

*2011 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 11-13, 2011

The Wisner Auditorium  
Burke Administration Building  
Olivet Nazarene University  
Bourbonnais, IL

**AOS/ASOR/SBL  
2011 ANNUAL MEETING  
PROGRAM**

**Friday Evening, February 11, 2011**

4:00-8:00                   **Registration** – Wisner Hall of Nursing  
  
Dinner – Local Restaurants

**Session 1**  
7:00-9:00

**SBL/AOS Plenary Session:  
Creation and Chaos: Reconsideration of Hermann  
Gunkel's *Chaoskampf* Hypothesis**

Chair: JoAnn Scurlock, Elmhurst College, Emerita  
The Wisner Auditorium

7:00-7:30                   W. G. Lambert, University of Birmingham, UK, Emeritus  
“Genesis 1 and Ancient Near Eastern Creation Myths”

7:30-8:00                   Bernard F. Batto, De Pauw University, Emeritus  
“Divine Sovereignty, Creation and the Combat Myth in  
Israelite Tradition”

8:00-8:30                   Richard E. Averbeck, Trinity Evangelical Divinity School  
“The Three ‘Daughters’ of Baal and Transformations of  
*Chaoskampf* in the Early Chapters of Genesis”

**Reception**

8:30-9:00                   Wisner Hall of Nursing

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

**Saturday Morning, February 12, 2011**

8:00-11:00               **Registration**  
Burke Administration 3<sup>rd</sup> Floor

8:00-9:00               Coffee  
Burke Administration 3<sup>rd</sup> Floor

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

**Session 2A**  
9:00-12:00

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

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

9:00-9:30               Peter Bekins, Hebrew Union College—Jewish Institute of  
Religion  
“The *iššâ zārâ* and *zônâ*: Dialogism in the Portrayals of  
Tamar and Potiphar’s Wife in Genesis 38 and 39”

9:30-10:15              Brian O. Sigmon, Marquette University  
*Graduate Student Paper Winner*  
“Shadowing Jacob’s Journey: Sideshadowing in Gen  
47:13-26”

10:15-10:30           Coffee Break

10:30-11:00           Peter Feinman, Institute of History, Archaeology, and  
Education  
“Manetho’s Exodus: Where Did It Originate?”

11:00-11:30           Justin Atkins, Marquette University  
“The Origins of Deuteronomical Prophecy: Early Moses  
Traditions behind Deuteronomy 18:15-22”

11:30-12:00           Neal A. Huddleston, Trinity Evangelical Divinity School  
“Writer’s Block in the Early Monarchy? An Analysis of  
Tenth Century Levantine Inscriptions”

**Session 2B**  
9:00-12:00

**SBL: Gospels**

Chair: Clare Rothschild, Lewis University  
Burke Administration—Room 010

9:00-9:30 Isaac W. Oliver, University of Michigan  
“Breaking Passover to Keep the Sabbath: The Burial of Jesus and the Halakic Dilemma as Embedded Within the Synoptic Narratives”

9:30-10:00 Urban von Wahlde, Loyola University Chicago  
“Commentaries on the Johannine Gospel and Letters: Their Nature and Purpose?”

10:00-10:30 Coffee Break

10:30-11:00 Anthony Le Donne, Lincoln Christian University  
“Ananias, Sapphira, and Shekinah Eschatology: Ekklesia as Spiritual Temple Movement in Acts 1-7”

11:00-11:30 Tom Grafton, Asbury Theological Seminary  
“*Just as It Was Spoken*: Annunciation Type-Scenes and Faithful Response in Luke’s Birth Narrative”

11:30-12:00 T. Michael Halcomb, Asbury Theological Seminary  
“Behold, I Send My Messenger’: The Content and Contour of Mark’s Tragedy”

**Session 2C**  
9:00-12:00

**SBL: Pauline Epistolary Literature**

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

9:00-9:30 Mark L. Trump, Marquette University  
“Is Eve in Danger of Losing Her Virginity? The Function and Source of the Imagery of 2 Cor 11:2-3”

9:30-10:15 Matthijs den Dulk, University of Chicago  
*Graduate Student Paper Winner*  
“I Permit No Woman to Teach Except for Thecla: The Curious Case of the Pastoral Epistles and the Acts of Paul Reconsidered”

10:15-10:30 Coffee Break

10:30-11:00

Daniel P. Bailey, Northern Seminary  
“The Last Battle in Bible Translation: Jesus as the Mercy Seat and the Reformed Doctrines of Propitiation and Penal Substitution in Romans 3:25”

11:00-11:30

Ryan Cook, Asbury Theological Seminary  
“The Identity of Paul’s Interlocutor in Rom 2:1-11”

11:30-12:00

Benjamin J. Ribbens, Wheaton College  
“The Eschatological Origin of the ἸΑΤΑΚΤΟΙ in 2 Thess 3:6-15”

**Session 2D**  
9:00-11:30

**SBL: Hebrews and Catholic Epistles**

Troy Martin, St. Xavier University  
Burke Administration—Room 005

9:00-9:40

Holly Hearon, Christian Theological Seminary  
“‘Not by Faith Alone’: Faith and Faithfulness in the Letter of James”

9:40--10:20

Eric F. Mason, Judson University  
“‘Now Faith Is’: Faith, Faithfulness, and Unfaithfulness in the Epistle to the Hebrews”

10:20-10:40

Coffee Break

10:40-11:20

Russell Sisson, Union College  
“Unity of Faith and Enlightenment in the Johannine Epistles”

11:20-11:30

Discussion

**Session 2E**  
9:00-12:30

**AOS: More Chaos**

Chair: JoAnn Scurlock, Elmhurst College, Emerita  
Burke Administration—Room 001

9:00-9:20

Wayne Pitard, Spurlock Museum, University of Illinois  
“The Combat Myth as a Succession Story at Ugarit”

9:20-9:40

Aaron Tugendhaft, New York University  
“Babel, Bible, Baal”

9:40-10:00 Brendon C. Benz, New York University  
 “Yamm as the Personification of the Powers of Chaos: A Linguistic and Literary Argument for a Case of Mistaken Identity”

10:00-10:10 Ugarit Q&A and Coffee Break

10:10-10:30 Amir Gilan, Tel Aviv University  
 “The Hen, the Egg and the Snake—Myth and Ritual in the Hittite Illuyanka-Text”

10:30-10:50 Dennis R. M. Campbell, University of Chicago/Columbia College  
 “The Hurrian Theogony Revisited”

10:50-11:10 Joanna Töyräänvuori, Helsinki University  
 “The West Semitic Conflict Myth and Egyptian Sources from the Middle and New Kingdoms”

11:10-11:20 Hittite, Hurrian, Egyptian Q&A and Coffee Break

11:20-11:40 Karen Sonik, New York University  
 “A Study in Scarlet: Chaos, Conflict, and Creation in Enuma Elish”

11:40-12:00 Douglas Frayne, University of Toronto  
 “The Fifth Day of Creation in Ancient Art”

12:00-12:20 JoAnn Scurlock, Elmhurst College, Emerita  
 “Chaoskampf Lost; Chaoskampf Regained: The Gunkel Hypothesis Revisited”

12:20-12:30 Mesopotamia Q&A and Off to Lunch

11:00-11:30 Will Andrews, Chicago Theological Seminary  
 “How Ruth Becomes *La mejor espigadera*: Characterization in a 17th Century *Comedia* by Tirso de Molina”

11:30-12:00 Lowell K. Handy, ATLA  
 “Naomi and Boaz for the Wee Tykes”

**Lunch**  
 12:00-1:30

**Cafeteria**

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

Host: Teresa Calpino, Loyola University Chicago  
**Viatorian Room**

All graduate students are invited to lunch courtesy of the Midwest Region, to network with other graduate student colleagues and to receive advice from established professors and researchers in the region on surviving and thriving in the academy. This year’s topic will be finding a position in the current job market. This will include tips on what hiring managers are seeking, how to avoid some of the common pitfalls of the job search, and how to stand out from the pack. The program will also focus on alternative careers outside of academia. Not everyone with an advanced degree is interested in a career within academia. The panel will discuss careers options in the nonprofit sector and how your advanced degree can be directed to this field.

