

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

B U L L E T I N

A B S T R A C T S

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Volume 51 1991/1992

John S. Kloppenborg, Editor

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THE CANADIAN SOCIETY OF BIBLICAL STUDIES

BULLETIN

ABSTRACTS

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Volume 51 1991/1992

John S. Kloppenborg, Editor

Editor

JOHN S. KLOPPENBORG

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

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CANADIAN SOCIETY OF BIBLICAL STUDIES EXECUTIVE 1991-1992

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1992 Program and Abstracts

ANNUAL MEETING / REUNION ANNUELLE

University of Prince Edward Island

June 8 — 11, 1992

Le 8 — 11 Juin, 1992

MONDAY, JUNE 8 — LUNDI, LE 8 JUIN

13:00—16:00

Kelly Conference Room

CSBS Executive Committee Meeting / Réunion du comité exécutif de la SCEB

16:00—17:00

CTS Presidential Address

PAMELA DICKEY YOUNG

18:00—21:00

Lobster dinner for members of the CSSR, CTS, CSPS and CSBS (by reservation only) / Dîner aux homards pour les membres de la SCER, la SCT, l'ACEP, et la SCEB (avec réservations seulement)

TUESDAY, JUNE 9 — MARDI, LE 9 JUIN

9:00—12:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

ELIZABETH BELLEFONTAINE, Mount Saint Vincent University, Presiding/Présidente

9:00

FRANCIS LANDY, University of Alberta

Isaiah 28 and the Covenant with Death

Isaiah 28 is one of the strangest and poetically most dense chapters in the book, moving from the beauty of Ephraim on the verge of destruction in v. 1 to the excremental vision of v. 8, and thence to the nonsense syllables of vv. 10 and 13. In the centre of the chapter there is a covenant with death, allegedly concluded by the *mošlim*, 'ruler/proverb-makers', of Jerusalem, which is substantiated by a camouflage of illusion (*šeqer*) wherewith they conceal themselves. The argument of this paper will be that poetry always seeks a covenant with death, attempts

to find words that will make sense of the world despite its destruction, that will be heard when we have vanished. Likewise, poetry has always been accused of telling lies, of the mystifications of parable and metaphor.

9:30

STEPHEN WESTERHOLM, McMaster University

Isaiah in Greek Dress

The translation of the Hebrew text of Isaiah into Greek was certainly a formidable task, and the Septuagint (or Old Greek) translator performed it with perhaps more ingenuity and resourcefulness than comprehension of, or fidelity to, his Hebrew parent text. Yet the very freedom of the translation makes it a more telling witness than most parts of the Septuagint to the translator's interpretation of his text and his own convictions.

10:00 Break

10:30

JOHN SANDYS-WUNSCH, Thorneloe College, Laurentian University

'Take another ostrakon about that Lachish business Ms. Smith,' or the Oral and the Written in the Hebrew Bible

Should one explain some features of the Hebrew Bible as the result of oral tradition or as scribal ingenuity? Fashions in biblical criticism fluctuate; the current popularity of redactors makes appropriate a look at what we know was written and what we know was spoken in ancient Israel before we try to draw conclusions about the effect of these two methods of transmission on the text that has come down to us. The argument of this paper is that it is a mistake to take too literary an approach to biblical texts in the modern sense of the term 'literary.'

11:00

J. RICHARD MIDDLETON, Institute for Christian Studies

Is Creation Theology Inherently Conservative? A Dialogue with Walter Brueggemann

This paper will analyze and challenge Walter Brueggemann's oft-repeated claim that creation theology inevitably performs the conservative, oppressive function of ideologically legitimating the status quo of Israel's royal establishment. Arguing that all religious language is open to both liberating and oppressive uses, the paper will illustrate the liberating, empowering function of creation theology, even within Brueggemann's own writings.

Christian Origins / Origines chrétiennes

Robertson Library 111

TERRY DONALDSON, College of Emmanuel and St. Chad, Presiding/Président

9:00

TONY CUMMINS, Oxford University

Conflict and the Completion of 'the law of the Christ': The Social Setting of Galatians 6:1-10

Recently John Barclay (*Obeying the Truth*) and Richard Hays (*CBQ* 49:268-90) have provided a welcome corrective to the dominant view that Gal 6:1-10 is a loose collection of ethical aphorisms of uncertain relation to the argument of the letter as a whole. This paper builds on Hays' claim that the key to a more integrated reading of this material is found in the much debated phrase, 'the law of the Christ' (6:2), understood as 'the structure of existence embodied paradigmatically in Jesus Christ', which functions polemically against those who wish to be under the law and who are thus fracturing the community of faith. By means of a detailed exegesis, I shall offer a more precise and internally coherent reconstruction of the social setting in view at Gal 6:1-10, arguing, *inter alia*, that Paul is calling upon the spiritual brethren to pattern the self-sacrifice of Christ by taking upon themselves the burdens associated with 'agitators' torah-based 'gospel': apostasy, conflict, disunity, and discipleship.

9:30

CAROL J. SCHLUETER, Waterloo Lutheran Seminary

Paul's Use of Flesh to Subtly Besmirch the Jerusalem Apostles

In Galatians, Paul seems to make frequent use of the term 'flesh' and in both a value neutral and negative way. The latter use is the focus of this paper. The opponents of Paul, including the Jerusalem church, are besmirched by an implied association with 'flesh'. This association is accomplished in four ways: a selective and extreme interpretation of the story of Sarah and Hagar (4:21-31), the language of 'parenthood' (4:19), Paul's lack of nuance in the term 'the present Jerusalem' (4:25), and his attributing negative motives to Peter in contrast with himself (2:11-14). It is the behaviour of compelling the Gentiles to submit to circumcision which pushes one close to the realm of the 'Flesh'.

10:00 Break

10:30

JOHN MARSHALL, Wilfrid Laurier University

Philippians' Agonistic Other Hymn: 3:18-21

This paper examines the possibility that Phil 3:18-21 is a hymn. Using form-critical criteria from earlier studies of New Testament hymns, the study provides a new outline of the hymn and asks whether the new delineation (Phil 3:18-21) fits the criteria better than does the old (Phil 3:20-21), finding that it does. After exploring possible sources and the rhetorical function of the hymn within Philippians (particularly its contribution to Paul's ethos), the study concludes that this hymn witnesses to an agonistic and ecclesiological dimension of early Christian worship.

11:00

SYLVIA KEESMAAT, Oxford University

Paul and the Transformation of Tradition: Exodus Motifs in Rom 8:14ff

The images in Rom 8:14ff have generally been interpreted in the light of later Christian concerns and apart from their original first-century association. As a result, Paul's argument in these verses has been reduced to seemingly random statements about Christian experience and the life of the believer. This paper will argue that in the light of Paul's first-century Jewish

background the images used in Rom 8:14ff find their grounding in the exodus event as it is interpreted and reinterpreted throughout the LXX and the inter-testamental literature. In addition, the exodus motifs which Paul uses to describe the liberation that Jesus has effected in the life of the people of God (vv 14-17) will be shown to apply also to the liberation which is in store for the whole cosmos (v 18ff).

11:30

ALLISON TRITES, Acadia Divinity College

Luke's Use of the Exodus Theme

The Bible makes considerable use of the Exodus motif. Among NT writers, Luke gives some prominence to this theme. It is mentioned in his account of the Transfiguration (Luke 9:31) and probably suggested in the Emmaus road incident where Jesus commenced his exposition by 'beginning with Moses' (Luke 24:27). In the background of the Lucan Passion, there are features of the OT Exodus: 'the Exodus from Egypt, the crossing of the Red Sea, the deliverance by the mighty hand of God, the punishment of the Egyptians, the way through the desert to the Promised Land.' Luke makes extensive use of this Exodus theme, which will be studied in detail in this paper.

13:45—15:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

PEGGY DAY, University of Winnipeg, Presiding/Présidente

13:45

JACQUELINE R. ISAAC, Centre for Religious Studies, University of Toronto

The Joseph Story and the Composition of the Pentateuch

When scholarly discussion about the composition of the Pentateuch approaches the Joseph Story things often get difficult. Basically, the Joseph Story just doesn't fit — it is too long, there's too much dialogue, and the deity is almost totally absent. It has been called a 'novella,' and a 'heroic' tale; it has been assigned both very early and very late dates; and almost everybody agrees that it is a complete text having little or nothing to do with the tradition of composition of the Pentateuch. In short, the Joseph Story is a problem. In this paper I will discuss some aspects of this problem and some ideas for undoing some of the knots.

14:15

TERENCE KLEVEN, Memorial University

The Use of šnr in Ugaritic and 2 Sam 5:8: Hebrew Usage and Comparative Philology

The sense of *šinnôr* in 2 Sam 5:8 has been a problem for both ancient and modern translators. The most commonly accepted translation has been as some type of conduit for water, either 'watercourse' (Aquila), 'caves-troughs' (Vg), 'gutter' (KJV), 'shaft' (Luther) or 'watershaft' (RSV, NRSV, NIV, REB). With the advent of the modern comparative philology have come

a number of other translations; the suggested cognates were derived from either Aramaic or Arabic. Certain translations in this century reflect these alternatives (NEB). This essay argues that the translation should be 'watershaft' for two reasons. First, we 'ought to look for a meaning within Hebrew' (J. Barr, *Comparative Philology*) and the other Hebrew use of *šinnôr* in Ps 42:8 confirms the reading as 'watershaft'. Second, an hitherto unnoticed use of *šnr* occurs in an Ugaritic tablet which confirms the Hebrew use as 'watershaft'; the tablet uses the word *šnr* in a list of craftsmen of the king, some of whom are 'the builders of houses', *hrš btm*, and others 'the craftsmen of pipes', *pslm šnr*.

Voluntary Associations / Les associations volontaires

Robertson Library 111

MARGARET McDONALD, University of Ottawa, Presiding/Présidente

13:45

EILEEN SCHULLER, McMaster University

Women in the Qumran Community

Given certain assertions in our Greek sources (Josephus, Philo, Pliny), the non-mention of women in the Manual of Discipline, and the preponderance of male graves in the Qumran cemetery, it would seem as if a paper on women in the Qumran community/Essenes could be very short indeed! However, when we bring in the Damascus Document, the Temple Scroll 1QS^a, 4Q502 ('A Marriage Ritual'), and a number of shorter texts, the situation becomes immeasurably more complicated. This paper will explore what we can know about women and attitudes towards women in this voluntary association.

14:00

BRADLEY MCLEAN, Trinity College/Toronto School of Theology

Women and the Bacchic Mysteries

The most fascinating extant artistic portrayals of women in bacchic initiation ceremonies are found in the stunning frescoes of the Villa of the Mysteries (Pompeii), and in the stucco reliefs of the Villa Farnesina (Rome). They are dated to the time of Caesar and Augustus respectively. As they are not accompanied by epigraphical evidence, documentary evidence from elsewhere will be also considered. This paper will discuss the interpretations of these frescoes and reliefs, especially focusing on the women they portray as historical subjects. What roles did they play? What can be said about their social status? What were the liberating and oppressive aspects of this religion for women? What was its broader referential symbolic universe in which it operated? This lecture will be illustrated with a slide show.

14:15

SANDRA WALKER-RAMISCH, Concordia University

'Buried Treasure': Associations of Christian Women Ascetics in the First Two Centuries of the Common Era?

Some recent studies suggest that there may have been communities of Christian women ascetics as early as the second or even first centuries. For example, a number of Jewish and Christian texts make references to groups of 'widows' which implicitly suggest a type of voluntary association of women ascetics. However, the assessment of the evidence for these communities is fraught with difficulties. Focusing on these texts and employing feminist hermeneutical methods to create 'narrative amplifications of the feminist remnants that have survived in patriarchal texts' (*Bread Not Stone: The Challenge of Feminist Biblical Interpretation* [Boston 1984] 21), this paper will attempt to reconstruct a narrative of women's experience of autonomy and solidarity within these early communities, (her-story) by placing that experience within the continuum of the history of the Roman world.

14:30

DISCUSSION

15:30—17:00

Christian Origins / Origines chrétiennes

Robertson Library 110

ANN JERVIS, Wycliffe College/Toronto School of Theology, Presiding/Présidente

15:30

CHARLES SCOBIE, Mount Allison University

Local References in the Letters to the Seven Churches

A major issue in the interpretation of the Letters to the Seven Churches in Revelation 2-3 is the extent to which, if at all, they contain references to specific local circumstances (events in the past history of the cities, topographical features, aspects of contemporary life). The 'local references' approach pioneered by Ramsay was strongly supported in a 1986 book by C.J. Hemer. Others dismiss this whole approach, or propose alternate explanations of the alleged references. This paper examines the underlying presuppositions and issues at stake, and seeks to find some basis for adjudicating between the rival approaches.

16:00

ERNEST P. JANZEN, University of Toronto

Imperial Propaganda, Numismatics, and the Apocalypse

It has long been argued that the single most effective means of communicating Imperial Propaganda throughout the vast Roman empire was via the minting of coins. Coins travelled widely and thereby provided a unique means to extol the virtues and accomplishments of any given emperor. I will argue that John's Apocalypse took direct aim at these claims using 3:21-22 as my point of departure. I will suggest that these two verses serve not only to summarize the seven letters in chapters 2 and 3, but that these two verses also provide the operative framework of the second major division of the text, chapters 4-22. In the process of this two-

fold analysis of 3:21-22 I will integrate the vast numismatic evidence which, I argue, was directly responsible for John's language throughout the Apocalypse.

