

2012 PROGRAM AND ABSTRACTS

FOR THE
JOINT MEETING
OF

THE MIDWEST REGION OF THE



**THE MIDDLE WEST BRANCH OF
THE AMERICAN ORIENTAL SOCIETY**

**THE AMERICAN SCHOOLS OF
ORIENTAL RESEARCH – MIDWEST**

February 10-12, 2012

The Weber Center
Burke Administration Building
Olivet Nazarene University
Bourbonnais, IL

**SBL/AOS/ASOR
2012 ANNUAL MEETING
PROGRAM**

Friday Evening, February 10, 2012

4:00-8:00 **Registration** – The Weber Center

Dinner – Local Restaurants

Session 1
7:00-9:00

**SBL/AOS Plenary Session:
Illness and Healing in the Ancient World.**

Chair: Clare Rothschild, Lewis University
The Weber Center

7:00-7:30 Jeffrey Stackert, University of Chicago
“The Rhetoric of Illness in Biblical and Mesopotamian
Prayers and Incantations”

7:30-8:00 Candida Moss, University of Notre Dame
“Christly Possession and Weakened Bodies: A
Reconsideration of the Function of Paul’s Thorn in the
Flesh (2 Cor. 12:7-10)”

8:00-8:30 Chris Mount, DePaul University
“Acts of Healing and the Social Construction of the
Presence of a God”

Reception

8:30-9:00 The Weber Center

Hosted by the School of Theology and Pastoral Ministry
of Olivet Nazarene University and the SBL, Midwest
Region

Saturday Morning, February 11, 2012

8:00-11:00 **Registration**
Burke Administration 3rd Floor

8:00-9:00 Coffee
Burke Administration 3rd Floor

8:00 a.m.-
6:00 p.m. Publisher Book Displays
Burke Administration—Room 306

Session 2A
9:00-12:00

**SBL: Hebrew Bible/Old Testament and Early
Interpretive Literature**

Chair: James M. Bos, University of Michigan
Burke Administration—Room 307

9:00-9:30 Ingrid Faro, Trinity Evangelical Divinity School
“A Contextual Approach to the Lexical Semantic Use of
‘Evil’ (רעע) in Genesis”

9:30-10:00 George C. Heider, Valparaiso University
“‘Cleave’ as Clue to Gender Status in Genesis 2”

10:00-10:30 Coffee Break

10:30-11:00 Brian O. Sigmon, Marquette University
“‘I am Joseph Your Brother’: Identity and Meaning in the
Joseph Story”

11:00-11:30 Peter Feinman, Institute of History, Archaeology, and
Education
“Jericho and the Writing of the Book of Joshua”

11:30-12:00 Lawson G. Stone, Asbury Theological Seminary
“The King of Moab Twice Betrayed, Or, How Did Eglon
Gain All That Weight?”

Session 2B
9:00-12:00

**SBL: Bible Meaning through Time and Tradition—
Nebuchadnezzar**

Chair: Lowell Handy, ATLA
Burke Administration—Room 413

- 9:00-9:30 Esther Menn, Lutheran School of Theology at Chicago
“Nebuchadnezzar in Midrash: The Early Years”
- 9:30-10:00 Jin Yang Kim, Steward/Creston United Methodist Churches
“Nebuchadnezzar’s Doxologies in Daniel 4”
- 10:00-10:30 Coffee Break
- 10:30-11:00 Jennifer G. Jessie, Truman State University
“Bill Blake in Babylon”
- 11:00-11:30 Lowell K. Handy, ATLA
“Nebuchadnezzar as Nineteenth-Century Bit Player”
- 11:30-12:00 J. W. Farquhar, Independent Scholar
“Creation Based Interpretation of King Nebuchadnezzar”

Session 2C
9:00-12:00

SBL: Pauline Epistolary Literature

Chair: P. Richard Choi, Andrews University
Burke Administration—Room 007

- 9:00-9:30 Peter M. Sibilio, Lourdes University
“Paul’s Rhetoric of Redefinition in 1 Corinthians 2”
- 9:30-10:00 Troy W. Martin, Saint Xavier University
“That Contested *Testicle* in 1 Corinthians 11:15”
- 10:00-10:30 Coffee Break
- 10:30-11:00 Glenn E. Snyder, Indiana University-Purdue University Indianapolis
“‘Because of This Many among You Are Weak and Feeble’ (1 Cor. 11:30): Paul’s Theology of Consumption in 1 Cor. 8:1–11:1 and 11:17–34”

11:00-11:30

J. Brian Tucker, Moody Theological Seminary
“Christ-Followers as ‘Former Gentiles’ in 1 Corinthians 12:2”

11:30-12:00

Benjamin Schliesser, University of Zürich
“A ‘Third View’ on the *Pistis-Christou*-Question”

Session 2D
9:00-11:30

SBL: Early Christian Literature/Patristics

Chairs: Nancy Pardee, Saint Xavier University, and Larry Lahey, Independent scholar
Burke Administration—Room 005

9:00-9:30

Sylvie Raquel, Trinity International University
“Discovering an Unknown Papyrus”

9:30-10:00

Erik Koenke, University of Notre Dame
“Works of the Law or Works? A Variant Reading of Gal 2:16 in Marius Victorinus’ *Commentary on Galatians*”

10:00-10:30

Coffee Break

10:30-11:00

Clair Mesick, University of Notre Dame
***Graduate Student Paper Competition Winner**
“The Unfinished Christ: Sickness and Healing in the Apocryphal Acts”

11:00-11:30

Mark Whitters, Eastern Michigan University
“The Patristic Origin of ‘Mutual Subordination’”

Lunch
12:00-1:30

Ludwig Center

SBL: Informal Lunch for Graduate Students
12:00-1:30

Host: Teresa Calpino, Loyola University Chicago
Viatorian Room

Topic: “The Future of Biblical Studies: What Research Still Needs to be Done?”

One of the perennial problems faced by graduate students is the pressure to find an original idea. Biblical studies

may be one of the most challenging research areas to find something new to say. This panel includes scholars who have an eye for boundaries that still need to be pushed in our crowded field. We plan to have a candid conversation, based upon the panelists' own experiences, in which graduate students who feel stuck might find a glimmer of hope, a new path they might pursue, and/or a new set of questions to ask about their research. After presentations, we will have ample time for an engaging discussion.

Panelists:

Clare Rothschild, Lewis University

Jeffrey Stackert, University of Chicago

2:30-3:00

Brian C. Dennert, Loyola University Chicago
***Graduate Student Paper Competition Winner**
 “‘When a Song Is Not a Song’: A Reexamination of Isaiah 27:2-6”

Session 3B

1:30-3:00

SBL: Pauline Epistolary Literature

Chair: P. Richard Choi, Andrews University
 Burke Administration—Room 007

1:30-2:00

Robert L. Mowery, Illinois Wesleyan University
 “A Mixed Message: The Divinity of Caesar”

2:00-2:30

Chris Shea, Ball State University
 “Doctor or Sorcerer? Galen and the Paul of the Canonical Acts”

2:30-3:00

Thomas E. Grafton, Asbury Theological Seminary
 “Paul as a Credible Witness in Acts 26”

SBL: Informal Lunch for Women Scholars and Students

12:00-1:30

Hosts: Ann Fritschel, Wartburg Seminary, and Elizabeth A. McCabe, Hebrew Union College
Diamond Room

All women scholars, teachers, and students are invited for an opportunity to meet one another and consider ways to expand women's participation in the Midwest Region.

Session 3C

1:30-3:30

The Canon of Scripture – a joint session of Hebrews/Catholic Epistles and the Early Christian Literature/Patristics/Apocalyptic Literature

Chair: Nancy Pardee, Saint Xavier University, Larry Lahey, Independent Scholar
 Burk Administration – Room 005

Saturday Afternoon, February 11, 2012

Session 3A

1:30-3:00

SBL: Hebrew Bible/Old Testament and Early Interpretive Literature

Chair: George C. Heider, Valparaiso University
 Burke Administration—Room 307

1:30-2:00

Neal A. Huddleston, Trinity Evangelical Divinity School
 “The ‘Hittite Women’ Solomon Loved: Revisiting the Use of ‘Hittite’ in the Hebrew Bible”

1:30-2:00

Larry Lahey, Independent Scholar
 “Origen, Africanus, and Susanna: Canon and Text in a Third-Century Controversy”

2:00-2:30

Nancy Pardee, Saint Xavier University
 “The List of the Books of the Old Testament in the Jerusalem Manuscript (H54)”

2:30-3:00

Russell B. Sisson, Union College
 “Evidences of a New Testament Proto-Canon in the 2nd Century: Justin Martyr on Apostolic Authority and the Muratorian Fragment's Use of 1 John 1:1”

2:00-2:30

Brandon Grafius, Chicago Theological Seminary
 “Reworked into Another Vessel: People and Pots in Jeremiah”

3:00-3:30

Mark A. Frisius, Olivet Nazarene University
 “Hebrews in Carthage: A Consideration of Tertullian and Cyprian”

Session 3D
1:30-2:30

SBL: Apocalyptic Literature

4:00-4:30

Lauren Moore, University of Kent (UK)
“Greek Language for an Eastern Voice: the Tradition of Cross Cultural Communication in the Hellenistic Near East”

Chair: Mark Whitters, Eastern Michigan University
Burke Administration—Room 403

1:30-2:00

Michael Halcomb, Asbury Seminary
“From Ancient Apocalypse to Modern Tongue-Twists: Mixing Down Hip Hop & Christian Scripture”

4:30-5:00

Peter Bekins, Hebrew Union College—Jewish Institute of Religion
“The Use of the Object Marker 't on the Meshah' Stela”

2:00-2:30

Jason Myers, Asbury Seminary
“Economic Allegiances and the People of God in Revelation: A Socio-Rhetorical Reading of Rev 3:14-22 and Rev 18.”

