



# The Bulletin

## 2010/11

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

Volume 70  
Richard S. Ascough, Editor

2323.7  
Box 2

# The Bulletin

## 2010/11

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

Volume 70  
Richard S. Ascough, Editor

Editor:  
Richard S. Ascough  
School of Religion  
Queen's University  
Kingston, ON, K7L 3N6  
rsa@queensu.ca

Copyright © 2011 Canadian Society of Biblical Studies

The Bulletin is an annual publication of the Canadian Society of Biblical Studies / La société canadienne des études bibliques.

Membership Information: The annual fees for membership in the CSBS/SCÉB are:

	Regular	Dual
Full	\$72.00	\$40.00
Student, Contractual	\$35.00	\$20.00
Unemployed, Retired	\$35.00	\$20.00

Membership includes a subscription to the *Bulletin* and to *Studies in Religion / Sciences religieuses*. Dual membership is available to individuals who already receive SR through membership in another scholarly society. All inquiries concerning membership should be directed to the Membership Secretary:

Robert A. Derrenbacker, Jr.  
Thorneloe University  
935 Ramsey Lake Road  
Sudbury, ON, P3E 2C6  
rderrenbacker@laurentian.ca

A limited number of individual issues of the Bulletin may be purchased for a handling charge of \$10.00 each, payable to the CSBS/SCÉB. Requests should be sent to the editor at the address above.

The CSBS/SCÉB website address is <http://www.ccsr.ca/csbs/>

CN ISSN 0068-970-X

## Contents / Matières

CSBS / SCÉB Executive for 2010-11	iv
2010 Presidential Address	1
Minutes of the 2010 Annual General Meeting	25
Financial Statements	30
Membership News	42
Membership Directory (not available online)	63

**Canadian Society of Biblical Studies  
Executive Committee 2009-10 Comité exécutif de  
La Société canadienne des études bibliques**

- PRESIDENT:** **Margaret MacDonald**  
St. Francis Xavier University  
P.O. Box 5000  
Antigonish, NB, B2G 2W5
- VICE-PRESIDENT:** **Máirion Taylor**  
Wycliffe College  
University of Toronto  
5 Hoskin Ave.  
Toronto, ON, M5S 1H7
- EXECUTIVE SECRETARY:** **Philip A. Harland**  
Humanities Division  
Religious Studies  
York University  
4700 Keele Street  
Toronto, ON, M3J 1P3
- TREASURER & MEMBERSHIP  
SECRETARY:** **Robert A. Derrenbacher, Jr.**  
Thorneloe University  
935 Ramsey Lake Road  
Sudbury, ON, P3E 2C6
- PROGRAMME COORDINATOR:** **Zeba Crook**  
Dept. of Classics and Religion  
Carleton University  
1125 Colonel By Drive  
Ottawa, ON, K1S 5B6
- COMMUNICATIONS OFFICER:** **Richard Ascough**  
Queen's University  
229 Theological Hall  
Kingston, ON, K7L 3N6
- STUDENT LIASON OFFICER:** **Sonya Kostamo**  
Trinity Western University  
11028-162A St.  
Surrey, BC, V4N 4S8

2010 CSBS PRESIDENTIAL ADDRESS  
Concordia University, Montréal, PQ

**I and Eye in Isaiah or Gazing at the Invisible**

**Francis Landy<sup>1</sup>**  
University of Alberta

The prophets Isaiah and Ezekiel dined with me, and I asked them how they dared so roundly to assert that God spake to them, and whether they did not think at the time that they would be misunderstood, and so be the cause of imposition.

Isaiah answered: 'I saw no God, nor heard any, in finite organical perception; but my senses discovered the infinite in everything, and as I was then persuaded, and remain confirmed, that the voice of honest indignation was the voice of God, I cared not for consequences and wrote.'

(William Blake, *The Marriage of Heaven and Hell*)

Once upon a time it was very easy to talk about the book of Isaiah: there were three parts, Proto- and Deutero- and Trito-, loosely stuck together, like the Trinitarian God, three in one and one in three, and one specialized in one or the other, with one's primary interest being to discern the original message of the prophet, be it Isaiah of Jerusalem or Deutero-Isaiah, the great romantic poet of the exile.<sup>2</sup> Then came Rolf Rendtorff, Odil Steck,

<sup>1</sup> A revised version of this paper is forthcoming in the *Journal of Biblical Literature*. This earlier version was delivered at the 2010 Annual Meeting of the CSBS and is published here with the permission of the editors of *JBL*.

<sup>2</sup> Trito-Isaiah was always a much more shadowy figure. Bernard Duhm, *Das Buch Jesaja* (HKAT; Göttingen: Vandenhoeck & Ruprecht, 1902. 1<sup>st</sup> ed. 1892) 379, is usually credited with the invention of the term Trito-Isaiah. However, Trito-Isaiah has for the most part been a convenient label for the last section of

Ronald Clements and a host of others,<sup>3</sup> who, from an historical-critical perspective, dissolved our neat and tidy tripartite schema

Isaiah rather than a distinctive prophetic voice. The association of the prophets, and Deutero-Isaiah in particular, with Romanticism, an anti-Catholic and anti-Jewish Protestant agenda, and, on the Jewish side, with the development of Reform Judaism, is an oft-told story.

<sup>3</sup> For a good summary of recent discussion of the question of unity, see H. G. M. Williamson, "Recent Issues in the Study of Isaiah" in David G. Firth and H. G. M. Williamson (eds) *Interpreting Isaiah: Issues and Approaches* (Nottingham and Downer's Grove; Apollos, 2009), 21-39. Williamson writes "The most noteworthy development in study of the book of Isaiah over the past two decades or so has been the rediscovery of the book's unity" (21), and comments that "'unity' is something of a slippery concept" (23). Williamson himself has been a major contributor to the discussion, particularly through his book *The Book Called Isaiah* (Oxford: Clarendon, 1994), in which he proposes that Deutero-Isaiah was responsible for the editing of Proto-Isaiah as a prequel to his own work. Important precursors of the unitary approach are Roy F. Melugin *The Formation of Isaiah 40-55* (BZAW 141; Berlin: de Gruyter, 1976) and Leon Liebreich, "The Compilation of the Book of Isaiah" *JQR* 46/47 (1955-56), 259-77, 114-38. Rolf Rendtorff's most important contributions are "Zur Komposition des Buches Jesaja" *VT* 34 (1984) 295-320 (ET "The Composition of the Book of Isaiah" in Rolf Rendtorff, *Canon and Theology: Overtures towards an Old Testament Theology*, tr. Margaret Kohl [Minneapolis: Fortress, 1994], 146-69); "Jesaja 6 im Rahmen der Komposition des Jesajabuches" in J. Vermeylen (ed.) *The Book of Isaiah/Le Livre d'Isaïe* (BETL 81; Leuven: Leuven University Press, 1989), 73-82, (ET translation "Isaiah 6 in the Framework of the Composition of the Book of Isaiah," *Canon and Theology*, 170-80); "The Book of Isaiah: A Complex Unity. Synchronic and Diachronic Reading" *SBL 1991 Seminar Papers* (Scholars: Atlanta, 1991), 8-20; republished in Roy F. Melugin and Marvin A. Sweeney (eds) *New Visions of Isaiah* (JSOT Su214; Sheffield: Sheffield Academic Press, 1996), 32-50, and "Isaiah 56.1 as a Key to the Formation of the Book of Isaiah" in *Canon and Theology*, 181-89. Rendtorff argues that structurally key chapters, such as chs. 1, 12, 35, 40, 55, and 66, are thematically and verbally linked together. Odil H. Steck has focused on the later stages of the composition of the book, which he sees as the product of scribal accumulations rather than individual poets, self-consciously written in relation to earlier texts and the development of the concept of the prophetic books. Steck's many articles on the subject are conveniently collected in *Studien zu Tritojesaja* (BZAW 203; Berlin: de Gruyter, 1991) and *Gottesknecht und Zion: Gesammelte Aufsätze zu*

into a mass of competing and overlapping voices,<sup>4</sup> and at the same time redirected attention to the composition of the book as a whole,

*Deuterjesaja* (FAT 4; Tübingen: Mohr Siebeck, 1992), building on his earlier *Bereitete Heimkehr: Jesaja 35 als redaktionelle Brücke zwischen dem Ersten und dem Zweiten Jesaja* (Katholisches Bibelwerk: Stuttgart, 1985). See also "Autor und/oder Redaktor in Jesaja 56-66" in Craig C. Broyles and Craig A. Evans (eds) *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, Vol. 1 (Leiden: Brill, 1997), 219-59. Particularly in "The Unity of the Book of Isaiah" *Interpretation* 36 (1982), 117-29 and "Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah's Themes" *JSOT* 31 (1985), 95-113, Ronald Clements argues that Deutero-Isaiah was composed as a counter-text to Proto-Isaiah. See also "A Light to the Nations: A Central Theme of the Book of Isaiah" in James W. Watts and Paul R. House (eds) *Forming Prophetic Literature: Essays on Isaiah and the Book of the Twelve in Honour of John D. W. Watts* (JSOTSup.235; Sheffield: Sheffield Academic Press, 1996), 57-69, and "'Arise, arise, for your light has come': A Basic Theme in Isaianic Tradition" in *Writing and Reading the Scroll of Isaiah*, 441-54, in both of which he turns his attention to Trito-Isaiah. Most valuable is his cautionary note in "Isaiah: A Book Without an Ending" *JSOT* 97 (2002), 109-26, in which he points to elements of disunity in the book. On similar lines, see also David M. Carr "Reaching for Unity in Isaiah" *JSOT* 57 (1993), 61-80. Like Clements, Antti Laato "'About Zion I will not be Silent': The Book of Isaiah as an Ideological Unity (CB 44; Stockholm: Almqvist and Wiksell, 1998) sees the relationship between the three parts of the book as dialectical. Another approach, of which the principal protagonists are Brevard Childs and Christopher Seitz, is canonical, according to which the unity of the book derives from its reception and redaction in the emerging Jewish community. See, in particular, Brevard S. Childs *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 325-35 and *Isaiah* (OTL; Louisville: Westminster/John Knox, 2001), and Christopher Seitz *Isaiah 1-39* (Interpretation; Westminster/John Knox, 1993) and his commentary on Isaiah 40-66 in *NIB* Vol. 6 (Nashville: Abingdon, 2001), 301-557, as well as his edited volume *Reading and Preaching the Book of Isaiah* (Philadelphia: Fortress, 1988).

<sup>4</sup> It has always been recognized that Proto-Isaiah is a potpourri, stretching across many centuries, and correspondingly that Trito-Isaiah consists of several well-defined strata. However, recent scholarship, especially in Germany, has tended to multiply redactional levels in Deutero-Isaiah. See, in addition to the contributions of Steck noted above, Reinhard Kratz, *Kyros im Deuterjesaja-Buch: Redaktionsgeschichtliche Untersuchungen zu Entstehung und Theologie von Jes* (Tübingen: Mohr Siebeck, 1991) 40-55; Antje Labahn *Wort Gottes und*

unified very self-consciously through keywords, images, themes, structural devices, like the mirroring of the beginning and end of the book,<sup>5</sup> or the recapitulation of chapter 6 in chapter 40.<sup>6</sup> Slightly earlier, literary criticism of the book began to develop, with a concern for the symbolism and imagination of the poet, as expressed through metaphors and sound plays, drawing upon a vast reservoir of ancient Near Eastern thought and literary creation. Here the focus was not on the historical processes through which the book came to be, but how it works as a unified poetic whole on the minds of a reader, ancient or modern. No one perhaps has equaled the pioneering work of Luis Alonso-Schökel<sup>7</sup> and his

*Schuld Israels: Untersuchungen zu Motiven deuteronomistischer Theologie im Deuteronesajabuch mit einem Ausblick auf das Verhältnis von Jes 40-55 zum Deuteronomismus* (Stuttgart: Kohlhammer, 1999), and "The Delay of Salvation within Deutero-Isaiah" *JSOT* 85 (1999) 71-84; and Jürgen van Oorschot *Von Babel zum Zion: Eine literarkritische und redaktionsgeschichtliche Untersuchung* (BZAW 206; Berlin: de Gruyter, 1993).

<sup>5</sup> The *inclusio* between chs.1-2.4 and chs.65-66 is one of the clearest of the macrostructural features of the book. See Joëlle Ferry *Isaïe: "comme les mots d'un livre scellé" (Is 29,11)* (Paris: du Cerf, 2008), 39-66; Carr, "Reaching for Unity"; Anthony J. Tomasino, "Isaiah 1.1-2.4 and 63-66, and the Composition of the Isaianic Corpus" *JSOT* 57 (1993) 81-98; Rendtorff "Zur Komposition" and many others.

<sup>6</sup> Many scholars see the prologue to Deutero-Isaiah in 40.1-11 as a commentary on ch. 6. See, for example, Roy F. Melugin "Poetic Imagination, Intertextuality, and Life in a Symbolic World" in A. Joseph Everson and Hyun Chul Paul Kim (eds.) *The Desert Will Bloom: Poetic Visions in Isaiah* (Atlanta: SBL, 2009), 11-15; Ulrich Berges *Jesaja 40-48* (HKAT; Freiburg: Herder, 2008), 83-84; Williamson *The Book Called Isaiah*, 37-38, with references cited in 37 n. 21; Rendtorff, "Jesaja 6," 79-82. For a critical view, see Joseph Blenkinsopp, *Isaiah 40-55* (AB 19A; New York: Doubleday, 2002) 50, 179 and Francis Landy, "The Ghostly Prelude to Deutero-Isaiah" *BibInt* 14 (2006) 334-35.

<sup>7</sup> A large part of Alonso-Schökel's groundbreaking doctoral thesis *Estudios de poética hebréa* (Barcelona: Flor, 1963), was devoted to analyses of much of Isaiah, focusing in particular on alliterative patterns. Alonso-Schökel's work is adapted and abbreviated in English as *A Manual of Hebrew Poetics* (Rome: Pontifical Institute, 1988).

student Rémi Lack<sup>8</sup>, but the literary response to the text, as a work of the imagination, has remained a powerful, if surreptitious, undercurrent in contemporary Isaianic studies.<sup>9</sup>

<sup>8</sup> Rémi Lack *La Symbolique du Livre d'Isaïe: essai sur l'image littéraire comme élément de structuration* (Rome: Pontifical Institute, 1973). Lack's work is influenced by French Structuralism.

<sup>9</sup> One may note Edgar W. Conrad *Reading Isaiah* (Minneapolis: Fortress, 1991); Peter D. Miscall *Isaiah* (Readings; Sheffield: JSOT Press 1993; republished by Sheffield Phoenix Press, 2006); *Isaiah 34-35: A Nightmare/A Dream* (JSOTSup 281; Sheffield: Sheffield Academic Press, 1999); and (as Quinn-Miscall) *Reading Isaiah: Poetry and Vision* (Louisville: Westminster/John Knox, 2001); various studies by Francis Landy, some of which are collected in *Beauty and the Enigma and Other Essays on the Hebrew Bible* (JSOTSup. 306; Sheffield: Sheffield Academic Press, 2001); José Severino Croatto's commentaries on Deutero- and Trito-Isaiah (Buenos Aires: Lumen, 1994, 2001); Guido Benzi *Ci è stato dato un figlio: il Libro dell'Emmanuele (Is 6,1-9,6): Struttura Retorica e Interpretazione Teologica* (EDB; Bologna, 2007). Inevitably, the literary approach to Isaiah has been subject to the methodological diversification that has typified the literary study of the Bible and literary criticism in general. Benjamin Sommer *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford: Stanford University Press, 1998) and Patricia Tull Willey *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah* (SBL Diss. Series 161; Atlanta: Scholars Press, 1997) both focus on intertextual links with other prophetic books, though Sommer insists on the term "allusion" rather than "intertextuality". See also Peter Miscall "Isaiah: the labyrinth of images" *Semeia* 54 (1991), 103-21. Hyun Chul Paul Kim *Ambiguity, Tension, and Multiplicity in Deutero-Isaiah* (New York: Lang, 2003) analyses indeterminacy in selected texts; see also his "The Spider-Poet: Signs and Symbols in Isaiah 41" in *The Desert Will Bloom*, 159-80. An exhilarating exploration of Deutero-Isaiah from a number of methodological perspectives is John Goldingay, "Isaiah 40-55 in the 1990s: Among Other Things Deconstructing, Mystifying, Intertextual, Socio-Critical, Hearer-Involving" *BibInt* 5 (1997) 225-46. Goldingay's three part commentary on Deutero-Isaiah provides a much more detailed literary reading, which clearly conflicts with the redactional stratification of Steck and his pupils (*The Message of Deutero-Isaiah* (London and New York: T & T Clark, 2005; (with David Payne) *Isaiah 40-55* (2 Vols. ICC; London and New York: T & T Clark, 2006).

The tension between literary and historical approaches is evident in the caution with which even sympathetic commentators treat the literary quality of the text. Blenkinsopp, for instance, in his three part Anchor Bible commentary, eschews the term "poetry", preferring "recitative," (*Isaiah 1-39*, 79), and comments that "Isaiah also contains, especially in the later phases of

Robert Carroll, in one of my favourite and most frequently cited articles on Isaiah, wrote:

So is Isaiah a *blinded* text awaiting the *insightful* critic? Or is Isaiah such a blinded text that only a blinded critic can read it? Or is it the case that only blind readers can imagine (with a trace of the Latin *imaginari* “picture mentally”) the insightful text produced by whatever the sign “Isaiah” stands for? Blind writer, blind reader? Blindsight of both writer and reader may produce the kinds of insightful readings of Isaiah which this strange biblical text invites. This the most visionary of texts calls for the most visionary of readings.<sup>10</sup>

composition, much that is, from the literary point of view, mediocre at best...” (81). Williamson likewise frequently remarks on the modest poetic quality of particular texts, e.g. *Isaiah 1-5* (ICC; London and New York, T& T Clark, 2006) 380, on 5.18-19; “Poetic Vision in 7.18-25” in *The Desert Will Bloom*, 77-89: “its poetic value is apparently not very high” (79).

George Aichele, Peter Miscall, and Richard Walsh, “An Elephant in the Room: Historical-Critical and Postmodern Approaches to the Bible” *JBL* 128 (2009) 383-404, have recently challenged historical-criticism of the Bible from a postmodern point of view. See also Stephen D. Moore and Yvonne Sherwood “Biblical Studies ‘after’ Theory: Onwards Towards the Past. Part One: After ‘after Theory,’ and Other Apocalyptic Conceits” *BibInt* 18 (2010), 1-27, and John Van Seters’ sharply-worded response to Aichele, Miscall and Walsh in *JHS* 9/26 (2009). Van Seters argues that Aichele et al. caricature historical criticism, and that what they promise is works of fiction. I have my own disagreements with Aichele, Miscall and Walsh. In particular, I do not think that “the postmodernist lives in endless irony and parody” (398) – at least I do not, nor did Derrida, explicitly. But this is matter for another article.

<sup>10</sup> Robert P. Carroll, “Blindsight and the Vision Thing” in *Writing and Reading the Scroll of Isaiah*, 79-93 (93). The companion piece to this article is “Revisionings: Echoes and Traces of Isaiah in the Poetry of William Blake” in J. Davies, G. Harvey, and W. G. E. Watson (eds) *Words Remembered, Texts Renewed: Essays in Honour of J. F. A. Sawyer* (JSOTSup 195; Sheffield: Sheffield Academic Press, 1995), 226-41. Carroll was one of the few scholars who genuinely bridged the worlds of historical- and literary-criticism.

Part of the difficulty I have had in working with this text for many years is the sheer difficulty of the language, and of finding a critical idiom adequate for it. Blindsight, Carroll tells us, is a term he borrows from optics, where it refers to residual vision in a blind field, and with greater poetic license, to Paul de Man’s “Blindness and Insight.”<sup>11</sup> It suggests the coincidence of blindness and insight in the ideal critic, and Isaiah’s commission to the people: “Hear attentively, but do not comprehend! See intently, but do not perceive!” To be faithful critics, according to this commission, is not to perceive; it means an undoing of the structures of knowledge, power and judgment whose rectification, according to Kant, constitutes the task of the true critic.<sup>12</sup> On the other hand, the critic, in Carroll’s view, is someone who goes blindly wherever the text leads her, to the heart of the vision, which is invisible.<sup>13</sup> The text teaches her how to read, as Umberto Eco tells us; but to read is precisely not to read, in any familiar way.<sup>14</sup> Hanna Liss, in one of the best books recently to be written

<sup>11</sup> “Blindsight and the Vision Thing,” 80. Carroll refers to de Man’s “Blindness and Insight” on p. 92, and in particular to de Man’s essay “The Rhetoric of Blindness: Jacques Derrida’s Reading of Rousseau” in *Blindness and Insight: Essays in the Rhetoric of Contemporary Criticism* (Oxford and New York: Oxford University Press, 1971) 102-41.

<sup>12</sup> Kant used “critique” in several senses. Common to them all, however, is the insistence that critique requires a free and open space in which to pursue an inquiry, based on a priori principles; that it be neither dogmatic nor skeptical; and that it be self-critical. See Judith Butler “Critique, dissent, disciplinarity” *Critical Inquiry* 35 (2009) 776-78. In the study of religion, perhaps the most committed Neo-Kantian, and the scholar most thoroughly imbued with the Enlightenment project, is Jonathan Z. Smith, with his familiar formula that the task of the critic is description, comparison, redescription and rectification. See his essay “When the Chips are Down” in *Relating Religion: Essays in the Study of Religion* (Chicago and London: Chicago University Press, 2004) 5, and “Bible and Religion” *ibid*, 197-98.

<sup>13</sup> De Man himself, in a passage quoted by Carroll (“Blindness and the Vision Thing”, 92) holds that reader and critic collaborate “to make the unseen visible” (*Blindness and Insight*, 141). However, Carroll goes beyond de Man, in his plea “for profoundly imaginative acts of interpretation” (*ibid*, 93).

<sup>14</sup> Umberto Eco, *Six Walks in the Fictional Woods* (Cambridge and London: Harvard University Press, 1994). Eco proposes that the Model Reader – an ideal

on Isaiah, has shown us how Isaiah systematically engages in techniques of defamiliarization, so as to enter a different world, a world which, according to Maurice Blanchot, is radically incommensurable with ours.<sup>15</sup> In writing about Isaiah, I try to find a poetic, parabolic language to communicate the vision, and this means seeing beyond or otherwise than the overt messages of the words, being alert for their hidden significance, their associative and intertextual fields, their sounds, the sensuality of language and imagery, and for whatever they do not and cannot say. It requires very close reading of small segments of text, knowing that the reading is always partial, and that one is blind, or blinded, not only in that one is blundering about in darkness, but that one's starting point is blindness, or perhaps being blinded by too much light, like the headlights of a car coming at you in darkness, or through the violent deprivation of sight, when the world and all its presuppositions have to be learned anew.<sup>16</sup> Maurice Blanchot

type to be distinguished from the empirical reader – is one that the text tries to create, and that the text is a set of instructions that teaches the reader how to read (ibid, 10). *Six Walks*, as the title suggests, is a series of reflections on the vagaries of reading, the importance of rereading, of lingering on the text, of the interchange of fiction and reality. See further his *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington: Indiana University Press, 1979).

