

# The Bulletin

## 2005/06

The Canadian Society of Biblical Studies  
La société canadienne des études bibliques

Volume 65  
Richard S. Ascough, Editor

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## Contents / Matières

CSBS / SCÉB Executive for 2005-06	iv
2005 Presidential Address	1
Minutes of the 2005 Annual General Meeting	18
Financial Statements	24
Membership News	29
Membership Directory	43



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2005 CSBS PRESIDENTIAL ADDRESS  
University of Western Ontario  
London, Ontario

**The Bible and the Modern World: Taking it Personally**

**David Hawkin**  
Memorial University, Newfoundland

The air is laden with tension. The chair of the meeting, squirming uncomfortably, is speaking. "This is a compromise," he declares. The woman sitting at his side, stern faced, nods her approval. The man sitting opposite, however, sadly shakes his head. The man next to him glowers across the table and utters a profanity under his breath. Others in the room stare silently down at the table in front of them.

I am, of course, describing a religious studies departmental meeting. The topic is curriculum reform. Agreement has been reached, but the process has opened up divisions within the department deeper than the Grand Canyon.

I was part of such a process a few years ago. The central issue was whether Christianity and biblical studies should cease to be distinct areas within the department. The prevailing view was that in a "modern" department of religious studies Christianity should have no special status and, *a fortiori*, biblical studies. In fact, there were some who seemed to think that biblical studies had no place at all in a religious studies department, reminding me somewhat of the debate that has surrounded the rift between the AAR and the SBL. In our new course curriculum both Christianity and biblical studies were removed from their previous central positions and relocated to the very periphery. We were told that now we were fully in tune with the modern world and the needs and desires of our students. Concretely, this translated into a kind of reductionistic pluralism. In response to the comment that it would be ridiculous to have someone graduating in a religious studies department without a single, solitary course in Christianity, one member of the department had replied that it was no more ridiculous than someone graduating in religious studies without a course in Wicca. When it was



pointed out that the modern world was unthinkable without Christianity<sup>1</sup>, and that this merited it being given some pre-eminence in the curriculum, the reply was that the modern world was pluralistic, and in such a context a religion such as Confucianism was just as important as Christianity.

The arguments put forward by my colleagues made me examine more closely what I was doing and why I was doing it. What had I learned by doing biblical studies, and what did I hope that my students would learn? I was led to reflect on my journey through biblical studies in a very personal way. I was reminded of the *Semeia* volume *Taking it Personally*.<sup>2</sup> In this volume a number of biblical scholars tie their personal lives to the way they interpret the Bible. The more I thought about it, the more I saw that such an exercise as "taking it personally" could be very illuminating, and decided that I would do something similar in this address. Unlike some of the contributors to the *Semeia* volume, however, I shall not make this too much of a personal memoir. The details of my personal life are far too exciting to be made public. Rather I shall focus on some of the key thinkers who have been influential in my intellectual journey. It was when I thought about these people that I realized what I learned from biblical studies and why I have thought it important to pass on some of these insights to my students. How I came to make this discovery is what I wish to share with you.

I first fell in love with biblical studies when, as a 16 year old, I read C. H. Dodd's *Parables of the Kingdom*.<sup>3</sup> This was, I realize now, not the typical reading of a 16 year old. But I thought it was a great book. Through his notion of realized eschatology Dodd turned the parables into easily comprehended stories about growth and development. When I later went on to university Dodd and his style of exegesis continued to guide my way of thinking about the Bible. Such exegesis assumed that one not only had access to what the Bible meant in its original context, but also to what it meant for people today.

My outlook began to change when I went to graduate school. It was there that I encountered George Grant, and he was to have a lasting impact on me. I was in Grant's seminar on the thought of Plato. When it

<sup>1</sup>This is actually the phrase of Hans Blumenberg, *The Legitimacy of the Modern Age*, trans. Robert M. Wallace (Cambridge: Mass. MIT Press, 1983) 30.

<sup>2</sup>*Taking it Personally: Autobiographical Biblical Criticism*, eds. Jamie Capel Anderson & Jeffrey L. Staley (*Semeia* 72; Atlanta: Scholars Press, 1995).

<sup>3</sup>C.H. Dodd, *The Parables of the Kingdom* (London: Nisbet, 1936).

came to my turn to present a paper, I presented a critique of Plato based on the thinking of Karl Popper. It was, in retrospect, the kind of paper only a really naive graduate student would present. Or, to put it more simply, it was a really stupid thing to do. Grant was a Platonist, and the long, menacing silence which greeted the conclusion of my paper told me that he was not happy with what I had said. Finally he spoke. "I can see that I am going to have to defend Plato," he boomed, "but in this case, that will not be difficult."

Grant had little time for New Testament scholarship, saying sarcastically, "Thousands of grown men have believed that they could penetrate to the core of the Christian religion by historical studies about its origins."<sup>4</sup> That kind of comment was bound to get the attention of someone who hoped to devote the rest of his life to studying the New Testament. But as I became familiar with Grant's work, I realized that this dismissal of modern New Testament scholarship arose out of a very particular view of history and the Western tradition. Grant thought that Western Christianity had lost its vision of the Good, and had elevated Being above the Good. But as a Platonist, Grant believed that the Good was beyond Being, that is, the Good was beyond history and the contingent world. Modern Western society did not understand this, and had become encompassed by a blighted and impoverished horizon of meaning which was in radical discontinuity with its classical antecedents.

I found this idea extremely provocative, because it suggested a different way of understanding the modern world and how we have become what we are. It suggested that the paradigm of development and growth, which I had found in Dodd and which I simply applied to the whole of the Western tradition, may not be the best way to understand movements of thought. I was convinced that Grant's attack on biblical studies was unfair, but I had to recognize that the questions he raised were very important. In particular, the question of how to define continuity and discontinuity was clearly a central one. In what sense was the modern world related to that which had gone before it? And more particularly, how could the documents of the New Testament be related to our modern, secular world? Grant made me think about the relevance of what I was doing and how the larger questions raised by philosophers such as Plato might be incorporated into the agenda of biblical studies. In retrospect, I think this is why I chose to write my thesis on the Gospel of

<sup>4</sup>George P. Grant, *Time as History* (CBC, Massey Lectures; Toronto: CBC, 1969) 4.



John. I think what initially attracted me to the Gospel of John was its seeming timeless philosophical quality. But, of course, John is a product of history, just like the other Gospels. And what became a source of fascination for me was the hermeneutical activity that could be seen to be going on within the pages of the Gospel of John once its historical horizon was understood.

The scholar who made me most aware of this hermeneutical activity was Rudolf Bultmann. I found his two-volumed work, *The Theology of the New Testament*, particularly stimulating.<sup>5</sup> The very arrangement of the work was intriguing. Bultmann divided it into four parts: (1) "Presuppositions and Motifs of New Testament Theology" (2) "The Theology of Paul" (3) "The Theology of the Gospel of John and the Johannine Epistles"; (4) "The Development Toward the Ancient Church." Such an arrangement throws into sharp relief Bultmann's major presuppositions. The historical context of the New Testament is discussed in the first and last sections. The two central sections, on Paul and John, rise above the restrictions of history and become the normative pillars on which Bultmann builds his own theology, central to which was his demythologizing programme.