16:30

DAVID MACLACHLAN, Atlantic School of Theology

The Theology of Israel in the Revelation: The 144,000 as Clue to John's View of the People of Israel

This article will examine the two passages in the Revelation which refer to the 144,000 sealed from every tribe of Israel, namely, 7:1-8 and 14:1-5. The author of this article is convinced that there is a consistent and positive theology of Israel in the Revelation. John's theology of Israel does not incorporate the people of Israel into the Church, rather it articulates the calling and role of the Jewish people as a necessary part of the vision of the whole people of God. The two passages named provide one of the clearest texts where the theology of Israel appears (7:1-8) and the most difficult text to include in this theology (14:1-5) in the Revelation.

Voluntary Associations / Les associations volontaires

Robertson Library 111

MICHEL DESJARDINS, University of Toronto, Presiding/Président

15:30

JACK LIGHTSTONE, Concordia University

Sacred Text and Social Transformation: Part II. Redaction of the Babylonian Talmud and the Institutionalization of Rabbinic Academies

15:45

WILLIAM KLASSEN, St. Paul's United College

The Zealots as a Voluntary Association

16:00

DANIEL MERKUR, University of Toronto

Initiatory Ecstasies in the Nag Hammadi Texts

The Nag Hammadi texts permit distinction between two types of initiatory ecstasy. The spiritual baptism, resurrection, or ascension was a visionary experience that sometimes took form as a frightening vision of death and resurrection. When the visions were pleasant, they were understood as successful evasions of the demonic archons of the seven heavens, consistent with the mind's ascension to the Ogdoad or eighth astral realm. The second type of initiatory ecstasy, which the Gnostics described as the soul's marriage in a bridal chamber, were instances of what we today term the 'sense of presence' or *unio sympathetica*. One was to recognize the Presence as the first hypostasis (Son of Man, etc.); the comprehension enabled one to attain a negative theology of the unknown god. These Gnostic practices are consistent with Burkert's model of the Mysteries not as entire religions, but more modestly as rites of ecstatic initiation.

16:15

DISCUSSION

20:00—22:00

Alumni Gymnasium and University Dining Hall

CSBS-CSSR-CTS-CSPS Joint Session, followed by a reception / séance conjointe pour la SCEB, la SCER, la SCT, et l'ACEP, suivie d'une réception

JOANNE MCWILLIAM, Trinity College, University of Toronto

WEDNESDAY, JUNE 10 — MERCREDI, LE 10 JUIN

9:00—12:00

Hebrew Bible / Bible hébraïque

Robertson Library 110

LYLE ESLINGER, University of Calgary, Presiding/Président

9:00

JOHN McLAUGHLIN, University of St. Michael's College/Toronto School of Theology

'Because the man is going to his eternal home': *The Response of Nature and Humans to Death in Qoh 12:2-5*

Qoh 12:2-5 is generally treated as an allegory for old age, but on close examination the correspondences break down. By giving attention to the structure and content of the larger poem of which these verses are a part (Qoh 11:7-12:7), this paper will first establish that the entire half of the poem (12:1-7) is, in fact, concerned with death. It will then be argued that 12:2-5 is not an allegory but rather a correlation of the state of nature with that of the humans who are mourning in order to emphasize and reinforce the overall presentation of death.

9:30

ROBERT C. CULLEY, McGill University

Psalms 102: A Complaint with a Difference

This poem begins and ends in the usual language of an individual complaint but introduces in the middle a section on Zion, with some of the language reminiscent of Deutero-Isaiah. How does one account for and deal with this phenomenon? What kind of text is this, if it is a single text, and what does it call upon the reader to do?

10:00 BREAK

10:30

DONALD STOESZ AND ROBERT MACKENZIE, McGill University

Judges 4 and 5 as Gender-specific Texts

Mieke Bal's analysis in *Murder and Difference* and Canadian author Aritha Van Herk's thematic treatment of Judges 4-5 in her novel *The Tent Peg* demonstrate the importance of gender

in biblical interpretation. Both authors correlate men with history and war, and women with deception and nature, and then illustrate the significance of the latter. Van Herk develops the negative image of Ja-el as trickster in Judges 4 in order to reinforce women's powerful influence over men, while Bal builds upon the naturalistic and feminist overtones of chap. 5.

11:00

WALTER DELLER, Toronto

Sex in the Messianic Age? Relationship with David as Fore Play

The book(s) of Samuel project the historical person and reign of David as an idealization. In this paper I intend to examine the relationships of David. If they are an idealization, what do they idealize? If they are history (the illusion of factuality) what history (ideological narrative) do they undergird? If David the *mašiah* is an idealization of the right humanization of power, what of the nexus among power, sexuality and intimate relationships? Is there a critique of social structures relating to these embodied in David, and what might it be?

Christian Origins / Origines chrétiennes

Robertson Library 111

JOHN S. KLOPPENBORG, University of St. Michael's College, Presiding/Président

9:00

GRANT LEMARQUAND, Wycliffe College/Toronto School of Theology

The Didache and Barnabas as Sources for the Character of Early Egyptian Christianity

By the third and fourth centuries CE the land of Egypt had become an important Christian centre. Little is known, however, about the history of the church in Egypt prior to this period. The founding of the church is shrouded in legend and the early character of the church must be pieced together from very fragmentary bits of evidence. This paper will examine the possibility that two of the writings of the 'Apostolic Fathers', the Didache and Barnabas, may throw some light on the period between the founding of the church and the time when Egyptian Christianity emerges from its virtual obscurity in the late second and early third centuries.

9:30

LEIF E. VAAGE, Emmanuel College/Toronto School of Theology

Q and Cynicism: Early Christian Identity and Comparison

In this paper, I first briefly rehearse the current state of research and salient features regarding both the fragmentary—partially reconstructed—early Christian document Q, and the scattered field of investigation that is ancient Cynicism. Second, I demonstrate with several examples the strength and limits of a 'positive' identification of the two with one another. Third, on the basis of this comparison I will raise the broader theoretical issue of establishing identity itself, at the same time quickly narrowing the problem to a consideration of the role of comparison in such an understanding. In this regard, I rely heavily upon the distinction championed by Jonathan Z. Smith in his recent book *Drudgery Divine: On the Comparison of Early Christian-*

ities and the Religions of Late Antiquity, between the intellectual activity of comparison (and contrast) and assumptions of genealogical derivation.

10:00 BREAK

10:30

DIETMAR NEUFELD, University of British Columbia

To Confess or Not to Confess. An Analysis of 1 John 4:1-4 from a Speech Act Perspective
This paper will attempt a fresh analysis by suggesting that on the basis of a modified version of J.L. Austin's speech act theory, it is possible to conclude that the confession is not primarily *polemical* signifying the false views of the antagonists but *functional*, wherein the author makes plain the kind of confession possible within the limits of a certain speech act circumstance. There is very little doubt that for the author this confession has important Christological connotations, but rather than clarifying the content of what is declared, the confession demonstrates how one is able to tell the difference between two types of confessors by what they speak. In the limits of a literary speech act circumstance of the competing spirits lie the only confessions potentially possible that help the reader to discriminate between *to pneuma tēs alētheias kai to pneuma tēs planēs* (4:6).

11:00

EDITH HUMPHREY, McGill University

'I saw Satan fall' - The Rhetoric of Vision

An understanding of the rhetorical situation of passages such as Luke 9:28-36, Acts 7:54-60 and 2 Cor 12:1-10 goes far in explaining the function of the visions included in such NT passages. However, the visions themselves—that is, their placement within the narrative or discourse, the style in which they are presented, and their inter-textual echoes—also determine the impact of the passages as a whole. Close attention to the rhetorical function of visions within these and other representative NT passages demonstrates that various types of arguments may be furthered and even informed by recourse to visionary experience. Samples of all three species — judicial, deliberative and epideictic rhetoric — can be found in the NT which have been married to a visionary sequence as an integral part of their discussion.

11:30

LINDA WHEATLEY-IRVING, University of Texas at Austin

'They ate and were satisfied.' The Fulfilment of God's Promise to Israel in the Feeding Miracles

The statement in Mark 6:42 and 8:8 *kai ephagen (pantes) kai echortasthēsan* (also in Matt 14:20, 15:37 and Luke 9:17) bears a significance which has been unnoticed. The theme of God's people eating and being satisfied occurs frequently throughout the LXX, both as part of a blessing, and as part of a severe curse. It occurs nine times in Deut. in connection with Israel's arrival in the promised land. The only use of the expression in connection with the Exodus feedings is in Ps 78:29. Its occurrence in the gospel feeding miracles suggests that these are not to be viewed (simply) as the re-creation of a past miracle (ie. the Exodus feedings, or Elisha's multiplication of loaves), but rather, as the fulfilment of God's promise to Israel.

13:00—14:15

CSBS Student Prize Essays / Gagnants du concours de la SCEB

Robertson Library 111

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

1992 Joachim Jeremias Prize

NORMAN COLLIER, College of Emmanuel & St. Chad

The Baptist, the Flashback, and the Reader: A Narrative Analysis of Matt 14:1-13

1992 Founders' Prize

CAROLINE WHELAN, University of St. Michael's College/Toronto School of Theology

Amica Pauli: *The Role of Phoebe in the Early Church*

The Role of Phoebe in the early Church long has been the subject of debate. There is a lack of understanding of the terminology used by Paul to describe her — *diakonos* and *prostatis*. Moreover, little attempt has been made to relate these terms to the context of voluntary associations where such terms are particularly common. In this paper, we will re-examine the role of Phoebe drawing upon the recent disciplines of epistolary analysis and rhetorical interpretation. It is expected that once the social and literary contexts have been clarified, an historically nuanced reading of Rom 16:1-3 will be possible.

14:30—15:45

CSBS Annual Business Meeting / Séance d'affaires annuelle de la SCEB

Robertson Library 111

16:00—17:00

PRESIDENTIAL ADDRESS / DISCOURS PRÉSIDENTIEL

Steel Hall

DAVID JOBLING, St. Andrew's College, Presiding/Président

S. G. WILSON, Carleton University

The Salvation of the Jews in Early Christian Literature

18:00—21:00

CSBS Annual Dinner/Banquet annuel de la SCEB

Shaw's Beach Hotel

THURSDAY, JUNE 11 — JEUDI, LE 11 JUIN

9:00—10:30

Voluntary Associations / Les associations volontaires

Robertson Library 110

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

9:00

MICHEL DESJARDINS, University of Toronto

Schneemelcher and Wilson's Women

Methodology and textual selection are crucial to any analysis of 'Women in Early Christianity.' Worldly success often comes to those who apply a specific (preferably politically correct) methodological approach (e.g. a feminist hermeneutic) to a limited (preferably canonical) body of material (e.g. the Gospel of John). Since Jesus said, 'The one who has known the world has found a corpse' (*Gos. Thom. 56*), I will seek enlightenment through a different path. My paper explores the roles of early Christian women as they are revealed exclusively in the first volume of the new Schneemelcher (*New Testament Apocrypha: Gospels and Related Writings*, ed. by R. McL. Wilson).

9:15

MARGARET MACDONALD, University of Ottawa

Women, Marriage and the Boundaries between the Church and the World

Although early Christians were adamant from the time of Paul in their insistence that church members did not marry in the manner of 'Gentiles who do not know God' (1 Thess 4:4-5), in many ways their teaching matched societal ideals and their manner of organizing family life gave expression to existing patterns. However, it is also important to note that marriage teaching is one of the best places to look for evidence of ethical boundaries separating church from world. Recent scholarship has drawn attention to the significance of early Christian women remaining unmarried as a source of conflict for church communities in their interaction with society. The aim of this paper is to focus on the somewhat more elusive figures - early Christian married women. Some of the topics to be examined include the ideal of the Christian couple, marriages between early Christian women and unbelievers, and the marriage practices of women as a reflection of the identity of the church.

9:30

PETER RICHARDSON, University College and VALERIE HEUCHAN

Jewish Voluntary Associations in Egypt and the Rome of Women

Two Jewish Communities in lower Egypt play important roles in the period from the second century BCE to the first century CE: the Temple at Leontopolis and the ascetic community of Therapeutae/Therapeutrides near Alexandria. Brooten has alluded to the roles of women leaders at both sites. This paper explores further these questions in the context of voluntary associations, and will suggest that each community has unusual — perhaps even unique —

features in the way women participate in the *collegia*. The evidence on which these claims are based include literary, epigraphic and archaeological materials.

9:45

DISCUSSION

Bible and Politics Seminar / La politique et la Bible

Robertson Library 110

DAVID HAWKIN, Memorial University, Presiding/Président

9:00

WENDY COTTER, Loyola University of Chicago

Women and their Authoritative Role in the Political Organization of Paul's Household Churches

While it is generally conceded that Paul's communities met in households, there has been less attention given to the implications that this held for women. This paper will discuss the way in which the Roman ideas of women's authority at home created an ideal situation for women assuming authority in the Christian communities to whom they offered hospitality.

9:15

JOHN S. KLOPPENBORG, University of St. Michael's College/Toronto School of Theology

Philadelphia, Theodidaktos and the Dioscuri: Rhetorical Engagement in 1 Thess 4:9-12

In 1 Thess 4:9-12 two terms require special attention: *philadelphia* is used in an unusual sense, to describe affection between persons who are not kin, and *theodidaktos*, is a neologism. Fraternal affection was a virtue especially associated with the Dioscuri, who had a special role in the civic life of Thessalonika. The appeal to the Dioscuri and claims of *philadelphia* were also typical features of imperial propaganda at least since Tiberius, and especially during the principate of Gaius. The irony of Gaius' invocation was also noted and used in criticism of the emperor. This paper argues that Paul deliberately appeals to local tradition in order to ground his innovative use of *philadelphia* and at the same time coopts a term that was both part of imperial propaganda, and criticism of the emperor.

