifice
               Pauline scholars have long struggled to make sense of Paul's reference to "cup of demons" and
               "table of demons" in 1 Cor 10:21. Some see it as the apostle's full out ban on food offered to
               idols, a topic he discusses earlier in 1 Cor 8; others view it as Paul's way of prohibiting Christ
               followers to partake in any cultic meals. Neither of these suggestions account for the Greek
               usage of the words for cups (ποτήριον) and tables (τράπεζα) in ancient animal sacrifices. The
               reading I present in this paper offers a new reading of 1 Cor 10:21, based on a close reading of
               ancient Greek texts that discuss animal sacrifice and which use the Greek words for "cup" and
               "table."

11:15-11:45   Marion Taylor (Wycliffe College at the University of Toronto) - AV
               Silent no More: Argula von Grumbach and Paul
               Bavarian noblewoman Argula von Grumbach (ca. 1492– ca. 1554) knew she was pushing
               longstanding ecclesial and cultural boundaries when she wrote a letter to the theological faculty
               of the University of Ingolstadt in 1523 protesting their treatment of Arsacius Seehofer, a young
               Lutheran sympathizer. For too long, Argula testified, "I suppressed my inclinations; heavy of
               heart, I did nothing" because of Pauline directives in 1 Timothy 2:11-12 that women should keep
               silence, and not speak in the church. This paper will highlight Argula's writings on Pauline texts
               that help fill a significant lacuna in our knowledge of pre-modern women's biblical
               interpretation.

8:30-8:45   Ryan S. Schellenberg, Methodist Theological School in Ohio
"Were not our hearts burning within us?": Biology and Culture in the Physiology of Emotion
In all cultures, people describe affective experience using physiological idioms. Their knees tremble, their stomachs churn, their hair stands on end. Although these idioms differ from one cultural group to another, many translate with relative ease. They thus appear to represent the linguistic residue of shared affective phenomenology. The association of specific emotional states with hot or cold temperatures provides a particularly illuminating example. Such associations are ubiquitous across cultural groups and often reflect basic physiological processes. Thus high-arousal emotions tend to be associated with heat and low-arousal emotions with cold. Nonetheless, these associations are not universal but are shaped by cultural history. This essay takes Luke's description of the Emmaus disciples' burning hearts as a case study (Luke 24:32). Although often understood by modern commentators as a transparent metaphor for elation or joy, ancient usage points in a decidedly different direction.

8:45-9:00   Andrea DiGiovanni, Regis St Michael's Faculty of Theology, University of Toronto
"And it was like…": Ezekiel's Experience of Awe in Ezekiel 1
In the Book of Ezekiel, the prophet speaks against Judah in YHWH's name with such scornful and shocking imagery that scholars have long suggested that Ezekiel may have been ill in some way (Zimmerli). Recent trauma-based approaches offer significant insight into the more troubling aspects of the Book of Ezekiel by contextualizing the book into its exilic milieu. However, Walther Zimmerli observes that the predominant first-person voice of the book of Ezekiel belongs not to the prophet, but to YHWH (Zimmerli, 24), and thus many of the expressions of shame, anger, and disgust that fuel much of the book are rhetorically removed from Ezekiel's own self. Ezekiel 1 stands outside of the pattern of both the use of the first-person and the use of affective language in the book. Instead, the prophet's use of "I" in this chapter is self-referential, and affective language is absent. However, Ezekiel's prostration (Ezek 1:28) suggests that he experiences awe, even if it is not directly articulated as such. Drawing Keltner and Haidt's (2003) definition of awe as characterized by "vastness and accommodation," I propose that Ezekiel 1 attempts to accommodate a sudden, overwhelming experience that short-circuits Ezekiel's customary meaning models. The prophet's revisioning of the image schemas of LIVING BEING and HUMAN stems from and serves as a counterweight to the dehumanizing deportation and gives readers a fuller understanding of what would prompt the postures and gestures associated with ירא.

9:30-10:00   Response: Matthew Thiessen (McMaster University)

10:00-10:20 Discussion

10:20-10:35 Break

10:35-10:50 Meredith Warren (University of Sheffield)
Tasting Death and Sensory Metaphor
A range of texts, including Targum Pseudo-Jonathan; 4 Ezra; Midrash Rabbah; the canonical Gospels; Hebrews; the Gospel of Thomas; and countless later Christian writers such as Origen, John Chrysostom, rely on a peculiar sensory metaphor to communicate what it is to die. "To taste death" is a phrase used in many ancient Jewish and Christian texts to express the experience of dying. The significance of the phrase and its sensory affect has been overlooked. This paper will

explore the use of sensory metaphor in communicating how death feels in the body. The sensory experience of taste is one that breaches the body's boundaries. Using metaphor theory, I will show how the way that the mouth acts as a gateway into the body, dissolving and transforming that which enters it, mimics the transition from life to death.

10:50-11:05   Abby Kulisz (McMaster University)

Destruction, Renewal, and Eco-Emotions: The Case of the Syriac *Life of John of Dailam*
Drawing upon insights from ecopsychology, this paper asks how Syriac Christian hagiography attends to emotion in relation to the natural environment. The study of ecopsychology and religion (particularly ancient Mediterranean literature) is presently in its nascent stages and invites new, compelling ways to understand how emotion, human or otherwise, animates nature. Taking a cue from Balogh's (2022) recent mapping of ecological guilt in the *Epic of Gilgamesh*, this paper focuses on the *Life of John of Dailam*, a late ancient Syriac hagiography. Embroiled in conflict with the indigenous Dailamite community, the *Life* depicts the holy man, John, ravaging vast swaths of forest, turning water into blood, and damaging the landscapes of the Dailamites. Yet, in contrast to his initial devastation, the *Life* also shows John acting cooperatively with nature by building a new monastery in harmony with a water spring. My exploration of the *Life* in conversation with ecopsychological thought not only illuminates how Syriac hagiography conceptualizes the emotional toll of the destruction and regeneration of nature but also possibilities outside of the human-nature binary. As ecopsychology resists the privileging of the human psyche, I gesture toward an understanding of Christian literature that envisions environmental melancholia, destruction, and reparation without the human.

11:05-11:35   Response: Philip Harland (York University)

11:35-11:55   Discussion

Saturday 12:00-12:30 p.m. (VC 102)
Student/New Member Lunch

Saturday 12:30-1:45 p.m. (VC 102)
Special Student Session
Presiding: Laura Pycock-Kassar

Topic: The Ins and Outs of Getting Published
Writing for academic journals is highly competitive but having published work on your CV is important for graduate students or recently graduated PhDs and MAs for finding academic jobs or jobs in their field. Panelists will be asked to discuss their experiences with publishing their work. From books, to dissertations, to articles, to reviews, panelists will share tips and tricks for how to go about getting published. What are some red flags that those looking to get published should look out for? How do you distinguish reputable publishers and journals from scams? How can students in the early stages of their graduate degrees turn papers into publishable articles for academic journals? Should students be seeking out publication, or is their time best spent searching for other academic opportunities? The advice from seasoned academics should prove to be invaluable for graduate students both in the early phases of their degrees as well as those currently or soon to be seeking employment.