I found that reading Bultmann confirmed that I was more attracted to the Gospel of John than to Paul. For although Bultmann's interpretation of both Paul and John was trans-historical, I still found Paul's struggle with the Judaizers mired him in the particular and the oppressive, whereas John seemed far more sempiternal. Here, I thought, was a Gospel which had the capacity to reach across time and into the soul of every human. Bultmann clearly thought so too. To be sure, Bultmann recognized the historical character of John. He thought that it was written around the turn of the first century by someone who was influenced by gnosticising Judaism. But John had risen above his historical conditions, and radically reinterpreted the Christian message. He had taken the gnostic myth and christianized it by emphasizing both a realized eschatology and, more importantly, a realistic incarnation. In doing so, John had set the precedent for the demythologizing programme which Bultmann claimed he was merely continuing. As Bultmann himself says:

The decisive step was taken when Paul declared that the turning point from the old world to the new was not a matter of the

<sup>5</sup>Rudolf Bultmann, *Theology of the New Testament* (London: SCM, 1952).

future but did take place in the coming of Jesus Christ... To be sure, Paul still expected the end of the world as a cosmic drama... but with the resurrection of Christ the decisive event had already happened... After Paul, John de-mythologized the eschatology in a radical manner. For John the coming and departing of Jesus is the eschatological event... the resurrection of Jesus, Pentecost and the *parousia* of Jesus are one and the same event, and those who believe already have eternal life.<sup>6</sup>

John's reinterpretation of the Christian message was for Bultmann a *tour de force*. The Evangelist had done two significant things. First, by his use of the gnostic myth he was appealing to the educated Hellenists of his time. But he had reformulated the myth in a way which repudiated Gnosticism's basic premise. Second, his de-mythologizing of eschatology had made it possible to transpose the Christian message into existential categories. This, for Bultmann, meant that the Johannine message could speak in a meaningful way to humans in the modern world.

It was Ernst Käsemann who was to offer the most sustained critique of Bultmann's ideas. Käsemann was, of course, Bultmann's most renowned student, but ultimately he came to reject his master's teachings. In this he was following in the footsteps of others who have broken with their teachers (one thinks, for example, of Plato and Aristotle, Freud and Jung, Obi-Wan Kenobi and Anakin Skywalker). Käsemann came to repudiate the very heart of the Bultmannian enterprise, namely, Bultmann's existential and demythologizing programme. As Käsemann himself puts it, "When Bultmann even pulled Ignatius of Antioch into his existential interpretation and thus, to sharpen my point polemically, transferred Kierkegaard into the beginning of the second century, I had to break with him immediately."<sup>7</sup>

On one level, Käsemann criticized Bultmann's claim that his demythologizing programme could bridge the gulf between the ancient and the modern. But on another level, he made a more fundamental critique. He said that Bultmann had actually misunderstood the Gospel from which he derived his demythologizing programme. Bultmann had

<sup>6</sup>Rudolf Bultmann, *Jesus Christ and Mythology* (New York: Charles Scribner's Sons, 1958) 32-33.

<sup>7</sup>Ernst Käsemann, "What I have unlearned in 50 years as a German Theologian," *Currents in Theology and Mission* 15 (1988) 330.



always insisted that the Gospel of John was not gnostic because of the statement in 1:14 that the Word became flesh. In this Bultmann was following a tradition which stretched back to Irenaeus. Käsemann takes issue with this. In what sense, asks Käsemann, is he flesh who walks on water and through closed doors, cannot be captured by his enemies nor deceived by men, and permits Lazarus to remain in the grave for four days so that the miracle of raising him might appear more impressive? Does the statement "the Word became flesh" mean any more than that he descended into the world of man "and there came into contact with earthly existence, so that an encounter with him might be possible?" Käsemann believes that "the Word became flesh" receives its meaning from "we beheld his glory" (1:14b). The verse as a whole does not stress the humanity of the Word, as Bultmann maintained, but rather that the glory of God shines through the Word. The category of the Galilean teacher, which we find in the synoptics, does not fit the Johannine Jesus.<sup>8</sup>

In his claim that the focal point of the Gospel is not "the Word became flesh" but rather "we beheld his glory," Käsemann is decisively and significantly repudiating a fundamental premise of Bultmann's theology. Bultmann had thought that Gnosticism was, in a way, overcome by the Johannine Evangelist, who brilliantly incorporated the gnostic myth into his theology while at the same time emasculating it. Gnosticism was emasculated by the Gospel's insistence that the Word was made flesh. Käsemann was thus doing something very significant when he claimed that the Gospel writer had not succeeded in overcoming Gnosticism. For Käsemann the Johannine writer had failed because his Christology was "naively docetic."

While Käsemann's critique of Bultmann has to be taken seriously, it fails in the end to convince. First, Käsemann failed to see that the farewell discourses in the Gospel of John centre on Jesus' death, thus emphasizing his humanity. Second, the label "naive doceticism" may apply to the theology of the pre-Johannine tradition, but not to that of the Evangelist himself. Third, Käsemann erred in the way he applied

<sup>8</sup> Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (London: SCM Press, 1968) 8ff. See also his "Aufbau und Anliegen des johanneischen Prologs", in *Libertas Christiana. Festschrift für F. Delekat* (München: C. Kaiser Verlag, 1957) (ET: "The Structure and Purpose of the Prologue to John's Gospel," in *New Testament Questions of Today* [London: SCM, 1969] 138-167).

later categories of discrimination to the New Testament.<sup>9</sup> Bultmann, it seems to me, is correct in insisting that "The theme of the whole Gospel is the statement 'The Word became flesh'."<sup>10</sup> Yet there were unresolved issues raised by Bultmann's work. There are two questions in particular which come to mind. In the first place, did Bultmann's demythologizing programme really bridge the gap between the ancient and the modern? And second, if the Johannine writer had, by brilliantly appropriating Gnosticism<sup>11</sup> rendered it impotent, why did it not simply disappear for ever from the pages of history? Gnosticism did disappear, but only to reappear several centuries later with the Cathars in Longuedoc. What was the significance of Gnosticism's reappearance?

The first question raises the deeper issue of how to describe the relationship between the ancient and the modern. This is the question which lies at the heart of both the work of Grant and that of Bultmann. Both men were acutely aware of the hermeneutical gulf between the early Christian world and that of the modern. Bultmann recognized the existence of this gulf, but thought that it could be bridged through his demythologising programme. Grant thought that the gulf existed because there was a genuine discontinuity between early Christianity and the modern world. Others have argued differently from Grant and Bultmann and claimed that the modern world is not at all discontinuous from its roots in early Christianity. The modern world, it is claimed, is essentially *secularized Christianity*, and so there is a thread of continuity which unites the two worlds. This is an argument which has great appeal, and which has many proponents. It is found in the writings of J. P. Bury, Karl

<sup>9</sup>These were the essential criticism made by G. Bornkamm at a 1967 meeting of the "old Marburgers". See W. Loader, *The Christology of the Fourth Gospel: Structure and Issues* (Frankfurt: Peter Lang, 1992) 7ff; for a discussion of this debate. Other, non-Bultmannians, have also criticised Käsemann's position -- see e.g., M. M. Thompson, *The Humanity of Jesus in the Fourth Gospel* (Philadelphia: Fortress Press, 1988). Thompson argues that the "materiality" of the signs point to the humanity of Jesus (a problematic notion which turns on what Thompson [p. 32] calls the "facticity" of the signs).

<sup>10</sup>Bultmann, *Theology II*, 40.

<sup>11</sup>Bultmann's work raises the wider question of the origins of Gnosticism. It is an issue which is severely complicated by different terminological usages. British usage tends to describe the developed second century systems, and only those systems, as "Gnosticism". German scholarship, however, uses the term "Die Gnosis" in a much wider sense as covering the whole gnostic phenomenon. See R. McL. Wilson, "Half a Century of Gnosisforschung - in Retrospect", in *Gnosisforschung und Religionsgeschichte*, 347ff.