9:30

TOM ROBINSON, University of Lethbridge

Ignatius and the Situation at Antioch

The position of the Christian movement in the Roman world is not clear. Certainly Christians had come to the notice of the authorities, though the evidence is contradictory whether this was a serious disadvantage in the first and second centuries. Scholars have tried to make sense of one particular case: the Roman involvement in the martyrdom of Ignatius. The debate is complicated by the hypothesis that the Roman government was really a secondary player in the matter. The key conflict was, supposedly, a schism in the church at Antioch, which moved out into the streets and threatened the public good. This perspective, going back to P.N. Harrison, has become dogma within scholarship on Ignatius, and has shaped the understanding

of the theological character of the church in Antioch and its relations with the government. But the reconstruction is flawed, and leaves unanswered a number of troubling questions.

9:45

WAYNE O. MCCREADY, University of Calgary

Hasmonean Nationalism and Sectarian Responses

A consequence of the Maccabean revolt against Syrian occupation of ancient Palestine was the establishment of the Hasmonean dynasty that sponsored national programmes intended to provide identity for homeland Judaism in the two centuries before the turn of the common era, as well as to confirm the legitimacy of their monarch as leaders of an important state in the eastern Mediterranean world. Contemporary with the Hasmoneans and in relationship to this monarchy, Jewish sectarianism emerged as a religious phenomenon. This presentation has two ambitions. It will seek to identify political and religious innovations that affirmed the inter-relationship between religion and politics that seek to affirm and legitimize claims of societal leadership. The second concern has to do with the development and responses to Hasmonean policies. Selected source on Jewish sectarians will be used as the basis of estimating responses, in both positive and negative terms, to the policies of the Hasmoneans.

10:00

DISCUSSION

10:45—12:30

Voluntary Associations / Les associations volontaires

Robertson Library 111

WAYNE MCCREADY, University of Calgary, Presiding/Président

10:45

ANN JERVIS, Wycliffe College/Toronto School of Theology

Paul's Midrashic Intertextual Response to the Corinthian Worshippers (1 Cor 11:2-16)

The presence of Genesis creation subtexts in 1 Cor 11:2-16 suggests its intertextual character. The task of this investigation is to discover the nature and intention of Paul's intertextuality in this passage. The position taken is that in 1 Cor 11:2-16 Paul responds to a misapprehension and misappropriation of his previous teaching on the unity of man and woman in Christ. In order to clarify his earlier teaching Paul must recast the scriptural exposition on which it has been based. Paul's initial teaching had relied on an exposition of the Genesis 1 creation account. His strategy for correcting the Corinthians' misunderstandings is to combine the second creation account with the first. In 1 Cor 11:2-16 Paul consciously intertwines and engages two scriptural texts so that, on the basis of a clearer sense of the meaning of these texts, his readers might understand the significance of his practical directives.

11:00

LLOYD GASTON, Vancouver School of Theology

The Purpose of Romans Revisited

11:15

DISCUSSION

11:30

DISCUSSION AND WRAP-UP AND PROSPECTS FOR 1993

Bible and Politics Seminar / La politique et la Bible

Robertson Library 111

DAVID JOBLING, St. Andrew's College, Presiding/Président

10:45

PEGGY DAY, University of Winnipeg

Bride Stealing in Judges 21:15-24

11:00

CECILIA WASSÉN, McMaster University

The Story of Judah and Tamar in the Eyes of the Earliest Interpreters

The portrayal of Judah in Genesis 38 was of great concern to Jewish authors in the Second Temple Period. They were troubled by the fact that Judah, an ancestor of King David, married a Canaanite woman, sought the services of a prostitute, and had intercourse with his daughter-in-law. This paper will examine some of the early retellings of this story, in Jubilees, Testament of Judah, Biblical Antiquities of Pseudo-Philo, and Philo of Alexandria. The focus will be on the ways in which these ancient interpreters answered the questions raised by the text and portrayed its central characters.

11:15

DISCUSSION

11:30

WRAP-UP AND PROSPECTS FOR 1993

Other Meetings

June 8—11: CCSR Annual Meeting / Réunion annuelle de la SCER

June 8—10: CTS Annual Meeting / Réunion annuelle de la SCT

June 6—8: CSPS Annual Meeting / Réunion annuelle de l'ACEP

June 10, 16:00-18:00: CCSR Annual General Meeting / Séance d'affaires annuelle

June 8, 14:30-16:00: CTS Annual General Meeting / Séance d'affaires annuelle

The local representative for this year's annual meeting is
Prof. Philip G. Davis, University of Prince Edward Island
902/566-0505 (o); 894-9243 (h)

Universalism in Judaism and Christianity

ALAN F. SEGAL
BARNARD COLLEGE, COLUMBIA UNIVERSITY

Many fundamental rabbinic traditions can no longer be assumed to date to the time of Jesus, though they purport to be even more ancient.¹ Although rabbinic Judaism claims the Pharisees as forebears, the differences between the rabbis and the Pharisees are great. The pharisaic movement was but one amongst a variety of sects in the first century, while rabbinic Judaism matured beginning about 220 C.E. with the publication of the Mishnah. The pharisaic traditions evidenced in the Mishnah are of uncertain date. Since they were preserved in oral form, they may have originated in the first two centuries or much earlier, as the traditions often claim. As in any oral literature, they may have been significantly altered in transmission and especially by their rabbinic editors in the middle and end of the second century. In any event, rabbinic documents unconsciously transform evidence of the Pharisees from their first century position of shared power into statements of comfortable community leadership in the second, third, and fourth centuries.

The most famous handbook of Jewish background to the New Testament is the Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*,² which lists important midrashic and mishnaic traditions for each New Testament passage. In spite of its sometimes unappreciated erudition, its methodology is entirely suspect. The real problem with the book is not its scholarship. It is the methodological assumption that we can automatically elucidate the New Testament, a first century document, by means of talmud and midrash which are, in their written form, documents from the second through sixth centuries. Of course, Jews will want to say that they are oral traditions

¹ See the work of Jacob Neusner on this subject. Of his many publications, two of particular interest in this context (because they summarize his form-critical approach) are *The Rabbinic Traditions about the Pharisees before 70*, 3 vols. (Leiden: E. J. Brill, 1971); also *Judaism: The Evidence of the Mishnah* (Chicago: University of Chicago Press, 1981).

² H. L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, 6 vols. (München: C. H. Beck'sche Verlagsbuchhandlung, 1928).

which go back much earlier. But the question is which traditions and when. We have almost to trace each tradition individually, making decisions as we go along. And we certainly cannot assume that everything goes back that early on the face of it. Rather, the New Testament is important evidence that some of the material claimed to be first century actually goes back to the first century, something that we cannot claim without the NT. In other words, the NT is better evidence for fixing the date of rabbinic documents than are the rabbinic texts for illuminating the NT. Rather, we should write a commentary to the Mishnah, using the New Testament as *marginalia* which demonstrates its antiquity. What I am suggesting, therefore, is that we have been going about our study of the first century backwards.

Yet there is little understanding of this problem either among Jewish or Christian scholars. When I started showing around my manuscript about Paul, my friends in Jewish scholarship asked me why I was interested in the Letters of Paul, that apostate, as if reading the letters were reading other people's mail.

The Salvation of the Gentiles: Luke

But there is much to be gained by reading Jewish literature and Christian documents together. I can illustrate the benefits by asking the question: What was the Jewish view of the place of the gentiles in God's scheme in the first century? You will recognize immediately that I am not the first to ask this question. Before me many scholars have contributed answering the question. I want to single out four who are probably in this room: Lloyd Gaston, John Hurd, Peter Richardson, and Stephen Wilson, in alphabetical order. You will notice that I will go down a path which they have explored in more detail.

There is not a single answer to the question 'What was the Jewish view of the place of the gentiles in God's scheme?' That is to say, 'Judaism' did not have a single policy on the status of the gentiles; there was no single Judaism of the day. Jews did have opinions about gentiles and various Jewish sects had policies or theologies that involved gentiles in some way. And most Jews and Jewish sects had ambivalent opinions. This paper will attempt to address the ambivalency and show how various communities dealt with it.

A major point of this paper is that the NT evinces the same ambivalence as do the other Jewish sects. Indeed, the history of early Christianity is a history resolving that ambiguity after a great deal of conflict. So the easy contrasts made between the New Testament and other varieties of Judaism just do not work. It is not just a question of Jewish parochialism being replaced by Christian universalism. Each community was involved

in the discussion about universalism and answered the question in a different but similar way and resolved that quandary is a similar but unique way.

Let's take the Christian community first, because its history on this issue is actually clearer than the rabbinic community, in large degree thanks to the work of Steven Wilson, as we shall see. According to Acts 15 the issue arises at Antioch before the Jerusalem council, because emissaries from Jerusalem maintain that one cannot be saved unless one is circumcised according to the custom of Moses (*ean mē perimēthēte tō ethei tō Mōūseōs, ou dynasthe sōthēnai*], Acts 15:1). Sometimes this is taken by a Christian readership to show the beginning of the process by which Christianity rid itself of painfully parochial ideas in Judaism. Yet, even leaving aside the issue of dating in rabbinic Judaism, this report is at odds with normative rabbinic thought, which feels that the righteous of all nations have a place in the world to come. There are only two practical choices: (1) Luke was right and the rabbinic tradition is later and a complete innovation; (2) Luke was misinformed, as seems to me to be the case, for reasons that I will now relate.

Of course, there are several grounds for distrusting Luke. Almost all NT critics distrust Luke's chronology of the events of Paul's life for several reasons, not least of all that he is writing at least a generation after the fact. When it comes to issues of historical interpretation the situation is more subtle and less satisfying. As I will show, there were Jews who refused to accept any gentiles into the faith. So it is entirely possible that the conservative members of the church do not go along with the Jerusalem church's decision. The restrictive understanding of salvation is characteristic of some kinds of apocalyptic Judaism. But we shall see that it is certainly not a universal doctrine within the Jewish community. Paul will help us solve this dilemma, because Paul is the only Pharisee who ever gave us his personal writings.

At any rate, I take it to be established and completely certain from the Epistle to the Galatians that Paul's opinion is that gentiles do not need to be circumcised to be saved, as he says so clearly. But I will show that this opinion is, in turn, not uniquely characteristic of Pauline Christianity. It is characteristic of some pharisaic and later rabbinic Judaism but emphatically not true of apocalypticism. A stronger statement attributable to Paul — namely, that no one needs to be circumcised to be saved (which I believe he says, *pace* Gaston) — also appears to have some precedent within the Jewish community, but it is a very minority position, limited to that class of Jews represented by the 'radical allegorizers' mentioned by Philo (*Migr. Abr.* 89-94), who apparently identify as Jews but do not perform the rituals. Thus, Luke and Paul taken together witnesses some of the rough spectrum of Jewish opinions as well as the early Christian opinions on that issue.

What differs is the relative weight to be given to the various positions in the opinion of the church writers.

Luke equates the idea that there is no *salvation* without circumcision with the position of the party of the Pharisees who say 'It is necessary to circumcise them, and to charge them to keep the law of Moses' (15:5). The two questions which Luke mentions in this passage are hardly identical. In the first instance, we are talking about salvation; in the second, we need only be talking about proper conversion. Normative rabbinic Judaism distinguishes radically between conversion and salvation. It does say all Israel will be saved. But it allows that some gentiles can be saved *qua* gentiles without conversion. On the other hand, it requires that all converts to Judaism be strictly charged to keep the law of Moses: No doubt this is something like what Paul had in mind when he says: 'Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. I testify again to every man who receives circumcision that he is bound to keep the whole law' (Gal 5:2-3). Indeed, Paul probably tells us that the rabbinic notion that gentiles can be saved without conversion was already well known (Rom 2).

Rabbinic writings debate the issue of the salvation of the gentiles, as they debate most every issue:

Rabbi Eliezer said: 'All the nations will have no share in the world to come, even as it is said, "the wicked shall go into Sheol, and all the nations that forget God" (Ps 9:17). The wicked shall go into Sheol — these are the wicked among Israel.' Rabbi Joshua said to him: 'If the verse had said, "The wicked shall go into Sheol with all the nations," and had stopped there, I should have agreed with you, but as it goes on to say "who forget God," it means there are righteous men among the nations who have a share in the world to come' (*t. Sanh.* 13:2).³

According to the rabbinic writings, Luke is half right. Some Pharisees (let us for argument sake identify Pharisees and Tannaim, even though the two are not exactly coterminous), represented by Rabbi Eliezer, said that only Israel will be saved. Others, represented by Rabbi Joshua, said that the righteous gentiles would be saved as well. Would that we could trust that these were the actual positions of the rabbis! We cannot any more, given our natural scepticism about the value of oral reports. Yet, doubt is not the same as error. The midrash is not necessarily at error; even if we must be sceptical of its accuracy unless we can find some grounds for believing it. We do note that the Mishnah and midrash are at least consistent on this issue, which one can hardly claim

³ *M. Sanh.* 10, *t. Sanh.* 13:2, *b. Sanh.* 105a, *Sifra* 86b, *b. Baba Kamma* 38a.

about a number of other issues. The positions attributed to Rabbis Eliezer and Joshua b. Hananiah are typical of other remarks that rabbinic literature has attributed to them. Rabbi Eliezer is a severe critic of gentiles. Rabbi Joshua b. Hananiah is more liberal. He removes all distinctions between Jew and Gentile in attaining salvation through the doing of good deeds. He says: 'Everyone who walks in blamelessness before his Creator in this world will escape the judgment of hell in the world to come.' He even disagrees with Rabbi Gamaliel by maintaining that the blameless children of wicked heathen will also have a share in the world to come. Though Rabbi Joshua probably does not allow conversion without circumcision, he at least looks at the positive side of the issue, saying: 'Baptism without circumcision makes one a *ger*, (that is, a proselyte, a person in the process of converting)' (*b. Yeb.* 46a).

