

# Bulletin & Abstracts 1996/97



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La Société canadienne des Études bibliques

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STEVE MASON, EDITOR

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THE CANADIAN SOCIETY  
OF BIBLICAL STUDIES

Bulletin  
& Abstracts  
1996/1997

LA SOCIÉTÉ CANADIENNE  
DES ÉTUDES BIBLIQUES

VOLUME 56  
STEVE MASON, EDITOR

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Membership includes a subscription to *Studies in Religion / Sciences religieuses* and to the *Bulletin*. All inquiries concerning membership should be directed to the Executive Secretary, Professor David Hawkin, Department of Religious Studies, Memorial University of Newfoundland, St. John's, NF, A1C 5S7, Canada.

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## 1997 Programme & Abstracts

CSBS ANNUAL MEETING / RÉUNION ANNUELLE DE LA SCÉB  
MEMORIAL UNIVERSITY OF NEWFOUNDLAND  
MAY/MAI 31— 3 JUNE/JUIN

**SATURDAY, MAY 31/ SAMEDI, LE 31 MAI**

13:00-18:00—A4080

CSBS 1996-97 EXECUTIVE MEETING  
RÉUNION DU COMITÉ DE LA SCÉB

**SUNDAY, JUNE 1/ DIMANCHE, LE 1 JUIN**

12:00-14:30—E1002

RELIGIOUS RIVALRIES  
LES RIVALITÉS RELIGIEUSES  
**Themes and Methods**

Presiding: **Harold Remus** (Wilfrid Laurier U.)

**Peter Richardson** (U. of Toronto) "Religious Harmony and Rivalry—  
from the Ground Up"

This paper, with accompanying slides, assesses instances of religious rivalry in the Syro-Palestinian area, concentrating on three classes of evidence: (1) instances where rivalry seems more muted than literary descriptions might suggest (concurrent building activities in adjacent areas); (2) instances where rivalry is clearly present (take-overs, adaptations, renovations or destruction); (3) instances of obvious borrowing across religious lines (though it is obscure whether this derives from rivalry or harmony). The examples will be taken from Galilee, Jordan, and Syria during the period from about the first to the fifth centuries CE, and will be architectural or archaeological in nature.

**Jack Lightstone** (Concordia U.) "My Rival, My Fellow: Methodological and Conceptual Prolegomena to Mapping Interreligious Relations in the First Several Centuries of the Christian Era"

This paper attempts to sharpen the work of the seminar by locating the analysis of religious rivalry within a broader conceptual frame. It views religious rivalry as one dimension of intergroup relations, social formation and self-definition within pluri-religious and pluri-ethnic social environments. Using examples culled primarily from early rabbinic documents, the paper argues for a framework in which rivalry and competition operate simultaneously with other

social mechanisms that permit requisite levels and arenas of trans-group social solidarity. This framework enables us to identify not only social spheres in which Jews, Christians and adherents of other religions operated as rivals, but also social spheres in which these same social actors interacted as fellow citizens.

**Respondent: Leif Vaage** (Emmanuel College, U. of Toronto)

12:00-14:00—E1005

READING BIBLICAL TEXTS

LIRE LES TEXTES BIBLIQUES

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

12:00 **Robert C. Culley** (McGill U.) "On the Variety of Critical Approaches"

As the number of critical approaches to biblical texts increase, it is becoming clearer that these approaches represent rather different notions about what a text is. It may be appropriate now to try to identify what these different concepts of texts are and how are related to each other. I have made an initial, and rather primitive, attempt in this direction in the introduction of Themes and Variations. In this paper, I would like to pick up some aspects of this problem by considering some recent discussions of a "final form" or "canonical" approach to the book of Psalms.

12:30 **Sylvia C. Keesmaat** (Institute for Christian Studies) "Paul's World Creation: Suspicious Rhetoric or Trust-Evoking Speech?"

In the light of recent interpretations which assert that Paul is creating a world for the early Christians which is socially oppressive and heavily controlled, this paper will explore a reading of Paul which focuses on the hermeneutical function of world creation. What sort of reality does Paul create for his readers? Is this a world that exists solely for the purposes of Paul's immediate rhetorical goals? Or are the rhetorical roots of Paul's language to be found in the larger context of Paul's tradition? Either way, is the rhetorical world Paul creates one that should be viewed with suspicion or trust?

13:00 **John Sandys-Wunsch** (Mill Bay, BC) "The Child and the Savage: the Effect of Metaphors for Other Cultures on Biblical Interpretation"

In the early enlightenment there was a prevailing sense of the cultural gap between modern Europeans and the rest of the world. The metaphor used to describe this gap was the difference between the child and the adult. In the course of the eighteenth century oscillations in the evaluation of other cultures tended to reflect an author's concept of children either as sweet, naive, naturally good individuals

or Bart-Simpson-like ankle biters. The effect of different assumptions can be seen in the biblical interpretation of figures like Lessing and Herder.

13:30 **Susan Slater Kuzak** (Atlantic School of Theology) "Fifty Ways to Know Your Bible"

There is an increasing awareness in Biblical Studies of the directing role in biblical interpretation played by the researcher's own consciousness, commitments, and contexts. This has been presented in wide-ranging ways, from a variety of ideological stances, and with a similar wide range of implications drawn from our understanding of the practice and goals of biblical interpretation. This paper will suggest contours for a discussion of some different understandings of the goals and practice of biblical/Bible study. It will ask how these may relate to different epistemological assumptions, both in connection with forms of knowing proper to imaginal expression and, more broadly, with ongoing discussions of the roles of the knower in relation to what becomes known through the practice of interpreting the Bible.

15:00-17:00—E2003

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

**Context**

15:00 **Patricia Dutcher-Walls** (Knox College, U. of Toronto) "Seeing the Forest and the Trees: Social Scientific Directions in Feminist Biblical Studies"

This presentation will review the methods and issues used by sociological and anthropological study of the Bible. Then I will suggest that such study can be helpful for feminist biblical study because a better understanding of the social world of the Bible allows a clearer and more critical understanding of texts, interpretations, and interpreters. A knowledge of the social world enables us to recognize the places and ways women's presence has been deleted or overlooked in texts, to clear away limited analyses and androcentric interpretations and to rediscover women's roles in all aspects of biblical analysis.

**Application of Method to Specific Texts**

15:30 **Jacqueline Isaac** (U. of Toronto) "Feminist Approaches to Biblical Kinship: Family Relations in the Joseph Story"

A major undercurrent in the patriarchal narratives focuses around the issues of marriage and kinship in ancient Israelite society. Recently, several feminist works which explore these relationships

using social-scientific methods have appeared, including the works of Nancy Jay [*Throughout Your Generations Forever: Sacrifice, Religion and Paternity*], Naomi Steinberg [*Kinship and Marriage in Genesis: A Household Perspective*] and Ilona Rashkow [*The Phallacy of Genesis: A Feminist Psychoanalytic Approach*]. In this presentation we will examine the validity of these methods and the value of the results obtained when they are used to explore the marriage and kinship elements of the Joseph story.

16:15 **Erin Runions** (McGill U.) "Violence and the Economy of Desire in Ezekiel 16:1-43"

In this presentation, I analyse the imagery of violence toward a woman in Ezekiel 16:1-43, by exploring the relationship between violence and desire in the text. I use René Girard's theory of mimetic desire and conflict as a standard against which to measure the various operations of violence and desire in Ezekiel 16. There seem to be differences between the way violence and desire function in this text, depending on whether one reads it figuratively or literally. Further, an interplay of violence and desire seems to appear between figurative and literal readings of the text.

15:00-16:30—E1002  
JOHN AND HEBREWS  
JEAN ET HÉBREUX

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

15:00 **Tim Scott** (St. Joseph's College, U. of Alberta) "John 13: Footwashing and Christian witness: liturgical praxis as an invitation to martyrdom"

The washing of the disciples' feet in John's Gospel is susceptible to a variety of interpretive strategies. Commentators have commented on the supposed link to Christian baptism and the (anti-) sacramental bias at work in the various stages of the redactional history of 13:6-10. In contrast they find verses 13-15 a straightforward case of paraenesis destined for the Johannine community. Rhetorical criticism has rendered problematic this facile distinction in the narrative. The object of this paper will be to explore whether a closer link between the two parts of the foot washing scene in John 13 elucidates more clearly the underlying meaning of each half of the narrative. In particular, vocabulary and themes touched upon in John 13 suggest links to Jesus' death. Thus the servant invited to wash another's feet may suggest for the Johannine community a call to Christian mission and martyrdom.

15:30 **Mary Rose D'Angelo** (U. of Notre Dame) "The one who has

seen has testified': Testimony and Prophecy in John"

The words "testimony" and "testify" (*μαρτυρία, μαρτυρέω*) play a major role in the gospel of John. The verb frequently appears in the perfect and is linked with the verbs "see" and "hear." Interpreters generally assign occurrences of this language either to the central forensic metaphor of John (e.g. 5:31-39) or to statements that reflect the experience of the community (e.g. 3:11). This essay will point toward a third, perhaps mediating function of the language: in John, 1 John and Revelation, the words testimony/testify refer to visionary and prophetic experience. The testimony of John the Baptist, which is of such major significance to the gospel writer, is a good illustration of this other function of the language. The Baptist's witness rests upon a vision and an oracular message (1:29-34).

16:00 **Alan D. Bulley** (Saint Paul U.) "The Use of the Passive in the Epistle to the Hebrews"

The Epistle to the Hebrews contains a remarkable number of passive constructions in two categories: a) passages containing verbs in the passive voice, and b) figures that are the objects of another's actions. God is the primary actor in Hebrews. The Son's role is primarily one of obedient submission to the will of the Father; and he is not spoken of in truly active terms until his "perfection" is complete. The paper surveys occurrences of passive construction in Hebrews and makes connections between the relative roles of God, the Son, and the rhetorical situation of the discourse. Particular attention is given to Christology and the experience of suffering.

17:00-19:00  
MEMORIAL UNIVERSITY PRESIDENTIAL RECEPTION  
RECEPTION PRESIDENTIELLE UNIVERSITAIRE

20:00-21:15—S2109  
THE CRAIGIE LECTURE / LA CONFÉRENCE CRAIGIE

**Wayne Meeks (Yale University)**  
"Judaism, Hellenism and the Birth of Christianity"

21:15-23:00—ACAFE  
RECEPTION

The CSBS/CSSR/CTS/CSPS gratefully acknowledge the support of the HSSFC for the Craigie Lecture.

**MONDAY JUNE 2/ LUNDI, LE 2 JUIN**

7:30-9:00—E2031

**WOMEN SCHOLARS BREAKFAST  
PETIT DÉJEUNER**

9:00-12:15—E2002

**POSTCRITICAL THEORY AND BIBLICAL INTERPRETATION  
THÉORIE POST-CRITIQUE ET L'INTERPRÉTATION DE LA BIBLE**

Presiding: **Ann Jervis Mason** (Wycliffe College, U. of T.)

9:00 **David Jobling** (St. Andrew's College) and **Danna Nolan Fewell** (Perkins School of Theology) "Pentecost: Acts 2 in the Life of the Bible and Culture Collective"; **Gary Phillips** (College of the Holy Cross, Worcester MA) "Babel Lives On: Speaking Many Languages, Producing Many Texts"

This is a two-part report on work in process in the Bible and Culture Collective (authors of *The Postmodern Bible*). The papers, though independent and giving different perspectives, will draw on the Collective's recent engagement of the Babel and Pentecost accounts (Gen 11:1-19; Acts 2). We ask questions about: the relationship between the passages (in the context of a critique of "canonical criticism"); their reception history ("the search for a perfect language"); their cultural impact (for example, the extensive iconographic tradition); their potential for ideological and feminist critique, etc. In particular, we use these passages to "read" the current state of the "field" of biblical studies, including the imperative for collective scholarship. The first paper focuses on Acts 2, particularly the issues of unity and diversity, communication and community. The second paper focuses on Gen 11 and its positive and negative power as a root metaphor.

10:00 **Erin Runions** (McGill U.) "Called to Do Justice: Micah and Identity Politics"

In this paper I will read some current discussion on identity politics alongside texts from Micah. Identity politics are concerned with the way identities are formed and the way they subsequently affect political engagement and action. The dialogic (I-you) manner in which Micah engages and situates the reader within a specific framework of values (in this case, utopian), is similar to the process that some theorists (Charles Taylor, Iris Young) have posited for the formation of identities. This leads me to suggest that texts, and in particular religious texts, can be seen as formative for politically

oriented identities and political action. If this is the case, toward what kind of identity does the text of Micah push the reader? What are the oral/ political ethical implications for the reader thus formed?

10:30-10:45 **Break**

10:45 **Kim Parker** (Memorial U.) "Mirror, Mirror on the Wall, must we leave Eden, once and for all?: A Lacanian Pleasure Trip through the Garden"

Recent literature concerning Genesis 2:4b-3:24 indicates that the traditional assumptions that the story is about "sin and the fall" are problematic, and the text might better be viewed in terms of a "maturation" myth. In this paper I want to suggest that the maturation theme as discerned in the Eden narrative has certain affinities with modern psychoanalytical theory, and, in particular with the work of the French postmodernist Jacques Lacan. Lacanian themes such as the development of language, the sense of self, socialization and alienation have their parallels in the Eden narrative.

11:15 **Fiona Black** (U. of Sheffield) "What to do with the *Wasfs*? Grotesque Body Imagery in the Song of Songs"

This paper will consider the grotesque as an alternative way of interpreting three concentrated descriptions of the female body in the Song of Songs (Song 4: 1-5; 6:4-7 and 7:1- 8). The imagery used in the descriptions is difficult to interpret because it appears to be nonsensical and ridiculous. Biblical scholarship has traditionally negotiated the imagery by viewing it through the generic lens of the *wasf*. The *wasf*, however, makes a connection between ridiculous imaging of the female body and compliment which is disturbing from a feminist perspective and which obscures the difficult nature of the language. This paper problematises traditional readings of the Song by considering the descriptions of the female body not as complimentary, but as grotesque. It contemplates the issues of patriarchal control of women through representation and, additionally, it asks what are the implications that grotesque figuration has for feminist readings of this text.

11:45 **Peggy Day** (U. of Winnipeg) "The Bitch Had It Coming to Her: The Death of a Metaphor in Ezekiel 16"

Modern commentators on Ezekiel 16 typically assert that the gruesome murder of metaphorical Jerusalem, Yahweh's wife, is inconsistent with the laws governing adultery. This assertion overlooks the fact that it is Jerusalem's metaphorical lovers who are said to carry out the punishment, a situation wholly consistent with the law that condemns both the adulteress and her lover to death (Deut 22:22). It

also overlooks the fact that certain aspects of the punishment, such as the woman's dismemberment, are nowhere in the legal material evidenced as punishment for adultery. Having refuted the position that the woman Jerusalem was executed in accordance with the laws governing adultery, the paper will consider alternative explanations for Ezekiel 16's portrayal of the slaying of adulterous Jerusalem.

9:00-11:30—E1002  
RELIGIOUS RIVALRIES  
LES RIVALITÉS RELIGIEUSES  
Caesarean Studies

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

**John Kloppenborg** (St. Michael's College) "The Basis of Religious Rivalries at Caesarea Maritima"

This paper, which developed from my response to Dorothy Sly's 1996 paper on isopoliteia at Caesarea Maritima, traces demographic, political, and economic factors producing the tensions between Jews and non-Jews that led to the massacre and expulsion of Jews in 66 CE.

**Respondent: Willi Braun** (Bishop's U.)

**Wendy Cotter** (Loyola U. of Chicago) "The Roman Soldier and Incipient Christianity"

This paper discusses whether earliest Christianity could have offered any attraction for the Roman soldier. The paper will have three parts. First, after reviewing the traditional expectations of army pietas, this paper will address the popular trends in army "religious" affiliations in the first century CE. The second part of the paper will present a review of the basic kerygma about the hero Jesus and the most basic expectations of Christian involvements. The third part of the paper will then discuss those expectations of Christian belief and practice which would cohere with the values and virtues treasured within army tradition and religious trends, and those that would stand at variance with them.

