

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

BULLETIN



ABSTRACTS

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

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LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

Vol. 53 1993/1994

Lyle Eslinger, Editor

Editor

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Volume 53, 1993/1994

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1994 Program & Abstracts

ANNUAL MEETING / RÉUNION ANNUELLE
University of Calgary
6-8 June/Juin 1994

SUNDAY, JUNE 5 DIMANCHE, LE 6 JUIN

10:00-13:00

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

MONDAY, JUNE 6 LUNDI, LE 6 JUIN

9:00-13:00

A. Hebrew Bible/Bible Hébraïque

Room EDC 280

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

9:00 Lyle Eslinger (U. of Calgary) "šûl in Prophetic Literature and in the Book of Isaiah"

Six verses in the prophetic corpus aid our understanding of the word šûl in Isaiah's vision (Isa 6:1; 47:2; Jer 13:22, 26; Nah 3:5; and Lam 1:9; cf. Exod 28:33-34). The paper examines these verses together with the structure of Isa 6:1-5 and proposes a new view of Isaiah's temple vision, which contains scenes of nudity and ritual violence. Conclusion: that šûl is a metonymic euphemism for what is seen in indecent exposures. Isaiah sees God's and collapses in Hamitic shame (cf. Gen 9:22). But the genre of the vision's subplot is comedy and all is set right by the cloaking action of the seraphim and the spontaneous heavings of the temple.

9:30 Adrian M. Leske (Concordia College) "Who is the King of Zechariah 9-14?"

Most interpretations of Zechariah 9-14 have concluded that the "king" referred to in Zech 9:9-10 is a future Davidic Messiah, and the latest commentary, that by Carol and Eric Meyers, is no exception. A few other scholars (e.g., Joachim Becker) have argued that the king in that passage is really Yahweh. The purpose of this paper is to suggest a third alternative in the light of the various restoration plans which developed during the exilic and post-exilic periods, and in the light of the whole context of Zech 9-14.

10:00 Mark Love (U. of Sheffield) "Incoherent Confrontations: Engaging Zechariah's Refusal to Mean" Zechariah 1-8 is a text at odds with itself. Past generations are condemned for failing to comply with previous prophetic proclamations in Zech 1-8's frame (1:1-6; chs. 7-8). Yet, the prophetic

message the book delivers in 1:7–6:15 is obscure and replete with impenetrable symbolism; the book is practically incoherent. Rather than attempt to overcome the incoherence by interpreting the symbols, I examine what purpose the incoherence serves in this text. I propose that Zech 1–8 is a parody that uses this structure to expose the incoherence latent in the prophetic works.

10:30 **Break**

11:00 **Robert C. Culley** (McGill U.) "Isaiah and the Illness of Hezekiah (Isaiah 38)"

Chapter 38 of Isaiah is interesting because it contains both prose and poetry. The prose is a legend about Isaiah and Hezekiah. The king suffers an illness. After Isaiah announces that it is fatal, the king prays and is then told that he will live. The poem is filled with the kind of language about personal misfortune usually found in complaint psalms. Both prose and poetry deal, in their own ways, with rescue from difficulty. This paper will explore the linkage of the two perspectives.

11:30 **Jacqueline R. Isaac** (U. of Toronto) "Here Comes the Dreamer: Joseph, the Elohists, and the Nature of Biblical Heroes"

When subscribing to a diachronic view of biblical composition, it becomes increasingly evident that much of the pivotal material in the Joseph Story may be ascribed to the Elohists. Indeed, it may even be suggested that the Elohists have chosen the Joseph Story as the primary platform upon which to focus, and from which to project, the Elohistic worldview and theology. Within the Joseph Story, it is largely the Elohistic dream sequences which set the stage for the events which follow, and they determine the development of Joseph as a biblical character, patriarch and hero. Through his role as dream interpreter, Joseph gains worldly power and rescues all Israel, fulfilling his own prophetic dreams and becoming one of the most prominent biblical heroes. In this paper I will discuss the aspects of the Elohists' Joseph which transform him into a hero of epic proportions, and I suggest some possible connections between such a heroic tale and the rest of the patriarchal narratives.

12:00 **Joyce Rilett Wood** (U. of Sudbury) "The Transformation of History into Myth"

The paper will explore the conclusion reached by many investigators (e.g. Eliade, Bultmann): historical figures are very soon assimilated to mythical models, and historical events are identified with the category of mythical actions. The paper will cite some of the evidence in the Hebrew Bible for this metamorphosis of history into myth with reference, for example, to the patriarchal and Exodus histories and to the biographies of the Judean prophets.

12:30 **James Black** (U. Calgary) "Michal's Window"

Using the narrative about Michal in 1 and 2 Samuel, this paper explores the presences of Michal as both active participant and passive instrument in David's story. In how far is she a figure in what Elaine Showalter calls in another context the "ideology of representation"? To what extent is she a source of folkloric/mythic archetypes, among which are: a giant-killer's reward; the return for a fabulous bride-price; the contriver of a bridegroom-in-the-dark trick; one of the OT women associated with windows? The windows narratives (1 Sam 19 and especially 2 Sam 6) are the paper's chief concern. Biblical analogues and literary-folkloric scholarship will be adduced to

propose linkages between Michal's story and Rapunzel—Lady of Shalott tales of women in containing inner spaces and at windows, of women living with delimited vision that is coloured by intense desire and being cursed. Selected biblical scholarship consulted includes that of Peter R. Ackroyd, Robert Alter, P. K. McCarter, Peter Miscall, Meir Sternberg. Selected literary-critical scholarship consulted includes Karen Hodder, Max Luthi, Elaine Showalter.

13:00 **Break**

B. Christian Origins/Origines chrétiennes:

Historical Jesus/ Le Jésus historique

Room EDC 284

*Please note that papers will be summarized and not read in these sessions. Copies of the papers (on disk) can be obtained from Michel Desjardins in mid-May. Interested members should contact him directly.

9:00–10:30

Presiding/Présidente: Peter Richardson (U. of Toronto)

Wendy Cotter (Loyola U. of Chicago) "Setting the Miracles Free from their Bondage"

Gregory Bloomquist (St. Paul U.) "The Rhetoric of the Historical Jesus"

I propose to discuss Jesus' rhetorical presentation of himself. This presentation provides an important corrective in the current debate concerning the historical Jesus. Scholars have occupied themselves with attempts to discern the historical Jesus' words and actions, and once they have been discerned they are often taken as providing direct access to the historical setting of which they speak; yet, these same scholars know that when they set about to discuss how the first Christians used those words of Jesus, they necessarily examine how those early communities and believers adapted Jesus' words to fit other agenda. What I am therefore suggesting is that we need to do the same with Jesus' words and deeds. We need to be able to probe more fully the rhetorical agenda of Jesus.

Robert Cousland (U. of Calgary) "Jesus and the Historical Crowds"

Given that the crowds or multitudes figure in the four gospels it is hardly surprising that they have begun to receive critical scrutiny in recent years. Much of this scrutiny, however, has focussed on theological and redactional concerns to the exclusion of historical questions. Yet the crowds raise a number of questions. One such question is whether it is possible to discern an historical substratum to the depiction of the crowds in the gospels. If it is possible, can it be said that this substratum offers any insights into the historical Jesus?

Respondents: **Daniel Fraikin** (Queen's Theological College) and **Willi Braun** (U. of Toronto)

10:30 **Break**

11:00–13:00

Presiding/Président: Steve Wilson (Carleton U.)

John Marshall (Princeton U.) "From Reversal to Union: The Gospel of Thomas and the Cynic Jesus"

Wayne McCready (U. of Calgary) "Jesus and the Dead Sea Scrolls: Data, Method and Justification"

The presentation will deal with research linking the historical Jesus with Dead Sea Scrolls.

Consideration will be given to how and why primary materials from the scrolls are used by researchers to contextualize Jesus within Second Temple Judaism—and to popularize Jesus in the modern context.

Grant Lemarquand (Wycliffe College) "The Historical Jesus and African Biblical Scholarship"

There is a growing corpus of African biblical scholarship. The perception of the historical Jesus in this scholarship cannot be separated from the needs of African societies and African churches. While scholars in the "West" might regret the dangers of subjectivism in the approach of African scholars to historical questions, their work raises the issue of whether "cultural bias" can play a positive role which may help us in our imaginative reconstructions of historical situations, and in particular in our reconstructions of the historical Jesus.

Respondents: **Dietmar Neufeld** (U. of British Columbia), **Terry Donaldson** (College of Emmanuel and St. Chad), and **William Klassen** (St. Paul's United College)

13:00 **Break**

14:00–16:00

A. Hebrew Bible/Bible Hébraïque

Room EDC 280

Presiding/Président: **John L. McLaughlin** (U. of St. Michael's College)

14:00 **John Van Seters** (U. of North Carolina) "From Faithful Prophet to Villain: Observations on the Tradition-History of Balaam"

The biblical tradition about Balaam, son of Beor, presents this foreign prophet in conflicting portraits, either as an obedient prophet of Yahweh or as a scoundrel who attempted to subvert the destiny of Israel. In the present account in Num 31:8, 16 (P) Balaam is vilified in connection with the defection to Baal of Peor. Outside of Numbers, the matter is more confusing. Micah 6:5 seems to reflect the positive view of J, while Deut 23:4-5 is quite negative. The text in Josh 24:9-10 is the most confusing. As it stands it is negative, but it betrays signs of having been altered in transmission. A reconstruction of this text may give a clue to the tradition-history of the Balaam story.

14:30 **Solomon Nigosian** (U. of Toronto) "Moses in Non-Pentateuchal Sources"

Although the complete biography of Moses is found in the Pentateuch, there are also references in the other books of the Old Testament. Are these references relevant or irrelevant to an understanding of biographic matters on Moses? I shall present some observations, particularly with regard to the decisive role of Moses in Israelite religion, based on the location and frequency of these references.

15:00 **Gary N. Knoppers** (Pensylvania State) "'YHWH is not with Israel': the Topos of Alliances in Chronicles"

In discerning the major foci of the Chronicler's ideology, recent scholars, such as Ackroyd, Mosis, and Welten have argued that material in Chronicles tends to fall in repeated patterns or *topoi*. Through the use of such *topoi* the Chronicler patterns and unifies his history. Welten investigates the *topoi* of war reports, descriptions of military techniques, and reports of military fortifications.

Mosis contends that the Chronicler uses distinctive vocabulary, imagery, and theme to construct the reign of Saul as an exilic situation that recurs in Judah's history. I argue that the Chronicler's depiction of alliances during the divided monarchy constitutes a *topos*. The coalitions the Chronicler portrays are disparate in nature (military, diplomatic, commercial): nevertheless, each involved a union of interests bonding Judah to either Israel or a foreign nation. Although such covenants are not a major issue for the Deuteronomist, the Chronicler boldly restructures these pacts so that they receive divine condemnation and are historically unsuccessful. The Chronicler's distinctive treatment of alliances raises the question of whether the stark contrast that some scholars (e.g. Japhet, Williamson) draw between the attitude of the author of Chronicles and the author(s) of Ezra–Nehemiah toward residents of the former northern kingdom is well-founded.

15:30 **Ehud Ben Zvi** (U. of Alberta) "Introducing a prophetic book: An Historical-Critical Study of the Role of Obadiah 1"

From a formal point, Obadiah 1 contains a superscription or title and an audition report, the implication of the latter being doom for "Edom." It is the contention of this paper that the entire verse functions as an introduction to the Book of Obadiah. In more specific terms, the main role of Obadiah 1 is to help the original audience create a provisional "schema" of what the following text is about, and to suggest to the readers or learners of this text a set of questions and issues to be dealt with through their interpersonal, communal reading. These questions include among others: (1) what is the background and time of Obadiah (i.e. the character to whom the *hazon* is attributed); (2) what is the referent of the term "Edom" in terms of the historical community of readers; (3) can a prophetic book contain only a prophecy of doom against a nation? Thus, the function of Obadiah 1 is neither to introduce a historical prophet to the original readers of the book bearing his name, nor to claim that Obadiah actually wrote the book, but rather it is to prepare the audience for the reading of the book.

14:30–16:00

B. Christian Origins/Origines chrétiennes:

Historical Jesus/Le Jésus historique

Room EDC 280

Presiding/Président: **Michel Desjardins** (Wilfrid Laurier U.)

Edith Humphrey (McGill and Carleton U.) "Will the Reader Understand? Apocalypse as Veil or Vision in Recent Historical Jesus Studies"

Jesus research in our decade seems less a discussion or dispute than a set of separate conversations which bypass each other. The reasons for this "ships in the night" phenomenon are complex. However, a foundational issue which obstinately refuses to provide common ground is the varied understanding and evaluation of "apocalyptic" in the gospels. Is apocalyptic really the mother of Christianity, or a red herring in the understanding of Jesus and the earliest community? This paper will sketch the approaches to "apocalyptic" of several representative scholars in an attempt to disclose what may be at stake, politically, ideologically or theologically, in their assessments.

Larry Hurtado (U. of Manitoba) "A Taxonomy of Recent Historical Jesus Studies"

N. T. Wright refers to a "third quest" of the historical Jesus having begun sometime within the last twenty years or so. In this paper, I attempt to offer a categorization of important historical Jesus studies of this period, suggesting that there are competing schools of thought in this newest wave of work. This in turn raises the question of whether this newest quest can rise above the classical problems of previous quests.

