

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

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LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Volume 49 1989

John S. Kloppenborg, Editor

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John S. Kloppenborg

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CANADIAN SOCIETY OF BIBLICAL STUDIES INCORPORATED

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BULLETIN

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TABLE OF CONTENTS

CANADIAN SOCIETY OF BIBLICAL STUDIES EXECUTIVE 1989-1990	4
PRESIDENTIAL ADDRESS	5
NOTICES	20
MINUTES OF THE ANNUAL GENERAL MEETING	21
REPORT OF THE TREASURER	23
FINANCIAL STATEMENT	24
STATEMENT OF THE AUDITOR	26
CSBS ANNUAL MEETING	27
MEMBERSHIP NEWS	41
MEMBERSHIP LIST	53

CANADIAN SOCIETY OF BIBLICAL STUDIES EXECUTIVE 1989-1990

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PRESIDENTIAL ADDRESS

HOW JESUS CHARGED LANGUAGE WITH MEANING:
A STUDY IN RHETORIC¹

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Beginning with the clash between Socrates and the Sophists, 'rhetoric' has often seemed to the *conoscenti* to be a dangerous business, best kept strictly in its place. Philosophers blamed rhetoric for undermining the pure desire to know and turning seekers after truth into seekers after prizes (Plato). Poets blamed rhetoric, first, for pretending to be subtler and finer than poetry (Milton); second, for wrecking poetry by artifice (Pound, Eliot). Theologians of our time blame their predecessors for allowing such logical and rhetorical ideals as clarity, coherence, and rigour to dress up static abstractions in the guise of eternal truths (Lonergan).

But if the word 'rhetoric' comes to us trailing connotations of pretention and artificiality, of language trying too hard to do too much, it remains that in the present context and for present purposes rhetoric is the study of style. Cicero, moreover, did have a point when (in *De Oratore* 3.32) he deplored the Socratic split between the wise and the eloquent or, as he put it, between the heart and the tongue. For heart and tongue belong together, heart setting tongue in motion, tongue making heart understood.

In biblical tradition 'heart' signified the whole of human intentionality, which showed itself in bodily and facial expression, but above all in words. Authentic speech revealed the pure heart, skilled speech the wise heart. The 'understanding' or 'hearing' heart (*lēb šōme'a*) that Solomon prayed for (1 Kings 3:9) and that the Lord immediately conferred on him, was to set the speech of Solomon apart, 'so that none like you has been before you and none like shall arise after you' (1 Kings 3:12). But we are about to take up the speech of one who spoke in the con-

¹ Presidential Address, Canadian Society of Biblical Studies, Quebec, May 29, 1989. This address was, and is, dedicated to William L. Moran, who for me as for many others has been *magister in sacra pagina*.

sciousness that the mission coming to expression in his words meant that his words outstripped Solomon's (Matt 12:42 = Luke 11:31). Yet the same speaker spoke out of a consciousness of being 'meek and lowly of heart' (Matt 11:29); as a poor man among the poor he thanked his Father (Matt 11:25-26 = Luke 10:21) for reserving revelation for the 'simple' (*nēpioi/sabrîn*). To advert from the start to this paradoxical consciousness--an abyss of riches, an abyss of poverty--is to offer a foretaste of the antitheses, paradoxes, and reversals that are the *ipsissima vox Jesu*. Here was one who without training, without writing, so charged language with meaning as to elicit, generation after generation, the disarming protest, 'Lord, to whom shall we go? You have the words of eternal life' (John 6:68).

Ezra Pound specified three ways of charging language with meaning: by phanopoeia (or the presentation of sharp and evocative visual images), by melopoeia (or the orchestration of sound), and by logopoeia (or the exploitation of resonances latent in the listener's memory).² We shall act on this clue, inquiring into the practise of Jesus as phanopoeist, as melopoeist, and as logopoeist. Though the parables of Jesus exhibit his rhetorical art at its finest, and though we intend to take account of the visual imagery of the parables, we shall limit our treatment of texts to short sayings: proclamation of the reign of God; a macarism thematically parallel to the proclamation; epigrams given point in virtue of a distinctive coign of vantage and distinctive set of referents (both definable by the present setting-in-motion of the eschatological future); aphoristic challenges to his disciples, to steel them for the impending eschatological ordeal; and, finally, a prophetic word offering a glimpse of his scenario of the future.

1. Phanopoeia

We shall begin by surveying the repertory of visual images to be found in the words of the historical Jesus. These images first of all reflect the fields and villages among which he was nurtured: they are images of alternating sun and rain (Matt 5:45); of the hot sun scorching the tender shoot (Matt 13:6 = Mark 4:6; cf. Luke 8:6); of evening rain-cloud alternating with south wind blowing (Luke 12:54; cf. Matt 16:2-3); of the sky and its ravens (Matt 6:26; Luke 12:23); fields of wild

² Ezra Pound, *The ABC of Reading* (London: Routledge, and New Haven: Yale University Press, 1934).

grass (Matt 6:30 = Luke 12:28) and wild lilies (Matt 6:28 = Luke 12:27); the freshly ploughed field being sown, an image played off against the same field ready for harvest (Matt 13:1-9 = Mark 4:1-9 = Luke 8:4-8); the image of the tiniest seed (say) cupped in the hand, played off against that of the great bush that will have grown out of it (Matt 13:3-4 = Mark 4:31-32 = Luke 13:18-19). There is also the imagery of foxes and their lairs, birds and their nests (Matt 8:20 = Luke 9:58); the unwitting bird about to be snared (Luke 21:34); plentiful sparrows (Matt 10:29 = Luke 12:6); birds of prey circling over a carcass (Matt 24:28 = Luke 17:37). Other countryside images are the fruit tree and its fruit (Matt 7:16-19 = Luke 6:43-44; Matt 12:33); the fig tree as its leaves return (Matt 24:32 = Mark 13:28 = Luke 21:29); sowers and reapers (Matt 9:37 = Luke 10:2); sheep and wolves (Matt 10:16; Luke 10:3); dogs and swine (Matt 7:6).

The defining imagery, however, is that of village life: children playing 'Wedding' with mimicry of flute music, or 'Funeral' with breast-beating; grown-up weddings with proper bridesmaids (Matt 25:1-13) and real funerals with their mourners and flute-players (Luke 7:11-13; Matt 8:22 = Luke 9:60; cf. Matt 9:23). The village is made up mainly of single-roomed houses barred at night (Luke 11:7), a small oil-lamp flickering (Matt 5:15 = Luke 11:33). It is a village of rich and poor, farmers and fishermen, women and children, widows and judges.

There is also Jerusalem: the city set on a hill (Matt 5:14); the courts and buildings of the temple (Matt 24:1-2 = Mark 13:1-2 = Luke 21:5); ceremony at the altar of holocausts (Matt 5:23). The city has a varied population: side by side, the very rich and the utterly destitute (Luke 16:19-21); notorious sinners and the famously pious praying in public places (Matt 6:5) and conspicuously fasting (Matt 6:16); a hereditary aristocracy and a meritocracy of scribes; tax-collectors and publicans; an underclass of thieves and beggars. In Jesus' speech villagers and city-folk alike come alive engaged in routine transactions or caught at critical moments of reward or punishment, sudden good fortune or catastrophic reversal.

The immediate world of Jesus was greatly expanded by popular and especially biblical lore. In the former we meet an imagery of great wealth: great houses administered by a numerous retinue; great transactions involving large sums of money; and festive parties. This world is gentile. Now and again we meet commonsense conceptions shared by Jews and gentiles but foreign to us (the extramission theory of vision--if your eye is good, it shows that your body is full of light [Matt 6:22 = Luke 11:24], or the anthropology that attributes hunger to the soul [Matt 6:25]).

The biblical world sometimes seems remote, but in fact it is omnipresent in Jesus' speech. Again and again his words betray an acute awareness of biblical promise. Where, however, the classic biblical imagery of salvation recurs in Jesus' words, it is shorn of its stately expression. Such charged images as the new wine (symbol of salvation) or the new cloak (renewal of the cosmos) occur with artless ease in the most ordinary figurative idiom (Matt 9:16-17 = Mark 2:21-22 = Luke 5:36-38), which nevertheless designates the present as fulfilment. This kind of fulfilment likewise draws on the imagery of wedding (Matt 9:15 = Mark 2:19 = Luke 5:34), banquet (Matt 22:1-14 = Luke 14:16-24), and harvest (Matt 9:37 = Luke 10:2).

The deliberately toned down exploitation of biblical symbol goes hand in hand with a generic trait: a pronounced simplicity and sobriety in the use of visual imagery. There seems not to be a single image dwelt on for its own sake, i.e., for even fleeting aesthetic effect. True, one might detect in Jesus' imagery of field and sky, bird and flower, a spontaneous affectivity towards nature; still, this affectivity is radically and pervasively theocentric (Matt 6:28-30 = Luke 12:26-28; Matt 10:29-30 = Luke 12:6-7). Deft use of the evocative visual image, which is what Pound meant by phanopoeia, does characterize the words of Jesus; but always the point was to turn a line memorable not for disinterested beauty but for didactic truth. And if the visual images that we have just surveyed do indeed belong to memorable parables and short sayings, they have all been made memorable for their suprapoetic message.

2. Melopoeia

Melopoeia, or the orchestration of sound, is the stylistic factor least likely to survive translation. But *parallelismus membrorum*, which is found in 80% of the Synoptic units of Jesus' sayings material,³ does survive translation, and in the Greek form of Jesus' sayings it is often an index to the original rhythm. This is among the lessons taught by two accomplished philologists, Gustaf Dalman (1855-1941) and Charles Fox Burney (1868-1925), both of whom have given us retroversions into Aramaic of the words of Jesus. Dalman, the founder of modern Aramaic studies, was the severest critic of the retroversions proposed by late-nine-

³ Rainer Riesner, 'Der Ursprung der Jesus-Überlieferung', *Theologische Zeitschrift* 38 (1982) 493-513, esp. 507.

teenth-century scholars. Burney allied himself with Dalman in identifying the linguistic wellsprings on which Jesus drew. The study of Aramaic has meantime progressed; Qumran Aramaic, for example, has been specified as a currently highly appropriate, if not the most appropriate, linguistic control for reconstructing the Aramaic of Jesus. Purists, ranging from the delicate to the fanatic, will find fault with the retroversions of Dalman and Burney even in their variously corrected forms; and it is true that these retroversions will always be subject to incidental correction. For my part, I expect such incidental correction and am unimpressed by the prospect of it.

The principal sound-factors are rhythm, particularly as measured by the number of accents per line, and tone-colour: rime, assonance, consonance, alliteration, and onomatopoeia. Synoptic sayings material exhibits lines of two beats, of three beats, of four beats, and combinations, especially that in which a three-beat line is followed by a two-beat line (*qînâ* or dirge rhythm). The same material is rich in tone-colour, especially rime, but with copious assonance and consonance, and not infrequent alliteration.

The two-beat line, though by no means commonplace, is well attested: 'Bless your cursers / pray for your persecutors' (Luke 6:28),

*barekûn lelatêkôn / sallôn 'al radepêkôn.*⁴

Again, in the Our Father, 'Let your name be hallowed! / Let your reign come!' (Matt 6:9b-10 = Luke 11:2b).