Löwith, Carl Becker, and Charles Abrams, to name just a few of its more illustrious advocates.<sup>12</sup> The idea has, in fact, become conventional wisdom.<sup>13</sup>

It was this very conventional wisdom which was attacked by Hans Blumenberg in his magisterial book, *The Legitimacy of the Modern Age*. Blumenberg's argument is a sustained attack on the secularization thesis, which he saw as trying to discredit modernity by showing it to be "merely" secularized Christianity. Blumenberg thought that the modern world could, and should, be justified in its own terms. He argues very persuasively that the modern world is radically new. He is, like Grant and Bultmann, addressing the problem of continuity and discontinuity in the Western tradition. But Blumenberg's argument takes him in an entirely different direction from both Grant and Bultmann. And in doing so he not only addresses the question about continuity and discontinuity, but also the question about the reappearance of Gnosticism. The modern world, says Blumenberg, is the "second overcoming of Gnosticism." His argument, therefore, is quite different from Bultmann's, and requires elucidation.

It is Blumenberg's thesis that it was the medieval period which failed to meet the challenge of Gnosticism and so it had to be overcome again. He says:

The thesis that I intend to argue here begins by agreeing that there is a connection between the modern age and Gnosticism, but interprets it in the reverse sense: The modern age is the second overcoming of Gnosticism. A presupposition of this thesis is that the first overcoming of Gnosticism, at the beginning of the Middle Ages, was unsuccessful. A further implication is

<sup>12</sup>See Karl Löwith, *Meaning in History. The Theological Presuppositions of the Philosophy of History* (Chicago: University of Chicago Press, 1949); Carl L. Becker, *The Heavenly City of the Eighteenth Century Philosophers* (New Haven: Yale University Press, 1932); M. H. Abrams, *Natural Supernaturalism: Tradition and Revolution in Romantic Literature* (London: W. W. Norton and Company, 1971); Frank Manuel, *The Eighteenth Century Confronts The Gods* (Cambridge, Mass.: Harvard, 1959), 11, says: "If the eighteenth century myth of origins ultimately destroyed the ancient gods, pagan and Christian, *les progress* became the new deities of the age."

<sup>13</sup>For example, the Protestant work ethic, which is seen to be essentially the secularization of Christian asceticism, is routinely said to be the foundation stone of capitalism. See Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (New York: Scribner, 1930). Also Randall Collins, *Weberian Sociological Theory* (Cambridge: CUP, 1986).

that the medieval period, as a meaningful structure spanning centuries, had its beginning in the conflict with late-antique and early-Christian Gnosticism and that the unity of its systematic intention can be understood as deriving from the task of subduing its Gnostic opponent.<sup>14</sup>

For Blumenberg the central question which emerged from Christian origins and which persisted through the medieval period focussed on how intelligibility was manifested in the created world. This question was sharpened by the conflict of Christianity with Gnosticism. In Platonism the world was perceived as an imperfect copy or reproduction of the Ideal. This dualism devolved in neo-Platonism into the notion that the world of matter was not only imperfect, but by its very nature had become a prison for the soul. Central to Plotinus's thinking, for example, is the idea that the "world soul" was deceived and imprisoned by matter. The soul is in this world, to use Blumenberg's phrase, because of an "act of disorder."<sup>15</sup>

Gnosticism goes further than neo-Platonism. In Gnostic thought the demiurge, the creator, stands over and against the transcendent God of salvation. The transcendent God has nothing to do with the creation of this world. Harnack had said that Catholicism came to define itself in opposition to the gnostic threat represented by Marcion. Blumenberg extends this argument and says that the Christian thought of the medieval period is forged in the crucible of the debate with the Gnostics over creation. As Blumenberg puts it:

To retrieve the world as the creation from the negative role assigned to it by the doctrine of its demiurgic origin, and to salvage the dignity of the ancient cosmos for its role in the Christian system, was the central effort all the way from Augustine to the height of Scholasticism.<sup>16</sup>

It was the implications of the failure of the *parousia* that made Gnosticism such a threat. As long as the *Eschaton* was seen as coming in the immediate future, questions about creation and the nature of the world seemed irrelevant. If the world was on the verge of imminent destruction speculation about its nature seemed quite pointless. But once it became clear that the world was not going to end any time soon, the

<sup>14</sup>*Legitimacy*, 126.

<sup>15</sup>*Legitimacy*, 128.

<sup>16</sup>*Legitimacy*, 130.



world, and one's life in it, became a matter for scrutiny. And the question went beyond life in this world. What kind of God would promise the End and not deliver it? Could it be that he is not responsible for this world? Could it be that he is powerless in this world? Might it be that this world was created by another God? The Church held firm to its belief that the God of salvation was also the God who created this world. But this meant that the Church had to come up with an answer to the problem of evil which was different from that of Gnosticism. Again, to quote Blumenberg:

The world, which turned out to be more persistent than expected, attracted once again the old questions regarding its origin and its dependability and demanded a decision between trust and mistrust, an arrangement of life with the world rather than against it. It is easy to see that the eventual decision against Gnosticism was due not to the inner superiority of the dogmatic system of the Church but to the intolerability of the consciousness that this world is supposed to be the prison of the evil god and is nevertheless not destroyed by the power of the god who, according to his revelation, is determined to deliver mankind.<sup>17</sup>

It was Augustine who supplied the answer which sustained the Church for a thousand years. Augustine overcame Gnosticism by making humans, not God, responsible for the evil in the world. But this resolution of the problem gave rise to a severe tension because of the concomitant emphasis on God's absolute sovereignty and freedom.

In his account of the creation of the world, found in the *Timaeus*, Plato has the creator model his creation on the Ideal Forms. Thus in Platonic thought the creator subjected himself to laws which, as it were, were beyond him. This notion was taken over by the earliest Christian thinkers who were themselves heavily influenced by Hellenistic thought. But in the biblical account of creation when God creates he does not appear to be constrained by anything. He is presented as being completely sovereign and omnipotent. There is no suggestion of a reality in which reason governs all, including the activity of God. This suggests that God could have created a world completely different from this one. This is why William of Ockham, renowned for his rigorous intellect and logic, was so insistent that God, when he created the world, created *ex*

<sup>17</sup>*Legitimacy*, 132.

*nihilo* and that nothing constrained him. His power was absolute. To put it in more technical language, creation was not the instantiation of preexisting Forms.

The thought of William of Ockham has significant implications. If God has complete freedom to create as he wills, and if nothing constrains his power, there is then no guarantee of intelligible necessity in this world. This makes God inscrutable. A very important feature of Plato's philosophy was that in it the Forms were exemplars common to both to the gods and to humans. To claim that there is an order beyond the divine, however, seems contrary to what the Bible says and would put unacceptable limits on God's freedom. But if God is not constrained by these Forms, then the world may not manifest an intelligibility and order which can be seen as such by humans. God cannot be known through the world. God becomes inscrutable and hidden – a *deus absconditus* – and one can no longer put trust in this world. The world has once again become alien and foreign. *Gnosticism has returned*.

But in Blumenberg's scheme of history Gnosticism is overcome once again. Gnosticism is overcome for a second time through human self-assertion. He claims: "The destruction of trust in the world made him for the first time a creatively active being, freed him from a disastrous lulling of his activity. . . . Deprived by God's hiddenness of metaphysical guarantees for the world, man constructs for himself a counter world of elementary rationality and manipulability."<sup>18</sup> Humans became unconstrained by limits. They were compelled, says Blumenberg, to accept "responsibility for the conditions of the world as a challenge relating to the future, not as an original offense in the past."<sup>19</sup> Human creativity was now released from its previous shackles. Curiosity had been high on the list of Augustinian vices. But after Ockham it ceased to be a vice and, in a dramatic reversal, became an important mode of expression. This lifted the limitations on humans to manipulate and construct the world as they wished.<sup>20</sup> This was a world to which

<sup>18</sup>*Legitimacy*, 139, 173.

