

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

BULLETIN



ABSTRACTS

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Vol. 52 1992/1993

Lyle Eslinger, Editor

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Vol. 52 1992/1993

Lyle Eslinger, Editor

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Volume 52, 1992/1993

CONTENTS/MATIÈRES

CANADIAN SOCIETY OF BIBLICAL STUDIES EXECUTIVE 1992-1993	4
1993 PROGRAM AND ABSTRACTS.....	5-17
1992 PRESIDENTIAL ADDRESS	19-28
NOTICES	29
MINUTES OF THE 1992 ANNUAL GENERAL MEETING.....	30-33
REPORT OF THE TREASURER	34-45
MEMBERSHIP NEWS	47-58
MEMBERSHIP LIST	59-80

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1993 Program & Abstracts

ANNUAL MEETING / RÉUNION ANNUELLE

Carleton University
7-9 June/Juin 1993

SUNDAY, JUNE 6 DIMANCHE, LE 6 JUIN

9:00-12:00

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

N.B. Unless otherwise noted, room numbers given are for Southam Hall

MONDAY, JUNE 7 LUNDI, LE 7 JUIN

9:00-12:00

A. Hebrew Bible/Bible Hébraïque

Room 502

Presiding/Président: Glen Taylor (Wycliffe College)

9:00 Ehud Ben Zvi (U. of Alberta) "A Sense of Proportion: An Aspect of the Theology of the Chronicler."

It is the contention of this paper that the Chronicler (i.e., the author/s of 1-2 Chronicles) sets in their "proper" theological perspective the lessons that the historical audience may have learned from some individual accounts by contrasting them with the message of other accounts. In this way, the Chronicler builds into the text, and conveys to the audience, a sense of proportion which characterizes much of 1-2 Chronicles. This paper will focus on this sense of proportion in regards to issues such as (a) the existence of a correspondence between actions and effects regulated by God, (b) freedom of choice and the degree of external influences that may affect this freedom, (c) the strictly human (i.e., not superhuman) character the kind, (d) possible sources of sin.

9:30 Robert Culley (McGill U.) "The Temple in Psalms 84, 63, and 42-43"

It is surprising how few substantial references to the temple one can find in the Book of Psalms. There are many places where the temple is mentioned but not many of these give a very full impression of the ways in which the temple was perceived and understood by the poets. Of the few psalms that offer significant references, I would like to consider Psalms 84, 63 and 42-43. These

three are interesting because they employ similar language and imagery. I would like to explore these in order to see the relationship presented between temple and individual and what perception of the temple it suggest.

10:00 **BREAK**

10:30 **John Van Seters** (U. North Carolina) "The Distribution of Land to the Eastern Tribes (Num. 32:33-42): Does this Preserve an Ancient Colonization from the West?"

The paper will first examine the relationship of the D version of land distribution in Deut. 3:12-17 with its J counterpart in Num. 32:33-42. These will then be viewed briefly in their larger narrative contexts. The proposal of a migration or colonization of the eastern region from the west by the tribe of Machir, recently supported by M. Weinfeld, will be taken up and reexamined. The earlier arguments by A. Lemaire that dispute the evidence for such a migration will be considered. This study not only affirms the correctness of Lemaire's position but draws important implications for J's historiography in Numbers and for his relationship to D and to questions of biblical geography.

11:00 **Susan Slater Kuzak** (Atlantic School of Theology) "Rhetoric and the Reader in Deuteronomy 1-3"

The rhetoric of Deuteronomy 1-3 works to encourage a sense of identity with the community addressed by the text while at the same time reminding the reader of genuine distance from the events of Moses' speech. Particular readers or reading communities, however, may find it difficult, impossible or injudicious to enter into the identity proposed by the text. This paper will move from some examples of the positioning of the projected reader in Deuteronomy 1-3 to a consideration of some questions raised when actual readers have difficulty bridging the identity gap.

11:30 **Donald Stoesz** (Québec, QC) "Mieke Bal, Anthropological Evidence, and Patrilocalty in the Book of Judges."

This paper tests Mieke Bal's hypothesis that violence against women in the book of Judges is a consequence of a cultural transformation from patrilocalty (matriarchy) to virilocalty (patriarchy). According to Bal, the tension between husband and father-in-law that this shift in kinship patterns produced resulted in a victimization of their wives and/or daughters. Although persuasive on a structural level, Bal's argument is less convincing in the light of anthropology. Roland de Vaux, among others, has maintained that patrilocalty was not widespread in ancient Israelite society. This article brings further data and insights to bear on this matter.

B. Christian Origins/Origines chrétiennes

Room 520

Presiding/Présidente: Margaret MacDonald (U. Ottawa)

9:00 **Barry Henaut** (U. of Ottawa) "The Death of John the Baptist and the Psychology of Fairy Tales (Mark 6:14-29)"

Psychological depth analysis, both Freudian (B. Bettelheim) and Jungian (M.L. von Franz), has been applied for some time to fairy tales, but far less frequently to the gospels. Although no less a figure than Bultmann noted the similarity between folk tales and the so-called laws of transmission at

work in the synoptic materials, still, the gospels have remained by and large hermeneutically apart from this literature. But a comparison between the gospel narrative and the folk tale is initially promising due to the known connections of many of the Jesus tradition parables with folklore. I propose, therefore, a reader-response exegesis of John the Baptist's death in Mark which will be informed by the insights of psychology.

9:30 **Michael Pettem** (U. de Montréal) "Luke's Greater Omission and Dietary Purity"

In the book of Acts, Luke shows how the early church came to the decision not to require obedience to the Mosaic Law by gentile believers. In particular, the gentiles are not subject to any dietary restrictions, except for those mentioned in Acts 15. In contrast, nowhere does Luke indicate that the Mosaic Law in general, or dietary purity in particular, is abrogated for Jewish believers in Christ. Yet, Mk. 7:1-23 explicitly declares all food clean. This contradiction is a key to understanding why Luke has no section parallel to Mk. 6:45-8:26.

10:00 **BREAK**

10:30 **Alicia Batten** (Emmanuel College) "Dishonour, Hospitality or Both? Perceptions of the Father in the Parable of the Prodigal Son"

This paper begins by exploring the dynamics of honour, shame and patriarchy in the ancient Mediterranean. Honour and shame did not necessarily function in the same manner for women as they did for men. As a woman's world was essentially that of the household, she may have been more concerned with hospitality and solidarity than with public displays of honour. In the Parable of the Prodigal Son, the father's actions are often thought to be strange. No first century Mediterranean patriarch would run to embrace his son after the boy had so dishonoured his family and village by first demanding his inheritance and subsequently wasting it in loose living. Yet women may have considered his behaviour to be entirely normal. Thus when we take women's perspectives into account, we can pose new questions not only about the father's actions, but about the interpretation of the parable as a whole.

11:00 **Robert MacKenzie** (McGill U.) "Poetics and Biblical Interpretation"

The approach to biblical interpretation championed by Meir Sternberg seeks to do justice to the communicative poetics of narrative. It resists the temptation to apply predetermined literary categories to texts, but instead attempts to discover a story's literary strategies through careful reading. This represents an advance in the understanding of many narratives, especially those which have traditionally been analyzed chiefly from the standpoint of source criticism. Sternberg's insights are particularly helpful for the interpretation of the opening portions of the Lukan birth narratives.

11:30 **Edith Humphrey** (Bishop's U.) "Collision of Modes? Vision and Argument in Acts 10:1-11:18"

In a previous discussion of the rhetorical function of visions, I noted that whenever visions are used within argumentation, there is a potential collision of modes of expression. Vision reports have the potential to take on a life of their own, and tend towards polyvalence; this tendency is somewhat but not absolutely circumscribed when vision forms a part of deductive speech. This phenomenon

can be fruitfully observed in Luke's use of vision within the story of Cornelius and Peter. The sequence is especially intriguing from the perspective of rhetorical study because of the repetition and variation of the recapitulated visions. In particular, the increasing vividness of the accounts, and the unfolding theological purpose which is imported into each successive vision report demonstrate the subtle interplay between narrative and argument.

13:15–14:30 Room 520

CSBS Student Prize Essays/Gagnants du concours de la SCEB ouvert aux étudiants

Presiding/Président: David Jobling (St. Andrew's College)

13:15 The 1992 Joachim Jeremias Prize: **Ernest Janzen** (U. of Toronto) "Numismatic Windows into the Social World of the Apocalypse"

13:50 The 1992 Founders' Prize: **Richard Ascough** (Toronto School of Theology) "From Isis to Jesus: The Formation of the Early Church at Philippi from a Women's Voluntary Association." Acts 16:11–15 records the conversion of a number of women gathered at the riverside near Philippi. Most scholars argue that the meeting was a Jewish gathering. However, the factors which lead to this conclusion are problematic at best and are probably Lukan. This paper will investigate the environment in which Christianity took hold at Philippi to reevaluate the information provided by Luke. R.E. Witt has suggested that "the scene at Philippi by the riverside with women at their prayer meeting might suggest a devotion to Isis Regina." Our investigation indicates that this is a possibility which deserves more attention.

14:30–15:45 Room 520

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

16:00–17:00 Loeb Building, Room 264

CSBS Presidential Address/Discours présidentiel de la SCEB

Presiding/Président: Harold Remus (Wilfrid Laurier U.)

David Jobling (St. Andrew's College) "Hannah's Desire"

18:30–21:00 CourtYard Restaurant, Market Square

CSBS Annual Dinner/Banquet annuel de la SCEB

TUESDAY, JUNE 8 MARDI, LE 8 JUIN

8:30–12:00 **Hebrew Bible/Bible Hébraïque** Room 502

Presiding/Présidente: Eileen Schuller (McMaster U.)

Terence Kleven (Memorial U. of Newfoundland/Queen's College) "On the Comprehensiveness of Biblical Law in M. Fishbane's *Interpretation in Ancient Israel*."

M. Fishbane's *Interpretation in Ancient Israel* (1985) is one of the most comprehensive and learned books to be published in biblical studies in this century. His astute observation of the interplay between authoritative tradition (*traditum*) and the interpretation, and more precisely, the transformation, of this tradition by subsequent generations (*traditio*) is introduced in the context of both eastern and western world religions. His specific task in this book is to exemplify the existence of the interpretative process (what he calls "innerbiblical exegesis" and what became known later as midrash) in the Hebrew Bible itself, that is, in those books which are often thought to be a monolithic, comprehensive and authoritative formulation. One of the main ingredients in his argument is that biblical law is by no means a complete order for all of life, and therefore the Hebrew Bible requires the exegesis of its laws. Fishbane's demonstration of the lack of comprehensiveness of the law attests to the profound sense of the historicity depicted in many biblical passages. Our inquiry focuses on two questions. First, is the biblical representation of the centrality of history deliberate? Second, does prohibition against the worship of images, which provide a universal guideline for the legal judgment of particular and, thus, unique cases? Moreover, is the biblical representation of these roots also monolithic or does the subtle complexity of their presentation preclude dogmatic formulations?

Gary Knoppers (Pennsylvania State U.) "Solomon Clung to them in Love': Sex, Religion, and Politics in 1 Kgs. 11:1–4"

The pseudo-citation of legal tradition in 1 Kgs. 11:2 to criticize Solomon is a fascinating example of inner-biblical exegesis. Fishbane contends that 1 Kgs. 11:1–4 is an early postexilic exegetical expansion of the old Canaanite population roster, which draws upon both Ezra 9:1 and Deut. 23:4. In my judgment, the most likely referents for 1 Kgs. 11:1–4 are, however, Josh 23:11–13 and Deut. 7:14. Solomon's relations to foreign women are described employing the terminology of Josh 23:12 and the consequences of his actions closely parallel the terminology of Deut. 7:4. I would attribute 1 Kgs. 11:1–4 to the Deuteronomist, who, consistent with deuteronomistic law, views marriage to foreign wives a problematic. The interpretation in Ezra 9:1 can, in turn, be clarified by recognizing its indebtedness to the exegetical strategy employed by the Deuteronomist in 1 Kgs. 11:1–4.

William Morrow (Queen's Theological College) "Biblical Law and Mesopotamian Precedent" The claim that the composition of third person case law in the Bible was under the influence of principles first used in Mesopotamian jurisprudence is not new. But this claim has recently been restated by the legal scholar Raymond Westbrook. Among other things, his work calls into question assumptions about the composition of biblical case law collections which are often made

by source critics. Implications of Westbrook's thought will be explored with regard to the collection of third person laws in Exod. 21:12-22:19.

10:00 **BREAK**

A. (ii) Trajectories of Biblical Tradition/ Trajectoires Bibliques Room 502

Presiding/Président: Harold Remus (Wilfrid Laurier U.)

10:30 **Ritva Williams** (Carleton University) "Eschatology and Martyrdom in Ignatius of Antioch"
Ignatius of Antioch's (ca. 110 C.E.) views concerning his impending martyrdom are best understood within the context of his eschatological world view. He believes that he is living and participating in the drama of the end times. Ignatius sees his death as a means of personal salvation and of personal vindication. It will legitimate his vision for the church. His martyrdom also represents his own personal engagement in the great cosmic warfare between Christ and the ruler of this age. Ignatius is prepared to die as a "sacrifice of God" (Rom. 4.2) in the interests of Christian unity (Mag. 1.2).