*yitqaddaš šemāk / tē' tē' malkûtāk.*⁵

Tone-colouring in the first of these two texts derives especially from rimes (*-kôn*, *-lôn*, *-kôn*) and consonance in k-sounds (*-kûn*, *-kôn*, *-kôn*). The second text displays end-rimes (*-māk* and *-tāk*) and assonance in a-sounds (*-qaddaš*, *-māk*, *mal-*, *tāk*). The terse two-beat line suggests urgency.

The three-beat line is far commoner. Here is a distich in three-beat rhythm: 'Blessed are the poor / for the reign of God is for them' (based on Matt 5:3 = Luke 6:20),

⁴ C. F. Burney, *The Poetry of Our Lord* (Oxford: Clarendon, 1925) 169.

⁵ Joachim Jeremias, *New Testament Theology: The Proclamation of Jesus* (New York: Charles Scribner's Sons, 1971) 196.

*tûbêhôn miskenayyâ' / dedilehôn malkûta' dē' lāhā'*⁶

First of all, we have riming here: *-hôn, -hôn / -yā', -tā', -lāhā'*. Consonantal sound-texture is established by m-sounds: *mis-, mal-*; by h-sounds: *hôn, -hôn, -hā'*; and if, in our retroversion, we were simply to adopt the Lukan text ('Blessed are you poor, for the reign of God is for you'), we would have consonance with four k-sounds:

tûbêhôn miskenayyâ' / dedilehôn malkûta' dē' lāhā'.

Dalman gave us two retroversions of the aphorism 'Many are called, but few are chosen' (Matt 22:14). First, a distich in two-beat rhythm:

*saggî'în zemînîn / ze'ênûn behîrîn.*⁷

Here three out of the four words rime. Some years later Dalman gave us a more likely retroversion, a distich in three-beat rhythm, the usual rhythm of aphorisms:

*saggî'în de'innûn zemînîn / wesibhad de'innûn behîrîn.*⁸

The riming is hardly less prominent; there is also, perhaps by chance, what we would call an anapestic accent pattern.

Another, quite different, three-beat distich: a lightly revised form of the last word of Jesus to the high priest, according to Luke: 'Soon the Son of man / will be seated at the right hand of Power' (Luke 22:69):

*ûmikke'an bar 'enāšā' / yātēb min yammînā' digebûreta.'*⁹

Some examples of four-beat rhythm: first, in the Greek text of 'from the fullness of the heart the mouth speaks' (Matt 12:34 = Luke 6:45)--*ek perisseumatos tēs kardias to stoma lalei*--liquid consonants roll trippingly from the tongue. Likewise in the Aramaic retroversion:

*min môterēh delibbā' pummā' memallêl.*¹⁰

The proclamation formula, the reign of God is at hand, may be disputed. For Paul Joüon the formula is a three-beat line: *qerabat malkûtā' dišemayyā'*; for Dalman, a four-beat line: *qaribā malkûtā' dišemayyā' lemêtê*. More likely than either would be the three-beat *metā malkûtā' dē' lāhā'*; or, still more likely, in view of Greek *ēggiken*,

*qerabat malkûtā' dē' lāhā'.*¹¹

From among the instructions of disciples we have a distich in four beats followed by a half-line: 'If anyone wishes to follow me, let him deny himself and take up his cross and (so) follow me (Matt 16:24 = Mark 8:34 = Luke 9:23):

*kol man dibā'ê mehallakā bāteray
yikpōr begarmēh weyit'an selibēh
weyêtê bāteray.*¹²

We have here two sets of rimes: *rime riche* in the repetition 'after me', *bāteray / bāteray*. and *rime suffisant* in lines two and three:

begarmēh / selibēh / weyêtê.

Qînā rhythm (three beats/two beats) in Aramaic may be illustrated by the text addressed to followers: 'Whoever wishes to save his life will lose it, and whoever loses his life for my sake will save it':

man dibe'ā lehayyā' â napšēh / môbēd yātah

⁶ Revised from Burney, *Poetry*, 166. With Burney here and with Jeremias, *New Testament Theology*, 24, we are positing two accents in *miskenayyā'*, namely, on the first and on the last syllables.

⁷ Dalman, *Words of Jesus*, 119.

⁸ Gustaf Dalman, *Jesus-Jeshua* (London: SPCK, 1929) 228.

⁹ Revised from Dalman, *Words of Jesus*, 311. With Burney, *Poetry*, 132, 142, and Jeremias, *New Testament Theology*, 23 (cf. 282), I would find one or two beats in *bar 'enāšā'*, depending on what seems to be required by the rhythmic pattern of the text in which the words stand.

¹⁰ Jeremias, *New Testament Theology*, 22.

¹¹ Jeremias, *New Testament Theology*, 97, points out that 'kingdom of heaven' appears for the first time in Jewish literature half a century after Jesus' ministry'; this rules out *malkûtā' dišemayyā'* proposed by both P. Joüon, 'Notes philologiques sur les Evangiles', *Recherches de science religieuse* 17 (1927) 537-540 at 538, and Dalman, *Words of Jesus*, 106. I am inferring from the synonymous parallelism of Mark 1:15 and sense of *ēggisen* in Matt 21:34 that the verb *qerab/qerēb* could signify 'has arrived' and the adjective *qaribā'* could signify 'present, here'. (Joüon, 538, adduces Hebrew examples of *qārēb* = has arrived.) But however one settles the most likely retroversion of this text, it is clear that in Jesus' teaching generally the *malkût* of God was *formaliter* future (e.g., Matt 10:23) and *virtualiter* present (e.g., Matt 12:28 = Luke 11:20).

¹² Dalman, *Jesus-Jeshua*, 191.

*ûman demôbêd napšeh beginnî / mehayyê yâtah.*¹³

This saying comes to us in four forms, of which the first appears in two variants. I have cited the variant in Mark 8:35 and Luke 9:24, where the chiasmus runs: save / lose // lose / save. The variant form in Luke 17:33 reads: preserve /lose // lose / preserve. A second form, in Matt 10:39, reads: find / lose // lose / find; and there are mixed forms in Matt 16:25 and John 12:25.

This retroversion most obviously features assonance in a-sounds. As for consonance, there is the m-sound: *man*, *mô-*, *-man*, *-mô*, *me*; an n-sound: *man*, *nap*, *man*, *nap-*, *ginnî*; a soft b-sound (v): *-be-*, *-bêd*, *-bêd*; and a d-sound: *dib-*, *bêd*, *demôbêd*.

3. Four Contextual Factors

Before considering some typical instances of logopoeia in the words of Jesus, it may be in order to interject a clarification on charging words with meaning. Ezra Pound's analysis took the rudiments of discourse for granted. Phanopoeia, melopoeia, and logopoeia provide, not the substance of meaning, but its heightening or enhancement. Before considering how logopoeia heightens or enhances Jesus' words, we should recall four factors that define the situations out of which he spoke.

First, the origins of his public career lay in the movement of John the Baptist, who summoned all Israel to repentance, the confession of sins, and a rite of washing in the face of God's impending judgment. Second, Jesus, like John, addressed his message to all Israel; it was epitomized in the word, 'the reign of God is at hand!' Third, Jesus, like John, conceived his mission and message in election-historical terms; that is, those who answered with yes were destined for acquittal and restoration; those who answered with no were destined for condemnation and ruin.¹⁴

This third point has two corollaries, sometimes overlooked or otherwise rendered harmless. Corollary one: Inasmuch as Jesus, like John, understood his mission to derive from the God of Israel and to have an eschatological (climactic and definitive) bearing on Israel's election/salvation, he can hardly have conceived his

¹³ Jeremias, *New Testament Theology*, 26.

¹⁴ See Joachim Jeremias, *Jesus' Promise to the Nations* (London: SCM Press, 1958; Philadelphia: Fortress, 1982) 50-51.

mission either in terms of political revolution or in terms of mere religious reform. This partly a priori observation is solidly confirmed by examination of the relevant data, which are copious and interlocking. Jesus understood himself as *fulfiller*: the agent chosen to announce and bring about the final restoration of Israel promised in the scriptures.¹⁵

Corollary two: since the election-historical terms in which he conceived his mission meant that on it hinged the standing of Israel before God, Jesus was necessarily aware of an enormous risk. Refusal by Israel would convert a ministry of acquittal and restoration and life into a ministry of condemnation and ruin and death. In any such situation of refusal, what could be done for the refuser? Jesus' answer, his response to the prospect of refusal, was the resolve to offer his life not only to seal the new covenant but as ransom and expiatory sacrifice for Israel and the world.¹⁶

Fourth and last point: Jesus' prophetic scenario projected a drama in two acts. Act one was the eschatological ordeal. His own death would launch it. It would engulf his disciples and, indeed, the whole nation, its capital and temple. Act two was the resolution of the ordeal by the glorification of the Son of man, the pilgrimage of the world to Zion, the judgment, and the banquet of the saved.¹⁷

These four points, here given necessarily swift and jejune formulation, allow us to hear Jesus' words in dramatic context and to attend to their diversity of tone and diverse exploitation of biblical resonance.

¹⁵ The hallmark of this restoration was a set of reversals having both a pragmatic and a symbolic dimension. God was on the point of enriching the poor, consoling the mourners, giving the hungry their fill. Already Jesus was giving sight to the blind, mobility to the crippled, release to the possessed. These effective reversals, together with his startling initiatives towards notorious sinners, were all charged with symbolic meaning: all depressed classes--the poor and the ill, the sinners and the ostracized, women and children, the unimportant, unpowerful, and unpromising--imaged the situation of Israel vis-à-vis God. Salvation, in a word, was to show, not that Israel was good, but that God was good.

¹⁶ See Rudolf Pesch, *Das Abendmahl und Jesu Todesverständnis* (Freiburg: Herder, 1978) 103-109.

¹⁷ See B. F. Meyer, *The Aims of Jesus* (London: SCM Press, 1979) 202-206.

4. Logopoeia

To return, then, to sayings we have already seen and heard, but now looking for instances of language charged by implicit allusion: 'The reign of God is at hand!' To many, at least, who first heard it, *qerabat malkûtā' dē'lāhā'* could hardly have failed to recall the news of salvation capsulized in the cry, *mālak 'elōhāik*, your God reigns! (Isa 52:7). John Gray may well be right in urging a cultic origin for this word and its proclamation: the great Autumn festival remembered by Deutero-Isaiah (Isa 52:7) and attested for pre-Exilic Israel by Nahum (Nahum 2:1).¹⁸ But Jesus' evocation of *mālak 'elōhāik* struck the apocalypticizing note that the word *melak* had already acquired in the Synagogue. The voice of the Isaian *mebassēr/leuaggelizomenos* (Isa 52:7; cf. 61:1), anointed (Isa 61:1) to break news of salvation to Israel, declared God's definitive triumph: the end of the old world, the birth of the new. The heart of the news was the advent of restoration, the day Israel had prayed for every Sabbath in the *Qaddiš*.¹⁹ Jesus was summoning the children of Abraham to welcome God's climactic saving act, summoning them to the banquet with the patriarchs (see *kalesai* in Matt 9:13 = Mark 2:17b = Luke 5:32; cf. Luke 14:16-17 and Matt 8:11-12 = Luke 13:28-29).

