

The Bulletin

2018/19

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

Volume 78
Andrew B. Perrin, Editor

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Contents / Matières

CSBS / SCÉB Executive for 2018-19	iv
2018 Presidential Address	1
Minutes of the 2018 Annual General Meeting	23
Financial Statements	31
Membership News	40
Membership Directory	55

2018 CSBS PRESIDENTIAL ADDRESS

University of Regina, Regina, SK

**Reading Biblical Conquest Stories on Treaty 4 Land, Working
Towards Reconciliation**

Christine Mitchell

I begin by acknowledging that we are meeting today on Treaty 4 territory, the territories of the nêhiyawak, Anihšînāpēk, Dakota, Lakota, and Nakoda, and the homeland of the Métis. Today, these lands continue to be the shared territory of many diverse peoples from near and far. I have travelled here from Saskatoon, in the territory of Treaty 6; many of you have travelled from much farther. Together we pay our respect to the ancestors of this place and reaffirm our relationship with one another.

Importance of the Issue

On February 9, 2018, a white farmer was acquitted in Saskatchewan of the murder of a young Indigenous man that occurred on August 25, 2016. Despite the defense being physically impossible—accidental misfire happening as the farmer struggled to remove the keys from the ignition of the young man's car—the all-white jury chose to acquit on both the charge of second degree murder and the lesser but still serious charge of manslaughter. Importantly, the defense did not argue self-defense: the defense did

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iv

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not argue that the young Indigenous man had threatened the white farmer. Instead, the defense argued that it was an accident; that the farmer's gun malfunctioned. The gun was being used only to try to frighten the young man and his friends, not to harm them. The mere presence on the farm of Indigenous individuals had led the farmer to retrieve that handgun—a weapon with no purpose other than to harm human beings. According to the farmer's own testimony, the mere presence of Indigenous individuals signalled danger to him; their presence had to be eliminated by the threat of violence. Although we cannot know for certain the reasoning that led the jury to acquit, they must have accepted the premise that brandishing a handgun at Indigenous individuals is an appropriate response to the presence of those individuals in a white farmer's yard. Again, the mere presence of Indigenous individuals was threatening.¹

What does this anecdote have to do with the Bible or with biblical conquest narratives? For me, the parallels are clear: there are indigenous folks and settler-invader folks, there is land, and from the settlers there is clear anxiety over what to do with all the leftover indigenous folks. Those leftover folks are the ones who

¹ In lieu of a trial transcript, the live tweets of CBC reporters Charles Hamilton and Jason Warick, and CTV reporter Angelina Irinici were used as the basis for my analysis. Charles Hamilton, Twitter posts, January 29–February 9, 2018, twitter.com/_chamilton; Jason Warick, Twitter posts, January 29–February 9, 2018, twitter.com/WarickCBC; Angelina Irinici, Twitter posts, January 29–February 9, 2018, twitter.com/angelinaICTV.

did not have the good manners to either vacate or die. Instead, they remain a constant reminder that the conquest is incomplete and contested.

Context as a Reader

The 1989 essay by Robert Allen Warrior, "Canaanites, Cowboys, and Indians" is the earliest scholarly article that I know of that reads the biblical conquest stories in an explicitly suspicious hermeneutic that is contextual and reader-centred. In that essay, Warrior positions himself as an American Christian Indigenous man who identifies far more with the Canaanites than with the Israelite chosen people that his faith tells him he should identify with. He demonstrates in his reading that for an Indigenous person of the Americas, it is not a big leap to read the biblical conquest narratives as directly applicable to his experience.²

I cannot position myself as a Canaanite when I read these texts. My ancestors came to what is now Canada at various points between the 1630s and the 1920s. Some of them came to Manitoba in the late 19th century, fleeing famine in Iceland. Some of them

² Robert Allen Warrior, "Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today," *Christianity and Crisis* 49, no. 12 (September 11, 1989): 261–65; cf. Jace Weaver, "Premodern Ironies: First Nations and Chosen Peoples," in *The Calling of the Nations: Exegesis, Ethnography, and Empire in a Biblical-Historic Present*, ed. Mark Vessey et al. (Toronto: University of Toronto Press, 2011), 291–304.

were brought from Württemberg by the English in the 1750s to populate Nova Scotia in the wake of the expulsion by the English of others of my ancestors who were Acadians (the one branch of the family that survived ended up in PEI). Others came to Toronto in the wave of immigration from the UK after World War I. All of them benefited from the removal of Indigenous people from the land, whether gradually in the Maritimes in the 17th and 18th centuries, or rapidly by means of the numbered treaties on the Prairies in the late 19th century. So how are the biblical conquest narratives applicable to my experience and the experience of other settler-Canadians? As a biblical scholar, a Canadian biblical scholar, what are my responsibilities when I read and teach these stories?³

Doctrine of Discovery, *terra nullius*, Genocide

In its Calls to Action, the Truth and Reconciliation Commission included calls to the Government of Canada as well as churches and faith groups to repudiate concepts such as the Doctrine of Discovery and *terra nullius* that justified European colonization of Indigenous lands.⁴ Standard histories of these concepts trace them

³ Cf. Charles William Miller, "Negotiating Boundaries: Israelites and Canaanites Receive Help from a Russian," *Journal of Religion and Society* 12 (2010), moses.creighton.edu/JRS/, who asks similar questions and contextualizes himself as a professor in North Dakota.

⁴ Truth and Reconciliation Commission of Canada, "Truth and Reconciliation Commission of Canada: Calls to Action" (Winnipeg: Truth and

to papal decrees of the 15th century, and ultimately back to Augustine's concept of just war (especially in his Questions on the Heptateuch, where he deals particularly with the book of Joshua).⁵ While the legal basis of these concepts may be explained this way, their continued moral force may be explained through the history of North American colonization by largely British Protestants.⁶ Protestantism, with its emphasis on scripture and its rejection of the authority of the Roman Catholic magisterium, plays a crucial role in how the biblical texts behind the Doctrine of Discovery, *terra nullius*, and the policy of genocide, continue to remain operational in Canadian settler consciousness. Because of the Protestant argument that scripture interprets itself and that its

Reconciliation Commission of Canada, 2015), nctr.ca/reports2.php, especially calls #45 and #49.

⁵ Jennifer Reid, "The Doctrine of Discovery and Canadian Law," *Canadian Journal of Native Studies* 30 (2010): 335–39; Wilcomb E. Washburn, *Red Man's Land / White Man's Law: The Past and Present Status of the American Indian*, 2nd ed. (Norman: University of Oklahoma Press, 1995), 3–23.

⁶ The reality of French colonization, the French being mostly Catholics, is restricted both geographically and temporally. Due to the insular nature of various French-Canadian cultures until well into the 20th century the general influence of Catholicism upon Canadian society outside Quebec was restricted, although this began to change with immigration from southern Europe in the late 19th century. In other words, while I am not denying or downplaying the role of French colonization of North America—it is crucial in the formation of Metis identity—I am highlighting the role of British Protestants.

meaning may be discerned by individuals of faith, there is no fence around those texts that justify conquest and genocide. They remain present for anyone to read and use. While the 15th century papal decrees on the colonization of the Americas can be traced back through Aquinas and Augustine to the biblical book of Joshua, for Protestants the link is direct and immediate, without mediation. This direct availability is true of all biblical texts that assume an androcentric slave-holding culture, and it was not so very long ago that subjugation of women and ownership of slaves found their basis and moral support in biblical texts. The qualitative difference, I suggest, is the difference between a set of cultural discourses and practices that are *described* and *regulated* as part of everyday life, and practices that are *prescribed* and have a particular applicability for unique situations. That is, it is one thing to assume that women are handed over from father to husband in exchange for a bride-price, and this is part of general cultural practice, and quite another to be commanded to exterminate entire groups of people every once in a while. The fact that one set of texts demands this extermination, while many other texts implicitly or sometimes explicitly acknowledge that the extermination was messy and incomplete is a rupture or discontinuity that helps us see the artificial and fantastic nature of the command to exterminate.

The TRC used the term “genocide” to refer to the general relationship between Canada and Indigenous peoples. However, the TRC could not use the term “genocide” with respect to the Indian Residential Schools in that “genocide” has a specific legal

definition under international law, and in its mandate the TRC was explicitly barred from conducting a formal legal process.⁷ In its place, the commission used the term “cultural genocide” to refer to the “destruction of those structures and practices that allow the group to continue as a group.”⁸ The TRC found that “The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources.” “Residential schooling was always more than simply an educational program: it was an integral part of a conscious policy of cultural genocide.”⁹ However, I am not bound by the stricture to avoid “genocide.” It is a useful category of analysis to examine before turning to biblical texts.

⁷ “Indian Residential Schools Settlement Agreement, Schedule ‘N’: Mandate for the Truth and Reconciliation Commission,” 2006, www.residentialschoolsettlement.ca/settlement.html; David B. MacDonald, “Coming to Terms with the Canadian Past: Truth and Reconciliation, Indigenous Genocide, and the Post-War German Model,” in *Replicating Atonement: Foreign Models in the Commemoration of Atrocities*, ed. Mischa Gabowitsch (Cham, Switzerland: Palgrave MacMillan, 2017), 163–83, notes that the chair of the TRC, Justice Murray Sinclair, has stated publicly that in his view the Indian Residential School system was a violation of the United Nations Convention on Genocide, here 175.

⁸ Truth and Reconciliation Commission of Canada, “What We Have Learned: Principles of Truth and Reconciliation” (Winnipeg: Truth and Reconciliation Commission of Canada, 2015), 5, nctr.ca/reports2.php.

⁹ Truth and Reconciliation Commission of Canada, “Principles,” 6 and 25.

The legal definition of “genocide” was developed in the aftermath of World War II, and the analysis of genocide remained in the sphere of legal scholarship until the 1990s. Since then, historians and sociologists have worked on genocide as a category of analysis and on the dynamics of genocide. These efforts have worked to broaden the analysis in order to figure out how genocide works. Definitions have been developed that are more useful in looking at the phenomenon of genocide beyond the strict legal definition. A particularly useful one is Martin Shaw’s: “[G]enocide is a form of violent social conflict, or war, between armed power organizations that aim to destroy civilian social groups and those groups and other actors who resist this destruction.” The ensuing “genocidal action [is] ... action in which armed power organizations treat civilian social groups as enemies and aim to destroy their real or putative social power, by means of killing, violence, and coercion against individuals whom they regard as members of the groups.”¹⁰ This definition is useful because it includes the possibility of resistance, and because it allows for genocide in “peacetime.” The former—resistance—recognizes that the victims of genocide are not necessarily passive; the latter recognizes that genocide in itself is an act of war, regardless of whether it has been formally declared.¹¹ Both are relevant for our examination of biblical texts and Canadian contexts.

¹⁰ Martin Shaw, *What Is Genocide?* (Cambridge; Malden, MA: Polity, 2007), 154.

¹¹ Shaw, *What Is Genocide*, 155.

The sociologist of non-violence Jacques Semelin’s book *Purify and Destroy* looks at the *dynamics* of genocide rather than legalities or definitions. He uses the word “massacre” to refer to organized mass killing, and examines three cases: the Holocaust, the Balkans in the 1990s, and Rwanda in the 1990s. From his analysis, he finds three ideal-types of massacres: 1. Subjugation: “to annihilate a group partly in order to force the rest into total submission;” 2. Eradication: “to eliminate a community ... this process involves ‘cleansing or ‘purifying’ the area;” and 3. Insurrection: “to provoke an intense traumatic shock likely to influence” state policies, otherwise known as terrorism.¹² Eradication is what is typically meant by “genocide,” but subjugation and eradication “complement each other by targeting different groups.”¹³ Eradication uses the language of “purify and destroy.” Semelin uses the foundational work of Mary Douglas on purity and pollution and extends it to analyse the logic of twentieth-century genocides: “the need to defend the purity of civilisation against the corruption of modernity.”¹⁴ His summary of the logic is worth quoting at length:

The identity-based purity described above in fact tends to result in the formation of a separate enemy figure. This

¹² Jacques Semelin, *Purify and Destroy: The Political Uses of Massacre and Genocide* (New York: Columbia University Press, 2007), 327–61.

¹³ Semelin, *Purify and Destroy*, 343.

¹⁴ Semelin, *Purify and Destroy*, 12.