Barry Henaut (U. of Ottawa) "I Believe in the Christ of Faith', or What Paul of Tarsus could have learned about Christianity from I. Howard Marshall, Leander E. Keck and the Jesus Seminar"

I focus on some of the sociological need served by the continued quest of the Historical Jesus. My basic premise is that the fundamental impasse so well documented by A. Schweitzer has not been adequately resolved—indeed, with the Wisdom-Jesus of the Jesus Seminar it seems we have now come full circle and again have a pre-Schweitzerian Jesus, the small "I" liberal preacher so popular in late 19th century lives (witness A. Juelicher's exposition of the parables). Why the continued quest in the absence of an adequate methodology to get behind the resurrection line?

Respondents: **Stephen Westerholm** (McMaster U.) and **Robert Webb** (Canadian Theological Seminary)

16:00–17:00

CTS Presidential Address/Discours présidentiel de la SCT

Room ST 143

Peter Slater "Christ and Culture"

17:00–19:00

President's Reception

20:00–22:30

Joint Session with CSSR, CTS, CRS

Room EDC 179

Charles Kannengiesser (Université de Sherbrooke) "Ancient Christian Heresies: An Interpretative Key to Contemporary Crises"

Reception Following

TUESDAY, JUNE 7 MARDI, LE 7 JUIN

7:30–9:30 Women Scholars Breakfast

The University Club

8:30–11:30

A.(i) Christian Origins/Origines chrétiennes

Room EDC 280

Presiding/Président: Wayne McCready (U. of Calgary)

8:30 **Allison Trites** (Acadia Divinity College) "The Imperturbability of Jesus in Mark's Gospel: A Heuristic Study"

One of the striking features of Mark's Gospel is its portrayal of the activity ministry of Jesus. He is busy preaching, teaching and healing, and the crowds are often presented as pressing and urgent in their demand for attention (Mark 3:10; 5:27; 6: 56). Against this background it is noteworthy that Jesus is repeatedly seen withdrawing or retiring from public view (e.g. Mark 1:12; 3:7; 6:31; 7:24). This paper attempts to study these occasions of withdrawal to see if they provide a heuristic device for the imperturbability of Jesus in the face of frequent interruptions.

9:00 **Alan D. Bulley** (Saint Paul U.) "Death and Rhetoric in the Hebrews 'Hymn to Faith'"

Michael R. Cosby's *The Rhetorical Composition and Function of Hebrews 11*, provides the most extensive rhetorical analysis of the passage in question. In spite of the title of his book, however, Cosby's discussion of "function" has more to do with the rhetorical function of individual elements of style in Hebrews 11 than it has to do with the workings of the chapter as a persuasive unit. This paper will attend to the role of chapter 11 in the argumentation of Hebrews by building on Cosby's work through analysis of the techniques of epideictic rhetoric in connection with orations celebrating the dead, and of the interration of the themes of *pistis*, suffering, and death.

9:30 **Bill Richards** (Emmanuel College) "I have written to You Briefly': The Closing Apology for Brevity in Early Christian Letters"

Several early Christian letters refer to their own brevity. Where the letter runs to several thousand words, however, the correspondent has hardly written "briefly." This paper argues that the "apology for brevity" is in fact a conventional closing feature for certain kinds of letters, whatever their length. In those that are primarily for instruction and exhortation, it invites the reader to re-read and to share the contents. Examples of the form indicate: (1) features of its internal structure and, (2) its place in the transition to the letter closing. Identification of this "apology for brevity" adds to our understanding of what, formally, defines "catholic" epistles.

10:00 **Break**

A.(ii) **Introductory Session for a Proposed New Seminar**

Room EDC 280

Presiding/Président: Terry Donaldson (College of Emmanuel & St. Chad), Leif Vaage (Emmanuel College)

10:30 "Jews, Christians, and 'Pagans' in Urban Context: The Struggle for Success in the Eastern Roman Empire (30-330 C.E.)"

The purpose of this session is to introduce and discuss plans for a proposed sequel to the Voluntary Associations seminar. The seminar topic comprises three interconnected levels: (1) a set of area-by-area studies of the concrete urban settings for the religious movements in which we are interested; (2) building on this basic level, case studies of the tri-cornered relationships among Jews, Christians, and 'Pagans'; and (3) shaping and guiding these specific studies, the larger question of the "struggle for success" and its outcome. This introductory session will contain presentations both of a programmatic paper and of the proposal itself, followed by discussion and planning for the future.

General Discussion

11:30 **Break****B. Trajectories of Biblical Tradition/Trajectoires Bibliques**

Room EDC 284

Presiding/Président: Eliezer Segal (U. of Calgary)

8:30 **Eliezer Segal** (U. of Calgary) "The Distinctiveness of Babylonian Aggadah: Reflections on the Esther-Midrash"

A detailed study of the Babylonian midrashic commentary on Esther suggests that much of the perceived difference between the midrashic oeuvres of Palestine and Babylonia derives from the literary contexts in which these texts were studied and preserved. The Palestinian collections reflect the popular synagogue sermons in which exegetical methods were subordinated to the requirements of literary homilies, whereas the Babylonian rabbis dealt with aggadic midrash as part of their academic curriculum. Examples will be adduced of how this situation influenced the Babylonian Talmud's approaches to formal literary structures and to exegetical methods.

9:00 **Jack N. Lightstone** (Concordia U.) "The Rhetoric of the Mishnah: A Preliminary Glance"

After a brief account of the conceptual and methodological issues informing a rhetorical-analytical approach to the study of Mishnah; this paper undertakes, by way of a preliminary exploration such an approach: the rhetorical analysis of Mishnah *Gittin* chapter 1. In the latter, the essay endeavors, first, to lay bare, in preliminary fashion, the rhetorical strategies employed by the redactors in organizing and integrating discrete materials into larger literary units, and, second, to venture some initial hypotheses about the modes of thought implicitly communicated in these strategies.

9:30 **Bradley MacLean** (St. John's College, U. of Manitoba) "Plurality and the Voluntary Associations of Delos"

Situated in the centre of the Cyclades, Delos is one of the smallest islands, measuring scarcely 5 km. by 1.3 km. Despite its size, Delos' renown as the birthplace of Apollo and Artemis has resulted in the founding of more than fifteen temple cults. Alongside these many cults are numerous religious associations (including a synagogue) and trade guilds, composed variously of Greeks, Italians and even Egyptians; both free and freed, men and women. In short, the religious life of Delos manifests in a microcosm the religious and social pluralism of Greco-Roman antiquity. This paper will consider two aspects of this pluralism: (1) it will identify and discuss the various kinds of religious associations and guilds on Delos; (2) it will discuss their relationship to one another, and to the temple cults of the island.

10:00 **Break**10:30 **Alan Kirk** (U. of Toronto) "Examining Priorities: The Guard at the Tomb and the Resurrection Epiphany in Matthew and the Gospel of Peter"

A strong case has been made recently by both Helmut Koester, *Ancient Christian Gospels* (1990), and John Dominic Crossan, *The Cross that Spoke* (1985), that the *Gospel of Peter* preserves a version of the 'Guard at the Tomb' and resurrection epiphany pericope more primitive than the Matthean version. Their arguments are closely examined and counter-arguments are developed for the

priority of the Matthean version and for the likelihood that the Gospel of Peter bases its version on Matthew's, rewriting it in accordance with the socio-religious interests prevailing in the circles in which the Gospel of Peter was produced.

11:00 **Harry O. Maier** (Vancouver School of Theology) "1 Clement, 1&2 Corinthians, and the Rhetoric of Hubris"

This paper explores the particular ways in which Clement depicts the persons who have revolted against the presbyters of the Corinthian church, and it argues that in his depiction, he draws on rhetorical themes and vocabulary typical of contemporary pagan discourse on civic discord and division. The paper builds on themes developed by Barbara Bowe's treatment of 1 Clement (*A Church in Crisis*), but it treats an aspect of Clement's use of political rhetoric not discussed in her book or in other Clementine scholarship, namely Clement's borrowing of themes and vocabulary linked closely with pagan discourse on the vice of *hubris*. The possibility is explored that Clement based his depiction of the Corinthian upstarts on the political rhetorical themes relating to *hubris* in Paul's Corinthian correspondence. Finally, the paper looks at the possibility of determining from Clement's use of rhetorical themes the precise social setting of the dispute.

11:30 **Break**

12:45-13:45

Room EDC 179

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

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

12:45 The 1993 Joachim Jeremias Prize: **Carla E. P. Jenkins** (Memorial U.)
"The Samaritan Woman and the Reader in John 4.1-42"13:15 The 1993 Founders' Prize: **Sharon Lea Matilla** (McMaster U.)
"Christo-Centric Participationist Apocalyptic Eschatology in 1 Corinthians 15"

13:45-15:00

Room EDC 179

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

15:00-16:00

CSSR Presidential Address

Room EDC 384

Jacques Goulet (Mount Saint Vincent U.), "From Abyss to Abyss: Eros and Agape"

16:15-17:15

CSBS Presidential Address/Discours présidentiel de la SCEB

Room EDC 179

Presiding/Présidente: Eileen Schuller (McMaster U.)

Harold Remus (Wilfrid Laurier U.), "'Magic', Method, Madness"

18:30-21:00

CSBS Annual Dinner/Banquet annuel de la SCEB at "La Caille on the Bow" (off-campus)

WEDNESDAY, JUNE 9 MERCREDI, LE 9 JUIN

8:30-13:00

**A. Politics and the Bible Seminar/Séminaire
sur la politique et la Bible**

Room EDC 280

*Please note that papers will be summarized and not read in these sessions. Copies of the papers can be obtained from John L. McLaughlin in mid-May. Interested members should contact him directly.

8:30-9:45

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

Grant Hovers (U. of Toronto) "The Religious and the Secular in Modernity: The Biblical Dimension to Jean-Jacques Rousseau's Thought"

I shall argue that a critical examination of Rousseau's works sheds important light on the deeply controversial relation in modernity between religion and secularism, which scholars typically interpret as simply opposed to each other. My hypothesis is that Rousseau, who is typically portrayed by scholars as a secular critic of modernity, nevertheless presupposes a religious dimension in his secularism. For as a critic of modernity, Rousseau repudiates all oppression, whether sanctioned by religious dogma or secular reason, on the basis of the biblical doctrine of charity. This doctrine, as Rousseau invokes it, recognizes all human beings as worthy of love, respect, and equality in both religious and secular spheres of existence. Thus Rousseau takes aim at rationalistic and theistic defenders of oppression for failing to recognize that state and church are equally bound to charity. What is additionally significant about the central role which Rousseau reserves for the doctrine of charity in his works is that, while he normally opposes religion (as represented by the Church), he appropriates an historically religious doctrine for the purpose of scrutinizing the secular dynamics of modernity.

Kim Ian Parker (Memorial U.) "Writing, Speech, and Power: The Biblical Canon in a Post-Modern Age"

The paper attempts to show how an inquiry into the postmodern interplay between speech and writing can be used to show that the formation of the biblical canon has more to do with political power than with religious authority. The paper will first set forth the problematic relationship between speech and writing through a brief examination of Derrida's reading of Plato's *Phaedrus*. Second, the paper will show that the same interplay between speech and writing is at issue in the power struggles between the prophet and the priest. Finally, the paper will show how that same tension manifests itself in the early chapters of Genesis, revealing a peculiar tension between the "word" of God and the "voice" of the narrator's textuality.

Samuel Ajzenstat (McMaster U.) "Jacob the Arch-contractualist: Biblical Politics for a Modern Age"
General Discussion

9:45 Break

10:15-11:30

Presiding/Président: Kim Ian Parker (Memorial U.)

David Jobling and **Catherine Rose** (St. Andrew's College) "A Philistine Reading of 1 Samuel"

John L. McLaughlin (U. of St. Michael's College) "'Hebrew' Politics in 1 Samuel"

The term "Hebrew" occurs in 1 Samuel in the speech of Canaanites, Philistines and Israelites. Interpretations of the word have included: (1) a straightforward synonym for "Israelite", (2) an ethnic designation for Israelites used by non-Israelites and by Israelites in dialogue with them, and (3) a socio-political designation. Through attention to the nuances of the relevant texts the paper will show that there are serious problems with the first two options, and that "Hebrew" is best understood as a social and political appellation used by all three groups.

Lyle Eslinger (U. of Calgary) "Politicking and Temple Building in 2 Sam 7"

2 Samuel 7 is the key text in the modern concern about the relationship between conditional "Sinaitic" and unconditional "Davidic" covenants. Stripped of its history of religions label, what the chapter reports is a battle of wits between Yahweh and David over the matter of obligation. Can David oblige Yahweh and contain him by building a royal temple for him? Can Yahweh stigmatize David's cheek by reminders of all that he (and Israel) owe to God for favours past? More important can Yahweh distract David with more glittery prospects? Emerging out of this conversation, in conjunction with certain other biblical allusions to this conversation, is the modern concept of a "Davidic covenant." This grandiose notion is not supported in subsequent events in Israel's history (as represented in the Bible). Reading the dialogue in 2 Samuel 7 as political repartee, we put more stock in its face value and less in what the characters, especially Yahweh, say. Careful attention to Yahweh's speech in context reveals an augmented political perspicacity and a proportionally diminished theological promise. Regarding the "eternal" covenant, to paraphrase Benjamin Disraeli, "forever is not the language of politics."