Paul Joüon long ago established the probability, confirmed by synonymous parallelism in Mark 1:15 and by such parallels as Luke 4:17-21, that the proclamation of Jesus announced the *presence* of the reign of God.²⁰ Salvation was now. God was already comforting his people, already redeeming Jerusalem (cf. Isa 52:9b).

Just as Isa 61:1-3 takes up and carries forward themes from Isa 52:7-10 (the texts, it is worth noting, are brought together in 11QMelch), so too the Synoptic tradition--especially the Lukan account of Jesus at Nazareth (Luke 4:17-21), the Lukan form of the beatitudes (Luke 6:20-21; cf. Matt 5:1-3) and the account of himself that Jesus sent to John (Matt 11:5 = Luke 7:22)--join together the motifs of Isa 52 and Isa 61, namely, the reign of God (Isa 52:7), the news of salvation (Isa 52:7; 61:1), and the poor, the mourners, and the captives as its beneficiaries

¹⁸ John Gray, *The Biblical Doctrine of the Reign of God* (Edinburgh: T. & T. Clark, 1979) 6, 11.

¹⁹ Meyer, *Aims*, 134, 138.

²⁰ See the reference above, note 11.

(Isa 61:1-3). The latter parts of Isaiah resonate equally in Jesus' proclamation (*qerabat malkûtā' dē'lāhā'*), in his 'Happy the poor' (*tûbêhôn miskenayyā' dedilehôn malkûta' dē'lāhā'*), and in the lyric staccato of his answer to John (Matt 11:5 = Luke 7:22).²¹ But Jesus' *malkûta' dē'lāhā'* for the poor appealed to more than the isolated text of Isa 61; it evoked the entire '*anāwîm* tradition that got under way with Jeremiah, Zephaniah, and the Psalms and lived on even when classical prophecy died out. In Jesus' words and acts in favour of the simple, the afflicted, and the outcast²² global logopoeia of this kind was recurrent.

We go now to the called and the chosen: *saggî'în de'innûn zemînîn wesibhad de'innûn behîrîn*. This, of course, has long been a *crux interpretum*. In 1952 a French Benedictine, Edmond Boissard, offered a solution to the scandal that Jesus seemed to say that only a few would be saved.²³ The positive forms 'many' and 'few', he argued, were played off against one another precisely so as to yield a comparative sense: 'many' became 'more' and 'few' became 'fewer'. This semantic particularity may be illustrated by Gen 1:16, where the two 'great lights', the sun and the moon, were 'great' by comparison with the stars: they were the *major* lights, or '*greater* lights'. Moreover, the text went on to specify 'the great light to rule the day' and 'the small light to rule the night'. Again, great and small were positive in form, comparative in sense: greater and smaller, or lesser. This semantic usage may be named the correlative comparative. If it is true that *polloi* and *oligoi* in Matt 22:14 represent this idiom, the hitherto baffling scandal of the text is dissipated. The 'chosen', and hence saved, are simply 'fewer' than the 'called'. As Boissard put it, 'to be chosen, it does not suffice to be called', or again, 'not all are chosen'.²⁴

If Boissard's solution has not been widely adopted, it must be because he failed to illustrate the correlative comparative by the precise words 'many' and

²¹ Jeremias, *New Testament Theology*, 197-198. See also the good observations on Isa 61 in Matthew and Luke by D. C. Allison, Jr. in 'Jesus and the Covenant', *Journal for the Study of the New Testament* 29 (1987) 57-78, esp. 77 n. 29.

²² See Meyer, *Aims*, 171-172.

²³ Edmond Boissard, 'Note sur l'interprétation du texte "Multi sunt vocati, pauci vero electi"', *Revue Thomiste* 52 (1952) 569-585.

²⁴ 'Note', 581.

'few' (*rab* and *me'at* in Hebrew, *polus* and *oligos* in Greek). But since we do in fact have instances of this usage in Hebrew and in Greek translation (e.g., Num 26:52-56; LXX Num 26:54-56; see also Exod 16:17-18 in MT and LXX),²⁵ Boissard's solution is probably correct. Only one addition to it must be made: Joachim Jeremias's observation that here the referent of *polloi* is inclusive.²⁶ Accordingly, the sense of Jesus' saying is: 'all are called, but not all are chosen'. And now what becomes clear is that we have to do with quite a different scandal. In Isa 48:12 Israel is 'my called one' (*meqōrā'i*); in Isa 49:7 the phrase 'who has chosen you' is almost an epithet of the LORD. Judaism, selectively echoing the Law and the prophets, was entirely at home with: all Israel is called and chosen. By logopoeia with reverse English, Jesus said: called, yes; chosen, that depends. That depends on whether the response to this eschatological, i.e., climactic and definitive, mission is yes or no.

The tone is not sorrowful but severe. The word is a warning that recalls the Baptist's sharp admonition to Israel (Matt 3:9 = Luke 3:8); and it is richly paralleled, filled as the Synoptic tradition is with sharp warnings against the reigning soteriological optimism. See the 'this generation' texts (e.g., Mark 8:12,38; 9:19; Matt 11:16; 12:39; Luke 11:30,50; 17:25); add thereto the words addressed to scoffers (Luke 17:26-27 = Matt 24:37-39); the image of the unwitting bird about to be snared (Luke 21:34), the salt that has lost its savour (Matt 5:13 = Luke 14:34), the barren fig tree (Luke 13:6-9).

An eschatological mission, heavy with consequence, to be accepted or rejected, defined Jesus' dramatic role: 'that of mediator of God's final controversy with his people'.²⁷ The prospect of rejection, the theme in which the Caesarea Philippi pericopes climax, entailed numerous consequences. One of the most deadly of them--potential desertion by his followers--prompted a new call to discipleship: 'If anyone wishes to follow me, let him deny himself and take up his cross, and (so) follow me' (Matt 16:24 = Mark 8:34 = Luke 9:23).

²⁵ See my article, '"Many" (=All) are Called, but Few (=Not All) are Chosen', *New Testament Studies* (forthcoming).

²⁶ J. Jeremias, 'Polloi', *TDNT* 6 (1967) 536-545, at 542.

²⁷ Amos N. Wilder, 'Eschatology and the Speech-Modes of the Gospel', *Zeit und Geschichte: Dankesgabe an Rudolf Bultmann* (ed. Erich Dinkler; Tübingen: J. C. B. Mohr [Paul Siebeck], 1964) 19-30, esp. 29.

First, we may take up line one: *kol man dibā'ē mehallaḱā bāteray...* To walk behind or follow after is a biblicalism (*hālak 'ahēr*) denoting allegiance. But perhaps we should recall here that the Palestinian shepherd walked before his flock when taking the sheep out to pasture.²⁸ 'Come after' in the phrase 'if anyone would come after me' might accordingly suggest the correlation of this text with those in which Jesus, drawing on the tradition of the messianic shepherd in Ezekiel and Zachariah (Ezek 34:23-24; 37:24; Zech 13:7-9; cf. 12:10; 13:1-6), explicitly presented himself in the shepherd image: 'I was sent only to the lost sheep that are the house of Israel' (Matt 15:24); or, I have 'come to seek and save the lost [sheep]' (Luke 19:10); or 'You will all fall away, for it is written, 'I will strike the shepherd and the sheep will be scattered' and, most significant parallel of all, complementary to the preceding text and so evoking the shepherd leading the previously scattered flock: 'I will go before you into Galilee' (Matt 26:32 = Mark 14:28; cf. John 10:4,5,27)²⁹ If there is a submerged shepherd imagery here, its effect is simply to invest the motif of the following of Jesus with messianic connotations.

Now consider lines two and three: the point of the present saying is to name a new condition of discipleship in the face of the impending ordeal: heroic willingness to accept expulsion from society as the cost of discipleship. Such expulsion--a prospect for disciples of a rejected Messiah--was caught perfectly in the image of the condemned man at the moment when, taking the crossbar on his shoulder to carry it to the place of execution, he turns to face the contemptuous throng that has disowned him. The tone is one of challenge. Are you ready for this? The second and third lines of the saying,

<i>yīkpōr begarmēh weyit'an selibēh</i>	let him deny himself and take up his cross
<i>weyētē bāteray</i>	and [so] follow me

are unparalleled in biblical tradition.

The same generic situation--the prospect of the impending ordeal--is reflected in the *qīnā* -quatrain:

man dibe'ā lehayyā'ā napšēh / mōbēd yātah

²⁸ Gustaf Dalman, 'Arbeit und Sitte in Palastina VI', *Beiträge zur Förderung christlicher Theologie*, series 2, 41 (1939) 249-250, 253-255.

²⁹ Jeremias, *New Testament Theology*, 297-298.

ûman demôbêd napšeh beginnî / mehayyê yâtah;
 whoever is set on saving his life / will lose it
 and whoever loses his life for my sake / will save it.

This eschatological riddle (Mark 8:35 = Luke 9:24; cf. Luke 17:33; Matt 10:39; 16:25; John 12:25), heard in context, is a mystagogy: Jesus invites his disciples into the messianic mystery of his own death and life. The first half warns the disciples against apostasy under pressure. It is without parallel in biblical tradition. And though, for that matter, there is no truly close parallel to the lapidary antithesis of the second half, its major premise--the blessing of life for the faithful--pervades the Law and the prophets. It is grounded in the theme of the living God ('*elôhîm hayyim*, Deut 5:26; Josh 3:10; 1 Sam 17:26,36; 2 Kings 19:4,10; Isa 37:4; Jer 10:10; 23:36; Ps 84:3) who has life in himself and lives forever; from whom all life comes; who gives life to his people; and who is himself this life (Jer 2:13; 17:13; Ps 36:9).

In the gospels the imposing theme of the Lord of life (Job 34:14-15; Ps 104:29-30), who made to live and who made to die (Deut 32:39), remained in the background (Matt 10:28 = Luke 12:5). But the field of meaning that implicitly, unthematically, defined and energized the mission of Jesus could only be made thematic by themes of life. Outside the ambit of his saving mission there was only death and the dead (Matt 8:22 = Luke 9:60). Themes of life were subjacent to the gospels' language of 'saving'³⁰ and would find adequate expression in Johannine theology as well as in the early community's description of Jesus as 'prince (of life)' (Acts 3:15; 5:31) and 'saviour' (Luke 2:11; Acts 5:31; 13:23).

Jesus' word on saving one's life and losing it, losing it on his account and saving it, affirmed (in the new context of this age and the age to come) the age-old orthodoxy of life as God's blessing on the faithful. This held, said Jesus, even for the dreadful situation that would be produced by his death.³¹ Those who persevered in their allegiance to him would not escape death--and still they would

³⁰ On the Aramaic substratum of gospel texts using the language of 'saving, salvation', see Joüon, 'Quelques aramaïsmes sous-jacents au grec des Évangiles', *Recherches de science religieuse* 27 (1927) 225-227.

