

**2006 PROGRAM AND ABSTRACT  
BOOK**

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 10-12, 2006

Pyle Conference Center  
University of Wisconsin  
Madison, Wisconsin



**Session 1A: AOS: Ancient Near Eastern Texts, Cultures, & Artifacts**  
(8:30 a.m.-12:30 p.m.)

Chair: Wayne T. Pitard, University of Illinois at Urbana-Champaign  
Room 309

- 8:30-9:00 Katia Schörle, University of Wisconsin, Madison  
“Re-Assessing Urbanistic Changes in the Roman Levant: The Case of Colonnaded Streets”
- 9:00-9:30 Jeff Blakely, University of Wisconsin, Madison  
“The Location of Medieval and Biblical Ziklag”
- 9:00-10:00 Peter Feinman, Institute of History, Archaeology and Education  
“Garden of Eden: The Cosmic Center in Israelite Cosmography”
- 10:00-10:30 Coffee Break  
Room 313
- 10:30-11:00 Wayne T. Pitard, University of Illinois at Urbana-Champaign  
“Inexperience Shows: CAT 1.4 and the Beginning of Ilimalku’s Career”
- 11:30-12:00 Edward Stratford, University of Chicago  
“Population and demography at Ugarit”
- 12:00-12:30 Adam Miglio, University of Chicago  
“Rhetoric and Ideology at Mari”

**Session 1B: SBL: PAULINE EPISTOLARY LITERATURE**  
(8:30-12:00 p.m.)

Chair: P. Richard Choi, Andrews University  
Rooms 325-326

- 8:30-9:00 Clare K. Rothschild, Lewis University  
“Authentication of Early Christian Texts: Heb 13:20-25 as Pauline Forgery”
- 9:00-9:30 Christopher Mount, DePaul University  
“Religious Experience and the Interpretation of the Religion of Paul”
- 9:30-10:00 Russell B. Sisson, Union College  
“‘Am I Not an Apostle?’ Paul’s Abductive Logic in 1 Corinthians 9”

- 10:00-10:30 Coffee Break  
Room 313
- 10:30-11:00 Tyler Schwaller, Luther College  
“Whose Sexual Ethic Is It Anyway?: Reading 1 Corinthians 7 as Socially Embodied”
- 11:00-11:30 Brian McCarthy, Independent Scholar  
“Paul’s Self-Understanding as Apostle to ‘All Nations’ (Romans 1:1-5)”
- 11:30-12:00 P. Richard Choi, Andrews University  
“Paul’s Use of Confessional Formulae in Romans 5-8”

**Session 2A: SBL: WOMEN AND THE BIBLE**

(11:00-12:30 p.m.)

Chair: Ann Fritschel, Wartburg Theological Seminary  
Room DE 232

- 11:00-11:30 Wilda Gafney, Lutheran Theological Seminary of Philadelphia  
“Rape-Marriage as Biblical Marriage”
- 11:30-12:00 James E. Miller, Independent Scholar  
“Prostitutes—Israelite and Pagan”
- 12:00-12:30 Deirdre Dempsey, Marquette University  
“Zora Neale Hurston’s *Moses, Man of the Mountain*”

**LUNCH and free time in Madison**

(12:30-2:00)

**INFORMAL LUNCH FOR WOMEN SCHOLARS AND STUDENTS**

**Host: Holly Hearon, President of SBL Midwest Region, Christian Theological Seminary**  
**Location: TBA**

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

**Saturday Afternoon, February 11, 2006**

**Session 3A: SPECIAL PANEL: “BIBLE SOFTWARE IN THE CLASSROOM”**

(2:00-4:30)

Chair: Jim Coakley, Moody Graduate School  
Rooms 325-326

2:00-3:15 Panelists: Ralph Klein, Christ Seminary—Seminex  
David Woodall, Moody Graduate School  
George Kalantzis, Garrett-Evangelical Theological Seminary

3:15-3:30 Coffee Break  
Room 313

3:30-4:30 Practicals; Question and Answer Period

**Session 3B: SBL: Revelation and Early Church Literature**

(2:00-3:45)

Chair: Leslie Baynes, Missouri State University  
Room DE 232

2:00-2:30 Donna M. Altimari Adler, Loyola University of Chicago  
“Biblical Vision of God as Icons of the Creator/Creature Relation”

