

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

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LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Volume 50 1990

John S. Kloppenborg, Editor

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University of St. Michael's College
Theology School of Theology

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PRESIDENTIAL ADDRESS

ACADEMIC INTERPRETATION AND RELIGIOUS TRUTH

Sean McEvenue
Concordia University

Introduction

The title of this essay tends to make one uncomfortable: the nouns appear to have been misplaced. Surely the title should read: "academic truth and religious interpretation." Although even that, in an era in which it is difficult to take responsibility for truth, would not be popular.

But this essay intends to grasp the nettle. It will argue at some length an uncomfortable thesis, namely that literature is about truth, and that biblical literature is about religious truth. A second section will argue that academic study of biblical literature does not need to stop at textual criticism and historical reduction, in order to be respectably objective. Rather it can and should follow the model of literary studies, subordinating historical research to literary objectives, and in this way aim at enabling readers to experience religious truth as the simple meaning of the text. A third section of this paper will suggest how biblical literature is related to theology.

I

Religious Truth

In defining my terms here, I shall depend very much on the cognitional theory of the late Canadian Jesuit Bernard Lonergan, whose collected works are being published by the University of Toronto Press.¹ Lonergan's approach

¹ I refer principally to the two following books which have not yet been reissued by the University of Toronto Press: *Insight, A Study of Human Understanding* (Philosophical Library; New York, 1957); *Method in Theology*

consisted constantly in an invitation to being attentive to one's own inner experience as the primary basis for knowing about cognition. Accordingly I will attempt to use his terminology in a way which evokes common experience.

By truth, then, I mean: an authentic affirmation of reality. And within that definition, the word "authentic" means that the affirmation is based on one's experience attentively observed, and intelligently understood, and reflected upon with all the resources of one's psyche out of a concern to deal with reality as it is. And again within that definition, the word "reality" means whatever is intended in experience, whatever is attended to, wondered about, inquired about, reasoned about, whatever is eventually affirmed to be thus and so, whatever is loved and desired and decided about.

If we agree to understand truth as "an authentic affirmation of reality" in the sense I have indicated, then religious truth will be defined: an authentic affirmation about ultimate reality.

The question to which part I of this essay is addressed is the following: is literature about truth? Or, to put it more explicitly, does literature make an affirmations about reality? For example, did George Sand's novels explore the experience of human relationships and the values of the French Revolution, or did they explore only the possibilities of language and expression? Is art in general really for art's sake, as they say, or is it concerned with reality? This is a pivotal point in cultural philosophy, and a crucial point in biblical hermeneutics. For if you will agree that the genres of writing in virtually all biblical texts are literary genres, rather than theoretical genres, or scientific, or historical in a modern sense, then we cannot escape the question about the relation of this literature to truth and reality. Does biblical literature make authentic affirmations about ultimate reality?

Certainly Northrop Frye does not think so. In his view, caught as he is within a Kantian universe of discourse, it is very important to affirm again and again that literature does not deal with reality in any way beyond providing an alternative to it. In *The Great Code*, for example, he insists very

(London: Darton, Longman and Todd, 1971), esp. chap. 3, "Meaning".

much on a distinction between centrifugal and centripetal meaning. Scientific genres of writing will be centrifugal, in his view, because the meaning has objective realities as its immediate referent. But literary genres of writing will be centripetal because the meaning is primarily enclosed within the work, and each word, sentence, or paragraph has as primary referent other words, sentences and paragraphs within the work.² Ultimately, for Northrop Frye, who is pleased to cite a famous sentence of Augustine, the Old Testament means only the New, and the New Testament merely interprets the Old.³

If this position is interpreted as merely a reaffirmation of the ideas we all learned from F. R. Leavis and the "new critics", namely that in interpreting a literary text the terms and parts are all defined primarily by their relations one to another, and that the understanding of the text must begin by understanding the unified conceptualization within the text, then we all could agree. But, on the other hand, if this position is to be interpreted in the sense that the literary piece as a whole does not mean any reality outside of literature, then I find it simply incredible. In this hypothesis (and it does seem to be Frye's hypothesis), how can we escape the conclusion that *Gulliver's Travels* is to be read as a diverting fairytale and nothing more, or that *Don Quixote* is to be understood merely as a humorous tale of adventure, or that *Who's Afraid of Virginia Wolfe* is a cleverly told but otherwise meaningless account of a domestic squabble?

In many places in his writings, Northrop Frye develops the idea that culture is a move away from primitive reality, a domestication of reality. Because we are born into a culture, and specifically because we know through language, we can no longer be primitives, and can no longer encounter reality as it is in itself, i.e. chaotic and wild. Humanity has a pleasure dome decreed,

² Cf. Northrop Frye, *The Great Code, The Bible and Literature* (Toronto: Academic Press, 1982), esp. chap. 3 "Metaphor," and particularly pp. 61-62 and 76-77.

³ Cf. *Great Code*, 79.

and has built a sheltered universe within which it can live.⁴ Within this view of culture, one can well understand that literature should be interpreted centripetally, i.e. as contributing to the domestic reality which we have formed to substitute for whatever may exist outside of human control. And all the works of literature are related to all others in the great order of words.⁵

I am not sure what Frye makes of science as one expression of culture. I would argue that research is an enemy to Frye's ordered domestic universe, as we have seen in the case of atomic research. Those who are bitten by research go right to the points of chaos in order to understand the reality which we do not understand, not only with the idea of domesticating chaos, but also with the idea of blasting out of our ordered world views. Some do heavily funded research in great laboratories, but most humans quietly do private research, important personal research within the sphere of their vital awareness, heading toward the unknown, becoming what they never were before.

And I am not sure what Frye thinks about God. But certainly, in so far as humans address God as transcendent, and not merely as a humanly constructed idol, then once again humans use all their creative powers to institute specifically centripetal symbols, and to write literary texts which lead the mind beyond domestic reality toward to limitless, the infinite. My reading of the Bible finds that it is constantly dealing with God as transcending all limits, as wild and out of control. I would argue that biblical literature is constantly centrifugal and anti-domestic: its power consists precisely in its openness and desire for the unlimited, the unknown, the mysterious, the wild

⁴ Cf., for example, his understanding of Wisdom Literature, not as an invitation to puzzle about the mysteries in nature, but rather in terms of law, the imposition of the past, and changing nature into culture, in *The Great Code*, 121-125. The same idea is extensively developed in his earlier book, *The Well-Tempered Critic* (Bloomington and London: Indiana University Press, 1963).

⁵ This is a unifying theme in Frye's most widely read work, *The Anatomy of Criticism: Four Essays* (Princeton: Princeton University Press, 1957).

freedom of all-powerful love. In other words, biblical literature is precisely about religious truth. But we shall see this by degree. It will be helpful to begin with a short example of non-religious literature.

I think that the first poem I ever understood as a poem was Carl Sandburg's *The Fog*, which was presented to us in third year high-school. As I remember it, it reads as follows:

The fog creeps in on little cat's feet
It sits on its haunches
Looking over harbour and city
And then
Moves on.

What does that poem mean? It does not mean that fog is like a cat. If it meant anything as silly as that it would surely never have been approved by the prestigious Ontario Ministry of Education! It is not a beautiful set of words either - one does not curl up with pleasure in its images and rhythms and sounds. In fact it is a poem which makes one a little uneasy, a little uncomfortable. I think the poem is about fog. About real fog. And I do not think it domesticates fog - rather the comparison to a cat alienates the fog further - it makes one sharply aware of the fact that fog has an existence which is independent of us, and which is somehow mysterious and sovereign in itself as a cat is mysterious and sovereign... And this sovereign briefly "looks over" our harbour, and our city, and then moves on. It is a bit like Sandburg's "grass" which he depicts in another poem as covering up all the corpses on the battlefields of history: "I am the grass. I cover all."

It would say that I think I understand this poem, and that it is about fog as a revelation that nature is greater than civilization. But I would not say that the poem says nature is greater than civilization. Rather the poem says precisely "The fog creeps in on little cat's feet..." and so on. It says a very precise and serious thing about reality, and what it says cannot be adequately conceptualized in any other words than the poet's words. Now I cannot prove these assertions. Each person has to examine very sensitively how he or she reads. I can only urge that I cannot imagine why anyone would bother to read *The Fog*, or write it, if it is understood in any other way.

The point is that literature is concerned with real life. It is true that many people think of literature as trivial, and escapist, and such people really should dismiss literature. However those who support and respect literature, those who in effect turn "texts" into "literature," do not have this view. I would argue that those who have been at pains to select these few lines while rejecting thousands of other texts, and those who have preserved them, and printed and taught them, have done so, not because they found an escapist pleasure in the aesthetic form of this little poem, but rather because they read it as essentially centrifugal, as expressing an authentic, penetrating, and important affirmation about reality.

Allow me another example. *Driving Miss Daisy* is a recent movie which tells a story about an elderly, prickly and slightly infirm Jewish lady and a black chauffeur living in Georgia in the fifties and sixties. It is witty and kindly throughout, and a central line of development emerges through the various incidents. As the film begins Miss Daisy miscalculates and backs her car over an embankment. Her son hires a chauffeur for her, but she is too proud to admit her need for one. When he is imposed on her, she prefers to walk downtown independently rather than accept to be driven by some one else. Years later, as the film ends, Miss Daisy is in an old ladies' home and, although she suppresses any break in the appearance of severe dignity which characterises her, we still know that she is delighted to have that now aged chauffeur come over to visit her on Thanksgiving day. He sits and talks to her, and eventually shares a desert with her. In the closing moment she allows him to take the spoon from her shaky hand and put some bit of desert into her mouth.

