

BULLETIN
OF THE
CANADIAN SOCIETY OF BIBLICAL STUDIES

BULLETIN
DE LA
SOCIETE CANADIENNE DES ETUDES BIBLIQUES

No. 41

1981

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[CN ISSN 0068-970X]

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RIVERS OF LIVING WATER:
THE CHALLENGE OF JOHANNINE STUDIES

Presidential Address
delivered to the 49th. Annual Meeting of
THE CANADIAN SOCIETY OF BIBLICAL STUDIES
Dalhousie University, Halifax, N.S.

28 May 1981

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RIVERS OF LIVING WATER : THE CHALLENGE OF JOHANNINE STUDIES

A. Introduction : By the River Bank

The Fourth Gospel and the three letters of John (perhaps also the Book of Revelation) obviously form a distinct section of the New Testament and emanate from a distinct part of the early Christian church. Having decided to discuss this literature and this movement I thought of using an in-word and entitling my address "The Johannine Trajectory". But I am afraid that this term, to me at least, is too mechanical; it implies too smooth and too predetermined a path. We need a metaphor which is more flexible and more dynamic. So I turned from modern technology to the Bible and to John's metaphor of the vine. The Johannine community could be thought of as one branch of early Christianity, alongside other branches which ultimately spring from the same root. But this metaphor too has limitations, particularly in that as soon as the branches are separate they can no longer influence each other. So finally I settled for another metaphor which also has a good Biblical basis, that of the rivers of living water.

Ezekiel in the Old Testament and the seer of Revelation in the New think in terms of one eschatological river, but Zechariah saw the living waters flowing out from Jerusalem in two streams.¹ I want to extend the metaphor a bit further and suggest that the New Testament scholar stands as it were at the mouth of a delta. What we can directly observe are a number of rivers - Pauline, Petrine, Lucan, Johannine - along with a number of smaller streams. We can gaze upstream but unfortunately we cannot see very far. Is it the case that all the rivers and streams at the mouth of the delta came originally from the one source, from the city of Jerusalem in fact? Did that original stream bifurcate and then further divide and sub-divide to produce the various rivers and streams at the mouth of the delta? We cannot rule out the possibility that the various streams were also fed by tributaries on their way to the sea, and we must also allow for what often happens in a delta, the traversing of the area by interlacing streams.

Here we stand then at the mouth of the New Testament delta, by the banks of the Johannine river. The Johannine epistles flow like three

streams alongside, and nearby, although quite separate, flows the river of the Book of Revelation. Our question is : how far upstream can we penetrate? By examining the water in the river and the deposits which it carries down can we determine its relationship to the other rivers and streams in the delta? Can we venture to say anything regarding the original source of these rivers of living water?

We are hardly the first ones to embark on such a quest so before we tackle these questions directly we have to look however briefly and inadequately at something of the past history of Johannine studies.²

B. The Study of the Fourth Gospel : Stagnant Waters

The study of the Fourth Gospel can conveniently be divided into three main periods each with their own quite distinct characteristics :

the early period, from whenever the Gospel was written up to the early 3rd. century;

the traditional period, from the early 3rd. century to the early 19th. century;

and the modern period, from the early 19th. century to the present.

When we survey the early period we are immediately struck by how fluid the situation is.³ In the early 2nd. century there is a curious reluctance to quote the Fourth Gospel on the part of early Christian writers who do quote quite freely from the Synoptics. Scholars are still arguing as to whether Justin Martyr, in the middle of the century, knew and used the Gospel or not.

The earliest writers to name the author as "John" and to identify him as an apostle appear to have been Gnostics (Ptolemy, Acts of John). Several Christian writers towards the end of the 2nd. century refer to the author as "John" but do not identify him as the apostle.⁴ Irenaeus (c.180) identifies John as an apostle in one or two passages but usually refers to him simply as "the disciple of the Lord".⁵ Quite clear and unambiguous ascription of apostolic authorship is not found until the early 3rd. century with Tertullian and Origen.

There are several curious references which hint that somehow the Gospel was a composite production.⁶ And of course there are the strange

lengths to which Irenaeus was forced to go prove that there must be four Gospels (nobody by then doubted the first three). There are four points of the compass (North, South, East and West) and four principal winds; therefore it is fitting that the Gospel should be given in four versions. (If Irenaeus had been arguing for the doctrine of the Trinity one feels that he could have made an even better case for the view that all good things come in threes.) The curious defensiveness of Irenaeus and others in relation to the Fourth Gospel is to be explained in part at least by the fact that it appears to have been more popular among groups which came to be regarded as heretical than among what came to be regarded as main-line Christianity. The Montanists favoured John's Gospel because of the prophecies of the Paraclete. It was the favourite gospel of many Gnostic groups; the first commentary on John was written by the Gnostic Heraclion and his work not refuted in a commentary until Origen.⁸

Clearly by the end of the 2nd. century the Church had to make up its mind one way or another regarding the Fourth Gospel; it could not sit on the fence much longer. The decision that was made was to follow Irenaeus and to go with a four-fold Gospel. John's Gospel was snatched from the hands of the Gnostics and claimed for the Church.

Nature abhors a vacuum, and ecclesiastical authority certainly abhors doubt and uncertainty. After the acceptance of John's Gospel in the early third century it was not long before the Church came up with a package of answers to the standard questions : who wrote the Gospel? where? when? and why? In what I've called the traditional period these answers were accepted virtually without question and without any realization of the very slender foundation on which they in fact rest.

The traditional view may be conveniently summarized under 6 main headings.

1. The Gospel was written by the apostle John, the son of Zebedee. The anonymous "disciple whom Jesus loved"⁹ was assumed to be the author of the Gospel and was identified with John the apostle although, as already noted, this identification is relatively late.

2. The Gospel was written in Ephesus. This tradition is known to Irenaeus¹⁰ as is the next one :

3. The Gospel was written circa A.D. 100. (Irenaeus mentions "the time of Trajan", who ruled A.D. 98-117.)¹¹

4. The Gospel was written to interpret Christianity to Greek readers. Did it not provide the basis for the Logos Christology?

5. The Gospel was written for Gentile Christians.

6. The Gospel was written after and in order to supplement the Synoptics.

The modern period begins in the early 19th. century although critical scholars were rather slow in grappling with the problems posed by John's Gospel. It was D.F. Strauss' Life of Jesus (1835-36) which really hit the headlines and inaugurated the critical view of the Fourth Gospel, which was taken up by F.C. Baur and then by many others. Of course the basis of what became modern critical orthodoxy is the observation of the differences between John and the Synoptics in many areas, not least in both the style and content of Jesus' teaching. If it is assumed that good historical tradition lies behind the Synoptics, then John cannot be accepted as providing a verbatim account of what Jesus said and is hence not by an eye-witness, nor by an apostle. Strauss denied that the Gospel was written by an apostle; rather, it is late and unhistorical, and is built around myths based on Old Testament models and on beliefs of the early church. Such views became widely accepted, often in toned-down form, in the late 19th. and early 20th. century.

What thus became modern critical orthodoxy certainly made a dramatic break with the traditional view on the key question of authorship and hence of historicity. And yet in other ways it was still to a surprising extent trapped within the confines of Church tradition. When you think about it, it still basically accepted five out of the six points composing the traditional view. Many pools of water which had for long been stagnant were left undisturbed.

Authorship by the apostle John was abandoned (although of course many were attracted by the compromise view which made John the Elder the author of the Gospel and which retained John the Apostle as the eye-witness source). But most critical scholars continued to hold to Ephesus as the

place of writing, and to a date not earlier (though frequently later) than A.D. 100.¹² They assumed that the Gospel's basic background was to be found in Greek (or perhaps, in Gnostic) thought, and that it was written for Gentiles. They agreed that John knew and used Mark and probably Luke, and would entertain doubts only in the case of Matthew. While the modern view was too critical in some respects, its main fault is that it was not nearly critical enough. It still accepted far too much of the traditional view. It still looked at the early period and it still looked at the Gospel itself wearing the blinkers of tradition. It still tended to ask the traditional questions. It failed to see that we won't start getting the right answers until we are more concerned about asking the right questions.

I've spoken of the traditional period and the modern period and made a chronological distinction between them, but of course the traditional view is maintained by many right up to the present time, particularly in conservative Protestantism. I would suggest that the one main point where the modern critical view is quite right is in denying that John the apostle had anything to do with the Gospel. Apostolic authorship is a very difficult view to defend. Conservatives (and some moderate scholars who side with them) have really only one line of defence if they are to explain the great differences between John and the Synoptics especially in the teaching of Jesus. The Synoptics might be said to reflect Jesus' public ministry; John's Gospel, it can be argued, preserves a quite different type of teaching, deeper and more profound, which Jesus gave on occasion to a small, select group of disciples. The apostle John was a member of Jesus' inner circle and was therefore well-placed to record both events and sayings of Jesus not known to a wider group or to the Synoptic tradition.

There are some obvious objections to this thesis but let me just take the time to uncover a very far reaching objection which has not so far received the attention it deserves.

John the son of Zebidee does figure in the Synoptic tradition. He appears in nine incidents in Mark.¹³ Luke reproduces most of these and adds three more from a source peculiar to him.¹⁴ Matthew has less interest in John and no special information on him. We have therefore

twelve Synoptic pericopes in which John figures. If we set aside the account of the Call of the Twelve in which John simply appears in the list of names, in each of the other eleven passages he does indeed stand close to Jesus, once on his own, the other ten times as part of a small group, an inner circle within the twelve, usually accompanied by his brother James. The commonest grouping is Peter, James and John (a threesome which is also attested by Paul in Galatians 2:9).

So John did have the inside track on a whole series of incidents in Jesus' ministry: the call by Jesus of his first four disciples by the Sea of Galilee (Luke 5:1-11 may be a Lukan variant version of the same incident), the healing of Peter's mother-in-law, the raising of Jairus' daughter, the Transfiguration, the question about the man casting out demons in Jesus' name, the request for chief places in the kingdom, the whole of the apocalyptic discourse in Mark 13 (spoken to a group of four: Peter, James, John, Andrew), the agony in Gethsemane, the request to call down fire from heaven on the Samaritan villages, and the preparation for the passover.

