



The Bulletin

2009/10

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

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Richard S. Ascough, Editor

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Supersessionism in Early Christianity

Terence L. Donaldson
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I attended my first CSBS meeting in 1979. The meeting that year was in Saskatoon and I had just finished the first year of my doctoral program. I have a number of vivid memories from that meeting, partly because it was my first academic conference, and partly because, as it turned out, I returned to Saskatoon three years later to take up my first teaching position, with the result that my memories of the meeting became fixed and focused through the lens of my subsequent years of happy experience on the University of Saskatchewan campus. Among these memories, one of the most prominent is the anti-Judaism seminar.

In 1979, the seminar—"Anti-Judaism in Early Christianity"—was in its third year. The papers that year dealt with the Gospels and Acts; they were later published as part of the two-volume collection of papers emerging from the seminar, also entitled *Anti-Judaism in Early Christianity*.¹ The issues that were being addressed in the seminar were issues that had absorbed my interest for a number of years. In the first year of my theological studies, curious about the rapid transformation of early Christianity from a Jewish messianic movement to a Gentile religion, I stumbled across James Parkes' *The Conflict of the Church and the*

¹Peter Richardson, ed., with David M. Granskou, *Anti-Judaism in Early Christianity. Vol 1: Paul and the Gospels* (Waterloo: Wilfrid Laurier University Press, 1986); Stephen G. Wilson, ed., *Anti-Judaism in Early Christianity. Vol 2: Separation and Polemic* (Waterloo: Wilfrid Laurier University Press, 1986).

Synagogue, a prescient work published in 1934, the year Hitler came to power.² Parkes was an Anglican priest who had become absorbed with the issue of antisemitism while working in refugee relief following the First World War. His quest for the origins of the kind of antisemitic attitudes that were prevalent in Europe led him to an exploration of Christian teaching about the Jews, and eventually led him back to the writings of the apologists and early church fathers. Under his guidance I read for the first time the *adversus Judaeos* writings of the early church (writings “against the Jews”) and saw how this tradition, forged as an apologetic device to help the church make its way in the Roman world, fostered anti-Jewish attitudes within Christianity that eventually contributed to the rise of antisemitism.

Parkes’s book had a profoundly unsettling effect on me, in part because it raised questions about the New Testament itself. Parkes served as a stepping stone for me to other authors who were wrestling with the depiction of Jews and Judaism in the New Testament— first Jules Isaac, Gregory Baum and Rosemary Ruether, and not long afterwards others such as Peter Richardson, Lloyd Gaston, Steve Wilson and Alan Segal. This early experience had the effect of raising for me a set of scholarly questions that have absorbed me ever since.

Thus it was that when I attended my first CSBS meeting and became aware of what was going on in the anti-Judaism seminar, I knew that this was a society in which I could find a home. And so it has been for the intervening 30 years. I am grateful for the rich contribution that CSBS has made to my scholarly life over these years and I am deeply honoured in this my thirtieth year of membership to serve as the Society’s President.

From anti-Judaism to Supersessionism

The Anti-Judaism seminar was a Canadian contribution to an intense discussion that had been underway since the end of the

²James Parkes, *The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism* (London: The Soncino Press, 1934), reprinted by Hermon Press (New York) in 1974.

Second World War. After the war, when the gates to Auschwitz and Treblinka had been thrown open and when victors and vanquished alike were being forced to ask, along with the victims themselves, how such an industry of genocide could have been conceived and carried out in the centre of Christian civilization, scholars began to assess the extent to which Christian tradition itself was responsible. Given the negative depiction of some Jews and some aspects of Judaism in parts of the New Testament, it was inevitable that this scholarly assessment would deal not only with later Christian theology and exegesis, but with the New Testament itself.

From the beginning, and indeed until relatively recently, the dominant categories for this discussion have been “anti-Judaism” and “antisemitism.” “Is the New Testament antisemitic?” or “Do we find anti-Judaism in the New Testament?” are the terms in which the question has been posed. The name adopted for the CSBS seminar is one example. The central theme of Ruether’s landmark book is another: she speaks of Christianity’s “anti-Judaism, which constantly takes social expression in anti-Semitism,” and which she sees as rooted in the “christological hermeneutic” of the New Testament itself.³ In recent years, however, these “isms” have been joined by another. “Supersessionism,” a term denoting traditional Christian claims

³Note also her subtitle: Rosemary R. Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism* (Minneapolis: Seabury, 1974), 116. Also, for example: Gregory Baum, *Is the New Testament Anti-Semitic? A Re-Examination of the New Testament* (Glen Rock, N.J.: Paulist Press, 1965), originally published as *The Jews and the Gospel: A Re-Examination of the New Testament* (Westminster, Md: Newman Press, 1961); George M. Smiga, *Pain and Polemic: Anti-Judaism in the Gospels* (New York: Paulist Press, 1992); William Reuben Farmer, ed., *Anti-Judaism and the Gospels* (Harrisburg, Pa.: Trinity Press International, 1999); R. Bieringer, D. Pollefeyt, and F. Vandecasteele-Vanneuville, eds., *Anti-Judaism and the Fourth Gospel* (Louisville, Ky.: Westminster John Knox Press, 2001); Jules Isaac, *The Teaching of Contempt: Christian Roots of Anti-Semitism* (New York: Holt, Rinehart and Winston, 1964); Samuel Sandmel, *Anti-Semitism in the New Testament?* (Philadelphia: Fortress Press, 1978); John G. Gager, *The Origins of Anti-Semitism* (Oxford: Oxford University Press, 1983).

that the church has replaced Israel in the divine purposes and has inherited all that was positive in Israel's tradition, appears with increasingly frequency in this discussion.

Of course, related words have long been used in Christian tradition with a positive (even triumphalistic) valence. As early as 1790, William Paley could speak of the "supersession" of the Jewish law that had occurred with Christ.⁴ Thelwall's 1870 translation of Tertullian's *An Answer to the Jews*, published as part of *The Ante-Nicene Fathers* and thus for a long time the standard English version, is another early example. The title for Chapter III, a title provided by Thelwall himself, is "Of Circumcision and the Supersession [sic] of the Old Law."⁵ In the 1873 translation of F. C. Baur's *Paulus*, we read this statement concerning Stephen and the Hellenists: "That the essence of true religion did not consist in outward ceremonials, connected with a temple service confined to an appointed spot, was the one great idea, through which, at that time, Judaism saw itself superseded by Christianity."⁶

In more recent years, however, the tenor of these terms has undergone a shift, as they increasingly have been drawn into the unfolding discussion concerning anti-Judaism, antisemitism and the NT, where they have come to function as a negative designation for traditional Christian teaching about the Jews and Judaism. While I do not claim to have done an exhaustive search, the earliest instance I have come across is the 1971 English translation of Jules Isaac's *Jésus et Israël*, where we read that the Gospels were written in a period of increasing hostility, a period when the church was separating from the synagogue and Christians

⁴William Paley, *Horae Paulinae*, (London: Printed by J. Davis, for R. Faulder, 1790), 167. This is the earliest appearance of the word recorded in the *Oxford English Dictionary*.

⁵Vol. 4 in Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers. Translations of the Writings of the Fathers Down to A.D. 325*. (Buffalo: The Christian Literature Publishing Company, 1885-96).

⁶F. C. Baur, *Paul: The Apostle of Jesus Christ* (London: Williams & Norgate, 1876), 1.59. The German word was "aufgehoben" (abolished, repealed, revoked). See also the English version of William Wrede, *Paul* (London: Green, 1907), 181.

were declaring the Jewish law to be "superseded."⁷ Several years later, in his introduction to Rosemary Ruether's *Faith and Fratricide*, Gregory Baum spoke of the "unmistakably negative" character of "the entire Christian tradition," which has taught that "the religion of Israel is now superseded, the Torah abrogated, the promises fulfilled in the Christian church," and so on.⁸ In works published during the next few years, including the second volume of *Anti-Judaism in Early Christianity*, we encounter scattered instances of a similar use of "supersede"⁹ and also of "supersession."¹⁰ The terms also appear in several church pronouncements and formal documents during this period.¹¹ Such

⁷*Jesus and Israel* (New York: Holt, Rinehart and Winston, 1971), 294. Isaac's original was "périmée" (lapsed, no longer valid, out-dated): *Jésus et Israël* (Paris: Albin Michel, 1948), 427-28.

⁸*Faith and Fratricide*, 6; also p. 21. In his earlier publication *The Jews and the Gospel* (later re-issued in a slightly revised form as *Is the New Testament Anti-Semitic?*), written as a response to Isaac's work, Baum had attempted to defend the New Testament against any charge of anti-Judaism or antisemitism. The introduction to *Faith and Fratricide* offered him an opportunity to declare that these works no longer represented his position on the issue.

⁹In his discussion of "Justin Martyr's Argument with Judaism," Lloyd Gaston said that Justin believes that "his group and its social and cultural worlds . . . supersede" those of Trypho and the Jews; in *Anti-Judaism in Early Christianity. Vol 2*, 77. Franklin H. Littell described "the superseding or displacement myth" as the "cornerstone of Christian Antisemitism"; *The Crucifixion of the Jews* (New York: Harper & Row, 1975), 2; also p. 30.

¹⁰According to Martin B. Shukster and Peter Richardson, Barnabas wrote out of a concern about a change in Roman policy (whether having to do with plans to rebuild the temple or with the *Fiscus Judaicus*) because it would be "obscuring the political signs of Christian supersession" ("Temple and *Bet ha-Midrash* in the Epistle of Barnabas," in *Anti-Judaism in Early Christianity. Vol 2*, 24). Also Ruether, *Faith and Fratricide*, 95; Littell, *The Crucifixion of the Jews*, 31; Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987), 114.

