

2010 PROGRAM AND ABSTRACTS

FOR THE
JOINT MEETING
OF

**THE MIDWEST REGION OF THE
SOCIETY OF BIBLICAL LITERATURE**

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

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

February 12-14, 2010

The Harre Union
Valparaiso University
Valparaiso, Indiana

**AOS/ASOR/SBL
2010 ANNUAL MEETING
PROGRAM**

8:00-6:00

Publisher Book Displays
Brown and Gold Room

Session 2A
9:00-12:00

SBL: Gospels

Chair: Clare Rothschild, Lewis University
Heritage Rm-267

9:00-9:30 Brian Dennert, Loyola University Chicago
“Not the Son We Thought We Knew” Matthew's Son of David in Light of a Re-examination of *Psalms of Solomon* 17

9:30-10:00 Robert S. Kinney, University of Bristol
Jesus and His Disciples: An Educational Structure in Its Hellenistic Context

10:00-10:30

Coffee Break

10:30-11:00

Joshua Yoder, University of Notre Dame
Appealing to Empire in Luke-Acts

11:00-11:30

Christian D. von Dehsen, Carthage College
Historical and Theological Implications of the Convergence of Anti-Pauline Themes in the Gospel of Matthew

11:30-12:00

Teresa Calpino, Loyola University Chicago
“So They Separated from One Another”: The Beginnings of Resistance in Acts 15:38-39

Session 2B
9:00-11:30

SBL: Early Christian Literature/Patristics

Chair: Nancy Pardee, Saint Xavier University, and Lawrence Lahey, Centre for Jewish Christian Relations, Cambridge
Valpo Rm-261

9:00-9:30

Nancy Pardee, Saint Xavier University
The Conclusion of the *Didache*: Revisiting Codex Hierosolymitanus 54

9:30-10:00

Isaac Oliver, University of Michigan
Jewish Followers of Jesus and the Bar Kokhba Revolt: A “Parting” or Converging of the Ways?

Friday Evening, February 12, 2010

4:00-8:00

Registration – President’s Foyer

Dinner – local restaurants

Session 1
7:00-9:00

**SBL Plenary Session:
Social Identity based on Texts and Archeology: the Jews**

Chair: Mark Whitters, Eastern Michigan University
Ballroom B

7:00-7:30

Gary Knoppers, Pennsylvania State University
Social Identity Based on Texts and Archaeology: The Jews in the Neo-Babylonian and Persian Periods

7:30-8:00

David Rudolph, MTJA
Jesus-Believing Jews and Kol Yisrael : Rethinking Long-Held Assumptions

8:00-8:30

Carol Bakhos, UCLA
The World of the Rabbis: Fact and/or Fiction

Reception

8:30-9:00

Ball Room A

Hosted by the Midwest Region of the SBL

Saturday Morning, February 13, 2010

8:00-11:00

Registration
President’s Foyer

8:00-9:00

Coffee, compliments of book publishers
President’s Foyer

10:00-10:30	Coffee Break		Some Reflections on the Ancestor Cult at Guzanu/Gozan and its Possible Connections with Astral Religion”
10:30-11:00	Larry Lahey, Centre for Jewish-Christian Relations, Cambridge The High Christology of the Jewish Christian Nazarenes and Similar Early Groups	9:30-10:00	Mohammad Hassan Khalil , University of Illinois Abu Hamid al-Ghazali; and the Salvation of Others
11:00-11:30	Aaron Canty, Saint Xavier University Christology and Ecclesiology in Early Latin Interpretations of Psalm 22:1	Session 3A 10:30-11:30	SBL: Apocalyptic Literature Chair: Mark Whitters, Eastern Michigan University Ball Room B
	Planning Session	10:30-11:00	Horacio Vela, University of Notre Dame Beyond Sources: The Literary Unity of Revelation 12
Session 2C 9:00-11:30	SBL: Hebrew Bible and Early Interpretive Literature Chair: Laurie Braaten, Judson University Alumni Rm-269	11:00-11:30	Lauren O’Connell, Loyola University Chicago Comforting Beasts and an Unlikely Hero: Animal Imagery and Battle Motif in the Book of Revelation
9:00-9:30	Dane Ortlund, Wheaton College Phinehan Zeal: A Consideration of James Dunn’s Proposal	Session 3B 10:30-12:00	SBL: Hebrews and Catholic Epistles Chair: David Creech, Loyola University of Chicago Victory Bell Rm-263
9:30-10:00	Peter Bekins, Hebrew Union College The Use of the Definite Article for Frame-Based Reference in Biblical Hebrew	10:30-11:00	Russell B. Sisson, Union College Is James an Epistolary Performance of Q?
10:00-10:30	Coffee Break	11:00-11:30	Jeffrey B. Gibson, Harry S Truman College The Jewish War and the <i>Sitz im Leben</i> of the Epistle to the Hebrews
10:30-11:00	Chee-Chiew Lee, Wheaton College Once Again: The Niphal and Hitpael of BRK in the Abrahamic Blessing for the Nations		
11:00-11:30	Elizabeth H .P. Backfish, Trinity Evangelical Divinity School “My God is a Rock in a Weary Land”: A Comparison of the Cries and Hopes of the Psalms and African American Slave Spirituals	Lunch 12:00-1:30	Founder’s Table Dining Room SBL: Informal Lunch Provided for Graduate Students 12:00-1:30 Host: Alec J. Lucas, Loyola University Chicago Hearth Room-197
Session 2D 9:00-10:00	AOS: Religious Identities Chair: JoAnn Scurlock, Elmhurst College, Emerita Ball Room B		All graduate students are invited to a Professional Development Luncheon courtesy of the Midwest Region. We will use the time as an opportunity to network with other graduate student colleagues and to receive advice from seasoned scholars on surviving and
9:00-9:30	K. Lawson Younger, Jr., Trinity International University--Divinity School		

thriving in the academy. This year's topic will be publishing.

1:30-2:00

T. Michael W. Halcomb, Asbury Theological Seminary
"All Things to All People": Rethinking the Social Context of a Pauline Axiom

SBL: Informal Lunch for Women Scholars and Students

12:00-1:30

Hosts: Ann Fritschel, Wartburg Seminary, and Elizabeth A. McCabe, Hebrew Union College
Hearth Room-197

2:00-2:30

Robert Foster, Marquette University
Rechristening Abraham's Children: Hosea, Election, and Gentile Inclusion in Romans 9

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.

2:30-3:00

Jeffrey R. Asher, Georgetown College
The Colossian Heresy: An Ecclesiastical Paradigm?