<sup>19</sup>*Legitimacy*, 137f.

<sup>20</sup>Blumenberg maintains that "the essence of the modern age's understanding of itself" (*Legitimacy*, 196) – is that "man" asserts himself "both *against* and *by means of* nature" (*Legitimacy*, 318). Human self-assertion was a reaction to the notion that emerged in late medieval theology that God's will was purely arbitrary. As the universe lacked intrinsic intelligibility it became necessary, through an effort of human will, to impose order on an otherwise unintelligible world (*Legitimacy*, 96).



humans themselves imputed value, and in so doing repudiated the world view of Gnosticism.

Blumenberg's thesis is brilliantly argued and quite original. It is obviously very different from Bultmann's. In Bultmann's thought the Johannine Evangelist both appropriates Gnosticism and at the same time overcomes it by the insistence on a realistic incarnation. Blumenberg, however, sees the work of Augustine as the first attempt to overcome Gnosticism. I am more persuaded by Bultmann's argument, and think that Gnosticism was, to use Blumenberg's terminology, overcome by the Johannine Evangelist. By the time of Augustine Gnosticism was no longer a real threat. What is especially significant about Blumenberg's work, however, is his argument that Augustine failed to fully overcome Gnosticism and that it needed to be overcome a *second* time. It was overcome for a second time, says Blumenberg, and this overcoming ushered in the age of modernity. I think that here Blumenberg is both right and wrong. He is right in saying that Gnosticism returned during the Middle Ages. Indeed, Blumenberg's description of how and why this happened is a very significant contribution to our understanding of the history of Western ideas. I think Blumenberg is wrong, however, when he says that in the modern world we have the "second overcoming of Gnosticism." Gnosticism has *not* been overcome in the modern world. The thinker who has convinced me of this is Hans Jonas.

Jonas and Blumenberg were friends and admired each other's work. Their analyses of the history of the Western tradition are very similar, but they are crucially different in their assessment of the modern world. This is very clear in Jonas's book, *The Imperative of Responsibility*.<sup>21</sup> Essentially, Jonas proposes that the only way out of the technological trap in which we now find ourselves is to recover the real sense of φύσις. Φύσις is often translated as "nature," but its meaning encompasses more than that. It implies that there is a sense of purpose built into the natural world. As Jonas puts it, "Nature harbours values because it harbours ends and is thus anything but value-free."<sup>22</sup> To put it more fundamentally, Jonas believed that there is purpose beyond subjectivity.

<sup>21</sup>Hans Jonas, *The Imperative of Responsibility: In Search of an Ethics for the Technological Age* (Chicago: The University of Chicago Press, 1984).

<sup>22</sup>*Imperative of Responsibility*, 78.

The gnostic denigration of the world was therefore anathema to Jonas. Gnosticism was, he thought, the most radical rebellion against φύσις, and if the modern world no longer understood the full implications of φύσις it was because the modern world had been taken over by Gnosticism. What Jonas is attempting to do in many of his writings is to show how φύσις may be recovered and Gnosticism overcome.<sup>23</sup> To understand how and why Jonas so sharply diverged from Blumenberg's thinking on this point, we must look again at why Blumenberg thought that in the modern world Gnosticism was overcome for a second time.

Gnosticism had once more been overcome, claimed Blumenberg, through the emergence of human self assertion and this was epitomized in Francis Bacon's decree to subdue nature for the "relief of man's estate." In this Baconian view nature should be mastered because it was the human duty to do so. Only through the overcoming and use of nature could the world be made a better place. Bacon claimed that the ancients' obsession with what he called "pointless abstractions" led nowhere: a new direction was needed, one provided by the use of a rationality wedded to technical innovation. For Bacon nature has to be understood and studied as an artifact. Bacon uses the Bible to support this view. In Bacon's interpretation of the Bible, nature is a creation of God and is in no way divine or suffused with the divine. It is matter or "stuff," an inanimate resource awaiting human use. It is the work of God's hands and there is no impediment, therefore, to humans putting it to their use. Nature does not have a purpose and worth of its own. As Blumenberg says, Bacon refuted the teleological view of nature, and this had momentous consequences.<sup>24</sup> For Blumenberg Bacon was to be acclaimed for he embodied the salutary nature of human self assertion. Jonas saw it quite differently. For him, the scientific enterprise had, paradoxically, led to a *replication of gnostic dualism*. Gnosticism saw the world as alien and foreign, lacking in divinity. So did the scientific world view of Bacon in which nature was conceived of as mere stuff. As Benjamin Lazier observes:

<sup>23</sup>See Benjamin Lazier, "Overcoming Gnosticism: Hans Jonas, Hans Blumenberg, and the Legitimacy of the Natural World," *Journal of the History of Ideas* 64 (2003), 632. I am very indebted to Lazier for the insights found in this article.

<sup>24</sup>Lazier, "Overcoming Gnosticism," 631.



Scientific thought had come to replicate gnostic dualism. After all, both insisted on a world bereft of divinity, or in Jonas's terms on an *entgöttlichte Welt*. For both, God had absconded from a world figured either as hostile or indifferent to man's design, a world bereft of value in and of itself. [Baconian science] did not overcome gnostic dualism so much as reverse its terms. That one scheme conceived man as impotent and the other as empowered, that one sought knowledge of the transcendent and the other the immanent, the naturally knowable as opposed to the unnaturally known— all this worked only to disguise their complicity."<sup>25</sup>

Both Blumenberg and Jonas saw discontinuity in the Western tradition. Blumenberg saw the modern world as salutary and as having a legitimate novelty. Jonas was less sanguine about the modern world and saw it as having gnostic characteristics. Both thinkers were agreed, however, that the modern world was not simply secularized Christianity and that its true nature was not clearly understood. But ultimately it seems to me that Jonas understands the modern world far better than Blumenberg. For Blumenberg the Baconian scientific enterprise has resulted in a legitimate – and by implication– better world. But in the modern world there is a great and growing mistrust of the technology which has resulted from Baconian science. The two World Wars showed us the dark side of science and technology. The mass slaughter of World War I was expedited by technological and scientific advances. In World War II the holocaust became the supreme example of how technology could be used for evil purposes. Death camps such as Bergen-Belsen and Auschwitz were efficient technological models for the extermination of millions of human beings. Many novels attest to the unease with modern, technological society, ranging from Aldous Huxley's *Brave New World* and Yevgeny Zamyatin's *We* to E.M. Forster's *The Machine Stops* and Kurt Vonnegut's *Player Piano*. Similarly, there are many anti-technological movies, the best known of which are Fritz Lang's *Metropolis*, Terry Gilliam's *Brazil*, and, of course, the *Terminator* series. This evidences a very negative assessment of the world which has come to find quintessential gnostic expression in popular culture in such movies as *The Matrix* trilogy as well as in new age religions and associated schools of thoughts such as Jungian psychology. And it is not just in popular culture that one finds Gnosticism. Karl Barth's influential

<sup>25</sup>Lazier, "Overcoming Gnosticism," 635.

theology is essentially gnostic<sup>26</sup>, and Eric Voegelin<sup>27</sup> has argued persuasively that our political systems and institutions have been taken over by the gnostic world view.

Through my study of Bultmann, Blumenberg and Jonas I have become convinced that Gnosticism is a most resilient phenomenon. Although briefly overcome through the theology of the Gospel of John, it re-emerged with full force by the Middle Ages, continues into the present day, and manifests itself in various guises. Bultmann's existential and demythologizing programme fails in the end, I believe, because he did not fully understand the nature of the discontinuity between the ancient and the modern. To put it more sharply, Bultmann failed to appreciate the power of Gnosticism to reinvent itself. Blumenberg, too, failed to appreciate this and did not see that the Baconian enterprise was, in fact, a replication of Gnosticism. Jonas, however, seems to have fully grasped the gnostic nature of the modern world, and how this necessitates a re-evaluation of the way we view our culture, politics and religion.