¹¹A working group convened by the Commission on Faith and Order of the National Council of Churches, in collaboration with the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops and chaired by Franklin Littell, produced "A Statement to Our Fellow Christians" that includes the declaration: "in Christ the Church shares in Israel's election

occurrences, however, are relatively infrequent. John Pawlikowski's 1980 work *What are they saying about Christian-Jewish relations?* can be taken as typical of the period. While he refers on two occasions to "Christian supersessionist approaches to Judaism,"¹² his survey of "what they have been saying about" Christian approaches to Judaism is generally carried out under the heading of other categories (e.g., "replacement theology").

During the past twenty-five years, however, not only have these descriptive terms appeared with increasing frequency, but the frequency has evidently reached the level at which the phenomenon so described can qualify as an "-ism." A 1987 paper produced by the General Assembly of the Presbyterian Church (U.S.A) and commended to its church members for study and reflection provides an early example. In a section expanding on the affirmation that "Christians have not replaced Jews," the document stated: "Sometime during the second century of the Common Era, a view called 'supersessionism,' based on the reading of some biblical texts and nurtured in controversy, began to take shape." The document went on to observe that while this view quickly became the orthodox position, it can now be seen as "harmful and in need of reconsideration."¹³ Another example is found on the first page of Kendall Soulen's 1996 work *The God of Israel and Christian Theology*: "For most of the past two millennia, the church's posture toward the Jewish people has come to expression in the teaching known as supersessionism, also known as the

without superseding it" (paragraph 3; included as an appendix in Littell, *The Crucifixion of the Jews*, 135). For other examples, see Michael J. Vlach, "The Church as a Replacement of Israel: An Analysis of Supersessionism" (Ph.D. diss., Southeastern Baptist Theological Seminary, 2004), 73–74.

¹²*What Are They Saying About Christian-Jewish Relations?* (New York: Paulist Press, 1980), 39, 54.

¹³"A Theological Understanding of the Relationship Between Christians and Jews" (Louisville: Office of the General Assembly of the Presbyterian Church (U.S.A.), 1987), 8–9.

theology of displacement."¹⁴ Initially the term seems to have appeared most frequently in theological discourse,¹⁵ but increasingly it has been picked up by biblical scholars¹⁶ and has passed into popular usage.¹⁷

¹⁴R. Kendall Soulen, *The God of Israel and Christian Theology* (Minneapolis: Fortress Press, 1996), 1.

¹⁵Donald G. Bloesch, "All Israel Will be Saved': Supersessionism and the Biblical Witness," *Interpretation* 43 (1989): 130–42; Robert R. Hann, "Supersessionism, Engraftment, and Jewish-Christian Dialogue: Reflections on the Presbyterian Statement on Jewish-Christian Relations," *Journal of Ecumenical Studies* 27 (1990): 327–42; Clark M. Williamson, *A Guest in the House of Israel: Post-Holocaust Church Theology* (Louisville: Westminster/John Knox Press, 1993), 268, n. 9; Ronald E. Diprose, *Israel in the Development of Christian Thought* (Rome: Istituto Biblico Evangelico Italiano, 2000), 31; John Howard Yoder, *The Jewish-Christian Schism Revisited*, ed. Michael G. Cartwright and Peter Ochs (Grand Rapids: Eerdmans, 2003), 213–14, 278; Douglas Harink, *Paul Among the Postliberals: Pauline Theology Beyond Christendom and Modernity* (Grand Rapids: Brazos Press, 2003), 23 and passim; Eugene B. Korn and John T. Pawlikowski, eds., *Two Faiths, One Covenant? Jewish and Christian Identity in the Presence of the Other* (Lanham: Rowman & Littlefield Publishers, 2005), 3 and passim; Vlach, "The Church as a Replacement of Israel: An Analysis of Supersessionism."

¹⁶"Is John supersessionist?" is one of five key questions taken up in R. Bieringer, D. Pollefeyt, and F. Vandecasteele-Vanneuville, eds., *Anti-Judaism and the Fourth Gospel* (Louisville: Westminster / John Knox Press, 2001), 5. See also the short article by Helmut Koester, "Historical Mistakes Haunt the Relationship of Christianity and Judaism," *Biblical Archaeology Review* 21/2 (1995): 26–27, with the heading (provided by the editor) "Strugnell and Supersessionism"; Krister Stendahl, "Qumran and Supersessionism—and the Road Not Taken," *Princeton Seminary Bulletin* 19, no. 2 (1998): 134–42; Jonathan Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (Oxford; New York: Oxford University Press, 2006); Lloyd Kim, *Polemic in the Book of Hebrews: Anti-Semitism, Anti-Judaism, Supersessionism?* Princeton Theological Monograph Series (Eugene, OR: Pickwick Publications, 2006); Bruce W. Longenecker, "On Israel's God and God's Israel: Assessing Supersessionism in Paul," *Journal of Theological Studies* 58 (2007): 26–44.

¹⁷As an internet word search will readily demonstrate. See also James Carroll, *Constantine's Sword: The Church and the Jews: A History* (Boston: Houghton Mifflin, 2001), 587.

Advantages and limitations of the term

Yet while “supersessionism” has taken its place in the discussion alongside “anti-Judaism” and “antisemitism,” it does not function simply as a synonym for either of these terms. To be sure, there is a considerable measure of overlap among all three. But each of the terms tends to highlight different aspects of the larger phenomenon. Just as it has proved useful to recognize and articulate distinctions between “anti-Judaism” and “antisemitism,”¹⁸ so it is readily apparent that “supersessionism” brings a distinct aspect of the phenomenon into focus. If antisemitism refers to hateful attitudes and actions directed toward Jewish people per se—that is, an ethnic, social and often political phenomenon—and if anti-Judaism refers to statements and formulations designed to defend and bolster Christian claims about themselves by denouncing what were perceived as Jewish counter-claims—that is, a theological and socio-religious phenomenon—then supersessionism refers to the kind of Christian self-understanding that might be seen to undergird such anti-Judaic rhetoric and antisemitic activity.

For this reason, the introduction of “supersessionism” as an analytical category makes a positive contribution to the discussion and helps to move it forward. Supersessionism focuses attention on the issue of self-definition, which in many ways is antecedent to

¹⁸ Because of its origin in discredited late-nineteenth-century racial theories, some have argued that “anti-Semitism” should not be used at all (e.g., Smiga, *Pain and Polemic*, 11), while others have followed James Parkes’s lead in using only the unhyphenated “antisemitism” in an attempt to distance the term from such theories (Alan T. Davies, ed., *Antisemitism and the Foundations of Christianity* [New York; Toronto: Paulist Press, 1979], viii). For attempts to differentiate anti-Judaism and antisemitism, see, e.g., William Klassen, “Anti-Judaism in Early Christianity: The State of the Question,” in *Anti-Judaism in Early Christianity. Vol 1*, 5-12; Edward H. Flannery, *The Anguish of the Jews: Twenty-Three Centuries of Anti-Semitism* (New York: Macmillan, 1965), 60, and “Anti-Judaism and Anti-Semitism: A Necessary Distinction,” *Journal of Ecumenical Studies* 10 (1973): 581-88; Gager, *The Origins of Anti-Semitism*, 8. See also the distinction implicit in Ruether’s statement that Christianity’s “anti-Judaism . . . constantly takes social expression in anti-Semitism”; *Faith and Fratricide*, 116.

any attitudes, speech or actions directed against (anti-) the other. Since Christian treatment of Jews and Judaism—whether expressed in verbal, social or political terms—was rooted in the church’s own self-conception with respect to the tradition and heritage of Israel, our understanding of the former will be enhanced by a clearer perception of the latter. Thus by encouraging a shift from the external domain (Christian opinions, speech and action directed towards another group) to the internal (Christian self-definition and self-understanding), the concept of supersessionism helps to bring important questions into focus.

At the same time, however, the concept carries with it some limitations, especially for those of us who study the development of the Christian movement in its formative stages. Supersession describes a situation where one entity, by virtue of its supposed superiority, comes to occupy a position that previously belonged to another, the displaced group becoming outmoded or obsolete in the process. The term thus properly applies to a completed process of replacement. For this reason, it is most immediately applicable in a situation where “Christianity” and “Judaism” are—or are perceived to be—more or less separate entities and the church is recognizably non-Jewish. Take, for example Justin’s *Dialogue with Trypho the Jew*. Justin argues that the church is a largely Gentile entity (117-123), existing separately from “you Jews” (11.2); that the old law and covenant have become “obsolete,” and have been “abrogated” and replaced by a new law and covenant (11.2-4); that the church has now become “the true spiritual Israel” (11.5); that the scriptures are no longer “yours, but ours” (29.2); and so on.¹⁹ For such a version of Christian self-definition, supersessionism is clearly an appropriate category.

Even so, it is worth noting in passing that this is not the only way in which Justin construes the relationship between the church and Israel. Sensitive both to Roman respect for tradition

¹⁹ All quotations from *St. Justin Martyr: Dialogue with Trypho*, ed. Michael Slusser, trans. Thomas B. Falls, revised and with a new introduction by Thomas P. Halton (Washington, D.C.: Catholic University of America Press, 2003).

and to Greek notions of immutability, he is nervously aware that to speak of a *new* Israel, a *new* covenant, a *new* law, and so on, concedes a certain priority to the Jews and suggests a certain caprice or mutability on the part of God (*Dial.* 23, 30). Why should God establish one covenant and people and then replace them with another? And so Justin also speaks about the old Israel and its institutions in such a way as to suggest that they never had any positive, divinely authorized role to play at all. As he says to Trypho: "We too would observe your circumcision of the flesh, your Sabbath days, and, in a word, all your festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and your hardness of heart" (*Dial.* 18.2). Further, he argues that, in their attachment to the *prima facie* sense of scripture, the Jews simply demonstrated their blindness to the deeper, spiritual reality that should have been apparent all along. Indeed, pointing to prophetic passages that condemned aspects of Jewish sacrifice and ritual (e.g., Mal 1:10-12), Justin concludes that the writers of scripture and the saints of old were well aware of a spiritual and christological reality that represented the real meaning of scripture (*Dial.* 40.1-42.4). How are we to characterize this second line of argument? Is supersessionism an appropriate category here? After all, supersession by definition ascribes a certain provisional legitimacy or validity to the superseded entity in the period prior to the point of supersession. If no legitimacy or validity were recognized at all, would we have passed beyond supersessionism to something else? The point could be debated, though since for Justin the old covenant was established by the same God, supersessionism is probably still applicable in this case, even if it represents a more negative strain than one in which Jewish ordinances and traditions are seen to have had a proper and legitimate role to play in the past. Nevertheless, the observation demonstrates the need for a typology of supersessionism,²⁰ a matter to which I will return.