The conservative argument can therefore appeal to the idea of John as a privileged member of an inner group. The problem is (as you've no doubt realized already) that not one of these twelve episodes is even mentioned in the Fourth Gospel. John does not recount the Call of the Twelve, and episodes like the Transfiguration and the agony in Gethsemane are conspicuous by their absence. John doesn't mention the man casting out demons (he has no exorcisms at all!); he doesn't have an apocalyptic discourse (his eschatology is largely realized); and he doesn't have the preparation for the Passover (because in his account the Last Supper is not the Passover!). In other words, the conservative argument falls completely flat on its face. On the basis of the Synoptic tradition, if John did have the inside track it would be in these twelve cases: yet none of them in fact appears in the Fourth Gospel. If you want to believe that the apostle John wrote the Gospel or was the witness behind it because the Church has asserted this for nearly 18 centuries then by all means do so; but don't imagine that such a view is based on the evidence of Scripture because the evidence is quite opposed to such a view.

It is one of the delightful ironies in the present position in Johannine studies that Roman Catholic scholars are increasingly accepting the critical position on authorship. Raymond Brown, one of the most notable contemporary Roman Catholic Johannine scholars, in his Anchor Bible commentary rejected the apostle John as the author of the Gospel, though he retained him as the source of the underlying historical tradition. But in his recent book, The Community of the Beloved Disciple, he now rejects the identification of the Beloved Disciple with the apostle John because he sees that the evidence of the Gospel itself does not support the later tradition.¹⁵ So we have a situation in which Roman Catholics support a view on the basis of Scripture against tradition, and where conservative Protestants support a view based on church tradition though it is not supported by Scripture. This exactly reverses the roles classically assigned to Scripture and tradition by Roman Catholics and Protestants! Of course conservative Protestants think they are defending Scripture, while what they are in fact defending is church tradition which was not firmly established until c.A.D. 200. It should be added that the question of apostolic authorship is not to be confused with that of the historicity of the Johannine material. It is perfectly possible to argue that while the apostle John had nothing to do with the Gospel nevertheless it is based ultimately on historical traditions which are, in some respects at least, just as reliable as those which lie behind the Synoptic Gospels.

C. The Present Position in Johannine Studies : A River, Not a Lake

Modern critical orthodoxy, I have suggested, is right in denying apostolic authorship. But it is at fault in still accepting many other aspects of the traditional view. This brings us to the present position in Johannine studies and to one of the most exciting areas in contemporary New Testament scholarship.¹⁶ Not only the traditional view but also the modern critical view is being seriously called in question.

Even critical scholars have still tended to ask the traditional questions : Who wrote the Gospel? When was it written? Where was it written? This assumes that the Gospel was written by the one author, at the one time and at the one place. What now seems increasingly likely to many scholars is the view that the Gospel as we have it is the end product

of quite a long and possibly quite a complex process. To revert to our original metaphor, the Fourth Gospel is not to be viewed as a lake but as a river; it has a long history behind it before it emerges at the mouth of the delta. Whatever we may think of recent source criticism of the Gospel - and I do believe that a strong case has been made out for at least a Signs Source¹⁷ - the evidence for several stages of literary development is very strong indeed.¹⁸

What we see at the present time therefore is a series of quite startling inter-locking reappraisals of the five out of six points in the traditional view to which modern critical orthodoxy has tended to cling.

a) While it is true that the Gospel appears to have "surfaced" in Ephesus and became the Gospel of the church there in the second century, this is far from settling the place of composition. If, as I believe, there are grounds for holding that behind the Gospel there do ultimately lie good historical traditions then it can be argued that the very earliest stages in the process go back to Palestine itself. The actual writing of the Gospel, in one or more stages, probably occurred outside of Palestine and a number of converging lines of evidence have suggested to various scholars the possibility of a location somewhere in Syria. The place of the final redaction and of the writing of the epistles can be left a more open question, although Ephesus is certainly a possibility.

b) Quite apart from J.A.T. Robinson's Redating The New Testament¹⁹ there has been a definite tendency within the past generation towards a date earlier than the traditional one of c.A.D. 100. Of course on the theory of the Gospel as the end product of a process of development it is possible for the final redaction to have taken place in the eighties or nineties but for the main body of the work to have taken shape before A.D. 70. Much recent discussion has been strongly influenced by J.L. Martyn's theory that the reference to expulsion from the synagogue in three key texts (John 9:22, 12:42, 16:2) reflects the situation in the Evangelist's own day and that the background to this is the introduction of the Birkath ha-Minim (Benediction Against Heretics) by the rabbinic academy at Jamnia c.A.D. 85.²⁰ The theory that the Johannine community had at one stage in its life been expelled from the synagogue has won

fairly widespread approval, but Martyn's dating of this has to be seriously questioned.²¹ Apart from historical problems relating to the Jamnia academy, this theory lumps all Jewish Christians together and thinks of them in terms of James and the Jerusalem Church so that no real conflict with the synagogue develops until the 70s and 80s. But there were other Jewish-Christian groups at a much earlier stage whose views were much more radical, in particular Stephen and the Hellenists. Indeed if we were to ask when was the first case of synagogue action against Jewish Christians which included martyrdom (a point alluded to in John 16:2 and much more difficult to relate to the Birkath ha-Minim) then we would have to point to the action taken against Stephen and his followers in the very early days of the Christian Church and the action to which Paul refers when he says, "I persecuted the church of God violently and tried to destroy it" (καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν - Gal 1:13).²² There is nothing to prevent our supposing that sporadic outbreaks of similar violence occurred from time to time against Hellenist groups which fled to various parts of the Diaspora. Martyn offers an interesting reconstruction of the history of the Johannine community in three periods but of his first period he is forced to say that it "probably began before the Jewish war";²³ this leaves us wondering what on earth the Johannine community was doing for the first 30 or 40 years of the Christian church! Martyn's reconstruction (and others which draw on his insights) could be made much more convincing by being moved considerably earlier - much earlier than the traditional date.

c) The view that John represents a reinterpretation of the Gospel in either Greek or Gnostic terms has taken some hard knocks in recent years with a strong move back towards recognizing the basically Old Testament and Jewish background of Johannine thought. This has been aided partly by discoveries like the Dead Sea Scrolls, and partly by the fruitfulness of exegesis which has drawn on rabbinic material.²⁴ Of course, this has to be related to the realization that Palestinian Judaism of the first century A.D. was much more deeply penetrated by outside influences than was formerly supposed. John does not reflect what was to become main-line Judaism but rather a form of Judaism which could be described, for want of a better word, as "northern".²⁵ Nevertheless the fact remains that the background of the Gospel is still much more Jewish than Greek.

d) The question of the Fourth Gospel being written for Gentiles affords some of the most glaring examples of eisegesis perpetrated (by conservative and critical scholars alike) under the baneful influence of the traditional view.

The healing of the official's son (John 4:46-54) is frequently interpreted in terms of Jesus' acceptance of Gentiles, an idea which is totally imported into the text (from the Synoptics). John says nothing at all about Gentiles. He calls the man a βασιλικός, someone in the service of the βασιλεύς or king, i.e. Herod Antipas. This could mean a soldier in Herod's army although more probably a government official of some kind is meant. The point is that there is absolutely nothing in the text to suggest to the original reader of the Gospel that the man was anything but Jewish.

Again the "Greeks" (Ἕλληνες) of 7:35 and 12:20 are frequently described as Gentiles although the Gospel itself says they were from "the Diaspora of the Greeks" and had come to Jerusalem "to worship at the feast", i.e. they were Greek-speaking, Diaspora Jews.

Yet again, it is widely assumed that the frequent (and usually hostile) references to "the Jews" (οἱ Ἰουδαῖοι) imply that the author and his readers were Gentiles. The term οἱ Ἰουδαῖοι appears to be used in a number of subtly differing ways.²⁶ At some points it means Judaeans (inhabitants of Ἰουδαία), especially Jerusalemites; at others it refers to the representatives or the leaders of official, Jerusalem-centred Judaism; elsewhere it is used virtually as an equivalent for "the world", i.e. for those who do not accept Jesus as the one sent from God.²⁷ We may note a close parallel in I Thess 2:14-16 where Paul tells the Thessalonians that they have suffered the same things from their countrymen as the churches of Judaea did "from the Jews" (ὁπο τῶν Ἰουδαίων) who killed Jesus and the prophets "and drove us out" (ἡμᾶς ἐκδιωξάντων). This is as hostile a reference to "the Jews" as one could find anywhere in the Fourth Gospel, but it does not prove that the author, Paul was a Gentile. The point to be noted is that nowhere in the Fourth Gospel are "the Jews" contrasted with Gentiles. If "the Jews" are the bad guys, the good guys are those like Nathaniel who are true Israelites and who recognize Jesus

as the true King of Israel. The Johannine community may have separated from the synagogue but only because it believed itself to belong to the true Israel.²⁸ One implication of this of course is that the Gospel does not provide an example of Christian anti-Semitism.

e) Finally, although this is still a matter of dispute, there has been a dramatic shift away from seeing John as having a literary dependence on one or more of the Synoptics towards recognizing that John appears to have drawn upon an oral tradition which was originally of the Synoptic type and which may indeed have had some contacts with the Synoptic tradition but at the oral stage.²⁹ A consequence of this view is that it too would allow for an earlier dating of the Fourth Gospel.

These are but some of the discussion points in contemporary Johannine scholarship. If the theories advanced in recent years are not all mutually compatible nevertheless among many of them some kind of a consensus begins to emerge, a consensus which challenges both traditional views and modern critical assumptions.

D. The Quest of the Johannine Community : Moving Upstream

Where do we go from here? Without wanting to close off any possible avenue of exploration I would like to suggest that one of the most promising areas for further research is the "quest of the Johannine community".

The idea of a Johannine church lying behind the Johannine literature is not a new one though in the past attention has tended to concentrate in the lower reaches of the delta. If we take the Gospel, and also a revised edition of the Gospel (with Chapter 21 and some redactionary material added), and if we take the Johannine letters we have some basis for tracing the later development of the community. The affinities but also differences between the Gospel and the Epistles and perhaps also Revelation have long been explained by some on the basis of a "Johannine school".³⁰

What I am referring to, however, is something which lies further upstream. What can we learn from the main edition of the Gospel about the community from which it emerged? We can distinguish, in principle at least, three levels in the Gospel. There is the contribution of the Evangelist himself in writing the Gospel in its present form; there are the traditional materials and sources with which he worked and which came to him from the

community; and there is the material which goes back to the historical Jesus difficult though it may be to know how we can sift that out. Of course the middle stage (the community) may be complex; it may be a whole series of stages, and it may be difficult to separate material which comes from the community and material which comes from the evangelist since the evangelist belongs to the community and to some degree at least speaks for it. Nevertheless it is this pre-evangelist stage of the early Johannine community to which we should direct our attention.

Some of the community's interests of course have long been recognized in certain features of the Gospel such as the polemic against John the Baptist which suggests rivalry with a continuing Baptist sect, and polemic against docetism which suggests conflict with Gnosticism (though this is more marked in the letters than in the Gospel).