“them” perceived as basically different from “us” becomes an “other in excess.” This figure of the enemy proceeds from a magnified vision of a difference on to which “our” anxiety will adhere to the point of wishing his destruction. This “Other in excess” is of course different from “us” from a qualitative standpoint: he does not have the same blood as we do, or the same customs; he does not have the same nose or the same body shape, he is taller or shorter, his skin is a different colour. In fact, did he not arrive in this land after we did? He thus has no right to remain here and his presence is literally unbearable: he spreads his stench over this territory that belonged to our ancestors, our nation, our God. ... [A]s he tends to multiply, proliferate, pullulate, he may well submerge us if we are not careful. ... Radical measures must therefore be taken to defend ourselves against these vile and perverse creatures.¹⁵

Role of Biblical Scholarship

Given all the above, that we have biblical texts that command colonization and extermination, and a history in North America of exactly these actions taken upon the Indigenous peoples of the land, what are we to do? 1. Ignoring these texts, or refusing to deal with them, is not a viable strategy, as it leaves these texts available for others. Ignoring racism does not make it go away. 2. Leaving

¹⁵ Semelin, *Purify and Destroy*, 37–38.

the texts to religious communities to deal with ignores the question of broader responsibility for how these texts continue to function in the public sphere. Canada is increasingly a secular country, and it has a large non-Christian population, but a majority of Canadians still identify as Christian.¹⁶ Yet with weekly church attendance below 20%, even if churches do careful and assiduous work, most Canadians will not be part of those conversations (only about 15% will be), even though, paradoxically, they are nominally Christians. Because these texts undergird the legal and moral basis for colonialism, they cannot be left to churches alone.¹⁷ 3. Working

¹⁶ Statistics Canada, “2011 National Household Survey,” 2013, www12.statcan.gc.ca/nhs-enm/2011/dp-pd/dt-td/index-eng.cfm.

¹⁷ Pew Research Center, “Canada’s Changing Religious Landscape,” 2013, www.pewforum.org/2013/06/27/canadas-changing-religious-landscape/, places *monthly* attendance at worship services for Canada-born Canadians at 22% in 2011; a slow but steady decline from 31% in 1998. Monthly attendance at worship services among first-generation immigrants has remained steady at 43%. Weekly attendance can safely be assumed to be lower, as even by 2005, weekly attendance was 21%, down from 31% in 1985. See Colin Lindsay, “Canadians Attend Weekly Religious Services Less Than 20 Years Ago,” (Ottawa: Statistics Canada, 2008), www.statcan.gc.ca/pub/89-630-x/2008001/article/10650-eng.pdf. A more recent survey than the two above places *monthly* attendance at religious services (not necessarily Christian) at 20%. See Angus Reid Institute, “A Spectrum of Spirituality,” 2017, angusreid.org/wp-content/uploads/2017/04/2017.04.12_Faith_Wave_1_Part_1.pdf. For an excellent discussion of the trends in Canadian Christianity, see Brian P. Clarke and Stuart Macdonald, *Leaving Christianity: Changing Allegiances in Canada*

with these texts, to decolonize them in the public sphere is the only responsible option. All biblical scholars in Canada, whether employed in public or church-related schools, have responsibility for leading the efforts to dismantle the biblical bases of the Doctrine of Discovery, *terra nullius*, and genocide. The next part of my talk will show my initial efforts in doing this work.

Troubling Texts

There are two bodies of texts to deal with. One set is largely from Deuteronomy, Joshua, and Judges, while the second is from Chronicles and Ezra-Nehemiah. The first set largely deals with invasion and settlement of the Promised Land by the Israelites, and the second set largely deals with the Judahites' removal from and return to the land after the Babylonian conquest. It is historically unlikely that the invasion and settlement of the land as described in Joshua actually took place, while biblical scholars and historians agree that the destruction of Jerusalem and its surrounding territory

since 1945 (Montreal: McGill-Queen's University Press, 2017), and cf. especially "[Churches'] norms were embedded in Canadian law, and a wide array of social institutions ... socialized Canadians into their values and world view. Since the 1960s, these churches have lost their position of dominance in Canadian culture," here 234. As I am arguing, because Christian norms are embedded into Canadian culture and law, it is incumbent upon biblical scholars, no matter their affiliation, to work with the texts in the public sphere.

in 586 BCE and the forced migration of the Judahite elite to Babylon is a historical fact that lies behind Chronicles and Ezra-Nehemiah. Nevertheless, in the self-understanding of the authors of these biblical texts the Israelite conquest of Canaan did happen. Since it has only been settled by scholars in the last thirty years that the Joshua conquest stories are not historical in the modern sense, we can safely assume that the vast majority of readers from antiquity to the present day have seen these texts as a reflection of historical events. Today, for my purposes—for our purposes—the rhetorical and ideological effect of these stories is important, not whether historians agree on their historicity.

Troubling Texts: Discovery and Conquest

The text that prescribes invasion, conquest and extermination of the indigenous Canaanites is Deut 20:10-20; it is also known as one of the texts justifying Holy War. There are two prescriptions: the first, for towns and territories outside the area claimed by God for the Israelites, requires pacification of these peoples by surrender or by conquest. Those that surrender enter into servitude, while those that resist are punished but not exterminated. The second prescription is for those towns and territories inside the land claimed by God for the Israelites, and it requires extermination, regardless of whether the inhabitants resist or not. The reason for both of these prescriptions is made clear at the end: the mere presence of the indigenous inhabitants in the Promised

Land is a danger because they *may* teach the Israelites abhorrent and sinful practices. The indigenous inhabitants of the non-Promised Land do not pose the same risk. What is important to note is that it is only a risk: the indigenous inhabitants of the Promised Land are only theoretically dangerous. Yet their presence cannot be tolerated. As Cherokee scholar Laura Donaldson has demonstrated, English, especially Puritan, settlers in the 17th and 18th centuries used the rhetoric of the Promised Land in a number of ways: to speak of their own sense of redemption from persecution, to be sure, but also to justify their occupation of and domination over the indigenous inhabitants of the land.¹⁸ The two are sides of the same coin: liberation and occupation. The idea that Indigenous people are dangerous, not because they might resist being dispossessed of their lands and settlements, but simply by virtue of their potential for corrupting the settlers comes right from Deuteronomy 20.

As my own teacher Robert Polzin said and wrote, the books following Deuteronomy—Joshua and Judges—are an extended reflection on the impossibility of fully realizing the vision of

¹⁸ Laura E. Donaldson, "Joshua in America: On Cowboys, Canaanites, and Indians," in *The Calling of the Nations: Exegesis, Ethnography, and Empire in a Biblical-Historic Present*, ed. Mark Vessey et al. (Toronto: University of Toronto Press, 2011), 273–90; cf. Alfred A. Cave, "Canaanites in a Promised Land: The American Indian and the Providential Theory of Empire," *American Indian Quarterly* 12 (1988): 277–97.

Deuteronomy in all its aspects.¹⁹ The story of the trickery of the Hivites living in the settlement of Gibeon in Josh 9 provides the best example pertaining directly to the prescriptions of Deut 20. Somehow, the Gibeonites have discovered the exact wording of the commands in Deut 20, and they cleverly disguise themselves as indigenous inhabitants from outside the Promised Land, and ask to make a treaty. Joshua, Moses' successor, agrees, but finds out later of the trick. Because they have entered into a treaty—a sacred agreement—he decides not to kill them but instead to make them slaves. Two things stand out here for me. First, he does not back out of the treaty: he had guaranteed their lives (9:15) (consistent with the prescription regarding indigenous peoples outside the Promised Land that commanded that such people become forced labourers). Therefore, Joshua makes them forced labourers on their own land. The second thing that stands out is the phrase "hewers of wood and drawers of water," which is often used in the Canadian context to connote the resource-based economy of the country. It was introduced into the Canadian lexicon in Minister of Finance Leonard Tilley's 1879 budget speech,²⁰ and the phrase continues to

¹⁹ Robert Polzin, *Moses and the Deuteronomist: Deuteronomy, Joshua, Judges*, A Literary Study of the Deuteronomistic History, pt. 1 (New York: Seabury Press, 1980).

²⁰ C.M. Wallace, "TILLEY, Sir SAMUEL LEONARD," *Dictionary of Canadian Biography* (Toronto/Quebec City: University of Toronto/Université Laval, 1990).

be used in this manner to this day.²¹ However, it has also been used to describe the position of the majority of Quebecois: exploited by Anglophone Canada.²² Never have I seen this phrase used to refer to Indigenous people or groups, and yet in Josh 9 that is exactly to whom the phrase applies. It says a lot about Canada when either Canadians as a whole or the Quebecois see themselves as being colonized and subjugated, condemned to servitude in the land they see as their own, while comfortably ignoring those who are indigenous to the land.

Joshua 11 demonstrates that obedience to divine command led to the extermination of most of the indigenous inhabitants of the Promised Land, but also that some survived. By continually referring to the Hivites of Gibeon, the story subtly reminds us that they gained their safety through trickery and therefore cannot be trusted. They are always in the land, potentially dangerous and contaminating, yet cannot be exterminated because of the sacred treaty.

The end of the book of Joshua has Joshua's farewell speech. Two points are relevant now: first, a reminder that God had prepared the land for the people by destroying the inhabitants

²¹ E.g., Barrie McKenna, "Hewers of Wood, Maybe; but Good at It: Report," *The Globe and Mail*, March 26, 2017, www.theglobeandmail.com/report-on-business/economy/economy-lab/hewers-of-wood-maybe-but-good-at-it-report/article610507/.

²² E.g., Léon Dion, *Quebec: The Unfinished Revolution* (Montreal: McGill-Queen's University Press, 1976), 99.

by plague. Second, that the Promised Land was a gift to people who had not done the work to make it suitable for human habitation, and who in fact profited by the labour of others. The parallels to the Canadian experience are obvious. However, the text makes a point, here and elsewhere, of the very fact of the profiting. The people's response is to promise to serve the God who had made this gift. As a settler myself, can I believe that God made me a gift of this land? Many of our settler forebears believed it, and the Doctrine of Discovery gives voice to that belief. But can I continue to believe that today? No, I cannot. And the text of Joshua does not believe it either. If the land were truly a gift, it would have been empty of human inhabitants, and war would not have been required in order to occupy it. The text of Joshua has a paradox: the land is a gift, but it must be taken, and guarded with extreme vigilance. Joshua's paradox shows up in Canadian stories and justifications for the settlement of the land: it is a gift—perhaps these days not from God, but from European 17th and 18th century technological advantage—but it must be taken and guarded from the remaining indigenous inhabitants.

The book of Judges adds one little additional component to the narrative of occupation. The indigenous inhabitants had not been eradicated. Their presence is now explained as part of God's plan. Their presence has two purposes: first, to give the people practice in forms of violence; and second, to be the means by which the people's own worthiness might be measured. The people fail, of course, but by providing the indigenous inhabitants as the

temptation that leads to failure, the failure is softened somewhat. There is the unspoken wish that if only we had wiped them out; they would not be causing us to sin. This first set of texts, from Deuteronomy, Joshua, and Judges, provide theological and moral justification for genocide; through allegorical reading, the dominant mode of reading until the 18th century, and the primary mode of reading as practiced in faith communities today, genocide of the "Other in excess" remains legitimated.

Troubling Texts: Empty Land

The second set of biblical texts, which I now turn to, gives the rationale for empty land theology and in turn the rationale for *terra nullius*. The conquest of Jerusalem, its destruction by the Babylonians under Nebuchadnezzar, and the removal of the elites to Babylon in 586 BCE is explained in two ways across the corpus of biblical texts. One is familiar from our brief examination of Deuteronomy, Joshua, and Judges: the people sinned and they were punished. A remnant of the population was left, according to 2 Kgs 25. The other explanation posits a build-up of cultic impurity in the land as described in the abrogation of the command in Lev 26 to give the land its rest, its Sabbath. When applied to the story of the destruction and forced removal, 2 Chron 36 has the land remaining completely empty of human life. The descendants of those who had been forced to move to Babylon are those who

are chosen by imperial decree to repopulate the land. The land was empty, just waiting to be inhabited.

However, the returning elites soon find early in the book of Ezra that there are in fact people living in the land; it was not empty at all. Not only was it not empty, the people in it claimed kinship and ethnic ties to the returning elites. They were Judahites and Israelites. The rhetorical and ideological trick for dealing with them is quite neat in the book of Ezra. The "peoples of the lands" are equated with the indigenous inhabitants in Deuteronomy. (Some translations obscure this equation, and make it seem as if the Canaanites, Hittites, etc. are still in the land.) Once the equation is made, the ideological basis exists for erasing the Judahites who did not share the Ezran community's experience of forced migration. Their claim to the land has been negated by equating them with indigenous people. Ideologically, the land is now empty. So too was Canada made an empty land because its indigenous inhabitants had not made "proper" use of it by farming.²³

Hermeneutics of Suspicion or Reparative Reading?

The mode of reading that Paul Ricoeur termed the "hermeneutics of suspicion" has become the dominant one in the humanities over the past forty years. Any of us with a graduate degree in

²³ Truth and Reconciliation Commission of Canada, "Principles," 18.

humanities or social sciences can do it; for many of us it is our default mode. It assumes that texts and other cultural products mask their own ideological bases, or if not masked, these attitudes are repressed. A text may seem to be about one thing, but it is really about something else. This mode of reading assumes that the objects we study are un-trustable, but that the astute reader can see through the mask or the repression and point to the text's meaning.