Session 5
5:00-6:00

SBL: Regional Spotlight:
James VanderKam, *The Dead Sea Scrolls and the Bible* (Eerdmans, 2012)

Chair: Eric F. Mason, Judson University
Burke Administration—Room 307

James VanderKam, University of Notre Dame

Session 4A
3:30-5:00

SBL: Book Review: Honoring Hans-Josef Klauck
The Apocryphal Acts of the Apostles: An Introduction
(Baylor, 2008)

Chair: Clare Rothschild, Lewis University
Burke Administration—Room 411

Saturday Evening, February 11, 2012

3:30-3:35

Hans-Josef Klauck, University of Chicago
Opening Remarks:

6:00-6:30

Reception
The Weber Center

3:35-4:00

Trevor Thompson, Abilene Christian University
“Claiming Ephesus: Pauline Legacy in the Acts of John”

6:30-7:30

Presidential Banquet
The Weber Center

4:00-4:25

Janet Spittler, Texas Christian University
"Christianity at the Edges: Representations of the Ends of the Earth in the Apocryphal Acts of the Apostles"

7:30-8:15

Presidential Address
Chair: P. Richard Choi, Andrews University

4:25-4:45

Hans-Josef Klauck, University of Chicago
Response

Clare K. Rothschild, Lewis University
President of the Midwest Region of the SBL

4:45-5:00

Discussion

“*De Indolentia*: Maladies of the Soul”

8:15-9:00

SBL/AOS/ASOR Board Meeting
Chair: P. Richard Choi, Andrews University
The Weber Center

Session 4B
3:30-5:00

AOS/ASOR: Cultures in Contact

Chair: JoAnn Scurlock, Elmhurst College, Retired
Burke Administration – Room 001

3:30-4:00

Barry Beitzel, Trinity Evangelical Divinity School
“The Red Sea in Classical and Early Cartographical Traditions”

Sunday Morning, February 12, 2012

8:00-9:00	Registration Burke Administration 3 rd Floor
8:00-8:45	SBL/AOS/ASOR Annual Business Meeting Chair, P. Richard Choi, Andrews University Burke Administration—Room 411
8:00-9:00	Coffee, Compliments of Book Publishers Burke Administration 3 rd Floor
8:00-12:00	Publisher Book Displays Burke Administration—Room 306
<u>Session 6A</u> 9:00-12:00	SBL: Gospels Chair: Clare Rothschild, Lewis University Burke Administration—Room 010
9:00-9:30	Britt Leslie, Lutheran School of Theology “Healing as the Kindling of Light within the Soul of the Man Born Blind of John 9”
9:30-10:00	J. Brian Tucker, Moody Theological Seminary “Matthew’s Missional Particularism and the Continuation of Gentile Social Identity”
10:00-10:30	Coffee Break
10:30-11:00	Joshua Yoder, University of Notre Dame “Advice to the Ruler”: Reading Luke 18:18-25 Alongside the <i>Peri Basileia</i> Traditions”
11:00-11:30	David Sloan, Trinity Evangelical Divinity School “Lost Portions of Q Found! . . . In the Lukan Travel Narrative”
11:30-12:00	T. Michael Halcomb, Asbury Seminary “Jesus among Wind-gods: Rethinking Two Markan Narratives”

Session 6B
9:00-12:00

9:00-9:30
9:30-10:00
10:00-10:30
10:30-11:00
11:00-11:30
11:30-12:00
<u>Session 6C</u> 9:00-12:00
9:00-9:30
9:30-10:00
10:00-10:30
10:30-11:00

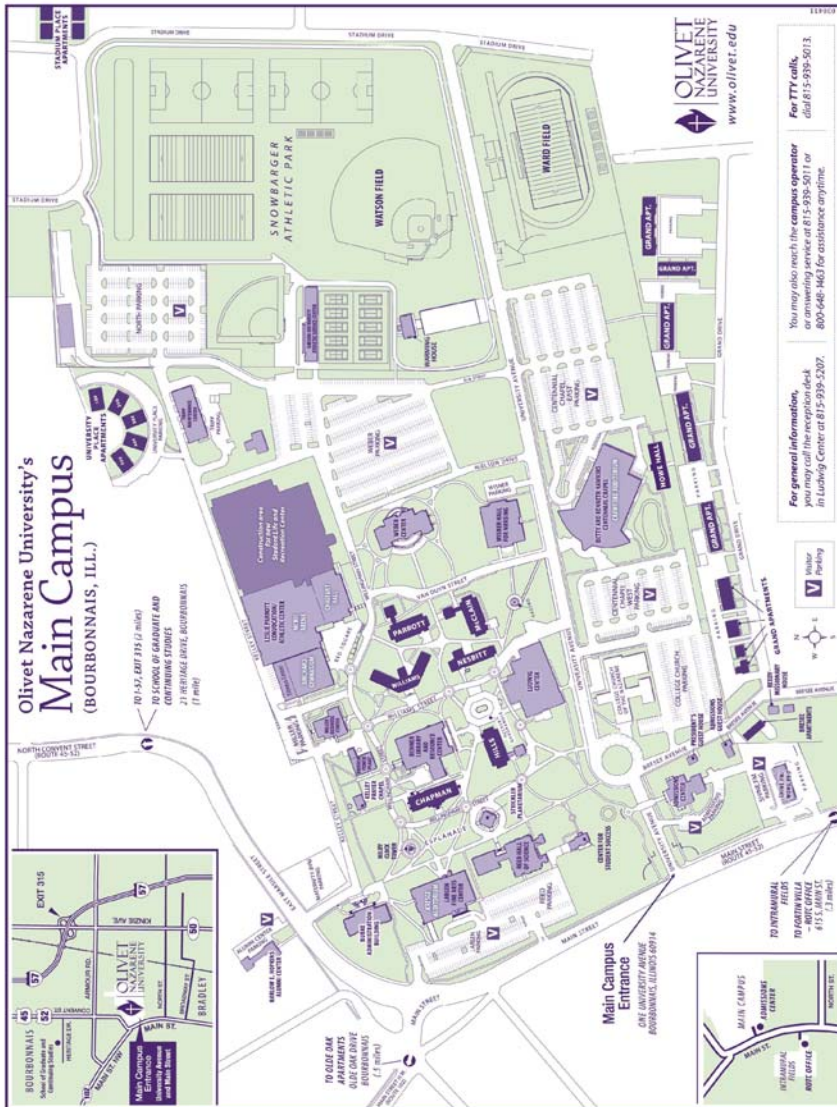
SBL: Hebrews and Catholic Epistles

Chair: Eric F. Mason, Judson University Burke Administration—Room 005
Jenny DeVivo, Loyola University Chicago “The Necessity of Noah’s Righteousness for the Delay in the Parousia in 2 Peter”
Jeremy S. Miselbrook, Loyola University Chicago “Jesus the Hero: The Heroic Portrayal of Jesus in the Epistle to the Hebrews”
Coffee Break
Toan Do, Sacred Heart School of Theology “To expiate the sins of his people”: A Note on the Use of ἰλάσκεσθαι in Hebrews 2:17”
Daniel P. Bailey, University of Illinois at Chicago “Did the Author to the Hebrews Read Jacob Milgrom? Options for Atonement in Leviticus, the Temple Scroll, Sirach, and the Letter to the Hebrews”
Phillip David Strickland, Trinity International University “Christology, Melchizedek Tradition, and Hebrews 7:3”

SBL: Apocryphal and Cognate Literature

Teresa Calpino, Loyola University Chicago Burke Administration—Room 403
Jonathan Trotter, University of Notre Dame “Physicians in Sirach 38:1-15: Nuancing Tradition”
Russell B. Sisson, Union College “Knowing the Virtue of Roots: Magical Medicine or Philosophical Pedagogy in Wisdom of Solomon 7:20”
Coffee Break
William A. Andrews, Chicago Theological Seminary “Nomos and Narrative in 4QInstruction”

