

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

Bulletin
& Abstracts
1995 / 1996

LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

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THE CANADIAN SOCIETY
OF BIBLICAL STUDIES

bulletin
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LA SOCIÉTÉ CANADIENNE
DES ÉTUDES BIBLIQUES

Volume 55
Tom Robinson, Editor

Editor

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in memorium

Ben F. Meyer
(1927-1995)

Professor Emeritus Ben Meyer, a distinguished scholar of Early Christianity and former President of the Canadian Society of Biblical Studies (1988-89), passed away on December 28, 1995 in Les Verrières, Switzerland. Funeral services were held in Switzerland on January 3; a memorial service in McMaster University's Divinity College on January 5.

Born in Chicago, Illinois in November 1927, Meyer's studies took him to the states of Washington and California, as well as to Strasbourg, Göttingen, and Rome, where he received his doctorate in 1965 (Universita Gregoriana). He taught briefly at Alma College and the Graduate Theological Union in Berkeley before joining the faculty of the Department of Religious Studies at McMaster University in 1969. He remained at McMaster until his retirement in 1992.

Meyer's years at McMaster saw the publication of a series of important monographs, most notably *The Aims of Jesus* (1979), *The Early Christians: Their World Mission and Self-Discovery* (1986), *Critical Realism and the New Testament* (1989), *Christus Faber* (1992), and *Reality and Illusion in New Testament Scholarship* (1994). Areas of specialization included the historical Jesus, the early expansion of the Christian movement, and the hermeneutics of Bernard Lonergan. Together with Professors Al Baumgarten and Ed Sanders (among others), Dr. Meyer made McMaster a leading centre for the study of Early Judaism and Early Christianity. He will be remembered as an inspiring teacher and an exceptionally generous (and painstakingly thorough) supervisor of graduate students no less than as a scholar of insight and daunting erudition.

— Stephen Westerholm

1996 Programme & Abstracts

Learned Societies Conference

CSBS annual meeting / reunion annuelle
Brock University
25th may/mai – 28th may/mai

SATURDAY, 25th MAY / SAMEDI, LE 25 MAI

13:00-18:00 — Mackenzie Chown C 208
CSBS 1995-96 EXECUTIVE MEETING
RÉUNION DU COMITÉ EXECUTIF DE LA SCEB

SUNDAY, 26th MAY / DIMANCHE, LE 26 MAI

13:00-15:00 — Mackenzie Chown D 308
RELIGIOUS RIVALRIES / LES RIVALITÉS RELIGIEUSES

Presiding: **Leife Vaage** (Emmanuel College, U. of Toronto)

Steve Mason (Penn State): "Josephus the Missionary?"

The much-debated question whether Judaism was a missionary religion is incapable of resolution as it stands: one needs to examine particular places, times, and groups. Josephus's situation in Rome at the end of the first century provides a convenient case because we have other evidence of significant conversion to Judaism in that time and place. Josephus's later writings were aimed at a group of gentiles already interested in Judean culture. Given this social context, one purpose of these writings was to encourage both further interest in and full conversion to Judaism.

Respondent: **Terry Donaldson**

Terry Donaldson (College of Emmanuel and St. Chad): "'The field God has assigned': Geography and Mission in Paul."

According to evidence from his own letters and elsewhere, Paul was actively engaged in evangelization throughout an extensive geographical area. This phenomenon is of considerable significance, both for our understanding of Paul's own sense of what he was up to, and for its contribution to the eventual "success" of the Christian movement itself. This paper will focus its

attention on the former, without losing sight of the latter. That is, both by examining Paul's own statements and by identifying other factors (social, geographical, political, etc.) affecting his movements, we will attempt to identify and account for the geographical pattern of his mission.

Respondent: **Roger Beck**

Roger Beck (Erindale College, U. of Toronto): "On Becoming a Mithraist: New Evidence for the Propagation of the Mysteries."

The paper will review what is known (and what is still debated) about the growth and spread of Mithraism, in the context of Leif Vaage's paper and the question of "mission." Our view of the cult's dissemination and recruitment has been dramatically enriched by the recent discovery of the complete *album* (membership list) of a mithraeum at Virunum in the province of Noricum for the year 183 CE (G. Piccoullini, *Mithraestempel in Virunum*, Klagenfurt, 1994). The *album*, inscribed on a bronze tablet, also records the new members added in each of the following 18 years. An overlap of names allows the identification of a previously discovered list as being that of a second mithraeum to which members of the first migrated. The implications of these discoveries will be discussed.

Respondent: **Steve Mason**

13:00-15:00 — Mackenzie Chown D 309
LAW AND NARRATIVE / LOI ET RÉCITS

Presiding: **Kim Parker** (Memorial U.)

13:00 **John Van Seters** (U. of North Carolina at Chapel Hill): "The Law of the Hebrew Slave: A Comparative Study."

This paper will propose that, contrary to the broad consensus among scholars, the version of the law in Ex. 21:2-11 is later than the parallel laws in Deut. 15:12-18 and Lev. 25:39-46. The consensus view has led to a serious misunderstanding of the meaning and purpose of the law in Exodus vis a vis the other laws. A proper ordering of these laws supports the thesis that the Book of the Covenant is later than the Deuteronomistic Code and the Holiness Code. This reordering of the legal codes has serious implications for Pentateuchal study and the understanding of ancient Israelite society.

13:30 **Tyler F. Williams** (Wycliffe College): "The Golden Calf Episode (Ex 32) and Current Issues in Pentateuchal Studies."

The composition of the golden calf episode in Exod 32 and the nature of its relationship to parallel or similar accounts in the Old Testament/Hebrew Bible have long been a source of debate among scholars. In this paper I will focus on the composition of Exod 12 and its relationship Deuteronomy 9-10, taking into consideration the literary and contextual features of both texts. I will bring the conclusions of this analysis to bear on current issues in Pentateuchal studies, especially the question of deuteronom(ist)ic elements in Genesis to Numbers.

14:00 **John E. Harvey** (Wycliffe College, U. of Toronto): "Jeroboam I as a Second Moses Gone Awry."

Various scholars have shown how the Deuteronomistic Historian (Dtr.) patterned the lives of Joshua, Samuel, Elijah, and Josiah after the life of

Moses. In this paper I will argue that by means of structural and linguistic features the Dtr. also patterned the life of Jeroboam I after Moses. This instance, however, differs from the others insofar as the Dtr. patterned Jeroboam's early life after that of Moses and his later life after Aaron, such that for the Dtr. Jeroboam I was an "anti-Moses."

14:30 **Leonard E. Van Dyke** (McMaster U.): "The Theme of Reversal in Judith."

A central literary component of the book of Judith which is generally minimized or simply overlooked, is the motif of reversal. This paper examines three major 'reversals' in Judith: 1) reversals inherent in the structure; 2) reversal in the Judith/Holofernes confrontation; and 3) reversal in the norm. Following this discussion, this paper investigates various Jewish and Greek novels in order to demonstrate that reversals are a principle element of their composition. The presence of reversals in both the Jewish and Greek novels suggests: 1) the motif of reversal should be considered a defining characteristic of the Jewish and Greek novel genre; 2) support for the hypothesis that the Greek and Jewish novel share some form of relationship, and 3) the book of Judith belongs within the Jewish novel genre.

15:30-16:45 / Thistle 243

CSBS ANNUAL BUSINESS MEETING / SÉANCE D'AFFAIRES ANNUELLE

17:00-18:00 / Thistle 243

CSBS PRESIDENTIAL ADDRESS / DISCOURS PRÉSIDENTIEL DE LA SCEB

Presiding: **Wayne McCready** (U. Of Calgary)

Jack Lightstone (Concordia U.):

"Whence the Rabbis? The Question of Rabbinic Origins Reconsidered."

19:00-22:00

CSBS ANNUAL DINNER / BANQUET ANNUEL DE LA SCEB

New Residence Dining Hall and Patio

(see note at end of abstracts section)

MONDAY, 27th MAY / LUNDI, LE 27 MAI

7:30-9:00 / (Location: TBA)

WOMEN'S SCHOLARS INFORMAL BREAKFAST

PETITE DEJEUNER INTIME

9:00-11:00 / Mackenzie Chown D 309

THE IMPACT OF FEMINIST CRITICAL THEORY ON BIBLICAL STUDIES

L'IMPACT DU FÉMINISME SUR LES SCIENCES RELIGIEUSES

Presiding: **Barbara Organ** (U. of Sudbury)

Section I: Context

Jacqueline Isaac (U. of Toronto): "Don't Believe Everything You Read, Girls, or: Why Elisabeth Schüssler Fiorenza Thinks Having a Suspicious Mind a Desirable Attributed for Biblical Scholarship."

In this introduction to our seminar topic, I will discuss the place of the "hermeneutic of suspicion" in the development of Fiorenza's feminist model for biblical interpretation, and its roots within liberation theology. I will focus primarily on her early work, especially the essay "Toward a Feminist Biblical Hermeneutics" [*The Challenge of Liberation Theology: A First World Response*, B. Mahan and L.D. Richesin, eds. (1981)], and chapter one of *Bread Not Stone*, entitled "Woman Church." In the context of this discussion, some attention will be paid to the question of the intellectual "pedigree" of feminist scholarship.

Philippa Carter (McMaster U.): "Elisabeth Schüssler Fiorenza's Work as Paradigm."

I shall attempt to track and evaluate some of the "epiphanies" in Fiorenza's work since the publication of *In Memory of Her*. I shall comment particularly upon her attempt to identify and resist the "kyrocentric" nature of the biblical text and its interpretation within the context of the development of hermeneutics. Based upon my reading of *But She Said* (particularly pp. 165-217), I shall endeavour to sketch the implications of such resistance (political, theological, social) for those of us who would apply her method and emulate her example.

Section II: Applications

Christiana de Groot van Houten (Calvin College, Grand Rapids): "Suspecting Paradise: The Hermeneutics of Suspicion and the Garden of Eden Narrative (Gen 2-3)."

In this presentation, I explore the usefulness of the "hermeneutic of suspicion" in understanding the Garden of Eden narrative. The narrative of Adam and Eve in Genesis 2-3 is fertile ground for exploring androcentric thinking evident in scripture and for examining whether the text establishes and promotes a patriarchal social system. This text has been the locus of much discussion. The history of its interpretation reflects the recent history of feminist interpretation. While Phyllis Trible's work remains a landmark, some of her claims have become problematic. I wish to explore three issues in this discussion. Firstly, the use of the Hebrew word *adam* to denote both genetic human being and sexually differentiated man seems to indicate a world which sees man as the norm of humanity. Eve does not function as a prototype of humanity, but only of the female sex. Secondly, the particular act of disobedience portrayed in Genesis 3 may be categorized as the sin of pride, involving overstepping one's limits, taking for oneself what is out of bounds. Would the results have been different if Adam had taken the initiative rather than Eve? Is this text advocating a patriarchal social system where women do not act as independent agents? Thirdly, the text models patriarchal marriage. It was for the man that the woman was created; it is his needs that have dominated the narrative and his needs that are met in the marriage. How are we to interpret the conflicts between these androcentricities and the more liberating aspects of the text uncovered by Phyllis Trible?

Patricia Dutcher-Walls (Knox College, U. of Toronto): "Suspicious about Suspicious Characters: Athaliah the Queen? (2Kgs 11)."

Using a hermeneutics of suspicion, we will snoop around the story of Athaliah in II Kings 11. Why is this only queen of Judah so suspect as a character, and why does she get bumped off? Such questions will lead to skepticism about the author's motives and strategies in the narrative. To borrow an idea from Cheryl Exum, we will investigate how Athaliah was killed *in* the story and *by* the story. Bring your detective kit full of narrative and rhetorical analytic equipment!

9:00-11:00 / Mackenzie Chown D 319

CHRISTIAN ORIGINS: GOSPELS / ORIGINES CHRÉTIENNES: EVANGILES

Presiding: **Stephen Westerholm** (McMaster U.)

9:00 **Alan Kirk** (U. of Toronto): "John's and Jesus' Opening Speeches in Q: Liminality and Resocialization."

The contrast between John the Baptist's gory throat of judgment in Q 3:7-9, 16-17 and Jesus' more sanguine Inaugural Sermon in Q 6:20b-49 has always posed a special problem for compositional analyses of Q. Stratigraphical solutions by definition remain locked into diachronic views of the text and leave unanswered the question of the compositional logic of the synchronic juxtaposition of the two speeches. This paper proposes a solution using Perdue's theory that wisdom texts assume and create a situation of liminality which prepares instructees for resocialization and corresponding alterations in status. Thus the effect of John abusively undermining the verities of the intended audience's traditional world view is to suddenly shift Q's audience into the liminal situation indispensably preparatory for the instructional speeches which follow, whose intent is to resocialize the instructees into a radically different view of reality.

9:30 **Jo-Ann Brant** (Goshen College): "Nicodemus, the Myrrh and other Oddities about Jesus' Burial in the Fourth Gospel"

Raymond E. Brown calls Jesus' burial in the Fourth Gospel "an honorable burial" and attributes the deviations from the synoptic account to John's transformation of "the crucifixion into a triumph." Joseph and Nicodemus recognize Jesus' royal status by burying him with enough myrrh and spices to satisfy a royal burial. In contrast, I contend that this detail regarding the burial of Jesus marks the preparation for his resurrection. Jesus is buried like the phoenix of Hellenistic Egyptian tradition. John's editorial comment that Jesus is prepared according to Jewish custom applies only to the contrast between the Egyptian tradition and what Nicodemus does in wrapping Jesus or in placing Jesus in a tomb rather than a coffin. If one examines Nicodemus' two dialogues in the gospel, one finds evidence that he has reached the "correct" conclusion and formed the "proper" expectations regarding Jesus. His actions at Jesus' burial signify his anticipation that something other than decomposition will happen to the body.

10:00 **John Horman** (Waterloo, Ont): "Is there a Common Greek Source for Thomas and Mark?"

In 1979 in *Novum Testamentum*, I suggested that a common written Greek

source lay behind the version of the Parable of the Sower in the Synoptics and the version of the same Parable in the Gospel of Thomas. In this paper I will examine the other sayings common to Mark and Thomas to see if they also may have come from a common written Greek source.

11:00-12:00 / Mackenzie Chown D 319

CHRISTIAN ORIGINS: ACTS / ORIGINES CHRÉTIENNES: ACTES

Presiding: **Margaret MacDonald** (U. of Ottawa)

11:00 **Edith Humphrey** (Aylmer, Que): "This is the Word of the Lord" (or is it a Vision)? Rhetoric and "Vision" in Narratives of Paul's Conversion."

This paper continues a study of the rhetorical role of vision-reports which occur within larger narratives or discourses in the NT. The three narratives of Paul's conversion or call (Acts 9:1-19, Acts 22:1-21, Acts 26:1-18) have presented numerous challenges to exegetes, through complexity in voice and detail. At issue in this study is the persistent designation of this episode as a "vision" (9:10, 12; 26:19) coupled with an emphasis on opening of eyes, despite the auditory medium of revelation which characterized all three accounts. Here Luke's characteristic use of fragmentary vision finds its most extreme expression, so that we may be hard-pressed to agree that there is a vision at all. Is this difficulty due simply to our nice distinction between audition and vision, an observation not shared by the ancients? Or is the insistence upon vision important to Luke's purpose, while the visions themselves are on the whole suppressed or translated into propositional short form? What does it mean to clothe "the word" with the garb of vision, and how might this understanding direct the rhetoric at various levels of narration?

11:30 **Richard Ascough** (Toronto School of Theology): "Civic Pride at Philippi (Acts 16: 12)"

The introduction of Philippi in the account of Acts (16:12) presents the exegete with a particularly thorny problem. At issue is the nature of the information the writer gives concerning the city. Is it "a first city of the district of Macedonia" or is it "a city of the first district of Macedonia" as the UBS⁴ / NA²⁷ reads? The first way of reading the text presents a case of civic pride on the part of the author, but at the expense of historical accuracy. The second reading preserves the historical accuracy of the account, but has negligible textual support. We will argue that despite losing the "historical accuracy" of the passage, the better attested reading must be retained at Acts 16:12. This reading finds support in the social context of civic pride in Greco-Roman antiquity.

11:00-12:00 / Mackenzie Chown D 309

HEBREW BIBLE: PSALMS / BIBLE HÉBRAÏQUE: PSAUMES

Presiding/Président: **David Jobling** (St. Andrews)

11:00 **J. Glen Taylor** (Wycliffe College): "Psalms 1 and 2 as Introduction to the Hebrew Psalter."

Although scholars generally agree that Psalms 1-2 function as an introduction to the Hebrew Psalter, there is much debate concerning the message conveyed

by this introduction. In this paper, I will survey current opinions and take the discussion a step further by arguing Psalm 1 does not simply invite the reader to meditate upon the Psalms as a kind of torah. Rather, primarily by virtue of its placement together with the now fully messianic Psalm 2, Psalm 1 seeks also to characterize Israel's messiah as one who must meditate upon the law. In a sense then Psalm 1, a wisdom psalm, may be understood as a kind of "messianic" psalm.

11:30 **Robert C. Culley** (McGill U.): "Psalm 22: Sufferer, People, and World."

Psalm 22 is interesting and important for many reasons. This paper will only consider one issue, the fact the present text seems to offer three phases. The sufferer, presented in vv. 2-23, faces hostility, physical deterioration, and apparently also death and thus evokes the typical figure of the sufferer found in other complaints of the individual. Then, this figure is related to two further contexts. Vv. 24-27 connects the figure to the nation. Vv. 28-32 speaks of the wider world. The paper will consider how the three spheres of the individual, nation, and world may be related to each other.