Yet while scholars have been able to offer some insights of this nature they are generally baffled as to where the Johannine community fits in to the history of the early Church. "Just as the author of the book remains unknown", says Hans Conzelmann, "so, too, there is no exact time, no particular community, in which it can be found a place".³¹ The community seems to float around in mid-air and to defy all attempts to locate it with any precision.

I would like to suggest three areas which would repay further investigation and which might guide us upstream in our quest of the Johannine community.

1. The first is the geography of the Fourth Gospel.³² John contains a wealth of geographical references, many of them peculiar to the Gospel. These are often naively cited as evidence of the Gospel's historicity; but it is also possible that they reflect the interests of the Johannine community, while a third possibility is that they are to be interpreted symbolically as expressing the theology of the Evangelist.

I have to say that I am not attracted to the geographical symbolism theory which has been propounded by Lightfoot, Mæks and Fortna,³³ and which sees Jerusalem and Judaea as the places of judgment and rejection while Galilee and Samaria are the places of acceptance and discipleship. The fact is that John does place some believers in Judaea³⁴ and some

unbelievers in Galilee. ³⁵ If there is any geographical symbolism in the Gospel it may lie in its inclusion of the four major geographical areas which in the ideal early period of Old Testament history constitute the land of "Israel" : Judaea, Samaria, Galilee and Transjordan. ³⁶ Jesus visits each part of Israel and everywhere his coming provokes a crisis which reveals and separates those who belong to the true Israel from those who do not.

More helpful is the theory developed originally by Kunds in the 1920s which links the geographical locations mentioned with the interests of the Johannine community. ³⁷ These locations were already holy places (τόποι) revered by the community. With some modifications Kunds's views can yield interesting results. They suggest the presence of a Johannine group in Judaea, perhaps centred in Bethany, and quite distinct from the Jerusalem church led by James from whom they must have differed considerably. John has a strong interest in Samaria and there is no doubt that at one level the purpose of John 4 is to defend the legitimacy of a Christian mission to Samaria by presenting Jesus as the initiator and authorizer of such a mission. The Johannine tradition was interested in Galilee, especially in Cana where a Johannine group may have existed in rivalry with a more conservative Jewish-Christian group centred in Capernaum. The references to Bethany beyond Jordan suggest the existence in Peraea of a branch of the Johannine community.

A picture emerges therefore of a series of groups existing in Palestine at a relatively early stage in the history of the Johannine community. Later the focus probably moved to the Diaspora, perhaps, as already suggested, to Syria.

Whether we can go even earlier than this is a more difficult question to answer. Dodd has argued for a "pre-Johannine tradition" which includes a remarkably accurate geographical knowledge of Jerusalem and Southern Palestine. ³⁸ If this can be linked in some way with the figure of the Beloved Disciple as an eye-witness then we are carried back to a community in the Jerusalem area which preserved traditions going right back to the historical Jesus. The existence of certain traditions common to Luke and John could be explained by their use of sources (oral or written) which ultimately go back to the Jerusalem area.

2. A second area deserving further investigation relates to the role of the disciples in the Gospel, especially since this may assist in relating Johannine Christianity to other branches of the early church.

We can confidently disassociate the Gospel from the sphere of Pauline Christianity and need not linger over attempts to see Paul portrayed in the Beloved Disciple or in the person of Nathanael. ³⁹

Nor is there any encouragement to identify the Johannine community with the Jerusalem church led by James. The brothers of Jesus are portrayed in an unfavourable light in the Gospel (cf. 2:12, 7:1-10) and John 7:5 seems particularly pointed : "Even his brothers did not believe in him".

Some sections of the early church probably appealed to the authority of the Twelve, but here again the attitude of the Fourth Gospel is highly negative. John gives no account of the call of the Twelve, no list of their names, and where they do appear it is always in an unfavourable context. ⁴⁰

Peter is given a prominent role in the Gospel yet he figures in a series of incidents along with the Beloved Disciple which have the effect of playing down the position of Peter and definitely denying him any kind of superiority or authority. ⁴¹ The Johannine community evidently knew of claims made for the primacy of Peter akin to those found in the special Matthean tradition, claims which it decisively rejected. The Appendix (Chapter 21) with its reinstatement of Peter represents a somewhat different perspective.

It is the anonymous Beloved Disciple who is the hero of the Gospel and obviously the authority to whom the Johannine community looked. Interest also focuses on Andrew and Philip (the only two disciples in any of the Gospels with Greek names) and on Nathanael and Thomas (only John gives the Greek form of his name): these seem to be a group of Greek-speaking disciples.

This suggests that the Johannine community charted an extraordinary independent course, owing allegiance to neither Paul, James, the Twelve or Peter, but looking rather to a small group of northern, Greek-speaking disciples and especially to the Beloved Disciple as its own all-sufficient authority.

3. A third area to be explored is the Christology of the Fourth Gospel. I am not referring here to the fully developed Christology of the Gospel as it now stands which has often been the subject of examination, but rather to traces of much earlier Christological formulations which obviously were found to be inadequate and later superceded.

The most interesting of these relate to traces of a "prophetic" Christology the earliest form of which appears to have presented Jesus in terms of an Elisha typology. Accepting in part the brilliant hypothesis of G.W. Buchanan,⁴² we may detect here an Elijah / Elisha typology with John the Baptist corresponding to Elijah, and Jesus to Elisha, expressed perhaps in a proto-Signs Source with Jesus performing twice as many signs as the Baptist, just as in II Kings Elisha performs 14 miracles as against Elijah's 7 (because he had received a double portion of Elijah's spirit). In I and II Kings it is always Elisha (never Elijah) who is called "the prophet"; once he is called "the prophet who is in Samaria" (II Kings 5:3) which is strongly reminiscent of John 4:19. Just as Elisha inherited the mantle of Elijah at the river Jordan, so the source would depict Jesus inheriting John the Baptist's mantle by the Jordan. And as Elijah's disciples transferred their allegiance to Elisha, so John's disciples are shown as following Jesus.⁴³ Such a source would have to go back to a very early stage in Christian history when Baptist and Christian groups still maintained good relations. Somewhat later, faced with the claims of a competing Baptist sect, the community stripped John the Baptist of all traces of the Elijah typology (he is twice made to deny he is Elijah), but allowed some at least of the Elijah typology to be applied to Jesus. John 3:13, "No one has ascended into heaven but he who descended from heaven, the Son of Man" may represent a still later attempt by the Evangelist to disassociate Jesus from the Elijah typology.⁴⁴

Perhaps overlapping this, but certainly overlaying it is a Moses typology based on the expectation of a Moses-like prophet in Deut 18:15. Several scholars have detected the influence of Samaritan expectations here.⁴⁵ The development of Mosaic themes may be due on the one hand to polemic against groups holding such views (whether Jewish or Samaritan), and on the other hand to the influence of converts to Johannine Christianity who brought in such views with them.

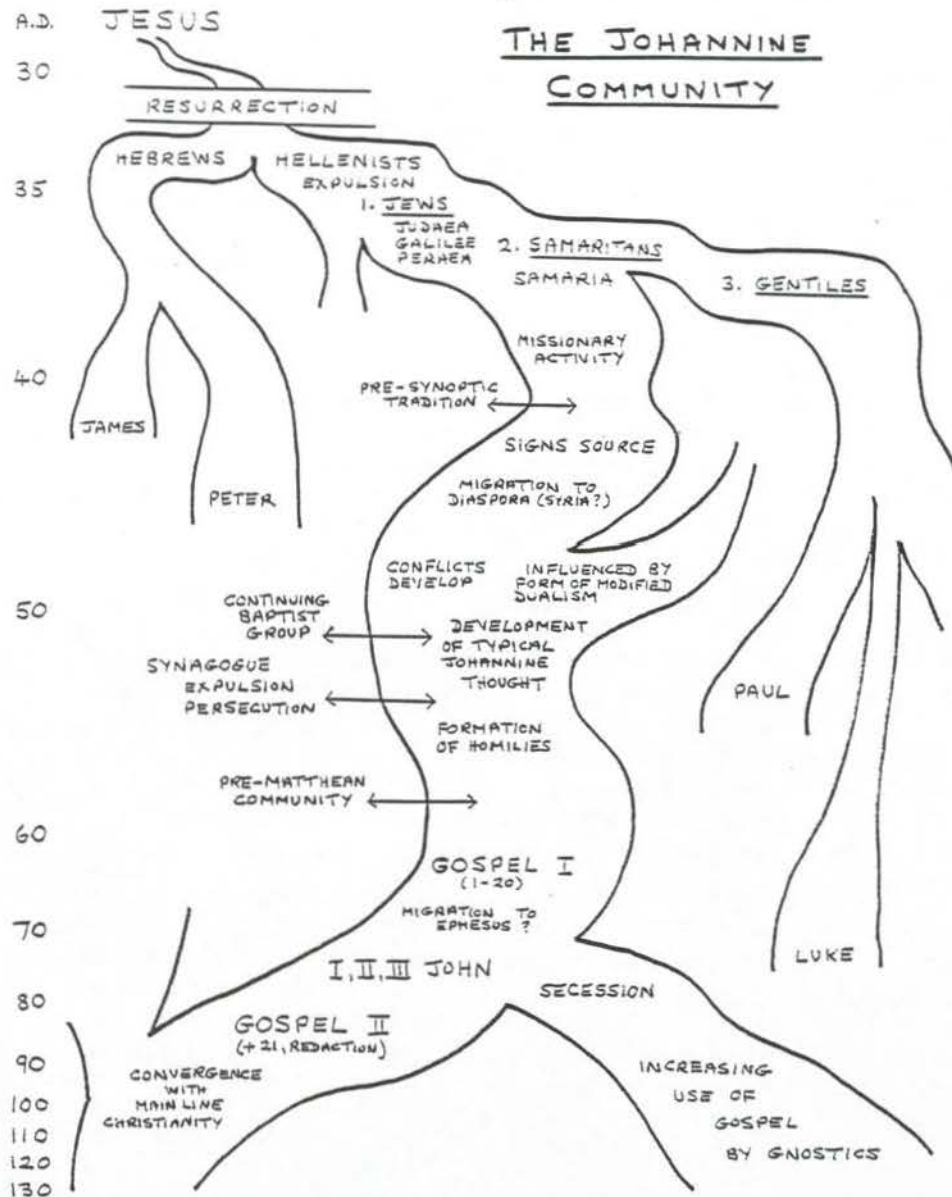
The use of these Elijah / Elisha and Moses typologies dovetails very readily with the idea of a Signs Source.⁴⁶ As recent redaction-criticism has emphasized, while the Evangelist used this earlier material he did so selectively and with modifications since for him a faith based on signs was a very inadequate form of faith. Drawing on other streams in his tradition, and perhaps in correlation with other forms of early Christianity, the Evangelist steered his readers towards the preferred titles of Son of Man and Son of God. Another aspect of the history of the Johannine community is thus revealed as we sense something of the development from early and inadequate Christological formulations to later and more adequate ones.