²⁰ That is, even in a situation where the church and Judaism are separate entities, supersessionism is not a single conception but can appear in several forms. Soulen has made a helpful beginning in differentiating three

Justin represents a movement that, by the middle of the second century, is predominantly Gentile, is settling down for the long haul in the Roman world and is beginning to make extensive and creative use of Greek thought-forms to express and proclaim its message. To be sure, we should be cautious about assuming that even in Justin's day "Christianity" and "Judaism" represented two separate and distinct entities. Recent study has led us to recognize that it is too simplistic to talk of a "parting of the ways" that was complete and definitive by the time of Justin. Instead, the evidence suggests "a rich and variegated continuum of Jewish, Christian, and 'Jewish-Christian' identities in dynamic competition, contact, and conflict,"²¹ a situation that continued to play itself out for several centuries beyond the time of Justin. To the extent that this is true, it suggests that Justin's supersessionism needs to be seen less as an interpretation of an actual completed process of separation and more as an attempt to hasten the process and establish it as normative. Of course, Justin represented a portion of the movement that perceived itself as fully separated from Judaism and he constructed his supersessionist argument on the basis of this perception. He also represented the portion of the movement that became dominant. But even so, as with all forms of self-definition, supersessionism has to do as much with social construction as with objective realities.

forms of supersessionism: economic (where an old economy of salvation is replaced by a better one, for which it served as a necessary first step); punitive (where the old covenant with Israel is abrogated because of Israel's disobedience); and structural (where the Christian economy of salvation is structured in such a way as to move from "fall" to "redemption" skipping over the story of Israel entirely). See *The God of Israel and Christian Theology*, esp. pp. 29-31.

²¹ Adam H. Becker and Annette Yoshiko Reed, eds., *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages* (Minneapolis: Fortress Press, 2007), xi. Also Daniel Boyarin, *Border Lines: The Partition of Judaeo-Christianity* (Philadelphia: University of Pennsylvania Press, 2004).

When we move behind Justin, however, into the earlier transitional period and back towards the first generation of the movement, we encounter a situation where it is progressively less realistic for anyone to speak of two separated entities and thus where the limitations of supersessionism as a category become even more apparent. The movement begins with a Jewish messianic prophet of the end-times, who gathered a band of disciples around him in preparation for the imminent arrival of the reign of God. Or, if you prefer to start a little later, the church begins as an eschatological renewal movement completely within a variegated Judaism, a community of Jews who believed that God had identified the coming Messiah by raising Jesus from the dead, and who set out to proclaim this Messiah to Israel. For the next few generations of the movement, what eventually comes to be known as Christianity comprises a variety of groups sprinkled throughout the Mediterranean basin—some primarily Jewish, some largely Gentile and many of them ethnically diverse, and all of them together representing a variety of relationships, actual and perceived, with the traditions of Israel and the world of contemporary Judaism.

Throughout this formative and transitional period, as these various groups worked to find living space for themselves and to create the social structures necessary for survival, they were necessarily engaged in processes of self-definition. While elements of these processes were inevitably taken up into the supersessionism of the second century, they originated in a social context where supersessionism is less applicable as a descriptive category and they stood alongside other factors that were at play in a social context where membership was ethnically mixed and group boundaries were fluid.

Used as a broad category, then, supersessionism occludes variations and issues that were important in the formative period. What might loosely be described as supersessionism at a lower resolution displays significant differentiation at a higher. Moreover, this is just part of a larger set of self-definitional options where, at either end of the spectrum, "supersessionism" is not

really applicable. The purpose of this paper is to provide a more finely-drawn typology of the various ways in which groups of Christ-believers in the first formative century and a half conceived of their relationship to the phenomenon of "Israel" in its various dimensions.

Early Christian Self-definition: A Typology

Supersessionism—the belief that the church has replaced the Jewish people as the people of God—is a construal of the relationship among three more-or-less fixed elements: (1) the Christian church, essentially Gentile and completely separated from Judaism and the Jewish people; (2) scriptural Israel, the people at the centre of the collection of writings considered as scripture by both church and synagogue; and (3) the Jewish people, considered by Christians as superseded by the church. In the formative period, however, what we are dealing with is not three relatively fixed elements but three sets of more fluid variables: (1) a range of conceptions concerning the place and status of Jewish and Gentile believers within groups of Christ-believers of varying ethnic composition; (2) a range of conceptions concerning the nature and purpose of scriptural Israel and its religion, as understood in relation with new beliefs about Christ and his significance; and (3) a range of conceptions concerning the place and status of the continuing Jewish people and their religion.

In each case, the range of conceptions was determined by different answers to the following sets of questions. (1) With respect to groups of Christ-believers and their ethnic composition: On what terms were Gentiles included? Did an identifiably Jewish entity have any distinct, ongoing status within the group? What was the relative status of individual Jewish and Gentile members? In more general terms, did Jew and Gentile continue to be significant categories, or were these identities thought to have been dissolved and transcended? (2) With respect to scriptural Israel: Did scriptural Israel have positive validity as the people of God in the past? If so, were the basic elements of Israel's self-understanding (covenant, torah, temple, land, etc.) considered valid as these were understood by Jews themselves? Or were they

considered valid only as they were reinterpreted in light of Christ belief? (3) With respect to the continuing Jewish people and their religion: Had Israel as a distinct entity been totally absorbed into the church, so that continuing Judaism was devoid of theological significance? Or was Judaism seen as a continuation of scriptural Israel in some way, but only in negative terms? Or was Judaism seen in some way as a more positive ongoing embodiment of scriptural Israel?

If I were able to carry out a longer study here, I would want first to look at these three sets of questions in turn, in order to identify the range of answers that seem to have been in existence in the formative period, before attempting to provide anything like an overall typology. In the interest of economy, however, I will have to be content with this simple identification of the analytical questions, and allow the various options to emerge in the context of the typology itself.

Before I turn to the typology, I need to make three additional comments about my procedure. First, I recognize that in many cases the evidence that I appeal to for any given position is subject to different interpretations. Since my interest here has to do with viable options rather than historical description, it is enough for my purposes that a given interpretation has been suggested and plausibly defended. The validity of the typology does not depend on a demonstration that it is the only or the most preferable interpretation. Second, it is not possible, within the constraints of this paper, to enter into any detailed discussion of the examples cited for each type. Third, in most cases there is no clean and simple correlation between individual authors or writings and discrete types. Justin is certainly not the only author who presents us with a more complex interweaving of strands that can be separated out into different types.

The typology contains five major types, most of which have two or more sub-types.

1. A Relationship of Binary Opposites

In this type, Israel in whole or in part is seen as the binary opposite of the true people of God. Two sub-types can be identified.

1.1 *Israel in toto as the binary opposite of the true people of God*

Marcion represents the primary exemplar of this type, though similar dualistic patterns are found in some forms of Gnosticism, and Marcion himself was famously able to appeal to some aspects of Paul in support of his views. In this type, Israel as an undifferentiated ethnic-religious entity is considered *in toto* as categorically distinct from and inferior to the group of Christ believers. There is no continuity at all between the religious institutions and people of Israel in the past and the Christ-believing group in the present. The two groups are not simply distinct, but in their defining characteristics they are binary opposites of each other—or, to use the category that Marcion chose for the title of his major work (*Antitheses*), they are antithetical.

For Marcion, of course, this antithetical relationship is rooted in a duality of gods. The God of Israel—the god who created the material world, the god who gave the law, a god of harsh justice and judgment—is distinct from the Father God proclaimed and revealed by Christ. This duality of divinities generates other dualities all the way down the line: material/spiritual; law/gospel; Christ/the messiah of Israel; the people of Israel/the people of Christ. Marcion did not deny the existence of this other god; the created order itself served as evidence for this god's existence. And so for Marcion the people of Israel, its institutions and even its messiah had a certain validity and function. But in its validity and function, it was set over against that of the people of Jesus at every point.

Gnostic cosmologies were much more complex than Marcion's, just as Gnostic heavens were more heavily populated. But the resulting pattern of relationship between Christ believers and the people of Israel is functionally much the same. Typically, the created order is seen as the misguided work of the Demiurge, a lesser deity who gave the law through Moses and who led Israel to believe that he was the only god. Christ, by contrast, was the

emissary of the supreme deity, who descended into the created world for the sake of those human beings within whom an element of the divine spirit could be found, in order to provide them with the knowledge they needed to extricate themselves from the material world and to make their way back to the supreme deity. Again the people of Israel and the people of Christ are set over against each other across a cosmological divide.

Like Marcion, Gnostic teachers (e.g., Valentinus) also looked for support to the apostle Paul, whose binary oppositions (law/grace, spirit/flesh, and so on) readily lent themselves to such purposes. The only text, however, that I would cite with reference to this type is Paul's statement in Gal 3:19 that the law was ordained "through angels by the hand of a mediator." Since the passage goes on to say that mediation is somehow set over against the oneness of God (v. 20), the statement might be taken to imply that the law originated with angels rather than with God, which in turn could imply a categorical duality of peoples.