11:00-13:00 / Thistle 247

**CANADIAN CORPORATION FOR THE STUDY OF RELIGION
CORPORATION CANADIENNE DES SCIENCES RELIGIEUSES**

11:00-12:00 Annual Business Meeting

12:00-13:00 Special Session:

"Crisis and Catharsis: Rethinking the Role of the Corporation"

13:15-14:15 / Thistle 243

CSBS STUDENT PRIZE ESSAYS

GAGNANTS DU CONCOURS DE LA SCEB OUVERT AUX ÉTUDIANTS

Presiding: **Wayne McCready** (U. of Calgary)

13:15 / JEREMIAS PRIZE

Tony Chartrand-Burke (U. of Toronto): "The Gospel in Miniature: The Infancy Gospel of Thomas as Children's Story."

Stories of Jesus' youth collected in the much-maligned *Infancy Gospel of Thomas* (*In. Thom.*) attempt to fill in the "hidden years" of Jesus' life absent from the NT gospel accounts. Reconciling *In. Thom.*'s image of the *enfant terrible* with tales of the adult Jesus presents some difficulties, but this is not just a modern concern—it is a problem that is also addressed by the compiler of *In. Thom.* The writer has constructed a text with the transformation and maturation of the young Jesus as its principle of organization and central theme. Arranged this way, the disturbing elements in the stories are diminished, leaving it a serviceable text for the worshipping community. The impact of this new text may have been felt most among children, those younger Christians often ignored by historians, for *In. Thom.* offers children a biography of Jesus with which they may more easily identify, while also offering their parents a model for the perfect son or daughter.

13:45 / FOUNDERS PRIZE

Jane Webster (McMaster U.): "Engendering Wisdom in Proverbs, Ben

Sira and The Wisdom of Solomon."

This paper considers the literary effect achieved through engendering wisdom in *Proverbs*, *The Wisdom of Solomon* and *Ben Sirach*. Attention is focused on the female images evoked by the text and the use of erotic language.

14:30-15:45 / Thistle 243

CSBS SPECIAL SESSION / SEANCE SPECIALE DE LA SCEB

President: **Jack Lightstone** (Concordia U.)

Harold Remus (Wilfrid Laurier U.): "By the Skin of Our Teeth: The Place of Biblical Studies in the Canadian University."

The increasingly precarious situation of post-secondary academic institutions raises fundamental questions about the role and viability of biblical studies in those institutions and about what the future may hold for biblical studies professors and students. The reading of the entails is not encouraging. This address examines some of the issues, as a way of leading into general discussion by the membership. Included will be a report on the job picture derived from questionnaires sent to Canadian departments and programmes of religious studies and Canadian theological colleges.

Respondent: **Donna Runnalls** (McGill U.)

16:00-17:00 / Concordia Chapel

CSSR PRESIDENTIAL ADDRESS / DISCOURS PRESIDENTIEL DE LA SCER

Morny Joy (U. of Calgary)

"Beyond a God's Eyeview: Other Perspectives in Religious Studies"

17:00-19:00 / New Residence Dining Hall

BROCK PRESIDENTIAL RECEPTION

RECEPTION PRESENTIELLE UNIVERSITAIRE

20:00-21:30 / (Thistle 247)

JOINT SESSION / SEANCE CONJOINTE

Speaker: **Grace Jantzen**

Topic: Who Counts as a Mystic? Power, Gender and Ecstasy
Grace Jantzen was born in Saskatoon and began her study of philosophy at the University of Saskatchewan and the University of Calgary. She then went to Oxford to read theology. From 1980 to 1995 she was lecturer and reader of philosophy of religion at King's College, London University. In 1995 she was appointed John Rylands Senior Research Fellow at the University of Manchester. Her most recent book is entitled *Power, Gender and Christian Mysticism* and was published by Cambridge University Press in 1995.

21:30-23:00 / (Sean O'Sullivan Gallery)

JOINT RECEPTION / RECEPTION CONJOINTE

Speaker: **Grace Jantzen**

TUESDAY, 28th MAY / MARDI, LE 28 MAI

7:30-9:00 / (location TBA)

MEETING OF 1996-97 EXECUTIVE / RÉUNION DU NOUVEAU EXÉCUTIF

9:00-12:15 / Schmon Tower 403

RELIGIOUS RIVALRIES / LES RIVALITÉS RELIGIEUSES

Presiding: **Terry Donaldson** (College of Emmanuel and St. Chad)

Steve Fai (University of Ottawa): "Herod's Roman Temple."

Vitruvius described architectural order as both giving form to and being formed by the greater cosmological order that permeated the Roman world. For Vitruvius, the location, or siting, of a building was intimately tied to every aspect of its physical and metaphysical construction. For example, the location of a temple was dependent upon specific attributes shared between the site, the building, and the god or goddess. This paper will discuss Herod's understanding of Roman architecture within the context of first century Caesarea Maritima and, in particular, as it relates to his siting of the Temple to Caesar and Rome.

Respondent: **Michele Murray** (U. Of Toronto)

Dorothy Sly (University of Windsor): "Isopoliteia: Claim and/or Reality?"

In the mid first century, large scale violence between the Jews and their gentile neighbours erupted in both Alexandria and Caesarea Maritima. What precipitated these outbreaks? Specifically, did jealousy over citizenship rights play a significant role? With respect to Alexandria, Philo would have his readers believe that the Jewish community was robbed of its rights by a hostile governor and a malicious mob. He puts these words in the mouth of the governor Flaccus, repentant after the fact:

I cast on them [the Jews] the slur that they were foreigners without civic rights, though they were inhabitants with full franchise, just to please their adversaries, a disorderly and unstable horde.... (In Flaccus 172, LCL translation).

How much credence can we lend to Philo? The prime intent of this paper is to explore the causes of the troubles in Alexandria. The secondary intent is to compare the situation in 38 CE in Alexandria with that in Caesarea Maritima almost three decades later.

Respondent: **John Kloppenborg** (University of St. Michael's College)

Reena Zeidman (Queen's University): "Fairly Dangerous? The Pagan Fair and the Jewish Participant."

We are well aware of the characteristics of the Graeco-Roman market/fair from Greek, Latin and Christian literature and archaeological evidence—its set times during the year, its connections with a god and its products for sale. But are those elements discussed in the Jewish literature, and what does this Jewish material suggest about Jewish-Gentile economic and social relations? Evaluated in this paper will be Z. Safrai's 1984 article ("Sinai"), who claims that the prohibitions imposed upon Jewish participants grew more lenient after the Bar-Kochba revolt. S. Stern's recent book, *Jewish*

Identity in Early Rabbinic Writings (1993), argues against this, which will also be employed to round out the picture of Jewish and Gentile relations in the period.

Respondent: **Jack Lightstone** (Concordia U.)

Lee Johnson (Emmanuel College, University of Toronto): "Ancient Literary References to Caesarea: An Annotated Bibliography."

This paper represents an attempt at a comprehensive compilation of ancient Jewish, Roman and Christian literary references to Caesarea Maritima prior to the mid 4th century C.E. Not only does this work provide an indication of the volume of written references within which Caesarea was mentioned, but by means of various annotations its readers should be able to determine the religious and political settings of the conversation which included Caesarea Maritima in antiquity. By providing a literary map of ancient Caesarea, this bibliography should prove to be a tool for future research for the Religious Rivalries seminar.

Respondent: **Steve Wilson** (Carleton University)

9:00-12:15 / Schmon Tower 405

**HEBREW BIBLE AND BIBLICAL INTERPRETATION
BIBLE HÉBRAÏQUE ET L'INTERPRÉTATION BIBLIQUE**

Presiding: **John McLaughlin** (Wheeling Jesuit College)

9:00 **Joyce Rilett Wood** (Atlantic School of Theology): "Prophecy and Folktale."

Hermann Gunkel identified folktale motifs in all parts of the Hebrew Bible, including prophetic literature (*Des Märchen im Alten Testament*, 1921). The idea of my paper is that Hosea used the genre of folktale to convey his prophecy. I will retell Hosea's first folktale (1-2).

9:30 **Francis Landy** (University of Alberta): "Strategies of Dispersal and Concentration in Isaiah 6."

I propose in this paper a literary-critical reading of Isaiah 6, looking especially at strategies of focus and diffusion in the text. The chapter can be divided into three parts: i) the theophany (vs.1-4); ii) the prophet's reaction and initiation (vs.5-8); iii) the prophet's commission (vs. 9-13). I will argue that in the first and third parts the rhetoric is centrifugal, either spatially or temporally. For instance, attention is directed from the divine figure to the hem of his train, and thence to the seraphim who attend him. In the central section, the rhetoric is centripetal, focusing attention on the prophet and the transformative act wrought by the seraph. The tension between centripetal and centrifugal rhetorical programs intensifies the distance between God and humanity and provides the basis for the mystification of prophetic language to which the prophet is summoned.

10:00 **P.D.M. Turner** (Vancouver): "The Greek Translator(s) of Ezekiel Revived: New Light on an Old Question."

For nearly a century it has been thought that the Old Greek of Ezekiel was by more than one hand. Thackeray postulated two translators, Herrmann three, Johnson-Gehman-Kase could find only two translators, explaining the residual phenomena in terms of a later revision of a roll containing i-xxvii, while most recently Turner proposed a modified synthesis of Thackeray and

Herrmann. It will be shown on the basis of exhaustive modern study of i-xxxix that the version is both a linguistic unity reensionally bisected, and a renditional pastiche, the original Alexandrian Ezekiel having been carefully excerpted for the sake of the life of the Jewish community which required it.

10:30-10:45 BREAK

10:45 **Marion Taylor** (Wycliffe College): "James Frederick McCurdy: A Founding Father of Old Testament Scholarship in Canada."

James Frederick McCurdy (1847-1935) was named by John S. Moir in *A History of Biblical Studies in Canada* as the father of biblical studies in Canada. In this paper, I will examine McCurdy's life and writings with a view to testing the legitimacy of this claim. McCurdy's intellectual and spiritual development as he moved outside of the fold of Princeton Seminary where he worked for more than ten years alongside of his mentor, William Henry Green, the renowned critic of radical higher criticism, will be traced and his contributions to Old Testament studies in Canada assessed.

11:15 **Rebecca Idestrom** (U. of Sheffield): "Old Testament Scholarship in Sweden at the end of the 19th Century: The Rise of the Historical-Critical Method."

At the end of the 19th century Swedish Old Testament scholarship was going through a transition period. Biblical research was being challenged and reevaluated as it responded to the waves of new theories and ideas from the continent. The emergence of the historical-critical method dominated theological discussions and led to a theological crisis for many individuals. This paper will outline the response of certain scholars at Uppsala University to modern historical criticism, some of the factors which influenced their approach and how this in turn affected the development of Old Testament scholarship in Sweden in the twentieth century.

11:45 **John Sandys-Wunsch**, Mill Bay B.C.: "When we do exegesis we find what we are looking for; sometimes it is even there."

Examples chosen from the history of exegesis show that the interests of the investigator tend to determine the results achieved. Examples are taken from the works of Hobbes, Edelmann, G.L. Bauer, Rudolph Bultmann and others to illustrate this point. Personal motives can lead to solid results even as they can also skew the whole investigation. The recognition of this factor should be taken as a summons to critical self-examination and not as a justification of subjective ramblings.

13:00-14:30 / Schmon Tower 403

**THE IMPACT OF FEMINIST CRITICAL THEORY ON BIBLICAL STUDIES
L'IMPACT DU FÉMINISME SUR LES SCIENCES RELIGIEUSES**

Presiding: **Jacqueline Isaac** (U. of Toronto)

Section III: Critique

Susan Lochrie Graham (Trinity College, University of Toronto): "Seeing Jesus as Comedic Hero: E. Schüssler Fiorenza's Portrait of the Historical Jesus."

Historical Jesus portraits are generally presented as narratives telling the story of Jesus in his context. Writers often use limiting devices to exclude

theology, broadly defined. But the theology of the historian creeps back in unrecognized ways, among them the plot structure. Feminists, who are attempting to create a picture of Jesus that includes women, need an inclusive structure. This paper will show that Fiorenza, the only feminist biblical critic to attempt a full-length study of the historical Jesus (*Jesus: Miriam's Child, Sophia's Prophet*), rewrites the Jesus narrative in a comedic pattern, which allows for both male and female agency and in which the movement in the plot is from limitation to freedom, with a picture of Jesus as master of the feast and creator of a new egalitarian community. Fiorenza's portrait imports the female/feminine image of Sophia into Jesus' role, thus "feminizing" him as much as possible: he is the embodiment of the female side of God. She can then allow a comedic plot to unfold. Her feminist ethics, then, are incorporated in her plot; this is the meaning of the form itself.

Daniel Fraikin (Queens Theological College): "Prophets of Sophia: Prophets or Archaeologists?"

At what conditions will the recovery of sophia really help women? When is naming effective towards liberation? Can we revive the myth that supports it, what does it take, who can do it, can men do it too? Comments on Schüssler Fiorenza's *Jesus* chapter 5: "Prophets of Sophia."

13:00-14:30 / Schmon Tower 405

RHETORIC IN THE NT EPISTLES

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

13:00 **Sylvia Keesmaat** (Institute for Christian Studies): "Subversive Speech: Romans 8 as Recital, Lament and Thanksgiving"

Walter Brueggeman describes "three models of subversive speech, each of which begins in pain, and each of which ends in praise" (*Israel's Praise* 136). They are: *credo recital*, *lament* and *songs of thanksgiving*. I will argue not only that Paul employs all of these models in Romans 8, but that insofar as they are found in this passage, they are rooted in exodus traditions which themselves are examples of this subversive speech. Such a reading of this passage not only explains Paul's thought in terms of the scriptures he read, but also illuminate the dynamic which begins in pain and ends in praise that shapes this chapter. This dynamic is described in Romans 8 in terms of suffering and expectation, groaning and hope, being killed and yet being more than conquerors. The rhetorical weight of Romans 8 as subversive speech for a suffering Roman church will also be addressed.

13:30 **Harry Maier** (U. of British Columbia): "1 Clement, 1 and 2 Corinthians, and the Rhetoric of Hubris."

Clement's references to the character of those in late first-century Corinth who removed presbyters from their position of leadership draw on a *topos* of the hybrist prevalent in literature contemporary with 1 Clement. These have been untenably interpreted as literal descriptions of Clement's opponents, leading to the false conclusion that the problems in Corinth were caused by gnosticism or some other form of heresy. In fact, Clement's depictions of his opponents as seditious, arrogant, boastful, and self-inflated point not to heresy, but *hybris* as the dominant criticism he levels against them. Clement found

the motif in 1 and 2 Corinthians, adopted, and then developed it more extensively. His use of the *topos*, prevalent in political treatises, is consistent with his use of the political rhetoric of *stasis*, *homonoia*, and *eirene* throughout the letter.

14:00 **Alan Bulley** (St. Paul University): "Clarifying the Rhetorical Species of Hebrews."

New Testament documents often resist clear-cut decisions about their rhetorical species. A lack of clarity about rhetorical species can, however, force a document into an inappropriate framework that produces a skewed understanding of its thrust. This difficulty is evident in the case of Hebrews, given the number of studies that have appeared in the last few years with quite different perspectives on the issue of its rhetorical species. Margaret Mitchell's (*Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* [HUT, 28, Tübingen: J.C.B. Mohr, 1991]) isolation of criteria for the identification of the deliberative species has brought much-needed precision to the task and will be applied to the specific case of Hebrews.

14:45-16:45 / Schmon Tower 405

BIBLICAL HERMENEUTICS

Presiding: **Adele Reinhartz** (McMaster U.)

14:45 **Karen Hamilton** (Emmanuel College): "Jael: Sexual Aggressor and Mother in Israel."

Several recent articles and books have called attention to the ways in which Jael's role in the murder of Sisera in Judges v is that of a sexual aggressor. Notice has been taken of the intertwining of the images of eroticism and death in this poetic passage. There has also been some recognition of Jael's mothering role in this passage. What has not been noticed, however, is the degree to which Jael's roles as sexual aggressor and mother are deliberately and ironically combined, as well as the effect that the presentations of Deborah and Sisera's mother have on this combination. This article works closely with such linguistic features of the text as juxtaposition, repetition and the creation of images to show the deliberate and ironic combination of the roles of sexual aggressor and mother in the character of Jael.

15:15 **David Jobling** (St. Andrew's College): "The Medium of Endor: Close Reading and Canonical Hermeneutics."

This paper is related to the author's earlier remarks to the Society on Hannah. The Medium of Endor in chapter 28 forms with Hannah a strong pair of bookends for 1 Samuel. In this reading, she is aware of Saul from the beginning, fully in charge of the whole transaction between them, and skilled in both the technical and the pastoral functions of a minister of religion. At another level, she mediates the apparently broken relationship between the present and the past—Saul's separation from Samuel, Israel's separation from its mythical past.

15:45 **Richard Ratzlaff** (McMaster U.): "Prolegomena to a Form-Critical Study of 1QSb."

The Priestly Blessing of Numbers 6:22-26 is one of the few examples in the Hebrew Bible of a text which is explicitly designated as being intended for

liturgical use in the temple. We have, however, little concrete evidence of its actual use in the cult, even in the period of the Second Temple. E. P. Sanders does not even mention it in his survey of Jewish "practice and belief", whereas Schürer-Vermes refer to the Mishna for evidence of the use of the Priestly Blessing in the cult. The texts from Qumran have provided some evidence for how the Priestly Blessing may have been used by one group in Early Judaism. 1QS i 20-ii 19 describes a ceremony which includes a blessing close to the Priestly Blessing and 1QSb includes a series of blessings modelled on the Priestly Blessing. Scholars have paid relatively little attention to this text but there is general agreement that the blessings are genuine Blessings, i.e., that they were intended for liturgical use. There is no agreement, however, whether the Blessings were used in the liturgy of the group responsible for the scrolls (Stegemann), or whether they were intended for the eschaton (Licht/Schiffman). This purpose of this paper is to test the assumption that 1QSb contains genuine blessings. Do the remains of 1QSb, as well as those of other possibly liturgical texts from Qumran, allow us to determine whether it is possible form-critically to isolate a genre based on the Priestly Blessing?

