

# *Canadian Society of Biblical Studies 2013 Complete Programme*

Sessions are located in the Social Sciences & Mathematics Building unless otherwise noted.

## *Saturday, June 1 / Samedi, 1 Juin*

**14:00-19:00** (Social Sciences & Mathematics Building, Rm B215)  
*EXECUTIVE COMMITTEE MEETING / RÉUNION DU COMITÉ EXÉCUTIF*

## *Sunday, June 2 / Dimanche, 2 Juin*

**8:30-11:45** (B311)  
*CHRISTIAN APOCRYPHA / CHRÉTIEN APOCRYPHES*  
Chair / Président: **C. Callon** (Toronto)

8:30-9:00      **John Horman**, “A literary relationship between Thomas and Q”

▶ A literary relationship between Thomas and Q is plausible because of close verbal parallels. There are, however, also difficulties. First, the passages where a relationship could be defended are short, and could have been transmitted orally. Second, most of the text of Q, including some dominant themes in Matthew and Luke’s version of Q, is unrepresented in Thomas. Third, the Q sayings found in Thomas do not at first glance seem to suit any current literary stratification of Q. When, however, we take Thomas’ literary method into account, it is clear that Thomas has used a form of Q.

9:00-9:30      **Tony Burke** (York University)

“Expansions on the Acts of the Apostles: The Martyrium of Cornelius the Centurion”

▶ Writers of the Christian Apocrypha have mined the canonical Acts of the Apostles for characters to feature in narratives that provide additional details about the lives of eminent early Christian figures. The apocryphal acts of individual apostles are well-known, but texts exist also starring Gamiliel, Ananias, Stephen, and Cornelius the Centurion, honoured as the first Gentile accepted into the Christian community. Cornelius is celebrated in feast days in Catholic, Orthodox, and Ethiopian churches. The Martyrium of Cornelius the Centurion may have been composed specifically to provide the churches with a text to read on this feast day. It follows Cornelius’s adventures in Asia Minor, where he preaches to Demetrios, the prefect of Ephesus, and secures the prefect’s conversion when Cornelius saves his wife and son from the destruction of the temple of Zeus. The text concludes with an account of Cornelius’s death and the recounting of several miracles worked through the saint’s intercession. This paper offers the first English translation of the Martyrium of Cornelius the Centurion (based on three Greek witnesses and a single Ethiopic manuscript) and a

discussion of its contents. The paper is based on work on the text by Tony Burke and Witold Witakowski for the forthcoming collection *New Testament Apocrypha: More Non-canonical Scriptures*.

9:30-10:00 **Michelle Christian** (University of Toronto)

“‘Seek enduring treasure.’ Short- and long-term gain in the parables of the merchant and the pearl (Thomas 76//Matthew 13:45-46)”

► The curious actions depicted in the two recensions of the parable of the merchant and the pearl have provoked a variety of readings. Is a merchant who liquidates his entire inventory to secure a single pearl wise, foolish, or simply opportunistic? This paper explores the ‘morality’ of such behaviour by examining attitudes towards commerce in traditional societies experiencing economic growth and, in particular, the ambiguities that arise from changes to the ‘short- and long-term transactional orders’ (Bloch & Parry 1989). It will be argued that both parables exploit the moral indeterminacy of short-term gain to recast the long-term transactional order as ‘the kingdom.’

10:00-10:15 Break

10:15-10:45 **Bill Richards** (College of Emmanuel & St Chad)

“Preparing for Baptism in the 2nd century: the Acts of Thomas as a novel for Christian Catechumens”

► The “Apocryphal Acts” produced by Christians of the second century are famous for their entertaining interweaving of travelogue, miracle, and discourse – among them, the Acts of Thomas. However, beyond simply recounting how its particular hero on his way to India provoked both fascination and scandal among the socially powerful, Thomas’s Acts also pays considerable attention to how he initiated sympathizers into the movement. The numerous baptisms recorded in this “romance” suggest that, in fact, it was read for more than just amusement – it was a novel directed specifically at catechumens, preparing them for the cycle of instruction, exorcism, prayer, anointing, and baptism that would initiate them into the movement. Such a reading reveals both the rich ritual life early Christians were practicing, and the social world they imagined themselves to be entering.

10:45-11:15 **Ian Brown** (University of Toronto)

“Dancing with Thomas: The Use and Abuse of the Gospel of Thomas in the Construction of Christian Origins”

► Since its publication in the 1950s, the Gospel of Thomas has been the most intensely studied piece of Christian Apocrypha. Scholars tend to fall into two camps: those who argue that Thomas is a 1st century text independent of the New Testament, and those who argue Thomas is a 2nd century text literarily dependent on the New Testament. This paper is not interested in questions of date and dependence, but instead asks what is at stake in these questions. More often than not, scholarship on Thomas is far more interested in constructing or defending a particular notion of Christian Origins than with Thomas as a text, using the gospel

as a blunt instrument with which to construct one's own version of Christian Origins.

11:15-11:45 Questions and Discussion

**8:30-11:45** (B215)

*AGRARIAN ECONOMIES IN DEPOPULATED AREAS IN PERSIAN ANTIQUITY: TEXTS / ÉCONOMIES AGRAIRES EN ZONES DÉPEUPLÉES DANS L'ANTIQUITÉ PERSAN: TEXTES*

Chair / Président: **Ehud ben Zvi** (University of Alberta)

8:30-9:15 **Marvin Miller** (Summit Pacific College)

“Cultivating Curiosity: Methods and Models for Understanding Ancient Economies”

► Much modern scholarly debate about pre-modern market exchange claims that antiquity did not have a “market mentality.” For instance, Karl Polanyi argues against the applicability of theories of investment, credit and market centred analysis to the ancient world; concepts which he believes are a product of modern capitalism. According to this substantivistic model, most economic transactions were aimed at households rather than at long distance trade, which was largely reserved for the elite. In the neo-evolutionists view, early societies featured a dual structure consisting of producers and elite surplus-takers in which tribute flowed from the low classes to the ruling class. This economic model suggests that government organizations were responsible for the redistribution of resources and therefore a complex administration was needed to undertake this task. My aim is to suggest which economic model, or combination of models, may best represent agrarian economies in depopulated areas in Persian antiquity. The methods I will use to capture the differences between an ancient economy and a modern one is to distinguish between value and exchange value. In order to take a fresh look at the role of market exchange in Persian antiquity, I will employ Biblical texts as one source of information but these texts will be supplemented with others.

9:15-10:00 **Gary Knoppers** (Pennsylvania State University)

“Wealth and the Body Politic: Solomon’s Kingdom and Israel’s Booming International Trade in Chronicles”

► In a recent study, Roger Nam discusses patterns of symmetrical trading relationships between Solomon in Kings and foreign potentates, such as Hiram of Tyre. Such international pacts enrich the Israelite state and help build the Temple, but they also have negative consequences, I would argue, for certain areas of the body politic. In my paper, I will discuss how Chronicles transforms parity treaties, such as that with Hiram of Tyre, into asymmetrical systems of transnational economic exchange. Solomon becomes a major player in regional commerce. Flourishing global trade becomes, in turn, an unambiguous driver of Israelite wealth and Solomon’s regime attracts the tribute of the nations. The types of luxury goods, precious metals, and exotic animals are most interesting. Given that the far-flung territory Solomon rules curiously resembles the Persian province of 𐎠𐎡𐎴𐎠𐎡𐎴, one part of this paper will be devoted to exploring the possible functions of the Solomon narrative in Persian-period Yehud.