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

**Reinhard Pummer** (U. of Ottawa) "From Coexistence to Excommunication and Persecution: The Samaritans of Caesarea before the Muslim Conquest"

Although our information about the Samaritans in Caesarea in the 2nd and 3rd centuries is meagre, we can cautiously conclude that during the time the relationship between Samaritans, on the one hand, and "pagans," Jews and Christians, on the other, was peaceful. There is no evidence of antagonism between them and any of the

other groups. Nor are there indications of proselytizing by the Samaritans among members of other religions. Between the 4th and 6th centuries, the situation of the Samaritans changed. Gradually, intolerance towards them increased from both Jewish rabbis and Christian authorities. This led ultimately to the Samaritans being banned by the former and repressed by the latter. The Samaritan revolts in the 5th and 6th centuries were acts of desperation that decimated the community and contributed to the decline of Caesarea as a city.

**Respondent: Eileen Schuller** (McMaster U.)

12:00-13:00—E30346  
CANADIAN CORPORATION FOR THE STUDY OF RELIGION  
CORPORATION CANADIENNE DES SCIENCES RELIGIEUSES  
Annual Business Meeting

13:15-14:15—E1014  
CSBS STUDENT PRIZE ESSAYS  
GAGNANTS DU CONCOURS DE LA SCÉB OUVERT AUX  
ÉTUDIANTS

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

13:15 JEREMIAS PRIZE

**Lee Ann Johnson** (Knox College, U. of Toronto): "Satan Talk in Corinth: The Language of Conflict"

13:45 FOUNDERS PRIZE

**Nancie Erhard** (Atlantic School of Theology): "Hosea 2: Descent and Recovery of the Feminine Divine"

14:30-15:30—E2002  
IMPACT OF FEMINIST CRITICAL THEORY ON BIBLICAL STUDIES  
L'IMPACT DU FÉMINISME SUR LES SCIENCES RELIGIEUSES  
Critique

14:30 **Dorothy Sly** (U. of Windsor) "Antoinette Wire: A Method in Her Madness?"

This presentation examines the exegetical method of Antoinette Wire, as found in two works: *The Corinthian Women Prophets* (Fortress, 1990), and "1 Corinthians," a Commentary in vol. 2 of *Searching the Scriptures*, ed. E. Schüssler Fiorenza (Crossroad, 1994), pp. 153-195. My title borrows the expression with which Wire, surely anticipating criticism, introduces her method. For purposes of contrast, I intend to situate Wire's works between two other recent studies on 1 Corinthians: Jouette Bassler's "1 Corinthians" in *The Women's Bible*



*Commentary*, ed. Carol Newsom and Sharon Ringe (Westminster/John Knox, 1992), pp. 321-329, and Dale Martin's *The Corinthian Body* (Yale UP, 1995).

15:00 **Francis Landy** (U. of Alberta) "Throughout Your Generations Forever: Nancy Jay's Theory of Sacrifice"

Nancy Jay's *Throughout Your Generations Forever* is a global theory of sacrifice, as ambitious as those of Girard, Kristeva, or Durkheim, and has been influential in feminist critiques of the Hebrew Bible, especially through the work of Mieke Bal. Jay argues, with an astonishingly wide assortment of evidence, that sacrifice is throughout associated with patrilineal societies or with repressed patrilineal elements in matrilineal ones; its main function is the short-circuiting of biological maternity. In my discussion I hope to outline Jay's theory in comparison with its competitors, and to focus on its treatment of biblical genealogical and sacrificial systems.

14:30-15:30—E2031

SPECIAL SESSION CELEBRATING 50TH ANNIVERSARY OF DEAD SEA SCROLLS RESEARCH/ SÉANCE SPÉCIALE EN HONNEUR DU 50IEME ANNIVERSAIRE DE LA DÉCOUVERTE DES MANUSCRITS DE LA MER MORTE

Presiding: **Eileen Schuller** (McMaster U.)

14:30 **Jean Duhaime** (U. de Montréal) "Recent Studies on Messianism in the Dead Sea Scrolls"

This paper will compare the aim and methodology of a few recent studies of the Messianic texts from Qumran (Garcia Martinez, VanderKam, Puech, Collins, Schniedewind, Schiffman) in order to better understand their various results. It will be demonstrated that the Messianic texts from Qumran are used with different assumptions and aims by these authors. In conclusion, I will make a few observations on the way I wish to address the topic in the larger context of a sociological study of the Qumran community.

15:00 **John Kampen** (Payne Theological Seminary) "The Significance of the Qumran Scrolls for Understanding the Social History of the Matthean Community"

The communal legislation within the Gospel of Matthew distinguishes it from other writings in the New Testament. Much of this legislation such as the Sermon on the Mount, 16:18-20 and 18:15-20 has comparable material within the Qumran scrolls. This paper analyzes the Matthean legislation on the basis of this comparable material and discusses its implications for understanding the social

history of the Matthean community.

15:45-16:45—E1014

CSBS ANNUAL BUSINESS MEETING  
ASSEMBLÉE ANNUELLE DE LA SCÉB

17:00-18:00—E1014

CSBS PRESIDENTIAL ADDRESS  
DISCOURS PRÉSIDENTIEL DE LA SCÉB  
Presiding: **Adele Reinhartz** (McMaster U.)

**Wayne McCready** (U. of Calgary)  
"Shields of Bronze Polished like Mirrors—  
Biblical Studies and the Academy"

18:30

CSBS ANNUAL DINNER  
BANQUET ANNUEL DE LA SCÉB  
Murray's Pond Country Club

**TUESDAY, JUNE 3/ MARDI, LE 3 JUIN**

7:30-9:00—E3008

MEETING OF 1997-98 EXECUTIVE  
RÉUNION DU NOUVEAU EXECUTIF

9:00-10:30—E1002

PROPHETS AND WRITINGS  
PROPHÈTES ET ÉCRITS

Presiding: **Edith Humphrey** (Aylmer, PQ)

9:00 **Marion Taylor** (Wycliffe College, U. of Toronto): "A Re-examination of the 'Strange Epilogue' (10:1-3) which Concludes the Hebrew Esther"

In 1944, Charles C. Torrey asked "Is there any reasonable explanation of the strange epilogue (10:1-3) which stands at the end of the Hebrew Esther?" In this paper, I want to push Torrey's request further and explore the epilogue's significance for the canonical shaping of the Book of Esther and the effect of that shape on the meaning of the book, especially in the light of recent discussions of the heroine(s)/hero of the book.

9:30 **Joyce Rilett Wood** (Mount Saint Vincent U.) "The Women in Jeremiah's Choral Lyrics"

Jeremiah composed a choral ode in which different women come forward and speak in their own right. One woman engages in a dispute with Jeremiah, another grieves the loss of her children, and yet another subordinates Jeremiah's words to her own. A different perception of prophecy emerges. Prophecy is not just prediction and harangue, nor is it the expectation of a uniform response. Female voices compete with male voices and contribute to the development of a complex prophetic message.

10:00 **John L. McLaughlin** (Wheeling Jesuit U.) "Jeremiah's 'Confessions' as Unanswered Complaints"

It has long been recognized that the so-called "[Confessions of Jeremiah]" (Jer 11:18-12:6; 15:10-21; 17:14-18; 18:18-23; 20:7-18) utilize the form of the Complaint of the Individual. In the Psalter, such complaints contain an abrupt shift in mood from petition to thanksgiving, which is explained by theorizing an intervening divine response of assurance. Divine responses are explicit in Jeremiah's first two complaints, although not always ones of assurance, but absent from the final three. This paper will show that God's attitude in response to the prophet's continued complaints progresses from assurance through warning and then rebuke to end in silence, and will consider how this functions in the context of the larger prophetic book.

10:30-12:00—E1005

EARLY JEWISH AND CHRISTIAN TEXTS IN CONTEXT  
 TEXTES ANCIENS JUIFS ET CHRÉTIENS DANS LEUR CONTEXT

Presiding: **Alan D. Bulley** (Saint Paul U.)

10:30 **Philip A. Harland** (Centre for the Study of Religion, U. of Toronto) "Greco-Roman associations and imperial facets of civic life: Shedding light on Jewish and Christian groups in the cities of Roman Asia (I-II CE)"

Recent studies of Roman rule and imperial cults in the province of Asia have begun to emphasize the degree to which the imperial presence permeated the institutional, economic, social-religious and architectural landscape of the cities. Few scholars have investigated the epigraphical evidence for religious associations or guilds in this regard, however. In this paper a discussion of the involvements of these small social-religious groups in imperial facets of civic life will provide a framework within which to discuss and compare the various stances of Jewish and Christian groups in the same region to

this aspect of civic society. There was a range of possible relations in this regard from the separationist perspective of Revelation to the relative openness of 1 Peter and the Pastorals, the latter in some ways resembling the relations of other 'pagan' associations.

11:00 **Maria Mamfredis** (Concordia U.) "The Mishnah as Canon in Third, Fourth and Fifth Century Rabbinism"

In this paper I plan a discussion of Mishnah as canon in third, fourth, and fifth century Rabbinism. This is to be accomplished by a brief survey of certain documents claimed by Rabbinism as its own. The unquestioned acceptance of the authority which those responsible for these documents understand the Mishnah to confer upon them to interpret Torah and make laws is easily contrasted to the variety of challenges, implicit and explicit, which these very documents direct at the Mishnah's own methodology of arriving at laws. When one takes into consideration all the effort exerted by these documents in order to show their disapproval of the methodology used by the Mishnah, one cannot help but wonder why the Mishnah was canonized. It is this paradox which this paper intends to investigate.

11:30 **Peter L. Griffiths** (London, England) "The New Testament was probably written by Queen Berenice"

The names Matthew, Mark, Luke and John are the titles not the authors of the four Gospels. The annunciation and nativity section of Matthew's Gospel strongly suggests a female author. There are only four women mentioned in the NT whose existence can be confirmed from non-Biblical sources, and these women are all closely related to each other. One of these women is Berenice, whose first husband Marcus was a nephew of Philo Judaeus, the leading authority of his day on the history and religion of the Jewish people. She witnessed and protested crucifixions in AD 65, and her third husband was Polemon, identifiable as the Philemon who received the shortest of St Paul's epistles. Being anxious to improve relations between the Jews and the Romans, she created a new religion for the Jews. The replacement of the Jewish Passover feast with the Christian Easter was an important element in this policy.

9:00-12:00—E3048

JOINT SESSION WITH CSPS: TEXTS AND INTERPRETATION  
 SÉANCE CONJOINTE AVEC L'ACEP: TEXTES ET  
 INTERPRÉTATION

1. Presiding: **Paul-Hubert Poirier** (U. Laval), 9:00-10:15  
**Gerald Sheppard** (Emmanuel College, U. of Toronto) "Envisioned Texts and Allusive (Intertextual) Practices: Continuity over Time"

**Harry Maier** (Vancouver School of Theology) "Staging the Gaze: Apocalyptic Narrative: Self-Representation in Early Christianity"

10:15-10:30 **Break**

2. Presiding: **Peter Widdicombe** (McMaster U.), 10:30-12:00

**Sylvia Keesmaat** (Institute for Christian Studies) "Good Fruit in Colossians 1.6 & 10"

**John Egan** (Regis College, U. of Toronto) "Intertextuality in Gregory Nazianzen's Orations 30.7: John 14.28 and John 10.30 or Philippians 2.6"

13:00-14:30—E1002

THE MATTER OF 'SITZ IM LEBEN'

LA QUESTION DU 'SITZ IM LEBEN'

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

13:00 **Steve Westerholm** (McMaster U.) "Pragmatism and the Gospel Tradition"

In gospel research, it is commonly assumed that the gospel tradition included only material deemed useful for addressing perceived community needs. Several features of the tradition suggest that this assumption misrepresents the mindset of the early Christians: the preservation without context of logia whose point depends on the context they are given; the collection of various logia into units on the mechanical basis of a "catchword" found in each without consideration of the point of the logia so collected; and the continued preservation of material so corrupted in transmission that its point is no longer apparent. Each of these features suggests a rather unpragmatic mindset bent on the preservation of material perceived to have intrinsic value.

13:30 **Edith Humphrey** (Aylmer, P.Q.) "On Bees and Best Guesses—the Problem of Sitz im Leben from Internal Evidence, as illustrated by *Joseph and Aseneth*"

How did a nice girl like Aseneth get herself embroiled in Byzantine allegories, Therapeutic mysteries, non-sectarian Judaism and an alternate Temple cult in Heliopolis? The tracing of the career of this Hellenistic Jewish novel, its wildly divergent interpretations, and its myriad suggested Sitz im Leben, is instructive. How do we develop criteria and methods that are both sane and fruitful in the elusive work of determining setting when mostly internal evidence must be used? How important is an understanding of setting to a sensitive reading of a work? On what bases do we make such decisions? Stay tuned to see if the "bees" will tell all.

13:00-14:00—E1005

READING PETER AND PAUL

LIRE PIERRE ET PAUL

Presiding: **Willi Braun** (Bishop's U.)

13:00 **Philip Tite** (Wilfrid Laurier U.) "The Rhetorical Strategy of 1 Peter 3:12-4:1"

In the third major section of 1 Peter's letter-body (following T. Martin's compositional theory), the author shifts into a discourse on righteous sufferers (3:13). By considering the transitional motion from 3:12 to 3:13, the usage of a rhetorical question (in anticipation of the recipients' response to suffering) and the function of exemplars in the opening sub-section of this righteous sufferers section, this paper will attempt to explicate the rhetorical strategy being utilized by the Petrine author. What we find is a stasis of redefinition, in which glory through suffering is presented as a consolatory focus for the Petrine paraenesis.

13:30 **Catherine Innes-Parker** (Memorial U.) "Mi bodi henge wio pi bodi neiled o rode: The Gendering of the Pauline Concept of Crucifixion with Christ in Medieval Devotional Prose for Women"

This paper will explore the implications of gendering Biblical texts through an examination of the use of the Pauline concept of crucifixion with Christ in the group of thirteenth-century texts known as the Katherine group. Written for an audience of female religious recluses, or anchoresses, these texts tie the image of being crucified with Christ to the spousal metaphor of the soul as the bride of Christ, figuring the anchoress's re-enactment of the incarnation and the crucifixion in profoundly feminine terms. The results are ambiguous: female flesh is transformed and empowered, yet this empowerment is tied to images of suffering and penance. This equivocal outcome has significant ramifications for feminist scholarship, as we explore the implications of gendered language in the analysis and translation of Biblical texts.

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**Whence the Rabbis? <sup>1</sup>  
From Coherent Description  
to Fragmented Reconstructions**

JACK N. LIGHTSTONE  
Concordia University, Montréal

**I. The way that led in to the current problematic state of affairs:  
A "midrash" on Burton Mack**

**I**n a paper delivered at the 1995 Meetings of the Society of Biblical Literature on paradigms for social descriptions of early Christianities, Burton Mack describes two phenomena.<sup>2</sup> The first is a circularity which has haunted the study of early Christianities: the New Testament literature provides the primary evidence and theoretical paradigms for the reconstruction of early Christianities, and these reconstructions form the basis for understanding the New Testament. In Mack's words, "Catch-22!" The second is what Mack dubs the scholarly game of "Gotcha!" It is the pursuit of finding the fundamental flaw in someone else's reconstruction, or in the adoption and use of a theoretical paradigm on which a reconstruction is founded. By calling "Catch-22!" when we see it, we may hope to break loose of problematic, self-validating and tautologous scholarship. Through calling "Gotcha!" we revise ways of reading the evidence. In time "Gotcha!" produces ever more refined paradigms and social/cultural reconstructions.

Almost everything Mack says of the scholarly study of the New Testament and of related reconstructions of early Christianities holds for the study of early rabbinic literature and the social reconstruction of early Rabbinisms.

For many scholars, the question of the origins of the rabbinic guild seems not to be a vexing unknown. For them, the general features of the origins and development of earliest Rabbinism (in the singular) seem well known. Witness the *The Literature of the Sages, First Part: Oral Torah, Halakha, Mishna, Tosefta, Talmud, External Tractates*, edited by S. Safrai.<sup>3</sup> It is apparent that the principal con-

tributors to this volume, I. Gafni,<sup>4</sup> S. Safrai<sup>5</sup> and A. Goldberg,<sup>6</sup> all share a common view of the origins and fundamental character of early Rabbinism, and they do not see this shared view as subject to serious doubt or debate. Their analyses assume a context in which worthwhile scholarly debate continues about the details only. And they would seem to admit that, with respect to a number of specifics, the available evidence may not permit the emergence of a broadly based consensus. Nevertheless, as far as this significant faction of scholarship is concerned, the main lines of the emergence, history and nature of the early rabbinic movement are well established and clear.