General Discussion

11:30 Break

11:45-13:00

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

Jo-Ann Badley (Wycliffe College) "The Theological Context of our Historical Method: An Examination of William Wrede's 'Messianic Secret'"

S. Neill's observation that "The Messianic Secret" by William Wrede has had "an influence out of all proportion to its size" is recently reaffirmed by H. Raisanen's study "The Messianic Secret in Mark". Raisanen credits Wrede with having "steered gospel studies in a new direction" and assesses subsequent solutions to Wrede's dilemma, considering the methodological approach of the modern scholars. While the impact of Wrede's work is amply documented, the implications of the theological context of the problem as Wrede saw it, are less adequately treated. Wrede himself points to the connection between his investigation of Mark and both the source critical assumptions

he makes and the theological setting of the discussion. Further, Wrede pays careful attention to his method, both in the Introduction to the Messianic Secret and in other writings. My paper examines the inter-relationship of theology and history in "The Messianic Secret" by Wrede, paying particular attention to the controls established by the theological context and the historical method in Wrede's analysis of the Markan material.

Susan Lochrie Graham (Wycliffe College) "Medusa's Laugh: Psychoanalysis and New Testament Feminist Criticism"

This experimental paper explores a variety of feminist interpretive strategies critiqued from a historical-critical viewpoint. At the same time it uses narrative to highlight the androcentric bias of the semiotics of academic discourse. Like its best known intertext it raises political issues centering around the role of marginal voices in constituting dominant structures, in this case concerning the practices of New Testament interpretation.

General Discussion

Business Meeting: wrap up and prospects

B. Christian Origins/Origines chrétiennes

Room EDC 284

Presiding/Présidente: Wendy Cotter (Loyola U. of Chicago)

8:30 **Richard S. Ascough** (Toronto School of Theology) "The Completion of an Obligation: The Background of 2 Cor 8"

In 2 Cor 8 Paul is concerned with the collection of money for the church in Jerusalem. He urges the Corinthians "to complete (*epiteleo*) what a year ago you began not only to do but to desire" (8:11a). H. D. Betz suggests that the language of chapter 8 reflects the realm of business and law, particularly in Paul's use of *epiteleo* (the only formal imperative in chs. 8-9, "which occurs time and again to denote the 'carrying out' of governmental orders by envoys". However, the verb also has the sense of the discharging of a religious duty. This aspect is borne out by an examination of the sacred laws of religious clubs in the Greco-Roman world. With this background it is more helpful to understand Paul's argument in 2 Cor 8 as urging the completion of a religious obligation rather than the execution of an administrative responsibility.

9:00 **Steven C. Muir** (U. of Ottawa) "Acts 9.1-22 as a rite of passage"

The story of the conversion of Paul contains the components (separation, transition, integration) of what cultural anthropologists call a "rite of passage." The rite of passage model is a useful tool to help understand the issues behind Luke's narrative. It is my thesis that Luke uses Paul's healing from blindness as the central symbol of his transformation in character, and that the theme of a transforming initiation is used by Luke to address the problem of social divisions faced in his community. Paul is a paradigm of the power of God at work in believers—a power that can overcome divisions by creating new identity.

9:30 **Stephen Westerholm** (McMaster U.) "The Law and Israel's Destiny in Romans 9-11"

Discussions of Paul's view of the law necessarily examine a much disputed passage in Romans,

9:30-10:4. But understanding of that passage is impossible without some grasp of the (at least equally problematic) argument of chapters 9-11 as a whole, and of the (also disputed) place of these chapters in the context of the entire epistle. This paper attempts to make sense of Paul's claims about the law in 9:30-10:4 as part of a tentative reading of both the immediate and the larger contexts.

10:00 **Break**

10:30 **Paul Garnet** (Concordia U.) "When is the believer justified (Gal. 5.5)?"

This verse has often been interpreted as teaching that justification for the believer is in a future day of judgment. If so, it clearly contradicts what Paul taught in Rom 5. This might tend to support the view that Paul's doctrine of justification is inconsistent and thus not central to his soteriology. This paper argues that justification for Paul is a metaphor for the divine acceptance of the believer, that there are other metaphors for Paul for this acceptance, including those associated with the so-called "participatory language", that it is a mistake to set participatory language in tension with the forensic in the Pauline literature, and that divine acceptance is for the believer an already acquired possession in Galatians as well as in Romans. Finally, the paper proposes an Isaianic background for Gal 5:5, demonstrating that the verse is perfectly compatible with the present justification of the believer.

11:00 **Wayne Douglas Litke** (U. of Alberta) "Gal 3:28, Genesis and the Story of Aristophanes"

This paper deals with the phrase *ouk eni arsen kai thelu* in Gal 3:28. Here Paul breaks his pattern of *ouk eni...oude* and replaces it with *ouk eni...kai*. Likely Paul is quoting here from the LXX of Gen 1:27. Thus Paul argues that "in Christ" the original creation is not simply restored, but is improved upon. Two considerations flow from this conclusion. First of all, Paul's contention that the original creation needed improvement appears to deny the conclusion of Gen 1:31 that all creation was "very good." Secondly, Paul may have had some other creation myth in mind to which he compared the creation story of Genesis 1 unfavourably. It is suggested that the latter may have been some version of the hermaphrodite creation myth as presented in Aristophanes' story in Plato's *Symposium*. Both of these considerations may have influenced the omission of the male and female parameters from Col 3:11.

16:00

Joint CSBS/CSSR/CTS Dinner - Mountain Ranch B.B.Q.

Other Meetings

6–8 June/juin: CTS Annual Meeting / Réunion annuelle de la SCT

4–6 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 1994 meeting is

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11751@ucdasvml.admin.ucalgary.ca

1993 PRESIDENTIAL ADDRESS

HANNAH'S DESIRE

David Jobling

For Margrét, with gratitude,
et à Mieke, en hommage.

The story of Hannah, from the beginning of the first book of Samuel, is a familiar one. At least, I thought it was familiar to me, until I began last term to reread it in a class I was teaching. In reading it today, I want to "defamiliarize" it, to disturb the assumptions under which it has been read; I want then to put my reading in the context of how biblical interpretation as a whole is changing. My address is in five parts. In the first two parts, I concentrate on the Samuel text, looking first at the character Hannah, and then at the narrator. In the third part, I read the story of Hannah implied in Luke's use of 1 Samuel as a prototype for the beginning of his gospel. In the last two parts, I turn to the modern interpretation of Hannah's story, looking at the assumptions which underlie the readings of one group of interpreters, and at those which underlie my own approach.

My overarching category is that of desire, how the text and its interpretation are constituted by the meeting of the desires of subjects—characters, narrator, interpreters, perceived as individuals or as groups. These desiring subjects interact with each other, but conflicting desires interact also within each subject. It is not my desire today to present this "hermeneutic of desire" theoretically; rather, I want to offer a particular case of interpretation, and let the theory emerge from it.

1. What Does Hannah Want?

I shall begin with a sequential reading of the story. Hannah is one of two wives of Elkanah. For many years, she has been unable to have children, while Elkanah's other wife, Peninnah, has had children. The text refers to Peninnah as Hannah's "rival," and tells how she taunted Hannah over her childlessness. It also tells of Elkanah's effort to comfort Hannah with the words of 1:8, "Am I not more to you than ten sons?" I am not impressed with this effort. If you love someone, my advice would be not to try the line "Am I not more to you than (whatever)?" Try instead "Are you not more to me...?" The view my class developed of Hannah's marriage is that the bigamist Elkanah is quite content and has every reason to be. He has it made, with a wife for kids and a wife for sex; he has no need of children from Hannah, and perhaps fears that she would cease to turn him on if she were worn out by childbearing. And he is unable to figure out why the two women, enjoying their several marital satisfactions, are not just as happy with the situation as he is. Hannah finds her situation intolerable. She makes no reply to her rival's taunts or to her

husband's reassurance, but to Yahweh, at the shrine of Shiloh, she pours out her heart. She makes a vow, that if Yahweh will give her a son, she will dedicate the son back to him, to serve at the shrine as a Nazirite.

What does Hannah want? She certainly wants relief from childlessness, and to bear a son. But why, exactly? She does not want to bear a son to Elkanah; she vows away any interest Elkanah might have in their son. Maybe she suspects that Elkanah doesn't want a child by her. She does not want a son for herself, at least not for the maternal enjoyment of bringing him up, for this will be cut short by her vow. Does she want to bear a son merely to show she can, with whatever improvement in marital and social status that might bring? Her vow opens up another possibility, that what she wants is precisely a son in the service of Yahweh, a son being prepared for a position of leadership in Israel. Perhaps this is an ambitious woman who, having little scope herself, expresses her ambition vicariously through her son. Perhaps she has heard how Samson, the last judge of Israel, was a Nazirite born to a childless woman, and hopes her son may follow in Samson's footsteps.

Hannah prays close to where Eli the chief priest is standing, and he takes notice of her. Perhaps she intends him to; this man figures in her plans, he will have a role to play in the career she envisages for her son. When he accuses her of drunkenness, she answers politely but boldly, "No, my lord." The very first word she speaks out loud in the story is to the chief priest of Israel, and it is "No"! She makes an impression on Eli, and gains from him a blessing: "The God of Israel grant the petition you have made to him" (1:17). This blessing is ironic, for Eli does not know what Hannah's silent prayer was about, and has no reason to suspect that it concerned him!

At the time of the next annual Shiloh festival, after Samuel is born, but when he can scarcely be more than three months old, Elkanah assumes that the whole family will be going to the festival, and that they will take the baby to the shrine, to fulfil Hannah's vow. Perhaps this assumption is dictated by a desire to get back as soon as possible to the way things were before Samuel arrived! Hannah insists on waiting till her son is weaned before taking him to the shrine. "Do what you like," replies Elkanah, "only—may Yahweh establish his word." This is odd, since Yahweh hasn't said anything so far in the story. It could be just a pious remark; but I am enticed by the LXX reading in 1:23: "May Yahweh establish your word (i.e. Hannah's word)." Elkanah himself, after all, is doing just that, establishing Hannah's word by going along with her timetable! At any rate, Hannah's firm control of events continues in the next stage of the story, Samuel's weaning and dedication at the shrine. It is Hannah who takes Samuel to Shiloh, arranges the appropriate offerings, and explains the situation to Eli. The text does not bother to make clear whether Elkanah was even there.

On the occasion of her son's dedication, Hannah sings her great triumph-song (2:1–10). Notice that she sings it neither when she discovers her pregnancy nor when her son is born, but at his dedication. This strongly encourages my suggestion that it is the dedication which satisfies her desire. Most of the song is a hymn of praise to Yahweh as the one who delivers the oppressed by

reversing social and political distinctions. It alludes to her own situation, celebrating the reversal of fortune between barren and fertile women; but it generalizes far beyond her immediate situation, celebrating also the reversal of weak and strong, hungry and satisfied, poor and rich. The song concludes, though, with a statement that seems out of place: Yahweh "will give strength to his king" (2:10). There is no king in Israel. But if we go back to the verse which, in the Deuteronomical History, immediately precedes Hannah's story, that is the last verse of the Book of Judges, we find that it relates Israel's fundamental condition to its lack of a king: "In those days there was no king in Israel; all the people did what was right in their own eyes" (Judg 21:25). Does Hannah perhaps look forward to the establishment of monarchy in Israel, and even hope that her son will have a role to play in setting it up? But such a suggestion seems to contradict the revolutionary political sentiments of the rest of her song.

Hannah assists and monitors Samuel's progress at the shrine when each year she takes him a new robe (2:19). When we last hear of her, she has become the mother of a large family, a family she owes to the priestly blessing of Eli (2:20–21). It is not clear that either she or Elkanah wants these children.

Our reading of Hannah would now be complete but for one thing, the intrusions into it of Eli's sons, Hophni and Phinehas. Their presence makes such a difference to Hannah's story that we shall have to go back and reread it. Hophni and Phinehas are mentioned as early as 1:3, which tells us nothing about them, but implies that all the events of the story take place while they are priests at Shiloh. Puzzlingly, we do not hear of them again until 2:12–17, after the climax of Hannah's story (the dedication and the song). Here we learn that they are wicked priests, who take more than their share from the sacrifices of the worshippers at Shiloh.

The text insists that they mistreat every worshipper in the same way: "When anyone offered sacrifice" (v. 13), "This is what they did ... to all the Israelites" (v. 14). If to all, then to Elkanah and Peninnah and Hannah! This simple narrative observation seems to me to have a devastating impact on our reading. When we first read Hannah's story, we did not have this information about the wicked priests. But the text gives us no other choice than to read it back into her story, and to conclude that, year by year, as she attended the feast, she experienced the rottenness of the priestly regime. With less certainty, but perhaps with even more relevance, we can go a step further, for we have not heard the last of Hophni and Phinehas's misdeeds. Immediately after the end of Hannah's story, we learn that "they lay with the women who served at the entrance to the tent of meeting" (2:22). Might Hannah not know these women, have talked to them? Is it likely that she does not know of, or suspect, their sexual exploitation? Has she herself been the object of lustful gaze, or worse, as she worshipped at the shrine? (Were the story to be turned into a novel or a film, no one would be surprised if Hannah appeared as a victim of priestly lust, and Samuel as the result of some sordid or brutal encounter in the recesses of the tent of meeting.)