³¹ Jeremias, *New Testament Theology*, 127-128 with reference especially to Luke 22:53; 23:28-31; 24:1 with reference especially to Luke 22:35-38.

live! Here logopoeia in a broad sense lay in the act of setting the imminent ordeal under the sign of a great scriptural theme.

Finally, in words spoken by Jesus in the last week of his earthly life his distinctive scenario of the future came to expression on several occasions. These words drew on a wide range of biblical resources. I shall cite only one of them: the warning word of Jesus to the high priest, in its Lukan form, lightly revised:

*ûmin kaddûn bar 'enâšâ' / yâtêb min yammînâ' digebûretâ',*³²

and soon the Son of man / will be seated at the right hand of Power.

The word evoked judgment. Through *bar 'enâšâ'* and the motif of judgment there shone the scene of Dan 7. But in Luke 22:69 (contrast the parallels in Matt 26:64 and Mark 14:62) only the words *ho huïos tou anthropoulbar 'enâšâ'* reflect the wording of Dan 7. Having two facets, the saying strikes two notes: one of assurance, one of warning. Here Jesus affirmed that *bar 'enâšâ'* would vindicate his messianic mission; by the same words he warned that *bar 'enâšâ'* would confront his judges as judge. This would happen *mikk'ân* or *min kaddûn* --a word that the Lukan text renders by *apo tou nun*, but the most obvious sense of which is 'soon'. Jesus would be vindicated soon; his judges would meet judgment soon. This 'soon' appears to be unfulfilled prophecy;³³ for that very reason it savours strongly of historical authenticity. The word yields a glimpse of how Jesus saw the promise of Dan 7: the triumph of God would subsume and sublimate the triumph of justice.

Conclusion

As rhetorician, Jesus was a moderate. He was a skilled but sober phanopoeist. He was equally proficient and equally restrained as melopoeist. Visual imagery and the orchestration of sound were kept rigorously functional to a unique mission, covertly sublime, delicate and dangerous. It was the mission of a prince sent to his

³² If *min yammînâ'* is a deliberate allusion to Ps 110:1, this text would offer a base from which to reconsider the historicity of Matt 22:41-46 = Mark 12:35-37a = Luke 20:41-44.

³³ On the issue of historicity in such cases, see Jeremias, *New Testament Theology*, 2, 139-140. But, while acknowledging the evidential value for historicity of 'non-fulfilment', I would set the entire matter of seeming non-fulfilment in the context of the traits of prophetic knowledge generally and of the prophetic knowledge of Jesus in particular. See Meyer, *Aims*, 245-249.

people in the guise of a commoner commissioned to fire their allegiances against the day when he would be revealed and enthroned as their rightful king.

The going-awry of this scenario was itself hidden piecemeal in the scriptures. The originality of Jesus as logopoeist lay less in implicit allusion as a technique than in the vision of things fashioned by his choice and articulation of biblical themes. True, the technique belongs to rhetoric; the vision does not. But rhetoric does give access to the vision. Only the Son knows the Father; and he has taken great pains, including rhetorical pains, to reveal him.

NOTICES

Members are reminded of the following Newsletters which were initiated under the auspices of the Society:

For full information write:

Newsletter for Ugaritic Studies

Dr. C. M. Foley
St. Thomas More College
1437 College Drive
Saskatoon, Saskatchewan
S7N 0W6

Newsletter for Targumic and Cognate Studies

Dr. E. G. Clark
Department of Near Eastern Studies
University of Toronto
Toronto, Ontario
M5S 1A1

MINUTES OF THE ANNUAL GENERAL MEETING OF THE CSBS/SCEB

May 29, 1989, 1:45 PM
Comtois 3102, Université Laval

1. Agenda

Approved (Wilson/Kloppenborg)

2. Minutes

The minutes of the precious annual meeting (published in the *Bulletin* vol. 48 [1988]) were approved (Hawkin/Przybylski).

3. Business Arising from the Minutes

Professor McCready indicated that he had contacted David Lull, executive director of the SBL, concerning issues raised at the annual business meeting in Windsor of difficulties Canadian members have with the SBL. The items discussed included the fact that membership dues cannot be paid in Canadian funds, discount airfares do not apply in Canada, and the problems of extra postage charges and late mailings. Lull responded in writing to these issues. Canadian members of the SBL are encouraged to write directly to Lull, especially concerning interest in discount flight arrangements for Canadians, notification of late mailings, as well as any other problems.

4. Remarks from the Chair

Professor Meyer indicated that the executive was investigating the possibility of a CSBS logo and a certificate for winners of the student essay prizes. Work will continue on these projects.

5. Reports

5.1 The Treasurer's Report

Professor Przybylski presented his report [attached] to the membership and it was formally approved (Richardson/Wilson). In light of increased subscription costs of *SR* the following fee schedule was approved (Przybylski/Hawkin):

\$ 35.00 - full member; \$ 22.00 - student member; \$22.00 - retired member; \$ 20.00 - dual member. An amendment to the motion was approved to set a new category of "unemployed member" at the same schedule as a retired member - \$ 22.00 (Jobling/Wilson).

5.2 Programme

Professor Desjardins, programme coordinator, announced details of the annual dinner. Professor Farrell was thanked for her assistance as the local representative for the Society. The 1990 meeting will be at the University of Victoria.

5.3 Publications and CCSR

Professor Hawkin reported on CCSR activities during 1988-89. A motion was approved in principle that the mandate, funding and review process for the series "Studies in Christianity and Judaism/Etudes sur le christianisme et le judaïsme" be changed on the understanding that satisfactory financial arrangements can be negotiated between CSBS, the Canadian Corporation for the Study of Religion, and Wilfrid Laurier University Press (McCready/Hawkin). Peter Richardson was endorsed as the general editor of the series. Professor Richardson spoke briefly to the project. It is anticipated that a fund would be established to operate as a subvention source for volumes in this series.

5.4 Nominations

5.4.1 The following names were proposed by the Executive:

Vice-President	Alan Segal
Publications & CCSR Representative	John Kloppenborg

5.4.2 In the absence of further nominations a motion of approval passed unanimously (McEvenue/Hawkin).

5.4.3 A motion was approved to elect Professor David Stanley and Professor A. D. Tushingham as life members of the Society (McEvenue / Richardson).

5.4.4 Professor McEvenue announced the names of those who have applied for membership and had been approved by the Executive:

J. E. Bush; G. Caron; R. Cousland; R. David; S. Fishbane; T. Hegedus; I. H. Henderson; E. P. Janzen; R. R. Jeal; R. V. Johnson; S. Keesmaat-de Jong; Y. B. Kim; G. N. Knoppers; D. D. Kupp; S. Little; L. Mayer; J. L. McLaughlin; J. W. D. McMaster; E. Paul; K. H. Ranta; G. Redekop; C. J. Schlueter; E. L. Segal; W. D. Sims; D. C. Stoutenburg; H. G. Tomesch; J. A. Van Nie.

A motion to approve the acceptance of the new members passed unanimously (Kloppenborg/Segal).

5.4.5 Professor McEvenue thanked former executive members for their service to the Society. They included P. Dion [past president], L. Gaston [past president], H. Remus [member-at-large], A. Reinhartz [programme coordinator], and S. Wilson [executive secretary].

5.5 Canadian Federation for the Humanities

Owing to the conflict between the January executive meeting and the winter CFH meeting, Professor Leo Laberge has been asked to represent the Society. Prof. Laberge highlighted the Applied Ethics Research Project of CFH, as well as the strong leadership skills of Paule Leduc as President of SSHRC. Minimum funds for small research projects have been raised to \$5,000.00.

5.6 Executive Secretary

No report

6. Other Business

None

7. Adjournment

The meeting adjourned at 3:55 p.m.

REPORT OF THE TREASURER TO THE 1989 ANNUAL MEETING OF THE CANADIAN SOCIETY OF BIBLICAL STUDIES

We gratefully acknowledge the financial support provided by the Social Science and Humanities Research Council of Canada. During the 1987/88 fiscal year, CSBS received a \$2,840.00 Travel Grant and a \$2,710.00 Administrative Grant. For the 1988/89 fiscal year, there has been an increase in funding. Both the Travel Grant and the Administrative Grant stand at \$3,126.00.

The Peter Craigie Fund has broken the \$10,000.00 barrier. Interest from the \$10,271.40 capital should be able to support a biennial lectureship.

The total capital for the Prize Funds stands at \$6,558.22. CSBS members are encouraged to continue contributing to the Prize Funds so that more help can be given to defray the travel expenses of the prize winners.

In light of increased subscription costs of *SR* the following fee schedule is being suggested by the CSBS executive. (Current fees appear in parentheses).

\$ 35.00 - full member	(32.00)
\$ 22.00 - student member	(20.00)
\$ 22.00 - retired member	(20.00)
\$ 20.00 - dual member	(20.00)

Our Society is continuing to experience membership growth. Current membership stands at 253. Unfortunately, 25 persons are behind in the payment of dues. Paid-up membership thus stands at 228.

The membership consists of (the figures for 1988 are in parentheses):

Life Members	4	(5)
Full Members	155	(145)
Dual Members	23	(23)
Student Members	62	(53)
Retired Members	9	(9)

Attached to this report is the financial statement of the Canadian Society of Biblical Studies for the year ending April 30, 1989, along with a statement of the auditor.

Benno Przybylski
Treasurer, CSBS

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENT

May 1, 1988 - April 30, 1989

As of April 30, 1988

Balances:	Current Account	\$12,399.36
	Special Funds Account	<u>17,308.04</u>
	Total	<u>\$29,707.40</u>

CURRENT ACCOUNT

Receipts

Balance May 1, 1988	12,399.36
Membership Dues - operating expenses	4,117.34
- Journal expenses	2,606.00

Members' travel grants	3,126.00
Administrative Grants	3,126.00
Annual Dinner Subscriptions & Receptions	2,270.18
CCSR Contribution to Pagels Session	100.00
Bank Interest	<u>557.31</u>
	\$28,300.19

Disbursements

Travel grants to members	\$2,270.00
Executive travel	4,484.65
Subscription to <i>SR</i>	120.00
Annual Dinner, Receptions	2,039.84
Dues to CFH	840.00
Dues to CCSR	36.00
National Forum on Un/Underemployed	75.00
Printing	1,185.21
Postage	999.05
Long Distance Calls	48.76
Bank Charges	22.20
Audit	90.00
Student Essay Prizes	300.00
Annual Dinner Refund	25.00
Registrations for Speakers	120.00
	<u>13,145.71</u>

Balance as of April 30, 1989	<u>15,154.48</u>
Bank Balance as of April 30, 1989	15,571.15
Difference: Outstanding cheques 234, 235, 236	416.67

SPECIAL FUNDS ACCOUNT

PETER CRAIGIE FUND

Capital Balance May 1, 1988	\$9,761.40
Donations	<u>510.00</u>
	10,271.40
Interest Balance May 1, 1988	896.22
Interest	<u>995.84</u>
	1,892.06

PRIZE FUNDS

Founders' Prize

Capital Balance May 1, 1988	2079.10
Donations	185.00

Joachim Jeremias Prize

Capital Balance May 1, 1988	1355.00
Donations	60.00

Unspecified

Capital Balance May 1, 1988	2598.55
Donations	280.57

Interest

Capital Balance May 1, 1988	617.77
Interest	573.28

Total	<u>\$7,749.27</u>
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Bank Balance as of April 30, 1989

Current Account	\$15,154.48
Special Funds Account	<u>19,912.73</u>

Total	<u>35,067.21</u>
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STATEMENT OF THE AUDITOR

To the Executive and Members of the Canadian Society of Biblical Studies

I have examined the Financial Statement of the Society as at April 30, 1989, and the ledger of Receipts & Disbursements for the year then ended. My examination was made in accordance with generally accepted auditing standards, and I accordingly included such tests and other procedures I considered necessary in the circumstances.