**Session 3**  
 10:30-12:00

**SBL: Bible Meaning through Tradition—Susanna**

Chair: Lowell Handy, ATLA  
 Burke Administration—Room 413

10:30-11:00 Stacy Davis, Saint Mary’s College  
 “I Forgot Your Name? Rabbinic Interpretations of the *ploni ’almoni* in Ruth”

**SBL: Informal Lunch for Women Scholars and Students**  
 12:00-1:30

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

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

**Saturday Afternoon, February 12, 2011**

**Session 4A**

1:30-5:00

**SBL: Gospels**

Chair: Isaac W. Oliver, University of Michigan  
Burke Administration—Room 001

1:30-2:00

Rene Schreiner, Garrett-Evangelical Theological  
Seminary  
“Satan and the Paraclete in the Gospel of John:  
Apocalyptic Struggle and Reversal”

2:00-2:30

David Mihalyfy, University of Chicago  
“Re-examining Spelling and Pronunciation in Coptic: A  
Linguistic Argument and Implications for the Historical  
Study of Texts Such as Those of the Nag Hammadi  
Codices”

2:30-3:00

Teresa Calpino, Loyola University Chicago  
“The Jewish Community at Rome: Its Titles and  
Organization”

3:00-3:30

Coffee Break

3:30-4:00

Mark L. Trump, Marquette University  
“There’s Something about Mary: The Rhetorical Function  
of Mary in John 11:28-44”

4:00-4:30

Nicholas Piotrowski, Wheaton College  
“‘I Will Save My People from Their Sins’: The Influence  
of Ezekiel 36:28b–29a; 37:23b on Matthew 1:21”

4:30-5:00

Justin D. Atkins, Marquette University  
“The Dual Trial of the Prophet and the People: John 5:30-  
47 and the True and False Prophet Traditions”

**Session 4B**

1:30-4:00

**SBL: Hebrews and Catholic Epistles**

Chairs: Eric F. Mason, Judson University  
Burke Administration—Room 005

1:30-2:10

Troy W. Martin, Saint Xavier University  
“Gentile Faith and Its Legitimacy in 1 Peter”

2:10-2:50

Kevin B. McCrudden, Gonzaga University  
“Faith as a Sphere of Power in the Letter of Jude”

2:50-3:10

Coffee Break

3:10-3:50

David Creech, Loyola University Chicago,  
“Faith and Faithfulness in 2 Peter: Supporting a Faith  
Received”

3:50-4:00

Discussion

**Session 4C**

1:30-5:00

**SBL: Apocryphal and Cognate Literature**

Russell B. Sisson, Union College  
Burke Administration—Room 403

1:30-2:00

Trent Rogers, Loyola University Chicago  
“Philo’s Universalization of Sinai in *De Decalogo*”

2:00-2:30

Dennis Sylva, Stritch University  
“Dating the Wisdom of Solomon: The State of the  
Discussion”

2:30-3:00

Sung Jin Park, Hebrew Union College—Jewish Institute  
of Religion  
“A Comparative Study on the Translation Technique in  
11Q<sup>g</sup>Job and Its Related Versions”

3:00-3:30

Coffee Break

3:30-4:00

Amanda Kunder, Loyola University Chicago  
“Antiquities 3.75-88 and Exodus 19:1-16: Josephus’  
Apologetic Intent and Respect for the Narrative”

4:00-4:30

Jeremy S. Mielbrook, Loyola University Chicago  
“Heracles: Defining the Greco-Roman Hero”

4:30-5:00

Russell B. Sisson, Union College  
“Procuring Friendship with God: Patronage, Social  
Hierarchy, and the Gift of Wisdom in the Wisdom of  
Solomon”

**Session 4D**

1:30-3:00

**AOS: Know Thy Neighbor: Israelites and Others**

Chair: Wayne Pitard, Spurlock Museum, University of Illinois

Burke Administration—Room 001

4:00-4:30

Ron Haydon, Trinity Evangelical Divinity School  
“The Book of Daniel and Its Canonical Variance: How a Hermeneutic of Wisdom Keeps the Book ‘Mobile’”

1:30-1:50

Robert Miller, Catholic University of America  
“What Are the Nations Doing in the Chaostkampf?”

4:30-5:00

Robert M. Johnston, Andrews University  
“The Sabbath as Metaphor in the Second Century C.E.”

1:50-2:10

David P. Melvin, Baylor University  
“Making All Things New (Again): Zephaniah’s Eschatological Vision of a Return to Primeval Time”**Session 5**

3:30-4:10

**AOS/ASOR: Power and Politics**Chair: Wayne Pitard, Spurlock Museum, University of Illinois  
Burke Administration—Room 413

2:10-2:30

Courtney Friesen, University of Minnesota  
“Extirpating the Dragon: An Analysis of the Minus of LXX Isaiah 51:9b”

3:30-3:50

Lowell Handy, ATLA  
“Manasseh after Kings: Toward Good and Evil”

2:30-2:40

Coffee Break

3:50-4:10

Douglas Frayne, University of Toronto  
“Iakhdun-Lim Confronts Shamshi-Adad in the Khabur Basin: Its Implications for the Interpretation of Genesis 14”

2:40-3:00

Peter Feinman, Institute of History, Archaeology, and Education  
“The Torch Has Been Passed to a New Cosmic Center”**Session 4E**

1:30-5:00

**SBL: Early Christian Literature/Patristics/Apocalyptic Literature****Session 6**

4:00-6:00

**SBL: Book Review**Chairs: Nancy Pardee, Saint Xavier University  
Burke Administration—Room 411**Margaret M. Mitchell, *Paul, the Corinthians and the Birth of Christian Hermeneutics*** (Cambridge, 2010)

1:30-2:00

John R. Markley, University of Edinburgh  
“‘Seer Isolation’ and Apocalyptic Revelation in *2 Baruch* and *4 Ezra*”Chair: Clare Rothschild, Lewis University  
Burke Administration—Room 007*Opening Remarks:*

2:00-2:30

Clare Rothschild, Lewis University  
“Principle, Purity, and *Iudicium Dei* in the Letter to the Church in Laodicea”

Margaret M. Mitchell, University of Chicago (5 min)

*Panelists:*

2:30-3:00

Mark Whitters, Eastern Michigan University  
“The Burning of Babylon in Revelation 18”

Trevor Thompson, Abilene Christian University (25 min)

Chris Mount, DePaul University (25 min)

3:00-3:30

Coffee Break

P. Richard Choi, Andrews University (25 min)

3:30-4:00

Lawrence Lahey, Centre for Jewish-Christian Relations, U.K.  
“Irenaeus on the Number of the Beast”

Margaret M. Mitchell, University of Chicago (25 min)

Discussion

**Saturday Evening, February 12, 2011**

- 6:00-6:30                   **Reception**  
The Warming House
- 6:30-7:30                   **Presidential Banquet**  
The Warming House
- 7:30-8:15                   **Presidential Address**  
Chair: JoAnn Scurlock, Elmhurst College, Emerita
- Matthew Waters, University of Wisconsin at Eau Claire  
President of the AOS/ASOR
- “An Evening with the Elamites: Elam c. 600 BCE through  
Jeremiah and Other Sources”
- 8:15-9:00                   **SBL/AOS/ASOR Board Meeting**  
Chair: P. Richard Choi, Andrews University  
The Warming House

- 9:00-9:30                   Brandon Grafius, Chicago Theological Seminary  
“‘I Will Not Keep Silence’: Job, Leviathan, and the  
Created Order”
- 9:30-10:00                  Tom Wetzel, Loyola University Chicago  
“The Divine Warrior in Hiding: Re-Creation in the Book  
of Esther”
- 10:00-10:30                Benjamin D. Thomas, University of Chicago  
“Prophecy and Chronicle in the Book of Kings”
- 10:30-11:00                Coffee Break
- 11:00-11:30                Benjamin Ribbens, Wheaton College  
“Daniel 3:17, ‘If Our God Exists’: A Syntactical and  
Theological Examination”
- 11:30-12:00                Ron Haydon, Trinity Evangelical Divinity School  
“Alluding to the End: The Construction of ‘Seventy  
Sevens’ *šābu’im šib’im* (Dan 9:24a) as Episodic Time-  
Image and How Daniel’s Style of Ambiguity Develops It”

**Sunday Morning, February 13, 2011**

- 8:00-9:00                   **Registration**  
Burke Administration 3<sup>rd</sup> Floor
- 8:00-8:45                   **SBL/AOS/ASOR Annual Business Meeting**  
Chair, P. Richard Choi, Andrews University  
Burke Administration—Room 411
- 8:00-9:00                   Coffee, Compliments of Book Publishers  
Burke Administration 3<sup>rd</sup> Floor
- 8:00-12:00                  Publisher Book Displays  
Burke Administration—Room 306
- Session 7A**  
9:00-12:00                  **SBL: Hebrew Bible/Old Testament and Early  
Interpretive Literature**
- Chair: George Heider, Valparaiso University  
Burke Administration—Room 307

**Session 7B**  
9:00-10:30

- SBL: Hebrews and Catholic Epistles**
- Chair: Eric F. Mason, Judson University  
Burke Administration—Room 005
- 9:00-9:30                   Amy L. B. Peeler, Indiana Wesleyan University  
“‘You are My Son’: The Narrative of Relationship in  
Hebrews 1:1–5”
- 9:30-10:00                Keith Jagger, Asbury Theological Seminary  
“*Topoi* of the Impossible and Rhetorical Congruity in  
Hebrews 6:4-12 and 6:13-20”
- 10:00-10:30                Ji-Woon Yoo, Lutheran School of Theology Chicago  
“‘Be Patient While Maintaining Human and Divine  
Relationships’: A Discourse Analysis of Jas 5:7-20”

**Session 7C**

9:00-10:30

9:00-10:30

**SBL: Teaching the Bible in the Classroom**

Chair: Holly Hearon, Christian Theological Seminary  
Burke Administration—Room 010

The focus of this section will be assessment and evaluation. This will be a round table conversation. Participants are asked to bring and share with the group a hand-out describing one or more evaluative tools or strategies that they have employed. Questions to be explored include: what kinds of evaluative tools have you found most helpful in teaching? What different kinds of tools work best for different kinds of assessment (e.g. knowledge vs. analysis)? How do you correlate course objectives with evaluative tools? How do classroom evaluative tools work in relation to institutional assessment processes? The goal of this session is ‘side-by-side’ with emphasis on learning from each other.