3:00-3:30

Coffee Break

3:30-4:00

Alec J. Lucas, Loyola University Chicago
Romans 1:18-32: History, Structure, and Social Identity

Saturday Afternoon, February 13, 2010

Session 4A

1:30-4:00

AOS: Know Thy Neighbor: Israelites and Others

Chair: K. Lawson Younger, Jr., Trinity International University--Divinity School
Ball Room B

4:00-4:30

Nijay K. Gupta, Ashland Theological Seminary
The *ou....alla* New Testament Rhetorical Pattern

1:30-2:00

Ilya Yakubovitch, University of Chicago
From Lower Land to Cappadocia

4:30-5:00

P. Richard Choi, Andrews University
Sarah, Isa 54:1, and Gal 4:27

2:00-2:30

JoAnn Scurlock, Elmhurst College, Emerita
Canaanites, Israelites and Amorites: Tribal identities in dimorphic states.

Planning Session

2:30-3:00

Coffee Break

Session 4C

1:30-6:00

SBL: Apocryphal and Cognate Literature

Russell Sisson, Union College
Alumni Rm-269

3:00-3:30

Owen Chestnut, Andrews University
Israelite Expansion Process in the Iron Age II: A Chalk Moat Perspective

1:30-2:00

Isaac Oliver, University of Michigan
Jubilees and the Rabbis: Forming Jewish Identity by Formulating Torah Legislation for Gentiles

3:30-4:00

Peter Feinman, Institute of History, Archaeology, and Education
The Mesha Stele: Underutilized Key to Understanding Israelite History and the Writing of the Bible

2:00-2:30

Philip B. Muñoz, Hope College
Raphael the Savior: Angelic Mediation in the Book of Tobit

2:30-3:00

Sara Ferry, University of Notre Dame
Descent into Hades, and Unexpected Return: Death and Resurrection in Tobit

Session 4B

1:30-4:30

SBL: Pauline Epistolary Literature

Chair: P. Richard Choi, Andrews University
Heritage Rm-267

3:00-3:30

Clinton J. Moyer, Independent Scholar,
The Beautiful Outsider Replaces the Queen: A "Compound Topos" in Esther 1-2 and Books 5 and 6 of Chariton's Chaereas and Callirhoe

4:00-4:30

Coffee Break

- 4:30-5:00 Teresa Calpino, Loyola University Chicago
Is There Messianic “Rule” at Qumran?
- 5:00-5:30 Joshua Yoder, University of Notre Dame
Constructing Flaccus: Negotiation of Identity in Philo’s *In Flaccum*
- 5:30-6:00 Russell B. Sisson, Union College
Cult, Eschatology, and (Re)Generation of Souls in Virgil’s *Aeneid* and Justin Martyr’s *First Apology*

Session 4D
1:30-3:00

SBL: Gospels

- Chair: J. Brian Tucker, Moody Theological Seminary-Michigan
Valpo Rm-261
- 1:30-2:00 Clare K. Rothschild, Lewis University
The Name Game: Proper Names as Historical Rhetoric in Acts
- 2:00-2:30 Justin Fuhrmann, Olivet Nazarene University
The Significance of Mark 4:10-12 for Mark’s Parable Chapter: A Structural Analysis and Proposal

Session 5
3:30-4:30

SBL: Gender Studies and the Bible

- Chairs: Ann Fritschel, Wartburg Seminary, and Elizabeth A. McCabe, Hebrew Union College
Valpo Rm-261
- 3:30-4:00 Susan Kray, Indiana State University at Terre Haute
Where Has all the Parrhesia Gone? Searching for the Intellectual and Confrontational Dimension of Female Gender Identity in the Bible
- 4:00-4:30 John J. Schmitt, Marquette University
Ancient Israel and the (Non-)Ambiguity of Its Gender
- Planning Session

Session 6
5:00-6:00

SBL: Book Review

Eric F. Mason. *'You Are a Priest Forever': Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews* (Brill, 2008)

Chair: Mark Whitters, Eastern Michigan University
Valpo Rm-261

Opening Remarks:

Eric F. Mason, Judson University (5 min)

Panelists:

Silviu N. Bunta, University of Dayton

Clare K. Rothschild, Lewis University

Saturday Evening, February 13, 2010

6:00-6:30

Reception
Ball Room A

6:30-7:30

Presidential Banquet
Ball Room A

7:30-8:15

Presidential Address
Chair: P. Richard Choi, Andrews University

Speaker Mark Whitters, Eastern Michigan University
President of the Midwest Region of the Society of Biblical Literature

“Group Identity and the Textual Caricatures of the Shechemites”

8:15-9:00

SBL/AOS/ASOR Board Meeting
Chair: P. Richard Choi, Andrews University
Campanile-262

Sunday Morning, February 13, 2010

8:00-9:00

Registration
President’s Foyer

8:00-8:45	SBL/AOS/ASOR Annual Business Meeting Chair, P. Richard Choi, Andrews University Alumni Rm-269	10:00-10:30	Coffee Break
8:00-9:00	Coffee, compliments of book publishers President's Foyer	10:30-11:00	Jason Myers, Cornerstone University Paul's Use of Triumph in Colossians 2:15
8:00-12:00	Publisher Book Displays Brown and Gold Room	11:00-11:30	Mark A. Jennings, Marquette University "They Contributed Nothing to Me" (Gal 2:6): Paul's Critique of the Jerusalem Apostles' Lukewarm Support of Paul's Gentile Mission
<u>Session 7A</u> 9:00-10:30	SBL: Teaching the Bible in the Classroom Chair: Holly Hearon, Christian Theological Seminary Victory Bell Rm-263		Planning Session
9:00-10:30	The focus of the Teaching the Bible section will be inductive learning strategies. This will be a round table conversation. Participants are asked to bring a hand-out describing one or more inductive learning strategies that they have employed or experienced to share with the group. Questions to be explored include: when and where have inductive learning strategies proved most effective? What limitations have you experienced with inductive learning strategies? How can inductive learning strategies be used to complement deductive learning strategies? The goal of this session is 'side-by-side' with emphasis on learning from each other.	<u>Session 7C</u> 9:00-10:00	SBL: Hebrew Bible and Early Interpretive Literature Chair: George Heider, Valparaiso University Valpo Rm-261
	Planning Session	9:00-9:30	Kevin Mellish, Olivet Nazarene University King Saul: Tragic Hero or Just Tragic
		9:30-10:00	Ray W. McAllister, Andrews University Theology of Blindness in the Hebrew Scriptures
		<u>Session 7D</u> 9:00-11:30	SBL: Bible Meaning through Tradition—Susanna Chair: Lowell Handy, American Theological Library Association Alumni Rm-269
<u>Session 7B</u> 9:00-11:30	SBL: Pauline Epistolary Literature Chair: Alec J. Lucas, Loyola University Chicago Heritage Rm-267	9:00-9:30	Erica Treesh, American Theological Library Association Susanna and the Elders in 17th Century English Needlework Pictures
9:00-9:30	Chee-Chiew Lee, Wheaton College The Abrahamic Blessing and the Spirit in Galatians: Their Relationship and Significance for Reading Galatians and Paul's Doctrine of Justification	9:30-10:00	Lowell K. Handy - ATLA A Singular Susanna: Two Gustave Doré Bible Illustrations
9:30-10:00	J. Brian Tucker, Moody Theological Seminary- Michigan Did Paul Create Christian Identity?	10:00-10:30	Coffee Break
		10:30-11:00	JoAnn Scurlock, Elmhurst College, Emerita Susanna and the Elders: A Tale of Religious Hypocrisy?
		11:00-11:30	Stacy Davis, Saint Mary's College No Susanna? The How and Why of Feminist/Womanist Interpretation, or Lack Thereof