11:00 **Jack Lightstone** (Concordia U.) "From Rabbinic Scribes to scholastic Rabbis: Comparison of the Use and Social Meaning of Language in the Mishnah and in the Babylonian Talmud"
This paper attempts to shed light upon the character and meaning of the recurrent rhetorical features of the Babylonian Talmud. In order to gain some perspective upon the Bavli's rhetorical language, we undertake a comparison of the latter and the use of language in evidence in the Mishnah, the foundational work of ancient Rabbinism and the "base-text" for the Babylonian Talmud. Such a comparison demonstrates that while Mishnah, and to a large measure Tosefta, use language to concatenate items into hierarchical lists, the Babylonian Talmud abandons almost totally this *listenwissenschaftliche* preoccupation — this despite the authority of such tannaitic sources for the Bavli's redactors. Talmudic use of language, by contrast, is relational and analytic. By using structured sequences of stock and formulaic "logical operators," Bavli attends overwhelmingly to the possible relations which may entail among things. As such, Bavli's recurrent linguistic formularies undertake (for their own sake) certain types of exploratory, largely associative, analyses. It is this analytic and exploratory agenda, pervasive in Bavli, which generates Bavli's composites. In conclusion, the paper argues that Bavli's use of language, on the one hand, and Mishnah's or Tosefta's, on the other, implicitly communicate different sets of social meanings and help construct quite different forms of social organization within early Rabbinism.

11:30 **Eileen Schuller** (McMaster U.) "The Cave 4 Hodayot Manuscripts at Qumran"
I am currently preparing the Hodayot manuscripts from Cave 4 for publication in a forthcoming volume of *Discoveries in the Judaean Desert*. There are six manuscripts of the Hodayot, five on animal skins and one on papyrus, comprising about 114 fragments. These manuscripts overlap with 1QH and the combinations of all the manuscript evidence now enables us to restore sections of text, varying from only a few words to major sections of a half dozen or so hymns. We are now able to discuss whether all manuscripts had the same order and the same hymns. This paper will

examine some of the significant features of the 4Q11odayot manuscripts and highlight one or two specific texts.

B. Christian Origins/Origines chrétiennes Room 520

Presiding/Président: John Kloppenborg (U. of St. Michael's College)

- 8:30 **Stephen Muir** (U. of Ottawa) "Jesus as Healer and Mediator of Salvation in Mark"
In Mark 10:46-52 and 5:21-43, the evangelist combines healing, salvific and discipleship motifs. These narratives particularise the salvific quality of Jesus' healings and they identify Jesus as a mediator and agent of divine salvation. These stories also demonstrate that the persons healed had demonstrated faith that Jesus was a mediator of salvific power and that they acted like his followers. By associating healing with salvation and discipleship, the evangelist creatively responded to the crisis of persecution that was the community context of first century Christianity. By encouraging his audience to identify with the faithful followers of Jesus who had been saved from illness, the writer reassured them that Jesus also could save them from persecution.
- 9:00 **Brad Eastman** (McMaster U.) "Grace in the Corinthian Letters"
As part of an ongoing investigation of the significance and centrality of grace in Paul's thought, this paper examines the concept of grace in the Corinthian correspondence in light of several questions. How is grace an answer to the human dilemma? What role does grace play in 1 and 2 Corinthians and how does it relate to Paul's ethical demands? Does Paul show an awareness of a tension between grace and works and, if so, what does he do to resolve it?
- 9:30 **Terence Donaldson** (College of Emmanuel & St. Chad) "Abraham's Gentile Offspring: Contratextuality and Conviction in Romans 4"
This paper has as its focus Paul's attempt in Romans 4 to argue on the basis of Gen. 15 and 17 that believing but uncircumcised Gentiles are to be considered as "Abraham's offspring." What is striking about this argument is the apparent categorical exclusion of such a possibility in Gen. 17, where circumcision is the *sine qua non* of membership among Abraham's descendants. This argumentative strategy "against the text" is even more striking in view of references to the "nations" in the Abraham story (Gen. 12:3; 17:5) that could have provided Paul with scriptural justification for a "softer" or "righteous Gentile" way of including the Gentiles in salvation. My assumption, in keeping with recent Pauline scholarship, is that jumps and discontinuities on the surface of Paul's rhetorical logic are to be seen as indicators of the deeper interplay of his fundamental convictions. My purpose, then is to press beneath the troubled rhetorical surface of the argument here in order to discern the nature of Paul's underlying convictions about the Gentiles.

10:00 **BREAK**10:30 **JeanFrançois Racine** (U. of St. Michael's College) "Romans 13:1-7: Mere Preservation of the Social Order?"

Rom. 13:1-7 is so distant from a certain picture which one has of Paul that one might be inclined to deny that the apostle has ever written this passage. This paper intends to examine how Rom. 13:1-7 fits within the general framework of the letter to the Romans. Consequently, it will look at the authenticity, the form, the context, the purpose, and the meaning of the passage before suggesting its possible source in the Old Testament, Graeco-Roman literature, and Jewish-Hellenistic literature. This investigation should show that in this passage, Paul does not propose a blind obedience to civil authorities, but rather an intelligent attitude favorizing the development of Christianity.

11:00 **Philippa Carter** (Toronto, ON) "The Nature of Jesus' Exousia in John 10:17-18"

Interpreters stress the voluntary nature of Jesus' act of laying down his life (and taking it up again) in John 10:17-18, while at the same time insisting on the close relationship between Jesus and God in these verses. Less attention has been paid, however, to the meaning of *exousian echo* in v. 18. Based on the use of the phrase in other contexts, I argue that the phrase *exousian echo* here means more than "to have authority" notably authority from God, (cf. John 19:10-11), or simply "to be able to". Comprehending the nature of Jesus' authority in John 10:18 is vital in understanding the evangelist's christology.

11:30 **JoAnn Brant Martens** (Canadian Mennonite Bible College) "Eros' in the Gospel of John"

In recent years, studies on love in the fourth Gospel have focused upon the possible existence of a Johannine "community" or "school." These studies often lead to the conclusion that the love commandment in the gospel represents an exclusive or inferior love, especially in comparison to its counterpart in the Synoptics. In order to understand the Johannine notion of love, however, one must take the narrative into account. The characters of the gospel act in a manner best described in the language of Plato's erotic love. The understanding of love which emerges from this reading compels one to reject any truncated view of love, be it sectarian or even the supposedly essential distinction between eros and agape proposed by Anders Nygren.

12:00 **BREAK**

13:00-14:15

Room 520

Politics and the Bible Seminar/Séminaire sur la politique et la Bible*Invitational Lecture*

Presiding/président: David Jobling (St. Andrew's College)

Lee Cormie (U. of St. Michael's College) "Liberation Hermeneutics"

Through exploring the recent history of popular struggles, I wish to confirm: the effective hermeneutical privilege of the affluent and powerful marking the debates over all important issues; the corresponding necessity of the hermeneutical privilege of the oppressed; its relativization by the

profusion of different voices and standpoints; key signposts pointing a way forward of broadening solidarity and deepening commitment to all poor and oppressed peoples, and to the earth itself. I will be especially concerned to clarify how popular groups have been finding the Bible a source of illumination and inspiration in these struggles, in which the future of all of life — on earth and in the heavens above — is at stake.

Respondent: Leif Vaage (Emmanuel College/Toronto School of Theology)

14:30-15:30

Room 624

C.T.S. Presidential Address: Jim Olthuis

15:45-17:45

A. **Politics and the Bible Seminar/Séminaire sur la politique et la Bible** Room 520
Ideology and Biblical Interpretation (1)

Presiding/Président: David Hawkin (Memorial U. of Newfoundland)

J. Richard Middleton (Inst. for Christian Studies) "Genesis as Ideology Critique: A Socio-Political Reading of Creation in God's Image"

Although there has been no shortage of studies (whether linguistic, literary, or theological) on the meaning of creation in God's image in Genesis 1:26-27, the socio-political dimensions of the text have so far been largely ignored. By paying attention to other ancient Near Eastern creation accounts, possible Egyptian and Akkadian parallels to *selem elohim*, as well as to the rhetorical world disclosed by Genesis 1:1-2:3 as a literary unit, and the place of this unit within the larger canonical literary wholes in which it appears, this paper will propose a reading of the text as ideologically interested. In particular, it will be argued that Genesis 1:26-27 not only dissents from Neo-Babylonian ideology concerning creation and sacral kingship (and thereby from the social order which this ideology legitimated), but that it proclaims an alternative socio-political vision which imaginatively re-articulates the core of Israel's Yahwistic faith for an exilic situation.

Walter Deller (Toronto) "Ideologies of Disgust and the Control of Sexuality"

"Abomination," the classical rendering of the Hebrew term *to'ebā*, is, in and of itself, a virtually meaningless word. It appears primarily in polemic contexts, especially in Ezekiel. This paper will survey its non-polemic use in the canonical literature and attempt to clarify its associations and meaning. Drawing on Douglas and others I will explore how the particular type of "taboo" evoked by the term is used to create an ideology of irrational disgust and violence which becomes a vehicle for social control, particularly in the area of sexual behaviour.

Sandra Walker-Ramisch (Concordia U.) "Methodological & Epistemological Blocks in Feminist Biblical Scholarship"

In this paper I take a critical look at the ever-increasing volume of work done by feminist scholars on the literature of the Bible. While recognizing that this work has been in many respects revolutionary, I argue that much of it remains encapsulated by the androcentric discourse of its epistemology and methodology. Insofar as a large proportion of feminist scholars who have written on this literature have adopted the methods of classical historical criticism (and its appropriation of the methods of the social sciences) with its agenda of scientific historical reconstruction or retrieval, they have adopted also the thoroughly androcentric discourse of that methodology, failing to provide for method the same contextualization that they have provided for subject — androcentric texts and their interpretations. I argue that ultimately the type of discourse and the canons of validation mandated by historical criticism are incommensurate with feminist discourse, and conclude with the proposal that norms of discourse and canons of validation in feminist biblical scholarship be grounded in the discourse of feminist attitudes.

Respondent: David Jobling (St. Andrew's College)

**B. Voluntary Associations Seminar/
Séminaire sur les associations volontaires**

Room 502

Presiding/Président: Steve Wilson (Carleton U.)

Harold Remus (Wilfrid Laurier U.) "Voluntary Association at the Asclepieion in Pergamum in the Second Century C.E."

This paper examines social relations at the Asclepieion at Pergamum in the second century C.E., as reported by Aelius Aristides, and how these relations conceived of as social "networks" — figures in Aristides' return to health and the practice of rhetoric.

John Kloppenborg (U. of St. Michael's College) "Edwin Hatch, Churches and Collegia"

This paper discusses: (a) the work of Edwin Hatch, one of the first to propose Graeco-Roman voluntary associations as a helpful analogy for understanding the formation of (Pauline) churches; (b) the (non)reception of his thesis in the past century of scholarship; and (c) analyses of some of the methodological issues raised by the reactions to Hatch.

Bradley H. McLean, (St. John's College) "The Agrippinilla Inscription: Religious Associations and Early Church Formation"

The Agrippinilla inscription (ca. 150 CE) is located on the base of a sculpture dedicated to Pompeia Agrippinilla, a priestess of a dionysiac association and wife of M. Gavius Squilla S Gallicanus, one time proconsul of Asia. The inscription lists the names of 402 *mystai* who belonged to this *thiasoi* and contributed towards the cost of erecting the statue. Also included is an elaborate hierarchy of functionary titles, unequalled among dionysiac inscriptions. This paper will discuss the organizational model of this religious association, its titles and internal structures, the prosopography, role of women, slaves and freedmen, and the rationale for its membership and

recruitment. Finally, analogies with early church formation will be identified and their significance discussed.

Wrapup and prospects for 1994

N.B. Papers are circulated in advance to seminar members. At the session, each paper will be introduced by a 5-10 minute précis.

20:00-22:00

Joint Session with CSSR, CTS, CSPS — Craigie Lecture

John Dominic Crossan "Jesus as Peasant"

Theatre A

Reception following

WEDNESDAY, JUNE 9 MERCREDI, LE 9 JUIN

9:00-12:30

A. Historical Jesus Seminar/Séminaire sur le Jesus historique

Room 520

Presiding/Président: John Kloppenborg (U. of St. Michael's College)

9:00 Presentations by **Burton Mack** (Claremont U.) and **Jane Schaberg** (U. of Detroit)

Response by **Willi Braun** (U. of Toronto), **Sandra Walker-Ramisch** (Carleton U.)

N.B. Papers will be distributed to participants ahead of time; they will not be read in this session.

10:30 **BREAK**

Presiding/Président: Michel Desjardins

10:45 Presentations by **Sean Freyne** (U. of Dublin) and **Halvor Moxnes** (U. of Oslo)

Response by **Bill Arnal** (U. of Toronto); **Edith Humphrey** (Bishop's U.)

**B. (i) Politics and the Bible Seminar/ Séminaire sur la politique et la Bible
Ideology and Biblical Interpretation (2)**

Room 502

Presiding/Président: Walter Deller (Toronto)

Kim Parker (Memorial U. of Newfoundland) "Locke and Modern Critical Discourse: Showdown at Eden"

While John Locke's preeminence as a philosopher had been well established by the early 18th century, his role as a biblical scholar has never fully been appreciated in the history of biblical interpretation. This is surprising, given the enormous attention Locke himself paid to the Bible and to biblical exegesis. This paper thus attempts to show the merit of Locke's biblical criticism by an exploration of the exegetical methodologies of Locke's political and theological opponents, and of Locke's own peculiar hermeneutical stance. This study seeks to situate Locke as post- rather than

pre-modern biblical exegete, aware of the shortcomings and problems that many modern biblical scholars confront.

Eugene Combs (McMaster U.) "Spinoza's Critique of Theocracy"

Baruch Spinoza is known both as the founder of modern liberal democracy and the founder or the innovator of the historical-critical method of studying the Bible. While his biblical interpretation has largely been ignored by political scientists, his political theory has been ignored by biblical scholars. This paper seeks to uncover the way in which Spinoza's biblical exegesis impinges upon his political philosophy by examining Spinoza's veiled critique on the notion of the historicity of creation and biblical theocracy, and his substitution of a doctrine of eternal necessity and its political corollary, liberal democracy.