2:30-3:00 Bonnie Flessen, Lutheran School of Theology at Chicago  
“A Champion Comes to Fight: Divine Violence in Revelation 19:11-21”

3:00-3:15 Coffee Break  
Room 313

3:15-3:45 Lawrence Lahey, St. Xavier University/Northwestern University  
“Two Overlooked Third-Century Notices of Jewish Christians and Their Implications”

**Session 4A: SBL: Teaching the Bible in the Classroom**

(4:00-5:00)

Chair: Taylor Halverson, Indiana University  
Room 309

4:00-4:30 Ritva H. Williams, Augustana College  
“The Historical Jesus and General Education Outcomes”

4:30-5:00 Leslie Baynes, Missouri State University  
“Teaching God’s Violence: Revelation 18 in the Classroom”

**Session 5A: SBL: GRADUATE STUDENT PAPER AWARD WINNER**

(5:00-6:00)

Chair: Robert D. Branson, Olivet Nazarene University  
Room 309

Peter Perry, Lutheran School of Theology at Chicago  
“Standing on Earth: Location in the Book of Daniel”

**Saturday Evening, February 11, 2006**

6:30-7:30 **Presidential Banquet**  
Pyle Main Dining Room

7:30-8:15 **Presidential Address**  
Chair: Mark F. Whitters, Eastern Michigan University

Holly Hearon, President of the Society of Biblical Literature,  
Midwest Region  
“Nancy Alison Delacourt Cooper and the Case of the Missing Memories”

8:15-9:00 **SBL/AOS/ASOR BOARD MEETING**  
Room 320

**Sunday Morning, February 12, 2006**

8:00-9:30 Registration, outside Room 325-326

8:00-8:45 **JOINT SBL/AOS/ASOR ANNUAL BUSINESS MEETING**  
Chair: Matthew Waters, University of Wisconsin, Eau Claire  
Room 320

8:00-8:30 Coffee, compliments of book publishers  
Room 313

8:00-12:00 Publisher Book Displays  
Room 313

**Session 6A: HEBREW BIBLE: HEBREW BIBLE CULTURE & LITERATURE**

(8:45-12:00)

Chair: Robert Haak, Augustana College  
Room 309

8:45-9:15 Sun Myung Lyu, University of Wisconsin, Madison  
“The Righteous Petitioner in the Psalter”

9:15-9:45 Jin Yang Kim, Lutheran School of Theology at Chicago  
“The Two Symbolic Names as the Themes of Judgment and Deliverance: Shear-jashub and Immanuel in the Book of Isaiah”

9:45-10:15 William A. Tooman, Edgewood College  
“Inviolability in Ezekiel: Ezekiel 8-11 as a Visitation for Judgment”

10:15-10:45 John J. Schmitt, Marquette University  
“Jeremiah 3:6-13—Grammatical Anomaly and the History of Israel’s Pronoun”

10:45-11:00 Break

11:00-11:30 John F. Hobbins, Independent Scholar  
“Regularities in Ancient Hebrew Verse: Isaiah 1:2-20 as a Test Case”

11:30-12:00 Mark Koehne, Marquette University  
“The Servant Messiah of the *Messianic Apocalypse*”

**Session 7A: SBL: The Gospels**

(9:15-11:45)

Chair: Clare K. Rothschild, Lewis University  
Room DE 232

9:15-9:45 Grant Shafer, Washtenaw Community College  
“John the Baptist, Jesus, and Forgiveness of Sins”

9:45-10:15 Mark F. Whitters, Eastern Michigan University  
“The Temple Curtain Torn: A New Interpretation”

10:15-10:45 Brian D. Johnson, Lincoln Christian College  
“The Jewish Feasts in the Gospel of John”

10:45-11:15 Break

11:15-11:45 Planning Session

**Session 8A: SBL: BIBLE MEANING THROUGH TRADITION—  
SENNACHERIB**

(9:45-12:00)

Chair: Lowell Handy, American Theological Library Association  
Room DE 232

9:45-10:15 Lowell Handy, American Theological Library Association  
“Nineveh Eclipses Athens and Jerusalem Rules All: Sennacherib in Select  
Popular Ancient Histories”

10:15-10:45 Virginia W. Landgraf, American Theological Library Association  
“Sennacherib in Jacques Ellul: The Conceit of Blasphemous Empire  
Building”

10:45-11:00 Break

11:00-11:30 Steven Holloway, American Theological Library Association  
“God Save Our Gracious King Sennacherib, the Toast of Victorian  
England”