Session 8
10:30-12:00

SBL: Graduate Student Paper Award Winner

Chair: Kevin Mellish, Olivet Nazarene University
Valpo Rm-261

10-30-11:15 Romulus D. Stefanut, University of Chicago
From *logos* to *mythos*: The Apocalypse of Paul (*Visio Pauli*) and Plato's *Phaedo* in dialogue

11:15-12:00 Nathan Mastnjak, University of Chicago
Poetry and Genre in Psalm 57: a Methodological Investigation

Section Leader Lunch **Hearth Room-197**
12:00-1:30

Lunch **Founder's Table Dining Room**
12:00-1:30

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:

American Theological Library Association

Baker Book House

Eisenbrauns Booksellers

Society of Biblical Literature

William B. Eerdmans Publishing Co.

The officers would especially like to thank George Heider, Richard DeMaris, Lori Sumner, and Larry Mosher of Valparaiso University and the administration of Valparaiso University for hosting the 2010 Annual Meeting of the Societies.

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

February 25-27, 2011, Valparaiso University, Valparaiso, IN (tentative location)

2010 ANNUAL MEETING

ABSTRACTS

Jeffrey R. Asher, Georgetown College
“The Colossian Heresy: An Ecclesiastical Paradigm?”

[Jeffrey_asher@georgetowncollege.edu]

The most common paradigm for interpreting Colossians has been as a work primarily directed against an intrusive “heresy” that was threatening a Pauline community. This paper will argue that this approach to the epistle is a remnant of an interpretive paradigm that better reflects the worldview of the later church than that of the author of Colossians. After examining the internal and external evidence on this issue, this paper will argue that the vestige of this ecclesiastical interpretive framework has negatively influenced historical research and will explore an alternative paradigm for interpreting the epistle.

Elizabeth H.P. Backfish, Trinity Evangelical Divinity School

“My God is a Rock in a Weary Land’: A Comparison of the Cries and Hopes of the Psalms and African American Slave Spirituals”

[zepruitt@tiu.edu]

The songs that arose out of American slavery have preserved a poignant portrait of the hearts, sufferings, and hopes of their anonymous composers. This paper seeks to explore the similarities in *Sitz im Leben*, style, and theme between the slave spirituals and the Psalms, tracing the African Americans’ initial introduction to the Psalms through their subsequent love for them and appropriation of them in worship, highlighting points of comparison and contrast between the themes and perspectives of the Psalms and the spirituals.

Carol Bakhos, UCLA

“The World of the Rabbis: Fact and/or Fiction”

[cbakhos@humnet.ucla.edu]

I will discuss recent trends in the study of rabbinic literature, with an eye toward methodological assumptions. In light of this broad discussion, I will explore how in fact rabbinic literature can be used to shed light on our understanding of aspects of rabbinic culture.

Peter Bekins, Hebrew Union College

The Use of the Definite Article for Frame-Based Reference in Biblical Hebrew

[pbekins@fuse.net]

The grammars treat the use of the definite article in Biblical Hebrew as straightforward, corresponding closely to its use in English and Greek. However, there are also some significant variations. Most difficult are first-mention uses where the article accompanies an unknown participant being introduced for the first time. In this paper, I will argue that many of these examples can be explained by the cognitive idea of frame-based reference. A frame is the set of general knowledge that is invoked by the mention of a particular entity or situation. In this manner, the members of the frame are treated as if they had been introduced directly and can be referenced using a definite noun phrase.

Teresa Calpino, Loyola University Chicago

“So They Separated from One Another”: The Beginnings of Resistance in Acts 15:38-39”

[tcalpino@comcast.com]

A Form Critical analysis of the “Gerasene Demoniac” (Mark 5:1-20) reveals that the pericope is both complex and composite: complex in that it is the longest, most detailed and textually complex exorcism story in Mark’s gospel; composite in that while it includes a majority of pre-Markan material, this material shows the “work” of many authorial hands. This study focuses on three areas: (1) the Markan redaction of the story, (2) the pre-Markan form and storyline, and (3) how Markan interests are presented in the final form and placement of the pericope. Finally, just as the pericope seems to have spoken deeply to the Markan community, its message can still speak powerfully to a contemporary reader who feels that “bad luck” or a lack of tangible opportunities has so overshadowed her life to the point where she feels like giving up. The “Gerasene Demoniac” reminds us that once we are close to Christ, there is no power that can overcome him, nor further outside control of our life and person.

Teresa Calpino, Loyola University Chicago

“Is There Messianic ‘Rule’ at Qumran?”

[tcalpino@comcast.com]

The study of messianism in the Dead Sea Scrolls has tended toward two conclusions: (1) that there is a doctrinal consistency within the corpus that presumes two messianic figures one from Aaron and one from Israel, or (2) that there is no way to treat the concept of the messiah in the scrolls systematically, and any attempt to do so results in harmonization. While I do not think that the manuscripts discovered at Qumran necessarily form a cohesive, theological library, there are still some striking similarities between how documents understand the figure of the messiah. In order to define some methodological boundaries to this study, I will confine my analysis of messianism to three documents that are considered to be “genetically” linked, 1QS, 1Q28a and 1Q28b. My paper seeks to clarify to what extent these documents are dependent upon one another, and if they should be read together as reflecting one unified theological or messianic point of view.

Aaron Canty, Saint Xavier University

“Christology and Ecclesiology in Early Latin Interpretations of Psalm 22:1”

[canty@sxu.edu]

One of the problems early Christians found in their interpretation of the psalms was deciding whether certain verses or all verses should be applied to Christ. Those verses portraying the glory and victory of a messianic figure were applied rather easily, but there were other verses that emphasized the weakness and suffering of the messianic figure. This paper will explore how two of the most influential Latin commentators on the psalms, Augustine and Cassiodorus, interpreted Jesus' words on the cross, "My God, my God, why have you forsaken me?" (from Psalm 22:1) and the theological concerns that shaped their exegesis.

Owen Chestnut, Andrews University

“Israelite Expansion Process in the Iron Age II: A Chalk Moat Perspective”

[chesnut@andrews.edu]

This paper will examine the Israelite expansion process that took place in the Iron Age II. The focus will be placed on what the biblical account has to say about the Israelite settlement in and around the Chalk Moat and the five cities located therein (Zorah, Eshtaol, Zanoah, Adullam, and Keilah), an area of great importance for Israelite/ Philistine conflict. The conquest narratives, Samson and David stories, Joshua city lists, and Chronicles genealogies will all be examined. Conclusions concerning the historical geographical background of Israelite movement during this period will be based on the passages analyzed and an examination of the archaeological data

P. Richard Choi, Andrews University

“Sarah, Isa 54:1, and Gal 4:27”

[choir@andrews.edu]

This paper addresses the question whether Paul's use of Isa 54:1 in Gal. 4:27 is consistent with the intention of the original author. Scholarship has generally either answered this question in the negative or ignored it. This paper argues based on a detailed exegesis of Isa. 54:1 that Paul's use of the text in Gal. 4:27 is one of the finest examples of his careful reading of the OT.