David Hawkin (Memorial U. of Newfoundland) "The Peripheral Voice: The Gospel of John and the Challenge of Modernity"

In 1968 Ernst Käsemann described the Fourth Gospel as being "on the periphery of the early Church." Subsequent inquiries into the "sectarian" nature of the Fourth Gospel by scholars such as Wayne Meeks have reinforced this view that the Fourth Gospel was a peripheral voice in New Testament times. The implications of this perception for both our understanding of the development of early Christianity and contemporary Christian theology are only just beginning to be explored. The Fourth Gospel, for so long a central pillar in much of modern Christian theology, is now seen to have been on the margins of acceptability in its own historical context. It is the contention of this paper that this idea is a liberating one for biblical exegesis, for it enables us to engage in a reading of recovery which sheds surprising light on what H. Paton has called "the modern predicament."

Respondent: Sam Ajzenstat (McMaster U.)

Wrapup and prospects for 1994

10:45 **BREAK**

B. (ii) Hebrew Bible/Bible Hébraïque

Room 502

Presiding/Président: Susan Slater Kuzak (Atlantic School of Theology)

11:15 **Robert Forrest** (Bishop's U.) "Foresight or Hindsight: Amos through the Looking Glass of the Earthquake"

11:45 **Joyce Rilett Wood** (U. of St. Michael's College) "Prophecy and Poetic Dialogue"

A poetic dialogue flourished among the Hebrew prophets and developed into a rich heritage of prophetic literature. Inspired by one another, prophets composed their poems from the same repertory of images, themes and topics, and frequently quoted or alluded to each other. Drawing on the immediate and distant past, creatively and not slavishly, they conspired to construct a prophetic tradition. As the tradition developed, old prophecies were updated or changed in response to new historical, intellectual and cultural experience. This paper gives examples of the poetic dialogue in the seventh and sixth centuries and explains its significance for our understanding of the various

roles and contributions of the prophets.

12:15 **J. Glen Taylor** (Wycliffe College, U. of Toronto) "The Cults of Molek and Yahweh in Ancient Israel"

Research on the god Molek has come full circle recently, returning to the days prior to the work of Eissfeldt (1935) when everyone believed that the Old Testament bore witness to the worship of a god Molek. The recent monographs of George Heider and John Day, largely responsible for the turn around, appear to have clarified much concerning Molek, including that he was a Canaanite deity to whom the Israelites sacrificed children. But much still remains unclear. For example, what was the relationship between the cult of Molek and the Yahweh cult? And why do Baal and Molek appear to be equated in the Book of Jeremiah? I propose to reconsider the relationship between these deities and to suggest that many Israelites considered it to be closer than implied by either Heider or Day.

14:00-17:30

Historical Jesus Seminar/Séminaire sur le Jésus historique

Room 520

Presiding/Président: Steve Wilson (Carleton U.)

14:00 Roundtable discussion; participants include John Crossan, Burton Mack, Jane Schaberg, Sean Freyne, Halvor Moxnes, Gregory Bloomquist (St. Paul's U., Ottawa), Paula Fredriksen (Boston U.), Lloyd Gaston (VST), M. MacDonald (U. Ottawa), Leif Vaage (Emmanuel College/TST).

15:30 **BREAK**

Presiding/Président: Peter Richardson (U. College, U. of Toronto)

15:45 General discussion (audience participation) and wrapup by Paula Fredriksen (Boston University)

N.B. Some details of the Historical Jesus Seminar may vary from those given above.

Other Meetings

7-10 June/juin: *CCSR Annual Meeting / Réunion annuelle de la SCER*

7-9 June/juin: *CTS Annual Meeting / Réunion annuelle de la SCT*

7-9 June/juin: *CSPS Annual Meeting / Réunion annuelle de l'ACEP*

7-10 June/juin: *CSSR Annual General Meeting / Séance d'affaires annuelle*

7-9 June/juin: *CTS Annual General Meeting / Séance d'affaires annuelle*

The local representative for the 1993 meeting is

Prof. Stephen Wilson, Carleton University (h) 613-730-4818 (o) 613-788-2600

1992 PRESIDENTIAL ADDRESS

The Salvation of the Jews in early Christian Literature

Stephen G. Wilson

It is an honour and a pleasure to be here, of course, but also something of a miracle. I first ventured into the field of religious knowledge at Grammar school, around the age of fourteen. Required to write an essay, and having absolutely no knowledge of religion or any clue as to what was required, I wrote in desperation a sort of cosmological fantasy about God, the universe and space travel. The atheistic, acerbic and very clever History teacher who doubled as an expert on religion wrote at the end the kind of comment all of us have thought of using but usually avoid in these politically correct days: "Are you trying to be funny or can't you help it?" To which the rest of my life has been a kind of answer: "Well, Yes and ... er ... No!"

The topic of this lecture came to mind last year as I listened to Alan Segal reflect on universalism and the Noahide commands. His discussion was biased towards the Jewish view of salvation of the Gentiles and its influence on early Christians. What, I thought, might we discover if we tilt in the other direction and ask how early Christians conceived of the ultimate salvation of the Jews? I was aware that bits and pieces of evidence were scattered in odd and unexpected places in the first two centuries and thought it might be useful to see what they looked like when pulled together. What we discover, so I shall try to show, are two things: first, rather more comments on the matter than we might initially have expected and, second, considerable diversity in their motivation. Some of the evidence can be loosely clustered, but as far as I can see there is no discernible overall pattern, consistent viewpoint or neat theory which accounts for it all. But then it could be argued that this in itself is a conclusion worth noting.

We must begin with the New Testament, but not allow it to delay us long since the relevant material is well known. Two of the canonical narratives have ambiguous endings. Matthew's final christophany envisages a worldwide mission to make disciples of 'all nations' (28:19). Whether this refers to Gentiles or to Gentiles and Jews has been much debated. I would incline towards the more inclusive sense, but the references to baptism, the triune God and the commands of Jesus at any rate make it clear that the only future for Jews lies in conversion. A similar ambiguity befogs the ending of Luke-Acts. When Paul, for the third and final time in Acts, condemns the obduracy of the Jews and announces that God has turned to the Gentiles (28:23-28), is it all over for the Jews in the eyes of Luke? That it occurs in a set-piece in what is virtually the final scene of the narrative, and that it reflects a strain insistently repeated throughout, suggest a somewhat bleak future for the Jews — despite Luke's description of earlier successes which strike a more positive

note. And the tone is hardly tragic and regretful, as some have suggested, for the Jewish leaders are consistently portrayed as malevolent and active opponents of the Christians in the second half of Acts. Moreover, whatever precise nuance we detect, even the most optimistic reading of the ending of Acts would envisage only continued efforts to convert increasingly reluctant Jews to the Christian way.

It is, of course, Paul who interests us most. You know who I mean — the Paul of whom one of my students said: "Because the Macedonians would not accept his message, Paul got stoned!" His discussion in Romans 9-11 has attracted considerable scholarly attention - not surprisingly, since it is deeply personal, highly eccentric and rich in theological issue. On some things we could probably all agree. First, that when Paul describes what he has to say as a 'mystery' he was making one of the great understatements of all time. His hope that readers 'would not be ignorant' has turned out to be largely in vain. Second, that this is one of the very few places where Paul turns his attention to Jews per se as distinct from those Christian Jews with whom he frequently came into conflict elsewhere. Third, that Paul was profoundly anguished not only because the majority of Jews had failed to attain salvation but also because that very failure called seriously into doubt the faithfulness and integrity of God. Fourth, that in chapter 11 his reflections take an unexpected and unprecedented turn, in which the failure of the mission to the Jews precipitates a successful mission to the Gentiles which, in turn, becomes the prelude to the ultimate salvation of the Jews.

So far, so good. But then the consensus would rapidly break down. The critical issues for our purpose can nevertheless be simply stated: when Paul said that 'all Israel will be saved' (11:26) did he mean all Jews, past and present, without exception; and did he mean that they would be saved as Jews or, in some kind of eschatological miracle, as Christians? It has been argued that 'all' means 'some' or that 'Israel' means not the Jews but the collectivity of Christian believers. But such evasive suggestions defy both the logic and the drift of Paul's argument. The Israelites he is speaking of are described as 'the enemies of God as regards the gospel' (11:28), which unequivocally distinguishes them from Christians, Jewish or Gentile. And when Paul says 'all' we would have to have overwhelming reasons for taking him to mean 'some' when there were perfectly good ways of expressing the latter in Greek. Despite what Paul says in other letters, elsewhere in Romans, or indeed earlier in the very same section (chs. 9-10), here he seems to have been driven to the conclusion that all Jews would eventually attain salvation.

What form of salvation Paul envisages is harder to define. The quotation about the 'deliverer from Zion' in 11:26-27 does not resolve the issue, since the deliverer could be God or Christ. Arguments based on what Paul says elsewhere are important but not in the last resort decisive, since the whole chapter is littered with unprecedented and unusual claims. The analogy with the olive tree implies that it was unbelief that led to the excision of natural branches and thus, perhaps, that their regrafting depended on belief or conversion. But this would probably be to

stretch the analogy beyond the intended points of comparison. In the end, we do not know. Paul may have envisaged a two-covenant scheme, one for the original people of God and one for Christians, or he may have seen them coming together in some grand eschatological amalgam as a newly defined people of God.

What pushed Paul towards these highly unusual conclusions can in part be unraveled. His emotional attachment to his own people should not be underestimated, even though some think this is to trivialize a serious theological argument. His experience as a Christian missionary was clearly fundamental, though it is important to note that these chapters contain retrospective reflections and not, as Stendahl and others have thought,¹ the vision that motivated Paul's activities from the start. Paul may also have been trying to placate Jewish Christians in Rome who were concerned about the implications of his Gentile mission for the future of Judaism. Each of these probably contributed to, and in part inspired, the two convictions which are at the root of things and neither of which he can relinquish: the faithfulness of God and salvation through Christ. By these he is forced, in a series of tortuous moves, to conclusions which he would otherwise never have reached and which he elsewhere contradicts. He reminds me of that Monty Python character: 'And now for something completely different: a man wrestling with himself.' What finally led him to this particular radical rewriting of the traditional scheme of salvation remains, as Paul himself says, a mystery.

And if this seems unlikely, there is at least one good modern example of exactly the same process. In the section on predestination in his *Church Dogmatics* (not a work I would normally rush to read) Karl Barth, commenting in part of course on these very chapters of Romans, constructs a version of that doctrine as eccentric as his overall theology. Driven by the inexorable logic of his own presuppositions, Barth finds himself coming to conclusions which are as, if not more, universalist than Paul's. Finding himself on the brink of untrammelled universalism and alarmed by the turn his argument has taken, Barth tries a rather nimble retreat, but not before the flow of his argument has been detected and its inevitable conclusion displayed.

In the New Testament, Paul's discussion in Romans 9-11 stands alone. But what do we find in early Christian literature beyond this? I am not, in this paper, interested in the other side of the coin - that is, where the Jews are vilified, seen as reprobates beyond the reach of the gospel, and condemned like all other unbelievers to damnation. That pattern is familiar enough. Rather, I shall point to places where hope is held out for the salvation of the Jews.

A good place to start is with the Quartodecimans since, with good reason, though no firm evidence, their paschal celebration is often thought to have originated in the apostolic age. This was the group, you will remember, who celebrated pascha on the same day of the week (different

¹ K. Stendahl, *Paul among Jews and Gentiles* (Philadelphia: Fortress, 1976), 1-77.

from year to year) as the Jewish passover. The practice was eventually superseded by paschal celebration on a fixed and different day, Easter Sunday — a move designed partly to distinguish Christians more clearly from the Jews and introduced, I suspect, by the Gentile bishops who took over in Jerusalem in 135 C.E. following the Bar Cochba rebellion. But Quartodeciman practice survived and, in common with the Jews, they celebrated their festival on 14 Nisan, read and expounded the biblical stories of the passover, and awaited the arrival (or return) of the messiah. Naturally, the Christians focused in addition on Jesus as the true paschal lamb. According to the third century Didascalia they also included a solemn and vicarious fast on behalf of the Jews, to whom they refer repeatedly as 'our brothers.'

It is commonly thought that Didascalia 21, in which this fast is repeatedly urged, rests on earlier tradition. The fast is motivated by the involvement of the Jews in Jesus' passion as well as by their current unbelief, yet the tone is one of sadness rather than bitter recrimination and the purpose is to intercede for their repentance and belief. It is explicitly urged upon both Jewish and Gentile Christians, though whether both groups belonged to the writer's own community and in what proportion remains obscure.

Admittedly, this does not amount to much. Not all Quartodecimans preserved this tone (note Melito), and the hope is for Jewish repentance — presumably in some form or another acceptance of Christian claims. But two things are noteworthy: first, that hope for salvation of the Jews survived and was called to mind annually in a solemn liturgical setting; and second, that this hope was expressed in a context (pascha) which in other Christian circles engendered considerable hostility towards the Jews. No such fast, it might be noted, is ever associated with Easter Sunday.

The Epistle of Barnabas has been variously dated anywhere from 98 to 135 C.E. The question hinges largely on the obscure reference to the rebuilding of a temple in 16:4, which could refer to a pagan or Jewish construction. P. Richardson and M. Shukster, in my view, have the edge in their argument for a date ca. 98 C.E.² They see Barnabas as a response to two challenges: first, support for rebuilding the temple by the emperor Nerva, which led to a surge of confidence among the Jews and some propaganda successes; and second, the relentless hermeneutical arguments between Jews and Christians in which each claimed exclusive right to a common scripture. There is also a third issue which agitates the author:

Do not make yourselves like those who heap sin upon sin, saying our covenant remains theirs too (4:6)³

² M.B. Shukster and P. Richardson, "Temple and Bet Ha-Midrash in the Epistle of Barnabas," in S.G. Wilson (ed), *Anti-Judaism in Early Christianity* (Waterloo: Wilfrid Laurier University Press, 1986), Vol. 2, 17-32; idem "Barnabas, Nerva, and the Yavnean Rabbis," *JTS* n.s. 34 (1983), 32-55.