<sup>15</sup> Hanna Liss, *Die Unerhörte Prophetie: Kommunikative Strukturen prophetische Rede im Buch Yesha'yahu* (Leipzig: Evangelische Verlagsanstalt, 2003). See also the English summary of the book in "Undisclosed Speech: Patterns of Communication in the Book of Isaiah" *JHS* 4/4. Much of the book is devoted to examining the techniques of defamiliarization, for instance how ch.10 reverses Assyrian imperial propaganda. Liss cites Blanchot's essay "Prophetic Speech" (*The Book to Come*, tr. Charlotte Mandel [Stanford: Stanford University Press, 2003] 73-82) at the beginning of her conclusion (ibid. 272), and offers a detailed exposition (ibid. 273-90).

<sup>16</sup> I note here J. Hillis Miller's description of the critical process:

Criticism might be defined as the professionalizing or institutionalizing of the urge to talk and write in response to an act of reading or seeing. Such talking or writing ... is not without its dangers... The picture or text requires that you give yourself body and soul to the act of reading or seeing. That is always risky. Criticism is tentative, even tactile ...

writes that the prophet does not, or does not only, reveal the future, but takes away the present, in all its solidity.<sup>17</sup> Isaiah opens his eyes to a new world, and to utter desolation.<sup>18</sup> Samuel Beckett, in *Endgame*, has a wonderful parable of a painter who thinks the end of the world has come, and all he sees are ashes.

This difficulty with working through the text implicates also its unity. There is clearly an immense desire to unify the book, for instance through the permutations of the call vision of chapter 6, which have been explored by many scholars. At the same time, one cannot ignore its refractoriness to easy coherence, for example the differences between Proto-, Deutero- and Trito-Isaiah. More generally, every poem is an achievement against enormous odds, an assertion of beauty and truth, to borrow from Keats, against its failure. Hélène Cixous writes that the best writers look death, and God, in the face.<sup>19</sup> In particular, Isaiah is a profound reflection on

The writer feels his way like a blind man without seeing for certain where the writing is going, as is the case right now with this essay. If you could see to the end you would not need to write the essay, but since you don't know where you are going you might fall into an unforeseen pit or enter a blind alley, an aporia, a blank wall, in the act of writing or feeling your way blindly. It is even possible to claim that talking or writing in response to reading or seeing is a futile attempt to ward off the effect of the story or picture by "explaining" it, by weaving an integument of words around it to veil it ("What do Stories About Pictures Want?" *Critical Inquiry* 35 Sup. [2008] 61)

<sup>17</sup> "Prophetic speech announces an impossible future, or makes the future it announces, because it announces it, something impossible, a future one would not know how to live and that must upset all the sure givens of existence. When speech becomes prophetic, it is not the future that is given, but the present that is taken away, and with it any possibility of a firm, stable, lasting, presence" ("Prophetic Speech," 73).

<sup>18</sup> This is evidently so in 6.11-12, which I will discuss later.

<sup>19</sup> "To begin (writing, living) we must have death.... What we hope for in the School of Dreams is the strength both to deal and to receive the axe's blow, to look straight at the face of God, which is none other than my own face, the face of my soul" (Hélène Cixous, *Three Steps on the Ladder of Writing*, tr. Sarah Cornell and Susan Sellers [New York: Columbia University Press, 1993], 7, 63). The three steps of Cixous' *Three Steps* are the School of the Dead, the School of



catastrophe and exile, as well as a vision of hope in an unaccommodating world. The poetic unity of the book corresponds to that vision of hope, to the unification of all humanity in the worship of God and international peace, as is evidenced repeatedly in the last chapters.<sup>20</sup> To the extent that this hope is impossible, an ever-receding horizon, so is poetic unity unattainable, at least within the book.

My subject is the relationship between the "I" and the "Eye", between the prophet and the vision, as a way of thinking about the problem of poetic unity and of a language that will communicate the vision and experience. The book is framed as a vision: שַׁעֲיָהוּ חֲזוֹן "the vision of Isaiah"; the vision is attributed to him, part of his life, but he also emanates from it, is constituted as a prophet by it. Isaiah sees with God's eye, is entirely absorbed in his role as an emissary. From this point of view, the ideal prophet interposes no obstacles to the divine clairvoyance, seeing into the remote and infallible future. However, the very word חֲזוֹן, used almost exclusively for prophetic vision, conveys a difference from normal seeing, that seeing is non-seeing. It is manifested as a

---

Dreams, and the School of Roots respectively. For her, the encounter with death is a necessary preliminary to writing. The relationship of writing to death is a pervasive motif in Romantic theories of poetry, for instance in Rilke's *Sonnets to Orpheus*. See Blanchot's essay "Rilke and Death" in Gabriel Jospovici (ed) *The Siren's Song* (Brighton: Harvester Press, 1982), 176. Derrida, especially in his discussions of Freud, associates writing with death drive, since it preserves that which is past (Jacques Derrida, *Archive Fever: A Freudian Impression*, tr. Eric Prenowitz (Chicago: University of Chicago Press [1995] 10-13, and see also "Freud and Scene of Writing," tr. Alan Bass in *Writing and Difference* (London: Routledge, Kegan and Paul, 1978), 196-231, esp. 230).

<sup>20</sup> Chapters 65-66 attempt, probably self-consciously, to tie together the loose threads of the book, for example its maternal imagery. See the commentaries of Croatto, *Imaginar el Futuro*, 391-502 and Burkard M. Zapff *Jesaja 56-66* (Die Neue Echter Bibel; Würzburg: Echter Verlag, 2006), 413-42 for abundant examples. Clements' assertion in "Isaiah: A Book Without an Ending", 110, that the conclusion is unsatisfactory, based on the offensiveness of 66.24, is consequently one-sided.

book, already a metaphor, the purity of the gaze sullied by the tricks and density of language, open to the Platonic charge of deception and ambiguity.<sup>21</sup> The book is the vision, in its perfection and totality, as well as the vision in the other sense, as something imagined, an aspiration for a perfect world. As soon as it is spoken, however, it becomes something heard, interpreted, and reported: "Hear, O heavens, and give ear, O earth, for the Lord has spoken..." To hear is something other than to see. It evokes the interiority of the speaker, or an intimation beyond the horizon.<sup>22</sup> The book, as language, as a maze of competing voices, renders the vision opaque, signified, only to be realized beyond the borders of the book.

As Peter Ackroyd showed many years ago, the prophet is constructed as an ideal figure, a character in the book.<sup>23</sup> He attributes the success of the book, indeed, to that of the prophet, to whom more and more material was ascribed, because of his prestige. Autobiographical and biographical passages, as well as first person references, occur throughout the book, to form a composite portrait, especially if, with many modern commentators,

---

<sup>21</sup> Some scholars think חֲזוֹן is a conventional title for a prophetic book or oracle (cf. Obad 1, Nah.1.1), with no necessary implication of visionary experience. Cf. Ehud Ben Zvi *A Historical-Critical Study of the Book of Obadiah* (BZAW 214; Berlin and New York: de Gruyter, 1996), 12; W. A. M. Beuken *Jesaja 1-12* (HThKAT; Freiburg: Herder Verlag), 57. This, however, is to beg the question. Carroll, "Blindsight and the Vision Thing," 80-81, remarks that whatever its technical meaning, the word חֲזוֹן points to the importance of vision and perception in the book. As one might expect, literary interpretation emphasize the metaphor; for instance, Conrad *Reading Isaiah*, 117-53 and Miscall *Isaiah* 12, 22. A useful discussion is John Goldingay, "The Theology of Isaiah", *Interpreting Isaiah*, 168-90 (169). See also his "Isaiah 40-55 in the 1990s, 235-36, in which he argues that "the exilic Isaiah claims the mantle of Isaiah of Jerusalem" and "takes part in his resurrection."

<sup>22</sup> See Landy, "Vision and Voice in Isaiah" *Beauty and the Enigma*, 371-91, esp. 374-75.

<sup>23</sup> Peter Ackroyd, "Isaiah I-XII: Presentation of a Prophet" (VT Sup.29; Brill: Leiden, 1978), 16-48. See also "Isaiah 36-39: Structure and Function" in W.C.Delsman et al. (eds.) *Von Kanaan bis Kerala: Festschrift für J.P.M. van der Ploeg* (Neukirchen-Vluyn: Neukirchener Verlag, 1982), 3-21.

we see the prophetic voice in the second half of the book as being an avatar of that in the first, as being fictively identified with it.<sup>24</sup> The prophet, however, adds his own level of complexity. As well as being an “eye”, he is an “I”, who responds to the vision and is addressed by it. The prophet has a double function and origin, as representative of humanity as well as of God. He is the first audience for his message, which we hear physically at one remove. The prophet, moreover, lives outside his message. We see him walking with his son to meet the king, having sex with the prophetess, and so on. All these are signs, naturally, but also speak for the body as supplementary to his role, as a sign of the world as a material realm, possessed and judged by God, indeed, but also autonomous, with its own concerns and needs.<sup>25</sup> The prophet is a double agent, who speaks for humanity to God and vice versa. Since the message is one of condemnation, at least in part, it is also self-destruction.

The tension between the “eye” and the “I” is evident in ch. 6, Isaiah’s inaugural vision. It is a metaprophetic key to the book, which tells us how to read and understand it, as well as introducing Isaiah to his task.<sup>26</sup> As an initiation scene, it conforms to a typical

<sup>24</sup>Berges, *Jesaja 40-48*, 91; Childs, *Isaiah*, 296; others think that the prophet and/or his circle belonged to a group who identified themselves as distant disciples of the 8<sup>th</sup> century prophet e.g. Rainer Albertz, *Israel in Exile: The History and Literature of the Sixth Century B.C.E.*, tr. David Green (Atlanta: SBL), 378. Labahn, “The Delay of Salvation”, 83-84, proposes that Deutero-Isaiah is the product of the rivalry and gradual merger of an Isaianic school and a Deuteronomistic school in 5<sup>th</sup> century Jerusalem. Goldingay, *The Message of Isaiah 6*, comments that the new prophet “hides” behind the old. The most spectacular interpretation is that of Klaus Baltzer, who suggests that the servant in Deutero-Isaiah is modeled on Moses (*Deutero-Isaiah*, tr. Margaret Kohl [Hermeneia; Minneapolis: Fortress, 2001] 20-22).

<sup>25</sup>The materiality of the sign is pointed out by Benzi, *Ci è stato dato un figlio*, 125

<sup>26</sup>By metaprophesy I mean a discourse that reflects upon itself. Similarly, Ehud Ben Zvi has analysed Jonah as a metaprophetic book, whose very strangeness renders it a means for reflecting on prophetic literature. Virtually all commentators note the structural centrality of ch.6. For instance, Marvin A. Sweeney *Isaiah 1-39 with an Introduction to Prophetic Literature* (FOTL 16; Grand Rapids Eerdmans, 1996), 136, says that it is “paradigmatic for Isaiah’s

death and resurrection pattern. Isaiah “sees” God, surrounded by his seraphim, singing “Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory”. The temple shakes from the sound of the one calling, and Isaiah fears death, for to see God is to die, and he is a man of unclean lips, who cannot speak without polluting the divine presence. A seraph flies to him with a coal, plucked with tongs from the altar, and touches his lips with it; purified, he hears God saying, “Whom shall we send? Who will go for us?” and, uniquely among the prophets, Isaiah says, “Here I am, send me”. Then he hears: “Go and say to this people: Hear intently, but do not understand! Look attentively, but do not perceive! Make fat the heart of this people, make its ears heavy, dazzle its eyes, lest it see with its eyes, and hear with its ears, and its heart understands, and it repent, and is healed!” Isaiah responds, “Until when, my Lord?” and is told, “Until the cities are laid waste, without inhabitant, and houses without human beings, and the land is waste, desolate.”

This is evidently very strange. It is a classic double bind: if the people faithfully obey the command not to understand, they have understood; correlatively, if they understand, and still worse, repent, they are in contravention of the divine will. To understand suggests that they have not listened and understood; to be repentant is to be unrepentant.<sup>27</sup> Furthermore, the responsibility for not

entire prophetic career.” Extensive discussions may be found in Williamson, *The Book Called Isaiah*, 30-56; Jörg Barthel *Prophetenwort und Geschichte: Die Jesajaüberlieferung in Jes 6-8 und 28-31* (Tübingen: Mohr Siebeck, 1997), 66-117; and Liss *Die Unerhörte Prophetie*, 34-71.

<sup>27</sup>A minority of scholars read the last phrase 6.10 disjunctively, as a prediction that they will ultimately repent, for instance through interpreting  $\text{כש}$  to mean “once again,” as in 6.13. See especially Shizuka Uemura, “Isaiah 6:9-10: A Hardening Prophecy?” *Annual of the Japanese Biblical Institute* 27 (2001) 23-57. Jacques Vermeulen *Du Prophète Isaïe à L'apocalyptique: Isaïe, I-XXXV, miroir d'un demi-millenaire d'expérience religieuse en Israël* Tome 1. (Paris: Gabalda, 1977) 197, thinks that the Waw of  $\text{כש}$  is adversative and that the phrase was added subsequently, to ameliorate the harshness of the commission.

understanding and perceiving, communicated through the imperatives, "Hear intently!" "Look attentively!" is taken away in the next verse (v.10): "Make fat the heart of this people, make its ears heavy, dazzle its eyes!" Isaiah is to speak in such a way that they will not comprehend, even if they should wish to. So if they do respond, listening and looking intensely and conscientiously abstaining from understanding and perception, their responses are preconditioned, their senses are already blocked.

There are a number of problems, issues and perspectives, which I will briefly note. First of all, "unknowing" is a familiar trope in mystical as well as prophetic literature. To attain true knowledge means undoing the knowledge and wisdom of our world. This is certainly true of Isaiah, where conventional wisdom is unwise and vice versa.<sup>28</sup> If the object is the knowledge of God, as in Isaiah 11.9, that can only be attained through a transformation of consciousness.

Secondly, to whom is the prophecy addressed? Who are "this people", an expression which, as many commentators note,

---

See also Barthel *Prophetenwort und Geschichte*, 69. Such readings, however, would render the sequence beginning with יָדָא, "lest," without a conclusion.

<sup>28</sup> This theme is pervasive in at least Proto-Isaiah. One may note, for instance, 5.20-21, 28.14-22, 29.13-14. In contrast, the wisdom of the Davidic heir in 11.1-9 is beyond the seeing of the eyes and hearing of the ears. In Deutero-Isaiah wisdom is associated with the nations (44.25) and the makers of idols (40.20); the wisdom that is overthrown is that of the Babylonian and other empires (see also 52.15). One need not suppose an opposition between prophets and sages, as suggested by William McKane, *Prophets and Wise Men* (London: SCM, 1983), and J. William Whedbee, *Isaiah and Wisdom* (Nashville and New York: Abingdon, 1971). H.G.M. Williamson, "Isaiah and the Wise" in John Day, Robert P. Gordon and H. G. M. Williamson (eds.) *Wisdom in Ancient Israel: Essays in Honour of John Emerton* (Cambridge: Cambridge University Press, 1995), 133-41, provides a summary of scholarly positions, and suggests both common ground between Isaiah and "the wise," and that Isaiah might have felt that his experience transcended conventional wisdom. Sonnet, "Le Motif de l'endurcissement", 234, suggests that the sapiential tradition became increasingly esoteric.

implies distantiation from God?<sup>29</sup> Are we an insider group, like the disciples of 8.16, who know about the instruction to prevent communication, while the immediate audience do not? There are many versions of this hypothesis, which, however, does not solve the problem of why the prophet (and God) should act in such a peculiar way, or the ambiguity of whether we are included in the designation.<sup>30</sup> If we are not included, then the prophecy does not concern us. We are third parties and onlookers. To the extent that the prophecy is directed towards the indeterminate future, we put ourselves into the subject position of "this people", with our own degree of distantiation and identification.

Thirdly, a secret that is revealed is no longer a secret, even if all that is revealed is that there is a secret.<sup>31</sup> If this people is told that it is blinded or deluded, it is challenged to uncover that which is being concealed from them.<sup>32</sup> Hanna Liss argues that the commission is a mark of great respect for the people, because it ascribes to them a capacity to look beyond appearances, to change their theological paradigms.<sup>33</sup> The imperatives: "Hear intently, but

---

<sup>29</sup> Otto Kaiser *Das Buch des Propheten Jesaja Kapitel 1-12* (ATD; Göttingen: Vandenhoeck & Ruprecht, 1981), 132; Ronald E. Clements *Isaiah 1-39* (NCBC; London: Marshall, Morgan and Scott, 1980), 76; Beuken, *Jesaja 1-12*, 176, are a representative sample.

<sup>30</sup> For example, Conrad, *Reading Isaiah* passim, radically distinguishes the intended audience from the original one, designated by הַזֶּה הַעָרָה. The most sophisticated treatment is by Jean-Pierre Sonnet, "Le Motif de l'endurcissement (Is 6,9-10) et la lecture d'Isaïe," *Biblica* 73 (1992) 208-239, according to whom the meaning of "this people" kept on changing during the course of the book's development, until it potentially included all readers.

<sup>31</sup> "The secret necessarily exemplifies (a) double bind, for the secret can be a secret only to the extent that it is hidden, but the secret can be hidden only to the extent that it is revealed" (Elliot R. Wolfson, *Language, Eros, Being: Kabbalistic Hermeneutics and Poetic Imagination* [New York: Fordham University Press] 164).

<sup>32</sup> See Jonathan Magonet, "On the Impossibility of Prophecy: A study of Isaiah 6" in David J. Goldberg and Edward Kessler (eds.) *Aspects of Liberal Judaism: Essays in Honour of John Raynor* (London: Valentine Mitchell, 2004), 170-83.

<sup>33</sup> Liss, *Die Unerhörte Prophetie*, 19, 281. She argues that "a people of unclean lips" (6.5) is not in itself derogatory; it simply refers to the conditions of their everyday, ambivalent existence, and challenges them to look beyond them.

do not understand, see attentively but do not perceive" suggest a double dynamic, of an intense effort to discern, and an equally intense renunciation of any conclusion or interpretation. This suggests a model of reading: "the more closely one listens, the less one understands, the more indefatigably one looks, the more complexity and unfathomability one finds".<sup>34</sup>

Isaiah in this chapter is both subject and object. He sees, hears, responds and reports. The whole chapter is constructed through his experience; in fact, a whole tradition of scholarship sees it as being his apology.<sup>35</sup> At the same time, he is the object of divine and seraphic attention. We may imagine him, naively volunteering for the job, expecting to be a normal prophet, a teacher of justice and righteousness, and being completely baffled by the divine command, of which he is the first recipient. He too may be mystified by what he is compelled to say, in the way that a poet may not understand his or her poems. Our evidence is his response: עַד מַתַּי אֲדַנִּי "How long, my Lord?" Following his enthusiastic "Here I am! Send me!" it expresses anguish at the duration of the period of non-communication.<sup>36</sup> Instead of the reign of evil, there is that of divine malice. "How long" is not a

<sup>34</sup> Landy, "Strategies of Concentration and Diffusion in Isaiah 6," in *Beauty and the Enigma*, 322. Sonnet writes that through the book the commission is transformed from a founding narrative to an allegory of reading, in which bafflement and illumination alternate, for instance in the *mashal* of 29.11-12 ("Le motif de l'endurcissement," 233, 236).

<sup>35</sup> This is the so-called *Rückprojizierungsthese*, that the narrative was composed retrospectively by Isaiah, so as to account for his failure. This approach has been especially influential in German scholarship, though it has medieval roots. See, for example, Erhard Blum, "Jesajas prophetisches Testament: Beobachtungen zu Jes 1-11" *ZAW* 108 [1996] 547-68; *ZAW* 109 [1997] 12-29. As Barthel, *Prophetie und Geschichte*, 115-17, points out, it amounts to a recognition that no experience is unmediated. It is curious that the one prophet who, according to biblical tradition (Isa 38), was at least temporarily successful, is haunted by his failure.

<sup>36</sup> Jonathan Magonet, "The Structure of Isaiah 6" *Proceedings of the Ninth World Congress of Jewish Studies: Division A (The Period of the Bible)* (1985), 96, stresses that this anguish paradoxically leads to greater identification with his people.

response, or even really a question. It is a prayer, drawing upon the resources of the liturgical tradition.<sup>37</sup> "How long" measures a gap, in which prophetic language is transformed into nonsense in the people's ears, and which is subtended on his side by the verbal equivalent of a groan, of intolerable waiting.

We do not know how long this waiting lasts. "And I wait for YHWH who hides his face from the house of Jacob, and I wait/hope for/in him" Isaiah says in 8.17. Deutero-Isaiah is a deliberate inversion of Proto-Isaiah, in which the blindest and most deaf of prophets (42.19) brings light to the world, on behalf of a blind and despairing people. The introduction to Deutero-Isaiah in 40.1-11 is often seen as a call scene that echoes chapter 6, proclaiming the end of the era of judgment: "Comfort you, comfort you, my people."<sup>38</sup> However, there is still the problem of whether this promise is a snare and delusion. The tremendous rhetoric of Deutero-Isaiah owes both its power and its pathos to the prevalence of the great powers and the insignificance of Israel.<sup>39</sup> We are still waiting for the advent of YHWH to Zion, no matter how close it is. Hence the desperate urgency of doubled imperatives throughout Deutero-Isaiah:<sup>40</sup> עוּרִי עוּרִי "Awake, awake!" (51.9, 52.1); סוּרוּ סוּרוּ, "Turn aside, turn aside!" (52.10); or the repeated deictic הִנֵּה: "Behold, your God" (40.9);

<sup>37</sup> It occurs especially frequently in Jeremiah (4.14, 4.21, 12.4, 23.26, 31.22, 47.5) and in Psalms (6.4, 74.10, 80.5, 90.13, 94.1). See Hans Wildberger, *Isaiah 1-12*, tr. Thomas H. Trapp (Hermeneia; Minneapolis: Fortress, 1991) 273; Clements, *Isaiah 1-39*, 80; Kaiser, *Das Buch*, 132; Hans-Peter Müller "Sprachliche und religionsgeschichtliche Beobachtungen zu Jesaja 6" *ZAH* 5 (1992) 163-85 (177). Norman Habel, "The Form and Significance of the Call Narratives" *ZAW* 77 (1965) 296-323 (312), thinks it constitutes the prophetic objection to his mission; but see Burke O. Long "Reports of Visions Among the Prophets" *JBL* 95 (1976) 353-65 (361 n. 29).