In my opinion, these Financial Statements present fairly the financial position of the organization as at April 30, 1989. The results of its operation for the year then ended have been recorded in an acceptable manner with generally accepted accounting principles.

(signed)

Dorothy F. Paetzl, Auditor
 VERITY ACCOUNTING SERVICES
 Edmonton Alberta

CSBS ANNUAL MEETING, MAY 29-31, 1989
 REUNION ANNUELLE DE LA SCEB, 29-31 MAI, 1989
 UNIVERSITÉ LAVAL

Programme of 1989 Papers

MONDAY, MAY 29

VOLUNTARY ASSOCIATIONS

LES ASSOCIATIONS VOLONTAIRES

Steve Willson, Carleton University, Presiding/Président

Wayne O. McCready, University of Calgary

Ecclesia

John S. Kloppenborg, University of St. Michael's College

Collegia

Michel Desjardins, University of Toronto

Bauer and Beyond: The Scholarly Discussion of haireisis in the Early Christian Era

Adele Reinhartz, McMaster University

The Havurah: A Report on the State of the Question

NEW TESTAMENT

NOUVEAU TESTAMENT

Wayne O. McCready, University of Calgary, Presiding/Président

John Horman, Waterloo

Victory as an Image of Martyrdom in Revelation

The verb *nikaō* is used frequently in the Book of Revelation as an image of martyrdom. This use is most common in chapters two and three, the 'Letters to the seven churches', but is also found elsewhere in the book. Often the symbolic nature of the use of the word is highlighted by novel grammatical constructions or abrupt breaks in context. This use of *nikaō* is not found elsewhere in early Christian literature, nor is it found in most Jewish literature likely to have been available to the author, except for 4 Maccabees, which is the most probable source for this use.

Ernest Janzen, University of Toronto

God Giving: The Central Factor of the Book of Revelation

Throughout John's Apocalypse, the recipients are told about those things that 'must soon take place' (1:1, 3; 4:1; 22:6, 10, 20). They have already suffered some persecution, and more is to follow. In the midst of their present and future afflictions, they can be comforted not because of the assurance that evil will one day be eliminated for all time,

but because it is God who allows and gives (*didōmi*) all things to happen. God's 'giving' becomes the control-factor in the Apocalypse, as demonstrated by this phrase occurring throughout the text at key transitional points.

Robert MacKenzie, McGill University

The Cultural Significance of the Apocalypse of John

Recent analyses of the Apocalypse of John have focused on the book as a polemic against the Roman imperial system, as a comfort in the midst of persecution, or as a symbolic means by which to transcend death or to ventilate feelings of anxiety. The significance of Revelation as an early expression of Christian culture has not been as thoroughly explored as has its ideological and psychological dimensions. In comparison with the Virgil's *Aeneid* and the Gnostic *Apocryphon of John*, the Apocalypse can be viewed as a vigorous and dynamic declaration of the power of the emerging Christian church and its associated culture.

NEW TESTAMENT

NOUVEAU TESTAMENT

David Hawkin, Memorial University, Presiding/Président

Charles H. H. Scoble, Mount Allison University

Creation and History: The Dialectic of Biblical Theology

The so-called 'Biblical Theology Movement' emphasized history, 'The God Who Acts', and *Heilsgeschichte* at the expense of the theme of creation. This was done -- so it was claimed -- because God acting in history is unique to the Bible; because creation is a late theme in Old Testament theology; and because creation has little or no place in New Testament theology. These contentions are challenged in the light of more recent work, e.g., on Wisdom and on Blessing, and a plea made for the recognition of a dialectic between God's presence in history and creation as a major feature of Biblical Theology.

Barry W. Henaut, University of Toronto

Mark 4:1-20 and Oral Tradition: A Trial Balloon

Mark 4:1-20 is easily one of the most controversial passages in the New Testament. Although the text may conveniently be divided into three distinctive units (parable, allegorical interpretation, and secrecy motif), scholars are divided over the history of the passage and just which verses represent earlier oral tradition and which are Markan redaction. This paper will explore the theories of 'Oral Tradition' of three scholars (B. Gerhardsson, J. C. Meagher, and J. D. Crossan) in the context of their treatment of this passage. It will be argued that fundamental lack of clarity regarding what constitutes oral tradition is often the root cause for mistaken exegesis of this passage. The study will also attempt a fresh tradition history of the text (with side glances to S. Brown, C. F. D. Moule -- and apologies to G. P. Richardson) in order to clarify some of the controversies surrounding this text.

L. W. Hurtado, University of Manitoba

The Gospel of Mark: Evolutionary or Revolutionary Document?

In recent years, several scholars have proposed views of Mark as a revolutionary text in the religious history of early Christianity. These include the earlier proposal made famous by Weeden (now largely discredited), and more recently the proposals by W. Kelber (*The Oral and the Written Gospel*, Philadelphia: Fortress Press, 1983) and now by B. Mack (*A Myth of Innocence: Mark and Christian Origins*, Philadelphia: Fortress Press, 1988). Though each proposal is very different, and perhaps in contradiction to the others, they share a common basic view of Mark as constituting a theological revolution in early Christianity. In this paper the bases for such a view of Mark will be examined and alternative proposals will be put forward for understanding the appearance of Mark in the literary history of the early church.

PRESIDENTIAL ADDRESS

DISCOURS PRÉSIDENTIEL

Sean McEvenue, Concordia University, Presiding/Président

Ben F. Meyer, McMaster University

How Jesus Charged Language with Meaning: A Study in Rhetoric

TUESDAY, MAY 30

HEBREW BIBLE

BIBLE HÉBRAÏQUE

Sol Nigolian, University of Toronto, Presiding/Président

Joyce Rilett Wood, University of St. Michael's College

The Polemics of Amos and His Commentator

In broad terms the purpose of the paper is to show that the book of Amos combines both text and commentary on text. Using Amos 3:1-8 as a sample passage, I will first identify the Amos text, describe its structure, and show how it fits into the immediate and wider context. Second, I will identify the verses of the commentary and show how they alter the structure and meaning of the Amos text. Third, I will describe how the commentary functions in the immediate context and show how it is related to other parts of the book.

Stephen Dempster, Atlantic Baptist College

The Sense of Defense: The Form, Meaning, and Function of Amos 3

A study of the structure of Amos 3 reveals that it consists of a chiasmically arranged series of units which present a prophetic *apologia*. The recognition of this literary arrangement not only elucidates the meaning of the chapter but some problematic features

within it. Moreover, an examination of how this text functions in its literary context contributes to the understanding of the structure of the book of Amos.

Jacqueline R. Isaac, University of Toronto

1 Samuel 3: A Literary Analysis

Literary criticism has only recently gained respectability as a useful approach to the analysis of biblical texts. While this approach to the Bible is not exactly a new idea, the use of traditional literary-critical methods on biblical narrative and poetry has been slow to gain acceptance, due largely to the lack of a systematic approach and the resultant reliance on scholarly intuition. Recently much work has also been done focusing on the composition and structural artistry of biblical prose and poetry. Many scholars are finding well-defined structural patterns to be fundamental to Classical Hebrew literature. Unfortunately, their results have been subject to the same deficiencies and inconsistencies as earlier literary approaches. However, by recognizing the function of syntax in the narrative and utilizing the methods of discourse analysis, many of these difficulties may be overcome. Through syntactical analysis it is possible to perceive the structural dynamics which provide the shape of the text. Discourse analysis supports and substantiates the validity of literary analysis. It provides a concrete basis for defining and defending textual divisions and recognizing the function of repetition. This paper presents a literary analysis of 1 Samuel 3 -- 'Samuel's Dream Theophany' -- utilizing syntactical analysis as the foundation for the subsequent literary and rhetorical analysis.

VOLUNTARY ASSOCIATIONS

LES ASSOCIATIONS VOLONTAIRES

Peter Richardson, University of Toronto, Presiding/Président

Lloyd Gaston, Vancouver School of Theology

Pharisaic Problems

Simcha Fishbane, Wilfrid Laurier University

The Kuti as Viewed by the Framers of Mishnah

Wendy J. Cotter, University of St. Michael's College

The Collegia and Roman Law: The State Restrictions on Private Associations, 64 BCE -- 200 CE

HEBREW BIBLE

BIBLE HÉBRAÏQUE

Sean McEvenue, Concordia University, Presiding/Président

Christine Kachur, Hebrew Union

The Symbolism of the Vision in Gen 15:17-21 and the Role of This Vision in the Abraham Cycle

The paper will examine the symbolism of the vision in Gen 15:17-21 in relation to the Abraham cycle as a whole. It will argue for an essential connection between the battle of

the nine eastern and Jordanian kings, in which Abram intervenes in Genesis 14, and the vision in Genesis 15. In the vision the territory of the nine kings is represented by the five animals, cut into nine parts. The paper will argue further that the vision's symbolism has implications for interpreting the pervasive theme of the granting of land to Abraham as it appears in Genesis 12--18.

Sol A. Nigoslan, Victoria College

Moses as Conceived by Biblical Authors/Editors

The profound disagreements among biblical scholars about every aspect of the image of Moses as preserved in tradition (Hebrew Bible/Tanakh) have caused unpleasant feelings of uncertainty. The clue to understanding the figure of Moses has been sought in viewing him as 'prophet, priest, judge, king, lawgiver, intercessor, victor, exile, fugitive, shepherd, guide, healer, miracle-worker, man of God, and rebel' (R. F. Johnson, *IDB* 3:441). I do not wish to defend or oppose any one of these views. Rather, I intend to analyze several terms/phrases ascribed to Moses in the Old Testament literature which may serve as a clue for understanding the image of Moses as conceived by certain biblical authors/editors.

Bradley H. McLean, Toronto School of Theology

The Significance of Hatta'th Sacrifice: A Critical Review of Noam Zohr's Argument

Though a few scholars have noted the fundamental distinctiveness of the Levitical scapegoat ritual from *hatta't* sacrificial ritual, these proposals are far from being decisive treatments of the subject. The scapegoat was selected to stand as a substitute for the community. It served as the second participant in a reversal of circumstance in which the collective sin of the people was transferred to the scapegoat, such that the accursed community became purified and the ritually pure scapegoat became accursed. Once laden with this sin, the scapegoat was expelled into the wilderness so as not to re-infect the community. The fundamental difference between the scapegoat and the *hatta't* goat which was offered to the Lord (Leviticus 16) lies in the distinction between 'forcing out' in permanent social rejection and 'offering up' to God. Unlike sacrificial ritual, the distinctive features of the scapegoat ritual are substitution, transference, degradation, and alienation. Looking broadly at the whole question, the scapegoat is an image of no value and of man's worst self; a sacrifice on the other hand is an image of value and of man's best self.