However, "Catch-22!" The same circularity that Mack identifies in New Testament studies and social descriptions of early Christianities is mightily at work in the scholarship in the *The Literature of the Sages*, and in other works.

Let me show you the "Catch" by recounting the assumed historical narrative, in my own words.

Whence the authoritative early rabbinic writings? The "consensus" is that up to the destruction of the Temple state in 70, generations of "the sages" were the normative locus for the development and ramifying of teachings and legal dicta which constituted the lived cultural, cultic and legal framework for pre-destruction Judea and Galilee. These teachings and dicta interpreted, complemented and supplemented the official constitution of the Pentateuch. Thus "oral Torah" was largely articulated and justified as interpretive glosses and extrapolations of biblical passages.<sup>7</sup>

The social upheaval, conflicts and rapid change engendered by the dissolution of the Maccabean dynasty and the entrenchment of Roman hegemony, resulted in the development of numerous types of protest movements. Within that array, the Pharisees remain the most closely aligned with, and the principle preservers of, the teachings of the "sages." Indeed for the most part "the sages" and the "pharisaic sages" are synonymous. But social upheaval and change during the last century and a half of the Second Commonwealth increased internal differentiation and factionalism among the (pharisaic) "sages" themselves. "Schools" developed around specific "sages" "oral Torah." As a conse-

quence, teachings increasingly had to bear attributions to the master or school with which it was associated. The crisis of the destruction of the Second Temple forced the issue of maintaining some unifying institution which would encompass the various "sages" and "schools" and which would collect, organize and preserve the "oral Torah" of the various "sages." That institution was the council/academy of sages (sanhedrin) under the leadership of Yohanan ben Zakkai in the immediate post-destruction era in Yavneh, thereafter led by the rabbinic "nasi" (the "prince" or Patriarch). That process was brought to fulfilment under Rabbi Judah the Nasi (Judah ben Simeon ben Gamaliel) at the end of the second century in the form of the Mishnah, the topically-organized collection ordering and committing to writing the "oral Torah." Judah's Mishnah was based especially on the earlier "mishnahs" of Rabbi Aqiva and of his student Rabbi Meir. Their "mishnahs" provided the normative touchstones in dealing with contradictory views.

To serve his purpose, Rabbi Judah abandoned for the most part articulating teachings as interpretive glosses of biblical passages. But this long established form of rabbinic teachings is either preserved or revived in post-mishnaic collections,<sup>8</sup> in particular in the halakic midrashim and to some degree in Tosefta (a collection of some of Judah's raw or rejected materials, as well as interpretive glosses and expansions of his Mishnah).

"Catch-22!" Whatever nuanced version of the above one chooses from whatever modern scholar's work, in the main what one has is a scholarly refinement of rabbinic literature's account of its own literary history.<sup>9</sup> This account, distilled and refined, becomes the description of the early rabbinic and proto-rabbinic social formations, in terms of which the literary history and character of the early rabbinic documents are explained, and in which framework their meaning is elucidated. "Catch-22!"

To achieve the above one must emphasize individual rabbinic documents' similarities and de-emphasize their differences, allowing one to view the entire corpus as a largely self-consistent whole. But the preceding historical narrative conveniently recommends such a reading of the corpus, since, according to that narrative, individual documents largely recover or reconstruct the same corpus of proto-

and early rabbinic teachings. With such a view of the antecedents and context of early rabbinic literature, it makes sense to view the entire literature as a largely self-consistent whole. "Catch-22"—around we have gone again.

Just this kind of unrecognized circularity permits such statements as the following by Shaye J.D. Cohen:

Linked by their common education, vocabulary, values, and "culture," the rabbis clearly constitute a unified group. Rabbinic literature is a remarkably homogeneous corpus. If by some magic we could take a second-century Palestinian rabbi and deposit him in a fifth-century Babylonian academy, he would certainly need to make several adjustments (not the least because Babylonian Aramaic and Palestinian Aramaic are different dialects), but would soon feel at home. Because of these facts rabbinic texts have usually been studied as if they constitute a seamless whole, as if all the works together constitute "the" Oral Torah. Because of these facts, through this book I have referred to "the rabbis" and "the rabbinic period."<sup>10</sup>

Cohen qualifies this in the very next paragraph, but provides only that: several important qualifications. "Catch-22!"

With respect to these types of studies,<sup>11</sup> a number of scholars of the last two and a half decades have been engaged in the scholarly pursuit of "Gotcha!" I cannot here rehearse the rounds of "Gotcha" played.<sup>12</sup> What is remarkable are the results, an historical reconstruction lacking almost any resolution or acuity. To illustrate this, consider scholarly works which aim to draw reasonable consensus from scholarly debate.

Among the most cautiously-crafted, recent works of this kind is Lester Grabbe's *Judaism from Cyrus to Hadrian*<sup>13</sup>

[A] . . . new power structure and a new form of Judaism [that is, the rabbis and Rabbinism] began shortly after the destruction [of the Second Temple] that was a synthesis of various forms, factions, and sects of pre-70 Judaism. Although descriptions of Second Temple Judaism have been dominated by discussions of various sects, this emphasis is wrong. Most Judaism of the time [just preceding the destruc-

tion] fell within certain parameters and shared broad common ground. But the cult-centeredness and other characteristics of Judaism then meant there was no 'orthodoxy' as such.

About the Pharisees, one of the sects or factions that were part of his rabbinic synthesis, he proffers that

much as been written with so little evidence. . . . *If* the pre-70 strata [of the Mishnah] can be associated with the Pharisees, this *would* give us some idea of their beliefs. If so, the description of 'table fellowship' sect seems accurate, as far as it goes (although they could have believed other things omitted from the Mishnah) [my emphasis].

After disavowing that the Pharisees can be understood to have "dominated the society and religion of first-century Judaism," Grabbe concludes that "the Pharisees were an important component of pre-70 Judaism and probably of the Judaism [that is, Rabbinism] that developed afterward." Yet, in his view, "the Judaism after 70 was a synthesis, a new creation, an entity that had not existed before and is thus not to be identified with any Second Temple group." Of the elements that went into this synthesis,

one of the more important . . . was the old Pharisaic legal traditions. But this Judaism also included other traditions and interests, especially priestly and scribal ones. At Yavneh, rabbinic Judaism was born.

A little later Grabbe continues:

what is clear is that the period from 70 to 135—the Yavneh period in rabbinic literature—was a watershed in the history of Judaism. The Judaism [that is, Rabbinism] arising after 135 was new and different in many essential ways from that before 70. However much the temple and cult formed the basis of theoretical discussion in the emerging rabbinic Judaism, the Jewish temple state had ceased forever.

It is evident from the above that the rounds of "Gotcha" which Grabbe weighs in the body of his work have produced conclusions

so general, on the one hand, and so rife with self-contradictory propositions, on the other, as to be virtually devoid of content.

What is the new Judaism forged by the second-century rabbis? We do not know, for Mishnah, Grabbe admits, does not tell us, because it dwells on a defunct Temple cult, not on a new Rabbinism which allegedly already existed by the time Mishnah was produced. What were the Judaisms of the groups of which (a still unknown) Rabbinism is a synthesis? We do not know that either, only their bearers, mainly, Pharisees, priests and scribes. What do we know about these latter? Almost nothing, although *if* Mishnah contains pre-mishnaic, pharisaic traditions from the Pharisees, *then we would* know something of this allegedly important precursor of early Rabbinism. The subjunctive is telling. Around we have come full circle.<sup>14</sup> And is it merely fortuitous that these three late Second-Temple "groups" (if that is indeed what all three are) are the judaic arch-boogy-men of the Gospels? I suspect their importation from the New Testament. Since in both New Testament and early rabbinic literature these groups' allegedly distinctive Judaisms lack any serious definition after the requisite rounds of Gotcha in both scholarly milieux, then their use in the historical reconstruction of rabbinic origins carries no explanatory or elucidating power. Catch-22!

## II. Ways leading out of the impasse of the current state of affairs

**W**hy has several decades of "Gotcha" produced essentially the dust and ashes to which Grabbe attests. Perhaps the evidence is too thin. While this is undoubtedly true to a significant degree, it can be overstated. More to the point, we have not called "Catch-22!" consistently enough. Therefore, the problems brought to the fore by calling "Catch-22" have not been addressed *before* the rounds of "Gotcha."<sup>15</sup> What is *first* required in the study of the emergence and origins of the early rabbinic guild (and its literature) is some (even heuristic) theoretical and methodological constructs which are not mere abstract distillations of what rabbinic literature says about itself, its own history and the history and social formations of those whom the literature claims as its progenitors. Until this requisite is met two problematic states of affairs will persist. (1) There is a high probability of formulating theoretical and

methodological constructs applicable to one and only one set of evidence, that from which and for which it was developed in the first place—and here, I submit, one is misappropriating the term theory for something else. (2) There remains an equally high probability of unselfconsciously dressing-up in scholarly garb third-, fourth-, fifth- or sixth-century Rabbinism's own myths. In either instance, the elucidating or "reconstructing" power of the construct is weak, because something does not explain or elucidate itself.

It follows, in addition, that an historical reconstruction of early rabbinic social formations will be aided not by one but by many, initially disconnected and parallel, theoretical and methodological paths, *each* of which, after rounds of "Gotcha," will each lead to probative, but *necessarily partial*, historical reconstructions.<sup>16</sup> In parallel, synthesizing scholars, like Grabbe, will try to integrate these results as they emerge, and this with necessarily *relative* success.

Why, as mentioned, will multiple theoretical and methodological constructs be brought to bear, generating only partial reconstructions and differently oriented interpretations? Appropriately constructed theoretical frameworks can do nothing other than this, precisely *because* they must accord with the criterion of not being tailor-made for the specific batch of evidence. Jonathan Z. Smith remarked<sup>17</sup> that all theoretical constructs are "creative distortions." They distort, in the very least, by highlighting certain aspects of the evidence while downplaying others. In any analysis and reconstruction some things will come into sharp focus at the expense of blurring elsewhere. The different takes, informed by different theoretical bases, must then be subjected to rounds of "Gotcha," with scholars like Grabbe continuously overlaying the various, now refined, "takes."

This brings me to that theoretical apparatus which currently informs my own take on the emergence and nature of the early rabbinic guild and its literature?<sup>18</sup> For some five years I have focused on the "rhetorical" character of early rabbinic texts in relation to the social institutions of the early rabbinic guild which legitimated and were legitimated by the rhetorical features of their revered, incessantly-studied documents. I have chosen to focus on understanding these texts as evincing a particular rhetorical character, because it

gives me distinctive type of theoretical and methodological leverage on two issues: the problem of building a social description of the early guild; and the question of the social meaning of earliest rabbinic literature.

How so? "Rhetoric" not only is a stylized way of communicating with others. It must, in addition, be recognized as authoritative or persuasive within a social context which deems that rhetorical style, and therefore what is conveyed, as normal, appropriate and particularly legitimate. Hence rhetorical styles reflect, embody and inform social institutions, and especially social definitions of power and authority within those institutions. As I have noted elsewhere,<sup>19</sup> in the context of the Greco-Roman world, rhetoric is the art of 'creatively' using 'appropriate' language to 'persuade' in public spheres such as the court, the council, the academy and other such fora of debate and decision in antiquity and late antiquity. The rhetor, then, creatively uses established devices, techniques of expression and of argument to make a particular point. The 'appropriateness' and effectiveness of the modes of expression and argument are a function of social context and situation—that is, who is speaking to whom, about what, and where. What is artful, appropriate and convincing in a judicial defense might be immediately perceived as tendentious, overstated and, therefore, unconvincing in the school or in the legislative council. In sum, the existence of a legitimated, authoritative rhetoric bespeaks of socially legitimated and supported institutions and social formations.

In this theoretical and methodological frame I seek to understand the normative social definitions of authority and authoritative speech implicitly encoded in the rhetorical features of "canonical," early rabbinic documents such as the Babylonian Talmud<sup>20</sup> and, more recently, the Mishnah, the earliest-dated, "authoritative" rabbinic work.<sup>21</sup>

From both the theoretical and methodological perspectives such studies are enhanced by at least some comparative analysis of the rhetorical features of other, principally rabbinic, documents. Why? Authoritative modes of communication stand not only in a contemporary social setting, in a system of synchronic relationships. Authoritative rhetoric, social institutions and roles exist as well in an

historical context, in a diachronic setting. The significance and meaning of socially sanctioned patterns partly resides and is discovered in the contrasts and continuities with what was and what subsequently becomes authoritative in the life of the group in question. For in any social setting the past makes an authoritative claim on the present, especially in traditional societies. Hence, in studying the social meaning of Mishnah's rhetorical traits, it is valuable to ask, What happens to Mishnaic rhetoric and its implicitly communicated definitions of social authority in the aftermath of Mishnah's promulgation and acceptance as the authoritative document par excellence and as the principal object of study in the early third century rabbinic guild? And to what degree have Mishnah's rhetorical features perpetuated or departed from those of antecedent, especially authoritative, Judaic literature.<sup>22</sup>

It is worth noting at this point that I have been roundly criticized on two counts. First I have been reproached for concentrating on Mishnah's rhetorical features at the relative expense of analyzing its legal content.<sup>23</sup> I have been faulted for viewing as crafted, socially meaningful rhetoric features which are, in essence, "merely" (sic!) characteristics of the grammar of "mishnaic" Hebrew, or which are "commonplace" features (undeserving of scholarly documentation and socio-rhetorical interpretation). I cannot here deal with these criticisms in other than the most brief manner. As regards the last-mentioned, referring to "mishnaic" Hebrew and common(place) knowledge—"Catch-22!" The recovery of "mishnaic" Hebrew grammar cannot but be an abstract distillation of, among other things, the pervasive rhetorical traits of Mishnah.<sup>24</sup> And the assertion that I concentrate on features so self-evident and commonplace as to deserve no special attention itself attests to the social entrenchment of mishnaic rhetoric in within certain circles—so much so that that rhetoric is unselfconsciously experienced as utterly normal and commonplace. With respect the first-mentioned charge, my *relative* disinterest in the details of Mishnah's legal content—to some significant degree the statement is true. What I do not accept is the implication that the "principal part is missing from the book (חסר מן הספר) (עיקר)," as the Hebrew saw goes. Recall what was said earlier about particular theoretical and attendant methodological perspectives



necessarily being creative distortions, highlighting some aspects of the evidence while, relatively speaking, downplaying others. Recall as well my purpose, to uncover definitions of authoritative virtuosity that are core to the first era of the social formation of the rabbinic guild. In light of these two points, I admit the facts of the criticism, but reject its implication. Some other study, with a complementary take and driven by some other problematic and theoretical construct, would justifiably concentrate on the particulars of mishnaic law. For my own study, reference to the legal content of Mishnah at its more general levels suffices.

### III. Early rabbinic virtuosity:

#### "baroque" priestly-scribal bureaucrats

**T**aken together<sup>25</sup> my analyses of the use of language in Mishnah add up to the following. Mishnah's authors rely most heavily on three techniques:

- (1) morphological repetition, which itself provides a kind of alliteration and assonance;
- (2) the repetition of similar or identical words and phrases, or of paired opposites, which provide a kind of rhyme, rhythm and meter, and at times a kind of mechanistic permutative quality to the text;
- (3) the linking of items with the above-mentioned qualities by means of several, repeated, stock, conjunctive formulae ("and," "which/that," "except," and perhaps "says") which give the text not only a list-like quality but a litany-like one.

The techniques in themselves seem more appropriate to classical poetry, or, for that matter, to choral lyrical texts, than to classical legal documents. By way of illustration only, I provide in the appendix two pericopes of Mishnah; together these pericopes complete the topically and rhetorically defined Mishnah "chapter" beginning at m. Gittin 1:1 and ending at 2:2. The charted translation "scores" the text, much like one does a symphonic or choral score. The "voices" or "instruments" of the score run down the page in columns, rather than across in rows. The different "voices" correspond to the use of the three different types of devices just mentioned. Evident is the multiple, simultaneous and "layered" use of the second technique,

namely, the repetition of similar words or phrases, or of paired opposites, and the permutation of elements of these phrases.