If these statements are historical, then they would be directly coterminous with the first generations of Christians. And they are to be found in early rabbinic sources — the Tosefta is as important as the Mishnah in terms of authority and dating. But if the early third century is our *ad quem*, the attribution to the first century is the very thing which we must question unless one has a good reason to establish it. Furthermore, the rabbinic discussions are certainly not *ipsissima verba* of the rabbis, just as Luke's statements are not the exact words of the conservative party of Jews within the Christian movement. But the midrash does leave us with the impression that the same issues which we debated in the church were also being debated by the rabbis. It is possible that all the Christian Pharisees were of the most conservative persuasion, and some more liberal ones show up in rabbinic Judaism, but that seems statistically unlikely. Note too that this issue is crucial for understanding Paul's program for Christianity, which I need to discuss at least briefly at the end of this lecture.

But before we come to Paul directly we have to look at the wider context of these ideas, at least briefly. And the wider context includes some sociological observations about the nascent Christian and Jewish communities.

The Jewish environment

The status of the gentiles is discussed in later rabbinic Judaism through at least two different rubrics — the resident alien and the doctrine of the 'Noahide Commandments.' We shall see that they make different assumptions about the purpose of the gentiles and they sometimes imply conflicting approaches which need to be systematically worked out, both in Christianity and rabbinic Judaism, as it turns out.

The issue of the resident alien derived from the biblical rules incumbent upon 'the stranger in your gates.'⁴ Resident aliens were obliged to abstain from offering sacrifices to strange gods (Lev 17:7-9), from eating blood in any form (Lev 17:10ff), from incest (Lev 18:6-26), from work on the Sabbath (Exod 20:10-11), and from eating leavened bread during the Passover (Exod 12:18-19).⁵

Closely allied with this issue is the rabbinic doctrine of the 'Noahide Commandments.' This rabbinic doctrine is derived from a sophisticated and theological formulation that some legal enactments were given before Sinai, during the primeval history to all human beings. Furthermore, the sign of the Noahide covenant, the rainbow, is available to all humanity to symbolize God's promise of safety. And it is completely outside of the special covenant with Abraham and his descendants. The covenant with Noah is expanded to the entire primeval period, encompassing all the revealed commandments preceding Sinai. The Noahide Commandments (*e.g.*, *t. AZ* 8.4 and more fully in *b. Sanh.* 56b) function somewhat like a concept of 'natural law,' which any just person can be expected to follow by observation and reason. In more Christian theological language, it is available by God's grace to all humanity. Here is the earliest version, as stated in the Tosefta to Avodah Zarah:

Seven commandments were the sons of Noah commanded: (1) concerning adjudication (*dinim*), (2) and concerning idolatry (*abodah zarah*), (3) and concerning blasphemy (*qilelat ha-shem*), (4) and concerning sexual immorality (*giluy arayot*), (5) and concerning bloodshed (*shefikhut damim*), (6) and concerning robbery (*ha-gezel*), (7) and concerning a limb torn from a living animal (*eber min ha-hayy*).

In the basic version, nothing is mentioned which crosses the border of specific Jewish law. The rabbis immediately bring up more questionable ordinances, presumably asking whether a particular rule is specifically Jewish or should apply to all humanity. For instance, the rabbis mention cross-breeding (*Kilayim*), castration (*sirus*), eating blood from a living animal (*Dam min ha-hayy*) and witchcraft (*kishuf*). To these, in later discussions, is sometimes added the recognition that YHWH, the God of Israel, is the one true God. Other tannaim limit the Noahide laws to the prohibition of idolatry, or those con-

⁴ Here the work of David Novak, mentioned in footnote above is right on the mark. But Christian scholarship has preceded him. See Dunn, Wilson, Hurd, and Richardson, as cited above, for the history of scholarship on this point.

⁵ See Steven Wilson, *The Gentiles and the Gentile Mission* (Cambridge: Cambridge University Press, 1974). My interpretation softens Wilson's arguments a bit.

cerning with idolatry, blasphemy and adjudication (See *j. Kilayyim* 2.7). As David Novak says in his discussion of the Noahide laws: 'What emerges from all of this discussion is that in the Tannaitic period, there was a debate over the number and content of the Noahide laws. We have no record, however, that any authority in that period rejected the doctrine *per se*.'⁶

Of course, the minute we mention a rabbinic doctrine from a third century text we risk anachronism in assuming that it comes from the first century. To find out what was practised in first century Judaism, we have to consult other varieties of Judaism. Another close parallel to the Noahide Commandments can be found in *Jubilees* 7.20-21, which is pre-Christian:⁷

And in the twenty-eighth jubilee Noah began to command his grandsons with ordinances and commandments and all of the judgments which he knew. And he bore witness to his sons so that they might do justice and cover the shame of their flesh and bless the one who created them and honour father and mother, and each one love his neighbour and preserve themselves from fornication and pollution and from all injustice.

The particular ordinances thought to be universally humane by *Jubilees* are establishing justice, eschewing incest, honouring parents, loving neighbours, and prohibiting adultery, promiscuity, and pollution from injustice.⁸ In *Jubilees*, this short law code forms the basis of the judgment against the giants, which brings on the flood and sets the scene for the myths contained in the book of Enoch.

It would be unwise, however, to assume that *Jubilees* is promulgating such ideas in order to find a basis for humane universalism — which is more or less what the rabbis and Christians do with it. Quite the contrary, *Jubilees* has a strictly dualistic view of the

⁶ David Novak, *The Image of the Non-Jew in Judaism: An Historical and Constructive Study of the Noahide Laws*, Toronto Studies in Theology, 14 (Toronto: Edwin Mellen Press, 1983) 6.

⁷ See Novak, *The Image of the Non-Jew*, 3-35. Novak dates the laws to Maccabean times, albeit with no textual support, because it seems to him to be appropriate to the time of forced conversions. Then he discounts the witness of *Jubilees*. Neither hypothesis convinces me. But Novak's main emphasis is on the later discussion of these rules in talmudic and post-talmudic times, which is more convincing.

⁸ Notice that like Paul and other apocalyptic groups especially, but in line with Judaism generally, pollution can be used as a metaphor for unrighteousness.

world, both on the divine and human level, in consonance with the ideas of Qumran sectarians, in whose library it figured prominently. Israel is identified as a good kingdom. God selected it as special and above all other peoples (2:21) to be marked by circumcision (15:11). It alone can participate in the sabbath and the other God ordained festivals. The other nations are condemned and God has placed spirits in authority over them to lead them astray. *Jubilees* 22:16 warns Jews not to eat with a gentile. *Jubilees* forcefully says that there is no salvation without circumcision on the eighth day (15:26-27). That virtually means that conversion of the gentiles is impossible. Even a charitable reading supposes that only the children of converts can enter the community:

And anyone who is born whose own flesh is not circumcised on the eighth day is not from the sons of the covenant which the Lord made for Abraham, since (he is) from the children of destruction. And there is therefore no sign upon him so that he might belong to the Lord because (he is destined) to be destroyed and annihilated from the earth and to be uprooted from the earth because he has broken the covenant of the Lord our God. Because the nature of all of the angels of the presence and all of the angels of sanctification he sanctified Israel so that they might be with him and with his holy angels.⁹

The obvious reason for the inclusion of the Noahide Commandments at this place is to provide *Jubilees* with a legal warrant for condemning the gentiles. God would not consign most of humanity to destruction without reason; the gentiles know His law and spurn it. This is entirely appropriate to a sectarian position, where all the gentiles and but a saving remnant of Israel are scheduled for divine destruction. We know from this evidence that there were sects within Judaism which did not subscribe to any liberal ideas about the capabilities of gentiles.¹⁰

⁹ So translates O. S. Wintermute in James H. Charlesworth, *The Old Testament Pseudepigrapha*, 2 vols. (Garden City, N.Y.: Doubleday 1985) 2:87.

¹⁰ The rabbis also clarified that when a child is not circumcised, his future reward is not automatically imperiled. Such a lack is, in the opinion of the later rabbis at least, a sin of his father (*Shulhan Arukh*, "Yoreh Dea" 260.1). Sabbath laws took precedence over circumcision laws for children born by caesarean section. So for later rabbinic tradition, it was not even necessary to be circumcised on the eighth day to be Jewish, part of Israel, or deserving of the world to come.

This issue had already surfaced in the lives of sectarian Jews, as *Jubilees* had made clear. So too in the first century, in diaspora Judaism the Jewish Sibylline Oracles specified those rules incumbent upon righteous gentiles:

Happy will be those of mankind of earth who will love the great God, blessing him before drinking and eating, putting their trust in piety.

They will reject all temples when they see them, altars too, useless foundations of dumb stones (and stone statues and handmade images) defiled with blood of animate creatures, and sacrifices of four-footed animals.

They will look to the great glory of the one God and commit no wicked murder, no deal in dishonest gain, which are most horrible things. Neither have they disgraceful desire for another's spouse or for hateful and repulsive abuse of a male. Other men will never imitate their way or piety or customs, because they desire shamelessness. On the contrary, they deride them with mockery and laughter. Infantile in their foolishness, they will falsely attribute to those what wicked and evil deeds they themselves commit.

(*Sibylline Oracles* 4.24-39)

(Note that blood here refers to the blood of any sacrifice.)

Here again murder, theft, and other specifics are mentioned as primary prohibitions for all humanity to observe. Sacrifice is entirely forbidden.

Pseudo-Phocylides also mentions the general principles of Jewish ethics without mentioning the ceremonial Torah. One of the witnesses of this poem reports that it ended with the exhortation that: 'purifications are for the purity of the soul, not of the body' (ll. 228-230, ed. Charlesworth, 2:582). Aristeeas likewise says: 'Honouring God is done not with gifts or sacrifices but with purity of soul.'¹¹ These sentiments come from the prophets, who rebuked the misuse of the cult. But they are used in Hellenistic Judaism to argue against the necessity of temple worship, both for Jews in diaspora and gentiles. It is also part of a proselyte literature designed to convince pagans of the inherent morality of Judaism and bring them to (but apparently no closer than) the status of God-fearers, in the first instance. If they later chose to join Judaism, that was their own decision.

¹¹ Heikki Räisänen, *Paul and the Law* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1983) 36, 38.

The Apostolic Decree

Luke tells us something about the status of the discussion about the Noahide Commandments in first century Judaism. Acts 15:20, 15:29, and 21:25 describe an Apostolic Decree defining a minimum of practice for the new gentile Christians:

Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood. For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues (15:20).

That you abstain from what has been sacrificed to idols and from blood and from what is strangled, and from unchastity (15:29).

Thus all will know that there is nothing in what they have been told about you but that you yourself live in observance of the law. But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity (21:25).

In other words, the Christian discussion of gentiles is evidence that such ideas were being debated in Judaism too, even if the argument had special constraints within the Christian community. The Christian Decree is neither exactly the resident alien nor the Noahide commandments but it is a peculiar, ambiguous melange, perhaps even a combination of both. The new Christian 'God-fearers' (*sebomenoi* or *phoboumenoi*), as such gentiles had been called in Judaism, had to abstain from idol sacrifices (*eidōlothyton*), from blood (*haimatos*) (whatever that may mean), perhaps from blood entirely, as the Sibylline Oracles does. They must also stay away from another completely opaque term (*pniktōn*), perhaps from animals which had been throttled and killed — hence a translation of the Hebrew term *Terefa*, or perhaps, as the later church sometimes interpreted it, from animals killed and prepared by stewing or boiling — what the French and especially the Cajuns would call *la viande étouffée* — perhaps a remembrance of the rule against meat and milk or perhaps another reference to improper slaughter. Furthermore, they should stay away from forbidden marriages, incest, and unchastity (*porneia*).¹² The

¹² S. G. Wilson, *Luke and the Law*, (Cambridge; New York: Cambridge University Press, 1983) 87-100. Now I have in my possession the extremely helpful paper of Ken Pomykala and Clayton Jeffers both of whom touch on this important issue. In the Christian case, the issue is inherent to any discussion about how Jewish Christians and

question is: what kind of a code is the Apostolic Decree? Is it moral or cultic? Even such terms are not easy to use because they contain some ambiguities as well. The Apostolic Decree can hardly be a complete moral code, because such obvious sins as theft are entirely missing, although it is present in the rabbinic formulation of the Noahide laws. Thus, it is not exactly what the Noahide Laws is supposed to be. Obviously, Christians are forbidden stealing, though that is not covered above. Probably the Ten Commandments and other virtue lists were in effect for all the community. The question here is only the rules specifically appropriate for those gentiles who do not convert to Judaism. Thus, these laws are not exactly the Noahide laws, because they assume a social situation where the Christians are subject to other moral standards as well. But they are not exactly the rules for resident sojourners either since there are fewer rules. Obviously, the apostolic decree is another formula of the same type as both of them but for a unique purpose: just rules for Jewish Christians and gentile Christians living together. In other words, in the Apostolic Decree, some issues were taken for granted because they were obviously eschewed by all Christians.¹³ Wilson suggests that Luke understands the Apostolic Decree as a kind of Noahide Commandments because he already knows that the food laws and ceremonial laws of Judaism are now suspended. But Wilson also suggests that this is not necessarily what the original law meant to do. It may have come from a time where Luke's summary historical theology had not yet penetrated, a time which Luke has no interest in detailing accurately. Thus, the history of the apostolic decree is incomplete.

Just as there are problems reading the history of the Noahide Commandments, so too there are insoluble problems in tracing the history of the Apostolic Decree which is, indeed, known to us in far more detailed than rabbinic history. But it will turn out that these two documents should be seen as the same history, and when they are, the same tendency towards universalization will become evident in both communities.

In some sense, it is virtually impossible to say for sure whether the Christian Decree, and indeed even the non-rabbinic Jewish parallels, should be seen within the discussion of resident aliens or the Noahide commandments. I will try to show that they both go over a long time period when both precedents were individually seen as relevant. All of

gentile Christians can interact as a single community.