11:00-11:30	Benjamin J. Ribbens, Wheaton College “Philo’s Sacrifice Theology: <i>Spec. Laws</i> 1.269-72 as a Test Case”	Session 7 10:00-12:00	SBL: Hebrew Bible/Old Testament and Early Interpretive Literature
11:30-12:00	Eric Vanden Eykel, Marquette University “The Virgin, the <i>Moirae</i> , and the Birth of the Messiah: <i>Towards a Christological Understanding of the Protevangelium of James</i> ”	10:00-10:30	Chair: George Heider, Valparaiso University Burke Administration—Room 307 Benjamin D. Thomas, University of Chicago “The Beginning of Solomon’s Reign in the Hezekian History”
Session 6D 9:00-10:30	SBL: Teaching the Bible in the Classroom Chair: Holly E. Hearon, Christian Theological Seminary Burke Administration—Room 411	10:30-11:00	James M. Bos, University of Michigan “The Historization of the Festival of Sukkoth in Hosea 9:1-6 as a Clue to the Date of the Book of Hosea”
9:00-9:30	Corinna Guerrero, Graduate Theological Union “Biblical Characters, Classroom Characters: Use of Characterization Theories in the Seminary classroom”	11:00-11:30	Ryan Cook, Asbury Theological Seminary “Rhetoric and Psalm 46”
9:30-10:00	Andrea M. Sheaffer, Graduate Theological Union “Picturing the Bible: Images as Tools for Biblical Interpretation”	11:30-12:00	Thomas Cason, Jacksonville University “‘At That Time My Reason Returned to Me’: Mental Illness as a Rite of Passage in Daniel 4” Discussion
10:00-10:30	Ardea Russo, University of Notre Dame “Disturbing Biblical Passages and My Students Who Aren’t Disturbed By Them”	Section Leader Lunch 12:00-1:30	Diamond Room
Session 6E 9:00-10:00	AOS/ASOR: Cultures in Contact Chair: JoAnn Scurlock, Elmhurst College, Retired Burke Administration—Room 001	Lunch 12:00-1:30	Cafeteria
9:00-9:30	Peter Feinman, Institute of History, Archaeology, and Education “Merneptah’s Canaanites: Who Were They?”		
9:30-10:00	JoAnn Scurlock, Elmhurst College, Retired “The month of Marzaæani at Emar” or “Why did El get, so to speak, drunk as a lord?”		



Appreciation

The officers of the Societies would like to thank the following publishers who have been kind enough to display their books and other products at this meeting:

Baker Book House

Baylor University Press

Eisenbrauns Booksellers

Society of Biblical Literature

William B. Eerdmans Publishing Co.

Zondervan

The officers would also like to thank the administration of **Olivet Nazarene University** for hosting the 2012 Annual Meeting of the Societies.

Future Meeting of the Midwest SBL/AOS/ASOR/SRSC:

February 8-10, 2013, Olivet Nazarene University (tentative location)

2012 ANNUAL MEETING

ABSTRACTS

William A. Andrews, Chicago Theological Seminary
“Nomos and Narrative in 4QInstruction”

[wandrews@ctschicago.edu]

4QInstruction is often described as a “wisdom instruction with an apocalyptic worldview.” This paper eschews the genre terminology typically deployed by scholars and borrows new categories from the legal scholar Robert Cover, whose work focused on the relationship of narrative to legal interpretation and the ways in which their intersection creates normative worlds. Following Cover’s lead, the argument of this paper is that 4QInstruction reflects a process of biblical interpretation and functions as a “constitution” that structures the identity and conduct of a social unit according to the meaning produced by interpreting biblical materials within a shared narrative.

Daniel P. Bailey, University of Illinois at Chicago
“Did the Author to the Hebrews Read Jacob Milgrom?
Options for Atonement in Leviticus, the Temple Scroll, Sirach,
and the Letter to the Hebrews”

[danpbailey@aol.com]

The author of Hebrews is the only known ancient Jew who “reads” Levitical atonement like Jacob Milgrom: blood on sanctuary vessels equals forgiveness for people (Heb 9:21-22). The Temple Scroll never mentions blood on the mercy seat but moves directly to atonement and forgiveness for the people (11Q19 26:9-10). Nevertheless, this unique Levitical insight in Hebrews is ancillary. Jesus expiates sins (Heb. 2:17, cf. Heb. and Gk. Sir. 3:30) and effects purification of sins (1:3), but his blood has its greatest effect in creating an “entrance” (*eisodos*) into the heavenly sanctuary for both priest and people (10:19-20).

Barry Beitzel, Trinity Evangelical Divinity School
“The Red Sea in Classical and Early Cartographical Traditions”

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Two recent doctoral dissertations, one in biblical studies (Cal. Berkeley) and the other in geographical studies (Texas State) have intersected to challenge a time-honored tradition having to do with the location of ancient Israel's deliverance from Egypt. Both authors essentially anchor their study of Exodus on this central tenet: references to *erythra thalassa* in early written sources from classical antiquity specifically *exclude* what is known today as the Gulf of Aqaba/Elat. At the same time, both writers insist that all canonical references to *yam suf* (rendered *erythra thalassa* in the LXX) must unequivocally and exclusively identify the Gulf of Aqaba/Elat. Accordingly, both writers hold that classical references to the Red Sea and biblical references to the Exodus event consistently *identify* mutually exclusive bodies of water. The paramount purpose of this paper is to present primary evidence from both classical written sources and early cartographically-related traditions that fundamentally challenges and ultimately seeks to refute this central tenet.

Peter Bekins, Hebrew Union College—Jewish Institute of Religion

“The Use of the Object Marker 't on the Mesha' Stela”

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The object marker 't is a significant feature shared between Biblical Hebrew and Moabite. As in BH, the marker is used variably with definite objects on the Mesha Stele, but Blau (1979) tentatively suggested that 't was only used with objects referring to humans. This distribution is found, for instance, with the Spanish object marker *a* and Romanian *pe*, but it would be closer to the later Aramaic use of *l-* than BH 't. Blau noted that this pattern also has implications for the interpretations of 't 'r 'l *dwdh* (line 12) and [t.k]ly.yhwh (lines 17-18). It is more likely, however, that [t.k]ly.yhwh refers to inanimate objects. Further, at least one human-referring definite has been left unmarked: 'hrg kl[h(m)]: “I killed all of it/them” (line 16). This paper will argue, therefore, that the distribution of 't in the Mesha Stele is consistent with that found in BH where proper nouns are obligatorily marked, indefinite nouns prohibit marking, and other definite noun phrases are marked optionally. Within this optional range, animacy is a secondary factor with human-referring noun phrases ore likely to be object-marked than inanimates.

James M. Bos, University of Michigan
“The Historization of the Festival of Sukkoth in Hosea 9:1-6 as a Clue to the Date of the Book of Hosea”

[\[jamesbos@umich.edu\]](mailto:jamesbos@umich.edu)

The book of Hosea has traditionally been dated to the eighth century BCE, but several lines of evidence suggest that substantial portions of the book derive from a later context. I have outlined this evidence in my book *Reconsidering the Date and Provenance of the Book of Hosea: The Case for Persian-Period Yehud* (under review at Continuum/T & T Clark for consideration in the series LHOTS). In this presentation, I would like to highlight one of my arguments that exists somewhat independently from others that I put forward in the book, namely that the author(s) of Hosea 9:1-6 was (were) familiar with a tradition of Sukkoth that closely associated this festival with the exodus tradition. This historization of Sukkoth, however, is evident only in the latest of the ritual calendars in the Hebrew Bible, namely in the Holiness Code of Leviticus. This strongly suggests that Hosea 9:1-6 is contemporary with or later than this Code, which likely does not predate the sixth century BCE. Furthermore, this passage in Hosea is connected thematically and linguistically with other portions of the book of Hosea and thus cannot be easily excised as an “addition.” Therefore, the best option is to date this passage and the book of Hosea as it exists to us now to the sixth century or later.

Thomas Cason, Jacksonville University
“‘At That Time My Reason Returned to Me’: Mental Illness as a Rite of Passage in Daniel 4”

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This paper looks at the punishment of Nebuchadnezzar through the lenses of Ritual and Disability Studies. It argues that Nebuchadnezzar’s curse and restoration is not simply a Rite of Passage but a Rite of Institution. To be sure, Nebuchadnezzar’s behavior following his curse is symptomatic of someone suffering from mental illness. The writer uses mental illness as the liminal experience through which Nebuchadnezzar must pass in order to move from conceited king to humble king. In so doing, not only does Nebuchadnezzar’s passageway experience institutionalize the Jewish God-Over-Foreign King hierarchy so prevalent throughout the entirety of the Book of Daniel. It also reinforces the ancient perception that disability is the consequence of punishment and therefore a karmic experience. From a literary standpoint, the ultimate healing of Nebuchadnezzar lends further credence to the hypothesis proposed by David Mitchell and Sharon Snyder that narratives rarely end

without providing some form of “prosthesis” for their disabled characters. The paper concludes with a way to deconstruct the narrative’s presupposition that mental illness and animalization are synonymous states of being.

