

**The 2014 Joint Regional Meeting of  
the Midwest Region Society of Biblical Literature,  
the Middle West Branch of the American Oriental Society,  
and the American Schools of Oriental Research-Midwest**

February 7-9, 2014  
Olivet Nazarene University  
Bourbonnais, Illinois

**Friday, February 7**

<b>4:00-8:00</b>	<b>Registration</b>	<b>Weber Ctr</b>
	<b>Dinner</b>	<b>restaurants</b>
<b>7:00-9:00</b>	<b>OPENING PLENARY</b>	<b>Weber 104</b>
	Chair: Ann Fritschel, Wartburg Theological Seminary	

J. Albert Harrill, Ohio State University  
*Empire and New Testament: Reinterpreting a Modern Opposition*

Rubén Muñoz-Larrondo, Andrews University  
*Mimicry of Power: The Subservient Paul and the Jewish-Christian Sanhedrin in Acts 21*

Winston D. Persaud, Wartburg Theological Seminary  
*Scripture, Creed, and Empire: Negotiating the Challenges to Finding Norming Norms*

**Reception hosted by the School of Theology and Christian Ministry of Olivet Nazarene University and the regional societies**

**Saturday, February 8**

<b>8:00-11:00</b>	<b>Registration</b>	<b>Burke 3d fl</b>
<b>8:00-5:45</b>	<b>Exhibitors' displays open</b>	<b>Burke 306</b>
<b>9:00-10:30</b>	<b>SESSION ONE</b>	
<b>•AOS/ASOR</b>		<b>Burke 005</b>
Chair: JoAnn Scurlock, Elmhurst College (retired)		

Paul Gauthier, Oriental Institute, University of Chicago  
*The Cost of Empire: Financing the Middle Assyrian State*

K. Lawson Younger, Trinity International University  
*The Assyrian Impact on the Levant in the Light of Recent Study*

Andrew Knapp, Eisenbrauns  
*The Murderer of Sennacherib, Yet Again*

• **EARLY CHRISTIAN GOSPELS** Burke 413  
Chair: Clare K. Rothschild, Lewis University

Jason Bermender, Marquette University  
*Demonic Possession as an Ironic Motif in the Gospel of John*

Susan Kray, Indiana State University  
*The Parrhesia Cycle as Simulacrum: How a Christian Scriptural Theme Worked in its Imperial Environment and Imports the Workings of Empire into Modern (Con)Texts*

Troy W. Martin, Saint Xavier University  
*Animals Impregnated by the Wind and Mary's Pregnancy by the Holy Wind*

• **HEBREW BIBLE/OLD TESTAMENT** Burke 001  
Chair: George Heider, Valparaiso University

Lawson G. Stone, Asbury Theological Seminary  
*The Eclipse of Empire and the Etching of Israelite Identity in the Book of Joshua*

Mark Enemali, University of Notre Dame  
*The Danger of Transgression against Divine Presence: The Case of the Ark Narrative (1 Samuel 2:12-36; 4:1b-7:1; 2 Samuel 6)*

Joe Price, Ohio State University  
*The Theological Significance of Wordplay and Repetition in Samuel and the Weidner Chronicle*

• **HEBREWS & CATHOLIC EPISTLES** Burke 411  
Chair: Amy L. B. Peeler, Wheaton College

Carl Mosser, Eastern University (Visiting Scholar, Univ. of Notre Dame)  
*Synagogue Instruction, "Word of Exhortation," and the Genre of Hebrews*

Nicholas A. Elder, Marquette University  
*The Hortatory and Performative Function of Hebrews 6:4-12*

Hans Moscicke, Wheaton College  
*Anti-Imperial Rhetoric in Hebrews 1:5-9*

• **PAULINE LITERATURE**

Burke 403

Chair: P. Richard Choi, Andrews University

Matthew Monkemeier, Wheaton College

**2014 GRADUATE STUDENT PAPER COMPETITION AWARD RECIPIENT**

*What Then Is “The Advantage of the Jew”? A Lexical, Syntactical, and Contextual Study of τὸ περισσὸν τοῦ Ἰουδαίου in Romans 3:1*

Toan Do, Sacred Heart School of Theology

*Christ Crucified and Raised from the Dead: The Spiritual Death as Metaphorical Appropriations in Romans 6:3-4*

J. Brian Tucker, Moody Theological Seminary

*The Continuation of Gentile Social Identity in Israel’s Restoration in Romans 9:24-26*

**10:30-11:00 Break (sponsored by Eerdmans and Eisenbrauns)**

**11:00-12:00 SESSION TWO**

• **AOS/ASOR**

Burke 005

Chair: JoAnn Scurlock, Elmhurst College (retired)

Mark Whitters, Eastern Michigan University

*Nehemiah 8:1-8: A Persianized Ezra?*

Peter Feinman, Institute of History, Archaeology, and Education

*Who Are the Sons of God? Power Politics in the Ancient Near East*

• **EARLY CHRISTIAN GOSPELS**

Burke 413

Chair: Clare K. Rothschild, Lewis University

John R. Markley, North Park University

*Was There a Birth-of-Jesus Narrative in Markan Tradition?*

Stephen Potthoff, Wilmington College (Ohio)

*Figs, Pigs, and Imperial Rome: Jesus and the Barren Fig Tree in Mark 11*

• **HEBREW BIBLE/OLD TESTAMENT**

Burke 001

Chair: George Heider, Valparaiso University

Carolyn Leeb, Valparaiso University

*Looking for Women in All the Wrong Places: Daniel and Gender*

David T. Crater, University of Birmingham (UK)  
*Treasure of Kings and Provinces: Language of Empire in the Book of Qoheleth*

• **PAULINE LITERATURE** Burke 403  
Chair: P. Richard Choi, Andrews University

P. Richard Choi, Andrews University  
*The Illustrative Function of the Narratio in Gal 1:18-2:14*

Gerald Peterman, Moody Bible Institute  
*The Mistranslation of 1 Corinthians 13:12: Facing a Hebrew Idiom*

• **TEXTUAL CRITICISM AND PAPHYROLOGY** Burke 007  
Chair: Sylvie Raquel, Trinity International University

Richard Klee, University of Notre Dame  
*Mark 10:2 and its Textual Variants: A Dispute with the Pharisees or a Crowd?*

Toan Do, Sacred Heart School of Theology  
Teknon, Teknon, or Paidion? *Reading 1 John 2:18 with the Editio Critica Maior*

**12:00-1:30**      **Lunch**      **Ludwig cafeteria  
or restaurants**

**SBL Graduate Students Luncheon**  
**Viatorian Rm., Ludwig Ctr**  
Chair: Teresa Calpino, Loyola University of Chicago  
Speaker: Isaac Oliver, Bradley University

**SBL Women Scholars/Students Luncheon**  
**Diamond Rm., Ludwig Ctr**  
Chair: Ann Fritschel, Wartburg Theological Seminary

**1:30-3:00**      **SESSION THREE**

• **APOCRYPHA & COGNATE LITERATURE** Burke 411  
Chair: Russell B. Sisson, Union College

Justin Buol, University of Notre Dame  
**2014 GRADUATE STUDENT PAPER COMPETITION AWARD RECIPIENT**  
*Martyr and Tyrant in Epictetus and 4 Maccabees*

David T. Crater, University of Birmingham (UK)  
*There Were Those Who Ruled in Their Kingdoms: Language of Empire in the Books of Ben Sira and Qoheleth*

Russell B. Sisson, Union College  
*Scripture and Paideia in Sirach: Jewish National Identity in the Hellenistic Empire and the Emerging Hebrew Canon*

• **BIBLE MEANING THR. TIME AND TRADITION** Burke 005  
Chair: Stacy Davis, Saint Mary's College

Brandon Grafius, Chicago Theological Seminary  
*Disgraceful Shearing: Sitidos and Satan in the Testament of Job*

Lowell K. Handy, American Theological Library Association  
*Nothing of Any Importance: A Dozen Commentaries (or so) on the Daughters and Wife of Job*

Stacy Davis, Saint Mary's College  
*Theodicy after Theodicy: Job's Wife in Post-WWII American Literature*

• **EARLY CHRISTIAN GOSPELS** Burke 413  
Chair: Clare K. Rothschild, Lewis University

James W. Barker, Luther College  
*Micro-Conflation and the Synoptic Problem: A Reappraisal*

Sang-II Lee, Chongshin University (Seoul, South Korea)  
*The Bilingual Origins of Introductory Amen-Formula in Relation to the Linguistic Criterion for Authenticity of Sayings of Jesus*

Chris Shea, Ball State University  
*The Two-Volume Epic, Imperial Propaganda, and Luke-Acts*

• **HEBREW BIBLE/OLD TESTAMENT** Burke 001  
Chair: Lawson G. Stone, Asbury Theological Seminary

Jaime L. Waters, DePaul University  
*Trampled and Trodden: Threshing Floor Imagery Delivers Divine Judgment*