16:15 **Gary Phillips** (College of the Holy Cross, Worcester, MA): "'And he Killed all the Male Children...': Intertextuality, Ideology and Reading Matthew's Infancy Narrative Responsibly."

Matthew's Gospel may be the most explicit anti-Jewish of Christian canonical narratives. Matthew's narrative plays a controversial ideological role in a long tradition of anti-Jewish and anti-semitic theological and cultural polemic. The gospel's antithetical rhetorical strategy that pits the old against the new, Moses with Jesus, "us" with "them," Jewish children with Christian children is sustained by a dramatic rereading and rewriting of Hebrew narrative. This paper focuses on two issues: (1) Matthew's rewriting of Exodus 2 and 4 and the role of intertextuality in fostering anti-Jewish and anti-semitic ideology; and (2) Emmanuel Levinas's challenge to us to become responsible readers for the sake of the biblical text and all the children.

RELATED SESSIONS

Sunday, May 26th

11:00-12:30 **CSPS SESSION / SÉANCE DE LA ACEP**

Discussion of Stephen Wilson's *Related Strangers: Jewish Christian Relations 70-170* (Minneapolis: Augsburg/Fortress, 1995)

Presiding: **Harry Maier**

Stephen Wilson (Carleton University)

Lloyd Gaston (Vancouver School of Theology)

Paul-Hubert Poirier (U. Laval)

15:45-16:45 **CTS PRESIDENTIAL ADDRESS / DISCOURS PRESIDENTIEL DE LA STC**

Mary Schaefer, "Liturgy as the Rule of Prayer": Questions for Faith and Theology.

CSBS ANNUAL DINNER

Please join fellow society members in one of the highlights of our annual meeting, taking place this year in the new Dining Hall on the Brock campus. Preregistration is necessary. Cost is \$25 for faculty and \$20 for students/unwaged. Registration forms and payment should be sent to:

Adele Reinhartz
Dept. of Religious Studies
McMaster University, Hamilton, Ontario L0S 4K1.

Questions may be addressed to Adele:
e-mail: (reinhartmcmaster.ca)
FAX (905-5258161)
phone (905-525-9140 ext. 24239).

1995 PRESIDENTIAL ADDRESS
Universite du Quebec a Montreal

Going on Fifty: Reflections on the Study of the Dead Sea Scrolls

EILEEN SCHULLER
Department of Religious Studies, McMaster University

Shortly after I was elected to be President of the Canadian Society of Biblical Studies for 1994-95, someone asked me whether this year would coincide with a major anniversary for the Dead Sea Scrolls. My immediate answer was no. A number of projects are already being planned for 1997 to celebrate the fiftieth anniversary of this "absolutely incredible find" (to recall the oft-quoted words of W. F. Albright¹)—the discovery of over 800 ancient manuscripts in the caves surrounding the Dead Sea. But the dates of anniversary celebrations are surprisingly fluid. If someone can fix the year of the 3000th anniversary of the city of Jerusalem, and if France can pick precisely next year to celebrate the 1500th anniversary of the baptism of King Clovis, surely, I thought, 1995 must be some anniversary in Qumran studies. A seven-times-seven sabbatical cycle would bring us only to 1996. I could count from the publication of the first scroll in 1950-51,² but a 45th anniversary is not quite the same.

Then in my reading I came across a formal statement notarized in

¹Letter of W. F. Albright to John C. Trever; see Trever, *The Untold Story of Qumran* (Westwood, NJ: Fleming H. Revell, 1965), 85.

²As Joseph A. Fitzmyer did in giving the 30th Anniversary lecture in 1981, "The Dead Sea Scrolls and the New Testament after Thirty Years," *TD* 29 (1981), 351-67.

1956 by Muhammad ed-Deeb, the shepherd boy whose wandering goat (at least according to the popular story) started all this. Muhammad begins his statement: "In the year 1945, I was tending a flock...in the wilderness..."³ He goes on to tell how the "rolled leather with scrawling on it" (to quote his words) was taken from the cave in 1945, and "...I put it in a skin bag and hung it up in a corner [of my house]. The skin bag remained hanging for more than two years ..." and only then was it first shown to a dealer in antiquities in Bethlehem. But alas for us, the 1945 date of discovery—which would give us our 50th anniversary—probably reflects memory's aggrandizement rather than historical precision. Indeed in a recent interview, the now 70-year-old Muhammad insisted with absolute certainty that the events in question really happened in 1936!⁴ However reluctantly, I must agree with the general consensus that Cave I was first explored sometime in the late winter, early spring—November-December 1946 or January-March 1947.⁵

So the study of the Dead Sea Scrolls is now "going on to fifty." I will eschew the temptation to comment at length on what "turning fifty" has come to stand for in popular culture. Whatever else, fifty is a time for looking back, for attempting to make some sense of the present in terms of the past. And that is precisely what I would be bold to attempt here today: to try to articulate where we are in the study of the Dead Sea Scrolls in 1995 given the complex and tumultuous events of the past almost-fifty years. I will not retell once more the saga of the discovery of the caves (a story that in its general outline is, I trust, at least vaguely familiar to all of you)—nor will I attempt a bibliographic survey of all the manuscripts published (which quickly degenerates into the confusing morass of abbreviations and numbers—

³William H. Brownlee, "Muhammad ed-Deeb's Own Story of His Scroll Discovery," *JNES* 15-16 (1957), 236-39. For Brownlee's further evaluation of this account, see "Edh-Dheeb's Story of His Scroll Discovery," *RevQ* 3 (1961-62), 483-94.

⁴Conversation reported by Weston Fields in a lecture to the Dead Sea Scrolls Foundation, 1993; see Edward Cook, *Solving the Mysteries of the Dead Sea Scrolls: New Light on the Bible* (Grand Rapids, MI: Zondervan, 1994), 12. For Roland de Vaux's comments about the improbability of this 1945 date, see *L'archéologie et les manuscrits de la Mer Morte* (London: Oxford University Press, 1961), vii n. 1.

⁵A number of factors argue for these months, including the traditional movement of the Ta'amireh Bedouin with their flocks, and the fact that Muhammad was wearing a cloak. See Neil A. Silberman, *The Hidden Scrolls: Christianity, Judaism, & the War for the Dead Sea Scrolls* (New York: G.P. Putnam's Sons, 1994), 31.

4QS^a II ii 6—that non-specialists find as cryptic as the handful of scrolls actually written in cryptic script). Rather I would like to walk lightly through the past almost-fifty years, stopping to pause briefly—and somewhat arbitrarily—at ten-year intervals (1957, 1967 and so on) to take our bearings and survey what has been accomplished. Any overview like this is, by definition, highly selective and to that extent an interpretation, and some of my own biases and judgments will all too soon be revealed. But I offer this as one way of understanding both where we are—and why we are here—as the fifth decade of Scrolls research draws to a close.

And so, let us leap immediately from the discovery in 1947 to the spring of 1957, and put the question: What happened in the first ten years? What did we already know ten years after the initial discovery? With the hindsight of five decades we can now appreciate the truly astonishing progress and accomplishments of that first decade. By 1957, all of the seven "major" scrolls from Cave 1, with photos and transcriptions, were available to scholars throughout the world: the large, virtually complete Isaiah Scroll, the "pesher" commentary on Habbakuk, the Manual of Discipline (Rule of the Community), the very poorly preserved Genesis Apocryphon that had just been unravelled in 1956, the collection of Thanksgiving Hymns (Hodayot), the War Scroll, and a second fragmentary copy of Isaiah.⁶ Translations and commentaries on selected portions of texts had begun to appear as early as 1948, and by 1957 editions of all these major texts and many fragments were readily available in most modern languages.⁷

By 1957, the ten additional caves in the immediate vicinity that contained written material had all been discovered,⁸ the last, Cave

⁶*The Dead Sea Scrolls of St. Mark's Monastery* (New Haven: ASOR) vol. 1: The Isaiah Manuscript and the Habakkuk Commentary, 1950; vol. 2, fasc. 2 The Manual of Discipline, 1951. Vol. 2, fasc. 1 was reserved for the Genesis Apocryphon and never published. E. L. Sukenik, *osar hamm' gillot hagg'nuzot* (Jerusalem: Bialik Foundation and the Hebrew University, 1954) or *The Dead Sea Scrolls of the Hebrew University* (Jerusalem: Magnes Press, 1955). N. Avigad and Y. Yadin, *A Genesis Apocryphon: A Scroll from the Wilderness of Judaea* (Jerusalem: Magnes Press and Heikhal Ha-Sefer, 1956).

⁷For details of bibliography, see J. A. Fitzmyer, *The Dead Sea Scrolls: Major Publications and Tools for Study*, rev. ed., SBL Resources for Biblical Study 20 (Atlanta: Scholars Press, 1990). For more comprehensive bibliographies, see "Bibliographies of the Dead Sea Scrolls," 95-98.

⁸Also caves at Wadi Murabba at, Khirbet Mird and Nahal Hever were explored..

11, as recently as January 1956. With the exception of the Temple Scroll (which was to remain hidden for another ten years) virtually all of the fragments—perhaps 50,000 pieces—were in the hands of the Jordanian Department of Antiquities,⁹ the majority having been purchased from the Bedouin who had been much more successful than the professional archaeologists in the scramble to locate caves between the years 1952-56.¹⁰ Incidentally, over 500 of these pieces had been purchased by R.B.Y. Scott for eventual disposition here in Montreal at McGill University upon completion of the first edition, a deal that was subsequently voided by the Jordanian government.¹¹ Preliminary, but surprisingly comprehensive, surveys of the material from the small caves and much of Cave 4 were compiled by the end of the decade,¹² and these gave an overall picture—one that has not changed much in forty years—of the categories of the finds: (1) biblical texts; (2) copies of known works not included in the Hebrew canon (e.g., Tobit, Enoch); (3) and previously unknown works, especially hymns and prayers, calendrical texts, biblical interpretation, wisdom reflections, legal rulings, and a few more esoteric bits (horoscopes, brontologia and the treasure list of the Copper Scroll).

By spring of 1957, a group of seven scholars, the International Team as they came to be called, was daily at work sorting, matching, cataloguing, mounting and making a first reading of the thousands of pieces spread out on long tables in "the Scrollery" of the Palestine Archaeological Museum. In a very real way—too often not explicitly acknowledged—their labours laid the foundation for all future study.

Although the materials from these caves are sometimes included in the general category "Dead Sea Scrolls," I have not attempted to treat them within the scope of this paper.

⁹A few were handed over to the Department of Antiquities only in the summer of 1958; for the chronology, see *The Dead Sea Scrolls on Microfiche: Companion Volume*, ed. E. Tov with S.J. Pfann (Leiden: Brill, 1993), 104; also the reminiscences of F. M. Cross in *Frank Moore Cross: Conversations with a Bible Scholar*, ed. H. Shanks (Washington: BAS, 1994), 124.

¹⁰Bedouin located the three richest caves (I, 4 and II) as well as Caves 2 and 6; Caves 3, 5 and 7-10, discovered by archaeologists, yielded only small and rather insignificant finds.

¹¹R. B. Y. Scott, "What Ever Happened to McGill's Dead Sea Scrolls?" *ARC* (Montreal: McGill, Faculty of Religious Studies, 1981), 55-58, with update note by Donna Runnalls.

¹²Most helpful is the joint article by those working in the Scrollery, "Le travail d'édition des fragments manuscrits de Qumrân," *RB* 63 (1956), 49-67.

Although occasional joins can still be made (usually of very small pieces), the passage of forty years has affected colour, texture, and shrinkage in the material (whether animal skins or papyrus), and joins and divisions made today are often less certain. In our more ecumenical times, it is easy to forget that one of the revolutionary aspects of the composition of this International Team was that Catholic and Protestant scholars were actually working together on the Bible; a 1957 feature article in the Canadian edition of *Time* described the group rather quaintly as "an international—and inter-credal—task force of scholars."¹³ Jewish scholars across Mandelbaum Gate could take no part, though Yigael Yadin and Roland de Vaux communicated throughout these years via a postal box in Europe. The highly skilled Armenian photographer, Najib Anton Albina produced a truly excellent set of photographs that still remains indispensable; for many manuscripts, the quality of his work has not been equalled even in the most recent set of photos taken with more modern equipment by the Israeli Department of Antiquities.¹⁴

This first decade also brought five seasons of archaeological work at the site of the ruins near the caves under the direction of Roland de Vaux, op. of Ecole Biblique and G. Lancaster Harding of the Jordanian Department of Antiquities, followed by a final 1958 season at Ein Feshka. De Vaux's interpretation of the site as a communal living center from the second half of the 2nd century BCE until its violent destruction by the Roman Legions in 68/69 CE was given wide publicity when he gave the Schweich Lectures at the British Academy in London in 1959.¹⁵ After a fierce but short-lived "battle" about date, the combination of paleographic analysis of the handwriting and the results of Carbon 14-testing on linen found in Cave I established the chronological parameters of second century BCE to first century

¹³"Out of the Desert," Religion Section of *Time*, Canadian edition (April 15, 1957), 77.

¹⁴For an account of the photography process, see John Strugnell, "On the History of the Photographing of the Discoveries in the Judean Desert for the International Group of Editors," in *The Dead Sea Scrolls on Microfiche: Companion Volume*, 123-34.

¹⁵Published in the volume, *L'archéologie et les manuscrits de la mer Morte*, (1961); translated as *Archaeology and the Dead Sea Scrolls*, rev. ed. (London: Oxford University Press, 1973).

CE.¹⁶

In addition to all this, the larger task of providing a framework of interpretation was well advanced by 1957. The first press releases from ASOR announcing the discovery to the world (April 1948) already suggested that what we were now reading for the first time was the "manual of discipline of some comparatively little-known sect or monastic order, possibly the Essenes."¹⁷ Similarly, E. Sukenik, by early 1948, explicitly linked the Scrolls with the Essenes described by Josephus, Philo and Pliny.¹⁸ The main outlines of what has come to be designated the "consensus-theory" or "the Essene hypothesis" took shape in the 1953 doctoral dissertation of Geza Vermes, and was popularized in two "classic" books from 1957 and 1958 by J. T. Milik and F. M. Cross.¹⁹ The authors of the scrolls were seen as a dissident Jewish group that came into being in the aftermath of Hellenistic struggle in mid-second century BCE in opposition to the Hasmoneans over issues of priesthood and calendar. Influenced by the descriptions of Josephus and Philo as much by as the Scrolls themselves, the Essene-hypothesis emphasized certain features such as celibacy and communal (monastic) lifestyle, though recognizing the importance of non-Josephan elements of eschatological fervor and messianic expectation. But other voices and interpretations were also making themselves heard. For almost every one of the alternate theories of Scroll origins put forth (sometimes with great fanfare and claims for originality) in the last few years, one can find antecedents in ideas already circulating by the end of this first decade: the authors of the Scrolls as Sadducees (North²⁰), Pharisees (Rabin²¹), Zealots (Roth²²),

¹⁶Pioneering paleographic studies of this first decade include Solomon A. Birnbaum, *The Qumrân (Dead Sea) Scrolls and Paleography* (New Haven: ASOR, 1952); F. M. Cross, "The Oldest Manuscripts from Qumran," *JBL* 74 (1955) 147-72.

¹⁷*The Times* of London, April 12, 1948.

¹⁸E. Sukenik, *Megillot Genuzot* (Jerusalem: Bialik Foundation, 1948) 16

¹⁹J. T. Milik, *Dix ans de Découvertes dans le Désert de Juda* (Paris: Les Éditions du Cerf, 1957), translated by J. Strugnell, *Ten Years of Discovery in the Wilderness of Judea* (London: SCM, 1959); F. M. Cross, *The Ancient Library of Qumran and Modern Biblical Studies*, Haskell Lectures 1956-57 (Garden City: Doubleday, 1958).

²⁰"The Qumran 'Sadducees'", *CBQ* 17 (1955), 164-88.

²¹*Qumran Studies* (London: Oxford University Press, 1957).

²²*The Historical Background of the Dead Sea Scrolls* (Oxford: Blackwell, 1958).

a *sui generis* group (Talmon²³), and Christians (Teicher²⁴).

The years 1947-1957 saw more than their share of wild speculation about the relationship between the Scrolls, Essenes and Christianity—everything from the "did Jesus live at Qumran?" question to the reconstructions by Dupont-Sommer of a crucified Teacher of Righteousness.²⁵ Yet the decade ended with the publication of a major collection of essays, *The Scrolls and the New Testament*,²⁶ a volume that was reissued in paperback after some thirty-five years because it still served to define the key areas of discussion for the interrelationship between the Scrolls and New Testament studies: John the Baptist, eschatological expectation, messianism, communal meals, church discipline, theological vocabulary. New texts, especially some published in the last five years, can supplement this volume, but the basic issues are already articulated here.

And, by 1957, the significance of the approximately 200 biblical manuscripts had been recognized. It was reading the Samuel manuscripts in the early 1950s (particularly 4QSam^{a,b}, copies that diverged from the Massoretic text and agreed with the Septuagint²⁷) that enabled Albright and Cross to formulate the basic outline of a radically new theory about the geographical origin of local texts, a theory that, although still debated today, served to revitalize study of the textual development of the Hebrew Bible. And, on a more practical level, Millar Burrows, during the sea voyage home from Israel in the summer of 1948, correlated the large Isaiah manuscript against the Massoretic text so that the results could be considered by the Revised Standard Version Revision Committee, who ultimately adopted 13 variant readings from the Isaiah Scroll for the 1952 Revision.

The product of this first decade of Scrolls study was some 1550

²³"The Calendar Reckoning of the Sect from the Judaean Desert," *Scripta Hierosolymitana* 4, eds. C. Rabin and Y. Yadin (Jerusalem: Magnes, 1958), 162-99.

²⁴J. L. Teicher, "The Dead Sea Scrolls—Documents of the Jewish Christian Sect of Ebionites," *JJS* 2 (1951) 67-99.