10:00-10:15 Break

10:15-11:00 **Ken Ristau** (Pennsylvania State University)

“Rebuilding the Capital: Judean Landholding Systems and the Missions of Ezra-Nehemiah”

► Social conflict and exclusion are dominant themes in the contemporary analysis of the Judean restoration and the production of biblical literature. Especially among redaction critics, biblical texts are often interpreted as an arena for epic conflicts between visionaries and hierocrats, monarchists and theocrats, priests and Levites or priests and governors, repatriates and locals, ethnocrats and pluralists, landowners and the landless, monotheists and syncretists, and Judeans and Samaritans. The books of Ezra and Nehemiah are a touchstone for these analyses and the growing body of scholarship that interprets biblical texts in terms of identity politics, in which Ezra and Nehemiah are often cast as propagating a virulent xenophobia to which authors of other biblical texts, such as Genesis, J, Chronicles, Haggai, or even lately P and H (who were originally seen as the intellectual ancestors of this brand of xenophobia), respond. The issues of land tenure and citizenship, however, provide a necessary and important backdrop to the missions of Ezra and Nehemiah that bring to light the historical particularity of their policies and their important socio-economic purpose and consequences in the reconstruction of Jerusalem. Fundamentally, the citizenship and economic reforms, as illuminated by a review of Judean landholding systems, aimed to achieve unity among the repatriates and between them and their tenant-farmers.

11:00-11:45 **Louis Jonker** (University of Stellenbosch)

“Agrarian Economy through City Elite Eyes: Reflections of Late Persian Period Yehud Economy in the Genealogies of Chronicles”

► The genealogies in Chronicles, which amply draw on Pentateuchal name and family lists, have been the focus of many past and recent studies. Some studies focus on literary aspects (such as the structuring of the genealogies, or the textual traditions from which they were taken), others on geographical aspects (for example, to determine the extent of the Persian province of Yehud), and still others on socio-identity issues (namely, what self-understanding of All-Israel is reflected in these lists).

In the present contribution I would like to take up the challenge of the CSBS special session by researching these genealogies from an economic perspective (insofar it is possible for a biblical scholar to do so). What perspectives on demographic distribution, landownership, agrarian tribes and power relations (to name a few issues) are evident in 1 Chronicles 1-9? And how do these perspectives relate to themes such as temple-economy, legal system, and the like in the rest of the book of Chronicles? These questions will be investigated, well-acknowledging that this literature does not necessarily reflect historical realities in any era, and that it was most-probably composed by cultic city-elites living in Jerusalem during the late Persian period. As a biblical studies contribution to the

multidisciplinary nature of the organized session my paper will study how the agrarian economy of the Late Persian period Yehud is portrayed through city-elite eyes.

The paper will also be a methodological experiment. Scholars like Roland Boer, David Jobling and Gerald West rightly sensitize us to the fact that the models we use to tackle such a task will determine the outcome of the investigation. Particularly Boer indicates well how studies of this kind normally take their point of departure in Western, capitalist economic models. He, West and others are therefore looking at other economic models which might be more appropriate for describing Ancient Near Eastern economy. My contribution will experiment with Boer's understanding of "sacred economy" and related economic models as a reading angle for the Chronicler's genealogies.

**8:30-11:45 (A357)**

*ISRAEL'S TEXTS / LES TEXTES D'ISRAËL*

*Chair / Président: J.L. McLaughlin* (St. Michael's College)

8:30-9:00 **Ted M. Erho** (Ludwig-Maximilians-Universität München)

"Old Testament Pseudepigrapha Translated into Ethiopic from Greek"

► Although a number of works broadly considered representatives of the so-called Old Testament pseudepigrapha have been found in Ge'ez, the vast majority of these appear in Ethiopic courtesy of translations from their Arabic versions between the fourteenth and sixteenth centuries. Several other texts belonging to this "corpus" were probably originally composed in Ge'ez. In only a handful of instances are Old Testament pseudepigrapha from the earliest stratum of Ethiopic literature – that which was translated from Greek in the mid-first millennium CE – available. These include, most famously, the Books of Enoch and Jubilees, alongside of which can be placed the Ascension of Isaiah, 4 Ezra, and 4 Baruch. While the textual states of the second and third of these are in relatively good shape due to the editions of VanderKam (1989) and Perrone (1995) respectively, the remaining trio require further work. In the case of Enoch, despite the now thirty-five year old edition by Knibb, the present availability of many new manuscripts, especially of the earlier EthI recension, demands the re-editing of the Ethiopic version. Although of somewhat lesser importance due to the availability of full versional evidence in other languages in both instances, the Ge'ez texts of 4 Ezra and 4 Baruch nevertheless constitute important secondary witnesses to those documents and are likewise in need of new editions, in large part due to the lack of any detailed textual work since Dillmann in the second half of the nineteenth century. This paper will discuss the textual states of each member of this quintet, including the CSCO edition of Enoch in preparation by Stuckenbruck and Erho and a planned edition of 4 Baruch by Erho.

9:00-9:30 **Jonathan Vroom** (University of Toronto)

"Sloppy Copying or Creative Intervention? The Problem of *Wiederaufnahme* and Parablepsis for Textual Criticism"

► One of the perennial problems that textual critics of all types of literature encounter is the problem of deciding whether a plus in a given manuscript was the result of creative scribal intervention (often by use of *Wiederaufnahme*, or resumptive repetition), or whether the corresponding minus was the result of an accidental omission (*parablepsis*). This dilemma results from the fact that *parablepsis* leaves a similar imprint upon the manuscript evidence as that of *Wiederaufnahme*. As a result, in numerous significant variants the textual critic is left with a virtual “toss-up” decision, often being settled by each scholar’s assumption about the nature of the biblical text in antiquity. The goal of this paper will be to bring greater methodological objectivity to this problem. Specifically, I will suggest that different constraints are operative on each scribal phenomenon. On the one hand, being purely accidental in nature, *parablepsis* is constrained by the physical/spatial elements of a copy-text, as well as by the mental limitations involved in the process of copying. *Wiederaufnahme*, on the other hand, being intentional and creative, is entirely constrained by its literary efficacy. By examining several cases (Exod 22:4, Lev 15:3, 17:4 and Isa 40:7-8) in light of these suggested constraints, I hope to demonstrate a more methodologically refined approach to a longstanding text-critical problem.

9:30-10:00 **Mark J. Boda** (McMaster Divinity College)

“Sibling Rivalry and Prophetic Legitimacy in Zechariah 9-14”

► This paper highlights a common inner biblical allusion pattern within Zech 9-14 which appears in Zech 9:11 and Zech 13:4-5. These two texts intertwine Sibling Rivalry traditions in the Torah with Prophetic Legitimacy traditions in the Prophets. This evidence strengthens the cohesion of Zech 9-14 as a literary unit and suggests the themes that bind this collection together.