<sup>38</sup> See n. 5 above.

<sup>39</sup> As Goldingay, "Isaiah 40-55 in the 1990s," 225, writes: "Isaiah 40-55 shouts very loud." Its volume, in his further argument, is related to issues of deconstruction and of powerlessness.

<sup>40</sup> Blenkinsopp *Deutero-Isaiah 40-55*, 181. See also Claus Westermann, *Isaiah 40-66*, tr. David G. M. Stalker (OTL; Philadelphia: Westminster, 1969), 34

הִנֵּה הֵנָּה “Behold, here they are!” (41.27). Repeatedly we are told that Cyrus, the Lord’s anointed, sent to bring deliverance to the world, “does not know me” (45.4, 5). The affirmation of monotheism and of the nullity of other gods is apparently refuted, both by the triumph of other deities and the failure of the Israelite metanarrative. The absence of God, under the figure of self-concealment, is the hidden voice (or absence of voice) in the text, just as the invitation to unimaginable joy overlays inconsolable grief. As Deutero-Isaiah progresses, and still more if one advances into Trito-Isaiah, the expectations of imminent vindication and utopian transformation are countered by equally exigent voices of doubt, desolation and mystery. I need only mention, at this point, the servant in 52.13-53, who goes to his death in utter silence, unheard and unregarded, yet is the object of fascinated attention, and whose death is the source of renewed life.

It is possible that the interdict on communication applies also to Deutero-Isaiah, as to the entire book, for example, the motif of comfort is intended to deceive us with false hope. Of course, this would be a perverse reading, and would threaten to reduce the entire discourse to incoherent babble. “For with stammering lips and another tongue will he speak with this people” (28.11).<sup>41</sup> Isaiah, according to the commission, apparently speaks normal Hebrew, lulling the people with the beauty of his language, and a familiar prophetic idiom – the book as we have it. But this masks another, purely destructive, intent, entirely unknown to the people. The words do not have their common meaning, or perhaps any meaning at all.

However, this would not only make my task, and the task of any interpreter, impossible, but it would belie the degree to which Isaiah does make sense, for instance in the call to ethical

<sup>41</sup> There is no compelling reason to attribute this verse to the people. See J. Cheryl Exum “Whom Will He Teach Knowledge?” A Literary Approach to Isaiah 28” in David J.A. Clines, David M. Gunn and Alan J. Hauser (eds) *Art and Meaning: Rhetoric in Biblical Literature* (JSOTSup 19; Sheffield: JSOT Press, 1982) 120; Baruch Halpern, “‘The Excremental Vision’: The Doomed Priests of Doom in Isaiah 28” *HAR* 10 (1986) 114.

responsibility, the prediction of invasion, the vision of ultimate peace. For a book which is sealed, according to 29.11, it is remarkably readable. It could be that to the degree to which Isaiah is clear, he resists the divine command.<sup>42</sup> I’ve already pointed to the prophet’s duality, as representative of humanity as well as divine messenger. His aspirations for a better world are credible. But he also communicates divine ambivalence.<sup>43</sup> God sends and does not send him at the same time. Throughout Proto-Isaiah, at least, visions of destruction are schematically juxtaposed with those of felicity.<sup>44</sup> In chapter 2, for instance, the vision of the end of days in which all nations beat their swords to ploughshares is matched, virtually without transition, with one of the day of the Lord, when he rises up to “terrify the earth.” Similar, though transposed, contrasts structure both Deutero- and Trito-Isaiah.

There are, as it were, two voices, or two realities, in Isaiah, that of the present world and the future one, and the problem of the book is how to bridge them. It is a problem of translation. Isaiah has to translate the language of the future age in terms of this one, while letting the audience know that their mother tongue is now strange, that the conditions of their world have shifted. It is a translation back from the language of the future to the present, but also an anticipation of the language of the future in the present, as, for example, when the prophetic voice projects itself into future personae: “And you shall say on that day...” (12.1) and foresees an end to the era of incomprehension: “Then shall the eyes of the blind be percipient, and the ears of the deaf open, and the lame skip like a gazelle, and the tongue of the dumb sing...” (35. 5-6).

In the initiation scene, as Ed Conrad points out, the prophet undergoes the entire prophetic process, and becomes a prototype

<sup>42</sup> This point of view is represented by Mattityahu Tsevat “The Vision of Isaiah” in *The Meaning of the Book of Job and Other Biblical Studies* (New York: Ktav, 1980) 171-74.

<sup>43</sup> Kirsten Nielsen, “Is 6:1-8:18 as Dramatic Writing” *StTh* 40 (1986) 6, argues that both God and Isaiah are conflicted: “both Yhwh and Isaiah emerge as characters distinguished by deep inner tensions.”

<sup>44</sup> On the tendency to structure the book through diptychs, see Beuken *Jesaja 1-12*, 43.

for the people.<sup>45</sup> He is, he says, “a man of impure lips” who dwells “among a people of impure lips”. After his purgation by the seraph, his lips are purified, and he inhabits a different world. However, he has no resources for communicating that other world except the language of this one. The “other tongue” is indistinguishable from Hebrew, even if the prophet uses his poetic virtuosity to impart dissociation, for example through retardation, ambiguity and complex and contradictory metaphors.

The two worlds are radically separated. “On that day” is the marker of a time discontinuous with ours. There is no logical connection, no historical process, that can account for the reversal from catastrophe to restitution. At the same time they are superimposed on each other. Isaiah lives in both realms at once. Synchronic and diachronic axes are equated and conflict. A mediating position is alternation. The miraculous defeat of the Assyrians in ch.38 is immediately followed by Hezekiah’s fatal interview with the Babylonian envoys in Isaiah 39, whose consequence is the exile. Chapter 6 concludes with what appears to be, so we can postulate Isaiah hearing, the answer to the question “How long?” – “And there will still be in it (i.e. the land) a tenth, and it shall return (or repent)”<sup>46</sup> – except that we are told it shall be for a repeated burning, and yet the holy seed will survive.

The present and the future worlds thus coexist simultaneously, or alternately, in the consciousness of the prophet and of the readers. The narrative, from beginning to end, from creation to apocalypse, is criss-crossed by alternative readings, proleptic conclusions, sudden peripeteias. The prophet, his sons and disciples, are signs of the future age, they embody it in the present (8.18). They stand for the immanence of the future in the present, but also for the perennial message of the prophet (or prophets), in particular the ethical demand suggested by the keywords “justice” and “righteousness”, the political stance of quietness and trust, the social vision of equality and simplicity. In

<sup>45</sup> Conrad, *Reading Isaiah*, 110-13.

<sup>46</sup> In 6.13, שָׁבָה is triply ambiguous: it may mean “return,” “repent,” or be iterative (“once again”).

28.17, the new Temple is constructed with justice and righteousness; presumably, wherever those qualities are to be found, the Temple is built. The seeds of the new world are found in this one. On the one hand, the book is closed, sealed, written; it is framed by a ringing conclusion, which recapitulates the beginning. On the other, it is open, to interpretation, and even more to the ethical response of the listeners and readers. The book is an invitation to adopt the subject position of prophet and listener, to say “Here am I! Send me!”, and with the Davidic scion in ch. 11, to judge beyond the appearance of the eyes and arbitrate beyond the hearing of the ears. One inserts oneself into the space of the sealed book, like the unwary person in 29.12 who does not know how to read, and learns how to read.<sup>47</sup> In a sense, the reading of the book takes place outside as well as inside the book, for instance if one reads, or lives, with quietness or trust, or conducts one’s life with justice and righteousness. At various points it thematizes listening, for instance, “and he listened with a listening, great was the listening” in 21.7, where the fictive persona of the watchman listens in the silence and darkness, and does not know what will come next.

In the next chapter following the commission, and several years later, we see the prophet in the workaday world. Together with his son, Shear Yashuv, he is sent to meet king Ahaz on the path by the fuller’s field, and to encourage him in the face of the fearful Syrian-Ephraimite alliance. It is a somewhat comical encounter, replete with puns and malentendus.<sup>48</sup> Essentially,

<sup>47</sup> Goldingay, “Isaiah 40-55 in the 1990s,” 234, writes that without “wilful dyslexia” there would be no possibility of prophecy. See also Sonnet, “Le Motif de l’endurcissement,” 235, who suggests that the inability to read provides access “à l’inouï de Dieu,” and Ferry *Isaïe*, 9.

<sup>48</sup> The word plays include the untranslatable jingle לֹא תִאֱמָנוּ כִּי לֹא תִאֱמָנוּ לֹא תִאֱמָנוּ, “If you do not stand fast in faith, you will not stand fast at all”, in v. 9; the pun between שָׁאֵל, “ask,” and שְׁאֵלָה “(as deep as) Sheol” in v. 11; and the duplication of אִוֶּת, “sign,” in v.11 in הִלְאִוֶּת, “exhaust,” in v. 13. In addition, Benzi *Ci è stato dato un figlio*, 105-06, suggests four different significations for the word אִוֶּת.

however, the king and the prophet live in different worlds; theirs is a dialogue of the deaf.<sup>49</sup> The impasse is broken by a new figure, the עַלְמָה, the young girl who gives birth to the child Immanuel, and whose pregnancy is the “sign” the king does not wish to receive, and gets anyway. This is of course one of the most controverted and complex passages in the book, and I will not enter the thicket of problems here. But I do want to point to the unborn child as the figure of the future, who anticipates the pastoral diet of curds and honey of the new age. From the interaction of king and prophet, with its confrontation of divine and human agendas, these political and sacred heavyweights battling it out, we turn to a young girl, and the simple human processes of a child being conceived, born, given a name, and acquiring knowledge of good and evil. The child is other than the prophet and introduces, as many have said, a patriarchal or even edenic idyll, in a purely feminine ambit.

I want to turn, before concluding, to two other moments, out of many, in which the prophet appears as a character, in his fullness as a human being, in apposition to God and his mission. The first is chapter 20, a curious chapter, in which the prophet is instructed to walk barefoot and naked for three years, in token of the captivity of Egypt and Ethiopia. He does not speak – though there is a strange ambiguity in v. 2 – or resist; it is not even clear whether he knows the meaning of his exposure, at least before the end of the period. He is reduced here to bare humanity, without any of the trappings of culture. He is, moreover, a sign of the humiliation of Egypt and Ethiopia, and thus enacts in his own body the suffering and exile of the other, of Egypt as the antitype of Israel, and Ethiopia as the most distant land. The prophet is then intermediate between Israel and the nations, and belongs to neither.

<sup>49</sup> Liss, *Die Unerhörte Prophetie*, 89, for instance, argues that Ahaz is constrained by his religious-political horizon. Along similar lines, Rüdiger Bartelmus, “Jes 7,1-17 und das Stilprinzip des Kontrastes: Syntaktisch-Stilistische und traditions-geschichtliche Anmerkungen zur “Immanuel-Perikope” *ZAW* 96 (1984) 58, argues that the narrative has a tragic dimension, since Ahaz is limited by his ideology.

To be naked is to be marginalized, the object of scandal, especially if Isaiah is a high-class prophet, the associate of kings, priests and scribes. We have to imagine him wandering, the most down and out of downs and outs, repulsive, embodying a message that even he does not know. Elsewhere in the book, the naked are to be clothed, on the fringes of society; the naked are those from whom one averts one's eyes. And it is with those eyes, precisely, that Isaiah looks at us.

The second text comes from close to the end of the book, in 61.1-3, the very centre of Trito-Isaiah: “The spirit of my Lord YHWH is upon me; because YHWH has anointed me as a herald to the poor; he has sent me to bind up the broken hearted, to proclaim freedom for the captives, an opening of eyes for the bound....” Here the prophet sees himself in continuity with the spirit of YHWH; the Lord has anointed him, not Cyrus, nor any Davidide, to bring freedom and consolation. The passage is the converse of chapter 6. In chapter 6, the prophet is sent to prevent healing; here his mission is to bind up the wounds of the broken hearted, that have been suppurating since the beginning of the book. He is to proclaim freedom for the captives, “a year of favour for YHWH, a day of vengeance for our God” (61.2). The word for “freedom” (דָּרוֹר) is elsewhere used for the jubilee (Lev.25.10), and suggests the restitution of all things, when slaves are freed and land returns to its original owners. The year of favour and day of vengeance, however we understand them, likewise convey an end to the period of grief, especially given the conclusion, “to comfort all mourners.” Isaiah's question, “How long?” is apparently answered. In the next verse, the end of Isaiah's vision, in which the returnees are compared to trees subject to repeated burning, is recapitulated. The listeners and mourners of Zion become “oaks of righteousness, the plantation of God, to be resplendent.” Ethical and theophanic motifs intertwine with that of the return to the land and the end of history; a tree planted by God is unlikely to be uprooted. Yet at the centre of the vision, of the illumination of Zion in chapters 60-62, there is the prophet. He is both self-effacing and self-glorifying. His presence can perhaps be detected

in the extraordinary verbal dexterity of the passage, for instance the metathesis of אפר, “dust” in פאר, “turban, beauty” in “a turban/beauty instead of dust” in 61.2. The spirit, the intangible divine impulse, is translated into syllables, the play and tricks of human communication, and thus into a human presence.

A chapter later, however, we hear “For Zion’s sake, I will not be quiet, for Jerusalem’s sake I will not be still” (62.1). The prophet seems unable to stop, and a few verses later says, “On your walls, O Jerusalem, I have appointed watchmen. All day and all night they are not hushed, who continually remember/bring to mind YHWH; let there be no silencing them.” Are these watching reminding YHWH of his responsibility, just as in 63.7 the poet/prophet says “I will make mention of loving deeds of YHWH”, before accusing him of abandoning his people? Are they reminding us? Are they saying the name over and over, lest it be forgotten? And what would happen if they fell silent?

**Minutes of the 2010 CSBS  
Annual General Meeting**

Concordia University  
Montreal, QC  
May 29, 15:30 – 17:00

**In Attendance:** James Magee, Paul Thiessen, Robert Calley, Carmen Palmer, Christine Mitchell, Harold Remus, John Kloppenborg, Keir Hammer, Louis Jonker, Steven Scott, Dan Machiela, Jeremy Penner, Richard Ascough, Derek Suderman, Barak Obama (yes, we are that important), Osama bin-Ladin (nice to see them getting along), Glen Taylor, Marion Taylor, Daniel Smith, John McLaughlin, Tyler Williams, Rev. Dr. President Robert Derrenbacher Jr., Gary Yamasaki, Ryan Schellenberg, Fred Tappenden, Steven Muir, Ian Brown, William Arnal, Marvin Lloyd Miller, Christiana de Groot, Ehud Ben Zvi, Bill Morrow, Rebecca Idestrom, Lissa Wray Beal, Adam Brown, Chelica Hiltunen, Kyung Baek, Terry Donaldson, Richard Last, Gerbern Oegema, Michele Murray, Daniel Miller, Mark Boda, Jack Horman, Mary Louise Mitchell, Sonya Kostamo, Margaret MacDonald, Jared Sommers, Francis Landy, P. G. Kirkpatrick, Phil Harland.

1. **Approval of the Agenda + Business Arising** (Richard Ascough / Tyler Williams; PASSED)
2. **Approval of the Minutes of the Last Annual General Meeting, June 1, 2008** (Terry Donaldson / Harold Remus; PASSED)
3. **President’s Report (Frances Landy):**
  - Tony Burke stepping down from program coordinator position



**4. Membership Secretary (Bob Derrenbacker)**

- 36 nominees for membership, Bob Derrenbacker / Richard Ascough (passed)
- As of May 25, 2010, 318 members have paid their membership dues for 2010 out of a membership base of 403 (79%) (cf. 77% at this time last year). About 75% of that number renewed their dues using PayPal (cf. 63% at this time last year; 57% the year before).
- Membership in CSBS has remained stable in the last few years. While people have been removed from CSBS for a variety of reasons, a healthy number of new members nominated to CSBS each year have kept membership growing modestly over the past number of years. Currently there are 403 members.

**5. Executive Secretary's Report (Phil Harland)**

- Next year's dates unknown but aiming for Sun-Tues
- Coming meeting locations: 2011 University of New Brunswick & St. Thomas University, Fredericton; 2012 Wilfrid Laurier University & University of Waterloo, Waterloo, ON; 2013 Victoria University, Victoria, BC, 2014 Brock University, St. Catharines, ON

**6. Student Liaison Officer's Report (Sonya Kostamo)**

- Congratulations to student essay prize winners and information for next year's competition
- Student and new member sessions were announced.

**7. Vice-President's Report (Margaret MacDonald)**

- Awards: Scott (Paul S. Evans); Bear (Colleen Shantz);

Wagner (Phil H.)

- Nominations: Sonya Kostamo for Student Liaison; Zeba Crook for Program Coordinator, Marion Taylor for vice-president (Christine Mitchell / John M. (passed).

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

- Lower number of NT paper submissions for meeting this year; need for new seminars (Historiography ends next year)
- Thank you to Marie France, the local area coordinator
- Banquet relatively inexpensive this year

**9. Communication Officer's Report (Richard Ascough)**

- Could members please supply email addresses if they have not been receiving CSBS information?
- Bulletin will be posted online
- Explained book award procedure and thanked anonymous referees for their work
- Consulted membership on what types of emails they would or would not like to receive (esp. whether members wanted more emails with [1] info on potential closures and [2] info on new programs): Tyler W. asked about how many of each there were each year and Richard answered 3-4; Harold R. asked if there could be two separate email lists and Richard explained the logistical problems with that

**10. Treasurer's Report (Robert Derrenbacker)**

- *SSHRC Travel Grant.* As expected, SSHRC renewed the travel grant for this fiscal year in the amount of \$4,755. 14 members applied for travel funds in the amount of \$6,677. Disbursement of funds is based on the formula of 40% for non-student members and 80% for student members for travel to Montreal, for a total amount of \$4,403, making a difference of \$352, which we will be holding back for next

year's travel to the Congress in New Brunswick. SSHRC travel funds: Bill M. mentioned that the amount of these funds has remained about the same since the 1980s and that there should be an increase, particularly since we are fulfilling the expectations of SSHRC; Michele M. mentioned that this issue has been raised with SSHRC and the answer was that they would "look into it".

- *Financial Statements.* Robert R. W. Bishop, our accountant, has prepared a *Review of Financial Statements* for fiscal year 2009. It is available for review by the membership and will be published in the *Bulletin*.
- *Current Account.* The financial picture of CSBS is good. To date, we have generated about \$15,750 through dues renewals.
- *Restricted Funds.* To date, the pattern of donations for this fiscal year is down slightly thus far when compared to previous years with \$2,827 (cf. \$2,999 in 2009; \$3,087 in 2008; \$3,593 in 2007; \$3,787 in 2006). The breakdown for this fiscal year is the following:
 

RBY Scott	\$1,000
Jeremias	\$597
Founder's	\$597
Undesignated	\$633
TOTAL	\$2,827
- *Projected Expenses and Income.* Expenses are calculated on the assumption that the costs for the Congress (including the CSBS dinner), travel grants, and payments from special funds (e.g., student prizes, the Craigie Fund, etc.) are to be self-financing.
- *Projected Expenses/Receipts for 2009-2010 (FY10).* Bob provided an overview of the numbers.

- *Restricted Funds.* As of April 30, 2010, our portfolio value with Jennings Capital Inc. was \$118,311.35, including \$44.01 cash on deposit. As a point of reference, at this time last year, our portfolio value as of April 30, 2009 with Jennings Capital was \$90,448, including cash on deposit of \$13,037. The initial investment in 1998 was \$57,000.00. Among other things, the goal of that strategy was to produce income of about \$2,500 per year for CSBS's business. This is happening thanks to the excellent work of Wayne McCready and our endowment committee. Harold R. reported on the society's investments and explained the endowment committee (on behalf of Wayne McCready).

#### 11. Other Business.

- ESCJ: Terry mentioned that he is now the editor of the series and encouraged submission of manuscripts for publication; Travel volume and Jack Horman's volume to come out soon.
- Kim Stratton mentioned the new 12-month MA in Religion at Carleton beginning in 2011

**Adjournment** (John McLaughlin/Tyler Williams; passed).

(The minutes were prepared by Philip Harland, June, 2010).