Recently I have been pondering Eve Kosofsky Sedgwick's essay on "paranoid reading," which has been increasingly cited since its print publication in 2003. Her take on the hermeneutics of suspicion is to call it paranoid reading. Two quotations from the essay are striking. First, she notes, "It's strange that a hermeneutic of suspicion would appear so trusting about the effects of exposure."²⁴ This is true! Once we have peeled back the mask to expose the pernicious violence of the text's ideology, our work is done, right? Simply airing it out will put an end to it. However, as she argues, this is manifestly not the case. Further, she goes on to ask, "What does a hermeneutics of suspicion and exposure have to say to social formations in which visibility itself constitutes much of the violence?"²⁵ As we saw in looking at the biblical texts, most of the violence is highly visible and is meant to be. In Josh 9, the

²⁴ Eve Kosofsky Sedgwick, *Touching Feeling: Affect, Pedagogy, Performativity* (Durham, NC: Duke University Press, 2003), 138; cf. Bruno Latour, "Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern," *Critical Inquiry* 30 (2004): 225–48.

²⁵ Sedgwick, *Touching Feeling*, 140.

Israelites' presence is what spurs the Hivites of Gibeon to action. We had to do some careful reading to pick up the subtle construction of Ezra's Judahite opponents as equivalent to Canaanites, but it was not hidden. The violence is visible: there is nothing to suspect or expose. I might gently suggest that the reaction of many well-intentioned settler-Canadians to the TRC is congruent: we have heard the Truth, so that alone is enough to lead to Reconciliation. I think Sedgwick was right, and the hermeneutics of suspicion and exposure alone cannot address the deep and systemic injustices and racism of Canadian colonial society.

So what to do? Sedgwick went on in her essay to argue for a turn to "reparative reading." While the hermeneutics of suspicion is negative and paranoid, "The desire of a reparative impulse on the other hand, is additive and accretive ... it wants to assemble and confer plenitude on an object that will then have resources to offer to an inchoate self."²⁶ She suggested that "What we can best learn from [reparative reading] practices are, perhaps, the many ways selves and communities succeed in extracting sustenance from the objects of a culture—even of a culture whose avowed desire has often been not to sustain them."²⁷ She did not say much more about reparative reading, and her premature death cut off anything else she might have said. Scholars who have taken up the

²⁶ Sedgwick, *Touching Feeling*, 149.

²⁷ Sedgwick, *Touching Feeling*, 150–51.

challenge have gone in two different directions: 1. so-called “surface reading” that celebrates the aesthetics of a text (but I think there are significant ethical problems with this approach),²⁸ and 2. reading with empathy and love.²⁹ The latter is more consistent with Sedgwick’s work as a queer theorist.³⁰ As a queer theorist, Sedgwick was positioned to locate and celebrate how her community was able to find something in the surrounding culture to sustain it. However, as a settler-Canadian, I do not think I am positioned to prescribe to Indigenous people how sustenance may be extracted from settler culture.

So as a settler, what options do I have? One option is to turn to other biblical texts to look for models of reparation. One of my favourites is Lev 5:21-26, which is directly concerned with something that is stolen. Considering that one epithet for Canada is “stolen Indigenous land,” this text is particularly appropriate. However, there is a series of broader principles at play in the logic of the text, applicable beyond the case of theft. First, it is a sin to deal deceitfully (it is also a sin to swear falsely, but that is not new). Second, one has to feel guilty about the sin. Third, one has to pay reparation in excess of what was gained through deceit.

²⁸ Stephen Best and Sharon Marcus, “Surface Reading: An Introduction,” *Representations* 108 (2009): 1–21.

²⁹ Heather Love, “Truth and Consequences: On Paranoid Reading and Reparative Reading,” *Criticism* 52 (2010): 235–41.

³⁰ Robyn Wiegman, “The Times We’re in: Queer Feminist Criticism and the Reparative ‘turn,’” *Feminist Theory* 15 (2014): 4–25.

Forgiveness can happen only after recognition of guilt and making reparation. When we apply this logic to the Canadian case, we can see that as a society, we have recognized that we have dealt deceitfully, and we feel guilty. However, that is not enough to gain forgiveness or even reconciliation: we settlers need to make reparation. Without making right the wrong, right relationships will not happen. The text from Leviticus suggests it is for God to forgive, not the wronged party.³¹ Perhaps we should be holding up this text and instead of insisting upon extracting forgiveness—sometimes expressed as “let’s just move on”—as settler readers we can be asking, “What do *we* need to do?”

Layered Places, Layered Texts

In 2015 and 2017, I had the opportunity to spend time in Berlin, which of course has its own problematic history of oppression and violence. As a site of memory, the city seems to be a layering of effects, or as Sedgwick calls it, it is accretive and additive. Examples include the Victory Column in the Tiergarten; the Topography of Terror; the Memorial to the Murdered Jews of Europe next to the site of Hitler’s Chancellery; the juxtaposition of the statue of Frederick the Great with the Bebelplatz book-burning

³¹ Cf. MacDonald, “Coming to Terms,” 170, who points out that in contrast to the South African TRC, “Christian notions of forgiveness ... were notably avoided in the Canadian TRC, where, in a sense, Christianity was itself on trial for having co-founded and managed the residential schools.”

memorial; the East Side Gallery. The past is not eradicated, nor is it celebrated. It is remembered. Is this a way forward for dealing with biblical texts that call for eradication of indigenous inhabitants of a Promised Land? Already the biblical text is layered: the prescriptions in Deuteronomy are not fully actualized in Joshua, then re-interpreted in Judges, and re-applied in Ezra. Can I add—can we add—more layers to these texts, so much that it becomes impossible to strip away those layers? I do not know. I do know that simply exposing these texts is not an option, nor is simply ignoring them.³²

All we have to deal with are texts. They give a rhetorical picture of some ancient scribes' views on the construction of Israelite and Judahite identity. We can be almost certain that in Persian and Hellenistic period Judaea, they were not enacted. They are almost certainly fantasies. However, understanding the ancient context—what we do as scholars of these texts—does not solve the problems of “plain reading” today. The most acute problem of “plain reading” is that the reader who is looking for meaning, who has some notion of scriptural authority, however vague, will ignore the obvious context in favour of an uncritical allegorization of the

³² But see Mischa Gabowitsch, “Replicating Atonement: The German Model and beyond,” in *Replicating Atonement: Foreign Models in the Commemoration of Atrocities*, ed. Mischa Gabowitsch (Cham, Switzerland: Palgrave MacMillan, 2017), 1–21, who notes that “foreign models can be instructive and inspiring, but they need to be studied in detail and in context—and alongside local cultural resources,” here 17.

text: because ancient Israelites were commanded to exterminate the Canaanites, so modern European-heritage settlers of Canada should feel justified in exterminating the Indigenous people of this land. “Plain readers” do not even realize, in my experience, that they are making this allegorical step. Jacques Semelin, in his analysis of genocide, says that moving from fantasy to actuality is difficult and not necessarily a natural step.³³ As scholars and teachers of these texts, we are called now more than ever to contextualize these texts as fantasies, and to resist any attempts to use them to justify an actuality, whether past, present or future. We are also, I think, ethically bound to raise up texts that call for reparations to those who have been wronged. This may be the best contribution we can make to Canada’s work of reconciliation.

³³ Semelin, *Purify and Destroy*, 1–2.

**Minutes of the 2018 CSBS
Annual General Meeting**

University of Regina
Regina, SK
Saturday, May 26, 2018
3:30 – 5:00 PM

Attendees: Keith Bodner, Christine Mitchell, Dylan Johnson, Katie Maguire, Jonathan Vroom, Alex Damm, John Leo McLaughlin, Terry Donaldson, Alisha Pomeroy, Ehud Ben Zvi, Channah Fonseca-Quezada, Robert Revington, Mark Leuchter, Paul Evans, Matthew Mitchell, Ian D. Wilson, Jeff Cross, Jacques Boulet, Michael Johnson, David Joseph Sigrist, John F. Horman, Mona Tokarek LaFosse, Erin K. Vearncombe, Anna Cwikla, Samuel Hildebrandt, Tony Burke, Daniel Smith, Jordash Kiffiak, Eileen Schuller, Mari Leesment, Jun Sato, Carmen Palmer, Colleen Shantz, Steven Muir, Fred Tappenden, Ralph Korner, Beth Stovell, Stanley E. Porter, Mark Boda, Lissa Wray Beal, Richard Ascough, and Agnes Choi.

1. Welcome and Acknowledgment of Land

2. Approval of Agenda

- Moved: Mark Boda, Second, Mark Leuchter **CARRIED**

3. Approval of Minutes of 2017 Annual General Meeting

- Moved: Mark Boda, Second, John Leo McLaughlin

4. Business Arising from the Minutes

- None arising.

5. President's Report (Christine Mitchell)

- All the hard work is done by the other members of the executive and the committees, and so it is my privilege to work with all of them. Thanks to all the volunteers – including members of the executive – without whom the society could not function; special thanks to Paul Evans and Alex Damm, whose terms are coming to an end, and there are a number of exciting initiatives this year as we will hear in the reports.

6. Vice-President's Report (Stanley Porter)

- Nominations for Executive vacancies

- Vice-President (and President Elect): Richard Middleton

- Communications Officer: Andrew Perrin

- Treasurer and Membership: Jonathan Vroom

- Student Liaison: Anna Cwikla

- Motion to approve these nominees: Agnes Choi, Second, John Leo McLaughlin **CARRIED**

- R.B.Y. Scott and F.W. Beare book awards

- The awards for this year will be presented during the reception.

7. Membership Secretary's Report and Approval of New Members (Alex Damm)

- A moment of silence was observed for members who have passed away during the previous year: Kevin Quast and Ernest J. (John) Revell. *Requiescant in pace.*

- A list of new members (see Appendix below) was provided for approval.

- Motion to approve 22 new members: Alex Damm, Second, Daniel Smith **CARRIED**

8. Treasurer's Report (Alex Damm)

- The complete report from Alex is appended to this document.
- CSBS members are most grateful to Alex for his patient and selfless service over the past six years. CSBS is on a more secure financial footing due to his diligence and care, and we are deeply appreciative. Thanks Alex!

9. Executive Secretary's Report (Keith Bodner)

- Nothing to report at this time.

10. Communication Officer's Report (Paul Evans)

- Members are encouraged to update their email address if there are any changes, and to alert the incoming Communication Officer about book publications or dissertations completed.
- A robust number of books were nominated for the book prizes this year, and the anonymous judges for our two book awards were thanked for their service.
- CSBS members extended a sincere word of thanks to Paul for six years of faithful service in this longer-term executive position that requires technological expertise, and we are grateful for his competence and efficiency. Thanks Paul!

11. Programme Coordinator's Report (Agnes Choi)

- This year's "local area coordinator" deserves a word of thanks, Dr Bill Arnal.

- At CSBS this year there were 67 registered attendees, and 47 papers presented. Of these, 26 were presented by full members and there were 21 student papers. 24 papers were in the HB/OT/DSS area, and 23 pertain to the NT/Apoc. area. Geographically, 32 papers are from scholars based in Ontario, and there were 7 internationally-based presenters.

12. Student Liaison Report (Anna Cwikla)

- The four panelists who participated in the student session (Richard Ascough, Tony Burke, Maia Kotrosits, and Erin Vearncombe) deserve a warm word of thanks for their presentation.

- Students are also encouraged to apply for the CCSR (Canadian Corporation for the Study of Religion) student travel grants, and details can be found on the Corporation's website.

13. Endowment Committee Report

- Richard Ascough (on behalf of Bob Derrenbacker) provided a brief report and overview of the endowment status, and the members of the endowment committee were thanked for their service on behalf of CSBS.

- Wayne Macready was also thanked for his years of service.

- John Leo McLaughlin provided a report on the Falconer Award initiative.

14. Publications Report: SCJ and Advancing Studies in Religion (Terry Donaldson and Christine Mitchell)

- Terry and Christine provided updates on the progress of new projects under the aegis of MQUP, and encouraged members to consider and promote these publishing initiatives.

30 CANADIAN SOCIETY OF BIBLICAL STUDIES

15. Other Business

- The Joint lecture Sunday at 7 pm was announced, and members were encouraged to attend.

16. Adjournment

Moved: Mark Boda Second: John Leo McLaughlin **CARRIED**

CANADIAN SOCIETY OF BIBLICAL STUDIES
1000 University Avenue, Suite 100
Toronto, Ontario M5S 1A5
Tel: (416) 977-8888
www.csbs.ca

2018-2019 Financial Statements
August 31, 2018
(Unaudited -- See Notice to Reader)

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENTS

August 31, 2018

(Unaudited -- See Notice to Reader)

Notice to Reader

Statement of Financial Position

Statement of Operations

Statement of Changes in Fund Balances

Statement of Cash Flows

Notes to the Financial Statements

Schedule of Restricted Funds

ROBERT W. R. BISHOP
Chartered Professional Accountant

13308 Crescent Road, South Surrey, BC V4P 1K4

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

NOTICE TO READER

On the basis of information provided by management, I have compiled the statement of financial position of Canadian Society of Biblical Studies as at August 31, 2018 and the statements of operations, changes in fund balances and cash flows for the year then ended. I have not performed an audit or a review engagement in respect of these financial statements and, accordingly, I express no assurance thereon. Readers are cautioned that these statements may not be appropriate for their purposes.