Ryan Cook, Asbury Theological Seminary
“Rhetoric and Psalm 46”

[\[ryan.cook@asburyseminary.edu\]](mailto:ryan.cook@asburyseminary.edu)

Building upon theoretical discussions of rhetoric and poetry, this paper outlines a method of approaching the psalms as both art and social discourse. This method is then applied to Psalm 46.

Brian C. Dennert, Loyola University Chicago
“‘When a Song Is Not a Song’: A Reexamination of Isaiah 27:2-6”

[\[brian_dennert@yahoo.com\]](mailto:brian_dennert@yahoo.com)

This study reexamines Isaiah 27:2–6 in light of an overemphasis on its connections to 5:1–7 in previous investigations. The first part argues that 27:2–6 is not the “Second Song of the Vineyard.” The second part features a close reading of 27:2–6. The third part discusses the text’s function within its context. This analysis reveals that vv. 2–6 (1) encourages the faithful by stressing that current sufferings are not punishment but purification leading to restoration and (2) exhorts those engaged in improper worship to return to YHWH by warning them that their sufferings would be retributive.

Jenny DeVivo, Loyola University Chicago
“The Necessity of Noah’s Righteousness for the Delay in the Parousia in 2 Peter”

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While Gen 6:9 identifies Noah as righteous, 2 Pet 2:5 intensifies this by calling Noah a herald of righteousness. This paper will demonstrate the origins of this tradition and the necessity of the expansion for the sake of explaining the delayed parousia in 2 Peter. Given the Jewish belief in two universal judgments, extra-biblical expansions of the flood narrative are especially popular. Important for my discussion of this tradition is Sib. Or. 1.128-9. Second Peter anticipates the universal judgment by fire (3:7) and explains that the parousia is delayed because God desires that all repent and be saved (3:9).

The author's claim is strengthened by referring to the delay of the flood while God waited for Noah to proclaim repentance.

Toan Do, Sacred Heart School of Theology

“To expiate the sins of his people”: A Note on the Use of ἱλάσκεσθαι in Hebrews 2:17”

[\[tdo@shst.edu\]](mailto:tdo@shst.edu)

The ἱλάσκομαι word-group appears eight times in the NT. Only four, however, arguably imply either expiation (of human sins) or propitiation (of God's wrath). As with the cognates ἱλασμός (1 John 2:2; 4:10) and ἱλαστήριον (Rom 3:25), the ἱλάσκεσθαι in Heb 2:17 has been under-discussed in recent decades. A perusal of recent commentaries demonstrates that this issue is not controversial outside of theological circles where substitutionary atonement is overwhelmingly defended. Three theological positions are often held: (a) a mixed bag of elements with propitiatory-expitiatory overtones for the atoning effect of Jesus' death; (b) the propitiatory-sense of the verb; and (c) the predominant expiatory connotation. Different readings of the ἱλάσκομαι group in the NT infer that such language as “sacrifice of atonement” has formed an evasive way to construe 2:17. I argue that Hebrews uses the terminology of ἱλάσκεσθαι in 2:17 distinctively in the NT, given its rich use of sacrificial metaphors throughout the book. Moreover, a grammatical look at the context contributes further to the distinctiveness of ἱλάσκεσθαι in Heb 2:17.

Catherine Duff, University of Toronto

“Technological Choice within an Imperial Relationship: Shechem in the Late Bronze Age Levant”

[\[c.duff@utoronto.ca\]](mailto:c.duff@utoronto.ca)

While scholars have yet to reach a consensus as to the exact nature of Egyptian imperialism in the Levant during the Late Bronze Age (1500-1200 BCE), most concur that it had a profound impact on Levantine political, economic and social institutions. While Egyptian “governor residencies” and “trading entropôts” during the Nineteenth Dynasty is well-documented, less is known about the interaction of Canaanite and Egyptian ceramic technological traditions. Recent investigations at sites, which experienced a sustained imperial presence, have revealed a complex interaction between Indigenous Canaanite and Egyptian ceramic technologies. These insights suggest that Core-Periphery interactions are not always inherently exploitative and that cultural contact and interregional exchange does not necessarily lead to

sociopolitical change in peripheral regions. In fact, cultural identity, including divergent ceramic technologies may be maintained, integrated or hybridized within an imperial or Core-periphery relationship. Late Bronze Age Shechem (Tell Balatah) played a key role in the political and economic life in the Central Highlands and provides an opportunity to assess how ceramic technological traditions were impacted by Egyptian military policies. Petrographic and ceramic data at Shechem illustrates that craftspeople maintained technological continuity, yet integrated Egyptian technological attributes into this rural assemblage. These findings suggest that investigations at the site-specific level provide a more fruitful approach to contextualizing Egyptian-Canaanite technological interaction within an imperial framework.

Eric Vanden Eykel, Marquette University

“The Virgin, the *Moirae*, and the Birth of the Messiah: Towards a Christological Understanding of the *Protevangelium of James*”

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This paper examines *Prot. Jas.* 10, the pericope of Mary spinning thread for the temple veil, in the context of the Greek *Moirae*, the “spinning of fate.” Moreover, I argue that the pericope incorporates aspects of the *velum scissum*, the tradition of the temple veil being ripped at the crucifixion, and that this tradition of “tearing” might be read over against the lack of tearing that characterizes Jesus' birth in *Prot. Jas.*, prompting the reader to look toward the cross as the point at which the Messiah is truly “born.”

Ingrid Faro, Trinity Evangelical Divinity School

“A Contextual Approach to the Lexical Semantic Use of ‘Evil’ (רעע) in Genesis”

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The field of lexical semantics has a new resurgence of interest through developing models of inquiry that incorporate paradigmatic and syntagmatic context in the determination of meaning and significance. Using the inductive method, these models are applied to explore the semantic range and fields of the word “evil” (רעע) with its collocations by tracing its use through the Hebrew text of Genesis. Initial findings presented are part of a ground-up dissertation moving from word to syntactical units, through exegetical context, toward building a literary and conceptual understanding of *evil* through Genesis.

J. W. Farquhar, Independent Scholar
“Creation Based Interpretation of King Nebuchadnezzar”

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A method of Bible interpretation from the Creation introduces the first layers of understanding God—His introductory image and likeness, His numbers, and His divine reason. This applied to the following chapters in Daniel reveal: Dan 1: Three attributes of God, His Creation numbers 666 and 777, the 77 signature number of Jesus the Son of Man, and how the number of fulfillment (40) applies to the ministry of Jesus. Dan: 2: Symbolizes the failure of Adam and Cain, and symbolizes the forthcoming kingdom of God brought by (777) the Son of God.

Peter Feinman, Institute of History, Archaeology, and Education

“Jericho and the Writing of the Book of Joshua”

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Joshua fought the battle of Jericho in one of the better known stories of the Hebrew Bible. The obsession to prove the biblical account literally true or literally false minimizes the effort to understand why the tale of an abandoned city of no political significance should so dominate the Book of Joshua such that if were eliminated there would scarcely be a story to tell there. Why did Jericho, neither a capital city nor a sanctuary, merit six chapters? What did it mean to the original audience? This paper will address these questions.

Peter Feinman, Institute of History, Archaeology, and Education

“Merneptah's Canaanites: Who were they?”

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The Merneptah Stele has been an irresistible lure ever since its discovery in 1896. Did it contain the name Israel? Was the determinative a scribal error or did it have significance? Where were these people located? The Stele does not refer to Israel alone. In order to know who the Israelites were, it is essential to know who the Canaanites were. When Merneptah referred to Israel apparently in the Land of Canaan, what did Canaan mean to Egyptians? By answering that question, one can gain insight into what Egypt meant by “Israel.”

Mark A. Frisius, Olivet Nazarene University
“Hebrews in Carthage: A Consideration of Tertullian and Cyprian”

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It is well known that the book of Hebrews was not readily accepted in the early Latin West. Typically this is attributed to questions of authorship; however, in the case of Cyprian, this is too hasty a decision. Cyprian was the theological successor of Tertullian, who clearly knew and used Hebrews, and who suggested that Barnabas was the author. This paper will examine the theological use of Hebrews by Tertullian, particularly in his rejection of second repentance, to suggest that Cyprian's rejection is on theological grounds.