11:30-12:00 Planning Session

**LUNCHEON: EVALUATION with SBL Session Leaders  
(12:00-1:00)**

**Host: SBL Midwest Region Executive Committee  
Pyle Main Dining Room**

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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 Bible Society**

**American Theological Library Association**

**Baker Book House**

**Eisenbrauns Booksellers**

**Hendrickson Publishers, Inc.**

**InterVarsity Press**

**Society of Biblical Literature**

**University of Chicago Press**

**William B. Eerdmans Publishing Co.**

The officers would especially like to thank the Department of Hebrew & Semitics at the University of Wisconsin for hosting and sponsoring the 2006 Annual Meeting of the Societies.

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

16-18 February 2007, The Weber Center, Olivet Nazarene University,  
Bourbonnais, IL

# 2006 ANNUAL MEETING

## ABSTRACTS

**Donna M. Altimari Adler**, Loyola University

**“Biblical Vision of God as Icons of the Creator/Creature Relation”**

Dmaltimari@comcast.net

Some OT prophets such as Isaiah, Ezekiel, Daniel, and Zechariah were prone to fantastic visions of God; and the author of the Revelations is a chip off the old block. Such texts are some of the most puzzling in the Bible and few readers have any adequate understanding of what they are meant to convey, despite the fact that they are central to celebrations of the Eucharist in at least some Christian faith traditions. This paper explores how several prominent biblical vision of God sequences contain a symbolic grammar expressing the character of the Creator/creature relation.

**Leslie Baynes**, Missouri State University

**“Teaching God’s Violence: Revelation 18 in the Classroom”**

lbaynes@missouristate.edu

The early church accepted Revelation with no little ambivalence, but many undergraduates who read it today, influenced in great part by the hermeneutics of the *Left Behind* series, approach it initially with little scrutiny. This approach is particularly unsatisfactory when they gloss over images of violence in the text. This paper will present one way one instructor has attempted problematize Revelation 18, John’s vision of the fall of Babylon, for an undergraduate audience. By placing themselves in the role of the empire, students (especially those most influenced by pre-millennialist hermeneutics) are challenged to move to a more critical stance of the text.

**Jeff Blakely**, UW-Madison

**“The Location of Medieval and Biblical Ziklag”**

Most scholars argue that biblical Ziklag is to be found at Tell esh-Shari’ah (Tel Sera). This view is not universal and scholars such as Crüsemann, Seger, and Fritz have suggested other sites. A problem with all these identifications is that no one has been able to point to an Arabic toponym that retains any suggestion of the name Ziklag. A study of the travel account of Felix Fabri from 1483 and the description of the Holy Land by the early 17<sup>th</sup> century scholar Eugène Roger strongly suggest the presence of a Medieval village called Siceleg that was located very close to Tell esh-Shari’ah.

**P. Richard Choi**, Andrews University

**“Paul’s Use of Confessional Formulae in Romans 5-8”**

choir@andrews.edu

This essay shows the importance of using confessional formulae as a methodological tool for exegesis. The essay proposes that Paul structures Rom 5.6-8.11 as an exposition of the confession found at 1 Cor 15.3b-4. Romans 5.6-11 is an elaboration on the confession “Christ died for our sins.” Romans 5.12-21 is a proof section that tries to substantiate the confession on the basis of Scripture’s deuteronimistic theology and the story of Adam’s sin. Paul then commences a new discussion in 6.4-8.11 about the confession “he was buried and raised.” Although Paul continues to use Adam’s story in this section to provide scriptural support for his argument, he does so now from the perspective of defilement in Levitical theology. The essay concludes by stating that Paul used confessions in this way to engage the wider community in dialogue.

## **Jim Coakley, Ralph Klein, David Woodall, George Kalantzis**

### **“Bible Software in the Classroom Session”**

Jim.coakley@moody.edu

**Jim Coakley** (Moody Graduate School)

A quick survey of the Bible Software landscape and the challenges and opportunities of how Bible Software can enhance classroom learning.

**Ralph Klein** (Christ Seminary-Seminex)

Bible Works in the classroom provides at least two benefits. First of all it is an easy way to focus student attention on specific words or morphological markers as they struggle to learn the language. Equally important is the promise it gives for future use of biblical languages. Equipped with a basic understanding of a biblical language the support Bible Works provides in retrieving vocabulary and morphology gives students a fighting chance of using biblical languages throughout their ministries.