I cannot in this limited context document and discuss the mixed and multiple usages of these techniques in rhetorically establishing a mishnaic "chapter." These techniques, as I have demonstrated elsewhere, help define a "chapter's" shank by morphological repetition combined with the reappearance of some dominant phrases as a kind of "aural" theme. In addition, the same techniques serve to link other units to the shank.<sup>26</sup> Nevertheless, the two pericopes charted in the appendix strongly convey characteristic aural, rhetorical features of Mishnah. To demonstrate something of what Mishnah typically sounds like, permit me to abstract from that chart the use of just one of the three types of rhetorical devices noted above and to isolate the individual "voices" thereby created. Listen!

is required to say:

in my presence it was written;

in my presence it was signed.

cannot say:

in my presence it was written;

in my presence it was signed.

said:

in my presence it was written;

not in my presence it was signed.

said: in my presence it was signed;

not in my presence it was written.

in its entirety,

in part;

in part,

in its entirety

one, one;

two, one;

one, two

day, day;

night, night;

night, day;

day, night

What does one "hear" and to what ends? Here I must move beyond my limited illustration, the "aural" quality of which is at once typical and (admittedly) archtypical of Mishnah. About 20 chapters of Mishnah from some ten tractates representing all six of Mishnah's Divisions have been similarly charted and analyzed.<sup>27</sup> Across almost all, this baroque-like, lyrical or musical rhetoric bears in significant measure<sup>28</sup> the burden of defining, *even of spinning out*, substantive-thematic structures and sub-structures in a mishnaic chapter; "musical" phrases recur and are "inverted" in permutative ways, while an overall "theme" periodically reasserts itself to define the whole thematic "movement." These lyrical, baroque-like recursions and iterations thereby serve to establish a unit's beginning and end, and they appear at various junctures in between to recall the opening and anticipate the closing of the unit. The same techniques function to mark off and unify sub-units with their respective sub-themes and to link sub-units to sentences which carry those "aural" markers that establish the whole.

As a result of the pervasive application of this rhetoric, Mishnah's authors will have largely effaced the language of any antecedent sources they had at hand. In addition, these rhetorical conventions (re)fashion cases and rulings, even to the point of generating (sometimes unproblematic) cases for the purposes of "completing" or "rounding out" a tightly patterned rhetorical sequence. What assertions, then, are implicitly communicated in that rhetoric?

J. Neusner<sup>29</sup> maintains—and I have concurred—that the major subdivisions of mishnaic tractates, their "chapters," are "whole" and "complete" in that their content emerges from a generative problematic systematically explored to the point of logical and topical closure. In addition, he characterized Mishnah's enterprise *Listenwissenschaft*, the "paratactic" (W.S. Green's term<sup>30</sup>) presentation of arrays of cases and their ordering and classification with respect to whether one rule or another applies. Through this exercise an ordered, fictive and ideal world is defined, in which (in the text) the Jerusalem Temple yet stands, and Temple-based judiciary and legislative institutions still operate. Here too I have concurred.

However, in light of my rhetorical analyses, I would also

qualify these claims in important ways. I overstate matters in baldly asserting that Mishnah defines an ideal ordered "world" through the production of comprehensive classificatory lists and related rulings. How so? First, and most obvious, much of that ideal world is left undefined. Whole tractates, about such matters as circumcision, burial, mourning, business and economics, to name just a few possibilities, are absent. Second, Why do tractates end where they do, some with over thirty chapters, others with only four? Both the tractate on Sabbath, one of the longest, and the tractate on court decrees (i.e., *Horayot*), one of the shortest, are incomplete in the sense that one may readily define relevant problems or topics from which whole additional chapters for either tractate may be spun out. Third, it is somewhat of an exaggeration to assert that the deliberations of a "chapter" of a Mishnah tractate bring to closure and completion the generative topic at hand. Tosefta demonstrates how easily one may extend and augment a Mishnah "chapter's" topical programme. Whence, then, the distinctive *impression* of closure, comprehensiveness and wholeness of Mishnah "chapters?"

I suggest that the strong *impression* of closure, comprehensiveness and wholeness in Mishnah derives in large measure from its rhetoric. The order, patterning, coherence and unity evident in Mishnah's permutative, baroque-like, lyrical rhetoric equals or exceeds "completeness" of the ideal "world" defined in Mishnah's laws. These laws are necessarily non-comprehensive and illustrative, and are amenable to completion and supplementation. It is, then, in Mishnah's lyrical rhetoric that the authors have communicated (implicitly) their aspirations toward complete, well-patterned "wholes" What social definitions of authority and authoritative-ness are modelled in the lyrical, permutative, list-like concatenation of cases and rulings, in which the inner logic remains ever implicit and in which "lyrical" completeness is sometimes in itself sufficient, implicit justification for including a case in a list? And what immediate realm in social formation may have been served by rhetorically depicting such expertise or virtuosity as "normal," "appropriate," and "authoritative?"

The question is so framed as to imply an answer: the ability to compose and spin out such lists in such a lyrical fashion in and of

itself seems to have become a principal *hallmark* and *mode* of authoritativeness constituting the "mastery" of the "mishnaic" rabbi (lit. "my master"). As a corollary, I further suggest that by their very appearance in such a lyrical, permutative list, both the rules for specified cases and the legal-classificatory "system" which these rules comprise gain an air of self-evident appropriateness. That is to say, the rhetorical form bespeaks of the authority of the list-maker-lyricist "master" and lends authority to individual items in their list, to the list as a whole, and to the emerging legal system contained in a series of topically related lists. However, the system or world partially mapped out in such lyrical, baroque-like list making is an imagined, utopian, ideal one, in which a Temple and its related institutions still stands and occupied the centre—this 130 or so years after the historical Temple state's demise.

Thus the Mishnah rhetorically reinforces and reflects a portrayal of elite, authoritative virtuosity which may be characterized as a mastery of guardianship of the old priestly-scribally situated social and cultic order.<sup>31</sup> Rabbis, then, portray themselves as like, or as heirs of, the priestly-scribal administration of the now defunct Temple state. That mode of virtuosity is represented not only directly in the substantive agenda of Mishnah, in which unit-circumstances of a Temple-centred world are classified with respect to whether one rule or another applies. Rather, in addition, that mastery of guardianship of a divine, allegedly complete and bounded social and cultic world order is paralleled by a distinctive rhetorical style. In that rhetoric, subject domains in the text (its substantive "chapters") are defined, structured, marked off and bounded by successive, encompassing, layered levels of repetition of morphological forms and of "sound bytes;" subtopics gain an air of completeness and closure via systematic permutation of phrases and words. In all, the lyrical rhetoric is itself an homology of the Temple-centred world assumed and partially defined in Mishnah's substance.

What immediate rabbinic institutions in social formation at the end of the 2nd century may have been served by rhetorically depicting such expertise or virtuosity as "normal," "appropriate," and "authoritative?"

Elsewhere<sup>32</sup> I have adduced and analyzed evidence culled

from early rabbinic sources in support of a particular portrayal of the institutionalization of the rabbinic "guild" over the course of the second century and the onset of the third. I suggest that "in the beginning" the chief institutionalized form of rabbinic authority was the individual sage, surrounded by his disciples, whom the master would in time ordain as full sages. Each would then replicate the circle of his master. Subsequently, nearer the of the 2nd century, two other institutions arise. One is the rabbinic court, a term early rabbinic sources often use to refer to a Council of the Sages with legislative, training and judiciary functions, as opposed to a court of law. The other institution is the dynastic Patriarchate.

I propose that the production of Mishnah, with its particular rhetorical traits, is integrally tied to the institutionalization in the Galilee of a more unified rabbinic movement whose principal institutions were the ruling Patriarchate and the Council or College of Sages (sometimes referred to as the Sanhedrin, at other times called the Court or the Patriarch's Court). Since these institutions supplanted the antecedent state of affairs, in which Rabbinism consisted of autonomous circles of masters and disciples, the normative character and authority of the master-disciple circles had to be both overcome and transferred to the newly formed organizational arrangements. And a balance of power between the Patriarchate and the College of Sages had to be defined. Mishnah, which came to be attributed to Judah the Patriarch's personal editorial activity, preserves the identity of the earlier rabbinic sages, each of whom allegedly constituted the centre of a renowned circle of master and disciples. At the same time their individuality (beyond their names) is considerably effaced and subsumed within a new united literary whole, imposing its peculiar lyrical rhetorical style on everything and everyone. The individual and the individual's inherent authority are preserved only in the new whole, soon to become the chief object of study of would-be sages, just as the College of Sages subsumed the circles of individual masters.

In addition, Mishnah, in its lyrical, clock-work rhetoric, modelling an authoritative priestly-scribal-like virtuosity of comprehensively mapping "the world," implicitly lays claim to priestly-scribal authority for the College of Sages, this new Sanhedrin. I stress

enough that this transpires not only at the level of the legal substance of Mishnah, which defines aspects of an ideal Temple-centred state, but also by means of implicitly communicated, non-discursive "knowledge" of "how things really are" given in Mishnah's pervasive rhetorical traits, which model the requisite "mastery" of the guild.

#### IV. Whence this virtuosity:

##### The question of the origins of the rabbinic guild

Let us now return to the question of rabbinic origins.<sup>33</sup> Whence the rabbis? I can propose a response from my particular theoretical and methodological "take," if I restate the question as, Whence in late first or second century Roman Judea and/or Galilee the virtuosity or expertise modelled in Mishnah's pervasive rhetoric traits? Who would possess it so as to be able to train others in its intricacies? It is unlikely that, that expertise was hatched spontaneously by some bright ambitious persons "off the street." Far more likely, some group or class historically possessed something like it, even if their (would-be) successors further refined and redefined that expertise's character before passing it on to others. Such professional, guild traits usually come from an institutionalized, social setting, where that expertise is "bought and paid for." Given what I have argued in the preceding sections, the most likely institutional point of origin for such things would be somewhere within the Temple-state's administration itself, before its demise in 70 CE. I suggest that those persons who are at the largely veiled origins of Rabbinism are "refugees" from the Temple-state's bureaucracy and administration, who, having lost their institutional base, first tried to preserve and pass on their professional guild expertise.<sup>34</sup> I cannot perceive another more likely venue for the origins of the rabbinic movement. Similarly, the very production and promulgation of Mishnah, the first "canonical," rabbinic document, bespeaks of finally managing to create or to find at the end of the second century a new institutional home for the exercise and perpetuation of that guild expertise. No wonder that with time and with a new institutional setting, the implicit claim to be Temple-priestly administrators would seem increasingly less germane. With time, their new setting

would have gained its own legitimacy, or the rabbinic guild would not have survived Late Antiquity.<sup>35</sup> That setting was the emergent Patriarchate, the allegedly Roman-sanctioned institution of limited home rule for some sector of Jewish Galilee at the end of the second century.

Where now are the Pharisees, the Sadducees, and *the* (capital "S") Scribes in this reconstruction of the origins of the rabbinic guild? I do not know. As stated, after many rounds of "Gotcha," what we know about these three groups (if that is indeed what they are at all) lacks sufficient specificity to correlate meaningfully with our socio-rhetorical reconstruction of the origins of the rabbinic guild. However, with apologies to Shakespeare, a flower without a name is no less a flower of a particular nature; its sweet smell is no less distinctive.

### Appendix

#### "Scored" Chart of m. Gittin 2:1-2

Column 1 = Conjunctive/Coordinating formulae (CC)

Column 2 = Morphological markers (M)

Column 3 = homophonic-homosemantic/antiseomatic markers, level 1 (HH1)

Column 4 = homophonic-homosemantic/antiseomatic markers, level 2 (HH2)

Column 5 = homophonic-homosemantic/antiseomatic markers, level 3 (HH3)

Column 6 = Other Content (OC)

Column 2 contains instances of first rhetorical technique mentioned at the beginning of section III; column 1 documents language of the third type. Because Mishnah appears to use simultaneously several "voices" or layers of the second type, the scored chart uses three columns (3, 4 and 5) to document language categorized as instances of the second rhetorical technique mentioned at the outset of section III.

CC M HH1 HH2 HH3 OC  
2:1

A. One who  
(וְ + 3rd sg. pres. part)

brings  
a writ  
from  
Mediterranean  
province,

B. and

one said:  
In my presence it was written,

C. however (אבל)

not:  
In my presence it was signed [by the  
witnesses];

D. In my presence it was signed [by  
the witnesses],

E. however (אבל)

not:  
In my presence it was written;

F. In my presence it was written  
in its entirety (כלו),

G. and (ו)

in part (חצי);

H. In my presence it was written  
in part,

I. and (ו)

in my presence it was signed  
in its entirety—

J. [the writ]  
is unfit (3rd sg. pass. part.).

K. One

CC M HH1 HH2 HH3 OC  
(3rd sg. part)

says:  
In my presence it was written,

L. and

One [i.e., another]  
(3rd sg. part.)

says:  
In my presence it was signed—

M. [the writ]  
is unfit (3rd sg. pass. part.).

N. Two  
[bring  
a writ and]

(3rd pl. part.)  
say:

O. and  
One  
(3rd sg. part.)

says:  
In my presence it was signed—

P. [the writ]  
is unfit (3rd sg. pass. part.).

Q. But (ו)

(3rd sg. part.)  
declares fit (מכשיר).

R. One  
(3rd sg. part.)

says:  
In my presence it was written,

S. and

two (i.e., both)

CC M HH1 HH2 HH3 OC  
(3rd pl. part.)

say:  
In our presence it was signed—

T. [the writ]  
is fit (3rd sg. pass. part.).

2:2

A. It [the writ]  
(3rd sg. pass. perf.)  
was written  
in the daytime

B. and  
(3rd sg. pass. perf.)  
was signed  
in the daytime,

C. [or]  
[was written]  
in the night time

D. and  
(3rd sg. pass. perf.)  
was signed

E. [or]  
[was written]  
in the night time

F. and  
(3rd sg. pass. perf.)  
was signed  
in the day time—

G. [the writ]  
is fit (3rd sg. pass. part.).

H. [The writ]  
[was written]  
in the daytime

I. and

CC M HH1 HH2 HH3 OC  
(3rd sg. pass. perf.)

was signed  
in the night time—

J. [the writ]  
is unfit (3rd sg. pass. part.);  
K. R. Simeon

(3rd sg. part.)  
declares fit,

L. for (ש)  
R. Simeon

used to (היה)  
say:

All (כל ה)

ש)  
(3rd pl. pass. perf.)  
were written  
in the daytime

M. and  
(3rd pl. pass. perf.)  
were signed  
in the night time

N. are unfit (3rd pl. pass part.)

O. except for (באשר)  
writes [of divorce] of women.

[m. Git. 1:1-2:2, trans. and charting my own]

## NOTES

<sup>1</sup> A draft of this essay was delivered as the presidential address to the annual meetings of the Canadian Society of Biblical Literature, St. Catharines, Ontario, May, 1996. The essay brings together and pushes

beyond the results of work presented in 1994-95 and 1995-96 in papers delivered to the annual meetings of the Society of Biblical Literature, the Canadian Society for the Study of Religion, and the Canadian Society of Biblical Studies. Where sections of these latter papers are rehearsed in this essay, the notes so indicate.

<sup>2</sup> Burton Mack, "On Redescribing Christian Origins," paper presented to the annual meetings of the Society of Biblical Literature, Philadelphia, November, 1995.

<sup>3</sup> S. Safrai, ed. *The Literature of the Sages, First Part: Oral Tora, Halakha, Mishna, Tosefta, Talmud, External Tractates*. Compendia Rerum Iudaicarum ad Novum Testamentum 2.3 (Assen/Maastricht: Van Gorcum and Philadelphia: Fortress Press, 1987).

<sup>4</sup> I. Gafni, "Historical Context," in *Ibid.* 1-34.

<sup>5</sup> S. Safrai, "Halakha," in *Ibid.* 35-119.

<sup>6</sup> A. Goldberg, "The Mishna—A Study Book of Halakha," in *Ibid.* 211-51; "The Tosefta—Companion to the Mishna," in *Ibid.* 283-300.

