




# The Bulletin

## 2017/18

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

Volume 77  
Paul S. Evans, Editor

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**Christian Origins and the Gospel of Mark:  
Fragments of a Story**

Willi Braun

**Introduction**

Within the field of New Testament and early Christian writings there is a consensus that “Christian origins” temporally means the first century CE. Every college introductory textbook on the New Testament or early Christianity assumes this. I note as an example the most widely used introductory textbook, Bart Ehrman’s *The New Testament: A Historical Introduction to the Early Christian Writings*.<sup>1</sup> Despite the explicit announcement that the introduction will be historical, he assumes a first-century origin of Christianity, even though it can be argued that no first-century text that was eventually included in the Christian canon was written by authors who identified themselves as Christian. Even more noteworthy, and ironic, is the splendid work of Burton Mack who has devoted much of his later career to the effort of ‘re-describing’ Christian origins, to show that the Gospel of Mark, indeed, the entire New Testament represents a myth of origin, rather than a history of beginnings of Christianity.<sup>2</sup> The Christian myth was constructed in

<sup>1</sup> Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings*, 4th ed. (New York: Oxford University Press, 2008).

<sup>2</sup> The chief relevant works of Burton L. Mack are the following: 1 *Myth of Innocence: Mark and Christian Origins* (Minneapolis: Fortress, 1988); “Redescribing Christian Origins,” *Method and Theory in the Study of Religion* 8 (1996), 247–69; *Who Wrote the New Testament? The Making of the Christian*

the first century by Paul and the writers of the gospel of Mark and the writer of Luke and Acts, Mack thinks. What follows after the first century is the 'legacy' of the original, first-century myth. In this sense, and only in the sense of temporally placing Christian origins in the first century, Mack's redescription turns out to be a historiographical reinscription. Let the exceptional historical work of Ehrman and Mack's origin-legacy model stand as signal examples of how difficult it is to re-imagine the first century outside the framework of Christianity's own myth of origins, that of course is mythically and, it turns out, historically focussed *en arche* or *ab origine* (Mark 1:1; John 1:1). The dominant default in the field of the formation and history of emergent Christianity is the assumption of this mystique of first-century origins. Christianity's own myth of origins *de facto* has become the universal scholarly history of Christian beginnings. Fiction indeed has become history, in much modern scholarship, just as it was in antiquity, as Glen Bowersock has shown so well.<sup>5</sup>

In what follows, I look at just one literary example, the Gospel of Mark, to see if it can bear the burden of the Christian myth of origin.<sup>6</sup>

### The Gospel of Mark: Part One

First, on accounting for the literary move from heterogeneous 'archival' Jesus stuff to a *bios*, a biography-like narrative: Burton

*Myth* (San Francisco: HarperSan Francisco, 1996); *The Christian Myth: Origins, Logic, Legacy* (New York: Continuum, 2001).

<sup>5</sup> See G. W. Bowersock, *Fiction in History: From Nero to Julian* (Berkeley: University of California Press, 1994). See also *Writing Biography in Greece and Rome: Narrative Technique and Fictionalization* (ed. Koen De Temmerman and Kristoffel Demoen, Cambridge: Cambridge University Press, 2016).

<sup>6</sup> What follows is an expansion and revision of parts of Willi Braun, "The First Shall Be Last: The Gospel of Mark After the First Century." In *Changing Jesus Religion in the Light of History and the Cognitive Sciences: Essays in Honour of Luther H. Martin* (ed. Panayotis Pachis and Donald Wiebe, Thessaloniki: Barbauskis, 2010), 41–57.

Mack, in *A Myth of Innocence*, has satisfied me on *how* Mark did it – that is, Mack has outlined convincingly both a narrative and a social-cultural logic that accounts for Mark's biography-like narrative. Arnaldo Momigliano has given the best possible general surmise that permits near-satisfaction on why Jesus adherents *too* produced *bios* exemplars in the first century and beyond. Thus Momigliano:

Biography gained prestige in the Imperial age for contradictory reasons. Biography was the natural form of telling the story of a Caesar. On the other hand, biography was a vehicle for unorthodox political and philosophic ideas.<sup>7</sup>

"The writers of biography created a meaningful relationship between the living and the dead,"<sup>8</sup> argues Momigliano, as a way of drawing genetic linkages between a mythic *ἀρχή* (mythic origins in Mark's sense) and whatever social formation is imagined as normatively desirable.<sup>9</sup> Mark's option for the *bios* genre for achieving this kind of coupling is novel on the landscape of production of Jesus literature, but categorically there is nothing especially novel or counter-intuitive in choosing this genre.<sup>10</sup>

<sup>7</sup> Arnaldo Momigliano, *The Development of Greek Biography* (expanded ed.; Cambridge: Harvard University Press, 1992), 99. See now also *Writing Biography in Greece and Rome: Narrative Technique and Fictionalization* (ed. Koen de Temmerman and Kristoffel Demoen, Cambridge: Cambridge University Press, 2016).

<sup>8</sup> Momigliano, *Greek Biography*, 104.

<sup>9</sup> How this coupling plays itself out on the surface of Mark's narrative is demonstrated by Brenda Deen Schildgen, "The Gospel of Mark as Myth." *Through a Glass Darkly: Essays in the Religious Imagination* (ed. John C. Hawley, New York: Fordham University Press, 1996), 3–23.

<sup>10</sup> Cf. William F. Arnal, "The Gospel of Mark as Reflection on Exile and Identity," in *Imagining Religion: Essays in Honour of Jonathan Z. Smith* (ed. Willi Braun and Russell T. McCutcheon, London: Equinox, 2008), 58: "It is the author of the Gospel of Mark . . . who first decided to present the impact of Jesus the teacher in the certainly novel and perhaps counter-intuitive format of a biography—and specifically, a biography culminating in the teacher's death."<sup>11</sup>

The motivational force behind Mark partially can be uncovered in the narrative itself: I am attracted to the crisis scenario, elaborated in Mack's *A Myth of Innocence* (see especially chapter 12), as the most compelling motive-set for the ultimately apocalyptic logic of Mark, so sharply focused, as it is, on the devastation of Jerusalem and the Temple and other fall-outs caused by the Jewish War. Surely, for the writer of Mark we must reckon that there was a set of issues that had enormous stakes for him, issues that can hardly (to my mind) be construed as benign, mundane quibbles over this or that preference in an ethnically and religiously and socially heterogeneous locale (such as the Galilee or the Levant). The heat of the adversarial rhetoric and the shrill tone of Mark's justification of the truth of his story suggests otherwise.

Indeed, I prefer to suggest as my stipulation the view argued by William Arnal, namely that Mark is a narrative "reflection on exile and identity."<sup>9</sup> Arnal notes that despite enormous labours over more than a century,<sup>10</sup> the Gospel of Mark "strenuously resists our usual procedure of positing a (usually 'Christian') community and making inferences about the author's agenda in terms of interaction with that community."<sup>11</sup> So he abandons the explanatory assist of a 'Markan community' whose social interests and social-formational agenda are somehow encoded in the gospel-cum-myth-cum-social charter.<sup>12</sup> Rather, he



takes from Burton Mack the point that Mark is the work of a scholar<sup>13</sup> and suggests that the "what's he up to?" question posed by Mark's narrative might be answered more satisfactorily if we "focus on the intellectual problems solved by Mark, rather than the role of Mark in a distinct Christian group whose essential characteristics can be recovered by us."<sup>14</sup> The occasion for Mark's reflection, Arnal argues on the basis of a persistent and multi-faceted preoccupation in Mark's narrative, is "the Jewish War and the fallout subsequent to the War."<sup>15</sup> The gospel is Mark's answer in narrative form

to the questions raised by the War, with its attendant dislocations, exiles, and opportunities for re-imagining identity, nation, and location. Mark's massive emphasis on the War, the destruction of the temple, and the peculiar movements made by Jesus between Gentile, semi-Jewish, and Jewish regions, and between Galilee and Judea, all point to the possibility that Mark is engaging in post-traumatic re-imagining of identity in his . . . Jesus-narrative.<sup>16</sup>

Arnal then offers the 'tentative' suggestion, based on oft-overlooked but telling details in Mark, that in answer to the question of to what kind of real-world historical author we might

<sup>9</sup> Arnal, "Mark as Reflection on Exile and Identity."

<sup>10</sup> In lieu of a long bibliographic note, see Stephen C. Barton, "The Communal Dimensions of Earliest Christianity: A Critical Survey of the Field," *Journal of Theological Studies* 43 (1992), 299-427; John R. Donahue, "The Quest for the Community of Mark's Gospel," in *The Four Gospels, 1992: Festschrift From Neiravick* (ed. Frans van Segbroeck et al.; Leuven: Leuven University Press, 1992), 819-34; Michael F. Bird, "The Markan Community, Myth or Maze? Baukham's *The Gospel for All Christians Revisited*," *Journal of Theological Studies* 57 (2006), 474-86. I would underscore as still valid John Donahue's conclusion that "there is no consensus on the setting of Mark, nor is there a method agreed upon for describing the social makeup of a given community on the basis of the text" ("Community of Mark's Gospel," 11).

<sup>11</sup> Arnal, "Mark as Reflection on Exile and Identity," 59.

<sup>12</sup> "The problem is not that Mark provides us with no clues about his context: it is that he provides us with so little data about the existence of a discrete 'Christian' group—the omnipresent 'community'—which is affected by this context and to which he is, more or less particularly and uniquely, directing his writing. . . . Indeed, Mark provides so little information about his audience that we cannot even be sure that he has any discrete Christian group in mind. Mark is simply not amenable to explanation in terms of precise intra-Christian developments" (Arnal, "Mark as Reflection on Exile and Identity," 59).

<sup>13</sup> Mack, *A Myth of Innocence*, 321.

<sup>14</sup> Arnal, "Mark as Reflection on Exile and Identity," 59.

<sup>15</sup> Arnal, "Mark as Reflection on Exile and Identity," 60.