VOLUNTARY ASSOCIATIONS

LES ASSOCIATIONS VOLONTAIRES

Alan F. Segal, Barnard College, Presiding/Président

Tom Roblnson, University of Lethbridge

Self-Definition, Voluntary Association, and Theological Diversity in Early Christian Communities

Sandra Little and Louise Meyer, Concordia University

The Community Rule

BIBLICAL ARCHEOLOGY

ARCHÉOLOGIE BIBLIQUE

Paul Dion, University of Toronto, Presiding/Président

John Van Seters, University of North Carolina

Joshua's Campaign of Canaan and Near Eastern Historiography

In the past, biblical archaeology on the one side and literary critics like M. Noth on the other have attempted to account for the biblical version of Joshua's campaign. This paper proposes a quite different solution by applying to the book of Joshua the model of military campaign report as seen in the royal annals of the Assyrian kings. The numerous parallels not only clarify the basic structure and content of DtrH's presentation but also highlight as secondary those elements which are suspect on other grounds as well. The study carries important implications both for the history of Israel and for the literary evaluation of historiographic sources.

P. M. Michèle Davlau, Wilfrid Laurier University

Patterned Religious Behavior in Ancient Canaan: A Test Case--The Temples at Hazor

Biblical archaeologists have affirmed for decades the interrelationship between textual study and archaeology. While it is possible, to a certain extent, to relate information from the Biblical text to the archaeological remains of the Israelite cult, it remains that the most important texts for the study of Canaanite religion are those from Ugarit. However, these texts can only be used with care when describing the religious belief system and practices of ancient Canaanites living at other sites, such as Hazor, Megiddo, and Lachish, because no comparable textual materials pertaining to the religious cult have been recovered from these sites. In such cases, the archaeological record constitutes the material culture correlates of Late Bronze Age religious behavior. This paper is a study of those correlates and an attempt to develop a methodology for the determination of patterns of religious behavior in ancient Canaan.

Michel Fortin, Université Laval

Recent Archaeological Discoveries in Eastern Syria: Excavations by the Canadian Expedition of L'Université Laval at Tell 'Atij

John H. C. Neeb, Waterloo Lutheran Seminary

The Joint Expedition to Caesarea Maritima: Some Observations

Excavations conducted at Caesarea Maritima since 1971 under the joint sponsorship of the American Schools of Oriental Research and twenty-four educational institutions have yielded significant material remains. This illustrated presentation will give a brief overview of the importance of the excavations with particular attention to the inscriptions from the Roman and Byzantine periods in field C. These inscriptions, along with other discoveries, provide valuable information for assessing the civic and religious life of this capital city. This paper serves as an introduction to the teaching exhibit, 'King Herod's Dream: Caesarea

on the Sea', which will be at the Museum of Civilization in Ottawa from October 7, 1989, through January 14, 1990.

NEW TESTAMENT

NOUVEAU TESTAMENT

John C. Hurd, Trinity College, Presiding/Président

Margaret MacDonald, St. Francis Xavier University

Paul's Response to Elitist Sexual Ethics in Corinth

In his important essay 'Paul and the Eschatological Woman', Robin Scroggs makes the following observation: 'Recent investigations into the Sitz-im-Leben of the Corinthian correspondence have suggested that, contrary to the older views, the label ascetic belongs not to Paul but to a group of Corinthian extremists, whom Paul is actually countering in chapter 7' (JAAR 40 [1972] 295-296). The purpose of this paper is to analyze Paul's response to these Corinthian extremists. Special attention will be given to the community's place within Greco-Roman society. It will be argued that Paul's instructions in 1 Corinthians 7 reveal a desire to curtail behaviour that could cast unnecessary suspicion on a group which sought to embrace the whole world. The implications of the highly visible activity of women in Corinth will be considered.

Frederik Wisse, McGill University

Redactional Theory and the Pauline Corpus

It is widely accepted in critical scholarship that the text of the Pauline Corpus underwent extensive editing during the early history of its transmission. This *opinio communis* is surprising in view of the fact that only one (Rom 16:24-27) of the many proposed interpolations has proven convincing, and the manuscript and Patristic evidence shows no hint of, or motivation for, anything but minor scribal alterations. As is normal in other fields, New Testament scholarship needs to protect its basic data from unwarranted and inconclusive challenges to its reliability. The burden of proof is such that redactional theories which lack manuscript evidence can only be suggested as a last resort and do not deserve the scholarly prestige they have enjoyed in the study of early Christian literature.

Roy Jeal, University of Sheffield

Integrating Theology and Ethics in the Epistle to the Ephesians

The theological (chapters 1-3) and ethical (chapters 4-6) sections of Ephesians are very distinct and difficult to reconcile with each other. The highly realized eschatology of chapters 1-3 speaks of a fully accomplished salvation without leaving room for believer-generated good works. By contrast, the paraenetic material of chapters 4-6 encourages Christians to supply their own good behaviour.

An analysis of the 'rhetoric' (i.e., a rhetorical critical study) of Ephesians leads to the conclusion that the author did not intend to present a clearly explicated connection between theology and ethics. Rather, Ephesians builds a rapport with its audience, impressing ideas,

bringing beliefs to memory, and stimulating thoughts and emotions, thereby setting the stage for moral exhortation.

Barry Smith, Atlantic Baptist College

Paul and the Suffering of the Righteous

In the Judaism of the second-temple period, one can isolate three explanations for the suffering of the righteous. These may be termed the eschatological, the didactic, and the expiatory. The eschatological explanation says that the righteous must suffer, because God has chosen to postpone judgement until an appointed time in the future. The didactic explanation claims that suffering is the means by which God disciplines those loved by God. Finally, God graciously allows the righteous to expiate their sins through suffering. We find that Paul uses the eschatological and the didactic explanations in his accounting for his own suffering and that of his converts. He does not, however, take over the expiatory explanation.

PRIZE ESSAYS

LES GAGNANTS DU CONCOURS POUR ÉTUDIANTS

Donna Runnals, McGill University, Presiding/Président

The 1989 Joachim Jeremias Prize

Gloria Neufeld Redekop, University of Ottawa

Let the Women Learn: 1 Timothy 2:8-15 Reconsidered

The 1989 Founders Prize

John McLaughlin, University of St. Michael's College

And Their Hearts Were Hardened: The Use of Isaiah 6:9-10 in the Book of Isaiah

The 1988 Joachim Jeremias Prize

Michael Knowles, Wycliffe College

Moses, the Law, and the Unity of 4 Ezra

Much of the scholarly interest in 4 Ezra has for over a century focused on the issue of its unity or disunity, which is to say the literary integrity of the whole. This study proposes a new solution. Two forty-day periods frame 4 Ezra, recalling for us the circumstances of Moses' encounter with God on Sinai, and thus placing the events of 70 CE, to which the work is ultimately addressed, within the contexts both of Moses' and of Ezra's day. Just as God's covenantal faithfulness prevailed then, says the author, so it will now. Proof of this contention is provided in one form by the content of Ezra's visions, which recall the wonders first revealed to Moses on the mountain and affirm that God remains in control of history, and in another form by the way in which the Law takes root within Ezra himself, affording him unexpected consolation and inspiring him to share its riches with a disconsolate Israel.

The 1988 Founders Prize

Randy Klassen, McMaster University

The Quest for Centre: The Adam-Christ Typology of Romans 5:12-21

Paul's hermeneutical key to the human situation is found in the schema of Adam-Christ typology. This typology is brought to expression most explicitly and comprehensively in the text of Rom 5:12-21. The eschatological category of 'life', newly experienced in Christ, implied for Paul a previous and contrasting category of 'death.' These categories reflect two human dynamisms, the latter set in motion by Adam, the former by Christ. The critical juncture between the two dynamisms, which confirms the superiority of Christ over Adam, is Christ's 'obedience' (5:20). Within this comprehensive salvation history, the Torah has no life giving significance.

CRAIGIE LECTURE

CONFERENCE CRAIGIE

Ben Meyer, McMaster University, Presiding/Président

Krister Stendahl, Harvard Divinity School

From History of Salvation to Wisdom Common and Eternal

WEDNESDAY, MAY 31

ELAINE PAGEL'S ADAM, EVE AND THE SERPENT
REACTIONS AND RESPONSE

Michel Desjardins, University of Toronto, Presiding/Président

Joanne McWilliam, Trinity College

Paul-Hubert Porler, Université Laval

Randi Warne, St. Stephen's College

Elaine Pagels, Princeton University

THE LITERARY APPROACH TO THE BIBLE

ÉTUDE LITTÉRAIRE

John S. Kloppenborg, University of St. Michael's College, Presiding/Président

Ian Henderson, McGill University

Gnomic Verse: An Experiment in Synoptic Genre-Criticism

The steps from identifying Formal similarities among texts to describing resultant categories as *Gattungen* having tradition-historical implications have occasioned much stumbling in New Testament studies. Even initially defining Form involves risks, e.g., of over-reliance upon an aesthetic of parallelism for description of relatively poetic texts. The further task of selecting Formal classes as categories for historical inference, e.g., designating poetic texts 'poems', requires additional, increasingly abstract criteria: it is no longer texts which are

being described, but their historical relationships. Confusion between description of poetic Form and that of historical *Gattung* is particularly easy when the proposed *Gattung* is itself 'poetry' or 'verse.' In the context of Synoptic criticism and oral-traditional theories, such confusion can show itself in over commitment to reconstruction, retroversion, and the emendation of 'mistranslations.' *Gattungsgeschichtliche* description may also detach itself from formal description of texts, its only actually historic datum, by relying too heavily on the 'keys' of aesthetic/hermeneutical abstraction. This danger is realized in relation to Jesus' parables, the coherence of which as a *Gattung* can only be maintained with unusual (perhaps anachronistically 'profound') interpretive efforts.

Experimental comparison of six texts (Luke 16:13; 16:10-12; Matt 6:22-23 and par.; Matt 7:6; 10:24 and par.; Mark. 2:21-22 and par.) will therefore be interesting (1) for the texts themselves, (2) for the sake of possible generic/genetic relationship, and (3) as an essay on the limits of Synoptic *Gattungsgeschichte*.

Willi Braun, University of Toronto

'Agon with Anteriority': An Assessment of the Revisionist Criticism of Harold Bloom

This paper begins with an exposition of the writings of Harold Bloom, the controversial literary critic and Sterling Professor of the Humanities at Yale University. Bloom earned his notoriety as a critic of English literature, but his avid and provocative commentary on biblical and other ancient Jewish and Christian literature alone has enough consequences and possibilities for biblical scholars to pay attention. The second part of the paper focuses the Bloomian prism on select problems of early Christian literary history.