I began this paper by recounting the debate about the curriculum which had taken place in my own department and in which biblical studies had been made very peripheral, and how this had prompted me to think hard about why I thought that biblical studies was relevant and important. In my reflections on this matter, which I have shared with you, I have realized that it was my study of the Gospel of John which led me to consider the phenomenon of Gnosticism. That in turn led me to see just how significant Gnosticism is in the modern world. My encounter with biblical texts, and especially the Gospel of John, illustrates perfectly how the hermeneutical circle works.

The significance of hermeneutical circles is well known to anyone familiar with hermeneutics. In the classic definition of the hermeneutical circle one gains understanding of texts by moving back and forth between the world of the reader and the world of the text. Logically, this is a vicious circle, but the circle is broken open by acts of insight. It is therefore better to think of it as more of a hermeneutical spiral. One, as it were, spirals into the meaning of the text.<sup>28</sup> It is

<sup>26</sup>See the illuminating footnote (n. 14) in Lazier, "Overcoming Gnosticism," 624.

<sup>27</sup>See especially Eric Voegelin, *The New Science of Politics* (Chicago: The University of Chicago Press, 1952.)

<sup>28</sup>See Grant Osborne, *The Hermeneutical Spiral* (Downers Grove: InterVarsity Press, 1991).



essential to the fruitfulness of this procedure that we come to the text with an understanding of ourselves. One of the greatest fallacies in hermeneutics is the claim that we will only understand ancient texts if we put aside our own presuppositions. This is what Bernard Lonergan has called the "principle of the empty head" and it arises from a quite mistaken view of the hermeneutical process. The basic idea is that if we come to the text without any preconceptions of any kind we are less likely to "read into" the text what is not there. To put it another way, the argument is that the less reflective we are about ourselves, the more likely we are to understand what others have written. But as Lonergan says:

The less that experience, the less cultivated that intelligence, the less formed that judgement, the greater the likelihood that the interpreter will impute to the author an opinion that the author never entertained. On the other hand, the wider the interpreter's experience, the deeper and fuller the development of his understanding, the better balanced his judgement, the greater the likelihood that he will discover just what the author meant.<sup>29</sup>

This, it seems to me, is a crucial point. Biblical scholars have long since recognized that the recovery of the past particulars of the ancient world is an enterprise fraught with difficulties. And at the very heart of the enterprise of understanding the past there is the hermeneutical spiral. A better understanding of ourselves will help us to understand biblical texts, but it is through studying biblical texts that we reach a better understanding of ourselves. Rudolf Bultmann spoke of both interrogating the text and being interrogated by it.<sup>30</sup> One of the most fundamental things we can teach our students is to follow this principle of Bultmann. This, of course, applies to almost all texts, and especially to those that are rich in meaning, such as religious texts. I am not suggesting that insight into the modern world can only come through the study of biblical texts. But I am suggesting that biblical texts are astonishingly fruitful as a such a resource. Through the study of the Gospel of John and the creation narratives in Genesis, I believe that I have come to appreciate better the gnostic features of the modern world. My reading of these texts has changed the way I think about the modern world, and the way I think

<sup>29</sup>Bernard J. F. Lonergan, *Method in Theology* (London: Darton, Longman and Todd, 1971) 157.

<sup>30</sup>See R. Bultmann, *Jesus and the Word* (New: Charles Scribner's Sons, 1934) 11ff.

about the modern world has changed the way I read these texts. Such hermeneutical activity makes biblical studies a most exciting field of study. Far from being an antiquarian discipline with nothing to say, as Grant had asseverated, biblical studies becomes a discipline which can help us penetrate to the core of modernity.

Let me conclude by returning to the beginning of my paper. I have actually found the process of "taking it personally" very illuminating. I am now able to articulate far more clearly why it is that I believe that biblical studies still has a place in a liberal education, and more significantly, within a department of religious studies. My own journey in biblical studies has brought me to what I think is a deeper understanding of the world in which we live. It has been a wonderful journey of discovery, facilitated by my encounter with biblical texts such as the Gospel of John and Genesis. My continued hope in my teaching is that I may help my students share in a similar journey, a journey in which they come to know better who they are and how they have become what they are. My firm belief is that what makes biblical studies a most exciting area is that it contributes in a genuinely significant way to this quest. By helping us to understand both ourselves and the modern world in which we live, biblical studies is a discipline which can help to bring light into a darkened world.



**Minutes of the 2005 CSBS  
Annual General Meeting**

University of Western Ontario  
London, Ontario  
May 29, 16:00 – 17:00

**Present:** Marie-France Dion, Matthew Anderson, John Kloppenborg, Agnes Choi, Lincoln Blumell, Willi Braun, Bill Arnal, Mona Tokarek LaFosse, Alex Damm, Rachel McGuire, Kathleen Robbins, Susan Haber, Lissa Wray Beal, Heather Weir, Patricia Dutcher-Walls, Paul Evans, Tim Goltz, Steven Muir, Gary Knoppers, Tyler Williams, Christiana de Groot, Jane Webster, Jo-Ann Badley, John L. McLaughlin, Rebecca Idestrom, Ehud Ben Zvi, Glen Wooden, Ken Ristau, John Van Seters, Robert Culley, Karljürgen Feuerherm, Bernon Lee, Ken Penner, Christine Mitchell, David Shepherd, John F. Horman, Edith M. Humprey, Andrea DiGiovanni, John W. Miller, Robert Jewett, Derek Suderman, Rene Baergen, Phil Harland, Zeba Crook, Kimberly Stratton, Daniel Smith, Mark Boda, Donna Kerfoot, Mary R. D'Angelo, Shaun Longstreet, Adele Reinhartz, Angela Brkich, Sacha Mathew, Eileen Schuller, Carl S. Ehrlich, Victoria M. Fillier, Rachel McRae, Patricia G. Kirkpatrick, Robert L. Webb, Margaret Macdonald, Marion Taylor, Ellen White, Brian P. Irwin, Tony Chartrand-Burke, Murray Baker, Colleen Shantz, Alicia Batten, Dietmar Neufeld, Anne Moore, Wayne McCready, Harold Remus, Bill Morrow, David Jobling, Cecilia Wassen, Jo-Ann Brant, David Miller, Ian Scott, Erin Vearncombe, David Hawkin, Michele Murray

**1. Approval of the Agenda**

The agenda was approved as circulated. (J. McLaughlin /W. McCready)

**2. Approval of the Minutes**

The minutes of the last Annual General Meeting (May 30, 2004) were approved as circulated (W. McCready/D. Jobling).

**3. President's Report**

David Hawkin began his report by stating that he had thoroughly enjoyed his year as President of the Society. He then requested that the membership stand for a minute of silence in order to honour the memory of Norman Wagner, who passed away this past year.

David stated that the society is in good financial shape and is experiencing record levels of membership. He reminded the membership that the Craigie Lecturer this year is Paula Fredriksen. He went on to thank the executive for the work done this year, especially the two members who are stepping down this year: Mona Tokarek LaFosse, who served as Student Liaison Officer for two years, and John McLaughlin, who served as Communications Officer for the past six years. Both were heartily thanked for their hard work and dedication to the society.