1.2 Israel as containing polar opposites within itself from the beginning

We have had occasion to notice one example of this type already, in Justin's argument that the true christological meaning of scripture was readily apparent to the spiritually discerning within Israel all along, and that it was only because of their fleshly blindness that the rest of Israel could not see beyond a literal understanding of Israel's scripture, laws and institutions. In this line of reasoning the church is not so much a new entity that replaces Israel, as it is a fuller manifestation of a portion of Israel that was represented by the saints of old. Israel always contained within itself a "true" and a "false" Israel. It is important to note that in this construal, "True Israel" is understood not in the sense of a remnant that was faithful to the covenant, set over against the rest of Israel who were unfaithful or sinful. Rather, faithfulness to the covenant as most Jews would have defined it was itself false. Those who constituted "true Israel" were already in a real sense Christians. While advocates of this approach might make use of

such things as prophetic denunciations, concepts of a remnant, and so on, these traditions are thoroughly Christianized, so that they have to do with Christian belief, not with covenantal faithfulness.

In addition to Justin, clear examples of this type can be found in Ignatius. For Ignatius, the reason that the prophets were persecuted was that they "lived according to Jesus Christ" (*Magn.* 8.2). Further, the prophets "hoped in him [Jesus] and awaited him. And they were saved by believing in him, because they stood in the unity of Jesus Christ" (*Phil.* 5.2). The theme comes to striking expression a century or so later in a tractate "against the Jews" attributed (falsely) to Cyprian, where scriptural figures are presented in contrasting pairs:

Moses they cursed because he proclaimed Christ,
 Dathan they loved because he did not proclaim Him. . . .
 David they hated because he sang of Christ,
 Saul they magnified because he did not speak of Him. . . .
 Jeremiah they stoned while he was hymning Christ,
 Ananias they loved while he was opposing Him . . .²²
 And so on.

First-century writers were more inclined to work with themes of newness and fulfillment, which means that, at best, there are only hints of this type in the New Testament. To be sure, we encounter texts where Torah religion and Christ belief are presented as binary opposites—especially in Paul (law/grace; works/faith; Hagar/Sarah) and John (law/grace and truth; "the Jews"/believers; below/above). However, the other essential element of this type—the belief that saints of old were explicitly aware of Christ—is not explicitly present.

2. A relationship of discontinuity and supersession

In this type, which represents supersession proper, Israel is seen as an old entity that has been displaced and rendered obsolete by the church, a new entity in which any distinction between Jew and

²² Pseudo-Cyprian *Adversus Judaeos* 3.3; cited by Parkes, *The Conflict of the Church and the Synagogue*, 105–6.

Gentile no longer has any fundamental significance. Again, two sub-types can be identified.

2.1 Israel as a failed entity, rejected by God and replaced with a church drawn primarily from the Gentiles

The distinguishing characteristic of this sub-type is the emphasis on Israel's sin and failure, which result in God's rejection of Israel and the creation of a new people as Israel's replacement.²³ This sub-type, then, is characterized by a sequence of sin, rejection and replacement. The focal point of Israel's sinfulness, of course, is its rejection of the messiah, though this is often seen as the culmination of a longer legacy of sin and rebellion. In this sub-type it is possible for the institutions of temple and Torah to be given some element of positive significance, even if the emphasis falls on Israel's lack of faithfulness to them. Still, the tendency more often is to think of these institutions, at least at the literal level, simply as part of an era of failure and to locate any positive significance in their symbolic christological meaning.

Many instances of a sin-rejection-replacement pattern of thought can be adduced from New Testament material. In Matthew, the closing injunction, which might be rendered as a command to "make disciples of all the Gentiles" (πάντα τὰ ἔθνη; 28:19), would then be the final piece in a pattern of displacement that has been building throughout the Gospel: "many will come from east and west . . . while the sons of the kingdom will be thrown into the outer darkness" (8:11-12); "the kingdom of God will be taken away from you and given to a nation that produces its fruit" (21:43); "you are the descendants of those who murdered the prophets" (23:31); "all the people answered and said, 'His blood be on us and on our children'" (27:25). The ending of Luke's two-volume account of Christian origins might likewise be read as the culmination of a similar pattern. Here, after using the words of Isa 6:9-10 to denounce his Jewish hearers for their lack of response to his message, Paul declares: "Let it be known to you then that this

²³ This sub-type corresponds more or less to Soulen's "punitive supersessionism"; see *The God of Israel and Christian Theology*, 30.

salvation of God has been sent to the Gentiles; they will listen" (Acts 28:25-28). In John the pattern perhaps is declared at the outset: "He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God" (John 1:11-12). In the *Adversus Judaeos* tradition of the later Gentile church, this theme receives massive exegetical buttressing, as every prophetic denunciation of Israel is pressed into service.²⁴ In some strands of this tradition, the decisive rejection is thought to have taken place not at Golgotha but at Sinai—specifically, in connection with the incident of the golden calf (Exod 32). Because Israel rejected God, God withdrew the promised covenant from them, as symbolized by Moses' smashing of the first set of tablets (*Barn.* 4.7-8; 14.1; Justin *Dial.* 131.3-132.1; Tertullian *Answer to the Jews* 1.6). The way is clear, then, for Justin and others to see the actual Mosaic institutions as imposed on Israel simply because of their sinfulness (e.g., *Dial.* 18.2).

2.2 Israel as an entity of the past, having had a certain preparatory role to play but now superseded by a church in which ethnic distinctions have no fundamental significance

In this sub-type, a more positive role is ascribed to the institutions of Torah and temple, and thus to Israel as a people. This role, however, is understood in Christian terms to such an extent that it is fully subordinated to, and seen simply as preparation for, the new institutions of salvation brought into being by Christ, who has abrogated the old covenant by fulfilling it and has instituted a new covenant in its place.²⁵ An essential element of this abrogation is the eradication of any theological distinction between Jew and Gentile. Even if, in some versions of this sub-type, the people of the new covenant might be described as a new Israel, this new

²⁴ For details, see Parkes, *The Conflict of the Church and the Synagogue*, 95-106; Ruether, *Faith and Fratricide*, 124-49.

²⁵ This corresponds to Soulen's "economic supersessionism"; see *The God of Israel and Christian Theology*, 29.

Israel is a universal community in which the defining marks of the old Israel have been rendered obsolete.

There is no shortage of New Testament material that might be read in accordance with this sub-type. Returning to Matthew, the closing injunction could just as easily be read as a command to “make disciples of all the nations” (28:19) rather than “all the Gentiles.” If we combine this with Matthew’s strong emphasis on fulfillment—the era of the law and prophets as coming to an end with John the Baptist (11:13); Jesus as the giver of a new law (e.g., 5:21-48); Jesus as greater than the temple (12:6); and so on—the result is a new community of disciples, drawn from all nations without distinction and characterized by baptism and adherence to Jesus’ new teaching (28:19-20). Peter’s speech to Cornelius (Acts 10:34-43) can be read in a similar way: the message that God “sent to the people of Israel, preaching peace by Jesus Christ” (10:36), is both the fulfillment of prophetic testimony and a demonstration that “God shows no partiality” and will accept people from “every nation” (10:34-35). Various themes in the writings of Paul—that the law functioned as a pedagogue until Christ (Gal 3:24): that Christ was the end of the law (in both senses of the term; Rom 10:4); that God is impartial (Rom 2:12), making no distinction between Jews and Gentile (Rom 10:12; cf. Eph 2:14-16); and so on—can readily be construed in the same way. In Hebrews, while there is little explicit attention to Jew-Gentile distinctions, the idea that the first covenant was “only a shadow of the good things to come” (10:1), which now indeed have come with the new covenant, readily lends itself to such an interpretation.

3. A relationship of continuity, redefinition and reconstitution

This type overlaps with the previous sub-type in that the institutions of Torah and temple are understood to have played an important preparatory role, though this role has also been significantly redefined on the basis of the fulfillment believed to have taken place through Christ. What differentiates this type, however, is that here an important place in the state of fulfillment is ascribed to an identifiably Jewish entity, which is seen as

representing the continuation of Israel (e.g., the faithful remnant). In this type, then, the new people of God is a reconstitution of the old, constructed on the basis of a reduced Jewish entity (to which Gentiles are added) but thoroughly redefined around Christ.

3.1 *Israel as succeeded by Christ, who provides the sole point of continuity between Israel of the past and the church of the present*

In this sub-type, continuity is located solely in Christ, who is seen as summing up and embodying Israel in himself. In some versions of this sub-type, not only is the community of Christ-believers considered to be “Israel” by extension but no categorical distinction is made between Jewish and Gentile believers. In such cases, this sub-type overlaps to a considerable extent with the previous one. Still, the concern to identify Christ, in his Jewishness, as a point of continuity between Israel and the community of those who believe in him suggests that it should be located within this third type.

An early example of this sub-type might be found in Paul’s epistle to the Galatians, where he argues that all who believe in Christ are ipso facto part of the family of Abraham, and this precisely because Christ himself is the “seed” of Abraham, the entity to whom the divine promises were given (Gal 3:16; cf. Gen 12:7; 22:17-18). Of course, the form of the argument might suggest that Paul is cutting Israel out of the story entirely; he uses the singular form of the collective noun “seed” (σπέρμα) to set the individual person (Christ) and the collective group (Israel) in contrast rather than in continuity. In addition, he does not go so far as to identify Jesus explicitly as Israel, a step that is taken later by Justin.²⁶ Still, the idea is at least latent. A more substantial—even if more subtle—example of the sub-type is present in Matthew. In the first four chapters of his Gospel, Matthew presents the

²⁶ “As Christ is called Israel and Jacob, so we, hewn out of the side of Christ, are the true people of Israel” (135.3). Justin bases the first part of his statement on the identification of the suffering servant with Jacob in LXX Isa 42:1-4.

beginnings of Jesus' ministry as a kind of recapitulation of the story of Israel—a sojourn in Egypt (2:13-15); an exodus (2:19-21); a period of testing in the wilderness (4:1-11), the citations from Deuteronomy all having to do with lessons that Israel was to have learned in the wilderness; and so on. Matthew makes the identification explicit by quoting the second half of Hos 11:1 (“When Israel was a child, I loved him, and out of Egypt have I called my son”; Matt 2:15).