Dietmar Neufeld, McGill University

Language as Performance: An Interpretive Re-Appraisal of the so-called Epistle of I John

I will consider the pseudonymous writing known as I John for its use of language. What function does the language in the prologue have? Even though the pseudonymous writing known as I John has received considerable attention, outstanding problems still exist. The identity of the author and the historical setting continue to remain a mystery in spite of the diligent efforts of Brown, *et al.* While the 'Johannine Community theory' has provided a reasonable, and what is by now standard, 'solution' used to describe the historical context facing the author of I John, this complex developmental theory is not necessary to explain or understand the textual phenomena of I John.

Instead, I should like to test a modified version of a literary approach known as 'Speech Act Theory' and suggest that it may provide new and interesting solutions to some old problems. Rather than asking questions about what historical clues the author may or may not have embedded in the text which correspond to historical reality, speech act theory, being performance oriented, seeks to understand and analyze literary texts from the perspective of language use. In other words, how does the language which the writer uses function? The assumptions which undergird and guide speech act theory serve to challenge a view of language which implies that texts yield historical fact and biographical detail if

squeezed enough. Speech act theory has opened the possibility of a functional approach to language and text which is less encumbered with metaphysical and essentialist concerns.

Robert C. Culley, McGill University

When Is a Text Not a Text?

This is a mild consideration of the question: what is a text? In current discussion the question of text has been subjected to radical critique. This paper treats the matter in a relatively restricted framework. Many biblical texts are recognized as composites, the products of more than one written source or tradition. Different strategies have been used in dealing with these. One is to read the text in its historical stages of growth from the separate sources to the combined document. Another is to read the text as a whole, either ignoring signs of its composite nature or accounting for tensions in terms other than as signs of different sources. Specific examples will be discussed.

NEW TESTAMENT

NOUVEAU TESTAMENT

Benno Przybylski, North American Baptist Divinity School, Presiding/Président

Adrian M. Leske, Concordia College

The Ebed Yahweh in the Gospel of Matthew

This paper is a reexamination of those passages, both explicit and implicit, in the Gospel of Matthew which allude to the *Ebed Yahweh* of Deutero-Isaiah. In the past there have been many attempts to see the Suffering Servant motif as fulfilled in Jesus' messiahship through his vicarious suffering and death. Yet the Gospel of Matthew which quotes from the *Ebed Yahweh* hymns never does so in terms of vicarious atonement or even in terms of a 'suffering servant.' This paper endeavours to show that Matthew saw Jesus as fulfilling the *Ebed Yahweh* role primarily in terms of the New Israel.

Rob Cousland, University of Calgary

Few Are Called: A Brief Examination of Why Matthew's Crowds Follow Jesus

In the Gospel of Matthew, the crowds (*hoi ochloi*) are frequently depicted as following Jesus (4:25, 8:1, [12:15], 14:13, 19:2, 20:29, 21:9). This 'following' has often been understood metaphorically. Paul Minear ('The Disciples and the Crowds in the Gospel of Matthew', *ATR* [Supp] 3, [1974] 28-44, 30) and Sjef Van Tilborg (*The Jewish Leaders in Matthew*, [Leiden: E. J. Brill, 1972], 164), for instance, argue that the crowds' following of Jesus is analogous to that of the disciples. I want to argue, however, that Matthew sharply distinguishes between the 'following' of the two groups. The crowds follow Jesus not out of commitment but out of need -- they want to be healed. This correlates with Matthew's emphasis on Jesus as Servant and therapeutic Son of David and very likely prefigures the post-resurrection healing ministry of Matthew's Community amongst the Jewish crowds.

John Kampen, Payne Theological Seminary

'Torah' in the Dead Sea Scrolls and Matt 5:21-48

Understanding the peculiar manner in which the law has both negative and positive roles in the Gospel of Matthew continues to be a problem. An important text in this discussion is Matt 5:21-48. Building on the work of W. D. Davies and others, this paper argues that the literary unit called the antitheses should be understood as a response to that viewpoint which finds expression in the sectarian writings among the Dead Sea Scrolls. The view of Torah in those documents then becomes instructive as one component in Matthew's use of the law.

P. Joseph Cahill, University of Alberta

Matt 11:2-14:12 as Prophetic Discourse

I should like to indicate the literary unity of this extended passage and show that it emphasizes intimacy and communion and is directed both to the recognition of the continuity of Yahweh's activity and particularly its presence in Jesus the apocalyptic prophet. I shall proceed from an examination of structure, theme, motifs, and literary characteristics.

JUDAISM AND CHRISTIAN ORIGINS

JUDAISME ET ORIGINES CHRÉTIENNES

Margaret MacDonald, St. Francis Xavier University, Presiding/Président

Sylvia Keesmaat-de Jong, McMaster University

Pharisaic Interpretation of Biblical Law: A Case Study of Sabbath and 'Eruvin Rulings

Scholars in the past have characterized Pharisaism by its involvement with biblical law. Few, however, have done an in-depth analysis of pre-70 Pharisaic rulings in order to ascertain exactly how the Pharisees interpreted biblical law. This paper examines pre-70 Pharisaic Sabbath and 'Eruvin rulings, showing thereby that (a) Pharisees as a whole tended to use lenient 'legal fictions' in order to make Biblical law easier to follow, and (b) suggestions that made the Biblical law more severe were generally debated and rejected. The paper concludes with a comparison of Pharisaic and Qumran Sabbath law, showing that, within the larger picture of Judaism, Pharisaic rulings were less than severe.

Donna Runnalls, McGill University

Josephus' Biblical Women: Recasting Scripture?

In rewriting the biblical traditions for his Greco Roman readers, Josephus has redrawn the portraits of the women as well as the men. By focusing on his presentation of Sarah, Rebecca, Rachel, and the other women of the Genesis narratives, this paper will begin an examination of two questions: (1) How do these narratives fit into the overall pattern of Josephus' biblical interpretation? (2) Do the portraits present an attitude toward women which is specific to himself, to the Jewish community of the first century CE, or to the Greco-Roman world in general?

Edith Humphrey, McGill University

Verbal and Visual Transformation in 4 Ezra

Most scholars now accept the structural unity of 4 Ezra and the pivotal function of its fourth vision. There is no consensus, however, as to how this peripeteia works. Is Ezra's distress applauded or criticized? This paper proposes that vision four is a two-fold revelation. Ezra receives his answer first by communicating with a vision unawares (the mourning Zion), and then by beholding a vision (the glorious Zion) in essence incommunicable. In the first place, the solution is direct, dialogical, and verbal; in the second, indirect, experiential, and visual. The transformation of seer and subject matter is symbolized and aided by the transfiguration of Zion. Lamentation and glory are both essential to the final comfort of the community.

Mary Rose D'Angelo, Villanova University

The Androgyne Revisited: Imagining the Body in Antiquity

Gal 3:28 and other early Christian, gnostic, and Jewish texts have been read by a number of scholars through 'the image of the androgyne' (a) as interpretations of Gen 1:27 which describe the original creation in an androgynous image of God; (b) as expressing a spiritual ideal in which to be of both sexes and to be of neither is the same. This essay will review these texts both to question these readings and to suggest that the androgyne expresses a variety of purposes in the constructions of sexuality and gender in the spiritual imagination of the second and third centuries.

UNIVERSITÉ LAVAL GUEST SPEAKERS

CONFÉRENCIERS INVITÉS

Shannon Farrell, Université Laval, Presiding/Président

Michel Roberge, Université Laval

Projet d'édition de la bibliothèque copte de Nag Hammadi

Pierre-René Côté, Université Laval

Enseignement universitaire télévisé: Entre l'utopie et les résultats: l'encadrement

E S C J

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Wilfrid Laurier University Press
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- , "A Reunited Kingdom in Chronicles?" *Proceedings of the Eastern Great Lakes and Midwest Biblical Societies* 9 (1989): 74-88.
- Knowles, Michael P. (Toronto School of Theology). "'The Rock, His Work is Perfect': Unusual Imagery for God in Deuteronomy XXXII." *VT* 39 (1989): 307-22.
- , "Moses, the Law, and the Unity of 4 Ezra." *NovT* 31 (1989): 257-74.
- MacDonald, Margaret Y. (St. Francis Xavier University). "Women Holy in Body and Spirit: The Social Setting of 1 Cor 7." *NTS* forthcoming.
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- , "On the Revision of Scapegoat Terminology." *Numen* (forthcoming).
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- , **Review:** Frederick Danker, *II Corinthians* (Minneapolis: Augsburg, 1989) in *TJT* 6 (1990): forthcoming.
- , **Review:** L. William Countryman, *The Mystical Way in the Gospel of John: Crossing Over into God* (Philadelphia: Fortress, 1988) in *Critical Reviews in Religion* 2 (1989): 193-95.
- Reimer, D. J. (Weston, Ontario). "The 'Foe' and the 'North' in Jeremiah." *ZAW* 101 (1989) 223-32.

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- "Jesus as Prophet: Predictive Prolepses in the Fourth Gospel." *JSNT* 36 (1989): 3-16.
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- Rochais, Gérard (Université du Québec à Montréal). "Brève histoire de la recherche sur le Jésus historique." *Scriptura* 1 (Septembre 1989) 49-73.
- "Dire Jésus au présent: point de vue d'un exégète sur le «Jésus de Montréal» de Denys Arcand." *Relations* No. 553 (Septembre 1989) 209-212.
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- Schuller, Eileen (McMaster University). "New Directions in Biblical Studies: Four Essays." Pp. 101-96 in *Proceedings of the Atlantic Seminar in Theological Education*. With Leander Keck and R. Lischer. 1988.
- "Women of the Exodus in Biblical Retellings of the Second Temple Period." Pp. 178-94 in Peggy Day, ed., *Gender and Difference in Ancient Israel*. Minneapolis: Fortress Press, 1989.
- "Ideas of Resurrection in Intertestamental Sources." *Bible Today* (May 1989) 140-46.
- "Messiah and Postponement: A Christian Perspective." *Ecumenism* (June 1989) 14-16.
- "4Q372 1: A Text About Joseph." Paper given at "The Texts of Qumran and the History of Community." Faculty of Theology, University of Groningen, Holland, August 1989.