Saturday 2:00-3:20 p.m. (VC 135)
Student Essay Prizes
Presiding: Judith Newman

2:00-2:30   Founders Prize: Connor Kokot (University of Toronto)
              Analogical Hermeneutics and the Liturgical Calendar

2:30-2:40   Questions

2:40-3:10   Jeremias Prize: Jihyung Kim (McMaster Divinity College)
              Memory as a Possible Means of Hebrews' Quotation of the Old Testament: Hebrews 1 as a Test Case

3:10-3:20   Questions

Saturday 3:30-5:00 p.m. (VC 135)
Annual General Meeting
Presiding: Judith Newman

Saturday 5:15-6:15 p.m. (VC 135)
Presidential Address
Presiding: Richard Ascough

Judith Newman (Emmanuel College of Victoria University, University of Toronto)
Confessions of a Chastened Historian

Saturday 6:30 p.m. (VC 001)
CSBS Reception

Sunday, May 28

Sunday 8:30-11:45 a.m. (VC 107)
Hebrew Bible
Presiding: Mark Boda

8:30-9:00   Hanne Løland Levinson (University of Toronto)
              Reading Bible with P. D. James: The Use of Bible in *The Children of Men*
              P.D. James, known to most as the author of mysteries and crime stories, published a chilling
              dystopian novel called *The Children of Men* in 1992. In *The Children of Men*, humanity is going

extinct because of widespread male infertility. Mass infertility and controlled production of children are well established tropes in dystopian novels. What is less known is that many of these novels are in extensive conversation with biblical texts. This paper shows how P. D. James utilizes Bible in several ways in her dystopian novel: by biblical names and character building, through direct quotes of biblical texts, and by using biblical narratives as a backdrop or staging for her own story. In *The Children of Men* no child has been born in a generation when Julian gives birth, while on the run, in a woodshed, to a male child, a child who "is our best hope. The hope of the world." (*Children of Men*, p.237.) This paper is part of a larger study of the use of Bible in contemporary dystopian and post-apocalyptic novels and *The Children of Men* will be situated also in this larger context.

9:00-9:30   Laura Hare (University of Toronto)
Revisiting מַלְכוּת and מַמְלָכָה: An examination of the linguistic variables driving the replacement of מַמְלָכָה with מַלְכוּת in Biblical Hebrew
The linguistic variants מַמְלָכָה and מַלְכוּת ("kingdom") have long been cited as a prime example of the development of Biblical Hebrew from Classical Biblical Hebrew to Late Biblical Hebrew, with מַמְלָכָה appearing mainly in books believed to be early and מַלְכוּת appearing more often in the later books, replacing מַמְלָכָה entirely in Esther and Daniel. However, there has not been an investigation of what factors might have been behind this change in vocabulary. In this paper, I argue that the choice of מַמְלָכָה or מַלְכוּת was driven by syntax, with מַלְכוּת appearing at first only in very specific situations and its syntactic uses expanding over time, while the situations in which מַמְלָכָה would be chosen decreased over time until it disappeared entirely.

9:30-10:00   Anicet Bassilua Nzuzi (Université de Strasbourg)
La pratique de libation dans l'Ancien Testament
Quelle est la place de la libation dans le système sacrificiel de l'Ancien Testament? Cette communication tente de répondre à cette question qui n'a été que très rarement abordée dans les études vétérotestatementaires. A partir d'une approche sociologique et d'une analyse textuelle avec l'apport de l'archéologie, nous décrivons la fonction de la libation dans l'organisation sociale, politique et religieuse de l'ancienne société d'Israël. Les différents modes de sa pratique que nous mettons en évidence, comme la performance dans le temple ou la performance dans les habitations domestiques, sont directement liés aux paramètres socio-économiques et culturels du Levant sud.

10:00-10:15 Break

10:15-10:45 Carla Sulzbach (Independent)
Ruth in Retrospect: Reading in and reading back(ward) and (for)ward
This paper aims at a comparative look at the re-purposing of the Book of Ruth in Rabbinic and Christian traditions and the thought processes behind these readings. The Rabbinic approach is the partial rewriting of the original story and lifting it out of its time frame, whereas the Christian reading adds a whole new layer. Both with the same objective of elevating Ruth as the messianic foremother. The focus in Rabbinic Ruth as the foremother of David and the Davidic dynasty is on her conversion, as she needs to be brought into the (Rabbinic) fold and the new approaches to identity; Christian Ruth focuses solely on her as the ultimate foremother of messianic Jesus. In both cases, each in their own way, the Book of Ruth becomes a kind of reluctant and unexpected apocalyptic proto-text.

10:45-11:15 August Konkel (McMaster Divinity College)
Journey of a GEBER
Job calls himself a geber and is addressed by God as a geber. In poetry and wisdom literature geber always designates strength of character in relationship with God. In Lamentations 3 and in Job the geber is an individual in deep suffering. The question of the vision in Job is a direct challenge to the usual characterization of geber (Job 4:17). The friends reject this claim; Elihu declares that Job is a most sinful geber. God brings Job to recognize he cannot understand divine justice and he repents. God then restores his blessing. The book of Job challenges the wisdom

concept of geber. The composition shows the transformation of the concept of strength. In the Thanksgiving Scroll the speaker, perhaps the righteous teacher, describes himself as a geber born into suffering which qualifies him to become strong in messianic terms, with reference to Isa 9:5 [6].

10:15-11:45   Patrick Mentzer (Wycliffe College)
Reading Ecclesiastes 4:13-16 in the Context of the Book
This paper explores an intertextual reading of Koheleth's narrative vignette in Eccl 4:13-16 with the broader corpus of Ecclesiastes. The linguistic and motif connections of 4:13-16 to 9:13-16 have been noted by others. However, the significance of these connections is obscured by the internal grammatical and logical difficulties in 4:13-16. Commentators disagree over the nature of Koheleth's problem with wisdom in the narrative. In this paper, I build upon those who have read the vignette within its immediate literary context. Through intertextuality, I explore the lexical and thematic parallels between 4:13-16 and the rest of the book. When read within the context of these literary connections, the nature of Koheleth's problem with wisdom becomes more discernable.

Sunday 8:30-11:15 a.m. (VC 107A)
Early Christianity
Presiding: Richard Ascough

8:30-9:00   Terry Donaldson (Wycliffe College, University of Toronto)
Mixed-Ethnic Christ Groups: Issues of Stability, Identity and Generational Change
This paper has to do with current scholarly projects concerned to understand Matthew and/or Paul, and the Christ groups associated with them, as existing "within Judaism." Various scenarios have been proposed as to the make-up and social location of these groups: their place with respect to wider Jewish communities; the extent to which gentile members were expected to observe Jewish customs and Torah regulations; the relative numbers of Jewish and gentile members; etc. With respect to these various scenarios, I am particularly interested in issues of group cohesion, stability and identity, especially as these would have played out over a generation or two.