10:00-10:15 Break

10:15-10:45 **Daniel A. Machiela** (McMaster University)

“The Aramaic Dead Sea Scrolls in the Context of the Qumran Library: Coherence and Context”

► My paper will consider the Qumran texts written in Aramaic, as a group, compared with the broader Qumran library (with a specific focus on the Hebrew Sectarian texts). The paper will thus deal directly with one part of the Qumran library disambiguated from the larger corpus by the criterion of language, asking whether this is a legitimate criterion for such disambiguation, and (if so) what the character of the Aramaic Qumran texts in the context of the greater library might be. How do the Aramaic Scrolls contribute to our overall view of the library? What might they tell us about the library’s formation and constitution? The paper will begin with an overview of the material evidence, and move on to two sections dealing with some traits representative of the Aramaic texts in contrast to the Hebrew (and Greek) texts from Qumran, and possible contributions of the Aramaic texts to the later Sectarian texts.

10:45-11:15 **Paul Evans** (McMaster Divinity College)

“Problems with the “Oral Mindset” of the Chronicler and Its Implications for Assessing the Chronicler’s Method”

► In his book, *The Deuteronomistic History and the Book of Chronicles*, Raymond Person has argued that since the Chronicler lived in a primarily oral society he wrote with an “oral mindset.” According to Person, this “oral mindset” explains the Chronicler’s divergences from Sam-Kgs since he did not slavishly copy his Vorlage but simply preserved its meaning for the on-going life of his community. Thus, scholarly attempts to understand the Chronicler’s divergences from Sam-Kgs as intentional ideological changes are ill conceived due to the fact that an “oral mindset” would not have viewed such divergences as changes at all. This paper critiques Person’s approach and argues that positing an “oral mindset” (like past attempts to posit a ‘primitive’ or ‘Hebrew’ mindset) to ancient scribes is too speculative and difficulties in assessing the validity of such a model too great. Second, through discussion of several texts I will show how Chronicles consciously diverges from his *Vorlage*, regardless of whether an “oral mindset” would have considered these divergences as such or not. Thus, the issue concerns modern and ancient understandings of what constitutes a “change.” Therefore, the task of understanding the Chroniclers’ method remains even if he had an “oral mindset.”

11:15-11:45 **Michael Johnson** (Trinity Western University)

“Hebrew Bible Superscriptions: Indicators of Literary Dependency”

► In some parts of the Hebrew Bible superscriptions are used at the head of literary units. Superscriptions are most familiar from the book of Psalms, but they occur in many other biblical texts as well. This paper examines the syntax and literary character of two classes of superscriptions that correlate to dependent and independent units in the Hebrew Bible. While the primary purpose of these superscriptions is to communicate details of their compositions’ genre and performance, these two classes of superscriptions also convey whether a unit is loosely integrated or literarily dependent on the material that precedes it.

*LUNCH FOR ALL STUDENTS AND NEW MEMBERS / CASSE-CROÛTE POUR ÉTUDIANTS ET MEMBRES NOUVEAUX* (12:00-12:30; David Strong - C126)

*SPECIAL SESSION ORGANIZED BY STUDENTS / SESSION SPÉCIALE ORGANISÉE PAR LES ÉTUDIANTS* (12:30-13:45; David Strong - C126)

Topic: Pedagogical Perspectives: How to Assess Student Learning for Religious/Biblical Studies Courses.

► Postgraduates in the area of religious/biblical studies must teach and assess student learning in settings that vary drastically from one another including, but not limited to, large introductory survey courses, focused seminars, linguistic instruction, and the virtual classroom. With continuing technological advancement, student learning and evaluation must evolve. What pedagogical goals are appropriate in this ever-changing environment? How does one maintain

enthusiasm when assignments do not produce the desired results? How does classroom setting/subject matter influence the choice of assessment methods? Come to this special student session for a discussion focusing on evaluative approaches for undergraduate learning.

Presiding: C. Hiltunen (McMaster)

Panelists: Shawn Flynn (St. Mark's College); Martin Abegg (TWU), Anders Runesson (McMaster), and Kimberly Stratton (Carleton)

**14:00-15:20** (A102)

*STUDENT ESSAY PRIZES / PRIX ESSAI ÉTUDIANT(E)S*

Chair / Président: **Edith Humphrey** (Pittsburgh Theological Seminary)

14:00-14:30 *Jeremias Prize Paper*: Wally V. Cirafesi (McMaster Divinity) "The Bilingual Character and Liturgical Function of "Hermeneia" in Johannine Papyrus Manuscripts: A New Proposal"

14:30-14:40 Questions

14:40-15:10 *Founders Prize Paper*: Emily Wilton (Huron University College) "The Suffering Servant: A Case of Hidden Masculinity"

15:10-15:20 Questions

**15 :30-17:00** (A102)

*CSBS ANNUAL MEETING / ASSEMBLÉE ANNUELLE DE LA SCÉB*

Presiding / Présidence: **Edith Humphrey** (Pittsburgh Theological Seminary)

**17:15-18:15** (A102)

*PRESIDENTIAL ADDRESS / CONFÉRENCE DU PRÉSIDENT*

Presiding / Présidence: **Mark Boda** (McMaster Divinity)

**Edith Humphrey** (Pittsburgh Theological Seminary)

► "From Chess to Scruples: Changing Paradigms in Biblical Scholarship and the Games We Play"

**19:00-23:00**

*CSBS ANNUAL DINNER / BANQUET ANNUEL DE LA SCÉB*

Spinnakers Gastro Brewpub & Guesthouses, 308 Catherine Street, Victoria

**Monday June 3 / Lundi, 3 Juin**

**8:30-11:45** (B311)

*POLEMICS AND IDENTITY / LES POLÉMIQUES ET LES IDENTITÉ*

Chair / Président: **D. Hawkin** (Memorial)

8:30-9:00 **Callie Callon** (University of Toronto)

"Those Effeminate Bastards! A Re-Examination of the Leopards of Ignatius (Rom. 5:1)"

► Ignatius' description of the soldiers who are escorting him to Rome in chains



as “leopards” (*leopardon*) has proven rather curious to some scholars, many of whom have sought to account for Ignatius’ use of the term as being a referent to a specific historical phenomenon. While intriguing in their own right, these proffered solutions are not easily reconciled with the invective in Ignatius’ tone present in the sentence as a whole, and in turn that he clearly means the term in a derogatory and figurative manner. The following proposes a tentative alternative understanding of Ignatius’ use of the term which does take these factors into consideration. I suggest that the re-contextualization of this word within both the physiognomic consciousness of the ancient Mediterranean (where likening an opponent to a given type of animal was a frequent means of character defamation) as well as how the animal designated by this term was commonly understood in the ancient world renders Ignatius’ meaning clear: this was a rather clever way of insulting the soldiers by insinuating that they womanish figures born of adulterous mothers.

9:00-9:30     **Adele Reinhartz** (University of Ottawa)

“Temple, Trauma, and Christian Self-Definition”

► Until recently it was commonplace for historians of early Christianity to point to the destruction of the temple 70 CE as an important milestone in the process by which Christianity became a religion separate from Judaism. In the past twenty years, however, a new consensus has emerged, according to which the “parting of the ways” is dated to the fourth century or even later, on the grounds that until the conversion of Constantine it is not possible to speak about a true separation in terms of identity, practice, theology or social relationships. This new consensus has provided a well-needed correction to the earlier view of a single, unified and universal process of separation and self-definition. In this paper I will argue, however, that New Testament and early patristic attitudes towards and interpretations of the destruction of the Temple constitute evidence that the process of separation, although not yet complete, was well underway within the first generation after 70.