Does this movie belong only to an order of words? Or does it say something about reality. Is it merely witty and clever? Does it take us out of ourselves into an artificial world? When I saw it, it moved everybody to tears to the point that many had trouble leaving the theatre when the lights went on. Were they all sentimental dreamers, lost in a sophisticated unreality? Or was something affirmed in the movie, something perhaps inexpressible in other media or in abstract statements, something about human nature where it is wild and undomesticated, something about real life which therefore could

touch all our lives? I would argue that if the movie is merely sentimental, then it will be forgotten; whereas if it authentically affirms reality it will gradually be recognized as a classic. The meaning of an authentic movie is essentially centrifugal: it is about reality and truth.

Just what does it affirm about reality? Of course, the affirmation cannot be paraphrased, as a sea of literary critical publication has eloquently told us.⁶ However we can ask further questions: what kind of truth is affirmed in artistic works? What precise inner experience is at the core of literary affirmation?

I think that everyone will agree that artistic or literary expression affirms a form of truth which is subjective. It is subjective, not in the sense that it is not about a reality which others also can possess in common with the artist, but in the sense that it intends, not to exclude, but to include a personal, and often original, perspective and evaluation. It is an affirmation about real life as the poet has come to perceive it should be understood and undertaken. It about reality with inscribed clues and additional dimensions of meaning. An artistic or literary expression presents a way of human being in the real world. This way of being is merely expressed when the work is done, but it is positively affirmed or enjoined when the work is bought, or performed, or hung on the wall.

Literary works then proclaim a subjective kind of truth about reality. We can go further. I shall argue to three qualities of this truth: first it is a single unified affirmation; second it is an affirmation of an elemental truth possessed preconceptually; and third it is an affirmation about reality.

First, then, what is affirmed is a unified insight concerning a complex truth. It is a truth which is comprehensively expressed by the integral work. The very first rule of literary criticism is that one must consider the complete work, and study each of its elements in relation to all others. Aspects of its

⁶ For a most compelling demonstration of this truth, cf. Cleanth Brooks, *The Well Wrought Urn, Studies in the Structure of Poetry* (New York and London: Harcourt Brace Jovanovich, 1947).

meaning can be detached and expressed in various logical or scientific conceptual forms. But we all know how impoverished such expressions are. The artistic work is essentially a unity, and its meaning is distorted and trivialised when one says, for example, that the "whole point" of *David Copperfield* is to condemn social injustice in England, or that Van Gogh's *Potato Eaters* is "essentially" a study of variation in darkness. Such narrow meanings did not require a Charles Dickens or a Van Gogh to create them. It is the whole work, understood as a whole, which expresses an insight which readers and viewers have found to be life-giving.⁷

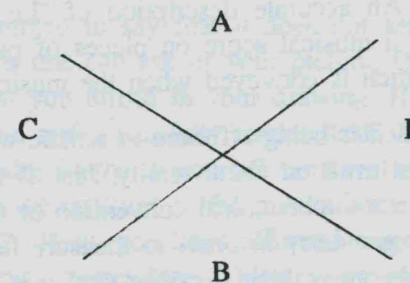
Secondly, the truth being affirmed in artistic affirmation is not an abstract truth. The affirmation must be described as elemental, in the sense that its truth is possessed only as incarnate. It is totally imbedded in the sounds or colours or images of the work. An elemental affirmation is, therefore, pre-conceptual. This can be understood in examples such as the elemental affirmation of a smile, or a cry of pleasure or pain. Such elemental and pre-conceptual affirmations are not obscure, and they can be understood and described, but they cannot be reduced to concepts or expressed in any other medium of expression. Similarly, the artist does not tell us what we would know if we saw what he or she sees, but rather she brings before us precisely

⁷ The practise of rationalistic reduction of myth is well described by Julian Pitt-Rivers (*The Fate of Shechem or the Politics of Sex, Essays in the Anthropology of the Mediterranean* [Cambridge: Cambridge University Press, 1977] 132): "Under Malinowski's influence it came to be accepted that myth serves the function of fixing certain values in the minds of people and acts thus as a charter which validates the social structure. This view has much in common with Durkheim's view of religion and like it, it is not so much wrong as inadequate to explain more than one aspect of the phenomenon. This it does moreover in a rather unmethodical way since it provides no clear rules of interpretation. Whatever connections come to mind will do by way of explanation." Pitt-Rivers' critique is correct, but still his own lengthy study of Genesis in this book proceeds to reduce the meaning to one almost exclusive focus, the validation of marriage laws. Is God irrelevant in Genesis? I would argue, however, that a doctrinal theology of Genesis is no less ridiculous than this.

what she does see and wants us to see because this seeing is meaningful. Similarly the poet does not communicate an idea by assembling a variety of clues about it. Rather he assembles sounds and images and notions and narrative, and plays with them until they finally express what he has been trying to grasp, i.e. until they finally enable him to express preconceptually, elementally, what he has already understood in a mute insight. The reader, in turn, grapples with this artistic product, its elements and logic and omissions and contrasts until a unified understanding occurs. Thus the work incarnates as elemental meaning the artist's insight, and provides an object in which the reader can share that insight.

A key word here is "insight." The poet or artist has an insight, which s/he expresses, not in logical systems, but in artistic forms in which each element relates to all the others. The viewer or reader who then experiences this incarnate expression can be led to experience its originating insight as well. Everybody has the experience from time to time of struggling with and finally "understanding" an artistic work. One sees the whole as a whole, in a single insight. One has succeeded in retracing in reverse direction the mental process of the artist, and in this way one shares the artist's insight.

Artistic or literary insight, though usually complex and subtle is not essentially different from other kinds of insight. If you will indulge me, I would like briefly to consider an example of a simple and crude kind of insight, namely an insight in geometry. For example, if you are presented with crossed lines:



you will know that angles A and B will always be equal no matter how the lines are arranged, and similarly angles C and D will always be equal. You are quite sure of it even though, unless you remember your high school geometry, you could not immediately formulate it as a law. It is a preconceptual insight. Formulating it as a law is a step toward conceptualization: "when straight lines intersect the opposite angles are equal." Many would use the word "intuitive" here, to describe the kind of knowing, but "preconceptual" is less burdened with misleading semantic history. To move toward full conceptualization, one has only to consider that straight lines are 180 degree angles, and therefore:

$$A + D = 180$$

$$B + D = 180$$

$$\text{Therefore } A = B.$$

My point is that an insight is at the core of an artistic or literary work, just as it is at the core of a geometric argument. Unlike the geometric insight, it cannot be expressed in any terms except the artistic elements, incarnate elements, preconceptual elements. If you ask an interpreter what it means, an interpreter can talk about it but cannot express that insight in any other language. Can you imagine trying to tell some one what the Taj Mahal means, or what the song *Old Man River* means? The only answer which can be given will be to bring you to the Taj Mahal, or play the music. If the interpreter chooses to describe the work, or to paraphrase it, or say that "the whole point" is something or other, that may make some sense, and it may lead readers in the right directions, but it will in no sense say the same thing as the piece in question. An accurate description of "Le Marseillaise", or its faithful presentation as a musical score on pieces of paper, will simply not convey the meaning which is conveyed when the music is played.

Thirdly, the truth which is being affirmed in artistic works is a truth in the full sense, i.e. it is an affirmation about reality. Just as the insight about opposite angles was within a mathematical convention of thought, and yet was developed by Euclid as geometry in order to measure farmlands, and just as the affirmation in that theorem about opposite angles is an affirmation about reality once it is published or taught, so artistic insights are conceived with

literary or musical or artistic conventions, and yet once they are published they become affirmations about reality. They are affirmations which include subjective elements along with objective or centrifugal reference. They are affirmations about a way of being in the world, and we tend to accept them or reject them, to love them or hate them, not primarily because of their technical merits as art, but mostly in so far as we accept or reject the way of being which they affirm.

The intrusive nature of elemental affirmation in art is, obviously, very important when one thinks of biblical literature. So I should like to reflect on a further example of insight, and of its move toward conceptualization and of the affirmation it makes. This example is from visual art.

Think of being asked to draw a picture of a man, a woman and a house. You fiddle a while with your pencil, and eventually you know what kind of thing you want to do, and eventually you find a place to start. For the sake of argument, let us suppose that you have enough technical ability to be able to present a finished picture which satisfies you. It looks as you think it should.

What does it mean? Well it means the whole thing, and it is not to be understood in a unified fashion except by considering the whole thing, without omitting any detail. You might add, or erase, some lines. And then you might be more satisfied than before; or else you might say that these changes were a mistake. The picture is either more or less true to what you intend it to be.

One might be tempted to say that it does not affirm anything. But just consider the questions one can ask of your picture. One could ask about the degree of materialism you affirm in your drawing. Have you drawn a hasty stick-man and woman, and a carefully rendered all the details of a beautiful house, with a Mercedes in the driveway? Or have you drawn the cloths in loving detail, leaving the contours of the human bodies, and their facial lines, slightly out of focus? If so, you have affirmed something about the importance of humans versus possessions. Thirty years ago we used to laugh at Marxist literary theory, but now that the economic theory of Marx seems to

be on the way out marxist literary theory seems to be ever more on the way in. There must be something in it!⁸

Or one might ask a question about the relative importance you accorded the man or the woman in your picture. Did you make the man stand tall, with imperial gesture, and elegant clothing, while depicting the woman as slight, and plain, and maybe washing the windows? Which one appears to own the house or the car in your picture? Does the man look toward the viewer or some distant horizon, while the woman looks to the man? Surely a lot of affirmation about reality is carried in such details. Feminist criticism has begun to teach us a lot about the affirmations concerning reality which are imbedded in artistic and literary works.