²⁵A. Dupont-Sommer, "Le Maître de Justice fut-il mis à mort?" *VT* 1 (1951), 200-15. See also Edmund Wilson, "A Reporter at Large: The Scrolls from the Dead Sea," *New Yorker* (May 14, 1955), 45-131.

²⁶Edited by Krister Stendahl, New York: Harper, 1957; reissued by Crossroad in 1992.

²⁷W. F. Albright, "New Light on Early Recensions of the Hebrew Bible," *BASOR* 140 (1955), 140-6.

scholarly books and articles by 616 authors in 22 languages;²⁸ in addition, the first issue of a new journal devoted solely to Scrolls study, *Revue de Qumran*, was in preparation. But the sheer volume of material, as well as its scope and depth, left a legacy that would be impossible to sustain. The words of Lankester Harding in the Foreword to the first volume of the official *Discoveries in the Judaean Desert* edition proved to be only too true: "work of this nature is of necessity slow, and it may well be a few years before the series can be completed."

Let us leap ahead a decade now to spring 1967, and take a look around in the months just before the Six-Day War. The members of the International Team had now scattered to take up university posts in the United States, England, France and Germany when the Rockefeller money that had been supporting them came to an end in the summer of 1960; from now on, for most of them work on the Scrolls would compete with all the other demands of academic life and teaching. But much had been accomplished: some 620 plates of fragments were sorted and arranged and numbered, leaving only 25 plates still unidentified. That most of these had already been read carefully is evidenced by the concordance prepared in the years 1957-60 by J.A. Fitzmyer, R.E. Brown, and Willard Oxtoby;²⁹ these handwritten cards from the second decade are now being used (with some updated readings) in the fifth decade for the database that will eventually generate a complete computer concordance of all the Scrolls material.

New texts continued to appear, both in various types of preliminary publications,³⁰ and in the official *DJD* series: *DJD* II (1961) the finds from Wadi Murabba'at; *DJD* III (1962) the small Caves 2-3, 6-10; *DJD* IV (1965) the Cave II Psalms Scroll, a fascinating scroll of both biblical and non-biblical psalms that stimulated questions—still

²⁸Christoph Burchard, *Bibliographie zu den Handschriften vom Toten Meer* (Berlin: Alfred Töpelmann, 1957), xii.

²⁹Sometime later J. Teixidor added the texts from caves 2, 3 and 5-10. The cards, in a large tray, were kept in the room with the Scrolls, accessible to Team members who came to Jerusalem. In 1988 all the cards of the Concordance were photographed and reprinted privately by Hartmut Stegemann, on behalf of J. Strugnell.

³⁰For example, Maurice Baillet, "Psaumes, cantiques et prières dans les manuscrits de Qumrân," in *Le psautier: ses origines, ses problèmes, son influence*, Or. et Bibl. Lov. 4, ed. R. de Langhe (Louvain: Louvain publications universitaires, 1962), 389-405; J. Strugnell, "The Angelic Liturgy at Qumrân—4Q *Serek Shîrôt* 'Olat Hassabbat,'" *Congress Volume: Oxford 1959*, VTSup 7 (Leiden: Brill, 1960), 318-45.

unresolved—about the very nature of a fixed biblical canon; and finally the first volume of material from Cave 4, *DJD* V, J. Allegro's allotment of biblical interpretations and pesherim.³¹ These years were a time of consolidation and a working out of the basic insights of the previous decade, for example, Cross's development of a full paleographical typology,³² and more specific studies on the relationship between the Scrolls and Paul, and the Scrolls and John.³³

The 20th anniversary attracted muted fanfare, and even the Six-Day War in June 1967 brought little drastic change, at least on the surface. Fighting took place on the grounds of the Palestinian Archaeological Museum, but the materials had been taken from the Scrollerly and crated for removal to Amman (though in fact they never left the Musuem); it is claimed that a few pieces, including the very old and significant 4QSam^b fragment that was on display, disappeared at this time.³⁴ Since the Jordanian Government had nationalized the Museum just months earlier (November 1966), the Musuem and the Scrolls now came under the control of the Israeli Department of Antiquities who allowed the International Team to continue to function much as before.

The next decade 1967-77 marked a low point in Qumran studies: the death of de Vaux in 1971, the appointment of a fellow-Dominican, Père Benoit, who had worked more peripherally with the Scrolls, and the changed political reality all played their part.³⁵ No new *DJD* volumes appeared until the very end of the decade (*DJD* VI, 1977); this collection of *tefillin*, *mezuzot* and a few verses of a Leviticus

³¹In conjunction with this volumes, see J. Strugnell's detailed reworking in "Notes en marge du Volume V des 'Discoveries in the Judean Desert of Jordan,'" *RevQ* 7 (1969-71), 163-276.

^{32a}"The Development of the Jewish Scripts," in *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright* (Garden City, NY: Doubleday, 1965).

³³Many of these studies were subsequently collected in two volumes, Jerome Murphy-O'Connor, ed., *Paul and Qumran: Studies in New Testament Exegesis* (London: Geoffrey Chapman, 1968); James H. Charlesworth, ed., *John and Qumran* (London: Geoffrey Chapman, 1972).

³⁴Cross, *Conversations*, 128.

³⁵The 25th anniversary in 1973 sparked a number of excellent review surveys, including one of the first articles on the influence of the Scrolls on Jewish studies specifically: Geza Vermes, "The Impact of the Dead Sea Scrolls on Jewish Studies during the Last Twenty-Five Years," *JJS* 26 (1975), 1-14.

Targum failed to elicit much response and indirectly heightened the popular perception that the excitement and novelty had gone out of Qumran studies. J.T. Milik's publication of the Aramaic fragments of Enoch in 1976 and some of the far-reaching theories he proposed in his mammoth volume aroused considerable debate,³⁶ but what really captured attention was the claim by the Spanish papyrologist, Jose O'Callaghan, that some of the tiny Greek fragments from Cave 7 might be in fact copies of New Testament texts.³⁷ The popular media exploited the Christian connection, especially given that the discovery of bits of 1 Timothy, Acts, and even 2 Peter as early as pre-68 would mean that "seven tons of German N.T. scholarship could now be consigned to the flames" (as one journalist put it rather vividly³⁸). The identification has never gained acceptance, though the issue is revived periodically.³⁹

Apart from a few fireworks like this, the dominant sentiment in 1977 was more that expressed by M. Knibb of the University of London in an article to mark the end of the third decade: "[It] is now some thirty years since the Dead Sea Scrolls were first discovered... there is nothing dramatic to report—no sensational new discovery, no brilliant new book which provides the key to the interpretation.... The Scrolls have begun to sink into a relative scholarly obscurity, and this is all the more likely to be the case now that the discovery of the Ebla tablets has caught hold of the popular imagination."⁴⁰

The next decade 1977-1987 was also a "time of small things" (Zech 4:9).⁴¹ The somnolence and isolation that had marked the previous decade continued—though the winds of change were stirring,

³⁶The *Books of Enoch: Aramaic Fragments of Qumran Cave 4*, with the collaboration of M. Black (Oxford: Clarendon, 1976).

³⁷For bibliography, see Fitzmyer, *Major Publications*, 168-72.

³⁸Anonymous report in *Time*, quoted by J. A. Fitzmyer, "DSS and the NT after Thirty Years," 359.

³⁹For another recent attempt to argue the case, see Carsten Peter Thiede, *The Earliest Gospel Manuscript? The Qumran Papyrus 7Q5 and its Significance for New Testament Studies* (London: Paternoster Press, 1992).

⁴⁰Michael A. Knibb, "Keeping Up with Recent Studies: The Dead Sea Scrolls: Reflections on some Recent Publications," *The Expository Times* 90 (1978-79), 294.

⁴¹For bibliographic survey of this decade, see Adam S. van der Woude, "Fünfzehn Jahre Qumranforschung (1974-1988)," *Theologische Rundschau* 54 (1989), 221-61; 55 (1990), 245-307; 57 (1992), 1-57, 225-53; Craig Koester, "A Qumran Bibliography: 1974-1984," *Biblical Theology Bulletin* 15 (1985), 110-20.

sometimes in ways not recognizable until the gales lashed out in full force in the next decade. In the early 1980s we began to hear radically different theories about the origin and nature of the Scrolls: that of Norman Golb of the University of Chicago, who denied any integral connection between the ruins at Khirbet Qumran (a Hasmonean fortress) and the scrolls in the caves (brought from the libraries of Jerusalem and hidden during the Jewish Revolt),⁴² and Robert Eisenman, who reconstructed a revolutionary, messianic movement that encompassed Judas Maccabeus, the Essenes, John the Baptist, Jesus and James, the Teacher of Righteousness raging a fierce struggle against the power of the Empire and Paul, the Man of the Lie.⁴³ Golb's ideas have been debated seriously over the last fifteen years and while he highlights a number of real problem areas in more traditional hypotheses, his reconstruction likewise fails to account for the totality of the data. Eisenman has proven uncannily successful in attracting the attention of a series of journalists who have given his ideas far more publicity in the popular media than they ever earned in scholarly circles.⁴⁴

More productive new life came from new texts, especially the Temple Scroll. Physically the most massive of the Qumran scrolls (over a meter-and-a-half longer than the complete book of Isaiah) the Temple Scroll describes in comprehensive detail regulations concerning the physical structure of the temple and its precincts, laws of sacrifice, ritual purity and impurity, festival offerings, laws of the king, witnesses, oaths, laws of war and marriage regulations. "Acquired" by Yigael Yadin during the Six-Day War,⁴⁵ and published in

⁴²Norman Golb, "The Problem of Origin and Identification of the Dead Sea Scrolls," *Proceedings of the American Philosophical Society* 124 (1980), 1-24; and more recently, *Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran* (New York: Scribner, 1995).

⁴³Robert Eisenman, *Maccabees, Zadokites, Christians and Qumran* (Leiden: E. J. Brill, 1983); *James the Just in the Habakkuk Peshet* (Leiden: E. J. Brill, 1986).

⁴⁴Michael Baigent and Richard Leigh, *The Dead Sea Scrolls Deception* (London: Corgi Books, 1991), and N. Silberman, *The Hidden Scrolls*.

⁴⁵The story of its recovery has gradually come to light; see Yigael Yadin, "The Temple Scroll—The Longest and Most Recently Discovered Dead Sea Scroll," *BAR* X (September-October 1984) 32-49; Hershel Shanks, "Intrigue and the Scroll: Behind the Scenes of Israel's Acquisition of the Temple Scroll," *BAR* 13 (Nov/Dec 1987), 23-27. See recent comments by F. M. Cross, *Conversations with a Biblical Scholar*, 135-41.

Hebrew in 1977 and then in the more widely-accessible English version in 1983, the Temple Scroll remains—even today—one of the most difficult and enigmatic of the Qumran texts.⁴⁶ But it was the Temple Scroll that served to bring into prominence two issues that have become increasingly central to Qumran studies: first, the crucial importance of the legal—or, what some would call, halakhic—material as opposed to the theological or eschatological material that been the focus in most already-known texts; and secondly, the recognition that not all texts found in the Caves necessarily came from the same provenance. Although Yadin had assumed that the Temple Scroll was an Essene work,⁴⁷ other scholars argued that it must have originated with some other community, however it eventually found its way into Cave 11. Thus a whole new discussion began to take shape: today it is often expressed in terms of a distinction between “sectarian” works (characterized by a distinctive terminology, ideological outlook, community structure, figure of the Teacher of Righteousness, avoidance of the tetragrammaton) and “non-sectarian” works (most often prayers, court tales, apocalypses, biblical retellings, many in Aramaic) that are an important window unto the period of late Persian and early Hellenistic Judaism about which we have known so little.⁴⁸

In 1982 a major new volume of *DJD* finally did appear. The introduction of the editor, Maurice Baillet, is well worth reading; it is an emotional, plaintive cry that gives a sense of what it meant to work so long and so hard over many years on literally thousands of the tiniest, most difficult fragments under arduous personal and political conditions.⁴⁹ This volume included six or seven very fragmentary

⁴⁶For a recent survey, see Lawrence Schiffman, “The Temple Scroll and the Nature of Its Law: The Status of the Question,” in *The Community of the Renewed Covenant: The Notre Dame Symposium on the Dead Sea Scrolls*, eds. E. Ulrich and J. VanderKam (Notre Dame: University of Notre Dame Press, 1994), 37-55; also George J. Brooke, ed., *Temple Scroll Studies* (Sheffield: JSOT, 1989).

⁴⁷Y. Yadin, “Is the Temple Scroll a Sectarian document?” in *Humanizing America's Iconic Book*, eds. G. M. Tucker and G. A. Knight (Chico: Scholars Press, 1980), 153-69.

⁴⁸The issue of sectarian/non-sectarian is complex; see Carol Newsom, “‘Sectually Explicit’ Literature from Qumran,” in *The Hebrew Bible and Its Interpreters*, eds. W. Propp, B. Halpern, D. N. Freedman (Winona Lake, IN: Eisenbrauns, 1990), 167-87.

⁴⁹The text that appears in print in the Introduction was considerably softened by Benoit as editor-in-chief, who felt he had to “censor” some of the strong emotion

copies of the War Scroll, on first glance rather insignificant given that we had known since the 1950s the much more complete Cave 1 version. Yet these were not simply copies, but versions of a very different War Scroll—so that it was now possible to recover something of the complex process of recensional activity and ideological revision that lay behind what we had simply known as “the” War Scroll.⁵⁰ Thus, the material in this long-awaited *DJD* volume made possible a radical new way of thinking about the literary development of texts and the correlation to historical reality. Only in our decade are these insights slowly being worked out with regard to the multiple versions of the Community Rule and the Thanksgiving Hymns.

Furthermore, it was Baillet's volume that made us aware of the amount and significance of liturgical-type texts in the Scrolls corpus—here we had collections of prayers for each day of the week (4Q504-506), prayers for each day of the month (4Q503) and for the major festivals (4Q507-509, also 1Q34, 34bis), magical hymns “to terrify the spirits” (4Q510-511), rituals for purification (4Q512) and a fascinating but very fragmentary text that Baillet labelled (perhaps misleadingly) “Ritual of marriage” (4Q502). The over 200 new prayer/liturgical works found among the Scrolls are proving to be a surprisingly rich resource⁵¹—and again not just for the study of the prayer and worship of a fringe, sectarian group. Rather, as Schiffman has pointed out, “the later tannaitic usages are already prefigured here, and certain almost shocking correspondences in prayer language exist.”⁵² Some of these prayers may reflect general practice in Second Temple Judaism and thus provide our earliest examples of the existence and structure of statutory prayer in the pre-70 era. Their significance for Jewish liturgy has scarcely begun to be explored—much less their value for

in the original version!

⁵⁰Jean Duhaime, “Dualistic Reworking in the Scrolls from Qumran,” *CBQ* 49 (1987), 32-56; “Étude comparative de 4QM^a fgg. 1-3 et 1QM,” *RevQ* 14 (1990), 459-72; Philip Davies, “Redaction and Sectarianism in the Qumran Scrolls,” in *The Scriptures and the Scrolls*, eds. F. García Martínez et al. (Leiden: Brill, 1992), 153-5.

⁵¹The figure comes from the comprehensive overview of Esther G. Chazon, “Prayers from Qumran and their Historical Implications,” *Dead Sea Discoveries* 1 (1994), 265-84. For another attempt to survey the material and the questions to be asked, see my article “Prayer, Hymnic, and Liturgical Texts from Qumran,” in *Community of the Renewed Covenant*, 153-71.

⁵²L. Schiffman, “From Temple to Torah: Rabbinic Judaism in Light of the

understanding Christian liturgical formulations.

In this decade 1977-1987, deliberate efforts were made to increase the number of people working on publication. In these years John Strugnell became Benoit's deputy and designated successor as editor-in-chief of the International Team, and at his initiative the first of a new generation of Israeli scholars became involved, e.g., Elisha Qimron, Devorah Dimant and Emanuel Tov. In a move that has at times been harshly criticized, Strugnell and Cross began to entrust selected manuscripts to their doctoral students. Since Carol Newsom (the CSBS Craigie lecturer for this year) and I were the first students in that situation, I think I had better reserve comment on the wisdom of that decision! But in this decade then a considerable number of new texts did become available, not in the official DJD format, but as doctoral dissertations and preliminary publications.⁵³ Of particular impact was the brief paper, "An Unpublished Halakhic Letter from Qumran" presented by Elisha Qimron and John Strugnell at the International Congress on Biblical Archaeology in Jerusalem in 1984.⁵⁴ Tremendous excitement was generated when they proposed that this short work (4QMMT as it is commonly known) could give us new information about the founding of the sect. Here we had (in Qimron's words) "a letter from a leader of the Qumran sect (possibly the Teacher of Righteousness himself) to the leader of its opponents,"⁵⁵ detailing specific differences in the interpretation of the law between "you" and "we." so that "we have separated ourselves from the majority of the peo[ple]" And even more important than the contents per se of this newly-released document was the sense of expectation that it aroused—if this was still unpublished, what else was there?

Thus, in our journey through the decades, once we arrive at 1987 and the years following, the issues of accessibility and speed of publication take center stage. Some years earlier, G. Vermes warned

Dead Sea Scrolls," *Shofar* 10 (1992), 10.

⁵³ C. Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition* (Atlanta: Scholars Press, 1985); E. M. Schuller, *Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection* (Atlanta: Scholars Press, 1986).

⁵⁴ Published in the conference volume *Biblical Archaeology Today* (Jerusalem: Israel Exploration Society, 1985), 400-7.