"Robert W.R. Bishop"

January 29, 2019

CHARTERED PROFESSIONAL ACCOUNTANT

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF FINANCIAL POSITION
As at August 31, 2018
(Unaudited -- See Notice to Reader)

	General Fund	Restricted Funds	2018 Total	2017 Total
ASSETS				
Cash	\$ 27,715	\$ 7,565	\$ 35,280	\$ 29,576
Accounts receivable	1,616	-	1,616	1,031
Investments	-	196,256	196,256	175,742
	\$ 29,331	\$ 203,821	\$ 233,152	\$ 206,349

LIABILITIES

Deferred revenue	\$ 1,865	\$ -	\$ 1,865	\$ 1,399
	1,865	-	1,865	1,399

FUND BALANCES

Unrestricted	27,466	-	27,466	24,377
Restricted	-	203,821	203,821	180,572
	27,466	203,821	231,287	204,949
	\$ 29,331	\$ 203,821	\$ 233,152	\$ 206,349

APPROVED BY THE BOARD:

_____ Director

_____ Director

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF OPERATIONS
For the Year Ended August 31, 2018
(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
REVENUE				
Membership dues	\$ 14,691	\$ 14,547	\$ -	\$ -
CSBS dinner	1,477	2,666	-	-
Congress registration	5,670	1,165	-	-
Donations	-	-	25,441	6,802
Investment income (Note 3)	-	-	5,926	(129)
	21,838	18,378	31,367	6,673
EXPENSES				
Accounting and audit	3,415	3,410	-	-
Bank charges	118	82	-	-
Congress expenses	4,639	284	-	-
Craigie Lecture	-	-	-	3,025
CSBS dinner	599	797	-	-
Dues and memberships	1,998	1,780	-	-
Executive travel	5,072	2,856	-	-
Office, printing and postage	784	373	-	-
Student awards	-	-	1,500	1,500
Student travel	-	-	2,803	1,445
Subscriptions	5,940	6,865	-	-
	22,565	16,447	4,303	5,970
EXCESS OF REVENUE OVER EXPENSES	\$ (727)	\$ 1,931	\$ 27,064	\$ 703

CANADIAN SOCIETY OF BIBLICAL STUDIES

STATEMENT OF CHANGES IN FUND BALANCES
For the Year Ended August 31, 2018
(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
BALANCE, OPENING	\$ 24,377	\$ 19,238	\$ 180,572	\$ 183,077
EXCESS OF REVENUE OVER EXPENSES	(727)	1,931	27,064	703
INTERFUND TRANSFERS	3,815	3,208	(3,815)	(3,208)
BALANCE, CLOSING	\$ 27,466	\$ 24,377	\$ 203,821	\$ 180,572

CANADIAN SOCIETY OF BIBLICAL STUDIES
STATEMENT OF CASH FLOWS
For the Year Ended August 31, 2018
(Unaudited -- See Notice to Reader)

	General Fund		Restricted Funds	
	2018	2017	2018	2017
CASH PROVIDED BY (USED FOR)				
OPERATIONS				
Excess of revenue over expenses	\$ (727)	\$ 1,931	\$ 27,064	\$ 703
Unrealized change in market value (Note 3)	-	-	(264)	20,928
Changes in non-cash working capital:				
Accounts receivable	(585)	(149)	-	-
Investments	-	-	(20,251)	(32,875)
Deferred revenue	466	517	-	-
Interfund transfers	3,815	3,208	(3,815)	(3,208)
CHANGE IN CASH	2,969	5,507	2,734	(14,452)
CASH, OPENING	24,746	19,239	4,830	19,282
CASH, CLOSING	\$ 27,715	\$ 24,746	\$ 7,564	\$ 4,830

CANADIAN SOCIETY OF BIBLICAL STUDIES
NOTES TO THE FINANCIAL STATEMENTS
August 31, 2018
(Unaudited -- See Notice to Reader)

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) Investments

Investments in marketable securities are carried at market value. Changes in market value are recognized in net income in the period incurred.

(b) Capital Assets

Capital assets are expensed in the year of acquisition.

3. INVESTMENT INCOME

	2018	2017
Realized investment income	\$ 5,662	\$ 20,800
Unrealized change in market value of investments	264	(20,929)
Investment income (loss)	\$ 5,926	\$ (129)

CANADIAN SOCIETY OF BIBLICAL STUDIES

SCHEDULE OF RESTRICTED FUNDS

For the Year Ended August 31, 2018

(Unaudited -- See Notice to Reader)

	General Endowment	Beare Award	Craigie Lectureship	D Neufeld Travel	ESCJ Fund	Falconer Fund
CAPITAL						
Balance, opening	\$ 40,481	\$ 13,197	\$ 21,502	\$ 9,070	\$ 16,727	\$ -
Donations	1,148	500	-	2,470	-	20,323
Expenditures	-	-	-	(2,803)	-	-
Balance, closing	41,629	13,697	21,502	8,737	16,727	20,323
INCOME ON HAND						
Balance, opening	10,582	2,342	(1,201)	(986)	-	-
Investment income	1,624	532	851	352	408	(73)
Expenditures	-	(500)	-	-	-	-
Interfund transfers	(1,678)	(326)	48	87	-	-
Balance, closing	10,528	2,048	(302)	(547)	408	(73)
FUND BALANCE, CLOSING	\$ 52,157	\$ 15,745	\$ 21,200	\$ 8,190	\$ 17,135	\$ 20,249

	Founders' Prize	Jeremias Prize	N Wagner Award	Publication Fund	RBV Scott Award	Total
CAPITAL						
Balance, opening	\$ 10,067	\$ 10,863	\$ 10,321	\$ 3,846	\$ 20,843	\$ 156,917
Donations	250	250	-	-	500	25,441
Expenditures	-	-	-	-	-	(2,803)
Balance, closing	10,317	11,113	10,321	3,846	21,343	179,555
INCOME ON HAND						
Balance, opening	1,706	2,443	2,761	1,289	4,719	23,655
Investment income	403	435	408	152	834	5,926
Expenditures	(250)	(250)	-	-	(500)	(1,500)
Interfund transfers	(256)	(361)	(436)	(198)	(695)	(3,815)
Balance, closing	1,604	2,266	2,734	1,243	4,359	24,266
FUND BALANCE, CLOSING	\$ 11,921	\$ 13,379	\$ 13,055	\$ 5,089	\$ 25,702	\$ 203,821

40 CANADIAN SOCIETY OF BIBLICAL STUDIES

Membership News

Monographs, Edited Volumes

- Boda, Mark J., Kevin Chau, Beth Tanner, eds. *Inner Biblical Allusion in the Poetry of Psalms and Wisdom*. London: Bloomsbury, 2018.
- Boda, Mark J., Russell Meek, and William R. Osborne, eds. *Riddles and Revelations: Explorations into the Relationship between Wisdom and Prophecy in the Hebrew Bible*. LHBOTS 629. London: Bloomsbury, 2018.
- Callon, Callie. *Reading Bodies: Physiognomy as a Strategy of Persuasion in Early Christian Discourse*. LNTS. London: T & T Clark, 2019.
- Leonard H. Ehrlich and Edith Ehrlich. *Choices under Duress of the Holocaust: Benjamin Marmorstein and the Fate of Viennese Jewry, Volume I: Vienna*. Edited by Carl S. Ehrlich. Lubbock: Texas Tech University Press, 2018.
- Evans, Paul S. *1-2 Samuel*. Story of God Bible Commentary. Grand Rapids: Zondervan, 2018.
- Imes, Carmen. *Bearing YHWH's Name at Sinai: A Reexamination of the Name Command of the Decalogue*. Bulletin for Biblical Research Supplements Series 19. University Park, PA: Eisenbrauns, 2018.
- Kalimi, Isaac. *Writing and Rewriting the Story of Solomon in Ancient Israel*. Cambridge: Cambridge University Press, 2018.
- . *Metathesis in the Hebrew Bible: Wordplay as a Literary and Exegetical Device*. Peabody, MA: Hendrickson Publishers, 2018.
- . *Untersuchungen zur Jüdischen Schriftauslegung und Theologie*. Würzburg: Echter Verlag, 2018.

- Kampen, John. *Matthew within Sectarian Judaism*. Anchor Yale Reference Library. New Haven: Yale University Press, 2019.
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- McLaughlin, John. *An Introduction to Israel's Wisdom Traditions*. Grand Rapids: Eerdmans, 2018.
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- Newman, Judith. *Before the Bible: The Liturgical Body and the Formation of Scriptures in Early Judaism*. Oxford: Oxford University Press, 2018.
- Ottuh, John. *Towards Ethnic Liberation Theology in Nigeria: A Polemic in a New Testament Perspective*. Newcastle: Cambridge Scholars Publishing, 2018.
- Pettem, Michael. *The Star of Bethlehem: Science, History and Meaning*. Bellingham, WA: Lexham Press, 2018.
- Perrin, Andrew, Kung Baek, and Daniel Falk, eds. *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint*. Early Judaism and Its Literature. Atlanta: SBL Press, 2017.
- Scollo, Giuseppe. *The Strength Needed to Enter the Kingdom of God: An Exegetical and Theological Study of Luke 16,16 in Context*. WUNT II/485. Tübingen: Mohr Siebeck, 2019.
- Thiessen, Matthew, Lori Baron, and Jill Hicks-Keeton, eds. *The Ways that Often Parted: Essays in Honor of Joel Marcus*. Early Christianity and Its Literature 24. Atlanta: SBL Press, 2018.
- Wilson, Ian. *History and the Hebrew Bible: Culture, Narrative, and Memory*. Leiden: Brill, 2018. (Simultaneously published

as issue 3.2 [2018] of *Brill Research Perspectives in Biblical Interpretation*).

Articles, Chapters, Published Conference Proceedings

- Ascough, Richard. "Communal Meals." Pages 204–19 in *The Oxford Handbook of Early Christian Ritual*. Edited by Risto Uro, Juliette Day, Rikard Roitto, and Richard DeMaris. Oxford: Oxford University Press, 2018.
- . "Did the Philippian Christ Group Know they were a 'Missionary' Group?" Pages 189–220 in *The First Urban Churches: Volume 4: Philippi*. Edited by James Harrison and Lawrence Welborne. Writings from the Greco-Roman World. Atlanta: SBL Press, 2018.
- . "Ritual Modification and Innovation." Pages 167–82 in *Early Christian Ritual Life*. Edited by Richard E. DeMaris, Jason T. Lamoreaux, and Steven C. Muir. London: Routledge, 2018.
- . "1 Thessalonians" and "2 Thessalonians." In *The New Oxford Annotated Bible*. Edited by Michael Coogan, Marc Brettler, Carol Newsom, and PHEME Perkins. 5th ed. Oxford: Oxford University Press, 2018.
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- Ascough, Richard with Sharday C. Mosurinjohn, "Desiring, Departing, and Dying, Affectively Speaking: *Epithymia* in Philippians 1:23." *The Bible and Critical Theory* 14/2 (2018) 1–24.
- Batten, Alica. "James, Epistle of" in *Brill Encyclopedia of Early Christianity Online*. Edited by Paul J. J. van Geest, Bert Jan Lietaert Peerbolte, and David Hunter. Leiden: Brill, 2018, n.p.
- Ben Zvi, Eud. "Memories of Kings of Israel and Judah within the Mnemonic Landscape of the Literati of the Late

- Persian/Early Hellenistic Period: Exploratory Considerations." *Scandinavian Journal of the Old Testament* 33 (2019): 1–14.
- . "Clio Today and Ancient Israelite History: Some Thoughts and Observations at the Closing Session of the European Seminar for Historical Methodology." Pages 20–49 in *'Even God Cannot Change the Past' Reflections on Seventeenth Years of the European Seminar in Historical Methodology*. Edited by Lester Grabbe. LHBOTS 663. London: T&T Clark, 2018.
- Ben Zvi, Ehud with Sylvie Honigman. "Remembering Three Nehemiahs in Late Second Temple Times: Patterns and Trajectories in Memory Shaping." *Journal of Hebrew Scriptures* 18 (2018): online, article 10, 1–34.
- Boda, Mark J. "Familial Identity and Conflict through Forced Migration in Isaiah 49:14–66:24." Pages 79–98 in *Women and Exilic Identity in the Hebrew Bible*. LHBOTS 631. Edited by Katherine Southwood and Martien Halvorson-Taylor. London: Bloomsbury T & T Clark, 2017.
- . "Introduction," in *Inner Biblical Allusion in the Poetry of Psalms and Wisdom*. Edited by Mark J. Boda, Kevin Chau, Beth Tanner. London: Bloomsbury, 2018.
- . "Reconsidering Exclusive Inclusivity: Perspectives from Zechariah and Ezra–Nehemiah." In Mark Leuchter (ed.), "Exclusivity and Inclusivity in Post-Monarchic Society and Literature: A Conversation on Dalit Rom-Shiloni's *Exclusive Inclusivity: Identity Conflicts between the Exiles and the People Who Remained (6th–5th Centuries BCE)*." *Journal of Hebrew Scriptures* 18 (2018): online, article 1, 5–18.
- . "The Old Testament and Romans: Interpreting the Scriptures Which Instruct and Encourage." In *Romans*. Edited by Stanley E. Porter. MNTS Eugene, OR: Wipf & Stock, 2018.
- . "Wisdom in Prophecy: A Response." In *Riddles and Revelations: Explorations into the Relationship between*

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- . "Protecting the Holy Race and Holy Space: Judith's Reenactment of the Slaughter of Shechem." *Journal for the Study of Judaism* 49 (2018): 165–88.
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- . "The Wisdom of Solomon: Subaltern Existence as the Path to Perfect Empire." Pages 142–60 in *Postcolonial Commentary and the Old Testament*. Edited by H. Gossai. London: T & T Clark, 2018.
- . "Where Shall Wisdom Be Found (in the Book of the Twelve)?" Pages 147–63 in *Riddles and Revelations: Explorations into the Relationship between Wisdom and Prophecy in the*

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- . "Analysing Paul's Reference to Baptism in Galatians 3.27 through Studies of Memory, Embodiment and Ritual." *Journal for the Study of the New Testament* 41/4 (2019): 478–500.