Or a third question might focus on your interest in erotic aspects of life. Does your drawing leave the house in vague outline while focusing on the most sensual contours of the two bodies? Does it depict secondary sexual characteristics in detail? Does it place the bodies in suggestive relation one to the other? etc. etc.

Your drawing has made affirmations about all these and other values. You are startled, and possibly you are embarrassed, when some one points them out. When you were drawing, such thoughts were very far from your mind. You were thinking about the problems of drawing a good picture, not about social values. And yet you can hardly deny that your picture says the kind of things indicated above. You have to recognize that your picture reveals and affirms yourself, and something about your values and your life-choices, your "meaning." Your drawing was commanded by an insight, and you did express this insight by depicting the elements in these ways. Of course Jacques Derrida will deny that there was anything in your consciousness before you began to draw, or paint, or write.⁹ But if you try the activity yourself, and if

⁸ Cf. Terry Eagleton, *The Ideology of the Aesthetic* (Oxford: Basil Blackwell, 1990).

⁹ Cf. Jacques Derrida, *L'écriture et la différence* (Paris: Les éditions du Seuil, 1967) 15-17.

you reflect on your experience: if you ask how you know that this or that is right or wrong in your choice of lines or colours or words or images, then you will have to conclude that Derrida has simply missed something here. True, you did not have the finished product conceived in advance, but still you had an insight which enabled you to move toward expression, and to choose and change elements through a series of artistic trials and decisions. The original insight was a unity, and it is expressed in this unified artistic work as a unity. The picture now affirms this insight. The implications of this insight and this affirmation, which can be conceptualized in terms of materialism, feminism, sexuality, and so forth were implicitly affirmed about reality by your artistic product.

In reference to biblical literature, these kinds of questions can be asked. However they are not theological questions, and hence do not immediately fall within the area in which the Bible has played a normative role. The third section of this paper will return to this topic, and consider specifically theological questions which can be addressed to biblical texts.

II Academic Interpretation

This brings us at last to the second topic announced in our title, namely to "academic interpretation", and in this case to the academic interpretation of biblical texts. We have, I hope, established the idea that literature is about truths, and religious literature is about ultimate truths. We have shown that this is a preconceptual truth, based on an insight which originated the literary work, which is expressed elementally in the literary work, and which cannot be paraphrased or otherwise conceptualized. It is expressed as elemental meaning in the literary work, just as a personal reaction is expressed as elemental meaning in a smile. It is to be shared by the reader through the operation of experiencing the literary work in which the author found her insight correctly incarnated. It involves encounter with the author, because the author affirms both the insight and its elemental formulation. The encounter is like reacting to a smile.

What should academics do with a thing that? The easiest thing is to hasten toward pseudo-respectability by working away at "objective" tasks such as textual criticism, or at questions of dating, or geography. For example, the student of Carl Sandburg can work at questions like: where was the poet living when he wrote *The Fog*? What harbour and city was he thinking of? Chicago? San Francisco? New York? And the fact is that most academic publication about biblical literature does head in directions like that. Some have taken on the mantle of Ancient Near Eastern Studies, or Archaeology. But even within more directly literary concerns there are numerous activities which are respectable because they are "objective": for example, there is always the endless discussion about sources, the attempt to define literary forms, and the various projects of structure studies or of deconstruction. Taking another tack, some of us try to retain a religious relevance by writing biblical theology as it is mistakenly called, and we produce histories of ideas about God in the biblical period. This is based on the illusion that biblical texts, even though they are literary, can be paraphrased and rendered as ideas. The resulting pseudo-history of ideas turns out, naturally, to be a history of mistaken ideas, ideas which subsequent eras have gone beyond, ideas which are useful in so far as they provide models of thought within which one can derive ever more precise concepts for understanding texts, but which do not have the weight of truth and which therefore are irrelevant to our religious lives today. How can this kind of inquiry boast the title "theology"? Theology deals with religious truths, not with ideas.

Most academic publication about the bible *presupposes* that one understands the simple meaning of the text, i.e. that one has experienced the elemental meaning which the author has affirmed in it. This parallels publications in musicology which presuppose that students have experienced the elemental meanings of the music under discussion. In biblical publication, some might be tempted to go one step further, namely to argue that the elemental meanings of the biblical texts are irrelevant, or unfit for academic consumption: elemental meanings of biblical texts are a question for the Churches, not for the University.

There are problems with these positions. First, coming to the elemental meaning of an ancient text is not at all easy, and therefore it can never be presupposed. It requires all the techniques which academia has devised. The Churches need our help. In this regard musicology offers a parallel. It may presuppose the adequate hearing of recent Western music, but certainly in dealing with Asian or Oriental traditions, or in reconstructing ancient forms of musical expression, musicologists must engage in laborious research in order to hear the elemental articulation which other civilizations have taken for granted. Music needs to be performed, and also to be studied in the University, just as Scripture needs to be proclaimed, and also researched by academics.

Second, if one personally holds that the simple meaning of biblical texts is academically irrelevant, surely one must conclude that academic questions and answers about those texts are equally irrelevant. I recall in this connection an often told story about the famous talmudic scholar Saul Liebermann. In introducing Gershom Scholem 35 years ago at the Jewish Theological Seminary of America, he began "Ladies and gentlemen, we all know that the kabbalah is nonsense, but the history of nonsense is scholarship."¹⁰ That may have been alright in the 50's, but in our era scholars need to justify public support on firmer foundations.

There is an alternative approach. Biblical scholars can consider their work as analogous to that of literary scholars, rather than that of archaeologists, or historians. The task of literary scholars begins precisely there: recovering the simple meaning of the text. They are not ashamed at this accomplishment, and do not apologize for it. The publications of literary critics sometimes strike people like myself as wild, undisciplined, confused, uncool. They are often not written to the model of objective scholarship which I was trained to expect. Still their brilliance is often irresistible. Competent literary scholars are simply wonderful in performing the task of making a text sing once again. And their work is considered respectable in the academic community — at least by academics who are prepared to recognize any discipline outside

¹⁰ I have this story from my respected colleague, Dr. Jack Lightstone.

their own as respectable! They do not need to tell you that a text means this or that, or that the "whole point" of a story or poem can be summed up in some paraphrase. They don't try to write a history of ideas in English literature, or set out to write a theology based on the canon of English literature as contained, for example, in Norton's anthology. And when literary scholars go into textual criticism, or historical questions, or into the history of ideas, all of this work is understood as subordinate to the task of recovering the simple, elemental, meaning of the texts.

Many academics will object that biblical texts contain faith at the heart of the insight which they affirm in preconceptual forms, and that faith is not something to be taught in the University. Moreover, faith is not something which every competent reader, or professor, will necessarily have. It is both important and easy to answer that objection. Much of English poetry is an affirmation of faith. One has only to think of Milton for example, or Blake. Such authors simply cannot be fully understood by a reader whose psyche has not been opened up to this depth. Any more than Wordsworth can be fully understood by a reader who has no sense of nature. I suspect that all teachers of literature experience their limitations with regard to understanding certain authors — and these they teach at a distance, using stratagems to avoid getting in the way of the students. Similarly I would venture to say that biblical scholars experience an inability to "get" the meaning of some biblical texts — in fact they avoid teaching them if they can. Certainly that is true of myself. In a sense I have repudiated those texts, though I hate to admit it for professional and personal reasons. My encounter with St. Paul results in rejection, proving that I am not a Lutheran, and probably not a good New Testament scholar. Too bad. That is human limitation, experienced by all humans. But to think that faith is not part of University teaching is really no more than 19th century wishful thinking. Adequate academic interpretation of the Bible will necessarily require faith dimensions.

III Bible and Theology

If one studies the Bible out of an interest in the history of religious thought, or the history of the Ancient Near East, one may not need a literary approach such as I have been trying to describe. However, those whose biblical studies derive from theological concerns may be more interested. It is in theological inquiry that religious truth is the formal object.

This is not the place to get into a discussion of the nature of theological discourse today. I shall think simply in terms of the classical anselmian definition of theology: faith in search of understanding. And the point here is that theology in Western tradition has been developed in terms of truth, in terms of propositional truth, in terms of truth which is not preconceptual, but which is carefully conceptualized with defined terms and transparent logics. How, then, does one move from religious truth as affirmed in preconceptual insights to conceptualized theology as affirmed in doctrines?

Of course not only theology has doctrines. I have indicated above that one can ask any kind of question of artistic or literary works. For example a musicologist might ask whether or not music was important in the culture of ancient Israel. Or a political scientist might ask what differences one might detect between the three Isaiahs in reference to the powers of a monarch. Or a feminist might ask what attitude towards unmarried women is implicit in the Song of Songs. The answers to these questions would be interesting, and they might enable us to read the biblical text with ever increased precision. However none of these questions is immediately theological, and none of their answers would be considered normative in Christian theology.