Hannah knows well how it is when "all the people," even the priests of Israel, "do what is right in

their own eyes." She can respond only by doing what is right in her own eyes! Does she want to dedicate her son to the shrine as a way of intervening in the appalling situation there? Does she go further, and make a connection between the national situation and her own? Does she connect the power of a priest to use the women at the shrine in whatever way he wishes with the power of any man to marry several wives and play them off against each other as he wishes? Does she look for fundamental systemic change for the benefit of her sex?

You are feeling, I think, that at some point I have transgressed the limits of plausibility! But at what point? I want to persuade you that this story can be read, invites being read, as making space for an imaginative answer to the question, "What does Hannah want?"

2. What Does the Narrator Want?

Hannah, like any other character, belongs to the narrator, the storyteller. I have no access to her except through the narrator's telling. When I read her my way, am I claiming that my reading corresponds to what the narrator wanted? My answer is, "No"; what my Hannah wants is not necessarily what the narrator wants her to want! But it falls within the range of what he (my gendering is deliberate), willingly or unwillingly, permits her to want.

Before looking at the narrator's relation to his character, I must sketch what he is trying to do in the larger story of which Hannah's story is a part. The beginning of 1 Samuel is not the beginning of a story, but the continuation of one, and we read in relation to problems left over from Judges. I have already mentioned one problem, that "all the people are doing what is right in their own eyes," a situation which, as we saw, the narrator connects with the absence of a king in Israel (Judg 17:6, 21:25). The other main problem is the continuing threat from the Philistines, who were not properly disposed of by Samson. We begin to read 1 Samuel in the anticipation that these problems will be resolved, and we are not disappointed. They are resolved in 1 Samuel 7, when Samuel becomes established as judge in Israel. On the one hand, "the Philistines were subdued and did not again enter the territory of Israel" (7:13); on the other, "Samuel judged Israel all the days of his life" (v. 15), putting an end to "all the people doing whatever they want." Only in one respect does the reader remain unsatisfied; she expects this resolution to have something to do with the establishment of monarchy. I cannot pursue today the issue of how chap. 7 is related to the establishment of monarchy immediately following. Suffice it to say that I do find the narrative resolution in chap. 7 complete and compelling.

By far the most important aspect of the narrator's treatment of Hannah is that he ascribes to her, at this point in his story, the sole initiative. As James Ackerman says, "God seems to be waiting for a human initiative."¹ All that follows—the establishment of Samuel as judge in Israel, the

1. James S. Ackerman, "Who Can Stand before YHWH, This Holy God? A Reading of 1 Samuel 1–15," *Prooftexts* 11 (1991), 3.

resolution in chap. 7 of the problems left over from Judges—is the result of her vow, and would not have occurred without her. This seems to me to be a "bottom line" for any possible reading. If you grant this, there are two ways in which we can relate Hannah's initiative to its consequences. One is the "God moves in a mysterious way" approach; in this view, what Hannah began for reasons of her own, God continued for reasons of which she had no inkling. The other approach is to give Hannah credit for knowing what she was doing, to present her as responsible for the consequences of her initiative.

My reading chose the latter alternative, but where does the narrator stand? Somewhere in between these two responses, it seems to me. He shows a lot of the enthusiasm for Hannah that I feel, making her a bold, determined, and even dominating character. By presenting her as one of Israel's great poets and singers, he puts her in the company of Miriam and Deborah, women who sang triumph-songs and also were leaders in Israel (I refer to Exodus 15 and Judges 5). Is Hannah's dedication of Samuel an act of leadership on a par with the defeat of the Canaanites, or even with the crossing of the Sea? The narrator allows her to achieve, through her son, the reestablishment of the system of leadership that existed in Israel before the people began doing what was right in their own eyes.

Yet the narrator does not go as far along this line as my reading does, and at least two things suggest that his relationship to his own narrative is complex and even contradictory. First, the tension he puts into Hannah's song, between revolutionary and monarchic discourse. Can the problems left over from Judges be resolved within the framework of the egalitarian judge-system, or only by the establishment of monarchy? The narrator is pulled both ways, and projects his ambivalence onto Hannah.

Second, the narrator's treatment of Hophni and Phinehas seems bizarre. Why does he not record their misdeeds when he first tells us of their priesthood (1:3)? Perhaps because such information would disturb the story of Hannah as he wants to tell it. But in that case, why not withhold all mention of Hophni and Phinehas until after Hannah's story has been told? The narrator seems to want to hold back information from the reader, but to be not quite able to.

I would like to put this point in slightly different terms, in terms of the private story of Hannah and the public story of the priests. I introduce these terms because they have recently come to the fore in feminist biblical studies. In her book *Discovering Eve*, Carol Meyers accepts the general view that the activity of early Israelite women was largely confined to the private, domestic sphere. But according to Meyers, comparative anthropology suggests that it is a modernistic error to assume that the private sphere was less important than the public. The public sphere would offer more overt prestige in such a society, but the private sphere would offer at least as much real power.² More radically, Mieke Bal and Regina Schwartz challenge the very distinction of private

2. *Discovering Eve: Ancient Israelite Women in Context* (New York & Oxford: Oxford UP, 1988), 43–45, cf.

and public; Schwartz, for example, suggests that, in the "private" accounts of David and his wives, it is political power struggles that are really being played out.³ "The personal is political," as the feminist slogan goes.

Read in these terms, the narrator's treatment of Hophni and Phinehas reveals a hesitation over letting Hannah operate in the public sphere. Through her song he links her to women who exercised public power in Israel. In telling the rest of her story, he seems content to suggest that her initiative was mainly to fulfil private needs; but he still leaves the clues that led my reading back towards the public. Perhaps, though, I should accept the narrator's hesitation as a corrective to my reading. I tend to shift Hannah forcibly from the private into the public sphere; but the narrator presses me to let her be in both at once, to let her act for more than one kind of reason, to let her be not fully decided about why she must do what she must do.

3. What Does Luke Want?

The first two chapters of the Gospel of Luke are a rewriting of the beginning of 1 Samuel, including Hannah's story. I venture in this section into "the other" testament not just in recognition of Jane Schaberg's⁴ presence with us—though that would be a good reason—but because it seems to me that Luke 1–2 may be a critical determinant of at least Christian reading of Hannah.

The best-known link between Luke's text and 1 Samuel is Mary's song, the so-called Magnificat (1:46–55), which takes Hannah's song as its prototype. But this identification between Mary and Hannah comes as a surprise, for in the earlier part of Luke's account it is Elizabeth who has been set up as the Hannah character—her barrenness (1:7), the need for her son to abstain from liquor (1:15)—and many readers, both ancient and modern, have supposed that it was she who originally sang the Magnificat. However, the splitting of Hannah into two characters, Elizabeth and Mary, continues in the splitting of Hannah's son into two characters, John and Jesus, the sons of Elizabeth and Mary. John is to be a Nazirite, like Samuel, but it is Jesus who is dedicated at the temple (2:22–24), and reminds his parents that that is where he belongs: "Did you not know that I must be in my father's house" (2:49). The growing up of both John and Jesus is recorded in terms reminiscent of Samuel (1:66, 80, 2:40, 52, cf. 1 Sam 2:21, 26, 3:19).

32–33.

3. Bal, *Death & Dissymmetry: The Politics of Coherence in the Book of Judges* (Chicago: U. Chicago Press, 1988), 13–15 and *passim*; Schwartz, "Adultery in the House of David: The Metanarrative of Biblical Scholarship and the Narratives of the Bible," *Semeia* 54 (1991), 35–55, esp. 45–51.

4. See Jane Schaberg, *The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives* (San Francisco: Harper & Row, 1987), 78–144, and "Luke," in Carol A. Newsom & Sharon H. Ringe (eds.), *The Women's Bible Commentary* (Louisville, KY: Westminster/John Knox, 1992), esp. 282–85.

But these overt allusions by no means get to the heart of the presence of 1 Samuel in Luke's account, which is profound and pervasive. Luke wants to tell a story of God's intervention to save his people Israel, who are helpless to save themselves. To specify this intervention, Luke draws heavily on what scholars call the David-Zion complex of traditions. He sees in Jesus a new Davidic king: "The Lord God will give to him the throne of his ancestor David" (1:32, cf. 1:27, 69). And he presents the temple and its priesthood as a centre of purity, filled with people who are "righteous" (Zechariah, Elizabeth, Simeon), and who patiently await the king's coming and the nation's salvation.

One might have expected Luke to seek an Old Testament prototype in the story of David. What prompts him to choose instead the beginning of 1 Samuel? Most obviously, the birth story. The Bible provides no birth story for David, but the beginning of 1 Samuel provides the next best thing, the birth story of David's forerunner. For Samuel can be seen as standing in the same relation to David as John the Baptist stands to Jesus; as John baptized Jesus, so Samuel anointed David. But there is much more to Luke's choice. Samuel's birth occurs, as we have seen, at a historical moment when something needs to be done about Israel, about the condition into which it has fallen; and this fits well with Luke's main purpose, to tell of God's intervention to save Israel. In choosing a prototype for the story he wants to tell, Luke necessarily taps deep currents of the Old Testament text, some of which may flow the way he wants, others not. Luke must impose his desire on the Samuel text, and in so doing he tends to impose his desire on Christian readers of the Samuel text. I do not believe, and do not by my language of "choice" intend to imply, that this happens altogether consciously. To tell his story, Luke borrows and processes the story of Hannah; and those of us whose expectations have been formed by the New Testament will tend to read Hannah in terms of how Luke has processed her.

To read Hannah's story through the grid of Luke 1–2 is, firstly, to read it as a new beginning. Interpreters of 1 Samuel, as I have argued elsewhere,⁵ tend to take too seriously the secondary book division that separates it from Judges, to read with a forward orientation, towards kingship, rather than a backward orientation, towards the judges; and this habit is much intensified if the beginning of 1 Samuel is a prototype for the beginning of the gospel! So far as Hannah is concerned, this way of reading separates her from the strong women of Judges. Secondly, the Lucan grid attunes us to divine, rather than human, initiative, and it is here that the impact on the reading of Hannah is greatest. Luke firmly restores what is so strikingly absent from Hannah's story—the annunciation pattern, in which God takes the initiative to bring about the birth of the hero (and the human characters are typically filled with doubt and confusion). Luke has greatly underscored the human impossibility of his births, by the themes of old age (Elizabeth)

5. David Jobling, "What, If Anything, is 1 Samuel?", forthcoming in *Scandinavian Journal of the Old Testament*.

and virginal conception (Mary). It is a marker of the shift to divine initiative that both John and Jesus (unlike Samuel) are named by divine decree. The "God moves in a mysterious way" paradigm is firmly in place, especially in the case of Elizabeth. Until she is "filled with the Holy Spirit" (1:41), she can see in the events only a personal act of kindness by God to her, to relieve the social disgrace of barrenness (1:25; note how Luke specifies this motive for wanting a child, whereas 1 Samuel does not).

Thirdly, the Lucan grid directs us to a particular understanding of God's initiative; it is to save Israel by the establishment of the Davidic kingship. Such a reading will greatly emphasize the reference to monarchy in Hannah's song.

So much for Luke's imposing his desire on Hannah. But are there, conversely, symptoms in Luke's text of an inability to contain Hannah, places where she has imposed her desire on him? We might ask whether his very splitting of Hannah into two does not suggest that there is more to her than a single one of his characters can contain. Or we might reflect on his bringing his two Hannahs into narrative contact with each other; for he devotes a considerable section (1:39–56) to the meeting of Elizabeth and Mary, entirely on their own initiative and in the absence of men, and makes this meeting the context of the Magnificat.

But by far the most enticing symptom of the complexity of Luke's relation to Hannah comes near the end of his story. For we discover that he has split her not just into two, but into three; there is more to her than even Elizabeth and Mary together can comprehend!⁶ And he gives no other name to this third manifestation than—Hannah (in Greek, Anna). One's first impression might be that, in the divvying up of Old Testament Hannah, Anna gets little more than the name. For her story covers only three verses of Luke's text (2:36–38), verses that are under the shadow of the much longer section on Simeon (vv. 25–35); and though she is a prophet, she gets no words. But I think she gets a good deal more of Hannah than her name. As a female prophet, she joins a very small biblical company, including Miriam and Deborah. Long a widow, she seems free of male control. Where Hannah dedicated her son permanently to the shrine, Anna so dedicates herself. And when she becomes aware of Jesus, she hurries to alert "all those who were looking for the redemption of Jerusalem." Has not Luke, as an afterthought, or as the return of the repressed, given me someone very like my Hannah, grown old and long since free of Elkanah's tender mercies, still looking out for the salvation of her people? A student even suggested giving Luke credit for making Anna more like my Hannah than the Deuteronomist's Hannah is!

4. What Do the Interpreters Want?

The title of this section makes it sound more comprehensive than it is. I shall be dealing not with

6. I acknowledge here my debt to a brilliant analysis by my student Catherine Rose of this splitting of Hannah into three.

interpretation of 1 Samuel in general, but with readings under the general rubric of "literary" interpretation, most particularly those of Robert Alter, Lyle Eslinger, and Robert Polzin.⁷ For reasons of time, I shall suggest general tendencies of this work, with some specific references. I hope it is clear that I am not setting up for critique some outmoded straw-man of biblical interpretation. Such readings as these are widely seen as one of the "cutting edges" of biblical studies; and they have been for me a source of constant insight and stimulation as I pursue my own literary studies.