⁵⁵ *Ibid.*, 400, 402. For Strugnell's current understanding of the document, see "MMT: Second Thoughts on a Forthcoming Edition," in *Community of the Renewed Covenant*, 57-73.

that "unless drastic measures are taken at once, the greatest and most valuable of all the Hebrew and Aramaic manuscript discoveries is likely to become the academic scandal *par excellence* of the twentieth century," but back in 1977 his words had scarcely caused a ripple.⁵⁶ Yet, the passage of another ten years with little overt activity, the coming-of-age of a new cast of characters in Scrolls scholarship, even the world political situation (these were the years leading up to Glasnot and the fall of the Berlin wall⁵⁷) meant that by the 40th anniversary in 1987 and in the years following, the "academic scandal *par excellence*" became a full-fledged drama, played out on the public stage via the pages of *Biblical Archaeology Review*, *The New York Times* and even the *National Inquirer*. I do not want to linger here over the tumultuous events of the fall of 1991—they are well known to most of you—an escalating cycle of events that culminated in the announcement by the Israeli Antiquities Department in the Knesset on Oct. 27, 1991 that the embargo on access to the scrolls and photographs had been lifted. In December 1990, John Strugnell was removed as editor-in-chief, and three general editors took over: Emanuel Tov of the Hebrew University of Jerusalem, Emile Puech of the École Biblique and Eugene Ulrich of the University of Notre Dame, with Tov appointed editor-in-chief by the Israeli Antiquities Authority.

Rather than focus on the drama—and pathos—of this short transformative period in 1991, it is more to our purpose to move on to the current situation some three-and-a-half years after the "liberation" of the Scrolls. In Qumranic language, the end of the "Age of Wickedness" did not immediately bring "peace, blessing, joy and glory" (IQM i 9), much less "all knowledge of hidden things." Rather, as we approach the end of the fifth decade, questions rather than answers predominate, and hard work stretches ahead.

Let me make two comments here on "the sociology of knowledge" in the field of Scrolls research today. For most scholars around the world, full accessibility came not with the events of fall 1991 but with

⁵⁶G. Vermes, *The Dead Sea Scrolls: Qumran in Perspective*, rev. ed. (Philadelphia: Fortress, 1977), 24.

⁵⁷See John W. Wright, "Another View of the 'Dead Sea Scrolls Scandal'," *BAR* 18 (May/June 1992), 64-5.

the release in 1993 of a complete microfiche version of the negatives of the Scrolls. Now anyone with \$900 US (current price) and a good microfiche reader can spend hours and hours peering at the 6269 plates of photos. Some of the anticipated perils of this new level of accessibility quickly became apparent when isolated but juicy tidbits—the “Crucified Messiah” text for instance—found their way into *The New York Times*, without benefit of either peer review or sober second thought. But, on the other hand, the assumption that everyone was eager to set to work to read new texts has proven far too simplistic. As a co-chair of the Qumran Section for the Society of Biblical Literature, I was repeatedly cautioned that we would now be flooded with far more papers than we could possibly handle, as aspiring young scholars and an older generation deprived for 40 years now turned to the task. This has not been the case: the actual work of publishing a fragmentary text (and these are the only ones left) with its demands for technical skill in paleography, familiarity with manuscripts, the tedium of searching down every single parallel from scratch, and the meticulous attention to detail that is required has not led a great number of people to devote months or years of their lives to a few fragmentary lines. The actual work of preparing first editions remains in the hands of a rather small group of specialists. And the importance of reliable first editions has not diminished—simple access to hundreds and hundreds of isolated small fragments is not too helpful to most of us.

In addition, one of the distinct features of this fifth decade has been a series of major international Conferences held at one or two year intervals—beginning with the New York conference in honour of Yigael Yadin (1985), followed by commemorations of the 40th anniversary in Oxford (1987) and Haifa (1988), then Groningen (1989), Madrid (1991), Paris (1992), Notre Dame (1993), Jerusalem (1994) and the second meeting of the International Organization of Qumran Studies this summer in Cambridge.⁵⁸ The published volumes of the papers are a major component of the key Qumran bibliography of the decade. But beyond the printed page, these Conferences have served to create

⁵⁸There have been numerous other smaller-scale Conferences including the 1988 Chicago Colloquium “Qumran and Apocalyptic,” the *Mogilany* meetings in Poland (1987 to the present), and the 1990 Manchester Symposium on the Septuagint and its Relations to the Dead Sea Scrolls.

an international body of scholars bound by ties of collaborative work and personal friendship. Among the participants, new texts and theories often become common knowledge two or three years before anything appears in print. But this too brings its own perils. Although the first generation of the International Team no longer holds sway, is there a danger that it will be simply replaced by new “in-group”—younger and more diverse perhaps—but still a controlling cartel? The very degree of specialization, and indeed the focus on the presentation of new texts in at least some of the Conferences, functioned to eliminate the presence of most New Testament scholars, rabbinic specialists and those working more generally in Second Temple Judaism. To this extent, Qumran Studies have become more isolated today than in the past decades.

But to return more directly to our description of this post-1987 decade and the ongoing work of publication, especially in the official series. After the hiatus since *DJD* VII in 1982, the first volumes that did appear finally in this decade were highly specialized, and attracted the notice of few people other than textual critics: the Greek Minor Prophets Scroll from Nahal Hever (VIII)⁵⁹ and Paleo-Hebrew and Greek Biblical Manuscripts (IX).⁶⁰ Almost all the fragments have now been assigned an editor for the *DJD* series, bringing the number of people involved in official publication up to approximately 60.⁶¹ Specific deadlines call for the submission of all material by 1997, with publication by the year 2000. How realistic are these dates? The release of three volumes dated 1994 augers well: the long-awaited 4QMMT (*DJD* X) last summer; a volume of biblical manuscripts, Genesis to Numbers (*DJD* XII); and a substantial collection of parabiblical texts (*DJD* XIII)⁶² that includes fourteen copies of Jubilees, four copies of “Revised Pentateuch” (a fascinating work described earlier by Strugnell as “a wildly aberrant text of the whole Pen-

⁵⁹By Emanuel Tov, with collaboration of R. A. Kraft and P. J. Parsons, 1990.

⁶⁰By Patrick W. Skehan, Eugene Ulrich and Judith E. Sandersons, with a contribution by P. J. Parsons, 1992.

⁶¹I purposefully word my statement in this way rather than—as is often said—that the “International Team” now is 60 people; at this stage, it is very hard to know if “International Team” has any real meaning.

⁶²Dated 1994, released May 1995.

tateuch"⁶³) and various miscellaneous bits (e.g., paraKings, a prayer of Enosh). Another volume of Parabiblical texts (*DJD XIX*) has gone to the press.⁶⁴ Whether the pace can now be maintained, and the cooperation of all editors assured, remains to be seen.

At present some 30 or 31 volumes are projected for the completed *DJD* series. But the proportion of 12 volumes on the shelves,⁶⁵ 18 more to go is somewhat misleading since the total number includes material from all the Judean Desert Sites (Wadi Se'elim, Nahal Hever, even from Wadi Daliyeh). Furthermore, approximately a hundred works consist of only a few words or even partial letters, so that we have little hope of ever identifying them, much less of any great revelation; indeed, at the end there will be a *DJD* volume entitled simply "unidentified fragments." It is virtually impossible to give any meaningful straightforward percentage figure of material now "published" because so much has come out in all types of partial editions, simple translations, not to mention the Wacholder/Abegg reconstruction.⁶⁶ If pressed, I might suggest that if we are talking of readable, coherent lines, perhaps 85-90% of the material is available to the reader who is dependent on an English translation, perhaps 70% if we are counting titles—but again, some of the fascinating works by title that show up in Scrolls lists prove to be virtually unintelligible when one really looks at the fragments.⁶⁷

As I grappled with how I might present some assessment of the overall state of Qumran studies in these final years of the fifth decade, I was struck by the fact that in 1994 three new "handbooks" (comprehensive semi-popular introductions for university-level readership) appeared in a single year: James VanderKam's *The Dead Sea Scrolls Today*; Larry Schiffman's *Reclaiming the Dead Sea Scrolls*; and from Germany (soon to be published in English translation), Hartmut

⁶³See Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English* (Leiden: Brill, 1994), 496.

⁶⁴Understandably, but regrettably, the non-biblical volumes no longer follow numerical or thematic order; for the sake of expediency, texts are published in the order in which they are completed.

⁶⁵Although the series is up to Vol. XIII, Vol. XI is not yet published.

⁶⁶A *Preliminary Edition of the Unpublished Dead Sea Scrolls* (Washington, DC: Biblical Archaeology Society, 1991-1995), 3 volumes.

⁶⁷The most comprehensive English translation is presently that of Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English*

Stegemann's *Die Essener, Qumran, Johannes der Täufer und Jesus: Ein Sachbuch*.⁶⁸ The similarities, and perhaps more significantly, the differences in basic approach and in the treatment of certain very fundamental questions highlight what some would call the turmoil, and others the vitality, of Qumran studies today.

Each of these books grapples with the very basic question "Who Wrote the Scrolls?" After fifty years we simply do not seem to be able to resolve this question. In light of claims sometimes made that "the Essene hypothesis has been toppled"⁶⁹ or is only held by a few stodgy old scholars and their disciples who have not had a new thought since 1948, the carefully argued and nuanced presentation by James VanderKam of the standard arguments in favour of the identification of the authors of the sectarian scrolls with the Essenes of Philo, Josephus and Pliny is a salutary reminder that, to paraphrase Mark Twain, "reports of my [its] demise have been greatly exaggerated." Admittedly, newly published texts have created problems for the "standard consensus view." This hypothesis did not anticipate a prayer for King Jonathan, supposedly the Hasmonean archenemy;⁷⁰ nor copies of the Community Rule that omit all the supposedly key references to the Sons of Zadok,⁷¹ nor the increasing number of texts that presume marriage, family and sexual relations.⁷² But none of these are unexplainable within the basic framework of the standard Essene hypothesis, and other new texts do provide

(Leiden: E. J. Brill, 1994).

⁶⁸The book of E. Cook, *Solving the Mysteries of the Dead Sea Scrolls*, is on a somewhat more popular level. J. A. Fitzmyer's slightly earlier work, *Responses to 101 Questions on the Dead Sea Scrolls* (New York: Paulist, 1992), is not quite the same genre, but yet is a surprisingly comprehensive introduction to Scrolls study.

⁶⁹P. Davies, "'Age of Wickedness' or 'End of Days'?: Qumran Scholarship in Perspective," *Hebrew Studies*, 34 (1993), 8.

⁷⁰E. Eshel, H. Eshel, and A. Yardeni, "A Qumran Composition Containing Part of Ps. 154 and a Prayer for the Welfare of King Jonathan and his Kingdom," *IEJ* 42 (1992), 199-229.

⁷¹G. Vermes, "Preliminary Remarks on Unpublished Fragments of the Community Rule from Qumran Cave 4," *JJS* 42 (1991), 250-55.

⁷²E. Schuller, "Women in the Dead Sea Scrolls," *Methods of Investigation of the Dead Sea Scrolls and the Khirbet Qumran Site: Present Realities and Future Prospects*, ed. M. O. Wise, N. Golb, J. J. Collins, D. G. Pardee (New York: Annals of the New York Academy of Sciences 722, 1994), 115-32.

supporting arguments for the traditional view.⁷³

There is another stream of scholarship that has run parallel with the Essene-hypothesis since the 1950s—though less well-known, particularly in popular works—that steadfastly refuses to identify the authors of the Scroll with any sub-division of Second Temple Judaism known from the classical sources. This approach has been championed for forty years by Shemaryahu Talmon, for instance, in his insistence that “The Community of the Renewed Covenant” (ḥçdjh tyrbh yab djy) was a socio-religious phenomenon *sui generis*.⁷⁴ Larry Schiffman’s book, in its own distinctive way, takes the same approach. In the first great wave of enthusiasm generated by the reading of 4QMMT and its lists of rulings on precise points of law that latter sources would attribute to the Sadducees, Schiffman left room for the impression that “the sect was not Essene, but was Sadducean.”⁷⁵ In his book, he is much more nuanced: the authors of the Scrolls are simply called the “Dead Sea sect,” with “its center and library at Qumran,” a group that was Sadducean in origin and legal orientation, but with a distinctive apocalyptic mentality and ideological stance shaped by the Teacher of Righteousness.⁷⁶

In contrast, Stegemann’s book illustrates a third approach to the “Who Wrote the Scrolls” question—Essenes, but radically redefined Essenes.⁷⁷ In contrast to other reconstructions of Second Temple

⁷³For example, the Essene prohibition of intercourse during pregnancy, mentioned by Josephus (*Jewish Wars* 2 161), may be paralleled in a 4QD fragment. For discussion of legal rulings in the Scrolls that parallel description of Essene halakic practice as described by Josephus and Philo, see Joseph Baumgarten, “The Disqualifications of Priests in 4Q Fragments of the *Damascus Document*, a Specimen of the Recovery of pre-Rabbinic Halakha,” in *The Madrid Qumran Congress*, eds. J. Trebolle Barrera and L. Vegas Montaner (Leiden: Brill, 1992), 2:503-13.

⁷⁴For a recent statement, see Shemaryahu Talmon, “The Community of the Renewed Covenant: Between Judaism and Christianity,” in *Community of the Renewed Covenant*, 3-24. A strict distinction between Essenes and the authors of the Scrolls is also advocated by A. Baumgarten, “The Rule of the Martian as Applied to Qumran,” *IEJ* 45 (1995), 121-42.

⁷⁵L. Schiffman, “The Significance of the Scrolls,” *Bible Review* 6 (Oct 1990), 24. Recently Schiffman is anxious to say that he never claimed that the authors of the Scrolls were the Sadducees, but certainly some of his statements lay open to the possibility of such an interpretation.

⁷⁶See especially 83-95, now reprinted in “Origin and Early History of the Qumran Sect,” *BA* 58 (Mar 1995), 37-48.

⁷⁷Other modifications of the Essene hypothesis cannot be treated here for lack of space; these include the Babylonian-origin reconstruction of J. Murphy-O’Connor,

Judaism that all in their own way make the Essenes “a tiny and fairly marginal sect,”⁷⁸ Stegemann’s Essenes are the “main Jewish Union” in Second Temple times, the “largest, the foremost spiritually, and the most popular of all,” and “spiritually the leading group.”⁷⁹ According to this reconstruction, the Teacher of Righteousness (who for Stegemann was the deposed Zadokite High Priest of 159-52 BCE) united various groups into his “All Israel Union” (*yahad*), so that “in all the towns and villages of Palestine existed local groups of his *yahad*, well organized and united by its priestly leaders...all of them strongly Torah-oriented...guided by their teachers and by rule books composed by them.”⁸⁰ It is only Josephus who, for reasons Stegemann attempts to explain, gives the misleading impression that most were celibate. In this reconstruction, the actual site of Qumran is decidedly secondary, a center for the writing and distribution of scrolls, and the tanning of animal skins using a chemical process from the Dead Sea waters.⁸¹

The fact that three “mainline” scholars can read the same texts and arrive at such different conclusions—VanderKam’s classical Essenes, Schiffman’s *sui generis* sect with Sadducean background, Stegemann’s Main Jewish Union—is just one example of the divergency of interpretation in scholarship today. Even what might appear to be less controversial areas—the significance of the variety of types of biblical manuscripts, the concept of canon, even the terminology “Bible”—all these are treated in different, even contradictory, ways in these three books. And there are other issues at stake, less tangible perhaps, but basic and complex. For example, Schiffman begins his volume with the statement: “this book aims to

“The Essenes in Palestine,” *BA* 40 (1977), 100-24; P. Davies, *Before the Essenes: History and Ideology in the Dead Sea Scrolls* (Atlanta: Scholars Press, 1987); and F. García Martínez, “A ‘Groningen’ Hypothesis of Qumran Origins and Early History,” *RevQ* 14 (1990), 536-41.

⁷⁸E. P. Sanders, *Judaism: Practice and Belief 63 BCE-66 CE* (Philadelphia: Trinity, 1992), 341.

⁷⁹H. Stegemann, “The Qumran Essenes—Local Members of the Main Jewish Union in Late Second Temple Times,” in *Madrid Qumran Congress*, 1:165, 160, 165.

⁸⁰*Ibid.*, 156.

⁸¹*Die Essener, Qumran, Johannes der Täufer und Jesus: Ein Sachbuch* (Freiburg: Herder, 1993), 77-82.

correct a fundamental misreading of the Dead Sea Scrolls" since it is, he claims, "the first work ever written to explain their significance in understanding the history of Judaism."⁸² His very choice of terms (the "Christianization" of the Scrolls, "Reclaiming the Scrolls for Judaism") articulates more bluntly and directly than usual certain unresolved tensions that have long lurked below the surface even in scholarly discourse.

And so, in this overview of the some forty-eight years of Scrolls scholarship, a survey that is necessarily subjective through I hope not randomly idiosyncratic, I hope that I have given some sense of both progress made and work still to be done. In this time of questioning and rethinking, I suffer no illusion that I can—or should—somehow provide all the solutions in the next five minutes. But we can speculate: what *might* generate some answers, or at least move the discussion forward, as we look toward the next decade?

Hope dies hard that there is a new text, some bit of fragment in the still unpublished material that will definitively "uncover the mystery" (as the Scrolls would say)—but I doubt that one text will be the panacea. The publication of the remaining fragments is necessary for the overall picture, but it may not dramatically alter what we now know.⁸³

Perhaps archaeology, an area where publication has been even slower than with texts, will provide some clues. In 1986, the École Biblique established a team of scholars to prepare the definitive archaeological report of Khirbet Qumran: that is, all the artifacts (pottery, glass ware, coins, metal and stone ware and lamps, a much larger and richer collection than we ever suspected⁸⁴), the written documents (some 70 short inscriptions on ostraca and graffiti), and the daily field records of Père de Vaux. Volume I of this Series,

⁸²Schiffman, *Reclaiming*, xiii.

⁸³For a comprehensive overview of the contents of the caves, as now known, see D. Dimant, "The Qumran Manuscripts: Contents and Significance," in *Time to Prepare the Way in the Wilderness*, eds. D. Dimant and L. Schiffman (Leiden: Brill, 1995), 23-58.