<sup>7</sup> In addition to the aforementioned, see also in this regard D. Weiss-Halivni, *Midrash, Mishnah and Gemara: The Jewish Predilection for Justified Law* (Cambridge MA: Harvard University Press, 1986).

<sup>8</sup> See *Ibid.*

<sup>9</sup> As processed by the 10th-century document *Iggeret Rav Sherira Gaon*. See essays in J. Neusner, ed. *The Modern Study of the Mishnah* (Leiden: E.J. Brill, 1971).

<sup>10</sup> S.J.D. Cohen, *From the Maccabees to the Mishnah* (Philadelphia: Westminster Press, 1987), 214-215.

<sup>11</sup> Much of the corpus of J. Neusner published between 1970 and his publication of *Judaism: the Evidence of the Mishnah* (Chicago: University of Chicago Press, 1981) bears upon this issue as a critique of antecedent and contemporary scholarship.

<sup>12</sup> An excellent account of those "rounds" up to the end of the first half of the 1980s may be found in A.J. Saldarini, "Reconstructions of Rabbinic Judaism," in R.A. Kraft and G.W.E. Nickelsburg, eds., *Early Judaism and its Modern Interpreters* (Atlanta: Scholars Press, 1986), 437-477.

<sup>13</sup> Lester Grabbe, *Judaism from Cyrus to Hadrian* (Minneapolis: Fortress Press, 1992), 2:615-16.

<sup>14</sup> Grabbe's synthetic conclusions are in general extremely cautious. Therefore, it is telling that the scholarship with which he works seems to impel him to this tautological syllogism, which may be summarized as follows: If Mishnah's earliest legal strata are pharisaic, then the Mishnah's table fellowship cult is pharisaic; and if

## CSBS Programme SCÉB 1997

SATURDAY, MAY 31/ SAMEDI, LE 31 MAI

EXECUTIVE MEETING/ RÉUNION DU COMITÉ 13:00-18:00—A4080

SUNDAY, JUNE 1/ DIMANCHE, LE 1 JUIN

RELIGIOUS RIVALRIES/ LES RIVALITÉS RELIGIEUSES 12:00-14:30—E1002

Presiding: Harold Remus

Peter Richardson: "Religious Harmony and Rivalry—from the Ground Up"

Jack Lightstone: "My Rival, My Fellow: Methodological and Conceptual Prolegomena to Mapping Interreligious Relations in the First Several Centuries of the Christian Era"

Respondent: Leif Vaage

READING BIBLICAL TEXTS/ LIRE LES TEXTES BIBLIQUES 12:00-14:00—E1005

Presiding: Kim Parker

12:00 Robert C. Culley: "On the Variety of Critical Approaches"

12:30 Sylvia C. Keesmaat: "Paul's World Creation: Suspicious Rhetoric or Trust-Evoking Speech?"

13:00 John Sandys-Wunsch: "The Child and the Savage: the Effect of Metaphors for Other Cultures on Biblical Interpretation"

13:30 Susan Slater Kuzak: "Fifty Ways to Know Your Bible"

THE IMPACT OF FEMINIST CRITICAL THEORY ON BIBLICAL STUDIES

L'IMPACT DU FÉMINISME SUR LES SCIENCES RELIGIEUSES 15:00-17:00—E2003

15:00 Patricia Dutcher-Walls: "Seeing the Forest and the Trees: Social Scientific Directions in Feminist Biblical Studies"

15:30 Jacqueline Isaac: "Feminist Approaches to Biblical Kinship: Family Relations in the Joseph Story"

16:15 Erin Runions: "Violence and the Economy of Desire in Ezek 16:1-43"

JOHN AND HEBREWS/ JEAN ET HÉBREUX

15:00-16:30—E1002

Presiding: Wayne McCready

15:00 Tim Scott: "John 13: Footwashing and Christian witness: liturgical praxis as an invitation to martyrdom"

15:30 Mary Rose D'Angelo: "'The one who has seen has testified': Testimony and Prophecy in John"

16:00 Alan D. Bulley: "The Use of the Passive in the Epistle to the Hebrews"

2 MEMORIAL UNIVERSITY PRESIDENTIAL RECEPTION 17:00-19:00  
RÉCEPTION PRÉSIDENTIELLE UNIVERSITAIRE

THE CRAIGIE LECTURE/ LA CONFÉRENCE CRAIGIE 20:00-21:15—S2109

Wayne Meeks (Yale University)  
"Judaism, Hellenism and the Birth of Christianity"

RECEPTION/ RÉCEPTION 21:15-23:00—ACAFE

MONDAY JUNE 2/ LUNDI, LE 2 JUIN

WOMEN SCHOLARS' BREAKFAST/ PETIT DÉJEUNER 7:30-9:00—E2031

POSTCRITICAL THEORY AND BIBLICAL INTERPRETATION 9:00-12:15—E2002

THÉORIE POST-CRITIQUE ET L'INTERPRÉTATION DE LA BIBLE

Presiding: Ann Jervis-Mason

9:00 David Jobling and Danna Nolan Fewell: "Pentecost: Acts 2 in the Life of the Bible and Culture Collective"; Gary Phillips: "Babel Lives On: Speaking Many Languages, Producing Many Texts"

10:00 Erin Runions: "Called to Do Justice: Micah and Identity Politics"

10:30-10:45 Break

10:45 Kim Parker: "Mirror, Mirror on the Wall, must we leave Eden, once and for all?: A Lacanian Pleasure Trip through the Garden"

11:15 Fiona Black: "What to do with the *Wasfs*? Grottesque Body Imagery in the Song of Songs"

11:45 Peggy Day: "The Bitch Had It Coming to Her: The Death of a Metaphor in Ezekiel 16"

RELIGIOUS RIVALRIES/ LES RIVALITÉS RELIGIEUSES 9:00-11:30—E1002

Presiding: Terry Donaldson

John Kloppenborg: "The Basis of Religious Rivalries at Caesarea Maritima"  
Respondent: Willi Braun

Wendy Cotter: "The Roman Soldier and Incipient Christianity"

Respondent: Michel Desjardins

Reinhard Pummer: "From Coexistence to Excommunication and Persecution: The Samaritans of Caesarea before the Muslim Conquest"

Respondent: Eileen Schuller

CCSR ANNUAL BUSINESS MEETING 12:00-13:00—E3034

ASSEMBLÉE ANNUELLE DE LA CCSR

STUDENT PRIZE ESSAYS 13:15-14:15—E1014

GAGNANTS DU CONCOURS OUVERT AUX ÉTUDIANTS

Presiding: Adele Reinhartz

13:15 JEREMIAS PRIZE

Lee Ann Johnson: "Satan Talk in Corinth: The Language of Conflict"

13:45 FOUNDERS PRIZE

Nancie Erhard: "Hosea 2: Descent and Recovery of the Feminine Divine"

THE IMPACT OF FEMINIST CRITICAL THEORY ON BIBLICAL STUDIES

L'IMPACT DU FÉMINISME SUR LES SCIENCES RELIGIEUSES 14:30-15:30—E2002

14:30 Dorothy Sly: "Antoinette Wire: A Method in Her Madness?"

15:00 Francis Landy: "Throughout Your Generations Forever: Nancy Jay's Theory of Sacrifice"

SPECIAL SESSION: 50TH ANNIVERSARY OF DEAD SEA SCROLLS RESEARCH

SÉANCE SPÉCIALE: LE 50IÈME ANNIVERSAIRE DE LA DÉCOUVERTE DES

MANUSCRITS DE LA MER MORTE

14:30-15:30—E2031

Presiding: Eileen Schuller

14:30 Jean Duhaime: "Recent Studies on Messianism in the Dead Sea Scrolls"

15:00 John Kampen: "The Significance of the Qumran Scrolls for Understanding the Social History of the Matthean Community"

CSBS ANNUAL BUSINESS MEETING 15:45-16:45—E1014

ASSEMBLÉE ANNUELLE DE LA SCÉB

PRESIDENTIAL ADDRESS/ DISCOURS PRÉSIDENTIEL 17:00-18:00—E1014

Presiding: Adele Reinhartz

Wayne McCready

"Shields of Bronze Polished like Mirrors—  
Biblical Studies and the Academy"

ANNUAL DINNER/ BANQUET ANNUEL: MURRAY'S POND C. CLUB 18:30

TUESDAY, JUNE 3/ MARDI, LE 3 JUIN

MEETING OF THE NEW EXECUTIVE 7:30-9:00—E3008

RÉUNION DU NOUVEAU EXECUTIF

PROPHETS AND WRITINGS/ PROPHÈTES ET ÉCRITS 9:00-10:30—E1002

Presiding: Edith Humphrey

9:00 Marion Taylor: "A Re-examination of the 'Strange Epilogue' (10:1-3)"



- 4 which Concludes the Hebrew Esther"  
 9:30 **Joyce Rilett Wood**: "The Women in Jeremiah's Choral Lyrics"  
 10:00 **John L. McLaughlin**: "Jeremiah's 'Confessions' as Unanswered Complaints"

**EARLY JEWISH AND CHRISTIAN TEXTS IN CONTEXT 10:30-12:00—E1005**

**TEXTES ANCIENS JUIFS ET CHRÉTIENS DANS LEUR CONTEXT**

Presiding: Alan D. Bulley

10:30 **Philip A. Harland**: "Greco-Roman associations and imperial facets of civic life: Shedding light on Jewish and Christian groups in the cities of Roman Asia (I-II CE)"

11:00 **Maria Mamfredis**: "The Mishnah as Canon in Third, Fourth and Fifth Century Rabbinism"

11:30 **Peter L. Griffiths**: "The New Testament was probably written by Queen Berenice"

**JOINT SESSION WITH CSPS: TEXTS AND INTERPRETATION 9:00-12:00—E3048**

**SÉANCE CONJOINTE AVEC L'ACÉP: TEXTES ET INTERPRÉTATION**

Presiding: Paul-Hubert Poirier (9:00-10:15)

**Gerald Sheppard**: "Envisioned Texts and Allusive (Intertextual) Practices: Continuity over Time"

**Harry Maier**: "Staging the Gaze: Apocalyptic Narrative: Self-Representation in Early Christianity"

10:15-10:30 **Break**

Presiding: Peter Widdicombe (10:30-12:00)

**Sylvia Keesmaat**: "Good Fruit in Colossians 1.6 & 10"

**John Egan**: "Intertextuality in Gregory Nazianzen's Oration 30.7: John 14.28 and John 10.30 or Philippians 2.6"

**THE MATTER OF 'SITZ IM LEBEN' 13:00-14:30—E1002**

**LA QUESTION DU 'SITZ IM LEBEN'**

Presiding: Jack Lightstone

13:00 **Steve Westerholm**: "Pragmatism and the Gospel Tradition"

13:30 **Edith Humphrey**: "On Bees and Best Guesses—the Problem of Sitz im Leben from Internal Evidence, as illustrated by *Joseph and Aseneth*"

**READING PETER AND PAUL/ LIRE PIERRE ET PAUL 13:00-14:00—E1005**

Presiding: Willi Braun

13:00 **Philip Tite**: "The Rhetorical Strategy of 1 Peter 3:12-4:1"

13:30 **Catherine Innes-Parker**: "Mi bodi henge wio pi bodi neiled o rode: The Gendering of the Pauline Concept of Crucifixion with Christ in Medieval Devotional Prose for Women"

the aforementioned table fellowship cult is pharisaic, and if the earliest strata of mishnaic law is largely pharisaic, then the early rabbinic table fellowship cult derives from the heavy pharisaic component present at the birth of Rabbinism.

<sup>15</sup> On this point, see Burton Mack's aforementioned paper "On Redescribing Christian Origins."

<sup>16</sup> On this point again see Burton Mack, "On Redescribing Christian Origins."

<sup>17</sup> In conversation with me some eight years ago.

<sup>18</sup> The next several paragraphs largely reproduce with some revisions part of the opening section of J. Lightstone, "Tosefta's (Dis)simulation of Mishnah's Rhetoric," *History and Literature of Early Rabbinic Judaism* Section, Annual Meetings of the Society of Biblical Literature, Philadelphia, November, 1995.

<sup>19</sup> The remainder of the paragraph is in the main cited from J. Lightstone, "The Rhetoric of Mishnah and the Emergence of the Rabbinic Guild at the End of the Second Century," paper delivered to the Social History of Formative Judaism and Christianity Section, Society of Biblical Literature, Chicago, November, 1994.

<sup>20</sup> J. Lightstone, *The Rhetoric of the Babylonian Talmud: Its Social Meaning and Context* (Waterloo: Wilfrid Laurier UP, 1994).

<sup>21</sup> The emerging results of my ongoing research on Mishnah have been reported in several papers: "The Socio-rhetorical Study of the Mishnah, the Current Lay of the Land and Proposed Future Directions," Canadian Society for the Study of Religion, Calgary, June, 1994; "The Rhetoric of the Mishnah: A Preliminary Glance," Canadian Society of Biblical Studies, Calgary, June 1994; "The Rhetoric of Mishnah and the Emergence of Rabbinic Social Institutions at the End of the Second Century," Social History of Formative Judaism and Christianity Section, Society of Biblical Literature, Chicago, November, 1994; "Would the Mishnah's Authors have Recognized Themselves in Mark 7:1-23's Pharisees and Scribes? A Response from a Socio-rhetorical Analysis of Mishnah," Rhetorical Analysis of New Testament Section, Society of Biblical Literature, Chicago, November, 1994; "Mishnah's Imag(in)ed Temple and the Social Formation of the Early Rabbinic Guild," Canadian Society for the Study of Religion, Montréal, June 1995; "Tosefta's (Dis)simulation of Mishnah's Rhetoric," *History and Literature of Early Rabbinic Judaism* Section, Society of Biblical Literature, Philadelphia, November, 1995. My work on Mishnah, reflected in the above-listed papers, is not only informed by my own appropriation of social-scientific perspectives, but also on the literary-historical work of J. Neusner in particular, as

44 reflected in such publications as *Judaism: the Evidence of the Mishnah* (Chicago: University of Chicago Press, 1981), *The Memorized Torah: The Mnemonic System of the Mishnah* (Chico: Scholars Press, 1985), *The Mishnah: An Introduction* (Northvale NJ and London: Jason Aronson Press, 1989).

<sup>22</sup> Thus, for example, engaging in a socio-rhetorical analysis of Tosefta against the backdrop of Mishnah addresses some of the issues of how the social definitions within the rabbinic guild of the role of the "rabbi," implicitly modelled in Mishnah's rhetorical traits, were transformed over the third century in the Galilee—this in addition to setting in relief some of Mishnah's features. As Mishnah is the earliest-dated rabbinic document, we cannot compare it to some antecedent rabbinic work. But we can ask, What rhetorical models might Mishnah's authors have called upon from their vantage among the Judaisms of the Land of Israel in the second century. Certainly the legal sections of the Pentateuch, to name an obvious example, would be one such document.

<sup>23</sup> Phrased in the interrogative and in terms of my likening Mishnah's characteristic rhetorical features to Baroque music, as will be seen below, I have been asked: Might one then simply substitute Bach's scores as a functional equivalent for the Mishnah in the early rabbinic guild?

<sup>24</sup> And, moreover, to call mishnaic Hebrew "middle" Hebrew, as has often been done by philologists, merely serves to mask this obvious fact and, for my purposes, the circularity inherent in the second-mentioned criticism.

<sup>25</sup> Section III of this paper largely reproduces, with revisions, sections from J. Lightstone, "The Rhetoric of Mishnah and the Emergence of Rabbinic Social Institutions at the End of the Second Century," paper delivered in the Social History of Formative Judaism and Christianity Section, Society of Biblical Literature, Chicago, November, 1994.

<sup>26</sup> The rhetorical analysis of a complete "chapter" of Mishnah has been given, by way of example, in J. Lightstone, "The Rhetoric of Mishnah and the Emergence of Rabbinic Social Institutions at the End of the Second Century." D. Zlotnick seems to have perceived the presence of some of these features in briefly referring to parts of Mishnah which have a poetic quality; see D. Zlotnick, *The Iron Pillar—Mishnah* (Jerusalem: Mosad Bialik Institute, 1988).

<sup>27</sup> Some of these have been done by me. Others have been done by my graduate research assistants Maria Mamfredis and Kelly Menchick. Their work has not only permitted expanding the eviden-

tiary base for my conclusions but also furnished some significant degree of intersubjective validation of the methodology.