9:30-10:00   **Paul Spilsbury** (Ambrose University College)

“The Fall of Jerusalem and the Shape of the New Testament”

► The fall of Jerusalem and the destruction of the Temple in 70 CE were among the most significant events to occur in first century Palestine, and yet they are often inadequately reflected on in accounts of the origins of the church or the composition of the documents that make up the New Testament. This paper will seek to explore several ways in which the fall of Jerusalem influenced the first Christian communities and the writing and collection of New Testament documents such as the Gospel of Mark, the Book of Revelation and the Pastoral Epistles.

10:00-10:15   Break

10:15-10:45   **Lincoln H. Blumell** (Brigham Young University)

“Luke 22:43–44: An Anti-Docetic Interpolation or an Apologetic Omission?”

► This paper will examine the text-critical history of Luke 22:43–44. Since these verses are absent from various ancient manuscripts the greater part of scholarship holds that they are not authentic and that they merely represent a later interpolation to Luke. Along these lines it is typically argued that they were probably inserted to help combat Docetism. However, this paper will contend that this argument does not best explain the available evidence. Rather, it will be argued that these verses were not added to select manuscripts but omitted. More specifically, it will be argued that these verses were omitted sometime in the later part of the second century/early third century from select manuscripts because certain Christians found them potentially embarrassing. It will be argued that the rise of anti-Christian literature combined with the emergence of Christian Martyrdom literature can better explain their omission than anti-docetic arguments can explain their addition.

10:45-11:15 **Vaia Touna** (University of Alberta)

“‘Mystery Cults’: The Technology of Producing Citizens”

► The rise of the so-called “private” or “voluntary” associations during the Hellenistic period is commonly understood—both in ancient Greek self-understanding as well as in modern scholarship—as a demonstration of an increasing shift from the self-as-citizen to understanding the self as a politically autonomous subject. By looking at modern discourses on “private associations,” my paper will problematize the relationship between identity and groupness. I will suggest that we rethink the mystery cults. My proposal is that associations were not so much venues for the expression of “personal religiosity” as they were a way for authorities to manage the post-Peloponnesian War’s social heterogeneity, thereby producing new citizens and new systems of order.

11:15-11:45 **Courtney Friesen** (University of Minnesota)

“The Politics of Pentecost: Language as Power in Acts 2”

► Recent analyses of Acts 2 have explored its list of nations (vv. 9-11) within the context of the Roman Empire and argued that the function of Luke’s perplexing combination of peoples present in Jerusalem should be understood as mimicking the logic of empire. Less attention has been paid, however, to the relationship between Pentecost’s linguistic miracle and the cultural hegemony of Greek that prevailed in the Roman east. This paper explores contemporary discussions of the superiority of Greek over against “barbarian” languages and argues that the communication of the apostolic message in diverse dialects functions to subvert the cultural and political power structures of the Roman world.

**8:30-11:45** (B215)

*THE SBL COMMENTARY ON THE SEPTUAGINT*

Chair / Président: **Dirk Büchner** (Trinity Western University)

8:30-8:45 **Albert Pietersma** (University of Toronto)

“A Commentary on Translation Literature”

► The Joint-Editors of the “Society of Biblical Literature Commentary on the Septuagint” have recently posted, on the SBLCS’s website, a document of guidelines for the series. The guidelines are aimed at the commentators on individual books and to that end begin with a set of principles that inform the undertaking. In this paper, it is my purpose to give a detailed exposition of some key concepts within the statement of principles, notably “the text as produced” in distinction from “the text as received,” and how it applies to translations whose constitutive character includes not only literary beauty but also unintelligible renderings of the source text, as well as “interlinearity as a heuristic tool” and how it impacts on the hermeneutics of *translation* literature in distinction from the hermeneutics of *composition* literature.

8:45-9:00     **Larry Perkins** (ACTS/Trinity Western University)

“Understanding The Exodus Translator – a Necessary Prerequisite for a Septuagint Commentary:  $\kappa\omicron\epsilon\upsilon\upsilon$ /E $\sigma\alpha\kappa\omicron\epsilon\upsilon\upsilon$  in Greek Exodus”

► By evaluating the Greek Exodus translator’s use of  $\kappa\omicron\epsilon\upsilon\upsilon$  /  $\epsilon\sigma\alpha\kappa\omicron\epsilon\upsilon\upsilon$  to render forms of  $\text{מַשֵׁ}$ , this paper will illustrate the four fundamental principles that define the SBLCS, which seeks to “elucidate the meaning of *the text-as-produced...*” After describing the translation patterns for these two Greek verbs in Exodus, commentary will be offered on selected passages showing how the variation in rendering was in most cases intentional and differentiated specific meaning. In his process the translator tends to reflect Hebrew structure, but also show sensitivity to Greek language requirements. The challenges of discerning the intended meaning of the translator will be illustrated.

9:00-9:15     **Jannes Smith** (Canadian Reformed Theological Seminary)

“God, judges, snakes, and sinners: A Commentary on the Old Greek Text of Psalm 57”

► My presentation will provide a verse-by-verse commentary on the Septuagint text of Psalm 57 (MT Psalm 58), comparing the Greek with the Hebrew in an effort to trace how the translator interpreted the parent text. The focus will be on the meaning of the Greek as intended by its translator, not as interpreted in reception history. A commentary of this nature on the Greek text of Psalms has never been published. My presentation will exhibit the kind of product that the Society of Biblical Literature Commentary on the Septuagint (SBLCS) Project envisions, by providing a sample for such a commentary on the book of Psalms. As a module for an eventual commentary on the entire Greek Psalter, my presentation will benefit from the input of peers and fellow commentators at a critical stage in the project's development.

9:15-9:30     Discussion

9:30-9:45     **Claude E. Cox** (McMaster Divinity College)

“Translator as editor in the Old Greek translation of Job: chapter 34”

► In an analysis of the translation of the book of Job into Greek no chapter is more difficult or more illuminating than chapter 34. The translator’s treatment of this chapter is more or less the same as the

approach through much of the book, but all the elements come together here where Elihu's speech is substantially edited. Not only are its thirty-seven verses reduced—verses 3-4, 6b-7, 11b, 18b, 23a, 25b, 28-33 are omitted—but the remainder is paraphrased; there are many small additions that change the meaning; verses 23-24 are replaced (v.23 is a summary of v.21 and v.24 is a translation of vv.9, 10b); the speech is interpreted to clarify the nature of Job's wrong; the text is smoothed by continuing with rather than changing the person of verbs from one line to the next; and the translator changes verses 34-37 into a retrospective conclusion. These aspects of the translator's work in chapter 34 make it an excellent text to use in examining "the translator as editor."