E. A Possible Reconstruction : Charting the Delta

Evidence drawn from these three areas of investigation begins to converge and to suggest at least a working hypothesis, a possible reconstruction of the history of the Johannine community. Reference may be made to the accompanying diagram as this reconstruction is briefly sketched.

This theory sees the ultimate source of the Johannine river in the Jerusalem Hellenists about whom we learn from traditional materials used by Luke in Acts 6-8.⁴⁷ They differed sharply from the Hebrews not just in the matter of language, but in the type of Judaism from which they emerged and in the type of Christianity which they espoused. They represent a northern type of Judaism, opposed to the Jerusalem establishment, opposed to Temple worship, employing Mosaic rather than Davidic Messianic categories. They represent a much more radical interpretation of Christianity than that followed by the Hebrews under the leadership of Peter then of James.

It was the Hellenists' radical stance which incurred the wrath of the Jerusalem authorities and led to the martyrdom of Stephen and the dispersion of his followers. Acts preserves traditions which indicate that the dispersed Hellenists were responsible for the first wave of Christian missionary expansion in which three stages are to be discerned. They went first "to none except Jews" (Acts 11:9); secondly they conducted a mission in Samaria (Acts 8); and thirdly they inaugurated the mission to Gentiles (Acts 11:20), a movement which was to mushroom and in which Paul, at a later stage, was to play a leading role.



My contention is that the Johannine community emerged from the first stage (consisting of Greek-speaking Jews) supplemented by some Samaritan converts. Groups established themselves in Samaria, as well as in Galilee and Peraea. Another group remained in Judaea (possibly at Bethany), and it preserved and transmitted traditions of Jesus' ministry in Jerusalem and Southern Palestine. These proto-Johannine groups were already distinct from the other emerging streams in the early church but this does not imply that there were no contacts and it is likely that there was some interaction between pre-Synoptic traditions and pre-Johannine traditions at this stage.

These communities engaged in missionary activity in the interests of which they produced something akin to a Signs Source, employing Elijah / Elisha and Moses typology. At some point the main focus of the movement shifted from Palestine to a location (or locations) in the Diaspora, perhaps in Syria.

Here two parallel developments take place: a series of conflicts develop which tend to drive the community in on itself, and the community is influenced by a form of modified dualism not unlike that which had already influenced the Qumran community. Relations with the continuing group of John the Baptist's followers, originally friendly, now become more bitter. The synagogue authorities become increasingly opposed to the movement whose members become subject to expulsion and even persecution. Relations with other branches of the church (including the pre-Matthean community) become more strained. It is in this period, in the fifties and perhaps early sixties that the bulk of the material in Chapters 1 to 20 of the Gospel came together as traditional materials were expanded into a series of homilies by the Evangelist, the inspired teacher and leader of the community. I do not see any reason why the first edition of the Gospel should not have been put together before the end of the sixties.

The Johannine Epistles were written perhaps in the seventies for a community which already knew the Gospel (at least in its first edition) and which was plagued with problems arising from the emergence and then the secession of a group with strong docetic tendencies. We may assume that this group took a copy (or copies) of the Gospel with them and it was from this group in the early second century that the Gospel began to become popular in Gnostic circles. At some point the focus of the movement

shifted to Ephesus but whether this occurred before or after the writing of the Epistles it is not possible to say.

Johannine Christianity, weakened by secession, found it increasingly difficult to maintain its independent existence. The second edition of the Gospel, published perhaps in the 80s, represents a definite move towards a reconciliation with other Christian groups. Chapter 21 seeks to reconcile the resurrection narrative with the Synoptic tradition and goes a long way towards accepting the authority of Peter. The Johannine community, by the early second century, had converged and merged with the mainstream of the early church but the Gospel was accorded a very uncertain status until the Church eventually made up its mind to accept it and to invest it with apostolic authority.

This hypothesis and the accompanying diagram are no doubt in need of much modification and refinement but they are offered as a contribution towards the ongoing task of charting the waters of part of the New Testament delta.⁴⁸

F. Modern Implications : Living Water

I would wish to identify myself with those who do not regard biblical scholarship as exclusively a matter of historical research but rather as an endeavor which has important implications for our contemporary situation. The New Testament is not merely a collection of documents from which we may seek to reconstruct the history of early Christianity; it is also, for large numbers of people today, part of the sacred scriptures which are held to be in some sense normative for the Christian community. Let me, at this stage, simply raise one issue and ask what the implications are of our tentative reconstruction of the history of the Johannine community for our understanding of the nature of the church in New Testament times and for our understanding of the nature of the church today.

In recent years there has been a lively debate over the question of whether the Johannine community can properly be termed a "sect", sparked in part by an important article published by Wayne Meeks in 1972 entitled, "The Man from Heaven in Johannine Sectarianism",⁴⁹ in which he sought to relate the Fourth Gospel's portrayal of the descending and ascending Son of Man to the social identity of the Johannine community as a group which "sees itself

as unique, alien from its world, under attack, misunderstood". One problem here is the use of the church-sect typology of Troeltsch and Weber which has been elaborated and modified in such a variety of ways by subsequent sociologists of religion;⁵⁰ another problem is the application to the New Testament period of any typology which is basically derived from a much later and fundamentally different stage of Christian history.

At least three different things can be meant by calling the Johannine community a "sect". Firstly, the term might signify the community's rejection of the whole social environment in which it existed.⁵¹ Undoubtedly the Johannine community displays several of the features which sociologists associate with this definition of "sect", not least the marked hostility shown towards "the world" (*ὁ κόσμος*). It may well be argued, however, that all the earliest Christian communities were sectarian in this sense.⁵²

Secondly, "sect" might define the Johannine community's relationship to the parent religion of Judaism. This is in part what is envisioned by Meeks who relates his discussion to what Martyn calls the "two major traumas" of "excommunication from the synagogue and martyrdom".⁵³ On this definition not only Johannine Christianity but most of the other earliest Christian communities could be labelled "sects".

The term "sect" is used in yet a third sense when speaking of the relation of the Johannine community to other Christian communities. Brown defines the issue by suggesting that "the Johannine community would de facto be a sect ... if explicitly or implicitly it had broken communion (*koinōnia*) with most other Christians, or if because of its theological or ecclesiological tendencies, most other Christians had broken *koinōnia* with the Johannine community".⁵⁴ Relevant here are passages in the Gospel which allude to believers who would not profess their faith publicly for fear of expulsion from the synagogue,⁵⁵ and to believers whose faith was imperfect because it was based only on signs.⁵⁶ In both cases more and more scholars are inclined to see polemic against other Christian groups contemporary with the writing of the Gospel.

At this point however I would refer back to the discussion of the treatment of the disciples in the Gospel as an important clue to the

Johannine community's relations with other Christian groups. A most important point here is the finely nuanced portrayal of Peter in the Gospel. As already indicated he is deliberately contrasted with the Beloved Disciple in a series of passages. On the other hand, he is portrayed as a prominent figure among the disciples and there is a certain overlapping with the Synoptic tradition including John 6:66-71 which appears to be a variant version of the Caesarea Philippi episode in which it is Peter who confesses that Jesus is "the Holy One of God". The Johannine tradition even adds some material on Peter which does not appear in the Synoptics. Chapters 1 - 20 can be interpreted as granting Peter authority in other streams of early Christianity but denying that his authority extends over the Johannine community. The authority for the Johannine community is the Beloved Disciple, but there is no claim that his authority should be extended over all other Christian groups. From this we may conclude that while the Johannine community could be classified as a "sect" in the first and second definitions given above, it is not appropriate to classify it as a sect in the third sense. Johannine and Petrine communities were related to one another not on the analogy of church and sect, but rather on the analogy of, let us say, mutually tolerant denominations or mutually recognized patriarchates. In other words, at the heart of the New Testament lies not a unitary system of church organization but rather a loose federation of relatively independent communities. Obviously this has a bearing on modern ecclesiology and on the models which are developed for ecumenical relations. ⁵⁷

If all the rivers in the New Testament delta were channelled into the one sea by about the year 200, later history was to show that such a uniformity could not be maintained. It is a thought-provoking oversimplification that declares that the Roman Catholic Church is the church of Peter, Protestantism is the church of Paul, and the orthodox church is the church of John. Each has a contribution to make but none can claim to dominate the others. It may be that Johannine scholarship has a contribution to make to the ecumenical quest for the right balance between unity and diversity. The Johannine river still flows and still offers its gift of living water.

NOTES

- 1 Ezek 47:1; Rev 22:1, 2; Zech 14:8.
- 2 See B.W. Bacon, The Fourth Gospel in Research and Debate, New York: Moffatt, Yard and Co. 1910; W.F. Howard, The Fourth Gospel in Recent Criticism and Interpretation, rev. C.K. Barrett, London: Epworth 1955; R. Kysar, The Fourth Evangelist and His Gospel : An Examination of Contemporary Scholarship, Minneapolis : Augsburg 1975.
- 3 See J.N. Sanders, The Fourth Gospel in the Early Church, Cambridge : University Press 1943.
- 4 Anti-Marcionite Prologue; Muratorian Canon; Theophilus of Antioch; Polycrates; Clement of Alexandria.
- 5 "Apostle" in Adv. Haer. I:9:2,3; II:22:5; V:24:16. "John", or "John, the disciple of the Lord" in Adv. Haer. II:22:5; III:1:1; III:3:4; Epistle to Florinus (Eusebius, Hist. Eccl. V:20:4-8).
- 6 Muratorian Canon; Irenaeus, Adv. Haer. III:1:1; Clement of Alexandria (Eusebius, Hist. Eccl. VI:14:7).
- 7 Irenaeus, Adv. Haer. III:11:8.
- 8 See E. Pagels, The Johannine Gospel in Gnostic Exegesis : Heraclion's Commentary on John, Nashville : Abingdon 1973.
- 9 John 13:23-25; 19:26,27; 20:2-10; 21:7; 21:20-24.
- 10 Irenaeus, Adv. Haer. III:1:1.
- 11 Irenaeus, Adv. Haer. II:22:5.
- 12 Loisy dated it as late as c.A.D.150-160.
- 13 Mark 1:16-20 // Matt 4:18-22; Mark 1:29-31 // Matt 8:14,15 // Luke 4:38,39; Mark 3:13-19 // Matt 10:1-4 // Luke 6:12-16; Mark 5:21-43 // Matt 9:18-26 // Luke 8:40-56; Mark 9:2-8 // Matt 17:1-8 // Luke 9:28-36; Mark 9:38-41 // Luke 9:49,50; Mark 10:35-45 // Matt 20:20-28; Mark 13:1-4 // Matt 24:1-3 // Luke 21:5-7; Mark 14:32-42 // Matt 26:36-46 // Luke 22:40-46.
- 14 Luke 5:1-11; 9:51-56; 22:7-13.
- 15 R.E. Brown, The Community of the Beloved Disciple, New York: Paulist Press 1979, pp. 33,34.
- 16 For a cross-section of recent work on John see M. deJonge, Ed., L'Évangile de Jean : Sources, Rédaction, Théologie, Gembloux : Duculot 1977.