<sup>16</sup> Arnal, "Mark as Reflection on Exile and Identity," 60.

attribute the Markan 'reflection,' we might think of someone who is doubly exiled<sup>17</sup>: once, by virtue of a somehow tainted Jewish identity, thus a stranger in the Judean homeland; twice, from a destroyed, temple-less homeland from which he or she is now finally displaced and forced to make a home and identity in a strange land where homeland and temple do not, can not, function even as nostalgic treasures.<sup>18</sup>

What I like about this argument is that it correlates the form and content of Mark's narrative, an authorial agenda, a highly plausible historical 'situational incongruity' that appears to be of 'crisis' proportions to the author, and an equally plausible real person whom one can envision as thinking about the situation in about the way that Amal proposes. And all this without having to postulate, contrary to what Mark allows us to do, a discrete community that is urgently engaged in its own formation with reference to a social charter encoded in a *Jesus-bios*.<sup>19</sup> Mark appears to be a local story with a local agenda for its author; it does not strike me as a myth of origins for a community, but rather a reflection by an author on the fly on matters of incongruity and urgent concerns associated with the Jewish War and its aftermath.

### The Gospel of Mark: Part Two

I move on to a second remark that is also part of the set-up for the central point of this paper. I would like for you to permit me to suggest that NT-Mark [as I will call canonical Mark] is, in a

<sup>17</sup> Amal here makes productive use of Benedict Anderson's story of and reflection on a certain Mary Rowlandson, an English colonist abducted in 1675 in Massachusetts, thus becoming a double exile, a displaced colonial and a kidnapping victim. See Anderson, "Exodus," *Critical Inquiry* 20 (1994), 314-27.

<sup>18</sup> Amal, "Mark as Reflection on Exile and Identity," 61-66.

<sup>19</sup> For a criticism of the pervasive assumption that the New Testament texts and other early Christian writings 'mirrored communities,' see Stan Stowers, "The Concept of 'Community' and the History of Early Christianity," *Method and Theory in the Study of Religion* 23 (2011), 238-56.

complex way that is only opaquely discernible, a product of the second century, when it was pressed into now rather explicitly 'Christian' duties that it did not carry at the point of initial composition. These duties were largely of a political sort, that are either ignorant of, or more likely, egregiously dismissive of the authorial agenda of whoever first created the initial Markan narrative as an exercise in thought on matters about as elaborated by Mack in *Mtth of Innocence* or, to my preference, by Amal.

That Mark had a literary history both prior to NT-Mark (— the Nestlé-Aland or UBS Greek text) and after NT-Mark is well known, even if the precise stages of this history and NT-Mark's placement in this history is unclear and hence contested.<sup>20</sup> What matters to me is that this history can not be understood as a text that is changing, growing, shrinking or expanding in the hands of a single school or community over time, adapting or altering its own 'myth of origins' to suit changing sociological realities within the group and changing self-perceptions of the custodial group in a larger social environment — analogous to the composition history of, say, Q, a product of staged composition and (likely) exegetical tinkering by a discrete 'community' or Jesus School over time, nor perhaps somewhat like the composition of the Gospel of Thomas, where compositional stages are admittedly not as literarily apparent, nor analogous finally in the manner of the Johannine corpus, which is generally still seen as a production, encompassing several literary genres, over time by a discrete, even evolving and changing 'Johannine community.' No, rather than seeing the literary history (and reception history) of Mark as an organic

<sup>20</sup> "Even without appealing to the evidence of *Secret Mark*, the New Testament Canonical Mark has long appeared to many to be a secondarily redacted document" (Philip Sollen, "Secret Mark and the History of Canonical Mark," in *The Future of Early Christianity: Essays in Honor of Helmut Koester*, ed. Birger A. Pearson et al. [Minneapolis: Fortress Press, 1991], 247-57; see 247 n. 17 for bibliography). See also Hugh M. Humphrey, *From Q to 'Secret' Mark: A Composition History of the Earliest Narrative Theology* (London: T. & T. Clark, 2006) and Delbert Burkett, *Rethinking Gospel Sources: From Proto-Mark to Mark* (New York: T. & T. Clark International, 2004).

unfolding of a 'trajectory' (to use a precious term in our field), possibly in coordination with the social history of a particular Christian group. I see it as a history of confiscation and assimilation.<sup>21</sup> I offer several familiar examples in support of this generalization:

(1) The writers of the gospels of Matthew and Luke purloined Mark's general literary structure as well as most of the discrete parts of his narrative, thus paying respect to Mark's literary genius, but erasing or refracting Mark's argument about the import of Jesus for Mark's agenda. In short, Matthew and Luke confiscated Mark's literary form and structure and erased, by overwriting, his thought. Think, for example, of the erasure of Mark's aggressive assertion that "I (alone) am he [Jesus Christ]" (13:6) over against which all other such claims are condemned as *ἀλασπί*, as an error, an assertion taken up by Matthew and Luke, to be sure, but now presumably turning Mark's accusation against him and treating his gospel as an error that needs to be corrected.

(2) The critically reconstructed *editio princeps* of the ending of Mark's gospel as presented in the Greek text of the Nestlé-Aland or UBS editions is not how canonical Mark ends, as every first-year NT student knows. Mark 16:9-20 is a second-century addition by an unknown author who "made use of the [other] 'NT' Gospels in order to make his addition to Mark resemble documents that had attained at least some level of popularity in certain Christian communities."<sup>22</sup> A case can be made

that the beginning of NT-Mark (Mark 1:1-3) also has been subject to editorial tampering.<sup>23</sup> It certainly was prefaced later by the anti-Marcionite Prologue (ca. 160-200) (where Mark gets his slurry nickname *κοκοφοδίνκτυλος*, lit. 'stump-fingered,' which is repeated by Hippolytus of Rome as a known derogatory moniker, suggesting that it had its origins prior to Hippolytus [*Refutation of All Heresies*, 7,18]).<sup>24</sup> If so, both ending (16:9-20) and beginning (1:1-3), that is, the two most crucial reading-bias storage sites in any literary work, show the work of secondary scribal/authorial activity.

(3) I raise another example that some might well see as a red flag or stinky fish: I'm talking about Clement of Alexandria's fragment of a Letter to Theodore and its reference to and citation from the infamous 'Secret Mark' circulating in Alexandria. The authenticity of this letter is heatedly disputed for a variety of reasons, many of which need not concern us here.<sup>25</sup> Someone

<sup>21</sup> E.g., Sellew, "Secret Mark," 254-55, in a hedged statement: "The Secret Gospel of Mark no doubt differs somewhat from Canonical Mark [...]; though the two stages probably differ to a greater extent than is admitted by Koester and Crossan, Secret Mark should not be seen as unrepresentative of the original impulses and interests that operated within the Markan tradition from the start. We must think in terms of *lines of development* ("trajectories") rather than disruptive external reduction or tampering" (emphasis added). Cf. p. 257: "organic development".

<sup>22</sup> James A. Kelhoffer, "How Soon a Book? Revisited: EUANGELION as a Reference to 'Gospel' Materials in the First Half of the Second Century," *Zeitschrift für die neutestamentliche Wissenschaft* 95 (2004), 10. See also James A. Kelhoffer, *Altogether and Almost: The Authentication of Missionaries and*

*Their Message in the Longer Ending of Mark* (WUNT 2 112; Tübingen: Mohr-Siebeck, 2000).

<sup>23</sup> J. K. Elliott, "Mark 1:1-3—A Later Addition to the Gospels?" *New Testament Studies* 46 (2000), 584-88.

<sup>24</sup> On the origin of Mark's derogatory surname and its relation to the dating of the anti-Marcionite prologue, see the detailed discussion of "the disfigurement of the evangelist" by Michael Kok, *The Gospel on the Margins: The Reception of Mark in the Second Century* (Minneapolis: Fortress Press, 2015), 220-26.

<sup>25</sup> The discovery of this letter and the claims for its authenticity are erroneously credited to Morton Smith, *Clement of Alexandria and the Secret Gospel of Mark* (Cambridge: Harvard University Press, 1973) and *The Secret Gospel: The Discovery and Interpretation of the Secret Gospel According to Mark* (New York: Harper & Row, 1973). The three recent and central disputants concerning the authenticity of Morton Smith's "Secret Mark" hypothesis are Scott G. Brown, *Mark's Other Gospel: Rethinking Morton Smith's Controversial Discovery* (Waterloo: Wilfrid Laurier University Press, 2005); Stephen Carlson, *The Gospel Hoax: Morton Smith's Invention of Secret Mark* (Waco: Baylor University Press, 2005); Peter Jeffrey, *The Secret Gospel of Mark Unveiled: Imagined Rituals of Sex, Death, and Madness in a Biblical Forgery* (New Haven: Yale University Press, 2007). I will take Philip Sellew's statement for my purpose: "Even without appealing to the evidence of Secret Mark, the New Testament Canonical Mark has long appeared to many to be a





named Mark as the eponymous founder of a Christian association in Egypt,<sup>25</sup> and the use of some version(s) of the Gospel of Mark there, are often enough remarked in the patristic sources (for complete inventory see Humphrey 2006). Since I can't think of any tendentious motive for making up especially the latter item, its historical veracity is likely in the range of the probable.<sup>26</sup> If Clement's Letter to Theodore is genuine,<sup>27</sup> I see two things of interest in Clement's rebuke of the Carpocratians' "unspeakable teachings"—which apparently included "things they keep saying about the divinely inspired Gospel according to Mark"<sup>28</sup>—and his remarks on the making of Mark's gospel. The first is that Mark had a three-stage composition history, the other that in some Alexandrians' reading of the gospel, Mark was considered a mystagogue and his gospel a source of "the hierophantic teaching

secondarily redacted document" (Sellen, "Secret Mark and the History of Canonical Mark," 247).

<sup>25</sup> For recent histories of Christianity in Egypt and Alexandria see Willfred C. Griggs, *Early Egyptian Christianity from Its Origins to 451 CE* (Leiden: Brill, 2009) and Anika Jakob, *Ecclēsia Alexandrina: Evolution sociale et institutionnelle du christianisme alexandrine (Ile et IIIe siècles)* (Christianismes anciens, 1, New York: Peter Lang, 2001).

<sup>26</sup> See Morton Smith, *Clement of Alexandria and The Secret Gospel*; Ron Cameron, ed., *The Other Gospels: Non-Canonical Texts* (Philadelphia: Westminster, 1982), 67–71; Helmut Koester, "History and Development of Mark's Gospel (From Mark to Secret Mark and 'Canonical Mark')." in *Colloquy on New Testament Studies: A Time for Reappraisal and Fresh Approaches* (Macon: Mercer University Press, 1983), 55–57; Helmut Koester, *Ancient Christian Gospels: Their History and Development* (London: SCM, 1990), 293–303; Hans-Martin Schenke, "The Mystery of the Gospel of Mark," *Seventeenth Century* 4 (1984), 65–82; John Dominic Crossan, *Four Other Gospels: Shadows on the Contours of Canon* (Minneapolis: Winston Seabury, 1986), 91–121; Philip Sellen, "Secret Mark and the History of Canonical Mark"; Brown, *Mark's Other Gospel*. But in case it needs to be said, the probability of a version or versions of Mark being used in Alexandria does not imply a preference on my part for Alexandria as the place where Mark's narrative had its compositional genesis.