³ There are manuscript variations in this verse. The issue arises in chs. 13-14 at any rate and this is one

Now let us see whether this people or the first people have the inheritance, and whether the covenant is ours or theirs (13:1)

But he [Christ] was made manifest in order that at the same time they might be perfected in their sins and we might receive the covenant through him who inherited it, even the Lord Jesus (14:5)

These comments suggest to me that proponents of a twin-covenant theory were known to the author and a cause of considerable alarm. In fact, a great deal of the epistle could be seen as an attempt to deny any suggestion of covenant sharing. Who were these people and what exactly did they believe?

They might have been liberal Jews, and yet the fairly consistent use of pronouns in the epistle — theirs/them (=Jews) and ours/us (=Christians) — effectively excludes this interpretation. There are two likely candidates: Jewish Christians or Gentile Christian judaizers. I tend to prefer the latter, and suspect that the author is also alluding to them when he asserts (3:6) that Christians have been granted simplicity of belief in order that "we might not as novices shipwreck ourselves on their law." That is, he is attacking these Christians not only because of their notion of a twin- or joint-covenant but also because of their predilection for Jewish praxis.

What did this belief amount to? The best commentary on it is perhaps to be found in the later Pseudo-Clementines, in a remarkable statement to which L. Gaston initially drew my attention:

For on this account Jesus is concealed from the Jews, who have taken Moses as their teacher, and Moses is hidden from those who have believed in Jesus. For, there being one teaching by both, God accepts him who has believed either of these ... Neither, therefore, are the Hebrews condemned on account of their ignorance of Jesus, by reason of Him who has concealed him, if, doing things commanded by Moses, they do not hate Him whom they do not know. Neither are those from among the Gentiles condemned, who know not Moses on account of Him who has concealed him, provided that these also, doing the things spoken by Jesus, do not hate him whom they do not know. (Ps. Clem. Hom. 8:6-7; cf. *Rec.* 4:5)

This statement is often assigned to one of the earlier, Jewish-Christian 'sources' of the Pseudo-Clementines, the so-called Kerygmata Petrou, and so may have been formulated as early as the second century. The theoretical position is clear: Jews and Christians are equal, and their equality is based on their devotion to the same God, since Moses and Jesus are equally his servants. There are thus two ways of salvation, but only one God. Lurking in the background too, no doubt, is the emphatic monotheism of the pseudo-Clementines (Hom. 2:12, 3:59, 7:8, 9:23, 13:4 etc.) as well as the 'great prophet' or 'succession' christology, in which the truth about God is

reason for preferring the reading of the Latin at 4:6 (as above).

revealed by a succession of holy men, starting with Adam and culminating in Jesus.

The parallel with Barnabas is striking, even if the nuance is slightly different. That is, the Pseudo-Clementines point to the notion of two self-contained, but mutually respectful, ways of salvation [two covenants], whereas Barnabas hints at one covenant shared by Jews and Christians alike [twin covenant]. But these may well be ways of expressing the same principle of accommodation, varying only in the precise location of the point of unity, God or the covenant.

The Pseudo-Clementines in their final form are products of Gentile Christianity, though they are usually thought to have absorbed Jewish Christian material from an earlier period. Although the two-covenant theory may have originated in Jewish Christian circles, it was clearly acceptable to some Gentile Christians too, perhaps including Gentile Christian judaizers. In Barnabas there is the hint that this theological principle was reinforced by the adoption of Jewish customs. Could it be that their judaizing was at the root of their two-covenant theorizing? That day-to-day contact with the Jews made it impossible for them to sweep the Jews to one side in the manner of many of their Christian contemporaries? Was the same thing true of those behind the Pseudo-Clementines? And should we speak of Gentile judaizing rather than Jewish Christian traditions which lie behind them? We can only speculate.

We turn now to an eccentric but relatively early figure in the Christian movement: Marcion. The outlines of Marcion's system are familiar to most of us. One component is his view that Jesus' appearance constituted an unprecedented revelation of the God of love, a god wholly different from the creator God who was the god of the Jews. Since he could not be associated with the creator God, Jesus' earthly existence was as a phantom man, 'in the likeness (but not the reality) of human flesh.' This, in brief, is Marcion's main and best-known christology. But he had another, a second christology, too. In this christology Marcion allied himself with the Jews by denying that Jesus was the expected messiah. At the same time, by conceding to the Jews their messiah, he held out a hope for their future:

So then since heretical madness was claiming that the Christ had come who had never been previously mentioned, it followed that it had to contend that the Christ was not yet come who had from all time been foretold: and so it was forced to form an alliance with Jewish error, and build up an argument for itself, on the pretext that the Jews, assured that he who has come was an alien, not only rejected him as a stranger but even put him to death as an opponent, although they would beyond doubt have recognized him and treated him with all religious devotion if he had been their own. (*Tert. Marc.* 3.6)

Your Christ promises the Jews their former estate, after the restitution of their country, and, when life has run its course, refreshments with those beneath the earth, in Abraham's bosom. (*Tert. Marc.* 3.24)

For Marcion to concede to the Jews their own messiah was, in terms of current Christian opinion, striking enough. Even more remarkable was his conclusion that, when the Jewish messiah came, he would restore to them their holy land and, after death, guarantee them an afterlife in the bosom of Abraham. The future for the Jews is thus envisaged in thoroughly Jewish terms and in a manner which flies in the face of the standard Christian view that the expulsion of the Jews from their land in 135 C.E., following the Bar Cochba rebellion, was a permanent and fitting punishment for their obdurate refusal of the gospel and their involvement in the death of Jesus (something for which Marcion also does not blame them).

Now admittedly this unusual conclusion appears less impressive when lodged in the context of Marcion's overall view of the inferiority of the Jews and their god. In other places he assumes that conversion to Christianity is the better route and reckons that unrighteous Israelites, because less attached to their deity than the righteous, are more likely to accede (*Iren. Haer.* 1.27. 3; *Epiph. Pan.* 42.4). Yet it does amount to a sort of two covenant system, even if not an equally balanced one, and two different sorts of salvation.

I can scarcely explore the reasons for Marcion's view of Judaism without entering the complex debate about the origins of his thought in general. R.J. Hoffmann has suggested that it is a radicalization of Paul's ambivalent concern for the welfare of the Jews and, given Marcion's obsessive but perverse Paulinism, this cannot be ruled out.⁴ Let me say briefly that I think it sprang from three things: exegetical debates between Jews and Christians, in which Marcion found himself siding often with the Jews; the aftermath of the Bar Cochba rebellion, which forced a realignment of Jews and Christians; and possibly the presence of Gentile Christian judaizers who blurred the boundaries between the two traditions. To this should be added Marcion's literal and antithetical turn of mind and the instinctive rigour and asperity of his thought. All of these could have compounded to produce Marcion's radical separation of Christianity and Judaism, a separation which included two different routes to two different sorts of salvation provided by two different gods.

A rough contemporary of Marcion was Justin who, in the Dialogue, makes a number of statements about the ultimate fate of the Jews. Underlying them is a peculiar form of millenarianism which has a distinctly literal twist and which he admits is not widely shared (*Dial.* 80). When the salvation of the Jews is envisaged it is seen as the action sometimes of God and sometimes of Christ. What exactly did he expect? Was it only through conversion that Jews could be saved or could they be saved simply as Jews? Were all Jews to be saved or only some? It is not always clear. In *Dial.* 64:2-3 Justin refuses to be drawn on "whether or not anyone of your race" will be saved. Is this momentary irritation at Trypho's quibbling or does it reveal a more profound uncertainty? In *Dial.* 25:6-26:2 the following exchange takes place:

⁴ R.J. Hoffmann, *Marcion: On the Restitution of Christianity* (Chico: Scholars, 1984), 277.

- T. Do I understand you to say that none of us will inherit anything on the holy mountain of God?
- J. I didn't say that ... but I do say that those who have persecuted Christ in the past and still do, and do not repent, shall not inherit anything on the holy mountain unless they repent ... Gentiles will inherit with the righteous patriarchs and all the just descendants of Jacob.

Is Justin distinguishing between those Jews who persecuted Christ and the Christians and those who did not, or were all Jews by implication persecutors? Clearly one group of Jews, the righteous patriarchs, were secure, as Justin elsewhere makes clear (cf. *Dial.* 45:2, 67:7, 80:1). But then who are the 'just descendants of Jacob?' Note the following exchange:

- T. Will those who have lived their lives according to the law instituted by Moses live again together with Jacob, Enoch and Noah in the resurrection of the dead?
- J. ... I also stated that those who obeyed the Mosaic law would likewise be saved Since they who did those things [in the law] which are universally, naturally and eternally pleasing to God, they shall be saved through this Christ in the resurrection, together with their righteous forefathers ..., together with those who believe in Christ, the Son of God. (45:2)

Here we seem to have three separate groups: righteous ancient Israelites, Christian believers (including Christian Jews?), and law-abiding Jews. Does this last group include post-biblical Jews? It is not clear, but it is striking that although they are to be saved by Christ this will not be in their lifetime but at the resurrection. Other passages could be interpreted along the same lines (*Dial.* 32:2, 55:3) — note especially the comment about Jacob and Laban's daughters in *Dial.* 134:3:

Now Leah represented your people and the synagogue, while Rachel was the figure of our church. And Christ still serves for these and for his servants in both.

There is here at least the germ of an idea of salvation for non-Christian Jews, even if it is only those who keep the law and do not persecute. The notion of a faithful remnant, it should be noted, is introduced by Justin elsewhere. Two things might be said against this interpretation. First, that it pays too much attention to the minutiae of Justin's statements as distinct from their overall drift; and second, that it contradicts those passages where Justin emphasizes the need to believe. It is true that Justin claims to know of the conversion of Jews in his own day: "He has not exacted judgement of you, because he knows that every day some of you are forsaking your erroneous ways to become disciples in the name of his Christ" (39:2). True, too, that he declares

that the time for repentance is short (28:2) and that Jews who think they will be saved because they are the sons of Jacob according to the flesh are deceived (125:5). But then would the contradiction be any greater than that found in Paul, and might not Justin have found himself torn in more than one direction on this matter? As to the first argument I would say only that if such a reading appears to subject Justin's statements to an excessively rigorous and detailed scrutiny, this is only because it is a relatively under-read text. We find nothing strange about this procedure when dealing with the New Testament, for example, even if this is not the happiest of defences to those who think that the New Testament is the most over-interpreted text of all time!

It seems to me that Justin quite possibly did harbour a hope for the salvation of righteous, non-Christian Jews, even if it was to be effected by Christ in the End times. What led him to this view? Part of it has to do with his eccentric millenarianism, which is not easy to define. Part of it may be due to the constraints of the genre: after all, in a dialogue with a Jew even Justin may have felt there were limits to the number of biblical promises which could be set to one side or appropriated by the church. But the chief influence was probably his conviction, partly arising from his earlier career as a professional philosopher, that a place in the kingdom had to be reserved for ancient worthies, Jewish or pagan. It would have been a simple and logical extension of this to apply it to his righteous Jewish contemporaries.

Let me turn briefly to the Jewish Christians, even though some think that they are largely a phantom of the scholarly imagination and that, even if they did exist, there is nothing useful to be said about them. The Nazarenes are a group most fully described by Epiphanius and Jerome. The profile that emerges defines them as the group closest to the Catholic mainstream, especially in terms of their christology and their endorsement of the Pauline mission. When quoting from a Nazarene commentary on Isaiah, Jerome tells us that they had debates with Jews over the meaning of rabbinic traditions, and that they recommended conciliation with the Jews and called for their repentance. By 'repentance' we should probably understand conversion to Christian belief, though we cannot be sure. It is worth noting that this modestly positive view of Judaism, whatever precise form it took, is found in those Jewish Christians who were in other respects closest to the Christian mainstream.

This evidence is admittedly tenuous. It is secondhand, late and a mere snippet of information. But if we accept the earlier existence of the Nazarenes, as I do, and if we attribute to them the views of their successors, it does add a little to the evidence we have been gathering. It might also be noted that it is one of the few insights we get into the Jewish Christian view of Judaism, since most of the reports about them are concerned with their relationship to other Christians rather than to Jews. And can we guess why the Nazarenes might have held such a view? Only, I suppose, to say that they were Jewish Christians and thus had an affinity with Judaism which could have led them to a more conciliatory view of the Jews than we find in most of their Christian

contemporaries.

We turn finally to another interesting source: Christian adaptations of Jewish pseudepigrapha. The most striking of these is the Testaments of the Twelve Patriarchs, whose view of the Jews has been explored by Marinus de Jonge and Jacob Jervell.⁵ Here the question of the future salvation of the Jews is a constant, almost obsessive, theme. De Jonge groups the relevant material into three categories: first, the salvation of the righteous patriarchs (T. Zeb. 10:2; T. Ben. 10:4-11); second, the description of Israel's fate in terms of a Sin-Exile-Return pattern (T. Iss. 6; T. Lev. 10, 14-15; T. Zeb. 9-10; T. Ash. 7); and third, the protection and survival of the descendants of Levi and Judah (T. S. im. 7; T. Jud. 22; T. Dan. 5). In the last two categories he notes that the vision of salvation usually includes believing Gentiles as well as the Jews and that it is often connected with the appearance of Jesus Christ.