**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

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

AUGUST 31, 2010

(Unaudited)

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, 2010 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"*

February 21, 2011

CHARTERED ACCOUNTANT

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

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF FINANCIAL POSITION**  
 As at August 31, 2010  
 (Unaudited)

	General Fund	Restricted Funds	ESCJ Fund	2010 Total	2009 Total
<b>ASSETS</b>					
Cash	\$ 25,484	\$ 1,132	\$ -	\$ 26,616	\$ 26,093
Accounts receivable	658	-	-	658	1,386
Investments (Note 5)	-	116,859	-	116,859	89,024
Funds held by CCSR (Note 6)	-	-	11,753	11,753	11,753
	\$ 26,143	\$ 117,991	\$ 11,753	\$ 155,886	\$ 128,256
<b>LIABILITIES</b>					
Accounts payable	\$ 7,319	\$ -	\$ -	\$ 7,319	\$ -
Deferred revenue (Note 4)	658	-	-	658	827
	7,977	-	-	7,977	827
<b>FUND BALANCES</b>					
Unrestricted	18,165	-	-	18,165	11,902
Restricted	-	117,991	11,753	129,744	115,527
	18,165	117,991	11,753	147,909	127,429
	\$ 26,143	\$ 117,991	\$ 11,753	\$ 155,886	\$ 128,256

APPROVED BY THE BOARD:

Director

Director

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF OPERATIONS**  
 For the Year Ended August 31, 2010  
 (Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2010	2009	2010	2009	2010	2009
<b>REVENUE</b>						
Membership dues	\$ 17,242	\$ 15,698	\$ -	\$ -	\$ -	\$ -
SSHRC travel grant	4,755	4,755	-	-	-	-
CSBS dinner	3,096	5,245	-	-	-	-
Congress registration	1,540	1,765	-	-	-	-
Subscriptions and other	600	117	-	-	-	-
Donations	-	-	5,387	5,499	-	-
Investment income (Note 5)	-	-	17,275	(21,487)	-	-
	27,233	27,580	22,663	(15,988)	-	-
<b>EXPENSES</b>						
Accounting and audit	4,810	4,705	-	-	-	-
Bank charges	88	131	-	-	-	-
Computer software	226	393	-	-	-	-
Congress expenses	713	814	-	-	-	-
Maigie Lecture	-	-	-	1,065	-	-
CSBS dinner	3,126	5,846	-	-	-	-
Books and memberships	2,351	2,349	-	-	-	-
Executive	4,292	4,914	-	-	-	-
Member travel	4,403	4,922	-	-	-	-
Office, printing and postage	88	271	-	-	-	-
Student awards	-	-	2,000	2,206	-	-
Subscriptions	7,319	7,583	-	-	-	-
	27,416	31,928	2,000	3,271	-	-
<b>EXCESS OF REVENUE OVER EXPENSES</b>	\$ (183)	\$ (4,348)	\$ 20,663	\$ (19,259)	\$ -	\$ -

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF CHANGES IN FUND BALANCES**  
For the Year Ended August 31, 2010  
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2010	2009	2010	2009	2010	2009
<b>BALANCE, OPENING</b>	\$ 11,902	\$ 9,584	\$ 103,774	\$ 129,699	\$ 11,753	\$ 11,753
<b>EXCESS OF REVENUE OVER EXPENSES</b>	(183)	(4,348)	20,663	(19,259)	-	-
<b>INTERFUND TRANSFERS</b>	6,446	6,666	(6,446)	(6,666)	-	-
<b>BALANCE, CLOSING</b>	\$ 18,165	\$ 11,902	\$ 117,991	\$ 103,774	\$ 11,753	\$ 11,753

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**STATEMENT OF CASH FLOWS**  
For the Year Ended August 31, 2010  
(Unaudited)

	General Fund		Restricted Funds		ESCJ Fund	
	2010	2009	2010	2009	2010	2009
<b>CASH PROVIDED BY (USED FOR)</b>						
<b>OPERATIONS</b>						
Excess of revenue over expenses	\$ (183)	\$ (4,348)	\$ 20,663	\$ (19,259)	\$ -	\$ -
Unrealized change in market value (Note 5)	-	-	(21,490)	26,727	-	-
Changes in non-cash working capital:						
Accounts receivable	169	123	559	(559)	-	-
Investments	-	-	(6,344)	(59)	-	-
Deferred revenue	(169)	(123)	-	-	-	-
Interfund transfers	6,446	6,666	(6,446)	(6,666)	-	-
<b>CHANGE IN CASH</b>	<b>13,582</b>	<b>2,318</b>	<b>(13,059)</b>	<b>184</b>	<b>-</b>	<b>-</b>
<b>CASH, OPENING</b>	<b>11,902</b>	<b>9,584</b>	<b>14,191</b>	<b>14,007</b>	<b>-</b>	<b>-</b>
<b>CASH, CLOSING</b>	<b>\$ 25,484</b>	<b>\$ 11,902</b>	<b>\$ 1,132</b>	<b>\$ 14,191</b>	<b>\$ -</b>	<b>\$ -</b>

CANADIAN SOCIETY OF BIBLICAL STUDIES  
NOTES TO THE FINANCIAL STATEMENTS  
August 31, 2010  
(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  
NOTES TO THE FINANCIAL STATEMENTS  
August 31, 2010  
(Unaudited)

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, 2010  
 (Unaudited)

**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, 2010 the value of donated materials and services recorded in the accounts was \$nil (2009 - \$nil).

**3. CHANGES IN ACCOUNTING POLICIES**

Recent Accounting Pronouncement – Not-For-Profit Organizations

Effective September 1, 2012, the Society will adopt the recommendations of CICA Handbook Part III "Accounting Standards for Not-For-Profit Organizations". This Part establishes accounting and financial statement presentation and disclosure standards for not-for-profit organizations. The effect of this new Part on the Society's financial statements has yet to be determined.

**4. DEFERRED REVENUE**

As at August 31, 2010, the Society was owed \$658 by the Canadian Federation for the Humanities and Social Sciences ("CFHSS") in connection with Congress 2010 (2009 - \$827). These amounts are shown in the financial statements as deferred revenue.

**5. INVESTMENT INCOME**

	2010	2009
Realized investment income (loss)	\$ (4,215)	\$ 6,874
Unrealized change in market value of investments	21,490	2,074
Investment income	\$ 17,275	\$ 8,948

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
 NOTES TO THE FINANCIAL STATEMENTS  
 August 31, 2010  
 (Unaudited)

**6. FUNDS HELD BY CCSR**

As at August 31, 2010, 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.

**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.

**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.

**CANADIAN SOCIETY OF BIBLICAL STUDIES**  
**NOTES TO THE FINANCIAL STATEMENTS**  
 August 31, 2010  
 (Unaudited)

8. FINANCIAL INSTRUMENTS, continued

(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, 2010

(Unaudited)

	General Endowment	Student Research	RBY Scott Award	N Wagner Award	Publication Fund
<b>CAPITAL</b>					
Balance, opening	\$ 19,277	\$ 1,283	\$ 16,843	\$ 10,321	\$ 3,481
Donations	3,193	-	1,000	-	-
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	22,470	1,283	17,843	10,321	3,481
<b>INCOME ON HAND</b>					
Balance, opening	891	235	534	1,357	371
Investment income	3,607	222	2,997	1,784	602
Expenditures	-	-	(500)	(500)	-
Interfund transfers	(1,331)	(135)	(897)	(782)	(288)
Balance, closing	3,167	322	2,134	1,859	685
<b>FUND BALANCE, CLOSING</b>	<b>\$ 25,637</b>	<b>\$ 1,605</b>	<b>\$ 19,977</b>	<b>\$ 12,180</b>	<b>\$ 4,166</b>

	Beare Award	Craigie Lectureship	Founders' Prize	Jeremias Prize	Total
<b>CAPITAL</b>					
Balance, opening	\$ 12,097	\$ 16,832	\$ 8,168	\$ 8,967	\$ 97,269
Donations	-	-	597	597	5,387
Expenditures	-	-	-	-	-
Interfund transfers	-	-	-	-	-
Balance, closing	12,097	16,832	8,765	9,564	102,656
<b>INCOME ON HAND</b>					
Balance, opening	1,157	1,167	324	469	6,505
Investment income	2,091	2,909	1,463	1,601	17,275
Expenditures	(500)	-	(250)	(250)	(2,000)
Interfund transfers	(813)	(1,206)	(455)	(539)	(6,446)
Balance, closing	1,934	2,870	1,082	1,282	15,334
<b>FUND BALANCE, CLOSING</b>	<b>\$ 14,031</b>	<b>\$ 19,702</b>	<b>\$ 9,847</b>	<b>\$ 10,845</b>	<b>\$ 117,990</b>



**Membership News****Monographs, Edited Volumes**

- Batten, Alicia. *Friendship and Benefaction in James*. Emory Studies in Early Christianity 15. Blandford Forum, UK: Deo, 2010.
- Ben Zvi, Ehud, ed. *Perspectives in Hebrew Scriptures VI: Comprising the Contents of Journal of Hebrew Scriptures*, vol. 9. Piscataway, NJ: Gorgias Press, 2010.
- \_\_\_\_\_ and Christoph Levin, eds. *The Concept of Exile in Ancient Israel and its Historical Contexts*. BZAW 404; Berlin/New York: de Gruyter, 2010.
- Boda, Mark. *1-2 Chronicles*. Cornerstone Biblical Commentary 5a. Carol Stream, Ill.: Tyndale House, 2010.
- \_\_\_\_\_ and Jamie Novotny, eds. *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*. AOAT. Münster: Ugarit-Verlag, 2010.
- Coomber, Matthew J. M., ed. *Bible and Justice: Ancient Texts, Modern Challenges*. BibleWorld. London: Equinox Publishing, 2010.
- \_\_\_\_\_. *Re-Reading the Prophets through Corporate Globalization: A Cultural-Evolutionary Approach to Understanding Economic Injustice in the Hebrew Bible*. Biblical Intersections 4. Piscataway, NJ: Gorgias Press, 2010.
- Cotter, Wendy. *The Christ of the Miracle Stories: Portrait Through Encounter*. Grand Rapids, MI: Baker Academic Press, 2010.
- Donaldson, Terence. *Jews and Anti-Judaism in the New Testament: Decision Points and Divergent Interpretations*. London: SPCK; Waco, TX: Baylor, 2010.
- Dow, Lois. *Images of Zion: Biblical Antecedents for the New Jerusalem*. Sheffield: Sheffield Phoenix Press, 2010.
- Duhaime Jean et Thierry Legrand. *Les Rouleaux de la Mer Morte*. Suppléments aux Cahiers Évangile 152. Paris: Cerf, 2010.
- Ehrlich, Carl S. *Understanding Judaism*. London: Watkins Publishing, 2010 (repr. of 2004 volume).
- Felices Luna, Rodolfo, *Voici le message. La structure littéraire au service de l'annonce dans la Première épître de Jean*. Coll. Sciences bibliques / études 21. Montréal: Médiaspaul 2010.
- Holmstedt, Robert D. *Ruth: A Handbook on the Hebrew Text*. Baylor Handbook on the Hebrew Bible. Waco, TX: Baylor University Press, 2010.
- Jeal, Roy R. ed. *Human Sexuality and the Nuptial Mystery*. Eugene: Cascade Books, 2010.
- Jonker, Louis C., ed. *Historiography and Identity (Re)formation in Second Temple Historiographical Literature*. LHBOTS 534. London: T & T Clark, 2010.
- \_\_\_\_\_ and Holter, K, eds. *Global Hermeneutics? Reflections and Consequences*. IVBS Proceedings 1. Atlanta: SBL, 2010.
- Knoppers, Gerald N., with Kenneth A. Ristau. *Community Identity in Judean Historiography: Biblical and Comparative Perspectives*. Winona Lake, IN: Eisenbrauns, 2009.
- \_\_\_\_\_ 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/New York: T. & T. Clark Continuum, 2009.
- Lee, Bernon. *Between Law and Narrative: The Method and Function of Abstraction*. GDBS 51. Piscataway, NJ: Gorgias Press, 2010.
- Levinson, Bernard M. *Legal Revision and Religious Renewal in Ancient Israel*. Paperback edition. New York and Cambridge: Cambridge University Press, 2010.

- Machiela, Daniel A. *The Dead Sea Genesis Apocryphon: A New Text and Translation with Introduction and Special Treatment of Columns 13-17*. STDJ 79. Leiden: Brill, 2009.
- Pahl, Michael W. *From Resurrection to New Creation: A First Journey in Christian Theology*. Eugene, Ore.: Cascade, 2010.
- \_\_\_\_\_ and Michael F. Bird, eds. *The Sacred Text: Excavating the Texts, Exploring the Interpretations, and Engaging the Theologies of the Christian Scriptures*. Gorgias Précis Portfolios 7. Piscataway, N.J.: Gorgias, 2010.
- Runesson, Anna. *Exegesis in the Making: Postcolonialism and New Testament Studies*. Biblical Interpretation Series 103. Leiden: Brill, 2010.
- Schuller, Eileen, Sarianna Metso, and Hindy Najman, eds. *The Dead Sea Scrolls: Transmission of Traditions and Production of Texts*. Studies in the Texts of the Desert of Judah 92. Leiden: Brill, 2010.
- Sider Hamilton, Catherine, Peter M. B. Robinson, and George Sumner, eds. *In Spirit and in Truth: The Challenge of Discernment for Canadian Anglicans Today*. Vancouver: Regent, 2009.
- Smith, Daniel A. *Revisiting the Empty Tomb: The Early History of Easter*. Minneapolis: Fortress Press, 2010.
- Timmer, Daniel. *Creation, Tabernacle, and Sabbath: The Sabbath Frame of Exodus 31:12-17; 35:1-3 in Exegetical and Theological Perspective*. FRLANT 227; Göttingen: Vandenhoeck & Ruprecht, 2009.
- Ulrich, Eugene. *The Biblical Qumran Scrolls: Transcriptions and Textual Variants*. VTSup 134; Leiden: Brill, 2010.
- \_\_\_\_\_ and Peter W. Flint. *Qumran Cave 1.II: The Isaiah Scrolls*. Part 1: *Plates and Transcriptions*; Part 2: *Introductions, Commentary, and Textual Variants*. Discoveries in the Judaean Desert 32. Oxford: Clarendon, 2010.
- \_\_\_\_\_, Martin G. Abegg Jr., James E. Bowley, and Edward M. Cook. *The Dead Sea Scrolls Concordance* vol. 3: *The Biblical Texts from the Judaean Desert*. Leiden: Brill, 2010.

### Articles, Chapters, Published Conference Proceedings

- Ascough, Richard S. "Of Memories and Meals: Greco-Roman Associations and the Early Jesus-group at Thessalonikē." In *From Roman to Early Christian Thessalonikē: Studies in Religion and Archaeology*, ed. Laura Nasrallah, Charalambos Bakirtzis, and Steven J. Friesen, 49-72. Harvard Theological Studies 64. Cambridge, MA, and London: Harvard University Press, 2010.
- \_\_\_\_\_. "Philippians." In *[The Oxford] Encyclopedia of the Bible*, ed. Michael D. Coogan. Oxford: Oxford University Press. Published online in 2010.
- \_\_\_\_\_. "Pedagogical Ponderings on Teaching 'Bible ... Film' Courses." *Teaching Theology and Religion* 13/2 (2010) 151-152.
- \_\_\_\_\_, and Robert C. Fennell, Tat-siong Benny Liew, Michael McLain, Nancy Lynne Westfield. "Conversation: Hugh Heclo's *On Thinking Institutionally*." *Teaching Theology and Religion* 13/3 (2010) 272-284 (my contribution 274-276).
- Batten, Alicia. "BTB Readers' Guide: Clothing and Adornment." *Biblical Theology Bulletin* 40 (2010) 148-159.
- \_\_\_\_\_. "Reading the Bible in Occupied France: André Trocmé and Le Chambon." *Harvard Theological Review* 103 (2010) 308-329.
- Baxter, Wayne. "From Ruler to Teacher: The Extending of the Shepherd Metaphor in Early Jewish and Christian Writings." In *Early Christian Literature and Intertextuality*, ed. C. Evans and D. Zacharias, 208-224. London: T & T Clark, 2009.
- Beck, Roger. "Ancient and Modern Approaches to the Representation of Supernatural Beings: Dio Chrysostom (Oration 12) and Dan Sperber (Explaining Culture) Compared." In *Chasing Down Religion: In the Sights of History and the Cognitive Sciences. Essays in Honor of*

- Luther H. Martin, ed. P. Pachis and Donald Wiebe (eds), Athens and Thessaloniki: Barbounakis, 2010.
- Ben Zvi, Ehud. "On the Term Deuteronomistic in Relation to Joshua-Kings in the Persian Period." *Raising Up a Faithful Exegete: Essays in Honor of Richard D. Nelson*, ed. K. L. Noll and B. Schramm, 59-69. Winona Lake, IN: Eisenbrauns, 2010.
- \_\_\_\_\_. "A Contribution to the Intellectual History of Yehud: The Story of Micaiah and its Function within the Discourse of Persian-Period Literati." In *The Historian and the Bible. Essays in Honour of Lester L. Grabbe*, ed. P. R. Davies and D. V. Edelman, 89-102. LHBOTS 530. London and New York: T & T Clark, 2010.
- \_\_\_\_\_. "The Voice and Role of a Counterfactual Memory in the Construction of Exile and Return: Considering Jeremiah 40: 7-12." In *The Concept of Exile in Ancient Israel and its Historical Contexts*, ed. E. Ben Zvi and Christoph Levin, 169-188. BZAW 404. Berlin/New York: de Gruyter, 2010.
- \_\_\_\_\_. "Total Exile, Empty Land and the General Intellectual Discourse in Yehud." In *The Concept of Exile in Ancient Israel and its Historical Contexts*, ed. E. Ben Zvi and Christoph Levin, 155-168. BZAW 404; Berlin/New York: de Gruyter, 2010.
- \_\_\_\_\_. "'The Prophets' – References to Generic Prophets and their Role in the Construction of the Image of the 'Prophets of Old' within the Postmonarchic Readership(s) of the Book of Kings." In *The Books of Kings. Sources, Composition, Historiography and Reception*, ed., B. Levine and A. Lemaire, 387-399. VTSup 129. Leiden/Boston: Brill, 2010 (slightly revised version of article in *ZAW* 116 (2004) 555-67.
- \_\_\_\_\_. "Reconstructing the Intellectual Discourse of Ancient Yehud." *Studies in Religion/Sciences Religieuses* 39 (2010) 7-23.

- Black, Steve D. "One Really Striking Minor Agreement: ΤΙΣ ΕΣΤΙΝ Ο ΠΑΙΣΑΣ ΣΕ in Matthew 26:68 and Luke 22:64." *Novum Testamentum* 52 (2010) 313-333.
- Boda, Mark. "Walking in the Light of Yahweh: Zion and the Empires in the Book of Isaiah." In *Empire in the New Testament*, ed. Stanley E. Porter and Cynthia Long Westfall, 54-89. MNTS Eugene, OR: Wipf & Stock, 2010.
- \_\_\_\_\_. "'Declare His Glory among the Nations': The Psalter as Missional Collection." In *Christian Mission: Old Testament Foundations and New Testament Developments*, ed. Stanley E. Porter and Cynthia Long Westfall, 13-41. MNTS Eugene, OR: Wipf & Stock, 2010.
- \_\_\_\_\_. "Theological Commentary: A Review and Reflective Essay." *McMaster Journal of Theology and Ministry* 11 (2009-2010) 139-151.
- \_\_\_\_\_. "Legitimizing the Temple: The Chronicler's Temple Building Account." In *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*, ed. Mark J. Boda and Jamie Novotny, 303-318. AOAT Münster: Ugarit-Verlag, 2010.
- \_\_\_\_\_. "Appendix 3: Hebrew Bible Passages Connected to Ancient Near Eastern (Re)Construction Rituals and Texts with Select Bibliography." In *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*, ed. Mark J. Boda and Jamie Novotny, 511-516. AOAT. Münster: Ugarit-Verlag.
- Braun, Willi. "Theories of Persuasion and Modes of Religiosity in the Study of Emergent Christianities." In *Imagistic Traditions in the Graeco-Roman World: A Cognitive Modeling of History of Religions Research* ed. Luther H. Martin and Panayotis Pachis, 55-87. Thessaloniki: Vaniias, 2009.
- \_\_\_\_\_. "The First Shall Be Last: The Gospel of Mark After the First Century." In *Chasing Down Religion in the Sights of History and the Cognitive Sciences: Essays in Honour of*

- Luther H. Martin, ed. Panayotis Pachis and Donald Wiebe, 41-57. Thessalonike: Barkounakis, 2010.
- Callon, Callie and John S. Kloppenborg. "The Parable of the Shepherd and the Transformation of Pastoral Discourse." *Early Christianity* 1/2 (2010) 218-260.
- Charles, Ronald. "The report of 1 Corinthians 5 in critical dialogue with Foucault." *The Journal of Cultural and Religious Theory* 11/1, Special issue, Michel Foucault and St. Paul (2010) 142-158.
- Cotter, Wendy. "'Welcome Him as You Would Welcome Me' (Philemon 17): Does Paul Call for Virtue or the Actualization of a Vision?" In *From Judaism to Christianity: Tradition and Transition: A Festschrift for Thomas H. Tobin, S.J. on his Sixty-fifth Birthday*, ed. Patricia Walters, 185-206. Leiden: Brill, 2010.
- Cox, Claude. "The Syriac Presence in the Armenian Translation of the Bible, with Special Reference to the Book of Genesis." *Journal of the Canadian Society for Syriac Studies* 10 (2010) 45-67.
- Donaldson, Terence. "The Juridical, the Participatory and the 'New Perspective' on Paul." In *Reading Paul in Context: Explorations in Identity Formation*, ed. Kathy Ehrensperger and J. Brian Tucker, 229-41. Library of New Testament Studies. London: T & T Clark, 2010.
- \_\_\_\_\_. "Introduction to the Pauline Corpus." In *The Oxford Bible Commentary: The Pauline Epistles*, ed. John Barton and John Muddiman, 27-56. Oxford: Oxford University Press, 2010.
- Duhaime, Jean. "War Scroll." *New Interpreter's Dictionary of the Bible* 5 (2009) 800.
- \_\_\_\_\_. "Trois approches du messianisme de Qumrân. Une revue sélective de la recherche récente." *Théologiques* 17/1 (2009) 163-184.
- Fried, Lisbeth S. "Something There is That Doesn't Love a Wall: The Crisis Created by the Wall Around Jerusalem." *Transeuphratène* 39 (2010) 77-87.

- \_\_\_\_\_. "Because of the Dread Upon Them – Fear and Uncertainty in the Persian Empire." In *The World of Achaemenid Persia: History, Art and Society in Iran and the Ancient Near East* (Proceedings of a conference at the British Museum 29th September – 1st October 2005), ed. John Curtis and St John Simpson, 457-69. London: IBTauris Press, 2010.
- \_\_\_\_\_. "Temple Building in Ezra 1-6." In *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*, ed. M. J. Boda and J. R. Novotny, 319-338. AOAT. Ugarit-Verlag, 2010.
- Henderson, Ian. "Memory, Text and Performance in Early Christian Formation." In *Religion und Bildung. Medien und Funktionen religiösen Wissens in der Kaiserzeit*, ed. Christa Frateantonio and Helmut Krasser. Potsdamer Altertumswissenschaftliche Beiträge 30. Franz Steiner Verlag: Stuttgart, 2010.
- \_\_\_\_\_. "Reconstructing Mark's Double Audience." In *Between Author and Audience in Mark: Narration, Characterization, Interpretation*, ed. Elizabeth Struthers Malbon, 6-28. New Testament Monographs 23; Sheffield Phoenix Press: Sheffield, 2009.
- Holmstedt, Robert D. "So-Called 'First-Conjunct Agreement' in Biblical Hebrew." In *Afroasiatic Studies in Memory of Robert Hetzron: Proceedings of the 35th Annual Meeting of the North American Conference on Afroasiatic Linguistics*, ed. C. Häberl, 105-129. NACAL 35. Newcastle on Tyne, UK: Cambridge Scholars, 2009.
- \_\_\_\_\_. "Word Order and Information Structure in Ruth and Jonah: A Generative-Typological Analysis." *Journal of Semitic Studies* 54 (2009) 111-139.
- \_\_\_\_\_. "The Syntactic Encoding of the Collaborative Nature of Qohelet's Experiment." *The Journal of Hebrew Scriptures* 9 (29) (2009) 1-26.