Dissertations Completed

- Scollo, Giuseppe. "The Strength Needed to Enter the Kingdom of God: An Exegetical and Theological Study of Luke 16,16 in Context." S.T.D. diss., Pontifical Gregorian University, 2018.

Appointments, Promotions, Awards, Honours

Ascough, Richard:

- 3M National Teaching Fellow, Society for Teaching and Learning in Higher Education (STLHE), 2018.
- D2L Innovation Award in Teaching and Learning, Society for Teaching and Learning in Higher Education (STLHE), 2017.
- Ontario Undergraduate Student Alliance (OUSA) Award for Excellence in Teaching, 2017.

Batten, Alicia:

- Professor, Conrad Grebel, University of Waterloo (January 2019).

Imes, Carmen:

- Graeme Crouch Award for Excellence in Classroom Instruction, Prairie College (2018)

Kalimi, Isaac:

- Franz-Delitzsch-Preis 2019 (Giessen, Germany).

McLaughlin, John.

- Promoted to the rank of full Professor at St. Michael's College.

Middleton, J. Richard.

- Vice president, Canadian Society of Biblical Studies.

Newman, Judith.

- Promotion to full Professor at Emmanuel College of Victoria University and the Department for the Study of Religion at the University of Toronto.

Perrin, Andrew.

- Appointment to Canada Research Chair in Religious Identities of Ancient Judaism (Tier II) at Trinity Western University.

Hildebrandt, Samuel.

- Appointed to Lecturer in Biblical Studies (Old Testament), Nazarene Theological College, Manchester, UK.

Scollo, Giuseppe.

- Assistant Professor in Biblical Theology of SAS (Toronto).

- Vice-Rector of the Redemptoris Mater Missionary Seminary (Toronto).

Wilson, Ian.

- Appointed as Associate General Editor, *Journal of Hebrew Scriptures*.

Research in Progress

Batten, Alicia.

- Commentary on James; Co-edited book on dress in Mediterranean Antiquity.

Cox, Claude.

- SBL Commentary on the Septuagint: Job/Iob.

Imes, Carmen.

- Clothing metaphors in Imprecatory Psalms.

Levinson, Bernard.

- *The Betrayal of the Humanities: The University during the Third Reich*. Co-edited with Robert P. Ericksen (edited volume in preparation covering range of academic disciplines including Old Testament, New Testament, Assyriology, Egyptology, Music, Philosophy, Oriental Studies, etc.).
- "The Impact of Johann Wolfgang von Goethe's Discovery of the "Original" Version of the Ten Commandments upon Biblical Scholarship: The Myth of Jewish Particularism and German Universalism."

McLaughlin, John.

- "Amos," *The Jerome Biblical Commentary: Fully Revised Edition*.
- "The Minor Prophets' Relation to Wisdom Traditions," *Oxford Handbook of the Minor Prophets*.
- "Introduction to Wisdom Literature," *The Jerome Biblical Commentary: Fully Revised Edition*.

Middleton, J. Richard.

- The dynamics of divine and human power in 1 Samuel 1–15.
- Suffering, silence, and lament in Job and the Abraham story.
- A theological reading of the Garden of Eden narrative.

Muir, Steven.

- The fifth century Egeria and her pilgrimage to Jerusalem.
- Affective states as reported by Aelius Aristides.
- Paul's response to ritual experimentation in his communities.

Newman, Judith.

- Potent temporalities in early Judaism.

Ottuh, John.

- Church Community Hermeneutics: A Case Study of Galatians 3:26–28 in an Anglophone-Urhobo African Context.
- Metaphors of Kinship in New Testament and African Literature and their Contextual Interpretation in African Socio-Cultural Setting.

Membership Directory

Surname	First Name	Affiliation
Alexander	William E.	
Arnal	William E.	University of Regina
Ascough	Richard S.	Queen's University
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Baines	Shannon	McMaster Divinity College
Baker	Murray	Wycliffe College
Batten	Alicia	Conrad Grebel University College
Bell	Brigidda	University of Toronto
Ben Zvi	Ehud	University of Alberta
Boda	Mark	McMaster Divinity College
Bodner	Keith	Crandall University
Brockman	Andrew	
Brown	Ian	University of Regina
Burrell	Omele	
Callon	Callie	University of Toronto
Chiaen	Liu (Joshua)	McMaster Divinity College
Choi	Agnes	Pacific Lutheran University
Christian	Michelle	University of Toronto
Cook	John	Asbury Theological Seminary
Cousland	Robert	University of British Columbia
Cox	Claude	McMaster Divinity College
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Hare	Laura	University of Toronto
Harland	Philip	York University
Hart	Pat	University of Alberta
Hiebert	Robert	Trinity Western Seminary
Hobbs	T. Raymond	
Holmstedt	Robert D.	University of Toronto
Horman	John F.	
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Jeal	Roy R.	Booth College
Johnson	Lee	East Carolina University
Kampen	John	Methodist Theological School in Ohio
Keddie	George Anthony	University of British Columbia
Kiffiak	Jordash	University of Basel
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Kloppenborg	John S.	Trinity College

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Landy	Francis	University of Alberta
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Leuchter	Mark	Temple University
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Luna	Rodolfo F.	Oblate School of Theology
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58 CANADIAN SOCIETY OF BIBLICAL STUDIES

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2019 Complete Programme

(updated: May 28, 2019)

All sessions are located in Hugh Dempster Pavilion (DMP) unless otherwise noted.

Friday, May 31

2:00-7:00 p.m. (Orchard Commons [ORCH] 4068)
EXECUTIVE COMMITTEE MEETING

Saturday, June 1

Saturday 9:00-11:45 a.m. (110)

HEBREW BIBLE STUDIES I

Presided by: Daniel Machiela (McMaster University)

- 9:00-9:30 Sara Milstein (University of British Columbia)
The Practical Roots of Biblical Law
The number of highly specific precepts in biblical and Near Eastern law suggests that many of them are rooted in actual situations that were stripped of their particulars and generalized into law. Beyond this notion, however, the sources for these laws remain elusive. The corpus of Mesopotamian practical legal documents has much potential for helping us reconstruct the processes that scribes used to render specific scenarios into law. Not only will this study shed light on the relationship between specific biblical laws and Israelite reality "on the ground," but it will also help clarify certain ambiguous elements in the precepts.
- 9:30-10:00 Francis Landy (University of Alberta)
Metaphor and Affect in the Hebrew Bible
There has been an efflorescence of studies of metaphor in the Hebrew Bible in the last

decades, largely from a cognitive perspective, which emphasises the mapping of concepts on to each other. At the same time, there has developed an increasing interest in affect in the Hebrew Bible: the role of emotions and sensations. There has, however, been little attempt to connect the two. In metaphor theory, David Miall and Don Kuiken, among others, have argued that metaphor involve the transfer of affect as much as of ideas. I would like to explore this approach in relation to the book of Isaiah and to the Song of Songs. This will involve the study of complex metaphor, which has been somewhat neglected in cognitive approaches to the metaphor in the Hebrew Bible.

10:00-10:15 Break

10:15-10:45 Michelle Eugenie Yu (University of Toronto, Toronto School of Theology, Wycliffe College)
The Need for a New Paradigm: Re-reading Isaiah 40-48 as Trauma Recovery
This paper explores the recovery of trauma among the second generations of Judeans in Isaiah 40-48. It first discusses the transmission of trauma from first generation exilic Judeans to subsequent generations using trans-generational trauma theory. Then using Judith Herman's three stages of recovery as a theoretical framework, drawing insights from social studies as well as employing historical methods, I argue that the book of Second Isaiah demonstrates recovery of trauma brought by the exilic experiences through reframing the group's identity, and adopting the notion of chosenness and servanthood as the survivors' mission to orchestrate and advocate for the returning to Jerusalem.

10:45-11:15 Anne Létourneau, Université de Montréal
The Stain of Trauma: The Skirts of Jerusalem in Lam 1:9
In the last twenty years, trauma theory has considerably enriched the scholarship on the book of Lamentations, shedding new light on the gender performance and embodiment of personified Jerusalem. In this paper, building on the wealth of this inspiring scholarship, I would like to suggest that material objects, including clothing and adornment, are also worth considering when looking at the traumatizing experience of biblical characters and personifications. I propose to investigate both how violence circulates through personified Jerusalem's soiled skirts (*šulêhâ*) in Lam 1:9 and how the textile object signifies her vulnerability, suffering, despair and homelessness. I contend that the skirt function as a status indicator for the deposed princess as well as a memorial device of her traumatic past.

11:15-11:45 Questions and Discussion

Saturday 8:30-11:45 a.m. (201)

NEW TESTAMENT STUDIES I

Presided by: Steven Muir (Concordia University of Edmonton)

8:30-9:00 Robert Revington (Knox College, Toronto School of Theology, University of Toronto)
The Humble Messiah: An Analysis of Why Luke Modifies Matthew's Birth Narrative in the Farrer Hypothesis
Under the Farrer hypothesis in Synoptic Gospel Studies, Luke used both Mark and Matthew. That could imply that Luke deliberately omitted the magi and other key elements from

Matthew's birth narrative, and at first glance, one might struggle to explain why. This paper will argue that Luke's alterations of Matthew's birth narrative can be explained in part by Luke's well-documented special concern with the poor and distaste for the rich. Those attitudes are felt all through Luke and Acts. In other words, Luke may have omitted the magi because he found it distasteful to show Jesus receiving expensive gifts.

9:00-9:30 Duncan Reid (Tyndale Seminary)
The Significance of the 'Ransom Saying' in Mark 10:45: Will We Allow the Evangelist to Speak for Himself?

This paper seeks to explore the meaning of the much debated saying attributed to Jesus in Mark 10:45. Previous research has included a heavy emphasis on identifying the literary and ideological background to the saying but this has often produced a distorted meaning within its Markan context. While paying attention to some of these background echoes, this paper will seek to understand the nature of ransom within its Markan context.

9:30-10:00 Alan Kirk (James Madison University)
The Genealogy of the Q Community
Form criticism regarded Q as the immanent expression of primitive Christology of the eschatological Palestinian *Urgemeinde*. This had antecedents in the tendency in 19th century scholarship, in its quest for pre-dogma *Ur*-sources, to associate the *Logia* with the apostolic memories of the Jerusalem community. The particular notion of a Q community with a distinctive non-narrative kerygma, however, owes something to the form critics' positioning Q at the beginning of a *religionsgeschichtliche* trajectory with a remote terminus in the narrative gospel with its *kurios* cult narrative, a concept mediated to contemporary Q scholarship by H. E. Tödt absent its enabling *religionsgeschichtliche* schema. In view of this history, the practice of hypostasizing of a distinctive-kerygma "Q community" from the double tradition is questionable, notwithstanding that the tradition likely has associations with early Palestinian Christianity and its Christological conceptions.

10:00-10:15 Break

10:15-10:45 James Magee, Jr. (Trinity Western University)
"Now you are truly a man! [Maybe, sorta? No, not really...]": '(Be)coming of Age' and Luke 2:40++ in Jesus of Nazareth
"The child grew and became strong, filled with wisdom; and the favor of God was upon him ... And [he] increased in wisdom and in years, and in divine and human favor." With these words Luke frames a story about the twelve-year-old Jesus in Jerusalem, the bar mitzvah scene in the 1977 made-for-TV movie *Jesus of Nazareth* being the culmination of its filmmakers' sequences inspired by the first (2:40). But does the evangelist really envision a pilgrim newly inaugurated into adult life and responsibility? Some scholars are inclined to think so while others claim such an understanding misses Luke's point entirely. Excavating around these opposing interpretations uncovers the ambiguous terrain through which children journey toward culturally-relative adulthoods in increasingly prolonged stages of 'becoming'. Far from offering a clear-cut rite of passage for its protagonist, Nazareth's visual exposition of Luke 2:40 is fraught with its own tensions by tapping into both English-language 'coming-of-age' films and postwar Italy's neorealist tradition with its 'Christ'-like innocents. By situating the

movie within these trajectories of juvenile and adolescent masculinity in cinema I expose its image of the boy Jesus as a multifaceted cultural construct and forge a hermeneutical loop for biblical scholars to approach the Lukan text as a similarly complex presentation of its young protagonist and to recognize the impact of their own constructed ideals about children on the interpretive process.