Brandon Grafius, Chicago Theological Seminary
“Reworked into Another Vessel: People and Pots in Jeremiah”

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Metaphorical language throughout the book of Jeremiah describes people as various types of vessels. These descriptions are applied to the Israelite people, the ruler Coniah, and the people of Moab. However, the metaphorical figures differ in the descriptions of the vessels themselves. They can be ill-formed, unwanted and useless, or empty and waiting to be filled again. By tracing these metaphors this paper will show how this web of metaphorical language contributes to a major theological question of the book of Jeremiah: will the results of YHWH's judgment be permanent, or is there still hope for the community of Israel?

Thomas E. Grafton, Asbury Theological Seminary
“Paul as a Credible Witness in Acts 26”

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Acts 26 has been identified as a climax of Paul's speeches in Acts. Commentaries often observe that the resurrection is central to Paul's speech as well as his innocence, as declared by both Festus (25:25) and Agrippa (26:31). What is not generally observed, however, is how Paul's innocence relates to his message about the resurrection of Jesus. This exegetical study will place Acts 26 within the context of the larger Acts narrative to show that Luke verifies the credibility of Paul's message by presenting him as innocent in the eyes of Roman law, which lends credibility to Paul's side of the theological dispute over whether God is able to raise the dead and has done so in Jesus.

Corinna Guerrero, Graduate Theological Union
“Biblical Characters, Classroom Characters: Use of Characterization Theories in the Seminary Classroom”

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As a Newhall Teaching Award recipient at the Graduate Theological Union I was given the opportunity to turn the methodological and theoretical aspects of my dissertation research into a semester length course (BSOT 4265: Reading OT Biblical Characters; Fall 2011). My presentation will discuss how I have used an abridged survey of characterization theorists from Aristotle to Alex Woloch for predominantly masters level students in order to: (1) develop their understand of mimetic and objective based character(ization) theories; (2) engage selected texts from the Hebrew Bible (i.e. Joshua and Judges) with historical, literary, and ideological lenses; (3) for the purposes of sensitizing the students and myself to the plurality of human experience textualized in biblical narratives as well as lived by readers and interpreters of biblical narratives. The use of character(ization) theories in a seminary classroom have the potential to: (1) challenge students’ embedded theologies; (2) raise questions for students regarding the nature of biblical characters; and (3) give the students a tool set that can be applied to a number of academic disciplines (e.g. biblical studies, theology, ethics, sociology) and ministries (e.g. preaching, bible studies, prison ministry).

T. Michael Halcomb, Asbury Seminary
“From Ancient Apocalypse to Modern Tongue-Twists: Mixing Down Hip Hop & Christian Scripture”

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Within the last few decades, researchers have raised questions about what constitutes a “native language” and whether languages themselves can be meaningfully studied apart from the individuals who use them. One approach to answering this question can be found in the theory known as Code-Switching, a linguistic analytic that examines the phenomenon of multi-lingual speakers and their respective dialogues. In this paper, I will use Code-Switching theory to show how modern rap artists draw on the biblical-apocalyptic motif of war to address a host of conflicts, ideologies, oppositions to authority and positionings within modern society. Such findings will illustrate and confirm that, indeed, language(s) and identity are often closely intertwined.

T. Michael Halcomb, Asbury Seminary
“Jesus among Wind-gods: Rethinking Two Markan Narratives”

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Amongst exegetes of Mark—especially those of us who stand in the shadows of Ernst Löhmeier’s *Galiläa und Jerusalem*—geography has long been of interest. Indeed, it would hardly be an overstatement to claim that geographical studies in particular have directly shaped several decades of Markan studies in general. This work continues in that spirit, however, whereas historical geography has been the typical driving force behind much of Markan exegesis, a different direction is taken here and an attempt is made to engage Mark’s story from the perspective of cultural geography. More specifically, this work focuses on the two “wind narratives” found in Mk 4.35-41 and 6.47-52. It is argued here that when these pericopae are considered in light of ancient views concerning wind and its relationship to nature and deities, fresh insights into Jesus’ actions, Mark’s tale, and early Mediterranean culture emerge.

Lowell K. Handy, American Theological Library Association

“Nebuchadnezzar as Nineteenth-Century Bit Player”

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Nebuchadnezzar appears in 19th century popular works that related the stories of major biblical personages. This paper relates the manner in which John Cunningham Geikie presents the Babylonian king in chapters on Jehoiakim, Jeremiah, Daniel and Nehemiah in his 1885 volume *Old Testament Characters*. Despite the then recent discoveries of archaeology from Mesopotamia, Nebuchadnezzar here is constructed largely from the biblical texts and Herodotus. However, the king appears differently presented in the different chapters.

George C. Heider, Valparaiso University
“‘Cleave’ as Clue to Gender Status in Genesis 2”

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Most traditional interpretations of the second (or “J”) creation story in Genesis have seen therein signs of the subordination of the woman to the man, even preceding the statement of God in Gen 3:16. More recent exegetes, led especially by Phyllis Tribble, have argued for an egalitarian reading. This paper examines a hitherto-overlooked textual datum—the connotation of the verb

dbq followed by the preposition *bə*—and offers a new perspective on this debate.

Neal A. Huddleston, Trinity Evangelical Divinity School

“The ‘Hittite Women’ Solomon Loved: Revisiting the Use of ‘Hittite’ in the Hebrew Bible”

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Solomon’s lovers bearing explicit national identities in 1 Kgs 11:1-2 represent outlying political entities. Interpreting the *ḥittiyot* as a reference to an autochthonous people from the Judean foothills is inconsistent with this picture. Canonically the text censures Solomon with an appeal to Torah (Exod 34:11-16). The allusion employs the standard six-fold list of nations, commonly assumed to designate indigenous peoples. Interestingly, the only women listed in Solomon’s political entourage whose nationality also appears in the formulaic lists are “Hittite.” Thus, the perspective of Kings posits the “Hittites” of the lists to a people not necessarily tied to the Judean foothills.

Jennifer G. Jessie, Truman State University

“Bill Blake in Babylon”

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The figure of Nebuchadnezzar was essential to the apocalyptically-charged vocabulary of late eighteenth-century England. In my paper, I will focus on William Blake’s color print of Nebuchadnezzar (1795), arguing that he composed this image to challenge the imperial designs of all ‘The Powers-That-Be’ and ‘The Powers-that-Wanted-to-Be’ in his time—not only the Church-State establishment, but the revolutionary deists, and the antinomian and millenarian radicals. I see here an artist reaching out especially to his deist and fideist audiences, challenging them to reconsider their assumptions about reason in order to usher in a spiritual apocalypse that could end their Babylonian Captivity.

Jin Yang Kim, Steward/Creston United Methodist Churches

“Nebuchadnezzar’s Doxologies in Daniel 4”

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Nebuchadnezzar’s doxologies in Daniel 4 express his acknowledgment of the God of the Jews. The confession of the most powerful foreign monarch would have a considerable effect on the Hellenistic audience. By acknowledging the kingship of God, the author of Daniel 4 re-imagines life within the empire conveying the ideas of God’s power and of the limit of human kingship through the satirical aspect: Nebuchadnezzar’s transformation from sanity to insanity and back to sanity. This paper highlights how the character of this Babylonian monarch is developed through the motif of doxology in the Hellenistic period.

Erik Koenke, University of Notre Dame

“Works of the Law or Works? A Variant Reading of Gal 2:16 in Marius Victorinus’ *Commentary on Galatians*”

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Marius Victorinus, the first Western commentator on Galatians, presented a reading of the final clause of Galatians 2:16 that differed from all extant Greek and Latin biblical manuscript and patristic testimonies to this passage. Instead of reading “works of the Law” in the final clause of Galatians 2:16, Victorinus’ chosen text simply contained the term “works.” Unnoticed by nearly all modern scholarship on Victorinus’ *Commentary on Galatians* and on his teaching concerning justification by faith and works, this unique textual variant provided one of the key points upon which Victorinus based his interpretation of Galatians 1-3.

Larry Lahey, Independent Scholar

“Origen, Africanus, and Susanna: Canon and Text in a Third-Century Controversy”

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Sometime around 240 C.E., Origen and Julius Africanus, two great Christian scholars who also interacted extensively with Jews, produced a lengthy exchange on Susanna, an LXX addition to Daniel. The length came from Origen, who disagreed with Africanus’ objections to Susanna’s canonicity. This paper deals with how their exchange sheds light on ancient Christian and Jewish debate on canon, the criteria used for canonicity, the manner and

sources of canonical investigation, and the original language of Susanna (and its location in LXX Daniel).

Britt Leslie, Lutheran School of Theology
“Healing as the Kindling of Light within the Soul of the Man Born Blind of John 9”

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The healing of the man born blind (John 9) involves more than the restoration of sight, but the kindling of light within the man’s *psuchē*. Building off Betz and Allison I outline ancient theories of vision concluding that John’s audience assumes an extramission theory of vision. Building off Bernidaki-Aldous, Hartsock, and Elliot I examine the concepts of light, dark, and the evil eye, concluding that the man is viewed by an ancient audience as pitiful, shameful, associated with sin (9:2), ignorant, and dangerous. This situation is reversed when the light of the world kindles light within the man’s *psuchē*.