<sup>27</sup> Griggs claims that "the overwhelming majority of those who had written on the subject believe that the letter of Clement is genuine" (*Early Egyptian Christianity*, 21). This is an exaggeration.

<sup>28</sup> Cited from Smith, *Clement of Alexandria*, 446.

of the Lord" suitable for progressive (three-stage) initiation into 'knowledge.' Thus, the first edition, in Rome, consisted of "an account of the Lord's doings ... for increasing the faith of those who were being instructed"; the second, in Alexandria, aimed at enabling "progress toward knowledge," and was a "more spiritual Gospel for the use of those who were being perfected"; the third, also in Alexandria, consisted in additions of "certain sayings of which he [Mark] knew the interpretation would, as a mystagogue, lead hearers into the innermost sanctuary of that truth hidden by seven veils."<sup>29</sup>

Given the uncertain historical value of Clement's letter, firm conclusions are inappropriate, but a conjecture of reasonable probability is not. This is that NT-Mark is a second-century confiscation-by-redaction of some Alexandrians' Gospel of Mark, a confiscation accomplished by partially excising (if one holds to the authenticity of "Secret Mark") or editorially muting (if one does not believe in "Secret Mark"), however sloppily, Alexandrian Mark's *μυστήριον* ('mystery') accent and giving it a new introduction (1:1–3) and a proper 'canonical' ending. I say 'partially' and 'sloppily' because the *μυστήριον* accent remains a strongly evident feature in NT-Mark—in the so-called 'secrecy' motif first isolated by W. Wrede in 1901,<sup>30</sup> and most remarkably in Mark's peculiar parable theory that imagines Jesus as an esoteric mystagogue: the insiders have been given to *μυστήριον τῆς βασιλείας* ('the mystery of the kingdom'); the outsiders hear everything (*ἐν παραβολαῖς*; 'in parables') thus seeing but not perceiving, hearing but not understanding (Mk 4:10–12). As it is, in NT-Mark Jesus hums vestiges of a bi-phonic tune: he is both purveyor of secret knowledge and an apocalyptic prophet of judgment—a combination that is not unique to Mark, of course.

<sup>29</sup> Cited from Smith, *Clement of Alexandria*, 446.

<sup>30</sup> William Wrede, *Der Messiasgeheimnis in den Evangelien*, *Zweite überarbeitete Auflage zum Festschrift des Markusevangeliums* (Göttingen: Vandenhoeck & Ruprecht, 1901).

Now, we know from Paul and the Sayings Gospel Q that *mysterion* and *apocalypsis* are convergently variable accents of Wisdom genres that may congenially hold hands in the same authorial work, just as we know that *mysterion* and *apocalypsis* may be divergently similar modes of reflection on and responses to similar social situations in two separate authorial minds – as William Arnal convincingly demonstrated for both Q and the Gospel of Thomas.<sup>12</sup> It is possible that both of these accents in Mark could have been a feature of the originary Markan narrative. If so, one option is to suppose further that the relation of these aspects in Mark is similar to the way Burton Mack imagines the relation of these same aspects in Q: Mark contains trace signals of the social history of a Markan group that somewhat like the Q1 school, and somewhat like the Thomas school, had its genesis as a group that experimented with a social program with reference to its secret knowledge; this program failed and Mark shifted its stance, taking on the tenor and tropes of an “apocalyptic solution to the failure of the program [which] meant that all of the original desires were abrogated, sacrificed to the new desire for self-justification.”<sup>13</sup> The problem with this scenario, as possible as it is in theory, is that *it's not arguable* with reference to evidence of (a) a Markan community and (b) with reference to indicators of literary stratification (e.g., analogous to Q) that are amenable to coordinating Mark's literary history with the social history of a Markan group. We do not know, nor can we know, the specifics of the ‘program’ imagined by Mark as the aim of some ‘original desires’ – that is, if by ‘program’ we have in mind a social formation as an implemented, enacted social exemplum (a ‘community,’ if you will) of a desired ‘world’ that is at odds with the real world.

<sup>12</sup> William E. Arnal, “The Rhetoric of Marginality: Apocalypticism, Gnosticism, and Sayings Gospels,” *Harvard Theological Review* 85 (1992), 471–94.

<sup>13</sup> Mack, *A Myth of Innocence*, 331.

And so I continue to ask for consideration that NT-Mark is a second-century confiscation-by-redaction of some Alexandrians' Mark. The Markan story, I suggest, appears to have been a variable “cultural operator,”<sup>14</sup> ending up as a kind of hapless child in second-century intra-Christian custody battles. In its wandering from the first century to the latter part of the second century Mark evidently picked up and dropped differentiable diacriticals, all-important accents. It is not too difficult to imagine, for instance, that the bi-phonic (*mysterion* and *apocalypsis*) in Mark could be exploited in some Alexandrian Christian ‘mystery’ context, perhaps even enhanced by redactional activity so as to render the Markan narrative as a clearer source and elaboration of “the *mysterion* of the kingdom of God”—whether the *mysterion* is the motive and subject for intellectual ‘research’ or the focus of initiation rituals, or possibly both.<sup>15</sup>

### The Gospel of Mark: Part Three

Let me now move toward the core issue of the Markan example by reconsidering the two best-attested data items about Mark in the second century. Both are well known and often remarked in scholarship; together, however, they pose a most interesting incongruity that begs for some thought.<sup>16</sup> The first is the near-absence of evidence for use of Mark as a text of intrinsic interest for exegetical, apologetic, or liturgical purposes by the Christian

<sup>14</sup> The phrase is from James A. Boon, “Further Operations in Cultural Anthropology: A Synthesis of and for Debate,” *Social Science Quarterly* 52 (1972), 221–32.

<sup>15</sup> Note Stevan Davies's argument (“Mark's Use of the Gospel of Thomas,” *Neotestamentica* 30 [1996], 307–34) for the Gospel of Thomas's literary influence on Mark, notably visible in NT-Mark's interest in the “mystery” of its knowledge. Although it is impossible to be sure exactly when and where literary crossings between Mark and Thomas took place, second-century Egypt is, as far as I know, the only place in which both gospels evidently were used in the second century.

<sup>16</sup> See now the splendid book by Michael Kok, *The Gospel on the Margins*.

literari in the second and early third centuries (and beyond), in marked contrast to their extensive use of Matthew, Luke and John.<sup>37</sup> There is not a single trace of evidence that there ever was anything like a Markan school or "textual community," that is, a micro-society organized around a script (B. Stock),<sup>38</sup> in which Mark enjoyed place, much less pride of place—with the exception, perhaps, of the second-century Alexandrian group that Clement anathematizes in his Letter to Theodore. In lieu of a long recitation of a survey of the sources here, I piggy-back on the splendid work of Brenda Deen Schildgen on the reception history of the Gospel of Mark. I string together her bottom-line statements on what she calls Mark's "absent-presence"<sup>39</sup> in the early Christian documentary record:

<sup>37</sup> For the raw data see *Biblica Patristica: Index des citations et allusions bibliques dans la littérature patristique*, 6 vols. (Paris: CNRS Editions, 1975–1995). Signal works on the reception history of Mark in the second century include Helmut Koester, "History and Development of Mark's Gospel (From Mark to Secret Mark and 'Canonical' Mark)," in *Colloquy on New Testament Studies: A Time for Reappraisal and Fresh Approaches* (ed. Bruce C. Corley; Macon: Mercer University Press, 1983), 35–85; Thomas C. Oden and Christopher A. Hall, *Twelve Christian Commentaries on Scripture: New Testament II (Mark)* (Downers Grove: InterVarsity, 1998); Brenda Deen Schildgen, *Power and Prejudice: The Reception of the Gospel of Mark* (Detroit: Wayne State University Press, 1999); Kellbøffer, *Abuse and Misuse*; Joanna Dewey, "The Survival of Mark's Gospel: A Really Good Story," *Journal of Biblical Literature* 123 (2004): 495–507; Will Braun, "The First Shall Be Last"; Christine E. Keynes, "The Sound of Silence: Interpreting Mark 16:1–8 Through the Centuries," *Interpretation* 65 (2011): 18–29; Peter M. Head, "The Early Text of Mark," in *The Early Text of the New Testament* (ed. Charles E. Hill and Michael J. Kruger; Oxford: Oxford University Press, 2012), 208–20; and most exhaustively, Kok, *Gospel on the Margin*.

<sup>38</sup> Brian Stock, *Listening for the Text: On the Uses of the Past* (Philadelphia: Fortress, 1990), 23. Stanley Fish, *Is There a Text in this Class? The Authority of Interpretive Communities* (Cambridge: Harvard University Press, 1980) speaks of "interpretive communities."

<sup>39</sup> "Absent-presence" is Schildgen's re-use of John Dominic Crossan's term in *Cities of Gold* (New York: Seabury, 1980).

[T]he gospel was present in the canon, but essentially absent from attention ... [without] "intrinsic" merit ... The references or allusions to the gospel [of Mark] in citations and lectionary cycles in the patristic period point conclusively to the absence of Mark as a major text in the early Church ... The actual count of the citations ... shows that if there is a stepchild in the canon, Mark is the one about whom the Fathers spoke most infrequently.<sup>40</sup>

All in all, Augustine's off-hand dismissal of Mark as *breviator*, in the context of proposing his two-source theory of gospel relationships, reflects the judgment about Mark in the centuries preceding Augustine: "separately, he has little to record" (*De consensu evangeliorum*, 1.2). Whatever ideational, ideological, social, or political work the gospels were made to perform in post-first-century Christian formations, Mark's narrative, and much more so his myth, were a silent sideline presence – with the possible Alexandrian exception already mentioned.

Why then is Mark in the canon at all? The second datum concerning Mark in the second century, and the Patristic period in general, provides the answer.<sup>41</sup> The answer has to do with how Mark became a "prestige good" without intrinsic value.<sup>42</sup> This is

<sup>40</sup> Schildgen, *Power and Prejudice*, 36–41.