9:45-10:00 **Cameron Boyd-Taylor** (Trinity Western University)  
 "Esther through the Looking Glass (And What She Found There)—Meaning and Intentionality in Greek Esther"

► If the concept of *authorial intention* has enjoyed something of a come-back within the field of biblical hermeneutics over the last decade—due in part to the important work of Kevin J. Vanhoozer—its second cousin, *translator's intent*, can boast a recent triumph, being taken up, as it has, by the editors of a prestigious commentary series now under way, the Society of Biblical Literature Commentary on the Septuagint (SBLCS). The concept figures prominently in their "Guidelines for Contributors," according to which the text "should be described with reference to the translator's intentions, to the extent that these are evident (§1.4)." It remains to be seen what commentators will make of this directive. In my presentation I shall try elucidate the concept of *translator's intent*, with specific reference to Greek Esther. Given the interpretative aims of the SBLCS, Greek Esther raises some interesting problems: it is not a straightforward Hebrew-Greek translation, as it contains materials composed in Greek; it is extant in two distinct textual forms as well as a paraphrase; all three Greek texts differ substantively from the extant Hebrew version; all betray a redaction history. Just where—and how—one locates *intentionality* in these texts is hardly obvious. To focus the discussion I shall look at the Septuagint version of Es 1:7, according to which Mordecai raises Esther to be his wife, and explore the tensions it introduces into any exegesis of the text. How are we to understand it in relation to its Hebrew source? In relation to the subsequent Greek narrative? In relation to Hellenistic Judaism? In relation to the reception history of the book of Esther? In relation to the expectations of a contemporary reader? In answering these questions, I shall take my cue from subsection §1.4.1 of the SBLCS Guidelines: "the meaning of the text is best understood as encompassing both *what* the translator did and *why*." This maxim, drawn from Vanhoozer's monograph *Is There a Meaning in This Text?*, offers, I shall suggest, a coherent way of gaining interpretative purchase on a notorious crux.

10:00-10:15 **Robert J. V. Hiebert** (Trinity Western University / GSTS)  
 "The SBL Commentary on the Septuagint of Genesis"

► The goal of the Society of Biblical Literature Commentary on the Septuagint (SBLCS) project is to elucidate the meaning of a text at its point of production, in distinction from the ways it would have come to be interpreted during the course of its subsequent reception history. The former approach entails conceptualizing a Septuagint text as compositionally, though not semantically, dependent on its *Vorlage*. SBLCS commentators seek to identify the strategies and norms by means of which the translated text was produced. This paper will explore the kinds of results that SBLCS methodology yields for the book of Genesis.

10:15-10:30 Discussion

10:30-10:45 Break

10:45-11:00 **Peter Flint** (Trinity Western University)

“The SBL Commentary on the Septuagint of Numbers: The Priestly Benediction in Num 6:22-27”

► In Numbers 6:22-27, the Lord commands the Aaronic Priests to bless the people, using a formula that begins by invoking his name upon them. The wording of this blessing differs in other ancient witnesses, notably the *Ketef Hinnom Inscription* and the *Rule of the Community* (1QS) 2:2b-4a, which suggests that its form was not fixed among all early Jewish communities. In the paper I will: (1) Compare the Priestly Benediction in the Göttingen Septuagint edition, relevant Greek manuscripts, and the two ancient Hebrew witnesses. (2) Consider whether and to what extent Priestly Benediction was in a fixed form in early Greek manuscripts.

11:00-11:30 **Albert Pietersma** (University of Toronto) Respondent

11:30-11:45 Questions and Discussion

**8:30-11:45** (A357)

*MEMORY AND THE PAST IN THE HEBREW BIBLE / LA MÉMOIRE ET LE PASSÉ DANS LA BIBLE HÉBRAÏQUE*

Chair / Président: **D. Miller** (Bishop's)

8:30-9:00 **Markus Zehnder** (Ansgar College and Theological Seminary)

“The Conquest of Canaan: A New Reading of Deuteronomy 7:1-5 and Similar Passages in Context”

► Without any doubt, Deut 7:1-5 and similar passages (Exod 23:23-33; 34:11-16; Num 33:50-56) calling for the “ban” of the peoples of Canaan are widely (and understandably) seen as forming one of the greatest challenges when it comes to the ethical problems of violence in the Hebrew Bible. The present paper aims at shedding new light on these passages by investigating what they say and what they do not say, and by looking at their relation to the reports of the conquest of Canaan in the book of Joshua. Special attention will be given to the question how

a linguistic analysis of the key words found in Deuteronomy 7 and parallel texts can help to promote our understanding of these difficult passages.

9:00-9:30 **Ian D. Wilson** (University of Alberta)

“Judges, Samuel, and the Rise of Monarchy in Yehudite Social Memory”

► This paper explores the figure of Samuel as a narrative site of memory in Yehud. The books of Samuel ultimately deal with the rise and trappings of Davidic kingship. They begin, however, with the story of Samuel the judge/priest/prophet, a member of the old guard who both decries the institution of kingship and becomes a central figure in the ascensions of Saul and David. Samuel is a double-edged figure whose emplotment in the narrative serves to enable David’s rise but also, in part, to undermine the legacy and necessity of kingship in general. Thus, in Yehudite social memory, the figure of Samuel reflected Yehud’s negotiation of its post-monarchic, imperialized milieu and its lost monarchic past.

9:30-9:45 Break

9:45-10:15 **Ehud Ben Zvi** (University of Alberta)

“Chronicles and Samuel: Two Aspects of one Mnemonic System”

► The main social role of historiographic writings was to encode, evoke, and contribute to processes of shaping social memory. Samuel and Chronicles were both part of a single larger mnemonic system, because both work at work within a single community, by the late Persian/Early Hellenistic period. Readers of one of the books ‘experienced’ imaginatively a certain past and construed their (shifting/dynamic) sites of memory but they were aware of and remembered the past they themselves ‘experienced’ imaginatively and the memory-scape they construed when they read other. Chronicles and Samuel, as read texts, not only informed each other, but served also to dynamically balance and negotiate multiple tendencies and particular memories (and sites of memory) within a socially shared memory-scape, and by doing so they shaped the latter in ways that better reflected the social mindscape of the community as a whole (or at least its literati) and contributed better to processes of socialization meant to socially reproduce the community. Particular examples of these processes of balancing and negotiating memories will be discussed.

10:15-10:45 **Rick Wadholm Jr.** (Providence University College)

“Do You Have the Time? Theological Motifs of Time in Genesis One”

► There are at least three primary theological motifs in relation to “time” in Gen 1: the historical, the cultic, and the eschatological. These three motifs shape the way in which the overall passage was developed within the history of Israel and in that sense reflect the life (and anticipated life) of the people. None of these motifs is explicit, but each is implied by the manner in which the text of Gen 1 has been fashioned and was later interpreted. While the relation of the Sitz im Leben of the author/redactor of Gen 1 may be an issue for discussion in other matters, it does not seem to dramatically affect the outcome of any one of these motifs. These

motifs are bound to the overall canon of the Scripture in such a fashion that there seems to be no avoiding their recognition as essential to a proper interpretation of the overall passage however latent such may initially seem.

10:45-11:15 Questions and Discussion

**12:00-13:30**

***Women Scholars' Lunch / Casse-croûte pour les femmes savants***

► Those interested in gathering should meet at B215 at 11:45am (after morning sessions). Everyone will walk together somewhere to have lunch.