Troy W. Martin, Saint Xavier University
“That Contested *Testicle* in 1 Corinthians 11:15”

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In 2004, I published an article in the *Journal of Biblical Literature* in which I argued that περιβόλαιον in 1 Cor 11:15 means *testicle*. In the same journal this past summer, Mark Goodacre published a critique challenging and contesting my translation. In this paper, I respond to Goodacre’s critique and offer additional arguments supporting the translation of περιβόλαιον as *testicle*.

Esther Menn, Lutheran School of Theology at Chicago
“Nebuchadnezzar in Midrash: The Early Years”

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In the Bible Nebuchadnezzar appears abruptly on the stage of world history as an accomplished king and military leader. Midrashic traditions fill in the missing early years, developing this character in surprisingly sympathetic ways. His pedigree as the son of Solomon and the Queen of Sheba appears in late sources, as do accounts of his youthful exploits during the expedition of Sennacherib against Jerusalem. During his own reign, when a voice from heaven instructs him to attack Jerusalem he initially resists, performing repeated tests before taking up the task. This paper reviews these and other portrayals of Nebuchadnezzar’s early years in midrash, reflecting on what may have motivated the positive depiction of Jerusalem’s destroyer.

Clair Mesick, University of Notre Dame
“The Unfinished Christ: Sickness and Healing in the Apocryphal Acts”

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The Apocryphal Acts portray a polymorphic Christ, one who shifts from form to form for the sake of those perceiving him. According to ancient medical thought, such changeability would indicate a sick or unstable body: an unfinished Christ. For a Christian community that idealized the suffering body, however, such a Christology subverted the Graeco-Roman ideal of a healthy body. Instead, this polymorphic Christ symbolizes the still incomplete body of believers. The Acts are about healing – but ultimately, healing physical bodies is only a means for “healing” and unifying the Christian community, the body of Christ.

Jeremy S. Miselbrook, Loyola University Chicago
“Jesus the Hero: The Heroic Portrayal of Jesus in the Epistle to the Hebrews”

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Scholars have theorized about the possibility of a Hellenistic-hero background to New Testament Christology. The Gospel narratives have received the majority of attention on this subject. This paper will show that the author of Hebrews incorporates a portrayal of Jesus as a hero into his Christology. The heroic imagery is most prevalent in two passages: Hebrews 2 and 11–12. First, the heroic imagery will be highlighted in these passages. Next, it will be shown that there exist significant structural, linguistic and thematic links between these two passages. Combined, these passages form the author’s portrayal of Christ as a hero.

Lauren Moore, University of Kent
“Greek Language for an Eastern Voice: the Tradition of Cross Cultural Communication in the Hellenistic Near East”

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The Syrian satirist Lucian of Samosata, Babylonian priest Berossus, Phoenician historian and philosopher Philo of Byblos, the unnamed author of the *Cynegetica* and the Jewish scholar Josephus all produced works pertaining to their native culture in the Greek language. This phenomenon has been largely ignored in modern scholarship due to the belief that anyone not of Greek ethnicity would have to be thoroughly “Hellenised” in order to be educated and

successful in the Greco-Roman Near East, in spite of archaeological and linguistic evidence to the contrary. This paper will discuss the nature of relevant works by these authors, as an assertion of cultural identity by those who saw their ancient history and traditions being undermined and misunderstood as a result of Greek and Roman occupation. I will also discuss the evidence that these works were not only aimed at a Greek audience in order to correct misapprehensions about the peoples and history of Syria, Phoenicia and Babylonia but also at those who identified themselves as natives of the region, who nonetheless understood Greek and consider what insight this might give us into society in the Near East following the Greek invasion.

Candida Moss, University of Notre Dame

“Christly Possession and Weakened Bodies: A Reconsideration of the Function of Paul's Thorn in the Flesh (2 Cor. 12:7-10)”

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This paper examines the function of the thorn in Paul's flesh (2 Cor. 12:7-10) in light of ancient theories of possession and medical anthropology. It argues that Paul uses the ancient view of punctured and porous bodies as vulnerable to possession, disease, and invasion to undergird his theory of bodily perfection in Christ. This theory, in turn, is used to support Paul's claims to authority and to trump those of his opponents.

Chris Mount, DePaul University

“Acts of Healing and the Social Construction of the Presence of a God”

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Two new deities emerged in the early Roman Empire whose social plausibility was constructed around a combination of healing practices and oracular explanations of reality. Alexander combined the ancient healing cult of Asclepius with oracular sites in his religious innovation of the cult of Glycon. A century earlier, Christ cults spread as healing cults embodying the oracular presence of the deity Christ Jesus. This paper will address how acts of healing served to construct the plausibility of the reality and presence of these new gods in the early Roman Empire.

Robert L. Mowery, Illinois Wesleyan University

“A Mixed Message: The Divinity of Caesar”

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Paul frequently evangelized in Roman colonies and Roman administrative centers. While the inscriptions from five of these cities in the Aegean region (Corinth, Thessalonica, Philippi, Troas, Ephesus) hailed five of the first six Caesars as “son of god” and/or “god,” only one surviving inscription from these cities called any of these Caesars a divinity during his lifetime. In contrast, the inscriptions from various other Aegean cities (such as Athens, Maroneia, Assos, and cities in Lykia) hailed various Caesars as divinities during their lifetime. This difference could have impacted Paul's view of the governing authorities as expressed in Rom 13:1-7.

Jason Myers, Asbury Seminary

“Economic Allegiances and the People of God in Revelation: A Socio-Rhetorical Reading of Rev 3:14-22 and Rev 18.”

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A socio-rhetorical reading of Rev 3:14-22 will show that numerous parallels exist between this passage and Rev 18 and when read together bring added clarity to the proclamation to the Laodicean church. John has structured his discourse to raise the Laodicean's awareness of their economic capitulation to the Roman empire. John issues a penchant warning to the church at Laodicea. John's warning thus effects a call for repentance on behalf of Laodicea for their current social and economic practices that have left them in an economically advantageous position, but at the cost of their witness to the slain and risen lamb. John calls for the Laodiceans to transfer their allegiance from Old Rome to New Jerusalem, from the evil empire to the glorious kingdom or else face the removal of their place among the people of God.

Nancy Pardee, Saint Xavier University

“The List of the Books of the Old Testament in the Jerusalem Manuscript (H54)”

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The Jerusalem Manuscript (H54) discovered by Bryennios in 1873 is famous not only for bringing to light the only extant witness to the *Didache* but also for attesting the only complete texts of *1, 2 Clement*. In addition, the manuscript preserves the *Synopsis of the Old and New Testaments* (falsely) attributed to Chrysostom, *Barnabas*, and the "long recension" of the Ignatian corpus.

Wedged in between 2 *Clement* and the *Didache*, however, is a short text entitled, literally, *The Names of the (Sacred) Books Among the Hebrews*, in essence a listing of the books of the Old Testament in their Aramaic forms along with their Greek equivalents. This paper will attempt to discern the provenance of this list, its relationship to other lists of the Old Testament canon in Early Christianity, and questions surrounding its inclusion and position in H54.

Sylvie Raquel, Trinity International University
“Discovering an Unknown Papyrus”

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A small number of students were involved in the deciphering of a recently discovered document. This Egyptian manuscript, dated of the second century, contains an adaptation from the letter to the Hebrews. Be the first ones to enjoy the unveiling of this papyrus and explore with us the implication of this discovery for the history of the transmission of the New Testament. We will also discuss the pedagogical aspects of this research.

Benjamin J. Ribbens, Wheaton College
“Philo’s Sacrifice Theology: *Spec. Laws* 1.269-72 as a Test Case”

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Philo scholars frequently argue that Philo spiritualized the sacrificial cult to the extent that he made the external rites of the cult irrelevant. In order to evaluate this claim, my paper will examine *Spec. Laws* 1.269-72, which include some of Philo’s most radically spiritualized, ethicized, and/or internalized descriptions of sacrifice. It will then integrate *Spec. Laws* 1.269-72 with Philo’s larger argument in *Special Laws* 1 and Philo’s defense of the entire Mosaic Law spanning the *Decalogue* and *Special Laws* 1-4, in order to demonstrate that Philo’s symbol or “spiritual” interpretation of sacrifice actually confirms the importance of material cult and validates its existence.