**Session 8**

11:00-12:00

**SBL: Book Review**

**Klaus-Peter Adam, Lutheran School of Theology  
Chicago**

**Mark Leuchter, Temple University**  
*Soundings in Kings* (Fortress 2010)

Chair: Kevin Mellish, Olivet Nazarene University  
Burke Administration—Room 001

*Opening Remarks:*

Klaus-Peter Adam, Lutheran School of Theology Chicago  
(5 min)

*Panelists:*

Lowell K. Handy, ATLA (25 min)

Benjamin D. Thomas, University of Chicago (25 min)

Discussion

**Section Leader Lunch**

12:00-1:30

**Lunch**

12:00-1:30

**Diamond Room**

**Cafeteria**

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

Baker Book House

Eisenbrauns Booksellers

Augsburg/Fortress Press

Society of Biblical Literature

William B. Eerdmans Publishing Co.

The officers would especially like to thank Professor Kevin Mellish and the administration of Olivet Nazarene University for hosting the 2011 Annual Meeting of the Societies.

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

February 10-12, 2012, Olivet Nazarene University (tentative location)



## 2011 ANNUAL MEETING

### ABSTRACTS

**Will Andrews**, Chicago Theological Seminary

**“How Ruth Becomes *La mejor espigadera*: Characterization in a 17th Century *Comedia* by Tirso de Molina”**

[[wandrews@ctschicago.edu](mailto:wandrews@ctschicago.edu)]

*La mejor espigadera*, by the 17<sup>th</sup> century Spanish dramatist Tirso de Molina, is a biblical drama based on the book of Ruth. Certain elements in the work parallel rabbinic traditions while others are novel. The elaborated plot includes circumstances of the Judean famine; reasons for the initial flight to Moab; a love triangle between Mahlon, Ruth, and Ruth's betrothed Timbreo; as well as the prophecy of an Israelite slave who heralds Ruth's eventual marriage to Boaz. These features and others create an expanded narrative in which Ruth is a truly dynamic figure, unlike her flat characterization in the biblical text.

**Justin D. Atkins**, Marquette University

**“The Dual Trial of the Prophet and the People: John 5:30-47 and the True and False Prophet Traditions”**

[[justin.atkins@marquette.edu](mailto:justin.atkins@marquette.edu)]

The discourse in John 5:30-47 is fraught with ambiguities and obscure logic. This paper explores the heuristic potential of rereading this puzzling passage in light of true and false prophet traditions stemming from the Pentateuch. This single background motif can be employed both to resolve a number of interpretive quandaries in John 5:30-47 and to elucidate a highly cohesive line of argumentation whereby Jesus defends himself against charges of false prophecy, shows himself to be the Prophet like Moses, and demonstrates that his accusers are really the ones guilty of being apostates and false prophets.

**Justin Atkins**, Marquette University

**“The Origins of Deuteronomical Prophecy: Early Moses Traditions Behind Deuteronomy 18:15-22”**

[[justin.atkins@marquette.edu](mailto:justin.atkins@marquette.edu)]

The traditions about prophecy contained in Deuteronomy 18:15-22 have often been characterized as exilic or post-exilic insertions that retrospectively

redefine prophecy in light of a “crisis” in prophecy that occurred during the final years of the Judean monarchy. Against this viewpoint, this paper will argue that nearly every major concept in Deut 18:15-22 can be shown to have roots in earlier traditions preserved in Exodus and Numbers, and therefore, that Deut 18:15-22 would be better described as a compilation and formalization of earlier traditions than as a late “redefinition” of prophecy.

**Richard E. Averbeck**, Trinity International University--  
Divinity School

**“The Three ‘Daughters’ of Baal and Transformations of Chaokampf in the Early Chapters of Genesis”**

[[raverbeck@tiu.edu](mailto:raverbeck@tiu.edu)]

One of the most important, intriguing, and difficult features of the palace building account in the Ugaritic Baal myth is the concern over having a window in the palace, and the relationship this has to Baal's daughters: Pidray, Daughter of Light, Tallay, Daughter of Showers, and 'Arsay, Daughter of the Wide World. The correspondence of these daughters to days 1-3 in Genesis 1 and the parallels in Psalm 104 suggests a certain pattern of what the ancients considered to be the primary foundational features of the ecological system. The inclusion of the window and its opening, although necessary for Baal to function, also opens up threats to Baal and the entire ecological system, and as such raises the issue of Chaokampf images and patterns in the Baal myth. In turn, this raises questions and carries implications for how Chaokampf does and does not enter into the early chapters of Genesis.

**Daniel P. Bailey**, Northern Seminary

**“The Last Battle in Bible Translation: Jesus as the Mercy Seat and the Reformed Doctrines of Propitiation and Penal Substitution in Romans 3:25”**

[[danpbailey@aol.com](mailto:danpbailey@aol.com)]

This paper illustrates the dangers of sectarian doctrinal control over Bible translation in Romans 3:25. The self-confessed “rigid evangelical position” translates in terms of Anselm (“satisfaction”) and penal substitutionary atonement: “God sent Jesus to take the *punishment* for our sins and to *satisfy* God's *anger* against us” (NLT). But the evangelical version that claims to be “independent of ecclesiastical control” translates literally: “God publicly displayed him at his death as *the mercy seat* (*hilasterion*) accessible through faith” (NET Bible). Since the mercy seat cannot be punished for sins,

Reformed theology must reject it. The resulting special pleading is heavily criticized here by reference to Greek lexicography.

**Bernard F. Batto**, De Pauw University, Emeritus  
**“Divine Sovereignty, Creation, and the Combat Myth in Israelite Tradition”**

[[bbatto@depauw.edu](mailto:bbatto@depauw.edu)]

Undoubtedly, claims about the presence of the Combat Myth in the Hebrew Bible have been exaggerated in the past—even by me on occasion. But attempts to completely discount the presence of such motifs in the Hebrew Bible are even more misguided. In particular, the most ambitious recent such attempt to deny the presence of Combat Myth motifs in pre-exilic biblical texts, by Rebecca S. Watson, is selective in the use of texts, to the extent of ignoring evidence from passages that do not support her conclusions, and also prejudicial in the interpretation of certain other passages, as I will demonstrate. Using cultural, linguistic, and literary clues from Israel’s context within the ancient Near East, I argue that biblical writers formulated their Yahwistic theology at least partially on the basis of Combat Myth motifs, as is evident from an examination of selected passages in the Psalms, Job, Isaiah, and other prophetic texts. Even the Priestly creation account of Genesis 1, while devoid of explicit conflict language, is firmly grounded in the Combat Myth tradition—though not in the singular and simplistic format of the Babylonian Chaos Myth as proposed by Herman Gunkel. Israel’s theologians wrote from within the context of the ancient Near East, of which they were part and parcel. In that cultural world, divine sovereignty normally included a subsidiary function of the ordering of an inhabitable world—or what we term “creation”—which in turn was often expressed in terms of a struggle against the forces(s) of non-existence, whether in the form of a self-contained myth, or only using particular motifs or fragments from a larger mythic complex.

**Peter Bekins**, Hebrew Union College—Jewish Institute of Religion

**“The *iššâ zārâ* and *zônâ*: Dialogism in The Portrayals of Tamar and Potiphar's Wife in Genesis 38 and 39”**

[[pbekins@fuse.net](mailto:pbekins@fuse.net)]

Why does the story of Judah and Tamar in Genesis 38 intrude into the Joseph narrative? Literary solutions emphasize the thematic continuity with chapters 37 and 39, as well as Judah's relative importance in the Joseph story. The fact

remains, however, that the plot of chapter 38 contributes nothing to the surrounding narrative. This paper will employ a socio-literary approach following Bakhtin's notion of dialogism. Comparing the portrayals of Tamar and Potiphar's wife highlights a contrast in the original narratives' social function. Genesis 38 is dialogic, giving both Judah and Tamar a voice, but Genesis 39 is inherently monologic. Juxtaposing the two stories in the final text, however, creates a new dialogic which engages the single-voiced Joseph narrative with the earlier patriarchal narratives which are multi-voiced.

**Brendon C. Benz**, New York University  
**“Yamm as the Personification of the Powers of Chaos: A Linguistic and Literary Argument for a Case of Mistaken Identity”**

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The battle between Ba‘1 and Yamm in KTU 1.2.IV is often regarded as reflecting aspects of Gunkel's ChaosKampf motif in which a divine hero confronts and defeats the elements of chaos. As such, scholars have generally maintained that Yamm is the personification of these chaotic forces, or at the very least, the inimical cosmic enemy of the pantheon. Textual support for this claim is drawn primarily from KTU 1.3.III:38-46. This passage is commonly read as a litany of victory in which Yamm is identified with Tunnan, the same serpentine foe of Yahweh. A reevaluation of the syntactical and poetic structure of this text, however, suggests an alternative reading. By highlighting the temporal function of *w-* as it operates within the epic poetry of Ugarit and examining the larger poetic structure of the passage, I will argue that Yamm should not be equated with Tunnan. Instead, Tunnan should be identified with “the twisty serpent”/“the potentate with seven heads” in the lines that follow, epithets that are used elsewhere to describe Litan. In this way, Yamm represents one of a number of figures *including* Tunnan//Litan with whom ‘Anat did battle and defeated. This reading will ultimately call into question the textual support for necessarily identifying Yamm as the personification of the powers of chaos, compelling us to reconsider the nature of the conflict between Ba‘1 and Yamm.