The "Lucan" tendencies which I identified a moment ago are readily apparent in these readings. Polzin (22–39) provides a clear illustration of the first and third; he reads Hannah almost entirely forward, explaining her story mainly by things that happen later in the Deuteronomistic History, and he stresses the monarchical note in her song through a comparison with the song of David in 2 Samuel 22. Eslinger (71–72, 92) illustrates the second tendency, as he tries to show that Hannah's story is after all a story of divine initiative, by basing everything on Yahweh's closing of her womb (1:5–6). In each case, I would argue that the literary readings are closer to the assumptions of Luke than to those of the Samuel narrator. It is impossible to know the extent to which such tendencies result from the unconscious imposition of the Lucan grid; in any case, awareness of that grid helps us to be aware of the tendencies.

But it is to two larger and more fundamental tendencies that I want to draw particular attention. First, these literary readers appear to want to read without reference to any of the political contexts in which the Bible is now being read. It quickly becomes clear when one uses their work in a class full of women students that they do not use gender as a tool of narrative analysis. To take a simple example, Polzin (23–24) parallels Hannah's vow with Jephthah's without so much as asking whether there might be a difference between a father vowing a daughter to death and a mother vowing a son to temple service.

These readers share a definite sympathy for Elkanah, and are at pains to present him in a positive light. Polzin (30) ascribes to him a "God-centered perspective," while Eslinger (70–71) calls him "pious" and "fair in his dealings." Consider the problem of translation in 1:5. Depending on the meaning of one obscure word, we may read Elkanah, at the sacrifice, as giving Hannah some special portion of food, because he loves her, though Yahweh has closed her womb (NRSV, etc.); or as giving her only the regular portion, though he loves her, because Yahweh has closed her

7. Alter, *The Art of Biblical Narrative* (London: Allen & Unwin, 1981), 82–86; Eslinger, *Kingship of God in Crisis: A Close Reading of 1 Samuel 1–12* (Sheffield: Almond, 1985); Polzin, *Samuel and the Deuteronomist. A Literary Study of the Deuteronomistic History: Part Two: 1 Samuel* (San Francisco: Harper & Row, 1989). References in what follows are to these works.

womb (RSV, etc.)? The literary readers usually take the second, pro-Elkanah option.⁸ Above all, they agree in admiring his words of “comfort” to Hannah in v. 8: Alter refers, and his comment is typical, to “Elkanah’s touching effort to console his beloved wife [and his] tender devotion to Hannah.”⁹

Hannah, by contrast, comes in for criticism, for reasons which include the following: (1) for her ingratitude to Elkanah in going on desiring a child when he has assured her she doesn’t need one (Polzin, 22–23); (2) for “making a deal” with Yahweh (her vow; Polzin, 24); (3) for her reluctance or delay in paying her vow to Yahweh (Eslinger, 86); and even (4) for her “self-awareness and certitude” (Polzin, 24). None of the literary readers, who so often offer highly subtle insights into features of the text, sees any need for subtlety in explaining Hannah’s desire for a child; they take it as a stock situation—a child will give her social status, will put an end to the taunts of her rival wife, will enable her to provide for her husband what he most wishes and expects from her. No more needs to be said! (Again, Luke’s shaping of Hannah’s desire through his presentation of Elizabeth [1:25] may have played a role here.)

But gender assumptions are not the only ones governing the literary readings. Perhaps even more numbing is the assumption that the story of Hannah is a story of plain country folk. Words like “simple,” “ordinary,” and “humble” abound, and expressions like “a simple, sincere country wife” (Alter, 84). I share the assumption that Elkanah and his family were farmers; most Israelites were. So, by background, are most of my students, and the word “simple” does not spring to mind when I think of them. My class found in the literary readings the age-long contempt of urban for rural people. Of course, the assumption that Hannah is “simple” determines in advance how her story is to be read; if God is going to make something out of the initiative of such a one, it will have to be “in a mysterious way.” Or conversely, the need to preserve divine initiative may dictate that the human characters be “simple.”

The second thing the literary readers seem to me to want is a narrator who is in control of the meaning that can legitimately be found in the text. The expression they usually use is that the narrator is “omniscient,” all-knowing. By this they mean that the narrator claims omniscience, for example claims to know the secret thoughts of the characters, including God. But this quickly shades over into saying that the reader is obliged to accept the narrator’s claim, as when Eslinger (75) calls the narrator “the author and finisher of our reading.” Aside from the subliminal imposition, in this formulation, of the authority of the New Testament (Heb 12:2), such a narrator is one who might say, with the Master of Balliol College, “What I don’t know, isn’t knowledge.”¹⁰

8. Eslinger, 71; Polzin, 19.

9. Alter, 83; cf. Eslinger, 75–76; Polzin, 22–23.

10. This celebrated line, referring to Benjamin Jowett, is from a spoof, *The Masque of B-III*, privately printed

In this view, interpretation is nothing more than discovering and following the indications the narrator deliberately provides, and going outside this framework isn’t interpretation. This is not an omniscient, but an omnipotent narrator!

The two desires that I have identified are, I think, related. These readings betray an anxiety that in current interpretation of the Bible, if I may so put it, “all the people are doing what is right in their own eyes”; not least feminists and others who read the text out of political commitment. In what they perceive as an anarchic situation, the literary readers look for a “king in Israel,” a narrator who has everything under control.

5. What Do I Want?

To begin with, I am uncomfortable with the pronoun “I.” The work of biblical studies, the work of changing biblical studies, has become for me the work of “we” rather than “I”; the model of individual accomplishment and rivalry in scholarship is one of the things that most needs to be changed. I see research as collaborative, and work closely with groups of scholars who share a common purpose; I also see work in the classroom as collaborative, and have deliberately drawn in this address upon the results of class discussion. So the desire I here express is a shared desire. But I cannot simply replace “I” with “we.” The shared desire exists in individual subjects who make up the “we,” and in each one somewhat differently. So I shall fluctuate between the singular and the plural pronoun, as one or the other seems right.

What we want can be expressed in opposition to what I saw the literary readers as wanting.

Obviously, I and my close associates are not against the literary approach as such; it is as literary interpreters of the Bible that many of us are known, and that is precisely why I choose to oppose my reading to other literary readings. But literary approaches can easily turn into a new “dominant discourse,” a new orthodoxy, and I see this starting to happen.

First, then, we do not insulate our work from political discourse; rather, we see our interpretation of the Bible as fully embedded in the political. The role of the biblical scholar, as I conceive it, is to take responsibility for the discourse of the Bible. What do I mean by this? By “the discourse of the Bible” I mean all the ways—and who could possibly enumerate them—in which the Bible works upon us and our culture, how it has entered everything from the structure of the western novel to the Gulf War. By “take responsibility” I do not mean holding myself accountable for the stupid

by a group of Oxford undergraduates in 1881. The verse runs:

First come I. My name is J-w-tt.
There’s no knowledge, but I know it
I am Master of this College.
What I don’t know, isn’t knowledge.

See Geoffrey Faber, *Jowett: A Portrait with Background* (London: Faber & Faber, 1957), 21–22.

and brutal things, or taking credit for the good things, that people do with the Bible. Taking responsibility for the discourse of the Bible means tracing the way the Bible is involved in the things people do with it, its "complicity," as some people would say. (A very simple and current example is the way that biblical traditions of "conquest" and "promised land" have formed the history of the Americas in the last 500 years). What gives purpose to biblical studies is the Bible's relation to the common good, as this is discerned through the patient tracing of its cultural power for good and ill. To paraphrase Itumeleng Mosala, the Bible will contribute to our liberation and our cure, but only as it is itself liberated and cured.¹¹

Such political reading is necessarily contextual reading. I speak from the context of the seminary, rather than the university. I do not think that this makes a fundamental difference; the discourses of the Bible generated in seminary and university are equally part of the general cultural discourse of the Bible, and the church is obviously one of the main places where the Bible exercises its cultural influence. But current seminary discourse has its own specificity, and directs me to the language of "liberation" and "cure" perhaps more than university discourse would. I speak, still to my own surprise, from a rural context, and perhaps nothing fired my interest in rereading Hannah more than anger at Alter's reference to her as a "simple country wife."

The main political framework for this address is, of course, feminism. This too is determined in part by my immediate context, but not only by that. I see feminist interpretation as the single most important development in the history of my field during the time that I have happened to be in it, and I have tried, throughout my career, to know, take seriously, and contribute to feminist work on the Bible. At the level of personal desire, I have wanted to be where the action was, not to miss the boat! And it is feminist scholarship which more than anything else has taught me how to be a biblical scholar in this time, and shaped the career I so much enjoy. I experienced it as hardly a matter of choice that, on this occasion which is so special to me, I would present a feminist reading.

But in what ways is my reading feminist? Most obviously, in taking up a woman's story, and seeking out the noteworthy and positive features of her character and influence. My Hannah insists on going beyond the biological and the domestic; she takes responsibility for her public world and stands in solidarity with her exploited sisters. I am well aware that I have created her in the image of modern women. But such projection onto the past of possibilities which only present experience reveals is surely a necessary part of this "recuperative" aspect of feminism. Once one recovers Hannah as a person of power, it no longer seems like a recovery; the power seems to have been always there. This Hannah does not look out of place in a biblical landscape that includes women like Miriam and Deborah. Why, then, has her power gone consistently unnoticed—even

11 Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids: Eerdmans, 1989), 193: "... the poor and exploited must liberate the Bible so that the Bible may liberate them."

in most feminist reading?

But my reading is feminist at another level. It is based on a fundamental choice determined by feminist theology. I noted two possible ways of coming to terms with Hannah's initiative—to take it seriously, by supposing that she intended the consequences, or to say that "God moves in a mysterious way." Feminist analysis sees divine "mystery" as part of a strategy of mystification whereby structures of oppression are ascribed to "the will of God" or to "nature." It emphasizes, on the contrary, human initiative, human cooperation with God. My reading is biased towards a theology of human initiative, and against a theology of leaving it to God.

Turning to my second critique of the literary readings, we are not prepared to let our readings come to us "authored and finished" by an "omniscient" (or omnipotent) narrator. That the narrator claims to know everything and to have the narrative under control (if, indeed, he does make this claim) does not mean that a reader will find the narrator's account adequate or convincing. The reader is not in thrall; she can ask questions not only beyond the information the narrator supplies, but also beyond the range of questions that the narrator invites. This "readerly" point of view is now being asserted in various ways. Terry Eagleton talks of "the revolt of the reader,"¹² and others use terms like the "hermeneutic of suspicion," or the "resisting reader."¹³

It is again feminist work on the Bible, above all that of Mieke Bal, that has sharpened my readerly approach. In Bal's terms, my reading of Hannah is feminist in its claim to truth. According to her, feminist interpretation does not replace one "certainty" with another, but rather, by presenting readings that are radically "other" than existing ones, dislodges the assumptions on which existing "certainties" are based.¹⁴ I have not offered mine as a "true" reading, but as one which makes other readings less "true"!

Finally, it is Bal's sort of feminism which has most shaped my methodology. Not just my sense of the importance of particular methods, though certainly that—for example the need I feel for an approach to reading informed by psychoanalysis (cf., in this address, my treating both text and interpretation as scenes of conflict among and within desiring subjects). Not just my belief that method has to be interdisciplinary, though certainly that. Most of all, Bal has shaped my attitude to method itself, forcing me to develop an approach to biblical studies which tries to be, on the one hand, always intensely concerned with questions of method, and, on the other,

12 Terry Eagleton, *Against the Grain: Essays 1975–1985* (London: Verso, 1986), 181–84.

13 Judith Fetterley, *The Resisting Reader: A Feminist Approach to American Fiction* (Bloomington: Indiana University Press, 1978).

14 *Lethal Love: Feminist Literary Readings of Biblical Love Stories* (Bloomington: Indiana University Press, 1987), 3.

methodologically fluid and unafraid.

I do not desire a king in the Israel of biblical studies, and I reject the diagnosis that what we have now is a free-for-all. The range of methods and of knowledge now being applied to biblical studies has indeed increased explosively over a very short time. But those of us who have spearheaded these changes act, like Hannah, out of a sense of need. We have found in much of what is happening in our field an inadequacy and an irrelevance at the public level, as well as a lack of satisfaction at the private. Like Hannah, we can only "do what is right in our own eyes," in the sense of what the situation seems to us to demand, and hope that God (read, if you prefer, the historical development of biblical studies) accepts our vow.

Notices

CFH Women's Caucus

Members of the CSBS should be aware of the existence of the Canadian Federation for the Humanities Women's Caucus. Margaret MacDonald is presently the Society's representative at Caucus Meetings.

On June 3, 1993, during the Learned Societies Meeting at Carleton University, the CFH Women's Caucus held a workshop on research strategies for women in the humanities. The workshop was organized by Diane Brydon of the University of Guelph and was attended by numerous representatives of learned societies and many interested scholars. The workshop included a presentation by Denis Croux and Anne Marie Majtenyi of the Social Science and Humanities Research Council concerning SSHRC's granting programs. There was also a report by Carmen Lambert of the Social Science Federation of Canada Women's Issues Network and a panel discussion on research strategies and opportunities. Workshops addressed such questions interdisciplinary research, strategies for research networking, and the involvement of graduate students in research projects.

The CFH Women's Caucus will be meeting in Calgary on June 8, 1994. A round table on the theme of "Re-imag(in)ing Families" is planned.

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

June 7, 1993, at 2:30 p.m.