**David Woodall** (Moody Graduate School)

The Logos segment will illustrate the application of the Logos Bible Software in the classroom. Specific features will include Bible version comparisons, pericope comparisons, background information, word study tools, search features, visual filters, and graphical queries. The applications will be illustrated in the context of teaching Hermeneutics and Greek.

**George Kalantzis** (Garrett-Evangelical Theological Seminary)

Accordance in the classroom will be modeled and illustrated. Even though Macintosh users are in the minority Accordance is a powerful tool in Biblical Studies and can greatly enhance the learning experience for professors and students alike.

## **Deirdre Dempsey, Marquette University**

### **“Biblical Studies in Zora Neale Hurston’s *Moses, Man of the Mountain*”**

deirdre.dempsey@marquette.edu

Zora Neale Hurston’s *Moses, Man of the Mountain* was published in the late 1930’s. While the novel is based on the biblical story of Moses, Hurston includes many non-biblical elements. For example, there are numerous mentions of the Hyksos throughout the book; a remark is made in the novel about an escape route that would take the Hebrews across a marshy area north of the Red Sea. This paper examines some of these non-biblical elements and attempts to ascertain Hurston’s sources; the argument is made that Hurston drew from her background as an Anthropology student at both Barnard College and Columbia University.

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

### **“Garden of Eden: The Cosmic Center in Israelite Cosmography”**

Traditionally the Garden of Eden is assigned to the biblical writer designated as J, the Yahwist writer in Judah. This paper will examine the geographic perspectives contained within the single story in an attempt to place Israelite cosmography within the context of the ancient Near East, the world dominated by Egypt in the west and Mesopotamia in the east. The story of the Garden of Eden will be shown to reflect influences of both of those cultures and raise the question of how Israel saw itself within the world of which it was aware and which was significant to it. The multiple geographical perspectives contained in the story suggest more than one author.

## **Bonnie Flessen, Lutheran School of Theology at Chicago**

### **“A Champion Comes to Fight: Divine Violence in Revelation 19:11-21”**

flessen@sbcglobal.net

“A Champion Comes to Fight” investigates the violent literary motifs of Revelation 19:11-21 and grapples with how the author of Revelation portrays Christ as a figure who brings death by a sword. Scholars who propose nonviolent readings of Revelation often do not fully confront the bloody vengeance present in this text. Though a reader could find an endorsement of violent human activity in Revelation 19, the author carefully portrays the soldiers as nonviolent participants in the struggle for deliverance. In Revelation as a whole, violence is only rewarded when a divine agent carries it out.

## **Wil Gafney, Lutheran Theological Seminary of Philadelphia**

### **“Rape-Marriage as Biblical Marriage”**

Wmg2@duke.edu, wgafney@ltsp.edu

This paper will explore the phenomenon of abduction or rape-marriage in the Hebrew Scriptures as practiced by the Israelites. It will address the “otherness” of potential pools of abductees. The paper will conclude with some observations about “biblical marriage” and the trajectories of specific conjugal practices.

## **Wil Gafney, Lutheran Theological Seminary of Philadelphia**

### **“A Black Feminist Approach to Biblical Studies” (Panel Presentation)**

Wmg2@duke.edu, wgafney@ltsp.edu

This paper will examine the formative nexus of Black Liberationist, Feminist and Womanist thought on biblical studies and offer a black feminist approach to biblical studies in the academy and in the church. The paper will conclude with a reading that illustrates one black feminist approach to the biblical text.

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

### **“Nineveh Eclipses Athens and Jerusalem Rules All: Sennacherib in Select Popular Ancient Histories”**

lhandy@atla.com

This paper investigates Sennacherib in a highly select series of popular Christian histories of the ancient world beginning with the Chronography of George Synkellos (early 9<sup>th</sup> century) and ending with An Ancient History from the Earliest Records to the Fall of the Western Empire of Philip Smith (1868). The Bible remained the ultimate authority for reconstructing the Assyrian’s reign from Josephus’s Antiquities even to the present day for some scholars. The shift from Classical historians as a source to Assyrian inscriptions, it is noted, did not change the ultimate authority of the Bible. Protestant historians were quick to jettison authority from Tobit, traditionally accepted as accurate in earlier Christian historians.