**4. Executive Secretary's Report**

Michele Murray discussed how the CSBS benefits from being linked with thousands of Canadian scholars through our association with the Canadian Federation for the Humanities and Social Sciences (CFHSS) and the Canadian Corporation for the Study of Religion (CCSR). She listed several pieces of good news for humanities scholars: a) 10 million dollars was added to the Standard Research Grant by SSHRC; b) SSHRC is planning to split the Standard Research Grant into two: large grants (\$25, 000 to \$100, 000 over 5 years) and small grants (\$10, 000 to 20, 000 over 3 to 5 years): the small grants will be more useful to humanities scholars; c) the Aid to Scholarly Publications Programme (ASPP) will receive more money, and a separate fund for first-time authors will be established.

She announced the CSBS Congress dates for 2006: Sunday, May 28th to Tuesday, May 30th at York University in Toronto. The 2007 Congress will be at the University of Saskatchewan, at the University of British Columbia in 2008, at Ottawa in 2009, and Montreal in 2010.

Since Stephen Wilson, Editor of the ESCJ series, could not be at the Congress this year, Michele gave his update: Three volumes are approved and are in the process of publication: Eliezar Segal's *From Sermon to Commentary: Rav, Samuel and the Development of Babylonian Midrash*, Willi Braun (ed.), *Rhetorics and Realities in Early Christianities*, Leif Vaage (ed.), *Religious Rivalries in the Early Roman Empire and the Rise of Christianity*. Richard Ascough's *Religious Rivalries and the Struggle for Success in Sardis and*



*Smyrna* and Scott Brown's *Mark's Other Gospel: Rethinking Morton Smith's Controversial Discovery* are both now out.

### 5. Student Liason Officer's Report

Mona Tokarek LaFosse said that she appreciated the opportunity these past two years to be the student voice on the executive; she thanked the executive for their genuine appreciation for students and the effort they put into making students feel welcome in the society.

Mona stated that the survey conducted last year at the Student and New Members Lunch revealed the belief that this lunch was an effective way to introduce students and new members to each other, the executive and to the various seminars conducted by the Society. The executive decided to continue to hold and fund this event. She thanked this year's panelists Cecilia Wassen, Rebecca Idestrom, John McLaughlin and John Kloppenborg for an interesting and informative session for students (and all other members who wished to attend) on mentoring in the academic environment. A survey of students and new members at this year's lunch asked how they came to be involved in CSBS; the results revealed that most were introduced by professors and other colleagues. This suggests that mentoring is alive and well within the society! Mona announced that last year's panel on preparing for teaching will be published in *SR*.

Mona stated that out of a total of 311 members there are currently 95 student members in the Society, and a number of students were giving papers at this year's Congress. On behalf of the students she expressed appreciation to the executive for way that the travel grant was divided so that students received most of the funding. She congratulated this year's winners of the student essay contest: Ellen White and Lincoln Blumell. Mona concluded her report by encouraging students to interact with next year's student liaison officer, so that their voices will continue to be heard in the society.

### 6. Vice-President's Report and Nominations

After providing opportunity for nominations from the floor (of which there were none), Bill Morrow named the individuals nominated by the executive to the three vacated executive positions: 1) Vice-President: Mary Rose D'Angelo (University of Notre Dame); Communications Officer: Richard Ascough (Queen's Theological College); Student Liaison Officer: Derrick Suderman

(Emmanuel College). Each of these individuals was approved unanimously by the membership and duly elected.

### 7. Programme Coordinator's Report

Christine Mitchell noted that the 2005 programme includes 56 papers plus a roundtable on Women in the Academy, a joint Religion and Violence seminar, a Reading Bible and Gender and Theory seminar, a Religion and Travel seminar, and a special session on Literary Approaches to the Hebrew Bible Special Session.

She extended her thanks to Ian Scott, Local Arrangements Coordinator, who was extremely helpful in organizing the rooms and restaurant reservations in London. She stated that a coordinator is needed for next year's conference at York University.

Details for the dinner and transportation to the restaurant were given, as were details pertaining to the Women's Scholars' Lunch. It was gratefully acknowledged that the Craigie Reception this year is sponsored by King's College.

Christine noted that this would be the final year for the Religion and Violence seminar headed up by Bill Morrow, and he was thanked for his work. Erin Runnions and Fiona Black, leaders of the Reading Bible and Gender and Theory, which also is in its final year, were thanked for their efforts. This is the first year (of three) for the Religion and Travel seminar, led by Phil Harland. Literary Approaches to the Hebrew Bible Special Session, led by Francis Landry, is in its second year (of three).

The Executive approved three new programme units (2 special sessions and 1 seminar): 1) Curses and Curse stories (2 years) led by Tony Chartrand Burke; 2) Women Interpreters of the Bible (2 years) chaired by Marion Taylor; 3) A 3-year seminar on Ancient Historiography: Ken Ristau will lead this one.

### 8. Communications Officer's Report

John McLaughlin reviewed the materials that he sends out to Members: the First and Second mailings; membership news regarding books, dissertations and theses. He encouraged members to send him (and his successor, Richard Ascough) current email addresses and news. In addition to this material, the Communications officer updates the CSBS web site, and reminded members that this is the way he distributes the Congress programme; if Members have a web site, John asked that this information be sent to Richard. John thanked Paul



Dion, Jean Francine Lacine and Michel Desjardins for their translation help, and he also extended thanks to Tyler Williams for creating the new banner for the CSBS web site.

The annual Bulletin is another responsibility of the Communications officer. John thanked Michel Desjardins for taking care of the printing and distribution of the Bulletin; he added that they should be in the mail soon.

Regarding the two CSBS book prizes: the Francis W. Beare award (Christian origins) received 9 nominations (up from 5 last year), and the R.B.Y. Scott award (Hebrew Bible) received 6 nominations this year (up from 3 last year). John noted that for the first time there was a problem with the nominations: some publishers chose not to provide copies of nominated books, or even to respond to the request. This is an issue for the next Communications Officer to watch out for and deal with if the problem occurs again in subsequent years.

John extended his thanks to the judges, who must remain anonymous; at the end of their tenure as judges, a letter is written to their Dean or Chair acknowledging their service in this capacity.

#### **9. Treasurer and Membership Secretary's Report**

Dietmar Neufeld, acting as both Membership Secretary and Treasurer, touched on the following points:

- The society has a remarkably stable membership base: there are currently 311 members: the highest and this year 37 new members were nominated: A motion to accept these people as new members ( Bill Arnal/David Shepherd) passed unanimously. Diet asked that members let him know their new address when they move.
- Diet listed the ways that the Society is funded: a) Membership dues; b) SSHRC travel grant: of \$4755 for this fiscal year. Diet distributed it among 33 people, using a formula of 65% percent for students and 28% for full members. He is grateful for a high membership renewal rate (85%) and that members continue to respond to his letters. A total of \$2875 was donated to support various awards. Diet noted that this amount was down from past years: the trend seems to be that fewer people are giving larger donations, and that this is a bit worrying. He encouraged members to consider donating – for each donation, a tax receipt is given. Currently, the Wagner and Beare Awards are in deficit, as is funding for the Craigie lecture. c) Special events also provide

funding; also endowments, \$100, 200; started with \$56, 000; we were able to reinvest in Versico holdings and also in the Yellow pages.

- Projected expenses for 2004-2005 will be fully covered by projected receipts. This is in large part thanks due to sound investment by the Endowment Committee, consisting of Harold Remus, Bill Klassen, Wayne McCready and Peter Richardson; we are moving toward the goal amount of \$270, 000 (we presently have \$85,000); Harold Remus speaks highly of the financial advisor employed by the Committee.