9:00-9:30   Richard Last (Trent University)
The Severan Marble Plan and the Topography of Transtiberine Christ Worship
Only a fraction of the Forma Urbis Romae (Severan Marble Plan) survives, but what's left documents an extensive portion of the Transtiberine commercial district, including some structures that stood in the first century CE. This district was already home to a Judean settlement by Augustus' reign (Philo, Leg. 155-157), and epigraphic finds on the slope of the Ianiculum and in the Vigna Bonelli attest to the worship of many other Syrian gods in the region, too. Moreover, Transtiberim is likely one of the areas from which Christ worship expanded through the city of Rome. Five slabs of the Severan Marble Plan (VI.7-9, V.17, and VII.20) illustrate the narrow alleys and large streets; houses and warehouses; temples, tabernae, and scholae of Regio XIV. Exploring these fragments, this paper imagines how the topography of Trastevere shaped the expansion of Christ worship, as well as the social relationships of the people who worshipped Christ across the Tiber.

9:30-10:00   Bruce Worthington (Chinese University of Hong Kong)
The Impossibility of "Community" in the Study of the New Testament
Since the 2011 publication of Stanley Stowers' article "The Concept of Community and the History of Early Christianity" scholars have rushed to deconstruct notions of community in the study of the New Testament. This assumption, which at the surface seems historically and

philosophically rigorous, is generally reflective of the death, or impossibility of community in late capitalism. This paper explores the impossibility of community in late capitalism, its Eurocentric assumptions, and what it means for minoritized groups who rely on notions of community as political resistance—groups for whom community is more than just a discursive construct.

10:00-10:15   Break

10:15-10:45   Gregory Fewster (MF Norwegian School of Theology, Religion, and Society)
Between Document and Literature: Letters and Letter-collections in the Second Sophistic
As we all know, letters were an important form of communication in the Roman world, an artifact that could transfer the sender's presence even across long distances. But during the Second Sophistic, the letter experienced a concentrated extension into literary domains as well: embedded in novels, composed as literary forgeries, and even cited as literary authorities. A fascinating example is the citation of letters of Paul by early Christian authors. Although the study of documents and literature have typically occupied the attention of distinct scholarly groups, there is a growing movement that challenges the utility of this distinction for research on the cultures of the Roman Mediterranean, broadly. Under such conceptual headings as "pseudo-documentarism" (Hansen 2003, Ní Mheallaigh 2008) and "documentality" (Woolf 2011, Arthur-Montagne et al. 2022), these scholars are showing how experiences with documents informed literary expressions and vice versa. Drawing on this recent scholarly surge, this sketches a preliminary profile of uses of the letter – between document and literature – in second sophistic intellectual culture. The paper focuses on three different second sophistic intellectuals, Aulus Gellius, Philostratus of Athens, and Tertullian of Carthage, and how they represent engagement with the letters of Cicero, Apollonius of Tyana, and Paul, respectively. While each of these writers – an antiquarian, a sophistic biographer, and a heresiologist – reflect slightly different profiles and compositional aims, this paper shows how the ambiguous status of the letter nevertheless offered a shared animating presence in their respective intellectual projects.

10:45-11:15   Rebecca Runesson (University of Toronto)
"The Crown of Life": Exploring James 1:12 in Light of the Crowning of Benefactors in Elective Cults
The aim of this paper is to explore what James 1:12 might tell us about the institutional context of the letter's ideal audience. My focus is the concept of "the crown of life." I hope to show that the "crown of life" can tell us three important things about the letter of James: 1) that the ideal audience is best understood as socio-institutionally located to an association/elective cult setting, 2) that the description of God carrying out the crowning represents a deviance from normal association-crowning praxis, and 3) that this discrepancy is part of a larger strategy of patronage critique in James.

Sunday 9:30-11:45 a.m. (VC 104)
Special Session: Making Gender and Sexuality with Bodies and Objects in Biblical Literature
Presiding: Hanna Tervanotko

9:30-10:00   Katharine Fitzgerald (McMaster University)
Embodying Feminine Sexuality: Examining Lost Sexuality in Translations of Greek Esther
This paper focuses on the portrayal of sexuality in the Greek translation of Esther and exposes the ways in which Esther's embodiment of feminine sexuality has become lost in translation. Sexuality is an important aspect of the portrayal of the female protagonist. As such, I examine how Esther, the parthenos who is taken from her home and forced to sexually perform for the

king (Est 2:15-16), becomes quite proficient in embodying desirable feminine sexuality. I argue that Esther takes the tools she learned during the beautification process (Est 2:12-14) to cleverly control the king and secure the safety of her people (Add Esth D; Est 7:1-8).

10:00-10:15   Break

10:15-10:45   Laurence Darsigny-Trépanier (Université de Montréal)
"Retourne-toi !" : Object and Subject of the Gaze in Song 7:1
Šûḇî! How should we translate this order addressed to the beloved in Song 7:1? "Come back", "dance" our "turn" are possible choices. Favoring this last option, I suggest that women are both the object and the subject of the admiring glance: the daughters of Jerusalem implore the beloved to "turn around" so that their gaze (חזה) can linger on her. Rejecting the idea of voyeurism or objectification, I rather consider this request as the expression of a strong admiration shared by a collective that I would describe as a sorority.

10:45-11:15   Anne Létourneau (Université de Montréal)
Le corps orné de la femme-cheval en Ct 1,9-11
Dans le sillon de l'étude de Landy & Metzler (2019), cette présentation aborde la comparaison de la bien-aimée à une jument, parmi les chars de Pharaon, en Ct 1,9. On note que, dans les deux versets suivants (10-11), l'attention porte sur les bijoux de la bien-aimée. Ces derniers font apparaître la mâchoire et le cou de la femme-cheval et construisent ainsi son corps hybride. Je propose donc de « suivre les objets » (Wagstaff 2017) et de m'intéresser plus particulièrement à la fonction des parures dans la construction du beau corps féminin, à la fois humain et équin. La notion d'intercorporalité, notamment employée par la biologiste Lynda Birke, sera mise à profit pour éclairer la caractérisation de la bien-aimée dans ces versets.

11:15-11:45   Questions and Discussion

Sunday 12:00-1:30 p.m.
Women Scholar's Lunch

Sunday 1:30-4:15 p.m. (VC 107)
Pentateuch / Hexateuch
Presiding: Laura Hare

1:30-2:00   Michael DeRoche (Memorial University of Newfoundland)
Towards a Holistic Reading of Genesis 1-3
Critical scholarship has long considered Gen 1-3 to consist of two discrete creation stories, the one assigned to the P source, and the other to the older J source. The J version, moreover, does not stand alone, as the P version does, but flows directly into the Eden story of Gen 3. The result of this division is that the interpretation of Gen 1:1-2:3(4a) is conducted separately from that of Gen 2:4(4b)-3:24. To put it another way, these two units are not read as a continuous narrative. This paper argues that there are a number of thematic and linguistic connections between the two units of text that not only allows them to be read continuously but leads to a modified understanding of the Eden story in its present narrative context.