But there does not seem to be any consistency: sometimes the salvation of the Jews comes through obedience to God's commandments, sometimes only through Christ. That is, the Jews will be saved either as faithful Jews or as believers in Christ. The following passages are exemplary:

But you, if you walk in holiness before the face
of the Lord, you will again dwell safely with me,
and all Israel will be gathered unto the Lord. (T. Ben. 10:11)

For the Lord will raise up from Levi someone as
a high priest and from Judah someone as a king,
God and man. He will save all the Gentiles and the
tribe of Israel. (T. Naph. 7:2)

It is difficult to retrieve a precise picture of the mode of Israel's salvation from this, even though there is no doubt about the writer's profound interest in it. If we assume that the Christian writer was using a Jewish source, it might be argued that the non-christological promises of Israel's salvation are the result of editorial oversight and should be interpreted by the more specifically Christian assertions. But in principle we must take the whole document at its face value especially when, as Jervell has noted, the salvation of the Gentiles is presented as if it is self-evident whereas the salvation of the Jews comes across as a matter of lively and anxious concern. Nor should we necessarily interpret all the future promises in a Christian fashion. Perhaps the author believed that Christians (Jewish or Gentile) would be saved through Christ and the bulk of Jews through God's original promise.

⁵ J. Jervell, "Ein Interpolator interpretiert. Zu der christlichen Bearbeitung der Testamente der Zwölf Patriarchen," in W. Eltester (ed), *Studien zu den Zwölf Patriarchen* (Berlin: Töplemann, 1969), 30-61; M. de Jonge, "The Future of Israel in the Testaments of the Twelve Patriarchs," *JSJ* 17(1986), 196-211.

It is at any rate clear that his universalist vision knows no bounds: all Jews and, equally striking, all Gentiles will ultimately be saved. It is the closest thing we have to Paul's universalist vision in Romans 11, though there are no signs of direct influence. It is, on one reading, also similar to the two-covenant position detected in Barnabas and the Pseudo-Clementines. Jervell assigns it to a Jewish Christian editor working over a Jewish text circa 100 C.E., while De Jonge prefers to think of a Christian author pulling together stray Jewish traditions circa 175 C.E. Either way we have evidence of a second century Christian who, even if influenced by Jewish traditions, energetically promotes the cause of Israel's salvation.

Conclusions

These can be brief. If we cast our eyes back we find that the salvation of non-Christian Jews can be expressed as:

- (a) a hope held out for some of them, through conversion (Matthew?, Luke?, Nazarenes) or by unclear means (Quartodecimans, Justin).
- (b) an expectation for all of them, but only through Christ (Paul?, Testaments of Twelve?).
- (c) an expectation for all of them on the basis of the original covenant (Marcion, Barnabas, Pseudo-Clementines, Paul?, Testaments of Twelve?).

The basis for this belief, where it can be detected, ranges through:

- (a) the writer's Jewish background (Paul, Nazarenes, Quartodecimans, Testaments of Twelve?).
- (b) an affinity with and sympathy for Judaism (Gentile judaizers).
- (c) the irrevocability of God's original covenant and promise (Paul).
- (d) the recognition of Christianity and Judaism as independent and continuing peoples of the same God (two-covenant theorists) or of two different Gods (Marcion).
- (e) the just accommodation of righteous Jews and pagans (Justin).

What then do we make of this? There is a danger, of course, in gathering these diverse traditions into one fold: this can create an artificial sense of their unity and significance. They are disparate, scattered, and bear little if any genetic relationship to one other. These very same observations, on the other hand, strengthen the view that we are dealing with a more persistent and perhaps more central strain of early Christian thinking than has hitherto been recognized. They are certainly sufficient, it seems to me, to qualify the view that the Christian view of the Jews rapidly and universally became bleak, pessimistic and hostile. And with this modest conclusion I end.

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 Dr.

Saskatoon, SK

S7N 0W6

Newsletter for Targumic & Cognate Studies

For full information write:

The Editor

Newsletter for Targumic & Cognate Studies

Dr. E.G. Clarke

Dept. of Near Eastern Studies

University of Toronto

Toronto, ON

M5S 1A1

MINUTES OF THE ANNUAL GENERAL MEETING OF THE CSBS/SCEB

10 June, 1992, 2:30 P.M.

Robertson Library 111, U.P.E.I.

Members present were: E. Bellefontaine, W. Cotter, R. Culley, S. Cummins, P. Davis, P. Day, W. Deller, M. Desjardins, T. Donaldson, L. Eslinger, L. Gaston, S. Graham, D. Hawkin, V. Heuchan, E. Humphrey, L. Irsch, J. Isaac, A. Jarvis, D. Jobling, Wm. Klassen, T. Kleven, J. Kloppenborg, G. LeMarquand, J. Lightstone, M. MacDonald, D. MacLachlan, J. Marshall, W. McCready, J. McLaughlin, H. Remus, P. Richardson, T. Robinson, J. Sandys-Wunsch, E. Schuller, C. Scobie, H. Tomesch, A. Trites, P. Turner, S. Walker-Ramisch, C. Wassen, S. Westerholm, C. Whelan, S. Wilson.

1. Agenda

The agenda was approved (Kloppenborg, Richardson).

2. Minutes

The minutes of the previous annual business meeting (published in the *Bulletin*, 51, 1991) were approved (Jobling, Remus).

3. Remarks from the Chair

None

4. Business Arising from the Minutes

The Reimer/Remus motion to adopt a sliding scale of dues tied to income of members resulted in a questionnaire sent to the membership. Details and results of the questionnaire were detailed in 'Appendix 2' of the Treasurer's Report. Based on the results of the questionnaire, and on the treasurer's projections of required funds for the operation of the Society, the following scale was proposed to the members:

	Regular	Dual
Student	\$30	\$16
Retired	\$30	\$16
Unemployed	\$30	\$12
Younger Scholar	\$41	\$24
Full	\$52	\$34

The new category of 'younger scholar' is defined as applying to those who are no longer eligible for 'student' or 'unemployed' categories of membership, but who have not had 5 consecutive years of full-time employment. Once the 5 year period is ended, the person will normally move into the 'full' member category.

A motion to accept the proposed membership fee scale (Donaldson/Jobling) was approved.

5. Reports

5.1 Membership and Treasurer's Report:

Professor Donaldson presented the membership and treasurer's reports.

5.1.1 Membership business included the following: (a) There are currently 283 members in the Society — including 17 new members who will be nominated at this meeting; (b) Professor Donaldson detailed membership based on regional and international representation. Memberships are now on a database with information available in the Bulletin on addresses, phone numbers, fax numbers and e-mail addresses.

5.1.2 The Treasurer's report was unanimously approved (Donaldson/ Kloppenborg).

5.2 Programme Report:

Details of the annual dinner were announced. Professor Davis was thanked for his assistance as the local representative for the Society. Also, Professor Desjardins was thanked for representing the Society in the planning of the 1993 meeting that will be at Carleton University from June 7-9. The 1994 meeting will be at the University of Calgary.

John Dominic Crossan will give the 1993 Craigie Lecture.

It was suggested that members who are scheduled on the programme and are unable to attend the annual meeting should send their papers to be read in their absence. There was strong support that an open forum session be scheduled for the 1993 meeting dealing with teaching.

5.3 Publications and CCSR Report:

Topics in Professor Kloppenborg's report included the following:

5.3.1 Two manuscripts had been submitted to the Corporation in 1991-92 outside of the ESCJ series. One was not recommended for publication and the other submission is in the process of evaluation.

5.3.2 Peter's Gooch's manuscript entitled, *Dangerous Food: 1 Corinthians 8 to 10 in Context* has gone through the ESCJ approval process and it has been accepted by CFH for the subvention programme.

5.3.3 The consensus by the members at the AGM was that there was not a need for the Corporation to sponsor a dissertation series specific to biblical studies.

5.3.4 CFH requires authors submitting manuscripts for one of the Corporation's series to provide 5 copies of the following: table of contents, preface, introduction; in addition, 2 copies of the manuscript should be sent to the publications officer who will arrange for a reviewer; the publications officer will forward the manuscript and appropriate forms to CFH.

5.3.5 Bulletin 51 contains both abstracts and programme for the 1992 meeting. In the future, the Bulletin will serve as a programme for the coming meeting that will provide a substantial savings in printing costs for the Society.

5.3.6 An error is to be corrected in Bulletin 51. An article on p. 61 and a book on p. 66 credited to B. Olshen should be listed as publications of R. Shankman.

Professor Kloppenborg thanked the members for their cooperation during his term as publications and CCSR representative for the Society.

5.4 Nominations:

5.4.1 The following names were proposed by the executive:

Vice-President: Harold Remus; Executive-Secretary: David Hawkin; Member-at-Large: Margaret MacDonald

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

5.4.2 Professor Jobling announced the names of those who have applied for membership and had been approved by the executive:

E. Ben Zvi, J. Barganca, N. Collier, N. Denzey-Kay, M. Dey, K. Fox, S. Graham, A. Kirk, J. Marshall, T. Michael, R. Middleton, J. Potvin, T. Scott, D. Stoesz, W. Toews, P. Tite, L. Vaage.

A motion to approve acceptance of the new members passed unanimously (Jobling/Donaldson).

Professor Jobling thanked outgoing executive members for their service to the Society.

5.5 Canadian Federation for the Humanities:

Professor McCready reported that Mr. Craig McNaughton, executive-director of CFH, had visited the executive meeting on Monday, June 8th. Mr. McNaughton outlined some highlights of CFH activities including a session on aboriginal studies at the Learned's this year, a projected session on 'women strategies for work in the humanities' for next year [contact person, Diane Brydon, University of Guelph], and the formation of 5 ad hoc committees to deal with (1) the merger of SSHRC with Canada Council, (2) private scholars & research time stipends, (3) SSHRC's dissemination evaluation, (4) CFH's 50th anniversary at the 1993 Learned's, and (5) students' concerns. Members of the Society who are interested may be nominated for these committees.

5.6 Executive-Secretary:

Professor McCready thanked the members for their cooperation during his term as executive-secretary.

6. New Business

6.1 Professor Jobling outlined on-going negotiations between the executive and Sheffield Academic Press for discounts on journals such as the *Journal for the Study of the Old Testament*, the *Journal for the Study of the New Testament*, and the *Journal for the Study of the Pseudepigrapha*. It is projected that there would be a 35% discount to members if enough people were interested in subscribing. A questionnaire will be distributed to the members in the first announcement of the 1993 meeting in order to assess the number of current subscribers and potential subscribers to these journals.

6.2 Susan Graham announced that those interested in joining a consultation group of Anglican biblical scholars at the San Francisco SBL meeting should contact her.

6.3 Professor Richardson suggested that a questionnaire be distributed to the members for suggestions on revisions of the dissertation series sponsored by CCSR.

7. Adjournment

The meeting adjourned at 15:45 (Richardson/Kloppenborg).

**REPORT OF THE TREASURER
TO THE 1992 ANNUAL MEETING OF THE
CSBS/SCEB**

1. Membership

- 1.1 Renewal — To date 43 members have not yet renewed their memberships for 1992. This rate of return is roughly the same as last year (44 renewals outstanding). 14 members have not yet paid for 1991.
- 1.2 Other membership changes — 15 new members nominated for 1992; 16 memberships have ceased for various reasons (mostly changed circumstances, or dues in arrears).

1.3 Current Membership Statistics

Membership Status	1991	1992
Life	6	6
Full	157	158
Dual	21	20
Student	87	79
Retired	10	13
Unemployed	3	7
Total	284	283

Membership by Region

(These figures were compiled in the course of putting together our SSHRC application for the next three year grant period. I include them here simply as a matter of interest. Since they are based on paid-up members only, the totals will be different.)

BC	6
Prairies	39
Ontario	130
Quebec	26
Maritimes	14
NFLD	7
USA	17
Other	8
Total	247

1.4 Membership Database — Last summer, with valuable assistance from one of my students, I was able to put our membership list on data base. This has greatly simplified the process of mailing lists, membership renewal forms, etc., and will enable us to keep accurate records with economy of effort. Included in the data base are fields for E-mail and fax numbers; these are now included in the membership list appearing in the Bulletin, which should facilitate better communication among our members.

1.5 Nominees for Membership - See Appendix 1.

1.6 Sliding Fee Scale — For a report and a proposal concerning a sliding scale for CSBS membership fees, see Appendix 2.

2. Finances

2.1 SSHRC Grant — We gratefully acknowledge the financial support provided by the Social Sciences and Humanities Research Council of Canada. In December we received word that our application to SSHRC for the next three year funding period has been approved, in the amount of \$6648 per year. As has been true in the past, half of the grant is allocated for members' travel, the other half for administration. During the fiscal year 1991-92, we received the first of these grants. It should be noted that as a result of budget restraints, this figure represents a reduction of 10.43% from the amount calculated according to the formula provided by SSHRC in the application form itself. This, then, represents a continuation of the trend in which membership fees are required to bear an increasing share of the financial load.

2.2 Financial Statement — Attached to this report is the audited financial statement for the Canadian Society of Biblical Studies for the fiscal year 1991-92.

2.3 Current Account — We finished the fiscal year with a surplus of income over expenses of \$593.98, and a balance of \$9,999.72. To this could be added the CTS share of the Kingston reception (\$510.50), which did not arrive until after the end of the fiscal year, but which really belongs to last year's business.

2.4 Special Funds — The Special Funds continue to grow, though with interest rates dropping, the income generated has decreased over last year. Since the 1991 Student Essay Prize winners were both from central Canada, we were able to pay both the prizes and the travel costs from interest revenue. This will not be possible in 1992, however; some of these costs

will have to be borne by the SSHRC Travel Grant. In last year's report, I did not include the money held for us by CCSR in the ESCJ account. As of April 30, 1991 this was \$1084.41; with all the Publication Fund money now sent on to the CSSR, the total in our account at the end of this fiscal year is \$3070.52.