¹³ See the helpful article of Kirsopp Lake, "The Apostolic Council of Jerusalem," and "Paul's controversies," *The Beginnings of Christianity: The Acts of the Apostles*, 5 vols. (London: Macmillan, 1920-1933), vol. 5: *Additional Notes*, 195-211 and 212-23.

them are dealing with the same issue from a variety of different sociological situations. Once the social significance of the different formulations is outlined, the reasons for the ambiguity become clear. The difference between the Noahide Commandments and the rules for the Sojourner is clear from a social point of view. The resident alien must, because of his close association with Israelites, observe some of the laws of Judaism, while the Noahide commandments refer to the ultimate disposition of gentiles and thus entirely to gentiles who are not observant. The resident sojourners may be ethical or not; the issue is irrelevant. The law is there for the benefit of the Israelites who need not tolerate certain impieties within their own territory. With the Noahide Commandments the gentiles need not observe any Jewish law at all. The sole question is whether they can be righteous, hence worthy to inherit the world to come.¹⁴

This corresponds to the two different but related social situations of Jews in the Roman Empire. The first, the resident alien, refers to a situation where Jews are in the majority and have political power. In that situation they can maintain that gentiles ought to do a certain amount of Jewish ritual — such as circumcision, if they want to live under Jewish rule. This later becomes the legal basis for discussions of conversion in Judaism.

But more numerous even during the time of Jesus is the second situation, in which Jews are not the majority of the population and have very limited abilities to affect or control their neighbours. In such a situation, there is even a danger of gentile backlash in being too open to mission. We have ample evidence of the concern of the pagan community that the Jews and Christians are stealing their children from them. In these situations, the concept of a righteous gentile, who eschewed sin but did not explicitly take up the special rules of Judaism, would have a positive value. So before the third century when the mature doctrine is voiced in rabbinic Judaism, certain ambiguities would naturally obtain. In areas around Palestine with a Jewish majority and certain rights of self-rule, one set of procedures would be more relevant. In other areas, the other might. During the hostilities with Rome when circumcision was forbidden, the only alternative for an interested gentile would have been becoming a god-fearer. So too in mature Christianity and Judaism, both of whom work with a gentile majority as the given, the concept of righteous gentile is much more important. In the first and early second century, before the situation clarified, the situation was more fluid, as the Christian evidence shows us. The ambiguity of the Christian formulation of the Apostolic Decree merely

¹⁴ See, for example, H. Waitz, "Das Problem des sog. Aposteldecrets," *ZKG* (1936) 227.

underlines the imprecision of the earliest discussions of the issues. Thus the consistent ambiguity in the Christian evidence as to whether the term *haima* refers to a Jewish rule of slaughter or bloodshed, shows that this ambiguity was consistent in early Christianity. Whether *haimatos* refers to a moral action or a ritual one is not entirely clear in church tradition, which has taken it in both ways. Traces of the decree appear in Rev 2:14, 20, 24, *Didache* 6:3, Justin *Dial.* 34-35, Tertullian, *Apol.*, Eusebius *H.E.* 5.1.26 in a letter dated C.E. 177, from Lyons, Minucius Felix *Octavius* 30, *Sibylline Oracles*, 2.93, Pseudo-Clement *Hom.* 7.8.1. The early Christians more closely approximate the ordinances of *Jubilees* than did the third century rabbis.¹⁵

In this regard, the interpretation of the Greek words *haima* and *pniktos* is crucial for understanding the intent of the Apostolic Decree. Steve Wilson has demonstrated in his book *Luke and the Law*¹⁶ that the Apostolic Decree in Luke's formulation is closer to the Noahide laws than to the laws of the resident alien, which are outlined in Leviticus 17 and 18, because the term *haima* in Acts appears to refer to bloodshed in general rather than the kosher laws. And one can see here that bloodshed is most often mentioned as one of the gentile sins in these Jewish apologetic literature. Furthermore, a minority Western reading of the text omits *pniktos* and adds a negative form of the golden rule, which is a hallmark of rabbinic Judaism, as well as Christianity. Thus, in the Western text, the reading clearly implies a moral code — hence the 'Noahide Commandments.' Wilson seems to be correct about Luke's understanding, but is this the genesis of the law? He asks this question and we need to answer it. The answer appears to be negative. The original context of the rules appear to be cultic or ceremonial, hence closer to the rules for resident aliens.

Luke's narrative is not entirely consistent and Luke's own interpretation has not been the only one in the Christian tradition. The rule against strangled food in the Apostolic Decree appears to be a reference to the Jewish concept of *Trefah*, improperly killed food, which may not be eaten. It is the later fathers who link it with a specific form of cooking. Thus, the Christian community is not entirely basing its legislation on 'Noahide' laws but on the resident alien rules as well. If so, there is a level of tradition that precedes Luke's interpretation. It had to deal with the issue of Jewish law because of the

¹⁵ See John Hurd, *The Origin of 1 Corinthians* (London: SPCK, 1965) 250-53 for the basic bibliography.

¹⁶ S. G. Wilson, *Luke and the Law* (Cambridge: Cambridge University Press, 1983) 84-102.

particularly difficult issue of gentiles and Jews not only worshipping together but eating together and marrying. If 'strangulation' refers to ritual law, which seems to be the case, it is strange that the rituals set down are actually stricter than the Noahide laws, because they are really not discussions of salvation. Instead they are accommodations which gentiles must make to Jews if they want to live with them. The rabbis have something else in mind when they record their traditions in the next century. Possibly, the original Christian version of the rules which Luke records is stricter than other Jewish versions because a large section of the church was allowed to remain uncircumcised, thus bringing possible sources of pollution much closer to the table. Thus it really is closer in spirit to the Levitical rules about the resident alien. The rabbis, conversely, did not expect Jews and gentiles to eat together and marry; indeed they objected to it.

In the same way, *eidolothuta* can be meat sacrificed to idols, as it means in Paul, or it would be better construed as all forms of idolatry, in this context. If the term were *eidolatria*, we might have assumed that this was merely a moral law. But it is clear that the context here is cultic because *eidolothuta* appears to mean all idolatrous practices, not merely meat sacrificed to idols. The original context for the rules appears to be cultic, at least in some places. But, of course, that does not mean that Luke was the first to take them in a moral sense, as referring to gentile salvation. Probably there was real ambiguity between various sorts of Christian communities right from the start.

In short, it is interesting that the Christian community was not entirely clear right from the beginning as to whether it meant its gentile participants to be converts or resident aliens, or merely righteous gentiles. It depended on whose writings one followed. Paul was clearly a proponent of conversion status in a spiritual sense, but he appears to think that the Christians are righteous gentiles — needing to observe no special rules; Peter and James appear to have favoured resident alien status.

It occurs to me that this ambiguity has a positive social function. Sometimes ambiguity is a positive literary device, not just lack of clarity. There is a very important secondary benefit for the ambiguity in the question of *bloodshed* being ethical or ritual. In the Jewish case, gentile god-fearers did not have to be integrated into the same community. But this is precisely what Paul insisted on. On the other hand, other Christians insisted on gentiles observing at least some of the laws; not being Pharisees, they may have assumed this was enough to become one community with Jews. Or they may have assumed, as Paul did when he was a Pharisee, that converts must accept all the laws. So a variety of perspectives is protected by a certain ambiguity in the Apostolic Decree. That ambiguity is resolved by Luke who has already decided based on his view of the culmination of history in a single community of Jew and gentile, though way of achieving this

vision appears to be slightly different from Paul's. But we can ask whether the specifics of Jewish Christian interaction must not have been the original problem, since the possibility is not logical.

This is precisely the same history of tradition that we see within the Jewish community as well. Though both issues are present in the Jewish community — both the Levitical laws of the resident alien and the universalization problem of the Noahide commandments, it is the latter problem that comes to predominate in Jewish tradition. The former ceases to be a large historical problem after the nation state is destroyed.

Even the later, rabbinic discussion, which has satisfactorily resolved all the ambiguities between converts and gentiles, is not entirely unambiguous in dividing the issues into ethical versus ceremonial laws. Although the basic seven Noahide Commandments are purely ethical for the rabbis, in the sense that they do not obligate anyone to the laws of Judaism, the subsequent discussion of the rabbis clouds the issue a bit. The rabbis debate a number of other ordinances as to whether they should be considered Noahide. And it is not clear how they understood them. Perhaps witchcraft, castration, drinking the blood of a living animal could be understood as universal laws. But cross-breeding is not at all clear.¹⁷

Rabbinic tradition has also suffered from a certain amount of ambiguity, especially in regard to the development of legal terminology. This ambiguity makes it possible to conflate the theological doctrine of universalism with the desire for converts. The terms for convert to Judaism come from the biblical rules concerning resident alien. Because the term *Ger*, which means resident alien in the Bible, was taken by the rabbis to mean a convert or proselyte (someone in the process of converting), they found the need to distinguish between a *Ger Thoshav* — a resident alien — and a *ger Tsedek*:

Ger denotes a full proselyte (*ger tsedeg*). *Toshav* denotes a *ger* who eats non-kosher meat (*nevelot*). The family of a *ger* denotes a gentile. The offshoot of a *ger's* family denotes one sold to an idolatrous cult (*Sifra Behar* 110a).

This is, of course, a later summary and solution to an exegetical problem, which perplexed the rabbis for some time. But it points out that before this distinction there was

¹⁷ Perhaps it means lewd human sexual practices with animals, but usually in rabbinic writings it appears merely to mean cross breeding of animal species. But the implication is clearly to define a minimum moral and ethical standard for all human conduct, not to specify the complete moral code. This can be seen even in the Jubilees account, which does not mention any specifically ceremonial or cultic laws, though it is quite concerned with them.

some ambiguity in everyone's mind about the differences between resident aliens and proselytes. Since the same term could refer to either, sometimes one needed to have a distinction between them and sometimes it was convenient not to make a distinction. Apparently, however, they were clearly not separable at the beginning. So it appears that during the early period there was some confusion between what standards righteous gentiles ought to maintain and what ought proselytes maintain before they convert completely to Judaism. The first would be entirely ethical, but the latter might include also some of the ritual of Judaism. It is not surprising that it is the Christian record, with its extremely important but special circumstance of a community containing both gentiles and Jews that shows us so clearly that such an issue was being discussed. And it also shows us that the confusion was present in the first century.

In order to see the tradition fully, we must look both in the Christian community and the Jewish community. Neither one gives us the whole picture. Nor is it clear that in all cases that both Judaism and Christianity will always develop the same theological doctrines to face parallel problems. But in this case they did. Furthermore, neither community gives us enough information to discover the history by itself. We need the witness of both to understand either.

Obituary

Père Adrien Brunet (1906—1990)

ADRIEN BRUNET was born in Montréal in 1906, the younger brother of another distinguished writer, Bertholet Brunet. He studied for the Roman Catholic priesthood at Montréal's diocesan seminary and at the Dominican house of studies in Ottawa. There he fell under the influence of the French Medievalists Père Chenu and Etienne Gilson, and began a life-long career in Medieval studies. He was the main author of a classical work on the XIIIth century revival of learning that appeared in 1933.¹⁸ From 1953 on, the best of his teaching efforts were to be spent at the Montréal Institute of Medieval Studies. Meanwhile, he was appointed by his Superiors to teach Holy Scripture at the Dominican House of Studies, where he stayed from 1934 to 1952, late to come back with a helpful hand again and again. A decisive moment in his life was his sojourn at the Ecole Biblique in Jerusalem (1938-1941); Père Lagrange had just died, but Vincent and his companions were at their peak. Père Brunet's successful integration in this creative milieu was at the origin of his important contributions on the Chronicler's historiography.¹⁹ Back in Canada, he was very active in scholarly biblical circles, adhering to the then Canadian Section of the SBL, and becoming a founding member of the parallel francophone society. His openness to all genuine pursuit of the Truth led him to get involved in ecumenical conversations, as soon as serious steps in this direction were taken in Montréal in 1958. This honest and brilliant mind, this man of peace, will long remain an inspiration to those who knew him.

PAUL E. DION

¹⁸ *La renaissance du XII^e siècle. Les écoles et l'enseignement.*

¹⁹ "Le Chroniste et ses sources," *Revue biblique* 60-61 (1953-54); "Paralipomènes," in *Supplément au Dictionnaire de la Bible* 8 (1960).

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

Monday May 27, 1991, 2:30 PM
Kingston 101, Queen's University

Members present were: D. Becker, E. Bellefontaine, G. Bloomquist, A. Bulley, E. Clarke, W. Cotter, C. Cox, T. Cummins, R. Culley, P. Davis, W. Deller, P. Delsaut, M. Desjardins, T. Donaldson, J. Earnshaw, L. Eslinger, C. Foley, L. Gaston, D. Hawkin, J. Horman, E. Humphrey, J. Hurd, L. Hurtado, A. Jervis, D. Jobling, S. Keesmaat, J. Kloppenborg, W. Koopmans, R. MacKenzie, S. Mason, D. Maxwell, W. McCready, S. McEvenue, J. McLaughlin, B. McLean, B. Morrow, J. Neeb, B. Organ, K. Parker, T. Prendergast, B. Przybylski, H. Remus, P. Richardson, D. Runnalls, E. Schuller, A. Segal, S. Slater, G. Taylor, A. Trites, J. Van Nie, A. Walker-Jones, J. Weima, F. Wisse, S. Wilson.

1. Agenda

The agenda was approved (McEvenue/Wilson).

2. Minutes

The minutes of the previous annual meeting (published in the *Bulletin*, 50, 1990) were approved (Kloppenborg/Runnalls).

3. Remarks from the Chair

A resolution in memory of Père Brunet, President of the Society in 1964-65, was read by Professor Segal.

4. Business Arising from the Minutes

A motion dealing with 5.1.3 was approved to be put under 6.1 as fees motion.