3.2 Israel as succeeded without remainder by a Jewish remnant, supplemented by Gentiles who come in to replace unbelieving Jews

In this sub-type and the next, the Jewish entity that provides a strand of connection between scriptural Israel and the new community is not simply Christ himself, but a group of Jewish Christ-believers who form a distinct core. What differentiates the two is a different conception of the means by which non-Jews are added to the core. In this sub-type, all but the believing remnant have been rejected by God because of their unbelief; Gentile believers have been brought in to take their place. This sub-type, then, is another example of a rejection-replacement pattern.

Paul's olive tree analogy in Romans 11 provides one example. Here the olive tree represents Israel as a whole, the branches being seen as individual Israelites. Some of the natural branches are broken off “because of their unbelief” (11:20) and Gentile believers—“wild olive shoot[s]” (11:17)—are grafted in. In verse 19 Paul presents one possible interpretation of the situation: “You will say, ‘Branches were broken off so that I might be grafted in.’” Opinions differ on whether Paul himself endorses this view. But even if he does not (on which more in a moment), he is aware that some of his Gentile readers were prepared to see themselves as replacing Jewish unbelievers. Another example might be provided by the Acts of the Apostles, a narrative that begins in Jerusalem and ends in Rome. On one hand, the existence of an identifiably Jewish church seems to be important to Luke; in the early chapters he emphasizes the great numbers of those who

“became obedient to the faith” (6:7) and even towards the end we find a reference to the “many thousands of believers there are among the Jews” (21:20). On the other hand, in Luke's account of Paul's missionary activity, there is a recurring pattern in which Paul first preaches in the synagogue, encounters opposition from his Jewish hearers and then declares that he is turning instead to the Gentiles, who, by contrast, “will listen” (28:28).

3.3 Israel as succeeded without remainder by a Jewish remnant, supplemented by Gentiles who are added to the Jewish core

This sub-type also assigns an important role to a Jewish remnant, but here the Gentile component of the church is perceived not as replacing Jewish unbelievers but as joining the company of Jewish believers and thus receiving a share in the blessings of Israel. Usually the inclusion of Gentile believers is understood within the framework of one or other of what I have elsewhere termed the Jewish “patterns of universalism,”²⁷ though reinterpreted with respect to the new beliefs about Christ. That is, Gentile believers are perceived as becoming linked to an Israel reconstituted around Christ, to which they relate in a manner analogous to the situation of proselytes, God-fearers or participants in the end-time blessings of Israel.

Returning to Romans 11, one can observe that Paul's assent to a replacement idea is tepid at best. The NRSV's “that is true” is an over-translation of the more ambiguous *καλῶς* (v. 20); the remainder of the verse seems to contradict the assertion that the natural branches were broken off to make way for the wild-olive implants; and Paul's own statement in v. 17 places the emphasis on inclusion rather than replacement: “you, a wild olive shoot, were grafted in *among them* (ἐν αὐτοῖς)” —that is, among the natural branches that remain—“and *have become partners* in the rich root of the olive tree.” Another example might be found in John's Gospel, where on two occasions the Evangelist speaks of a second entity being added to an identifiably Jewish core: the “other sheep

²⁷ *Judaism and the Gentiles: Jewish Patterns of Universalism* (to 135 CE) (Waco, TX: Baylor University Press, 2007).

that do not belong to this fold” whom Jesus will bring into the flock (10:16) and the “dispersed children of God” for whom Jesus will die in addition to the nation itself (11:51-52).

4. A relationship of solidarity and mission

In this type, the group of Jewish Christ-believers exists as a remnant or renewal group within a larger Israel that continues to be recognized as God’s covenant people. Israel’s covenantal identity continues to be based on temple worship and Torah observance, which are understood in traditional terms and have not been re-defined by Christ-belief in any fundamental way, and on the expectation of God’s promised deliverance. Jewish Christ-believers are differentiated from their Jewish compatriots by their belief that Jesus has been appointed to be the coming messiah and by their determination to call on Israel as a whole to recognize Jesus as well. Any Gentiles who want to share in the recognition of Jesus are expected to come into a proper relationship with Israel as a whole, through proselytism or some other appropriate means.

Luke’s portrait of the Jerusalem church as we find it in Acts conforms to this type. For example, he describes the church as containing “many thousands” of Jewish believers, all of whom “are zealots for the law” (21:20), and he presents its message as directed first to those who “are the descendants of the prophets and of the covenant that God gave to” Abraham (3:25), a message having to do with the “universal restoration” that God would effect by sending “the Messiah appointed for you, that is, Jesus” (3:20). On the matter of the Gentiles, while there were differences between those who advocated circumcision and the “apostolic decree” promulgated by James, both positions corresponded to options that currently existed within the Jewish world. If the Q document preserves the viewpoint of a distinctive group, it might provide us with another example of the type.

5. A relationship of co-existence in anticipation of the final redemption

The defining characteristic of this type is the positive status that is ascribed to continuing Israel, the Jewish group identified simply by its adherence to the covenant of Moses and the traditions of the Torah. In one way or other the perception is that Israel itself continues to have theological validity as God’s covenant people, a validity that exists alongside—and is not negated by—the theological status of the new community of Christ-believers. This type does not carry with it any necessary conception, however, of how this new community relates to scriptural Israel, or of what relative status is assigned to Jewish and Gentile believers, and so on. Consequently, this type might overlap with one of several sub-types surveyed already. Nevertheless, it needs to be separated out as a distinct type.

5.1 Israel apart from the church as having some theological validity, in that “all Israel will be saved” through Christ

Central to this sub-type is Paul’s statement that “all Israel will be saved” (Rom 11:26). While Rom 11:25-27 is subject to several interpretations, this sub-type is best represented by an interpretation which understands salvation as an end-time occurrence accomplished through Christ (in contrast either to an ongoing process or to an occurrence separate from Christ) and “all Israel” as a corporate, ethnic-religious entity (in contrast either to a mass number of individual Jews or to the church itself). If Israel itself will experience divine redemption in the future, its identity as God’s covenant people must have some continuing validity in the present (“for the gifts and the calling of God are irrevocable”; Rom 11:29).

5.2 Israel and the Gentile church as co-existing peoples, relating to God through parallel covenants

The defining characteristic of this final sub-type is the belief that Israel continues to enjoy a valid and sufficient relationship with God through the covenant of Moses, while the Gentile church is a distinct people with its own valid and sufficient relationship with God through Christ. According to Lloyd Gaston, this was Paul’s

own view.²⁸ Although he has not been able to convince many others,²⁹ a more certain example of this sub-type is found in the Pseudo-Clementine literature, the pertinent parts of which probably go back to the second century C.E. This literature represents the viewpoint of a Jewish Christian group that has given up any attempt to convince Jews to accept Christ and Gentile Christians to accept the law of Moses. As long as they truly follow one or the other, that is all that matters: "It is therefore the peculiar gift bestowed by God upon the Hebrews that they believe Moses; and the peculiar gift bestowed upon the Gentiles is that they love Jesus" (*Rec.* 4.5; also *Hom.* 8.5-6). Of course, those who, like themselves, are able to "recognize both" (*Hom.* 8.7) are doubly blessed.

Concluding observations

I have space here to make only a few brief observations by way of conclusion. Since supersessionism was my point of departure, let me return to this.

The most clearly supersessionist sub-types are those found in my second category ("a relationship of discontinuity and supersession"). For all intents and purposes sub-type 3.1, in which Christ functions as the sole point of continuity, is supersessionist as well. Any corporate representative defined in such a way as to exclude rank-and-file members of the represented group can hardly be seen as effecting continuity in any real sense of the term. On the surface of it, sub-type 1.2, where Israel is presented as having contained two opposing groups from the beginning, is not supersessionist; the church is simply the continuation of a group that has been present all along. Still, one can be forgiven for thinking that such a tendentious construal of Israel's history simply serves as a cover for an essentially supersessionist pattern of thought.

²⁸ *Paul and the Torah.*

²⁹ His most enthusiastic supporter has been John G. Gager; see *The Origins of Anti-Semitism and Reinventing Paul* (Oxford: Oxford University Press, 2000).

On the other hand, the two sub-groups at the extreme ends of the spectrum are clearly not supersessionist. If Israel represents in some sense the polar opposite of the church (1.1) or if Israel continues to exist as a distinct covenant people alongside the church, supersession is not an appropriate term to describe the relationship between the two. Sub-type 5.1, having to do with the expectation that at the end "all Israel will be saved" through Christ, is ambiguous, in that it could be coordinated with either supersessionist or non-supersessionist understandings of the relationship between Israel and the church.

Finally, the remaining sub-types (3.2, 3.3 and 4) can be described as non-supersessionist but unstable. In that each of them is built on the existence of a distinctly Jewish group of Christ-believers, these sub-types represent an element of continuity and contested identity that would be similar to the self-definition of other sectarian, remnant or renewal groups within a larger, diverse Jewish world. But circumstances conducive to the existence of such sub-types proved to be precarious. On one hand, it proved increasingly difficult for Jewish groups of Christ believers to remain within the Jewish world. On the other, the decision to include Gentiles led eventually to a demographic shift in which the Jewish component of the church diminished and major strands of the movement became largely Gentile. In such circumstances these sub-types tended to be transmuted into other, usually supersessionist, types.