Clare K. Rothschild, Lewis University
“*De Indolentia*: Maladies of the Soul”

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The long-lost treatise *De indolentia* is a letter from Galen in which he describes how he responded to the fire that destroyed much of his library and medicines in 192 C.E. It was discovered in early 2005 at the Vlatadon Monastery in

Thessaloniki. The text represents Galen’s renewed interest in philosophy, in particular practical ethics, post-192. Not surprisingly, therefore, three times in the text, at §§54, 56, and 74, the word φαντασία occurs. The singular form is often translated “imagination.” However, the root of the Greek noun φαντασία is the same as the verb φαντάζεσθαι: “to appear or be made apparent.” The literal force of the noun is, therefore, “that which has appeared” or “appearance.” Many interpreters prefer to leave the term untranslated. In *Ind.* 56 and 74, φαντασία occurs in relation to the verb ἄσκεῖν; in §54, in conjunction with γυμνάζειν. Although “imaginative faculties” may helpfully capture what Galen recommends in the letter as a whole—namely that human beings can avoid distress by using the imagination to envisage crises before they happen, this translation is at best vague about the psychological apparatus controlling the operation. Because this operation is at the heart of Galen’s strategy for avoiding distress, it bears significantly on the overall meaning of the text. Christopher Gill’s new *Naturalistic Psychology in Galen and Stoicism* (2010) addresses Galen’s philosophical eclecticism at length, including *De indolentia*, but never touches upon *phantasia* in *Ind.* The task of this essay is, therefore, to work out a clear definition of φαντασία in *De indolentia* by surveying relevant philosophical background in Plato, Aristotle, the Epicureans and Stoics, before examining φαντασία in the context of *De indolentia* and related works by Galen. The essay closes with a reflection on the relevance of this strategy for early Christian texts.

Ardea Russo, University of Notre Dame
“Disturbing Biblical Passages and My Students Who Aren’t Disturbed By Them”

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My interest in troubling biblical passages led me to develop a course that would explore these difficult texts, but unexpectedly I found among the students two opposite reactions: (1) those who wanted to hold onto biblical inerrancy, and therefore were willing to accept the disturbing portrayals of God as “just the way it is,” and (2) those who were so comfortable rejecting the inerrancy of the text that they were able to dismiss the passages as “not really true anyhow.” The historical-critical methods I used in my research were insufficient for responding to either of these viewpoints; my challenge for the semester was to find a way to answer both of them.

Benjamin Schliesser, University of Zürich
“A ‘Third View’ on the *Pistis-Christou*-Question”

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This presentation offers an alternative reading of the enigmatic phrase *Pistis Christou* in Paul. Commentators solve its grammatical ambivalence by either interpreting the phrase in terms of our “faith in Christ” or in terms of “Jesus’ own faith”, i.e. his faithfulness. However, this dichotomy can be overcome: *Pistis* is not only a subjective disposition, but also a salvation-historical event, which came with Christ (cf. Gal 3:23) and in which believers participate by means of their own faith. This suggested “third view” also touches upon the old question of the centre of Paul’s thought and the supposed antagonism between participatory soteriology vs. justification theology.

JoAnn Scurlock, Elmhurst College, Retired
“The month of Marzaëani at Emar” or “Why did El get, so to speak, drunk as a lord?”

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The West Semitic custom of the marzeah has been extensively discussed. These appear to have been some sort of men's (drinking) clubs with a variety of gods as patrons. The Ugaritic text KTU 1.114 gives a rollicking account of such a marzeah. As the story goes, El invites the other gods to a party in the course of which they collectively get sloshed. El attempts to go off to bed but, running into difficulty traversing the obstacle course into which his inebriation has transformed his courtyard, he ends up falling down in that comatose state which centuries later Hanafi jurists described as “not knowing a man from a woman and the earth from the heavens”. We shall attempt, with help from Emar, Mesopotamia, and the Mishnah, to puzzle out when and why El got, so to speak, drunk as a lord.

Chris Shea, Ball State University
“Doctor or Sorcerer? Galen and the Paul of the Canonical Acts”

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Now that scholarly opinion is swinging toward a second century CE date for the canonical Acts, it is reasonable to reinterpret the character of Paul in light of second century sources. With that in mind, the corpus attributed to Galen, which contains about 15% of the classical Greek which survives, would now seem to warrant a closer look. This paper will discuss one passage in Galen

which seems to bear directly on Paul’s role in Acts. The distinction between doctor and sorcerer may be slighter than we think.

Andrea M. Sheaffer, Graduate Theological Union
“Picturing the Bible: Images as Tools for Biblical Interpretation”

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Several years ago, I began exploring the use of images as an approach to studying the Bible. As a PhD candidate in Hebrew Bible with an Allied Field in Art and Religion, I utilize an integrative approach of examining the Bible and religious art, which has developed into my dissertation and, in turn, has become an integral part of my teaching curriculum. This method of teaching has proven to be exciting and engaging for both the students and myself. My discussion will include a short demonstration of how images can enable a close literary study of a biblical text. Using the Book of Judith as an example, we will explore the figure of Judith in several paintings to show how these images enhance and enrich our understanding of the heroine’s multi-faceted character. I will conclude by briefly discussing some of the potential pit-falls to relying on images alone for biblical interpretation, and will offer some trouble-shooting solutions to show that even the pitfalls can be turned into learning experiences.

Peter M. Sibilio, Lourdes University
“Paul’s Rhetoric of Redefinition in 1 Corinthians 2”

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This paper will focus on 1 Corinthians 2. My operating hypothesis is that the surrounding mystery cults of Corinth were one of the many causes of confusion that Paul confronts in 1 Corinthians. After a balanced look at Paul’s epistolary bounds, I will focus on Paul’s strategy of redefining mystery cult terms in a thoroughly apocalyptic, Christ-centered sense. The best term for this technique of redefinition is *homonymon*. Paul would have learned this trope with the other *progymnasmata* he practiced either at the end of his grammatical training or at the beginning of more formal rhetorical training.

Brian O. Sigmon, Marquette University
“I am Joseph Your Brother’: Identity and Meaning in the Joseph Story”

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This paper explores the emotional and intellectual development of Joseph throughout Gen. 42-45. I argue that Joseph fully comprehends God’s purposes only at the end of a profound emotional struggle. Joseph’s appeal to Pharaoh’s cupbearer (Gen. 40:15) and the names he gives to his sons (Gen. 41:51-52) confirm that his perspective is limited prior to Gen. 45. This limitation is due to repression of his identity as one of Jacob’s sons. Only when he embraces this identity, naming himself as one of the twelve brothers, does he recognize God’s intentions for the salvation of his whole family (Gen. 45:3-13).

Russell B. Sisson, Union College
“Evidences of a New Testament Proto-Canon in the 2nd Century: Justin Martyr on Apostolic Authority and the Muratorian Fragment’s Use of 1 John 1:1”

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It is debated whether the Muratorian Fragment is evidence for the emergence of a New Testament proto-canon in the 2nd century. Some argue it is one of several canonical lists produced in the 4th century, thus rejecting the conventional 2nd-century dating of the document. Date and function, however, are separate matters to be resolved. Reading the Muratorian Fragment in relation to what Justin Martyr says about scripture and apostolic testimonies suggests that it is a 2nd-century document, but its conception of apostolic authority is not as fully developed as that which underlies later formulations of the New Testament canon.

Russell B. Sisson, Union College
“Knowing the Virtue of Roots: Magical Medicine or Philosophical Pedagogy in Wisdom of Solomon 7:20”

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Most scholarly commentary on Wisdom of Solomon 7:20 connects the reference to knowing the “virtue of roots” with a tradition which claims Solomon possessed a magical sort of wisdom which gave him power over demons. When 7:20 is read in context of chap. 7 as a whole, the writer appears to be describing not magical wisdom, but a component part of a philosophical

pedagogy which aims to produce a “universal culture,” to borrow a phrase Werner Jaeger uses to describe how some Greek philosophers viewed medical study as an essential part of philosophical training. Read this way, the verse offers insight into the cultural and ideological function of Wisdom of Solomon.

David Sloan, Trinity Evangelical Divinity School
“Lost Portions of Q Found! . . . In the Lukan Travel Narrative”

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This paper argues that Q is much longer than is typically assumed and that many of its “lost portions” can be found in the Lukan travel narrative. To demonstrate this, the paper first identifies stylistic peculiarities of Q that are found in unique Lukan passages, suggesting that these passages are also from Q, and then demonstrates the likelihood that when a portion of a Lukan pericope has a Matthean parallel the entire Lukan pericope is from Q. Based on these insights, the paper concludes that the Lukan travel narrative is almost entirely taken from Q, and it offers suggestions for future research.

Glenn E. Snyder, Indiana University-Purdue University Indianapolis

“‘Because of This Many among You Are Weak and Feeble’ (1 Cor. 11:30): Paul’s Theology of Consumption in 1 Cor. 8:1–11:1 and 11:17–34”

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In 1 Cor 8:1–11:1 and 11:17–34, Paul argues that members of the *ekklēsia* in Corinth should not mix idol-meat with Eucharist. Against the monotheistic ideology of certain Corinthians, Paul argues that among the many gods and lords that exist, only the highest God and Lord should be worshipped (8:5–6) and that intentionally eating idol-meat constitutes idolatry. Using the “wilderness generation” of Num 11–25 and the Corinthians’ own experience as evidence, Paul warns the Corinthians that a community who adulterates the Lord’s food and drink with an idol’s may be judged bodily (10:1–22; 11:27–32).