<sup>41</sup> I pass by altogether the discussion, beginning in the latter part of the second century, of the relation between the Gospel (truth) and the gospels (literary entities) and the emerging preference to think of this relation in the terms of Irenaeus's famous  $\tau\epsilon\tau\rho\alpha\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\omega\sigma\ \eta\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\lambda\epsilon\sigma\tau\omega\sigma$  formulation ('the gospel in four forms'; *Adv. Haer.* 3.11.8); see Annette Yoshiko Reed, *ΕΥΑΓΓΕΛΙΟΝ: Orality, Textuality, and the Christian Truth in Irenaeus' Adversus Haereses*, *Vigiliae Christianae* 56 (2002): 11–46, for a splendid study of "gospel" in Irenaeus). In this "one Gospel-four gospels" argument Mark merely serves a structural function that is not tied to the merits of the narrative itself.

<sup>42</sup> See Paden ("Connecting with Evolutionary Models: New Patterns in Comparative Religion," in *Introducing Religion: Essays in Honor of Jonathan Z. Smith* [ed. Will Braun and Russell T. McCutcheon; London: Equinox, 2007],

what I want to make of the patristic tradition of insisting that what the author of Mark wrote derived from Peter. I am referring to the Mark as the *επιγραφήτης Πέτρος* ('Peter's interpreter') postulate, first claimed by Papias in the middle third of the second century (in Eusebius, *Historia Ecclesiastica* 3.39.15, citing Papias's *Evangelii of the Lord's Oracles* [ca. 140 CE]), then repeated with some variation in detail by Justin Martyr, Irenaeus, Tertullian, Origen, and on and on into the third and fourth and fifth centuries, becoming a fact by means of repeated recitation until the onset of modern (post-Enlightenment) biblical criticism.<sup>45</sup> In terms of historical authenticity the claim that Mark was the ghost writer of what is really Peter's gospel is probably bogus, but that is quite beside the point of my interest. What is of interest is that this claim is made, then repeated so often that it seems to reach the status of taken-for-granted and undisputed fact.<sup>46</sup>

Why? Based on the scholarly commentary record, one recurring answer is that the argumentative value of the Mark-Peter connection is "to uphold the integrity and worth of Mark," in Hugh Anderson's words.<sup>47</sup> 'Integrity and worth,' however, are put under serious doubt by the striking lack of interest by anyone in actually reading Mark (above-noted possible exception notwithstanding), a lack, moreover, that is not alleviated by what appears to be such certain knowledge that Mark's text really is Peter's gospel. Hence,

412) for a Durkheim-influenced analysis of the process of turning mere goods into prestige goods: either turning into high-status goods things that have little or no inherent value (such as baseball bats, or cloth into flags or "sacred" head covers) or turning objects with intrinsic value into prestige objects without intrinsic value.

<sup>45</sup> See Humphrey, *From Q to "Secret Mark"*; Schildgen, *Power and Prevalence*. I note in passing that this tradition leaves traces in the manuscript evidence for Mark, explicitly in the so-called shorter secondary ending. I would be delighted to find ms. evidence for claiming that the curious *καὶ τὸ Πέτρος* in Mark 16:7 is a secondary addition. Alas, there is none.

<sup>46</sup> To my knowledge, the Petrine source for Mark's narrative is never questioned by early Christian writers, though not all who remark on Mark make a positive and explicit claim for its derivation from Peter (e.g., Augustine).

<sup>47</sup> Hugh Anderson, *The Gospel of Mark* (New Century Bible Commentary; Grand Rapids: Eerdmans, 1976).

I would think that the Petrine connection as a credo had little to do with 'the integrity and worth' of Mark, at least not with reference to its intrinsic value.

Let's amplify the incongruity. It is also difficult to explain Petrine 'authorship' of Mark by supposing that the status ascendancy of Peter in the second century and beyond should be appropriately recognized by a gospel, which, though he did not actually write one, nonetheless would be his *ἀνεγγραφή* ('record'; playing on Clement of Alexandria's term; *Hypotyposes*, in Eusebius, *Historia Ecclesiastica* 6.14.5-6). This would require us to believe that Peter was responsible for a 'record' that, on the evidence from Mark's narrative, is most anti-Petrine, matched only by the anti-Petrinism in Paul and, perhaps, in John 1-20.<sup>48</sup> It is in this connection that I find most amusing a tiny bit of slippage in the credulity of one of Clement's rehearsals of the Mark-is-Peter's-amanuensis credo: there he intimates that Mark's *ἀνεγγραφή* may have been a case of an 'unauthorized memoir.' I paraphrase what Clement said to accent the amusement factor: "When Peter learned of this [Mark's project of writing out the *ἀνεγγραφή* that Peter had been preaching in Rome], he said 'I won't stop him, but I sure as hell wouldn't give him any encouragement either'" (*Hypotyposes*, in Eusebius, *HE* 6.14.6).<sup>49</sup>

So, here we have the incongruity: Mark—a prestigious narrative by virtue of its emplacement in the emerging canon; Mark—apparently without intrinsic value in the very canon that bestows prestige on it, hence as really absent, even though present;

<sup>48</sup> Allow me to say this for now without providing textual foundation or further elaboration; see Theodore J. Woodin, *Mark: Traditions in Conflict* (Philadelphia: Fortress Press, 1971).

<sup>49</sup> The Greek text from Eusebius, quoting Clement: *ὅταν τὸ ἀνεγγραφεὶ τὸν Πέτρον ἠνεγγραφεῖς; οὐκ ἐκίνησεν παραπαύσειν* ('when Peter discovered this, he neither urgently put a stop to it nor urged it on'). See also Margaret M. Mitchell, "Patristic Counter-Evidence to the Claim that 'The Gospels Were Written for All Christians,'" *New Testament Studies* 51 (2005): 50; "Peter appears rather oddly disposed to the gospel which Mark wrote on request of the Roman audience . . . This text cannot be used as proof for an enthusiastic authorial or patristal dissemination of the gospel."

Mark—presented as Peter’s *ἑρμηνεύς*, but without any consequence for Mark’s influence; Mark—presented as Peter’s *ἑρμηνεύς* despite the fact that Mark’s story features Peter as a rather dense, misunderstanding figure.

**The Gospel of Mark: Part Four**

A different tack is called for. It is of interest to me to see, as others are seeing as well, an appreciative, even rehabilitating, reconsideration of the once ‘heretical’ argument made by F. C. Baur long ago that Paul, and his theology of ‘Christ crucified’ and his view that Torah was passé in the new Christos-era, represented not a wide-spread, much less central view among the earliest Christian groups, but a sectoral, and embattled view, and a rather lonely voice crying in the proverbial wilderness.<sup>48</sup> With respect to Mark, it is just as interesting to observe, as Joel Marcus and others have pointed out, a remarkable return to ‘the question of the relation between Mark and Paul,’<sup>49</sup> a question that had been considered as answered in Martin Werner’s 1923 refutation of Gustav Volkmar’s 1857 thesis that Mark’s gospel is an allegory in which Jesus is really Paul.<sup>50</sup> My supposition is that a re-

<sup>48</sup> Joel Marcus, commenting on Baur’s thesis: “If Paul was a lonely and contentious figure rather than a universally approved one, it is more remarkable than it would otherwise be that Mark frequently agrees with him. Mark, too, has been parodied in post-war scholarship as a polemical writer, and it is natural that sooner or later the attempt would be made to compare and even to draw lines of influence between these two contentious theologians” (Joel Marcus, “Mark—Interpreter of Paul,” *New Testament Studies* 46 [2000]: 474–75). See also Mikael Vinzent, *Christ’s Resurrection in Early Christianity and the Making of the New Testament* (Surrey, UK: Adgate, 2011); and Graydon Snyder, *Asia Possum: Archaeological Evidence of Church Life Before Constantine*, rev. ed. (Macon, Georgia: Mercer University Press, 2003).

<sup>49</sup> Marcus, “Mark—Interpreter of Paul,” 473.

<sup>50</sup> Martin Werner, *Der Einfluss paulinischer Theologie im Markusevangelium: Eine Studie zur neutestamentlichen Theologie* (BZNW 1; Gießen: Topelmann, 1923); Gustav Volkmar, *Die Religion Jesu* (Leipzig: Brockhaus, 1857); a brief synopsis of the issues is in Marcus 2000, 475 n. 1.

examination of the question would allow us to stake out an answer somewhere between Volkmar’s view that Mark is an allegory of Paul and Werner’s view that Mark is uninfluenced by Paul. That is, I am suggesting that Mark can be re-construed not as a Petrine but as a Pauline *ἑρμηνεύς*.<sup>51</sup> In fact, Joel Marcus has already gone a long way in that direction, though he does not use the same term:

[T]here are on the face of it a number of striking similarities between Paul and Mark. Both, for example, make the term *ἁγιωσύνη* a central aspect of their theology (e.g. Mark 1:1; Gal 1:6–9; Rom 1:16–17). Both stress the significance of Jesus’ crucifixion as the apocalyptic turning point of the ages . . . although neither ignores the resurrection either. Both highlight Jesus’ victory over demonic powers (the Markan exorcisms; Rom 8:38–9; 1 Cor 15:24; etc.) and see his advent as the dawn of the age of divine blessing prophesied in the Scriptures (e.g. Mark 1:1–15; Rom 3:21–2) . . . Both emphasize the importance of faith in Jesus and in God, sometimes picturing this faith in a dualistic way as a new mode of seeing that God grants to his elect people while condemning outsiders to blindness (Mark 4:10–12; Rom 11:7–10; 1 Cor 2:6–16). In both cases, however, such dualism sometimes yields to a universalistic perspective (e.g. Mark 10:45; Rom 11:25–32). Both Mark and Paul have negative things to say about Peter and about members of Jesus’ family (e.g. Mark 3:20–1, 31–5; 8:31–3; Gal 2). Both assert that Jesus came not for the righteous but for ungodly sinners (e.g. Mark 2:17; Rom 4:15; 5:18–19), on whose behalf he died an atoning death (Mark 10:45; Rom 3:25; 5:8), and

<sup>51</sup> I am here playing off Clement’s terms and Joel Marcus’s wonderful redirection of Papias’s claim that Mark was Peter’s interpreter; see Marcus, “Mark—Interpreter of Paul.”



that he came for the Jews first (πρῶτον) but also for the Gentiles (Mark 7:27–9; Rom 1:16; cf. Rom 11). And both think that the widening of God's purposes to incorporate the Gentiles was accomplished by an apocalyptic change in the Law that had previously separated Jews from Gentiles, a change that included an abrogation of the OT food laws; in the new situation that pertains since Jesus' advent, all foods are pure (Mark 7:19; Rom 14:20).<sup>12</sup>