What is a theological question? And, more specifically, what is a doctrinal question? All will agree that a theological question is about God, but at this point we may come to a division between Protestant and Catholic theology. In Catholic theology, a question about doctrines concerning God is not to be answered directly in terms of what the Bible might say. The Bible was written in a pre-doctrinal culture. Doctrinal questions are formed in philosophically precise language, and are answered within philosophically complete

systems. Religious truth in the Bible cannot be found in that manner of thinking. Catholic doctrinal questions are asked of tradition, a tradition which begins with the Bible but continues through an evolution in which philosophically accurate modes of thought have translated biblical meaning into systematic meaning, have translated elemental preconceptual meaning into conceptualized meaning.

Still Catholic theology asks important questions of the Bible about God which are not doctrinal in nature, and it accepts their answers as normative. Such questions and answer are foundational rather than doctrinal. They are in the area of conversion, and of spirituality. Such questions can respect literary genres. For example, one might ask: in what realm of meaning does a biblical text expect revelation to occur, or in what realm of meaning does a biblical text expect God to intervene as saviour? The answer to such a question will demand a stance of faith, and a specific expectancy about involvement with God. And this will be normative. Moreover, the answer will probably imply further questions which are doctrinal. But questions for doctrine are of a different order than questions for conversion.

Let us take an example. If we think of the image of God ordering the universe in Genesis 1, separating light from darkness, earth from water, and so forth, we can see that a specific realm of revelation and intervention is implied. The text elementally expects revelation to occur in the cosmic order which was divinely introduced into original chaos, and also in humanity's unique role as image of God and master of the cosmos. This text expects revelation to occur in a specific realm, and not in others. For example it does not deal with the realm of domestic human love as does the Song or Songs, or the realm of human sin as does the Yahwist, or in the realm of war and political activity as does the Succession Narrative. Rather it operates in a more philosophic realm, contemplating the universe. It moves in the wisdom tradition. Moreover this text contains a specific expectancy about our involvement with God, namely that as image of God we act as God did in establishing order in nature, and in making everything fruitful. In terms of conversion, or spirituality, this text demands of the contemporary reader an undertaking of ecological responsibility. And one who is lead by the Bible will follow this directive.

If this is the literary truth of Genesis 1, in terms of conversion, how does one move on to doctrinal truth? Various specific doctrinal questions will arise. There are moral questions: for example, how should one balance the immediate welfare of one's family on the one hand and the wellbeing of future generations on the other? Or ecclesiological questions may occur: for example, how should we define the role of the clergy versus that of the laity in ecological responsibility? Or eschatological questions may be asked, such as defining the relation between ecology and the end time - is nature evolving toward a technology-helped perfection à la Teilhard de Chardin? is life after death to be lived in a spiritual state only, or will ecology play a role? Or one might ask an old familiar dogmatic question about the nature of original sin: is original sin a condition of the individual human psyche? or of political systems? or is it within nature itself? These questions are asked on the basis of a spirituality, formed by the normative religious truth of the Bible. They arise out of a conversion in reading Genesis 1. They will be answered by appealing to all the resources of thought at our disposal, and the answers will be conceptualized in scientifically and philosophically precise language.

I suspect that an exposition of method in Protestant theological discourse will result in a proposal which will be in effect similar to the above. But it will follow a different terminology and rhetoric in exposition. My best contribution will be to stop here.

NOTICES

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

Newsletter for Ugaritic Studies

For full information write:
The Editor
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

For full information write:
The Editor
Newsletter for Targumic and Cognate Studies
Dr. E. G. Clarke
Department of Near Eastern Studies
University of Toronto
Toronto, Ontario
M5S 1A1

**MINUTES OF THE ANNUAL GENERAL MEETING
OF THE CSBS/SCEB**

May 21, 1990, 2:30 PM
Clearihue A303, University of Victoria

Members present were: E. Bellefontaine, S.A. Cummins, P.M.M. Daviau, M.R. Desjardins, P.E. Dion, T.L. Donaldson, S. Fishbane, D. Fraikin, P. Garnet, L. Gaston, G.J. Hamilton, D.J. Hawkin, J.F. Horman, L.W. Hurtado, D. Jobling, T. Kleven, J.S. Kloppenborg, R. Kooistra, S.N. Mason, W.O. McCready, S.E. McEvenue, B.H. McLean, J.H.C. Neeb, D. Neufeld, S.H. Page, K.I. Parker, B. Przybylski, H.E. Remus, G.P. Richardson, D.R. Runnalls, E. Schuller, A.F. Segal, P. Turner, J. Van Seters, J.A.D. Weima, S.G. Wilson, A. Wolters.

1. **Agenda**
Approved (Wilson/Remus).
2. **Minutes**
The minutes of the previous annual meeting (published in the *Bulletin*, 49, 1989) were approved (Runnalls/Hurtado).
3. **Remarks from the Chair**
Professor McEvenue reported that SSHRC has requested approximately ten names from the Society membership to be submitted for advisory committees. A "Nomination for Service on Council Committees" information sheet is to accompany each name. Members wishing to have their name put forward were to indicate on the attendance record sheets.
4. **Business Arising from the Minutes**
Professor Richardson made a short presentation on the status of the series "Studies in Christianity and Judaism/*Etudes sur le christianisme et le judaïsme*" (ESCJ). In addition to \$485.00 donated by Society members to the publication fund, slightly more than \$1000.00 was received through sales of books in the series. Efforts will be made to raise further funds through a corporation sponsor or patron of the series. The first volume of the Torah-Nomos series is moving closer to publication.
5. **Reports**
 - 5.1 **Treasurer's Report**
 - 5.1.1 Professor Przybylski presented his report to the membership [attached] and it was formally approved (Wilson/Kloppenborg).
 - 5.1.2 In light of the forthcoming subscription increases to *Studies in Religion* and forthcoming increases by CFH [see 5.3], and in anticipation of a revised granting formula from SSHRC, the following fee schedule was moved (Przybylski/Wilson):
 - \$40.00 — full member; \$25.00 — student member; \$25.00 — retired member; \$25.00 — unemployed member; \$20.00 — dual member.
 - 5.1.3 An amendment to the motion was moved (Wilson/Hawkin) for the following membership fee structure:

\$50.00 — full member; \$30.00 — student member; \$30.00 — retired member; \$30.00 — unemployed member; \$25.00 — dual member.

The amendment to the motion was approved. The original motion as amended was approved.

5.2 Programme Report

Professor Desjardins announced details of the annual dinner. Professor Paul Newman was thanked for his assistance as the local representative for the Society (unanimous motion). The 1991 meeting will be at Queen's University from May 27th to May 29th.

5.3 Publications and CCSR Report

Topics in Professor Kloppenborg's report included the following:

(a) Members in central Ontario with university mailing addresses were asked to have the *Bulletin* sent through Inter-University Transit System in order to save mailing costs.

(b) There will be an increase by *Studies in Religion* of \$1.00 per year for the next five years on individual memberships. In addition, the Canadian Federation for the Humanities will increase its charge to members by \$1.00 per year for the next two years.

(c) The Social Sciences and Humanities Research Council of Canada has indicated that its funding to learned journals will be revised, and it is anticipated that the funding formula will be tied to the rate charged to membership for the journal. In order to maintain the current level of SSHRC funding, the CCSR needs to show that members are being charged a fair price for *Studies in Religion*. At present, members contributed \$15.00 to the production costs of the journal. The total cost of production is \$32.00.

(d) Wilfrid Laurier University Press is prepared to design individual covers for its publications. CSBS members are encouraged to submit manuscripts to WLU Press.

(e) The Dissertation Competition will close in December 1990, and decisions on the competition will be made by June 1991.

5.4 Nominations

5.4.1 The following names were proposed by the Executive:

Vice-President	Stephen Wilson
Executive Secretary	Wayne McCready [2 year extension]
Treasurer	Terry Donaldson
Member-at-large	Susan Slater

In the absence of further nominations, a motion of approval passed unanimously (Hurtado/Garnet).

5.4.2 A motion was approved to elect Professor John Wm. Wevers as a life member of the Society (Gaston/Richardson).

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

H.M. Ainslie, B. Arnal, D. Becker, S.G. Bjorndahl, F.G. Carpinelli, Y.B. Cross, S.A. Crump, S.A. Cummins, M.H. Farris, I. Friesen, J.D. Harvey, M. Kolarcik, J.-J. Lavoie, M.C. Love, S. McGurty, N.R. Parker, D.J. Reimer, Wm.A. Richards, B. Sheehy, J.A.D. Weima, C. Wybrow.

A motion to approve acceptance of the new members passed unanimously (Richardson/Fraikin).

Professor Segal thanked outgoing executive members for their service to the Society. Special appreciation was expressed to Professor Przybylski for his five-year terms as Society treasurer.

5.5 Canadian Federation for the Humanities

Professor Przybylski reported that the CFH book subvention formula now allowed \$1500.00 for promotion of a manuscript. This is in addition to \$3500.00 for publication costs and twenty percent royalty to a maximum of \$8600.00.

5.6 Executive Secretary

None

6. New Business

None

7. Adjournment

The meeting adjourned at 3:20 p.m. (Richardson/Gaston).

REPORT OF THE TREASURER TO THE 1990 ANNUAL MEETING OF THE CANADIAN SOCIETY OF BIBLICAL STUDIES

We gratefully acknowledge the financial support provided by the Social Sciences and Humanities Research Council of Canada. During the 1989/1990 fiscal year, CSBS received a \$3,126.00 Travel Grant and a \$3,126.00 Administrative Grant. However, with projected increases both in *SR* subscription rates and the CFH membership fees, plus rising costs in printing, postage and travel, CSBS dues may have to be raised during the present millennium.