<sup>28</sup> By this I mean to say that this rhetorical "virtuosity" is a sustained feature of Mishnah as evidenced by the analysis of these 20 chapters. However, sustained as they are, these techniques are not equally or uniformly present throughout. Indeed, such would be the case with respect to the use of any formal rhetorical features in any body of literature.

<sup>29</sup> See, for example, works by J. Neusner listed above, n. 21.

<sup>30</sup> W.S. Green, "Reading the Writing of Rabbinism: Toward an Interpretation of Rabbinic Literature," *Journal of the American Academy of Religion* 51 (1983).

<sup>31</sup> On Temples and their staff as guardians of world-ordering/classifying legal traditions see chapter 6 (and notes therein) of J. Lightstone, *The Rhetoric of the Babylonian Talmud: Its Social Meaning and Context* (Waterloo ON: Wilfrid Laurier University Press, 1994). See also J.Z. Smith, "The Temple and the Magician," in J.Z. Smith, *Map is not Territory* (Leiden: E.J. Brill, 1978).

<sup>32</sup> In J. Lightstone, "The Rhetoric of Mishnah and the Emergence of Rabbinic Social Institutions at the End of the Second Century."

<sup>33</sup> Section IV of this paper largely reproduces, with revisions and additions, the third and second last paragraphs of J. Lightstone, "Mishnah's Imag(in)ed Temple and the Origins and Social Formation of the Early Rabbinic Guild," a paper presented at the Annual Meetings of the Canadian Society for the Study of Religion (CSSR), Montréal, June, 1995.

<sup>4</sup> I do not want the weight of my use of the word "first" to be downplayed. What I suggest is that preservation of the guild, thorough preservation of its characteristic virtuosity, "drove" the development of the earliest rabbinic movement—this more so than any motivation to define a Judaism without a functioning Temple and Temple state, or to preserve the legal traditions of that Temple state. Alas, the psychological states and motivations of persons long gone cannot be probatively established, a methodological caveat too often ignored in many historical works about early Rabbinism.

<sup>35</sup> Indeed, the comparison of Mishnah's rhetorical features with those of post-mishnaic, rabbinic texts should, and in my own research does appear to, confirm that graduate transformation over the subsequent several centuries. See, for example, J. Lightstone, "Tosefta's (Dis)simulation of Mishnah," and J. Lightstone, *The Rhetoric of the Babylonian Talmud*, chapters 5 and 6.

CANADIAN SOCIETY OF BIBLICAL STUDIES  
 LA SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES  
 MINUTES: ANNUAL GENERAL MEETING  
 Sunday, May 26, 1996, 3:30 p.m.  
 Brock University

PRESENT: Mike DeRoche, Hudson McLean, Richard Ascough, Donna Runnalls, Lloyd Gaston, Sylvia Keesmaat, Edith M. Humphrey, Rebecca Idestrom, Barbara Organ, Jackie Isaac, Michele Murray, Philippa Carter, Steven Muir, Jane Webster, Harold Remus, Steve Wilson, Adele Reinhartz, Bill Klassen, David Jobling, Alan Bulley, John Sandys-Wunsch, Terry Donaldson, David Maxwell, Walter Deller, K. Jo-Ann Badley, Michel Desjardins, Tyler Williams, Robert Derrenbacker, John L. McLaughlin, Steven Westerholm, Ann Jervis, Steve Mason, J. Wevers, Robert Culley, John Van Seters, Priscilla D.M. Turner, Ritva H. Williams, Jo-Ann Brant, Cecilia Wassen, D. Fraikin, Kim Parker, J. Lightstone, D. Hawkin, W. McCready, Margaret MacDonald, Paul Spilsbury.

### 1. Approval of Agenda

Prof. Lightstone suggested that a discussion of the Beare Prize should be added to Any Other Business. Moved (Wilson/Donaldson). Carried.

### 2. Approval of Minutes

The minutes of the meeting of June 1, 1995, were approved as circulated. Moved (Fraikin/McLaughlin). Carried.

### 3. President's Report

Prof. Lightstone began by thanking members of the Executive for their work during the year and especially Adele Reinhartz, who had taken over the job of Programme Coordinator at such short notice. He reported that one of the most significant events of his presidential year had been the merger of the CFH and the SSFC. During the past year considerable cuts to the funding of scholarly journals and ASSP had been suggested. But because of pressure from the new HSSFC there had been a significant restoration of the

journals' budget. The Society itself had moved to cover the shortfall caused by the elimination of the SSHRC administrative grant by eliminating its own January Executive meeting and substituting a conference call. This had helped the Society to cover any projected shortfall in the short term, but in the longer term other forms of financing were needed, and so the Executive had supported the establishment of an Endowment Committee to oversee an endowment fund. This Committee had done lots of work in the past year. Prof. Lightstone wished to thank the people working on this Committee: Howard Remus, Peter Richardson, Wayne McCready, David Hawkin, and Bill Klassen acting as advisor to the Committee.

The fundamental changes in SSHRC funding and the merging of CFH and SFC meant that all societies had to reconsider their roles. The CCSR had indicated to its constituent societies that maybe they could now fulfill a more expanded role, and there would be an extended discussion of this possibility at the CCSR AGM meeting taking place the next day. All members of the CSBS were urged to attend.

Prof. Lightstone reported that the Executive had had a meeting with Kent Richards, who is the Executive Director of SBL. The purpose of this meeting was to initiate closer cooperation between the SBL and the CSBS and to begin a conversation about joint ventures.

Finally, Prof. Lightstone asked the meeting to stand in silence for one minute in memory of Ben Meyer, a former president of the Society who had died in December.

### 4. Report of the Treasurer

Prof. Kim Parker presented his Treasurer's Report (attached). He thanked Terry Donaldson for the impeccable way he had left the books and for his continued support and help during the past year. In his report he noted amongst other things that the membership had increased slightly. In his report on the Sheffield Journals Prof. Parker appealed to all members who subscribe to these journals to pay promptly, as the Society has to give the money upfront to the people in Sheffield.

Prof. Parker reported that SSHRC had begun its reduction of

the administrative portion of the grant which CSBS receives from SSHRC. The Society had a deficit last year of about \$1000. The Executive had decided not to raise fees this year, but rather to cut administrative costs. The surplus which actually shows on the books is misleading, because the grant money which SSHRC has given us is for two years and therefore next year's money shows up on this year's account. It was moved (Donaldson/Wilson) that the Treasurer's Report be accepted. Carried.

#### 5. Report of the Programme Coordinator

Prof. Reinhartz presented her report. She explained the registration forms for the dinner had been returned by accident. The dinner was on campus this year, as the Society had been unable to find a suitable place in St. Catharines or Niagara-on-the-Lake. Prof. Reinhartz also apologized for the fact that respondents had been accidentally omitted from the programme. This appeared to be a printers' error as the respondents were in the programme which Prof. Reinhartz had sent to the Publications Coordinator.

#### 6. Report of the Publications Coordinator

In the absence of Prof. Robinson, Prof. Lightstone presented the Publications Coordinator's report. He explained to the Society that the Executive was doing everything it could to reduce publications costs, particularly the cost of producing the Bulletin. In particular, the Executive was looking at the possibility of putting the Bulletin on the World Wide Web, although it was acknowledged that perhaps not all members of the Society would have access. Moreover, it was not clear what kind of information should be accessible through the Web. For example, should the Society publish its financial reports on the Web? The Executive would seek further feedback from the membership about this. Michel Desjardins drew the attention of the members of the Society to the annual meeting of the CCSR, which was to take place on the following day. He also informed the membership that Willi Braun, a member of CSBS, was the new managing editor of CCSR, replacing Peter Richardson.

#### 7. Nominations

Prof. McCready read out the list of proposed new members of the Society. (These are to be found in the attached Treasurer's Report.) It was moved (McCready/ Fraikin) that this list be accepted. Carried. Prof. McCready then proposed the following nominations: For Vice-President for 1996-97, to become President 1997-98, Adele Reinhartz; for Publications Coordinator for a three-year term, Steve Mason; for student representative for a one-year term, Alan Bulley. These nominations were accepted by acclamation. Prof. McCready ended his report by thanking Jack Lightstone, Tom Robinson, and John McLaughlin for their fine work on the Executive.

#### 8. Secretary's Report

Prof. Hawkin gave his Secretary's Report. As the representative for the Society on the former CFH and now the HSSFC, he reported on the restructuring which had taken place as a result of the merger between the CFH and the SSFC. The new structure has a three-tiered arrangement. There is a General Assembly, which has one person appointed by each society and university or college that is a member of the Federation, has three individual members of the Federation, and has members of the Executive Committee not otherwise included.

Then there is a Board of Directors, constituted as follows: (a) members of the Executive Committee; (b) five directors from societies with more than 650 members; (c) four directors from societies with 225-650 members; (d) three directors from societies with fewer than 225 members; (e) five directors from universities and colleges; and (f) one director from individual members.

Finally, the Executive Committee will be constituted of a President and three Vice-Presidents, one for research dissemination, one for external communications, and one concerned with women's issues, and ex officio the chair of the Aid to Scholarly Publications Programme. Discussion followed on how best to work with other Religious Studies societies to make sure we had a representative on the Board of Directors. Although it was relatively clear that the CSBS fell into the category of a society of between 225-650 members, it was not at all clear where the other societies would be and whether they

would be in the same society. It was resolved that the Executive should look further into this matter and seek means of cooperating with other Religious Studies societies to make sure that we were adequately represented on the Board of Directors.

#### 9. Any Other Business

Prof. Wayne McCready spoke to the question of the Beare Prize. The Beare Prize had been initiated by gifts from friends and family of Frank Beare. The goal was \$10,000 to fund a yearly prize, and already there were funds in this endowment envelope. There were also additional projects: the R.B.Y. Scott Prize and the Wagner Prize. Prof. McCready then proposed a motion, seconded by Howard Remus:

The Canadian Society of Biblical Studies/ La Société Canadienne des Etudes Bibliques establishes the Francis W. Beare Book Award for the best book in Christian Origins, Post-Biblical Judaism, or Greco-Roman Religions. A prize shall be awarded annually if in the judgement of the adjudication panel named by the Executive of CSBS/SCÉB a book is deemed to demonstrate excellence in scholarship and research. Carried.

#### 10. Adjournment

The meeting was adjourned at 4:30 p.m.

#### Balance Sheet, August 31, 1996

##### ASSETS

###### Current Assets

Current Account	7,302.14	
Savings Account	10,000.86	
Term Deposit	35,000.00	
On Account With CCSR (ESCJ)	2,385.67	
Cash: Total		<u>54,688.67</u>
Total Current Assets		<u>54,688.67</u>
<b>Total Assets</b>		<b>54,688.67</b>

##### EQUITY AND NET WORTH

###### Equity of Society

Funds Available	54,688.67	
Total Equity and Net Worth	54,688.67	
<b>Total Liabilities and Net Worth</b>		<b>54,688.67</b>

#### Statement of Receipts and Disbursements

##### September 1, 1995 — August 31, 1996

Total Receipts	42,525.21	
<u>Expenditures</u>		
Audit, Accounting Fees	460.00	
Clerical	100.00	
Dues: 1. CFH	1,351.00	
2. CCSR	36.00	
Executive Expenses	2,500.22	
Journals: 1. SR	5,355.00	
2. Sheffield AP	2,175.33	
3. Bulletin	1,248.50	
Learners Reception	134.17	
Member Travel	1,275.00	
Office Supplies / Printing Costs	440.10	
Placed on Deposit with CCSR	257.00	
Postage Costs	1,170.56	
Student Essay Prize	300.00	

<b>Canadian Society of Biblical Studies</b>			
52	Travel (Re Student Prize)	140.00	
	Telephone/Fax	<u>13.11</u>	
	Total Expenses	16,955.99	<u>16,995.99</u>
	<b>Net Surplus for Period</b>		<b><u>25,569.22</u></b>
	Opening Bank Balance, September 1	2,572.76	
	Closing Bank Balance, August 31	7,302.14	
	less: Income / Expenses, Special Funds	8,839.84	
	less: Deposits to GICs	12,000.00	
		(25,569.22)	
<b>Analysis of Receipts by Source</b>			
September 1, 1995 — August 31, 1996			
<u>A. Operating</u>			
	Bulletin	15.00	
	Interest	56.41	
	Learns: 1. Dinner	1,635.00	
	2. Registration	495.76	
	Membership Dues: 1. Operating	6,129.20	
	2. SR	4,498.00	
	Miscellaneous	10.00	
	SSHRC Grant: 1. Travel	5,960.00	
	2. Administration	3,953.00	
	Sheffield Subscriptions	<u>2,236.00</u>	
	Total Receipts, Operating	<u>24,988.37</u>	24,988.37
<u>B. Special Funds</u>			
	Donations, Peter Craigie Fund	823.00	
	Interest, Peter Craigie Fund	474.16	
	Donations, Founder's Prize	576.75	
	Donations, Joachim Jeremias Prize	2,286.31	
	Interest, Founder's and Jeremias Funds	384.19	
	Donations, Endowment Fund	12,650.40	
	Interest, Endowment Account	90.03	
	Donations, Publication Funds Account	<u>252.00</u>	
	Total Receipts, Special Funds	<u>17,536.84</u>	17,536.84
	<b>Grand Total of Receipts for the Period</b>		<b><u>42,525.21</u></b>

Statements of Disbursements (Special Funds)  
September 1, 1995 — August 31, 1996

**Total Receipts** 17,536.84

Expenditures

GIC	8,000.00	
ESCJ Deposit	257.00	
Student Essay Prize	300.00	
Travel Costs	140.00	
<b>Total Expenses</b>	<b>8,697.00</b>	<b>8,697.00</b>

**Net Gain, Special Funds** 8,839.84

Statement of Special Funds Account  
September 1, 1995 — August 31, 1996

*Peter Craigie Fund*

Capital

Opening Balance September 1, 1995	13,198.59	
Donations	823.00	
Total Capital		<u>14,021.59</u>

Interest: Receipts

Opening Balance September 1, 1995	638.43	
Interest for Period	<u>474.16</u>	
Total Interest		<u>1,112.59</u>

Total Disbursements	0.00	
Net Interest		<u>1,112.59</u>

**Total Peter Craigie Fund** 15,134.18

## Prize and Endowment Funds

Capital*Founder's Prize*

Opening Balance September 1, 1995	5,040.85	
Donations	576.75	
Total Capital		<u>5,617.60</u>

*Joachim Jeremias*

Opening Balance September 1, 1995	4,094.37	
Donations	2,286.31	
Total Capital		<u>6,380.68</u>

Interest: Receipts

Opening Balance September 1, 1995	319.25	
Interest for Period	384.19	
Total Interest		<u>703.44</u>

Interest: Disbursements

Student Essay Prizes	300.00	
Travel Cost, Essay Prize	<u>140.00</u>	
Net Interest		<u>263.44</u>
		12,261.72

General Endowment Fund

Opening Balance September 1, 1995	800.00	
Donations	12,650.00	
Total Capital		<u>13,450.40</u>
Interest for Period		<u>90.03</u>
Total Endowment Fund		13,540.43

**Grand Total, Special Funds** 40,936.33

Statement of Publication Funds Account  
September 1, 1995 — August 31, 1996CSBS Account

Opening Balance September 1, 1995	5.00	
Donations	<u>252.00</u>	
Total	257.00	
Sent to CCSR	<u>257.00</u>	
Closing Balance August 31, 1996		<u>0.00</u>

ESCJ Account with CCSR

Balance January 1, 1996	3,293.23	
Sale of ESCJ Volumes	395.18	
GST Rebate	323.54	
Interest	79.80	
Plus: Deposited this period	<u>257.00</u>	
Sub Total	<u>4,348.75</u>	
Less: Funded Publication Buy-Back	1,963.08	
<b>Balance June 30, 1996</b>	<b>2,385.67</b>	<b><u>2,385.67</u></b>

## ESCJ Financial Statement: January 1 to June 30, 1996

A. Receipts

On hand, January 1, 1996	3,293.23	
Sale of ESCJ volumes	395.18	
Received from CSBS Treasurer	257.00	
GST Rebate (Lightstone)	323.54	
Interest	<u>79.80</u>	
	4,348.75	4,348.75

B. Expenditures

Buy-Back (Gooch)	<u>1,963.08</u>	
	1,963.08	<u>1,963.08</u>
<b>On hand June 30, 1996</b>		<b>2,385.67</b>

## 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, 1995 to August 31, 1996. 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.