5. Reports

5.1 TREASURER'S REPORT:

Professor Donaldson presented his report to the membership [attached] and it was formally approved (Hurtado/Bloomquist).

5.2 PROGRAMME REPORT:

Professor Desjardins announced details of the annual dinner. Professor Bill Morrow was thanked for his assistance as the local representative for the Society (unanimous motion). The 1992 meeting will be at the University of Prince Edward Island.

5.3 PUBLICATIONS AND CCSR REPORT:

Topics in Professor Kloppenborg's report included the following:

- (a) The fourth volume in the ESCJ series, *Law in Religious Communities in the Roman Period*, by P. Richardson and S. Westerholm, has been published. Other manuscripts for the series are under review.

- (b) The winner of the CCSR dissertation competition is H. O. Maier with this manuscript, *The Social Setting of the Ministry: As Reflected in Hermas, Clement, and Ignatius*. The volume will appear in the fall of 1991.

- (c) SR will increase by \$2.00 in 1992.

- (d) Professor David Jobling, Publications Officer for CCSR, spoke to the advantages of publishing through the Corporation and Wilfrid Laurier University Press.

5.4 NOMINATIONS:

- 5.4.1 The following names were proposed by the Executive:

Vice-President: David Jobling

Member-at-Large: Lyle Eslinger

In the absence of further nominations a motion of approval passed unanimously.

- 5.4.2 Professor Wilson announced the names of those who have applied for membership and had been approved by the Executive:

R. Ascough, W. Bergen, J. Blend, A. Bulley, T. Collins, M. Demers, P. Delsaut, N. Dundas, J. Earnshaw, B. Eastman, I. Haase, V. Heuchan, R. Hurley, L. Irsch, S. Klassen, W. Koopmans, D. Krizmanic, G. LeMarquand, R. Nelson, J-F. Racine, I. Ritchie, G. Sheppard, M. Shute, A. Siedlecki, P. Stortz, F. Sung, A. Walker-Jones, C. Wassen, L. Wheatley-Irving.

A motion to approve acceptance of the new members passed unanimously (Wilson/Remus).

Professor Wilson thanked outgoing executive members for their service to the Society. Special appreciation was expressed to Professor Desjardins for his term as Society Programme Coordinator.

5.5 CANADIAN FEDERATION FOR THE HUMANITIES:

Professor McCready reported the CSBS [cosponsored by CSSR and CTS] had successfully attained a \$555.56 grant from CFH for 'Aid to Joint Sessions of Learned Societies.' The money will be used for the Craigie Lecture expenses. Society members were informed that grant funds are available for joint sessions between member society of CFH and CFSS. Competition for these funds normally is held in early months of the calendar year.

5.6 EXECUTIVE-SECRETARY:

Members were informed that the grant application for aid to societies sponsored by SSHRC for 1992-95 was in the process of being completed for the 1991 review.

6. New Business

- 6.1 FEES MOTION. A motion was made that CSBS adopt a sliding scale of membership dues tied to the income of the member, so that for 1992 the lower end of the scale shall have dues commensurate with the dues of 1990, and that the upper end of the scale shall reflect the increase approved by the CSBS for 1991 (Reimer/Remus). After discussion, a motion to refer back to the Reimer/Remus motion at the 1992 AGM was approved (Morrow/Hurtado) when the executive would have more precise information on the necessary details relating to a sliding scale fee structure.

7. Adjournment

The meeting adjourned at 3:27 p.m. (Kloppenborg/Richardson).

**REPORT OF THE TREASURER
TO THE 1991 ANNUAL MEETING OF THE
CANADIAN SOCIETY OF BIBLICAL STUDIES**

1. Membership

1.1 Renewal — To date all but 44 members have renewed their memberships for 1991. This rate of return is roughly the same as last year (51 renewals outstanding as of April 18, 1990). Included in the number for 1991 are 7 whose mail has been returned with no forwarding address. 15 members have not yet paid for 1990.

1.2 Other membership changes - 29 new members nominated for 1991; 8 memberships have ceased for various reasons.

1.3 Nominees for Membership - See attached

1.4 Current Membership Statistics

Membership Status	1990	1991
Life	6	6
Full	158	157
Dual	20	21
Student	71	87
Retired	8	10
Unemployed	4	3
Total	267	284

2. Finances

2.1 SSHRC Grant - We gratefully acknowledge the financial support provided by the Social Sciences and Humanities Research Council of Canada. During the 1990/91 fiscal year, CSBS received a grant of \$3126.00 for members' travel, and an identical grant for administration. 1990/91 was the final year of the three year grant period. A grant application for the next three year period is being prepared by the executive.

2.2 Financial Statement - Attached to this report is the audited financial statement for the Canadian Society of Biblical Studies for the fiscal year 1990-91.

2.3 Current Account - We finished the fiscal year with a surplus of income over expenses of \$1225.45, and a balance of \$9405.74. In the process of preparing the financial statements, it has become apparent to me that our finances have been under increasing pressure in recent years, with the result that the recent fee increase was both timely and necessary. For the two years previous to this one, our basic income has fallen short of our basic expenses by increasing amounts, resulting in corresponding decreases in our accumulated surplus. Because of the timing of our year-end, which means that we often receive money near the end of one year (e.g. Travel Grant, dinner subscriptions) to be paid out early in the next, the year-end balance is not a reliable indicator of our accumulated surplus. A better indication is given by the 'low point balance' in August, after all the expenses of the Annual Meeting have been paid but before membership renewal fees start to come in.

Over the past three years, this has decreased from \$3900 to \$2900 to \$850. To convey a sense of the pressures on our financial situation, I have compared the figures for some basic items of expenditure and income for the fiscal years 1986-87 and 1990-91:

	1986-87	1990-91	% Increase
SR	2004.00	3531.00	76%
CFH	730.00	1212.00	66%
Printing	1112.06	1881.75	69%
Postage	451.45	612.63	36%
Executive	3018.35	5193.16	72%
SSHRC Admin Grant	2671.00	3126.00	17%
Membership Fees	32.00	50.00	56%

2.4 Special Funds - The largest increase this year has been in the Publication Fund, to which an additional \$797.24 has been donated. Proceeds from the Special Funds make possible a number of activities that further the aims of the Society. Members are encouraged to continue to support these Funds. All donations will be receipted for income tax purposes. In submitting my first report, I would like to acknowledge the fine work done by my predecessor, Benno Przybylski, whose careful attention to detail and helpful assistance have made the transition much smoother than might otherwise have been the case.

Terence L. Donaldson
Treasurer, C.S.B.S.

**CANADIAN SOCIETY OF BIBLICAL STUDIES
Financial Statement
May 1, 1990 - April 30, 1991**

	1989 - 1990	1990 - 1991
CSBS Assets at Year End (April 30)		
Current Account	8180.29	9405.74
Special Funds - Account	20277.47	9594.34
- Term Deposit	00.00	13000.00
Total Assets and Equity	28457.76	32000.08

CURRENT ACCOUNT

Receipts		
Membership Dues - operating expenses	4213.91	7083.19
- journal subscription	2702.00	3058.00
SSHRC Grant (members' travel)	3126.00	3126.00
SSHRC Grant (administrative)	3126.00	3126.00
Annual Dinner subscription/reception	1983.48	1339.00
Registration Fees - Learneds	455.00	419.50
Transfer from Special Funds	2592.00	883.00
Bank Interest	587.21	422.13

Miscellaneous	228.00	
- SR refund		46.00
- Bulletin subscription	<u>00.00</u>	<u>11.52</u>
	\$ <u>19013.60</u>	<u>19514.34</u>
Disbursements		
Members' Travel Grants	3170.00	3126.00
Executive Travel	6632.62	5193.16
Subscription to SR	5858.00	3531.00
Dues - CFH	870.00	1212.00
Dues - CCSR	72.00	36.00
Annual Dinner & Reception	2873.18	1410.55
Postage	1113.43	612.63
Printing, Office Supplies	2163.37	1881.75
Long Distance Telephone	105.33	110.82
Bank Charges	43.43	66.98
Audit	100.00	125.00
Student Essay Prizes	300.00	300.00
Prize Winners' Travel	720.00	583.00
Craigie Lecture/ Pagels Session	1941.43	00.00
Annual Dinner Refunds	<u>25.00</u>	<u>100.00</u>
	<u>25987.79</u>	<u>18288.89</u>
Summary		
Increase (decrease) in current account	(6974.19)	1225.45
Current account, beginning of year	<u>15154.48</u>	<u>8180.29</u>
Current account, end of year	<u>8180.29</u>	<u>9405.74</u>

SPECIAL FUNDS ACCOUNT

PETER CRAIGIE FUND

Capital Balance May 1, 1990	10546.40	
Donations	<u>230.00</u>	
Total Capital		10766.40
Interest Balance May 1, 1990	1769.39	
Interest	<u>1025.79</u>	
Total Interest		<u>2795.18</u>
Total		13571.58

PUBLICATION FUND

Capital Balance May 1, 1990	485.00	
Donations	<u>797.24</u>	
Total Capital		1282.24
Interest	<u>78.38</u>	
Total		1360.62

PRIZE FUNDS

Founders' Prize		
Capital Balance May 1, 1990	2389.10	
Donations	<u>60.00</u>	
		2449.10
Joachim Jeremias Prize		
Capital Balance May 1, 1990	1500.00	
Donations	<u>135.00</u>	
		1635.00
General Fund		
Capital Balance May 1, 1990	3004.12	
Donations	<u>225.00</u>	
		<u>3229.12</u>
Total Capital		<u>7313.22</u>
Interest: Receipts		
Balance May 1, 1990	583.46	
Interest	<u>648.46</u>	
Total Interest		1231.92
Interest: Disbursements		
Prize Winner Travel	583.00	
Student Essay Prizes	<u>300.00</u>	
	883.00	
Net Interest		<u>348.92</u>
Total		<u>7662.14</u>
TOTAL		<u>22594.34</u>

Auditor's Report

I have audited the balance sheet of the Canadian Society of Biblical Studies as at April 30, 1991 and the statements of receipts and expenditures, and special funds for the year then ended. These financial statements are the responsibility of the Society's Executive. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted my audit in accordance with generally accepted auditing standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by the executive, as well as evaluating the overall financial statement presentation.

In my opinion, these financial statements present fairly, in all material respects, the financial position of the Society as at April 30 1991 and the results of its operations and the changes in its financial position for the year then ended in accordance with generally accepted accounting principles.

(signed)

Alan Groat
Certified General Accountant
May 10, 1991

ANNUAL MEETING / REUNION ANNUELLE

Queen's University
May 27 — 29, 1991

Program of 1991 Papers

Hebrew Bible

Bible hébraïque

EILEEN SCHULER, McMaster University, Presiding/Présidente

LYLE ESLINGER, University of Calgary

The Davidic Covenant in the Context of the Dtr Narrative

2 Samuel 7, with its "unconditional covenant" to David, is problematic to our understanding of Israelite religion and the historical books in the Hebrew Bible. Attempts to solve this difficulty, which will be reviewed briefly in this paper, are wide-ranging: the Davidic covenant is not really without conditions; the Sinai covenant is almost as unconditional as the Davidic; the two must be understood to stand within a complementary framework, each qualifying the other; the difficulty resolves itself when both the Davidic and Sinai covenants are set within the context of treaty documents from the A.N.E.; the difficulty resolves itself by reading the rhetoric of 2 Samuel 7 in its existing literary context. Having assessed these exegetical proposals, the paper goes on to explore yet another avenue of approach.

GLEN TAYLOR, Wycliffe College/Toronto School of Theology

The Cult of Yahweh and the Sun at Gibeon: A Fresh Look at Joshua 10:12-14

In this paper I will offer a new hypothesis concerning the meaning of the account of Joshua's arrest of the sun in Josh 10:12-14. I will attempt to demonstrate that the hypothesis resolves a number of tensions in the story, including Dtr's apparent supposition that Joshua addressed the sun as Yahweh. Finally, I will highlight briefly the understandable way in which both Dtr and Chronicles keep at arm's length the old high place at Gibeon and its cultic apparatus.

CHRIS FOLEY, St. Thomas More College

The Social Implications of Late Bronze Age Intra-Mural Tombs at Ras Shamra-Ugarit

Within ancient Semitic cultures an intense though ambivalent relationship bound the living to the dead. Yet despite the vast amount of archaeological and textual data recovered from Ras Shamra, the ideological and social facets of Ugaritic tomb construction remain unknown. This situation is particularly striking since one of the unique archaeological features of Shamra-Ugarit is the large number of chamber tombs constructed beneath private dwellings located within the city. These intra-mural chamber tombs appear to reflect neither physical constraint nor specific social status. The closest parallels to Ugarit's intra-mural chamber tombs are said to be found on Cyprus, an island with which Ugarit had extensive commercial contact. The similarity of burials often has been cited as evidence for extensive Cypriote and Mycenaean

influence at Ugarit during the later stages of the Late Bronze Age. Yet the parallels are not sufficient to account for the peculiar pattern of interment found at LBA Ugarit. This paper examines the ideological dimensions of the intra-mural constructed chamber tombs of ancient Ugarit and suggests a social context in which the physical proximity of the well-interred dead was regarded as an essential, benevolent aspect of the domestic milieu.

IAN RICHIE, McGill University

Sensory Ratios in the Hebrew Bible

Expanding upon the work of Walter Ong, this paper examines evidence of primary orality in ancient Israel, and also of the value given to the other non-visual senses. The contention of Boman and von Rad that the Hebrews were "people of the ears," though helpful, requires expansion. The relevance of the phenomenology of olfaction to hermeneutics is drawn out in particular in Isa 11:3 where textual emendation is rendered unnecessary if one accepts that Israel included olfaction language among their metaphors of understanding. Israel thought understanding to be distributed more evenly throughout the body than is held in modern western societies.