**Teresa Calpino, Loyola University Chicago**  
**“The Jewish Community at Rome: Its Titles and Organization”**

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The Jewish community of Rome has had the longest continuous existence of any Jewish community in Western Europe. Unlike other social and ethnic groups, Jews were able to maintain their traditions, practices and identity within Rome’s vast, melting pot culture due in part to the centrality of the synagogue in their community life. Although each synagogue operated independently, there does seem to be some consistency within the titles for their officers and dignitaries. Through an analysis of the epigraphic evidence found in the Jewish catacombs, our main source of information, I will demonstrate that the title *grammateus* is not, as David Noy asserts, a low level position in the synagogue, but one that had important and vital responsibilities for community continuity. I then show how this understanding of the office has bearing on the title of *grammateus* in the Gospel of Mark, in particular why it is the most consistent title in the controversy stories.

**Dennis R. M. Campbell, University of Chicago/Columbia College**

**“The Hurrian Theogony Revisited”**

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The Hurrian Theogony, or Kumarbi Cycle, has long been recognized as an important precursor to the works of Hesiod and Philo of Byblos. The passing of divine kingship from one god to another and the castration motif are clearly shared between these various theogonies. In this presentation I will reexamine the Kumarbi Cycle and attempt to reformulate the relationships between the gods based on other references from Hurrian material. Kumarbi’s relation to Teshub is the most important element to this mythic cycle. Kumarbi has long been treated as a mere intermediary, a surrogate for Teshub, but the relationship is much more primal. From the Hurrian Prayer to Teshub of Aleppo, it becomes clear that through the act of castrating Anu and swallowing his penis, Kumarbi, although a male deity, becomes Teshub’s mother. I argue that this relationship should be seen as literal and not metaphoric. Teshub’s lineage is not just traced back to the celestial Anu, but to the earthly deities Alalu and Kumarbi. As such, Teshub is not simply the fourth in a succession of kings and a continuation of the cycling of kingship between the earthly and heavenly gods, but the actual culmination of this cycle. With Anu as his father and Kumarbi as his mother, Teshub closes the cycle and unites the two lines.

**Ryan Cook, Asbury Theological Seminary**  
**“The Identity of Paul’s Interlocutor in Rom 2:1-11”**

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The identity of the interlocutor in Rom 2:1-11 has been the source of much scholarly debate and reflection. Against the traditional position of a Jewish interlocutor, Stanley Stowers has influentially argued that the fictional debate partner is a Gentile moralist. This paper will argue for the traditional position based on the literary structure of the passage and on intertextual citations and allusions, which have been often neglected or superficially treated in this debate. The identity of the interlocutor has implications for how one understands Paul’s relationship to Judaism in general.

**David Creech, Loyola University Chicago,**  
**“Faith and Faithfulness in 2 Peter: Supporting a Faith Received”**

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In spite of the relatively frequent occurrence of the Greek word πίστις in the New Testament generally and Paul especially, 2 Peter only uses the term two times, both in the introductory section of the letter. The paucity of references to πίστις has led several interpreters to conclude that 2 Peter has little to add to our understanding of biblical notions of faith and faithfulness. To the contrary, this paper argues that the letter and testament is fundamentally an exploration of what it means to receive and nurture faith in the midst of competing claims about what that faith is.

**Stacy Davis, Saint Mary’s College**

**“I Forgot Your Name? Rabbinic Interpretations of the *ploni ’almoni* in Ruth”**

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The unnamed redeemer in Ruth 3 and 4 is a close relative who decides not to marry Ruth and endanger his own inheritance. This paper will analyze *Targum Ruth* and *Ruth Rabbah* with two questions in mind: Is the situation in Ruth an example of levirate marriage? And, how should the redeemer’s character be interpreted? The Targum praises the redeemer for not practicing levirate marriage, and the midrash accuses the redeemer of foolishness while bypassing the question of levirate marriage. These differences are both examples of eisegesis and the development of halachah.

**Anthony Le Donne, Lincoln Christian University**  
**“Ananias, Sapphira, and Shekinah Eschatology: Ekklesia as Spiritual Temple Movement in Acts 1-7”**

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The deaths of Ananias and Sapphira (Acts 5) continue to perplex commentators. Many lament that the story does not fit with the utopian projection of Acts. This paper will argue that, when the role of the temple is understood properly within the narrative, these deaths serve as apologetic proof that the Lord’s presence has returned to the temple. Accordingly the presence of the Lord extends beyond the sanctuary and into the Court of the Gentiles where Peter’s following congregates. Using a “social memory theory” approach, this paper will conclude by suggesting that the reality of a fallen Jerusalem Temple created the mnemonic impetus for this story.

**Matthijs den Dulk, University of Chicago**  
**“I Permit No Woman to Teach except for Thecla: The Curious Case of the Pastoral Epistles and the Acts of Paul Reconsidered”**

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Comparison of the *Acts of Paul* (API) with the individual Pastoral Epistles (PE) suggests that the author of the API had direct access to the PE. The author of the API did most likely not regard 1 Timothy as an authoritative Pauline Epistle and aimed to influence the Pauline heritage in the direction of the portrayal of Paul found in 2 Timothy and away from that of 1 Timothy.

**Peter Feinman, Institute of History, Archaeology, and Education**  
**“Manetho's Exodus: Where Did It Originate?”**

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Manetho's version of the Exodus included Hyksos, Amarna, lepers, and a priest named Osarsiph among others. This account was investigated by Redford who developed a schema linking second millennium BCE events with this first millennium BCE account. Along with Assman, they sought to demonstrate how the two times of chaos became joined in one narrative with negative reverberations for Jews and Asiatics, as Egypt was conquered by peoples from the east. In this paper I will propose that the Quarrel Story of Sequenenre and

Apophis provided the pivotal link in setting this literary and cultural process in motion.

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

**“The Torch Has Been Passed to a New Cosmic Center”**

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At the time when Hermann Gunkel was developing his ideas about the significance of creation and chaos in the stories/poetry of the ancient Near East, the dominant interpretation of biblical writing in the academic arena was the still formidable Documentary Hypothesis by Julius Wellhausen. Some of the first stories in Genesis attributed to the P and J writers in this Hypothesis not only addressed the theme of creation but bore resemblance to stories from the Mesopotamian world. This resemblance helped generate the Pan-Babylonian school which postulated a direct borrowing by the biblical writers from the Mesopotamian culture. While Pan-Babylonianism has long since bit the dust, the issue of the relationship between the biblical and Mesopotamian traditions remains. This paper will examine the Mesopotamian motifs in the J writer in Genesis 2-11 and 14. The analysis will seek to determine the historical context in which such motifs were used, meaning that their presence in the biblical narrative is not by chance or coincidence but by design. It will attempt to show that one individual in a specific historical context can be held responsible for the introduction of these motifs into an already existing narrative and that he did so with a specific political agenda in mind. This analysis will conclude that while elements within the Israelite/Judahite community were familiar with and responded favorably to such Mesopotamian motifs, other elements had a distinctly different perspective. Thus the inclusion of these Mesopotamian motifs may be seen as part of a war of words related to where the cosmic center in the culture was and the means whereby the people and the deity were linked.

**Douglas Frayne, University of Toronto**  
**“The Fifth Day of Creation in Ancient Art”**

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According to a Biblical midrash, the monster Leviathan was created on the fifth day of creation (Yalkut, Gen. 12), as was the huge beast of Behemoth. This paper examines early iconography dealing with Leviathan and Behemoth, commencing with a basalt grey-blue stone stele of Middle Bronze I-II date (ca. 1800 BCE) found in temple G3 in area E-G at Ebla. It continues the discussion with later depictions of the same beasts, including the fabled Ziz bird, in



monuments from western Syria and eastern Turkey dating up to Neo-Hittite times.

**Douglas Frayne, University of Toronto**  
**“Iakhdu-Lim Confronts Shamshi-Adad in the Khabur Basin: Its Implications for the Interpretation of Genesis 14”**

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About 1800 BCE two kings of northern Mesopotamia, Iakhdu-Lim and Shamshi-Adad were locked head to head in a major confrontation to determine which ruler would gain hegemony over the Habur River basin; the momentous struggle is alluded to in both a year name of Iakhdu-Lim and in the Mari Eponym Chronicle in a section dealing with events of Shamshi-Adad's reign. Iakhdu-Lim had set out on a long winding trek on the borders of Shamshi-Adad's realm to eventually meet his foe in a major battle at ancient Nagar, modern Tell Brak. We are extremely fortunate that we can plot the itinerary of the entire military campaign on the basis of a dossier of cuneiform tablets excavated at ancient Mari that were studied several years ago by D. Charpin. The tablets record disbursements of supplies from the palace at Mari to Iakhdu-Lim and his troops during the 12 month time period of the campaign. Since the order of the Mari month names is known, Charpin was able to arrange all the tablets in a secure sequence. The names of the ancient stopping points, in turn, can be matched, without exception, to either modern Syrian village or mound names—a most fortuitous situation. This enables us to plot with precision the route Iakhdu-Lim took. What is truly remarkable is that the end trajectory of the campaign follows the very same route described as the march of the invading Elamite forces recounted in Genesis 14. We can now see that great battle beside the “Salt Sea” was not beside the Dead Sea in Israel-Palestine as has been assumed but rather the salt lake of Khatuniyeh in eastern Syria. This fact allows us to place the patriarch Abraham in both a geographical and chronological setting for the first time. The lecture will be illustrated with satellite and ground base photos of the towns which figured as stopping points in this momentous campaign.