- 17 Cf. J. Becker, "Wunder und Christologie", New Testament Studies, 16 (1969-70), pp. 130-148; R.T. Fortna, The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel, Cambridge: University Press 1970; W. Nicol, The Semeia in the Fourth Gospel, Leiden: Brill 1972.
- 18 Cf. R. Kysar, op. cit., pp. 38-54 on "Developmental Theories of Composition".
- 19 J.A.T. Robinson, Redating the New Testament, London: S.C.M. 1976, Chapter IX.
- 20 J.L. Martyn, History and Theology in the Fourth Gospel, Nashville: Abingdon Rev. Ed. 1979, especially pp. 50-62.
- 21 Cf. D.R.A. Hare, The Theme of Jewish Persecution of Christians in the Gospel According to St. Matthew, Cambridge: University Press 1967, pp. 48-56; J.A.T. Robinson, op. cit., pp. 272-274.
- 22 Against J.L. Martyn, History and Theology in the Fourth Gospel, pp. 45-50.
- 23 J.L. Martyn, The Gospel of John in Christian History, New York: Paulist Press, 1978, p. 99.
- 24 See e.g. J.H. Charlesworth, Ed., John and Qumran, London: Geoffrey Chapman 1972; P. Borgen, Bread from Heaven, Leiden: Brill 1965.
- 25 Cf. C.H.H. Scobie, "North and South: Tension and Reconciliation in Biblical History", in J.R. McKay, J.F. Miller, Eds., Biblical Studies: Essays in Honour of William Barclay, London: Collins 1976, pp. 87-98.
- 26 Cf. R.G. Bratcher, "'The Jews' In The Gospel Of John", The Bible Translator, 26 (1975), pp. 401-409.
- 27 See E. Grässer, "Die Antijüdische Polemik im Johannesevangelium", New Testament Studies, 10 (1964-65), pp. 74-90.
- 28 Cf. S. Pancaro, "The Relationship of the Church to Israel in the Gospel of St. John", New Testament Studies, 21 (1974-75), pp. 396-405.
- 29 See P. Gardner-Smith, Saint John and the Synoptic Gospels, Cambridge: University Press 1938. For specific studies see e.g. D.M. Smith, "John 12:12ff and the Question of John's Use of the Synoptics", Journal of Biblical Literature, 82 (1963), pp. 58-64; R.T. Fortna, "Jesus and Peter at the High Priest's House: A Test Case for the Question of the Relation Between Mark's and John's Gospels", New Testament Studies 24 (1977-78), pp. 371-383.
- 30 See R.A. Culpepper, The Johannine School: An Evaluation of the Johannine-School Hypothesis Based on an Investigation of the Nature of Ancient Schools, Missoula, Montana: Scholars Press 1975, especially Chapter I, "The Johannine-School Hypothesis", pp. 1-38.

- 31 H. Conzelmann, An Outline of the Theology of the New Testament, New York: Harper 1969, p. 322.
- 32 See my forthcoming article on "Johannine Geography", in Studies in Religion/Sciences Religieuses.
- 33 R.H. Lightfoot, Locality and Doctrine in the Gospels, London: Hodder and Stoughton 1938; W.A. Meeks, "Galilee and Judea in the Fourth Gospel", Journal of Biblical Literature, 85 (1966), pp. 159-169; R.T. Fortna, "Theological Use of Locale in the Fourth Gospel", Anglican Theological Review Supplementary Series 3: Gospel Studies in Honor of Sherman Elbridge Johnson, 1974, pp. 58-95. Cf. the challenge to this view by W.D. Davies, The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine, Berkeley: University of California 1974, pp. 288-335.
- 34 John 4:1; 7:3; 9:35-38; 11:27; 20:8; 20:28.
- 35 In John 6:41-71 Capernaum is the scene of both Jewish opposition and of the defection of disciples.
- 36 Cf. W.H. Brownlee, "Whence the Gospel According to John?" in J.H. Charlesworth, Ed., John and Qumran, London: Geoffrey Chapman 1971, p. 172.
- 37 K. Kundsinn, Topologische Überlieferungstoffe im Johannes-Evangelium, Göttingen: Vandenhoeck and Ruprecht 1925.
- 38 C.H. Dodd, Historical Tradition in the Fourth Gospel, Cambridge: University Press 1963, especially pp. 233-247.
- 39 Cf. B.W. Bacon, The Fourth Gospel in Research and Debate, pp. 325, 326; J. Moffatt, An Introduction to the Literature of the New Testament, Edinburgh: T. and T. Clark 1911, pp. 564, 565.
- 40 John 6:67; 6:70, 71; 20:24.
- 41 John 13:23-25; 18:15-18; 19:26, 27; 20:1-10. Cf. S. Agourides, "Peter and John in the Fourth Gospel", Studia Evangelica IV, Texte und Untersuchungen, Band 102, Berlin: Akademie-Verlag 1968, pp. 3-7; G.F. Snyder, "John 13:16 and the Anti-Petrinism of the Johannine Tradition", Biblical Research, 16 (1971), pp. 5-15.
- 42 G.W. Buchanan, "The Samaritan Origin of the Gospel of John", in J. Neuser, Ed., Religions in Antiquity, Leiden: Brill 1968, pp. 149-175, especially pp. 166-173.
- 43 Cf. B.P. Robinson, "Christ as a Northern Prophet in St. John", Scripture 17 (1965), pp. 104-108; R.E. Brown, "Jesus and Elisha", Perspective 12 (1971), pp. 85-104.
- 44 See J.L. Martyn, "We Have Found Elijah", Chapter 1 of The Gospel of John in Christian History. Unfortunately Martyn takes no account of the important article by G.W. Buchanan.

- 45 W.A. Meeks, The Prophet King : Moses Traditions and the Johannine Christology, Leiden : Brill 1967; J.D. Purvis, "The Fourth Gospel and the Samaritans", Novum Testamentum 17 (1975), pp. 161-198.
- 46 Cf. D.M. Smith, "The Milieu of the Johannine Miracle Source : A Proposal", in R. Hamerton-Kelly, R. Scroggs, Eds., Jews, Greeks and Christians. Religious Cultures in Late Antiquity. Essays in Honor of William David Davies. Leiden : Brill 1976, pp. 164-180.
- 47 Cf. C.H.H. Scobie, "The Use of Source Material in the Speeches of Acts III and VI", New Testament Studies, 25 (1978-79), pp. 399-421; M. Hengel, Acts and the History of Earliest Christianity, Philadelphia : Fortress Press 1979, especially Chapter 6, "The Hellenists and their Expulsion from Jerusalem", pp. 71-80.
- 48 The hypothesis presented here agrees in several respects with views propounded by O. Cullmann but I disagree with him at a number of key points particularly in not seeing any direct connection between the Hellenists and the Qumran community. Cf. my critique of his Der johanneische Kreis : Sein Platz in Spätjudentum, in der Jüngerschaft Jesu and im Urchristentum in Studies in Religion/Sciences Religieuses, 6 (1976-77), pp. 185-193. There is much in Martyn's scheme which I can accept though the history of the Johannine community was certainly more complex than his reconstruction suggests; the main defect of his scheme is the very late dating required by his insistence on tying synagogue expulsion to the Birkath ha-Minim (cf. above, p. 10). Brown's reconstruction is close to my own at a number of points but I see no need to posit a "Second Group" of Jews entering the original Johannine community, nor is there any evidence at all of Gentile converts to the community; here too, parts of the scheme could be dated earlier.
- 49 W.A. Meeks, "The Man from Heaven in Johannine Sectarianism", Journal of Biblical Literature, 91 (1972), pp. 44-72; quotation from p. 70.
- 50 See e.g. R.L. Johnstone, Religion and Society in Interaction : The Sociology of Religion, Englewood Cliffs, N.J. : Prentice-Hall 1975, pp. 111-131. Note the remarks of Meeks on the meaning of the term "sect" in "The Man from Heaven in Johannine Sectarianism", p. 70, and in his review of Cullmann's Der johanneische Kreis, Journal of Biblical Literature, 95 (1976), p. 304.
- 51 B. Johnson has argued that this is the only valid criterion for distinguishing "sect" from "church". See "On Church and Sect", American Sociological Review, 28 (1963), pp. 539-549.
- 52 See R. Scroggs, "The Earliest Christian Communities as Sectarian Movement", in J. Neusner, Ed., Christianity, Judaism and Other Greco-Roman Cults - Studies for Morton Smith at Sixty, Leiden : Brill 1975, Vol. II, pp. 1-23.
- 53 J.L. Martyn, The Gospel of John in Christian History, p. 102.

- 54 R.E. Brown, The Community of the Beloved Disciple, p. 15.
- 55 John 11:42,43.
- 56 John 2:23; 7:31; 8:30,31; 11:45; 12:11.
- 57 With the view expressed here cf. O. Cullmann, The Johannine Circle, London : S.C.M. 1976, pp. 55, 56, and R.E. Brown, The Community of the Beloved Disciple, pp. 88-91.

ANNUAL MEETING (1981)

A B S T R A C T S

1. Chris M. Foley (University of Saskatchewan) "Exodus 19:3-8: Sinai Revisited"

This paper presents a detailed literary analysis of an interesting and much discussed passage that stands at the beginning of the covenant narrative in Exodus. Ex. 19:3-8 is a fragment of epic prose which possesses an integrity of its own and is connected but loosely to the surrounding narrative material (Childs). The source and *Gattung* of the pericope are debated (Baltzer, Beyerlin, McCarthy, Muilenberg, Nicholson). The study will focus on the formal stylistic features of the verses, such as the use of inclusion, chiasmus, parallelism, emphatic words, etc. Awareness of these features has a trenchant impact on our understanding of the provenance and intention of the passage.