Christian Origins

Origines chrétiennes

DANIEL FRAIKIN, Queen's University, Presiding/Président

BENNO PRZYBYLSKI, Edmonton Baptist Seminary

The Role of the Adam-Christ Schema in Paul's Thought

On the basis of 1 Cor 15:20-22, 45-45 and Rom 5:12-19 it has been concluded that the Adam-Christ typology forms a vital element in Paul's theology. For example, Paul's Christology has been described as an Adamic Christology. This paper suggests that caution should be exercised in dealing with this topic. Rather than promoting a profound typology, Paul's references to Adam may simply be evidence of the use of various Jewish hermeneutical principles.

SYLVIA KEESMAAT, Oxford University

The Spirit in Galatians 3:1-4:7

In the light of recent work by Richard B. Hayes on the narrative structure of Galatians 3 and 4, this paper demonstrates that for Paul the Spirit radically redefines the covenant by becoming the focal point of a new exodus event. To this end, I argue: first, that Paul is talking about the covenant in Galatians 3:1-4:7; second, that within this discussion of the covenant, Paul is providing a redefinition of the "sons of Abraham," or, in other words, that he is addressing who belongs to the family of Abraham; third, that the centre of that redefined sonship is a new exodus event; and fourth, that the Spirit is revealed to be the focal point of this new exodus event.

JOHN MARTENS, McMaster University
Paul and the nomos empsychos

The idea of the *nomos empsychos* or "living law," a Hellenistic Pythagorean kingship ideal, has been studied in depth by A. Delatte, E. R. Goodenough, L. Delatte, H. Thesleff, and W. Burkert. Some of these scholars have suggested that the ideal formed the basis for the later development of the Roman Emperor as the law. The ideal also appears in such writers as Philo, Musonius Rufus, and Plutarch. The kingship ideal contrasts the king as the "living law" with the written law. Not only does it make the contrast, but the king replaces the written law. He is said in some sources to be able to create virtue in his subjects if they would only gaze upon him. Is it possible that this ideal, which consists of a number of other elements, could have influenced Paul's view of the law? Its appearance in a number of first century writers, and its apparent philosophical underpinning of the cult of the Caesars, indicates that the ideal could have been common. What are the parallels between the ideal of the king as living law and the portrait of Jesus as the replacement for the written law in Paul's letters? This paper suggests not only the similarities, but also the numerous differences.

BRADLEY MCLEAN, Trinity College/Toronto School of Theology
Scapeman and Scapebeast Soteriology in Galatians 1:13

I have argued elsewhere that Christ's expiatory death cannot be explained in terms of Levitical sacrificial theology. This paper will suggest a new approach for interpreting texts such as Gal 3:13 and 2 Cor 5:21. If one thing emerges from these texts more clearly than any other, it is the fact that, in the eyes of Paul, deliverance from sin was effected by Christ becoming accursed and being defiled by sin. Unless we are to empty these texts of all content, it must frankly be admitted that this image cannot be confused with any model which does not include this central idea. I suggest that a fresh starting-point can be based on what I have termed "scapeman" and "scapebeast" rituals. In this category I include such rituals as the Levitical scapegoat, the Greek *pharmakos*, the Gerasene swine (Mark 5:1-14) and many others. Taken as a whole, this family of non-sacrificial rituals shares five characteristics which can be treated collectively as a kind of fingerprint for this ritual paradigm. I will argue that Gal 3:13, and other texts, share all five of these characteristics. I will also demonstrate that Paul was familiar with some, if not many, of these rituals since they were practised throughout the area, and at the time of his missionary activity. The close identity between these rituals and Paul's soteriology suggests that he was guided by this widespread ritual paradigm.

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MEIR STERNBERG, Tel Aviv University
The Code of Double Refusal in the Bible

Hebrew Bible

Bible hébraïque

BILL MORROW, Queen's University, Presiding/Président

JOYCE RILETT WOOD, University of St. Michael's College/Toronto School of Theology
Amos' Prophecy to Judah and its Revision

It is accepted as a fact that Amos directed his prophecy to the Northern Kingdom. Accordingly, scholars have been inclined to emend or delete the reference to Zion (6:1) or treat it as a Deuteronomistic supplement. Amos' sixth poem (6:1-3, 4-7, 12-13) is part of a developing composition that begins in chapter one. It marks a transition in Amos' thought and gradually makes us aware that the real subjects of his prophecy are the wealthy ruling classes in the South. The revision (6:8, 9-11, 14) confirms that Judah is the target of the prophetic diatribe. It repeats parts of the Amos text but assimilates the quotations to its own ongoing interpretation. It moves away from Amos' picture of Judah's complete doom to the invasion of both Israel and Judah and their survival as a remnant.

ARMIN SIEDLECKI, Wilfrid Laurier University
Cultic Obscenities: the Ideology and Rhetoric of Purity and Defilement in Ezekiel 8

The book of Ezekiel displays a significant concern with the concepts of purity and defilement. The ideology comprised by this concern has been insufficiently analyzed to this point, in spite of important advancements in the anthropological or sociological study of purity as an ideological component in social or religious systems. I propose that the concept of purity in Ezekiel serves as a mechanism for social identity formation in the conflict between Ezekiel's Babylonian *golah* and the Jerusalemite community, both of which were contending for the status of being the "true" remnant of Israel. In my paper I shall analyze the rhetoric of purity in Ezekiel 8 to demonstrate how the idea of defilement was employed by the author to determine the national and religious identity of the Jerusalemite community at the time of the exile, so as to exclude them from the parameters by which the "house of Israel" defiles itself.

DAVID REIMER, Wilfrid Laurier University

Political Prophets? Another Look at the Oracles against Foreign Nations

The oracles against the nations (OAN) in the Hebrew Bible have for a long time been understood to be a type of "salvation" oracle for Israel (and Judah). What else could this prophetic address to Egypt and Babylon, e.g., mean? Models of prophets as ministers of state responsible for foreign policy have grown up alongside this interpretation of the OAN. A reexamination of the OAN suggests another line of inquiry that calls into question our perception of "political" prophets. This paper argues that the OAN make more sense when understood in the very same terms as the oracles against "native" Israel and Judah, viz. destruction of these foreign powers was expected, and the OAN are not to be seen as backhanded "salvation" oracles for the prophet's own people. Once this perceptual shift is made, our model of the writing prophets as policy advisors on international affairs looks less plausible.

AL WOLTERS, Redeemer College

Halley's Comet and the Origin of Hanukkah

Recent cuneiform discoveries, supported by astronomical calculations, have established that Halley's Comet was observed in the Seleucid empire from September to November 164 BCE (before perihelion) and should have appeared again shortly thereafter (after perihelion) (see *Nature* 314 [1985] 587-92). It seems to have been overlooked hitherto that this return of the comet is in all likelihood alluded to in *Sib. Or.* 3.334-336, and that this two appearances of the comet at that time virtually coincide with the death of Antiochus IV and the Maccabean rededication of the temple. Since the latter is the origin of the Jewish feast of Hanukkah, it may be that the appearance of the comet at that time may have had something to do with the name "feast of lights" for Hanukkah, which is otherwise wrapped in obscurity. This seems to be confirmed by the vocabulary of Josephus *Ant.* 12.316-325.

Christian Origins

Origines chrétiennes

DOROTHY SLY, University of Windsor, Presiding/Présidente

LARRY HURTADO, University of Manitoba

Christos in the Four Gospels

There are important recent discussions of the *christos* title in Paul's writings or in individual evangelists or in particular passages (e.g., the passion accounts). This paper, however, offers a survey and analysis of all the occurrences of *christos* by all four canonical evangelists. This analysis shows that (1) the term is used with approval by all, but with significant modifications in meaning in comparison with pre-Christian usage; (2) the occurrences of *christos* are clustered in particular sections of the Gospels, indicating the term's association with particular themes; (3) the term has a particular role in the christological rhetoric of the evangelists; and (4) the evangelists vary significantly in the frequency and ways they use the term.

FREDERIK WISSE, McGill University

Historical Method and Johannine Community

Using as an example J. Louis Martyn's "Glimpses into the History of the Johannine Community" (*The Gospel of John in Christian History: Essays for Interpreters* [New York: Paulist Press, 1978] 90-121), this paper isolates and evaluates the methodological assumptions and difficulties in the historical analysis of early Christian texts which is commonly employed in recent NT studies. A set of methodological guidelines is suggested for historical reconstruction in cases — such as earliest Christianity — where the evidence is limited to literary documents.

BRAD EASTMAN, McMaster University

Understanding John's Eschatological Language as Analogue Modelling

I hope to show that, like other early Jewish and Christian eschatological texts, the Gospel of John's juxtaposition of realized and future eschatology can be understood in light of the linguistic distinction between "analogue modelling" and "scale modelling." A scale model attempts identically to reproduce properties common to the model and original. An analogue model is designed to reproduce the structure or web of relationships in an original. If the eschatological language of John is read as analogue modelling, the clash between future and present tenses disappears. Differences in detail are not important, since the language is not to be read as an exact literal description of the future. The underlying structure is seen in John's assumption that there is a common pattern (life) between the present and the future.

Hebrew Bible

Bible hébraïque

SUSAN SLATER KUZAK, Atlantic School of Theology, Presiding/Présidente

ADELE REINHARTZ, McMaster University

The Unnamed Wife of Manoaah

There are many biblical stories in which the female characters, though central to the plot, are unnamed. This paper will explore one such story, with attention to the literary function served by the anonymity of the wife of Manoaah, the mother of Samson. It will be argued, contrary to most analyses, that the anonymity of this character serves not to denigrate, but rather to elevate her status within the story.

JENNIFER BLEND, College of Emmanuel and St. Chad

Token and Taboo: A Psychoanalytic Reading of Genesis 38

The story of Tamar and Judah in Genesis 38 has both dismayed and delighted readers for generations. This paper proposes that chap. 38 is a Cinderella folk tale, and that our reactions to it may be rooted in our own fear and fascination with the ambiguous relationship between the patriarch and his young daughter-in-law. Cinderella tales are typically tied to the concept of sibling rivalry, a theme present throughout the Joseph novella. Beneath that rivalry, how-

ever, lies the even more potent psychological predicament of the child's thwarted affection for the parent of the opposite sex. This desire must normally be repressed and resolved in order for the child successfully to achieve autonomy and emotional maturity. This essay suggests that the Oedipal involvement of Judah and Tamar exceeded the conventional boundaries of a healthy father-daughter relationship and became, instead, incestuous. This relationship was not only tolerated, but was also apparently approved by the primary focalizer, the Narrator, and implicitly, by Yahweh himself. Though the relationship is righted at the last, in Genesis 38 the loss of innocence is both real and metaphorical, for the text, character and reader.

ROBERT CULLEY, McGill University
The Sufferer in Psalm 6

The figure of the sufferer who is the speaker in Psalm 6 invokes a number of images. The speaker mentions the anger of Yahweh, sickness, the possibility of death and descent to Sheol, and the existence of enemies. Yet they are briefly stated and none is developed fully. Then too, while these are common images, it is not entirely clear how all are to be related to each other (Yahweh's anger, physical sickness and possible death, the enemies). The brief allusions pass very rapidly and the short psalm is over. This paper will explore the problem of how these terse images may be associated with each other.

Christian Origins

Origines chrétiennes

STEPHEN WESTERHOLM, McMaster University, Presiding/Président

BILL ARNAL, University of Toronto
The Role and Function of John the Baptist's Preaching in Q

While critical scholarship has gone beyond Harnack's exuberant assessment of Q's value as a source for the teaching of the historical Jesus, very few researchers have arrived at anything but a positive evaluation of the authenticity of Q's preservation of the words of John. Even those who, on form-critical grounds, would dissect Q 3:7-9, 16-17 into originally separate elements tend to assume that this material ultimately derives from the Baptist. Bultmann's evaluation of the material seems to have fallen by the wayside. Such a perspective inevitably affects one's interpretation of Q's regard for John. Nearly every scholarly assessment of John's role in Q assumes that the Q community regards him in a speculative fashion, reflecting on his relationship to Jesus, Wisdom and Salvation history. It is possible to argue, however, on form- and redaction-critical grounds, that "John's" preaching in Q derives from the community itself. This conclusion would suggest, in turn, that Q's John does not have a role so much as a function. He would appear in the document not so much for his own sake, but as a legitimating device, an "outsider" who attests to the integrity of the Q proclamation of Jesus and the eschaton by offering such a proclamation himself.

LINDA WHEATLEY-IRVING, University of Texas at Austin
Kai egeneto/egeneto de as a Structural Element in Luke's Gospel

These constructions (excluding use as a copula) have been classified as "Septuagintisms." But here, they are not used simply to add scriptural flavour, they play a structural role: (1) they are at the centre of most "recognition" scenes; (2) they highlight important changes in context; and (3) they are sometimes used to indicate dramatic turns in stories. Examination of the synoptic parallel texts shows that the construction's use is not a question of how Luke modified individual source pericopae, but rather how he organized time and space. To understand why it was used, the syntax of the corresponding expression in Biblical Hebrew must be examined.

ALLISON TRITES, Southern Baptist Theological Seminary
Blessings and Curses in Matthew's Sermon on the Mount

Matthew's gospel pays special attention to blessings and curses (e.g., Matt 25:34, 41). It is profitable to study the Sermon in the connection. The Beatitudes at the beginning of the Sermon describe the blessings of the kingdom character (Matt 5:3-12). Blessings also appear at the end of the Sermon in the story of the "wise man," but here they are contrasted with the curses that fall on "the foolish man" (Matt 7:24-27). These contrasting patterns of blessing and cursing will be carefully analyzed to see what light they shed on Matthean theology.