- Humphrey, Edith. "Grand Entrance: Entrance into Worship as Rhetorical Invitation and Liturgical Precedent in the Older Testament. In *SBL Proceedings of the Eastern Christian and the Bible Section*, ed. F. Hovhannessian, 79-90. New York: Lang, 2010.
- \_\_\_\_\_. "To Sing is a Lover's Thing: Towards a Biblical Theology of Worship." *Trinity Journal for Theology and Ministry* III/1 (2009) 131-144.
- Idestrom, Rebecca G. S. "Elizabeth Mary MacDonald: An Early Canadian Contribution to the Study of Women in the Ancient Near East." In *Breaking Boundaries: Female Biblical Interpreters who Challenged the Status Quo*, ed. Nancy Calvert-Koyzis and Heather Weir, 169-189. LHB/OTS 524. New York: T & T Clark, 2010.
- Jeal, Roy R. "Ideology, Argumentation and Social Direction in Romans 1." In *Human Sexuality and the Nuptial Mystery*, ed. Roy R. Jeal, 27-44. Eugene: Cascade Books, 2010.
- \_\_\_\_\_. "Visions of Marriage in Ephesians 5." In *Human Sexuality and the Nuptial Mystery*, ed. Roy R. Jeal, 116-130. Eugene: Cascade Books, 2010.
- Jonker Louis C. "The Global Context and its Consequences for Old Testament Interpretation." In *Global Hermeneutics? Reflections and Consequences*, ed. L. C. Jonker and K. Holter, 47-56. IVBS Proceedings 1. Atlanta: SBL, 2010.
- \_\_\_\_\_. "David's Officials According to the Chronicler (1 Chronicles 23-27): A Reflection of Second Temple Self-Categorization?" In *Historiography and Identity (Re)formation in Second Temple Historiographical Literature*, ed. L. C. Jonker, 65-91. LHBOTS 534. London: T & T Clark, 2010.
- \_\_\_\_\_. "Revisiting the Saul Narrative in Chronicles: Interacting with the Persian Imperial Context? *Old Testament Essays* 23/2 (2010) 283-305.
- Kalimi, Isaac. "Murder in Jerusalem Temple: The Chronicler's Story of Zechariah – Literary and Theological Features,

- Historical Credibility and Impact." *Revue Biblique* 117 (2010) 200-209.
- \_\_\_\_\_. "Human and Musical Sounds and Their Hearing Elsewhere as a Literary Device in the Biblical Narratives." *Vetus Testamentum* 60 (2010) 565-570.
- \_\_\_\_\_. "Go, I Beg You, Take Your Beloved Son and Slay Him!: Binding of Isaac in Rabbinic Literature and Thought." *Review of Rabbinic Judaism* 13 (2010) 1-29.
- \_\_\_\_\_. "Furcht vor Vernichtung und der ewige Bund: Das Buch Ester im Judentum und in jüdischer Theologie." *Zeitschrift für Religions- und Geistesgeschichte* 62/4 (2010) 339-355.
- \_\_\_\_\_. "Chronicles, Books of." In *The Cambridge Dictionary of Christianity*, ed. D. Patte, 225. Cambridge: Cambridge University Press, 2010.
- \_\_\_\_\_. סיפור כיבוש ירושלים בהיסטוריוגרפיה המקראית הקדומה. "והמאוחרת." in *Or Le-Mayer: Studies in Bible, Semitic Languages, Rabbinic Literature, and Ancient Civilizations Presented to Mayer Gruber on the Occasion of his Sixty-Fifth Birthday*, ed. S. Yona, 431-445. Beer Sheva: Ben-Gurion University of the Negev Press, 2010.
- Kloppenborg, John S. "Agrarian Discourse in the Sayings of Jesus." In *Engaging Economics: New Testament Scenarios and Early Christian Interpretation*, ed. Bruce Longenecker and Kelly Liebengood, 104-128. Grand Rapids: Eerdmans, 2010.
- \_\_\_\_\_. "James 1:2-15 and Hellenistic Psychagogy." *NovT* 52/1 (2010) 37-71.
- \_\_\_\_\_. "Pastoralism, Papyri and the Parable of the Shepherd." In *Light from the East: Papyrologische Kommentare zum Neuen Testament*, ed. Peter Arzt-Grabner and Christina M. Kreinecker, 48-69. Philippika. Marburger Altertumskundliche Abhandlungen 39. Wiesbaden: Harrassowitz Verlag, 2010.
- \_\_\_\_\_. "The Sayings Gospel Q." *Oxford Bibliographies Online* (2010).

<http://www.oxfordbibliographiesonline.com/display/id/obo-9780195393361-0101>.

\_\_\_\_\_. "The Synoptic Problem." *Oxford Bibliographies Online* (2010).

<http://www.oxfordbibliographiesonline.com/display/id/obo-9780195393361-0120>.

\_\_\_\_\_ and Callie Callon. "The Parable of the Shepherd and the Transformation of Pastoral Discourse." *Early Christianity* 1/2 (2010) 218-260.

Knoppers, Gerald N. "Changing History: Nathan's Dynastic Oracle and the Structure of the Davidic Monarchy in Chronicles." In *Shai le-Sara Japhet: Studies in the Bible, Its Exegesis, and Its Language*, ed. Moshe Bar-Asher, Dalit Rom-Shiloni, Emanuel Tov, and Nili Wazana, 99-123. Jerusalem: Bialik Institute, 2007.

\_\_\_\_\_. "Theories of the Redaction(s) of Kings." In *The Book of Kings: Sources, Composition, Historiography, and Reception*, ed. Baruch Halpern and André Lemaire, associate ed. Matthew J. Adams, 68-88. VTSup 129. Leiden: E. J. Brill, 2010.

\_\_\_\_\_. "Beyond Jerusalem and Judah: The Commission of Artaxerxes to Ezra in the Province Beyond the River." In *Eretz-Israel - Archaeological, Historical and Geographic Studies: Ephraim Stern Volume*, ed. Joseph Aviram, Amnon Ben Tor, Israel Eph'al, Seymour Gitin, and Ronny Reich, 78-87. Jerusalem: Israel Exploration Society, 2009.

\_\_\_\_\_. "Ethnicity, Genealogy, Geography, and Change: The Judean Communities of Babylon and Jerusalem in the Story of Ezra." In *Community Identity in Judean Historiography: Biblical and Comparative Perspectives*, ed. G. N. Knoppers and K. A. Rista, 147-171; Winona Lake, IN: Eisenbrauns, 2009.

\_\_\_\_\_. "The Synoptic Problem: An Old Testament Perspective." *Bulletin for Biblical Research* 19 (2009) 11-34.

\_\_\_\_\_. "Introduction" to and "Notes on 1 and 2 Chronicles." In *The New Oxford Annotated Bible*, ed. M. D. Coogan et al, 575-665. 4<sup>th</sup> ed. New York: Oxford University Press, 2010.

\_\_\_\_\_. "Democratizing Revelation? Prophets, Seers, and Visionaries in Chronicles." In *Prophecy and the Prophets in Ancient Israel: Proceedings of the Oxford Old Testament Seminar*, ed. J. Day, 391-409. LHBOTS 531. London: T & T Clark Continuum, 2010.

\_\_\_\_\_. "Some Aspects of Samaria's Religious Culture during the Early Hellenistic Era." In *The Historian and the Bible: Essays in Honour of Lester L. Grabbe*, ed. P. R. Davies and D. V. Edelman. LHBOTS 530; London: T. & T. Clark Continuum, 2010.

\_\_\_\_\_ with Jonathan Greer. "The Book of Kings." *Oxford Bibliographies Online*. ([www.oxfordbibliographiesonline.com](http://www.oxfordbibliographiesonline.com)).

\_\_\_\_\_ with Jonathan Greer. "The Deuteronomistic History." In *Oxford Bibliographies Online*. ([www.oxfordbibliographiesonline.com](http://www.oxfordbibliographiesonline.com)).

\_\_\_\_\_ with Lester L. Grabbe. "Introduction." In *Exile and Restoration Revisited: Essays in Memory of Peter R. Ackroyd*, ed. Gary N. Knoppers, Lester L. Grabbe, and Deirdre N. Fulton, 1-30. Library of Second Temple 73. London/New York: T & T Clark Continuum, 2009.

Knowles, Michael P. "Mark, Matthew, and Mission: Faith, Failure, and the Fidelity of Jesus." In *Christian Mission: Old Testament Foundations and New Testament Developments*, ed. Stanley E. Porter and Cynthia Long Westfall, 64-92. McMaster New Testament Study Series 9. Hamilton, Ontario: McMaster Divinity College; Eugene, Oregon: Wipf & Stock/Pickwick, 2010.

Last, Richard. "Onias IV and the *adespotos hieros*: Placing Antiquities 13.62-73 into the Context of Ptolemaic Land Tenure." *Journal for the Study of Judaism* 41 (2010) 494-516.

- Levinson, Bernard M. "Deuteronomy." In *The New Oxford Annotated Bible, with the Apocrypha: An Ecumenical Study Bible*, ed. Michael D. Coogan, 247-312. 4<sup>th</sup> edition. New York: Oxford University Press, 2010.
- MacDonald, Margaret Y. "Kinship and Family in the New Testament World." In *Understanding the Social World of the New Testament*, ed. Dietmar Neufeld and Richard E. DeMaris, 29-43. London: Routledge, 2010.
- \_\_\_\_\_. "Ephesians." In *Blackwell Companion to the New Testament*, ed. David Aune, 537-550. Oxford: Blackwell Publishing, 2010.
- \_\_\_\_\_. "The Politics of Identity in Ephesians." In *New Testament Studies* ed. Paul Foster, vol. 4: 259-280. SAGE Benchmarks in Religious Studies. London: Sage, 2010. Reprint of *JSNT* (2004) article.
- \_\_\_\_\_. "Christian Marriage." In *Oxford Encyclopedia of Ancient Greece and Rome*, ed. Michael Gagarin, vol. 4, 356-358. Oxford: Oxford University Press, 2010.
- Matties, Gordon. "The Word Made Bitter: At the Table with Joshua, Buber, and Bakhtin." In *The Old Testament in the Life of God's People: Essays in Honor of Elmer A. Martens.* ed. Jon Isaak, 307-332. Winona Lake: Eisenbrauns, 2009.
- Miceli, Calogero A. "Satan Exonerated: A Narrative Approach to His Character in 'The Testing of Jesus'." *Scriptura: Nouvelle Série* 11 (2010) 141-152.
- \_\_\_\_\_. "Word from the Chairperson." *Word in the World: Concordia University Graduate Journal of Theological Studies* 3/1 (2010) 9-10.
- Miller, Daniel. "Another Look at the Magical Ritual for a Suspected Adulteress in Numbers 5:11-31." *Magic, Ritual, and Witchcraft* 5.1 (2010): 1-16.
- Miller, David M. "The Meaning of Ioudaios and its Relationship to Other Group Labels in Ancient Judaism." *Currents in Biblical Research* 9/1 (2010) 98-126.

- \_\_\_\_\_. "Seeing the Glory, Hearing the Son: The Function of the Wilderness Theophany Narratives in Luke 9:28-36." *Catholic Biblical Quarterly* 72/3 (2010) 498-517.
- Mitchell, Matthew W. "Bodiless Demons and Written Gospels: Reflections on "The Gospel According to the Hebrews" in the Apostolic Fathers." *Novum Testamentum* 52/3 (2010) 221-240.
- Pahl, Michael W. "Scripture and Tradition: Seeking a Middle Path." In *The Sacred Text: Excavating the Texts, Exploring the Interpretations, and Engaging the Theologies of the Christian Scriptures*, ed. Michael F. Bird and Michael W. Pahl, 63-81. Gorgias Précis Portfolios 7. Piscataway, N.J.: Gorgias, 2010.
- Penner, Todd. "Did Christianity Begin at Pentecost? Beginnings and the Ends Thereof." *Forum* 3<sup>rd</sup> series, 1/2 (Fall 2007 [published 2010]) 205-223.
- \_\_\_\_\_. "Is Boer among the Prophets? Transforming the Legacy of Marxian Critique." In *Secularism and Biblical Studies*, ed. R. Boer, 67-81. London: Equinox Publishing, 2010.
- \_\_\_\_\_. "Women, Gender, and Sexuality in the New Testament and Early Christianity." in *Oxford Bibliographies Online*, <http://www.oxfordbibliographiesonline.com/> (accessed 04-Nov-2010).
- Pummer, Reinhard. "Samaritanism – A Jewish Sect or an Independent Form of Yahwism?" In *Samaritans: Past and Present: Current Studies*, ed. Menachem Mor and Friedrich V. Reiterer, 1-24. *Studia Judaica*, 53; *Studia Samaritana*, 5; Berlin: Walter de Gruyter, 2010.
- \_\_\_\_\_. "Gerizim, Mount;" "Samaria;" "Samaritanism;" "Samaritan Pentateuch." In *The Eerdmans Dictionary of Early Judaism*, ed. John J. Collins and Daniel C. Harlow, 675-676; 1181-1184; 1186-1188; 1189-1190. Grand Rapids, MI and Cambridge, U.K.: Eerdmans; 2010.
- Racah, William. "Early Jewish Eschatology." In *Perspectives in Pentecostal Eschatologies*, ed. Peter Althouse and Robert Waddell. Pittsburgh, PA: Pickwick Press, 2010.

- Reinhartz, Adele. "Repentance, Reconciliation and Relationship: The Book of Jonah as Case Study." In *Reconciliation in Interfaith Perspective: Jewish, Christian and Muslim Voices*, ed. Reimund Bieringer and David Bolton, 9-27. Leuven-Walpole MA: Peeters, 2010.
- Rives, James B. "Graeco-Roman Religion in the Roman Empire: Old Assumptions and New Approaches." *Currents in Biblical Research* 8.2 (2010) 240-299.
- \_\_\_\_\_. "Magus and its Cognates in Classical Latin." In *Magical Practice in the Latin West: Papers from the International Conference held at the University of Zaragoza, 30 Sept.-1 Oct. 2005*, ed. R. L. Gordon and F. Marco Simón, 53-77. Leiden: Brill, 2010.
- Schuller, Eileen. "The Dead Sea Scrolls and Jewish-Christian Dialogue." In *Early Jewish and Christian Influences: Festschrift for Thomas H. Tobin, S. J.*, ed. Patricia Walters, 48-58. Leiden: Brill, 2010.
- \_\_\_\_\_. "Hodayot" and "Apocryphal Psalms." In *Eerdmans Dictionary of Early Judaism*, ed. John J. Collins and Daniel Harlow. Grand Rapids: Eerdmans, 2010.
- \_\_\_\_\_. "Canon in the Old Testament." In *The New Interpreter's Bible One Volume Community*, ed. B. Roberts Gaventa and David Pedersen, 944-948. Nashville: Abingdon Press, 2010.
- \_\_\_\_\_. "Preface." *Canada's Big Biblical Bargain: How McGill University Bought the Dead Sea Scrolls*, ed. Jason Kalman and Jacqueline du Toit. Montreal and Kingston: McGill-Queen's University Press, 2010.
- Scott, Mark. "Religious Studies and Popular Fiction: What Does Dan Brown Have to do with the Ivory Tower?" co-authored, *Journal of Religion and Popular Culture* 23.1 (Spring 2011)
- \_\_\_\_\_. "Guarding the Mysteries of Salvation: The Pastoral Pedagogy of Origen's Universalism." *Journal of Early Christian Studies* 18.3 (2010) 347-368.
- \_\_\_\_\_. "Suffering and Soul-Making: Rethinking John Hick's Theodicy." *Journal of Religion* 90.3 (2010) 313-334.

- \_\_\_\_\_. "Companion Theodicy." *Harvard Divinity Bulletin* 38.3 (2010): 17-18.
- Sheinfeld, Shayna and Ann W. Duncan "Recognizing the Whole Student: Balancing Family & Academia." *AAR Religious Studies News* (March 2010).
- Timmer, Daniel. "Variegated Nomism Indeed: Multiphase Eschatology and Soteriology in the Qumranite Community Rule (1QS) and the New Perspective on Paul." *Journal of the Evangelical Theological Society* 52 (2009) 341-56.
- \_\_\_\_\_. "The Intertextual Jonah face à l'empire: The Post-colonial Significance of the Book's Cotexts and Purported Neo-Assyrian Context." *Journal of Hebrew Scriptures* 9 (2009) 1-22 (article no. 9). Republished in E. Ben Zvi (ed.), *Perspectives on Hebrew Scriptures VI* (Piscataway: Gorgias, 2010).
- \_\_\_\_\_. "Character Formed in the Crucible: The Ethical Significance of 'Reverence for YHWH' in Job." *Journal of Theological Interpretation* 3.1 (2009) 1-16.
- \_\_\_\_\_. "God's Speeches, Job's Responses, and the Problem of Coherence in the Book of Job: Sapiential Pedagogy Revisited." *Catholic Biblical Quarterly* 71 (2009) 286-305.
- \_\_\_\_\_. "Ugaritic Ritual in Epic, Cult, and the Everyday: Paradigms for the Interpenetration of History and Religion in Second-millennium Canaanite Culture." *Revue d'Études des Civilisations Anciennes du Proche-Orient* 14 (2008-2009) 17-26.
- Zerbe, Gordon. "The one and the many, the part and the all: Unity and diversity in the Messiah's body politic." *Vision: A Journal of Church and Theology* 11/1 (Spring 2010) 77-90.
- \_\_\_\_\_. "The Relevance of Paul's Eschatological Ecclesiology for Ecumenical Relations." In *New Perspectives in Believers Church Ecclesiology*, ed. A. Dueck, H. Harder, K. Koop, 30-47. Winnipeg: CMU Press, 2010.
- \_\_\_\_\_. "On the Exigency of a Messianic Ecclesiology: An Engagement with Philosophical Readers of Paul." In *Paul*,



*Philosophy, and the Theopolitical*, ed. Doug Harink, 254-281. Eugene, OR: Cascade Books, 2010.

### Dissertations/Theses Completed

- Choi, Agnes. Urban-Rural Interaction and the Economy of Lower Galilee. Ph.D., University of St. Michael's College, Toronto, 2010.
- Kobel, Esther. Dining with John. Communal Meals and Identity Formation in the Fourth Gospel and its Historical and Cultural Context?, Ph.D., University of Basel, 2010.
- LaFosse, Mona Tokarek. Age Matters: Age, Aging and Intergenerational Relationships in Early Christian Communities, with a Focus on 1 Timothy 5." Ph.D. Centre for the Study of Religion, University of Toronto, 2010.
- Scott, Steven. Raising the Dead: Finding History in Jesus's Raising-of-the-Dead Miracles in the Synoptic Tradition, Ph.D., Department of Religious Studies, University of Ottawa, 2010.
- Thiessen, Matthew. Genealogy, Circumcision, and Conversion in Early Judaism and Christianity, Ph.D., Duke University, 2010.

### Appointments, Promotions, Awards, Honours

- Choi, Agnes. Assistant Professor of New Testament, Pacific Lutheran University.
- Cotter, Wendy. Graduate Program Director for the Department of Theology, Loyola University, Chicago, Fall 2010.
- Ehrlich, Carl S. Schalom-Ben-Chorin-Gastprofessor, University of Munich and University of Regensburg, Germany, Summer Semester 2010.
- \_\_\_\_\_. Visiting Professor in Literature and Judaic Studies, University of California – San Diego, Fall Quarter 2010.

- Holmstedt, Robert D. Promotion to Associate Professor, Near and Middle Eastern Civilizations, University of Toronto, July 2010.
- Jonker, Louis C. Promotion to Full Professor, University of Stellenbosch, July 1, 2010.
- Kalimi, Isaac. Fulbright – University of Salzburg Distinguished Chair in Intercultural Theology, Zentrum Theologie Interkulturell und Studium der Religionen, Universität Salzburg, Austria (2010-2011).
- \_\_\_\_\_. Associate of the Department of New Testament Studies, Faculty of Theology, University of Pretoria, Republic of South Africa.
- Knoppers, Gerald N. President, Biblical Colloquium (2009-2010).
- \_\_\_\_\_. Institute for the Arts and Humanities Residency Fellowship, Fall 2010.
- Levinson, Bernard M. Selected to be Henry Luce Senior Fellow in Religious Studies, National Humanities Center (academic year 2010).
- \_\_\_\_\_. Elected Fellow of the American Academy for Jewish Research (2010).
- \_\_\_\_\_. Scholar of the College Award, College of Liberal Arts, University of Minnesota, 2010–2013 academic years.
- \_\_\_\_\_. Internal Research Award: Imagine Fund for the Arts & Humanities, ““When Moses Began to Expound This Torah’: Interpreting the Book of Deuteronomy” (2010).
- \_\_\_\_\_. Internal Research Award: CLA Faculty Development Leave (2010).
- \_\_\_\_\_. Internal Research Award: Office of International Programs Refereed Travel Grant, travel to University of Stellenbosch, South Africa (2010).
- \_\_\_\_\_. Internal Research Award: CLA Student Technology Fee Grant, “Images of God, Gods, and Heroes in the Bible and Ancient Near East” (2010).
- \_\_\_\_\_. Internal Research Award: CLA Student Technology Fee Grant, “Enhancing Academic Integrity” (2010).

MacDonald, Margaret Y. Invitation to participate in Colloquium Paulinum, International Paul Colloquium which meets every two years in Rome (paper presentation in September 2010).

\_\_\_\_\_. President, CSBS, May 2010-May 2011.

Miller, Daniel. Chair, Religion Department, Bishops University (as of July 2010).

Miller, David M. Promoted to Associate Professor, Briarcrest College and Seminary.

Reinhartz, Adele. Mentoring Award, Society of Biblical Literature Committee on the Status of Women in the Profession, 2010.

Schuller, Eileen. Honorary Doctorate, Regis University College, June 2010.

Scott, Mark. Visiting Assistant Professor of the History of Christianity, Department of Religious Studies University of Missouri-Columbia

Sheinfeld, Shayna. Religious Studies Graduate Society President 2010-2011, Faculty of Religious Studies, McGill University.

Thiessen, Matthew. Two-year appointment as Senior Lecturer in New Testament at the College of Emmanuel and St. Chad (Saskatoon), August 2010.

Timmer, Daniel. Promotion to Associate Professor of Old Testament, Reformed Theological Seminary (Jackson, MS), 2009.

Webster, Jane S. Promoted to Professor of Religious Studies, Barton College, 2010.

\_\_\_\_\_. Awarded Jefferson-Pilot Faculty Member of the Year, 2010.

### Research in Progress

Ascough, Richard S. 1 & 2 Thessalonians; Greco-Roman associations.

Batten, Alicia. Dress in Antiquity and in early Christian Literature; Letter of James.

Ben Zvi, Ehud. Social Memory in Ancient Israel; Chronicles; memories of prophets.

Boda, Mark. Zechariah (NICOT); Book of the Twelve; Lament volume (edited, LHOBTS); Daughter Zion volume (edited, SBL-OT).

Duhaime, Jean. "Textes prophétiques et sapientiaux de Qumrân. Contribution à la collection "La Bibliothèque de Qumrân" une nouvelle édition bilingue (langue originale et traduction française) de textes de Qumrân.