Respectfully submitted
Terence L. Donaldson
CSBS Treasurer

Appendix 1

NOMINEES FOR CSBS MEMBERSHIP — 1992 ANNUAL MEETING

Nominee	Status	Affiliation	Nominated by
Ehud Ben Zvi	Full	U of Alberta	Francis Landy
John Braganca	Student	St. Michael's	John McLaughlin
Norman Collier	Student	Emmanuel & St. Chad	Terry Donaldson
Nicola Denzey-Kay	Student	Princeton	Michel Desjardins
Meerabelle Dey	Student	U of Toronto	Peter Richardson
Kenneth Fox	Student	Tor.Sch.Theol.	John Kloppenborg
Alan Kirk	Student	U of California	Wayne McCready
John Marshall	Student	Wilfrid Laurier	Harold Remus
Tony Michael	Student	U of Toronto	Michel Desjardins
Richard Middleton	Dual	Inst.Chr. Stud.	Al Wolters
Jacinthe Potvin	Student	U of Ottawa	Margaret MacDonald
Timothy Scott	Student	St. Joseph's	Terrence Forestell
Donald Stoesz	Dual	McGill	Robert MacKenzie
Philip Tite	Student	U of Toronto	Michel Desjardins
Leif Vaage	Full	Emmanuel College	John Kloppenborg

Appendix 2

SLIDING MEMBERSHIP FEE SCALE: REPORT AND PROPOSAL

At the Annual Meeting in Kingston last year there was discussion about the possibility of a sliding fee scale to soften the impact of the recent fee increase for younger (full) members. The Executive was instructed by the membership to explore this possibility and to report (with recommendation) at the 1992 meeting.

1. Questionnaire Results

To gather some necessary information, as well as to get a sense of the members' feelings on the matter, a questionnaire was distributed with the renewal mailing last fall. To this point we have received 146 completed questionnaires. The results are as follows:

Income	In favour	Not in favour	No preference
Under \$25,000	31	8	2
\$25,000 - \$29,999	5	3	
\$30,000 - \$34,999	9		
\$35,000 - \$39,999	9	1	
\$40,000 - \$44,999	7	7	1
\$45,000 - \$49,999	7	2	
\$50,000 - \$54,999	9	6	
\$55,000 - \$59,999	1	3	
Over \$60,000	22	6	2
Not indicated	3	2	
Totals	103	37	6

A number of returns (approx. one-third) included comments — some in support of a sliding scale, some against, and others by way of caution or suggestion. They can be summarized as follows:

In favour: a fair method; used by SBL and other societies.

Against: present fees are not unreasonable; income level not a good indication of disposable income; if rates at the top end begin to approach those for the SBL, senior members may begin to question the value of their membership; how do we ensure honesty?; all receive the same benefits; all should pay the same fees; how do we ensure confidentiality?

Other: "Make every effort to keep costs down"; "Though I recognize the justice of a sliding scale, it should not be forgotten that the society probably benefits younger scholars more than it does the 'established' ones"; "...it would make more sense to consider a sliding fee scale on travel grants"; "... membership...should primarily be on qualifications rather than on financial considerations"; "Let's keep it simple"; "The current distinctions between students, regular, retired are already the backbone of a sliding scale...based not on salary but on experience."

2. Observations

It is clear that the membership is willing to support a change in the fee structure to

accommodate the concerns of our younger but no-longer-student members. But from comments on many of the returns, it would not be correct to say that all those who indicated themselves to be "in favour" actually desire and prefer a salary-based scale; the questionnaire, perhaps unfortunately, does not allow us to differentiate between those who want such a scale and those who are merely willing to go along with some adjustment that will deal with the voiced concerns. I read the questionnaire results as an indication that the membership is willing to make some adjustments, rather than as a directive to institute a salary based scale.

Further, as several members pointed out, salary is not the only basis on which a sliding scale could be constructed. Indeed, we already have the rudiments of a sliding scale based on academic rank or status. The concerns of the younger members could be dealt with just as effectively by adapting what we have rather than by replacing it with something new.

From the Treasurer's perspective, I am of the opinion that a scale based on rank would be more appropriate and easier to administrate than a salary based scale. In addition to the comments made by members and summarized above — all of which I would endorse — I would make several other observations. (1) With a salary based scale, we would need to adjust not only the fees (as costs go up) but also the categories (as salaries go up). Status categories, by contrast, would remain fixed. (2) We would still need to keep track of some status information, since SR subscriptions vary with status (student, retired), and SSHRC requires similar information. Having two sets of status categories would complicate an already difficult administrative task. (3) For an academic society, academic status or rank is a much more appropriate basis for fee differentiation than is salary. The one piece of information is a clearly legitimate item of self-disclosure to require of members; the other in my opinion is not.

Finally, while this has not yet been part of the discussion, I think we need to put our Dual category on a sounder footing. I have no idea of the rationale for the present rate of \$25, which is paid by students and senior members alike. I think that, SR costs aside, dual members should contribute the same amount to the society as other members. In other words, the membership fee for a Dual member should be the member's status category (whatever scale of categories we choose to adopt) minus the assessment for SR.

3. Options

Below are two sliding scale options, one based strictly on salary, the other on status. In each

case, they have been constructed to provide approximately the same revenue as we presently receive.

Present Revenue

Full	157 x \$50 =	\$7850.00
Stud/Ret/Unemp	100 x \$30 =	\$3000.00
Dual	21 x \$25 =	\$525.00
Total		\$11,375.00

Salary Based

The membership figures for each category have been obtained by extrapolating from the questionnaire information. The salary figures are in \$1000's.

Salary	Fee		Members	Revenue
under 25	\$30	x	72	\$ 2160
25-35	\$35	x	32	1120
35-40	\$40	x	21	840
40-45	\$45	x	30	1350
45-50	\$50	x	17	850
50-60	\$55	x	36	1980
60+	\$60	x	49	2940
Total				\$11,240

The fee for Dual membership would be \$14 less for students, the retired and the unemployed, and \$18 for others. It is difficult to estimate the revenue for Dual members, but on the basis of an average salary (say in the 40-45 range), for 21 members the total revenue would be $(21 \times \$[45 - 18] =) \567 , for a total of \$11,807.

Rank/status-Based

In what follows, our current set-up has been modified with the addition of one more category, half way in between our current categories of Full on the one hand and Student/Retired/Unemployed on the other. To offset the loss of revenue, the fee for full members has been increased by \$2. One can only estimate the number of members who would qualify for this new category. For the purposes of calculating revenue, I have worked on the basis of 35. I have also had to estimate the income to be expected from Dual members.

	Regular	Dual
Life	--	--
Student	\$30	\$16
Retired	\$30	\$16
Unemployed	\$30	\$12
Younger scholar	\$41	\$24
Full	\$52	\$34
Revenue		
Stud/Ret/Unemp	100 x \$30 =	3000
Younger scholar	35 x \$41 =	1435
Full	122 x \$52 =	6344
Dual		600
Total		11,379

4. Proposal

I propose that we adopt the rank/status-based fee scale as described in #3 above; i.e. with the following categories, together with their corresponding fees for 1993:

	Regular	Dual (regular minus SR cost)
Life	--	--
Student	\$30	\$16
Retired	\$30	\$16
Unemployed	\$30	\$12
Younger scholar	\$41	\$24
Full	\$52	\$34

The new category (Younger scholar) is defined as applying to those who are no longer eligible for Student status, but who have not yet had five consecutive years of full employment. Once the five year point is reached, the person will normally move into the Full member category.

CANADIAN SOCIETY OF BIBLICAL STUDIES

Financial Statement

May 1, 1991 - April 30, 1992

	1990-1991	1991-1992
CSBS Assets at Year End (April 30)		
Current Account	9405.74	9999.72
Special Funds:		
Savings Account	9594.34	6376.39
Term Deposit	13000.00	15000.00
Total	32000.08	31376.11
CCSR (ESCJ account)		
Balance per Dec 31 statement	899.03	2640.52
Sales	185.38	--
Donations transferred	--	430.00
Balance April 30	1084.41	3070.52
Total Assets and Equity	33084.49	34446.63

Statement of Receipts and Disbursements

May 1, 1991 - April 30, 1992

CURRENT ACCOUNT

	1990 - 1991	1991 - 1992
Receipts		
Membership Dues:		
operating expenses	7083.19	6604.12
journal subscription	3058.00	3575.00
SSHRC Grant (members' travel)	3126.00	3324.00
SSHRC Grant (administrative)	3126.00	3324.00
Annual Dinner subscription/reception	1339.00	2450.50
Registration Fees - Learned	419.50	581.00
Transfer from Special Funds	883.00	4463.30
Bank Interest	422.13	269.72

Miscellaneous		
Bulletin subscription	11.52	32.64
CFH Joint Sessions grant	-	555.56
CFH dues overpayment	-	66.00
SR subscription refund	46.00	-
	19,514.34	25,245.84
Disbursements		
Members' Travel Grants	3126.00	3126.00
Executive Travel	5193.16	3617.93
Subscription to SR	3531.00	4131.00
Dues - CFH	1212.00	1337.00
Dues - CCSR	36.00	36.00
Annual Dinner & Reception	1410.55	4104.50
Postage	612.63	1027.74
Printing, Office Supplies	1881.75	1522.05
Long Distance Telephone	110.82	67.39
Data base set up	-	250.00
Bank Charges	66.98	35.27
Audit and accounting	125.00	320.12
Student Essay Prizes	300.00	300.00
Prize Winners' Travel	583.00	80.00
Craigie Lecture	-	2289.58
CCSR (Publication Fund)	-	1793.72
To Craigie Fund (CFH Grant)	-	555.56
Annual Dinner Refunds	100.00	53.00
Membership overpayment refund	-	5.00
	18,288.89	24,651.86
Summary		
Increase in current account	1225.45	593.98
Current account, beginning of year	8180.29	9405.74
Current account, end of year	9405.74	9999.72

SPECIAL FUNDS ACCOUNT

PETER CRAIGIE FUND

Capital Balance May 1, 1991	10776.40	
Donations	120.00	
Total Capital		10,896.40

Interest: Receipts

Balance May 1, 1991	2795.18	
Interest	909.89	
CFH Joint Sessions Grant	555.56	
Total Interest Receipts		4,260.63

Interest: Disbursements

Craigie Lecture	2289.58	
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Net Interest

1,971.05

Total

12,867.45

PRIZE FUNDS

Founders' Prize

Capital Balance May 1, 1991	2449.10	
Donations	30.00	

2,479.10

Joachim Jeremias Prize

Capital Balance May 1, 1991	1635.00	
Donations	155.00	

1,790.00

General Fund

Capital Balance May 1, 1991	3229.12	
Donations	425.00	

3,654.12

Total Capital

7,923.22

Interest: Receipts			
Balance May 1, 1991	\$	348.92	
Interest		616.80	
Total Interest Receipts		965.72	
Interest: Disbursements			
Prize Winner Travel		80.00	
Student Essay Prizes		300.00	
Total Interest Disbursements		380.00	
Net Interest			585.72
Total			8508.94
SPECIAL FUNDS TOTAL			21,376.39
PUBLICATION FUND			
Capital Balance April 30, 1991		1360.62	
Interest to June 12		3.10	
Sent to CSSR June 12		1363.72	
Donations (sent to CSSR)		430.00	
Total on account with CSSR*			3,070.52

(*CSSR financial statement attached)

CCSR TREASURER'S REPORT

IV ESJC			
A. Receipts			
Balance on hand, 1 Jan, 1991			899.03
10 Jan Sale of ESCJ volumes		185.38	
22 May Sale of ESCJ volumes		29.90	
18 June Received from CSBS		1363.73	
30 June Interest on 899.03 for 6 months@ 10%		44.95	
30 June Interest on 185.38 for 172 days@ 10%		8.74	
30 June Interest on 29.90 for 39 days@ 10%		.32	

30 June	Interest on 1,363.72 for 12 days@ 10%	4.48		
		58.49	58.49	
Income to 30 June, 1991			1,637.49	1637.49
				2,536.52
31 Dec	Interest on 2,536.52 for 6 months@ 8.2%			104.00
Income to 31 Dec, 1991				2,640.52
B. Expenditures				
Nil				
	Balance on hand, 31 Dec, 1991			2,640.52

Notes:

1. By agreement between CSBS and CSSR, ESCJ funds are held in the CSSR treasury to maximize interest. Interest earned on ESCJ funds is calculated on 30 June and 31 Dec. of each year.
2. Beginning with ESCJ 4 (Richardson/Westerholm), the joint venture is on its own with respect to buy-back, financing of new volumes, etc.

AUDITOR'S REPORT FOR CSBS

To the Members, CSBS

I have audited the balance sheet of Canadian Society of Biblical Studies as at April 30, 1992 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, 1992 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.

Saskatoon, Sask.
June 1, 1992

signed, Alan Groat
Certified General Accountant

ESCJ

Still Available ...

Peter Richardson and Stephen Westerholm, et al., *Law in Religious Communities in the Roman Period: The Debate over Torah and Nomos in Post-Biblical Judaism and Early Christianity* (1991). \$16.95

Jack N. Lightstone, *Society, The Sacred and Scripture in Ancient Judaism: A Sociology of Knowledge* (1988). \$15.95

Stephen G. Wilson (ed.), *Anti-Judaism in Early Christianity. Vol. 2. Separation and Polemic* 1986). \$16.95

Forthcoming ...

Peter David Gooch, *Dangerous Food: 1 Corinthians 8-10 in its Context* (1993). \$19.95 (tentative)

In response to the results of the questionnaire circulated last fall — for replies to which many thanks — the Corporation has approved in principle the introduction of new financial arrangements for manuscripts ineligible for the subventions under the Aid to Scholarly Publications Program of the SSHRCC. The main effect of this will be on the publication of recent doctoral dissertations, but it will also influence the arrangements under which jointly-authored or collected volumes are published and it may open up other possibilities as well. A set of criteria for this aspect of ESCJ's publishing program is now being considered by the Advisory Board, and will be recommended to the Corporation at its June meeting in Ottawa. The proposed criteria for dissertations will likely include the following: it must make a substantial contribution; be of a form and quality that require little if any revision; assessed with considerable enthusiasm; camera-ready copy; modest subvention to be found by the author. If you think your MS might fit ESCJ under this new arrangement please contact me. I am, of course, always interested in hearing from authors who have a monograph to submit to ESCJ under the usual ASPP arrangements.