I think Marcus is right in general.<sup>13</sup> And if so, why not try another move and seriously consider the possibility that Mark should be placed on the same side of what Joseph Tyson (2006), in his consequential book on *Marcion and Luke-Acts*, calls 'the defining struggle' over marking a Christian 'centre' in the second century.<sup>14</sup> This is the side of Marcion and his Paul, something that apparently was at least a presumed, if not a known fact in the late second century – witness the anti-Marcionite prologue to Mark. Mark's originary local problems in all their poignancy, and his urgent

<sup>12</sup> Marcus, "Mark—Interpreter of Paul," 475–76. Note also his final claim: "Let me conclude simply with a claim that I will not now try to substantiate in detail: a similar demonstration to the one I have just made could be constructed about other aspects of Pauline and Markan theology. Not everyone agreed with Paul that the Law was praise for Christians – but Mark did. And he even expressed this point in terms that are remarkably similar to those of Paul in Rom 14 καθὼς ἡμεῖς πιστεύομεν ὅτι ἡ νόμος ἡμῶν εὐαγγελισμός ἐστιν, Mark 7:19; compare πιστεύομεν ὅτι καθὼς, Rom 14:20). Not everyone was as negative as Paul about Peter and Jesus' family – but Mark was. And only Mark among the NT writers gives to one of his stories, that of the Syrophenician woman, an interpretation that echoes Paul's formula 'to the Jew first, but also to the Gentiles'. If these are coincidences, they are amazing coincidences. If not – and I think not – they provide further evidence of Pauline influence on Mark" (Marcus, "Mark—Interpreter of Paul," 486–87).

<sup>13</sup> We can say this much without making a commitment to specifying the nature of the linkage between Mark and Paul: Is the influence based on Mark's knowledge of the Pauline letters? An independent sharing of similar theological views?

<sup>14</sup> Tyson, Joseph B. *Marcion and Luke-Acts: A Defining Struggle* (Columbia: University of South Carolina Press, 2006).

response to them, were transposed into, confiscated for, a struggle over defining later Christian centres. Originary Mark was a local story and it seems to have survived not because of its merits as a story,<sup>15</sup> nor because it was a Christian myth of origin and a social charter for first-century Jesus community. NT-Mark merely serves a structural function that is not tied to the merits of the narrative itself. One might think of it as analogous to the structural completion of the College of the Twelve by the enrolment of Matthias in this College to replace Judas (Acts 2:15–26).

### The Gospel of Mark: Part Five

And so I end with some comments of a methodological and conceptual kind on critical historiography and origins. Of course, these comments have in view Christian 'origins,' but analogies abound for the study of origins in other religions, nation states, or the political, interactional and situational processes of what Rogers Brubaker calls 'group-making.'<sup>16</sup> For, all of these entities do things, often with considerable force, to establish categories, or usurp available myths, narratives, or texts in order to pose a past that is able to authorize interests in the present.

The notion of a Markan community engaged in mythmaking as rationalization of its diagnosis of an incongruous social situation and of its remedial social experiments formations is inadequate to account for the prestige or status value of the gospel of Mark as a second-century artefact. The eventual production of canonical Mark, and its emplacement in the canon, was a precipitate of intra-Christian interecine squabbles over centres and margins at a time after the first century, when, echoing Marshall Sahlins and Bruce Lincoln, actors with distinct myths of origin relate their actions to each other, with sentiments of affinity

<sup>15</sup> Contra Dewey, "The Survival of Mark's Gospel."

<sup>16</sup> Rogers Brubaker, *Elitism without Groups* (Cambridge: Harvard University Press, 2004), 13–14.

or sentiments of hostility.<sup>77</sup> Looking at NT-Mark as a bone in the mid- to late-second-century Christian dogfight over alpha-dog status does not require us to abandon NT-Mark as an interesting, though problematic, datum for early (originary, emergent) Jesus adherents. But looking at it as a second-century artefact does well up a different set of descriptive requirements and conceptual challenges for a scholarly redescription of the conventional myth of Christian origins.

We have perhaps overstressed our expectation of Mark as a key witness for “Christian” mythmaking in the first century. The reasons are partly due to Mark’s eventual achievement of ‘first gospel’ status in post-Enlightenment gospel criticism, and partly due to the displacement of its historical evidentiary value, by means of the invention of the Petrine connection and the canonizing process. Mark is in motion across time, place, and social setting; and the shifting, contingent, and local historical realities through which the gospel passed are not best thought of in terms of continuities and trajectories, which obscure precisely those contingencies of greatest interest to us about Mark’s historical work (or work in history).<sup>78</sup> NT-Mark is but a stop in this story’s whither, hither, and yon—a stop that effectively ‘centres’ Mark, where, standing shoulder to shoulder with Paul and John, for example, he is largely muzzled concerning whatever original problem he tried to think about, and where he repudiates the interests of his most avid readers in exchange for acting as a ceremonial guard of the Christian palace that was under construction in the face of threatening Christian outposts (in the minds of the palace constructors), among whom Mark appears to have been one.

<sup>77</sup> Sablins, “Structural Work”, *Lincoln, Discourse and the Construction of Society*, 6–9.

<sup>78</sup> See David Brakke, “Scriptural Practices in Early Christianity: Towards a New History of the New Testament Canon” in *Invention, Rewriting, Usurpation: Discursive Fights over Religious Traditions in Antiquity* (ed. Jörg Ulrich et al.; New York: Peter Lang, 2012), 263–80.

Perhaps counter-intuitively, consider a historiographical stance that may help us to conceive of the second century preceding the first. This is not to say, I hasten to add, that nothing happened in the first century, but it is to say that whatever happened in the first century is massively mediated to us by what happened in the second century (and later, for that matter). In that sense, the first ‘Christian’ century is a creation of the second century and beyond. In the process of creating myths of the past, linkages, trajectories, successions, traditions go not forward in time, but backward: they are categories made for, indeed made in, a retrospective mode that is in the mood for ‘first times’. This holds true not only for Christian origins, but for all quests for origins of religion, a religion, or any other valued institution (such as nation or ethnicity) that needs to be perennially established ‘in the beginning’ that is retroactively projected into the past only once the institution exists. I would suggest that these terms, to which one might add others, especially canon, canon-making, and legacy-making, might become subject to what J. Z. Smith calls ‘the rectification of categories.’<sup>79</sup> Thinking of the text of the author of Mark – as a pawn in tactics and strategies not of his own making, and far removed from his originary interests and laments—as an

<sup>79</sup> In 1992, at a University of Toronto conference devoted to Willard Cantwell Smith’s contribution to the academic study of religion, Jonathan Z. Smith presented a paper entitled “Scriptures and Histories” (see J. Z. Smith, “Scriptures and Histories,” *Method and Theory in the Study of Religion* 4 [1992], 97–105) in which he rather laconically but evocatively provides both further foundation for the statement above, but also strategies for further thought, including about distinguishing “chronology” as a temporal sequence of happenings and “chronology” as a timeline “of when we became interested in them . . . [which] is a significantly different timeline than the one we are accustomed to— for example, [in the second timeline] the Sumerians would not appear until some 70 years ago” (p. 100); excessive worry about necessity of “first times” as an operational credo in scholarly approaches in the history of religion. See also David Brakke, “Scriptural Practices in Early Christianity: Towards a New History of the New Testament Canon,” in *Invention, Rewriting, Usurpation, Discursive Fights over Religious Traditions in Antiquity* (ed. Jörg Ulrich et al.; New York: Peter Lang, 2012), 263–80.

example by means of which to think about these matters makes a great deal of sense.

### Conclusion

As Bruce Lincoln finely states it: "All institutions, like all groups, tell stories about their beginnings. Such tales are oft repeated, finely wrought, and usually much beloved."<sup>50</sup> [Hardly can be said of Mark!] Origin, especially as thought of in much past and contemporary thought and practice in the critical study of religion, is an extraordinarily overloaded term.<sup>51</sup> Although origin can carry diverse meanings, in the study of religion it is a privileged, mythic, theological category – perhaps in distinction to 'beginning' or 'emergence'.<sup>52</sup> As Tomoko Masuzawa has shown in her *Search of Dreamtime*, the so-called fathers of the modern academic study of religion—say, for example, David Hume, Friedrich Max Müller, J. G. Frazer, Friedrich Hegel, Sigmund Freud, Emile Durkheim and, with melancholic anxiety over the scholar's inability to reach the origin of religion, Mircea Eliade – were in one way or another engaged in a quest for the origin of religion, where origin is the *placem*, the site of the true explanation of the beginning and development of religiosity in human societies.<sup>53</sup> It follows that

<sup>50</sup> Bruce Lincoln, *Between History and Myth: Stories of Harold Fairhair and the Founding of the State* (Chicago: University of Chicago Press, 2014), 1. See also Bruce Lincoln, *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification* (2nd ed.; Oxford: Oxford University Press, 2014), 18–19, on "strategic tinkering with the past."

<sup>51</sup> See Tomoko Masuzawa, "Origin," in *Guide to the Study of Religion* (ed. With Brian and Russell McCutcheon, London: Cassell, 2000), 209–24. See now also Russell T. McCutcheon, ed., *Fabricating Origins* (Sheffield: Equinox, 2015).

<sup>52</sup> See Edward Said, *Beginnings: Intention and Method* (New York: Columbia University Press, 1975), xii–xiii: "First is the notion of beginning as opposed to origin, the latter divine, mythical, privileged, the former secular, humanly produced, and ceaselessly re-examined."

<sup>53</sup> Tomoko Masuzawa, *In Search of Dreamtime: The Quest for the Origin of Religion* (Chicago: University of Chicago Press, 1994).

when scholars write the history of a particular religion that "origin" in the sense of absolute beginning is a prominent (and troublesome) point of preoccupation, even devotion. And, since origin tends to mean in "the beginning," the possibility that origins are retrospective constructions has immense historiographical implications for the history of religions, Christianity included, of course.