Holmstedt, Robert D. The Holmstedt-Abegg Syntax Database of Ancient Hebrew. A SSHRC-funded project to tag syntactically all ancient Hebrew texts up through the 1st c. C.E. The database is available publicly through the Accordance Bible software from Oaktree Software; Phoenician and Punic Texts; a volume in production for the SBL Writings from the Ancient World series (with Philip C. Schmitz).

Humphrey, Edith. "Tradition" in the NT, and in English Translations of the Bible; Embodied Transformation in Paul's Letters and their History of Reception; Mediation and the Immediacy of God; Genre and Significance in Hagiographical Tradition.

Idestrom, Rebecca G. S. Monograph on *The Glory of the Lord in the Old Testament*.

Jeal, Roy R. Commentaries on Colossians and Philemon for the Rhetoric of Religious Antiquity Series.

Jonker, Louis C. Commentary on Chronicles (NIBCOT); Second Temple Historiography and Jewish Identity (FAT II; Mohr-Siebeck)

Kloppenborg, John S. Associations in the Graeco-Roman World; Papyrologische Kommentar zum Neuen Testament (Parables); Letter of James.

Korner, Ralph J. The Corporate Identification of Early Christ-Followers as Ekklesia and the Expansion of the Jesus Movement in the Greco-Roman World: A Socio-Theological Study.

Langille, Timothy. Traumatic Memory and Identity Formation in the Ancient Mediterranean.

MacDonald, Margaret Y. Ongoing work on SSHRC-funded project on children and house churches with collaborators, Adele Reinhartz, Cecilia Wassen, and Carolyn Osiek; Essay on the Disputed Pauline Epistles for Oxford Handbook of Pauline Studies; Essay on the Disputed Pauline Epistles for Oxford Handbook of Pauline Studies.

Miceli, Calogero A. "Jesus Undressed: Exposing and Analyzing the Literary Symbolism of Clothing, Garments, and Nudity for his Character in the Gospel of Mark"

Miller, Daniel. *Incantations in Ancient Israel: Theory and Practice*.

Reinhartz, Adele. *The Bible Goes to the Movies* (Routledge Press); *Bible and Cinema: Fifty Key Films* (Routledge Press).

Sheinfeld, Shayna. The "Euphrates" as temporal boundary marker for the lost tribes of Israel in pseudepigraphic texts; Questions of Jewish identity in the post-destruction apocalypses, with special emphasis on 2 Baruch and 4 Ezra.

Timmer, Daniel. Thematic study of the non-Israelite nations in the Minor Prophets from a conceptual-coherence perspective.

Last Name	First Name	Department	Institution	Address	City	P/S	Country	PostCode	Phone	Email
Abegg	Martin		Trinity Western University							abegg@twu.ca
Adams	Sean A.		McMaster Divinity College	201 Holton Ave. S.	Hamilton	ON	Canada	L8M 2L8		adams.sean@gmail.com
Aitken	Ellen B.	Faculty of Religious Studies	McGill University	3520 University St.	Montreal	PQ	Canada	H3A 2A7	5143988367	ellen.aitken@mcgill.ca
Alexander	William E.			589 West 19th Ave.	Vancouver	BC	Canada	V5Z 1W8		wea@aya.yale.edu
Anderson	Bill	Religious Studies	Concordia University College	7128 Ada Blvd.	Edmonton	AB	Canada	T5B 4E4	2504799366	bill.anderson@concordia.ab.ca
Anderson	Matthew	Department of Theological Studies	Concordia University	1455 boul. de Maisonneuve Ouest	Montreal	QC	Canada	H3G 1M8	5148482424 ext. 2475	matthew.a@sympatico.ca
Andrews	Stephen		Diocese of Algoma	P.O. Box 1168	Sault Ste. Marie	ON	Canada	P6A 5N7	7052565061	bishop@dioceseofalgoma.com
Amal	William E.	Department of Religion	University of Regina	3737 Wascana Parkway	Regina	SK	Canada	S4S 0A2	3065855680	william.amal@uregina.ca
Ascough	Richard S.	School of Religion	Queen's University		Kingston	ON	Canada	K7L 3N6	6135336000 ext. 78066	rsa@queensu.ca
Badley	Jo-Ann		Mars Hill Graduate School	2501 Elliott Ave.	Seattle	WA	USA	98121		jbadley@mhgs.edu
Baek	Kyung		Trinity Western University	30-20350 68th Ave.	Langley	BC	Canada	V2Y 3A5	6048887511 ext. 3460	kyung.baek@twu.ca
Baergen	Rene		Emmanuel College, TST	50 Allen St. E.	Waterloo	ON	Canada	N2J 1J2		rene.baergen@utoronto.ca
Bailey	Jesse		University of Regina	8339 Fairways West Dr.	Regina	SK	Canada	S4Y 0A2	3055332982	jessemcbailey@gmail.com
Baines	Shannon		McMaster Div. College	7 Robinson St., Apt. 507	Hamilton	ON	Canada	L8P 4T2		shannon.baines@sympatico.ca
Baker	Murray		Wycliffe College	82 Stevens Cres.	Georgetown	ON	Canada	L7G 1B6		mbaker@vif.com
Baker	Kirk		Syracuse University	3983 Ridge Road	Williamson	NY	USA	14589	3155898260	kcbaker@syr.edu
Baranowski	Krzysztof		University of Toronto	72 Mansfield Ave.	Toronto	ON	Canada	M6J 2B2		k.baranowski@utoronto.ca
Barker	Tom		McMaster Divinity	29 Blackbird Circle	Cambridge	ON	Canada	N3C 0B1		tom_barker@rogers.com
Barkman	Heather		University of Manitoba	201-730 Kenaston Blvd.	Winnipeg	MB	Canada	R3N 1Y3		barkman.heather@gmail.com
Batten	Alicia		University of Sudbury	935 Ramsey Lake Road	Sudbury	ON	Canada	P3E 2C6	7056735661 ext. 151	abatten@usudbury.ca

Baxter	Wayne	Religious Studies	McMaster University	497 Southcote Rd.	Ancaster	ON	Canada	L9G 2W4	9053044255	wbaxter5@UWO.CA
Beach	Lee		McMaster Divinity College	73 Gates Cr.	Ajax	ON	Canada	L1S 6Z4	9055259140 ext. 23502	ljbeach@sympatico.ca
Beavis	Mary Ann	Religious Studies and Anthropology	St. Thomas More College	1437 College Drive	Saskatoon	SK	Canada	S7N 0W6	3069668044	mbeavis@stmcollege.ca
Beck	Roger	Erindale College	University of Toronto	3359 Mississauga Rd. N.	Mississauga	ON	Canada	L5L 1C6	9055694686	rbeck@utm.utoronto.ca
Becker	Eve-Marie		Institut fuer Neues Testament, Erlangen	Kochstrasse 6	D-91054 Erlangen		Germany			eve-marie.becker@web.de
Bedard	Stephen		University of South Africa	276 Lakeshore Rd. N. RR1	Medford	ON	Canada	N4L 1W5	5195382533	stephenjbedard@gmail.com
Bédard	Rebekah		USMC	11 Bexhill Ct., Apt. 14	Toronto	ON	Canada	M9A 3A8		rebekah.bedard@utoronto.ca
Beldman	David		University of Bristol	39 Cumming Ct.	Ancaster	ON	Canada	L9G 1V4	9053040610	dbeldman@gmail.com
Bell	Ronald			1413 Thornwood Cres	Kingston	ON	Canada	K7P 3B6		bell_rw@hotmail.com
Bellavance	Eric	Faculty of Religious Studies	McGill University	3520 University Street	Montreal	QC	Canada	H3A 2A7	5143984129	eric.bellavance2@mcgill.ca
Ben Zvi	Ehud	History and Classics	University of Alberta	2-28 HM Tory Bldg.	Edmonton	AB	Canada	T6G 2H4	7804927183	ehud.ben.zvi@ualberta.ca
Bennett	R. Bruce		University of Toronto	1A Bain Ave.	Toronto	ON	Canada	M4K 1E5		bruce.bennett@utoronto.ca
Bergen	David A.			7107 Huntercrest Rd. NW	Calgary	AB	Canada	T2K 4J9		burgndy@telus.net
Bernier	Jonathan		McMaster University	412-175 Hunter St. W.	Hamilton	ON	Canada	L8P 1R4		berniejt@mcmaster.ca
Bernofsky	Michael		York University	215 Flamingo Rd.	Thornhill	ON	CA	L4J 8K6		mikey_b@sympatico.ca
Bertone	John A.			2498 Thompson Rd., RR#1	Niagara Falls	ON	Canada	L2E 6S4		jabertone@aol.com
Bestvater	Ron		Lutheran Theological Seminary	111 Elm St.	Saskatoon	SK	Canada	S7J 0G6	3068671899	bestcard@sasktel.net
Beverly	Larry W.		Presbyterian Church of Canada	PO Box 847	Crystal Beach	ON	Canada	L0S 1B0		lbeverly@cogeco.ca
Black	Fiona C.	Dept. of Religious Studies	Mt. Allison University	63D York Street	Sackville	NB	Canada	E4L 1G9	5063642555	fblack@mta.ca
Black	Steve D.			#10-4660 52 A Street	Delta	BC	Canada	V4K 2Y6	6049467246	sblack@dccnet.com

Blumell	Lincoln			96 Coleridge Ave.	Toronto	ON	Canada	M4C 4H6	4169271650	lincoln.blumell@utoronto.ca
Boda	Mark	McMaster Divinity College	McMaster University	1280 Main St. W.	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 24095	mjboda@mcmaster.ca
Bodner	Keith		Atlantic Baptist University	Box 6004	Moncton	NB	Canada	E1C 9L7	8889686228 ext. 137	keith.bodner@abu.nb.ca
Bowick	James		McMaster Divinity School	311 East 45th St.	Hamilton	ON	Canada	L8T 3K7	9053872292	bowick@idirect.com
Brant	Jo-Ann	Dept. of Bible, Religion and Philosophy	Goshen College		Goshen	IN	USA	46526	5745357458	joannab@goshen.edu
Braun	Willi	History and Classics	University of Alberta	2-28 Tory Bldg.	Edmonton	AB	Canada	T6G 2H4	7804922879	willi.braun@ualberta.ca
Brkich-Sutherland	Angela		University of Alberta	338 Hunters Run	Edmonton	AB	Canada	T6R 2N9		brkich@ulberta.ca
Broadhurst	Laurence		University of Manitoba	309 Montrose Street	Winnipeg	MB	Canada	R3M 3M1	2044748114	laurence.broadhurst@gmail.com
Brown	Schuyler	Faculty of Theology	St. Michael's College	81 St. Mary St.	Toronto	ON	Canada	M5S 1J4	4167661887	schuyler.brown@utoronto.ca
Brown	Ian		University of Regina	Box 168 CW, College West	Regina	SK	Canada	S4S 0A2		ian_brown_2@hotmail.com
Brown	Adam		McMaster Divinity College	414 Wellington St. N.	Woodstock	ON	Canada	N4S 6S7	5195393501	adam@therockonline.ca
Burke	Tony	School of Arts and Letters	Atkinson Faculty of Liberal & Prof St York Univ		Hamilton	ON	Canada			tburke@yorku.ca
Callon	Callie		University of Toronto	171 Chisholm St.	Oakville	ON	Canada	L6K 3J6		calliecallon@hotmail.com
Carrington-Phillips	Wendy		McMaster Divinity College	2148 Oakpoint Road	Oakville	ON	Canada	L6M 3N2	9053309117	wcarringtonphillips@gmail.com
Carson	Donald A.		Trinity Evangelical Divinity School	2065 Half Day Rd.	Deerfield	IL	USA	60015	8473178081	adnosrac@trin.edu
Carter	Philippa A.			3545 Eglinton Ave. W	Toronto	ON	Canada	M6M 1V7		carterph@mcmaster.ca
Chambers	Stephen		Concordia Lutheran Seminary	7040 Ada Blvd.	Edmonton	AB	Canada	T5B 4E3	7804741468	studentlife@concordiasem.ab.ca
Charles	Ronald		Wycliffe College	4020 Brandon Gate Dr. #8	Mississauga	ON	Canada	L4T 3W8	4169771204	ronald.charles@utoronto.ca
Chen	Sophia Hsin-Yi	Wycliffe College	University of Toronto	26 Rangeley Dr.	Toronto	ON	Canada	M1B 5C1		sophia.chen@utoronto.ca

Choi	Agnes		University of Toronto	78 Statesman Sq.	Toronto	ON	Canada	M1S 4H6		agnes.choi@utoronto.ca
Choi	Jeaman		McMaster Div. College	1417-760 Mohawk Road West	Hamilton	ON	Canada	L9C 6P6		talent098@hotmail.com
Christian	Michelle		University of Toronto	129 Maberley Cres.	Scarborough	ON	Canada	M1C 3Y1	647883505	michelle.christian@utoronto.ca
Cianca	Jennifer			3037 rue College	Sherbrooke	QC	Canada	J1M 1V3		jenn.cianca@utoronto.ca
Clancy	Frank			58 Amos Ave.	Waterloo	ON	Canada	N2L 5G3		ardee45@hotmail.com
Cloutier	David			6450 de Marseille, Apt. 3	Montreal	QC	Canada	H1N 1L8	514-254-2286	david.cloutier@student.uni-tuebingen.de
Conway	Mary		McMaster Divinity College	169 Raylawn Cr.	Georgetown	ON	Canada	L7G 4M6		mconway4@cogeco.ca
Coomber	Matthew		Concordia College	231 South 6th St.	La Salle	CO	USA	80645-3042	2182993813	mjm.coomber@gmail.com
Cooper	Alan		Jewish Theological Seminary	3080 Broadway	New York	NY	USA	10027-4649	2126788928	amcooper@optonline.net
Coppins	Wayne		University of Georgia	222 Stonybrook Circle	Athens	GA	USA	30605		wcoppins@uga.edu
Cotter	Wendy J.	Dept. of Theology	Loyola University of Chicago	6525 North Sheridan Rd.	Chicago	IL	USA	60626	7735088456	wcotter@wpo.it.luc.edu
Course	John		St. David's Anglican Church	154 Pancake Lane	Fonthill	ON	Canada	L0S 1E2	9057344627	
Cousland	Robert	Classical, Near Eastern and Religious Studies	University of British Columbia	1866 Main Mall	Vancouver	BC	Canada	V6T 1Z1	(604) 822-4062	cousland@interchange.ubc.ca
Cox	Claude		McMaster Divinity College	18 Roslyn Rd.	Barrie	ON	Canada	L2M 2X6	7057927411	c.cox@sympatico.ca
Crook	Zeba	Dept of Classics and Religion	Carleton University	1125 Colonel By Dr.	Ottawa	ON	Canada	K1S 5B6	6135202600 ext. 2276	zeba.crook@carleton.ca
Culley	Robert C.	Faculty of Religious Studies		171 Stonehenge Dr.	Beaconsfield	PQ	Canada	H9W 3X8		robert.culley@mcgill.ca
Cummins	Tony		Trinity Western University	7600 Glover Rd.	Langley	BC	Canada	V2Y 1Y1	6048887511	tony.cummins@twu.ca
D'Angelo	Mary R.	Dept. of Theology	University of Notre Dame	436 Malloy Hall	Notre Dame	IN	USA	46556	2196317040	mdangelo@nd.edu
Dallaire	Helene		Denver Seminary	1372 Northcrest Dr.	Highlands Ranch	CO	USA	80126	303-762-6916	helene.dallaire@denverseminary.edu
Damm	Alexander			50 Napa Valley Cres.	Brampton	ON	Canada	L7A 2X8		adamm@wlu.ca
Daniel-Hughes	Carly	Dept. of Religion	Concordia University	1455 de Maisonneuve Blvd.	Montreal	PQ	Canada	H3G 1M8		cdanielhughes@gmail.com

Davis	C.J. Patrick		Trinity Western University	7600 Glover Road	Langley	BC	Canada	V2Y 1Y1	6048887511 ext. 3460	cj.davis@twu.ca
Davis, RSM	Elizabeth M.		Regis College	70 St. Mary Street	Toronto	ON	Canada	M5S 1J3	4169268519	edavis16@hotmail.com
de Bruyn	Theodore	Department of Classics and Religious Studies	University of Ottawa	70 Laurier Ave. East	Ottawa	ON	Canada	K1N 6N5	6135625800 ext. 1170	tdebruyn@uottawa.ca
de Groot	Christiana	Dept. of Religion	Calvin College	3201 Burton SE	Grand Rapids	MI	USA	49546	6165267042	cdegroot@calvin.edu
De-Whyte	Janice		McMaster Div. College	3474 Galena Cres.	Mississauga	ON	Canada	L5A 3L8		janice_dawhite@yahoo.co.uk
Debanne	Marc J.		Institut Biblique Vie	265 Martin Ave.	Dorval	QC	Canada	H9S 3S1	5146330864	marc.debanne000@sympatico.ca
Derrenbacher Jr.	Robert A.		Thomeloe University	935 Ramsey Lake Rd.	Sudbury	ON	Canada	P3E 2C6	7056731730 ext. 23	rderrenbacher@laurentian.ca
Desjardins	Michel	Dept. of Relg. and Culture	Wilfrid Laurier University		Waterloo	ON	Canada	N2L 3C5	5198840710 ext. 3323	mdesjard@wlu.ca
Di Giovanni	Andrea		St. Michael's College TST	715-35 Charles St.	Toronto	ON	Canada	M4Y 1R6		a.digiovanni@utoronto.ca; akdigiovanni@gmail.com
Dickieson	Brenton D. G.			14 Laphorn Ave.	Charlottetown	PE	Canada	C1A 2M2		brentondickieson@hotmail.com
Dille	Sarah		College of Wooster, Religious Studies	1189 Beall Ave.	Wooster	OH	USA	44691	3302632000	sdille@wooster.edu
Dion	Marie-France	Theological Studies	Concordia	1455 boul. de Maisonneuve Ouest	Montreal	PQ	Canada	H3G 1M8	5148482424 ext. 2483	marie-france.dion@sympatico.ca
Donaldson	Terence L.		Wycliffe College	5 Hoskin Ave.	Toronto	ON	Canada	M5S 1H7	4169463537	terry.donaldson@utoronto.ca
Doudna	Gregory L.			1916 18th St., Apt. E206	Bellingham	WA	USA	98225		gdoudna@msn.com
Dow	Lois		McMaster Divinity College	30 Simpson Ave.	Kitchener	ON	Canada	N2A 1L3	9055259140 ext. 23587	loikful@hotmail.com
Droge	A. J.	Department of Humanities	University of Toronto (Scarborough)	1265 Military Trail	Toronto	ON	Canada	M1C 1A4	4162877164	a.droge@utoronto.ca
Dueck	Nathan		University of Calgary/St. Mary's University	1104A Child Ave.	Calgary	AB	Canada	T2E 5C5	4038363375	nrdueck@gmail.com
Duggan	Michael W.	Religious Studies	St Mary's University College	14500 Bannister Rd. SE	Calgary	AB	Canada	T2X 1Z4	4032543720	michael.duggan@stmu.ab.ca

Duhaime	Jean	Faculté de Théologie et de sciences des religions	Université de Montréal	CP 6128 Succ Centre-Ville	Montreal	PQ	Canada	H3C 3J7	5143437160	jean.duhaime@umontreal.ca
Duperreault	Danielle		McGill University	884 Wiseman Ave.	Montreal	QC	Canada	H2V 3L1		danielle.duperreault@mail.mcgill.ca
Dutcher-Walls	Patricia		Vancouver School of Theology	6000 Iona Drive	Vancouver	BC	Canada	V6T 1L4	6048229804	patdw@vst.edu
Eberhart	Christian A.		Lutheran Theological Seminary	114 Seminary Crescent	Sakatoon	SK	Canada	S7N 0X3	3069667865	c.eberhart@usask.ca
Eckert	Lowell E.			12741-231 St.	Edmonton	AB	Canada	T5S 2C2		
Ehrlich	Carl S.	Division of Humanities	York University	4700 Keele St.	Toronto	ON	Canada	M3J 1P3	4167362100 ext. 77097	ehrich@yorku.ca
Engler	Erich		McMaster University	13 Ball Ave.	Cambridge	ON	Canada	N1R 2A2		erich@execulink.com
Epp-Tiessen	Daniel		Canadian Mennonite University	500 Shaftesbury Blvd.	Winnipeg	MB	Canada	R3P 2N2	2044873300	depttiessen@cmu.ca
Epstein	Heidi		University of Saskatchewan	1437 College Dr.	Saskatoon	SK	Canada	S7N 0W6	3069668047	hepstein@stmcollege.ca
Erho	Ted M.	Dept. of Theology and Religion	Durham University	Abbey House, Palace Green	Durham		UK	DH1 3RS		t.m.erho@DURHAM.AC.UK
Evans	Paul		McMaster Divinity College	Divinity Room 236, 1280 Main St. West	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 24718	pevans@mcmaster.ca
Fai	Stephen		Azrael School of Architecture and Urbanism	1125 Colowel By Drive	Ottawa	ON	Canada	K1S 5B6	6135202867	sfai@ccs.carleton.ca
Falk	Daniel	Dept. of Relg. Studies	College of Arts and Sciences	1294 University of Oregon	Eugene	OR	USA	97403-1294	5413464980	dfalk@oregon.uoregon.edu
Feuerherm	Karljürgen	Department of Archaeology and Classical Studies	Wilfrid Laurier University	75 University Ave. West	Waterloo	ON	Canada	N2L 3C5	5198840710 ext. 3193	kfeuerherm@wlu.ca
Flint	Peter		Trintiy Western University	7600 Glover Rd.	Langley	BC	Canada	V2Y 1A1	6048887511 ext. 3117	flint@twu.ca
Flynn	Shawn	Near and Middle Eastern Civilization	University of Toronto	4 Bancroft Ave., 2nd Flr.	Toronto	ON	Canada	M5S 1C1		shawn.flynn@utoronto.ca
Fox	Douglas J.			44-115 Wright Cres.	Kingston	ON	Canada	K7L 4T8		rdfox@sympatico.ca
Fraikin	Daniel			1370 Thurlow Road	Victoria	BC	Canada	V8L 1L7		fraikind@post.queensu.ca