Terence J. Kleven, Central College (Iowa)  
*The Critical Evaluation of Leadership in Zechariah 11 and the Ongoing Standard of Justice for the Nation of Israel*

Matthew R. Schlimm, University of Dubuque Theological Seminary  
*Imagining Ruth and Ezra's Conversation*

• **PAULINE LITERATURE** Burke 403  
Chair: P. Richard Choi, Andrews University

Joshua Noble, University of Notre Dame  
*"For This Life Only": Denial of the Afterlife in 1 Cor 15*

Lisa Marie Belz, Ursuline College  
*Proper Household Relations in Whose Basileia? Examining Ephesians' Subtle Revisions to the Household Code of Colossians*

Michael Cover, Valparaiso University  
*Scripture Speaks: The Personification of Scripture as Interpretive Authority in Paul and the School of Rabbi Ishmael*

• **TEACHING THE BIBLE** Burke 007  
Chair: Robert E. Wallace, Judson University

Robert E. Wallace, Judson University  
*Flipping Old Testament, or, How I Learned to Stop Worrying and Love Active Learning*

Discussion

**3:00-3:30** **Break (sponsored by Baker and IVP Academic)**

**3:30-4:30** **SESSION FOUR**

• **APOCALYPTIC LITERATURE** Burke 007  
Chair: Edmondo Lupieri, Loyola University Chicago

Jeffrey Tripp, Loyola University Chicago  
*The Revelation of Gabriel, the Davidic Covenant, and Herod's Relationship with Rome*

Olegs Andrejevs, Loyola University Chicago  
*"Are you the one who is to come or shall we look for another?" Son of Man and the Roman Empire in Q 7:18-9:58*

• **APOCRYPHA & COGNATE LITERATURE** Burke 411  
Chair: Russell B. Sisson, Union College

Sarah Schreiber, University of Notre Dame  
*The Song of Moses in Jubilees 1*

Michael Francis, University of Notre Dame  
*The Origins of Voluntary Sin: Cain as Voluntary Sinner according to Philo of Alexandria*

• **BIBLE MEANING THR. TIME AND TRADITION** Burke 005  
Chair: Stacy Davis, Saint Mary's College

Emily Thomassen, Trinity Christian College  
*Women of Questionable Character: The Bible's Portrayal of Foreign Women*

Discussion

• **EARLY CHRISTIANITY/PATRISTICS** Burke 413  
Chair: Nancy Pardee, Chicago Center for Jewish Studies

N. Clayton Croy, Trinity Lutheran Seminary  
*"I Know You Are, but What Am I?" Accusatio Mutua in Early Christian Martyr Acts*

David H. Wenkel, Moody Bible Institute  
*Caesar's Omnipresence through Images as Ally and Rival of Early Hellenistic-Gentile Christology*

• **HEBREW BIBLE/OLD TESTAMENT** Burke 001  
Chair: Lawson G. Stone, Asbury Theological Seminary

Ryan N. Roberts, Cornerstone University  
*The Democratization of Prophet and Message in the 8<sup>th</sup> Century BCE*

Christopher Jones, Beloit College  
*Community Boundaries in Ezra 1-6 and the Limits of Written Imperial Authorization*

• **PAULINE LITERATURE** Burke 403  
Chair: P. Richard Choi, Andrews University

Genevive Dibley, Rockford, Illinois  
*Audience as a Projection of Self: Rhetorical Analysis in the Pauline Epistles*

John G. Nordling, Concordia Theological Seminary  
*Suggestive "Someone"*

- 4:45-5:45**      **SBL REGIONAL SPOTLIGHT**      **Burke 411**  
Chair: Clare K. Rothschild, Lewis University  
Speaker: Hans Dieter Betz, University of Chicago  
*The Question of the Literary Genre of Paul's Letter to the Philippians*
- 6:00-6:30**      **Reception**      **Weber Ctr**
- 6:30-7:30**      **PRESIDENTIAL BANQUET**      **Weber Ctr**
- 7:30-8:15**      **PRESIDENTIAL ADDRESS**      **Weber Ctr**  
Ann Fritschel, Wartburg Theological Seminary  
President, Midwest Region Society of Biblical Literature
- 8:30-9:15**      **SBL/AOS/ASOR Board Meeting**      **Weber Ctr**

**Sunday, February 9**

- 8:00-9:00**      **Registration**      **Burke 3d fl**
- 8:00-8:45**      **SBL/AOS/ASOR Business Meeting**      **Burke 411**
- 8:00-12:00**      **Exhibitors' displays open**      **Burke 306**

**9:00-10:30**      **SESSION FIVE**

- **APOCALYPTIC LITERATURE**      Burke 007  
Chair: Edmondo Lupieri, Loyola University Chicago

Timothy Gabrielson, Marquette University  
*By Strange Coincidence: Overlapping Political Ethics in 2 Enoch and James*

Carson Bay, John Carroll University  
*The Lion of the Apocalypse: The Leonine Messiah in John's Revelation*

• **EARLY CHRISTIAN GOSPELS** Burke 413

Chair: Clare K. Rothschild, Lewis University

Matthew Mellott, Lutheran School of Theology at Chicago  
*Resistance in the Way of the Cross: A Study of Matthew's Resistance of Rome in Matt 10:38*

Nathan Thiel, Marquette University  
*Divine Promise, Jewish Hardening, and the Eschatological Kingdom of Israel in the Theology of Luke-Acts*

James Waddell, Ecumenical Theological Seminary  
*Was the Infancy Gospel of Thomas a Jewish Document?*

• **HEBREW BIBLE/OLD TESTAMENT** Burke 001

Chair: George Heider, Valparaiso University

Ronald R. Mudge, Concordia University Wisconsin  
*Yahweh's Counter-Cultural View of Honor and Shame*

Peter Feinman, Institute of History, Archaeology, and Education  
*Did Solomon Marry Pharaoh's Daughter?*

Jeremy Tindall, Rochester College  
*"Flipping" and "Turning": A Literary Reading of Jonah 3 Based on the Intertextual Allusions*

• **HEBREWS & CATHOLIC EPISTLES** Burke 411

Chair: Amy L. B. Peeler, Wheaton College

David N. Dejong, University of Notre Dame  
*Apostolic Authority in the Epistle of Second Peter*

Wesley Dingman, Loyola University Chicago  
*Melchizedek Traditions and Hebrews*

Lee Zachary Maxey, First Baptist Church, North Chicago  
*Classical Rhetoric and the Epistle to the Hebrews: The Ergasia of Hebrews 12:4-13*

• **PSALMS & WISDOM LITERATURE** Burke 005

Chair: Robert E. Wallace, Judson University

Jeremiah K. Garrett, Asbury Theological Seminary  
*The Book Of Samuel as Wisdom Literature and the Psalms Within: Failure of Imperial Might and Triumph of Divine Providence*

Terence J. Kleven, Central College  
*Critical Transformation of Canaanite Poetic Motifs in Psalm 29*

• **TEXTUAL CRITICISM AND PAPYROLOGY** Burke 403  
Chair: Sylvie Raquel, Trinity International University

Sang-Il Lee, Chongshin University (Seoul, South Korea)  
*Multiple Originals Hypothesis on Transliteration of the Four Gospels:  
Reconsideration of Criteria of Textual Criticism*

Sylvie Raquel with Jonathan Heim and Timothy Berg,  
Trinity International University  
*What Does a Magical Formula Have to Do with a Christian Writing?*

**10:30-11:00 Break (sponsored by Ada Books)**

**11:00-12:00 SESSION SIX**

• **SBL BOOK REVIEW SESSION** Burke 411  
Chair: Richard E. Averbeck, Trinity Evangelical Divinity School

Philip C. Schmitz, *The Phoenician Diaspora: Epigraphic and Historical  
Studies*. Winona Lake, Ind.: Eisenbrauns, 2012.

Lowell C. Handy, American Theological Library Association, panelist

K. Lawson Younger, Trinity International University, panelist

**12:00-1:30 Section Leaders Planning Luncheon  
Diamond Rm., Ludwig Ctr**



## ABSTRACTS

**Olegs Andrejevs**, Loyola University Chicago, [oandrej@luc.edu](mailto:oandrej@luc.edu)

*“Are you the one who is to come or shall we look for another?”*

*Son of Man and the Roman Empire in Q 7:18-9:58*

In this paper I highlight a mythological trajectory in Second Temple literature whereby the Son of Man could be perceived as not only the eschatological messiah but also as the ultimate manifestation of God’s Sophia in history. Applying that trajectory to Q’s apocalyptic material, I propose that John’s query in Q 7:19 echoes the expectation of the Roman Empire’s demise and that Jesus’ seemingly benign response in Q 9:57-58 presents him as the one who would bring it about.