The Treasurer has adopted all recommendations I made last year regarding improvements to his system of recording the Society's fiscal activities and the book keeping system now in place is exemplary in its clarity and detail. The Treasurer and I implemented some changes to the layout of these statements during the 1995-1996 period for the purpose of improving the membership's ability to reconcile the statutory Charitable Information Return with these in-house statements. This is discussed at greater length in the opening paragraph of the To The Reader notes. The records maintained by the Treasurer are exactly as I suggested last year and I can think of no improvement over what is in use at present.

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

(signed)

James W. Snook

September 30, 1996

## Membership News

## RECENT MONOGRAPHS

- Ehud Ben Zvi, *A Historical-Critical Study of The Book of Obadiah*. BZAW 242. Berlin: W. de Gruyter, 1996.
- Claude Cox, ed. *The Campbell-Stone Movement in Ontario*. Studies in the Campbell-Stone Movement 1; Studies in American Religion 62. Lewiston: Edwin Mellen, 1995.
- \_\_\_\_\_, *Aquila, Symmachus and Theodotion in Armenia*. SBLSCS 42. Atlanta: Scholars, 1996.
- Patricia Dutcher-Walls, *Narrative Art, Political Rhetoric: the Case of Athaliah and Joash*. JSOTSup 209. Sheffield: Sheffield AP, 1996.
- Gordon D. Fee, *Paul, the Spirit and the People of God*. Peabody: Hendrickson, 1996.
- Paul Gooch, *Reflections on Jesus and Socrates: Word and Silence*. New Haven: Yale UP, 1996.
- David J. Hawkin, *The Johannine World: Reflections on the Theology of the Fourth Gospel and Contemporary Society*. Albany: SUNY Press, 1996.
- Ian H. Henderson, *Jesus, Rhetoric and Law*. Leiden: Brill, 1996.
- David Jobling [with The Bible and Culture Collective], *The Postmodern Bible*. New Haven: Yale UP, 1995; paperback 1996. (Nine co-authors).
- Randy Klassen, *Psalms*. Mennonite Brethren Bible Study Guide, vol. 62 no. 3. Winnipeg: Kindred Productions, 1996.
- William Klassen, *Proclamation I, Series A, Pentecost 3* (Commentary on the lectionary). Minneapolis: Fortress, 1996.
- \_\_\_\_\_, *Judas: Betrayal or Friend of Jesus?* Minneapolis: Fortress, 1996.
- Remkes Kooistra, *A Fresh Look at 1 Timothy*. Straight Talk series. Grand Rapids: CRC Publications.
- Margaret Y. MacDonald, *Early Christian Women and Pagan Opinion: The Power of the Hysterical Woman*, Cambridge UP, 1996.
- Hudson McLean, *The Cursed Christ: Mediterranean Expulsion Rituals and Pauline Soteriology*. JSNTSup 126. Sheffield: JSOT Press, 1996.
- Peter Richardson, *Herod, King of the Jews and Friend of the Romans*. Columbia: University of South Carolina, 1996.
- Cornelis Van Dam, *Divorce and Remarriage in the Light of Old Testament Principles and their Application in the New Testament*. Winnipeg: Premier, 1996.
- Cornelis Van Dam, ed., *The Liberation. Causes and Consequences*. Winnipeg: Premier, 1995.



## ARTICLES, CHAPTERS, CONFERENCE PROCEEDINGS

- Richard Ascough, "The Completion of a Religious Duty: The Background of 2 Cor 8:1-15." *NTS* 42/4 (1996) 584-99.
- , "Narrative Technique and Generic Designation: Crowd Scenes in Luke-Acts and in Chariton." *CBQ* 58/1 (1996) 69-81.
- Roger Beck, "Mystery religions, Aretalogy, and the Ancient Novel," in G. Schmeling, ed., *The Novel in Antiquity* (Leiden: Brill, 1996) 131-150.
- Ehud Ben Zvi, "Twelve Prophetic Books or 'The Twelve.' A few Preliminary Considerations," in P. House and J. W. Watts, *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts*. JSOTSup (Sheffield: JSOT Press, 1996) 125-156.
- , "Prelude to a Reconstruction of the Historical Manassic Judah," *BN* 81 (1996) 31-44.
- , "Computer-Assisted Learning of Hebrew and Hebrew Texts at the University of Alberta," B. Rochet, ed., *Computer-Assisted Language Learning at the University of Alberta. Proceedings of the Conference sponsored by the Language Resource Centre, March 18, 1995* (University of Alberta: Language Resource Center) 41-44.
- Willi Braun, "Conscience," In Everett Ferguson, ed. *Encyclopedia of Early Christianity*. 2nd ed. (Hamden CT: Garland, 1996).
- Schuyler Brown, "Begotten, Not Created: The Gnostic Use of Language in Jungian Perspective," in R. A. Segal, ed., *The Allure of Gnosticism* (Chicago: Open Court, 1995) 70-83.
- , "Gnosis, Theology and Historical Method," in W. E. Helleman, ed., *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World* (Lanham: University Press of America, 1994) 279-91.
- , "The Myth of Sophia," in D. L. Miller, ed., *Jung and the Interpretation of the Bible* (New York: Continuum, 1995) 92-101; 125-28.
- , "Good News About What? Hermeneutical Reflections in 'Gospel' and 'Evangelization,'" *Australian Biblical Review* 42 (1994) 59-68.
- Susan Mader Brown, *Discover the Bible*, issues 1343 (Dec 3, 1995), 1344 (Dec 10, 1995), 1367 (May 19, 1996), 1368 (May 26, 1996).
- Wendy Cotter, "The *Collegia* and Roman Law: State Restrictions on Private Associations: 64 BCE—200 CE," *Voluntary Associations in the Ancient World*, ed. Stephen G. Wilson and John S. Kloppenborg (London: Routledge, 1996).
- , "Prestige, Protection and Promise: A Proposal for the Apologetics of Q2," *The Gospel Behind the Gospels: Current Studies in Q*, ed. Ronald Piper (Leiden: Brill, 1995) 117-138.

- , "Yes, I Tell You, And More Than A Prophet," *Conflict and Invention: Literary, Rhetorical, and Social Studies on the Sayings Gospel Q*, ed. John S. Kloppenborg (Valley Forge: Trinity Press International, 1995) 35-50.
- Claude Cox, "The Vocabulary for Good and Evil in the Armenian Translation of the New Testament," in *Text and Context: Studies in the Armenian New Testament*, ed. Shahé Ajamian and Michael E. Stone (Atlanta: Scholars, 1995) 49-57.
- , "The Importance of Lifestory in Pastoral Care," *Restoration Quarterly* 38 (1996) 109-120.
- Michel Desjardins, "Introduction to *The Apocalypse of Peter*," in *Nag Hammadi Codex VII*, ed. Birger Pearson (Leiden: E. J. Brill, 1996) 201-16.
- Jean Duhaime, "War Scroll," dans J.H. Charlesworth (dir.), *The Dead Sea Scrolls*, vol. 2 (Louisville: Westminster/ John Knox, 1995) 80-203.
- , "La règle de la communauté," dans J.H. Charlesworth and H.W.L. Reitz eds, *The Rule of the Community*. Photographic Multi-Language Edition (Philadelphia, American Interfaith Institute, 1996) 91-103.
- and G. Bonneau, G., "Angéologie et légitimation socio-religieuse dans le livre des Jubileés," *Ét* 27 (1996) 335-349.
- Terry Donaldson, "The Law that Hangs (Matt 22:40): Rabbinic Formulation and Matthean Social World," *CBQ* 57 (1995) 689-709.
- , "Guiding Readers—Making Disciples: Discipleship in Matthew's Narrative Strategy," in Richard N. Longenecker, ed., *Discipleship in the New Testament* (Grand Rapids: Eerdmans, 1996) 22-41.
- Gordon D. Fee, "Exegesis and Spirituality: Reflections on Completing the Exegetical Circle," *Crux* 31/4 (1995) 29-35.
- , "God's Empowering Presence: A Response to Edward Schweizer," *JPT* 8 (1966) 23-30.
- Raymond Hobbs, "The War Language in Zechariah 9-14" in *Interpreting the Exile: Essays in Honour of Rex A. Mason*, ed. D. Reimer, J. Barton (Macon: Mercer UP, 1996).
- Edith Humphrey, "Collision of Modes?—Vision and Determining Argument in Acts 10:1-11:18," *Semeia* 71 (1995) 65-84.
- , "Worship in Heaven and Earth: Prayer and Hymn in the Book of Revelation" in *The Lord is Nigh: The Theology and Practice of Prayer*, ed. Michael Treschow (Kelowna: Sparrows, 1996).
- , "Will the Reader Understand?—Apocalypse as Veil or Vision

- in Recent Historical Jesus Studies" in *Perspectives on the Historical Jesus*, ed. William E. Arnal and Michel Desjardins (WLU Press, 1997).
- \_\_\_\_\_, "Why We Worship God as Father, Son and Holy Spirit," *Crux* 32/2 (1996) 2-12.
- \_\_\_\_\_, "Naming the Trinity," *Grail: An Ecumenical Journal* 2 (1995) 45-55.
- \_\_\_\_\_, "Not Hidden From Thee: Reflections on God's Intimacy in Psalm 139" *Incourage* 9 (1996) 21-22.
- L. Ann Jervis, "The Greatest of These is Love (1 Corinthians 14.34-35)," in *The Call to Serve*, ed. Douglas A. Campbell (Sheffield: Sheffield AP, 1996) 73-95.
- \_\_\_\_\_, "Becoming Like God in Christ: Discipleship in Romans," in *Patterns of Discipleship in the New Testament*, ed. Richard N. Longenecker (Grand Rapids: Eerdmans, 1996) 143-162.
- David Jobling, "Structuralist Criticism: The Text's World of Meaning," *Judges and Method* (ed. Gale A. Yee; Minneapolis: Fortress) 1995:91-118.
- \_\_\_\_\_, with Catherine Rose, "Reading as a Philistine: The Ancient and Modern History of a Cultural Slur," *Ethnicity and the Bible*, ed. Mark G. Brett (Leiden: Brill, 1996) 381-417.
- Sylvia C. Keesmat, "In Defense of Hermeneutics and Compassion," in *Ethos of Compassion and the Integrity of Creation*, ed. Brian J. Walsh, Hendrik Hart, and Robert E. VanderVennen (Lanham: University Press of America, 1995) 158-165.
- William Klassen, "Parrhesia in the Johannine Corpus," in John T. Fitzgerald, ed. *Friendship, Flattery, and Frankness of Speech: Studies in Friendship in the New Testament World* (Leiden: Brill, 1996) 227-254.
- Gerald Neil Knoppers, "Prayer and Propaganda: Solomon's Temple Dedication and the Deuteronomist's Program," *CBQ* 57 (1995) 229-254.
- \_\_\_\_\_, "The Deuteronomist and the Deuteronomic Law of the King: A Reexamination of a Relationship," *ZAW* 108 (1996) 329-46.
- \_\_\_\_\_, "'Yhwh is Not with Israel': Alliances as a *Topos* in Chronicles," *CBQ* 58 (1996) 601-626.
- \_\_\_\_\_, "Images of David in Early Judaism; David as Repentant Sinner in Chronicles," *Biblica* 76 (1995) 449-70.
- Jean-Jacques Lavoie, "Le rêve d'Éliphas en Job 4,12-16," *Recueil des travaux de l'Association du Proche-Orient ancien* 5 (1996) 41-47. [en coll.]
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- \_\_\_\_\_, "Le rendez-vous du peuple de Dieu," *Parabole* 18/5 (1996) 6-7.
- \_\_\_\_\_, "L'étoile de Bethléhem," *Parabole* 18/2 (1995) 12-13.
- Grant LeMarquand, "Editorial," *Anglican and Episcopal History* 65/4 (1996) 401-404.
- Steve Mason, "The *Contra Apionem* in Social and Literary Context: An Invitation to Judean Philosophy," in *The Character and Significance of Josephus' Contra Apionem with a Latin Concordance to the Portion Missing in Greek*, ed. Louis H. Feldman and John R. Levison (Leiden: Brill, 1996) 187-228.
- \_\_\_\_\_, "Josephus on Canon and Scriptures," in *Hebrew Bible/Old Testament: the History of its Interpretation*. Volume 1: *From the Beginnings to the Middle Ages (until 1300)*, ed. Magne Sæbø, Menahem Haran, and Chris Brekelmans. Part 1: *Antiquity* (Göttingen: Vandenhoeck & Ruprecht, 1996) 217-235.
- \_\_\_\_\_, "Philosophia: Greco-Roman, Judean, and Christian," in *Voluntary Associations in the Ancient Mediterranean World*, ed. Stephen G. Wilson and John S. Kloppenborg (London: Routledge, 1996).
- \_\_\_\_\_, "Method in the Study of Early Judaism: A Dialogue with Lester Grabbe," *Journal of the American Oriental Society* 115:3 (1995) 463-472.
- \_\_\_\_\_, "Chief Priests, Sadducees, Pharisees and Sanhedrin in Acts," in *The Book of Acts in its First Century Setting* (6 vols.), ed. Bruce Winter; vol. 4: *The Book of Acts in its Palestinian Setting*, ed. Richard Bauckham (Grand Rapids: Eerdmans, 1995) 115-177.
- Sharon Lea Mattila, "Wisdom, Sense Perception, Nature, and Philo's Gender Gradient," *HTR* 89:2 (1996) 103-29.
- John L. McLaughlin, "The Exact Same Thing Only Different: 'Hebrews' and 'Israelites' in 1 Samuel," *Cardinal Perspectives* (1995-96) 57-68.
- Hudson McLean, "The Place of Cult in Voluntary Associations and Christian Churches on Delos," *Voluntary Associations in the Ancient World*, ed. Stephen G. Wilson and John S. Kloppenborg (London: Routledge, 1996) 186-225.
- Dietmar Neufeld, "Eating, Ecstasy and Exorcism: Mark 3:21" *Biblical Theology Bulletin* (November 1996) 1-16.
- \_\_\_\_\_, "And When that one Comes: Aspects of Johannine Messianism," in *Eschatology, Messianism and the Dead Sea Scrolls*, edited by P. Flint and M. Abegg. Eerdmans (January, 1997).
- Solomon Nigosian, "The Song of Moses (Dt 32): A Structural Analysis," in *Ephemerides Theologicae Lovanienses* 72/1 (April, 1996) 5-22.