Fried	Lisbeth S.	Near Eastern Studies	University of Michigan	202 South Thayer St. #4111	Ann Arbor	MI	USA	48104		lizfried@umich.edu
Froese	Daniel J.		Wycliffe College/TST	#85-91 Muir Dr.	Toronto	ON	Canada	M1M 3T7	6474502017	daniel.j.froese@gmail.com
Frost	Stanley B.	History of McGill Project	McGill University	3459 McTavish St.	Montreal	QC	Canada	H3A 1Y1	5143987460	
Fry	Christina M. L.	Dept. of Religious Studies	University of Calgary	2500 University Dr. NW	Calgary	AB	Canada	T2N 1N4		cmfry@ucalgary.ca
Gadzinski	Anthony		Concordia University	997 rue Beauchamp	Sainte-Jean-Sur-Richelieu	QC	Canada	J3A 1E2		wilks@videotron.ca
Gagné	André	Dept. of Theological Studies	Concordia University	2140 Bishop St., Annex D	Montreal	QC	Canada	H3G 1N2	5148482424 ext. 2993	andgagne@alcor.concordia.ca
Gignac	Alain	Faculte de Theologie	Universite de Montreal	CP 6128 Succ. Centre-Ville	Montreal	PQ	Canada	H3C 3J7	5143436840	alain.gignac@umontreal.ca
Gilders	William K.	Department of Religion	Emory University	Callaway S214	Atlanta	GA	USA	30322	4047271826	wgilder@emory.edu
Gill	Michael			425 Gardiner St.	Oromato	NB	Canada	E2V 1G4		091154g@acadiu.ca
Gilmour	Michael		Providence College		Otterburne	MB	Canada	R0A 1G0	2044337488	michael.gilmour@prov.ca
Gooch	Paul W.	President Victoria University	Victoria University	73 Queen's Park Cres.	Toronto	ON	Canada	M5S 1K7	4165854511	paul.gooch@utoronto.ca
Greifenhagen	F. Volker	Luther College	University of Regina	3737 Wascana Parkway	Regina	SK	Canada	S4S 1X3	3065854859	franzvolker.greifenhagen@uregina.ca
Gruca-Macaulay	Alexandra		Saint Paul University	28 Kingsford Cres.	Ottawa	ON	Canada	K2K 1T4	6162361393 ext. 2706	agrucamacaulay@sympatico.ca
Haase	Ingrid M.			2240 Halifax Drive, Apt. # 1402	Ottawa	ON	Canada	K1G 2W8		imhaase@uottawa.ca
Halpern	Baruch		Penn State University	103 Weaver Bldg.	University Park	PA	USA	16802	8148630175	bhx13@psu.edu
Hamilton	Gordon	Faculty of Theology	Huron University College, UWO	1349 Western Rd.	London	ON	Canada	N6G 1H3	5194387224 ext. 258	gghamilton01@hotmail.com
Hamilton	Catherine Sider		Toronto School of Theology	77 Langford Ave.	Toronto	ON	Canada	M4J 3E5		cath.hamilton@utoronto.ca
Hammer	Keir E.		Taylor University College	11525-23 Avenue	Edmonton	AB	Canada	T6J 4T3	7804315211	keir.hammer@taylor-edu.ca

Harland	Phillip			22 Everwood Un	Kitchener	ON	Canada	N2P 2B1	5148482065	pharland@yorku.ca
Harvan	Mary		Concordia	1426 Bishop	Montreal	QC	Canada			bobharvan@vif.com
Hawkin	David J.	Dept. of Religious Studies	Memorial University		St. John's	NFLD	Canada	A1C 5S7	7097378166	dhawkin@mun.ca
Hayes	Leslie		Claremont Graduate University	298 Gainsborough Rd.	Toronto	ON	Canada	M4L 3C6	4166042597	leslie.hayes@cgu.edu
Hayward	Nicola		McGill University	#2 - 3954 St. Hubert St.	Montreal	PQ	Canada	H2L 4A5		hay.nicola@gmail.com
Hebron	Margaret		Trinity Western University	3721 NE 165th St.	Lake Forest Park	WA	USA	98155	7782307564	meghebron@hotmail.com
Hegedus	Tim	Waterloo Seminary	Wilfrid Laurier University		Waterloo	ON	Canada	N2L 3C5	5198840710 ext. 3530	thegedus@wlu.ca
Helfield	Michael		York University	151 Westminster Ave. North	Montreal-West	QC	Canada	H4X 1Z3	4167365127	
Henderson	Ian H.	Faculty of Religious Studies	McGill University	3520 University Street	Montreal	PQ	Canada	H3A 2A7	5143981316	ian.henderson@mcgill.ca
Hiebert	Robert		Trinity Western Seminary	7600 Glover Road	Langley	BC	Canada	V2Y 1Y1	6048887511 ext. 3842	robh@twu.ca
Hiltunen	Chelica		TWU	208 - 5669 201 A St.	Langley	BC	Canada	V3A 1S9		chelichiltunen@hotmail.com
Ho	Edward		McMaster Divinity School	25 Amulet Cres.	Richmond Hill	ON	Canada	L4S 2S2	9059180425	edwardcwho@yahoo.ca
Hobbs	T. Raymond			35 Dromore Cres.	Hamilton	ON	Canada	L8S 4A8	9055271104	ray.hobbs@sympatico.ca
Hogan	Pauline		McMaster Univesity	16 Haynes Ave.	St. Catharines	ON	Canada	L2R 3Z1		phogan@cogeco.ca
Holmstedt	Robert D.	Near & Middle Eastern Civilizations	University of Toronto	Rm 328, 4 Bancroft Ave.	Torontot	ON	Canada	M5S 1C1	4169783180	robert.holmstedt@utoronto.ca
Horman	John F.			132 Erb St. W	Waterloo	ON	Canada	N2L 1T8		jfhorman@sentex.net
Humphrey	Edith M.		Pittsburgh Theological Seminary	616 North Highland Ave.	Pittsburgh	PA	USA	15206	4123625610 ext: 2147	ehumphrey@pts.edu
Hurd	John C.		Trinity College	705-18 Wanless Ave.	Toronto	ON	Canada	M4N 3R9		john.hurd@squam.org
Iavoschi	Roxana		Universite de Montreal	250 60E Ave.	St-Joseph-du-Lac	PQ	Canada	JON 1M0	5148556130 ext. 4737	jakoblmi@yahoo.com
Idestrom	Rebecca G. S.		Tyndale Seminary	25 Ballyconnor Ct.	Toronto	ON	Canada	M2M 4B3	4162266620 ext. 6771	ridestrom@tyndale.ca
Irwin	Brian P.		Knox College	59 St. George St.	Toronto	ON	Canada	M5S 2E6	4169782789 ext. 210	brian.irwin@utoronto.ca

Jackman, o.p.	Edward J. R.			P.O. Box 398	Kleinburg	ON	Canada	L0J 1C0		revedjackman@rogers.com
Jeal	Roy R.		Booth College	447 Webb Place	Winnipeg	MB	Canada	R3B 2P2	2049244874	jeal@mts.net
Jervis	L. Ann		Wycliffe College	5 Hoskin Ave.	Toronto	ON	Canada	M5S 1H7	4169463539	a.jervis@utoronto.ca
Jobling	David		St. Andrews College	1121 College Dr.	Saskatoon	SK	Canada	S7N 0W3	3069668970	david.jobling@usask.ca
Johnson	Lee		East Carolina University	A-327 Brewster	Greenville	NC	USA	27858		johnsonle@ecu.edu
Jones	Catherine		St. Michael's College	14 Verclaire Gate	Unionville	ON	Canada	L3R 9P6		catherine.jones@utoronto.ca
Jones	Andrew		University of Toronto	4 Bancroft Ave., 2nd Floor	Toronto	ON	Canada	M5S 1C1		andrew.jones@utoronto.ca
Jonker	Louis	Fakulteit Teologie	Dept. Ou en Nuwe Testament	Privaatsak X01	Matieland 7602		South Africa			lcj@sun.ac.za
Jung	Kisoo (Andrew)		Trinity Western University	9254-213 St.	Langley	BC	Canada	V1M 1L2		kisoo.jung@mytwu.ca, kwankyo1@hanafos.com
Kalimi	Isaac	Religion	Northwestern University	8731 N. Central Park Ave.	Skokie	IL	USA	60076	8476738698	kalimi22@gmail.com
Kalman	Jason			3115 S. Whitetree Circle	Cincinnati	OH	USA	45236		jkalman@huc.edu
Kampen	John		Methodist Theological School in Ohio	3081 Columbus Pike	Delaware	OH	USA	43015	7403623125	jkampen@mtso.edu
Kato	Julius-Kei		King's Univ. College at UWO	266 Epworth Ave.	London	ON	Canada	N6A 2M3	5194333491 ext. 4535	jkato@uwo.ca
Keiser	Jeffrey A.		McGill University	3525 Decarie Blvd.	Montreal	QC	Canada	H4A 3J4	5143981301	jeffrey.keiser@mail.mcgill.ca
Keough	Shawn W. J.	Faculty of Theology	Katholieke Universiteit Leuven	Sint-Michielsstraat 6	Leuven		Belgium	3000	+32 16323791	shawn.wm.j.keough@gmail.com
Kerfoot	Donna		Trinity College, TST	1359 Lisbon Rd.	Wellesley	ON	Canada	N0B 2T0		
Kessler	John		Tyndale Seminary	25 Ballyconnor Ct.	Toronto	ON	Canada	M2M 4B3	4162266620 ext. 6724	jkessler@tyndale.ca
Kiffiak	Jordash		Hebrew University	P. O. Box 31913, Givat Ram, Hebrew University	Jerusalem		Israel	91391		jordash.kiffiak@mail.huji.ac.il
Kim	Hyukki		McMaster Div. College	404 - 1059 Don Mills Road	North York	ON	Canada	M3C 1X1		hj1hk2@hotmail.com
Kirk	Alan	Department of Philosophy and Religion MSC 7504	James Madison University	MSC 7504	Harrisonburg	VA	USA	22807	540-568-2830	kirkak@jmu.edu

Kirkpatrick	Patricia G.	Faculty of Religious Studies	McGill University		Montreal	PQ	Canada	H3A 2A7	5143984121	patricia.kirkpatrick@mcgill.ca
Klassen	William			#12-545 Laurelwood Dr.	Waterloo	ON	Canada	N2V 2R4		williamklassen@rogers.com
Klassen	Karen		Acadia Divinity School	180 Acadia Mill Dr.	Bedford	NS	Canada	B4A 3Z4		karen.klassen@ns.sympatico.ca
Kloppenborg	John S.		Trinity College	6 Hoskin Ave.	Toronto	ON	Canada	M5S 1H8	4169786493	john.kloppenborg@utoronto.ca
Knight-Messenger	Andrew		McMaster University	5 Hoskin Ave.	Toronto	ON	Canada	M5S 1H7	4169463535 ext. 2207	andrewdkm@hotmail.com
Knoppers	Gary	Dept. of Classics & Ancient Med Studies	Penn State University	108 Weaver Bldg.	University Park	PA	USA	16802-5500	8148635644	gkx7@psu.edu
Knowles	Michael		McMaster Divinity College	1280 Main St. W. DC-214	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 27088	knowlesm@mcmaster.ca
Knowles	Melody		McCormick Theological Seminary	5460 S. University	Chicago	IL	USA	60615	7739476340	mknowles@mccormick.edu
Kobel	Esther		University of Ottawa/University of Basel	Thiersteinallee 9	Basel		Switzerland	CH-4053		esther.kobel@unibas.ch
Kok	Michael		University of Alberta	155 Calico Dr.	Sherwood Park	AB	Canada	T8A 5P9		mike_kok@hotmail.com
Kolarcik	Michael	Biblical Dept. OT	Regis College	15 St. Mary St.	Toronto	ON	Canada	M4Y 2R5	4169225474 ext. 249	mkolarcik@bigfoot.com
Korner	Ralph		McMaster University	74 Rifle Range Rd.	Hamilton	ON	Canada	L8S 3B4		kornerj@mcmaster.ca
Kostamo	Sonya K.		Trinity Western University	11028-162A St.	Surrey	BC	Canada	V4N 4S8		s_sonya@hotmail.com
Kovacs	Frank		Haddington House School of Theology	106 Antique Dr.	Richmond Hill	ON	Canada	L4E 4G3		reformedkov@sympatico.ca
Krause	Andrew		McMaster University	Dept. of Religious Studies, UH-B107	Hamilton	ON	Canada	L8S 4K1		krausear@mcmaster.ca
Krawiec	Rebecca		Canisius College	2001 Main St.	Buffalo	NY	USA	14226	7168882822	krawiecr@canisius.edu
Laberge	Leo	Faculty of Theology	St. Paul University	175 Main St.	Ottawa	ON	Canada	K1S 1C3	6132361393	
Labrèche	Jacques		University of Montreal	3515 Marlowe	Montreal	PQ	Canada	H4A 3L8		
LaFosse	Mona Tokarek	Centre for the Study of Religion	University of Toronto	30 Vintage Crescent	Kitchener	ON	Canada	N2P 1L2		mona.lafosse@utoronto.ca
LaMarche	Janet		Concordia University	944 Melrose	Montreal	PQ	Canada	H4A 2R4		j.allentown@sympatico.ca

Landy	Francis	History and Classics	University of Alberta	2-28 Tory Bldg.	Edmonton	AB	Canada	T6G 2H6	7804927183	francis.landy@ualberta.ca
Langille	Timothy		University of Toronto	#310, 55 Maitland St.	Toronto	ON	Canada	M4Y 1C9		tim.langille@gmail.com
Lasair	Simon		St. Thomas More College	1437 College Dr.	Saskatoon	SK	Canada	S7N 0W6		slasair@stmcollege.ca
Last	Richard		University of Toronto	7 Jackes Ave., Apt. 2006	Toronto	ON	Canada	M4T 1E3		richard.last@utoronto.ca
Lee	Bernon		Bethel University	3900 Bethel Drive	St. Paul	MN	USA	55112		b-lee@bethel.edu
Lee	Suk Yee		McMaster Divinity College	#604-2000 Main St. West	Hamilton	ON	Canada	L8S 4M8		annalee1013@yahoo.com.hk
Lee	Reuben Y T		York University	5500 Yonge St., Unit 2309	Toronto	ON	Canada	M2N 7L1		reubenscc@yahoo.co.uk
LeMarquand	Grant		Trinity Episcopal School for Ministry	311 Eleventh St.	Ambridge	PA	USA	15003	7242663838	glemarquand@tsm.edu
Leuchter	Mark	Religion Dept.	Temple University	650 Anderson Hall, 1114 West Berks St.	Philadelphia	PA	USA	19122		mark.leuchter@temple.edu
Levinson	Bernard	Dept Classical & Near Eastern Studies and Hebrew Bible	University of Minnesota	245 Nicholson Hall; 216 Pillsbury Drive SE	Minneapolis	MN	USA	55455	612-625-4323	levinson@tc.umn.edu
Lewis	Justin Jaron		University of Manitoba	332 Fletcher Argue Building, U of Manitoba	Winnipeg	MB	Canada	R3T 5V5	204-474-8696	justin_lewis@umanitoba.ca
Lightstone	Jack	Office of the President	Brock University		St. Catharines	ON	Canada	L2S 3A1	9056885550 ext. 333	jack_n_lightstone@hotmail.com
Lohr	Joel N.		Trinity Western University	7600 Glover Road	Langley	BC	Canada	V2Y 1Y1	6045132121 ext. 3146	joel.lohr@twu.ca
Long	V. Philips		Regent College	5800 University Blvd.	Vancouver	BC	Canada	V6T 2E4	6042213337	plong@regent-college.edu
Longard	Bradley		Acadia Divinity School	23 Arbor Way	Hammonds Plains	NS	Canada	B4B 1L1		brad.longard@gmail.com
Lortie	Christopher		Albert-Ludwigs-Universität Freiburg	10090 243rd St.	Maple Ridge	BC	Canada	V2W 1X3		clortie@yahoo.ca
Lortie	Matthew		Regent College	10090 243 St.	Maple Ridge	BC	Canada	V2W 1X3		mlortie@gmail.com
Luna	Rodolfo F.	Faculté de théologie, d'éthique et de philosophie	Université de Sherbrooke	112, Chemin Loiseau	Havre-aux-maisons	QC	Canada	G4T 5H4		rodolfo.felices@usherbrooke.ca
MacDonald	Margaret Y.	Dept. of Religious Studies	St. Francis Xavier University	P.O. Box 5000	Antigonish	NS	Canada	B2G 2W5	9028675407	mymacdon@stfx.ca



Machiela	Daniel		McMaster University	1280 Main St. West	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 24597	machiell@mcmaster.ca
MacKenzie	Robert K.			2302 Lawn Ave.	Ottawa	ON	Canada	K2B 7B4		robert.mackenzie@rogers.com
MacLachlan	David S.		Atlantic School of Theology	660 Francklyn St.	Halifax	NS	Canada	B3H 3B5	9024967941	dmaclachlan@astheology.ns.ca
Macumber	Heather		St. Michael's College	805-478 Pearl St.	Burlington	ON	Canada	L7R 2N3		heather.macumber@utoronto.ca
Magee	James		Trinity Western University	7600 Glover Road	Langley	BC	Canada	V2Y 1Y1	6048887511	icession@hotmail.com
Mahn	Shlomo		McGill University	4735 Bouchette	Montreal	QC	Canada	H3W 1C6	5146224123	shlomo.mahn@mail.mcgill.ca
Maier	Harry O.		Vancouver School of Theology	6000 Iona Dr.	Vancouver	BC	Canada	V6T 1L4	6058229461	hmaier@vst.edu
Marshall	John	Department for the Study of Religion	University of Toronto	University College	Toronto	ON	Canada	M5S 3H7	4169788122	john.marshall@utoronto.ca
Martens	Andrew		ACTS	35384 Sandyhill Rd.	Abbotsford	BC	Canada	V3G 1J2		sammym@telus.net
Martini	Jeromey		Horizon College and Seminary	1303 Jackson Ave.	Saskatoon	SK	Canada	S7H 2M9	3063746655 x101	jmartini@horizon.edu
Mason	Steve		York University	5026-27 Tel Bldg.	Toronto	ON	Canada	M3J 1P3	4167362100 ext. 44514	smason@yorku.ca
Mathieu	Yvan	Theology	Universite Saint-Paul	223 rue Main	Ottawa	ON	Canada	K1S 1C4	6132361393 ext. 2274	ymathieu@synapse.net
Matties	Gordon H.	Dept. of Biblical and Theological Studies	Canadian Mennonite University	500 Shaftesbury Blvd.	Winnipeg	MB	Canada	R3P 2N2	2044873300	gmatties@cmu.ca
Mattila	Sharon Lea			1805 Martha Berry Blvd., Apt. 29	Rome	GA	USA	20165		slmattila@hotmail.com
McClellan	Daniel		Trinity Western University	516 Tremont Ave., Apt. 104	Bellingham	WA	USA	98226		dan.mcclellan@gmail.com
McCready	Wayne O.		University of Calgary - Dept. of Religious Studies	2500 University Dr. N.W.	Calgary	AB	Canada	T2N 1N4	4032203928	mccready@ucalgary.ca
McDaniel	Karl			3510 Rue de Verdun	Verdun	QC	Canada	H4G 1K4	514-766- 8271	thefamily_nj@yahoo.ca
McGeough	Kevin	Dept. of Geography	University of Lethbridge	4401 University Dr.	Lethbridge	AB	Canada	T1K 3M4	4033827168	mcgekm@uleth.ca

McLaughlin	John L.	Faculty of Theology	University of St. Michael's College	81 St. Mary St.	Toronto	ON	Canada	M5S 1J4	4169267267	johnl.mclaughlin@utoronto.ca
McRae	Rachel		Queen's Theological College	P. O. Box 296, 14 Birch Cres.	Whitney	ON	Canada	K0J 2M0		mcrac.rachel0@gmail.com
Metso	Sarianna	Department of Near and Middle Eastern Civilization	University of Toronto	4 Bancroft	Toronto	ON	Canada	M5S 1C1	4169463243	s.metso@utoronto.ca
Meyer	Nick		McMaster University	23 - 145 Rice Ave.	Hamilton	ON	Canada	L9C 6R3		meyerna@mcmaster.ca
Miceli	Calogero		Concordia University	9090 Maritain	Montreal	PQ	Canada	H1R 3K6		calogero_jade@hotmail.com
Middleton	J. Richard	Religion and Humanities	Roberts Wesleyan College	2301 Westside Dr.	Rochester	NY	USA	14624-1997	5855946971	middleton_richard@roberts.edu
Miller	Daniel R.	Religion	Bishop's University	2600 College St.	Sherbrooke	QC	Canada	J1M 0C8	8198229600 ext. 2378	daniel.miller@sympatico.ca
Miller	John W.			# 501 - 150 Queen St. S.	Kitchener	ON	Canada	N2G 4T7		johnwmiller@sympatico.ca
Miller	David M.	Bible and Theology	Briercrest College and Seminary	PO Box 296	Caronport	SK	Canada	S0H 0S0	3067563438	dmiller@briercrest.ca
Miller	Luke		Wycliffe College	5 Hoskin Ave.	Toronto	ON	Canada	M5S 1H7		luke.drmler@gmail.com
Miller	Marvin L.		University of Manchester	11241 Blaney Cres.	Pitt Meadows	BC	Canada	V3Y 2W2	6049421622	marvinm@pocoassembly.org
Milton	John		McGill University	4852 rue Jean-Brillant	Montreal	QC	Canada	H3W 1T6		john.milton@mail.mcgill.ca
Mitchell	Matthew	Religious Studies and Theology	Canisius College	2001 Main St.	Buffalo	NY	USA	14208-1098	7168882828	matthew.mitchell@canisius.edu
Mitchell	Christine		St. Andrews College	1121 College Dr.	Saskatoon	SK	Canada	S7N 0W3	3069668985	christine.mitchell@usask.ca
Mitchell	Mary Louise			102-709 2nd Ave. NW	Calgary	AB	Canada	T2N 0E4		mary.louise.mitchell@mail.mcgill.ca
Montgomery	Eric		McMaster University	100 Rice Ave. #8	Hamilton	ON	Canada	L9C 5V9		emontgome@hotmail.com
Moore	Anne	Dept. of Religious Studies	University of Calgary	2500 University Dr. NW	Calgary	AB	Canada	T2N 1N4	4032203288	amoore@ucalgary.ca
Morrow	William	School of Religion	Queen's University		Kingston	ON	Canada	K7L 3N6	6135336000 ext. 74325	morroww@queensu.ca
Mroczek	Eva		University of Toronto	660 Eglinton Ave. W. #609	Toronto	ON	Canada	M5N 1C3		eva.mroczek@utoronto.ca
Muir	Steven C.		Concordia University College of Alberta	7128 Ada Boulevard	Edmonton	AB	Canada	T5B 4E4	7804799367	steven.muir@concordia.ab.ca