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Studies in Christianity and Judaism

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Membership News

Recent Publications

Books/Livres

- Ben Zvi, Ehud (U. Alberta). *A Historical-Critical Study of the Book of Zephaniah*. (Berlin/New York: De Gruyter, 1991).
- Cox, Claude (Wilfred Laurier U.). *VII Congress of the International Organization for Septuagint and Cognate Studies, Leuven, 1989*. (SBLSCS; ed. Claude Cox; Atlanta: Scholars Press, 1991). xxix + 459.
- Culley, Robert C. (McGill U.). *Themes and Variations: A Study of Action in Biblical Narrative*. (Semeia Studies; Atlanta: Scholars Press, 1992).
- Gasque, W. Ward (Eastern College, St. Davids, PA). Edited four new vols. for the New International Biblical Commentary (Hendrickson, 1991-92) and two for the New International Greek Text Commentary (1992).
- Hurtado, Larry W. (U. Manitoba). *Religious Studies: Issues, Prospects and Proposals*. (Klaus Klostermaier, Larry W. Hurtado, eds.; "University of Manitoba Studies in Religion" vol. 2; Atlanta: Scholars Press, 1991).
- . *Dictionary of Biblical Tradition in English Literature*. (D.L. Jeffrey, Gen. ed., L. Hurtado, Assoc. ed.; Grand Rapids: Eerdmans, 1992).
- Kloppenborg, John S. (University of St. Michael's College). (ed. with Leif E. Vaage) *Scriptures and Cultural Conversations: Essays for Heinz Guenther at Sixty-five = Toronto Journal of Theology 8/1*. (Toronto: U. Toronto Press, 1992).
- . (ed. with Leif E. Vaage) *Early Christianity, Q and Jesus = Semeia 55*. Atlanta: Scholars Press, 1991.
- Mason, Steve (York U.). *Josephus and the New Testament*. (Peabody, MA: Hendrickson Pub., 1992).
- . *An Early Christian Reader*. (with Tom Robinson; Toronto: Canadian Scholars, 1990).
- Merkur, Dan (U. of Toronto). *Powers which we do not know: Gods and Spirits of the Inuit*. (Moscow, ID: U. Idaho Press, 1991).
- . *Becoming Half Hidden: Shamanism and Initiation among the Inuit*. (New York: Garland Pub. Inc, 1992, 2nd ed.).
- Meyer, B. (McMaster U.). *Christus Faber: The Master Builder and the House of God*. (Princeton Theological Monographs 29; Allison Park, PA: Pickwick Publications, 1992).
- . *One Loaf, One Cup: Ecumenical Studies of 1 Cor 11 and Other Eucharistic Texts*. (ed.; Macon, GA: Mercer UP, 1992).
- Reimer, David J. (Wilfred Laurier U.). *The Oracles Against Babylon in Jeremiah 50-51: "A Horror among the Nations."* (San Francisco: Mellen Research University Press, 1992).
- Remus, Harold (Dept. of Religion & Culture, Wilfred Laurier U.). (with Daniel Fraikin) *Religious*

- Studies in Ontario: A State-of-the-Art Review.* (The Study of Religion in Canada/Sciences Religieuses au Canada, 3; Waterloo, Ont.: WLU Press, 1992). Pp. xvii + 422.
- Schlueter, Carol J. (Waterloo Lutheran Seminary). *The Forgotten Followers.* (ed.; Winfield, B.C.: Woodlake Press, 1992).
- Scobie, Charles H.H. (Mount Allison University). (ed. with J.W. Grant), *The Contribution of Methodism to Atlantic Canada.* (Montreal & Kingston: McGill-Queens University Press, 1992).
- Shankman, Ray (Vanier College). "The Cut that Unites: The Word as Covenant in Exodus 4:24-26," *Cross Currents: Religion and Intellectual Life* (Summer, 1991). [Originally delivered at the 1984 CSBS annual meeting in Vancouver, B.C.]
- Sheppard, Gerald T. (Emmanuel College, U. of Toronto). (ed. with D. Jobling, P. Day) *The Bible and the Politics of Exegesis: Essays in Honor of Norman Gottwald.* (Cleveland: The Pilgrim Press, 1991).
- *Solomon's Divine Arts: Joseph Hall's Representation of Proverbs, Ecclesiastes, and Song of Songs (1609), with Introductory Essays.* (Cleveland: The Pilgrim Press, 1991).
- Taylor, Marion Ann (Wycliffe College). *The Old Testament in the Old Princeton School (1812-1929).* (San Francisco: Mellen Research University Press, 1992).
- Wevers, John W. (Near Eastern Studies, U. of Toronto). *Exodus, SEPTUAGINTA Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis.* edidit. II.1 (Göttingen, 1991). Pp. 474.
- *Studien zur Septuagint — Robert Hanhart zu Ehren:* Aus Anlass seines 65. Geburtstages. (D. Fraenkel, U. Quest, J. Wevers eds.; Mitteil. des LXX-Unternehmens XX; Göttingen, 1991). Pp. xxvii, 368.
- *Text History of the Greek Exodus.* (Mitteil. des LXX-Unternehmens XXI; Göttingen, 1992). Pp. 280.
- Wolters, A. (Redeemer College, Ancaster, Ont.). *Die Skepping Herwin.* (Potchefstroom, South Africa, 1992). [Afrikaans translation of *Creation Regained: Biblical Basics for a Reformational Worldview.* (Grand Rapids, MI: Eerdmans, 1985)].
- *Chang-cho Ta-rak Koo-Sok.* (Seoul, Korea, 1992). [Korean translation of *Creation Regained: Biblical Basics for a Reformational Worldview.* (Grand Rapids, MI: Eerdmans, 1985)].
- *Do Plnosti Stvorenia.* (Ostrava, Czechoslovakia, 1992). [Slovak translation of *Creation Regained: Biblical Basics for a Reformational Worldview.* (Grand Rapids, MI: Eerdmans, 1985)].

Articles, Chapters, Comptes rendus/Book Reviews

- Ben Zvi, Ehud (U. Alberta). "The List of Levitical Cities," *JSOT* 54 (1992) 77-106.
- "The Closing Words of the Pentateuchal Books: A Clue for the Historical Status of the Book of Genesis within the Pentateuch," *BN* 62 (1992), 7-10.
- "The Account of the Reign of Manasseh in 2 Kgs 21:1-18 and the Redactional History of

- the Book of Kings," *ZAW* 103 (1991), 355-74.
- "Once the lamp has been kindled ... A Reconsideration of the Meaning of the MT Ntr in 1 Kgs 11:36, 15:4; 2 Kgs 8:19, and 2 Chr 21:7," *Australian Biblical Review* 39 (1991), 19-30.
- Bergen, Wesley (unaffiliated). "The Prophetic Alternative: Elisha and the Israelite Monarchy," *Elijah and Elisha in Socioliterary Perspective.* (Robert B. Coote, ed.; Atlanta: Scholars Press, 1992), 127-38.
- Cox, Claude (Wilfred Laurier U.). "Origen's Hexapla and Jerusalem Armenian Manuscript 1925," *Journal of the Society for Armenian Studies* 5 (1991), 49-54.
- "Vocabulary for Wrongdoing and Forgiveness in the Greek Translations of Job," *Textus* 15 (1990), 119-30.
- "The Order of Worship at the Church of Christ, Meaford, Ontario," *Restoration Quarterly* 32 (1990), 209-26.
- "Aquila," "Armenia," "Ezriq," "Georgia," "Hexapla," "Mashtots," "Nino," "Septuagint," "Symmachus," "Theodotion," in *Encyclopedia of Early Christianity.* (ed. E. Ferguson; New York/London: Garland, 1990).
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- "Some Reflections on Pauline Spirituality," in *Alive to God. Studies in Spirituality presented to James Houston*. (eds. J.I. Packer, Loren Wilkinson, Downers Grove: Intervarsity, 1992), 96-107.
- "Textual-Exegetical Observations on 1 Corinthians 1:2; 2:1, and 2:10," in *Scribes and Scripture. New Testament Essays in Honor of J. Harold Greenlee*. (ed. David Alan Black; Winona Lk., IN: Eisenbrauns, 1992), 1-15.
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- "The Induction of Mystical Union: Two Hasidic Teachings," *Studia Mystica* 14/4 (1991), 70-76.
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- "Dancing in the dragon's jaws: imaging God at the end of the twentieth century," (with Brian J. Walsh) *The Crucible* 2 (1992), 11-18.
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- Nolland, John (Trinity College, Bristol). "The Son of Man in the Synoptic Gospels: The Man of Destiny," *In the Fullness of Time: Biblical Studies in Honour of Archbishop Donald Robinson*. (D. Peterson, J. Pryor, eds; Sydney: ANZEA, 1992).
- Page, Sydney (Edmonton Baptist Seminary). "Ransom Saying," *Dictionary of Jesus and the Gospels* (ed. J.B. Green, S. McKnight; Downers Grove/Leicester: InterVarsity Press, 1992), 660-62.
- Prendergast, T. (S.J.) (Regis College). dictionary articles: "Hope (New Testament)," *ADB* vol. 3, pp. 282-285; "Trial of Jesus," *ADB* vol. 6, pp. 660-63; translation of articles: R. Martin-Achard, "Isaac," *ADB* vol. 3, 462-70; "Resurrection (OT)," *ADB* vol. 5, 680-84; M.-E. Boismard, "Stephen," *ADB* vol. 6, 207-10; "Two-Source Hypothesis," *ADB* vol. 6, 679-82.
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- "New Canadian Output in Biblical Studies Continues," *Christian Week* 6:5 (1992), 16-17.
- REVIEW. Charles Talbert, *Reading John*. (Crossroads, 1992), forthcoming in *IJT*.
- Remus, Harold (Dept. of Religion & Culture, Wilfred Laurier U.). "Miracle (NT)," *ADB* vol. 4, 856-69.
- Richardson, Peter (U. of Toronto). "Why turn the tables? Jesus' protest in the Temple precincts," *SBL 1992 Seminar Papers*.
- Schlueter, Carol J. (Waterloo Lutheran Seminary). "Toward a more Balanced Selection of Texts," *Consensus* 18 (1992), 65-72.
- "Inclusive Language and the Bible," *Consensus* 14 (1988), 25-34.
- Schuller, Eileen (McMaster U.). "The Apocrypha," *The Women's Bible Commentary*. (C. Newsom, S. Ringe, eds.; Westminster/John Knox Press, 1992), 235-43.
- "'The Appointed Time Has Grown Very Short': The Significance of the Dead Sea Scrolls," *The Canadian Catholic Review* 10 (1992), 6-13.
- Scobie, Charles H.H. (Mount Allison University). "The Structure of Biblical Theology," *TB* 42 (1991), 31-61.
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- "Joseph Hall's Solomon's Divine Arts Among Seventeenth-Century Commentaries, 1600-1645," in *Solomon's Divine Arts: Joseph Hall's Representation of Proverbs, Ecclesiastes, and Song of Songs (1609), with Introductory Essays*. (G. Sheppard ed.; Cleveland: The Pilgrim Press, 1991), 1-10.
- "The Role of the Canonical Context in the Interpretation of the Solomonic Books," in *Solomon's Divine Arts: Joseph Hall's Representation of Proverbs, Ecclesiastes, and Song of Songs (1609), with Introductory Essays*. (G. Sheppard ed.; Cleveland: The Pilgrim Press, 1991), 67-107.
- "The Relation of Solomon's Wisdom to Biblical Prayer," in *Scriptures and Cultural Conversations: Essays for Heinz Guenther*. (John S. Kloppenborg, Leif Vaage eds.), *TJT* 8 (1992), 7-27.
- "How do Neo-orthodox Theologians Approach the Doing of Theology Today?" in *Doing Theology in Today's World*. (John Woodbridge, Thomas Ed. McComisky eds.; Grand Rapids: Zondervan), 437-59.
- "Theology and the Book of Psalms," *Int* 46 (1992), 143-55.
- Canonical Criticism," *ADB*. vol. 1, (David N. Freedman ed.; New York: Doubleday, 1992), 861-66.
- Taylor, Marion Ann (Wycliffe College). "Working with Wisdom Literature: Joseph Hall and William Henry Gree," *Solomon's Divine Arts*. (The Pilgrim Classic Commentaries; ed. G.T. Sheppard; Cleveland: Pilgrim Press, 1991), 38-57.
- "Gemariah," "Noah," "Tirzah," "Zelophehad," Hogleh," *ADB*. (David N. Freedman ed.; New York: Doubleday, 1992).
- REVIEW. Mark S. Massa, *Charles Augustus Briggs and the Rise of Historical Criticism*. in *TJT* 8 (1992), 196-97.
- Taylor, J. Glen (Wycliffe College). "Books of Interest: Biblical," *TJT* 7/2 (1991), 246-49.
- "Gemariah," "Noah," "Tirzah," "Zelophehad," *ADB*. (David N. Freedman ed.; New York: Doubleday, 1992).
- Valk, John (U. of New Brunswick). "The Concept of the Coincidentia Oppositorum in the Thought of Mircea Eliade," *RS* 28 (1992), 31-41.
- Wevers, John W. (Near Eastern Studies, U. of Toronto). "Pre Origenien Recensional Activity in the Greek Exodus," in *Studien zur Septuagint — Robert Hanhart zu Ehren: Aus Anlass seines 65. Geburtstages*. (D. Fraenkel, U. Quest, J. Wevers eds.; Mitteil. des LXX-Unternehmens XX; Göttingen, 1991), 121-39.
- "The Lectionary Texts of Exodus," *Tradition of the Text: Studies offered to Dominique Barthélemy in Celebration of his 70th Birthday*. (G.J. Norton, S. Piscno eds.; *Orbis Biblicus et Orientalis* 109; Freiburg, Switzerland/ Göttingen), 293-300.
- "Theodoret's *Quaest* and the Byzantine Text," *Henoch* 8 (1991), 29-64.
- "The Göttingen Pentateuch: Some Post-partem Reflections," *VII Congress of the International Organization for Septuagint and Cognate Studies*. (SCS 31; Atlanta: Scholars Press, 1991), 51-60.
- "Ecstatic vs. Literary Prophets in Ancient Israel," *Bulletin of The Canadian Society for*

Mesopotamian Studies 23 (1992), 9-13.