**James W. Barker**, Luther College, [barkja02@luther.edu](mailto:barkja02@luther.edu)

*Micro-Conflation and the Synoptic Problem: A Reappraisal*

Recent studies on the Synoptic Problem have validated the Two-Source Hypothesis by arguing that micro-conflation (i.e., simultaneously using multiple sources within one pericope) is unattested in antiquity. To the contrary, this paper reveals clear instances of micro-conflation in a Jewish text predating the Gospels (viz., the Greek Minor Prophets Scroll from Nahal Hever) as well as Tatian’s *Diatessaron*, which postdates the Gospels; even the Synoptics evince micro-conflation, for according to Markan priority, Matthew and Luke simultaneously used Mark and the Septuagint within single pericopae. Therefore, Griesbach, Farrer, and “Augustinian” rivals to the Two-Source Hypothesis cannot be dismissed for necessitating micro-conflation.

**Carson Bay**, John Carroll University, [cbay15@jcu.edu](mailto:cbay15@jcu.edu)

*The Lion of the Apocalypse: The Leonine Messiah in John’s Revelation*

John’s Apocalypse undertakes to promote a countercultural *Weltanschauung* and lifestyle. Herein John uses rhetorical images, often of Jesus, king of John’s alternative empire and the narrative’s axial figure. John’s Messiah is portrayed variously as lamb, warrior, and in Revelation 5:5, as “Lion of the tribe of Judah.” Scholarship often treats Revelation’s Lion/Lamb dichotomy. A closer look at the “leonine Messiah” himself is needed. In antiquity, the lion was a symbol of insuperable power. John portrays Jesus as lion to empower his vision, and to guarantee that Jesus’ Empire, *not* Rome’s, will emerge victorious at the end of history.

**Lisa Marie Belz**, Ursuline College, [LBelz@ursuline.edu](mailto:LBelz@ursuline.edu)

*Proper Household Relations in Whose Basileia? Examining Ephesians’*

*Subtle Revisions to the Household Code of Colossians*

Traditionally, Ephesians and Colossians have been read in support of each other as letters written by Paul. Nonetheless, a naïve reading of these two epistles alongside each other blurs some significant differences between them. Examining the earliest text of Eph 5:21-6:9, this paper highlights the

carefully nuanced revisions which the author of Ephesians makes to Col 3:18-4:1, demonstrating both the author's resistance to the imperial household relationships in view in Colossians and the author's insistence that relationships in a Christian home conform to Paul's own instructions, as found throughout his genuine letters, on how the baptized must treat each other.

**Jason Bermender**, Marquette University, [jason.bermender@marquette.edu](mailto:jason.bermender@marquette.edu)  
*Demonic Possession as an Ironic Motif in the Gospel of John*

The Fourth Gospel has a recurring motif of demonic possession but no account of exorcism. Scholars have tried to explain the absence of exorcism but this only conceals how demonic possession functions apart from its cure. This type of supernatural activity is employed in the text as a form of irony and this ironic function of diabolical behavior serves to show how evil actions are used by God for the purpose of salvation. Such irony gives the audience hope that what they incur as a result of demonic activity is not in vain but for God's glory and everyone's salvation.

**Hans Dieter Betz**, University of Chicago, [hansbetz@uchicago.edu](mailto:hansbetz@uchicago.edu)

• **SBL REGIONAL SPOTLIGHT**

*The Question of the Literary Genre of Paul's Letter to the Philippians*

According to the recent commentary on Paul's Philippians by John Reumann (AYB, 2008), the question of the literary genre of that letter has still not found a persuasive answer. The issues are more complex than commentators have assumed. Does the text represent a "literary unity" and what does that mean? Or is it a composition out of fragments? If so, which are the fragments and which genres do they represent? If the final text was composed by a redactor, what was the redactor's idea of the genre of the whole composition? The paper will address these issues and propose answers to them. The lecture will present an overview of the arguments; the detailed literary analysis will be published in a forthcoming book, entitled *Studies in Paul's Letter to the Philippians*, scheduled for the end of this year (Tübingen: Mohr Siebeck, 2014).

**Justin Buol**, University of Notre Dame, [jbuel@nd.edu](mailto:jbuel@nd.edu)

• **2014 GRADUATE STUDENT PAPER COMPETITION AWARD**

*Martyr and Tyrant in Epictetus and 4 Maccabees*

This paper analyzes the role of martyrs and tyrants in two more or less contemporary texts from the Roman era, Epictetus's *Discourses* and an anonymous Jewish work, 4 Maccabees. After preliminary statements regarding date and "martyr" terminology, discussion moves to the purposes of these two texts in utilizing martyrs. The paper argues (1) that both texts make use of martyrs, in Stoic fashion, as concrete exempla to augment their arguments and model the behavior that the reader should follow, and (2) that martyrs serve for both authors as a way to displace tyrants and enthrone virtues.

**P. Richard Choi**, Andrews University, [choir@andrews.edu](mailto:choir@andrews.edu)

*The Illustrative Function of the Narratio in Gal 1:18-2:14*

Accordingly to Quintilian, the function of the *narratio* is to lay out the facts of the case. Yet the general tendency among the commentators of Galatians has been to limit the application of this principle to historical facts. Based on a study of Paul's employment of predicates in the narratives of Gal 1:18-2:14, this paper argues that Paul expanded the traditional function of the *narratio* in Galatians to include illustrations of how the principles of faith and works are represented in the lives of those who champion them.

**Michael Cover**, Valparaiso University, [michael.cover@valpo.edu](mailto:michael.cover@valpo.edu)

*Scripture Speaks: The Personification of Scripture as Interpretive Authority in Paul and the School of Rabbi Ishmael*

In a recent study of the Rabbi Ishmael midrashim, Azzan Yadin pinpoints an underappreciated characteristic of this school of tannaitic midrash: the notion that the personified Scripture (הכתוב) interprets itself. In short, "Scripture speaks" (מגיד הכתוב, הכתוב מדבר). Using Yadin's discussion as a springboard, this paper will study the personifications of Γραφή and Νόμος in the Pauline corpus, focusing particularly on the formula λέγει ἡ Γραφή in Galatians, Romans, and 1 Timothy. While Paul's use of the personified Scripture does not map exactly onto the Ishmaelean paradigm, Scripture functions similarly as an interpretive authority in both corpora.

**David T. Crater**, University of Birmingham (UK), [DTC341@bham.ac.uk](mailto:DTC341@bham.ac.uk)

*There Were Those Who Ruled in Their Kingdoms: Language of Empire in the Books of Ben Sira and Qoheleth*

Considering the book of Qoheleth refers over a dozen times to the מלך, the king, twice to מדינה, a province, and at least twice to political משפט, judgment or justice, one can understand Martin Luther's assessment of the book as a political tractate. Meanwhile, the apocryphal book of Ecclesiasticus, or Ben Sira, uses much similar language and has over the centuries been frequently linked to Ecclesiastes. This paper will support the conference theme with a fresh examination of the language of empire in, and other relevant links between, the great books of Ben Sira and Qoheleth.

**David T. Crater**, University of Birmingham (UK), [DTC341@bham.ac.uk](mailto:DTC341@bham.ac.uk)

*Treasure of Kings and Provinces: Language of Empire in the Book of Qoheleth*

Martin Luther famously interpreted the book of Ecclesiastes, or Qoheleth, as a political tractate. According to Katharine Dell's new book on Ecclesiastes, Luther saw Qoheleth as "strictly a political figure who wrestles with difficult problems concerning life and society." Considering Qoheleth refers over a dozen times to the *melek*, the king, twice to *mēdinā*, a province, and at least twice to political *mišpāt*, judgment or justice, alongside numerous references to economic issues and conditions of major concern to any political power, one can understand Luther's assessment.

This paper will support the conference theme by examining the language of empire in the book of Qoheleth.

**N. Clayton Croy**, Trinity Lutheran Seminary, [ccroy@tlsohio.edu](mailto:ccroy@tlsohio.edu)  
*"I Know You Are, but What Am I?" Accusatio Mutua in Early Christian Martyr Acts*

In martyr acts Christians were often charged with atheism, i.e., failing to honor the gods of Rome. In some cases, however, Christians turned this back on their accusers, charging them with atheism for failing to acknowledge the one true God. Quintilian speaks of the phenomenon of *accusatio mutua*, in which disputants bring charges against one another. In martyr acts these charges involved two simultaneous courts: the Roman legal system and the Christians' heavenly court. Mutual accusation thus served simultaneously to defend the speakers and condemn the accusers. The rhetoric of *accusatio mutua* was one strategy by which Christians countered Empire.

**Stacy Davis**, Saint Mary's College, [lieblingbi@aol.com](mailto:lieblingbi@aol.com)  
*Theodicy after Theodicy: Job's Wife in Post-WWII American Literature*

In the generation after World War II, several poets retold the story of Job. While the biblical text only gives Job's wife one line (Job 2:9), the poets expand her character significantly. This paper will focus on the literature of that time period, noting the use and/or expansion of the biblical texts and the historical context that made the literature possible. In the aftermath of the Second World War, crises about the nature of God and the meaning of life were inevitable, even in the seemingly idyllic 1950s.