2:00-2:30   Yadi Hu (McMaster Divinity College)
Markedness and Characterization: A Linguistic-Stylistic Analysis of Three Wife-Sister Episodes in Genesis
This paper examines and compares the three "wife-sister" episodes in Genesis (12:10–20; 20:1–18; 26:1–11) through linguistic-stylistic analysis of markedness. It focuses on the literary

characterization of the main characters in each story: the husband (Abraham/Isaac), the wife (Sarah/Rebekah), the local ruler (Pharaoh/Abimelech), and God. The first part of the paper discusses the theoretical framework of markedness, noting its realization in the characterization techniques of Biblical Hebrew narratives. The second part performs comparative analyses of the three texts in Genesis. It shows that each episode spotlights a different character to be the most marked and that different characters are marked for different features. Overall, this paper seeks to demonstrate the unique literary value of each episode and to suggest the potential literary intent behind the repeated storyline in Genesis.

2:30-3:00   Philip Yoo (University of British Columbia)
             Joshua's Last Words in the So-Called Hexateuch
             The process by which the first six books of the Hebrew Bible were formed have been placed within the framework of an emerging 'Pentateuch' and/or 'Hexateuch'. Through the example of Joshua 24 (keeping in mind the different versions in MT; LXX), my aim in this paper is to move the discussion on the formation of Genesis–Joshua away from the horizons of 'Pentateuch' and 'Hexateuch'. By examining some of the connections in this chapter to events that take place during the time of Moses, this paper argues that the base layer of Joshua 24 consists of a storyline that spans both the 'Mosaic' and 'post-Mosaic' periods.

3:00-3:15   Break

3:15-3:45   Seth L. Sanders and Walker Rhea (UC Davis/Dalhousie University)
             pentateuch.digital: an open-access edition of biblical sources and layers
             While questions of the Hebrew Bible's composition continue to arouse energetic public discussion, online presentations of the Biblical text are currently overwhelmingly dominated by Evangelicals, who tend to present the Bible from a wholistic and inerrantist viewpoint (Dyer, *People of the Screen*, Oxford UP, 2022). For example, while virtually all critical scholars agree that the Pentateuch is built on preexisting elements, and a strong majority agree that the most extensive and coherent recoverable element is the Priestly work, no reconstruction of any such sources is available online. We will present this situation and our response, a public Digital Humanities intervention in the form of the Pentateuch.digital project. This is the first annotated, open-access version of plausible Pentateuchal sources, starting with the Priestly source and including versions of both the generic non-P as well as Documentarian (J and E) sources and Non-Documentarian layers. Publishing English and Hebrew texts that are both semantically and compositionally tagged will facilitate a wide range of comparisons and readings, from historical-critical to gender and literary analysis.

3:45-4:15   Questions and Discussion

Sunday 1:30-4:15 p.m. (VC 107A)
Book Review Panel – Bernard M. Levinson and Robert P. Ericksen (eds.), *The Betrayal of the Humanities: The University during the Third Reich* (Bloomington: Indiana University Press, 2022)
Presiding: Carl Ehrlich

It is, perhaps, serendipitous that, shortly after the publication of Levinson and Ericksen's wide-ranging *The Betrayal of the Humanities: The University during the Third Reich*, the 2023 SSHRC Congress should have chosen as its theme *Reckonings and Re-Imaginings*. While the organizers of Congress presumably did not have the example of the cooption of the German universities by the forces of fascism during the Nazi period in mind when they chose this topic, this important new volume provides a cautionary and paradigmatic case study of the dangers inherent in the subservience of academia to the vagaries of ephemeral political fashion in its

examination of how humanists allowed themselves to become instruments of state-sponsored terror and discrimination. A particular point of shame for people engaged in biblical studies and theology is both the passive and the active participation of so many biblicists and theologians in the Nazi enterprise.

This session brings together diverse scholars from biblical studies, Jewish studies, and theology to examine and debate a selection of issues raised in *The Betrayal of the Humanities*. We will be joined by Bernard Levinson, one of the co-editors of the volume and a long-time CSBS member, who will offer a response to the formal presentations of his colleagues and engage with the audience in a discussion of the important issues raised.

1:30-1:40	Carl S. Ehrlich (York University) **Introduction to the Panel and Session**
1:40-2:00	Cristiana Conti-Easton (Austin Community College)
2:00-2:20	Sol Goldberg (University of Toronto)
2:20-2:40	Eva Mroczek (University of California – Davis)
2:40-3:00	Kurt Anders Richardson (McMaster University)
3:00-3:15	Break
3:15-3:45	Response: Bernard Levinson (University of Minnesota)
3:45-4:15	Questions and Discussion

Sunday 1:30-4:45 p.m. (VC 104)

Special Session: Making Gender and Sexuality with Bodies and Objects in Biblical Literature

Presiding: Anne Létourneau

1:30-2:00	Sarah Cook (Carleton University/University of Georgia) **No Body, No Crime: Dressing Yahweh-as-Tabernacle in Exod 35-40** While Yahweh's body is elusive in biblical literature, evidence of his presence is ubiquitous. His presence becomes most concentrated in Exod 40:35, when his *kābôd* fills the tabernacle. I argue that the construction and "dressing" of the tabernacle can be considered as a *lubuštu* "dressing" ceremony that invites the presence of Yahweh into the Israelite encampment. Clothed in costly, dyed textiles and arrayed in gold and silver, the "dressed" tabernacle allows Yahweh to appear in all his divine glory, asserting his masculine power to the Israelites in the wilderness.
2:00-2:30	Laura Pycock-Kassar (Université de Montréal) **The "Bitter Waters": Prop or Protagonist?** Although the "bitter waters" ordeal (Numbers 5: 11-31) has sparked a certain amount of interest within feminist biblical exegesis in the last 30 years, much of this discussion focuses on the woman in the pericope, leaving the ambiguous properties of the waters (מֵי הַמָּרִים) to speculation. This paper wishes to inquire more specifically into the textual motif of the "bitter waters", prying open the question of their status as "literary object". Challenging the lack of consideration for material objects within traditional narratological approaches, I turn to theater studies and object-oriented ontology to investigate further into the function and agency of water within this peculiar biblical text.
2:30-3:00	Olivier Roy-Turgeon (Université de Montréal) **Nouvelle peau, nouvelle masculinité, nouvelle identité : Le cas de Naaman en 2 R 5 à la lumière des études sur le handicap** Cette communication propose une exploration de la coextensivité (Dorlin, 2005) d'enjeux

propres aux études sur le handicap et aux études des masculinités au sein du récit de Naaman en 2 R 5. Plus précisément, il sera question de mettre en lumière les différents points d'intersection entre la condition dermatologique trouble du général araméen et sa masculinité changeante à la suite, notamment, des prescriptions prophétiques de la jeune Israélite (2 R 5,3) et d'Élisée (2 R 5,10), puis de sa guérison dans les eaux du Jourdain (2 R 5, 14).