**14:00-16:45 (B311)**

***APPROACHES TO THE CANON / APPROCHES DE LA CANON***

Chair / Président: **A. Reinhartz** (Ottawa)

14:00-14:30 **John Kloppenborg** (University of Toronto)

“Rethinking the Provenance of James”

► Determining the provenance of the letter of James is intimately connected with assumptions about authorship and pseudonymity as well as an assessment of the linguistic and conceptual content of the letter. This paper will argue that the particular vocabularic and conceptual content of the letter suggests a Roman provenance, reviving and developing a theory proposed earlier by Sophie Laws and Bo Reicke.

14:30-15:00 **John Dunne** (St Andrews University)

“Cast out the Aggressive Agitators (Gal 4:29-30): Suffering, Identity, and the Ethics of Exclusivity in Paul’s Mission to the Galatians”

► Recently, Susan Eastman (JSNT; 2006) has argued that Paul’s citation of Gen 21:10 — cast out the ‘slave woman and her son’ — is not a command to remove the agitators from the Galatians congregations, but is a warning to the Galatians themselves. This has likewise been followed by a few recent commentators (e.g. Schreiner, Lyons). In this paper I will argue that Paul’s citation is indeed a command, and that this command becomes intelligible when (a) Paul’s conception of communal identity as a suffering community centered around the crucified Messiah is recognized, and (b) when the aggressive actions of the agitators are likewise acknowledged.

15:00-15:15 Break

15:15-15:45 **Steven Richard Scott**

“Parallels between Chapters 1 and 20–21 of John”

► The beginning of Ch. 1 and Ch. 21 are often seen as later additions to John’s gospel. In this paper the thematic and structural parallels between chapters 1 and 20–21 are examined. It will be demonstrated that these chapters are tightly interwoven both structurally and thematically, and what appear to be incongruities, such as the so-called double endings, have literary purpose. The

strong interconnection between these chapters points to a sole author, one who is most likely the author of the gospel as a whole.

15:45-16:15 **Gary Yamasaki** (Columbia Bible College)

“A Perspective-Critical Analysis of the ‘We’ Passages of Acts”

► The presence of the so-called “we” passages in the Book of Acts has defied simple explanation. This paper attempts to make a contribution to the debate on this phenomenon by providing perspective-critical insights, that is, insights on the point-of-view significance of first-person verse third-person narration. The work by Scholes and Kellogg (*The Nature of Narrative*) on the third-person narration of the history versus the first-person narration of the eyewitness in antiquity will be mined for clues on how the “we” passages in Acts are to be understood in their historical context.

16:15-16:45 Questions and Discussion

**14:00-16:45** (B215)

*INFORMATION TECHNOLOGIES IN ANTIQUITY I / TECHNOLOGIES DE L'INFORMATION DANS L'ANTIQUITÉ I*

Chair / Président: **Robert Derrenbacher** (Laurentian University)

14:00-14:10 **Alan Kirk** (James Madison University)

“Uses and Abuses of Memory in Discussions of the Origins of the Gospel Tradition: A Media Approach to the Memory/Tradition Problematic”

► The exploitation of memory research in gospel scholarship has been scattershot and fragmentary, sometimes ill-informed or guilty of cherry-picking, and in English-language scholarship at any rate the discussion seems to have settled out into stagnating and in my view irrelevant disputes over the reliability of eye-witness recollection. In surveying articles and monographs on the topic one notices not only a tendency to treat memory in isolation from the phenomenon of the tradition, but also to rely on incomplete or deficient working conceptions of both memory and tradition. This essay first offers a critical review of some recent work on memory and the gospel tradition and then proposes a media-based model for clarifying the tradition-memory nexus.

14:10-14:30 Respondent: **Ritva Williams** (independent scholar)

14:30-14:40 **Christine Mitchell** (St. Andrew's College)

“The technology of lists and the archival function of temple deposits: The ‘Book of Remembrance’ in Malachi and Temple Bureaucracy in Fifth Century BCE Elephantine as a case study”

► In this paper I explore the form and function of Aramaic lists from the YHW-temple at Elephantine and the phrase “Book of Remembrance” in Mal 3:16. First, I discuss the Mal 3:16 reference in relation to the similar reference in Esth 6:1, and conclude that the Esther reference leads to one way of understanding the relationship in Malachi between writing, texts, and the deity. Another way of



understanding that relationship comes from examining the documents from Elephantine. I focus on the name-lists rather than the letters. By examining the lists and their function in the YHW temple archive, the relationship in Malachi between writing, texts, and the deity can be quite differently construed.

14:40-15:00 Respondent: **Mark Leuchter** (Temple University)

15:00-15:15 Break

15:15-15:25 **Steven Muir** (Concordia University College of Alberta) and **Frederick S. Tappenden** (McGill University)

“Edible Media – Food and Learning in the Ancient World”

► The conceptual combination of food and eating with learning is both ancient and common to many cultural groups. To be “hungry” or “thirsty” for knowledge, to “digest” information – these are commonplaces. This paper considers whether such consumptive learning may be examined as a more robust and embodied phenomenon than simply a conventional (even dead) metaphor. Integrating the Cognitive Linguistic notion of conceptual metaphor within the context of Ritual Studies (particularly Clifford Geertz), we examine how groups bring abstract ideals into the realm of experience through the ritualized consumption of food. We focus on bread as a test case, as its ritualized use is attested in Judaism, early Christianity, and the Greco-Roman polytheist religions. What message does the media of bread bring to the table?

15:25-15:45 Respondent: **Dietmar Neufeld** (UBC)

15:45-15:55 **Holly Hearon** (Christian Theological Seminary)

“Melody and Metaphor: Music as a Medium of Communication in the Ancient Western World”

► In this paper I will discuss four dimensions of music as a medium of communication in the ancient western world. (1) Technology: the kinds of instruments produced and who had access to them. Here reference will be made to the role of music in education of the elite. (2) The performance of music: the many contexts in which music was performed, with attention to both its social and memorial functions; (3) Aesthetics: the ways in which music was understood to both move and shape character. Here I will include the relationship of music to grammar and oratory. (4) Music as metaphor: specifically, what do these metaphors teach us about understandings of community, character, and the nature of social relationships? This discussion will be informed, in particular, by social memory theory and ritual studies, in order to highlight how music, both as melody and metaphor, functioned within social contexts. By way of example, I will consider evidence from the Second Testament that points to ways in which music was employed to transmit tradition.

15:55-16:15 Respondent: **Wendy Porter** (McMaster School of Divinity)

16:15-16:45 Panel Discussion

**13:30-16:45** (A357)

*DISCOURSE AND RECONSTRUCTION IN THE HEBREW BIBLE / DISCOURS ET LA RECONSTRUCTION DANS LA BIBLE HÉBRAÏQUE*

Chair / Président: **M.J. Boda** (McMaster Divinity)

13:30-14:00 **J. Richard Middleton** (Northeastern Seminary)

“Good Theology, Bad Motives in Samuel’s Farewell Speech? The Characterization of the Prophet in 1 Samuel 12”

► It has become common for interpreters to question David’s motives in his rise to power in 1 and 2 Samuel. With few exceptions, however, the prophet Samuel has been read as a faithful (though strident), representative of YHWH’s will—especially in contrast to Saul, who is typically viewed negatively. This paper engages in a close reading of Samuel’s so-called farewell speech at Gilgal in 1 Samuel 12 (though its character as a farewell speech is disputed, because Samuel doesn’t retire afterwards, and its location at Gilgal is uncertain, since the link between chapter 11 and 12 is unclear). In my reading, I will juxtapose the “orthodox” Deuteronomic theology to which Samuel appeals with the complex rhetorical strategy of his words, examining his possible motivations and the effect of Samuel’s rhetoric on his audience (both the people, as recorded in chapter 12, and on Saul, especially in chapters 13 and 14).