10:45-11:15 J. Glen Taylor (Wycliffe College, University of Toronto)
An Overlooked Reason for Jesus' Anger and Weeping in the Story of the Resurrection of Lazarus (John 11:35-38)

From as early as the patristic period (and as evidenced in the softened wording in P⁴⁵) interpreters of John's Gospel have struggled to explain the strongly worded expressions of Jesus' anger in John 11:33b and 38 (ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν, and πάλιν ἐμβριμώμενος ἐν ἑαυτῷ respectively). In this paper, I shall offer a new explanation for Jesus' anger. Though simply another possibility, the explanation accounts well for the inward aspect of the expressed anger, reckons with the context of the mourners (Martha, Mary, the "Jews," and now, finally, Jesus) and finds its starting point with John's attention-grabbing juxtaposition of Jesus' "love" and "delay" in vv. 5-6. The explanation also offers a new possible reason for the silence regarding Lazarus's resurrection outside of John's Gospel.

11:15-11:45 Courtney Friesen (University of Arizona)
Christ between Alcestis and Heracles: Reflections on Persistent Mythological Themes
 In the Roman Catacomb of the Via Latina, scenes (best known from Euripides) of Heracles' defeat of death and return of Alcestis to her husband after dying in his stead are juxtaposed with biblical depictions in adjacent cubicula. These images prompt broader comparisons. For instance, a central ethical question is shared between Christianity and Euripides' *Alcestis*: who should be the recipient of vicarious death (e.g., friends—John 15:13; sinners—Rom 5:8; wives—Eph 5:25)? Likewise, the resurrection of Lazarus in John resembles the drama, performed, as it was, by his family's divine-guest-friend. While none of this establishes direct borrowing from Euripides, it indicates widespread influence on the religious mentalities of early Christian communities.

Saturday 8:30-11:15 a.m. (301)
 EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
 STUDY OF RELIGION SEMINAR:
 COMPARISON AND THE STUDY OF RELIGION
 Presided by: William Arnal (University of Regina)

8:30-9:00 Heather Macumber, Providence University College & Theological Seminary

9:00-9:30 Christine Mitchell, University of Saskatchewan
Commonalities without Equivalence

9:30-10:00 Heidi Wendt, McGill University

10:00-10:15 Break

10:15-10:45 Maia Kotrosits, Denison University

10:45-11:15 Discussion

Saturday 12:00-12:30 p.m. (101)
 STUDENT/NEW MEMBER LUNCH

Saturday 12:30-1:45 p.m. (101)
 SPECIAL STUDENT SESSION:
 "IT'LL LOOK GREAT ON YOUR CV!": PRIORITIZING
 PROFESSIONALIZATION OPPORTUNITIES
 Presided by: Anna Cwikla (University of Toronto)

Aside from fulfilling degree requirements, such as coursework and language exams, students are often encouraged to seek out career development opportunities. Whether it's trying to publish work or networking at conferences, it is obvious that not all academic-related endeavours bear the same significance for career development. So what opportunities should students prioritize or decline? How do these priorities shift over the course of a degree and what are the best ways for students to prepare themselves for the next stage? What types of endeavours don't fit on a CV yet ultimately become enriching opportunities? Panelists will be asked to share their experiences of transitioning from graduate students to faculty and reflect on how students can prepare themselves and their current work for the next stage of their careers.

Panelists

Mark Leuchter (Temple University)
 Hanna Tervantko (McMaster University)
 Heidi Wendt (McGill University)
 Ian Wilson (University of Alberta)

Saturday 2:40-3:20 p.m.
 (MARINE DRIVE BALLROOM)
 STUDENT ESSAY PRIZES
 Presided by: Stanley Porter (McMaster Divinity College)

2:40-3:10 *Founders Prize Paper*
 Daniel Sarlo (University of Toronto): מים המביל , "The Well of Waters": Yahweh's Fresh Water Reservoir Beneath His Mountain-Palace

3:10-3:20 Questions

Saturday 3:30-5:00 p.m.
(MARINE DRIVE BALLROOM)
ANNUAL GENERAL MEETING
Presided by: Stanley Porter (McMaster Divinity College)

Saturday 5:15-6:15 p.m.
(MARINE DRIVE BALLROOM)
PRESIDENTIAL ADDRESS
Presided by: J. Richard Middleton (Northeastern Seminary)

Stanley Porter (McMaster Divinity College)

Where Have All the Greek Grammarians Gone? And Why Should Anyone Care?

Academic and intellectual communities are known for various areas of subject expertise. When one thinks of Greek grammar, including that of the New Testament, one thinks of Germany, and possibly Great Britain, but rarely Canada. An examination of recent trends regarding the study of ancient languages, especially Greek, in various institutions within Canada serves in this paper as an analogy for the study of other, related subjects, indicating some possible reasons why our field of biblical studies is increasingly an embattled subject and what we can do to address some of the issues involved.

Saturday 6:30 p.m.
(MARINE DRIVE MEETING ROOMS 1+2)
CSBS RECEPTION

This reception was supported by Trinity Western University's Department of Religious Studies.

Sunday June 2

Sunday 8:30-11:45 a.m. (201)
BIBLICAL LANGUAGES AND LINGUISTICS
Presided by: John L. McLaughlin
(University of St. Michael's College)

8:30-9:00 Rachel Krohn (Wycliffe College, University of Toronto)
A, and what's more, A': A Syntactic Description of Lamentations
In 1997, M. O'Connor argued that Robert Lowth's conception of BH poetic parallelism as a narrowly semantic phenomenon was "a wonder of insight for eighteenth-century and earlier thought, but its endurance to the present day is a horror" (1997, p. 640). In Hebrew Verse

Structure, O'Connor sought to address this horror by providing a new approach to BH poetry that was grounded in syntax rather than semantics.

While Hebrew Verse Structure provided a "linguistically grounded description of the poetic line" (Holmstedt, 2018, p. 1), O'Connor admitted that work remained to be done with regard to the interpretation of whole poems (O'Connor, 644). In his recent article "Hebrew Poetry and the Appositive Style: Parallelism, Requiescat in pace," Robert Holmstedt contributes to this work by providing a framework for the analysis of inter-linear syntax. Holmstedt's working hypothesis is that interlinear syntax in BH poetry can be reduced to a choice between apposition and non-apposition, and that this binary choice has been misunderstood and so mischaracterized as 'parallelism' (Holmstedt, 2018, 6). By providing a syntactic approach to interlinear context, Holmstedt has rounded out O'Connor's proposal and provided a linguistic way forward in the study of BH poetry. This paper applies O'Connor's approach to line structure and Holmstedt's approach to interlinear syntax to provide a Syntactic Description of Lamentations 1 that does justice both to individual lines and the poem as a whole.

9:00-9:30 Robert D. Holmstedt (University of Toronto)
Investigating Backwards Anaphora (a.k.a. Cataphora) in Biblical Hebrew
Anaphora, that is, backwards referring relations, are well-known in language and include such common items as a variety of pro-forms (it, that, myself, each other) and even adverbs (so). Lesser studied are forward referring relations, i.e., cataphora. In this paper I will survey the contexts in which both anaphora and cataphora appear in Biblical Hebrew.

9:30-10:00 John Cook (Asbury Theological Seminary)
Describing Verbal Valency
The valency or argument structure of verbs forms is a crucial component of their lexical information—one which is too neglected by modern lexica. In recent decades several large-scale and (some) cross-linguistic valency projects have been undertaken by linguists within different theoretical positions. In this paper, the prospect for a valency dictionary of ancient Hebrew (Hebrew Bible, Ben Sira, Qumran, inscriptions) is presented, and the specific and central challenge of accounting for valency alternations is addressed.

10:00-10:15 Break

10:15-10:45 Laura Hare (University of Toronto)
What Should I Call You? Social Intimacy and Social Distance in Conversations between Male and Female Strangers in the Hebrew Bible
In the narrative sections of the Hebrew Bible, there are nine instances in which a character converses with one or more strangers of the opposite gender—i.e., someone whom they have not previously met and whose social status is unknown or uncertain. A sociolinguistic analysis of these conversations indicates a clear pattern: men address female strangers as social equals and make use of intimate language, while women address male strangers as social superiors and use distancing language. In this paper, I consider the linguistic strategies used by men and women in the Hebrew Bible when speaking with an interlocutor of the opposite gender and of unknown social status. I compare the linguistic patterns of these conversations with the patterns seen in conversations between strangers of the same gender in biblical narrative. Additionally, I consider the parallels between the use of socially distant or intimate language

in the Hebrew Bible and the use of these linguistic strategies in various modern communities studied by sociolinguists. Finally, I argue that the linguistic strategies portrayed by biblical characters in the conversations under consideration in this paper provide evidence to support the argument that in ancient Israel, women were perceived as social inferiors of men by default (i.e., when the relative social status of a man and a woman was unknown).

10:45-11:15 David Sigrist (Trinity Western University)

From Literal to Free?: A Quantitative Approach to the Characterisation of the Development of the Translation Technique of Old Greek Genesis

In modern scholarship the “Septuagint” refers to a heterogeneous collection of Greek scriptures for Jewish and later Christian communities in the ancient world. Most are translations of Hebrew originals, and notably the individual works reflect a wide spectrum of translation techniques. Indeed, many scholars have investigated and characterised differences in translation technique between and sometimes within various works, but few if any have focused on the development of a translation technique during the process of production.

The present study investigates the apparent development in translation technique of Old Greek Genesis, which is widely characterised as literal or isomorphic, if one takes this to mean a rendering in which the target text in general closely reflects the form of the source text on a full spectrum from lexical, morphological, to syntactic structures, while often discerning between idiomatic and non-idiomatic features. To be sure, in 1933 Baab, following Thackeray, raised the possibility of two translators, though his methodology was rightly criticised by Aejmelaeus for its arbitrary examples and non-systematic approach.

Thus, this initial study employs principled, quantitative methods to approach a proper characterisation of not the translation technique per se, but rather the development of the technique throughout the book by comparing the most salient, manifest changes throughout the work. The psychologically plausible conclusion is that the translator (construed as one person, but not necessarily so) learned by doing, and in a non-systematic and non-linear way came to prefer freer and more idiomatic renderings in contrast to more literal and “Hebraistic” ones.

11:15-11:45 Jordash Kiffiak (University of Zurich)

To Guard and To Observe in 2 Baruch: אֶבֶר as a Case Study in Retroversion Through Two Languages

2 Baruch is an interesting case of the interaction between Semitic languages and Greek in the early Roman Empire. Likely written in Hebrew, the apocalypse was translated into Greek, a language edition attested by a single, small Oxyrhynchus fragment. The Syriac edition, whose epigraph states is a translation from Greek, exists in its entirety in just one extant manuscript. Thus, positing the wording of the putative Hebrew original is a complex problem, involving a significant amount of postulation. The issue of retroversion must be addressed with nuance and due scholarly caution. This paper explores the relation(s) of the Syriac verb אֶבֶר to a possible original Hebrew שמר. Each term, respectively, can refer to guarding or to observing (e.g. a command). The study is important, since 2 Baruch is notable among historical apocalypses for its interests both in the “observance” of the Torah and in the preservation of Baruch, physically, in heaven, where he is (and also the souls of the righteous are) “guarded.” As a key avenue into the question, my approach will consider translation tendencies from Hebrew to Greek in the Old Greek (OG) version of the Jewish Bible and from Greek to Syriac in the Peshitta. A number of verbs, centered on two roots, are used in the relevant contexts –

τηρεῖν and φυλάσσειν. Interestingly, each term can denote either guarding or observing. To what extent, then, does one have to posit a literal approach to translation by either or both of the Greek and Syriac translators to propose a likely Hebrew original?

Sunday 9:00-11:45 a.m. (101)

NEW TESTAMENT STUDIES II

Presided by: Matthew Thiessen (McMaster University)

9:00-9:30 Callie Callon (University of St. Michael’s College)

Galatians and Paul’s Letter Collection

There is a growing scholarly consensus that the collection of Paul’s letters emerged out of his own personal copies or those of his scribes, rather than that it was undertaken by the letters’ recipients. However, what would likely contribute additional evidence to this position has not, to the best of my knowledge, been discussed by scholarship on the subject. As evidenced by his later letter to the Romans, Paul and the Galatian communities had evidently parted ways some time after he sent his vitriolic letter: thus it seems particularly unlikely that members from Galatia would have any interest in preserving such a caustic letter which portrays them in such a negative light.

9:30-10:00 J. R. C. Cousland (University of British Columbia)

The Serpent’s Eve

In 2 Corinthians 11:2-3 the apostle Paul writes, “I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ. But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.” While most commentators understand Paul’s reference to Eve’s lapse as a reference to her eating of the forbidden fruit, his use of the phrase “chaste virgin” raises the possibility that Paul is referring to a tradition where Eve was sexually seduced by the serpent. This paper will offer a close examination of the question, and argue that there are strong grounds for countenancing this possibility.