## **Holly Hearon, Christian Theological Seminary**

### **Presidential Address: “Nancy Alison Delacourt Cooper and the Case of the Missing Memories”**

hhearon@cts.edu

Mary Catherine Bateson observes in her autobiography, “Composing a life involves a continual reimagining of the future and reinterpretation of the past to give meaning to the present, remembering best those events that prefigured what followed, forgetting those that proved to have no meaning within the narrative” (*Composing a Life* [New York: Penguin, 1990], 29-30). The same may be said of composing a biblical text. In recent years, there has been a surge of interest in exploring in the role of memory in biblical narratives: as a conscious act of remembering and an equally conscious act of leaving memories behind, both in an effort to shape – as well as justify -- identity and build community. Memory can also be seen to play a role in the interpretive task. In this presentation I will examine ways in which biblical scholars are employing social memory theory to enhance our understanding of the text, the biblical world, and as a critique of our own efforts.

## **John F. Hobbins, Independent Scholar**

### **“Regularities in Ancient Hebrew Verse: Isaiah 1:2-20 as a Test Case”**

jfhobbins@gmail.com

In a paper delivered at last year’s Midwest SBL meeting, I offered a description of ancient Hebrew verse that retains the fundamental insights of the Standard Description but also moves beyond them. In this paper, I test the text model I have developed against the contents of Isaiah 1:2-20. I show that Isaiah 1:2-20 is a rhetorically and prosodically coherent unit of prophetic verse. A full-length version of the paper is available online at: [www.ancienthebrewpoetry.typepad.com](http://www.ancienthebrewpoetry.typepad.com).

**Steven Holloway, American Theological Library Association**

**“God Save Our Gracious King: Sennacherib, the Toast of Victorian England”**

holloway.enteract@rcn.com

What do the Albert Memorial in Hyde Park, Canford Hall, the Member of Parliament from Nineveh, Parian China, sundry 19th-century Bible illustrations, Henry Rawlinson’s son, and a special Greek Orthodox liturgy all have in common? An illustrated lecture on Sennacherib redivivus in the days of Queen Victoria.

**Jin Yang Kim, Lutheran School of Theology at Chicago**

**“The Two Symbolic Names as the Themes of Judgment and Deliverance: Shear-jashub and Immanuel in the Book of Isaiah”**

jkim@lstc.edu

In the passage of Isaiah’s encounter with Ahaz (Isa 7:1-17), the usage of two symbolic names, “Shear-jashub” (Isa 7:3) and “Immanuel” (Isa 7:14), implies a fate for the future of Judah. What do these two symbolic names signify? These names have a “double aspect,” thus, they represent both hope and doom in order to show an Isaianic theology. I argue that the double meanings of the two symbolic names, “Shear-jashub” and “Immanuel,” summarize the Isaianic themes of judgment and deliverance in chs. 1-12 and promise the deliverance from the Assyrian threat in chs. 36-39. The purpose of this paper, therefore, is to investigate the dual aspects of these two symbolic names in understanding the synchronic reading of the book of Isaiah.

**Brian D. Johnson, Lincoln Christian College**

**“The Jewish Feasts in the Gospel of John”**

bjohnson@lccs.edu

The Jewish festivals provide structure to the Gospel of John, and provide a thematic backdrop to the narrative’s action. Particularly, the Jewish festivals serve to emphasize the opposition between Jesus and the Jewish leaders. This paper will interact with recent works on the Gospel of John and the temple, as well as historical sources on first-century Jewish practice in order to understand how the Jewish festivals are used in the Gospel of John show the nature of this conflict.

**Mark Koehne, Marquette University**

**“The Servant Messiah of the *Messianic Apocalypse*”**

mkoehne@aquinas.la-crosse.wi.us

A major theme of *The Messianic Apocalypse*, 4Q521 Fragment 2 Column 2 of the DSS, is the authority and saving power of the Messiah mentioned in the document. Scholars diverge, however, on the type and function of this Messiah in *The Messianic Apocalypse*. There is no consensus; views are disparate. This textual and theological conundrum is resolved upon observation of allusions, in *The Messianic Apocalypse*, to the Book of Isaiah. My thesis is that these allusions to Isaiah show us that the Messiah in this Dead Sea fragment is the Servant Messiah of Isaiah. As such, he is prophetic, priestly, and royal.