**David N. Dejong**, University of Notre Dame, [ddejong@nd.edu](mailto:ddejong@nd.edu)  
*Apostolic Authority in the Epistle of Second Peter*

Second Peter develops a distinctive model of apostolic authority, as seen both in its use of the *persona* of Peter and in its concluding appeal to Paul. In my paper I delineate the essential features of this model, particularly noting the bid to establish the apostles as revelatory agents, parallel to the prophets of old. I then offer a hypothesis as to the relationship between the model of apostolic authority in the epistle and its chief concern, namely, the problem of skepticism about the *Parousia* in early Christianity.

**Genevive Dibley**, Rockford, Illinois, [adibley@ses.gtu.edu](mailto:adibley@ses.gtu.edu)  
*Audience as a Projection of Self: Rhetorical Analysis in the Pauline Epistles*

Like all rhetors, Paul presented arguments he imagined persuasive to rational people like himself. Anticipating his readers' possible questions and objections in the process of composition, Paul was forced to make reasoned assumptions drawn from his own Jewish sociolect concerning the exegetical constraints operating on his distant audiences. As he progressed through an argument, Paul would have had to increasingly rely on his

construct of the audience which in turn came to increasingly reflect his Jewish *Weltanschauung*. This paper contends that this authorial construction of the audience, constrained by Paul's Jewish sociolect, should be privileged in rhetorical analysis of the Epistles.

**Wesley Dingman**, Loyola University Chicago, [wdingman@hotmail.com](mailto:wdingman@hotmail.com)  
*Melchizedek Traditions and Hebrews*

Scholars have long puzzled over the apparent diversity of functions ascribed to Melchizedek in the second temple period. It is often held that the disparate portrayals cannot successfully be integrated to form a coherent whole. But this is not the case. Melchizedek served as a conventionalized warrant for justifying the importance of Jerusalem, its temple, its leaders, and its people. He functioned in this way both for the priests operating the temple and for the community at Qumran. At issue was not if Melchizedek legitimized the priesthood, but which branch of the tribe of Levi was his legitimate heir. Hebrews' use of Melchizedek therefore constitutes a novel appropriation of Melchizedek.

**Toan Do**, Sacred Heart School of Theology, [tdo@shst.edu](mailto:tdo@shst.edu)  
*Christ Crucified and Raised from the Dead: The Spiritual Death as Metaphorical Appropriations in Romans 6:3-4*

Romans 6:1-11 is often considered Paul's primary discussion of baptism. Pauline readers sometimes wonder about the origin of Paul's teachings on baptism. Using the theory of sacrificial death as spiritualization proposed by Stephen Finlan, this paper explores the historical milieu of Paul's phrases "baptism into his death" and "raised from the dead" (Rom 6:3-4) and demonstrates that Paul's language is a dominant metaphorical model regarding the rebirth imagery in the pre-70s CE. In Romans 6:3-4, particularly, Paul considers the baptismal practice of the Roman Christians as both utilization of ancient cult and incorporation into Christian theology.

**Toan Do**, Sacred Heart School of Theology, [tdo@shst.edu](mailto:tdo@shst.edu)  
*Teknion, Teknon, or Paidion? Reading 1 John 2:18 with the Editio Critica Maior*

In 1 John 2:18, the eighth-revised edition of Nestle-Aland<sup>27</sup> (1994) lists seven variants for the diminutive *paidia* in place of *teknia*. Since then more manuscripts have been added to the list. The 2003 *Editio Critica Maior* (and recently NA<sup>28</sup>) provides thirteen variants for *paidia*. Obviously, the absence/presence of the *iota* has made a phonetic difference in the oral and/or written transmission of these variants. Using the "Text-Categories" by Kurt and Barbara Aland compiled from the MSS in the ECM, this paper evaluates the variants of 1 John 2:18 in the textual tradition to see why the majority of the MSS witness *teknia*.

**Nicholas A. Elder**, Marquette University, [nelder23@gmail.com](mailto:nelder23@gmail.com)

*The Hortatory and Performative Function of Hebrews 6:4-12*

Hebrews 5:11-6:20, 10:26-39, and 12:25-39 have been labeled second calls for attentive listening, deliberate shifts for refocusing and refreshment, digressions, or respites from a sustained argument. The typographic bias of historical criticism has too often diminished these sections because they are thought to be reprieves from the rigors of rational argument. In a performative and oral framework, however, hortatory and emotive appeals function as essential rhetorical tools for affecting the audience and causing them to make a decision. This paper argues that the performative function of Hebrews 6:4-12, far from serving as mere reprieve, is essential to the overall purpose of the text of Hebrews.

**Mark Enemali**, University of Notre Dame, [enemalimark@gmail.com](mailto:enemalimark@gmail.com)

*The Danger of Transgression against Divine Presence: The Case of the Ark Narrative (1 Samuel 2:12-36; 4:1b-7:1; 2 Samuel 6)*

This paper interprets the Ark Narrative in the books of Samuel from the perspective of the ark as a cultic object, which embodies the divine presence. Against the view that denies the intimate bond between the ark and YHWH, we stress that the ark, a functional equivalent of the ancient Near Eastern cultic image, is not just a symbol but a physical manifestation of YHWH's presence and thus, a potential source of blessing and curse. The Ark Narrative reveals the freedom of YHWH to act according to his will, and the danger that accrues from transgressing against his presence.

**Peter Feinman**, Institute of History, Archaeology, and Education,

[feinmanp@ihare.org](mailto:feinmanp@ihare.org)

*Did Solomon Marry Pharaoh's Daughter?*

According to the Bible, Solomon married Pharaoh's daughter (1 Kings 3:1). Unfortunately she is unnamed and a great deal of effort has been taken to try to determine exactly who this woman might be. Frequently overlooked is that another daughter of Pharaoh figures prominently in the biblical narrative (Exod 2:5-10). In one story, Pharaoh's daughter is the wife of king who is a taskmaster while in the other she is his daughter and rescues the deliverer from him. This paper takes the position that the two accounts of Pharaohs' daughters are related and political in nature regarding the Solomonic Empire.

**Peter Feinman**, Institute of History, Archaeology, and Education,

[feinmanp@ihare.org](mailto:feinmanp@ihare.org)

*Who Are the Sons of God? Power Politics in the Ancient Near East*

This short and seemingly abbreviated story has been a troubling one for both scholars and ministers. The behavior exhibited in the story is difficult to teach in Sunday School and to reconcile with the values expressed elsewhere. Scholars have searched throughout the ancient Near East and the Aegean to find parallels which might elucidate the "true" meaning of this





disturbing story. This paper takes the position that the story is not a myth or a fragment but is political in nature and was part of a debate regarding the presence or absence of checks and balances on the king in the Israelite society.

**Michael Francis**, University of Notre Dame, [mfranci2@nd.edu](mailto:mfranci2@nd.edu)  
*The Origins of Voluntary Sin: Cain as Voluntary Sinner according to Philo of Alexandria*

Philo of Alexandria demonstrates a particular interest in the story of Cain and Abel. A recurring feature of Philo's interpretation of Genesis 4 is his association of Cain with the idea of voluntary sin. This paper addresses three texts in which Philo makes this connection. The paper has two goals. First, the passages considered will serve as an introduction to the distinction between voluntary and involuntary sin as we find it in the Philonic corpus. Second, the paper will address the questions: Why does Philo interpret this story in this way? Whence comes the connection between Cain and voluntary sin?

<p><b>Ann Fritschel</b>, Wartburg Theol. Sem., <a href="mailto:afritschel@wartburgseminary.edu">afritschel@wartburgseminary.edu</a> • SBL PRESIDENTIAL ADDRESS</p>
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**Timothy Gabrielson**, Marquette University, [tim.gabrielson@gmail.com](mailto:tim.gabrielson@gmail.com)  
*By Strange Coincidence: Overlapping Political Ethics in 2 Enoch and James*

No two ancient Jewish documents seem farther apart than James and 2 Enoch. One is sober, "a remarkably accessible moral and religious exhortation" (L.T. Johnson, *The Letter of James* [AB], 3); the other an esoteric astrological journey that "remains an enigma" (F.I. Andersen, "2 Enoch," *OTP* 1:97). Despite this formal disparity, however, their political ethics align surprisingly well. Both combine monotheism with strict morals, put the *imago Dei* to ethical use, prohibit oaths, and enjoin aiding the oppressed poor, among other similarities. This casts new light on James and 2 Enoch, the function of apocalypses, and bespeaks a broad social consensus among Jews in antiquity.