**Courtney Friesen, University of Minnesota**  
**“Extirpating the Dragon: An Analysis of the Minus of LXX Isaiah 51:9b”**

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The Greek translation of Isaiah (OG/LXX) lacks the book's most explicit reference to primeval divine combat, in which the arm of Yahweh is said to

have “slain Rahab and pierced the dragon” (51:9b). It has been suggested that this omission either (a) reflects a de-mythologizing tendency, or (b) is an accidental mistake (e.g. haplography). While (b) cannot be ruled out, (a) does not adequately account for the translator's wider tendencies. LXX Isaiah in fact translates several mythological features of the Hebrew text and adapts them to its Hellenistic context. My analysis of the pericope (51:9-11) and the translation as a whole suggests that the translator has reshaped the representation of the primordial past to align with the Pentateuchal narrative. As such, divine combat with the sea monster at creation is eliminated, whereas the destruction of the dragon at the end of days (Isa 27:1) is adapted so as to represent the serpent from the narrative in Genesis 2-3

**Amir Gilan, Tel Aviv University**  
**“The Hen, the Egg and the Snake—Myth and Ritual in the Hittite Illuyanka-Text”**

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The ties between myth and ritual have strongly preoccupied the modern study of religions, especially in the first half of the twentieth century. The myth-ritual theory—propagated among others by Frazer, Hook and Gaster—also influenced the scholarly study of the Illuyanka Myth. The Illuyanka-Text (CTH 321), in which two versions of the same story are recorded, became a prime example in modern scholarship for a cosmological myth embedded in ritual practice in Hittite religious literature. My contribution will critically challenge the compatibility of the myth-ritual theory to the study of the Hittite Illuyanka Myth(s) and explore new ways to approach the mythical narratives and their interpretation, focusing on the textual context in which they are embedded.

**Brandon Grafius, Chicago Theological Seminary**  
**“I Will Not Keep Silence’: Job, Leviathan, and the Created Order”**

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The theophany of the book of Job culminates with God's Leviathan speech (40:25-41:26). Through specific references to Job's prior laments, God's Leviathan passage makes significant links between Job and Leviathan, viewing both of them as agents of chaos whom God has bounded. However, God demonstrates deep respect for Leviathan and Leviathan's purpose in creation, viewing this adversarial relationship as part of the created order. Instead of seeking its destruction, God watches over this force of chaos, ensuring it

remains within the prescribed boundaries while admiring its power. Similarly, God expresses admiration for the challenges Job presents to the created order. Through use of Mikhail Bakhtin's concepts of dialogism and authorship, this paper will argue for a reading of Job which views disputation as a necessary part of relationship with God and creation.

**Tom Grafton, Asbury Theological Seminary**  
**“Just as It Was Spoken: Annunciation**  
**Type-Scenes and Faithful Response in Luke’s Birth**  
**Narrative”**

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Luke’s birth narrative in the opening chapters of his Gospel has long been recognized as a sophisticated work of literature. Luke uses annunciation birth patterns based on OT patterns (especially from Genesis). They give a literary coherency both to the birth narrative and even to the Gospel as a whole. However, the implications of these patterns on the life of the early church have not been fully teased out. Through a literary analysis and study of Luke’s use of the OT, I hope to show that Luke’s purpose in his repetition of the annunciation pattern was not only to show the fulfillment of Jewish expectation for a savior in Jesus Christ, but to call attention to the need for a positive response of faith on the part of all who hear God’s message of good news in Jesus. In this way, Luke’s Gospel has an important teaching function for the early church, as well as the church today.

**T. Michael Halcomb, Asbury Theological Seminary**  
**“Behold, I Send My Messenger’: The Content and Contour of**  
**Mark’s Tragedy”**

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Within the last century, interpreters of Mark have proposed numerous paradigms through which to engage this story. Unquestionably, Lohmeyer’s geographical approach has garnered the largest following. Still, others have argued that Mark is to be engaged in terms of drama, broad themes or Jesus’ identity. In the face of such arguments, some have even declared a moratorium on all attempts at finding coherence in Mark. This paper proposes, however, that when Mark is encountered as an ancient tragedy, new elements of structural unity, thematic recurrence and Christological identity emerge.

**Lowell K. Handy, American Theological Library**  
**Association**

**“Manasseh after Kings: Toward Good and Evil”**

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King Manasseh appears in the Book of Kings as a singularly malevolent ruler. The Chronicler makes use of much of the Kings narrative, but introduces the repentant Manasseh. From the Persian Period to the Roman Era, Manasseh is redefined in two directions. In one, his repentance becomes the central feature to the extent that Manasseh appears in early Christian liturgy as the very model of the humble believer. In the other trajectory, Manasseh not only is pictured as yet more cruel a ruler than depicted in Kings, but winds up a demonic being himself.

**Lowell K. Handy, American Theological Library**  
**Association**

**“Naomi and Boaz for the Wee Tykes”**

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When “children’s” Bibles are produced, Ruth is a very popular story. However, the characters of Naomi and Boaz prove to be a problem for re-tellers of the biblical text. This paper pays attention to the various ways several authors of children’s Bibles handle the characters of Naomi and Boaz in presenting a child-friendly Ruth. The object of study here is adapted renditions of the story; Bibles that simply reprint a given version of the Bible’s book of Ruth are not considered.

**Ron Haydon, Trinity Evangelical Divinity School**  
**“Alluding to the End: The Construction of ‘Seventy Sevens’**  
**šābu ‘im šib ‘im (Dan 9:24a) as Episodic Time-Image and How**  
**Daniel’s Style of Ambiguity Develops It”**

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This paper will explore the imagery surrounding the *šābu ‘im šib ‘im* (“seventy sevens”) and how it depicts *Sabbath unrest*. Three aspects play a role: the use of time-imagery, inner-biblical association (Lev 20:40; Jer 25:10, 29:11), and textual ambiguity. With these aspects in mind, we will examine the phrase within the unity of the passage (9:2, 3-19, 20-23, 24-27). Secondly, we will evaluate related sources from the near-eastern *Umwelt*, displaying an “established typological motif” (e.g. 1 Enoch 91, 1QS 10.7-8, CD 16.3-4). The final portion notes the shortcomings of some “referential” approaches to the

numeric imagery. Given the textual ambiguity and nature of time-images, the 9:24-27 is able to create an eschatological space for further interpretation

**Ron Haydon, Trinity Evangelical Divinity School**  
**“The Book of Daniel and Its Canonical Variance: How a Hermeneutic of Wisdom Keeps the Book ‘Mobile’”**

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This paper explores the stations held by the book of Daniel in different canonical orders (the Prophets in the LXX/Latin orders) and how a hermeneutical construct of wisdom warrants a “dual-status” for the book. An initial approach requires two things: first, an assessment of the book in OT canon formation, particularly where Daniel is accorded the mantle of prophet. Contemporary models (e.g. Ryle, Koch, Sundberg) and early models (Josephus, Jerome and Talmudic sources) give conflicting accounts. Next, we must assess the book’s canonical shaping. This means considering a “hermeneutical construct of wisdom” (Gerald Sheppard) and Daniel’s final form. Given these assessments, we can construe how Daniel settles in the Writings and the Prophets on historical and theological grounds.

**Holly Hearon, Christian Theological Seminary**  
**“‘Not by Faith Alone’: Faith and Faithfulness in the Letter of James”**

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The letter of James is often read as a voice in tension with that of Paul. In this essay I choose to set aside Paul in order to examine how a particular understanding of faith is developed within the letter of James as a whole. I will explore, specifically, how James’ choice of genre, mnemonic frames, and use of the language of faith (*pistis*) interacts with the socio-historical context inscribed in the letter to cultivate an understanding of faith as an embodiment of faithfulness expressed in relationship with God and neighbor.

**Neal A. Huddleston, Trinity Evangelical Divinity School**  
**“Writer’s Block in the Early Monarchy? An Analysis of Tenth Century Levantine Inscriptions”**

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What types of Levantine inscriptions appear during the period of the United Monarchy? What does this evidence contribute to our understanding of writing

in 10<sup>th</sup> century Israel? This essay examines select Iron IC–IIA Levantine inscriptions and their archaeological contexts in order to determine their contribution to the multilingual and multinational dimensions of the time period. Evidence indicates that writing was used for practical and functional reasons, by professionals and non-professionals, and in personal and administrative contexts, all in the linguistic cultures of Phoenician, Philistine, and Hebrew in northern, central, and southern Israel.

**Keith Jagger, Asbury Theological Seminary**  
**“*Topoi* of the Impossible and Rhetorical Congruity in Hebrews 6:4-12 and 6:13-20”**

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Hebrews 6:4-12 has received no little attention over the last few decades. But few if any have noticed the important rhetorical relationship between 6:4-12 and 6:13-20 and its continuity of *topoi*. As one of Aristotle’s “common topics,” the “impossible” functioned as one among many building blocks for the enthememe. When we notice the congruity between Hebrews 6:4-12 and 6:13-20—tied together through the rhetoric of the impossible—we see afresh what the author was trying to say about apostasy and dispositional faithfulness marked especially by the heart, which like good land produces good crops.