Southam Hall, Room 520, Carleton University

Members present: Richard Ascough; Alicia Batten; Dennis Becker; Ehud Ben Zvi; Alan D. Bulley; Robert C. Culley; Terry Donaldson; Lyle Eslinger; Lloyd Gaston; John A. Horman; Edith M. Humphrey; Jackie Isaac; Sylvia Keesmaat; Terence Kleven; John Kloppenborg; Gary N. Knoppers; Grant Lemarquand; Jack Lightstone; Margaret Y. MacDonald; Wayne O. McCready; John L. McLaughlin; Bradley McLean; Bill Morrow; Michele Murray; John H.C. Neeb; Terrence Prendergast; Harold Remus; Bill Richards; Peter Richardson; Ian Ritchie; John Rook; Donna Runnalls; John Sandys-Wunsch; Eileen Schuller; Patricia Stortz; Priscilla Turner; Keith M. Walker; Stephen Westerholm; Caroline F. Whelan; Tyler Williams; Stephen Wilson; Joyce Rilett Wood; Johannes Van Nie; John Van Seters.

1. Agenda

The agenda was approved (Kleven/Wilson).

2. Minutes

The minutes of the previous annual general meeting (published in the *Bulletin*, 52, 1992) were approved (Richardson/Eslinger).

3. Remarks from the Chair

(a) David Jobling reminded members that this was the 60th anniversary of the CSBS, an occasion which would be marked by a speech by Robert Culley at the annual dinner. The Society was in good health, as evidenced by the programme. A special thanks was extended both to those who had organized the Historical Jesus Seminar and those who were participating in it. Approximately a quarter of the papers on the programme were given by women, which was an improvement over previous years, although the goal was for 50% participation.

(b) There were two items which were a cause of concern for the Society. The first was the proposed merger between Canada Council and SSHRCC, which was especially threatening to the humanities. The second was the question of academic freedom and due process. The question of academic freedom had come up in the case of Jane Schaberg, a guest speaker at the Historical Jesus Seminar, and the question of due process in the case of Randi Warne, the President of the CSCH. If members wanted more information about these cases, they could obtain it from David Jobling.

4. Business Arising from the Minutes

None.

5. Reports

5.1 Membership and Treasurer's Report:

(i) Terry Donaldson presented his Treasurer's Report, explaining that as he had been sick the previous day the report had not been discussed by the Executive. It was moved (Donaldson/Kloppenborg) that the report be accepted. Carried unanimously.

(ii) It was moved (Sandys-Wunsch/Richardson) that the list of those nominated for membership in the Society (Appendix 2 of Treasurer's Report) be accepted. Carried unanimously.

(iii) The Treasurer asked members to let him know if they knew of the addresses of any of the members listed in Appendix 1 of his report.

(iv) The Treasurer explained the advantages of having the fiscal year for the Society from August 1 to July 31. During the ensuing discussion he agreed that he would still present a projection of expenditures and receipts to the annual meeting. It was moved (Donaldson/Kloppenborg) that the fiscal year for the Society should be changed from May 1 – April 30 to August 1 – July 31. Carried unanimously.

5.2 Programme Report:

None.

5.3 Publications and CCSR Report:

(i) Since the Charlottetown meeting, one manuscript had been submitted to CCSR series outside the ESCJ series.

This particular submission came from a non-CSBS member and raised the question of sponsorship, however minimal such may be, by the Society. One other society (CTS) has decided that membership is a condition of sponsorship. It was moved (Eslinger/Donaldson) that:

"Given that sponsorship by the CSBS amounts to little more than assistance from our publications officer provided to the CCSR publications coordinator to select an appropriate external reader (there is no direct financial support required), it is recommended that future submissions from non-CSBS members be handled in exactly the same manner as submissions from members."

Were the CSBS to decide not to offer such assistance, which, at the same time, is to say such

sponsorship, the CCSR publications coordinator would simply select an appropriate external reader without the advice of the CSBS publications officer. It is likely that such reader selections would frequently draw from the same pool of Canadian scholars, often members of CSBS, as would be the case were the CSBS publications officer involved in assisting in the selection.

In the case at hand, such is the way in which the submission was treated. The issue arose only because the CSBS did not have a standing policy on the subject.

Carried

(ii) Reminder:

The CFH now asks that all authors submitting manuscripts for one of the CCSR series provide five copies of the following: Table of Contents; Preface; Introduction. Along with these, two copies of the ms. should be sent to the publications officer of the society, who, with the CCSR officer (Martin Rumscheidt), will arrange for a reviewer from the society and will forward the ms. and appropriate forms to the CFH.

iii) CCSR

The editors of SR encourage the submission of critical notes and rejoinders. There is an absence of such material in recent issues.

5.4 Nominations:

5.4.1 The following names were proposed by the executive:

The Executive proposed Eileen Schuller for Vice-President and Tom Robinson for member-at-large, and that Terry Donaldson's term as Treasurer be extended for another term.

In the absence of further nominations these were accepted by acclamation.

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

(See below, Treasurer's Report, pp. 40-41.)

A motion to approve acceptance of the new members passed unanimously.

5.5 Canadian Federation for the Humanities:

David Hawkin reported that CFH was to hold a retreat for Board members in November in order to discuss matters of concern to constituent societies. Anyone with any particular concerns to be raised should see him.

Craig McNaughton, Executive Director of the CFH, addressed the meeting. He explained that

the Executive of the CFH had expended most of its energies during the year on fighting the proposed merger between Canada Council and CFH. He outlined some of the arguments they had put forward.

5.6 Executive-Secretary:

None.

6. Other Business

Margaret MacDonald reported on the CFH Women's Caucus, which was still in the process of formation. On June 3 the Caucus had sponsored a workshop entitled "Women in the Humanities: Research Strategies". In future such events will be communicated to the membership through the mail. Plans are underway to form a CSBS Women's Caucus group to work in conjunction with the CFH one.

7. Adjournment

The meeting was adjourned at 3:45 p.m. (Sandys-Wunsch/Morrow).

**REPORT OF THE TREASURER
TO THE 1993 ANNUAL MEETING OF THE
CSBS/SCEB**

1. Membership

1.1 Renewal - To date (April 22) 46 members have not yet renewed their memberships for 1992. This rate of return is roughly the same as last year (43 renewals outstanding). 21 members have not yet paid for 1992. We are lacking current addresses for 6 members (see Appendix 1).

1.2 Other membership changes - 13 new members nominated for 1992; 14 memberships have ceased for various reasons (mostly changed circumstances, or dues in arrears).

1.3 Current Membership Statistics

<u>Membership Status</u>	<u>1992</u>	<u>1993</u>
Life	6	6
Full	158	130
Younger Scholar		27
Dual	20	20
Student	79	80
Retired	13	12
Unemployed	7	7
Total	<u>283</u>	<u>282</u>

1.4 New Membership Fee Structure - The new membership fee structure approved at the Charlottetown meeting is in place and seems to be working well. We now have 27 members in the Younger Scholar category.

1.5 Sheffield Journals - The CSBS executive has negotiated a tentative deal with Sheffield Academic Press, according to which CSBS members are able to receive any or all of their relevant journals (*JSOT*, *JSNT*, *JSP*) at very attractive rates. We will collect subscription fees each year, pay them a single lump sum, and provide them with the necessary mailing labels. The deal was contingent on our being able to provide at least fifty new subscriptions. Current subscribers will be able to renew at the CSBS rates, but will not count toward the required fifty. At present, we have received cheques for 32 new subscriptions and 12 renewals.

1.6 Nominees for Membership - 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. During the 1992-93 fiscal year, we received a grant of \$3324 for members' travel to the annual meeting, and an identical grant for administrative expenses.

2.2 Financial Statement - Attached to this report is the audited financial statement for the Canadian Society of Biblical Studies for the fiscal year 1992-93.

2.3 Current Account - Our revenues appear to be adequate for our present needs. When all the bills were paid for 1992, we had cash reserves slightly in excess of \$3000.

2.4 Special Funds - The Special Funds continue to grow slowly. The continuing decline in interest rates means that these funds are generating less money for the Craigie Lecture and the student essay prizes than in the past.

Appended to this report is a statement from the CCSR treasurer on the ESCJ fund. As of Dec. 31, 1992 there was \$3,308.86 in this fund. On Jan. 8, 1993, a further \$308 was sent on. Since then, we have received an additional \$105, for a total of \$3721.86.

2.5 Fiscal Year - I am proposing that we change our fiscal year (now May 1 - April 30) to a year that would begin on Aug 1 and end on July 31. One reason for the proposal is that it is often a scramble to get the books closed, the statement prepared and the audit done between May 1 and the annual meeting.

The main reason, though, is that as things now stand, our year end comes right in the middle of our busiest period, making it difficult to get a clear and complete picture of some aspects of our finances. Take, for example, our annual dinner: some members send in their money for the dinner prior to April 30; the rest do so after, and we pay for the dinner after. This means that transactions pertaining to any one dinner are split between two fiscal years -- and consequently two financial statements -- with the result that nowhere in our audited statements do we get a picture of what we received and spent for any one dinner. Analogous situations emerge with respect to other expenses pertaining to the annual meeting: SSHRC grant and members' travel, executive expenses, joint reception, etc.

Likewise, some regular expenses (e.g. printing and mailing costs for the *Bulletin*) are paid some years prior to April 30 and after that date in other years. This complicates the process of making year to year comparisons.

Another consequence is that the bank balance at the end of the fiscal year gives us no real indication of our real cash reserves, since so much of this money has been committed for expenses connected with the annual meeting. At the same time, unlike a grocery store, where the constancy of business means that defining a fiscal year is a rather arbitrary matter, we have a natural financial year, beginning with membership renewal in the fall, building up to the

flurry of activity connected with the annual meeting, and then becoming quite inactive in the summer months. Our bank balance at the end of July provides us with a generally reliable picture of the state of our cash reserves.

I have checked with SSHRC and with Revenue Canada, and they have no difficulties with the proposed shift. The only consequence is that since charitable organizations can go no longer than one year without an audit and report, we would have to have a separate statement prepared for the transitional period (i.e. May 1 - July 31).

The only drawback is that the financial information that would be presented at the annual meeting would be a little stale, since it would pertain to the year that came to an end the previous August. But I believe this would be vastly outweighed by the benefits described above.

Respectfully submitted
Terence L. Donaldson
CSBS Treasurer

Appendix 1

CURRENT ADDRESS UNKNOWN

Phil Delsaut	Young Bong Kim
Meerabelle Dey	John Martens
Barbara Fabijan-Waddell	Ruth Vale

Appendix 2

NOMINEES FOR CSBS MEMBERSHIP

1993 ANNUAL MEETING

Nominee	Status	Affiliation	Nominated by
Alicia Batten	Student	TST	John Kloppenborg
David Bergen	Student	U of Calgary	Lyle Eslinger
Donna Capper	Student	McMaster	Eileen Schuller
Lorenzo Di Tommaso	Student	McMaster	Eileen Schuller
Georgia Frank	Student	Harvard	Peggy Day
Brian Irwin	Student	Wycliffe	Glen Taylor
Jennifer Nettleton	Student	McMaster	Eileen Schuller
Solomon Nigosian	Dual	Victoria College	Terry Donaldson
Tim Pechey	Student	St. John's (Wpg)	Bradley McLean

Richard Ratzlaff	Student	McMaster	Eileen Schuller
Christiana van Houten	Dual	Calvin College	Peggy Day
Ritva Williams	Student	Carleton	Steve Wilson
Tyler Williams	Student	U of Toronto	Benno Przybylski

CANADIAN SOCIETY OF BIBLICAL STUDIES

Financial Statement

May 1, 1992 - April 30, 1993

	1991-92	1992-93
CSBS Assets at Year End (April 30)		
Current Account	\$ 9999.72	\$10393.19
Special Funds - Savings Account	6376.39	7731.37
- Term Deposit	<u>15000.00</u>	<u>15000.00</u>
Total	<u>31376.11</u>	<u>33124.56</u>
CCSR (ESCJ account)		
Balance per Dec 31 statement	2640.52	3308.86
Donations: transferred	430.00	308.00
: on hand		<u>105.00</u>
Balance April 30	3070.52	3721.86
Total Assets and Equity	<u>\$34446.63</u>	<u>\$36846.42</u>

Statement of Receipts and Disbursements

May 1, 1992 - April 30, 1993

	1991-92	1992-93
Receipts		
Membership Dues - operating expenses	\$ 6604.12	\$ 6240.64

- journal subscription	3575.00	3709.00
SSHRC Grant (members' travel)	3324.00	3324.00
SSHRC Grant (administrative)	3324.00	3324.00
Annual Dinner subscription	2450.50	1300.50
Registration Fees - Learneds	581.00	330.00
Transfer from Special Funds	4463.30	1008.00
Bank Interest	269.72	145.33
Miscellaneous		
- Bulletin subscription	32.64	45.37
- CFH Joint Sessions grant	555.56	
- CFH dues overpayment	66.00	
- SR subscription refund	-----	154.00
- CTS share of 1991 reception		510.50
- Membership list rental (Brill)		54.67
	<u>\$25245.84</u>	<u>\$20146.01</u>