⁸⁴Preliminary report, Robert Donceel, "Reprise des travaux de publication des fouilles au Khirbet Qumran," *RB* 99 (1992), 557-73; R. Donceel and Pauline Donceel-Voûte, "The Archaeology of Khirbet Qumran," in *Methods of Investigation of the Dead Sea Scrolls and the Khirbet Qumran Site*, eds. M.O. Wise et al. (New York: New York Academy of Sciences, 1994), 1-38.

including a collection of over 500 photos, was published last year.⁸⁵ The full excavation of the cemetery—at present only 5% of the graves have been scientifically explored—is a desideratum, but there is little indication that this will be feasible in the near future in view of both the political reality and the religious tension in Israel. The renewed attention to archaeology has generated its own spate of theories, as diverse and as contradictory those based on the study of texts. Once again, when the total evidence is not yet available, theories abound: the site as a villa rustica (Donceel),⁸⁶ the site as a post-Herodian Essene cult place where sacrifices were offered (Humbert),⁸⁷ the site as a Hasmonean farmstead and military outpost (Driori and Magen),⁸⁸ and a reaffirmation of de Vaux's position that the distinctive archaeological features are best explained by the site as a sectarian settlement (Magnes).⁸⁹ Although at this stage most of the archaeologists pride themselves on working totally independently of any consideration of the manuscripts, at some still-to-come moment the archaeological and textual material will have to be studied together. And Scrolls study, in general, in the next decade will certainly draw increasingly upon the sophisticated technology associated with archaeology today: digital imaging, computer photography, accelerated mass spectroscopy, DNA testing of animal skins. Some advances have been made (e.g. reading of certain previously indecipherable words on the Genesis Apocryphon scroll⁹⁰) but most of the revolutionary results promised for some years now by those working with the new technology have yet to be produced.

⁸⁵Jean-Baptiste Humbert and Alain Chambon, eds., *Fouilles de Khirbet Qumran et de Ain Feshkha* (Göttingen: Vandenhoeck & Ruprecht, 1994).

⁸⁶P. Donceel-Voûte, "Coenaculum—La Salle à l'Étage du *Locus* 30 à Khirbet Qumran sur la Mer Morte," in *Banquets d'Orient*, Res Orientales IV, 61-84.

⁸⁷J.-B. Humbert, "L'espace sacré à Qumran: Propositions pour l'archéologie," *RB* 101 (1994), 161-214.

⁸⁸This is reportedly the conclusion of archaeologists who did some field work at the site in December 1993. However little has been published, except in the general press, e.g., "Operation Scroll," *Jerusalem Post International Edition*, May 21, 1994.

⁸⁹Jodi Magnes, "The Community at Qumran in Light of Its Pottery," in *Methods of Investigation*, 39-50; "A Villa at Khirbet Qumran?" *RQ* 63 (1994), 397-419.

⁹⁰Steiner, Richard, "The Heading of the Book of the Words of Noah on a Fragment of the Genesis Apocryphon," *Dead Sea Studies*, 2 (1995), 66-71.

Finally I suspect there is something in the very experience of "going on fifty" that is calling forth at this time a consolidation of what we do know, a desire to integrate much of the highly specialized work of the past—work that focused necessarily on specific individual texts and isolated questions—into a more inclusive framework both in terms of the Scrolls themselves and of Second Temple Judaism. The revitalization of the "handbook" genre that we noted earlier, and the decision to embark on an *Encyclopedia of the Dead Sea Scrolls* are two concrete examples of this phenomenon.⁹¹

But the experience of "going on fifty" can also bring—as the popular self-help books assure us—a new sense of freedom, the courage to venture into unexplored areas, or (in the words of the poet), the boldness to "grow old and wear purple" for the first time.⁹² If the consolidation of fifty years of Scrolls study is not going to become stagnation, new voices, both of individuals and of disciplines, will need to find their place. Some exploratory studies are now beginning to appear, studies that consciously attempt to try new methodologies and ask previously unasked questions. The recent articles of J. Duhaime and A. Baumgarten that draw upon social theory of sectarian groups and "new religious movement,"⁹³ and Carol Newsom's application of ideological-criticism as represented by Kenneth Burke and Fredric Jameson to describe the function of language in establishing an alternate world of discourse for the individual and the community⁹⁴—these perhaps give us some glimpses of directions for the future. Hopefully, as the technical work of preparing first editions draws to a close, scholars with expertise in a wide variety of related areas—Rabbinics, New Testament, Jewish and Christian liturgy and mysticism—will be welcomed as full partners with "Scrolls specialists" in posing the questions for the next generation. In this way, we can approach 1997 and this 50th Anniversary both with gratitude for past achievements

⁹¹The *Encyclopedia of the Dead Sea Scrolls*, currently in process, will be a two-volume work of over 450 entries, scheduled for publication by Oxford Press in 1997.

⁹²Poem by Jenny Joseph, "When I am an old woman I shall wear purple...."

⁹³J. Duhaime, "Relative Deprivation in New Religious Movements and the Qumran Community," *RevQ* 16 (1993), 265-76; A. Baumgarten, "Rule of the Martian."

⁹⁴C. Newsom, "Knowing as Doing: The Social Symbolics of Knowledge at Qumran," *Semeia* 59 (1992), 139-53; idem., "The Case of the Blinking I: Discourse of the Self at Qumran," *Semeia* 57 (1992), 13-23.

and with anticipation of what is still to come in the years that lie ahead.

MINUTES
Canadian Society of Biblical Studies
Annual General Meeting

Université du Québec à Montréal
Thursday, June 1, 1995

PRESENT:

Richard Ascough; Jo Ann Badley; Ehud Ben Zvi; Jo-Ann Brant; Willi Braun; Alan Bulley; Philippa Carter; Mary E. Coates; Walter Deller; Robert Derrenbacher; Michel Desjardins; Jean Duhaime; John Earnshaw; Dan Fraikin; David Hawkin; John A. Hume; Edith Humphrey; Jackie Isaac; David Jobling; Jack Lightstone; Margaret MacDonald; Wayne McCready; Hudson McLean; Steven Nuir; John H.C. Neeb; Dietmar Neufeld; Barbara Organ; Kim Ian Parker; Robert C. Pelley; Jean-Francois Racine; Adele Reinhartz; Harold Remus; Donna Runnalls; Christopher Rupertson; Eileen Schuller; Alan F. Segal; Wesley Toewa; Leif Vaage; Cecilia Wassen; Stephen Westerholm; Ritva Williams; S.G. Wilson.

1. APPROVAL OF AGENDA

It was proposed (HR/WM) that the Agenda be accepted as circulated. Carried.

2. APPROVAL OF MINUTES OF THE ANNUAL GENERAL MEETING OF JUNE 7, 1994, IN CALGARY.

It was proposed (TD/JH) that the Minutes of the Annual General Meeting of June 7, 1994, be accepted as circulated. Carried.

3. BUSINESS ARISING FROM MINUTES

There was no business arising from the minutes.

4. PRESIDENT'S REPORT

ES reported that there had been much discussion during the last year about funding for the Societies. This had been occasioned by the withdrawal of the administrative grant to Societies by SSHRC. ES noted that the Executive deliberations on this matter would be reported to the AGM by the Treasurer. The Executive essentially had decided that this meeting was not the time for major decision, although major decisions would have to be made. ES reported that the Society had formed a fundraising committee called "Endowment Campaign Steering Committee." Its members were Harold Remus, David Hawkin, Wayne McCready, and Peter Richardson, with Bill Klaasen as the consultant. ES thanked the two outgoing members of the Executive, Margaret

MacDonald and Terry Donaldson, and noted that the smooth running of the Society depended so much on the Programme Chair and the Treasurer.

5. REPORT OF TREASURER (TD)

It was moved (TD/Leif Vaage) that the Treasurer's Report be accepted. Discussion followed. Carried.

6. REPORT OF PROGRAMME COORDINATOR (MM)

MM thanked SSK for her valuable work in organizing the programme at Calgary. MM noted that late proposals had been a concern last year but that this year had been much better and most of the proposals had come in on time. She noted that our Society had extended an invitation to ASEBAC to participate in our conference but she had received no response. She wished to thank Mathieu Boisvert very much for his help in organizing the programme. Mathieu was not a member of our Society, but his efforts on our behalf had been truly outstanding. The Women Scholars' Breakfast would be at the Second Cup on St. Denis. The dates of the meeting next year would be the 26-28 of May. The conference would begin at 1 o'clock on the 26th (Sunday) and would continue late into the third day. MM noted that this was her last year on the Executive, and although it had been hard work she had thoroughly enjoyed working with the people on the Executive.

7. REPORT OF PUBLICATIONS COORDINATOR

Michel Desjardins reported in the absence of Tom Robinson. He encouraged members to submit articles for consideration in ER and to submit book manuscripts for consideration to be published. He noted that there were not enough manuscripts being submitted, either articles or books. He noted that the financial cutbacks were a concern to the CCSR and that corporation funding may be cut. There had been some discussion at the CCSR meeting of the implications of the disappearance of CFH. The CCSR believed that it may be able to help by becoming the umbrella group which represented the smaller Societies of Religion. There was to be a lengthy meeting about this and the possibility of forming some such organization next year.

8. NOMINATIONS

Jack Lightstone proposed a LIST OF STUDENT MEMBERS. Moved JL/W. Carried. Jack Lightstone proposed for Vice-President of the Society Wayne McCready, for Programme Coordinator Ann Jervis, and for a one-year Member-at-Large stint as student representative John McLaughlin. KIP was to take over the duties of the Treasurer from Terry Donaldson. Moved JL/TD. Carried. Jack Lightstone extended warm thanks to the outgoing members of the Executive for their efforts on behalf of the Society. A vote of thanks was moved (JL/HR). Carried. JL proposed that Norman Wagner be accepted as a Life Member of the Society. Bob Culley spoke to this.

Moved (JL/RC). Carried.

9. CEH

DJH reported on the CFH Board of Directors meeting he had attended in the morning. The major item on the agenda had been how to deal with the financial crisis precipitated by the withdrawal of SSHRC funding in the form of administrative grants. There had been a lengthy discussion of the various options, but the discussion had mainly focused on the first option—a merger with the SSFC. Marshall Conley, the President of SSFC, had been at the meeting, and there had been an extended discussion of the implications of this for smaller societies in the humanities. It had been stressed that this was not a takeover by SSFC; in fact, the discussions had been about a completely new organization to represent the scholarly community. These discussions were in their initial stages, and any final proposal would be communicated to the member societies for their reaction.

10. Adjournment

The meeting adjourned at 3:40 p.m.

Canadian Society of Biblical Studies Financial Statement

Balance Sheet

as at August 31, 1995

ASSETS		
CURRENT ASSETS		
Current Account	2,572.76	
Savings Account	9,104.66	
Term Deposit	15,000.00	
On Account With CCSR (ESCJ)	3,028.15	
Cash: Total		29,705.57
TOTAL CURRENT ASSETS		<u>29,705.57</u>
TOTAL ASSETS		<u>29,705.57</u>
EQUITY & NET WORTH		
EQUITY OF SOCIETY		
Funds Available		29,705.57
TOTAL EQUITY & NET WORTH		<u>29,705.57</u>
TOTAL EQUITY		<u>29,705.57</u>

Statement Of Receipts And Disbursements

September 1, 1994 - August 31, 1995

Total Receipts¹		20,609.96
EXPENDITURES		
Audit, Accounting Fees	315.00	
Bank Charges	57.72	
Doubtful Debt (Cheques NSF)	138.00	
Dues		
1. CFH	1,344.00	
2 CCSR	36.00	

Executive Expenses	4,208.77	
Learns: Dinner	1,568.00	
Member Travel	3,324.00	
Office Supplies / Printing Costs	414.23	
Postage Costs	1,655.67	
Publication Costs		
1. SR	5,108.00	
2. Bulletin	1,655.67	
3. Sheffield	2,320.92	
S.A.P. Refund	30.00	
Telephone / Fax	10.42	
TOTAL EXPENSES	21,610.57	21,610.57
NET SURPLUS (DEFICIT) FOR PERIOD		(1,000.61)

Opening Bank Balance, September 1	3,573.37
Closing Bank Balance, August 31	2,572.76
	<u>1,000.61</u>

¹See Analysis Of Receipts By Source

Analysis of Receipts by Source

September 1, 1994 - August 31, 1995

Bank Credit	3.50
Dinner	1,517.50
Interest	36.71
Mailing List Rental	58.25
Membership Dues:	
1. Operating	6,088.00
2. SR	4,255.00
SSHRC Grant:	
1. Travel	3,324.00
2. Administration	3,324.00
Sheffield Subscriptions	2,003.00
Total Receipts	20,609.96

Statement of Special Funds Account

September 1, 1994 - August 31, 1995

Peter Craigie Fund		
CAPITAL		
Opening Balance Sept. 1, 1994	11,808.59	
Donations	1,390.00	
Total Capital		<u>13,198.59</u>
INTEREST: RECEIPTS		
Opening Balance Sept. 1, 1994	1,567.57	
CFH Joint Session Grant	500.00	
Interest For Period	623.95	
Total Interest	2,696.42	
INTEREST: DISBURSEMENTS		
Craigie Lecture	900.00	
Expenses	1,153.09	
Total Disbursements	2,053.09	
Net Interest		<u>643.33</u>
Total Peter Craigie Fund		<u>13,841.92</u>

Prize Funds		
CAPITAL		
FOUNDERS' PRIZE		
Opening Balance Sept. 1, 1994	2,619.10	
Donations	172.00	
Transfer From General Fund	2,249.75	
SubTotal	5,040.85	
JOACHIM JEREMIAS PRIZE		
Opening Balance Sept. 1, 1994	2,070.00	
Donations	197.00	
Transfer From General Fund	1,827.37	
SubTotal	4,094.37	
GENERAL ENDOWMENT FUND		
Opening Balance Sept. 1, 1994	800.00	
SubTotal	800.00	
Total Capital		<u>9,935.22</u>
INTEREST: RECEIPTS		
Opening Balance Sept. 1, 1994	203.30	
Interest For Period	419.22	
Total Interest	622.52	
INTEREST: DISBURSEMENTS		
Student Essay Prizes	300.00	

Net Interest	<u>322.52</u>	
Total Prize Funds		<u>10257.74</u>
GRAND TOTAL, SPECIAL FUNDS		<u>24,099.66</u>

Statement of Publications Funds Account

For Period September 1, 1994 - August 31, 1995

CSBS Account		
Opening Balance Sept. 1, 1994	10.00	
Donations	<u>289.00</u>	
Total	<u>299.00</u>	
Sent To CCSR	294.00	
Closing Balance, August 31, 1995		5.00
ESCI Account With CCSR		
Balance June 30, 1995	3,028.15	<u>3033.15</u>

Accountant's Report

To: The Membership, Canadian Society of Biblical Studies

I have been engaged by the Treasurer of the Society to examine the Corporation's financial records for the fiscal period September 1, 1994 to August 31, 1995. I have satisfied myself that all transactions of the Society are therein recorded. I have applied such tests and employed such procedures consistent with standard accounting practice as I thought necessary, and generated a set of financial statements for the purpose of fulfilling the statutory requirements of filing a Charitable Organization Tax Return and of including a set of financial statements with the Treasurer's Annual Report to the membership.

I found that, in general, the Treasurer has adopted a system of recording the Society's fiscal activities that is at once easily maintained and easily understood. I will be offering the current Treasurer advice regarding improvements that could perhaps be implemented in the current (1995—1996) fiscal period; please note, however, that these are trivial procedural matters and the records as they stand are very well maintained and sufficient for your purposes.

In my opinion, the attached financial statements, drawn from the Society's financial records, are to the best of my knowledge complete, correct and accurate in every material respect and provide a faithful record of the Society's financial position and changes in the Society's financial position during the period covered.