2. Paul E. Dion (University of Toronto) "Deut. 21:1-9: A Microcosm of the Legal and Ritual Trends of the Israelite Religion"

The distinctive concerns and stylistic marks of several schools and periods flow together to make Deut. 21:1-9 a most valuable document of the development of the Israelite religion, but opinions differ greatly on the present balance of the main ingredients, and on the process by which they became united.

A methodical analysis inspired of W. Richter's *Exegese als Literaturwissenschaft* suggests that the main element of Deut. 21:1-9 is an old ritual. At one point, this ritual was grafted on a casuistic law with many parallels outside the Bible, and it replaced most of its apodosis. Only later was this ritual given an explicitly Yahwistic interpretation, which was finally guaranteed by the priestly supervision prescribed in v. 5.

3. Larry W. Hurtado (University of Manitoba) "New Testament Christology: Current Questions and Issues"

In this paper I propose to address the current state of study on New Testament christology, seeking to describe and assess the major questions and issues that fuel the current debate on the topic. It is of interest that the topic still generates enormous curiosity and publication energy, and the wealth of material of even recent vintage requires periodic assessments. This paper will form part of a possible program segment in the meetings to be devoted to the origin and development of early christology, and it will try to set forth an

agenda for possible future work of a projected seminar group for CSBS.

The items for discussion in the paper include the following: the nature and extent of the diversity in earliest christology, the adequacy of present theories of development of christology, the question of "background" influence upon early christology, the importance of Jesus' ministry for the origin of christology, and the relationship of this topic of study for other topics in the NT and early Christianity.

4. Philip G. Davis (University of Prince Edward Island) "Enoch as Mediator: A Case Study in Christological Resources"

Founded upon the premise that the prevailing account of the early history of christology requires thorough revision, this paper constitutes an attempt to demonstrate one possible opening towards such a reconstruction. The larger task is to reassess the christological resources--established ideas concerning the means of revelation and salvation--which were available to the early Christians as they developed their definitions of the person and work of Jesus. The long effort to achieve this through the analysis of christological titles must be deemed a failure; the alternative proposed here is study of the mythic dimensions acquired by Old Testament figures such as Enoch in post-Biblical Jewish literature.

5. John Horman (Waterloo) "How Men Can Become Gods--The Key to the Hermetica"

Why do Hermetic writers attempt dialogues? In one sense they are imitations of Platonic dialogues. But there is an added twist. These are dialogues by men whom we now know as gods. This last point, I believe, is crucial for understanding the Hermetic dialogues. It is brought out most clearly in tractate x, called the "Key". Here Hermes expresses the hope that someday he and Tat may obtain to the blessed vision which "Uranus and Kronos, our ancestors, gained" (C.H. x.5). Thus in the dialogues, Hermes and his disciples are pursuing the goal of apotheosis. The reader can see by their names that they have been successful. Tractate xiii shows apotheosis as happening before our eyes.

Thus the Hermetic dialogues narrow the gap which classical Greek literature assumed between gods and men. A popular slogan in the dialogues is that gods are immortal men, while men are mortal gods. This does not mean, however, that man can become God. He is, however, related to God in a chain of being described by such formulae as that God is the father of the Kosmos, and the Kosmos the father of man. It is because of this relationship that men are capable of apotheosis.

6. A. I. Baumgarten (McMaster University) "The Name of the Pharisees"

Current discussion of the meaning of "Pharisees", seems united in the conclusion that the name meant "the separatists". Disagreement has centred on whether the Pharisees were called separatists

in a positive or negative sense, that is by themselves or by their opponents. This paper explores another possible meaning of parushim, and connects that meaning with descriptions of the Pharisees in Josephus and the New Testament. A clearer view of the history of the name and of the movement can thus be achieved.

7. Wayne O. McCready (University of Calgary) "The Sectarian Status of Qumran: The Temple Scroll"

This presentation is concerned with the sectarian nature of the Dead Sea Scrolls as demonstrated in the Temple scroll, column 47. The impression given in other scrolls (Manual of Discipline) is that Qumran had withdrawn from Jerusalem both economically and religiously. However, this view is challenged in the Temple scroll with particular reference to column 47. The eschatological expectations of Qumran will be considered as a possible solution to the apparent conflict.

8. Terry Donaldson (Wycliffe College) "The Mountain as an Eschatological Site in Second-Temple Judaism"

When one considers the frequency with which "the mountain" appears in the Gospels as a site for Jesus' activity, it is surprising that such little notice has been taken of the lively and widespread interest during the second-temple period in mountains as religiously significant sites or symbols, especially as sites for eschatological events or messianic activity. The purpose of this paper is to gather together the evidence for the position that in the thought world within which the Gospels took shape, "the mountain" was seen as a site or symbol which carried with it the potential and promise of eschatological activity.

9. Lyle Eslinger (McMaster University) "The Case of an Immodest Lady Wrestler in Deuteronomy XXV 11-12"

An examination of the vocabulary in Deut. 25:11-12 reveals that the law is based on the principle of talion. Previous examinations of the law have suggested that it is an extension of the lex talionis, which, for anatomical or moral reasons, was not applicable. A new meaning is suggested for the word kap in v. 12 on the basis of semantic parallels in Gen 32:26, 33 and Cant 5:5. It is suggested that the law in Deut 25:11-12 may contain an exegetical comment on Jacob's wrestling technique in Gen 32. Deut 25: 11-12 may, therefore, be another example supportive of C. Carmichael's hypothesis (The Laws of Deuteronomy. Cornell, 1974) about the exegetical nature of the Deuteronomistic laws.

10. Donna Runnalls (McGill University) "Artapanus: Problems of Biblical Interpretation in Ptolemaic Egypt"

11. Michael Newton (Memorial University of Newfoundland) "The Divine Presence as a Means of Understanding Biblical Religion; Reflections on Samuel Terrien's The Elusive Presence"

12. Adele Reinhartz (McMaster University) "Jewish-Christian Relations and Christian Self-Definition According to the Fourth Gospel"

In examining the development of the normative self-definition of early Christianity, the following question must be considered: In what way and to what extent did the relationship between Judaism and Christianity in the first century affect the self-definition of the latter group? In this paper I propose to comment on this question as it pertains to the Fourth Gospel. The nature of the Jewish-Christian relationship as well as of Christian self-definition according to the Gospel of John will be studied. The attempt will then be made to determine whether any elements of Christian self-definition can be attributed directly to the Jewish-Christian relationship reflected in the Fourth Gospel.

13. Robert E. Osborne (Carleton University) "The Bethlehem Star"

Last year I gave a paper in Rome on "The Bethlehem Star" and proposed that the Star of Matt. 2:1-13 was to be identified with No. 52 on William's List as recorded in Chinese Annals. Since giving that lecture I have come across further evidence from the Priscilla catacomb in Rome which further supports my theory.

14. Alan Cooper (McMaster University) "The 'Tin Wall' of Amos 7:7-9 and Related Matters"

This paper treats two questions concerning the form and meaning of Amos 7:1-8:3. First, what is the purpose of the whole unit; second, why is the encounter between Amos and Amaziah interposed between Amos' third and fourth visions? It is argued that the correct answers to those questions depend, in large measure, on the correct understanding of the most difficult of Amos' visions, the "tin wall" of verses 7-9. It is suggested that those verses comprise a word-play vision which stands in an intimate and intricate relationship with verses 10-17. The problem is to find the right word play; for that purpose a long-discarded proposal of Franz Praetorius will be exhumed and expounded.

15. Sean McEvenue (Concordia University) "The David Story and Political Theology"

This paper studies a typical biblical text in an attempt to apply Bernard Lonergan's Method in Theology to exegesis. The most common reading of the David story within the Deuteronomistic history finds that it implies some sharply defined doctrines about God and politics. This paper argues that no such doctrines were intended by the text. Rather the text intended to express religious experience. An attempt is made to approach the biblical text on this basis, and then relate the results to valid theological conclusions.

16. John Sandys-Wunsch (Memorial University of Newfoundland) "Ecclesiastes --One More Time"

The outstanding feature of Ecclesiastes is that he denies everything affirmed elsewhere in the Old Testament. Why does he do so? Various suggestions have been put forth, many of which attribute Ecclesiastes' standpoint to foreign influence of one sort or another. The argument of this paper is that he is to be explained in terms of what he himself wrote. Ecclesiastes shows no concern for anybody else, whether it be Israel, the oppressed poor, or even individuals he knew. It was this lack of affection or loyalty which led to his loss of the dimension of transcendence and therefore to his nihilism.

CANADIAN SOCIETY OF BIBLICAL STUDIES

SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

PROCEEDINGS OF THE SOCIETY

49th Annual Meeting, Halifax, 1981

The 49th Annual Business Meeting of the Society was held on Thursday, May 28, 1981, at Dalhousie University, during the 1981 Learned Societies.

The meeting was called to order at 15:00 p.m. by the President, Professor C.H.H. Scobie. A list of those who attended the meetings is attached (see p.36).

1. The Agenda, with the addition of three items, was adopted as distributed.
2. The Minutes of the 48th Annual Meeting (Montreal) were adopted (Richardson/Brunet) as printed in the Bulletin.
3. The Report of the Executive Secretary, as circulated, was noted.
4. Report of the Treasurer. Copies of an interim report were distributed, showing a balance in the current account of \$1263.36 at April 30, 1981, with total expenses of \$3,180.79 to date and receipts (including executive travel grant) of \$4,444.15. The Treasurer noted that the year end, by action of the Executive, was to be changed to April 30, so that a final statement could, in the future, be given. The membership, indicated as 158, actually stands at 165. The Report was accepted (Fox/Aufrecht).
5. Election of New Members. The following were elected to membership in the Society (Fox/Hurd):

S.M. Barron, J.F. Bligh, K. Brower, P.S. Brown, A.R. Ceresko, M.R. D'Angelo, P.D. Gooch, A.K. Grayson, H. Guenther, R.D. Helm, M.R. Hillmer, E.B. Holmes, P.J.C. Hordern, R.A. Humphries, M.E. Irwin, E.J.R. Jackman, D.L. Jeffrey, A.F. Johnston, R.N. Longenecker, G. Luedemann, J.S. North, B.N. Olshen, H. Percy, M.B. Shukster, C.T. Sutherland, G.B. Wilson, D.J. Wurtele, R. Shankman, G. Yorke, J. Lagrand, J. Hibbitts, J. Rook, J. Corbett, I. Kagedan.

There was some discussion of membership procedures. It was noted that the process of election was a formality required by the

Constitution, but that in fact membership dues were accepted upon application or nomination.

It was moved (Aufrecht/McEvenue) and agreed that the Executive take up the question of new life members for the 50th Anniversary Meeting.