Stacy Davis, Saint Mary's College

“No Susanna? The How and Why of Feminist/Womanist Interpretation, or lack thereof”

[lieblingbi@aol.com]

There is precious little feminist interpretation of Susanna's story and even less womanist interpretation. This paper will address why this is so. For feminists, Susanna may not be an ideal model because of her seeming submission to her patriarchal environment. For womanists, already few in number and with a strong Christological focus, Susanna's status as a marginal text in the Roman Catholic “Old Testament” may limit her attractiveness as a subject for study. And yet, the paper will conclude that a feminist/womanist interpretation of Susanna can be done and will sketch out some possible future areas of analysis.

Christian D. von Dehsen, Carthage College

“Historical and Theological Implications of the Convergence of Anti-Pauline Themes in the Gospel of Matthew”

[cvondehsen@carthage.edu]

Using the Sermon on the Mount as the interpretive point of departure, one can identify themes which, when taken together, contribute to implicit anti-pauline polemic. This polemic may have originated in the aftermath of the confrontation between Peter and Paul over the question of Torah obedience with respect to meals within the mixed community at Antioch (Gal 2:11-14). Moreover, many of these themes permeate the rest of the gospel (cf. Matt 13:41; 16:13-20; 21:28-32; 28:16-20). Finally one can note that the form of the gospel advanced by Matthew corresponds closely to that introduced by Paul's theological adversaries in Galatia, Corinth, Philippi, and (theoretically) Rome.

Brian Dennert, Loyola University Chicago

“‘Not the Son We Thought We Knew’ Matthew's Son of David in Light of a Re-examination of *Psalms of Solomon 17*”

[Brian_Dennert@yahoo.com]

Matthew's use of “Son of David” has puzzled scholars because of its reference to a militant and nationalistic Messiah in *Psalms of Solomon 17*. A re-examination of *Psalms of Solomon* presents the “Son of David” as a figure with the proper lineage and an anointing by the Spirit who casts out Jewish and Gentile sinners and brings holiness back to Israel. This victory occurs through his word and character rather than military power and results in a kingdom of Jews and Gentiles. The presence of an analogous matrix of themes in Matthew suggests that the Gospel draws upon similar expectations.

Sara Ferry, University of Notre Dame

“Descent into Hades, and Unexpected Return: Death and Resurrection in Tobit”

[sferry@nd.edu]

This paper begins from the observation that Tobit's remarks in 13.2 (that God, “leads down to Hades in the lowest regions of the earth, and he brings up from the great abyss...”), suggest a very dynamic understanding of death and resurrection, one that is not limited to loss of life. This elastic understanding sets the stage for a very intimately connected sequence of events which follows the far-reaching impact of Tobit and Sarah's afflictions, and the divinely orchestrated plan which seemingly plunges both families further into the realm of the dead, only to have all parties restored with the aid of God's intermediary.

Peter Feinman, Institute of History, Archaeology, and Education

“The Mesha Stele: Underutilized Key to Understanding Israelite History and the Writing of the Bible”

[feinmanp@ihare.org]

The Mesha Stele is an underutilized key to understanding Israelite history and the writing of the Bible. Many biblical scholars consider one of the great achievements of biblical scholarship to be the elimination of the Exodus as a real event in history. In so doing, they have thrown the baby out with the bathwater. No one would say that because God does not exist that therefore the destructions of God's home in Jerusalem in 586 BCE and 70 CE were insignificant events that resulted in no attempt to explain why God allowed such events to occur. No one would say that because Jesus was not the son of God that therefore his execution by Rome was not a traumatic event to his followers which led to written explanations seeking to understand it. The archaeologically attested destruction of the sanctuary to Yahweh at Mount Nebo recorded in the Mesha Stele, the biblical site of the burial place of Moses,

is entitled to the same consideration. The question to be raised is: what was the reaction of the Israelite people to this event? I assert that 9th-century BCE Israel believed that the founder of the people was buried there. I further assert that the destruction of the site was as traumatic to them as the Jerusalem temple destructions were to the priests. The result of Mesha's actions was a call to arms, a scroll written by a northern prophet in the Moses paradigm that just as a Yahweh-selected prophet-anointed hero previously had liberated us from Pharaoh Solomon, so a repeat is necessary against the dynasty of Pharaoh Ahab and his failed sons. This northern-prophet scroll was one of a series of such scrolls which bridge the gap between E and D as part of the ongoing writing in Israel in response to political events of significance.

Robert Foster, Marquette University
“Rechristening Abraham's Children: Hosea, Election, and Gentile Inclusion in Romans 9”

[\[bc-foster@juno.com\]](mailto:bc-foster@juno.com)

Paul's citations of Hosea 2:25 and 2:1 in Romans 9:25-26 have caused scholars some embarrassment. The original meaning of these OT texts appears to have little in common with the use to which Paul puts them. However, by placing Paul's exegetical practices in their appropriate contexts, the warrants which undergird his Scriptural performance become evident. These quotations should be situated, on the one hand, within the symbolic universe mediated by the patriarchal narratives of Genesis, evoked earlier in the chapter, and on the other, within the common Hellenistic practice of configuring group identity by manipulating genealogical traditions. These hermeneutical frameworks allow Paul's exegetical virtuosity to emerge, and demonstrate his ability to orchestrate, within Abraham's lineage, a new ethnic identity for his Gentile converts.

Justin Fuhrmann, Olivet Nazarene University
“The Significance of Mark 4:10-12 for Mark's Parable Chapter: A Structural Analysis and Proposal”

[\[jfuhrman@olivet.edu\]](mailto:jfuhrman@olivet.edu)

This paper explores structural proposals for understanding Mark 4:1-34. After a critical appraisal of the strengths and weaknesses of each approach, I offer a new proposal structured on two blocks of material, an A-block on hiddenness/revelation (4:1-2, 10-12, 21-25, 33-34) and a B-block of seed parables (4:3-9, 13-20, 26-32). I argue that the freedom with which Mark interweaves these two motifs suggests a close relationship between them. This interrelationship demands an appeal to 4:10-12 as the bridge which binds the

seed parables to the hiddenness/revelation motif, thereby making 4:10-12 the key for understanding 4:1-34.