In the end, however, a typology is a tool of analysis, which means that any value possessed by this one would need to emerge from its utility in providing insight into the more complex world of actual texts and social constructions—which is work for another day.

**Minutes of the 2009 CSBS
Annual General Meeting**

Carleton University
Ottawa, ON
May 23, 15:30 – 17:00

Present: Patricia G. Kirkpatrick; Ellen B. Aitken; Gary Yamasaki; Glenn Wooden; Mark Boda; John Van Seters; John P. Horman; Steven Muir; Erin Wright; Tessandra Wendzich; Kari Tolppanen; Russell Martin; Matthew Thiessen; Jonathan Vroom; Duncan Reid; Sara Locke; Larry Van Londersele; Tony Burke; Joel Lohr; Kyung Baek; David Jobling Derek Suderman; Ehud Ben Zvi; John L. McLaughlin; Edith M. Humphrey; Tony Cummins; Erin Vearncombe; Carmen Palmer; heather Macumber; Catherine Jones; Agnes Choi; Francis Landy; John Kloppenborg; Hindy Najman; Judith Newman; Jordash Kiffiak; Jennifer Zilm; Daliel Miller; Steven Scott; Daniel Smith; Christiana de Groot; Lissa Wray Beal; Marion Taylor; Kenneth Ristau; Tyler Williams; Keir Hammer; Zeba Crook; Phil Harland; Richard Ascough; Bob Derrenbacker; Eileen Schuller; Adele Reinhartz; Margaret MacDonald; Esther Kobel; Robert Culley; Mary Louise Mitchell; James Bowick; Christine Mitchell; Steve Wilson; Michele Murray.

1. **Approval of the Agenda + Business Arising** (Terry Donaldson/Edith Humphrey; PASSED)
2. **Approval of the Minutes of the Last Annual General Meeting, June 1, 2008** (John McLaughlin/Francis Landy, PASSED)

3. President's Report (Terry Donaldson):

A minute of silence was held in honour of the memory of Geoffrey Park-Taylor, CSBS member since 1940.

Terry expressed thanks to the other executive members for their work on behalf of the society. He thanked in particular Agnes Choi for her 2 fine years serving as Student Liaison Officer, and he also thanked Michele Murray, who has served as Executive Secretary for 6 years. Very nice things were said that are too embarrassing to write down.

Terry summarized the opportunity of SR's publishing with SAGE, a recognized leader in the field of publishing. SAGE approached the CCSR in 2007, and there have been discussions for the past two years at the Board level and at the various society AGMs, during which time SAGE adjusted their proposal to meet our concerns. Terry explained that a vote during the AGM of CCSR would be held on the issue, and that everyone of the seven societies that belong to the CCSR can be represented by six people. The CSBS is sending the following members: Agnes Choi, Tony Burke, Richard Ascough, Terry Donaldson, Ehud Ben Zvi, and Michele Murray. An email with information about the SAGE proposal was circulated by Richard to all members of CSBS; the response from members has been positive. Terry allowed time for questions and comments on this and a couple of questions were asked (e.g., it was clarified that SAGE would make all back-issues of SR available on the web). A few additional positive comments were made by members.

4. Membership secretary (Bob Derrenbacker)

Bob read the names of 29 people who applied for membership to CSBS, and he moved that they be accepted as

new members (Richard Ascough; PASSED). Bob noted that membership numbers have remained strong over the past few years (currently we have 393 members). He reported that so far 303 members have renewed their membership dues for 2009 (77% of total), which means that slightly fewer have paid this year than last year (which was at 80% by this point); he therefore encouraged members to renew their memberships. Bob furthermore thanked members for using PayPal.

5. Executive Secretary's Report (Michele Murray)

Michele reported that the dates for next year's Congress at Concordia University are May 29, 30 and 31, 2010. Congress 2011 is at the University of New Brunswick and St. Thomas University, and 2012 will be shared by Wilfrid Laurier University and the University of Waterloo.

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). Through the CCSR, the CSBS, along with 6 other academic societies in the field of religious studies, coordinate research and publications, in particular by overseeing the publication of the journal *Studies in Religion*, and sharing in the maintenance of the CCSR web site. Michele encouraged members to consider *SR* for upcoming publications. Switching to SAGE will, if the proposal passes, make our journal much more visible.

The CCSR also oversees the publication of scholarly books through Wilfrid Laurier University Press and Les Presses de l'Université Laval. One of the book series that has served our society members particularly well is *Studies in*

Christianity and Judaism/ Études sur le christianisme et le judaïsme, edited by Stephen Wilson. Steve reported that two manuscripts currently are being reviewed. He also announced that he is stepping down as editor, and that Terry Donaldson agreed to take over in his stead.

Michele noted that this was her sixth and final year of serving as Executive Secretary of the society, and she thanked the society for the opportunity to serve in this capacity.

6. Student Liaison Officer's Report (Agnes Choi)

Agnes reported that the "Students and New Members Lunch" was a success, as over 50 people attended; she thanked those who attended, including CSBS executive as well as seminar leaders. She also thanked Zeba Crook for helping to organize the pizza for the lunch. Agnes stated that the student session "What not do on the road to job and tenure" was very well attended and provided good pieces of advice; she thanked panel participants Tony Burke, John Kloppenborg, Michele Murray, and Dan Smith.

Agnes noted that CSBS has a well-deserved reputation for being a student-friendly society; this year, 30 papers will be presented by students, which constitutes 42% of total papers. She extended a hearty congratulations to this year's CSBS student essay prize winners Erin Vearncombe and Danielle Duperrault, and she encouraged students to send in essays for next year's competition.

7. Vice-President's Report (Francis Landy)

Francis revealed the book prize winners for 2009: the R.B.Y. Scott Award goes to Keith Bodner for his book: *I Samuel: A*

Narrative Commentary (Sheffield Phoenix Press, 2008). The F.W. Beare Award goes to Terry Donaldson for his book *Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)* (Baylor University Press 2008). Congratulations to Keith and Terry!

Francis named the individuals nominated by the executive to the three vacated executive positions: 1) Vice-President: Margaret MacDonald (St. Francis Xavier University); 2) Executive Secretary: Phil Harland (York University); 3) Student Liaison Officer: Sonya Kostamo (University of Alberta); 4) Treasurer: Bob Derrenbacker (currently: Regent College, but soon Thorneloe University). After providing opportunity for nominations from the floor (of which there were none), Francis moved that nominations be closed (John McLaughlin; PASSED). Each of these individuals was approved unanimously by the membership and duly elected.

The 2009 Wagner Award winner was Tyler Williams (King's College). It was noted that many individuals had commented on the clarity, beauty, and comprehensiveness of Tyler's website. Congratulations to Tyler!

8. Programme Coordinator's Report (Tony Burke):

Tony alerted members to changes to the one-page programme. He reported that there were 74 papers this year. Members were encouraged to propose a new special session or seminar for next year's Congress. He thanked Local Area Coordinator Zeba Crook for his help in planning this year's congress at Carleton; Kim Stratton was thanked as well for her help in organizing this year's Women Scholars' lunch. Tony reminded members of the Craigie Lecture the following night (with Amy Jill Levine as speaker) and the reception following the talk.

9. Communication Officer's Report (Richard Ascough)

Richard reported that, based on the results of the recent poll of members, the CSBS Bulletin will henceforth be published on-line only; the savings to the society are substantial (\$1700); the membership list will be sent out as PDF file until then Federation gets its software set up. Richard explained that he is in process of setting up a listserv with Queen's, which should be up and running within the next few weeks. Members may be asked to subscribe to it (if Richard can't do this on members' behalf).

While Richard has received complaints from a few members regarding the amount of CSBS email distributed, several members at the AGM spoke positively about continuing to receive "news" items (e.g., book announcements, dissertation completion announcements, and job ads). It was noted that it would be possible to have a couple of different listservs, one for the distribution of executive material, and the other could be for news, and that members could choose to sign up (or not). Richard noted that more discussion is needed on this issue, and that it would be taken up by the executive in their January/February teleconference meeting. Richard reminded members that sending him a book publication notice is not the same as nominating said book for one of the book prizes; he explained that there are three judges who are anonymous (they are not even known to one another), and he added that self-nominations are accepted. He closed his report by encouraging members to donate funds to the book prizes.

10. Treasurer's Report (Robert Derrenbacker)

Bob led the membership through his written report; he noted that the financial picture of CSBS is good (despite the current slump in the world's financial situation). So far about \$15,000 has been generated through the dues renewal. Regarding projected expenses and income: Bob noted that we should be self-financing, and there should be a small surplus of a few hundred dollars. He added that this year our accountant donated \$2500 of his bill to CSBS.

Regarding restricted funds: Wayne McCready usually speaks to this but he was not able to attend Congress this year; Bob explained that the markets are down by approximately 30% world-wide, and that we have been affected adversely, as has everyone. But, thanks to the fine leadership of Wayne McCready and the other members of the Endowment Committee (including Adele Reinhartz, Diet Neufeld, Harld Remus, with Michele Murray and Bob representing the executive), we are still able to use part of the interest to support our activities.

11. There was no other business.

Adjournment (Tyler Williams/ Agnes Choi; PASSED @ 5:02 PM).

(The minutes were prepared by Michele Murray, June, 2009).

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

AUGUST 31, 2009

(Unaudited)

Review Engagement Report

Statement of Financial Position

Statement of Operations

Statement of Changes in Fund Balances

Statement of Cash Flows

Notes to the Financial Statements

Schedule of Restricted Funds

ROBERT W. R. BISHOP
Chartered Accountant

13308 Crescent Road, South Surrey, BC V4P 1K4

Tel 604-538-1288 Fax 604-538-1248

REVIEW ENGAGEMENT REPORT

To the Directors of
Canadian Society of Biblical Studies

I have reviewed the statement of financial position of Canadian Society of Biblical Studies as at August 31, 2009 and the statements of operations, changes in fund balances and cash flows for the year then ended. My review was made in accordance with Canadian generally accepted standards for review engagements and accordingly consisted primarily of enquiry, analytical procedures and discussion related to information supplied to me by the Association.