Christian Origins

Origines chrétiennes

ANN JERVIS, Wycliffe College/TST, Presiding/Présidente

JEFF WEIMA, Redeemer College
Pauline Letter Closings: Analysis and Hermeneutical Significance

Although the first three formal units of Paul's letters (the opening, thanksgiving and body) have received a large amount of scholarly attention, the fourth (the closing) is virtually ignored. Commentaries generally treat the Pauline letter closings in a cursory manner and are usually at a loss to explain how to explain a particular closing section relates to the rest of the correspondence. This paper offers a corrective by proposing: (1) that the Pauline letter closing is a carefully constructed unit, shaped and adapted so that it synthesizes and stresses the major concerns of the letter as a whole; and (2) that consequently, the closing provides important interpretive clues to understanding the key issues previously addressed in the body.

TONY CUMMINS, Oxford University
Peter, Paul, and the Crucified Christ in Antioch: Galatians 2:11-21

From the patristic period to the recent debate between James D. G. Dunn and E. P. Sanders, the so-called "Antioch incident" recounted in Gal 2:11-21 has been the subject of much confusion and controversy. In this paper I shall argue that, from Paul's perspective, the

fundamental and syncretical issue at stake throughout his confrontation with Cephas is (the efficacy of) the crucified Christ. All other issues, such as table-fellowship, the Gentile mission, etc., are derived therefrom. That this is the case is particularly evident when Paul's line of argumentation is, *inter alia*, viewed (1) against the background of the Maccabean literature, (2) within the context of his ongoing conflict with Jew(ish Christian)s — in Jerusalem, Galatia and elsewhere — and (3) in reference to the extra-Pauline data concerning the Jewish and Christian communities in Antioch.

ROBERT HURLEY, McGill University

To Marry or not to marry: The Interpretation of 1 Cor 7:36-38

1 Cor 7:36-38 and immediately adjacent passages have presented an interpretive conundrum since the days of the Church Fathers. The confusion is created when Paul uses a word (*gamidzein*), reported by Apollonius Dyskolus to mean "to give in marriage," in a context where one expects to see a form of *gameo*, "to marry." The entire passage hinges on one's understanding of this verb and accordingly it has been translated as referring either to the "father of the bride" or the "engaged man." Building on the noted article of W. G. Kümmel and incorporating work by the philologist W. Pötscher, an interpretation of *gamidzein* is proposed which overcomes the major difficulties of the passage.

Origins of Christianity & Judaism

Origines du christianisme et du judaïsme

TERENCE DONALDSON, College of Emmanuel and St. Chad, Presiding/Président

ERNEST JANZEN, University of Toronto

The Polemic of the Apocalypse: First Century Numismatic Evidence from Ephesus

In seeking to address the message of the Apocalypse of John and more specifically the pervading motif of victory, I will draw upon recent classical research to establish better the *Sitz im Leben* of the text. The method will involve a gathering of the numismatic evidence as it pertains to Ephesus. A recent study (Klose) has suggested that an examination of the numismatic evidence in Asia Minor provides us with one of the best means whereby to understand the relationship of this Eastern province with Rome. This in turn also gives us valuable insights into life in Asia Minor at the time the Apocalypse was written and will assist our investigation of the victory motif dominant in the text.

EDITH HUMPHREY, McGill University

Transformation and Apocalyptic Identity in the Shepherd of Hermas

Transformation plays a key role in many apocalypses. It is particularly important in the Vision-book of *Hermas* because episodes of transformation highlight the theme of identity. The entire structural framework of *Hermas* is centred around the question of the Church's identity, which is essentially set forth in Vision III. Here the images of the "Lady" and "Tower" come together with an exposition of the Church's different forms to answer the question: "Who are

the people of God?" The "identical" axis is as important as the "temporal" and "spatial" axes in determining the perspective of this apocalypse.

DAVID NEW, McMaster University

Rabbinic Literature and the Letter of Aristeas

This paper has several objectives. The first is simply to collate a number of passages in the rabbinic literature which refer to the narrative contained in the *Letter of Aristeas* or which cast some light on the material found in this narrative. Consider that they are of a later date, can any of these passages aid in the understanding and exegesis of *Aristeas*? Are they based on *Aristeas* or some other tradition of the narrative? In addition, we shall examine their contribution to the propagation and development of this narrative. Time permitting, some comparison with patristic development will be offered.

E S C J

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DISSERTATIONS COMPLETED

- COTTER, WENDY J. (Loyola University of Chicago). "The Markan Sea Miracles: Their History, Formation, and Function in the Literary Context of Greco-Roman Antiquity." Ph.D. University of St. Michael's College, 1991.
- HUMPHREY, EDITH M. (McGill University). "The Ladies and the Cities: Transformation and Apocalyptic Identity in *Joseph and Asenath*, 4 Ezra, the Apocalypse and the *Shepherd of Hermas*." McGill University, 1991. Governor General's Gold Medal awarded.
- KNOWLES, MICHAEL P. (Wycliffe College/Toronto School of Theology). "Jeremiah in Matthew's Gospel: The Rejected Prophet Motif in Matthean Redaction." Wycliffe College/Toronto School of Theology, 1991.
- MACKENZIE, ROBERT (McGill University). "The Ethnic Background of John the Seer: An Examination of the Language, Scriptural Allusions, and Distinctive Motifs of the Apocalypse." Ph.D., McGill, 1991.
- MUIR, STEVEN C. "Healing Saviour in Mark." M.A. thesis, 1990.
- NEEB, JOHN (Waterloo Lutheran Seminary). "Genesis 28:12: The Function of a Biblical Text in Early Jewish and Christian Communities." Ph.D., University of St. Michael's College/Toronto School of Theology.
- NEUFELD, DIETMAR (University of British Columbia). "Reconceiving Texts as Speech Acts: An Analysis of the First Epistle of John." Ph.D., McGill University.
- ZERBE, GORDON M. (Canadian Mennonite Bible College). "Non-retaliation in Early Jewish and New Testament Texts: Ethical Themes in Social Contexts." Th.D., Princeton Theological Seminary, 1990.
- #### APPOINTMENTS, PROMOTIONS & HONOURS
- COTTER, WENDY J. (Loyola University of Chicago). Governor General's Gold Medal in Theology, University of St. Michael's College.
- DAY, PEGGY (University of Winnipeg). Promotion to Associate Professor.
- DELLER, WALTER (Toronto). Coordinator, the LOGOS institute, Anglican Diocese of Toronto.
- KEESMAAT, SYLVIA C. (Worcester College, Oxford). Lecturer in New Testament, Ontario Theological Seminary.

- KLASSEN, WILLIAM (St. Paul's United College). CBA Visiting Research Professor at the Ecole biblique during October — December, 1991.
- KLOPPENBORG, JOHN S. (University of St. Michael's College/TST). Editorial Board, *Toronto Journal of Theology*.
 —. Elected to *Studiorum Novi Testamenti Societas*.
 —. Visiting Scholar's Award, University of Calgary.
- KNOWLES, MICHAEL P. (Wycliffe College/Toronto School of Theology). Assistant Director, Institute of Evangelism, Wycliffe College, Toronto.
- MASON, STEVE (York University). Assistant Professor of Humanities, York University.
- MCEVENUE, SEAN (Concordia University). Old Testament Editor, *A Catholic Commentary*. Proposed one-volume commentary on the books of the Bible.
- NEEB, JOHN (Waterloo Lutheran Seminary). Promotion to Assistant Professor.
- NEUFELD, DIETMAR (University of British Columbia). Lecturer, University of British Columbia.
- NOLLAND, JOHN. (Trinity College, Bristol). Appointed as Vice-Principal.
- PRENDERGAST, TERRENCE (Regis College/TST). Dean, Regis College.
- TRITES, ALLISON A. (Acadia Divinity College). John Payzant Distinguished Professor of Biblical Studies, Acadia Divinity College, Acadia University, Wolfville N.S.
 —. Member of the National Association of Baptist Professors of Religion.
 —. Administrative Committee of the Acadia Centre for Baptist and Anabaptist Studies.
- YORKE, G. (University of Eastern Africa, Kenya). Chair, Department of Theology and Religion, University of Eastern Africa, Eldoret, Kenya.

RESEARCH IN PROGRESS

- BRAUN, WILLI (University of Toronto). Dissertation research on Lukan Dinner Episodes in the light of Greco-Roman Symposia Traditions and Rhetoric.
- BROWN, SCHUYLER (St. Michael's College/Toronto School of Theology). *Text and Psyche: The Bible and Religious Experience*. Minneapolis: Fortress Press.
- CLARKE, E. G. (University of Toronto). Translation of Targum Pseudo-Jonathan of Numbers and Deuteronomy for M. McNamara, *The Bible in Aramaic*.
 —. Critical edition of the Targum of Koheleth.
- COTTER, WENDY J. (Loyola University of Chicago). The Significance of "Politeuma" in Phil 3:20.
 —. The Role of Women Leaders in Paul's Churches.
- CULLEY, ROBERT (McGill University). The Complaint Psalms of the Individual: Levels of Reading.
 —. "Themes and Variations: A Study of Action in Biblical Narrative," forthcoming in *Semeia Studies*.

- . "Psalm 3: Content, Context, and Coherence," forthcoming in a Festschrift for Wolfgang Richter.
- DAVIAU, P. MICHÈLE (Wilfrid Laurier University). Ammonite Ceramic Typology and Chronology: The Pottery of Tell Jawa, Jordan.
- DION, PAUL E. (University of Toronto). Arameans on the Middle Euphrates during the VIIIth century BCE.
- DUHAIME, JEAN (Université de Montréal). *Approches sociologiques de la Bible*.
 —. *Anges et démons dans la littérature intertestamentaire*.
- HARVEY, JOHN D. Oral Patterning in Paul's Letters: A Neglected Aspect of Rhetorical and Epistolary Analysis. Thesis research.
- HOBBS, T. R. (McMaster Divinity College). *Mediterranean Manhood Ideals and biblical heroes*.
 —. *The God of Battles: A Biblical Theology of Warfare*.
- HORSNELL, MALCOLM J. A. (McMaster Divinity College). Articles on Biblical Theological for the *New International Dictionary of Old Testament Theology* (Grand Rapids: Zondervan).
 —. Mesopotamian historical texts.
- HUMPHREY, EDITH M. (McGill University). Structural devices in the Apocalypse; Discourse, Identity and Disclosure in NT passages of *apokalypsis*.
- KEESMAAT, SYLVIA C. (Worcester College, Oxford). Dissertation research on Jewish Tradition: Exodus and Spirit motifs in Paul.
- KLASSEN, WILLIAM (St. Paul's United College). Completing a book on Judas Iscariot for the series, "Personalities in the New Testament."
- KLOPPENBORG, JOHN S. James (Hermeneia); Social World of early Christianity
- KNOWLES, MICHAEL P. (Wycliffe College/Toronto School of Theology). Evangelism in the New Testament.
- KNOPPERS, GARY N. (Pennsylvania State University). "Two Nations under God: The Division of the Kingdom in the Deuteronomistic History." To be published in *Harvard Semitic Monographs*, 1992.
- LANDY, FRANCIS (University of Alberta). Article on death and poetry in Isaiah 28—29.
 —. Commentary on Hosea.
- LESKE, ADRIAN M. (Concordia College). Commentary on Haggai, Zechariah and Malachi
 —. Studies in Matthew.
- MASON, STEVE (York University). *Josephus and the New Testament*, ms. completed for Hendrickson Publishers, Peabody MA.
 —. "Fire, Water, and Spirit: John the Baptist and the Tyranny of Canon." Forthcoming in *SR*.
 —. "Christian Attraction to Judaism in the First Four Centuries CE." Three year SSHRC funded Project.

- . "Josephus' Use of Daniel" for the International Colloquium on Flavius Josephus, November 1992.
- MILITEC, STEPHEN (Notre Dame Institute). Theological and pastoral introduction to the New Testament.
- MOORE, MARGARET ANNE LAYCOCK. Intertextuality in Empty Tomb Stories
—. Rhetorical Analysis of Missionary Speeches in Acts.
- NEUFELD, DIETMAR (University of British Columbia). Application of Speech Act theory to Ephesians, John and the Apocalypse.
- NOLLAND, JOHN. (Trinity College, Bristol). Second volume of *Luke* (Word Biblical Commentary) to be completed Summer 1992.
- OLSHEN, B. (Glendon College, York University). *For the Love of the Wind*. Cape Breton: Medicine Label Press, forthcoming, 1991.
- PETTEM, MICHAEL. (McGill University). Monograph on the Gospel of Matthew and Jewish Christianity.
- QUAST, KEVIN (Ontario Theological Seminary). *Reading the Corinthian Correspondence*. New York: Paulist Press.
- RICHE, IAN (McGill University). "Recent Trends in African Theology". Dissertation research.
- SCHULLER, EILEEN (McMaster University). First edition of the Cave 4 fragments of the Hodayot Psalms from Qumran.
—. "What do the Dead Sea Scrolls tell us about women in First-Century Judaism?"
- SCOBIE, CHARLES H. H. (Mount Allison University). *Biblical Theology; Methodology and Structure; the Letters of the Seven churches*.
- TRITES, ALLISON A. (Acadia Divinity College). Article on the Life and Work of Dr. J. E. P. Hopper (1841-1895), sponsored by an SSHRC grant.
—. The Exodus theme in Luke.
- WEVERS, J. W. (Emeritus Professor, University of Toronto). Göttingen LXX: Exodus (to appear shortly).
—. Text History of the Greek Exodus (to appear next spring).
—. Notes on the Greek text of Genesis.
- WYBROW, CAMERON, ed. *The Christian Doctrine of Creation and the Rise of Modern Natural Science: The Creation-science articles of Michael Foster, with new essays by contemporary scholars*. Accepted for publication by Edwin Mellen press.

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