**Jeremiah K. Garrett**, Asbury Theological Seminary,  
[jeremiah.garrett@asburyseminary.edu](mailto:jeremiah.garrett@asburyseminary.edu)  
*The Book Of Samuel as Wisdom Literature and the Psalms Within: Failure of Imperial Might and Triumph of Divine Providence*

This paper argues that the canonical form of the book of Samuel should be interpreted primarily as Wisdom Literature rather than biography or historiography. Building on the idea that the "lamp" of God in 1 Sam 3:3 and 2 Sam 21:17 forms an inclusio, this paper addresses the preceding, subsequent, and central material; namely, the Praise Psalms in 1 Sam 2 and 2 Sam 22 and the Lament in 2 Sam 1. Together, these three psalms form the

structure of the book, giving it an ideological message regarding the failures of imperial might and the triumph of divine providence.

**Paul Gauthier**, Oriental Institute, University of Chicago, [mightysargon@gmail.com](mailto:mightysargon@gmail.com)

*The Cost of Empire: Financing the Middle Assyrian State*

In this paper I will look at the financial structure of the Middle Assyrian State. First I will present a tentative model for understanding the Middle Assyrian bureaucracy. Then I will discuss the state's various sources of income and finally its expenditures.

**Brandon Grafius**, Chicago Theological Seminary, [Grafius1@gmail.com](mailto:Grafius1@gmail.com)

*Disgraceful Shearing: Sitidos and Satan in the Testament of Job*

This essay will explore the figure of Job's wife, named Sitidos in *TJob*, and Job's response to her action of selling her hair in the marketplace. This paper will argue that in this incident, Satan attacks Job with the weapon of sexual humiliation, through the public shaming of Job's wife. This paper will explore the Hellenistic conceit of hair as closely related to the female genitalia. Through this connection, it becomes clear that Sitidos' selling of her hair is akin to an act of prostitution, explaining why Job would respond not with gratitude but with anger.

**Lowell K. Handy**, American Theological Library Assn., [lhandy@atla.com](mailto:lhandy@atla.com)

*Nothing of Any Importance: A Dozen Commentaries (or so) on the Daughters and Wife of Job*

From the late 19th through the first three quarters of the 20th centuries commentaries on the book of Job have had little to say about the women that appear therein. This paper focuses on a dozen commentaries "with a name" to ascertain what in fact was being reported on these women before feminist biblical scholarship made clear that these female characters were basically invisible. The survey ends with Norman Habel's 1985 commentary from Westminster Press. Side comments on highly select other works that had been intended for clerical and lay reference will be included.

**J. Albert Harrill**, Ohio State University, [harrill.5@osu.edu](mailto:harrill.5@osu.edu)

*Empire and New Testament: Reinterpreting a Modern Opposition*

A preoccupation with grand schemes of binary opposition has defined various "conflict models" of early Christianity, including the recent emergence of imperial history as virtually a new subfield of New Testament studies. This paper examines the pitfalls of moral anachronism that have beset so much investigation to date. When scholars deploy binary oppositions to explain the New Testament as an anti-imperial work, they inevitably spin the text into moral categories that reveal more the intellectual culture of the modern academy than that of the ancient world.

**Christopher Jones**, Beloit College, [jonescm@beloit.edu](mailto:jonescm@beloit.edu)

*Community Boundaries in Ezra 1-6 and the Limits of Written Imperial Authorization*

Ezra 1-6 surpasses all other texts in the Hebrew Bible in its positive outlook on open-ended imperial subjugation. Cyrus' written edict serves as the prime vehicle for limiting the task of temple-building exclusively to the Babylonian Judean diaspora. However, Cyrus' edict only serves to define community boundaries until the temple is rebuilt; afterwards, the Passover sacrifice makes it possible for the community to accept proselytes. Thus, *pace* Thiessen, I can explain Ezra 6:21 in light of the rest of Ezra 1-6: the Yahwists excluded from the temple-building in Ezra 4:1-3 are included in (and by means of) the Passover celebration.

**Richard Klee**, University of Notre Dame, [rklee2@nd.edu](mailto:rklee2@nd.edu)

*Mark 10:2 and its Textual Variants: A Dispute with the Pharisees or a Crowd?*

Among the recorded rifts of the editorial committee of the Nestle-Aland and GNT texts is disagreement about the original form of Mark 10:2. Some important textual witnesses record the presence of the Pharisees, while others, primarily of the 'Western' type, describe Jesus's dispute regarding marriage in the context of a crowd. Recent commentaries continue this disagreement and develop further arguments for each side. My paper examines scholarly tradition on the 'Western' type and tests internal probabilities related to Marcan style to argue that both external and internal supports designate the Pharisees as most likely original to Mark 10:2.

**Terence J. Kleven**, Central College, [klevant@central.edu](mailto:klevant@central.edu)

*The Critical Evaluation of Leadership in Zechariah 11 and the Ongoing Standard of Justice for the Nation of Israel*

Zechariah 11 evaluates the standard of leadership which is necessary for the justice of the community. The discourse may refer to 1) an historical account of the fall of Judah, 2) a contemporary account, 3) an eschatological account, or 4) a combination of these readings. This paper argues that, although the chapter refers both to past events and the immediate political situation, it also presents Zechariah's evaluation that future leadership must maintain a standard of justice.

**Terence J. Kleven**, Central College, [klevant@central.edu](mailto:klevant@central.edu)

*Critical Transformation of Canaanite Poetic Motifs in Psalm 29*

Since the discovery of texts at Ugarit in 1928, it has been recognized that there are parallels in technique, rhetoric and motifs between Canaanite and Hebrew poetry in Psalm 29. Some critics have argued that there is an uncritical adoption of Canaanite rhetoric and mythology in Psalm 29, while others have argued that the Canaanite rhetoric and motifs are transformed to affirm that the God of Israel rather than Baal is the true storm-god. The

purpose of this paper is to show how the Canaanite elements are transformed to affirm the universal kingship of the God of Israel.

**Andrew Knapp**, Eisenbrauns, [aknapp@eisenbrauns.com](mailto:aknapp@eisenbrauns.com)

*The Murderer of Sennacherib, Yet Again*

This paper will reevaluate all of the evidence pertaining to the murder of Sennacherib. For the last few decades, most scholars have followed the argument of Simo Parpola, who deciphered a fragmentary tablet implicating Arad-Mullissu, Sennacherib's firstborn, and thus absolving Sennacherib's younger son and successor, Esarhaddon. On the contrary, I provide several arguments in favor of Esarhaddon as the perpetrator. I conclude that, although we still lack a smoking gun to remove all doubt, the preponderance of evidence continues to point to Esarhaddon's guilt.

**Susan Kray**, Indiana State University, [Susan.Kray@indstate.edu](mailto:Susan.Kray@indstate.edu)

*The Parrhesia Cycle as Simulacrum: How a Christian Scriptural Theme Worked in its Imperial Environment and Imports the Workings of Empire into Modern (Con)Texts*

"Totalitarian" rule in the Roman Empire created stresses that *parrhesia* sometimes alleviated, at least momentarily, allowing certain men to dare to "speak truth to power." Early Christians wove *parrhesia* into scriptural narratives; thus, Jesus' accusations construct him as bravely speaking truth to "the Jews," depicting them, not their Roman overlords, as the malicious mortal enemy. Jewish characters are never seen committing acts of which he accuses them, but Jesus, by Christian definition, speaks divine truth, so his accusations prove their guilt. Their (invisible) guilt in turn makes his accusation *parrhesia* and so in circular fashion constructs Jesus as a hero.

**Sang-II Lee**, Chongshin University (Seoul, South Korea),

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*The Bilingual Origins of Introductory Amen-Formula in Relation to the Linguistic Criterion for Authenticity of Sayings of Jesus*

Scholars have discussed that introductory amen-formula was derived from Jesus or Greek-speaking Christian community. Both presuppose that Aramaic transliterated amen-formula is earlier than Greek translated 'alethos' or 'epaletheias' formula. And Aramaic transliterated formula is closer to the historical Jesus than Greek translated formula. It seems, however, that both views are based on the assumptions that the linguistic milieu of first-century Judaeo-Palestine and early Christian communities were monolingual and that the linguistic transmission of Jesus and Gospel traditions was unidirectional from Aramaic into Greek and, never *vice versa*. Bilingualism of first-century Judaeo-Palestine, however, implies that Semitisms are not always earlier.

**Sang-II Lee**, Chongshin University (Seoul, South Korea),  
[leesangil@hotmail.com](mailto:leesangil@hotmail.com)

*Multiple Originals Hypothesis on Transliteration of the Four Gospels:  
Reconsideration of Criteria of Textual Criticism*

Scholars have held an orthographical view of transliterated variants in the Four Gospels. They have tried to single out “the correct spelling” from “corrupted spellings” and “the right spelling” from “erroneous spellings” on the basis of the assumptions that the correct spelling is the original spelling and that the single correct spelling has temporal priority. “The single original” hypothesis has functioned as a criterion for textual criticism. From the perspective of linguistic methodology, however, the transliteration leads to phonological variants due to five linguistic factors. This requires multiple originals hypothesis in transliteration and reconsideration of textual criticism.