**Minutes of the 2017 CSBS  
Annual General Meeting**

Ryerson University  
Toronto, ON  
May 27, 3:30 – 5:00 pm

**Attendees:** Heather Macumber, Keith Bodner, Willi Braun, Alex Damm, Christine Mitchell, John Kloppenborg, Brian Irwin, Ian Brown, Cynthia Westfall, Tyler Smith, Anders Runesson, Judith H. Newman, John Mandolf, John Leo McLaughlin, Andrew Brockman, Ryan Schroeder, Agnes Choi, Carmen Palmer, Joshua Matson, Tyler Williams, Eileen Schuller, Matthew Thiessen, Dr. Jonathan Vroom, Dan Machiela, Hanna Tervahauta, Jun Sato, John Kessler, Michelle Yu, Mari Leesment, Peter Richardson, S. G. Wilson, Robert Revington, Robert Jones, Jack Lightstone, Edith M. Humphrey, Matthew Mitchell, Francis Landy, William Morrow, Terry Donaldson, Paul Evans, Richard Ascotigh, Michele Murray, Steven Muir, Ian Wilson, Peter Sabo, Pat Hart, Artur Sirski, Greg Fewster, Anna Cwikla, Stanley Porter, Mark Boda, E. Botros, M. Wall, Lissa Wray Beal, Derek Suderman, Andrew Knight-Messenger, Katharine Fitzgerald, Mona Tokarek LaFosse, William Arnal, and Mark Leuchter.

1. **Approval of the Agenda** (Mark Boda/ Paul Evans, carried)
2. **Approval of the Minutes of the 2016 Annual General Meeting** (Tyler Williams/ John Kloppenborg, carried)
3. **Business Arising from the Minutes**
  - None arising.
4. **President's Report** (Willi Braun)
  - The CSBS president thanked the Executive for their fine service during his tenure.

**5. Vice President's Report** (Christine Mitchell)

- Nomination for Executive vacancies. The new Vice-President will be Stanley Porter, and Anna Cwikla will be the Student Liaison Officer (Christine Mitchell / Mark Boda, Carried).
- Annual book awards were presented, beginning with the recipient of the R. B. Y. Scott Award, Mark Boda *The Book of Zechariah* (New International Commentary on the Old Testament; Eerdmans, 2016) – and the T. W. Beare Award, Anders Runesson, *Divine Wrath and Salvation in Matthew* (Minneapolis: Fortress, 2016).

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

- In the past year, the CSBS lost two members/former members: Peter Flint and David Granskou. *Requiescant in pace.*
- Motion to approve 34 new members. Motion: Alex Damm/ Terry Donaldson, carried. The CSBS membership base now stands at 328. Overall, our membership base remains steady, after several years of marked decline.
- Over the past year a survey was distributed to members asking about the value of their membership. Top reasons given for why they choose to renew their membership: 1. CSBS has a distinctly Canadian Character worth preserving. 2. CSBS is ideal for networking on a professional and personal level. Top suggestions for how to add value to CSBS membership: 1. Maximize and enhance the participation of full scholars. 2. Maximize and strengthen the seminars. 3. Advocate for biblical studies in Canada (to universities; to government; to the CHSS; and to the public).
- Members encouraged to renew their annual membership.

**7. Treasurer's Report (Alex Damm)**

- A report on finance was distributed, followed by general discussion from the floor.
- Motion to approve the Treasurer's Report: Steve Wilson, John E. McLaughlin, carried.

**8. Executive Secretary's Report (Keith Bodner)**

- Nothing to report at this time.

**9. Communication Officer's Report (Paul Evans)**

- The anonymous judges for our two book awards were thanked for their service.
- The Bulletin is forthcoming and will be posted on the website.
- The website continues to be updated on a regular basis, the CSBS Facebook page receives regular posts, and "tweets" have been recently dispatched.
- Members were reminded to contact Alex about any updates or changes in address, and any notices of book publications or dissertations defended should be sent to Paul.

**10. Programme Coordinator's Report (Agnes Choi)**

- At CSBS this year there were 135 registered attendees, and 67 papers presented. Of these, 37 are presented by full members and there are 31 student papers, 40 papers in the HB/OE area, and 27 are from the NT area. Geographically, 43 papers are from scholars based in Ontario, and there are 9 internationally-based presenters.

**11. Student Liaison Officer's Report (Peter Sabo)**

- This year CSBS hosted a special student session "Applying for an Academic Job" with a group of distinguished panelists: Shawn Flynn (St. Mark's College), Mark Leuchter (Temple University), Daniel A. Machiela (McMaster University), and Lissa M. Bray Beal (Providence Theological Seminary). The panelists deserve a word of thanks for a well-attended and helpful session.

**12. Endowment Committee Report (Richard Ascough)**

- Provided a brief overview of the endowment status, and the members of the endowment committee were thanked for their service on behalf of CSBS.

**13. Publications Report: ECSJ and Advancing Studies in Religion (Terry Donaldson and Christine Mitchell) (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.

**14. SSHRC Congress presentation (Chantal Meda)**

- Our guest presented a brief update on funding and related matters, and members are referred to the website for detailed discussion.

**15. Other Business**

- None arising

**16. Adjournment (Ian Brown - John Kloppenborg, carried)**

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

August 31, 2017

(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

11500 Commercial Road, South Surrey, BC V4P 1K1

Tel: 604-578-0200 Fax: 604-578-0208

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, 2017 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, 2018

CHARTERED PROFESSIONAL ACCOUNTANT

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
 STATEMENT OF FINANCIAL POSITION  
 As at August 31, 2017  
 (Unaudited - See Notice to Reader)

	General Fund	Restricted Funds	ESCJ Fund	2017 Total	2016 Total
<b>ASSETS</b>					
Cash	\$ 24,716	\$ -	\$ 4,832	\$ 29,548	\$ 36,521
Accounts receivable	1,027	-	-	1,027	882
Investments	-	163,848	11,898	175,746	163,793
	\$ 25,743	\$ 163,848	\$ 16,730	\$ 204,321	\$ 201,196
<b>LIABILITIES</b>					
Deferred revenue	\$ 1,399	\$ -	\$ -	\$ 1,399	\$ 881
	1,399	-	-	1,399	881
<b>FUND BALANCES</b>					
Unrestricted	24,376	-	-	24,376	19,239
Restricted	-	163,848	16,730	180,578	163,578
	24,376	163,848	16,730	204,944	200,317
	\$ 25,743	\$ 163,848	\$ 16,730	\$ 204,321	\$ 201,196

APPROVED BY THE BOARD

Director

Director

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
 STATEMENT OF OPERATIONS  
 For the Year Ended August 31, 2017  
 (Unaudited - See Notice to Reader)

	General Fund		Restricted Funds		ESCJ Fund	
	2017	2016	2017	2016	2017	2016
<b>REVENUE</b>						
Membership dues	\$ 18,547	\$ 11,762	\$ -	\$ -	\$ -	\$ -
CSBS dinner	2,446	3,022	-	-	-	-
Congress registration	1,185	1,229	-	-	-	-
Donations	-	-	4,822	6,622	-	-
Investment income (fees 1)	-	-	(148)	21,943	20	4,354
	18,778	16,013	4,674	28,587	20	4,354
<b>EXPENSES</b>						
Accounting and audit	5,410	5,230	-	-	-	-
Bank charges	82	90	-	-	-	-
Congress expenses	284	326	-	-	-	-
Craige Lecture	-	-	3,025	2,312	-	-
CSBS dinner	797	4,181	-	-	-	-
Dues and memberships	1,780	1,867	-	-	-	-
Executive travel	2,856	4,122	-	-	-	-
Office printing and postage	373	96	-	-	-	-
Student awards	-	-	1,000	1,300	-	-
Student travel	-	-	1,448	2,064	-	-
Subscriptions	4,882	4,825	-	-	-	-
Utilities	-	1,130	-	-	-	-
	16,447	21,830	5,473	8,696	-	-
<b>EXCESS OF REVENUE OVER EXPENSES</b>	\$ 1,921	\$ (5,817)	\$ (899)	\$ 19,891	\$ 20	\$ 4,354

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF CHANGES IN FUND BALANCES**  
 For the Year Ended August 31, 2017  
 (Unaudited - See Notice to Reader)

	General Fund		Restricted Funds		ESCU Fund	
	2017	2016	2017	2016	2017	2016
<b>BALANCE, OPENING</b>	\$ 19,238	\$ 21,813	\$ 198,369	\$ 148,308	\$ 16,727	\$ 11,753
<b>EXCESS OF REVENUE OVER EXPENSES</b>	1,931	(8,902)	684	19,388	20	4,954
<b>INTERFUND TRANSFERS</b>	1,207	1,328	(3,207)	(1,826)	-	-
<b>BALANCE, CLOSING</b>	\$ 24,376	\$ 14,239	\$ 195,846	\$ 165,869	\$ 16,727	\$ 16,707

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF CASH FLOWS**  
 For the Year Ended August 31, 2017  
 (Unaudited - See Notice to Reader)

	General Fund		Restricted Funds		ESCU Fund	
	2017	2016	2017	2016	2017	2016
<b>CASH PROVIDED BY /USED FOR:</b>						
<b>OPERATIONS</b>						
Excess of revenue over expenses	\$ 1,931	\$ 18,902	\$ 684	\$ 19,388	\$ 20	\$ 4,954
Unrealized change in market value (Note 2)	-	-	20,824	(19,388)	104	-
Changes in non-cash working capital:						
Prepaid expenses	-	1,426	-	-	-	-
Accounts receivable	(149)	(852)	-	-	-	-
Investments	-	-	(20,876)	(153)	(12,888)	-
Accounts payable	-	(194)	-	-	-	-
Deferred revenue	917	882	-	-	-	-
Interfund transfers	1,207	1,328	(3,207)	(1,326)	-	-
<b>INVESTING</b>						
Funds held by CCSR (Note 6)	-	-	-	-	-	11,753
	-	-	-	-	-	11,753
<b>CHANGE IN CASH</b>	3,506	(2,262)	(2,576)	912	(11,876)	16,727
<b>CASH, OPENING</b>	19,238	22,490	2,576	1,984	16,727	-
<b>CASH, CLOSING</b>	\$ 24,744	\$ 19,228	\$ -	\$ 2,896	\$ 4,851	\$ 16,727

**CANADIAN SOCIETY OF BIBLICAL STUDIES**
**NOTES TO THE FINANCIAL STATEMENTS**

August 31, 2017

(Unaudited - See Notes 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 literature, together with other related literature, by the exchange of scholarly research both in published form and in public forums.