Jeffrey B. Gibson, Harry S Truman College
“The Jewish War and the *Sitz im Leben* of the Epistle to the Hebrews”

[\[jgibson000@comcast.net\]](mailto:jgibson000@comcast.net)

The purpose of this paper is to advance and support the view propounded in 1917 by Alexander Nairne that the occasion the Epistle to the Hebrews is the outbreak of the Jewish War with Rome and that the Epistle's purpose was to stave off its readers from joining the insurrection against Rome when, after the defeat of Cestis Gallus, it appeared that God had sanctioned the Zealot cause. I will argue here that viewing the occasion and purpose of the Epistle from this perspective not only fits well with what the author of Hebrews tells us about his readers and their inclinations. It also best accounts for such prominent features of the Epistle as (1) the author's bold assertions that there is a better altar and better high priest and sacrifice in the “confession” to which his readers had originally committed themselves, (2) his appeals to Jesus' “testings” as the essence of what his readers are currently experiencing, (3) his use of Ps. 95 and its warnings about the consequences of putting God to the test in the great “Today” to characterize the situation in which the readers are plunging themselves, and (4) his designation of the path to which his readers are drawn as one that, if followed, would amount to re-crucifying the Son of God and to holding him up to contempt.

Nijay K. Gupta, Ashland Theological Seminary
“The *ou...alla* New Testament Rhetorical Pattern”

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One can detect a certain New Testament rhetorical pattern which contains the pairing of *ou...alla*. It is often used to set up some kind of *exclusive negation*, as in “the body is not (*ou*) for sexual immorality but (*alla*) for the Lord” (1 Cor. 6:13), where the two items are in direct conflict. Alternatively, the relationship could be a *contrast of significance* as in Jesus' saying, “The one believing in me does not (*ou*) believe in me, but (*alla*) in the one who sent me” (John 12:44). This paper will demonstrate, using two case studies (Phil. 2.5 and Eph. 6.12), how interpreters and translators too often assume a text with the *ou...alla* pattern is the first kind (*exclusive negation*) without offering due consideration that it may be the second kind (*contrast of significance*), to the detriment of theological doctrines and constructs.

T. Michael W. Halcomb, Asbury Theological Seminary
“All Things To All People”: Rethinking the Social Context of a Pauline Axiom

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Traditionally, Paul’s remarks in 1 Cor. 9.19-23 have been interpreted 1) From Paul’s point-of-view, and 2) through a positive, homophilial lens. As a result, evangelical exegetes have tended to place themselves in Paul’s shoes when they read this passage and have even developed entire missiological systems based on the Apostle’s declaration that he becomes like those that he is attempting to win. Though Paul’s statements concerning his evangelistic endeavors are usually seen by modern Westerners as admirable and taken as a touchstone for approaches to outreach, this paper argues that in Paul’s first-century context, Mediterranean audiences would have had quite the opposite reaction. Given the skeptical disposition towards change which coarsed through the veins of ancient society, Paul’s comments in 1 Cor. 9.19-23 would have been received with doubt rather than trust and would have caused persons to question the depth of both Paul’s personal integrity—and therefore his identity—as well as the veracity of his message.

Lowell K. Handy, ATLA

“A Singular Susanna: Two Gustave Doré Bible Illustrations”

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Gustave Doré produced 2 illustrations of Susanna for Mame's illustrated Bible. This presentation makes note of the way in which the illustrator has used the biblical narrative and theatrical staging to convey highly popular material in a different, but entertaining, fashion for a mid-nineteenth-century audience.

Mark A. Jennings, Marquette University

“‘They Contributed Nothing to Me’ (Gal 2:6): Paul’s Critique of the Jerusalem Apostles’ Lukewarm Support of Paul’s Gentile Mission”

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This essay calls into question the traditional understanding of Paul’s claim in Gal 2:6 that the Jerusalem apostles were united with him, by “adding nothing” (i.e., the requirement of circumcision) to his Gentile mission. This viewpoint fails to take into account Paul’s subtle critique of the Jerusalem apostles in Gal 2. In Gal 2:6, Paul highlights the Jerusalem apostles’ decision to “contribute nothing” to Paul’s mission to the Gentiles. This paper presents an interpretation of Gal 2:6 that is more in keeping with the message of Galatians

regarding Paul’s understanding of true reciprocal fellowship among those in Christ.

Mohammad Hassan Khalil, University of Illinois
“Abu Hamid al-Ghazali; and the Salvation of Others”

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In his treatise *Faysal al-tafriqah bayna al-Islam wa-al-zandaqah*; (d. 505/1111) makes the case for intra-religious inclusivism and soteriological optimism. In passing, he asserts that even certain non-Muslims may be saved in the life to come. In the present paper I shall explore al-Ghazali’s categorization of non-Muslims (both in *Faysal*;al and elsewhere) and his views regarding their salvific prospects.

Robert S. Kinney, University of Bristol

“Jesus and His Disciples: An Educational Structure in Its Hellenistic Context”

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The imagery and language that Matthew uses in the Sermon on the Mount have often been used to suggest that Jesus’ teaching echoes Moses receiving and mediating the Law on Mount Sinai. Recognizing that the Gospel of Matthew is also a Hellenistic document, however, another image might also resonate here: the moral philosophers of Classical and Hellenistic Greece instructing their students. This paper will explore the Gospel of Matthew in order to identify possible criteria that one may use to ground this second comparison, including the nature of discipleship and the use of terms for teacher in Matthew’s gospel.

Gary Knoppers, Pennsylvania State University

“Social Identity Based on Texts and Archaeology: The Jews in the Neo-Babylonian and Persian Periods”

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Epigraphic and archaeological discoveries in the past century have shed much welcome light on the treatment of ethnic minorities in the Neo-Babylonian and Persian periods. Particularly fascinating for those interested in the historical development of Judaism is the epigraphic attestation of various expatriate groups residing in foreign lands within the larger context of successive, but different imperial empires. Religious transformations occurring during the Neo-Babylonian and Achaemenid eras contributed to the rise of different notions of corporate identity, the relationship between the people and the land, the centre and the periphery, the importance of certain religious practices, and the role that Jerusalem was to play in an international age. My essay will address such

developments with a special view to the developing and changing relations between the centre and the periphery depicted in the postexilic work of Ezra-Nehemiah.

Susan Kray, Indiana State University at Terre Haute
“Where Has all the Parrhesia Gone? Searching for the Intellectual and Confrontational Dimension of Female Gender Identity in the Bible”

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Parrhesia, corresponding in some ways to the Jewish/Israelite concept of prophetic confrontation, applies to two “wise women” (2 Sam 14:2, 20:16) and seven biblical women characters called prophets (by the Talmud) for their insights and for confronting or commanding male authorities (biblical Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther). Jesus, however, problematizes women characters’ rights even to join an audience, dividing Mary as (passive) intellectual consumer from Martha as kitchen functionary, excluding his mother from a meeting, and so on. My project offers a rhetorical analysis tracing women characters’ presence and parrhesia and explores possible reasons for differences between the two scriptures.

Larry Lahey, Centre for Jewish-Christian Relations, Cambridge

“The High Christology of the Jewish Christian Nazarenes and Similar Early Groups”

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Early Jewish Christians are sometimes described in scholarly literature as holding a low Christology en masse. Such a depiction overlooks the Nazarenes, possibly the largest group of Jewish Christians, who probably descended from the original church in Jerusalem. Although the Nazarenes are more specifically described mainly from the fourth century, some Jewish Christians of the first through third centuries seem to be the same group based on their shared high Christology (belief in Jesus' divinity) and appreciation of Paul's writings. This presentation will explore the apparent sources on the Nazarenes and treat their Christology and its relation to early mainstream Gentile Christianity and to the well-known Jewish Christian group with low Christology, the Ebionites.