**Robert M. Johnston, Andrews University**  
**“The Sabbath as Metaphor in the Second Century C.E.”**

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Already in Second Temple Judaism the Sabbath had begun to be used as a metaphor for an eschatological millennium and for the celestial repose of God. All this apparently did no damage to the literal seventh day Sabbath, as far as Judaism was concerned. A third metaphoric use took its inspiration from the remarkable dominical saying in Matthew 11:25-30 (called “a Johannine thunderbolt in the Synoptic sky”), signifying a spiritual state. These metaphoric understandings of the Sabbath were taken up by Christian writers, and the third in particular became a popular motif among Gnostics and Gnosticizers, especially Valentinians. It was picked up and used in a slightly less antinomian fashion by writers such as Justin. In the process the idea of a Sabbath experience became separated from the literal Sabbath day, and the latter was discarded. I propose to examine this development.

**Lawrence Lahey**, Centre for Jewish-Christian Relations,  
U.K.

**“Irenaeus on the Number of the Beast”**

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In *Against the Heresies* (ca. 185), Irenaeus, bishop of Lyons, has a lengthy treatment of the Antichrist and the Beast from the Book of Revelation, including various solutions to the meaning of 666. These will be analyzed in light of Irenaeus’ strong ties to the churches of Asia Minor, especially his being a young hearer of Polycarp who was a disciple of the Apostle John, the traditional author of Revelation.

**W. G. Lambert**, University of Birmingham, UK,  
Emeritus

**“Genesis 1 and Ancient Near Eastern Creation Myths”**

Herman Gunkel, in his study of Biblical creation material in his *Schoepfung und Chaos in Urzeit und Endzeit* (1895) compared the Hebrew allusions to the so-called Babylonian Epic of Creation and other Babylonian texts and claimed to find parallels. This approach is now completely discredited. However, it does not follow that there is nothing in common. With a scholarly rendering of Genesis 1:1 following Rashi, serious comparison with ancient Near Eastern material can begin. Genesis 1 begins with earth and cosmic water existing. Their origin is neither explained nor sought after. The same situation prevailed in much of the ancient Near East. Sumerians and Babylonians similarly began their cosmologies with basic matter, the origin of which is neither explained nor sought. Not only that, but it is the same basic matter. In other words, earth and “the deep” in Genesis 1 are paralleled in Mesopotamian sources. The time and method of the migration of these matters from Babylonia to Palestine is of course open to discussion, but the fact of influence is surely not in doubt.

**Amanda Kunder**, Loyola University of Chicago  
**“Antiquities 3.75-88 and Exod 19:1-16: Josephus’ Apologetic Intent and Respect for the Narrative”**

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This paper examines a section of Josephus’ *Antiquities* (3.75-88), comparing it with the biblical parallel found in LXX Exod 19:1-16. In so doing, the various techniques that Josephus uses in his retelling and interpretation of biblical history will be demonstrated. These techniques include changes in chronology,

the use of historiography, and the portrayals of Moses, the Hebrews, God and miracles. It will be argued that these techniques show Josephus’ apologetic intent for this section and the work as a whole for a Hellenistic audience, while at the same time the ultimate meaning of the narrative is not changed.

**Kevin B. McCrudden**, Gonzaga University  
**“Faith as a Sphere of Power in the Letter of Jude”**

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The concept of faith in the Letter of Jude is commonly understood as having an objective meaning. Faith implies traditional beliefs, ethical practices, even primitive creedal formulae. While not denying this understanding of how faith functions in Jude, this essay seeks to supplement this approach with a concept of faith as an objective power sphere. For the author of Jude, faith conceived as an objective sphere of power enables the intended audience of the letter to lead radically ethical lives as they await the end of days.

**John R. Markley**, University of Edinburgh  
**“‘Seer Isolation’ and Apocalyptic Revelation in 2 Baruch and 4 Ezra”**

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This paper draws attention to the way that *2 Baruch* and *4 Ezra* consistently isolate their respective seers just before divine revelation is delivered to them. This feature, ‘seer isolation’, appears in the narrative framework that organizes the revelatory episodes recounted in each text. In addition to describing how this feature is deployed, this paper will also suggest how it contributes to each apocalypse’s rhetorical aims. Specifically, this paper will argue that ‘seer isolation’ is one way that these apocalypses underscore the exclusivity of their respective seers as privileged human recipients of divine revelation.

**Troy W. Martin**, Saint Xavier University  
**“Gentile Faith and Its Legitimacy in 1 Peter”**

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This paper describes how the author of 1 Peter uses various forms of the words for *faith* from the πιστ- or πειθ- word group in his letter. He uses terms from this word group 16 times as a noun, adjective, or verb. An investigation of these uses demonstrates that this author appropriates the faith of ancient Israel for his Gentile recipients and then legitimates their faith by his apostolic authority and by the letter itself.



**Eric F. Mason**, Judson University

**“Now Faith Is’: Faith, Faithfulness, and Unfaithfulness in the Epistle to the Hebrews”**

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The Epistle to the Hebrews is an exhortation to Christian perseverance, thus the themes of faith, faithfulness, and unfaithfulness are key elements of the author’s argumentation. Jesus is presented as the premier example of faithfulness, one who both enables and motivates others to follow him by his own faithfulness to his priestly and sacrificial mission. Believers are called to maintain faith, defined as “the assurance of things hoped for, the conviction of things not seen” (Heb 11:1), and examples from Israel’s history of both faithfulness and unfaithfulness abound. This essay also considers Hebrews’ discussion of the relationship between faith and the community’s confession.

**David P. Melvin**, Baylor University

**“Making All Things New (Again): Zephaniah’s Eschatological Vision of a Return to Primeval Time”**

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This paper examines the use of language, imagery, and motifs from Gen 1-11 in the book of Zephaniah. In its final form, Zephaniah includes numerous verbal and thematic allusions to traditions from the Primeval History. These allusions span the entirety of the book and suggest that by its completion, the book of Zephaniah was understood as a vision of the eschaton which included the return of primeval motifs, such as the “reversal” of creation and a return to primeval chaos (Gen 1; Zeph 1:2-3), the “sweeping away” of all life as in the Genesis flood (Gen 6-9; Zeph 1:2-3), the division of the nations (Gen 10; Zeph 2:4-15), and the Tower of Babel (Gen 11:1-9; Zeph 3:8-10). Moreover, the appearance of these motifs in Zephaniah appears to be conscious and deliberate, as their order of appearance matches the sequence found in Gen 1-11. By analyzing the text of Zephaniah and its apparent dependence upon Gen 1-11 and comparing its use of primeval themes with the use of these themes in proto-apocalyptic and apocalyptic literature, I show that Zephaniah's *Urzeit-Endzeit* pattern is similar to that which appears in later apocalyptic literature and argue that Zephaniah stands at an early point in the trajectory which eventuated in apocalyptic literature.

**David Mihalyfy**, University of Chicago

**“Re-examining Spelling and Pronunciation in Coptic: A Linguistic Argument and Implications for the Historical Study of Texts Such as Those of the Nag Hammadi Codices”**

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A 5-pronged argument for a new reconstruction of one major aspect of Coptic spelling and pronunciation is presented and used to highlight methodological oversights of the field of Coptic dialectology, as well as the possibilities for thicker historical contextualization that a rigorous dialectology could offer. The first part of the presentation summarizes in a manner accessible to non-linguists the major arguments of “Re-examining Spelling and Pronunciation in Coptic: A Case for the Intervocalic and Post-nasal Voicing of Obstruents,” an article under consideration for publication in *Le Muséon* as of December 2010.

**Robert Miller**, The Catholic University of America

**“What Are the Nations Doing in the Chaoskampf?”**

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An important locus of the Chaoskampf tradition in the Hebrew Bible is in the Psalms, particularly in the so-called Zion Hymns (e.g., Pss 46; 65). These Psalms display not only the defeat of chaos, but other elements from the Canaanite version of the tradition, including Mount Zaphon (Pss 46; 48; 76) and rivers of paradise (Pss 46; 87). The foreign nations also form an essential element of these Psalms, both as enemies defeated (Pss 46; 48; 65; 68) and as peacefully coming in pilgrimage to Zion (Pss 68; 87). There is no counterpart for these motifs in the ancient Near Eastern Chaoskampf. This paper examines the inclusion of the nations and finds it to be not a postexilic addition based on Isaiah 2 and similar texts, but an integral part of one iteration of Israel's “Chaoskampf,” a conscious reinterpretation of the shared ANE tradition building directly on Canaanite ideas and motivated by theological concerns.

**Jeremy S. Miselbrook**, Loyola University of Chicago

**“Heracles: Defining the Greco-Roman Hero”**

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What is a “hero”? This paper will show how Heracles could be seen as the defining Greco-Roman hero. The first part of the paper will explore the Greco-Roman understanding of the “hero” character and how the idea developed between 1000 BCE and the first century of the Common Era. The second part of the paper will show in greater detail how the literary Heracles (Hercules)

transitioned from a popular to more refined version of the hero that served philosophers as an exemplary model of their philosophies.