3:00-3:15	Break
3:15-3:45	Isabelle Lemelin (UQÀM)

Réduire ou cuire les corps : le(s) rôle(s) des instruments de torture dans 4 M

Le 4ème livre des Maccabées, contrairement au récit qui l'inspira (2 M 6, 18-7, 32), présente de spectaculaires séances de torture. Après une longue introduction des principes moraux mis de l'avant, maints objets sont exposés, tant à ceux et celles approchant ce texte du 1er siècle de notre ère qu'aux jeunes gens devant les craindre et manger des viandes impures. Or, les roues, crochets, catapultes, coins qui brisent leurs membres et les chaudières et poêlons qui cuisent leurs chairs ne sont pas qu'instruments de torture, mais, pour la plupart, également outils de cuisine. Dans le cadre de cette communication, je m'attarderai à ces outils et leur(s) fonction(s), aux effets qu'ils produisent sur les corps et à leur potentiel métaphorique afin de voir si cet étonnant texte ne propose pas un repas-cannibale où les sept enfants s'avèrent, par une affreuse ironie du sort, la viande kasher.

3:45-4:45	Questions and Discussion

Monday, May 29

Monday 8:30-11:45 a.m. (VC 107)
Minor Prophets
Presiding: Mark Leuchter

8:30-9:00	Mark Boda (McMaster Divinity College)

Justice in Zechariah 1-8

This paper will investigate the theme of Justice within Zechariah 1-8. The goal is to highlight the breadth of justice issues found within these chapters and show how important this theme is to the goal of its rhetoric. Zechariah 1-8 intertwines the themes of temple destruction/reconstruction with the theme of justice. Justice is considered on the divine and human planes. The presentation shows that renewal of worship and restoration of God's presence is only possible through a shift on the human plane from injustice (whether foreign nations or the people of God) to justice.

9:00-9:30	Goran Zivkovic (McMaster Divinity College)

Reimagining Nature: The Transformative Function of Nature Imagery in the Haggai–Zechariah 1–8 Corpus

Besides evident theological concerns with the reconstruction of the temple, the Haggai-Zechariah 1–8 corpus consists of a number of references to nature. According to the critical spatiality theoretical framework, these references can be classified as describing nature's lived (Hag 1:9-11) and ideological space (Zech 8:9-13) as well as nature's imagery (Zech 1:8, 10, 11; 3:2, 8, 9, 10; 4:3, 11, 12; 6:1-3). Previous studies which dealt with references to nature in the Haggai-Zechariah 1–8 corpus usually analyzed them in isolation from each other and the scope of these studies, in most cases, does not include the whole Haggai–Zechariah 1–8 corpus. As a result of this treatment, the important subject of the role of nature imagery in Zech 1:7–6:15, as purposefully presented in this central section of the Haggai-Zechariah 1–8 corpus, has not yet been explored in detail. This paper addresses the question of the function of nature imagery as

delineated in Zechariah's vision reports. Using an approach based on critical spatiality (Lefebvre) and the conceptual metaphor theory (Lakoff and Johnson), this paper demonstrates that the transformation of nature's lived space (Hag 1:9-11) into nature's ideological space (Zech 8:9-13) is accomplished by using nature imagery in Zech 1:7–6:15. The present paper contributes to scholarship in at least two ways: First, the study employs a contemporary ritual theory by Lefebvre and Lakoff and Johnson which produces some overlooked insights. Second, this study offers a fresh interpretation of nature imagery portrayed in Zech 1:7–6:15 by suggesting that it has the primary function of transforming nature's lived space into nature's ideological space.

9:30-10:00   Stephen Choi (McMaster Divinity College)
More than a Savior for Jerusalem: An Intertextual Study of Zechariah 12:2–6
On the surface, Zech 12:2-6 is just about the divine protection of Jerusalem. A closer examination of its intertextual fabric suggests much more underneath. First, this pericope repeatedly evokes the past divine judgments. These allusions to judgments and punishments in the past surprisingly reveal YHWH as the righteous judge who will punish those forsaking Him (Zech 1:2, 4) including the post-exilic community. Through the reversal of these judgments, Zech 12:2-6 turns the righteous judge into the merciful savior for His people because His judgments now fall upon their enemies. Second, the pericope also repeatedly evokes YHWH's past salvific acts to further amplify Him as the merciful savior who has saved and will save His people again. Through diachronic and synchronic lens, this intertextual study reveals YHWH not only a savior to Jerusalem but also the righteous judge and the merciful savior as depicted by the former prophets.

10:00-10:15   Break

10:15-10:45   Edward Ho (Carey Theological College)
Taking the Tear Too Seriously: Irony in Mal. 2:13
There are three primary approaches to interpreting the imagery of tears covering the altar in Mal. 2:13. First, the description refers to pagan-style worship that the Israelites are practicing. Second, this is a figurative way to express the groaning of the women who were divorced by their Israelite husbands. Third, the picture describes the remorse of the Israelites whose sacrifices were rejected by YHWH. While each of the above approaches could somewhat explain the preceding or the following passage, it has its own problem in the overall context. Moreover, one common element in all the above approaches is taking the tears therein rather seriously, which could not adequately explain the exaggeration contained in the picture. This paper attempts to offer a fresh understanding of the verse in question by taking the imagery as a sarcastic appeal. Sarcasm is a form of irony, the detection of which helps interpret other difficult verses in the book of Malachi as well.

10:45-11:15   Dustin Burlet (Millar College of the Bible)
"Oriental Hyperbole? You've Got to be Kidding Me!" Zeph 1:2–3 and the Genesis Flood
Zephaniah begins with a shocking announcement of universal judgment (Zeph 1:2-3). The LORD will "sweep away" all things in reverse order to creation (Gen 1:20-26; cf. Zeph 1:3), i.e., people/land creatures (Zeph 1:3a) followed by birds/fish (Zeph 1:3b). Lastly, humanity is singled out once again (Zeph 1:3c). God's judgment is portrayed as a divine reversal of creation (Gen 1) and recalls the judgment of the Flood (see Gen 6:5–9:17). Special emphasis will be given in this presentation to "universalistic rhetoric" (hyperbole). Hyperbole is a rhetorical trope which carries emotive and valuative meaning. Said otherwise, hyperbole is a way of expressing exaggeration of some kind using common expression. By this means the idea stands out. This paper explores these ideas at length exegetically having an especial concentration on various methodologies for detecting and mitigating hyperbole. It also considers some of the theological implications.