Disbursements

Members' Travel Grants	\$ 3126.00	\$ 3324.00
Executive Travel	3617.93	5957.68
Subscription to SR	4131.00	4136.00
Dues - CFH	1337.00	1386.00
Dues - CCSR	36.00	36.00
Annual Dinner & Reception	4104.50	1440.00
Student help at Learneds		59.50
Postage	1027.74	1212.06
Printing, Office Supplies	1522.05	778.48
Long Distance Telephone	67.39	17.60
Data base set up	250.00	
Bank Charges	35.27	61.22
Audit and accounting	320.12	300.00
Student Essay Prizes	300.00	300.00
Prize Winners' Travel	80.00	400.00
Craigie Lecture	2289.58	
CCSR (Publication Fund)	1793.72	308.00
To Craigie Fund (CFH Grant)	555.56	
Annual Dinner Refunds	53.00	36.00
Membership overpayment refund	5.00	

	<u>\$24651.86</u>	<u>\$19752.54</u>
Summary		
Increase in current account	\$ 593.98	\$ 393.47
Current account, beginning of year	<u>9405.74</u>	<u>9999.72</u>
Current account, end of year	<u>\$ 9999.72</u>	<u>\$10393.19</u>

SPECIAL FUNDS ACCOUNT

PETER CRAIGIE FUND

Capital Balance May 1, 1992	\$10896.40	
Donations	<u>413.00</u>	
Total Capital		\$11309.40
Interest: Receipts		
Balance May 1, 1992	\$ 1971.05	
Interest	<u>675.58</u>	
Total Interest		2646.63
Interest: Disbursements		
Craigie Lecture	-----	
Net Interest		<u>2646.63</u>
Total		\$13956.03

PRIZE FUNDS

Founders' Prize		
Capital Balance May 1, 1992	\$ 2479.10	
Donations	<u>55.00</u>	
		\$2534.10
Joachim Jeremias Prize		

Capital Balance May 1, 1992	1790.00	
Donations	<u>135.00</u>	
		1925.00
General Fund		
Capital Balance May 1, 1992	3654.12	
Donations	<u>221.00</u>	
		<u>3875.12</u>
Total Capital		8334.22
Interest: Receipts		
Balance May 1, 1992	\$ 585.72	
Interest	<u>450.40</u>	
Total Interest	1036.12	
Interest: Disbursements		
Prize Winner Travel	400.00	
Student Essay Prizes	300.00	
	<u>700.00</u>	
Net Interest		<u>336.12</u>
Total		<u>8670.34</u>
SPECIAL FUNDS TOTAL		<u>\$22626.37</u>
PUBLICATION FUND		
	CSBS Account	
Balance May 1, 1992	\$ -----	
Donations	<u>413.00</u>	
Total	413.00	
Sent to CCSR	<u>308.00</u>	
Balance April 30, 1993		\$105.00

ESCJ Account with CCSR*

Balance May 1, 1992	\$ 3070.52
Interest (to Dec. 31)	214.42
Forwarded from CSBS (Jan. 8)	308.00
Sales	<u>23.92</u>
Total	<u>3616.86</u>
Total	<u>\$3721.86</u>

(*CCSR financial statement attached)

ESCJ JOINT VENTURE (CCSR — CSBS)
TREASURER'S REPORT, Dec 31, 1992

Balance on hand, 1 Jan, 1992	2640.52
A. Receipts	
Interest on \$2,640.52 for 69 days (Jan 1 to March 9, 1992), @ 7%	34.85
Received from CSBS Treasurer, March 9, 1992	<u>430.00</u>
Balance to March 9, 1992	3,105.37
Interest on \$3,105.37 for 67 days (March 9 to May 15, 1992), @ 7%	39.80
Sale of Wilson volumes (ESCJ 3), May 15, 1992	<u>23.92</u>
Balance to May 15, 1992	3,169.09
Interest on \$3,169.09 for 46 days (May 15 to June 30, 1992) @ 7%	<u>27.88</u>
Balance to June 30, 1992	3,196.97
Interest on \$3,196.97 for six months @ 7%	<u>111.89</u>
Balance to December 31, 1992	3,308.86
B. Expenditures	
Nil	
Balance on hand, December 31, 1992	<u>\$3,308.86</u>

Notes:

1. By agreement between CSBS and CCSR, ESCJ funds are held in the CCSR 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, 1993 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, 1993 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.
May 21, 1993

signed, Alan Groat
Certified General Accountant

ESCJ

Just out ...

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

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. The companion volume (Vol. 1) on Paul and the Gospels has been reprinted and is also available.

Forthcoming ...

Jack N. Lightstone, *The Rhetoric of the Babylonian Talmud. Its Social Meaning and Context*



The Corporation has approved 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 is 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 is now available. The criteria for dissertations 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.

Peter Richardson
University College
University of Toronto
Toronto, ON M5S 1A1

Studies in Christianity and Judaism

Études sur le christianisme et le judaïsme

Wilfrid Laurier University Press
Wilfrid Laurier University
Waterloo, ON N2L 3C5

Membership News

Recent Publications

Books/Livres

- Ashley, Timothy R. (Acadia Divinity College) *The Book of Numbers* (NICOT; Grand Rapids, MI: Wm. B. Eerdmans, 1993).
- Ben Zvi, Ehud (University of Alberta) *Readings in Biblical Hebrew. An Intermediate Textbook* (with Maxine Hancock and Richard Beinert; New Haven Yale University Press, 1993).
- Culley, Robert C. (McGill University) *Textual Determinacy: Part One* (R.C. Culley, R.B. Robinson [eds.]; *Semeia* 62; Atlanta: Scholars Press, 1993).
- Fee, Gordon D. (Regent College) *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible* (with Douglas Stuart; 2nd ed.; Grand Rapids: Zondervan, 1993).
- . *New Testament Exegesis, A Handbook for Students and Pastors* (2nd rev. ed.; Philadelphia: Westminster/John Knox Press, 1993).
- . *The Text of the Fourth Gospel in the Writings of Origin* (with Bart D. Ehrman and Michael Holmes; NTGF 3; Atlanta: Scholars, 1992).
- . *Studies in the Theory and Method of New Testament Textual Criticism* (with Eldon J. Epp; *Studies and Documents* 45; Grand Rapids: Eerdmans, 1993).
- Kloppenborg, John S. (University of St. Michael's College) *The Shape of Q: Signal Essays on the Sayings Gospel* (Minneapolis: Fortress Press, 1993).
- Knoppers, Gary N. (Penn. State University) *Two Nations Under God: The Deuteronomistic History of Solomon and the Divided Monarch. Vol. 1: The Reign of Solomon and the Rise of Jeroboam* (HSM 53; Atlanta: Scholars Press 1993).
- Knowles, Michael P. (Wycliffe College) *Jeremiah in Matthew's Gospel: The Reject-Prophet Motif in Matthean Redaction* (JSNTSup 68; Sheffield: JSOT Press, 1993).
- Lavoie, Jean-Jacques (Université du Québec À Montréal) *La Pensée du Qohélet Étude Exégétique et Intertextuelle* (Coll "Héritage et Projet" 49; Montréal: Fides, 1992).
- McEvenue, Sean (Concordia University) *Interpretation Theory and the Bible: Essays on Truth in Literature* (Collegeville: The Liturgical Press, 1993).
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- Neufeld, Dietmar (University of British Columbia) *Reconceiving Texts as Speech Acts: An Analysis of I John* (Leiden: E.J. Brill, 1994).
- Nigosian, Solomon (University of Toronto, Victoria College) *The Zoroastrian Faith: Tradition and*

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- Nolland, John (Trinity College, Bristol, England) *Luke 9.21-18.34* (Dallas, TX: Word Books, 1993).
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- Parker, Dr. Kim I. (Memorial University) *Liberal Democracy and the Bible* (K.I. Parker [ed.]; Lewiston: Edwin Mellen Press, 1992).
- . *Wisdom and Law in the Reign of Solomon* (Lewiston: Mellen Biblical Press, 1992).
- Quast, Kevin (Ontario Theological Seminary) *Reading the Gospel of John* (2nd ed.; New York: Paulist Press, 1994).
- . *Reading the Corinthian Correspondence* (New York: Paulist Press, 1994).
- Reinhartz, Adele (McMaster University) *The Word in the World* (SBLMS; Atlanta: Scholars Press, 1992).
- Robinson, T. (University of Lethbridge) (with Brent Shaw et al) *The Early Church: An Annotated Bibliography of Literature in English* (Metuchen, NJ: American Theological Library Association & Scarecrow Press, 1993).
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- . *Creation, Nature, and Political Order in the Philosophy of Michael Foster* (Lewiston: Edwin Mellen, 1992).
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- . **REVIEW.** Robert L. Webb, *John the Baptizer and Prophet. A Socio-Historical Study* (JSNT Sup 62; Sheffield: JSOT Press, 1991) *TJT* 9/1 (1993), 141-42.
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- **REVIEW.** J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis: Fortress, 1990), on the IOUDAIOS electronic discussion network, vol. 2.021, Oct. 1992.
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- "Philo on Infanticide," *Studia Philonica Annual* 4 (1992), 42-58.
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- "Philo's Exposition of the Law and Social History: Methodological Considerations," *SBL Seminar Papers* 1993.
- "Parents and Children: A Philonic Perspective," *The Jewish Family in Antiquity* (Shaye Cohen [ed.]; Atlanta: Scholars Press, 1993).
- Richardson, Peter (University of Toronto) "Philo and Eusebius on Monasteries and Monasticism: The Therapeutae and Kelba," *Origins and Method: Towards a New Understanding of Judaism and Christianity. Essays in Honour of John C. Hurd* (Bradley H. McLean [ed.]; JSNTS 86; Sheffield Academic Press, 1993), 334-59.
- "Why Turn the Tables? Jesus' Protest in the Temple Precincts," *SBL 1992 Seminar Papers* (ed. Eugene Lovering Jr.), 507-23.
- Robinson, T. (University of Lethbridge) "The Conservative Nature of Dissent in Early Pentecostalism," *Orthodoxy and Heresy in Religious Movements: Discipline and Dissent* (T. Robinson, Malcolm Greenshields [eds.]; Lewiston, NY: Mellen, 1993), 133-61.
- Scobie, Dr. Charles H.H. (Mount Allison University) "La Théologie Biblique: un défi," *Hokhma*, 51 (1992), 1-32.
- "Structurer la théologie biblique," *Hokhma*, 52 (1993), 1-31.
- "Local References in the Letters to the Seven Churches," *NTS* 39 (1993), 606-24.
- Segal, Eliezar (University of Calgary) "Justice, Mercy and a Bird's Nest," *JJS* 42 (1991), 176-95.
- "Sarah and Iscah: Method and Message in a Midrashic Tradition," *JQR* 82 (1992), 417-30.

- "The Exegetical Craft of the Zohar: Towards an Appreciation," *AJS Review* 17 (1992), 31-49.
- Tite, Philip L. (Olivet Nazarene University) **REVIEW.** John Piper, *The Pleasures of God*, in *Journal of Psychology and Christianity* 11/3 (1992), 301-2.
- "Hermeneutics, and Cultural Change," *Int* 47/2 (1993), 198.
- **REVIEW.** Simone Petrement, *A Separate God: The Christian Origins of Gnosticism*, in *Calvin Theological Journal* 28/1 (1993), 175-78.
- **REVIEW.** Walter Brueggemann, *Interpretation and Obedience: From Faithful Reading to Faithful Living*, in *Journal of Psychology and Christianity* 12/3 (1993), 276-77.
- **REVIEW.** Ioan P. Couliano, *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism*, in *Calvin Theological Journal* 28/2 (1993), 496-99.
- Trites, Allison (Acadia Divinity College) **REVIEW.** Grenz, Stanley J. and Roger E. Olson, *20th Century Theology* (Downers Grove, IL: InterVarsity Press, 1992) *Atlantic Baptist*, April, 1993, 22-23.
- **REVIEW.** Grenz, Stanley J., *The Millennial Maze* (Downers Grove, IL: InterVarsity Press, 1992), *Atlantic Baptist*, May 1993, 22.
- **REVIEW.** Morris, Leon, *The Gospel According to Matthew* (Grand Rapids: Eerdmans, 1992), *Atlantic Baptist*, March 1993 25-26.
- **REVIEW.** Montague, Susan, *A Pictorial History of the University of New Brunswick*, (Fredericton, N.B.: University of New Brunswick, 1992), *Atlantic Baptist*, April 1993, 22.
- **REVIEW.** Patte, Daniel, *Structural Exegesis for New Testament Critics* (Minneapolis, MN: Fortress Press, 1990), *Atlantic Baptist*, January 1993, 30.
- **REVIEW.** Polhill, John B., *Acts* (Vol. 26 of The New American Commentary; Nashville, TN: Broadman Press, 1992), *Atlantic Baptist*, May 1993, 22.
- **REVIEW.** Smith, David L., *A Handbook of Contemporary Theology* (Wheaton, IL: BridgePoint, 1992.), *Atlantic Baptist*, March 1993 24-25.
- Van Seters, John (University of North Carolina, Chapel Hill) "The So-called Deuteronomistic Redaction of the Pentateuch," *Leuven Congress Volume, SVT* 43 (1992), 58-77.
- Wybrow, Cameron (Brock University) "Hobbes as an Interpreter of Biblical Political Thought," *Liberal Democracy and the Bible* (Kim I. Parker [ed.]; Lewiston: Edwin Mellen, 1992), 39-71.

Dissertations Completed

- Braun, Dr. Willi (University of Toronto) *The use of Mediterranean Banquet traditions in Luke 14: 1-24* (University of Toronto, 1993).