14:00-14:30 **Daniel Miller** (Bishop’s University)

“Miracle and Magic in the Hebrew Bible: A Distinction Without a Difference?”

► Some scholars have had a tendency to use “magic” and “miracle” more or less interchangeably to refer to the same marvelous event in the Hebrew Bible, as exemplified by one commentator’s assertion that the tales in the Elijah-Elisha cycle (found in 1 Kgs 17–2 Kgs 13) “often exhibit miraculous features that are of frankly magical nature.” In this paper, it will be argued that there has been an unwillingness in the field to address rigorously the issue of the underlying mechanisms (the phenomenology) in ostensibly “magical” rituals in general. This leaves the “miracle” vs. “magic” dichotomy without explanatory value in the case of certain marvelous acts and/or utterances in which there is a human agent.

14:30-15:00 **John L. McLaughlin** (University of St. Michael’s College)

“Who is the God of the Exodus, El or Yahweh?”

► Mark Smith (and others) claim that Num 23:22; 24:8 indicate that El rather than Yahweh was originally considered the god of the Exodus (Mark S. Smith, *The Origins of Biblical Monotheism: Israel’s Polytheistic Background and the Ugaritic Texts* [Oxford/New York: Oxford University Press, 2001], 146). I will evaluate this claim from a variety of perspectives: (1) the emphasis on Yahweh in the Exodus traditions; (2) the distinction between Yahweh and El in the biblical and extra-biblical traditions; and (3) the actual content of Numbers 23-24.

15:00-15:15 Break

15:15-15:45 **William Morrow** (Queen's University)

“Was There a qēpu at the Court of Judah?”

► Various scholars have suggested Assyria installed an official representative (Akkadian: qēpu) in the court of Judah while it was a client kingdom. Studies of Assyria's imperial organization, however, show that it used a variety of administrative tactics to maintain dominance over nominally independent states. Moreover, Judah's relations with Assyria prior to 701 bce probably differed from the situation after 701. This paper will use inscriptional and archaeological evidence to describe how Assyria used its qēpu-officials and what this may mean for reconstructing Judah's administrative relations to the Assyrian empire.

15:45-16:15 **Brian Irwin** (Knox College)

“When Animals Attack (and other Unfortunate Events): Examining Covenant Curses in Biblical Narrative”

► Leviticus 26 and Deuteronomy 28 lay out the blessings and curses that will fall to Israel in relation to their obedience to the covenant. This paper begins with these passages and asks where such blessings and curses might be reflected in the theological retelling of Israel's history that is found in Biblical narrative. Identifying contexts where narrative embodies the pronouncement of a covenant curse will have value for the exegesis of individual pericopes and, depending on the source material, may have relevance for discussion surrounding the composition of the DH. This paper will examine 2 Kings 2:23–25 as a case study.

16:15-16:45 Questions and Discussion

### *2013 CRAIGIE LECTURE*

Sean Freyne (Dublin)

“Roman Period Galilee: The Task of Recreating the World of Jesus and his First Followers.”

► The academic interest in Roman period Galilee over the past 50 odd years has been largely, but not wholly associated with the renewal of the quest for the historical Jesus in the same period. However, there are dangers associated with such an agenda, and there is, as we shall see, a tendency to conflate the quest for Galilee with the quest for Jesus, thereby ignoring the other important aspects that study of a particular region in antiquity has to offer historians and theologians alike. This paper will focus on Galilean life under Roman rule in order to read modern scholarship against the backdrop of older anti-Semitic tendencies in scholarship and in order to situate the emergence of Rabbinic Judaism in the same area and period.

19:00-22:00, Elliott 168 (Reception at Elliott 100C)

***Tuesday June 4 / Mardi, 3 Juin***

**9:00-11:00** (Fine Arts 209)

*AGRARIAN ECONOMIES IN DEPOPULATED AREAS IN PERSIAN ANTIQUITY:  
ARCHAEOLOGY / ÉCONOMIES AGRAIRES EN ZONES DÉPEUPLÉES DANS L'ANTIQUITÉ  
PERSAN: ARCHÉOLOGIE*

Chair / Président: **Gary Knoppers** (Pennsylvania State University)

9:00-9:45 **Eric L. Welch** (Pennsylvania State University)

“God, Oil, and Politics: A Prophetic Response to Economic Change in the Late Iron Age”

► As a contribution to the themed session “Agrarian Economies in Depopulated Areas in Persian Antiquity,” this paper presents an Iron Age IIB case study of depopulation and economic transformation. It then explores a corresponding textual reflex of this economic transformation in the prophetic material of the Hebrew Bible. In Part I, this paper examines the development of the olive oil industry of the eighth and seventh centuries BCE. Archaeological remains from this period indicate a massive centralization and intensification of olive oil production following the Neo-Assyrian devastation of the Shephelah in 701 BCE. Central to this shift is the Philistine site of Tel Miqne-Ekron, which possessed over 200 olive presses capable of producing 245,000 liters of oil per annum.

Following an examination of the archaeological evidence for the shift in olive oil production, Part II focuses on Zephaniah’s oracle against the Philistines (2:4-7) as a possible textual reflex of these dramatic economic changes. Drawing on literary, lexical, and historical evidence, it is suggested that Zephaniah’s oracle contains content that should be dated to the Iron Age and read against the backdrop of Ekron’s rise to economic prominence. Finally, this paper will return to the session theme by considering how a text containing authentic Iron Age content might have found resonance in a post-exilic community.

9:45-10:30 **Oded Lipschits** (Institute of Archaeology, Tel Aviv University)

“Changes (or not) in the Judahite Agrarian Economy and Administration under Achaemenid Rule”

► Judah was an Assyrian, Egyptian and Babylonian vassal kingdom from the last third of the 8th century to the beginning of the 6th century BCE, and a Babylonian and Persian province from this stage until the Macedonian takeover of the Persian Empire in 333 BCE. The archaeological and historical records supply significant information regarding the general patterns of the administration and economy in Judah between 732 and 333 BCE.

Focusing on the Persian period, it seems that the Achaemenides, like the Babylonians and the Assyrians that preceded them, were interested in the continued existence of the rural settlement in the hill country. It was an important source for agricultural supply, and an important factor in the stability that characterized this region for long periods.

In this lecture, I will present the archaeological data from Persian period Judah, in order to examine the measure of continuity and change in the different aspects of economy and administration, emphasizing the continuity from the Assyrian and

Babylonian periods in nearly every aspect, but focusing on the changes and developments that occurred during the Persian period.