11:15-11:45   Questions and Discussion

8:30-9:00   Carmen Palmer (Stetson University)
Eden over Exodus: Shifting Landscapes in the Dead Sea Scrolls
Numerous psalms within the Masoretic Text contain references to the exodus account. For example, Psalms 78, 103, 105, 106, 114, 135, and 136 to varying degrees call to mind Moses, the plagues, and the parting of the Sea of Reeds in the escape from Egypt. Meanwhile, among the "noncanonical" psalms of the Dead Sea Scrolls, Eden may appear as a locus of concern. Such a shift is curious when one might expect in the Dead Sea Scrolls from Qumran interest in and intensification of memories of migration and exodus. This paper explores this shifting focus in psalmic material where the Dead Sea Scrolls and communities behind them are concerned.

9:00-9:30   Eva Mroczek (UC Davis/Dalhousie University)
Goats, Sand, and Other Biblical Contexts: the non-human in manuscript discovery stories
Did a goat really discover the Dead Sea Scrolls? This paper won't answer this question, but will investigate why so many stories about newly discovered manuscripts—not only modern accounts, but much older ones as well—feature animal guides and inhospitable landscapes as contexts for newly recovered texts. To be sure, the desert context is one of the real historical affordances of manuscript discovery, but I discuss how the wilderness and its non-human inhabitants are often turned into embellished, mythical features of text discovery. These motifs have a surprisingly long history in the context of Jewish and Christian ideas about the wilderness, but, as I will show, their modern deployment is sometimes deeply and disturbingly inflected through colonialist and racist ideas about human beings. An emphasis on animal guides and wild spaces in stories about the recovery of writings from the ancient past can reveal broader patterns about how people over time have conceptualized the verbal and the material, the human and the non-human, and the recoverability of the past.

9:30-10:00   Jacob Beebe (Emmanuel College)
Rehearsing Possible Worlds: The War Scroll as a Heterotopia
Unlike literary utopias, the War Scroll is not a social dream. It actualizes two eschatological battles through performance. The War Scroll, then, functions as a heterotopia, an "enacted utopia in which real sites... are simultaneously represented, contested, and inverted." Like heuristic play that occurs at a theatre, the incompatible times and spaces within the War Scroll create possible worlds to be emulated, influencing social practices. Codicological, stichographic, formal, and rhetorical features support its aural dissemination. Alongside narratival, legislative, and liturgical innovations, this performance offers alternatives to the status quo, bridging utopia and social practice by providing roadmaps to other possible worlds.

10:00-10:15   Break

10:15-10:45   Robert E. Jones (Pennsylvania State University)
Reconsidering the Social Function of Second Temple Pseudepigraphy
Many scholars of ancient Judaism have sought to associate particular textual traditions with distinct scribal groups. On this view, likeminded scribes identified with and organized themselves around the memory of a specific ancestral hero. This argument has been used to explain the social setting of Enoch literature. I will offer a critique of this approach to Enoch literature by making an appeal to the Aramaic manuscripts from Qumran. I will argue that the Enoch material was part and parcel of this Hellenistic-era Jewish Aramaic literary tradition. In the process, I will explain 1) why scholars should speak in terms of traditions about Enoch rather

than a coherent Enoch tradition; 2) the relationship between traditions about Enoch and other contemporaneous traditions about a wide range of Israel's ancestral heroes; and 3) how paying attention to the portrayal of Israel's ancestral heroes in the Qumran Aramaic manuscripts can inform scholarly understandings of pseudepigraphy in the Hellenistic period.

10:45-11:15 Andrew Perrin (Athabasca University)
A Commentary on Forgotten Texts: New Views of Ancestral Figures, Traditions, and Texts via the Aramaic Dead Sea Scrolls
This paper presents key findings and open questions on the Aramaic Levi, Qahat, and Amram materials recovered from the Qumran collection. The presentation includes samples of new transcriptions, fresh translations, and in most cases, the first full-length English language commentary project on these finds now published as Horizons of Ancestral Inheritance (Bloomsbury, 2022). The rewritten and reimagined ancestral tales of Aramaic pseudepigrapha reveal a space to challenge traditional questions of the formation, development, and reception of ancient Jewish texts as well as to recover overlooked elements of Jewish identities in the Second Temple period.

11:15-11:45 Questions and Discussion

Monday 8:30 a.m.-11:45 a.m. (VC 102)
Special Session: Healers, Magicians, and Miracle Workers (CSBS/CSPS Joint Seminar in Memory of Harold Remus)
Presiding: Tony Burke (York University) and Mona Tokarek LaFosse (Emmanuel College)

8:30-8:50 Alicia Batten (Conrad Grebel University College)
Healing Body and Soul in the Letter of James
As a variety of interpreters have observed, the letter of James evinces evidence of psychagogy, or care for the soul, and, seemingly, interest in physical healing. This paper attempts to understand how the two forms of healing work together in light of predominantly Greco-Roman approaches to physical and spiritual health.

8:50-9:10 Esther Guillen (McGill University)
Magical Mystery Messiah: Heresiology and Rationalism in the Study of Early Christianity
In the study of Early Christianity "magic" and "miracle" have often been set up as opponents. In this conception true religion has miracles, false superstition has magic, and the two categories are formulated for, on the one hand, bolstering orthodoxy, and on the other, constructing heresy. As Harold Remus has shown (1999: "Magic" Method and Madness; 1982: "Magic or Miracle"?) the category "magic" as false, culturally low rubbish is a creation of scholars espousing the dogma of "rationalism" in both modernity and the ancient world. Building on the work of previous scholars, I argue that this categorical distinction is a perpetuation of those constructed by the heresiologists. Additionally, we can see from the gifts given by the magi, and their importance in the authorization of the birth narrative, that the author of the Gospel of Matthew valued the practices represented by these types of experts. Following Remus's urging of reflection on and redescription of the categories "magic" and "miracle" I present them within Matthew's authorial and social context and explore how modern obsessions with "rationality" have prevented a clear understanding of how the earliest Christians imagined Jesus's role within multiple categories of religious experts.

9:10-9:30   Steven Muir (Concordia University of Edmonton)
Blurred boundaries – Magicians in New Testament and Patristic Christianity
The issue of magic in the first seven centuries of Christianity is complex and controversial. On one hand, many Christians identified clear boundaries between magic and Christianity. Before Constantine, these boundaries were part of a larger distinction between the polytheist Greco-Roman world and those who followed Christ. Magic was considered to be of the outside world, and thus not something properly practiced by members of the movement. New members were required to renounce former practices and lifestyle (e.g., magic), and potential candidates were screened to exclude magicians. After Constantine, the issue of boundaries persists but is redefined. Now it is marginal Christians who engage in magic, and who must be dealt with by the official church. Orthodox polemic against magic labels it as heretical, church decrees forbid Christians (particularly clerics and even bishops) from practicing magic, and some texts speak of excommunicating such members. On the other hand, it is evident that early Christians continued to live, think and act within their Greco-Roman context. Evidently there were those who wished to join Christianity and continue the practice of magic (e.g., the account of Simon Magus in Acts 8). There may have been baptized, even long-time Christians, who wanted to take up magic practices. There were even Christian priests and bishops who had no problem in combining Christian beliefs with magic practice in their leadership roles. For these people, the issue of boundaries may have been blurred or even non-existent. In early periods, the term 'conversion' to Christianity may not accurately describe the situation – affiliation and syncretism may come closer to the mark. In later periods, the terms 'orthodoxy' and 'heresy' need to be considered as socially-imposed labels, with underlying social functions.