The Publication Fund has experienced a sluggish start. Only \$485.00 has been contributed.

The total capital for the Prize Funds stands at \$6,893.22. CSBS members are encouraged to continue contributing to this worthy cause so that not only the prizes but also the travel costs of the prize winners may be covered by the interest from these funds.

The Peter Craigie Fund is a success. Interest from the \$10,546.40 capital should be able to support a biennial lectureship.

Our Society is continuing to experience membership growth. Current membership stands at 267.

The membership consists of (the figures for 1989 are in parentheses):

Life Members	6	(4)
Full Members	158	(155)
Dual Members	20	(23)
Student Member	71	(62)
Retired Members	8	(9)
Unemployed Members	4	(new category)
	<u>267</u>	<u>(253)</u>

Attached to this report is the financial statement of the Canadian Society of Biblical Studies for the year ending April 30, 1990.

My 5-year term as treasurer has been completed. It was a pleasure to work with a cooperative group of eminent scholars. The only displeasing function was the distribution of travel awards—there was never enough money!

Benno Przybylski
Treasurer, CSBS

CANADIAN SOCIETY OF BIBLICAL STUDIES
FINANCIAL STATEMENT
May 1, 1989 - April 30, 1990

AS OF APRIL 30, 1989

Balances:	Current Account	\$15,154.48
	Special Funds Account	19,912.73
	Total	<u>\$35,067.21</u>

CURRENT ACCOUNT

RECEIPTS

Balance May 1, 1988	15,154.48
Membership Dues - operating expenses	4,213.91
- Journal expenses	2,702.00
Members' travel grants	3,126.00
Administrative Grants	3,126.00
Annual Dinner Subscriptions & Receptions	1,983.48
Registration fees	455.00
Transfer from Special Funds Account	2592.00
Registration Refund for Stendahl, Pagels	110.00
Printing refund	18.00
CTS Contribution to Pagels Session	100.00
Bank Interest	<u>587.21</u>

\$34,168.08

DISBURSEMENTS

Travel grants to members	\$3,170.00
Executive travel	6,632.62

Subscription to SR	5,858.00
Annual Dinner, Receptions	2,873.18
Dues to CFH	870.00
Dues to CCSR	72.00
Printing	2,163.37
Postage	1,113.43
Long Distance Calls	105.33
Bank Charges	43.43
Audit	100.00
Student Essay Prizes	300.00
Prize Winner Travel	720.00
Craigie Lecture	1,272.00
Annual Dinner Refund	25.00
Pagels Session	669.43
	<u>25,987.79</u>

Balance as of April 30, 1990	8,180.29
Bank Balance as of April 30, 1990	11,462.10
Difference: Outstanding cheques 325, 326, 327	3,281.81

SPECIAL FUNDS ACCOUNT

PETER CRAIGIE FUND

Receipts

Capital Balance May 1, 1989	\$10,271.40
Donations	275.00
	<u>10,546.40</u>

Interest Balance May 1, 1989	1,892.06
Interest	1,149.33
	<u>3,041.39</u>

Disbursements from Interest	
Craigie Lecture	1,272.00
Interest less disbursements	<u>1,769.39</u>

Total	<u>12,315.79</u>
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PUBLICATION FUND

Donations	485.00
Total	<u>485.00</u>

PRIZE FUNDS

Founders' Prize

Capital Balance May 1, 1989	2,264.10
Donations	125.00
	<u>2,389.10</u>

<i>Joachim Jeremias Prize</i>	
Capital Balance May 1, 1989	1,415.00
Donations	85.00
	<u>1,500.00</u>
<i>Unspecified</i>	
Capital Balance May 1, 1989	2,879.12
Donations	125.00
	<u>3,004.12</u>
Total Prize Funds	<u>6,893.22</u>
Interest on Prize Funds	
Balance May 1, 1989	1,191.05
Interest	712.41
Total	<u>\$1,903.46</u>
Disbursements from Interest	
Student Essay Prizes	600.00
Prize Winner Travel	720.00
Total	<u>1,320.00</u>
Interest less disbursements	<u>583.46</u>
Total Prize Funds	<u>7,476.68</u>
Total Special Funds	<u>\$20,277.47</u>
Bank Balance as of April 30, 1990	
Current Account	8,180.29
Special Funds Account	<u>20,277.47</u>
Total	<u>\$28,457.76</u>

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, 1990, 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.

It is my opinion that these Financial Statements present fairly the financial position of the organization as at April 30, 1990. 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. Paetzel, Auditor
VERITY ACCOUNTING SERVICES
Edmonton, Alberta

ANNUAL MEETING

University of Victoria

May 20 — 22, 1990

Program of 1989 Papers

SUNDAY, MAY 20

Hebrew Bible

Bible hébraïque

JOHN SANDYS-WUNSCH, Thorneloe College, Presiding/Président

RAY SHANKMAN, Vanier College

The Explicit and Implicit Patterns in Genesis 4:1-16

As Meier Sternberg (*The Poetics of Biblical Narrative*) says, the Bible is persuasive, catering to the reader's involvement. It is interesting to see how text provokes "the drama of reading," how text works in order to move the reader. In any case, how does text/language work? That is, the text must have some energy in space and time, in what is explicitly stated and in what is implied to create response (energy) in the reader. Genesis 4 is a passage worth exploring to illustrate how this works. For here we see an obvious patterning in interplay between what is said and what is suggested or implied. This patterning is analogous to how the physiology of the brain works when we consider the focal significance of the synapse, "the junction point of two neurons, across which a nerve impulse passes." Literary technique in Cain and Abel makes good use of this patterning.

PEGGY DAY, University of Winnipeg

Feminist Scholarship and the Hebrew Bible

This paper will make a distinction between feminist theological approaches to the Hebrew Bible and more recent feminist biblical scholarship that draws on methodology and analytical frameworks developed in the humanities and social sciences. A selection of concrete examples of the latter will be presented and discussed.

JACQUELINE R. ISAAC, University of Toronto

The Documentary Hypothesis Re-assessed

The Documentary Hypothesis (DH) has been with use for over 100 years. It is old, tired and worn out. Under its aegis the Hebrew Bible has been spliced and diced, rearranged and reinterpreted until it seems pointless to continue. Indeed many scholars have thrown up their hands in dismay and will now deal only with the received text. Yet the questions which made the acceptance of the DH the only reasonable approach remain. How, then, can we now proceed? Can the DH

be salvaged from the excesses of redaction criticism which have given use biblical editors to the power of x? If we are to continue working with the DH how far back must we go; how many steps need retracing before we can move forward again? This paper will examine these questions, with special consideration given to the biblical legal codes and the implications of the inscription from Mesad Hashavyahu.

Christian Origins

Origenes chrétiennes

DAVID HAWKIN, Memorial University, Presiding/Président

P. JOSEPH CAHILL, University of Alberta
The Metaphor of Light in the Bible

I should like to examine the usage and efficacy of light as employed throughout the Bible, with particular emphasis on its appearance in the NT. The text will proceed through: God, the creator of light; the Lord God as light; frequency of usage and range of meaning; the symbol and experience; Jesus as the God of light. The presentation will thematize the realistic dimensions of external and internal light as necessary components in pursuing a human life and, in this case, one elevated to a new level by the apprehension of an omnipresent reality.

DIETMAR NEUFELD, University of British Columbia
A Speech Act Analysis of the incipit of 1 John

The beginning of 1 John continues to generate interest. Comparisons with the prologues of the Johannine Gospel (John 1:1-18) tend to focus the discussion on the identity of the author's precise referent ("that which") and on the issues of authorship and milieu. The solutions proposed remain disputed. After reviewing some of the recent proposals for understanding the writing's opening verses this paper attempts a fresh analysis by suggesting that a modified version of J. L. Austin's *speech act theory* sheds new light on the nature and function of the *incipit*. Its purpose and meaning is not to be sought in its *Sitz im Leben*; rather it is to be found in the text's power to constitute the subjectivity of both writer and reader/hearer.

MARY ROSE D'ANGELO, Villanova University
Abba and the Fatherhood of God in the Church's Memoires of Jesus

A substantial number of Christian theologians have adopted Jeremias' view that the address 'abba' characterized the teaching of Jesus and have accepted this interpretation of the word as a kind of intimate baby-talk, an equivalent of "Daddy." But both the special meaning Jeremias gives the words and its attribution to Jesus

are highly problematic in the light of the NT evidence. "Abba" was clearly of importance in the early Christian experience of equality in the spirit, and it is probable that Jesus used the title "father" for God. But this title must be understood in the context of contemporary Greek and Jewish theologies.

Biblical Studies

Etudes bibliques

EILEEN SCHULLER, McMaster University, Presiding/Présidente

PAUL GOOCH, University of Toronto
Early Christian Universalism: A Source for Academic Freedom in Theology?

To argue that modern notions of freedom have their source in the NT is not my aim; nor do I wish to trace the development of academic freedom from its historical roots. Instead I want to argue that reflection upon the universalism we can discover in Christianity's beginnings may yield a theological justification for academic freedom, and that this justification is important for theological education. This first part of this paper describes briefly the institutional arrangements between the University of Toronto and its affiliated theological schools. The question of early Christian universalism occupies the second part; and in the third I reflect on implications for academic freedom in theology, in the context of statements by the Association of Theological Schools and the position taken by the University of Toronto in its recent negotiations to renew its agreement with the Toronto School of Theology.