175 Doyle Street,
St. John's NF
A1E 2N9
November 2, 1995

(signed)
James W. Snook

Membership News

Recent Publications: Books

- Willi Braun, *Feasting and Social Rhetoric in Luke 14*. SNTSMS, 85 (Cambridge: Cambridge University Press, 1995).
- Gordon Fee, *Paul's Letter to the Philippians*. New International Commentary on the NT (Grand Rapids: Eerdmans, 1995), 528 pp.
- Edith M. Humphrey, *The Ladies and the Cities: Transformation and Apocalyptic Identity in Joseph and Aseneth, 4 Ezra, the Apocalypse and the Shepherd of Hermas*, JSP Supp. 18 (Sheffield: JSOT Press, 1995).
- John S. Kloppenborg, ed. *Conflict and Invention: Literary, Rhetorical and Social Studies on the Sayings Gospel Q* (Valley Forge, PA: Trinity Press International, 1995).
- Francis Landy, *Hosea*, Readings (JSOT Press, 1995).
- Jean-Jacques Lavoie, *Qohélet. Une critique moderne de la Bible* (Montréal: Médiaspaul, 1995), 151 pp.
- Bernard M. Levinson, ed., *Theory and Method in Biblical and Cuneiform Law: Revision, Interpolation, and Development*. JSOTSup 181 (Sheffield: Sheffield Academic Press, 1994).
- Ben Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics* (Collegeville, MN: Liturgical Press, 1995).
- _____. *Five Speeches that Changed the World* (Collegeville, MN: Liturgical Press, 1994).
- J. Richard Middleton, with Brian J. Walsh. *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age* (Downers Grove, IL: InterVarsity / London: SPCK, 1995).
- William Morrow, *Scribing the Center: Organization & Redaction in Deuteronomy 14:1-17:13*. Society of Biblical Literature Monograph Series 49 (Atlanta: Scholars Press, 1995).
- Sydney H.T. Page, *Powers of Evil: A Biblical Study of Satan and Demons* (Grand Rapids: Baker, 1995).
- Reinhard Pummer, *Die Samaritaner*. Wege der Forschung, 604. F. Dexinger and R. Pummer, eds. (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992), VIII, 477 pp.
- _____. *Samaritan Marriage Contracts and Deeds of Divorce*. Volume I (Wiesbaden: Otto Harrassowitz, 1993), XI, 420 pp., 40 pl.
- _____. *A Companion to Samaritan Studies*. A.D. Crown, R. Pummer, A. Tal eds. (Tübingen: J.C.B. Mohr [Paul Siebeck], 1993), x, 243 pp.
- Dorothy Sly, *Philo's Alexandria* (London by Routledge, 1996).
- John Wm Wevers, *Notes on the Greek Text of Deuteronomy*. Septuagint and Cognate Studies 39 (Atlanta: Scholars Press, 1995), pp. xxx, 665.
- Tyler F. Williams, *An Answer Key for Biblical Hebrew*, (New Haven and London: Yale University Press, 1995).
- Stephen Wilson. *Related Strangers. Jews and Christians 70-170 CE* (Fortress, 1995)

Recent Publications: Articles

- Roger Beck, "Cosmic Models: Some Uses of Hellenistic Science in Roman Religion," in *The Sciences in Greco-Roman Society*, ed. T.D. Barnes, *Apeiron* 27/4 (1994): 99-117.
- Guy Couturier, "L'archéologie de la Palestine: ses progrès et ses rapports à l'exégèse biblique," dans *Recueil de travaux de l'Association des études du Proche-Orient ancien* 4 (1995): 38-62.
- _____. "Yahweh et les déesses cananéennes en Osée 14,9", dans G.R. Evans & M. Gourgues eds, *Communion et reunion*, Festschrift Jean-Marie Tillard (Leuven: Uitgeverij Peeters, 1995), pp. 245-264.
- G.F. Davies, "Food for the Journey," *Canadian Catholic Review* 13/9 (1995).
- _____. "The New Jerusalem," *Canadian Catholic Review* 13/7 (1995).
- _____. "My Sister" (A Poem), *Cross Currents* 45/1 (1995): 109.
- _____. "Easter Vigil," *Celebration* (1995): 145-146.
- Michel Desjardins, "Introduction to *The Apocalypse of Peter*," in *Nag Hammadi Codex VII*, ed. B. Pearson. Leiden: E. J. Brill, 1996. Pp. 201-16.
- _____. "Yamauchi and Pre-Christian Gnosticism" and "Judaism and Gnosticism" in *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World*, ed. W. E. Helleman. NY: University Press of America, 1994. Pp. 63-67; 309-21.
- Jean Duhaime, "Le Messie et les saints dans un fragment apocalyptique de Qumrân (4Q521)," dans R. Kuntzmann, dir., *Ce Dieu qui vient. Mélanges offerts à Bernard Renaud* [end of ital] (LD 159), Paris, Cerf, 1995, pp. 265-274.
- _____. "Les études qumrâniennes de 1976 à 1992," dans M. Gourgues, L. Laberge, dirs, "De bien des manières." *La recherche biblique aux abords du XXe siècle*, LD 163 (Paris, Cerf, 1995), pp. 181-226.
- Gordon Fee, "'Another Gospel Which You did not Embrace': 2 Corinthians 11.4 and the Theology of 1 and 2 Corinthians," in *Gospel in Paul, Studies on Corinthians, Galatians and Romans for Richard Longenecker*, ed. L. Ann Jervis and Peter Richardson; JSNTSS 108 (Sheffield: Academic Press, 1994), pp. 111-33.
- _____. "The Use of the Greek Fathers for New Testament Textual Criticism," in *The Text of the New Testament in Contemporary Research, Essays on the Status Quaestionis. A Volume in Honor of Bruce M. Metzger*, ed. Bart D. Ehrman and Michael W. Holmes, SD 46 (Grand Rapids: Eerdmans, 1995), pp. 191-207.
- _____. "Toward a Pauline Theology of Glossolalia," *Cruz* 31/1 (1995): 22-31.
- Susan Lochrie Graham, "On Scripture and Authorial Intent: A Narratological Proposal." *ATR* 77 (1995): 307-20.
- _____. "Silent Voices: Women in the Gospel of Mark." *Semeia* 54:145-58.
- Raymond Hobbs, "Aspects of War in the First Testament World: BTB Readers' Guide" *Biblical Theology Bulletin* 25 (1995):79-90.
- _____. "War Language in the New Testament" in *Modelling Early Christianity* P.F. Esler [ed.] (London: Routledge, 1995).
- Edith M. Humphrey, "Re-envisioning the Historical Jesus and the Vision of God's People," in *Anglican Essentials: Reclaiming Faith Within the Anglican Church of Canada*, ed. George Egerton (Toronto: Anglican Book Centre, 1995), 96-98.
- Rebecca G.S. Idestrom, "Some Aspects of Peter C. Craigie's Approach to the Old

- Testament," *Studies in Religion/Sciences Religieuses* 23/4 (1994): 457-67.
- John S. Kloppenborg, "Jesus and the Parables of Jesus in Q." Pp. 275-319 in *The Gospel Behind the Gospels: Current Studies on Q*, edited by Ronald A. Piper. NovTSup, vol. 75 (Leiden, New York, and Köln: E.J. Brill, 1995).
- Gerald N. Knoppers, "Dissonance and Disaster in the Legend of Kirta," *Journal of the American Oriental Society* 114 (1994): 572-82.
- _____. "Aaron's Calf and Jeroboam's Calves," in the David Noel Freedman *Festschrift, Fortunate the Eyes That See*, ed. A. H. Bartelt et al. (Grand Rapids: Eerdmans, 1995).
- Francis Landy, "Fantasy and the Displacement of Desire in Hosea 2.4-17" in *A Feminist Companion to the Latter Prophets*, Athalya Brenner (ed.), *The Feminist Companion to the Bible* 8 (Sheffield: Sheffield Academic Press) pp.145-160.
- _____. "In the Wilderness of Speech: Problems of Metaphor in Hosea," *Biblical Interpretation* 3 (1995): 35-59.
- Jean-Jacques Lavoie, "La femme dans le Cantique des cantiques," dans *Des femmes aussi faisaient route avec lui. Perspectives féministes sur la Bible* (Montréal-Paris: Médiaspaul, 1995): 103-111.
- _____. "Mon joug est facile à porter et mon fardeau est léger." Mt 11,28-30 ou la critique du pharisaïsme, " *Prêtre et Pasteur* 98 (1995): 397-401.
- _____. "Les livres de Job, Qohélet et Proverbes. Les enjeux méthodologiques dans l'histoire de la recherche depuis 1980," dans M. Gourgues et L. Laberge (ed.), " *De bien des manières.*" *La recherche biblique aux abords du XXIe siècle*, Coll. "Lectio Divina" 163 (Paris-Montréal: Cerf-Fides, 1995): 147-180.
- _____. "Le cimetière dans la tradition juive," *Frontières* 7/3 (1995): 28-31.
- _____. "Festin érotique et tendresse cannibalique dans le Cantique des cantiques," *Sciences Religieuses* 24 (1995): 131-146.
- _____. "Vie, mort et finitude humaine en Qo 9,1-6," *Science et Esprit* 47 (1995): 69-80.
- Grant LeMarquand, "A Bibliography of the Bible in Africa: A Preliminary Publication," *Bulletin for Contextual Theology in Southern Africa & Africa* [School of Theology, University of Natal] 2/2 (1995): 6-40.
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- Adrian M. Leske, "The Influence of Isaiah on Christology in Matthew and Luke," in *Crisis in Christology: Essays in Quest of Resolution*, ed. William R. Farmer (Livonia, MI: Dove Booksellers, 1995).
- Bernard M. Levinson, "'But You Shall Surely Kill Him!' The Text-Critical and Neo-Assyrian Evidence for MT Deut 13:10," in *Bundesdokument und Gesetz:*

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- _____. "The Human Voice in Divine Revelation: The Problem of Authority in Biblical Law," in *Innovation in Religious Traditions*, ed. Michael A. Williams, Collett Cox, and Martin S. Jaffee, pp. 35-71. Religion and Society 31. (Berlin and New York: Mouton de Gruyter, 1992).
- Harry Maier, "Religious Dissent, Heresy and Households in Late Antiquity" *Vig. Christ.* 49(1995): 49-63.
- _____. "Private Space as the Theological Context of Arianism in Ambrose's Milan," *JTS* 45(1994): 72-93.
- _____. "Purity and Danger in Polycarp's Epistle to the Philippians: The Sin of Valens in Social Perspective," *Journal of Early Christian Studies* 1(1993): 229-47.
- _____. "The Topography of Heresy and Dissent in Late-Fourth-Century Rome," *Hl storia* 44(1995): 232-49.
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- Sharon Lea Mattila, "A Problem Still Clouded: Yet Again Statistics and 'Q'," *Novum Testamentum* 36 (1994): 313-329.
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- _____. "A Question Too Often Neglected," *NTS* 41 (1995): 199-217.
- Sean McEvenue, "The Speakers in Ex 1-15", in *Festschrift Lohfink* (Herder 1993), pp.220-236.
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- _____. "Truth and Literature in Ex 16" in *Theologie und Philosophie* (1994): 493-510.
- Dan Merkur, "And He Trusted in Yahweh": The Transformation of Abram in Gen. 12-13 and 15," *Journal of Psychology of Religion* 4 (1996): 1-25.
- J. Richard Middleton, "Is Creation Theology Inherently Conservative? A Dialogue with Walter Brueggemann," *HTR* 87 (1994): 257-277 (Brueggemann's response, 279-289).
- _____. with Brian J. Walsh, "Facing the Postmodern Scalpel: Can the Christian Faith Withstand Deconstruction?" in *Christian Apologetics in the Postmodern World*, ed. Timothy R. Phillips and Dennis L. Okholm (Downers Grove, IL: InterVarsity, 1995).
- _____. with Brian J. Walsh, "Biblical Faith at the Postmodern Carnival," in *The Church of England Newspaper* (December 1995).
- William Morrow, "A Generic Discrepancy in the Covenant Code," in *Theory and Method in Biblical and Cuneiform Law*, ed. B.M. Levinson, Journal for the Study of the Old Testament Supplement Series 181 (Sheffield: Sheffield Academic Press, 1994), pp. 136-151.
- Steven Muir, "Touched by a god: Aelius Aristides, Religious Healing and Asclepius Cults," 1995 SBL Seminar Papers (Atlanta: Scholars Press), 362-379.
- John Nolland, "The Gospel Prohibition of Divorce: Tradition History and Meaning," *JSNT* 58 (1985): 19-35.
- Reinhard Pummer, "A Samaritan Manuscript in McGill University," *Fontanus* 5

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- _____. "Einführung in den Stand der Samaritanerforschung," in *Die Samaritaner, Wege der Forschung*, 604, F. Dexinger and R. Pummer, eds. (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992), pp. 1-66.
- Jean-François Racine, "Trois approches de la situation des femmes dans le document Q: Hal Taussig, Luise Schottroff et Amy-Jill Levine," in *Des femmes aussi faisaient route avec lui. Perspectives féministes sur la Bible*, collectif (Montréal: Médiaspaul, 1995) 133-152.
- Philip L. Tite, "Pax, Peace and the New testament," *Religiologiques* 11 (1995): 301-324.
- Lawrence Toombs, "When Religions Collide: the Yahweh/Baal Confrontation," in *The Yahweh/Baal Confrontation and Other Studies in Biblical Literature and Archaeology. Essays in Honour of Emmet Willard Hamrick*, Julia M. O'Brien and Fred L. Horton, Jr., eds., Studies in Bible and Early Christianity, Volume 35. (Lewiston/Queenston/Lampeter: Mellen Biblical Press, 1995), pp. 13-46.
- Allison A. Trites, "To Promote Intelligence and Harmony: The Life and Work of J.E.P. Hopper, DD (1841-95)," in *A Fragile Stability*, ed. David T. Priestley (Hantsport, NS: Lancelot Press, 1994), 37-55.
- _____. "The Life and Work of William Harris Elgee," in *A Fragile Stability*, op. cit., 115-129.
- John Van Seters, "A Contest of Magicians? The Plagues Stories in P," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. D. P. Wright, et al. (Winona Lake, IN: Eisenbrauns, 1995), pp. 569-80.
- _____. "The Historiography of the Ancient Near East," in *Civilizations of the Ancient Near East*, ed. by J. Sasson (Scribners: New York, 1995), 4:2433-2444.
- John Wm Wevers, "Yahweh and its Appositives in LXX Deuteronomium," in *Studies in Deuteronomy: In Honour of C.J. Labeschagne on the Occasion of his 65th Birthday*, F. Garcia Martinez, A. Hilhurst, J.T.A.G.M. van Ruiten and A.S. van der Woude, ed., Supplement Vetus Testamentum 53 (Leiden, 1954), 259-270.
- _____. "How the Greek Exodus Rationalized the Text," in *Corolla Torontoensis: Studies in Honour of Ronald Morton Smith*, ed. by Emmet Robbins and Stella Stendahl. (Toronto: TSAR, 1954), 47-57
- _____. "A secondary text in Codex Ambrosianus of the Greek Exodus," in *Philologia Sacra: Biblische u. patristische Studien fuer Herman J. Frede u. Walter Thiele zu ihrem 70ten Geburtstag*, herausg. von R. Gryson. Bd. I. Altes u. Neues Testament (Vetus Latine: Dir Reste d. altlateinischen Bibel 24/1. (Freiburg: Verlag Herder, 1993), 36-48.
- _____. "The Earliest Witness to Jewish Exegesis," in *The Frank Talmage Memorial Volume I* (Haifa: University Press, 1993), 115-127.
- Stephen Wilson. "The Apostate Minority," in D. Hellholm/H. Moxnes/T.K. Seim, eds., *Mighty Minorities? Minorities in Early Christianity - Positions and Strategies* (Scandinavian University Press, 1995), Festschrift for J. Jervell
- Gosnell L. Yorke, "Biblical Hermeneutics: An Afrocentric Perspective," *Religion and Theology/Religio & Theologie* 2/2 (1995): 10. (Faculty of Theology - University of South Africa).
- Reena Zeidman, "The Torah of Rabbi Gadiel ha-Nar: A Literary Reading of Seder Gar Eden," in *Proceedings of the Eleventh World Congress of Jewish Studies*,

1994.

- Ehud Ben Zvi, "Inclusion in and Exclusion from Israel as Conveyed by the Use of the Term 'Israel' in Postmonarchic Biblical Texts," in *The Pitcher is Broken. Memorial Essays for Gösta. W. Ahlström*, S. W. Holloway and L. K. Handy (eds.), JSOTSup 190 (Sheffield: JSOT Press, 1995): pp. 95-149.
- _____. "A Sense of Proportion: An Aspect of the Theology of the Chronicler," *Scandinavian Journal for the Study of the Old Testament* 9 (1995): 37-51.
- _____. "On the Reading 'BYTDWD' in the Aramaic Stele from Tel Dan," *Journal for the Study of the Old Testament* 64 (1994): 25-32.

Recent Publications: Book Reviews

- Richard S. Ascough, review of *Rethinking the Unity of Luke and Acts*, by Mikeal C. Parsons and Richard I. Pervo, *Toronto Journal of Theology* 11/1 (1995): 97-98.
- _____. Review of *Luke and Acts*, by Gerald O'Collins and Gilberto Marconi, eds., *Catholic Biblical Quarterly* 56 (1994): 624-26.
- Michel Desjardins, review of *Valentinus Gnosticus? Untersuchungen zur valentinianischen Gnosis*, by C. Marksches, *Journal of the American Oriental Society* 114 (1994): 277-78.
- Raymond Hobbs, review of *The End of the Bronze Age: Changes in Warfare and the Catastrophe Of 1200 BC*, by R. Drews, *CBQ* (1995).
- _____. Review of *The Social World Of Ancient Israel*, by D.C. Benjamin, V.H. Matthews, *Biblical Theology Bulletin* Summer 1995.
- John S. Kloppenborg, review of *Q auf dem Prüfstand: Die Zuordnung Des Mt/Lk-Stoffes Zu Q Am Beispiel der Bergpredigt*. FRLANT 158, by Thomas Bergemann, *JBL* 114 (1995): 325-27.
- _____. Review of *Jesus: A Revolutionary Biography*, by John Dominic Crossan, *Consensus: A Canadian Lutheran Journal of Theology* 21, no. 1 (1995): 139-41.
- _____. Review of *Ancient Jewish Epitaphs: An Introductory Survey of a Millennium of Jewish Funerary Epigraphy*, Contributions to Biblical Exegesis and Theology, 2, by Pieter W. van der Horst, *Toronto Journal of Theology* 10, no. 2 (1994): 247-48.
- _____. Review of *Is There a Synoptic Problem?: Rethinking the Literary Dependence of the First Three Gospels*, by Eta Linnemann, *Critical Reviews of Books in Religion* 1993 (Atlanta: Scholars Press, 1993) pp. 262-64.
- Gerald N. Knoppers, review of *King Saul in the Historography of Judah*, by Diane Edelman, in *JBL* 114 (1995): 131-33.
- _____. Review of *I & II Chronicles*, by Sara Japhet, in *JR* 75 (1995): 255-57.
- Grant LeMarquand, review of *The Temple of Jesus. His Sacrificial Program within a Cultural History of Sacrifice*, by Bruce Chilton, in *Toronto Journal of Theology* 10/2 (1994): 252-253.
- John L. Mclaughlin, review of *Social World of Ancient Israel, 1250-587 BCE.*, by Victor H. Matthews and Don C. Benjamin, *Toronto Journal of Theology* 11 (1995) 231-32.
- _____. Review of *Der gerechte Schöpfer: Eine redaktions und theologieggeschichtliche Untersuchung der Elihureden Hiob 32-37*, by Harold-Martin Wahl, *BZAW* 207, *JBL* 114 (1995) 501-503.