The treasurers report was accepted unanimously (Gary Knoppers/ Edith Humprey)

#### **10. No other business was raised**

**11. The meeting was adjourned at 5:03 PM** (John McLaughlin/Harold Remus)

(Minutes prepared by Michele Murray, June 2005)



**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
 STATEMENT OF FINANCIAL POSITION  
 as at August 31, 2005

	General Fund	Restricted Funds	ESCJ Fund	2005 Total	2004 Total
<b>ASSETS</b>					
Cash	\$ 18,566	\$ 3,183	\$	\$ 21,749	\$ 16,005
Accounts receivable	1,305			1,305	1,042
Investments (market value \$107,126)		73,049		73,049	61,004
Funds held by CCSR			14,753	14,753	18,880
	\$ 19,871	\$ 76,232	\$ 14,753	\$ 110,856	\$ 96,931
<b>LIABILITIES</b>					
Accounts payable	\$ 6,636	\$	\$	\$ 6,636	\$
Deferred revenue	1,305			1,305	1,042
	7,941			7,941	1,042
<b>FUND BALANCES</b>					
Unrestricted	11,930			11,930	4,303
Restricted		76,232	14,753	90,985	91,586
	11,930	76,232	14,753	102,915	95,889
	\$ 19,871	\$ 76,232	\$ 14,753	\$ 110,856	\$ 96,931

APPROVED BY THE BOARD:

\_\_\_\_\_ Director

\_\_\_\_\_ Director

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
 STATEMENT OF OPERATIONS AND CHANGES IN FUND BALANCES  
 for the Year Ended August 31, 2005

	General Fund 2005	General Fund 2004	Restricted Funds 2005	Restricted Funds 2004	ESCJ Fund 2005	ESCJ Fund 2004
<b>REVENUE</b>						
Membership dues	\$ 14,960	\$ 15,040	\$	\$	\$	\$
SSHRC travel grant	4,755	4,755				
CFHSS academic support	6,350					
CSBS dinner	3,275	2,506				
Congress registration	1,054	1,818				
Subscriptions	30	113				
Donations			3,587	3,941		
Publication sales (net)						2,463
Investment income			9,602	4,532		
	30,424	24,232	13,189	8,473		2,463
<b>EXPENSES</b>						
Accounting and audit	1,552	1,538				
Bank charges	145	74				
Congress expenses	5,430	1,052				
Craigie Lecture			1,021			
CSBS dinner	3,716	2,342				
Dues and memberships	2,162	2,162				
Executive	4,060	4,672				
Member travel	3,880	4,756				
Office, printing and postage	1,369	1,778				
Publication costs					4,127	5,720
Student awards			2,000	2,000		
Subscriptions	6,636	6,106				
Teleconference	490					
	29,440	24,480	3,021	2,000	4,127	5,720
<b>EXCESS OF REVENUE OVER EXPENSES</b>						
	984	(248)	10,168	6,473	(4,127)	(3,257)
<b>BALANCE, OPENING</b>	4,303	2,161	72,707	68,623	18,880	22,137
<b>INTERFUND TRANSFERS</b>	6,643	2,390	(6,643)	(2,390)		
<b>BALANCE, CLOSING</b>	\$ 11,930	\$ 4,303	\$ 76,232	\$ 72,706	\$ 14,753	\$ 18,880



**CANADIAN SOCIETY OF BIBLICAL STUDIES**

NOTES TO THE FINANCIAL STATEMENTS

August 31, 2005

**1. PURPOSE OF THE ORGANIZATION**

Canadian Society of Biblical Studies is an unincorporated registered charity the purpose of which is to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum.

**2. SIGNIFICANT ACCOUNTING POLICIES**

**Fund Accounting**

Canadian Society of Biblical Studies follows the restricted fund method of accounting.

The General Fund accounts for the operation and maintenance of the Society. This fund reports unrestricted resources.

Various restricted funds account for resources that have been donated for specific purposes.

The ESCJ Fund (Etudes/Studies in Christianity and Judaism) is a publication subsidy program managed through the Canadian Corporation for Studies in Religion ("CCSR").

**Investments**

Investments are stated at cost.

**Capital Assets**

No value is accorded to capital assets for reporting purposes. Capital asset purchases are charged as an expenditure in the year of acquisition.

**Revenue Recognition**

Contributions related to general operations are recognized as revenue in the General Fund in the year services are performed or related expenses are incurred. All other restricted contributions are recognized as revenue of the appropriate restricted fund.

Investment income earned by the restricted funds is recognized as income of the designated fund.

**Donated Materials and Services**

Donated materials and services are recognized only when their fair value can be reasonably estimated and the materials and services would be paid for by the Society if not donated.

During the year ended August 31, 2005 the value of donated materials and services recorded in the accounts was \$nil (2004 - \$nil).

**CANADIAN SOCIETY OF BIBLICAL STUDIES**

SCHEDULE OF RESTRICTED FUNDS

for the Year Ended August 31, 2005

	General Endowment	Student Research	RBV Scott Award	N Wagner Award	Publication Fund
<b>CAPITAL</b>					
Balance, opening	\$ 9,333	\$ 1,283	\$ 6,643	\$ 10,321	\$ 1,906
Donations	500		2,100		500
Expenditures					
Interfund transfers					
<b>Balance, closing</b>	<b>9,833</b>	<b>1,283</b>	<b>8,743</b>	<b>10,321</b>	<b>2,406</b>
<b>INCOME ON HAND</b>					
Balance, opening		29	51	72	55
Investment income	1,243	166	997	1,338	280
Expenditures			(500)	(500)	
Interfund transfers	(1,243)	(100)	(500)	(900)	(300)
<b>Balance, closing</b>		<b>95</b>	<b>48</b>	<b>10</b>	<b>35</b>
<b>FUND BALANCE, CLOSING</b>	<b>\$ 9,833</b>	<b>\$ 1,378</b>	<b>\$ 8,791</b>	<b>\$ 10,331</b>	<b>\$ 2,441</b>

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
<b>CAPITAL</b>					
Balance, opening	\$ 12,072	\$ 16,130	\$ 6,818	\$ 7,755	\$ 72,261
Donations			350	137	3,587
Expenditures					
Interfund transfers					
<b>Balance, closing</b>	<b>12,072</b>	<b>16,130</b>	<b>7,168</b>	<b>7,892</b>	<b>75,848</b>
<b>INCOME ON HAND</b>					
Balance, opening	84	58	61	35	445
Investment income	1,565	2,091	907	1,014	9,602
Expenditures	(500)	(1,021)	(250)	(250)	(3,021)
Interfund transfers	(1,100)	(1,100)	(700)	(700)	(6,643)
<b>Balance, closing</b>	<b>49</b>	<b>28</b>	<b>18</b>	<b>99</b>	<b>384</b>
<b>FUND BALANCE, CLOSING</b>	<b>\$ 12,121</b>	<b>\$ 16,158</b>	<b>\$ 7,186</b>	<b>\$ 7,991</b>	<b>\$ 76,232</b>



**ROBERT W. R. BISHOP**  
Chartered Accountant

13308 Crescent Road, South Surrey, BC V4P 1K4

Telephone/Facsimile (604) 538-1288

AUDITOR'S REPORT

To the Directors of  
**Canadian Society of Biblical Studies**

I have audited the statement of financial position of Canadian Society of Biblical Studies as at August 31, 2005 and the statement of operations and changes in fund balances for the year then ended. These financial statements are the responsibility of the Society's management. My responsibility is to express an opinion on these financial statements based on my audit.

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

In common with many non-profit organizations, the Society derives revenues from membership dues, donations and activities, the completeness of which is not susceptible to satisfactory audit verification. Accordingly, my verification of these revenues was limited to the amounts recorded in the records of the Society and I was not able to determine whether any adjustments might be necessary to revenue, assets and fund balances.