6. Nominations. After broad consultation Professor Culley put the following names forward for election:

Vice-President (1981-82) and President (1982-83): William Klassen
 Executive Secretary (extension for the year 1981-82): Peter Richardson
 Executive Secretary Elect (1982-85): Stephen G. Wilson
 Member-at-large (1981-84): Donna Runnalls
 Delegate to CCSR (1981-84): Peter Craigie
 Delegate to CFH (1981-84): Peter Richardson

Members were reminded that the following continued to serve:

President (1981-82): Robert C. Culley
 Treasurer (1980-83): Douglas Fox
 Members-at-large: (1979-82): Chris Foley
 (1980-83): Lloyd Gaston
 50th Anniversary Chairman (1980-82): Stephen Wilson

It was moved that nominations cease (McEvenue/Gaston) and the above were declared elected.

7. 50th Anniversary. Professor Wilson reported on the 1982 plans (Ottawa University). A special Reception and a Banquet would be held. Special speakers (Orlinsky, Davis, Gold (?) and Smith (?)) were being invited. The Research Report section of the Annual Meeting would be enlarged but the rest of the programme would be the same. Carleton University had already agreed to contribute. It was hoped that Ottawa University and Colleges, Seminaries and Universities would also contribute. Members attending would be asked for a special fee of \$10-\$15 to cover banquet, reception and other costs.
8. Publications. Professor Foley reported that the special anniversary issue of SR was progressing well, that the Anti-Judaism Seminar Papers (2 vols.) would likely be published in a new Monograph Series on Judaism and Christianity, and that MSS were always welcome.
9. History of Biblical Studies in Canada. Professor Richardson reported on Professor Moir's progress. Three chapters are in near final form, the fourth is progressing. Scholars Press will publish it in its historical series. It is still expected to be available by May 1982.
10. Canadian Corporation for Studies in Religion. Professor Craigie reported on the annual meeting (held May 27, 1981) at which Professor

M. Boutin was elected President and Professor H. Coward Vice President. The financial basis is secure, the flow of MSS increasing, and SR is well funded.

11. Canadian Federation for the Humanities. Professor Craigie reported on the proposal that the CFH distribute moneys for executive and administrative support. A lengthy discussion followed. It was moved and agreed:

That CSBS approve in principle the administration by CFH of the SSHRCC funds for executive and administrative costs (Craigie/Culley).

It was, however, pointed out by several executive members that the executive committee was firmly committed to the alteration of the presently proposed formula.

12. SSHRCC: Professor Craigie stressed the importance of the new category of fellowship to provide for released time.
13. Other Business.

- (a) Seminars: Professors Hurtado and Aufrecht reported on the new seminars.
- (b) Journal: Professor Quammie spoke of the desirability of a Canadian journal for biblical studies. It was moved (Craigie/Quammie) and agreed:

that the idea of a journal be examined again by the Publications Committee.

- (c) Programme: Criticism of the joint session with CCSR and CTS was expressed. It was moved (Aufrecht/Hurtado):

that CSBS withdraw from cooperation in the joint session.

After further discussion it was moved (Fox/Greidanus) and agreed:

that the motion be referred to the executive.

- (d) Thanks were offered by the President to Professors Przybylski, Richardson, Fox and Bellefontaine.

The business being concluded, the meeting adjourned at 16:15 to hear Professor Scobie's Presidential Address ("Rivers of Living Water: The Challenge of Johannine Studies"). He was introduced and thanked by Professor Culley.

Those attending some or all of the 49th annual meetings of the CSBS:

M. Amon, W.E. Aufrecht, T.D. Barnes, A.I. Baumgarten,
 E. Bellefontaine, J.F. Bound, P.S. Brown, S.E. Brown, A. Brunet,
 P.J. Cahill, A.M. Cooper, J. Corbett, C.E. Cox, P.C. Craigie,
 R.C. Culley, J. Culliton, M. Czerny, P.G. Davis, M.P. Deroche,
 P.E. Dion, T.L. Donaldson, L. Eslinger, C.M. Foley, E. Forestell,
 R.W.E. Forrest, D.J. Fox, D.J. Fraikin, L. Gaston, P.D. Gooch,
 S. Greidamus, J. Hibbitts, D.R. Hollingsworth, P.J.C. Hordern,
 J.F. Horman, J.C. Hurd, L.W. Hurtado, M.E. Irwin, I. Kagedan,
 W. Klassen, E.M. Leonard, J.N. Lightstone, M.A. Losier,
 M. McCallister, W.O. McCreedy, S. McEvenue, H.A. Merklinger,
 J.W. Miller, P.J. Milne, M. Nefsky, M.M. Newton, R.E. Osborne,
 C.H. Parker, B. Przybylski, R.M. Pummer, A. Reinhartz, H. Remus,
 P. Richardson, I. Robinson, H.J. Rollmann, J.T. Rook, D.R.
 Runnalls, J.W.K. Sandys-Wunsch, C.H. Scobie, J. Sheppard,
 M. Shukster, A.C. Whitcombe, R.J. Williams, S.G. Wilson,
 F. Wisse, G.L. Yorke.

CANADIAN SOCIETY OF BIBLICAL STUDIES
SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

OFFICERS / OFFICIERS: 1981-1982

President/Président

Professor Robert C. Culley (1980-82)
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Professor Donna Runnalls (1981-84)
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50th Anniversary Chairman (1980-82) & Secretary Elect (1982-85)

Professor S.G. Wilson
 Department of Religion
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Representative to Canadian Federation for the Humanities

Professor Peter Richardson (1981-84)
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Representative to Canadian Corporation for Studies in Religion

Professor Peter Craigie
 Faculty of Humanities
 University of Calgary
 Calgary, Alberta, T2N 1N4

Local Representative for 1982 Learned Societies

Professor Reinhard Pummer
 Department of Religious Studies
 University of Ottawa
 Ottawa, Ontario, K1N 6N5

NEWS OF C.S.B.S. MEMBERSHIP1. PUBLICATIONS BY MEMBERS: BOOKS

- Beare, F.W.
The Gospel According to Matthew: A Commentary. Oxford: Basil Blackwell, 1981/San Francisco: Harper and Row, 1982.
- Ceresko, A.R.
Job 29-31 in the Light of Northwest Semitic: A Translation and Philological Commentary. *Biblica et Orientalia* 36. Rome: Biblical Institute Press, 1980.
- Cox, C.
The Armenian Translation of Deuteronomy. University of Pennsylvania Armenian Texts and Studies 2. Chico, CA.: Scholars Press, 1981.
- Halpern, B.
The Constitution of the Monarchy in Israel. Harvard Semitic Monographs 25. Chico, CA.: Scholars Press, 1981.
- ed. with J.D. Levenson, Traditions in Transformation: Turning Points in Biblical Faith. Winona Lake, IN.: Eisenbrauns, 1981.
- Hurtado, L.W.
Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark. Grand Rapids: Eerdmans, 1981.
- Meyer, B.
Self-Definition in Early Christianity. *Colloquy* 37. Berkeley: Center for Hermeneutical Studies, 1980.
- Miletic, S.F.
 English translation of R. Le Deaut's Liturgie juive et Nouveau Testament (revised edition). To be published in 1982 by the Pontifical Biblical Institute Press, Rome.
- Miller, J.W.
Step by Step through the Parables. New York: Paulist Press, 1981.
- Plaut, W.G.
 ed. and principal author, The Torah: A Modern Commentary. New York: Union of American Hebrew Congregations, 1981.
- Toombs, L.E.
Tell el-Hesi Field Manual. ASOR, 1980.

2. PUBLICATIONS BY MEMBERS: ARTICLES

Ceresko, A.R.

"A Note on Psalm 63: A Psalm of Vigil," ZAW, XCII (1980), 435-436.

Cox, C.

"The Church in the USSR: Religious Life in Yerevan," Restoration Quarterly, XXIII (1980), 36-44."Gayanē: A Traditional Armenian Church Revisited," The Armenian Review, XXXIII (1980), 315-319."The Purpose of Koriun's Life of Mashtots," in Christian Teaching: Studies in Honor of LeMoine G. Lewis. E. Ferguson (ed.). Abilene, Tx.: Abilene Christian University Bookstore, 1981, pp. 303-311.

Craigie, P.C.

"Religious Interactions between Ugarit (Ras Shamra) and Palestine during the Late Bronze Age," in Networks of the Past: Regional Interaction in Archaeology. P.D. Francis (ed.). Calgary: Archaeological Association of the University of Calgary, 1981, pp. 201-206."The Role and Relevance of Biblical Research," JSOT, XVIII (1980), 19-31."Ugarit and the Bible: Progress and Regress in 50 Years of Literary Study," in Ugarit in Retrospect. G.D. Young (ed.). Winona Lake, IN.: Eisenbrauns, 1981, pp. 99-112.

Culley, R.

"Action Sequences in Genesis 2-3," Semeia, XVIII (1980).

Dion, P.E.

"Tu feras disparaître le mal du milieu de toi," RB, LXXXVIII (1980), 321-349 (an article on the bi'artā formula of Deut.).

Donaldson, T.L.

"Moses Typology and the Sectarian Nature of Early Christian Anti-Judaism: A Study in Acts 7," JSNT, XII (1981), 27-52.

Duhaime, J.L.

"Groupes bibliques et ressourcement de la foi," Prêtre et Pasteur, LXXXIV (1981), 278-288."Le sacrifice d'Isaac (Gn. 22, 1-19): l'héritage de GUNKEL," Sciences et Esprit, XXXIII (1981), 139-156.

Garnet, P.

"The Baptism of Jesus and the Son of Man Idea," JSNT, IX (1980), 49-66."Le but de la première prédication des Apôtres," Perspectives Réformées, 11^e année (1981), nos. 1 et 2, 69-79."Qumran Light on Pauline Soteriology," in Pauline Studies: Essays Presented to F.F. Bruce. D.A. Hagner and M.J. Harris (eds.). Paternoster/Eerdmans, 1980.

Halpern, B.

"Composition and Paronomasia in Jonah," HAR, IV (1980), 79-92."Landlord-Tenant Dispute at Ugarit?" MAARAV, II (1980), 121-140."Sacred History and Ideology," in The Creation of Sacred Literature. R.E. Friedman (ed.). Berkeley: University of California, 1981, pp. 35-54.With J.D. Levenson, "The Political Import of David's Marriages," JBL, XCIX (1980), 507-518.

Horsnell, M.J.A.

"On Being Evangelical in the Twentieth going on Twenty-First Century," Theodolite, VI (1981)."A Plea for Expository Preaching," Theodolite: A Journal of Christian Thought and Practice, VI (1981), 5-22.

Hurtado, L.W.