Appointments, Promotions & Honours

- Ascough, Richard S. (Wycliffe College/TST) Social Sciences and Humanities Research Council

- Fellowship; Catholic Biblical Association of America Memorial Stipend; Canadian Society of Biblical Studies 1993 Founders' Prize.
- Ben Zvi, Ehud (University of Alberta) Promoted to Associate Professor and granted tenure (effective July 1, 1994).
- Braganca, John (St. Michael's College) 1993-94 Sidney Childs Fellow, Trinity College.
- Braun, Dr. Willi (University of Toronto) SSHRCC Post-Doctoral Fellow (1992-94) at University of Toronto; Lecturer, Emmanuel College (Toronto School of Theology).
- Donaldson, Terence L. (College of Emmanuel & St. Chad) SSHRC Research Grant (1992-95): "The Gentilization of Early Christianity, From Jesus to Justin"; Elected to membership in SNTS.
- Hobbs, T.R. (McMaster Divinity College) Teaching award from McMaster Students Union, Faculty of Social Science, 1992.
- Horsnell, Malcolm (McMaster Divinity College, McMaster University) Associate Dean, McMaster Divinity College.
- Humphrey, Edith M. (McGill University & Carleton University) Lecturer, Carleton University; Sessional lecturer, McGill University.
- Keesmaat, Sylvia C. (Oxford University) Appointed Senior Member in Biblical Studies/Hermeneutics, Institute for Christian Studies, Toronto.
- Knoppers, Gary N. (Penn. State University) Appointed to: Editorial Board, *Journal of Biblical Literature*; Executive Board, Institute for Biblical Research; Advisory Board, Penn State Press Series, Lived Religious Experiences.
- LeMarquand, Grant (Wycliffe College) Appointed Director of Extension Studies, Wycliffe College (part-time).
- MacDonald, Margaret Y. (University of Ottawa) SSHRC Grant (3 years), "Early Christian Women and Public Opinion about the Church from New Testament times to the Age of the Apologists."
- MacKay, D. Bruce (Centre for the Study of Religion, University of Toronto) Samuel H. Krees Fellowship 1993-1994, W.F. Albright Institute of Archaeological Research, Jerusalem, Israel.
- McEvenue, Sean (Concordia University) Old Testament Editor, *International Catholic Bible Commentary* (Dallas, TX).
- McLaughlin, John L. (University of St. Michael's College) Catholic Biblical Association of America Memorial Stipend (1993-94); Ontario Graduate Scholarship (1993-94).
- Neeb, John H.C. (Waterloo Lutheran Seminary) Tenure granted May, 1993.
- Sandys-Wunsch, John (unaffiliated) Appointed Editor-in-Chief, *Studies in Religion/Sciences Religieuses*.
- Segal, Eliezar (University of Calgary) Promoted to Associate Professor, July 1993.
- Trites, Allison (Acadia Divinity College) Served on the Atlantic Seminar on Theological Education (1992-93); member of the Committee on Theological Education and the Board of Directors of the Churches' Council on Theological Education, Toronto; served as a referee for two articles in *Studies in Religion/Sciences Religieuses*; served as an external examiner of

- a Ph.D. thesis for Southern Baptist Theological Seminary, Louisville, KY.
- Van Seters, John (University of North Carolina, Chapel Hill) Appointed to department chair (Religious Studies), July 1, 1993 (for 2nd time); *Who's Who in America*, 49th ed.
- Wybrow, Cameron (Brock University) Part-time lecturer, Department of Classics, Brock University.

Research/Publication in Progress

- Ascough, Richard S. (Wycliffe College/TST) Early Christianity in Macedonia.
- Beavis, Mary Anne (University of Winnipeg) "2 Thessalonians," *A Feminist Exegetical Commentary: A Translation of the NT* (ed. E. Schussler Fiorenza; Boston: Crossroad (forthcoming); "Expecting Nothing in Return: Luke's Portrayal of Marginalized Characters," *Interpretation* (forthcoming).
- Braun, Dr. Willi (University of Toronto) *Consuming Passions and Healthy Appetites: Social Critique and Rhetorical Invention in Luke 14* (SNTS Monograph Series; Cambridge University Press) (forthcoming).
- Bulley, Alan D. (Saint Paul University, Ottawa) Article: "Hanging in the Balance: A Semiotic Analysis of Acts 20: 7-12," forthcoming in *Eglise et Théologie* 26 (1994); **REVIEW**. Christopher Collins, *Reading the Written Image: Verbal Play, Interpretation, and the Roots of Iconophobia* (University Park, PA: Penn State Press, 1991) forthcoming in *Eglise et Théologie* 26 (1994); **REVIEW**. Marc Girard, *Les symboles dans la Bible* (Montréal: Bellarmin, 1991) forthcoming in *L'église Canadienne* 27 (1994); **REVIEW**. "NCSA Mosaic 1.0.1," forthcoming in CARF Summer 1994; also working on rhetoric and suffering in the Epistle to the Hebrews.
- Butten, Alicia (Toronto School of Theology) **REVIEW**. Craig S. Keener, *Paul, Women and Wives: Marriage and Women's Ministry in the Letters of Paul* (Peabody: Hendrickson, 1992) forthcoming in *TJT*.
- Clarke, E.G. (University of Toronto) Translation and Annotation of Targum Pseudo-Jonathan of Numbers and Deuteronomy for *The Aramaic Bible* (ed. M. McNamara).
- Cotter, Dr. Wendy, C.S.J. (Loyola University, Chicago) Preparing a book: *Miracles in Greece-Roman Antiquity: A Source Book for the Study of the Jesus Miracles in the New Testament*, part of a new series on Ancient Sources and Their Relations to New Testament material for Routledge Press, editor: David Aune.
- Cox, Claude (Wilfred Laurier) Translation of Aquila, Symmachus and Theodotion preserved in the margins of Armenian biblical manuscripts.
- Culley, Robert C. (McGill University) Monograph on the Complaint Psalms; co-editing another *Semeia* volume, *Textual Determinacy: Part Two*.
- Duhaime, Jean (Université de Montréal) L'apport de la sociologie des nouveaux mouvements religieuse aux études qumraniennes.
- Fee, Gordon D. (Regent College) Commentary on Philippians (NICNT).
- Hobbs, T.R. (McMaster Divinity College) **REVIEW**. G.W. Ahlström, *History of Ancient Palestine from the Paleolithic Period to the Conquest of Alexander* (JSOTSup 146; Sheffield: JSOT

- Press, 1993) *CBQ*, (forthcoming); **REVIEW**. W.W. Klein, C.L. Blomberg, R.L. Hubbard, *Introduction to Biblical Interpretation* (Irving TX: Word Inc. 1993) *BTB* (forthcoming); **REVIEW**. B.J. Malina, R. Rohrbaugh, *Social Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress Press, 1992), *BTB*, (forthcoming); **REVIEW**. R. Wonnemberger, *Redaktion: Studien zur Textfortschreibung im Alten Testament entwickelt am Beispiel der Samuel Überlieferung* (Göttingen: Vandenhoeck & Ruprecht, 1992), *JBL*, (forthcoming); "The Fortresses of Rehoboam: Another Look," *Essays in Memory of H. Neil Richardson* (L.M. Hopfe ed.; Winona Lake: Eisenbrauns), (forthcoming); continuation of studies in warfare in ancient Israel/Judah; preparation for several articles; socio-cultural background to Israelite/Judean monarchy; preparation for book.
- Horsnell, Malcolm (McMaster Divinity College, McMaster University) Babylonian historical texts.
- Humphrey, Edith M. (McGill University & Carleton University) *The Ladies and the Cities: Transformation and Apocalyptic Identity in Joseph & Aseneth, 4 Ezra, the Apocalypse and The Shepherd of Hermes* (JSPS; Sheffield Academic Press (forthcoming); Narrative and Rhetoric in the Apocalypse; Vision and Rhetoric in the New Testament and Pseudepigrapha; Secondary Sources in the Study to the Historic Jesus; "Collision of Modes? — Vision and Determining Argument in Acts 10: 1–11;18," forthcoming in *Semeia*.
- Irwin, Brian P. (Wycliffe College) "Molek Imagery and the Slaughter of Gog in Ezekiel 38 and 39," Forthcoming in *JSOT* 1995.
- Jervis, Ann (Wycliffe College) A Sourcebook for NT Ethics.
- Keesmaat, Sylvia C. (Oxford University) Exodus themes/motifs in Paul's writings.
- Kloppenborg, John S. (University of St. Michael's College) "The Sayings Gospel Q: Literary and Stratigraphical Problems," *Aufstieg und Niedergang der römischen Welt. II. Principat. Vol. 25.6* (Wolfgang Haase and Hildegaard Temporini, [eds.]; Berlin: Walter de Gruyter, 1993), forthcoming; Voluntary Associations in Antiquity; James.
- Knoppers, Gary N. (Penn. State University) *Two Nations Under God: The Deuteronomistic History of Solomon and the Divided Monarchy. Vol. 2: The Reign of Jeroboam, the Fall of Israel, and the Reign of Josiah*; to be published in Harvard Semitic Monographs (Atlanta: Scholars Press, 1994).
- Knowles, Michael P. (Wycliffe College) "Abram and the Birds in Jubilees II: A Subtext for the Parable of the Sower?" *NTS* (forthcoming).
- LeMarquand, Grant (Wycliffe College) Dissertation: "The Story of the Woman with the Flow of Blood: A Comparative Study of Western and African Exegesis."
- Levinson, Bernard M. (Indiana University) *On Revision and Interpolation in Biblical and Cuneiform Law* (B.M. Levinson [ed.]; JSOTSup.; Sheffield: JSOT Press) forthcoming 1994; "'Sondern Du Sollst Ihn Titen': Text and Gesetz in Dt 13:10," *Deuteronomium-Symposium 1993* (Georg Braulik [ed.]; Herders Biblische Studien, vol. 1 or 2; Freiburg: Herder, 1994); "The Meaning of w' l' thsh 'lyw (Deut 13:9)" — article in progress; "The Treaty Context for 'You Shall Surely Kill Him' (Deut. 13:10) — article in progress; "The Hermeneutics of Innovation in Deuteronomy" — book in progress.
- MacDonald, Margaret Y. (University of Ottawa) "The Ideal of the Christian Couple: Ign. Pol. 5.1-2.

- Looking Back to Paul," *NTS* 40 (1994) forthcoming.
- MacKay, D. Bruce (Centre for the Study of Religion, University of Toronto) Thesis: Ethnicity and Israelite Religion: The Anthropology of Social Boundaries in Judges.
- McLaughlin, John L. (University of St. Michael's College) The Nature and Development of the *marzeah* in the Prophets; Banqueting Motifs in the Old Testament.; The Politics of the Term "Hebrew" in 1 Samuel.
- McLean, Bradley H. (St. John's College, University of Manitoba) An Introduction the Study of Greek Epigraphy in the Hellenistic and Roman Imperial Period, expected publication date: 1995; Greek Inscriptions of Graeco-Roman Religious Associations. In conjunction with J.S. Kloppenborg and L. Vaage. Expected publication date: 1996.
- Meyer, Ben F. (McMaster University) *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics* (Collegeville, MN: Liturgical Press, 1994); *Five Speeches That Changed the World* (Collegeville, MN: Liturgical Press, 1994); "Resurrection as Humanly Intelligible Destiny," *Ex Auditu* (1994); "Jesus' Mission and Self-Understanding," *Studies of Jesus in the Light of Current Research* (B. Chilton, C.A. Evans [eds.]; Leiden: E.J. Brill) (forthcoming); "The Relevance of Horizon," *Downside Review* (1994); *Bernard Lonergan's Works* (collected works; collections of essays; studies on Lonergan).
- Muir, Steven C. (University of Ottawa) Healing in the Social World of Luke — Acts.
- Neeb, John H.C. (Waterloo Lutheran Seminary) Origen's Use of Isaiah 53 in *CONTRA CELSUM*; Origen's Interpretation of Genesis 28:12 and the Rabbis.
- Neufeld, Dietmar (University of British Columbia) Textbook: *Research Greek: Texts, Tools, and Grammar*.
- Quast, Kevin (Ontario Theological Seminary) **REVIEW**. John Sanford, *Mystical Christianity: A Psychological Commentary on the Gospel of John* (NY: Crossroad, 1993) *Interpretation*, forthcoming; Ephesian Christianity in the first three centuries A.D.
- Richardson, Peter (University of Toronto) Barnabas; Herod the Great.
- Robinson, T. (University of Lethbridge) The Development of Pre-Constantinian Christianity in Western Asia Minor.
- Sandys-Wunsch, John (unaffiliated) History of Biblical Exegesis in the Eighteenth Century.
- Segal, Eliezar (University of Calgary) *The Babylonian Esther-Midrash, a Critical Commentary* (accepted for publication in Brown Judaica Series).
- Trites, Allison (Acadia Divinity College) Several articles in a forthcoming *Who's Who in the Bible*, to be published by Harper/Collins (ed. Paul D. Gordon); Article on "Witness," in the forthcoming *Dictionary of Paul and His Letters*, published by Intersity Press.
- Van Seters, John (University of North Carolina, Chapel Hill) *Prologue to History: The Yahwist as Historian in Genesis* (Louisville: Westminster/John Knox, Spring, 1994); 3 festschrift articles (Milgrom, Kaiser, Coats); "Historiography of the Near East" in *Scribner's Civilizations of the Ancient Near East*, ed. by J. Sasson (1994); several book reviews; work on 1–2 Kings.
- Wybrow, Cameron (Brock University) Article on the Theological-political implications of 'city' in the Old Testament.

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