JOHN SANDYS-WUNSCH, Thorneloe College
Human Destiny in the Bible

The purpose of this paper is to explore attitudes to human destiny as reflected in the books of both the Hebrew Bible and the NT. By human destiny I mean here not only what is the worthwhile life but when, if at all, does it end. Various beliefs which seem to imply an afterlife will be examined to see how relevant they may be. Finally the great gap between the two testaments on this point will be discussed.

JOHN NEEB, Waterloo Lutheran
The Function of Genesis 28:10-22 in Third Century Caesarea

Both Rabbi Hoshaya and Origen founded schools in Caesarea about 280 CE. This paper examines how both Origen and the rabbis used Genesis 28:10-22 as Scripture, and it seeks to set their interpretations within the context of third century Caesarea. Origen's *Contra Celsum* and his *Homilies on Genesis* as well as collections of rabbinic midrashim such as *Genesis Rabbah* will be examined to show

how this scriptural text functioned to shape the identities of their respective communities.

Biblical Archaeology

Archéologie biblique

JOHN VAN SETERS, University of North Carolina, Presiding/Président

JOHN OLESON, University of Victoria

The Water Supply System of Nabataean and Roman Auara

This paper summarizes the third campaign of the Humeima Hydraulic Survey which was carried out from June 12 through July 6, 1989. This project has as its objective the analysis of the character and evolution of the system of water supply of the ancient settlement of Auara, 50 km. south-east of Petra, during the Nabataean, Roman, Byzantine and Omayyad periods. The excavations in 1989 provided important new information on the water supply structures built at Auara at the time of its foundations, and concerning the changes in water use at the site during the Byzantine period. The survey has also yielded new data on house and settlement design at the site, and has provided the basis for planning a new campaign of excavation by a collaborative team of Canadian, Jordanian and American scholars.

PAUL DION, University of Toronto

The Faithful of Yahweh in Persian Period Judaea as a 'Temple Community': A Response to insights from Eastern Europe

In several essays published from 1966 through 1977, Joel P. Weinberg studied the Jewish community of Persian Period Judaea from a social, economic, and political standpoint, comparing it to the West Asian "temple states," a type of society best documented in the Seleucid empire but already extant under the Achaemenids. Weinberg's promising use of this model to explain and expand our small and ambiguous data from a neglected period has been all but ignored by Western scholars. This paper will expound and evaluate the Latvian historian's contribution in the light of his German publications and of responses they evoked in East Germany.

MICHÈLE DAVIAU, Wilfrid Laurier University

Ammonites in the Madaba Plains: 1989 Excavations at Tell Jawa and Tell el-'Umeiri

In 1989 the Madaba Plains Project began the excavation of a second Iron Age town in the Balqa hills overlooking the Madaba Plains. The site is called Tell Jawa and is located along the King's Highway, 10 km. south of Amman. The

discovery of a casemate wall surrounding the town and a figurine head wearing an Atef crown suggests that Tell Jawa was an integral part of the Ammonite kingdom. Excavations at Tell el-'Umeiri were continued for a third session, exposing additional areas of the Iron Age town. New excavations at Jalul, east of Madaba, projected for the 1991 season, should clarify the extent of Ammonite control in this region.

Seminar on Voluntary Associations

Les Associations volontaires

PANEL:

The Sociology of Sectarianism

DONNA RUNNALS, McGill University, Presiding/Présidente

LORNE DAWSON, University of Lethbridge
A Critical Survey of the Literature

HARRY MAIER, Victoria
Sociology of Sects and Early Christian Communities

JACK LIGHTSTONE, Concordia University
Sociology of Sects and Early Jewish Communities

Seminar on Voluntary Associations

Les Associations volontaires

PETER RICHARDSON, University of Toronto, Presiding/Président

STEVE N. MASON, York University
Philosophia as a Group Designation

PAUL GARNET, Concordia University
Qumran, yahad, and NT ecclesia

SANDRA LITTLE, Concordia University
Qumran as a Voluntary Association?

MONDAY, MAY 21

Hebrew Bible

Bible hébraïque

MICHÈLE DAVIAU, Wilfrid Laurier University, Presiding/Présidente

JOHN VAN SETERS, University of North Carolina

Moses as Intercessor in the Wilderness Murmuring Traditions

The tradition history of the wilderness tradition since Gressman has focused on the folkloristic form and etiological character of the murmuring stories as a clue to their early origins in the nomadic south before their incorporation into the earliest stratum, the Yahwist. Some, like Childs, have argued for oral tradition patterns of the murmuring stories, but H. H. Schmid has point to some similarities with Dtr's structuring of Judges. Most recently, the discussion of Moses' role as intercessor in the wilderness traditions by E. Aurelius raises important issues requiring a reevaluation of the whole murmuring tradition. When Moses' intercessory role is given its due it becomes apparent that the murmuring stories could not predate the exilic period.

MICHAEL DeRoche, University of Calgary

A Prelanguage Language and the Description of Chaos in Genesis 1:2

In Genesis 1 God creates through language. He speaks the universe into being. The order imposed upon the cosmos at the time of creation is thus a linguistic order. Although much has been made of this fact, there is a logical difficulty associated with it that scholars have not recognized. If language is synonymous with creation, how can the text describe the chaos that existed prior to creation? And yet it does just that in Gen 1:2. This paper will explore the description of chaos in Gen 1:2 with this question in mind.

AL WOLTERS, Redeemer College

An Allusion to Libra in Daniel 5

The elaborate wordplay involved in Daniel's interpretation of the handwriting on the wall (Daniel 5) refers on three different levels (weights, weighing, and outcome) to the image of a balance. This in turn embodies an allusion to the constellation Libra (Akadian *zibānītu*), whose name also means "balance." This allusion becomes clear when we realize that celestial divination ("astrology") played a prominent role at the court of the Neobabylonian kings, and that the dramatic tale of Daniel (the fall of Babylon on 16 Tashritu in 539 BCE) comes immediately after the annual heliacal rising (according to the Babylonian astronomical series MUL.APIN) of the constellation Libra.

ROBERT FORREST, Bishop's University

Was Noah Good?

More than a flood story, the biblical account of Noah is a dialogue on good, order and freedom in relation to Law/Torah. In responding to the good, even the most exemplary individual must recognize constraints, without which life is spiritually tenuous. The "history" of Noah illustrates the biblical conviction that without Law/Torah society and the individual are susceptible to chaos. The Noah episode in the Primeval History (Genesis 1—11) is a re-examination of the theme of the Fall, this time on an individual who, unlike Adam/Eve, is the quintessence of obedience.

Christian Origins

Origines chrétiennes

MICHEL DESJARDINS, University of Toronto, Presiding/Président

JOHN HORMAN, Waterloo

Paul as Wonder Worker: Wonder Works as a Means of Social Control

Paul in his letters frequently indicated that he both could and did perform wonder works. Yet most scholars have attached little importance to these indications, partly because of our modern scepticism about such activities, and partly because of a prejudice that such activities are somehow unworthy of Paul's "theology." In this paper it will be shown that Paul regarded such wonder works as an important part of his work. The emphasis of this paper is on the use of wonder works for attracting converts and retaining control of the newly founded churches; other implications for Paul's work and thought will be left for future work.

DAVID JOBLING, St. Andrew's College

Transference and Tact in Biblical Studies: A Psychological Approach to Gerd Theissen's PSYCHOLOGICAL ASPECTS OF PAULINE THEOLOGY

The psychoanalytic reading of texts has been both revitalized and transformed in response to Jacques Lacan's re-reading of Freud. In the hands of an interpreter like Jane Gallop (*Reading Lacan*), the key category is transference, understood in a dialectical relation to interpretation; the 'interpretation' tends to repeat the drama of the text, and the interpreter needs to be aware of and own this dynamic. In his ground-breaking and influential book, Theissen follows 'objective' biblical scholarship in leaving himself out of the interpretation. This paper attempts to insert him into it. For example, Theissen's work on Paul's success/failure in achieving his conversion from Judaism (especially 2 Corinthians 3—4) invites a transference reading of Theissen's own success/failure in achieving his conversion from traditional historical criticism.

TERENCE DONALDSON, College of Emmanuel and St. Chad
Why Paul's Mission to the Gentiles?

The paper addresses itself to the question, How did the self-proclaimed "zealot" for Jewish tradition (Gal 1:4) become the "apostle of the Gentiles" (Rom 11:23)? The bulk of the paper will be given over to a survey of scholarly approaches to this question. This survey is carried out, however, in the interests of a particular thesis, viz. that the origin of Paul's Gentile mission is to be found in his pre-Damascus convictions about Israel and the Gentiles. While Damascus precipitated a significant re-configuration of his convictional universe, with Christ replacing the Torah at centre and horizon, both before and after his experience he believed that God has chosen Israel to be a channel of salvation for all nations, and that salvation was available to both Jew and Gentile on equal terms.