A review does not constitute an audit and consequently I do not express an opinion on these financial statements.

Based on my review, nothing has come to my attention that causes me to believe that these financial statements are not, in all material respects, in accordance with Canadian generally accepted accounting principles.

"Robert W.R. Bishop"

CHARTERED ACCOUNTANT

May 21, 2010

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF FINANCIAL POSITION
As at August 31, 2009
(Unaudited)

	General Fund	Restricted Funds	ESCJ Fund	2009 Total	2008 Total
ASSETS					
Cash	\$ 11,902	\$ 14,191	\$ -	\$ 26,093	\$ 23,590
Accounts receivable	827	559	-	1,386	950
Investments (Note 5)	-	89,024	-	89,024	115,693
Funds held by CCSR (Note 6)	-	-	11,753	11,753	11,753
	\$ 12,729	\$ 103,774	\$ 11,753	\$ 128,256	\$ 151,986

LIABILITIES

Deferred revenue (Note 4)	\$ 827	\$ -	\$ -	\$ 827	\$ 950
	827	-	-	827	950

FUND BALANCES

Unrestricted	11,902	-	-	11,902	9,584
Restricted	-	103,774	11,753	115,527	141,452
	11,902	103,774	11,753	127,429	151,036
	\$ 12,729	\$ 103,774	\$ 11,753	\$ 128,256	\$ 151,986

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF OPERATIONS
For the Year Ended August 31, 2009
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2009	2008	2009	2008	2009	2008
REVENUE						
Membership dues	\$ 15,698	\$ 17,474	\$ -	\$ -	\$ -	\$ -
SSHRC travel grant	4,755	4,755	-	-	-	-
CSBS dinner	5,245	5,962	-	-	-	-
Congress registration	1,765	1,244	-	-	-	-
Subscriptions and other	117	83	-	-	-	-
Donations	-	-	5,499	4,981	-	-
Investment income (Note 5)	-	-	(21,487)	8,948	-	-
	27,580	29,518	(15,988)	13,929	-	-
EXPENSES						
Accounting and audit	4,705	4,100	-	-	-	-
Bank charges	131	190	-	-	-	-
Computer software	393	443	-	-	-	-
Congress expenses	814	798	-	-	-	-
Craigie Lecture	-	-	1,065	-	-	-
CSBS dinner	5,846	7,031	-	-	-	-
Dues and memberships	2,349	2,289	-	-	-	-
Executive	4,914	5,105	-	-	-	-
Member travel	4,922	5,115	-	-	-	-
Office, printing and postage	271	2,117	-	-	-	-
Student awards	-	-	2,206	2,751	-	-
Subscriptions	7,583	7,580	-	-	-	-
Teleconference	-	139	-	-	-	-
	31,928	34,907	3,272	2,751	-	-
EXCESS OF REVENUE OVER EXPENSES						
	\$ (4,348)	\$ (5,389)	\$ (19,259)	\$ 11,178	\$ -	\$ -

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF CHANGES IN FUND BALANCES
For the Year Ended August 31, 2009
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2009	2008	2009	2008	2009	2008
BALANCE, OPENING	\$ 9,584	\$ 12,743	\$ 129,699	\$ 120,751	\$ 11,753	\$ 11,753
EXCESS OF REVENUE OVER EXPENSES	(4,348)	(5,389)	(19,259)	11,178	-	-
INTERFUND TRANSFERS	6,666	2,230	(6,666)	(2,230)	-	-
BALANCE, CLOSING	\$ 11,902	\$ 9,584	\$ 103,774	\$ 129,699	\$ 11,753	\$ 11,753

CANADIAN SOCIETY OF BIBLICAL STUDIES
NOTES TO THE FINANCIAL STATEMENTS
 August 31, 2009
 (Unaudited)

1. PURPOSE OF THE ORGANIZATION

Canadian Society of Biblical Studies is an unincorporated non-profit organization, 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.

The Society is a registered charity and is income tax exempt.

2. SIGNIFICANT ACCOUNTING POLICIES

(a) Basis of Presentation

These financial statements have been prepared in accordance with Canadian generally accepted accounting principles ("GAAP") applicable to a going concern and do not include any adjustments that might be necessary should the Society be unable to continue to realize its assets and discharge its liabilities in the normal course of operations. The Society is dependent upon membership dues, grants, donations and income from investments to support it as a going concern. While the Society has been successful to date in securing such sources of revenue, there can be no assurance that it will be able to do so in the future.

(b) Use of Estimates

The preparation of financial statements in conformity with Canadian generally accepted accounting principles requires management to make estimates and assumptions that affect the amounts reported in the financial statements. Actual results could differ from those estimates.

(c) 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 endowment resources that have been donated for specific purposes. These donations are invested and the income earned thereon is used for grants, prizes and other awards in accordance with donors' wishes.

The ESCJ Fund (Etudes/Studies in Christianity and Judaism) is a publication subsidy program managed through the Canadian Corporation for Studies in Religion ("CCSR") -- see Note 6.

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF CASH FLOWS
 For the Year Ended August 31, 2009
 (Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2009	2008	2009	2008	2009	2008
CASH PROVIDED BY (USED FOR)						
OPERATIONS						
Excess of revenue over expenses	\$ (4,348)	\$ (5,389)	\$ (19,259)	\$ 11,178	\$ -	\$ -
Unrealized change in market value (Note 5)	-	-	26,727	(2,074)	-	-
Changes in non-cash working capital:						
Accounts receivable	123	(504)	-	-	-	-
Investments	-	-	(59)	(7,392)	-	-
Deferred revenue	(123)	504	-	-	-	-
Interfund transfers	6,666	2,230	(6,666)	(2,230)	-	-
CHANGE IN CASH	2,318	(3,159)	743	(518)	-	-
CASH, OPENING	9,584	12,743	14,007	14,525	-	-
CASH, CLOSING	\$ 11,902	\$ 9,584	\$ 14,750	\$ 14,007	\$ -	\$ -

2. SIGNIFICANT ACCOUNTING POLICIES, continued

(f) 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. The Society's share of Congress net revenues is recorded in the General Fund in the year of receipt. 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.

(g) 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, 2009 the value of donated materials and services recorded in the accounts was \$nil (2008 - \$nil).

3. CHANGES IN ACCOUNTING POLICIES

(a) Capital Disclosures

Effective September 1, 2008, the Society adopted the recommendations of CICA Handbook Section 1535 "Capital Disclosures". Section 1535 specifies the disclosure of (i) an entity's objectives, policies and processes for managing capital; (ii) quantitative data about what the entity regards as capital; (iii) whether the entity has complied with any capital requirements; and (iv) if it has not complied, the consequences of such non-compliance.

(b) Recent Accounting Pronouncements

Disclosure of Allocated Expenses

Effective September 1, 2009, the Society will adopt the recommendations of CICA Handbook Section 4470 "Disclosure of Allocated Expenses". Section 4470 establishes disclosure standards for a not-for-profit organization that classifies its expenses by function and allocates its expenses to a number of functions to which the expenses relate. This new section is not expected to have a material effect on the Society's financial statements.

2. SIGNIFICANT ACCOUNTING POLICIES, continued

(d) Financial Instruments

Effective September 1, 2006, the Society adopted, on a prospective basis, the recommendations of CICA Handbook Section 3251 "Equity", Section 3855 "Financial Instruments - Recognition and Measurement", Section 3861 "Financial Instruments - Disclosure and Presentation" and Section 3865 "Hedges". These new standards apply on a prospective basis and, accordingly, prior period amounts have not been restated.

Section 3855 prescribes when a financial asset, financial liability or non-financial derivative is to be recognized on the balance sheet and at what amount, requiring fair value or cost-based measures under different circumstances. Under Section 3855, financial instruments must be classified into one of five categories: held-for-trading, held-to-maturity, loans and receivables, available-for-sale financial assets, or other financial liabilities. All financial instruments, including derivatives, are measured in the balance sheet at fair value except for loans and receivables, held to maturity investments, and other financial liabilities which are measured at amortized cost. Subsequent measurement and changes in fair value will depend on their initial classification, as follows: held-for-trading financial assets are measured at fair value and changes in fair value are recognized in net earnings; available-for-sale financial instruments are measured at fair value with changes in fair value recorded in other comprehensive income until the investment is derecognized or impaired at which time the amounts would be recorded in net earnings.

Section 3861 establishes standards for presentation of financial instruments and non-financial derivatives, and identifies the information that should be disclosed about them. Under the new standards, policies followed for periods prior to the effective date generally are not reversed and therefore, comparative figures are not restated except for the requirement to restate currency translation adjustments as part of other comprehensive income.

Section 3865 describes when and how hedge accounting can be applied as well as the disclosure requirements. Hedge accounting enables the recording of gains, losses, revenues and expenses from derivative financial instruments in the same period as for those related to the hedged item.

Effective September 1, 2007, the Society adopted the recommendations of CICA Handbook Section 3862 "Financial Instruments - Disclosures", and Section 3863 "Financial Instruments - Presentation". Sections 3862 and 3863 replace Handbook Section 3861 "Financial Instruments - Disclosure and Presentation", revising and enhancing its disclosure requirements, and carrying forward unchanged its presentation requirements. These new handbook sections place increased emphasis on disclosures about the nature and extent of risks arising from financial instruments and how the entity manages those risks.

(e) 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.

CANADIAN SOCIETY OF BIBLICAL STUDIES
 NOTES TO THE FINANCIAL STATEMENTS
 August 31, 2009
 (Unaudited)

4. DEFERRED REVENUE

As at August 31, 2009, the Society was owed \$827 by the Canadian Federation for the Humanities and Social Sciences ("CFHSS") in connection with Congress 2009 (2008 - \$950). These amounts are shown in the financial statements as deferred revenue.