**Isaac W. Oliver, University of Michigan**  
**“Breaking Passover to Keep the Sabbath: The Burial of Jesus and the Halakic Dilemma as Embedded Within the Synoptic Narratives”**

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In their pericopes dealing with the burial of Jesus, all three synoptic gospel authors reveal that burials and purchases are not pursued on the Sabbath: Joseph of Arimathea hurries to bury Jesus before the Sabbath, while the women visit Jesus’ tomb only after the Sabbath. Nevertheless, the synoptic tradition contains a problem in chronology, which in turn creates a halakic dilemma: if Jesus was buried on Passover, it makes little sense for Joseph to avoid desecrating the Sabbath by burying Jesus on another holy day. This paper explores this “inadvertent” chronological-halakic problem embedded within the synoptic narratives.

**Sung Jin Park, Hebrew Union College—Jewish Institute of Religion**

**“A Comparative Study on the Translation Technique in 11QtgJob and Its Related Versions”**

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I have compared the Aramaic targum of Job discovered at Qumran (11QtgJob) with other versions (Massoretic Text, Targum Job, the Septuagint, and the Peshitta) in light of translation techniques such as addition, semantic change, omission, and transposition. The research shows that omission is the most unique feature of 11QtgJob, while transposition is the most salient feature in the Peshitta. The Septuagint shows the greatest degree of freedom among the versions. The degree of freedom in the translation process is as follows: Massoretic Text < Targum Job < Peshitta < 11QtgJob < the Septuagint.

**Amy L. B. Peeler, Indiana Wesleyan University**  
**“‘You are My Son’: The Narrative of Relationship in Hebrews 1:1–5”**

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In the first four verses of Hebrews, almost every quality the author attributes to Christ is paralleled in literature about God’s Wisdom or Word. These parallels

lead several scholars to conclude that the author of Hebrews envisions the pre-existent Son as a function in the mind of God. In this paper, I argue that Hebrews 1:5 constitutes an emphatic portrayal of God and Christ in the relationship of Father and Son, which suggests that the υἱός of ch. 1 is a person, rather than an idea.

**Nicholas Piotrowski, Wheaton College**  
**“I Will Save My People from Their Sins”: The Influence of Ezek 36:28b–29a; 37:23b on Matt 1:21”**

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Commentators are nearly unanimous that LXX Ps 129:8 [MT 130:8] is the allusive background to Matt 1:21, notwithstanding many semantic differences. This paper argues on lexical and thematic grounds that Ezek 36:28b–29a; 37:23b is a better candidate for the conceptual background to Matthew’s programmatic verse. Given the primacy effect of Matt 1:21 upon the entire narrative, this reading provides insight into the Matthean understanding of exile and restoration in terms of Ezekiel’s view of Israel’s scattered sheep and false shepherds, the mission of the Davidic king, and the eschatological resurrection, assize, and temple.

**Wayne Pitard, Spurlock Museum, University of Illinois**  
**“The Combat Myth as a Succession Story at Ugarit”**

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This paper looks at the function of the conflict story about Baal and Yamm within the Baal Cycle and how it compares to the use of the combat myth within both Mesopotamian and biblical literature. It discusses the significance of the use of the combat motif here in a context that is quite distinct from that found elsewhere in the Near East.

**Benjamin Ribbens, Wheaton College**  
**“Daniel 3:17, ‘If Our God Exists’: A Syntactical and Theological Examination”**

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In Daniel 3:16-18, Shadrach, Meshach, and Abednego refuse to bow down to Nebuchadnezzar’s golden statue even under the threat of being thrown into the fiery furnace. The height of their refusal is a conditional sentence in v. 17 that appeals to God’s ability to deliver them from the king. However, the content of the protasis and apodosis in the conditional sentence is widely debated, and

three main approaches have been taken: (1) “If our God, the one we serve, is able to save us . . . , he will save us” (NJB); (2) “If we are thrown into the blazing furnace, the God we serve is able to save us . . . , and he will rescue us” (NIV); and (3) “If our God whom we are serving exists, he is able to rescue us . . . , and he will rescue us” (NET). My paper will examine the syntactical issues which support translation (3), and then it will elucidate the theological implications for the interpretation of Daniel 3.

**Benjamin J. Ribbens, Wheaton College**  
**“The Eschatological Origin of the ἄτακτοι in 2 Thess 3:6-15”**

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In 2 Thess 3:6-15, Paul addresses the problem of the ἄτακτοι—disorderly members of the congregation who were not working. Scholars have traditionally understood the Thessalonians’ belief in the imminence of the parousia of Christ as the cause of the ἄτακτοι’s rejection of work. In recent years, however, scholars have predominantly rejected the eschatological explanation of the ἄτακτοι, opting instead for various sociological explanations. This paper will demonstrate the preeminence of the eschatological explanation by enumerating characteristics of the ἄτακτοι revealed in 2 Thess 3:6-15, critiquing the sociological explanations, and elucidating the connections between the Thessalonians’ eschatological expectations and the ἄτακτοι problem.

**Trent Rogers, Loyola University Chicago**  
**“Philo’s Universalization of Sinai in *De Decalogo*”**

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The giving of the law at Sinai is the foundational event in the history of Judaism, both Palestinian and Diaspora, but the manner in which Jewish authors present the law to their audiences varies widely. Philo, writing *De Decalogo* to a Gentile audience, mutes particularizing elements of the Sinai narrative such as the covenant, ethnos, depiction of God in nationalistic terms, and the description of Israel as a nation. In order to present a law that is ethnically unbound and serviceable for the Greco-Roman world, Philo downplays or omits the particularizing aspects of the Sinai event. Philo transforms the Sinai event of a particular nation into the universal revelation of the truly existent God to all peoples.

**Clare Rothschild, Lewis University**  
**“Principle, Purity, and *Iudicium Dei* in the Letter to the Church in Laodicea”**

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In Rev 3:14-22, the risen Christ qualifies the works of the Laodicean church as neither “cold” nor “hot.” This negative statement is followed by an exclamatory wish that the church was *either* cold or hot. Often on analogy with nearby hot (Hierapolis) and cold (Colossae) water springs, interpretations of the passage are contradictory, interpreting “cold” and “hot” as *both* negative and positive: “cold” representing self-controlled (positive) *and* apostasizing (negative), “hot,” intemperate (negative) *and* fervent with respect to faith (positive). In contrast, this essay argues that “cold” and “hot” are temperature extremes signaling purity. Purity, in turn, suggests that the risen Christ’s threat to vomit up the “lukewarm” is to be understood as purgation by ordeal.

**Rene Schreiner, Garrett-Evangelical Theological Seminary**  
**“Satan and the Paraclete in the Gospel of John: Apocalyptic Struggle and Reversal”**

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This essay explores, via narrative analysis, the relationship between Satan and the Paraclete in the Gospel of John. In order to capture the overall thrust of the narrative with regard to Satan and the Paraclete, attention will be paid to narrative structure, clustering of imagery, antithetical concepts, and John’s use of transition and climax. The analysis begins by establishing John’s Paraclete as a NT innovation based on Hebrew Scripture prototypes, and the biblical roots *common* to the Paraclete and Satan are demonstrated (Job, Zechariah; including forensic functions and heavenly presence). Subsequently, a close reading of the pertinent passages in John’s gospel reveals the narrative relationship, first, between the devil and Satan. The close reading continues, bringing to light the role of the Paraclete in the apocalyptic meeting of Satan and the divine I AM: the development of the Paraclete from a passive to an active force of advocacy parallels Satan’s development from divinely commissioned watchdog, to agent provocateur, to adversary of God. Finally, John’s realized eschatology is identified as the genesis for his innovative Paraclete and the relationship between Satan and the Paraclete is determined to be one of apocalyptic reversal.

**JoAnn Scurlock, Elmhurst College, Emerita**  
**“Chaoskampf Lost; Chaoskampf Regained: The Gunkel Hypothesis Revisited”**

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It has often been argued that there is a close relationship between the Genesis creation account (Gen 1:1-2:4a) and the Babylonian creation epic Enuma elish, which extends even to the order in which the various elements of the universe were created. Most of those who accept that there is such a relationship would prefer to see this as a (mediated) cultural borrowing. The closeness of the comparison, however, suggests an alternative interpretation, namely that the first creation account in Genesis was intentionally patterned after the Enuma elish and intended to dispute with it, although what exactly the point of the disputation was is less clear. It is here argued that the bone of contention is the nature of God (theology) as revealed in His manly deeds (mythology).

**Brian O. Sigmon, Marquette University**  
**“Shadowing Jacob’s Journey: Sideshadowing in Gen 47:13-26”**

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The narrative of the Egyptians selling themselves as slaves to Pharaoh (Gen 47:13-26) is frequently understood as an interpolation into the larger context of Gen 37-50. This paper argues that Gen 47:13-26 should be understood as a “sideshadow,” a literary device designed to give a sense of alternative possibilities within a narrative. Understanding the passage in this way enables one to recognize its function within the surrounding narrative of Israel’s journey into Egypt in Gen 46-47. As a sideshadow, the episode of Joseph enslaving the Egyptians helps to illuminate the conditions under which Israel entered Egypt at the end of Genesis.

**Russell B. Sisson, Union College**  
**“Procurer Friendship with God: Patronage, Social Hierarchy, and the Gift of Wisdom in Wisdom of Solomon”**

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The author of Wisdom of Solomon explains how he entered the world the same as other humans but through his association with Wisdom “procured friendship with God” (7:1-14). Language of patronage (*philia/amicitia*) is used to describe the status obtained by those who receive this “gift” of God. When the author describes his status as that of a “servant” of God (9:5), the patronage

concept of *brokerage* comes into play. The grounding of the book’s moral discourse in concepts of patronage has striking parallels with the moral discourse of Roman Stoics. The parallels may be the result of similar philosophical reflection on life in similar social and political contexts.