Janet Spittler, Texas Christian University
"Christianity at the Edges: Representations of the Ends of the Earth in the Apocryphal Acts of the Apostles"

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The promise of Acts 1:8, that the apostles will go to "the ends of the earth," is brought to narrative fruition in the apocryphal acts of the apostles. After reviewing what constituted the "ends of the earth" for residents of the Roman empire, this paper will consider the depiction of these far-off locales in the *Acts of Thomas* and *Acts of Andrew and Matthias*. Attention will be paid to the ways in which representations of the edges reflect an author's attitude toward the center.

Jeffrey Stackert, University of Chicago
"The Rhetoric of Illness in Biblical and Mesopotamian Prayers and Incantations"

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This paper considers references to illness in biblical and Mesopotamian prayers and incantations. It highlights the ways that these references accentuate the petitioner's vulnerability and thereby ingratiate her/him to the deity. It also explores how such references reflect and contribute to Israelite and Mesopotamian perceptions of divine/human relations more generally.

Lawson G. Stone, Asbury Theological Seminary
"The King of Moab Twice Betrayed, Or, How Did Eglon Gain All That Weight?"

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In a recent article in the *Journal of Biblical Literature*, I demonstrated that the interpretation of Ehud's murder of Eglon (Judges 3:12-30) current for centuries, that takes Eglon to be a grossly obese, sluggish and ineffectual king who was easy prey to the wiles of the clever Ehud, fails to reflect accurately the Hebrew text, which portrays him instead as a stout, formidable man. If that argument is accurate, how then did the near-universal strongly pejorative, satiric construal of Eglon emerge? Analysis of the history of translation and exegesis of this story from the 3rd Century BCE through the early centuries of the Christian era identifies a well-defined turning point in which, consciously or unconsciously, for largely ideological and cultural reasons, Eglon was transformed from an imposing, formidable Iron Age warlord into the cartoon-like, obese, "Jabba the Hutt" like figure who haunts contemporary commentary. The study exposes

the pervasive power that the translation of a single phrase can exert over the construal of an entire narrative as well as the effects of the interpreter's ideological and cultural outlook upon the interpretation.

Phillip David Strickland, Trinity International University

"Christology, Melchizedek Tradition, and Hebrews 7:3"

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When considering the text of Hebrews 7:3, where it says Melchizedek was "without beginning of days or end of life," and that he "remains a priest forever," several NT scholars have averred that the author must have borrowed from an extra-canonical tradition about Melchizedek as a heavenly or angelic priestly figure. This paper offers a fresh look at key factors within both the immediate and surrounding contexts of Hebrews 7:3 that, taken collectively, provide adequate explanation for our author's peculiar use of Melchizedek, apart from any sort of reliance upon outside tradition. In particular, attention will be given to the influence of Hebrews' Christology on both the language of 7:3 and his exegesis of the OT material (Genesis 14 and Psalm 110). Thus it will be argued that whatever tradition may have been known or used by the author of Hebrews remains inaccessible to us since it is, at best, obscured by his Christology-driven language and exegesis.

Benjamin D. Thomas, University of Chicago
"The Beginning of Solomon's Reign in the Hezekian History"

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Literary considerations demonstrate that the pre-Dtr Hezekian History began with Solomon's reign (and concluded with Hezekiah's). The beginning of the history at LXX 3 Reg 2:46l, 3:2, 4ff., not at 1 Kgs 1-2, which belonged to the Succession Narrative. In 1 Kgs 3:2, the bamot are represented as a retention of the earlier heterodox practices of the cult that were nullified once the temple had been built. The language of the cultic report in 1 Kgs 3:2 ("until those days") forms an inclusio with the cultic report of Hezekiah's reign in 2 Kgs 18:4 ("until those days"). The account of Solomon's sacrifice at Gibeon, the great bamah, demonstrates the appropriate use of sacrifice at the bamot before the temple is built. Solomon offers holocausts to YHWH at Gibeon and there states that David was loyal to YHWH, so that YHWH crowned Solomon as his successor (1 Kgs 3:6a, 7). The theme of loyalty to YHWH, resulting in

legitimate succession, is traced throughout the evaluations and comparisons with David in the regnal framework of the Judahite kings.

Trevor Thompson, Abilene Christian University
“Claiming Ephesus: Pauline Legacy in the Acts of John”

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In the final section of the Acts of John (AJ 111-115), the Apostle John begins his prayer to Jesus with the address, “O the one having chosen us for the apostleship of the Gentiles.” Continuing, John recalls an earlier time in his life when Jesus prevented him from marrying by, among other things, causing John to become blind. John, reduced to grief and entreaty, again received his sight during the third year of his affliction (AJ 113.1-10). Near the end of the prayer, he confidently asserts, “Therefore, I have now completed the commission which was entrusted to me by you, Lord Jesus.” For the student of the New Testament, John’s sense of mission and autobiographical comments call to mind not the life of Jesus’ disciple John but that of Paul. This paper will argue that the authors of the Acts of John, by using and reshaping Pauline material, claim Ephesus for John and exalt John’s message and importance.

Jonathan Trotter, University of Notre Dame
“Physicians in Sirach 38:1-15: Nuancing Tradition”

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In his praise of the physician (Sir. 38:1-15), Ben Sira attempts to adapt the traditional Jewish God-centered view of sickness and healing through advocating for the acceptance of physicians and their medicine. To this end, he responds to the reservations of many of his Jewish contemporaries and makes use of elements of popular ancient Greco-Roman conversations about proper medical practice. Such a proper contextualization of the argument of Ben Sira helps readers to see the influence of Hellenism on Ben Sira and understand his proposed medical system, which includes Greek ideas while still claiming to be entirely Jewish

J. Brian Tucker, Moody Theological Seminary
“Christ-Followers as ‘Former Gentiles’ in 1 Corinthians 12:2”

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This paper investigates Paul’s use of “when you were gentiles.” This appears, on the surface to be evidence that Paul no longer views non-Jews who are in Christ as gentiles. It is suggested rather that his use is designed to remind the

Christ-followers of both their pre-turning life, and the transformation that should be evident within the community. The solution proposed here is that they are no longer gentiles in one sense but they are still gentiles in another sense, and that *ethnē* was an effective term for describing this liminal state.

J. Brian Tucker, Moody Theological Seminary
“Matthew’s Missional Particularism and the Continuation of Gentile Social Identity”

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Scholars often claim that the Great Commission in Matthew 28:16-20 revises or replaces the mission to the “house of Israel” in Matthew 10:5-6. David C. Sim suggests that the Great Commission should be properly understood as a Torah-observant mission to the nations with the goal being full proselytization for Gentiles following Israel’s Messiah. This paper argues that the continuation of gentile identity is a central component of Matthew’s ‘particularistic’ commission by paying attention to the narrative role of the Gentiles and the presence of the eschatological pilgrimage texts in this Gospel.

James VanderKam, University of Notre Dame
“The Dead Sea Scrolls and the Bible (Eerdmans, 2012)”

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In writing *The Dead Sea Scrolls and the Bible*, my intent was to take up familiar topics and questions within the broad area of the scrolls and the Bible, update the discussions about them, and press them forward. What is the full range of the evidence on the topics, now that all the scrolls have been available for some time? What contributions have the texts made to biblical studies, and what questions do they raise? While the topics may be familiar, my treatment of them contains new reflections. We will explore these sorts of issues in this session.

Mark F. Whitters, Eastern Michigan University
“The Patristic Origin of “Mutual Subordination”

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Scholars are increasingly challenging the modern interpretation that Eph 5:21 (RSV: “Be subject to one another out of reverence of Christ”) means “mutual subordination,” especially in regard to the husband-wife relationship. There may, however, be latitude for such an innovative understanding in patristic interpretive traditions, but the meaning is closer to “mutual service.” On the

basis of extant literature Origen was the first to raise this idea, and it appears to have been passed on to Jerome and John Chrysostom. This extended sense of the phrase “be subject to one another” did not overturn asymmetrical and ordering relationships that form the Haustafel structure in the passage.

Joshua Yoder, University of Notre Dame

“Advice to the Ruler”: Reading Luke 18:18-25 Alongside the *Peri Basileia* Traditions”

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This essay will argue that Luke transforms an anonymous man in Mark 10:17 into a “ruler” (*archon*) in his own version of the story (Luke 18:18) in order to make a connection with the “advice to the ruler” *topos* evident in rhetorical and philosophical texts of his day (Plutarch, Dio Chrysostom). The paper will examine the impact that reading the text in this literary context might make on interpretation, and the insights into Luke’s political views such a reading affords.

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