Prize Essays

Les gagnants du concours pour étudiants

SEAN McEVENUE, Concordia University, Presiding/Président

The 1990 Joachim Jeremias Prize

BRADLEY H. McLEAN, Trinity College/Toronto School of Theology
The Absence of an Atoning Sacrifice in Paul's Soteriology

The 1990 Founder's Prize

JEFFREY WEIMA, Wycliffe College/Toronto School of Theology
The Function of the Law in Relation to Sin: An Evaluation of the View of H. Räsänen

PRESIDENTIAL ADDRESS

DISCOURS PRÉSIDENTIEL

ALAN SEGAL, Barnard College, Presiding/Président

SEAN McEVENUE, Concordia University
An Academic Interpretation and Religious Truth

Voluntary Associations

Les Associations volontaires

S. G. WILSON, Carleton University, Presiding/Président

SIMCHA FISHBANE, Wilfrid Laurier University
Synagogues in Talmudic Literature

PETER RICHARDSON, University of Toronto, Presiding/Président
Pre-70 Synagogues as collegia in Rome, the Diaspora and Judaea

Post-Biblical Judaism

Le Judaïsme

MARY ROSE D'ANGELO, Villanova University, Presiding/Présidente

TONY CUMMINS, Oxford University
'Salvation' and the Temple: Josephus' use of sotereia with particular reference to the Temple in Jerusalem

"Salvation" in the NT has normally been viewed as privatized and transcendental in its orientation. Within post-war attempts to reconstruct a Jewish history-of-religions background for NT thought, such a perspective has been closely allied with a similar reading of strands within contemporary Judaism. I intend to counter such an approach by arguing that "salvation" in Second Temple Judaism has a demonstrably socio-political quotient, and that this may be especially illustrated in reference to the soteriological significance of the Temple in Jerusalem. I shall take Josephus as a particular representative of this claim.

DONNA RUNNALS, McGill University
Josephus' Biblical Women Revisited

By changing the role of the female characters in the annunciation stories related to Sarah, Rebekah, Rachel, Manoah's wife, and Hannah, Josephus has, in the *Antiquities of the Jews*, weakened the literary support by which the biblical narrative maintained the powerful patriarchal mechanism of motherhood. This paper will explore whether such a change simply conceals women as significant participants in Josephus' narrative, or whether a different patriarchal role is being attributed to them.

PETER FRICK, McMaster University
Providential Terminology in Philo of Alexandria and Flavius Josephus

The aim of this paper is to delineate Philo's and Josephus' understanding of divine governance as this is reflected in their Greek terminology. A first part of this

paper will outline the development of the concept of divine providence in Greek literature and will thus serve as the foil against which the notions of our authors become more intelligible. In a second and third part, I shall discuss the concepts of divine providence of Philo and Josephus respectively. Special emphasis will be on the way in which their monotheistic understanding of Judaism influenced their adaptation of Greek terminology. In a concluding section, I shall place their overall conceptions of divine governance within the context of Greek philosophy accentuating the nuances, similarities and differences of Philo and Josephus vis à vis their Greek predecessors.

Politics and the Bible

La politique et la Bible

PEGGY DAY, University of Winnipeg, Presiding/Présidente

KIM PARKER, Memorial University

Solomon the Philosopher King? Law and Wisdom in 1 Kings 1—11

Perhaps no other king in biblical literature has generated as much controversy as Solomon. On the one hand, we are told that "Solomon's wisdom surpassed the wisdom of all the people of the east;" on the other hand, we are told that Solomon, in direct contravention of Israelite law, instituted slave labour, married foreign women, and had shrines built to pagan gods. How can one who is so wise be so foolish? This paper explore this problem by focusing on what appears to be a volatile relationship between Law and Wisdom, and its implications for political ordering.

TERENCE KLEVEN, Arlington

A Critical Review of the Account of Divine Providence in Aquinas' Commentary on the Book of Job

The recent translation and publication in English of Thomas Aquinas' *The Literal Exposition on Job: A Scriptural Commentary concerning Providence* (1989) by Anthony Damico with an interpretive essay and notes by Martin D. Yaffe provides an opportunity to evaluate the contribution of Aquinas' exposition to our understanding of the import of the book of Job. Aquinas claims that the central purpose of Job is to give an authoritative account of the manner in which God rules human affairs. The purposes of this paper are (1) to summarize the main elements of Aquinas' exposition, (2) to evaluate his explanation of the book, and (3) to note the political implications of the account of providence that he derives from the book.

DAVID HAWKIN, Memorial University

Christ and Caesar in the Gospel of Mark

Traditionally the discussion of politics in Mark's gospel has been confined to the question of Jesus' relation to the zealots. The crucial question has been: Did Jesus in any way identify with the zealot opposition to the Romans? The recent publication of Ched Myer's *Binding the Strong Man: A Political Reading of Mark's Story of Jesus* has, however, opened up new horizons in this debate. Using a socio-literary reading strategy Myers argues (1) for a broader understanding of "politics" than in the discussion so far, and (2) that Mark is in fact a conscious, thorough-going critique of the ideology of the rich and the powerful. This paper will examine the implications of Myer's thesis and its claim to open up new avenues of approach to Mark's gospel.

E S C J

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- WOLTERS, AL (Redeemer College). "The reformational-evangelical worldview and the future mission of institutions of Christian higher education in a North American context." Pp. 84-95 in B.J. van der Walt, ed., *Visie en Misie/Vision and Mission*. Potchefstroom: Institute for Reformational Studies, 1989.
- "Christianity and the Classics: A Typology of Attitudes." Pp. 189-203 in W. Helleman, ed., *Christianity and the Classics: The Acceptance of a Heritage*. Lanham, MD: University Press of America, 1990.
 - "The Oracle in Ficino's Translation of the *Vita Plotini*." Pp. 237-251 in D. Harlfinger, ed., *Philophronema: Festschrift für Martin Sicherl zum 75. Geburtstag. Von Textkritik bis Humanismusforschung*. Paderborn: Schöningh, 1990.
 - "'A Child of Dust and Ashes' (Job 42:6b)," *ZAW* 102 (1990) 116-19.
 - "'Partners of the Deity': A Covenantal Reading of 2 Pet 1:4," *Calvin Theological Journal* 25 (1990) 28-44.
 - "Apocalyptic and the Copper Scroll," *JNES* 49 (1990) 145-54.
 - "Not Rescue but Destruction: rereading Exod 15:8," *CBQ* 52 (1990) 223-40.
 - "The Copper Scroll and the Vocabulary of Mishnaic Hebrew," *RevQ* 14 (1990) 483-95.
- WYBROW, CAMERON (Thorneloe College, Laurentian University). "The Old Testament and the Conquest of Nature: A Fresh Examination." *Epworth Review* 17/1 (1990) 77-88.

DISSERTATIONS

- FRIESEN, IVAN (University of Botswana). "Composition and Continuity in Isaiah 1—12." Ph.D. dissertation, University of St. Michael's College, 1990.
- JERVIS, L. ANN (Wycliffe College/TST). Th.D., Wycliffe College/Toronto School of Theology, 1989.

- HUMPHREY, EDITH (McGill University). "The Ladies and the Cities: Transformation and Apocalyptic Identity in *Joseph and Asenath*, 4 Ezra, the Apocalypse and the *Shepherd of Hermas*. Ph.D. diss., McGill University, 1991.
- LEVINSON, BERNARD M. (Indiana University). "The Hermeneutics of Legal Innovation in Deuteronomy." Ph.D. diss., Brandeis University, 1990.
- TAYLOR, J. GLEN (Wycliffe College/TST). "Solar Worship in the Bible and its World." Yale University, 1989.
- WYBROW, CAMERON (Thorneloe College, Laurentian University). "The Bible, Baconianism and Mastery over Nature: The Old Testament and its Modern Misreading." Ph.D. McMaster, 1990.
- VALK, JOHN (University of New Brunswick). "Religion and the Schools: The Struggle for Protestant Christian Education in Utrecht in the Nineteenth Century." Ph.D., Toronto, 1989.
- ZERBE, GORDON (Canadian Mennonite College). "Non Retaliation in Early Jewish and New Testament Texts: Ethical Themes in Social Contexts." Princeton Theological Seminary, 1990.

APPOINTMENTS, PROMOTIONS & HONOURS

- BROWN, SCHUYLER (University of St. Michael's College/TST). Promotion to Full Professor.
- COTTER, WENDY J. Assistant Professor of New Testament, Loyola University of Chicago. (Effective, July 1991)
- DAVIDS, PETER H. (Canadian Theological Seminary). Promotion to Full Professor of Biblical Studies and New Testament.
- DESIARDINS, MICHEL (University of Toronto). Vice-President of the Eastern Great Lakes section of the American Academy of Religion.
— Nominated for a University of Toronto Undergraduate Teaching Award, 1989-90.
- DELLER, WALTER W. G. (Henry Budd College for Ministry, The Pas, Manitoba). Acting Director, Henry Budd College for Ministry, The Pas, Manitoba.
- FRIESEN, IVAN (University of Botswana). Editor of *BOLESWA: Occasional Papers in Theology and Religion*. University of Botswana, National University of Lesotho, University of Swaziland.