Murray	Michele	Dept. of Religion	Bishop's University	2600 College St.	Sherbrooke	PQ	Canada	J1M 0C8	8198229600 ext. 2377	mmurray@ubishops.ca
Najman	Hindy	Dept. of Near & Middle Eastern Civ.	University of Toronto	4 Bancroft Ave.	Toronto	ON	Canada	M5S 1C1	4169463245	hindy.najman@utoronto.ca
Neufeld	Dietmar	CNERS	University of British Columbia	1866 Main Mall Buch C270	Vancouver	BC	Canada	V6T 1Z1	6048222515	dneufeld@interchange.ubc.ca
Newman	Judith H.	Emmanuel College-TST	University of Toronto	75 Queen's Park Crescent	Toronto	ON	Canada	M6G 1P1	4165854533	judith.newman@utoronto.ca
Ney	Stephen		University of British Columbia	2109 W 35 Avenue	Vancouver	BC	Canada	V6M 1J2		
Nighswander	Dan		Mennonite Church Canada	69 Furby St.	Winnipeg	MB	Canada	R3C 2A2		dnighswander@gmail.com
Noll	K. L.	Department of Religion	Brandon University	270-18th Street	Brandon	MB	Canada	R7A 6A9	2047279690	nollk@brandonu.ca
Oegema	Gerbern S.	Faculty of Religious Studies	McGill University	3520 University St.	Montreal	PQ	Canada	H3A 2A7	5143984126	gerbern.oegema@mcgill.ca
Oeste	Gordon		Heritage Theological Seminary	175 Holiday Inn Dr.	Cambridge	ON	Canada	N3C 3T2	5196512869 ext. 269	goeste@heritageseminary.net
Olfert	Ryan		University of Alberta	14511-103 Ave.	Edmonton	AB	Canada	T5N 0T5		ryan.olfert@gmail.com
Olson	Theodore W.			244 Harrygan Cres.	Richmond Hill	ON	Canada	L4C 4J1	4167365156	theodore.olson@sympatico.ca
Pahl	Michael W.			6802 - 110 St. NW	Edmonton	AB	Canada	T6H 3E7	4034435511 ext. 3267	michaelpahl@gmail.com
Palmer	Carmen		Emmanuel College	264 Sammon Ave.	Toronto	ON	Canada	M4J 1Z7		carmen.palmer@utoronto.ca
Paré	Marc		Ecole de theologie evangelique de Montreal	15425 Hazelnut	Pierrefonds	QC	Canada	H9H 4C5	5143310878 ext. 225	marc.pare@etem.ca
Parker	Neil		United Church of Canada	366 The East Mall, #302	Etobicoke	ON	Canada	M9B 6C6		l.pennock@sympatico.ca
Parrish	John		University of Toronto	902 - 485 Huron St.	Toronto	ON	Canada	M5R 2R5		john.parrish@utoronto.ca
Pascoe	Samantha		University of Manitoba	430 Rosedale Ave.	Winnipeg	MB	Canada	R3L 1M2		samantha.pascoe@gmail.com
Penner	Todd C.	Religious Studies	Austin College	Box 61605 900 N. Grand Ave.	Sherman	TX	USA	75090	9038132367	tpenner@austincollege.edu
Penner	Ken		Acadia Divinity College	31 Horton Ave.	Wolfville	NS	Canada	B4P 2R6	9025852213	ken.penner@acadiau.ca
Penner	Jeremy		McMaster University	79 Pearl St. South	Hamilton	ON	Canada	L8P 3W9		pennerjs@mcmaster.ca
Perrin	Andrew			#27, 26 Moss Blvd.	Dundas	ON	Canada	L9H 6W7		perrinab@mcmaster.ca

Peters	Olutola K.		Emmanuel Bible College	100 Fergus Ave.	Kitchener	ON	Canada	N2A 2H2	5198948900 ext. 248	opeters@ebcollege.on.ca
Pettem	Michael			454 Hudson	Montreal-Ouest	QC	Canada	H4X 1W8		pettem@sympatico.ca
Pfenniger	Jennifer		Emmanuel College	75 Queen's Park Cres.	Toronto	ON	Canada	M5S 1K7	4165854513	
Piovaneli	Pierluigi	Dept. of Classics and Religious Studies	University of Ottawa	70 Laurier Ave. E.	Ottawa	ON	Canada	K1N 6N5	6135625800 ext. 1169	piovanel@uottawa.ca
Porter	Stanley E.		McMaster Divinity College	1280 Main Street West	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 23501	princpl@mcmaster.ca
Poxon	Dan		University of Calgary	154 Crystalridge Cr.	Okotoks	AB	Canada	T1S 1W3		dipoxon@telusplanet.net
Price	Robert			89 Lloyd St.	Stouffville	ON	Canada	L4A 4J5		rrprice@sympatico.ca
Provan	Iain		Regent College	5800 University Blvd.	Vancouver	BC	Canada	V7H 1T3	6042243245	iprovan@regent-college.edu
Pulleyblank	Anne-Charlotte		St. Paul University	#210-525 Agnes St.	New Westminster	BC	Canada	V3L 1GZ	6045722170	acpulleyblank@yahoo.com
Pummer	Reinhard	Dept of Classics and Relg. Studies	University of Ottawa		Ottawa	ON	Canada	K1N 6N5		rpummer@uottawa.ca
Pyke	Daniel		Acadia Divinity School	Douglas Baptist Church, 1012 Hwy. 105	Douglas	NB	Canada	E3G 7J4		g.dan.pyke@gmail.com
Pyles	Anthony R.		McMaster Divinity College	163 Homewood Ave.	Hamilton	ON	Canada	L8P 2M6		tonyandrose@gmail.com
Racah	William		Institute for Biblical Relevancy	8531-33 Ave. NW	Calgary	AB	Canada	T3B 1M2	4039782525	wvc3@telus.net
Racine	Jean-Francois		Jesuit School of Theology	1735 LeRoy Ave.	Berkeley	CA	USA	94709	5105495030	jr Racine@jstb.edu
Reid	Duncan		Wycliffe College	121 Shady Pine Circle	Brampton	ON	Canada	L6R 1K2		sdreid@rogers.com
Reinhartz	Adele	Département d'études anciennes et sciences de religion	L'Université d'Ottawa	70 Laurier - Room 014	Ottawa	ON	Canada	K1N 6N5	6135625397	adele.reinhartz@uottawa.ca
Remus	Harold E.	Dept. of Religion and Culture	Wilfrid Laurier University	85 Longwood Dr.	Waterloo	ON	Canada	N2L 4B6		hremus@wlu.ca
Ricciuti	Anthony		Mumford Presbyterian Church	254 Hillside Ave.	Rochester	NY	USA	14610	5854739081	ajricciuti@hotmail.com
Richards	Kent Harold			3 Sandpiper Ln.	Mystic	CT	USA	06355		kent.richards@sbl-site.org
Richards	William A.	Saskatoon Theological Union	College of Emmanuel & St. Chad	114 Seminary Crescent	Sakatoon	SK	Canada	S7N 0X3	3069751556	wrichards@sasktel.net

Richardson	Peter		University of Toronto	483 Broadview Avenue	Toronto	ON	Canada	M4K 2N4	4169788155	prchrdsn@chass.utoronto.ca
Rilett Wood	Joyce			14 Saranac Blvd. #19	Toronto	ON	Canada	M6A 2G3	4167820383	joyce.rilettwood@utoronto.ca
Ristau	Ken		State College	932 Stratford Court	State College	PA	USA	16801		ken.ristau@anduril.ca
Rives	James B.	Department of Classics	University of North Carolina	212 Murphey Hall Campus Box 3145	Chapel Hill	NC	USA	27599-3145	9199627191	jbrives@email.unc.edu
Robins	Madison	Centre for the Study of Religion	University of Toronto	22 Brunswick Ave.	Toronto	ON	Canada	M5S 2L7		madison.robins@utoronto.ca
Rochais	Gerard	Dpt Science Religieuses	UQAM	7045 Avenue Clark	Montreal	PQ	Canada	H2S 3G5		grochais@videotron.ca
Rollens	Sarah		University of Toronto	666 Spadina Ave., #207	Toronto	ON	Canada	M5S 2H8		sarah.rollens@utoronto.ca
Runesson	Anders	Department of Religious Studies	McMaster University	1280 Main St.	Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 23388	runess@mcmaster.ca
Runesson	Anna		Lund University, Sweden	84 South Oval	Hamilton	ON	Canada	L8S 1R1		anna.runesson@teol.lu.se
Runions	Erin	Dept. of Religious Studies	Pomona College	551 N Collge Ave	Claremont	CA	USA	91711	9096070479	erin.runions@pomona.edu
Sabo	Peter		University of Alberta	1407-10883 Saskatchewan Dr. NW	Edmonton	AB	Canada	T6E 4S6		psabo@ualberta.ca
Sandul	Lindsey		Concordia University						5146041716	l_sandul@live.concordia.ca
Sandys-Wunsch	John			930 Lakeview Ave.	Victoria	BC	Canada	V8X 3H8	2507431106	jwunsch@islandnet.com
Santos	Carlucci Dos		Wycliffe College, TST	5 Hoskin Ave, Apt A9	Toronto	ON	Canada	M5S 1H7	4169463535 ext. 2009	carlucci.dossantos@utoronto.ca
Schellenberg	Ryan			1821-30 Charles St.	Toronto	ON	Canada	M4Y 1R5		ryan.schellenberg@utoronto.ca
Schuller	Eileen	Dept. of Religious Studies	McMaster University		Hamilton	ON	Canada	L8S 4K1	9055259140 ext. 23390	schuller@mcmaster.ca
Scott	Mark	Religious Studies	Harvard University	6 Sunnybank Rd.	Watertown	MA	USA	02472		
Scott	Ian W.		Tyndale Seminary	25 Ballyconner Ct.	Toronto	ON	Canada	M2M 2B3	4162266620 ext. 6719	iscott@tyndale.ca
Scott	Timothy	St. Joseph's College	University of Alberta		Edmonton	AB	Canada	T6G 2J5	7804927681	timothy.scott@ualberta.ca



Scott	Steven		University of Ottawa	379 Stewart St., Apt 2	Ottawa	ON	Canada	K1N 6K9		DX752@ncf.ca
Segal	Eliezer L.	Religious Studies	University of Calgary	2500 University Dr. NW, SS 1301	Calgary	AB	Canada	T2N 1N4	4032205886	eliezer.segal@ucalgary.ca
Shantz	Colleen A.	Faculty of Theology	University of St. Michael's College	81 St. Mary St.	Toronto	ON	Canada	M5S 1J4	4169267103	c.shantz@utoronto.ca
Sheinfeld	Shayna		McGill University	5895 Centennial #19	Côte St. Luc	QC	Canada	H4W 1T2		shayna.sheinfeld@mail.mcgill.ca
Slater	Susan		Atlantic School of Theology	640 Francklyn St.	Halifax	NS	Canada	B3H 3B5	9024257051	sslater@astheology.ns.ca
Slivniak	Dimitri			523 Finch Ave. West, Apt. 533	Toronto	ON	Canada	M2R 1N4		dmitrim@zahav.net.il
Smith	Daniel A.	Faculty of Theology	Huron University College	1349 Western Rd.	London	ON	Canada	N6G 1H3	5194387224 ext. 287	dsmith89@huron.uwo.ca
Smith	Tyler		McMaster University	61 Larose Lane	Embrun	ON	Canada	K0A 1W0	9055259140	tylerology@gmail.com
Smith	Robert		Concordia University	22 Maple Ave. #31	Ste-Anne-de-Bellevue	QC	Canada	H9X 2E6	5146257622	smithrobertdaniel@hotmail.com
Snow	Robert S.		Nazarene University College	610-833 4th Ave.	Calgary	AB	Canada	T2W 1H6	403410200 ext. 6914	rsnow@auc-nuc.ca
Soderlund	Sven K.		Regent College	5800 University Blvd.	Vancouver	BC	Canada	V6T 2E4		sks@telus.net
Sommers	L. Javed		McGill University	1896 Rue Frontenac	Montreal	PQ	Canada	H2K 2Z1		luke.sommers@mail.mcgill.ca
Spilsbury	Paul		Alliance University College	630-833 4th Ave SW	Calgary	AB	Canada	T2P 3T5	4304102000 ext. 6905	pspilsbury@ambrose.edu
Spinney	Joyce-Ann		Acadia Divinity College	3800 Hwy. #3, Box #1, Site #5, RR#1 Glenwood	Yarmouth County	NS	Canada	B0W 1W0		jspi175@abu.ca
Stauber	Chad		University of Toronto	4 Devonshire Place	Toronto	ON	Canada	M5S 2E1	4169783181	chad.stauber@utoronto.ca
Stichele	Caroline Vander	Religious Studies	University of Amsterdam	Oude Turfmarkt 147	Amsterdam		Netherlands	1012 GC	0205252010	c.vanderstichele@uva.nl
Stoner	Ryan		University of Toronto	170 St. George St., Flr. 3	Toronto	ON	Canada	M5R 2M8		ryan.stoner@utoronto.ca
Stovell	Beth		McMaster Divinity College	495 Highway 8 #112	Stoney Creek	ON	Canada	L8G 5E1		bethstovell@gmail.com
Stratton	Kimberly	300 Patterson Hall	Carleton University	1125 Colonel By Drive	Ottawa	ON	Canada	K1S 5B6	6135202600 ext. 1384	kim_stratton@carleton.ca
Suderman	Derek		Emmanuel College	11739 McCowan Rd	Stouffville	ON	Canada	L4A 7X5		dsuderma@uwaterloo.ca
Sulzbach	Carla		McGill University	6582 DeVimy	Montreal	QC	Canada	H3S 2R8		cjsulz@hotmail.com

Tappenden	Frederick S.		University of Manchester	4440 Avenue d'Oxford	Montreal	QC	Canada	H4A 2Y6		f_s_tappenden@yahoo.ca
Taylor	J. Glen		Wycliffe College	5 Hoskin Ave.	Toronto	ON	Canada	M5S 1H7	4169463541	glen.taylor@utoronto.ca
Taylor	Marion	Biblical - OT	Wycliffe College	5 Hoskin Ave	Toronto	ON	Canada	M5S 1H7	4169463542	m.taylor@utoronto.ca
Teitelbaum	Dina		University of Ottawa	195 Marlborough Ave.	Ottawa	ON	Canada	K1N 8G3		dteit095@aix1.uottawa.ca
Thiessen	Matthew			Emmanuel St. Chad	Saskatoon	SK	Canada			matthew.thiessen@usask.ca
Thiessen	Paul		Vancouver School of Theology	#5 32777 Chilicotin Dr.	Abbotsford	BC	Canada	V2T 5W4	6048667646	paul_w_thiessen@yahoo.com
Tiffany	Frederick C.		Northwest House of Theological Studies	550 Vista Ave SE	Salem	OR	USA	97302	5035884344	ftiffany1978@comcast.net
Timmer	Daniel			109 Bristol Cove	Madison	MS	USA	39110	1800475448 2 ext. 412	dtimmer@hotmail.com
Toffelmire	Colin		McMaster Divinity College	42 Hyde Park Ave.	Hamilton	ON	Canada	L8P 4M5		toffelcm@muss.cis.mcmaster.ca
Tolppanen	Kari	Biblical/New Testament		1A Lynwood Ave.	Toronto	ON	Canada	M4V 1K3		kari.tolppanen@utoronto.ca
Trautwein	Sherri		Wycliffe College	#5 - 65 Brybeck Cres.	Kitchener	ON	Canada	N2M 2C5	5197456302 ext. 2315	sherri.trautwein@utoronto.ca
Tulloch	Janet		Carleton University	1125 Colonel By Drive	Ottawa	ON	Canada	K1S 5B6	6135202600	janet_tulloch@carleton.ca
Turton	Jonathan	Centre for the Study of Religion	University of Toronto	62 Kennett Dr.	Whitby	ON	Canada	L1P 1L5		jonathan.turton@utoronto.ca
Ulrich	Eugene	Theology	Notre Dame University	130 Malloy Hall	Notre Dame	IN	USA	46556	5746314041	eulrich@nd.edu
Upson-Saia	Kristi	Dept. of Religious Studies	Occidental College	1600 Campus Rd.	Los Angeles	CA	USA	90041		upsonsai@oxy.edu
Vaage	Leif E.		Emmanuel College	75 Queen's Park Cres. E.	Toronto	ON	Canada	M5S 1K7	4165854532	leif.vaage@utoronto.ca
Van Dam	Cornelis		CAN RC Theological College	110 West 27th St.	Hamilton	ON	Canada	L9C 5A1	9055753688	cvandam@cogeco.ca
Van Nie	Johannes			904 - 77 Lombard St.	Toronto	ON	Canada	M5C 3E1		vannieja@mcmaster.ca
Van Seters	John	Religion and Culture	Wilfrid Laurier University	70-139 Father David Bauer Dr.	Waterloo	ON	Canada	N2L 6L1	5198889380	john.vanseters@sympatico.ca
van Zutphen	Vincent H.		St. Peter's Seminary	32922 Richmond St., RR #1	Lucan	ON	Canada	N0M 2J0	5192274726	vzutphen@uwo.ca
Vanderhoof	David	Dept. of Theology	Boston College	140 Commonwealth Ave.	Chestnut Hill	MA	USA	02467	6175524240	vanderho@bc.edu

Vargo	Chelsey Lee		University of Regina	215 Hanley Cres.	Regina	SK	Canada	S4R 5A9		vargo11c@uregina.ca
Vearncombe	Erin		Wycliffe College	375 Scarborough Rd.	Toronto	ON	Canada	M4E 3N1		evearn@hotmail.com
Viard	Jean-Sebastien		Universite de Montreal	1844 Tupper	Montreal	PQ	Canada	H3H 1N4	5147616201	je_jons@hotmail.com
Vroom	Jonathan		McMaster Divinity College	46 Dovehaven Cres.	Brampton	ON	Canada	L6P 2N8		jonvroom@rogers.com
Vuong	Lily		McMaster University	1224 Amethyst St. Apt. C	Redondo Beach	CA	USA	90277	9058140128	vuongl@mcmaster.ca
Waddington	Nicole		York University	30 Norcross Rd.	North York	ON	Canada	M3H 4R2		rwaddington@gmail.com
Walsh	Matthew Leland		McGill University	30 Pleasant Hill, P. O. Box 236	Stewiacke	NS	Canada	B0N 2J0		walshmat@gmail.com
Wassen	Cecilia	Religion and Culture		Eriksludsvagen 310	Taby		Sweden	18753		ceciliawassen@yahoo.ca
Watson	Ryan		York University	47 Dunlaine Cres.	Brampton	ON	Canada	L6T 3H1		watsonra@mcmaster.ca
Webb	Robert L.			#25 - 2169 Orchard Road	Burlington	ON	Canada	L7L 7H9	9053328318	webb.bob@sympatico.ca
Webster	Jane	Dept. of Religion and Philosophy	Barton College	P.O. Box 5000	Wilson	NC	USA	27893	2523996440	jwebster@barton.edu
Weir	Heather		Wycliffe College	99 Mulock Ave.	Toronto	ON	Canada	M6N 3C5		hew@interlog.com
Wendzich	Tessandra		University of Ottawa	581 Vinette Rd.	Clarence Creek	ON	Canada	K0A 1N0		twend080@uottawa.ca
Westerholm	Stephen	Dept. of Religious Studies	McMaster University		Hamilton	ON	Canada	L8S 4K1	9055259140	westerho@mcmaster.ca
Wheaton	Byron		Emmanuel Bible College / Bay Park Baptist Church	775 Progress Ave.	Kingston	ON	Canada	K7M 5B9	6133842929	byron.wheaton@baypark.ca
Wheller	Mark S.		University of Alberta	5902 120 Ave.	Edmonton	AB	Canada	T5W 1L6	7804538206	mark.wheller@gmail.com
White	Ellen			46 Midland St.	Worcester	MA	USA	01602		ewhite@assumption.edu
Whitehead	Matthew		Trinity Western Univ.	3120 Racine St. #141	Bellingham	WA	USA	98226		hebrews10.23@gmail.com
Williams	Tyler		Taylor University College	11525-23 Ave.	Edmonton	AB	Canada	T6J 4T3	7804315217	tyler.williams@taylor-edu.ca
Wilson	Andrew		Mt. Allison University	63D York St.	Sackville	NB	Canada	E4L 1G9		
Wilson	Stephen G.	Dept. of Religion	Carleton University		Ottawa	ON	Canada	K1S 5B6	6135202600 ext 2106	swilson@ccs.carleton.ca
Wilson	Barrie	Humanities/Religious Studies	York University Atkinson	4700 Keele St.	Toronto	ON	Canada	M3J 1P3	4167362100 ext. 66631	barrie.wilson@rogers.com

Wilson	Ian		University of Alberta	608 - 10135 120 St.	Edmonton	AB	Canada	T5K 2A1		iwilson@ualberta.ca
Wilson	Walter T.		Candler School of Theology	Emory University	Atlanta	GA	USA	30322	4047274053	wtwilso@emory.edu
Wisse	Frederik			467 Upper Crestview Dr.	Coldstream	BC	Canada	V1B 2X7		fwisse@telus.net
Witmer	Amanda			240 Hidden Creek Dr.	Kitchener	ON	Canada			pm5witmer@rogers.com
Wooden	R. Glenn	Acadia Divinity College	Acadia University	31 Horton Ave.	Wolfville	NS	Canada	B4P 2R6	9025852227	glenn.wooden@acadiau.ca
Wray Beal	Lissa		Providence Theological Seminary		Otterburne	MB	Canada	R0A 1G0	2044337488 ext. 311	lissa.wray.beal@prov.ca
Wright	Erin Jeanne		University of Ottawa	499 - 2 McLeod St.	Ottawa	ON	Canada	K1R 5P9		ewrig016@uottawa.ca
Xue	Esther Xiaxia		McMaster Divinity College	104 Emerson St.	Hamilton	ON	Canada	L8S 2X6		xuexiaxia@gmail.com
Yamasaki	Gary		Columbia Bible College	2940 Clearbrook Rd.	Abbotsford	BC	Canada	V2T 2Z8	604-853-3358	Gary.Yamasaki@columbiabc.edu
Yapp	Neil Andre	Theological Studies	Concordia University	3825 Ave Dupuis #12	Montreal	PQ	Canada	H3T 1E5		neil_yapp@alumni.concordia.ca
Zehnder	Markus		Ansgar Theological Seminary/Basel University	Fredrik Fransonsvei 4	Kristiansond		Norway	4635	+47 38106539	zehnder@ansgarskolen.no
Zerbe	Gordon M.		Canadian Mennonite University	500 Shaftesbury St.	Winnipeg	MB	Canada	R3P 2N2	2044873300	gzerbe@cmu.ca
Zilm	Jennifer Laura	Religious Studies	McMaster University	#1124-30 Charles St.	Toronto	ON	Canada	M4Y 1R5		brownjl4@mcmaster.ca
Zoccali	Christopher		University of Wales	499 Stone Road	Rochester	NY	USA	14616		czoccali@gmail.com