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**

	2017	2016
Realized investment income	\$ 20,800	\$ 8,520
Unrealized change in market value of investments	(20,328)	18,000
Investment income (loss)	\$ (128)	\$ 25,518

**4. FUNDS HELD BY OSCF**

As at August 31, 2015, the amount of \$11,753 was held on behalf of the Society by the Canadian Corporation for Studies in Religion. During the year ended August 31, 2016, this amount was returned to the Society, together with accumulated interest of \$4,054.

**CANADIAN SOCIETY OF BIBLICAL STUDIES**
**SCHEDULE OF RESTRICTED FUNDS**

For the Year Ended August 31, 2017

(Unaudited - See Notes to Reader)

	Great Endowment	Stuart Trust	PHI Trust Award	A. Wagner Award	Research Fund
<b>CAPITAL</b>					
Balance, opening	\$ 39,380	\$ 4,588	\$ 20,843	\$ 10,321	\$ 2,849
Donations	1,185	2,192	-	-	-
Expenditures	-	(448)	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	40,565	6,332	20,843	10,321	2,849
<b>INCOME ON HAND</b>					
Balance, opening	12,062	-	8,856	3,132	1,401
Investment income	(43)	(8)	(22)	(11)	(4)
Expenditures	-	(878)	(500)	-	-
Interfund transfers	(1,375)	-	(814)	(208)	(188)
Balance, closing	10,644	-	8,710	2,793	1,209
<b>FUND BALANCE, CLOSING</b>	\$ 51,209	\$ 6,332	\$ 29,553	\$ 13,114	\$ 4,058

	Burns Award	Chapel Lectureship	Fontenay Prize	Bronze Prize	Total
<b>CAPITAL</b>					
Balance, opening	\$ 13,187	\$ 18,752	\$ 10,067	\$ 10,863	\$ 52,869
Donations	-	2,750	-	-	2,750
Expenditures	-	-	-	-	(485)
Interfund transfers	-	-	-	-	-
Balance, closing	13,187	21,502	10,067	10,863	55,619
<b>INCOME ON HAND</b>					
Balance, opening	8,781	1,886	2,188	3,022	15,877
Investment income	(78)	(22)	(11)	(12)	(123)
Expenditures	(500)	(3,025)	(250)	(250)	(4,025)
Interfund transfers	(328)	188	(22)	(318)	(480)
Balance, closing	7,983	(1,201)	1,795	2,442	10,919
<b>FUND BALANCE, CLOSING</b>	\$ 21,170	\$ 20,301	\$ 11,772	\$ 13,305	\$ 66,548

### Membership News

#### Monographs, Edited Volumes

- Burke, Tony. *The Infancy Gospel of Thomas in the Syriac Tradition: A Critical Edition and English Translation*. Gorgias Eastern Christian Studies 48. Piscataway, NJ: Gorgias Press, 2017.
- \_\_\_\_\_. *Fakes, Forgeries, and Fictions: Writing Ancient and Modern Christian Apocrypha. Proceedings of the 2015 York University Christian Apocrypha Symposium*. Eugene, OR: Cascade, 2017 (editor and contributor).
- Chinwohkwu, E. N. and John Aricchi Otuh. *Some Themes and Terminologies in New Testament Studies: A Handbook for Clergies and Students*. Benin City: October Glory Associate, 2017.
- Dallaire, Hélène, Jennifer Noonan and Benjamin Noonan, eds. *"Where Shall Wisdom Be Found?" A Grammatical Tribute to Professor Stephen A. Kaufman on the Occasion of His Retirement from Hebrew Union College—Jewish Institute of Religion*. Winona Lake, IN: Eisenbrauns, 2017.
- Eberhart, Christian A. *Sacrifice, Cult, and Atonement in Early Judaism and Christianity: Constituents and Critique*. Edited by Christian A. Eberhart · Henrietta L. Wiley. Resources for Biblical Study 85. Atlanta, GA: SBL Press, 2017.
- Hildebrandt, Samuel. *Interpreting Quoted Speech in Prophetic Literature: A Study of Jeremiah 2:1-3.5*. *Vetus Testamentum Supplements* 176. Leiden: Brill, 2017.
- Imes, Carmen Joy. *Illustrated Etodas in Hebrew*. GlosaHouse Illustrated Hebrew-English Old Testament. Wilmore, KY: GlosaHouse, 2017.
- Korner, Ralph J. *The Origin and Meaning of Ekklesia in the Early Jesus Movement*. *Ancient Judaism and Early Christianity* 98. Leiden: Brill, 2017.

- Provan, Iain. *The Reformation and the Right Reading of Scripture*. Waco, TX: Baylor University Press, 2017.
- Richardson Peter and Amy Marie Fisher. *Herod, King of the Jews and Friend of the Romans*. Second Edition. Routledge Ancient Biographies. London and New York: Routledge, 2018 (appeared September 2017).
- Schuller, Eileen. *Frühjüdische Schriften, Die Bibel und die Frauen: Eine exegetisch-kulturgeschichtliche Enzyklopädie 3.1*. Stuttgart: W. Kohlhammer, 2017.
- Schuller, Eileen and Marie-Theres Wacker, eds. *Early Jewish Writings. The Bible and Women: An Encyclopedia of Exegesis and Cultural History Vol. 3.1*. Atlanta, GA: SBL Press, 2017.
- Tamez, Elsa, Cynthia Kittredge and Claire Colombo, Alicia J. Batten. *Philippians, Colossians, Philemon*. *Wisdom Commentary Series* 51. Collegeville, PA: Liturgical Press, 2017.
- Thiessen, Matthew, Michal Bar-Asher Siegal, and Wolfgang Grünstädtl, eds. *Perceiving the Other in Ancient Judaism and Early Christianity*. *Wissenschaftliche Untersuchungen zum Neuen Testament* 394. Tübingen: Mohr Siebeck, 2017.
- Van Dam, Cornelis. *Hope and Comfort in the Book of Job*. Winnipeg: Premier, 2017.
- Wilson, Ian Douglas. *Kingship and Memory in Ancient Judah*. New York, NY: Oxford University Press, 2017.
- Yoo, Philip Y. *Ezra and the Second Wilderness*. OTM. Oxford: Oxford University Press, 2017.

#### Articles, Chapters, Published Conference Proceedings

- Ascough, Richard S. "Methodological Reflections on Synagogues and Christ Groups as 'Associations': A Response to Erich Gruen." *Journal of the Jesus Movement in its Jewish*

- Sermon* 4 (2017) 118–126. Open source: [http://www.jmjs.org/uploads/1/1/9/0/11908749/jmjs\\_4\\_ascough\\_methodological\\_reflections.pdf](http://www.jmjs.org/uploads/1/1/9/0/11908749/jmjs_4_ascough_methodological_reflections.pdf).
- Ascough, Richard S., and Erin K. Vearncombe, "1 & 2 Thessalonians – Lesson Plan." In *Oxford Biblical Studies Online: Lesson Plans*. Edited by Michael Coogan. New York, NY: Oxford University Press, 2017.
- Batten, Alicia J. "Fish Tales." *Biblical Theology Bulletin* 47 (2017) 5–14.
- Batten, Alicia J. "Early Anabaptist Interpretation of James." *Annali di Storia dell'Esegesi* 34.2 (2017) 541–55.
- Baxter, Wayne. "Missing Matthew's Political Messiah: A Closer Look at His Birth and Infancy Narrative." *Bulletin for Biblical Research* 27.3 (2017) 333–50.
- Claude Cox. "It's a Question of Intelligence: Job 34." In *The SBL Commentary on the Septuagint: An Introduction*. Edited by Dirk Bächner, 207–40. SBLCS 67. Atlanta, GA: Scholars Press, 2017.
- \_\_\_\_\_. "11.3.1 Job: Primary Translations: Septuagint." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1c: *Writings*. Edited by A. Lange and E. Tov, 175–81. Leiden: Brill, 2017.
- \_\_\_\_\_. "1.4.7 Armenian Translations: Secondary Translations." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1a: *Overview Articles*. Edited by A. Lange and E. Tov, 370–75. Leiden: Brill, 2017.
- \_\_\_\_\_. "2.5.5 Pentateuch." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1b. Edited by A. Lange and E. Tov, 224–27. Leiden: Brill, 2017.
- \_\_\_\_\_. "10.4.5 Psalms." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1c. Edited by A. Lange and E. Tov, 130–32. Leiden: Brill, 2017.
- \_\_\_\_\_. "11.4.5 Job." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1c. Edited by A. Lange and E. Tov, 224–27. Leiden: Brill, 2017.
- \_\_\_\_\_. "12.4.5 Proverbs." In *Textual History of the Bible*, vol.

- 1: *The Hebrew Bible*, part 1c. Edited by A. Lange and E. Tov, 287–89. Leiden: Brill, 2017.
- Dallaire, Hélène. "Volitives." In *Where Shall Wisdom Be Found? A Grammatical Tribute to Professor Stephen A. Kaufman on the Occasion of His Retirement from Hebrew Union College–Jewish Institute of Religion*. Edited by Hélène Dallaire, Benjamin Noonan and Jennifer Noonan, 151–77. Winona Lake, IN: Eisenbrauns, 2017.
- Dyck, Andrew W. "Babel or Babylon? A Lexical Grammatical Analysis of *Bibbel* in Genesis 10:10 and 11:9." *Jewish Bible Quarterly* 45.4 (2017) 237–242.
- Eberhart, Christian A. "Introduction: Constituents and Critique of Sacrifice, Cult, and Atonement in Early Judaism and Christianity." In *Sacrifice, Cult, and Atonement in Early Judaism and Christianity: Constituents and Critique*. Edited by Christian A. Eberhart Henrietta L. Wiley, 1–29. Resources for Biblical Study 85. Atlanta, GA: SBL Press, 2017.
- \_\_\_\_\_. "To Atone or Not to Atone: Remarks on the Day of Atonement Rituals according to Leviticus 16 and the Meaning of Atonement." In *Sacrifice, Cult, and Atonement in Early Judaism and Christianity: Constituents and Critique*. Edited by Christian A. Eberhart Henrietta L. Wiley, 197–231. Resources for Biblical Study 85. Atlanta, GA: SBL Press, 2017.
- Ehrlich, Carl. "Joshua (Book and Person) C. Medieval Judaism." In *Encyclopedia of the Bible and Its Reception: Volume 14*. Edited by Christine Helmer et. al., 767–69. Berlin Boston: Walter de Gruyter, 2017.
- \_\_\_\_\_. "Lamarr, Hedy." In *Encyclopedia of the Bible and Its Reception: Volume 15*. Edited by Christine Helmer et. al., 629–32. Berlin Boston: Walter de Gruyter, 2017.
- Evans, Paul S. "Creating a New 'Great Divide': The Exoticization of Ancient Culture in Some Recent Application of Orality Studies to the Bible." *Journal of Biblical Literature* 136.4 (2017) 749–64.