Chee-Chiew Lee, Wheaton College
Once Again: The Niphal and Hitpael of BRK in the Abrahamic Blessing for the Nations

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The force of the verb BRK (בָּרַךְ , “to bless”) is a key exegetical issue of the Abrahamic blessing for the nations (Gen 12:3b; 18:18; 22:18; 26:4; 28:14). Its nuance as passive, middle, or reflexive has been hotly debated. Based on strong lexical and grammatical data, this paper proposes a new reading of BRK in Gen 22:18 and 26:4 as an “estimative-declarative” Hitpael—“the nations shall acknowledge themselves as blessed in your offspring” and argues for a passive nuance of the Niphal in Gen 12:3b, 18:18, and 28:14. This interpretation then sheds light on the development of the Abrahamic blessing for the nations in Genesis, other OT texts, and the NT.

Chee-Chiew Lee, Wheaton College
“The Abrahamic Blessing and the Spirit in Galatians: Their Relationship and Significance for Reading Galatians and Paul’s Doctrine of Justification”

[\[CheeChiew.Lee@my.wheaton.edu\]](mailto:CheeChiew.Lee@my.wheaton.edu)

Many interpreters have assumed that the promise of the Spirit is the content of the blessing of Abraham based on their juxtaposition in Gal 3:14. This paper argues that while the Spirit is not the content of the blessing of Abraham in Gal 3:14, it functions, in accord with the prophetic tradition regarding the Spirit, as the evidence of receiving the blessing and the means of perpetuating the blessing. As the Abrahamic blessing and the Spirit are closely related to Paul’s argument on justification in Galatians, this interpretation will then have significant implications for the structure of Galatians and the role of the Spirit in present and final justification.

Alec J. Lucas, Loyola University Chicago
“Romans 1:18–32: History, Structure, and Social Identity”

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Although Dunn identifies the interplay between the thrice-repeated (*met*)*éllaxan* and *parédōken* as structurally significant for Rom 1:18–32, the history of scholarship, due to an influential article by Klostermann, focuses on the latter term at the expense of the former. Following a rehearsal of this history, I offer a fresh analysis of Rom 1:18–32, arguing for an introductory chiasm in 1:18–21 and an a–ba–ba–b structure in 1:22–32 based upon the interplay between (*met*)*éllaxan* and *parédōken*. The significance of this structure is then related to the social identity of the Jewish interlocutor of Rom 2:1ff.

Ray W. McAllister, Andrews University
“Theology of Blindness in the Hebrew Scriptures”

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Scholars have studied the numerous passages in the Hebrew Bible that concern blindness, individually, but not with a view to developing a general theology of blindness. This study, then, summarizes the presenter's dissertation which sets forth a theology of blindness in the Hebrew Scriptures. The study looks at cultic implications, causation, social justice, healing, and social and religious meanings of blindness. Findings in the Hebrew Scriptures are analyzed in the context of ancient Near-Eastern literature. While blindness, physical and metaphorical, is presented in the Bible as a most devastating deviation from creation, God is shown to extend compassion to the blind and to desire others to do the same.

Nathan Mastnjak, University of Chicago
“Poetry and Genre in Psalm 57: a Methodological Investigation”

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Although both form-critical and poetic approaches have served scholars seeking to understand the psalms, they are rarely combined. If both methodologies are valid, however, they should mutually reinforce and complement one another. To test this hypothesis, form-critical and poetic analyses are here applied to Psalm 57. The results of this investigation show that poetic units and form-critical units largely correspond, but that neither methodology was adequate on its own for determining the structure of the psalm. Thus, it is confirmed that the psalmist composed Psalm 57 both in terms of genre concerns as well as through the use of traditional poetic techniques.

Kevin Mellish, Olivet Nazarene University
“King Saul: Tragic Hero or Just Tragic”

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Scholars have often perceived King Saul as a tragic hero, someone who showed great promise early in his career but turned out to be an utter failure in the end. This paper will argue that there are numerous literary clues located throughout the Saulide traditions which conspire together to undermine Israel's first monarch and thus paint him as a tragic figure, even from his initial appearance in the text. Although this paper will touch briefly upon allusions to tragic scenes from Israel's past (i.e. the books of Joshua and Judges) as they appear in

the Saulide traditions, the main thrust of this paper will evaluate Saul and his effectiveness as king in light of his battles with the Philistines. Analysis of these battle narratives will demonstrate that Saul failed repeatedly in his attempts to defeat Israel's nemesis, thereby never fulfilling the Deity's words in I Samuel 9:16. The results of the study also have implications for how one reads the Ark Narrative and Davidic traditions.

Clinton J. Moyer, Independent Scholar
“The Beautiful Outsider Replaces the Queen: A “Compound Topos” in Esther 1-2 and Books 5 and 6 of Chariton’s *Chaereas and Callirhoe*”

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This paper identifies an extended, highly complex literary device, here termed a “compound topos,” evident in both Esther and the Greek novel *Chaereas and Callirhoe*. This device exhibits both the operational principles of the type-scene and the scope and complexity of a compositional artifice, and thus bridges the oral and the written realms. This paper will detail the components of the specific compound topos in question, exploring their combined effect in each of our two texts, and then discuss the socio-historical significance of its attestation in these two specific works.

Philip B. Muñoa, Hope College
“Raphael the Savior: Angelic Mediation in the Book of *Tobit*”

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Larry Hurtado's book *One God, One Lord* (1988) looked to Jewish literature and tradition for insight into Jesus' mediatorial significance. More recently, others have explored a cognate interest by setting Christology against the backdrop of angelology. In this vein, angelic mediation in the apocryphal text of Tobit may provide a context for early Christian conceptions of Jesus as they are preserved in Gospel literature. In this familiar text, the misery of two Jewish families is overcome by the active presence of an angel in human disguise. With this intriguing character, Tobit's author has produced a provocative savior figure, who compliments and contrasts with angelic figures in other Jewish texts, but also shares many characteristics with Christian accounts of Jesus. This paper seeks to address the significance of Tobit's hero for early Christology.

Jason Myers, Cornerstone University
"Paul's Use of Triumph in Colossians 2:15"

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When using the word θριαμβεύσας in Colossians 2:15, Paul is referring to the Roman Triumph with all its connotations. Paul is strategically placing Christ in the role of the victorious leader who has returned from a victorious campaign. For Paul, this campaign was the cross event. The cross event serves as the ultimate victory against the rulers and authorities which Christ publicly led in a triumphal procession. Here, Christ is leading these captives in front of him, in an event that most of his audience would have been familiar with and possibly even seen. The weight of his argument is not in the acknowledgment of the Roman triumphal background, but in the implications of such an event, most importantly, the reassertion of control over the world, which was his at creation and regained through the cross. It is this word that conjures up a specific event for his audience. Thus, when Paul uses θριαμβεύσας in Colossians 2:15, he can be sure that his audience will pick up on the visually loaded word with all of its implications.