- _____. Review of *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*, by Bruce C. Birch, *Toronto Journal of Theology* 11 (1995) 82-83.
- _____. Review of *Gottesknecht und Zion: Gesammelte Aufsätze zu Deuteronesaja*, by Odil Hannes Steck, *FAT* 4, *Journal of Biblical Literature* 113 (1994) 712-14.
- _____. Review of *Biblical Israel: A People's History*, by Jorge Pixley, *Toronto Journal of Theology* 10 (1994) 246.
- _____. Review of *The Old Testament of the Old Testament: Patriarchal Narratives and Mosaic Yahwism*, by R. W. L. Moberly, *Overtures to Biblical Theology*, *Toronto Journal of Theology* 10 (1994) 244-45.
- Tony S.L. Michael, review of *The Relationship Between Herodotus' History and Primary History*, by Sara Mandell and David Noel Freedman. *South Florida Studies in the History of Judaism* 60, *JBL* 114 (1995): 123-126.
- _____. Review of *Noncanonical Writings and New Testament Interpretation*, by Craig A. Evans, *Journal of the American Academy of Religion* 63 (1995): 190-192.
- _____. Review of *Structure, Role, and Ideology in the Hebrew and Greek Texts of Genesis 1:1-2:3*, by William P. Brown. *SBLDS* 132, *CBQ* 57 (1995): 120-121.
- _____. Review of *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament*, by Bart D. Ehrman, *ATR* 66 (1994): 376-379.
- _____. Review of *Heresy and Criticism: The Search for Authenticity in Early Christian Literature*. By Robert M. Grant. Louisville: Westminster/John Knox Press, 1993, pp. 180, in *Interpretation* 66 (1995): 216-218.
- Dietmar Neufeld, Dorothy A. Lee. *The Symbolic Narratives of the Fourth Gospel: The Interplay of Form and Meaning* (JSNTSup 95, Sheffield, 1995) Pp. 5-263. *Journal of Biblical Literature*.
- _____. Review of *Text, Church and World: Biblical Interpretation in Theological Perspective*, by Francis Watson, *CBQ*.
- _____. Review of *Interpretation and the Bible: Essays on Truth in Literature*, by Sean McEvenue, *Studies in Religion*.
- _____. Review of *What is Post Modern Biblical Criticism*, by A. K. Adam, *CBQ*.
- _____. Review of *1 and 2 Thessalonians*, by Jacob W. Elias, *Mennonite Reporter*.
- Jean-François Racine, *Studies in the Theory and Method of New Testament Textual Criticism*, by Eldon J. Epp and Gordon D. Fee, *Toronto Journal of Theology* 11 (1995) 92-93.
- Allison A. Trites, review of *Gems From John: Exposition of the Fourth Gospel*, by J. Murray Armstrong, *Atlantic Baptist* (May 1995): 21.
- _____. Review of *Mark. The New American Commentary*, by James A. Brooks, *Atlantic Baptist* (June, 1995): 21.
- _____. Review of *Your Father Knows*, by James Doyle Davison, *Atlantic Baptist* (May 1995): 21.
- _____. Review of *Jesus and Israel: One Covenant or Two?* by David E. Holwerda, *Atlantic Baptist* (September 1995): 28.
- _____. Review of *Not Ashamed of the Gospel: New Testament Interpretations of the Death of Christ*, by Morna D. Hooker, *Atlantic Baptist* (October 1995): 29.
- _____. Review of *The Church Confiden*, by Leander E. Keck, *Atlantic Baptist*, (April 1995): 30.

- _____. Review of *The Lion Roars: Meditations on the Minor Prophets*, by Garry E. Milley, *Atlantic Baptist* (October 1995): 29.
- _____. Review of *Reading the Corinthian Correspondence: An Introduction*, by Kevin Quast, *Atlantic Baptist* (January 1995): 26.
- _____. Review of *The Book of Acts in Its Literary Setting*, by Bruce W. Winter and Andrew D. Clarke, eds., *Atlantic Baptist* (January 1995): 26.
- Gosnell L. Yorke, reviews in *Journal of Ecumenical Studies*, 32 (1995).
- Reena Zeidman, review of *The Jews of Canada*, eds. Brym, Shaffir and Weinfeld, *Studies in Religion* (24):1995.
- Ehud Ben Zvi. review of *Minhat Say de Y. S. de Norzi: Isaiás. Traducción y anotación crítica*, by María Josefa de Azcárraga Servet, *CBQ* 56 (1994): 755-56.
- _____. Review of *Estudios Masoréticos (X Congreso de la IOMS) En Memoriade Harry M. Orlinsky, Emilia Fernández Tejero and María Teresa Ortega Monasterio*, eds., *CBQ* 56 (1994): 827-28.
- _____. Review of *A Poetics of Jonah. Art in the Service of Ideology*, by K. M. Craig, Jr., *Canadian Journal of Comparative Literature* 22 (1995): 371-74.

PhD

- S.A. Cummins. D.Phil (Oxford) 1995.
- Rebecca G.S. Idestrom. Ph.D. (University of Sheffield) 1995.

Appointments & Honours

- Richard S. Ascough. John M. Kelly Award, Toronto School of Theology
- _____. Catholic Biblical Association of America Memorial Stipend
- Mary Ann Beavis. Sessional Lecturer, Faculty of Theology, University of Winnipeg; Sessional Lecturer / Research Associate/Executive Assistant, Institute of Urban Studies, University of Winnipeg.
- S.A. Cummins. Tutor in New Testament (part-time) Wycliffe Hall, Oxford.
- Gordon F. Davies. Promoted to Assistant Professor, Biblical Department, St. Augustine's Seminary of Toronto.
- Walter Deller. Director of Program Resources
- Susan Lochrie Graham. 1994 Tutor in New Testament and Homiletics, Trinity College
- _____. 1994 Sessional Lecturer in New Testament, Trinity College
- Raymond Hobbs. Professor of Old Testament, International Baptist Theological Seminary, Prague, Czech Republic (appointment begins Feb. 1, 1996).
- Edith M. Humphrey. Sessional Lecturer: St. Paul University (Summer, 1995)
- _____. Sessional Lecturer: University of Ottawa (Winter, 1996)
- _____. Sessional Lecturer: Regent College, Vancouver (Summer, 1996)
- Larry W. Hurtado. Chair of New Testament Language, Literature and Theology in New College, Edinburgh University, effective July 1996.
- Roy R. Jeal. Assistant Professor of Biblical & Theological Studies, Catherine Booth Bible College, Winnipeg.
- John S. Kloppenborg. Visiting Scholar, Tantur Ecumenical Institute for Theological Studies, Jerusalem.
- _____. Rudin Scholar, Ratisbonne Institute, Jerusalem.
- Gerald N. Knoppers. Advisory Board, Penn State Oress Series: *Lived Religious Experiences*.

- _____. Editorial Board, Penn State Press
- _____. Editorial Board, *The Journal of Hebrew Scriptures*.
- _____. Oxford Centre for Hebrew and Jewish Studies Skirball Fellowship, 1995-96.
- Bernard M. Levinson. Visiting Assistant Professor and Invited Participant, Colloquium in Biblical and Cuneiform Law, Johannes Gutenberg University (Faculty of Protestant Theology), Mainz, Germany, 1992-93.
- _____. Nomination for National Endowment for the Humanities Summer Research Grant for 1996.
- Harry Maier. Appointed Assistant Prof. of NT Studies, Vancouver School of Theology, 1995.
- _____. Elected Fellow of Green College, UBC, 1995-97.
- John L. McLaughlin. Instructor, Department of Theology and Religious Studies, Wheeling Jesuit College.
- _____. CSBS Executive, member-at-large.
- _____. Abstractor for *Old Testament Abstracts*
- J. Richard Middleton. Instructor in Old Testament Interpretation, Colgate Rochester Divinity School.
- William Morrow. Promotion to Associate Professor, Queen's Theological College.
- Adele Reinhartz. Appointed Associate Dean of the School of Graduate Studies, McMaster University (1995-1998).
- Peter Richardson. Elected chair, SBL Program Committee for 1996, 1997, 1998. (also on the Executive Committee).
- Allison A. Trites. Nominated as Chair of the Grants Committee, Churches' Council on Theological Education, Toronto, ON.
- John Van Seters. *Who's Who in America*, 50th edition; *Who's Who in the World*.
- Tyler F. Williams. Sessional Lecturer, Wycliffe College.
- _____. Sessional Lecturer, University of St. Michael's College.
- _____. Awarded a Social Science and Humanities Research Council of Canada Doctoral Fellowship.
- _____. Awarded the Catholic Biblical Association of America Memorial Stipend.
- _____. Canadian Society of Biblical Studies 1995 Founders' Prize.
- Gosnell L. Yorke. Appointed Seventh-day Adventist representative to the 2nd Pan-African Christian Church Conference in The Gambia and Senegal by the All-Africa Conference of Churches.
- _____. Appointed member of the M.A. in Religion Course Development Committee by the Africa Nazarene University, Kenya.
- _____. Editor-in-Chief, *The Journal of Adventist Thought in Africa (JATA)*
- Reena Zeidman. Chair of Jewish Studies, Queen's University.
- Ehud Ben Zvi. President of the Pacific Northwest American Academy of Religion-Society of Biblical Literature.

Research / Publications in Progress

- Richard S. Ascough. "The Social Location of the Early Christian Communities at Thessalonica and Philippi" (Dissertation in progress)
- _____. Monograph: What Are They Saying About the Formation of Pauline Churches?, in preparation for Paulist Press.
- Mary Ann Beavis. "The Parable of the Foolish Landowner, Luke 12:16b-20," to be published in book on the parables of Jesus edited by George Shillington

- (Edinburgh: T. & T. Clark)
- Robert C. Culley. Monograph on The Complaints of the Individual in the book of Psalms.
- S.A. Cummins. Jewish narrative models & the New Testament gospel genre.
- _____. Paul's theology & mission
- G.F. Davies. Commentary, Ezra-Nehemiah for Michael Glazier/Liturgical Press.
- _____. "Epiphany," *Celebration*.
- _____. from 1994, Freelance Contributor, "Homily" Section, *Celebration*.
- Walter Deller. Anthropological approaches to Hebrew Bible
- _____. Psalms.
- _____. Interpretation and Group Process
- Susan Lochrie Graham. Dissertation: "Images of Jesus: A Critique of Contemporary Historical Jesus Methodology." Directors: Ann Jervis and George Schner. TST.
- _____. "Patriarchy's Middle Managers: Another Handmaid's Tale." Forthcoming in *Feminist Theology*.
- _____. "Intertextual Trekking: Visiting the Iniquity of the Fathers upon the New Generation," *Semeia*.
- Ingrid M. Haase. Ph.D. Thesis: Marriage, Reform Laws under Ezra and Nehemiah.
- Raymond Hobbs. "Language of Warfare in Zechariah 9-14," in *After The Exile: Essays In Honour Of Rex A. Mason*, J. Barton, D. Reimer, eds. (Macon, GA: Mercer University Press).
- _____. Completion of manuscript on *Social World of Ancient Israel*, being written with Prof. R.A. Simkins, of Creighton University, Omaha.
- _____. Continuing work on ancient Israelite warfare, in preparation for second volume on topic.
- Edith M. Humphrey. "Worship in Heaven and Earth: Prayer and Hymn in the book of Revelation," *The Machray Review*.
- _____. Monograph on rhetoric and vision in the NT.
- Rebecca G.S. Idestrom. Commentary on Habakkuk and Zephaniah, for Sheffield Academic Press.
- John S. Kloppenborg. Voluntary Associations in Antiquity.
- _____. James.
- Gerald N. Knoppers. "Prayer and Propaganda: Solomon's Temple Dedication and the Deuteronomist's Program," *CBQ*.
- _____. "The Deuteronomist and the Deuteronomical Law of the King," *Zeitschrift für die alttestamentliche Wissenschaft*.
- _____. "'Yhwh is Not with Israel': Alliances as a *Topos* in Chronicles," *CBQ*.
- _____. "The History of Royal Reforms," in *The Chronicler as Historian*, ed. M. P. Graham et al. Sheffield: Sheffield University Press).
- _____. "Ancient Near Eastern Royal Grants and the Davidic Covenant: A Parallel?" *Journal of the American Oriental Society*.
- _____. "Images of David in Early Judaism: David as Repentant Sinner in Chronicles," *Biblica*.
- _____. "Israel through the Monarchy," in *The Current State of Old Testament Scholarship* (ed. D. W. Baker and B. T. Arnold; Grand Rapids: Baker).
- _____. Solomon, Rehoboam and Josiah," in *The Age of Solomon* (ed. L. Handy; Leiden: Brill).

- _____. *I Chronicles*. Ancor Bible (New York: Doubleday) (in progress).
- RemKooistra. Monograph on *Survivors of the Holocaust*
- _____. Monograph on *I Timothy*
- Francis Landy. Monograph on Isaiah.
- Grant LeMarquand. "The Bible in Africa: A Bibliography Project."
- _____. Dissertation: "The Story of the Woman with the Flow of Blood: A Comparative Study of North Atlantic and African Exegesis."
- Bernard M. Levinson. Monograph: "Deuteronomy and the Hermeneutics of Legal Innovation" (in submission).
- _____. "Nor Shall You Condone Him! Towards a New Understanding of Deut 13:9"
- Harry Maier. The Construction of Ecclesial Subject in Apocalyptic, especially Revelation.
- _____. The idea of panopticism in early Christian texts.
- Sharon Lea Mattila. "Where Women Sat in Ancient Synagogues: The Archaeological Evidence in Context," in *Voluntary Associations in the Ancient World*, edited by Stephen Wilson and John S. Kloppenborg (Routledge).
- _____. "Wisdom, Sense Perception, Nature and Philo's Gender Gradient," *HTR*.
- John L. McLaughlin. The Nature and Development of the *marzeah* in the Prophetic Literature.
- Tony S.L. Michael. 'Divine Dialogue in Genesis' a study of how divine presence disappears in the book of Genesis and how this affects theological interpretation over 1500 years of biblical exegesis.
- Anne Moore. Kingdom of God in a Trajectory from Q to the Gospel of Matthew.
- Steven Muir. Healing and Initiation in the Social World of Luke-Acts.
- Dietmar Neufeld. "And When that One Comes: Aspects of Johannine Messianism."
- John Nolland. Gospel of Matthew.
- J. Plevnik. The Baptism of Jesus in the Synoptic gospels.
- _____. Recent Scholarship on Romans.
- Richard Ratzlaff. Dissertation: "The Blessing of the Eschatological Community: A Study of 1QSb." McMaster University.
- Adele Reinhartz. Book: "Why Ask My Name?" Anonymity and Identity In Biblical Narrative." To be published by Oxford University Press.
- Peter Richardson. Herod; Religion and Architecture.
- _____. Herod, King of the Jews and Friend of the Romans (Columbia: University of South Carolina Press, 1996).
- _____. "Herodians" in *Encyclopedia of the Dead Sea Scrolls*, Laurence H. Schiffman and James C. Vanderkam, eds (New York: Oxford University Press).
- _____. "Jewish Voluntary Associations in Egypt and the Roles of Women" (with Valerie Heuchan) in *Voluntary Associations*, John S. Kloppenborg and S.G. Wilson, eds, (London: Routledge, 1996).
- _____. "Early Synagogues as Collegia in the Diaspora and Palestine," in *Voluntary Associations*, John S. Kloppenborg and S.G. Wilson, eds, (London: Routledge, 1996) (forthcoming).
- _____. "Herod's Religious-Architectural Strategy in the Diaspora" and "The Social-Historical Significance for Gentiles and Women of Herod's Temple," both in John Halligan and Philip Davies, eds, *Second Temple Period Studies. The Roman World* (Sheffield: JSOT Press, 1996).

- Tom Robinson. Greek and Latin computer programs.
- _____. Sourcebook: Ephesus in Ancient Literature.
- _____. Monograph: Development of Pre-Constantinian church office.
- _____. Urban and Rural Conversion: The Pre-Constantinian Situation.
- John Van Seters. "From Faithful Prophet to Villain: Observations on the Tradition History of the Balaam Story" *Festschrift for G. W. Coats*.
- _____. "Solomon's Temple: Fact and Ideology in Biblical and Near Eastern Historiography," *CBQ*.
- _____. "The Chronicler's Account of Solomon's Temple-Building: A Continuity Theme," in *Chronicles and the History of Ancient Israel*, ed. Patrick Graham et al.
- _____. "Cultic Laws in the Covenant Code and their Relationship to Deuteronomy and the Holiness Code," in *Proceedings of the Colloquium Biblicum Lovaniense XLIV, 1995, The Book of Exodus*.
- _____. additional studies on the Covenant Code to support the thesis that the code in late and not the earliest of the Pentateuch. I have finished a study on "the Law of the Hebrew Slave" and have some others in the works.
- _____. ongoing project which will result in a monograph on "Methodologies of Comparison in Biblical Studies."
- Ray Shankman. Teaching/Healing: Conversations with Remarkable Teachers.
- Philip L. Tite. Monograph: Compositional Transitions in 1 Peter: An Analysis of the Letter-Opening.
- Allison Trites. Commissioned article on "Witness and the Resurrection in the Apocalypse of John" for the McMaster Symposium Volume on New Testament Studies for 1997.
- Cecilia Wassen. Ph.D. dissertation "Women in the Dead Sea Scrolls."
- John Wm Wevers. Monograph: Notes on the Greek Text of Leviticus.
- Tyler F. Williams. The Fixation of the Book of Psalms in Light of the Qumran and LXX Psalters.
- _____. "In Praise of Psalms: Trends in the Last Quarter Century of Psalms Research," for *The Face of Old Testament Studies*, ed. D. Baker and B. Arnold (Grand Rapids: Baker).
- _____. various entries in *The New International Dictionary of Old Testament Theology and Exegesis*, ed. W. A. VanGemeren (Grand Rapids: Zondervan, 1996).
- _____. Revising for publication: "The Elohistic Psalter and the Shape and Shaping of the Book of Psalms."
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