**Russell Sisson, Union College**  
**“Unity of Faith and Enlightenment in the Johannine Epistles”**

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At points, 1 John speaks as if “believing” and “knowing” are the same, in a manner similar to the Fourth Gospel. Yet, the nuances of terminology related to knowledge suggest that the author of 1 John has a more developed understanding the relationship between faith and knowledge. The polemical situations reflected in the Johannine Epistles and the Prologue of the Fourth Gospel may be factors behind this understanding of the faith/knowledge relationship. Related to the ideological texture of the rhetoric, another factor may be the influence of Hellenistic philosophical discourse and the author’s movement toward developing a distinctively Christian religious epistemology.

**Karen Sonik, New York University**  
**“A Study in Scarlet: Chaos, Conflict, and Creation in Enuma Elish”**

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Opening in those ancient and distant days, before the birth of the gods, Enuma elish, the Babylonian Epic of Creation, chronicles the birth of the gods, the establishment of their hierarchy, and their violent and bloody shaping of the cosmos. Memorably described by H. Gunkel as an example of a Chaoskampf, a “battle against chaos,” this paper both considers the complex rendering and interplay between the forces of order and those of chaos in the narrative and revisits its characterization as a text of highly composite nature.

**Dennis Sylva, Stritch University**  
**“Dating the Wisdom of Solomon: The State of the Discussion”**

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This paper examines and evaluates the major arguments put forward for dating the Wisdom of Solomon. Increasingly there has been a tendency to date this document near or during the Roman principate. A dating during the imperial period would mean a significantly different localized political experience in



which this book was written than existed in the Ptolemaic dynasty. The paper marshals the data for exploring the question.

**Benjamin D. Thomas, University of Chicago**  
**“Prophecy and Chronicle in the Book of Kings”**

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The prophetic stories and speeches of the Book of Kings developed gradually over time. It is plausible that prophetic stories and speeches were already present in earlier chronicles or historical works in existence before the composition of our present Book of Kings. This is plausible for the earlier chronicle(s) employed by the authors of Kings and in the earliest edition of Kings, which may have been written in the 7th century B.C.E. Consequently, the authors were not the first to combine prophecy with chronographic literature. This suggests that Deuteronomistic influence on prophecy in Kings may have been more modest than is typically assumed.

**Joanna Töyräänvuori, Helsinki University**  
**“The West Semitic Conflict Myth and Egyptian Sources from the Middle and New Kingdoms”**

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Several texts from the Middle and New Kingdom Egypt have been connected with the West Semitic conflict myth, the most famous example of which is the battle between the storm-god Baal and the monstrous Yam from ancient Ugarit. Among these texts are the so-called Astarte-papyrus, and the battle between the sun-god Re against the serpent Apep which is featured in the 7th hour of the Amduat and the text on Repulsing the Dragon from the New Kingdom, as well as the Middle Kingdom story of the Shipwrecked Sailor, who is moored on an island ruled by a giant serpent. While it is known that West Semitic cultural influence did affect Egyptian society especially from the late Middle Kingdom dynasties to the early New Kingdom—broadly the time of the writing of these texts—and that under the aegis of Egypt at the start of the Late Bronze Age, the city of Ugarit did also come under heavy Egyptianizing influence, the time has come to re-examine how much bearing these Egyptian narratives had on the Chaokampf of the Ugaritic Baal-Cycle.

**Mark L. Trump, Marquette University**  
**“Is Eve in Danger of Losing Her Virginity? The Function and Source of the Imagery of 2 Cor 11:2-3”**

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Scholarship assumes that Paul’s two images in 2 Cor 11:2-3, the chaste virgin and deceived Eve, are references to the OT marital metaphor, Genesis 3, or a juxtaposition of both. But the dissonance between them and Paul’s interpretive methodology elsewhere suggest otherwise. I argue, via linguistic links, that the “pure virgin” (2 Cor 11:2) refers to the martyred mother of 4 Maccabees 18 and that Paul has linked her to Eve (Gen 3). I then discuss the connection between the two images (times of trial) and also their significant exegetical value for understanding Paul’s argument in 2 Corinthians 11-13.

**Mark L. Trump, Marquette University**  
**“There’s Something about Mary: The Rhetorical Function of Mary in John 11:28-44”**

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Narrative studies of Mary in John 11 propose explanations for Mary’s remaining at home that range from Jewish mourning practices (i.e. Keener) to a contrasting characterization of Mary and Martha (i.e. Moloney). These studies fail to recognize the rhetorical significance of Mary’s reticence and its part in a repeated rhetorical pattern employed by the author: developing witnessing chains. I propose that Mary’s reticence is better explained as one instance of this repeated rhetorical device. I then offer suggestions for its significance in understanding Mary’s character, the effects on the reader, and its implications for proposed struggles of the community.

**Aaron Tugendhaft, New York University**  
**“Babel, Bible, Baal”**

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Subsequent to Gunkel’s publication of *Schöpfung und Chaos* in 1895, the discovery of texts at Ugarit mentioning a combat between the storm-god and the sea has led scholars to rethink this mythic motif. Much attention has been placed on the question of the geographical origin of the myth and the path of its transmission. Focusing attention instead on the way the motif was used in its various manifestations, this paper will return to the *Babel-Bibel-Streit* initiated by Delitzsch and engaged in by Gunkel in order to consider anew the implications of Baal for the relationship between Babel and the Bible.

**Tom Wetzel, Loyola University Chicago**  
**“The Divine Warrior in Hiding: Re-Creation in the Book of Esther”**

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Throughout much of its interpretive history (at least in the Church and in the university), the Hebrew book of Esther has troubled commentators with its supposed lack of divine presence and gratuitous violence. The narrative's violence, however, may be its most telling “theo-logical” clue. The divine warrior continues to battle chaos in the Esther narrative, but he remains hidden within human events. This violence nevertheless remains covenanted and creational: mediated by liturgical acts, seeking to restore history to its rightful order, and ultimately preserving the entire people of Israel in its covenanted role as God’s partner in recreating the world.

**Mark Whitters, Eastern Michigan University**  
**“The Burning of Babylon in Revelation 18”**

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In the one of the penultimate visions of the Book of Revelation, the mother of whores who is named Babylon serves as the mortal agent of earlier forces who opposed God and a world order that is opposed to the “saints and martyrs” of God on earth. Her counterpart, described in the final vision, is the bride who is the heavenly Jerusalem. The fate of the one (the whore) is burning, while the fate of the other (the bride) is glory. On what grounds does the Book of Revelation justify the burning of the whore who is named Babylon?

**Urban von Wahlde, Loyola University of Chicago**  
**“Commentaries on the Johannine Gospel and Letters: Their Nature and Purpose?”**

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Each year a number of new commentaries on the Gospel and/or the Letters of John appear from various publishers. They range widely in size, scope, and method. Can all be said to be equally satisfactory? In addition, there are unique problems raised by the Johannine literature that do not confront commentators on the other Gospels. This inevitably raises the question of how one deals with these features (such as the issue of multiple editions and the possibility that 1 John was written before the completion of the Gospel). Is it possible to write a commentary on the Gospel without writing one on the letters at the same time? Do such commentaries run the risk of destroying the very

possibility of a commentary? This paper reviews various approaches noting what seem to be their positive and negative features, examining in particular the approach taken by the author in his recent commentary for the Eerdmans Critical Commentary.

**Matthew Waters, University of Wisconsin at Eau Claire**

**“An Evening with the Elamites: Elam c. 600 BCE through Jeremiah and Other Sources”**

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Our knowledge of ancient southwestern Iran, Elam, at the turn of the 7<sup>th</sup> Century BCE is fraught with uncertainties. That it is during this period that the origins of the Achaemenid Persian Empire may be traced makes it a historical crux. No less than six Elamite and Persian rulers may be identified circa 650-550 BC in southwestern Iran: their relationships, chronology, and extent of rule are, in some cases, barely traceable. Anchoring these individuals in a historical framework has proven a frustrating task, an endeavor that has clear import for understanding the Persian Empire’s rise. This presentation contextualizes Jeremiah 25:25’s reference to “kings of Elam” (emphasis on the plural) and similar references, those that pertain to the geo-political situation in southwestern Iran: both their promise and pitfalls for assessing this critical, transitional period in history.

**Ji-Woon Yoo, Lutheran School of Theology at Chicago**  
**“Be Patient While Maintaining Human and Divine Relationships’: A Discourse Analysis of Jas 5:7-20”**

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James needs to be understood as a whole, instead of a fragmentary reading. By exploring rhetorical devices (mainly chiasm, parallelism, and sound effects) throughout the letter, the paper demonstrates that James retains a clearly purposed but not deductively unfolded argumentation. Employing a discourse analysis, the paper argues that Jas 5:7-20 shows a clear purpose of the letter, which is of integrity as a discourse in itself and considerable coherence with the preceding discourses: “(To prepare for salvation and judgment in this oppression caused by ‘the rich’) Be patient while keeping divine relationship with God, and human relationship with community members.”

## Midwest SBL Annual Conference

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