**Carolyn S. Leeb**, Valparaiso University, [carolyn.leebe@valpo.edu](mailto:carolyn.leebe@valpo.edu)

*Looking for Women in All the Wrong Places: Daniel and Gender*

Study of gender in biblical texts often reduces to examining passages involving women, of which Daniel has very few. Since gender is a social construction, this study will examine how powerful empires control and construct gender in conquered populations, separating men and women in order to exploit both sexes for the purposes of empire, sometimes constructing “third” or “intermediate” gender categories in the process. This paper will consider issues of gender in Daniel, including actual or virtual emasculation, by considering gender construction and exploitation by empires in several historical periods.

**John R. Markley**, North Park University, [jmarkley@northpark.edu](mailto:jmarkley@northpark.edu)

*Was There a Birth-of-Jesus Narrative in Markan Tradition?*

This paper presents evidence which suggests that the narrative of Jesus’ birth in the *Martyrdom and Ascension of Isaiah* stands in some relationship to Mark’s Gospel, which is of course the only Synoptic Gospel without a birth narrative. A brief comparison of *Mart. Ascen. Isa.* 11:2-15 with Matt 1:18-2:23 and Luke 1:26-2:20 demonstrates that it does not exhibit much, if any, dependency on these canonical birth narratives, which is unusual among the apocryphal birth narratives. On the other hand, there are several similarities between *Mart. Ascen. Isa.* 11:2-15 and Mark’s Gospel, the nature of which suggest a relationship between the two texts.

**Troy W. Martin**, Saint Xavier University, [martin@sxu.edu](mailto:martin@sxu.edu)

*Animals Impregnated by the Wind and Mary’s Pregnancy by the Holy Wind*

This paper investigates the ancient notion of wind pregnancies as a background to Mary’s pregnancy by the Holy Spirit. It first examines several ancient authors who discuss wind pregnancies and then surveys some church fathers who use this ancient notion to defend the Christian

belief in Mary's pregnancy by the Holy Wind. It concludes that Mary's pregnancy was not as unusual for the ancients as it is for moderns.

**Lee Zachary Maxey**, First Baptist Church, North Chicago,  
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*Classical Rhetoric and the Epistle to the Hebrews: The Ergasia of Hebrews 12:4–13*

Over the last twenty years the rhetorical criticism of Hebrews has occasioned a lively scholarly conversation. One of the directions in which this conversation has moved has involved the rhetorical critical readings of shorter units (3–10 verses), and larger constituents within Hebrews (e.g., chs. 3–4, 7, and 11). My presentation aims to contribute to this direction in the conversation by arguing that Hebrews 12:4–13 is an *ergasia* or an elaboration of a *chreia*. Analysis of 12:4–13 as a *chreia* elaboration will ultimately allow for advancing a set of important conclusions regarding Hebrews and classical rhetoric, *Auctor's* education, and his hermeneutical methods.

**Matthew Mellott**, Lutheran School of Theology at Chicago,  
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*Resistance in the Way of the Cross: A Study of Matthew's Resistance of Rome in Matt 10:38*

In Matt 10:38, Matthew offers resistance to Roman imperial hegemony and domination through the call to take one's cross. He accomplishes this by inverting the symbol of the cross. It was a symbol of pain, terror, shame, and the people's powerlessness as compared to Rome's ultimate power and sovereignty. Instead, Matthew uses Jesus' statement in the context of the Mission Discourse to resist such claims. He inverts the symbol, turning it into a symbol of faithfulness, righteousness, autonomy, and honor, while realigning the cosmology behind the symbol, placing the God of Israel in ultimate control instead of Rome.

**Matthew Monkemeier**, Wheaton College,  
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• **2014 GRADUATE STUDENT PAPER COMPETITION AWARD**

*What Then Is "The Advantage of the Jew"? A Lexical, Syntactical, and Contextual Study of τὸ περισσὸν τοῦ Ἰουδαίου in Romans 3:1*

Paul's emphatic assertion of an "advantage of the Jews" in Rom 3:1 is difficult to reconcile with his previous assertions that God shows no partiality. A view that sees Paul referring to a benefit that Jews offer others is promising, but it conflicts with the traditional interpretation of the phrase τὸ περισσὸν τοῦ Ἰουδαίου. This paper challenges this traditional interpretation and argues on lexical, syntactical, and contextual grounds that a "benefit from the Jew" is the most natural sense of the phrase τὸ περισσὸν τοῦ Ἰουδαίου in Rom 3:1.

**Hans Moscicke**, Wheaton College, [hansmoscicke@gmail.com](mailto:hansmoscicke@gmail.com)

*Anti-Imperial Rhetoric in Hebrews 1:5-9*

This paper will examine Heb 1:6 in the broader context of Hebrews 1 as a gateway into the examination of anti-imperial rhetoric via hidden transcripts and figured speech in the Epistle to the Hebrews. I will consider the author's use of elliptical language in Heb 1:6, such as *πρωτότοκος* and *οικουμένη*, and the nature of sonship and adoption in the imperial cult. The aim of the paper is to shed light on the author's use of elliptical rhetoric aimed against the Emperor's many exalted roles and titles, not least Pontifex Maximus.

**Carl Mosser**, Eastern University (Visiting Scholar, University of Notre Dame), [Carl.A.Mosser.1@nd.edu](mailto:Carl.A.Mosser.1@nd.edu)

*Synagogue Instruction, "Word of Exhortation," and the Genre of Hebrews*

Many assert that the phrase "word of exhortation" in Acts 13:15 formally designates a synagogue sermon. Hebrews is commonly identified as a sermon based on the coincidence of this phrase in Hebrews 13:22.

However, extant first-century evidence consistently suggests that sermons or homilies were not yet typical forms of synagogue instruction. This paper argues that "word of exhortation" instead refers to a form of prophetic utterance. In Acts it is Paul's speech which took place after the regular teaching on the Law and Prophets. In Hebrews it likely refers to an oracle alluded to in 12:25-26, not the epistle itself.

**Ronald R. Mudge**, Concordia University Wisconsin,

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*Yahweh's Counter-Cultural View of Honor and Shame*

Social scientific criticism has used modern sociological studies to shed light on the role of honor and shame in the Hebrew Bible. Such social scientific interpretation has tended to focus on interaction between individuals and groups of human beings while underemphasizing the role that Yahweh plays in establishing social values. In fact, the Hebrew Bible presents a complex situation where Yahweh's view of honor and shame competes with the view of the nations. The nations and many Israelites assume that wealth and power constitute honor, but Yahweh asserts that human honor is based on a positive relationship with him.

**Rubén Muñoz-Larrondo**, Andrews University, [rmunoz@andrews.edu](mailto:rmunoz@andrews.edu)

*Mimicry of Power: The Subservient Paul and the Jewish-Christian Sanhedrin in Acts 21*

This paper focuses on the representations of the structures of power in the encounter of Paul with the Jewish-Sanhedrin in Jerusalem (Acts 21). I argue that the constitution of James and the elders as a Christian Jewish Sanhedrin was an act of mimicry of the Jewish Sanhedrin. The Jewish-Christian council of elders in an ambivalent attitude denies the rights of defense of the apostle Paul, making him submit to the establishment of the Jerusalem-

temple, utterly obliterating his public ministry. In addition, the council according to its theological-political propaganda for power utilizes the Jewish Sanhedrin to get rid of Paul. I maintain that Luke represents what I call a “hybrid Paul—a domesticated Lukan Paul” . . .

**Joshua Noble**, University of Notre Dame, [jnoble1@nd.edu](mailto:jnoble1@nd.edu)

*“For This Life Only”: Denial of the Afterlife in 1 Cor 15*

In 1 Cor 15, Paul confronts a group who deny the resurrection. While some 19th century scholars characterized these opponents as denying the afterlife in general, almost all recent commentaries reject this interpretation based on the practice of baptism for the dead. In this paper, I argue that such a rejection is unfounded. Setting the discussion with the broad context of Greco-Roman skepticism and utilizing ritual studies, I explore the exegetical and logical difficulties involved in using 1 Cor 15:29 as a disproof, and I conclude by showing how this interpretation best fits Paul’s rhetoric in the chapter.

**John G. Nordling**, Concordia Theological Seminary,

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*Suggestive “Someone”*

Suggestive “Someone” refers to an epistolary writer’s use of the indefinite pronoun *tis, ti* (“someone, something,” BDAG 1007) to denote notorious individuals, the identity of whom the writer doubtless knew (e.g., most acknowledge that Paul avoided mentioning the Teachers by name in Gal 1:7 to indicate disdain for them). Other passages fit the profile (Rom 3:8; 1 Cor 4:18; 15:34; 2 Cor 3:1, etc.), though there could be more. This paper probes the clearer examples first, then others wherein more subtle shades of irony may occur. The study demonstrates the sophistication with which writers dealt with opponents in their letters.