**Lawrence Lahey, St. Xavier University/Northwestern University**

**“Two Overlooked Third-Century Notices of Jewish Christians and Their Implications”**

llahey@uic.edu

Two third-century Christian sources that mention Jewish Christians have been overlooked in practically all discussions of Jewish Christianity. One even uses of the term “Jewish Christian.” Both sources apparently include Jewish Christians in fellowship with the Great church, and one source uses other synonyms for Jewish Christians. The implications of both these points shed light on some better-known passages treating Jewish Christianity, including those dealing with the translator Symmachus.

## **Virginia W. Landgraf, American Theological Library Association**

### **“Sennacherib in Jacques Ellul: The Conceit of Blasphemous Empire Building”**

kaencat@sbcglobal.net

French Reformed theologian Jacques Ellul (1912-1994) can be seen as representing the neo-orthodox tradition in Protestant theology, having points in common with both Karl Barth and Reinhold Niebuhr. This paper will situate Ellul's interpretation of the interactions between Rabshakeh, Hezekiah, and Sennacherib in the context of his theological thought and historical situation, focusing on the nature and limits of politics; the relationship between God, pagan religiosity, and the church; and the relationship between divine and creaturely agency. It will be argued that Ellul's thought has continuing relevance in a time of empire building, especially when given religious justification.

## **Sun Myung Lyu, University of Wisconsin, Madison**

### **“The Righteous Petitioner in the Psalter”**

Smylu2000@yahoo.com

The petitioner in several psalms proclaims his own righteousness as the basis of divine favor and rescue (Pss 7, 17, 18, 26, 35, 38, 44, 86). This attitude cannot be reduced to the petitioner's trust in covenantal loyalty or confidence in his status in the cultic community (*contra* von Rad). These psalms demonstrate reasonably cohesive conceptions of righteousness that should not be glossed over by Protestant doctrine of justification or other theoretical bents. Rather, the portrayal of the righteous petitioner is remarkably similar to the characterization of the virtuous person in virtue ethics.

## **Brian McCarthy, Independent Scholar**

### **“Paul's Self-Understanding as Apostle to ‘All the Nations’ (Romans 1:1-5)”**

brmcc@tds.net

A century ago W. Wrede remarked, “A plan like this [“a ‘world mission’ {where} the gospel shall, within short space of time, be carried to all nations, and the chief part of the work falls to the apostle.”] has for us something fantastic, something even bizarre about it.” Is this appreciation accurate or close? If it is, what would its utility be if it were to regain scholarly attention today? This paper will begin to respond by asking (a) Paul and who else? What proportion of the earliest churches were founded by Paul? (Not e.g. Antioch, Rome, Alexandria.) What was their importance and influence? And (b) who were Paul's Gentiles? And what about the rest: the remaining 99% of those in the world known to Paul that he was never even in contact with?

## **Adam Miglio, University of Chicago**

### **“Rhetoric and Ideology at Mari”**

Most discussions of the Mari letters have focused on the “what” of history and have sought to establish a chronology of events. By comparison, this paper will treat the narrative competency and mentalities found in selected sources from the reign of Zimri-Lim. Significant attention will be given to the rhetorical and ideological tenor of ARM 28.16, a letter addressed to the king of Yamhad by Zimri-Lim, which recounts a dispute between these two rulers over a grain embargo imposed at Emar.

## **James E. Miller, Independent Scholar**

### **“Prostitutes—Israelite and Pagan”**

MillerJimE@aol.com

The prostitute was an important image in the classical Israelite literature preserved in the Bible. Prostitution was a legal, though despised profession in this literature. Some of these prostitutes were Israelite, and some characterized as non-Israelite or Canaanite. The biblical literature gives distinct treatment to the Israelite and non-Israelite prostitutes, and this paper will analyze the differences between the Israelite and the pagan prostitute in this literature. This paper is a study of the literary treatment of prostitution, not a historical treatment of prostitution itself. The literature does not allow for historical treatment of the practice of prostitution, but only the use of the image of prostitute in the literature.



## **Christopher Mount, DePaul University**

### **“Religious Experience and the Interpretation of the Religion of Paul”**

cmount@depaul.edu

The category of religious experience has enjoyed a certain revival in recent scholarly interpretations of the religion of Paul. This paper evaluates the use of this category by John Ashton (*The Religion of Paul the Apostle*), Larry Hurtado (for example, in *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*), and Luke Timothy Johnson (*Religious Experience in Earliest Christianity: A Missing Dimension in New Testament Studies*) to explain Paul and early Christianity. These interpretations of Paul belong to a larger discourse about religion in which religious experience serves as a problematic category to connect material and transcendent explanations of religion.