- Wilch, John R. (Concordia Lutheran Theological Seminary). "Belief in Life After Death in Genesis," *Lutheran Theological Review* 3/2 (1992), 57-66.
- Wolters, A. (Redeemer College, Ancaster, Ont.). "Gustavo Gutiérrez (1928-)," in *Bringing into Captivity Every Thought: Capita Selecta in the History of Christian Evaluations of Non-Christian Philosophy*. (ed. J. Klapwijk et al.; Lanham, MD: U. Press of America, 1991), 229-40.
- . "Postscript to 'Partners of the Deity,'" *Calvin Theological Journal* 26 (1991), 418-20.
- . "Herman Bavinck on Scripture and Science," *Calvin Theological Journal* 27 (1992), 91-95 [translation from the Dutch].
- . "Reflections on 'Primeval History' and Van Till's Hermeneutics," *Mid-American Journal of Theology* 6 (1990), 117-24 [published in 1992].
- . "The Riddle of the Scales in Daniel 5," *HUCA* 62 (1992), 155-77 [published in 1992].
- . "Literary Analysis and the Copper Scroll," *Intertestamental Essays in Honour of Józef Tadeusz Milik*. (Z.J. Kapera, ed.; Cracow: Enigma Press, 1992), 239-52.
- Zerbe, Gordon (Cdn. Mennonite Bible College, Winnipeg, MAN). "Paul's Ethic of Nonretaliation and Peace," *The Love of Enemy and Nonretaliation in the New Testament*. (ed. W. Swartley; Louisville: Westminster/John Knox, 1992), 177-222.
- . "Ecology According to the New Testament," *Direction* 21/2 (1992), 15-26.

Dissertations Completed

- Braganca, John (U. of St. Michael's College). *A Literary Analysis of Job 1:11-12* (M.A., U. of St. Michael's College).
- Carter, Philippa (McMaster U.). *The Servant-Ethic in the New Testament* (McMaster U.).
- Haase, Ingrid M. (U. of Ottawa). *Cult Prostitution in the Hebrew Bible?* (M.A., U. of Ottawa, 1990).
- Henaut, Barry W. (U. of Toronto). *Oral Tradition Behind The Written Gospel Text? Mark 4:1-34 and the Problem of Textuality*. (Ph.D. U. of Toronto, 1992). Supervisor Prof. H.O. Guenther).
- Neufeld, Dietmar (U. British Columbia). Dissertation accepted for publication (forthcoming, E.J. Brill, 1994).
- Schlueter, Carol J. (Waterloo Lutheran Seminary). *1 Thessalonians 2:14-16: Polemical Hyperbole* (Ph.D., McMaster University, 1992).
- Valk, John (U. of New Brunswick). *Religion and the Schools: The Struggle for Protestant Christian Education in Utrecht in the Nineteenth Century*. (Ph.D., U. of Toronto, 1989).

Appointments, Promotions & Honours

- Gasque, W. Ward (Eastern College, St. Davids, PA). Provost (Chief Academic Officer) since 1990 and now also Dean of Graduate Studies (Sept 1992).
- Humphrey, Edith M. (Bishop's U.). lecturer.

- Hurtado, Larry W. (U. Manitoba). Elected Bye Fellow of Robinson, College, Cambridge, England for academic year 1992-93.
- Jeal, Roy R. (Codrington College, Barbados W.I.). Appointed lecturer in New Testament.
- Klassen, William (U. of Waterloo). Visiting lectureship, Ecole Biblique, Fall, 1991.
- Mason, Steve (York U.). Appointed to Associate Professor of Humanities, tenured, 1 July 1992.
- Massey, Isabel Ann. Appointed executive editor, new journal *Logos* (Ottawa); honoured as "Dame," Byzantine Order of the Holy Sepulchre, 16 Oct, 1992.
- McLaughlin, John L. (U. of St. Michael's College/TST)/ Catholic Biblical Association of America stipend. Ontario Graduate Scholarship. Part time seasional lecturer, U. of St. Michael's College
- Merkur, Dan (U. of Toronto). Sessional lecturer, Dept. for the Study of Religion, U. of Toronto.
- Miletic, Stephen F. (Notre Dame Institute). Provost (effective 1 Jan 1993); associate professor of sacred scripture & catechetics (1 Sept 1992).
- Miller, John W. (Conrad Giebel College, U. of Waterloo). Emeritus Professor, Conrad Giebel College.
- Nolland, John (Trinity College, Bristol). Vice-Principal from 1991.
- Reimer, David J. (Wilfred Laurier U.) Appointed fellow and tutor in Old Testament Studies and Hebrew, Regent's Park College, Oxford; coordinator, IOUDAIOS list (IOUDAIOS@YORKVM1).
- Schlueter, Carol J. (Waterloo Lutheran Seminary). promoted to Assistant Professor.
- Schuller, Eileen (McMaster U.). Research Fellowship at the Annenberg Research Institute, January to May, 1993.
- Sheppard, Gerald T. (Emmanuel College, U. of Toronto). Elected to the Program Committee of the Society of Biblical Literature.
- Taylor, Marion Ann (Wycliffe College). Promoted to Associate Professor and granted tenure, Nov 1992.
- Taylor, J. Glen (Wycliffe College). Promoted to Associate Professor and granted tenure, Nov 1992.
- Zerbe, Gordon (Cdn. Mennonite Bible College, Winnipeg, MAN). Appointed to editorial committee, *Journal for the Study of the Pseudepigrapha*.

Research in Progress

- Braganca, John (U. of St. Michael's College). Isaiah 1-30 as a rebuke to observers of Mosaic covenant (Exod 34); comparison of Greek and Hebrew versions of the Song of Hannah (1 Sam 2:1-10).
- Bulley, Alan D. (St.-Paul U.). Review of *Goddesses in Religions and in Modern Debate*. (ed. L. Hurtado) in *Journal of Dharma* 18 (1993) [forthcoming]. Article, "Hanging in the Balance: A Semiotic Analysis of Acts 20:7-12," in *Église et Théologie* 25 (1993) [forthcoming].
- Culley, Robert C. (McGill U). Monograph on the Complaint Psalms. Co-editing two *Semeia* Volumes on Textual Indeterminacy.

- Day, Peggy (U. of Winnipeg). three articles for the *Dictionary of Deities & Demons in the Bible* (Leiden: E.J. Brill, 1994); a three year SSHRCC research grant to work on a social history of women in ancient Israel.
- Deller, Walter W.G. (LOGOS Institute, Anglican Diocese of Toronto). Ideologies of hatred and the notion of *to'ebah*; mediator figures and rituals in anthropological literature and sexuality.
- Desjardins, Michel (U. of Toronto). Preparing an introduction to *The Interpretation of Knowledge* (NHL XI, I) for *A Reader's Guide to the Nag Hammadi Library*. (ed. K. King; Polebridge Press).
- Duhaime, Jean (U. de Montréal). Apport de la sociologie des nouveaux mouvements religieux aux études qumraniennes.
- Eslinger, Lyle (U. of Calgary). Article on rhetoric in 2 Sam 7; article on Isaiah's temple vision (Isa 6).
- Fee, Gordon D. (Regent College). Major monograph on the Spirit in Paul. Philippians commentary (NICNT).
- Haase, Ingrid M. (U. of Ottawa). Ph.D. dissertation, "The 'Bürger - Tempel - Gemeinde' after the Exile."
- Henaut, Barry W. (U. of Ottawa). *Oral Tradition and the Gospels: The Problem of Mark 4*, forthcoming in JSNT Supplement Series (Sheffield: Sheffield Academic Press). "Alexandria or Athens as the Essence of Hellenization? An Historian Responds to a Philosopher," forthcoming in Wendy E. Helleman, editor, *Christianity and the Classics II* (working title); Mark as Sacred Drama.
- Horsnell, Malcolm (McMaster Divinity College/University). Articles in progress for the *International Dictionary of Old Testament Theology*.
- Humphrey, Edith M. (Bishop's U.). "I Saw Satan Fall . . ." — The Rhetoric of Vision," forthcoming in *Arc* 21 (1993); literary devices in the apocalypse; rhetorical function of vision reports in the N.T.
- Hurtado, Larry W. (U. Manitoba). "Christ-Devotion in Early Christianity: From the Beginnings to Irenaeus."
- Klassen, William (U. of Waterloo). "Love Your Enemies," forthcoming in *Some Reflections on the current Status of Research in a book edited by Willard Swartley* (Westminster Press).
- Kloppenborg, John S. (University of St. Michael's College). Preparing an article on Graeco-Roman collegia and the church at Thessalonica.
- Knoppers, Gary N. (Penn State U.). "Batling against Yahweh: Israel's War against Judah in 2 Chr 13:2-20," *RB* (forthcoming); "Treaty, Tribute List, or Diplomatic Letter?: *KTU* 3.1 Re-examined," *BASOR* (forthcoming); "Aaron's Calf and Jeroboam's Calves," in the David Noel Freedman Festschrift (work in progress); articles on Asher, D, Dan, Gad, Israel, Issachar, Jehoshaphat, Levi, Naphtali, Reuben, Shoewbread, and Zebulun for the *Oxford Companion to the Bible* (in submission); REVIEW. Kim Strübind, *Tradition als Interpretation in der Chronik König Josaphat als Paradigma chronistischer Hermeneutik und Theologie* (BZAW 201) in *CBQ*.

- MacDonald, Margaret Y. (U. of Ottawa). "The Christian Ideal of the Married Couple: Ignatius to Polycarp 5.1-2 looking back to Paul," (forthcoming in *NTS*); volume on Colossians and Ephesians to be included in the *Sacra Pagina* N.T. commentary series (D.J. Harrington, ed.).
- Mason, Steve (York U.). "The Problem of the Pharisees in Modern Scholarship," "Jewish, Christian, and Greco-Roman Philosophies," "Paul, Anti-Judaism, and Romans," all forthcoming in *Approaches to Ancient Judaism III*. (SFSJ; ed. J. Neusner; Atlanta: Scholars Press), forthcoming; "Josephus, Daniel, and the Prediction to Vespasian," International Colloquium on Flavius Josephus, San Miniato, Italy, November 2-5 1992. Proceedings to be published, 1993; "Did Ancient Jews Proselytize? A Response to Scot McKnight," forthcoming in as yet untitled vol. (eds. A.-J. Levine, Richard Pervo; Atlanta: Scholars Press). Gentile Christian conversion to Judaism in the first two centuries. The influence of Jewish culture in first-century Rome. Second, revised edition of *An Early Christian Reader* (Hendrickson Pub.).
- McLaughlin, John L. (U. of St. Michael's College/TST). The eschatological banquet in the book of Isaiah.
- Merkur, Dan (U. of Toronto). Monograph, *GNOSIS: An Esoteric Treadition of Mystical Visions and Unions* (Albany, NY: SUNY) [in press].
- Meyer, B. (McMaster U.). Handbook on hermeneutics for N.T. scholars.
- Miletic, Stephen F. (Notre Dame Institute). article on Isa 7:14, 'alma (virgin) for American Bible Society sub-committee on O.T. translation of the Common English Bible.
- Neufeld, Dietmar (U. British Columbia). Continuing application of speech-act theory to a variety of N.T. texts (e.g. 1 & 3 John).
- Page, Sydney (Edmonton Baptist Seminary). "Marital Expectations of Church Leaders in the Pastoral Epistles," forthcoming in *JSNT*
- Quast, Kevin (Ontario Theological Seminary). *Reading the Corinthian Correspondence*. (New York: Paulist Press).
- Richardson, Peter (U. of Toronto). Herod the Great.
- Schlueter, Carol J. (Waterloo Lutheran Seminary). "Paul's Use of 'Flesh' in Galatians to Denigrate his Opponents."
- Schuller, Eileen (McMaster U.). "A Hymn from a Cave Four Hodayot Manuscript: 4Q427 7 i + ii," *Journal of Biblical Literature* (forthcoming).
- . "Women in the Dead Sea Scrolls Documents," *Methods of Investigation of the Dead Sea Scrolls*, The New York Academy of Sciences (forthcoming).
- Sheppard, Gerald T. (Emmanuel College, U. of Toronto). Among other projects, I am finishing essays for a reprint, probably Fall, 1993, of Henry Ainsworth's *Psalms* (1612).
- Taylor, Marion Ann (Wycliffe College). Introduction and notes on the books of Esther, Hosea, and Joel in *The New Geneva Study Bible* (forthcoming from Thomas Nelson publishers).
- Taylor, J. Glen (Wycliffe College). Introduction and notes on the book of Hosea in *The New Geneva Study Bible* (forthcoming from Thomas Nelson publishers).
- Whelan, Caroline (U. St. Michael's College). "'Amica Pauli' The Role of Phoebe in the Early

Church," forthcoming in *JSNT. REVIEW*. Dale B. Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity*. (New Haven/London: Yale UP, 1990), forthcoming in *TJT* (1992).

Wolters, A. (Redeemer College, Ancaster, Ont.). Commentary on Zechariah.

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