**Winston D. Persaud**, Wartburg Theological Seminary,

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*Scripture, Creed, and Empire: Negotiating the Challenges to Find Norming Norms*

Given the recent (since 9/11) widespread attention across academic disciplines paid to the theme of Empire, the author considers a primary question which emerges: What might we learn from and about the Bible which was composed in the context of Empire and has functioned in communities which both benefited from and suffered under imperial rule? Attention is given to critical ‘re-readings’ of the New Testament in light of the reality of the Roman Empire and its overriding, pervasive imperial rule. Consideration is given to the Nicene-Constantinopolitan Creed (325/381 BCE) and Christology for ‘hidden transcripts’ of the radical alternative message of the Gospel vis-à-vis the power of emperor and Empire.

**Gerald Peterman**, Moody Bible Institute, [gerald.peterman@moody.edu](mailto:gerald.peterman@moody.edu)

*The Mistranslation of 1 Corinthians 13:12: Facing a Hebrew Idiom*

The paper asserts that πρόσωπον πρὸς πρόσωπον in 1 Cor 13:12 is typically mistranslated. First, we survey English translations since Tyndale. Second, we assert that πρόσωπον πρὸς πρόσωπον is not a natural Greek idiom.

Third, we assert that πρόσωπον πρὸς πρόσωπον is translation Greek since every occurrence of the phrase in the ancient world is dependent on the Septuagint's rendering of פְּנִים אֶל־פְּנִים. Fifth, we assert that פְּנִים אֶל־פְּנִים does not describe a "face to face" encounter. Sixth, we conclude that for 1 Cor 13 the English idiom "face to face" is inappropriate and give alternatives.

**Stephen Potthoff**, Wilmington College (Ohio),

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*Figs, Pigs, and Imperial Rome: Jesus and the Barren Fig Tree in Mark 11*

Biblical commentators have long puzzled over the story of Jesus cursing the fig tree, an account Mark uses to frame the well-known story of Jesus cleansing the Temple (Mark 11.12-25). M. Borg and J.D. Crossan interpret this story as a parable reflecting Jesus' prophetic critique of corrupt Temple authorities. The fig tree, however, also appears in the foundation myth of the city of Rome. Mark and his audience may therefore have understood the withered fig tree not only as an indictment against corrupt Temple authorities, but of the Roman Empire as a whole.

**Joe Price**, Ohio State University, [price.joe.h@gmail.com](mailto:price.joe.h@gmail.com)

*The Theological Significance of Wordplay and Repetition in Samuel and the Weidner Chronicle*

This paper examines wordplays and repetitions occurring in the rejections of King Saul (1 Sam 13:13-14; 15:23), in the episode of David's affair with Bathsheba and his murder of Uriah (2 Sam 12:9-14), and in the Weidner Chronicle's account of Sargon and Utu-ḫegal. This paper will argue that these wordplays and repetitions connect royal offense and subsequent consequence in a way which demonstrates that consequences were reciprocal and qualitatively similar to the offense, even though the punishment may be quantitatively different. Theologically, this observation has significant ramifications for understanding Saul's political rejections in light of David's offenses.

**Sylvie Raquel**, Trinity International University, [sraquel@tiu.edu](mailto:sraquel@tiu.edu)

with **Jonathan Heim** ([zjheim@tiu.edu](mailto:zjheim@tiu.edu)) & **Timothy Berg** ([ztberg@tiu.edu](mailto:ztberg@tiu.edu))

*What Does a Magical Formula Have to Do with a Christian Writing?*

In the past two years, a small number of students of Trinity International University have been involved in the deciphering of a recently discovered document. Unusually, this papyrus does not present a verso or recto *per se*. Two years ago, the researchers disclosed the "Christian" side of this Egyptian manuscript at the Midwest Region SBL meeting although they have revised its dating since then. Be the first ones to enjoy the unveiling of

the second side of this papyrus, explore its unusual calligraphies, characters, and content, and reflect on the implication of this discovery for the history of Egyptian Christianity. The presenters will also discuss the pedagogical aspects of this research.

**Ryan N. Roberts**, Cornerstone University, [ryan.roberts@cornerstone.edu](mailto:ryan.roberts@cornerstone.edu)  
*The Democratization of Prophet and Message in the 8<sup>th</sup> Century BCE*

This paper will examine the incursion of the Assyrian Empire and the effects of natural disasters as conduits for prophetic validation in the 8<sup>th</sup> century BCE. In specific, it will examine the connection between social scientific research on disaster and religious revival as a means to shed new light on the emergence of the 8<sup>th</sup> century prophets. Comparative evidence will be drawn from ancient Greek and Roman sources as well as Medieval Europe in order to suggest models to sharpen our understanding of the religious and socioeconomic effects of disaster.

**Matthew R. Schlimm**, University of Dubuque Theological Seminary,  
[MSchlimm@dbq.edu](mailto:MSchlimm@dbq.edu)

*Imagining Ruth and Ezra's Conversation*

First, this presentation advances the argument made by scholars like Carol Newsom and Karl Allen Kuhn that the Bible's diverse viewpoints can be read as a conversation about important topics. Second, this presentation imagines the dialogue that might take place between Ruth and Ezra if they could somehow meet and discuss their contrary perspectives on interethnic marriages. This imagined conversation is exegetically driven, reflecting contextual issues (e.g., Ezra's relationship to the Persian empire). Finally, this presentation reflects on how this conversational approach to biblical interpretation provides insights into the diversity of the Hebrew Bible's traditions, ideologies, and theology.

**Philip C. Schmitz**, Eastern Michigan University, [pschmitz@emich.edu](mailto:pschmitz@emich.edu)

• **SBL BOOK REVIEW SESSION**

*The Phoenician Diaspora: Epigraphic and Historical Studies*

"In this approachable and articulate study, Philip C. Schmitz offers close interpretations of six ancient texts, four previously published Phoenician and Punic inscriptions and two Phoenician inscriptions published for the first time. The author selected the previously known texts because readings of their letters and interpretation of their grammar and syntax are not yet well established. Each of the selected texts stands as an original source concerning Phoenician settlement in the western Mediterranean, Phoenician activity in Egypt, or the economic life and religious beliefs and practices of ancient Carthage." (<https://www.eisenbrauns.com/ECOM/3Z71FGFKD.HTM>)

**Sarah Schreiber**, University of Notre Dame, [sschrei3@nd.edu](mailto:sschrei3@nd.edu)

*The Song of Moses in Jubilees 1*

Early readers of scripture showed a special interest in what would become known as the Song of Moses, Deuteronomy 32. Specifically, the author of Jubilees relies heavily on the Song in the book's origin story, Jubilees 1. Jubilees takes over the purpose of the Song as a witness against Israel as the purpose of Jubilees itself; it also adopts the Song's outline of history and puts the prophecy into the very mouth of God. In a way, Jubilees outdoes the Song by relocating it to Sinai, making the witness an even more powerful testimony to God's faithfulness despite Israel's infidelity.

**Chris Shea**, Ball State University, [cshea@bsu.edu](mailto:cshea@bsu.edu)

*The Two-Volume Epic, Imperial Propaganda, and Luke-Acts*

Augustus, an insignificant member of an undistinguished family pushed onto the world's stage by a great-uncle, moved to validate his power-grab by associating his clan and political machinations with the fabled actions of fabled Romans and the generative power of the gods. This revived the genre of big men and big imperial issues—epic. Thus was Vergil's *Aeneid* born. The canny propagandist Vergil blended Homer's two epics into one, a whole quite different from its parts. This paper argues this re-creation of epic in the service of Augustus' empire is a model for Luke, in the service of God's empire.

**Russell B. Sisson**, Union College, [rsisson@unionky.edu](mailto:rsisson@unionky.edu)

*Scripture and Paideia in Sirach: Jewish National Identity in the Hellenistic Empire and the Emerging Hebrew Canon*

In his prologue to Sirach, the translator of the Hebrew text identifies three groups of writings as foundational for a program of *paideia* for Israel—the law, the prophets, and “other books.” This may be our earliest evidence for an emerging tripartite Hebrew canon. But, how fixed or delineated are the non-Torah writings in this proto-canon? Are some prophetic writings more central than others in this program of *paideia*? Here we must consider how the author of Sirach and the translator read “the books of the ancestors” in a Greek cultural and imperialistic context.

**Lawson G. Stone**, Asbury Theological Seminary,

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*The Eclipse of Empire and the Etching of Israelite Identity in the Book of Joshua*

Scholarship on Joshua emphasizes its diverse genres, processes of compilation and editing so that interpreters hesitate to read the book against its internal narrative horizon, namely the end of the Late Bronze Age. Still, the LBA collapse, with the disintegration of the Egyptian empire, frames both Israel's historical emergence and the narrative horizon of Joshua. Indeed, historical analysis of the LBA/IA1 transition highlights the very facets of Israelite identity emphasized in Joshua. Whether we interpret these

connections historiographically or literarily, this contrast finds striking literary memorialization and expression in distinctive features of the book of Joshua.