10:00-10:15 Break

10:15-10:45 Michelle Christian (University of Toronto)

“Lovers of money” and enslaved persons named Philarguros

The *philarguros*—often (if somewhat inaccurately) translated “lover of money”—was a well-known character type in Mediterranean antiquity. Widely criticized in Greek literature, including Christian literature (e.g. Lk. 16.14 and 2 Tim. 3.2), *philarguroi* were those who requested and/or received payment in ways considered greedy, degrading, or morally suspect. Significantly, epigraphic and papyrological material from the Roman period indicates that *Philarguros* was also a common name for enslaved and freed persons who were trained and skilled in a range of financial matters and practices. A closer look at the evidence for *these* so-called “lovers of money” will reveal the deep association between money and enslavement in literary references to the *philarguros* and in the economic and social life of the ancient

Mediterranean world more broadly.

- 10:45-11:15 Patrick Stange (University of Toronto)
Whoever Moves My Bones, Be Cursed: Curse Formulae in Jewish and Christian Graves in Asia Minor

Gravestones of southern Asia Minor are generally separated into two main categories: 1) documents with eulogies and 2) documents that contain curses. Present on Jewish, Christian, and pagan gravestones alike, these curses display anxieties over the peaceful slumber of the dead. This paper investigates the theological posture of Jewish and Christian gravestones in relationship with the epigraphic habit of funerary stones in Phrygia and Lydia. Specifically, I consider how a pagan theological formula could be coopted to reflect similar concerns about grave security in Jewish and Christian communities. This issue also speaks to matters of assimilation and the epigraphic habit in Asia Minor, an area that generally exhibited religious tolerance in the Roman period.

- 11:15-11:45 Questions and Discussion

Sunday 12:00-1:30 p.m.
WOMEN SCHOLARS' LUNCH

Those interested in gathering should meet Mona Tokarek LaFosse just outside DMP 101 at 11:50 a.m. (after the morning sessions). Everyone will walk together somewhere to have lunch.

Sunday 1:30-4:15 p.m. (301)
DEAD SEA SCROLLS
Presided by: Heather Macumber
(Providence University College)

- 1:30-2:00 Daniel Machiela (McMaster University)
Some Connections between the Visions of Amram and the So-Called Four Kingdoms Text from Qumran

This paper will examine a set of hitherto unexplored connections between visionary accounts in two of the Aramaic texts found in Cave 4 of Qumran. After a brief introduction of the two texts I will read the two visions in light of one another, pointing to a number of shared themes and terms. I will conclude by placing my analysis within wider discussions of the Qumran literature and second temple period Judaism.

- 2:00-2:30 Andrew B. Perrin (Trinity Western University)
An Emerging Cluster of Aramaic Priestly Texts? The Qumran Levi, Qahat, and Amram Materials in Cultural, Codicological, and Conceptual Context
The Dead Sea Scrolls provided a new space to map the development of ancient Jewish textual traditions and gauge the authority of evolving scriptures. While this pre-canonical world comes at a point in media culture where scrolls were the pinnacle innovation for inscribed

traditions, is there evidence that suggests sets of compositions were created or received as a defined group? In this study, I revisit the possibility of a "trilogy" of texts comprised of the Aramaic Levi Document, Testament of Qahat, and Visions of Amram. I explore both the problems and prospects of the "trilogy" question on multiple levels. These include: (i) cultural evidence of emerging groups of texts in both Jewish and Hellenistic contexts; (ii) codicological observations on the fragments that may suggest the materials were created or used together; and (iii) conceptual and literary insights into the three Aramaic narratives that may betray their origins in close-knit scribal settings. In these ways, the paper sheds light on the developing categories or clusters of ancient Jewish writings in a period formative to, yet before, the Hebrew Bible.

- 2:30-3:00 Matthew Hama (University of Birmingham)
First Impressions on the Two Ways Motif in the Aramaic Dead Sea Scrolls
Due to their relatively recent publication, the Aramaic Dead Sea Scrolls shed much needed light on our understanding of ancient Judaism. By identifying consistent themes and trends in these texts and carefully analyzing and charting their usage, we have been able to increasingly refine our knowledge of Judaism of the Second Temple period. The two-ways motif is one relatively common yet unexplored theme within the Aramaic Dead Sea Scrolls. This ancient wisdom concept invites hearers to choose one of two ways. Tracing this common thread will result in a better understanding of the Qumran Aramaic corpus. This paper will identify some of the major occurrences of the two-ways motif in select Aramaic Dead Sea Scrolls (ALD, GenAp, Pseudo-Daniel, VisAmram, 4QTobit, 4Q580), offer analysis of their independent usage, and briefly highlight some of the broader potential implications of these findings for appropriating wisdom tradition motifs and wider apocalyptic thought.

- 3:00-3:15 Break

- 3:15-3:45 Kyung S. Baek (Trinity Western University)
Quotations, Allusions and Echoes of Daniel at Qumran
Fraught with methodological obstacles and pitfalls, quotations and allusions of Daniel are difficult to identify as they faintly echo throughout the caves at Qumran. Even the two quotations of Daniel in 4Q174 and 11Q13 have lacunae mysteriously located where citations should be. Moreover, allusions of Daniel have been identified in a number of scrolls (1QH^a, 1Q33, 4Q185, 4Q248, 4Q300, 4Q385a [cf. 4Q387], 4Q386, 4Q434, 4Q503, 4Q504, 4Q530, 4Q541): however, are they really there? And should others be added to this list as idiomatic terms originating from Daniel are determined? This paper examines quotations, allusions, and echoes of Daniel at Qumran. First, it investigates the explicit quotations of Daniel and supports its authoritative and prophetic position and function. Second, it extends Daniel's influence throughout the Dead Sea Scrolls as it explores and assesses implicit allusions and idiomatic expression originating from Daniel at Qumran.

- 3:45-4:15 Questions and Discussion

Sunday 1:30-4:45 p.m. (101)
ETHNICITIES AND IDENTITIES IN CONTEXT
 Presided by: Ryan S. Schellenberg
 (Methodist Theological School in Ohio)

- 1:30-2:00 Aleksander Krogevoll (St. Michael's College, University of Toronto)
The Two Mountain Gods: El Shaddai as "El of the Mountain" and Yahweh
 In this paper I will explore the equation between El Shaddai and Yahweh in Exodus 6. I will approach this equation from the perspective of the hypothesis that El Shaddai originally meant "El of the Mountain," which was first proposed by Friedrich Delitzsch and furthered by William Albright. On that basis this paper will discuss whether the Israelites' worship of El Shaddai as El of the Mountain made Yahweh the mountain god from Midian more accessible, which helped facilitate their acceptance of the deity.
- 2:00-2:30 Philip A. Harland (York University)
Attenuating Ideologies: Foreign Wisdom and Ethnic Hierarchies among Minorities
 This paper approaches ancient ethnographic debates concerning the wisdom of foreign ethnic groups (e.g. the 'wise barbarian' debate reflected in Diogenes Laertius and in traditions associated with Anacharsis) as a point of access into two different ideological strands: those that attenuated hegemonic ethnic hierarchies and those that legitimized them. It then considers the ways in which minorities, including Judeans (e.g. Josephus) and other devotees of the Israelite god (e.g. Aristides the philosopher), tapped into these discourses in order to claim a more favourable position for these minority groups within broader Greek and Roman cultural contexts.
- 2:30-3:00 Brigidda Bell (University of Toronto)
"No prophet is accepted in his homeland": the problem of origins in the construction of prophetic credibility and the exoticizing solution
 Greek and Roman authors of the early Empire commonly link specific ritual practices with particular ethnic groups. Strabo writes that "the Persians [have] their mages and necromancers ... lecanomancers and hydromancers, the Assyrians their Chaldaeans, and the Romans their Etruscan *horoskopoi*. Moses too was such a man, as were his successors" (16.39). Scholars have pointed out that some individuals appear to exaggerate their exoticness as a strategy to improve their reputation (Haack 2006; Ripat 2011), leaving open the question of how ethnic identity serves to enhance perceived ritual competency. Building on studies that point to ethnic labelling as a form of boundary creation, this paper argues that otherness is fundamental to the framing of the ritual specialist as having access to the liminal spaces where ritual efficacy can take place.
- 3:00-3:15 Break
- 3:15-3:45 Melody Everest (University of Alberta)
The Egyptianization of Christianity: a comparison and discussion on the occurrence of Egyptian themes in canonical and apocryphal gospels
 This paper seeks to examine both the frequency and placement of the inclusion of Egypt as a

setting and Egyptian themed content in both the canonical and apocryphal gospels. The purpose of this comparison is to suggest that the authors of Christian apocrypha often reflected specifically Egyptian interests as they told stories about Jesus. Further, this paper seeks to question the usual characterization of Egypt in Late Antiquity as undergoing a straightforward process of "Christianization" and instead suggests that there is evidence of a simultaneous process of "Egyptianization" that we can observe in the Christian mythology that emerged in Egypt during the Late Antique Period.

- 3:45-4:15 Gregory Fewster (University of Toronto)
Marcion as Heretic and Forger: Continuity and Transformation between Tertullian and Epiphanius
 A recent surge in the study of Marcion describes the strategies and arguments that Marcion's opponents deployed to construct him as a heretic (Moll 2010; Lieu 2015), while considerable attention has been given to reconstructing the text of the *Euangelion* and *Apostolikon* that Marcion is alleged to have corrupted (Clabeaux 1989; Schmid 1995; Beduhn 2013; Klinghardt 2015; Roth 2015). In conversation with these studies, this paper investigates how Marcion's opponents coordinated accusations of heresy and forgery together, tracing transformations from Tertullian in the third century to Epiphanius in the fourth, by analysing the descriptions of text-oriented practice in each author. Whereas Tertullian imagines Marcion primarily as a corruptor of apostolic tradition that originated in local contexts, Epiphanius employs more technical bibliographic practices to articulate Marcion's corrupted canon within a constellation of dangerous, heretical books.
- 4:15-4:45 Questions and Discussion

Sunday 1:30-4:45 p.m. (201)
**EARLY CHRISTIANITY, EARLY JUDAISM, AND THE
 STUDY OF RELIGION SEMINAR:
 COMPARISON AND THE STUDY OF RELIGION**
 Presided by: William Arnal (University of Regina)

- 1:30-2:00 Jennifer Otto (University of Lethbridge)
Comparison and (dis-)Continuity: A Case Study of Philo and the Christian Allegorists
 The elaborate allegorical interpretations of Torah narratives composed by Philo of Alexandria, the first-century Jewish exegete, found a receptive audience among later Christian interpreters, including Clement of Alexandria and Origen. The use of Philo's texts by these Fathers of the Church has been notably analyzed by scholars including David T. Runia, Annewies van den Hoek, Gregory Sterling, and Illaria L.E. Ramelli. In different ways, each of these scholars uses comparative methods to describe not only the textual relationships between the writings of Philo and his Christian successors but, moreover, to hypothesize relationships between the religious communities to which these authors belonged. Using scholarship on Philo and the Christian allegorists as a case study, in this paper I interrogate the relationship between textual comparison and extrapolation about (dis-)continuities between religious communities. I ask, what can we infer about communal continuity from textual dependence and common

methodology?

2:00-2:30

Matthew Thiessen (McMaster University)

Comparing Paul and Luke on the Congruity of God's Gifting

In *Paul and the Gift*, John Barclay compares Paul's view of grace to a number of other ancient Jewish writers' conceptions of grace/gift. Barclay concludes that Paul's view of grace differs from most other ancient Jews because he stresses the incongruity of the worth of the gift in relation to the (un)worthiness of the recipient of that divine gift. Whether he intends it or not, the conclusion one might come to is that Christianity (following Paul's lead) stresses that people do not merit God's gift, while most Jews conclude that people need to merit God's gift, thus returning us to an essentially pre-Sanders period of Pauline scholarship. This paper will problematize this narrative by interrogating Barclay's comparative choices. Why does he discuss the texts/authors he does? What would happen if he the things being compared? For instance, and this is one of the key goals of the paper, what if one compared Paul to another "Christian" writer such as Luke? I will argue that Luke depicts the first and paradigmatic gentile convert to the Way as a person whose piety and charity merit God's sending of the pneuma.

2:30-3:00

Rebecca Runesson (University of Toronto)

Evergetism in Comparative Perspectives

The aim of my paper is to critically question the practice of relying too heavily on elite texts as comparative material when reconstructing non-elite associations such as Christ groups. Stephan Joubert, and others following him, have argued that there existed in antiquity a kind of "ideal benefactor," who gave benefactions without an expectation of reciprocity. A prominent characteristic of this theory is the usage of mainly elite literary sources, like Seneca and Cicero (*i.e.* elite benefactors and patrons), to reconstruct the financial realities of associations (*i.e.* recipients and clients) that existed both on a different socio-economic plane and on the other end of the benefaction exchange. In my paper, I test the theory of the "ideal benefactor" against epigraphic evidence from ancient associations. Can we find evidence in associative epigraphy of the balanced reciprocity of "ideal benefaction," or do other categories emerge instead? The data I collect and analyze suggests two things: (a) associative epigraphy does not exhibit any of Joubert's distinctions between what he calls 'patronage' and 'evergetism,' instead the only distinction between benefactions we find is between internal and external donors; and (b) internal benefaction did not exist within the framework of balanced reciprocity and as such did not, as some have argued, lead to greater equality within a group. The selection of comparative material is an ideologically charged process that can determine the results of a historical reconstruction, and therefore it needs to be perceptive to socio-economic differences and nuance.