"The Study of New Testament Christology: Notes for the Agenda," SBL Seminar Papers, 1981.

Jeffrey, D.L.

"Medieval Monsters: Augustinian Anthropology and Germanic Myth," in Manlike Monsters on Trial. M. Halpin and M. Ames (eds.). Vancouver: University of British Columbia Press, 1980, pp. 47-64."A Search for Peace: Prophecy and Parable in the Fiction of Rudy Wiebe," in A Voice in the Land. W.J. Keith (ed.). Edmonton: NeWest, 1981, pp. 179-203.

Kloppenborg, J.S.

"Isis and Sophia," HTR (1982) (forthcoming)."Joshua 22: The Priestly Editing of an Ancient Tradition," Biblica, LXII (1981), 347-371.

McEvenue, S.E.

"The Old Testament, Scripture or Theology?" Interpretation (1981), 229-242."The Political Structure in Judah from Cyrus to Nehemiah," CBQ, XLIII (1981), 353-364.

- "The Rise of David Story and the Search for a Story to Live By," in Creativity and Method. Essays in Honour of Bernard Lonergan, S.J. M.L. Lamb (ed.). Milwaukee: Marquette University Press, 1981, pp. 185-196.
- Meyer, B.
"The 'Inside' of the Jesus Event," in Creativity and Method. Essays in Honour of Bernard Lonergan, S.J. M.L. Lamb (ed.). Milwaukee: Marquette University Press, 1981, pp. 197-210.
- Miller, J.W.
"Jesus' Personality as Reflected in His Parables," in The New Way of Jesus. W. Klassen (ed.). Newton: Faith and Life Press, 1980, pp. 56-72.
- Rollmann, H.
"Zwei Briefe Hermann Gunkels an Adolf Jülicher zur religionsgeschichtlichen und formgeschichtlichen Methode," ZThk, LXXVIII (1981), 276-288.
- Rook, J.
"Boanerges, Son of Thunder (Mark 3:17)," JBL, C (1981), 94-95.

"A Twenty-eight day Month Tradition in the Book of Jubilees," VI, XXXI (1981).
- Scobie, C.H.H.
Series of articles on "The Making and Meaning of the New Testament," in The Presbyterian Record, February 1981, March 1981, December 1981.
- Trites, A.A.
"The Charismatic Movement: Historical Development, Criticisms and Assessment," two articles for The Daily Gleaner, Fredericton, N.B., February 1981.

"The New Brunswick Baptist Seminary, 1836-1895," in Repent and Believe: The Baptist Experience in Maritime Canada. B.M. Moody (ed.). Hantsport: Lancelot Press, 1980, pp. 103-123, 172-206.

"Of Gifts and Heavens: A Study of the Epistle to the Ephesians," The Canadian Baptist, January 1980, 8-11, 13.

"The Witness Theme in the Gospel of John," Verdict, II (1979), 7-14.
- Wisse, F.
"The 'Opponents' in the New Testament in Light of the Nag Hammadi Writings," in Colloque international sur les textes de Nag Hammadi. B. Barc (ed.). Québec/Louvain, 1981, pp. 99-120.

"Stalking Those Elusive Sethians," in The Rediscovery of Gnosticism, II. B. Layton (ed.). Leiden: E.J. Brill, 1981, pp. 563-576.

3. CURRENT RESEARCH

- Aufrecht, W.E.
Concordance of Targum Pseudo-Jonathan to the Pentateuch, with E.G. Clark and J.C. Hurd.
- Ceresko, A.R.
"The Function of Ambiguity in Hebrew Poetry." A research report presented at the general meeting of the Catholic Biblical Association of America at Seattle University, August 1981.
- Cox, C.
Hexaplaric materials preserved in the Armenian Version. Greek Job.
- Culley, R.C.
Hebrew narrative.
- Dion, P.E.
Aramaic epistolography (working on the most typical letter type: "May all the gods seek your welfare abundantly and all the time, ..."). Two articles should appear in Semeia XXII on Aramaic names for "letter" and on "family letters."

"Deutéronome 21, 1-9, miroir du développement légal et religieux d'Israël." Presented to the annual meeting of the CSBS in Halifax, 1981, and accepted for publication in SR.

"The Greek Version of Deut. 21:1-9 and its Variants: A Record of Early Exegesis." Presented to the IOSCS, 1981.

Hebrew verse structure (checking O'Connor's theory by applying it to the Book of Job; some refinements could be suggested).
- Duhaime, J.L.
"L'expérience d'Israël et son interprétation. A propos du Pentateuque." Communication au congrès de la Société Canadienne de Théologie, octobre 1981.

"Le verset 8 du Psaume 51 et la destruction de Jérusalem." Communication au congrès de l'ACEBAC, juin 1981.
- Fraikin, D.
The "ethos" of the popular philosopher in the first centuries C.E.

Jesus the arguer.

"The Rhetorical Function of the Jews in the Epistle to the Romans." Forthcoming.
- Halpern, B.
Editing in Israel.

Ehud (mystery and scatology)

Israelite pantheonic expressions.

Numismatic paleo-Hebrew and archaeometrics.

The premonarchic period of Israelite history.

Reading of sources in Israel.

Hobbs, T.R.

Commentary on 2 Kings for World Bible Commentary.

Paper in preparation on the translation of 2 Kings 10:12-14.

Warfare and violence in the Old Testament (collecting material for a substantial work on the topic).

Horsnell, M.J.A.

Preparation of a volume on the year-names of the First Dynasty of Babylon in the series Aids and Research Tools of the Ancient Near East, published by Udena Publications.

Study of the use of exegetical and hermeneutical methodology in sermon preparation.

Hurtado, L.W.

Commentary on the Gospel of Mark for the Good News Bible Commentary Series (Harper and Row).

"Jesus as Example in Phil. 2:5-11." An essay for a forthcoming Festschrift.

Jeffrey, D.L.

Commentary on Ezekiel for Harper and Row.

General editor for A Dictionary of Biblical Tradition in English Literature. Eerdmans/Oxford University Press.

Kagedan, I.J.

Akkadian and the philology of the Book of Job.

The use of various Psalms in Jewish Sabbath liturgy.

McEvenue, S.E.

A monograph on the formation of the Bible during the Persian period.

Meyer, B.

Editing, with the assistance of E.P. Sanders, Jewish and Christian Self-Definition: Self-Definition in the Graeco-Roman World, Vol. III. London: SCM/Philadelphia: Fortress. Forthcoming in 1982.

Miller, J.W.

Jesus, A Psychohistorical Inquiry (a book length study, just completed).

"Psychoanalytic Approaches to Biblical Religion."

Osborne, R.E.

A book on St. Paul and his letters.

Rollmann, H.

Anti-Judaism in the Didache.

Several articles on the history of biblical scholarship.

A special issue of Downside Review on "Modernism."

William Wrede: Leben und Werk, 2 vols. For the series "Göttinger Theologische Arbeiten."

Scobie, C.H.H.

The structure of biblical theology.

Soble, W.W.

Development of a paradigm for congregational renewal based on the understanding of discipleship in Luke-Acts.

Trites, A.A.

A book on "Witness" for the non-technical reader.

Toombs, L.E.

The publication of Iron II remains from Tell el-Hesi.

Strata 1 and 2: The Modern Military Trenching and Muslim Cemetery at Tell el-Hesi. Complete and ready for press.

4. NEW APPOINTMENTS

Aufrecht, W.E.

Assistant Professor, Dept. of Religious Studies, The University of Lethbridge.

Ceresko, A.R.

Associate Professor of Old Testament, Faculty of Theology, University of St. Michael's College, Toronto.

Fraikin, D.

Chairman of the Committee on Theological Studies, Queen's Theological College.

- Huebsch, R.W.
Associate Professor of Early Jewish and Early Christian Literature,
Niagara University, New York.
- An editor of the Eastern Great Lakes Biblical Society Conference
Papers.
- Kagedan, I.J.
Assistant Professor, University of Winnipeg (since September, 1980)
- Miller, J.W.
Chairman, Dept. of Religious Studies, University of Waterloo.
- Rollmann, H.
Assistant Professor, Dept. of Religious Studies, Memorial University
of Newfoundland.
- Rook, J.
Assistant Professor of Biblical Studies, McMaster Divinity College.
- Scobie, C.H.H.
Dean of Arts, Mount Allison University.
- Trites, A.A.
Visiting Professor of New Testament, Southern Baptist Theological
Seminary, Louisville, Kentucky, Spring Term 1981.

Anderson, C.P., 3533 West 26th Ave., Amherst, Ont., 2130 Westbrook Mall, Aufrecht, W. E., 640 6th St., S., Baergen, R., P.O. Box 743, Barron, S. M., 367 Terry Drive, Bater, B. R., Queen's Theological College, Baumgarten, A., Dept. of Religious Studies, McMaster University, Beare, F. W., 903 - 21 Dale Ave., Bellevue, E., Mt. St. Vincent University, 166 Bedford Highway, Bligh, J.F., Dept. of English, University of Western Ontario, Boud, James P., 65 Pendle Street, Brouillard, G., 258 Cardinal Beaudin St., Brower, K., 1301 Lee Blvd., Brown, P. S., St. Michael's College, 81 St. Mary's St., Brunet, A. M., 2715 Ch. Cote Ste. Catherine, Burke, D., 765 Markham Street, Cahill, P.J., Dept. of Religious Studies, University of Alberta, Carson, D.A., Trinity Evangelical Divinity School, 2065 Half Day Road, Ceresko, A.R., 81 Regal Road, Clarke, E. S., Dept. of Near Eastern Studies, University of Toronto, Combs, A.E., Fac. of Social Sciences, McMaster University, Cooper, A.M., Dept. of Religion, McMaster University, Corbett, J.H. Humanities Division, Scarborough College, Couturier, G. University of Montreal, Box 6128, Station "A", Cox, C., Dept. of Religion, Brandon University, Craigie, P.C., Dean's Office, Faculty of Humanities, University of Calgary, Culley, R.G., Fac. of Religious Studies McGill University 3520 University St., Dahms, J.V., 4400 Fourth Ave., D'Angelo, M.R., Faculty of Theology, University of St. Michael's College, Davis, P.G., University of Prince Edward Island, De Filippi, W., 714 - 110 Jameson Ave., DeRoche, M., Dept. of Religion, McMaster University, Dion, P.E., Dept. of Near Eastern Studies, University of Toronto, Donaldson, T., 14 Hamby Ave., Dressler, H.H.P., 3358 S. E. 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Professor John Moir's history of biblical studies in Canada will be published this year (1982) by Scholars Press. The work is entitled A Sense of Proportion: a History of Biblical Studies in Canada and will be available to members through the Society.

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