**Nathan Thiel**, Marquette University, [nathan.thiel@marquette.edu](mailto:nathan.thiel@marquette.edu)  
*Divine Promise, Jewish Hardening, and the Eschatological Kingdom of Israel in the Theology of Luke-Acts*

The book of Acts ends on a sour note for Paul's Jewish listeners in Rome, divided amongst themselves over the apostle's message. For some scholars, this signals the last hope for the Jews in Acts and their definitive rejection. This essay argues that Acts 28 is not the final word. Luke, following a pattern articulated by Paul in Romans 9-11, awaits the eventual reversal.

**Emily Thomassen**, Trinity Christian College, [Emily.Thomassen@trnty.edu](mailto:Emily.Thomassen@trnty.edu)  
*Women of Questionable Character: The Bible's Portrayal of Foreign Women*

Ancient and modern commentators alike have argued about how to interpret the words of Job's wife, "Curse God and die!" (Job 2:9 NRSV). This paper offers new light on this discussion, focusing on Job's wife in light of the Bible's portrayal of foreign women. Historically, interpreters have come down harshly against Job's wife, although recently more commentators have sympathized with her. This paper offers a new interpretation of Job's wife in light of the biblical portrayal of other foreign, nameless women. This paper suggests that Job's wife plays an important and heroic role in the book, especially as a foreign woman.

**Jeremy Tindall**, Rochester College, [jeremy.n.tindall@gmail.com](mailto:jeremy.n.tindall@gmail.com)  
*"Flipping" and "Turning": A Literary Reading of Jonah 3 Based on the Intertextual Allusions*

The following paper argues that the literary structure of Jonah 3 is established through key allusions to Genesis 19, Exodus 32-34, Joel 2, and Psalm 78. Through this background, the employment of *hapak* in chapter 3 ("to destroy" and "to flip over") creates an ambiguous literary connection to destruction, fasting, and mercy. The narrative employs this literary background in Nineveh's repentance, the king's proclamation, and God's relenting, through an emphasis on *shub* and explicit Torah quotations, to challenge the readers' assumptions of who is truly repentant and worthy of God's mercy; a literary embodiment of the redefined "overturning" implied *hapak*.

**Jeffrey Tripp**, Loyola University Chicago, [jtripp@luc.edu](mailto:jtripp@luc.edu)  
*The Revelation of Gabriel, the Davidic Covenant, and Herod's Relationship with Rome*

The *Revelation of Gabriel*, a newly discovered apocalyptic text written on stone and dated roughly to the reign of Herod the Great, is greatly concerned with the Temple, David, and Jerusalem. Despite a few violent

images typical of prophetic and apocalyptic writings, however, the text shows confidence in God's protection over all three against "the nations/the proud" and against the "wicked branch." This paper aims to introduce some features of this short and highly fragmentary but important new text, and to examine the central images of the *Revelation of Gabriel* within the context of Herod's relationship with Rome and Greco-Roman culture.

**J. Brian Tucker**, Moody Theological Seminary, [brian.tucker@moody.edu](mailto:brian.tucker@moody.edu)  
*The Continuation of Gentile Social Identity in Israel's Restoration in Romans 9:24-26*

How should scholars account for Paul's addition of "but also from the gentiles" in Rom 9:24 in a promise originally designed for historic Israel? Does it mean gentiles are eschatologically restored Israelites? This paper puts forth a post-supersessionist reading of Rom 9:24-26 arguing that (1) Israel is still the primary referent; (2) Israel's story transforms gentile social identity; (3) Paul's mission experience shapes his hermeneutics; and (4) a typological relationship between Hos 1:10; 2:23 and Rom 9:25-26 is evident based on the relationship between God's mercy to Israel and the calling of gentiles. Combined, these result in a very Jewish-gentile social identity.

**James Waddell**, Ecumenical Theological Seminary,  
[jwaddell@etseminary.edu](mailto:jwaddell@etseminary.edu)

*Was the Infancy Gospel of Thomas a Jewish Document?*

Following Petri Luomanen's recently published criteria for identifying a document as having originated in Jewish circles, internal evidence in the *Infancy Gospel of Thomas* (IGT) suggests an original strand of Jewish or Jewish Christian tradition. This paper offers a comparative analysis of IGT and legal prescriptions for Sabbath and purification in the Mishnah, to test the hypothesis that IGT may have originated in Jewish circles in the early to mid-second century CE.

**Robert E. Wallace**, Judson University, [rwallace@JudsonU.edu](mailto:rwallace@JudsonU.edu)

*Flipping Old Testament, or, How I Learned to Stop Worrying and Love Active Learning*

After using a lecture model for fifteen years, I redesigned my freshman level Introduction to the Old Testament class using the model of a flipped classroom. I moved the content delivery outside the classroom in the form of videoed lectures and used active learning assignments during the class time. I restructured the assessment system to be based on the model of a "save your progress" video game that allowed students to "level-up" during the semester. In this presentation, I will give a survey of the process and of what has been learned (by everyone).

**Jaime L. Waters**, DePaul University, [JWATER11@depaul.edu](mailto:JWATER11@depaul.edu)  
*Trampled and Trodden: Threshing Floor Imagery Delivers Divine Judgment*

Critical to survival in an agrarian society, threshing floors are agricultural spaces where crops are threshed and winnowed. In the Hebrew Bible, these spaces are often connected to divine blessings, communication, and presence. Conversely, figurative uses of threshing floors are associated with divine judgment delivered to foreigners. This paper will explore how threshing floor imagery is employed to express divine power over foreign empires. While these locations sustain life, the prophets Isaiah, Micah, and Jeremiah metaphorically describe death and destruction of empires in terms of threshing floors.

**David H. Wenkel**, Moody Bible Institute, [dwenkel@gmail.com](mailto:dwenkel@gmail.com)  
*Caesar's Omnipresence through Images as Ally and Rival of Early Hellenistic-Gentile Christology*

How did the earliest Hellenistic-Gentile converts to Christianity understand their worship and belief in the risen Lord Jesus? They must have appropriated some of their own cultural resources, culture, and background. This study seeks to explore how the imperial cult of the Roman emperor might have provided some conceptual categories and words to aid those constructing an early high Christology apart from Jewish influences. This study suggests that Caesar's omnipresence through images and coinage was both an ally and rival of first-century Gentile Christians considering what it meant to be human and divine.

**Mark Whitters**, Eastern Michigan University, [markwhitters@yahoo.com](mailto:markwhitters@yahoo.com)  
*Nehemiah 8:1-8: A Persianized Ezra?*

The historicity of the event told in Neh 8:1-8 is fiercely debated, but it is clear that the narrative aims at presenting Ezra and his Torah as clothed with the highest authority. While there is scant literary evidence for an "imperial authorization" emanating from Xerxes or Artaxerxes, this paper argues that Neh 8:1-8 represents various genuine correspondences with the Achaemenid Empire as it is known from Persian sources. In particular, there are some striking and heretofore unnoticed parallels between the image of Ezra as found in the biblical text and the steles and iconography found in Persepolis. Thus, while the figure of Ezra may involve editorial flourish and fanfare, there is no doubting the narrative's Persian context.

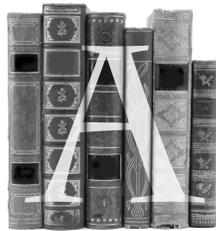
**K. Lawson Younger**, Trinity International University, [lyounger@tiu.edu](mailto:lyounger@tiu.edu)  
*The Assyrian Impact on the Levant in the Light of Recent Study*

In light of recent discussions concerning the impact of the Neo-Assyrian empire in the Levant, this paper will investigate Assyrian policies and practices related to economic issues. In particular, the paper will analyze the proposed development of a "carrot and stick" policy that was co-joined with

the evolution of the *karu*-system in the coastal regions as important elements in *Pax Assyriaca*.

## SCHOLARLY USED BOOKS IN YOUR DISCIPLINE

- ★ ancient literature & languages
- ★ ANE studies
- ★ biblical studies
- ★ history
- ★ Judaica
- ★ Orientalia
- ★ philosophy
- ★ religion



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## ACKNOWLEDGEMENTS

The officers of the societies would like to thank the following publishers and book vendors who support the activities of our region by displaying their books, journals and other products at this meeting:

Ada Books  
Baker Publishing Group  
*Conversations with the Biblical World* (journal)  
Eisenbrauns  
Fortress Press  
IVP Academic  
Society of Biblical Literature  
Wm. B. Eerdmans Publishing Co.  
Zondervan

The societies extend their appreciation to the administration of **Olivet Nazarene University** and the **School of Theology and Christian Ministry** for hosting the 2014 Regional Meeting. We offer special thanks to Kevin Mellish, Larry Murphy, and Eddie Ellis, ONU faculty members who coordinated the local arrangements; Jean Bakke, secretary of the STCM; and Lauren Shander, a student assistant at ONU.

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### **Tentative date for the 2015 Meeting**

February 13-15, location to be determined