- HURTADO, LARRY W. (University of Manitoba). Appointed Director of the University of Manitoba Institute for the Humanities (July, 1990)
— Executive editor, *University of Manitoba Studies in Religion*, a new monograph series, published by Scholars Press, Atlanta.
- JERVIS, L. ANN (Wycliffe College/TST). Assistant Professor of New Testament, Wycliffe College, Toronto School of Theology.
- KLASSEN, WILLIAM (St. Paul's United College) Director of Canadian Studies, University of Waterloo.
— Professor of Religious Studies, University of Waterloo.
— Principal, St. Paul's United College (1989—).
— Charles R. Bronfman Research grant for a special project (1988)
— United Church Peacemaking Fund grant of \$12,000 for assistance in preparing a book, 1988-1990.
- LEVINSON, BERNARD M. (Indiana University). Assistant Professor of Near Eastern Languages and Cultures, Adjunct Assistant Professor of Jewish Studies, Indiana University.
- MACDONALD, MARGARET Y. (University of Ottawa). Assistant Professor, Department of Religious Studies, University of Ottawa.
- McLAUGHLIN, JOHN L. (University of St. Michael's College/TST). Catholic Biblical Association Memorial Stipend.
- MOORE, ANN (Claremont Graduate School). Sir James Lougheed Award of Distinction; SSHRC Doctoral Fellowship; Claremont Graduate School Tuition Fellowship.
- OLSHEN, BARRY N. (Glendon College/York University). Chair of Multidisciplinary Studies/Etudes pluridisciplinaires, Glendon College.
- ORGAN, BARBARA (University of Sudbury). Chair, Department of Religious Studies.
- PLEVNIK, JOSEPH (Regis College/Toronto School of Theology). Full Professor (1989).
— Vice President, Regis College (1990).
- REIMER, DAVID (Wilfrid Laurier University). Assistant Professor, Department of Religion and Classics.
- SCHROEDER, DAVID (Canadian Mennonite Bible College). Doctor of Sacred Theology, *honoris causa*, from Bethel College, North Newton, KS.
- SCHULLER, EILEEN (McMaster University). Associate Editor (Apocrypha) for the *NRSV Bible: Harper's Study Edition*, SBL and Harper & Row.

- SEGAL, ELIEZAR (University of Calgary). Tenure granted, July, 1991.
- TAYLOR, J. GLEN (Wycliffe College/TST). Assistant Professor of Old Testament and Dean of Students, Wycliffe College.
- TRITES, ALLISON (Acadia Divinity College). Visiting Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, KY, 1990-91.
— Visiting Professor of New Testament Interpretation, Carson Newman College, Jefferson City, TN, Spring 1991.
— Granted a small universities grant through Acadia University to pursue historical research on "The Life and Work of Dr. J. E. P. Hopper (1841—1895)."
- WEIMA, JEFFREY A. D. (Wycliffe College/TST). Winner of the 1990 Founder's Prize of the C.S.B.S.
- WILCH, JOHN R. (Concordia Lutheran Theological Seminary). Dean of Academic Affairs and Professor of Exegetical Theology.
- ZERBE, GORDON (Canadian Mennonite College). Assistant Professor of New Testament, Canadian Mennonite College, Winnipeg, Manitoba.

RESEARCH IN PROGRESS

- CERESKO, ANTHONY R. (University of St. Michael's College/TST). Introduction to the Old Testament.
— Article on the Fourth Servant Song (Isa 52:13—53:12)
- COTTER, WENDY J. (University of St. Michael's College/Loyola University). "The Sea Miracles: Their Formation and Function in the Literary Context of Greco-Roman Antiquity." Ph.D. dissertation in progress.
- CULLEY, ROBERT C. (McGill University). Monograph on "Themes and Variations: A Study of Action in Biblical Narrative." Accepted for Semeia Studies. Atlanta: Scholars Press.
— Monograph on "Complaints of the Individual in the Book of Psalms: Levels of Reading."
- DAVIDS, PETER H. (Canadian Theological Seminary). Article on "Paul and James."
— *More Hard Sayings in the New Testament.*
- DELLER, WALTER W. G. (Henry Budd College for Ministry, The Pas, Manitoba). Articles on *tô'ebâ* in the Hebrew Bible and on Psalm 78.

- DESJARDINS, MICHEL (University of Toronto). Completing a monograph, *Peace & Violence in the New Testament.*
— Editing the second volume of the *Torah-Nomos* papers (to appear in ESCJ).
- DION, PAUL E. (University of Toronto). "The Arameans," a culture historical essay to appear in *Civilizations of the Ancient Near East* (New York: Charles Scribner's Sons).
- DUHAIME, JEAN (Université de Montréal). *La Règle de la Guerre de Qumrân.*
— *Approches sociologique de la Bible.*
- FRIESEN, IVAN (University of Botswana). Review of Martin Warner, ed., *The Bible as Rhetoric for Toronto Journal of Theology.*
- HURTADO, LARRY W. (University of Manitoba). "Christ Devotion in Early Christianity: from the Beginnings to Irenaeus."
— Commissioned articles on Pauline Christology for *The Dictionary of Paul and his Epistles*, ed. R. P. Martin and G. F. Hawthorne.
- KLASSEN, WILLIAM (St. Paul's United College). Articles on "Love," "Kiss," "Judas Iscariot," "Peace," "War" for the *Anchor Bible Dictionary*. Garden City: Doubleday, forthcoming.
— Fifteen articles in the *Dictionary of Christian Interpretation*. Ed. John Hayes. Nashville: Abingdon, forthcoming.
— *The God of Peace*, being an attempt to portray a Biblical theology of peace, justice and creation as seen by Judaism, Christianity and Islam. Now being edited.
— *Judas Iscariot: The Man and the Myths*. University of South Carolina Press. In progress.
— with Peter Frick. "The Cynics and their Life Style compared with early Christian ethics" for *Aufstieg und Niedergang der römischen Welt. II Principat*. Berlin: Walter de Gruyter.
— "Musionius Rufus and the New Testament" for *Aufstieg und Niedergang der römischen Welt. II Principat*. Berlin: Walter de Gruyter.
— "The Simple Life as an ethical Motif in Stoic-Cynic Popular Ethics and in the Early Christian community" for *Aufstieg und Niedergang der römischen Welt. II Principat*. Berlin: Walter de Gruyter.
— "The Kiss as Sacred Act in the New Testament." Forthcoming in *New Testament Studies*.
- KLOPPENBORG, JOHN S. (University of St. Michael's College/TST). "Literary and Stratigraphic Problems in the Sayings Gospel Q." Article for *Aufstieg und Niedergang der römischen Welt. II: Principat*. Volume 25.6 Berlin and New York: Walter de Gruyter, 1991.

- . "Christianity in Galilee." Article for *Aufstieg und Niedergang der römischen Welt. II: Principat*. Volume 24.8 Berlin and New York: Walter de Gruyter, 1991.
- . *Literary Design in the Sayings Gospel Q*. Minneapolis: Fortress Press (in preparation).
- . *What is the Sayings Gospel Q?* Guides to Biblical Scholarship. Minneapolis: Fortress Press (in preparation).
- LEVINSON, BERNARD M. (Indiana University). "The Function of the Prophetic Voice of Deuteronomy: Apostasy and Authority in Biblical Law." (manuscript on Deut 13).
- McLAUGHLIN, JOHN L. (University of St. Michael's College/TST). The nature of the *marzeah*.
- . The eschatological banquet in Isaiah.
- McLEAN, BRADLEY (Trinity College/TST). Early Christian inscriptions in the Peloponnese.
- NEEB, JOHN H. C. (Waterloo Lutheran Seminary/Wilfrid Laurier University) Dissertation research on "Genesis 28:12: The Function of a Biblical Text in Early Jewish and Christian Communities." (University of St. Michael's College/TST).
- PLEVNIK, JOSEPH (Regis College/Toronto School of Theology). "Honor and Shame in the Bible." Forthcoming in *Dictionary of Bible Values*.
- . "Seated at the Right Hand of God: Luke 22:69 in Lucan Christology."
- QUAST, KEVIN (Ontario Theological Seminary). *The Gospel of the Beloved Disciple. An Introduction to Johannine Theology*. Monograph for Baker Book House, Grand Rapids.
- REIMER, DAVID (Wilfrid Laurier University). Biblical notions of "forgiveness."
- . Foreign nation oracles in the Hebrew prophets.
- REMUS, HAROLD (Wilfrid Laurier University). Sabbatical study, funded by SSHRC, on miracle from the second to ca. 500 CE.
- RICHARDSON, RALPH (Atlantic Baptist College). Research on P. Palmer and the Camp Meetings.
- ROBINSON, TOM (University of Lethbridge). Monograph in planning: *Second Century Christianity*.
- . *Discipline and Dissent: A Study in Religious Orthodoxy and Heresy*, edited with Malcolm Greenshields.
- . *The Azusa Street Papers*. editor.
- . *The Azusa Street Revival: reflections on its place in the history of Pentecostalism*. editor.

- ROUSSEAU, FRANÇOIS (Montréal). Un volume est en voie de rédaction. Son objectif est de montrer comment il est possible de faire un commentaire à partir de la poétique fondamentale du texte biblique.
- SCHULLER, EILEEN (McMaster University). Article on the Apocrypha for *Woman's Bible Commentary*.
- . Paper on a first edition of 4Q373 for the Madrid Conference on Qumran.
- SEGAL, ELIEZAR (University of Calgary). The Babylonian Esther Midrash (*b. Megillah* 10b-17a) — a critical commentary.
- TAYLOR, J. GLEN (Wycliffe College/TST). *Yahweh and the Sun*. JSOTSup 111. Sheffield: Sheffield Academic Press, 1991.
- TRITES, ALLISON (Acadia Divinity College). Article on Matthew for *The Review and Expositor*.
- WEIMA, JEFFREY A. D. (Wycliffe College/TST). Dissertation research: "Epistolary Conventions of the Pauline Letter Closing: Analysis and Hermeneutical Significance."
- WILCH, JOHN R. (Concordia Lutheran Theological Seminary). Commentary on Genesis.
- WOLTERS, AL (Redeemer College). The handwriting on the wall in Daniel 5.
- . The Balaamite inscription of Deir 'Alla.
- . The Copper Scroll (3Q15).
- WYBROW, CAMERON (Thorneloe College, Laurentian University). Revision of dissertation for publication.
- . Editing a book on creation and modern natural science.

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