9:30-10:00   Discussion

10:00-10:15   Break

10:15-10:35   Roxanne Bélanger Sarrazin (University of Oslo)
Medicine, Magic, Miracle: The Role of Monks and Monasteries in Health Care in Late Antique and Early Islamic Egypt
In the ancient world, diseases and sickness were everyday realities. To deal with them, people had many options, for example, home remedies, magical amulets, pharmacological treatments, and prayers. Studying all these healing strategies together allows us to better understand the practicalities of healing methods in the ancient world, how people conceptualised diseases and healing, and how this affected social interactions. As a case study, this paper will consider the Coptic material from Late Antique and Early Islamic Egypt. One of the most significant innovations of Late Antique monasticism was the monasteries' internal health care system, which also had an important impact on the outside world. From the fourth century onwards, monks took on the role of healers/miracle workers. They were responsible for copying hagiographical and apocryphal narratives concerning miraculous healing and for transmitting medical knowledge (medical handbooks). Literary, paraliterary, and documentary sources also confirm that the monks were healing people from outside the monasteries through different methods (pharmacological remedies, magical amulets, prayers, and consecrated substances). By looking at the sources related to healing and diseases preserved in Coptic, this paper will investigate the social role of monks and monasteries in health care and how it impacted their interactions with the general population in Late Antique and Early Islamic Egypt.

10:35-10:55   Paul-Hubert Poirier (Université Laval),
Guérison, miracle et magie dans les *Actes de Thomas*
Les *Actes* apocryphes *de Thomas* figurent au nombre des cinq grands Actes apostoliques anciens, avec ceux de Jean, de Pierre, d'André et de Paul. Même s'ils appartiennent au genre du récit romanesque et se rapprochent à ce titre des romans de l'Antiquité gréco-latine, les *Actes de Thomas* intègrent des éléments que l'on ne retrouve guère dans cette littérature : des prières, des épiclèses ou invocations baptismales et eucharistiques, des discours où l'apôtre propose un message caractérisé par un idéal de renoncement sexuel, des descriptions de rites baptismaux et

eucharistiques, des hymnes, ainsi que des récits de guérisons ou de miracles, que les adversaires de l'apôtre imputent à la magie. Dans cette communication, nous examinerons les rapports entre guérison, miracle et magie dans les Actes de Thomas, en mettant à profit les travaux de Harold Remus, notamment son maître-ouvrage *Pagan-Christian Conflict Over Miracle in the Second Century* (1983).

The Apocryphal *Acts of Thomas* is one of the five great ancient apostolic Acts, along with those of John, Peter, Andrew and Paul. Although they belong to the genre of the fiction narrative and are therefore similar to the novels of Greco-Latin antiquity, the *Acts of Thomas* include elements that are hardly found in that literature: prayers, epiclesis or baptismal and eucharistic invocations, speeches in which the apostle proposes a message characterized by an ideal of sexual renunciation, descriptions of baptismal and eucharistic rites, hymns, as well as accounts of healings or miracles, which the apostle's opponents impute to magic. In this paper we will examine the relationship between healing, miracle and magic in the *Acts of Thomas*, drawing on the work of Harold Remus, especially his masterwork *Pagan-Christian Conflict Over Miracle in the Second Century* (1983).

10:55-11:15   Theodore de Bruyn (University of Ottawa)
Purists, pragmatists, and most people: a comparative analysis of therapeutic hierarchies in Barsanuphius of Gaza and Alexander of Tralles
Harold Remus insisted in a series of publications that we need to parse the social functions and ideological commitments of the categories "magic" and "miracle," as well as the multiplicity of terms these categories typically encompass. With this admonition in mind, my paper will analyze the hierarchy of values expressed in the therapeutical approaches of Barsanuphius of Gaza, a monk who offered counsel to those who sought him out, and Alexander of Tralles, a physician who compiled a compendium of therapies he found to be effective. In addition, my paper will situate their therapeutical approaches in what we can infer about the realities of seeking remedies for illness for most people in the sixth century CE, the period in which these two figures were active.

11:15-11:45   Discussion

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Monday 1:30-4:45 p.m. (VC 107)

Former Prophets / Prophets

Presiding: Carl Ehrlich

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1:30-2:00   Christopher R. Lortie (Providence University College)
Tempting Fate: The Interplay of YHWH's Providence and Wrath in the Former Prophets
There are numerous instances of divine wrath in the Hebrew Bible / Old Testament. For example, Numbers 13–14, 16, and 25 each describe instances where the people experience judgment because they have breached YHWH's instructions. However, there are also instances where the people or characters place themselves in situations in which divine wrath could occur and it does not. One such occurrence is found in Joshua 2–6 as the oath made by the spies to Rahab the Canaanite, including their ambiguous actions while in Jericho, could open the people up to YHWH's judgment. This study will consider Joshua 2–6 in connection with narratives where YHWH's providential decisions are played out and argue that these connections further enhance the program for the inclusion of foreigners in the Former Prophets.

2:00-2:30   Isaiah Nordhagen (Wycliffe College)
Echoes of Belial: Eli, his sons, and the narrative shape of Samuel
With their feet in both worlds, the priest Eli and his "sons of Belial" (1 Samuel 2:12) persist in the failures of the judges period and anticipate the mistakes of the coming kings. This paper will

use a narrative approach to show how Eli's cultic and fatherly negligence, the sexual misconduct of his sons, and their collective abuse of power resound in the story of 1-2 Samuel and provide an interpretive key to evaluating subsequent characters.

2:30-3:00 J. Richard Middleton (Northeastern Seminary at Roberts Wesleyan University)
Prophet on a Short Leash: An Ironic Reading of 1 Samuel 16
First Samuel 16 testifies to a shift in the role of Samuel as prophet of YHWH. Given the coming monarchy, YHWH had guaranteed that none of "his" (YHWH's/Samuel's) words would fall to the ground (3:19). This extraordinary authority may have been necessary to counterbalance the royal abuse of power. In chapter 16, however, after Saul's demise (due to the prophetic abuse of power), Samuel's status as authoritative prophet decisively changed. He is first brought up short by God's rebuke and then stopped in his tracks before he can anoint Eliab as king. Beyond this, the text is permeated with ironic moments that show Samuel being given a taste of his own medicine.