## **Peter Perry, Lutheran School of Theology at Chicago**

### **Graduate Student Paper Award: “Standing on Earth: Location in the Book of Daniel”**

pperry@lstc.edu

Because the definition of the ‘apocalyptic’ genre often includes a “transcendent spatial dimension,” some readers assume that heaven is a location for events in the book of Daniel. A close narrative reading, especially of chapters 7 and 10, does not support this assumption. The narrated events occur on earth, thus supporting a theological and moral imperative for earth as the sphere for divine and human action.

## **Wayne Pitard, University of Illinois at Urbana-Champaign**

### **“Inexperience Shows: CAT 1.4 and the Beginning of Ilimalku’s Career”**

This paper examines a number of peculiarities on the obverse of CAT 1.4 (the fourth tablet of the Baal Cycle) that suggest that the scribe Ilimalku was actually at the beginning of his career, rather than at his peak when he inscribed the mythological and epic texts, as many scholars have suggested. The tablet is significantly marred by mistakes that indicate that Ilimalku had had no experience with a multi-columned tablet when he worked on this one.

## **Clare K. Rothschild, Lewis University**

### **“Authentication of Early Christian Texts: Heb 13:20—25 as Pauline Forgery”**

rothscl@lewisu.edu

In its earliest attestation in the Chester Beatty papyrus (P46) (3rd cent. C. E.), the Epistle to the Hebrews is found in a collection of Pauline letters after Romans, indicating Pauline authorship. This position on authorship represents the mid-second century assessment of Hebrews by the Eastern church in Alexandria. According to Eusebius, however, Clement and Origen expressed some reservations over this view, acknowledging differences, particularly in style, between Paul’s other letters and Hebrews (Hist. eccl. 6.14, 25). These few dissenters notwithstanding, different from the Eastern church, Pauline authorship of Hebrews was unpopular until the fifth century in the West (it is excluded from the Canon Muratori) when both Augustine (Civ. Dei 16.22) and Jerome (De vir. illust. 5.59) accepted its Pauline authorship largely on the basis of its status in the Eastern church. This stance effectively secured the tradition until the Enlightenment. Today the question of how Hebrews ever rose to Pauline status, achieving placement in the Chester Beatty papyrus, lays dormant. This paper takes up the question, arguing that Heb 13:20—25 represents a clear and effective Pauline forgery.

## **John J. Schmitt, Marquette University**

### **“Jeremiah 3:6-13—Grammatical Anomaly and the History of Israel’s Pronoun”**

john.schmitt@marquette.edu

This passage is the only place in the prophetic corpus where a particular phrase appears that is a grammatical inconcinnity, one that is repeated several times and then never occurs elsewhere in the Hebrew Bible. Contemporary translations have come up with various means of treating the noun juxtaposed to another noun as an adjective, e.g., “apostate Israel” (REB), “rebellious Israel” (NAB), “disloyal Israel” (NJB). The time-honored BDB suggests that the grammatical reading is “apostasy, Israel.” This paper reviews various ancient and modern attempts to understand the construction and offers a new proposal for the origin of the curiosity.

## **Katia Schörle, UW-Madison**

### **“Re-assessing Urbanistic Changes in the Roman Levant: The Case of Colonnaded Streets”**

In examining the urban landscapes of the Near East during the reign of Herod the Great and in Roman times, a novel architectural feature stands out: the colonnaded street. From the first example of it in Antioch, it becomes the hallmark of the Eastern megalopolis. This paper examines the origin, functions and meanings of these Near Eastern colonnaded streets in light of autochthonous geopolitical factors. Intended as part of a Herodian and later Roman propagandistic building program, the analysis of colonnaded streets also reveals much about the aesthetic tastes and functional concerns in the Eastern provinces.

## **Tyler Schwaller, Luther College**

### **“Whose Sexual Ethic Is It Anyway?: Reading 1 Corinthians 7 as Socially Embodied”**

Schwty01@luther.edu

While 1 Corinthians 7 seems to value sex within a marriage in which wife and husband give to one another equally, interrogating the text from the perspective of the Corinthian women prophets and through the lens of sociological analysis challenges the notion that Paul’s vision of sex is one that allows equal agency for women and men. Drawing on the work of Antoinette Wire, Dale Martin, and contemporary research on gendered experience, this paper disrupts acceptance of Paul’s ethic as “natural” in contemporary church debates about sexual ethics, and proposes a liberating proclamation of the text by expanding conversation of its socially-embodied history.