- Knowles, Michael P. "Jeremiah (Book and Person), New Testament." In *Encyclopedia of the Bible and Its Reception: Volume 13, "Integrity — Jesuit Order."* Edited by Dale C. Allison, Jr., et al. Berlin: Walter de Gruyter, 2016. Col. 918–20. Online: *Encyclopedia of the Bible Online*: [http://www.degruyter.com/view/EBR/MainLemma\\_5119](http://www.degruyter.com/view/EBR/MainLemma_5119).
- \_\_\_\_\_. "Consider The Lilies: A Hermeneutic of the New Creation." In *Inaugurations: Inaugural Lectures Delivered at McMaster Divinity College*. Edited by Stanley E. Potter, 13–29. McMaster Divinity College General Studies Series 9. Eugene, OR: Pickwick, 2017.
- Korner, Ralph J. "Ekklesia as a Jewish Synagogue Term: A Response to Erich Gruen." *Journal of the Jesus Movement in its Jewish Setting* 4 (2017): 127–36.
- LaFosse, Motta Tokarek. "Women, Children and House Churches." In *The Early Christian World*, 2nd ed., edited by Philip F. Esler, 385–405. London/New York: Routledge, 2017.
- Land, Chris and Claire Urbach. "An Applicable Linguistics Indeed: SFL and the Structural Potential of Ancient Letters." In *Challenging Boundaries in Linguistics: Systemic Functional Perspectives*. Edited by Stella Neumann et al., 133–60. Aachen British and American Studies Series 20. Berlin: Peter Lang, 2017.
- McLaughlin, John. "Moses in Ben Sira." *The Bible Today* 55 (2017): 335–40.
- Otuh, John Arierhi. "Aphrodite and Iyogbo Mythologies: A Comparative Study of New Testament Corinth and Contemporary Urhobo Cultural Settings." *Pharos Journal of Theology* 98 (2017): 1–17. [http://www.pharosjot.com/uploads/7/1/6/3/7163688/article\\_14\\_vol\\_98\\_2017.pdf](http://www.pharosjot.com/uploads/7/1/6/3/7163688/article_14_vol_98_2017.pdf).
- \_\_\_\_\_. "The Urhobo Traditional Theologumen on on Afterlife and Christian Theology of Eschatology: A Comparative Study." *Africology: The Journal of Pan African Studies* 10.3 (2017): 203–20. [http://www.jpanafrican.org/docs/vol10no3\\_10.3-15-Otuh.pdf](http://www.jpanafrican.org/docs/vol10no3_10.3-15-Otuh.pdf).
- \_\_\_\_\_. "The Quest for Change in Nigeria (Matthew 3:1-9): Challenges and Implications for the Nigerian Christian." *AGOGO: Journal of Humanities* 2 (2017): 81–95. <https://journals.ounagoiwoye.edu.ng/v2/index.php/AJH/article/view/87>.
- Richardson, Peter. Updated re-publication of John Macpherson, "A History of the Canadian Society of Biblical Studies." Posted on-line as "The 1962 CSBS Presidential Address." <http://csbs-sceb.ca/index.php/about-the-csbs-archival-material>.
- Runesson, Anders. "City of God or Home of Traitors and Killers? Jerusalem According to Matthew." In *The Urban World of the First Christian*. Edited by Steve Walton et al., 219–35. Grand Rapids, MI: Eerdmans, 2017.
- \_\_\_\_\_. "Jewish and Christian Interaction From the First to the Fifth Centuries." In *The early Christian World*, 2nd ed., edited by Philip F. Esler, 244–64. London: Routledge, 2017.
- \_\_\_\_\_. "Synagogues Without Rabbis or Christians? Ancient Institutions Beyond Normative Discourses." *Journal of Beliefs & Values* 38.2 (2017): 159–72.
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- \_\_\_\_\_. "A Reconsideration of 1QHb (1Q35)." In *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Textual and Reception History in Honour of Peter W. Flint*, edited by Andrew B. Perrin et al., 483–500. E.J.L. 47. Atlanta, GA: SBL Press, 2017.
- Sigrist, David Joseph. "Brothers in Christ: Re-remembering the Maccabean Martyrs through Transformation in

Translation." *Canadian-American Theological Review* 5.1 (2016) 43–50.

Smith, James. "God, Judges, Snakes, and Sinners: A Commentary on the Old Greek Text of Psalm 57 (MT 58)." In *The SBL Commentary on the Septuagint: An Introduction*. Edited by Dirk L. Bächner, 241–56. SBLSCS 67. Atlanta, GA: SBL Press, 2017.

\_\_\_\_\_. "10.3.1 Psalms: Primary Translations: Septuagint." In *Textual History of the Bible*, vol. 1: *The Hebrew Bible*, part 1c: *Writings*. Edited by A. Lange and E. Tov, 82–88. Leiden: Brill, 2017.

Stovell, Beth M. "C. H. Dodd as New Testament Interpreter and Theologian." In *Pillars in the History of New Testament Interpretation: Old and New. Volume 1: Prevailing Methods before 1980*. Edited by Stanley E. Porter and Sean Adams, 341–66. McMaster New Testament Studies Series. Eugene, OR: Wipf and Stock, 2016.

Thiessen, Matthew. "Conversion, Jewish." *Oxford Classical Dictionary*. Edited by Sander Goldberg. New York, NY: Oxford University Press, 2017. 8 pages. 10.1093/acrefore/9780190381135.013.8130.

\_\_\_\_\_. "Gentiles as Impure Animals in the Writings of Early Christ Followers." In *Perceiving the Other in Ancient Judaism and Early Christianity*. Edited by Michal Bar-Asher Siegal, Wolfgang Grünstäudl, and Matthew Thiessen, 19–32. WUNT Series 1394. Tübingen: Mohr Siebeck, 2017.

\_\_\_\_\_. "Christ Is King and Genealogical Participation in Davidic Royalty." *Staudicate* (<https://syndicate.network/symposia/biblical-studies/christ-is-king/>).

Van Dam, Cornelis. "Interreligious Relations and the Challenge of Multiculturalism: Some Biblical Principles." In *Interreligious Relations: Biblical Perspectives*. Edited by Hallvard Hagelia and Markus Zehnder, 31–50. *Proceedings from the Second Norwegian Summer Academy of Biblical Studies (NASABS)*. Åsgård University College.

*Kristiansund, Norway*. August 2015. London: Bloomsbury, 2017.

Wilson, Ian Douglas. "Isaiah 1–12: Presentation of a (Davidic?) Politics." In *Tzedek, Tzedek Tirshuf: Poetry, Prophecy, and Justice in Hebrew Scripture: Essays in Honour of Francis Landy on the Occasion of His 70th Birthday*. Edited by Andrew Gow and Peter Sabo, 50–71. *Biblical Interpretation Series*. Leiden: Brill, 2017.

**Appointments, Promotions, Awards, Honours**

- Ascough, Richard S. Associate Dean (International), Faculty of Arts and Science, Queen's University.
- Batten, Alicia J. Associate Chair, Undergraduate, Dept. of Religious Studies, University of Waterloo.
- Dallaire, Hélène. Vice-Chair of Alumni Association of the Pines School of Graduate Studies and member of the Alumni Leadership Council at Hebrew Union College-Jewish Institute of Religion.
- Eberhart, Christian A. 2017 – Chair, Department of Comparative Cultural Studies, at University of Houston.
- Ines, Carmen Joy. Appointed as Associate Professor of Old Testament at Prairie College in Three Hills, Alberta.
- McLaughlin, John. Acting Graduate Coordinator, Graduate Centre for Theological Studies, Toronto School of Theology (June–November, 2017).
- Ottuh, John Arierhi. National Secretary, Nigerian Baptist Convention Pastors Fellowship Adjunct Lecturer of New Testament Studies, Baptist Theological Seminary, Eku, Nigeria.
- Runeson, Anders. The Frank W. Beare Award, for an "Outstanding Book in the Areas of Christian Origins, Post-Biblical Judaism and/or Graeco-Roman Religions" 2017. *Divine Wrath and Salvation in Matthew: The Narrative World*. Minneapolis, MN: Fortress, 2016.
- Saulnier, Stéphane. Promoted to the rank of Full Professor - 1st January 2018. Newman Theological College.
- Schuller, Eileen. 2017 Women's Mentor Award from the Committee on the Status of Women in the Profession, Society of Biblical Literature.
- Sigrist, David Joseph. Doctoral Fellowship, John William Wevers Institute for Septuagint Studies, Trinity Western University / ACTS.
- Stovell, Beth M. Promoted from Assistant to Associate Professor

- of Old Testament and received tenure in Spring 2017.
- Tervanotko, Hanna. Appointed as Assistant Professor of Religious Studies at McMaster University and started to work here in August 2017.
- Wilson, Ian Douglas. Director, Chester Ronning Centre for the Study of Religion and Public Life, University of Alberta, Augustana Campus.
- \_\_\_\_\_. Assistant Professor of Religious Studies, Department of Fine Arts and Humanities, University of Alberta, Augustana Campus.

**Research in Progress**

- Ascough, Richard S. 1 & 2 Thessalonians; Greek and Roman Associations; Paul's Cultural Context.
- Batten, Alicia J. Commentary on James; Co-edited book on Dress in Mediterranean Antiquity.
- Claude Cox. SBL Commentary on the Septuagint: Job – Job.
- Dallaire, Hélène. Research and writing of *Joshua* commentary for the Zondervan Exegetical Commentary of the Old Testament series (ZECOT). Fall 2018 sabbatical project.
- \_\_\_\_\_. Editing of *Devotionals from the Hebrew Bible* (250 devotionals) under contract with Wipf & Stock. Fall 2018 sabbatical project.
- Hildebrandt, Samuel. Speaker ambiguity in the Psalms.
- Knowles, Michael P. Currently conducting research for a book-length study on homiletics and resurrection.
- Korner, Ralph J. Conducting research for a book on reading Revelation from a post-supersessionist perspective for the new Cascade Books series, *New Testament After Supersessionism*.
- McLaughlin, John. "Charismatic Leadership Models." *The Bible Today*.
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