- "New Prayer Texts from Qumran." Paper given in the "New Testament Prayer in Historical Context" Consultation, SBL Annual Meeting, Anaheim, CA. Segal, Eliezer (University of Calgary). "Law as Allegory? An Unnoticed Literary Device in Talmudic Narratives." *Proof Texts* 8 (1988): 245-56.
- "Human Anger and Divine Intervention in Esther." *Proof Texts* 9 (1989): 247-56.
- Shankman, Ray (Vanier College). Review: Gabriel Josipovici, *The Book of God: A Response to the Bible* (New Haven: Yale University Press, 1988) in *The Dalhousie Review* 68/4 (1989-90): forthcoming.
- Trites, Allison A. (Acadia Divinity College). "Witness." *Dictionary of Jesus and the Gospels*, ed. Daniel G. Reid. Downers Grove, Ill.: Inter-Varsity Press, forthcoming.
- "Church Growth in the Acts of the Apostles." *McMaster Theological Journal* (in press).
- Review: Peter C. Craigie, *The Old Testament, Its Background, Growth and Content* (Burlington: Welch Publishing Co., 1988) in *Atlantic Baptist* 25 (Feb., 1989): 18.
- Review: George R. Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids: Wm. B. Eerdmans, 1986; repr. 1987) in *Atlantic Baptist* 25 (Feb., 1989): 18.
- Review: Fred B. Craddock, *Preaching* (Burlington, Ont: Welch Publishing Co., 1988) in *Atlantic Baptist* 25 (Feb., 1989): 21.
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- Review: R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983; paperback ed., 1987) in *Atlantic Baptist* 25 (Aug., 1989): 134.
- Review: David Gooding, *According to Luke: A New Exposition of the Third Gospel* (Leicester: Inter-Varsity Press, 1987) in *Atlantic Baptist* 25 (Aug., 1989): 34.
- Review: Stephen Westerholm, *Israel's Law and the Church's Faith: Paul and His Recent Interpreters* (Grand Rapids: Wm. B. Eerdmans, 1988) in *Atlantic Baptist* 25 (Sept., 1989): 42.
- Vale, Ruth (Concordia University). Review: Sean Freyne, *Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations* (Philadelphia: Fortress, 1988) in *Journal of Jewish Studies* 20/2 (1989) forthcoming.

- Wolters, A. (Redeemer College). "Wordplay and Dialect in Amos 8:1-2." *JETS* 31 (1988) 407-10.
- . "The Fifth Cache of the Copper Scroll: 'The Plastered Cistern of Manos'." *RdQ* 13 (1988) 167-76.
- . "Proverbs XXXI 10-31 as Heroic Hymn: A Form-Critical Analysis." *VT* 38 (1988) 446-57.
- . "On the Idea of Worldview and Its Relation to Philosophy." Pp. 14-25 in Paul A. Marshall, *et al.*, eds., *Stained Glass: Worldview and Social Sciences*. Lanham, MD: University Press of America, 1989.
- . "Shield and Sword." Pp. 1-4 in Edward E. Ericson, *et al.*, eds., *Servant or Tyrant? The Task and Limits of Government*. Mississauga: Christian Labour Association of Canada, 1989.
- . "The Balaamites of Deir 'Alla as Aramean Deportees." *HUCA* 59 (1988) 103-13.

DISSERTATIONS COMPLETED

- Daviau, Michèle (Wilfrid Laurier University). "Artifact Distribution and Functional Analysis in Palestinian Domestic Architecture of the Second Millennium B.C. Ph.D. 1990.
- Deller, Walter. "Tehillim: The Rhetoric of Ensemble." Th.D., Toronto School of Theology, 1989.
- Jeal, Roy R. (Pickering, Ontario). "The Relationship between Theology and Ethics in the Letter to the Ephesians." Ph.D., University of Sheffield, 1990.
- Knoppers, Gary N. (Pennsylvania State University). "What Share Have We in David? The Division of the Kingdom in Kings and Chronicles." Ph.D., Harvard University, 1988.
- Matties, Gordon H. (Mennonite Brethren Bible College). "Ezekiel 18 and the Rhetoric of Moral Discourse in the Book of Ezekiel." Ph.D., Vanberbilt University, 1980. Advisor: Douglas A. Knight.
- McLean, Bradley H. (Toronto School of Theology). "Scapeman and Scapebeast Soteriology in the Letters of Paul." Ph.D., University of St. Michael's College, 1989.
- Pettem, Michael (Montréal). "Matthew: Jewish Christian or Gentile Christian?" Ph.D., McGill University, 1989.

- Reimer, D. J. (Weston, Ontario). "'A Horror among the Nations': The Oracles against Babylon in Jeremiah 50-51." D.Phil. Thesis, Oxford University, 1989.
- Yoder Neufeld, T. R. (Conrad Grebel College). "God and Saints at War: The Transformation and Democratization of the Divine Warrior in Isaiah 59, Wisdom of Solomon 5, 1 Thessalonians, and Ephesians 6." Th.D., Harvard University, 1989.

APPOINTMENTS & PROMOTIONS

- Aufrecht, Walter E. (University of Lethbridge). Editor for Books, American Schools of Oriental Research.
- Beavis, M. A. (Winnipeg). Research Associate, Institute of Urban Studies, University of Winnipeg.
- Ceresko, Anthony R. (University of St. Michael's College). Associate Editor of the *CBQ Monograph Series* 1989-1992.
- Dauids, Peter H. (Canadian Theological Seminary). *Associate Professor*.
- Day, Peggy (University of Winnipeg). Assistant Professor, Religious Studies, University of Winnipeg.
- Dion, Paul E. (University of Toronto). Associate Chair, Department of Near Eastern Studies, University of Toronto.
- Duhaime, J. L. (Université de Montréal). Vice-doyon, Faculté de théologie.
- Eslinger, Lyle (University of Calgary). *Associate Professor*.
- Kampen, John (Payne Theological Seminary). *Academic Dean*.
- . Co-Chair, *Qumran Section*, Society of Biblical Literature.
- Kloppenborg, John S. (University of St. Michael's College). Co-chair, *International Q Project*, Society of Biblical Literature.
- . Chair (1990-92), *Q Section*, Society of Biblical Literature.
- . Steering Committee of the *Israelite and Early Christian Wisdom Section*, Society of Biblical Literature.
- Olshen, Barry N. (Glendon College, York University). *Chair*, Department of Multidisciplinary Studies, Glendon College.
- Prendergast, Terrence (Regis College). Associate Editor, *CBQ* (1989-1991)
- Reinhartz, Adele (McMaster University). Tenure granted as of July 1, 1990.
- Rochais, Gérard (Université du Québec à Montréal). Professeur régulier, plein temps, Département de sciences religieuses, UQAM.

Schuller, Eileen (McMaster University). Associate Professor of Hebrew Bible & Early Palestinian Judaism, Department of Religious Studies, McMaster University.

RESEARCH IN PROGRESS

Beavis, M. A. (Winnipeg). *A Sourcebook on the City*. Edwin Mellen Press.

— Report on the Ethics of Elected Officials for the Western Institute of Public Policy.

Daviau, Michèle (Wilfrid Laurier University). 1989 Field Report: Tell Jawa, Jordan.

Davids, Peter H. (Canadian Theological Seminary). Articles on "Poverty and Wealth in the Gospels," and "The Use of the Pseudepigrapha in the Catholic Epistles."

Day, Peggy (University of Winnipeg). Preparation of the *editio princeps* of two Qumran manuscripts.

Deller, Walter. Work on Leviticus and on anthropological theories of "rites of passage" in relation to texts of the Hebrew Bible.

Dion, Paul E. (University of Toronto). Growing areas in the history of Palestine under the Persians.

Donaldson, Terence L. (College of Emmanuel and St. Chad). "The Law that 'Hangs' (Matt 22:40): Rabbinic Formulations and Matthean Social World." Invited paper for the SBL Matthew Group, 1990.

— *The Offering of the Gentiles: Gentile Salvation and the Reconfiguration of Paul's Convictional World*. Monograph on Paul's Theology of Gentile inclusion.

Duhaime, J.L. (Université de Montréal). La règle la Guerre de Qumrân.

— Approches sociologiques de la Bible.

Eslinger, Lyle (University of Calgary). Literary Allusion in the Bible.

Halpern, Baruch (York University). *A History of Israel in Her Land*. Anchor Bible Reference Library.

Hobbs, T. R. (McMaster Divinity College). Research on warfare in ancient Israel with special concentration on the topic of propaganda in ancient literature.

Johnston, George (McGill University). *Recent Studies of the Paraclete/Holy Spirit on Johannine Theology*.

— *Recent Studies in John's Gospel*.

— *The Bible in Western Culture*.

— *Old Liberalism and the New Biblicism*.

Kampen, John (Payne Theological Seminary). *Law in Matthew and in the Qumran Scrolls*.

— *Images of the Temple in Second Temple Judaism*.

Kloppenborg, John S. (University of St. Michael's College). *A Q-Thomas Reader: Two Early Gospels*. With Marvin Meyer, Stephen Patterson and Michael G. Steinhauser. Sonoma: Polebridge Press.

— "Jewish Christian Gospels: An Introduction," "The Gospel of the Ebionites," "The Gospel of the Nazarenes," and "The Gospel of the Hebrews." Articles prepared for *New Testament Apocrypha: Gospels and Gospel Literature*. Ed. Ron Cameron, Karen King, Harold Attridge, Dennis R. MacDonald et al. Sonoma: Polebridge Press.

Knoppers, Gary N. (Pennsylvania State University). Dissertation under revision for publication in *Harvard Semitic Monographs*.

— Editor of "The First and Second Book of Kings," in *The New Geneva Study Bible*. Wohlgemuth and Hyatt.

Knowles, Michael P. (Toronto School of Theology). Dissertation in progress: "Jeremiah in Matthew's Gospel: The Rejected Prophet Motif in Matthean Redaction."

Matties, Gordon H. (Mennonite Brethren Bible College). *Commentary on the Book of Joshua*.

Neeb, John (Waterloo Lutheran Seminary). Dissertation in progress: "Genesis 28:10-22: The Function of a Biblical Text in Early Jewish and Christian Communities."

— *Origen and the 'Plain Sense' of Scripture*.

Prendergast, Terrence (Regis College). An article on the history of interpretation of Romans for *Aufstieg und Niedergang der römischen Welt*.

Quast, Kevin (Ontario Theological Seminary). *The Gospel of the Beloved Disciple. An Introduction to Johannine Theology*. Monograph for Baker Book House, Grand Rapids.

- . Ephesian Christianity. A Study of Christian Diversity in Ephesus in the First Three Centuries A.D. Proposal Submitted to Paulist Press.
- Reinhartz, Adele (McMaster University). History-of-religions background and literary function of John 10:1-5.
- Richardson, Peter (University of Toronto). Biographical study of Herod the Great.
- . Architectural study of Herod the Great.
- Rochais, Gérard (Université du Québec à Montréal). *Le Jésus historique*: recherche qui devrait être complétée dans quatre ans et publiée à cette date. Co-directeur, avec Maurice Carrez, sur ce projet, à la SNTS.
- Schuller, Eileen (McMaster University). Preparation of the *editio princeps* of 4Q371-373.
- Segal, Eliezer (University of Calgary). Case Citation in the Babylonian Talmud.
- . Midrash and Religious Thought
- . Comparative Exegesis
- Shankman, Ray (Vanier College). Paper on Cain and Abel.
- . Explicit and Implicit Patterns in Gen 4:1-16.
- Trites, Allison A. (Acadia Divinity College). "Witness." Article for the *Dictionary of Paul and His Letters*, ed. Daniel G. Reid.
- . Paper on "The Contribution of Dr. W. H. Elgee to Christian Social Ethics in Canada."
- Vale, Ruth (Concordia University). The Archaeological remains of Roman and Byzantine churches and synagogues in Ancient Palestine from the 2d to the 7th century CE.
- . Review of *The Cambridge Encyclopedia of the Middle East and North Africa* for *Journal of Jewish Studies*.
- Wolters, A. (Redeemer College). Philological and literary studies of the Copper Scroll, the plaster inscription of Deir 'Alla, and Daniel 5.

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