10:30-11:00 Questions and Discussion

**9:00-11:05** (Fine Arts 104)

*INFORMATION TECHNOLOGIES IN ANTIQUITY II / TECHNOLOGIES DE L'INFORMATION DANS L'ANTIQUITÉ II*

Chair / Président: **Steven Muir** (Concordia University College of Alberta)

9:00-9:40 **Harry Maier** (Vancouver School of Theology)

“Visual Media: Visualisation, Visual Culture, Memory and Persuasion in Emergent Christianity”

► The cross-cultural study of oral cultures has enhanced our understanding of how meaning and persuasion in ancient religion were as much sound events as they were cognitive ones. The study of visual culture still awaits attention to help gain a fuller understanding of the role of visual media in ancient religion, and specifically in the hortatory strategies of early Christ followers. This paper offers insights from ancient understandings of vision and memory to help understand the role and importance of visualization in the task of persuasion. It explores the use of visual media and imagination in the teaching and preaching of early Christ followers.

9:40-10:20 **Kimberly Stratton** (Carleton University)

“Cultural Memory and Contested Identity in the Apocalypse of John”

► The understanding of Jesus' death as a redemptive sacrifice for human sin was contested during the first few centuries of Christian history. This debate over the meaning of Christ's death was essentially a contest over Christian memory and identity—what it meant to live as a Christian and, for martyrs, what it meant to die as one. Ignatius, for example, castigates “unbelievers” who deny Jesus' suffering, death, and resurrection in the flesh because they undermine martyrdom as a testimony and witness to faith (Smyr. 4.2). This paper argues that theories of cultural memory can illuminate how John's Apocalypse concretized stark images of Christ as the triumphant sacrificial Lamb, forging a powerful foundation myth that helped shape Christian identity at the end of the first century. Drawing primarily on the work of Jan Assman and Peter Burke, I will show how aspects of cultural memory operate in John's Apocalypse. For example, the Apocalypse is written in liturgical language, drawing on a shared cultural heritage to lend archaic/traditional and sacred authority to its visions. Furthermore, by repeatedly drawing on powerful images from Hebrew prophets the author enlists collective representations (“schemata”) to authorize his presentation of Jesus as the Lamb. The dissemination, canonization and liturgical use of this text perpetuated and cultivated this image in the collective memory of the community. As a result, Christians have come to “remember” Jesus' life and death in terms of the potent symbols presented by the Apocalypse. The Apocalypse also contributed to shaping community identity by disseminating normative values (e.g., abstaining

from idol meat) and by offering a model for early Christians (e.g., martyrdom as *imitatio dei*), fostering a sense of unity and peculiarity around this understanding of Jesus' death.

10:20-11:00 **Drew Billings** (McGill University)

“Trajanic Monumentalization and Imperial Propaganda”

► The purpose of this presentation will be to propose a media studies model for analyzing the Book of Acts in light of its visual milieu of Roman monuments. I wish to analyze monuments from the reign of Trajan from the perspective of recent work on propaganda in both ancient and modern contexts. I'm interested in the ways the column of Trajan and the book of Acts transmit similar knowledge about their protagonists, as well as shape common attitudes about the world.

11:00-11:05 Concluding Comments

**8:30-11:45** (Fine Arts 109)

*RECEIVING THE HEBREW BIBLE / LA RÉCEPTION DE LA BIBLE HÉBRAÏQUE*

Chair / Président: **L. Wray Beal** (Providence)

8:30-9:00 **Francis Landy** (University of Alberta)

“A Critical Examination of the Oxford Handbook of the reception history of the Bible: Rhetoric, Pragmatics, Culture.”

► This paper will consist of a critical examination of the Oxford Handbook of the Reception History of the Bible, with a view to considering the variety of approaches to the reception history of the Bible; the rhetorical strategies contributors use to trace that history; the convergence of biblical scholars and cultural critics in the evolution of the field; aesthetic, ethical and political questions that direct the choice of material and its analysis; and why reception history has become a growth field in biblical studies. It may be that especially literary scholars have become bored with the text, and find its avatars in film, music and literature – not to speak of its political repercussions – more attractive. It may have to do with the pragmatics of the classroom. But I also wish to consider Timothy Beal's recent challenge, that reception history is often uncritical, a tracing of the text's metamorphoses, without properly engaging in its role in social transformation and self-identification. The rituals of reading the Bible would be an excellent starting point for this discussion. To what extent, through its practices of reading, does a society create and imagine its habitus, and thus open a space for reflection and recreation?

9:00-9:30 **Peter Sabo** (University of Alberta)

“Remembering Lot's Wife in The Last Days of Sodom and Gomorrah”

► In recent years several biblical scholars have read the tale of Lot and his daughters as a case of projection, in which the incestuous desires of the father are covered over and distorted by presenting the daughters as the seducers. Central to these readings is the narrative erasure of Lot's wife, which sets in motion the possibility of the dark cave scene. In this paper I analyze how the film *The Last*

*Days of Sodom and Gomorrah* presents a reading of the tale of Lot and his daughters that is similar to that of the aforementioned scholars—even though it never directly addresses the incestuous act. I focus on the portrayal of Lot’s Sodomite wife in the film and how she is purposefully juxtaposed to Lot’s daughters.

9:30-10:00 **Fiona C. Black** (Mount Allison University)

“Essentialism, Innovation, or Desire? What Might the Song of Songs Have to Say to the Resurgence of Reception-Historical Approaches in Biblical Studies?”

► This paper will investigate the recent resurgence of reception history in biblical studies and investigate charges by Boer and others that what appears to be innovation and an interest in textual multivocality is not that at all, but rather, a hearkening back to traditional, essentialist readings. The paper tests this idea, applying such meta-commentary and theoretical discussion against an investigation of the Song of Songs, in particular, certain texts that treat the ideas of presence and absence. These are read metaphorically against the “give and take” of reading and reception, in order to advance the possibility that reception history is interestingly and provocatively understood as part of a dialectic of readerly desire.

10:00-10:15 Break

10:15-10:45 **Andrew P. Wilson** (Mount Allison University)

“A Story Half Remembered. The Reception History of an Unknown Picture of a Well Known Text.”

► This paper explores the reception history of a picture of Jesus in the Ecce Homo tradition, a picture with a complex but less than illustrious past. It plots the winding journey of this picture as it travels through its various incarnations as high Baroque masterpiece, worthless street art, devotional kitsch and emblem of domestic angst. As the story of this picture is unraveled, particular attention will be given to the capacity of reception history to be as much about what is missing and forgotten from this story as what is present and remembered. It is a story where the full picture eludes the gaze of a single moment and what is most affecting remains invisible.

10:45-11:15 **Marion Taylor** (Wycliffe College)

“Reading the Past to Illumine the Present: a Case Study in Biblical Interpretation”

► The book of Judges contains several stories involving fathers and daughters that provoked considerable discussion among the nineteenth-century commentators. In this paper, I will examine nineteenth-century interpretations of Jephthah and his daughter and Caleb and his daughter Achsah focusing especially on the writings of women whose interpretations reveal not only their assumptions about Scripture and hermeneutics, but also their social location and vested interests, including their expectations that their interpretive work would promote personal and/or social transformation.

11:15-11:45 Discussion and Questions



The End