3:00-3:15 Break

3:15-3:45 Paul S. Evans (McMaster Divinity College)
Dis-chronological Elements in Both Assyrian and Biblical Accounts of Sennacherib's 701 Campaign and Their Implications for Historical Reconstruction
This paper will survey events that appear to be in dis-chronological order in both Sennacherib's annals and the biblical account in 2 Kgs 18–20. The most well-known example from Assyrian annals is the restoration of Padi from confinement in Jerusalem to the Ekronite throne, which is recounted before the narration of the Judean phase of the campaign (though several other examples will be surveyed here). This paper will suggest the narrative in 2 Kings 18:13–19:37 uses similar compositional techniques and reconstructs the chronological progression narrated in King in light of known Assyrian negotiations for wanted persons.

3:45-4:15 Ian D. Wilson (University of Alberta)
Prophets as Archival Bodies
Elsewhere, I have argued that prophetic literature was archival in ancient Judah. Prophetic books functioned as archival spaces, providing access to organized text collections meant to preserve divine messages from the past. In this way, prophetic books served as recollections of future possibilities. But we can also think about the prophets themselves, the divine messengers as represented in this literature, as archives. Ezekiel swallows a scroll, literally consuming divine words before taking up his task as prophet (Ezek 2-3). Similarly, divine words appear to Jeremiah and he eats them (Jer 15); and he anguishes over the fire burning in his bones, over the divine message inside of him that he cannot help but let out (Jer 20). In this paper, examining these examples and others, I will discuss how the prophetic body itself, as represented in the texts, serves as an archival location, as a literal textual deposit for God. In doing so, I will consider how this archival function variously impacts prophetic bodies in the literature, and what cultural-historical insights might be gained from such an approach to the texts.

4:15-4:45 Heather Macumber (Providence University College)
Hiding behind the Metaphor: The Uncanny God of Ezekiel 32
A primary metaphor associated with the God of Israel is that of the divine warrior who fights against a monster on behalf of the people. This binary relationship that equates the divine with order and the monstrous with chaos has dominated biblical studies. In Ezekiel 32, Pharaoh is identified as a dragon, but it is Israel's God who is responsible for the chaos and horror recorded in the lamentation. In this paper, I argue that behind the metaphor of God as warrior lies an uncanny portrayal of Israel's God as a terrifying and horrific monster.

1:30-2:00   Andrew R. Krause (ACTS Seminaries of Trinity Western University)
               Flavius Josephus as Cultural Translator and Heir to Eleazar in *Antiquitates judaicae*
               In *A.J.* 1.10–15, Flavius Josephus presents himself as the successor to Eleazar, the priest who
               legendarily led the translation of the Hebrew Scriptures into Greek. He claims that Eleazar
               himself anticipated that Josephus would receive the translation for the purpose of 'translating'
               Jewish culture and religion for his imperial patrons. Josephus' rewriting and curation of the
               Septuagint corpus provides the language and concepts necessary to understand the subsequent
               history of the Jewish people. In this paper, I will analyze Josephus' specific portrayal of Eleazar,
               his primary tendenz in rewriting the Greek Scriptures, and how an actualizing retelling of Jewish
               history utilizes the Septuagint texts in order to reorder a newly centreless Judaism in Flavian
               Rome.

2:00-2:30   David M. Miller (Briercrest College)
               **Josephus and Jewish Ethnonyms: Evaluating a New Idea about Israel in Second Temple
               Judaism**
               In The Idea of Israel in Second Temple Judaism (CUP, 2021), Jason Staples argues that instead
               of being mutually interchangeable terms for the same group, "Israel" referred to the "tribes of the
               biblical northern kingdom" or to "the twelve-tribe covenantal people," while Ioudaios (and
               cognates) designated a "subset" of this larger group associated with the southern tribes and the
               biblical kingdom of Judah. This paper will test Staples's proposal against the evidence in
               Josephus. I will consider Josephus's explanation for his own shift in terminology within the
               narrative context of the Antiquities; reevaluate the dueling claims of Ioudaioi and Samaritans in
               Antiquities books 9 and 11; and examine the labels Josephus uses to designate both those who
               returned from exile and those who remained "beyond the Euphrates." We will see that within
               Josephus Ioudaios could still serve as a label for the people as a whole, including descendants of
               the northern tribes.

2:30-3:00   Warren Campbell (University of Notre Dame)
               Josephus, Ancient Encyclopedia, and the Early Christian Claim to Antiquity
               Working within the excerpting and encyclopaedic tradition of Roman-affiliated grammatici like
               Alexander Polyhistor, Josephus' *Against Apion* is filled with citations from Greek, Babylonian,
               and Egyptian sources. As these sources cascade throughout the text, Josephus intersperses his
               own evaluative comments as an apologia for the legitimacy of Judaean claims to antiquity.
               Porphyry refers to this text as "against the Greeks" while "the antiquity of the Jews" is preferred
               by Origen, Tertullian, and Eusebius. This paper engages two Christian readers of Josephus'
               Against Apion from the second and fourth centuries CE — Theophilus of Antioch and Eusebius
               of Caesarea. Both of these authors take up Josephus' work as they write texts 'against the
               Greeks' and showcase an interested in the antiquity of the Jews as they work up defenses of their
               Christian traditions. I suggest the influence of Josephus on these later projects has not yet been
               fully considered. Aside from citing Josephus explicitly, Theophilus mimics his catenae-like
               citation style by linking Greek poets together on various philosophical subjects, ultimately in
               defense of the χριστιανοί and their claim to antiquity. On a much larger scale, Eusebius takes
               fifteen books to address two Greek challenges to Christianity and does so with constant reference
               to Plutarch, Plato, and Porphyry, Diodorus Siculus, Xenophon, Josephus, and others (Preparation
               for the Gospel). Working with scholarship on Roman encyclopaedism (König and Woolf, 2003),
               I suggest that Josephus functions as textual model of encyclopaedic apologia for these later
               authors, who take up not only his content but also his style.

3:00-3:15 Break

3:15-3:45 Andrew Knight-Messenger (Brescia University College, Western University)
Aseneth as a 'City of Refuge': Interpretive Shifts in Understanding the Cities of Refuge Traditions in Joseph and Aseneth
Joseph and Aseneth exhibits an acute interest in proper relationships, particularly those between Jews and Gentiles. Much of the first part of the work (chapters 1-21) seeks to explore how the ancient Hebrew hero, Joseph, came to marry the Egyptian Aseneth, daughter of the priest of On. Joseph and Aseneth's solution to this enigma is dependent upon its depiction of Aseneth's rejection of idolatry, conversion to the worship of the God of Israel, and her transformation into "City of Refuge". This designation begs the issues of what image Joseph and Aseneth seeks to construct through its reference to the ancient Israelite institution of the cities of refuge, and how the text understands the purpose of this institution. This paper examines Joseph and Aseneth's understanding and depiction of the institution of the cities of refuge, and demonstrates how the text subtly changes the significance of this institution for a new literary context.

3:45-4:15 Questions and Discussion