In my opinion, except for the effect of adjustments, if any, which I might have determined to be necessary had I been able to satisfy myself concerning the completeness of the revenue items referred to in the preceding paragraph, these financial statements present fairly, in all material respects, the financial position of the Society as at August 31, 2005 and the results of its operations for the year then ended in accordance with Canadian generally accepted accounting principles.

"Robert W.R. Bishop"

November 25, 2005

CHARTERED ACCOUNTANT

**Membership News**

**Monographs, Edited Volumes**

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### Appointments, Promotions, Awards, Honours

- Batten, Alicia. Wang Center Travel/Research Award, Pacific Lutheran University.
- \_\_\_\_\_. Tenure and Promotion to Associate Professor, Pacific Lutheran University.
- Ben Zvi, Ehud. 2005 McCalla Professorship, University of Alberta.
- Bertone, John A. Interim Assistant Professor of New Testament at Houghton College, NY
- Boda, Mark J. Appointment to Faculty of Theology, McMaster University.
- \_\_\_\_\_. Appointment to Senate and Graduate Council, McMaster University.
- Cousland, Robert. Visiting Professor, Ritsumeikan University, Kyoto, Japan, Fall Session, 2006.
- Couturier, Guy. Member of The Royal Society of Canada / La Société royale du Canada 2003.
- di Giovanni, Andrea. Leonard Scholarship, St. Michael's College.
- Dion, Marie-France. Assistant Professor (Hebrew Bible) Department of Theological Studies, Concordia University, Montreal.
- Duhaime, Jean. Dean of the Faculté de théologie et de sciences des religions, Université de Montréal, June 2005.
- Ehrlich, Carl. Professor, York University.
- Fried, Lisbeth S. Henry Mitchell MacCracken Fellow, New York University.
- Haber, Susan. Appointment to the SBL Student Advisory Group.
- Hiebert, Robert J.V. Director of the new Septuagint Institute of Trinity Western University and Graduate School of Theological Studies, September, 2005.
- Humphrey, Edith M. Tenure at Pittsburgh Theological Seminary, May 2005.
- \_\_\_\_\_. William F. Orr Associate Professor of New Testament, Pittsburgh Theological Seminary, December, 2005.
- Irwin, Brian P. Assistant Professor of Old Testament/Hebrew Scriptures, Knox College, Toronto School of Theology.
- Jeal, Roy R. Professor. William & Catherine Booth College.
- MacDonald, Margaret Y. Interim Dean of Arts, St. Francis Xavier University, August 1, 2005- July 1, 2006.



- McLaughlin, John. 2005 Norman E. Wagner Award.  
 \_\_\_\_\_. Cross-appointed to the graduate faculty, Dept. of Near and Middle Eastern Civilizations, University of Toronto.  
 \_\_\_\_\_. Editorial Consultant, Novalis Press.
- Middleton, J. Richard. Received tenure, Roberts Wesleyan College (May 2005)  
 \_\_\_\_\_. 2005 Peter Craigie Memorial Lecture, University of Calgary, November 1, 2005.
- Mitchell, Matthew W. Two-year contract as Assistant Professor and Chair of the Department of Comparative Religion, Dalhousie University 2005-07.  
 \_\_\_\_\_. Dalhousie University Research Development Grant 2005-07.
- Murray, Michele. Associate Professor, Bishop's University.
- Penner, Todd. Associate Professor and to the H. and Marie Cloud Professorship in Religious Studies.
- Reinhartz, Adele. Associate Vice-President Research, University of Ottawa;  
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 \_\_\_\_\_. Election to the Royal Society of Canada 2005.
- Richardson, Peter. Fellow of the Royal Society of Canada.
- Runions, Erin. Assistant Professor, Department of Religious Studies, Pomona College Claremont, California.
- Wassen, Cecilia. Assistant Professor at Wilfrid Laurier University (2 year term).
- Wray Beal, Lissa M. Associate Professor of Old Testament, Providence College and Seminary, Otterburne, MB.

### Dissertations/Theses Completed

- Teitelbaum, Dina. "The Jewish Ossuary Phenomenon. Cultural Receptivity in Roman Palestine." Ph.D., University of Ottawa, 2005.
- Miller, Daniel R. "Incantations in Ancient West Semitic Corpora and in the Hebrew Bible: Continuity and Discontinuity." Ph.D., University of Michigan, 2006.

### Research in Progress

- Ascough, Richard S. Recruitment, Conversion, and Adherence in Greco-Roman Associations.  
 \_\_\_\_\_. Socio-rhetorical commentary on 1 and 2 Thessalonians.
- Batten, Alicia. Letter of James.  
 \_\_\_\_\_. Moral World of Antiquity.
- Boda, Mark J. Tradition in Haggai/Zechariah 1-8.  
 \_\_\_\_\_. (Dis)Unity of Ezra-Nehemiah: Redaction, Rhetoric, Reader.  
 \_\_\_\_\_. Temple Building Texts and Rituals in the ancient Near East and Hebrew Bible.  
 \_\_\_\_\_. Chronicles, Judges, Zechariah, Penitence in Old Testament Theology.
- Calvert-Koyszis, Nancy. Nineteenth century women's interpretations of New Testament women.  
 \_\_\_\_\_. Mary Magdalene in The Da Vinci Code in contrast to recent scholarly research on the Magdalene by scholars of the New Testament and early Christianity.
- Cousland, J. Robert C. Sacred Space in the Gospel of Matthew.  
 \_\_\_\_\_. The books of Adam and Eve.
- Crook, Zeba. Modelling Exchange in the Biblical World.  
 \_\_\_\_\_. Jesus in Novels.  
 \_\_\_\_\_. An English Reader's Synopsis.
- Duhaime, Jean. Non-Biblical scrolls from Qumran.  
 \_\_\_\_\_. Annotated translation of the War Scroll (1QM).
- Feuerherm, Karljürgen G. The Archive of Abum-waqar: collection of Old Babylonian economic tablets.  
 \_\_\_\_\_. The Old Babylonian tablets at the Royal Ontario Museum.
- Hiebert, Robert J. V. Critical edition of IV Maccabees.
- Humphrey, Edith M. Open Heaven and Closed Case: The Rhetoric of Vision in the New Testament.
- Jeal, Roy R. Socio-Rhetorical Commentaries on Colossians and Philemon.  
 \_\_\_\_\_. Socio-Rhetorical Interpretations of the Revised Common Lectionary (Years A and B).  
 \_\_\_\_\_. Translation of LXX Wisdom of Solomon.
- Jervis, L. Ann. At the Heart of the Gospel: Suffering in the Early Christian Message.  
 \_\_\_\_\_. Paul's Ethics.
- Kloppenborg, John S. The Tenants in the Vineyard: Ideology, Economy, and Agrarian conflict in Jewish Palestine, an analysis of Mark 12:1-12 and parallels and *GThom* 65-66.  
 \_\_\_\_\_. The Letter of James.  
 \_\_\_\_\_. Associations in the Ancient World.



- Middleton, J. Richard. Commentary on 1 and 2 Samuel.  
 \_\_\_\_\_. Violence in the Bible.  
 Muir, Steven. Magic in the Roman empire.  
 \_\_\_\_\_. Use of images in the Greco-Roman Imperial cult.  
 McLaughlin, John. Monograph on Ancient Israelite Religion.  
 \_\_\_\_\_. Monograph on Prophets and Justice.  
 Reinhartz, Adele. Caiaphas in History, Historiography and Culture.  
 \_\_\_\_\_. Jesus of Hollywood.  
 Spilsbury, Paul. Translation and Commentary for Josephus' *Judean Antiquities*  
 11.  
 Wassen, Cecilia. Women in the Second Temple Period.  
 \_\_\_\_\_. Demonology.  
 Wray Beal, Lissa M. An Old Testament Narrative Model for 'Moving Beyond.'

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