Lauren O'Connell, Loyola University Chicago
"Comforting Beasts and an Unlikely Hero: Animal Imagery and Battle Motif in the Book of Revelation"

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This paper, utilizing literary theories of reader response and a comparative analysis of the text of Revelation with other Jewish apocalypses, examines the function of the animal imagery and battle motif presented by the author of Revelation. It is posited that, by using a motif familiar to the hearers of the story, the author of Revelation promoted an expectation of victory by an unlikely and unexpected hero. The paper concludes in examining the elevation of the Lamb to the position of eschatological conqueror in Revelation as a possible apologetic addressing the historical reality of a Messiah defeated on earth.

Isaac Oliver, University of Michigan
"Jewish Followers of Jesus and the Bar Kokhba Revolt: A 'Parting' or Converging of the Ways?"

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Master narratives regarding the relationship between Judaism and Christianity have been built around the Bar Kokhba Revolt. For many this event marks *the* defining moment for an alleged separation between Jews and Christians. As far as Jewish followers of Jesus residing in Palestine are concerned, scholarship

has followed Justin Martyr by repeatedly portraying a simple one-sided "Jewish Christian" reaction to the Bar Kokhba Revolt. But in light of newer paradigms concerning Jewish-Christian relations in antiquity, it now seems legitimate to complicate this narrative by critically examining the scant and biased surviving evidence.

Isaac Oliver, University of Michigan
"Jubilees and the Rabbis: Forming Jewish Identity by Formulating Torah Legislation for Gentiles"

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This paper explores the ways in which the author of the Book of Jubilees and the rabbis formulated Torah commandments for non-Jews, arguing that their discussions on universal law actually became a means for promoting the observance of particular commandments (e.g., Sabbath and circumcision) for Jews *alone*. By comparing Jubilees and rabbinic traditions with works of other Jewish and "Christian" authors (e.g., Aristobulus, Philo, Josephus, Mark, Luke, etc.), social-historical contexts are suggested which could best account for such Jewish preoccupations in clarifying which laws were incumbent upon humankind.

Dane Ortlund, Wheaton College
"Phinehan Zeal: A Consideration of James Dunn's Proposal"

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This paper considers James Dunn's understanding of Phinehas's zeal. Dunn has given special attention to Jewish zeal in his writings, and this paper considers specifically his view of Phinehan zeal in Numbers 25, Sirach 45, and 1 Maccabees 2. Dunn argues that the focus of this zeal is its ethnic or nationalistic dimension; it is a zeal for Israel's set-apartness from the nations (horizontal). Upon a close reading of these three texts, we conclude that Dunn makes primary what is in fact secondary. The focus of these texts is instead obedience to God through Torah-loyalty (vertical).

Nancy Pardee, Saint Xavier University
"The Conclusion of the *Didache*: Revisiting Codex Hierosolymitanus 54"

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The literary integrity of the conclusion to the *Didache* as attested in H54 has often been challenged. Similar to the situation with the Gospel of Mark, the *Didache* seems to be lacking expected, some would say *necessary*, elements in

its description of the end-times and the *Parousia*, and this has opened the way for a variety of reconstructions of the text's "original" ending. This paper addresses the subject from a paleographical perspective, comparing the physical characteristics of the concluding section of the *Didache* to the situation in other portions of the manuscript.

Clare K. Rothschild, Lewis University
“The Name Game: Proper Names as Historical Rhetoric in Acts”

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This essay explores etymologies of a half dozen or so character names in Acts arguing that they comprise another, traditional element of this text's historical rhetoric.

David Rudolph, MTJA
Jesus-Believing Jews and Kol Yisrael: Rethinking Long-Held Assumptions

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I plan to discuss recent trends in post-supersessionist interpretation of New Testament texts—the assumptions being reexamined, the emerging paradigms, and the implications for better understanding the social identity of Jesus-believing Jews in the first century context, specifically how they identified themselves vis-à-vis the other Jews of their day.

John J. Schmitt, Marquette University
“Ancient Israel and the (Non-)Ambiguity of Its Gender”

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Some recent proposals have argued that Israel is sometimes depicted as a woman. All dictionaries agree that Israel is grammatically masculine. The question is whether at anytime the Hebrew Bible goes against the grammatical gender of Israel, depicting Israel as a woman. This paper reviews those passages where such an interpretation has reigned, and also discusses those passages where some proponents say that the poet/prophet deliberately changes the depiction of Israel for whatever reasons. Does it matter whether this happens?

JoAnn Scurlock, Elmhurst College, Emerita
“Susanna and the Elders: A Tale of Religious Hypocrisy?”

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The story of Susanna and the Elders was turned by the American composer Carlisle Floyd into an opera which places the action in Appalachia. In consonance with other works by contemporary American composers as, for example, Robert Ward's *The Crucible* (based on Arthur Miller's play on the McCarthy hearings as read through the lens of the Salem witchcraft trials), the theme of this transposition is injustice without the happy ending and in the specific context of American Fundamentalist Protestant religious hypocrisy. We will listen to a few excerpts from the Opera Susannah and discuss the ways in which the story was modified to make it fit its new context.

JoAnn Scurlock, Elmhurst College, Emerita
“Canaanites, Israelites and Amorites: Tribal identities in dimorphic states”

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As described by Frederick Barth, there is a persistent pattern of sedentarization of nomadic tribesmen which results in the loss of tribal affiliations and identity. There is, however, an alternative form of sedentarization, epitomized in pre-modern Yemen, whereby tribesmen, although no longer nomads are otherwise able to maintain tribal customs and tribal identities intact. A variant of this system is Dhimmi status in Islam which similarly allowed a relatively small number of nomadic Arab tribesmen to maintain their religious and cultural identity while scattered in isolated garrisons across a sea of Christian, Jewish, and Zoroastrian conquerors. It strikes me that this paradigm might be useful in understanding the puzzling social categories of the Hammurapi code, reflected also at Mari and Ugarit, as well as “alien status” which appears in the Laws of ancient Israel.

Russell B. Sisson, Union College
“Cult, Eschatology, and (Re)Generation of Souls in Virgil’s Aeneid and Justin Martyr’s First Apology”

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In his *First Apology*, Justin Martyr explains to a Roman audience how the Christian rite of baptism brings about the regeneration (*anagennēsis*) of souls. He says that the institution of this cultic ritual has occurred, “now in the times of your rule” (63.16), thereby suggesting that the regeneration of souls through baptism is the fulfillment of God’s plan for the redemption of all humans, not just Israel. Virgil’s description of the regeneration of souls in Hades in the *Aeneid* provides evidence of how Romans might understand Justin’s description of Christian cultic activity, particularly its political or eschatological significance.