3:00-3:15

Break

3:15-3:45

Ryan D. Schroeder (University of British Columbia)

Spontaneous or Elicited? A Methodological Problem in the Study of Ancient Near Eastern Prophecy as Divination

These days, scholars such as Nissinen, Hamori, Stökl, and Cancik-Kirschbaum regard ancient Near Eastern prophecy as a form of divination. In this paper, I consider an under-explored

implication of this categorization. Typically, divination entails a process of consultation: a client seeks information from a suprahuman source via a divinatory specialist. Comparing other forms of divination with evidence for prophecy from the Hebrew Bible and the site of Mari, I argue that ancient prophecy—or rather, "oracular divination"—most often involved consultation as well. The idea, then, that prophets were selected and sent by a deity to deliver an unsolicited message to an unsuspecting audience may well be a creation of the biblical scribes and of a modern scholarly discourse that reifies their imaginary world.

3:45-4:15

Hanna Tervanotko (McMaster University)

Asking Dice to Determine: Oracle of Lots in Jewish Texts of Greco-Roman Era

Oracle of lots was one of the methods used in antiquity to gain knowledge on the divine will. Whereas scholars have addressed the oracle of lots in the Hebrew Bible (e.g., Cryer 1994; Jeffers 1996) its status and use in broader ancient Jewish literature remains uncertain. This paper examines the literary contexts where the oracle of lots is used in the Jewish literature of Greco-Roman era by taking into consideration recent studies on the use of this technique in ancient Mediterranean cognate cultures (e.g., Luijendijk and Klingshirn 2018). I will ask whether people turned to the oracle of lots in specific situations according to the texts and who appear to be the specialists of this technique.

4:15-4:45

Questions and Discussion

Sunday 7:00-8:30 p.m.

(Aquatic Ecosystems Research Laboratory [AERL] 120)

2019 CRAIGIE LECTURE

Presided by: Stanley Porter (McMaster Divinity College)

Marvin A. Sweeney (Claremont School of Theology)

Rethinking Samuel

This lecture will revisit the proposal of R. Norman Whybray that the so-called Succession Narrative of Samuel was an expression of Wisdom interests, but in a very different way. Whereas Whybray and others, e.g., von Rad, focused on the presumed "secular" character of the Succession Narrative, more recent work by Moshe Halbertal and Stephen Holmes. Under the influence of these scholars as well as Machiavelli's, *The Prince*, and Sun Tzu's *Art of War*, this lecture argues that the whole of the Book of Samuel displays a different set of concerns also related to wisdom, viz., an interest in presenting the lives and careers of its major characters, Eli, Saul, David, and others, as didactic examples of how to exercise power and political responsibility in the world. Examples drawn from the Book of Samuel illustrate the argument that the Book of Samuel is intended to guide its readers in thinking about the possibilities and pitfalls of exercising political power based upon the examples provided by its characters. As such, Samuel is designed to teach its readers important lessons about leadership.

This CSBS lecture, co-sponsored with CSSR and CSPA, was generously supported by the Canadian Corporation for the Study of Religion and the Canadian Society of Patristic Studies.

Financial support for this session was also provided by the Federation for the Humanities and Social Sciences.

Reception and Wine Cash Bar to follow in the Aquatic Ecosystems Research Laboratory (AERL) Atrium.

Monday June 3

Monday 8:30-11:45 a.m. (201)

HEBREW BIBLE STUDIES:
WITHIN AND BEYOND ITS HISTORICAL CONTEXT

Presided by: Ian Wilson (University of Alberta)

- 8:30-9:00 John L. McLaughlin (University of St. Michael's College)
Wise Prophets and Prophetic Wise Guys: The Relation of the Minor Prophets to the Wisdom Tradition
After briefly addressing recent challenges to considering Proverbs, Job and Qoheleth a unified genre of "Wisdom Literature" and to attributing them to writers distinct from authors of other bodies of First Testament literature, I consider the relationship between Israel's Wisdom traditions and the Minor Prophets (the Twelve). This is primarily a matter of influence from the wisdom tradition to specific minor prophets, namely Hosea, Jonah and Habakkuk, but Proverbs and Job do reflect some prophetic elements. This paper evaluates the literary evidence that each book has adapted material from the other body of literature to its own purposes.
- 9:00-9:30 Ehud Ben Zvi (University of Alberta)
Edom/Edomites in the Genealogies of Chronicles
The section about Edom/Esau in 1 Chronicles 1-9 (i.e., 1 Chr 1:28-54) is allocated slightly more textual space than the entire first section of 1 Chr 1, which moves from Adam and the beginning of humanity to the birth of Abraham and which evokes a sense 'all the human world,' and certainly more textual space than most of the sections dealing with individual Israelite tribes that happen to be neither Judah nor Levi. Why? This paper explores why this is the case, by focusing on the roles that remembering Edom/Edomites figures fulfill in the genealogies in Chronicles and the contribution of the latter, alongside the Book of Chronicles as a whole, to the construction of Edom as a site of memory among literati in the late Persian/Early Hellenistic period.
- 9:30-10:00 Nicholas Meisl (St. Mark's College)
What Was Moses Shown on Mt. Sinai?
While dictating instructions regarding how the portable sanctuary is to be constructed and operated, YHWH shows Moses the תבנית "pattern" of what is to be manufactured (Exodus 25:9,40). As will be illustrated in this paper, what precisely Moses was shown on Mt. Sinai has been understood differently in the following texts: 1 Chronicles, LXX Exodus, Songs of the

Sabbath Sacrifice, texts of Philo, Hebrews, Acts and 2 Baruch. It will be shown that a comparison of how these texts have interpreted what Moses was shown on Mt. Sinai leads to an enriched understanding of the developing attitudes towards the Temple in early Christianity and Judaism.

- 10:00-10:15 Break
- 10:15-10:45 Mark Leuchter (Temple University)
How Ezra Became A Member of 'The Great Assembly' in Rabbinic Imagination
According to Mishnah Avot 1.1, the revelatory authority of the prophets was inherited by the "The Great Assembly", i.e., the guild of scribes in the Jerusalem temple from the late Persian and early Hellenistic periods. Jewish tradition identifies Ezra the Scribe as the great founder of this group and a member of its ranks, in no small part because a number of rabbinic traditions also identify Ezra as the inheritor of prophetic authority. Yet a closer look at these traditions reveals that they are actually distinct and autonomous, representing divergent traditions about who inherited the mantle of prophetic authority. In this paper, I propose that the prophets-Ezra tradition predates the prophets-Great Assembly tradition; the former developed among the early Rabbis between 70-132 CE, at a time when there still existed hope for a restored temple (to which Ezra traditions had long been associated in Second Temple thought). Following the failure of the Bar Kokhba revolt, this attitude changed. The Great Assembly took over as the sustainers of prophet tradition and authority in rabbinic imagination once it became clear that the restoration of the temple was no longer viable, and that the sustaining of prophetic tradition required a radical redefinition. The older Ezra traditions were eventually read alongside the newer prophets-Great Assembly discourses as coherent and consistent, a process that likely emerged during the redaction of the Babylonian Talmud ca. 550 CE.
- 10:45-11:15 Paul S. Evans (McMaster Divinity College)
Assessing Hezekiah in light of the Study of Modern Military History
This paper will look at differing scholarly assessments of Hezekiah in light of the unfavorable state of the study of military history on university campuses today. This academic disinterest in the subject may be due to the nuclear pessimism of the Cold war and the post-Vietnam reaction against America's wars and the (otherwise welcome) more fashionable studies which concern at issues of identity and ideology rather than military tactics or the study of war itself. Modern views that "nothing is worth a war" may be influential here. Furthermore, walkover military victories in Grenada, Panama and the first Gulf War by the USA may have unconsciously become standards for a "successful war" with all other conflicts assessed negatively. This paper will question whether in light of this cultural and intellectual climate, scholars have judged Hezekiah by modern standards which view any war as of no utility, despite what ancient Judeans may have thought.
- 11:15-11:45 Questions and Discussion

Monday 8:30-11:30 a.m. (110)
 EMOTION AND AFFECT IN MEDITERRANEAN
 ANTIQUITY
 Presided by: Richard Ascough (Queen's University)

8:30-8:45 Robert Revington (Knox College)
The Psychological Impact of Ostracism and Its Application to the Psalms
 The Purdue University psychologist Kipling Williams has studied ostracism for many years. One of his key insights is that the silent treatment affects the same part of the brain that detects physical pain. This study will apply Williams's insights to the Book of Psalms and use his findings to interpret the experience of the psalmist in the psalms of lament. Particular attention will be paid to passages where the psalmist is ostracized by his community. In one of Williams's studies, he examined ostracism by members of the Australian Ku Klux Klan to show that even when the group doing the ostracism is despised, it still has adverse effects on the target. Moreover, Williams's insights on the psychological impact of the silent treatment can be applied to psalmists' experience of unanswered prayer; the emotional impact may essentially be like getting the silent treatment from God himself. On this point, a parallel can be drawn to the experience of being excluded from electronic group text or computer messages; as another of Williams's studies demonstrates, the exclusion does not require another entity to be physically present to have these adverse effects (as is the case with unanswered prayer). Finally, this paper will also reflect on the readers' experience of hearing such psalms and on the way in which it can feel good to hear about negative emotions.

8:45-9:00 Ryan S. Schellenberg (Methodist Theological School in Ohio)
Rejoice with Me: Socioaffective Emotion Regulation and the Philippians' Synkoinōnia in Paul's Chains
 In their 2018 presentation in this seminar, "Desiring, Departing, and Dying, Affectively Speaking," Richard Ascough and Sharday Mosurinjohn explored the imprisoned Paul's expression of longing for death, a longing that is coterminous with his desire for dissolution into Christ (Phil 1:23). This paper takes up what Paul says next, namely, that despite this desire for death he will "choose" to go on living for the sake of his Philippian addressees (1:25-26). Hagiographic impulses and a Western fixation on altruism have conspired, I will suggest, to obscure the shared benefits of the emotional bonds to which Paul alludes here, benefits that accrue to Paul at least as much as to his addressees. Indeed, it appears to be only the prospect of the Philippians' exuberant joy at his return that sustains Paul's will to live. Other prisoners too, we will see, find something worth staying alive for in the emotional contributions they make to those with whom they share feelings of love and concern. I conclude by putting these textual observations into conversation with neurocognitive studies of emotion regulation, which suggest that whereas reappraisal of distressing situations facilitates the reduction of negative affect, socioaffective techniques like the cultivation of compassion "up-regulate" positive affect. In sum, the Philippians synkoinōnia in Paul's chains and his own reciprocal feelings of concern for their wellbeing are one important source of the joy that is such a conspicuous part of the emotional landscape of Paul's prison letter.

9:00-9:20 Response: Colleen Shantz (St. Michael's College, Toronto School of Theology)

- 9:20-9:40 General Discussion
- 9:40-9:50 Break
- 9:50-10:05 William Morrow (Queen's University)
Ritual Innovation in the Cause of Grief: The Case of Adonis/Tammuz in Ancient Greece and Israel
 Among the "abominations" that Ezekiel claims to witness in his visionary excursion to the Jerusalem temple is women weeping for Tammuz (Ezek 8:14). I propose to connect this incident to a parallel in ancient Greece. Eurpidies' play *Lysistrata* alludes to the fact that in 415 BCE the mourning of women for Adonis took place on the eve of the ill-fated expedition of Athens against Syracuse. The public prominence this ritual received probably indicates an expression of protest. Similarly, by grieving Tammuz's death in Judah's central sanctuary, women feeling the apprehension of impending siege and war may have found a vehicle to express their affective state.
 Among the various forms affect theory takes, two are relevant to this paper. One emphasizes the role of unpleasant feelings as social critique. Another is concerned with the relationship between an immediate awareness and its affective expression. Both of these features can be detected in the cases discussed here. I am not claiming in either instance that the women's primary motivation was other than to express grief for the dying consort of the goddess. Nevertheless, using affect theories one can perceive in both cases a ritual—exclusive to women—giving expression to social disquiet in the shadow of war.
- 10:05-10:20 Margaret MacDonald (St. Mary's University)
Understanding Community dynamics and Ethics in early Christian communities in light of Expressions of Parental Affection for Slave Children
 The paper will begin by examining ancient evidence, including funerary evidence, of expressions of parental affection for slave children. The concept of pseudo-parenting, adoption of *delicia* children, and association of slavery with perpetual childhood will be considered. Philemon and Colossians will figure especially prominently in the analysis.
- 10:20-10:40 Response: Maia Kotrosits (Denison College)
- 10:40-11:00 General Discussion
- 11:00-11:30 Identifying topics, questions, and plans for next year