- \_\_\_\_\_, "Water in Biblical Literature," in *Theological Review* 17/1 (1996) 33-51.
- \_\_\_\_\_, "Tradition and Modernity in Contemporary Zoroastrian Communities," in *Journal of Asian and African Studies* 31/1-2 (1996) 1-11.
- John Nolland, "No Son-of-God Christology in Matthew 1.18-25," *JSNT* 62 (1996) 3-12.
- \_\_\_\_\_, "What Kind of Genesis Do We have in Matt 1:1?" *NTS* 42 (1996) 463-71.
- \_\_\_\_\_, "Genealogical Annotation in Genesis as Background for the Matthean Genealogy of Jesus," *TynB* 47 (1996) 115-22.
- Kim I. Parker, "John Locke and the Enlightenment Metanarrative," *Scottish Journal of Theology* 49 (1996) 57-73.
- \_\_\_\_\_, "Speech, Writing, and Power: Deconstructing the Biblical Canon," *JSOT* 69 (1996) 91-103.
- Michael Pettem, "Luke's Great Omission and His View of the Law," *NTS* 42 (1996) 35-54.
- Reinhard Pummer, "The Samareitikon Revisited" and "Samaritan Marriage Contracts and Deeds of Divorce," in A. D. Crown and L. Davey, eds., *New Samaritan Studies of the Société d'Études Samaritaines* (Sydney: Mandelbaum Publishing, 1996) 381-455 and 529-50.
- \_\_\_\_\_, "Samaritans" in *The Oxford Dictionary of Archaeology in the Near East* (New York: Oxford UP, 1997) 469-72.
- Adele Reinhartz, "Jewish Feminist Discourses," in *Concilium* 263 (1996) 66-73.
- Peter Richardson, "Synagogues" and [with Valerie Heuchan] "Roles of Women" in Stephen G. Wilson and John S. Kloppenborg, eds., *Voluntary Associations in the Ancient Mediterranean World* (London: Routledge, 1996).
- Carol Schlueter, "Creating a New Reality," *Currents in Theology and Mission* 23 (1996) 254-64.
- \_\_\_\_\_, "Valiant Women: Survivors of Domestic Violence," *Consensus* 20/2 (1994) 91-105.
- Eileen Schuller, "Malachi" in *The New Interpreter's Bible* vol. 7 (Nashville: Abingdon, 1996) 843-77.
- \_\_\_\_\_, "The Cave 4 Hodayot Manuscripts: A Preliminary Description," *Qumranstudien: Vorträge und Beiträge der Teilnehmer des Qumranseminars auf dem internationalen Treffen der Society of Biblical Literature*. Schriften des Institutum Judaicum Delitzschianum 4, ed. H. J. Fabry et al. (Göttingen, 1996) 87-100.
- \_\_\_\_\_, "Evidence for Women in the Community of the Dead Sea

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- \_\_\_\_\_, "A Thanksgiving Psalm from 4QHodayota (4Q428 7)," *RQ* 16 (1995) 527-41.
- \_\_\_\_\_, "Biblical Translation," *Dictionary of Feminist Theologies*, ed. Letty R. Russell, J. Shannon Clarkson (Louisville: Westminster/John Knox, 1996) 30-31.
- \_\_\_\_\_, Ten short articles in *The Dictionary of Biblical Judaism*, edited by J. Neusner and W. S. Green (New York: Macmillan, 1996).
- J. Glen Taylor, "The Bible and Homosexuality," *Themelios* 21/1 (October 1995) 4-9.
- \_\_\_\_\_, "A Response to Steve A. Wiggins, 'Yahweh: The God of the Sun,'" *JSOT* 71 (1996) 107-19.
- Marion A. Taylor, "The Motherhood of God," *Insight* 40 (June 1996) 1-4.
- Philip L. Tite, "The Compositional Function of the Petrine Prescript: A Look at 1 Pet 1:1-3," *JETS* 39 (1996) 47-56.
- Cornelis Van Dam, "Elder" and "Urim and Thummim," in W. Elwell, ed., *Evangelical Dictionary of Biblical Theology* (Grand Rapids: Baker, 1996).
- Joyce Rilett Wood, "Prophecy and Poetic Dialogue," *SR* 24/3 (1995) 309-22.
- Reena Zeidman, "Music To My Ears: Tosefta and Mishnah Avodah Zarah," *Approaches to Ancient Judaism* 9 (1996), ed. Jacob Neusner. Atlanta: Scholars/ University of South Florida, 56-66.
- \_\_\_\_\_, "Breaking the Rules Legally: Reading the Scroll of Esther as a Feminist Act," *Canadian Women's Studies* 3 (1996) 38-42.

## DISSERTATIONS COMPLETED

- Susan Mader Brown, "Faith and history: the Perspective of Yves Congar," Ph.D., University of St. Michael's College, Systematic Theology, 1995.
- Priscilla D. M. Turner, D.Phil., Oxon. "The Septuagint Version of Chapters i-xxxix of the Book of Ezekiel," 1996.
- Jane Webster, M.A., McMaster University: "Transcending Alterity: The Proverbial Strange Woman Meets the Johannine Samaritan Woman," 1996.

## APPOINTMENTS, PROMOTIONS, HONOURS

- Alicia Batten. John Kelly Award for 1996/97.
- Ehud Ben Zvi. Full Professor (effective July 1, 1997).
- Willi Braun. Managing Editor, *Studies in Religion/Sciences*

## Canadian Society of Biblical Studies

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*Religieuses.*

- Claude Cox. Adjunct Associate Professor of Old Testament and Hebrew, McMaster Divinity College, 1995.
- Robert A. Derrenbacher, Jr. Catholic Biblical Association Memorial Stipend, 1996-1997.
- Michel Desjardins. Associate Professor, Wilfrid Laurier University, July 1996.
- Ray Hobbs. Professor of Old Testament, International Baptist Theological Seminary, Prague, Czech Republic.
- Edith Humphrey, Commissioner, The Primate's Theological Commission (Anglican Church of Canada).
- Rebecca Idestrom, Assistant Professor of Bible and Hebrew at Western Pentecostal Bible College, July 1996; Adjunct Professor at Trinity Western University, September 1996.
- L. Ann Jervis Mason. Cross appointment as Associate Professor of NT at Trinity College.
- George Johnston, retired (McGill University), April 1996.
- Gerald Neil Knoppers, Head, Department of Classics and Ancient Mediterranean Studies, The Pennsylvania State University, July 1996.
- Grant LeMarquand. International Editor, *Anglican and Episcopal History*. Editorial Board member, *Reaching: Theological Journal of the Kenyan Theological Forum*.
- Hudson McLean. President of the American Association of Greek and Latin Epigraphy.
- Jean-Francois Raçine. Sessional Lecturer, Université du Québec à Chicoutimi (Fall 1996).
- Adele Reinhartz. Full Professor at McMaster, July 1, 1997.
- Carol Schlueter. Allan Schendel Award (\$10,000) for research on Paul.
- Eileen Schuller. Visiting Professor, Orion Center for the Study of the Dead Sea Scrolls and Cognate Literature, Hebrew University Jerusalem, 1995-96. Senior Research Fellow, W. F. Albright Center for Archaeological Research, Jerusalem 1995-96.
- J. Glen Taylor. Visiting Scholar, Princeton Theological Seminary, Fall 1995. Chair of the Biblical Department, Toronto School of Theology, Fall 1996. Secretary Treasurer, The Oriental Club of Toronto, 1996—. Chair, Ugaritic and Northwest Semitic Epigraphy Group, Society of Biblical Literature.
- Marion A. Taylor. Visiting Scholar, Princeton Theological Seminary, Fall 1995. Director of Basic Degree Studies, Wycliffe College. Member, Advisory Board for Publications, Paternoster Press (Canadian Division).
- Priscilla D. M. Turner. Gibson Prize for Theology [Gibson College, Cambridge].

- Tyler F. Williams. Abstractor for *Old Testament Abstracts*.
- Gosnell Yorke. Translation consultant for Portuguese and Spanish-speaking Africa by United Bible Societies.

## RESEARCH IN PROGRESS

- Richard Ascough, "The Social Location of the Early Christian Communities at Philippi and Thessalonica" (dissertation in progress).
- , *What Are They Saying About the Formation of Pauline Churches?* in preparation for Paulist Press.
- , "Civic Pride at Philippi: The Text-Critical Problem of Acts 16:12." *NTS*, forthcoming.
- , "Translocal Relationships Among Voluntary Associations and Early Christianity," *J ECS*, forthcoming.
- Alicia Batten. Dissertation: "Friendship in James." , "Dishonour, Gender and the Parable of the Prodigal Son" *TJT* 13/2 (1997), forthcoming.
- , "Mithra," "Isis," "Sarapis," *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman et al., forthcoming.
- Beavis, Mary Ann. "The Parable of the Foolish Landlord," in George Shillington, ed. *Jesus Through His Parables: Narrative Images of Another World* (Edinburgh: T. & T. Clark, 1997), forthcoming.
- , Articles on "Beggar" and "Dionysus" in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman et al., forthcoming.
- Willi Braun, *Jesus as Itinerant Philosopher: A Socio-Rhetorical Study of the Travel Narrative in the Gospel of Luke*, supported by a 3-year grant from "Fonds pour la formation de chercheurs et l'aide à la recherche" (FCAR).
- , *Making Christians in the Roman Empire: An Introduction to Early Christianities*, with William Arnal (University of Toronto) and Michel Desjardins (Wilfrid Laurier University); funded by Bishop's University Senate Research Grant and course load reduction.
- Schuyler Brown, *Text and Psyche: The Bible and Religious Experience Overtures to Biblical Theology*. Minneapolis: Fortress, forthcoming.
- Susan Mader Brown, article on Philemon.
- Wendy Cotter, *Miracles in Greco-Roman Antiquity: A Source Book for the Study of the Jesus Miracles in the New Testament*, for Routledge Press series "The Context of Early Christianity," ed. David Aune.
- Robert C. Culley, monograph on the complaints of the individual in the book of Psalms.

- Robert A. Derrenbacker, Jr., "Ancient Scribal Practices and the Synoptic Problem" (Ph.D. dissertation).
- \_\_\_\_\_, International Q Project: Q 10:25-28 Database and Evaluation; Q 14:26-27 Database and Evaluation (revisions in progress).
- Patricia Dutcher-Walls, three articles for *Eerdmans Dictionary of the Bible*, ed. David N. Freedman et al., forthcoming.
- Lyle Eslinger, course and monograph on biblical myth.
- Paul Garnet, "Cave 4 MS Parallels to 1QS 5.1-7: Towards a *Serek* Text History," *Journal for the Study of the Pseudepigrapha*, sous presse.
- \_\_\_\_\_, revising monograph, *Education and Atonement in the Qumran Scrolls* (Mohr: Tübingen, 1977).
- Valerie Heuchan, the Therapeutae (Ph.D. dissertation).
- Ray Hobbs, "Captain," "Eliashib," "Face," "Sword," "Limp," "War" for *Eerdmans Bible Dictionary*, ed. David N. Freedman et al.
- Edith Humphrey, *Joseph and Aseneth*. Guides to Apocrypha and Pseudepigrapha (Sheffield AP, forthcoming).
- \_\_\_\_\_, "A Tale of Two Cities and (at least) Three Women" SBL 1996 paper to be collected with others of the "Reading the Apocalypse Seminar" for a student reader in the Apocalypse, ed. David Barr.
- \_\_\_\_\_, "Worshipping the Trinity Together" in *Grace and Truth in the Secular Age* (In Preparation for Lambeth 1998) eds. Tim Bradshaw, Gerald Bray and Paul Zahl (forthcoming).
- \_\_\_\_\_, Research for a Monograph on the Rhetoric of Vision-Reports in the NT.
- Rebecca G.S. Idestrom, commentary on Habakkuk and Zephaniah.
- Brian P. Irwin, entries "Cubit", "Hamon-Gog", "Libnah", "Tophet", and "Travellers, Valley of the." *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman et al., forthcoming 1997.
- \_\_\_\_\_, Baal in the Old Testament.
- L. Ann Jervis, *Galatians* for New International Version of the New Testament Commentary Series (Hendrickson).
- David Jobling, Completing 1 *Samuel* for "Berit Olam: Studies in Hebrew Narrative and Poetry" (Minneapolis: Liturgical Press).
- Sylvia C. Keesmat, Paul, intertextuality, exodus themes, social situation of Pauline churches.
- Gerald Neil Knoppers, editor and commentator, the first and second books of Kings, in *The New Geneva Study Bible* (Nashville: Thomas Nelson, 1995) 467-559.
- \_\_\_\_\_, Editor with Gordon McConville, *The Deuteronomistic Historian in Recent Thought. Sources for Biblical and Theological Study* (Winona Lake: Eisenbrauns).
- \_\_\_\_\_, *1 Chronicles*, Anchor Bible. New York: Doubleday.

- Margaret Y. MacDonald, "Ephesians" in William R. Farmer, ed., *International Catholic Bible Commentary* (in Press).
- Grant LeMarquand, "The Historical Jesus and African New Testament Scholarship," in Michel Desjardins and William Arnal, eds., *Perspectives on the Historical Jesus* (Waterloo: WLU Press, 1996), forthcoming.
- Steve Mason, managing editor, translation of and commentary to the works of Josephus; with collaborators John Barclay, Louis Feldman, Joseph Sievers, Paul Spilsbury. Commissioned by E. J. Brill.
- \_\_\_\_\_, *An Early Christian Reader*, with Tom Robinson and others. This is a new textbook and sourcebook for Christian origins. Hendrickson Publishers, Peabody MA. 900 pp., in press.
- \_\_\_\_\_, articles "Pharisees," "Sadducees," and "Josephus" for *Eerdmans Dictionary of the Bible*, forthcoming.
- \_\_\_\_\_, "Did Ancient Jews Missionize? A Response to Scot McKnight, *A Light Among the Gentiles*," in *Approaches to Ancient Judaism*, New Series vol. 6, ed. Amy-Jill Levine and Richard Pervo ("South Florida Studies in the History of Judaism"; Atlanta: Scholars Press, 1997), in press.
- \_\_\_\_\_, "Assessing Josephus," *Biblical Archaeology Review* September/October 1997, in press.
- \_\_\_\_\_, "Early Jewish and Christian Philosophy," *The Columbia History of Western Philosophy*, ed. Richard H. Popkin (Columbia University Press), in press.
- \_\_\_\_\_, guest editor, *Journal for the Study of the Pseudepigrapha*, special issue on *Josephus as a Jewish Thinker* (1997 completion).
- \_\_\_\_\_, articles on the aim and audience of the *Antiquities* and the *Life*, the latter for Münster Colloquium, June 1997.
- John L. McLaughlin, The Nature and Development of the *marzéah* in the Prophetic Literature (Ph.D. dissertation).
- \_\_\_\_\_, Jeremiah's complaints as unanswered prayers.
- Dietmar Neufeld, states of ecstasy in the world of antiquity.
- John Nolland, commentary on Matthew.
- Joseph Plevnik, *Paul and the Parousia: An Exegetical and Theological Investigation*. Peabody: Hendrickson, 1997, forthcoming.
- Jean-Francois Raçine, Dissertation: "The Text of the Synoptic Gospels in the Writings of Basil of Caesarea."
- Adele Reinhartz, "Why Ask My Name?" *Anonymity and Identity in Biblical Narrative*, Oxford UP, forthcoming 1997 or 1998.
- \_\_\_\_\_, *The Gospel of John: a Jewish Feminist Reading*, to be published by Continuum.
- Peter Richardson, Herod; religion and architecture.

- Carol Schlueter, book on issues in Paul.  
 ———, "Revitalizing Interpretations of Ephesians 5:22," *Pastoral Psychology*, forthcoming.
- Eileen Schuller, Preparation of texts for *Discoveries in the Judean Desert*, Oxford Press, 4Q427-432, the Cave Four Hodayot Manuscripts; 4Q433,440 and a papyrus fragment, Pseudo-Hodayot; 4Q371-373, in conjunction with Moshe Bernstein, Joseph Apocryphon (?).
- , Articles on "Hymns" and "Women" (in conjunction with C. Wassen), for *Dead Sea Scrolls Encyclopedia*.
- , "Terms Used for the Designation of Hymnic and Prayer Texts in the Dead Sea Scrolls," *Proceedings of the First Annual Colloquium of the Orion Center*, Hebrew University, Jerusalem.
- , "Jerusalem in the Dead Sea Scrolls," forthcoming issue of *Immanuel, Journal of the Ecumenical Fraternity*, Jerusalem.
- Paul Spilsbury, Translation and Commentary: Josephus' *Jewish Antiquities*, books 9-11. For E. J. Brill project.
- , Josephus on the covenant; patronage in Roman society and religion; Josephus and the Law.
- Philip L. Tite, Monograph on 1 Peter (to appear in 1997).
- Priscilla D. M. Turner, Septuagintalism in the NT, outside quotations, and the implications of these.
- Cornelis Van Dam, Elder in the Old Testament.
- Tyler F. Williams, "The Finalization of the Book of Psalms in Light of the Greek Psalter and the Dead Sea Scrolls" (Ph.D. dissertation; Albert Pietersma supervisor).
- , "In Praise of Psalms: A Quarter-Century of Scholarship on the Psalter", in *The Face of Old Testament Studies*, ed. D. W. Baker and B. T. Arnold.
- A number of entries relating to the Psalms for *Eerdmans Dictionary of the Bible*, David N. Freedman et al., eds., forthcoming.
- Joyce Rilett Wood, "Tragic and Comic Forms in Amos," *Biblical Interpretation*, forthcoming.
- Reena Zeidman, "A View of Celebrations: Tosefta Avodah Zara."  
 ———, "Prohibition Envy: Lesbianism in Halakhic Discourse."  
 ———, a new method for reading female talmudic sages.

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