Russell B. Sisson, Union College
“Is James an Epistolary Performance of Q?”

[rsisson@unionky.edu]

Of the frequent allusions to sayings of Jesus in James, most are allusions to Q material. Does this mean that the writer of James and the audience knew Q? Possibly, if not likely, particularly if we conceive that they knew oral recitations of Q sayings alongside some scribal version. The rhetorical function of Jesus sayings in James is remarkably similar to the rhetorical function of Q material in Luke and Matthew. Interpreters most often discuss similarities to Matthew or Matthean Q. But, similarities to Lukan Q material also exist, suggesting that James knows Q material independent of Luke and Matthew.

Romulus D. Stefanut, University of Chicago
“From *logos* to *mythos*: The Apocalypse of Paul (*Visio Pauli*) and Plato’s *Phaedo* in dialogue”

[romulus@uchicago.edu]

This paper presents a fresh comparative look at two texts never brought before into conversation, to my knowledge. Drawing on the intentional ambiguity of 2 Cor 12:1-5, the *Apocalypse of Paul* fills the narrative gaps of Paul’s vision with mythical elements. The apocryphal Christian imagination shares with Plato’s *Phaedo* a move that is inverse to the history of philosophy trajectory (the move from *logos* to *mythos*), when according to J-P Vernant the rational (philosophical) discourse shifts from *mythos* to *logos*. Even though the canonical texts of the NT reject vehemently the myth trajectory, at least on a rhetorical level, in the case of the apocryphal reinterpretation (*Apocalypse of Paul*), myth becomes a prolific fountain of inspiration.

Erica Treesh, ATLA
“Susanna and the Elders in 17th Century English Needlework Pictures”

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Biblical narratives were a popular subject for 17th century English needlework, the images often taken from engravings or pattern books. This illustrated presentation will look at needlework pictures based upon an image of Susanna and the Elders found in the *Thesaurus Sacrarum Historiarum Veteris Testamenti* published by Gerard de Jode in 1579. A few additional needlework pictures of Susanna and the Elders taken from museum collections, auction catalogues, and dealer offerings will be included.

J. Brian Tucker, Moody Theological Seminary-
Michigan

“Did Paul Create Christian Identity?”

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Did Paul’s letters create a distinct Christian identity? Was early Christian identity created or construed? These are important issues that separate a number of approaches to the study of identity within NT scholarship. Those focusing on construal argue that Paul simply interpreted an already existing Christian identity or self-understanding. A second group argues that Paul created Christian identity through his discursive agency. This paper argues that a prior event began the process of identity formation; however, its ongoing concrete expression or creation was accomplished through Paul’s discursive agency. Thus, this approach cuts a middle-path between the construed or created binary formulations.

Horacio Vela, University of Notre Dame
“Beyond Sources: The Literary Unity of Revelation 12”

[hvela@nd.edu]

Scholars have long attempted to understand the origins and meaning of Revelation 12. One dominant theory suggests that John of Patmos edited and combined two distinct Jewish sources. In this paper, I will suggest an alternative to the traditional appeal to source criticism. A reexamination of important mythic parallels and a rereading of the alleged peculiarities of the text support the possibility that Revelation 12 is a literary unity authored by a Jewish Christian rather than a Christian redaction of earlier Jewish sources.

Mark Whitters, Eastern Michigan University
“Group Identity and the Textual Caricatures of the Shechemites”

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Storytelling entertained and educated audiences of the ancient Near East. Often stories taught lessons concerning inside identity and relationships with outsiders. One such foundational story came from Gen 34 where Dinah’s brothers, sons of Jacob, kept themselves intact by violently separating from the native Shechemites who sought intermarriage. The Book of Judith tells the story of a heroine who is at risk of compromising her people’s identity, but she rebuffs her “Shechemite” pursuer and saves Israel. The woman at the well of Samaria/Shechem in John 4 affirms her sense of ethnic history, but Jesus persuades her and her city to adopt a more inclusive group identity. Shechem is the liminal place where storytellers and their texts have men and women

interact at wells in order to define social and religious boundaries among groups.

Ilya Yakubovitch, University of Chicago

“From Lower Land to Cappadocia”

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It is commonly accepted since the decipherment of cuneiform that the Greek toponym Kappadokia, first used by Herodotus with reference to central Anatolia, is related to Old Persian Katpatuka (K-t-p-tu-u-k), the central Anatolian satrapy of the Achaemenid Empire. It is here argued that Kappadokia ultimately goes back to the Hittite administrative term “lower land” which was adopted by Luwian speakers as the name of their own territory in the Central Anatolian Plateau and subsequently borrowed into Old Iranian by Achaemenid conquerors before passing, in turn, into Greek.

Joshua Yoder, University of Notre Dame

“Appealing to Empire in Luke-Acts”

[jyoder4@nd.edu]

Recent scholarship has been divided over whether the author of Luke-Acts viewed the Roman empire in a positive or a negative light. I will argue that this dichotomy is misleading, and that Luke-Acts does not present a verdict on the Roman empire. Rather, the author's view of the empire is open, not closed. His rhetorical strategy focuses not on passing judgment on the empire but on vindicating the Christians before the empire, a strategy that both presupposes the legitimacy of the empire and critiques the abuse of power by its representatives. I will pursue this argument particularly by reference to the ending of Luke-Acts, in which I argue the author carries out in narrative form a rhetorical move that Josephus and Philo use in more directly apologetic works - appealing to the emperor as a symbol of the benign nature of the Roman empire in the face of abuses by the empire's representatives in the provinces.

Joshua Yoder, University of Notre Dame

“Constructing Flaccus: Negotiation of Identity in Philo’s *In Flaccum*”

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At first glance, Philo’s presentation of Flaccus appears straightforward: he is a rabid Jew-hater who malevolently plots the destruction of the Jews everywhere but gets what he deserves in the end, to the delight of the author and his fellow Alexandrian Jews. A closer reading, however, reveals a more complex and

ambiguous portrait which evidences some amount of sympathy for Flaccus and some ambivalence over his motivations and his ultimate fate. I argue that the ambivalence in Philo’s portrait of the governor reflects the ambivalence of Jewish identity in Alexandria: on the one hand, the Jews wish to be considered full citizens of the city, but on the other, they are conscious of their “otherness,” their existence as a category apart from “Greeks,” “Egyptians,” or “Romans.” My paper will elucidate how Philo, in molding his presentation of Flaccus and his fate, also constructs an image of the Alexandrian Jewish community within a network of Roman power, an image that hovers between aversion and desire, rejection and embrace.

K. Lawson Younger, Jr., Trinity International

University--Divinity School

“Some Reflections on the Ancestor Cult at Guzanu/Gozan and its Possible Connections with Astral Religion”

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In light of recent re-evaluation of the archaeological contexts of the royal cult of the dead in north Syria, as well as newly discovered materials (e.g. the Statue of Kummaki, and statues from Bozhüyük and Girbel), this paper will explore the ancestor cult’s possible connections with astral religion in the ancient political entity of Guzanu/Gozan.

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