5. INVESTMENT INCOME

	2009	2008
Realized investment income	\$ 5,240	\$ 6,874
Unrealized change in market value of investments	(26,727)	2,074
Investment income	\$ (21,487)	\$ 8,948

6. FUNDS HELD BY CCSR

As at August 31, 2009, the amount of \$11,753 was held on behalf of the Society by the Canadian Corporation for Studies in Religion. Of this amount, \$3,141 was designated for the ESCJ program and \$8,612 was designated for the UM Book Series.

7. CAPITAL MANAGEMENT

The Society's objectives when managing its capital are to safeguard its ability to continue as a going concern in order to pursue its stated purposes.

The Society manages its capital structure and makes adjustments to it in light of changes in economic conditions, the risk characteristics of underlying assets, and the availability of financial resources. The Society is dependant upon external revenue sources in order to fund its activities.

The Society is not subject to any externally imposed working capital requirements or debt covenants.

CANADIAN SOCIETY OF BIBLICAL STUDIES
 NOTES TO THE FINANCIAL STATEMENTS
 August 31, 2009
 (Unaudited)

8. FINANCIAL INSTRUMENTS

(a) Classification of Financial Instruments

The Society's financial instruments consist of cash and cash equivalents, accounts receivable, investments in marketable securities, and accounts payable and accrued liabilities. The Society does not have any hedging instruments.

The Society classifies its cash and cash equivalents, and investments in marketable securities as held-for-trading, which are measured at fair value. Accounts receivable are classified as loans and receivables, which are measured at amortized cost. Accounts payable and accrued liabilities are classified as financial liabilities, which are measured at amortized cost.

(b) Fair Values

The carrying amount of cash and cash equivalents, accounts receivable, and accounts payable and accrued liabilities each approximate their fair values due to the short-term maturities of these instruments. The fair value of investments in marketable securities is based on quoted market prices.

(c) Credit Risk

The Society's accounts receivable do not expose the Society to significant credit risk. The Society has no history of bad debts.

(d) Foreign Exchange and Interest Rate Risk

Because the Society's functional currency is the Canadian dollar and all current operations occur within Canada, the Society is not exposed to significant foreign exchange risk. The Society has no debt and so is not exposed to significant interest rate risk.

(e) Liquidity Risk

Liquidity risk is the risk that the Society will not be able to meet its financial obligations as they fall due. The ability of the Society to settle its financial obligations with cash depends upon the level of income it derives from its investments and the continued support of its members through dues and donations.

CANADIAN SOCIETY OF BIBLICAL STUDIES
SCHEDULE OF RESTRICTED FUNDS
For the Year Ended August 31, 2009
(Unaudited)

	General Endowment	Student Research	RBV Scott Award	N Wagner Award	Publication Fund
CAPITAL					
Balance, opening	\$ 16,328	\$ 1,283	\$ 14,743	\$ 10,321	\$ 3,306
Donations	2,949	-	2,100	-	175
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	19,277	1,283	16,843	10,321	3,481
INCOME ON HAND					
Balance, opening	5,850	767	5,171	5,594	1,523
Investment income	(4,047)	(292)	(3,590)	(2,346)	(771)
Expenditures	-	-	(500)	(500)	-
Interfund transfers	(913)	(241)	(547)	(1,391)	(380)
Balance, closing	891	235	534	1,357	371
FUND BALANCE, CLOSING	\$ 20,168	\$ 1,518	\$ 17,377	\$ 11,678	\$ 3,852

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
CAPITAL					
Balance, opening	\$ 12,072	\$ 16,807	\$ 8,068	\$ 8,842	\$ 91,770
Donations	25	25	100	125	5,499
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	12,097	16,832	8,168	8,967	97,269
INCOME ON HAND					
Balance, opening	5,589	7,252	2,958	3,224	37,928
Investment income	(2,747)	(3,823)	(1,845)	(2,024)	(21,487)
Expenditures	(500)	(1,065)	(456)	(250)	(3,272)
Interfund transfers	(1,185)	(1,196)	(332)	(481)	(6,666)
Balance, closing	1,157	1,167	324	469	6,504
FUND BALANCE, CLOSING	\$ 13,254	\$ 17,999	\$ 8,492	\$ 9,436	\$ 103,773

Membership News

Monographs, Edited Volumes

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- Batten, Alicia. *What are they Saying about the Letter of James?* New York: Paulist, 2009.
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- Boda, J. Mark and Stanley E. Porter, eds. *Translating the New Testament: Text, Translation, Theology*. MNTS. Grand Rapids: Eerdmans, 2009.
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- _____. Editor (with Lester L. Grabbe and Deirdre N. Fulton). *Exile and Restoration Revisited: Essays on the Babylonian and Persian Periods in Memory of Peter R. Ackroyd*. Library of Second Temple 73. London and New York: T & T Clark Continuum, 2009.
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- Webster, Jane S. "Biblical Studies in the Context of the Emerging Religion Major." Society of Biblical Literature Forum. <http://www.sbl-site.org/publications/article.aspx?articleId=816>, April 2009.
- Zerbe, Gordon. "Citizenship and Politics according to Philippians." *Direction* 38/2 (2009) 193-208.

Appointments, Promotions, Awards, Honours

- Ascough, Richard S. Chancellor A. Charles Baillie Teaching Award, Queen's University.
- Dallaire, Hélène. Tenured at Denver Seminary, November 2009.
- Donaldson, Terence. SSHRC Research Grant: "Identity, Ethnicity and the Emergence of Gentile Christianity."
- Evans, Paul S. Appointed to Assistant Professor of Old Testament at McMaster Divinity College, Hamilton, ON.
- Feuerherm, Karljürgen G. Received tenure at Wilfrid Laurier University in December 2009; promotion to Associate Professor to be effective July 1, 2010.
- _____. Faculty of Arts Teaching Scholar Award for 2009.
- Fried, Lisbeth, Honorable Mention (third place) for best *BAR* article of 2007-2008: "Shaving Joseph: The Historical Background of Genesis 41:14," *BAR* 33/4 (2007) 36-41,74.
- Gilmour, Michael. Appointed Associate Professor of New Testament and English Literature at Providence College, Manitoba.
- Harland, Philip A. Promoted to Associate Professor, York University.
- Kalimi, Isaac. The David Julian and Virginia Suther Whichard Visiting Distinguished Professor and Endowed Chair in the Humanities, East Carolina University, Department of Philosophy and Religion, Greenville, NC, USA (2009-2010).

- Knoppers, Gary N. President, Biblical Colloquium (2009-2010)
- Knowles, Michael P. Promotion to full Professor, McMaster Divinity College, August 1, 2009.
- Levinson, Bernard. Promotion to Professor of Classical and Near Eastern Studies and of Law at the University of Minnesota, June 2009.
- McLaughlin, John L. Appointed for a second term as Director of Advanced Degree Programs, Faculty of Theology, University of St. Michael's College.
- _____. Editorial Board, *Journal of Hebrew Scriptures*.
- _____. Catholic Biblical Association of America Strategic Planning Committee.
- Miceli, Calogero A. Theological Studies Medal (Faculty Graduation Award), Concordia University, 2009.
- Miller, Daniel. Appointed Associate Professor, Bishops University, July 1, 2009.
- Penner, Todd. Selected as participant in the 2009-2010 Workshop on "Writing the Scholarship of Teaching," Wabash Center for Teaching and Learning in Theology and Religion. Project Title: "Teaching Religion as a Site of Resistance in Higher Education: Transgressive Pedagogies and Student Empowerment."
- Reinhartz, Adele. Visiting Research Fellow, International Consortium for Research in the Humanities: Dynamics in the History of Religions. Ruhr University Bochum, Germany. September to December 2009.
- _____. Member, SBL Council 2009-12
- _____. Chair, SBL Research and Publications Committee 2009-2012.
- Scott, Mark. Assistant Professor of Systematic Theology and Ethics, Concordia University, Montreal, Quebec (Sabbatical Replacement, 1 year).
- Webster, Jane S. Promoted to Professor of Religious Studies, Department of Religion and Philosophy, Barton College.

Dissertations/Theses Completed

- Tolppanen, Kari. A Source Critical Reassessment of the Gospel of Luke: Was Canonical Mark Really Luke's Source? Ph.D. dissertation. Wycliffe College, 2009. Supervisor: John S. Kloppenborg.

Research in Progress

- Ascough, Richard S. 1 & 2 Thessalonians; Greco-Roman associations.
- Batten, Alicia. Letter of James; Clothing and adornment in antiquity; French biblical interpretation during WW II
- Boda, J. Mark. Translation of Chronicles (with Mark Throntveit for the Common English Bible Translation); co-leader with Jamie Novotny of study project on Temple Building Texts and Rituals in the ancient Near East and Hebrew Bible (AOAT); Zechariah (NICOT); co-leader with Cristian Ratza and Tremper Longman III of study project on recent issues in Ecclesiastes (Eisenbrauns).
- Charles, Ronald. "Une lecture narrative de Joseph et Aséneth à la lumière du motif de la 'nouvelle création'." "4 Ezra and the Gentiles."
- Cotter, Wendy. *The Christ of the Miracle Stories: Portrait Through Encounter*; "Receive him as you would receive me (Philemon 17): The Singular Vision of Paul."
- Dallaire, Hélène. commentary on Joshua (Expositor's Bible Commentary); *Introduction to Living Biblical Hebrew*.
- Duhaime, Jean. Prophetic and Wisdom writings from Qumran; Contribution to a new French annotated translation of the non-Biblical Scrolls from Qumran; Preparation of a « Supplément aux Cahiers Évangile » on the Scrolls from Qumran.
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