## **Grant R. Shafer, Washtenaw Community College**

### **“John the Baptist, Jesus, and Forgiveness of Sins “**

grantshafer@sbcglobal.net

The Synoptic Gospels trace forgiveness of sins to the earthly Jesus, but is this only a retrojection of the church’s claim to forgive? There are two passages in which Jesus forgives sins, but Luke 7:36-50 appears to be secondary, and Mark 2:1-12 parr. are doubtful.

There is another approach to this question. Analysis of the New Testament and Josephus indicates that forgiveness of sins was part of the program of John the Baptist. Similar analysis characterizes Jesus as a follower of the Baptist. This strongly suggests that forgiveness of sins was part of Jesus’ practice.

## **Russell B. Sisson, Union College**

### **“Am I Not an Apostle?”: Paul’s Abductive Logic in 1 Corinthians 9”**

rsisson@unionky.edu

Paul asserts his apostleship in 1 Cor. 9:1, appealing to a conventional idea of what constitutes an apostle—seeing the risen Lord—and an unconventional idea—saying that the Corinthians, whom he calls his “work,” are “proof” of his apostleship. The self-description that follows develops the unconventional idea in a manner that makes the logic of discourse of 1 Corinthians 9 abductive, as opposed to inductive or deductive. Paul encourages the Corinthians to judge him based on what they have witnessed of his behavior among them—namely, how he supports himself by plying a trade—and how his example has shaped, and presumably will continue to shape, the Corinthians as an eschatological community. Although Paul does not encourage the Corinthians to judge other apostles by this standard in 1 Corinthians, he seems to do so in 2 Corinthians.

## **Edward Stratford, University of Chicago**

### **“Population and Demography at Ugarit”**

Recent publications of newly excavated tablets, republication of key administrative palace documents and a new prosopography of Ugarit, present a ready opportunity to assess anew the question of population of Ugarit and its distribution. This paper will examine the usefulness of the prosopographical data from Ugarit alongside the textual data on town sizes within the framework of the royal administration’s authorship as a step towards a new understanding of the socioeconomic forces involved in the collapse of this lucrative seaport in the early 12th century B.C.



**William A. Tooman, Edgewood College**

**“Inviolability in Ezekiel: Ezekiel 8-11 as a Visitation for Judgment”**

wtooman@edgewood.edu

The vision in Ezekiel 8-11 is unanimously interpreted by modern commentators as a vision of divine abandonment, opening Jerusalem to destruction at the hands of the Babylonians. It is the argument of this paper that the book presupposes that the divine presence had already abandoned the city before the opening of the book, and that the destruction of the city is attributed, not to the Babylonians, but to God himself. The vision is a description of a visitation by the *kâvôd* to destroy the city. This thesis will be defended by (1) identifying mistranslations of two verses that constitute the main support of the standard view, (2) identifying and examining allusions within Ezekiel that support this thesis, and (3) discussing the composer’s strategy in depicting the vision as a visitation of judgment.

**Mark F. Whitters, Eastern Michigan University**

**“The Temple Curtain Torn: A New Interpretation”**

MarkWhitters@yahoo.com

The tearing of the Temple curtain (Mark 15:38) and its parallel episode, the baptism of Jesus, provide a literary and cultural context for Jews and non-Jews to grapple with the death of Jesus as a cultic event. The curtain itself was for both Jew and non-Jew a symbol of cultic access. The death of Jesus was connected to his role as priest and sacrifice, especially with respect to the ending of the old rites and beginning a new one.

**Ritva H. Williams, Augustana College**

**“The Historical Jesus and General Education Outcomes”**

rewilliams@augustana.edu

Teaching the Bible and related subjects in the context of a selective private liberal arts college with an extensive general education program presents certain challenges. Two of these will be explored in this paper: (a) prescribed general education outcomes and (b) assessment of learning. The first part of my presentation will describe the process of backward design which I used in developing a course on the historical Jesus. Course syllabus, assignments and a sample of handouts will be available for examination. The second part will focus on assessment: what, if anything, do students seem to learn in this course? Examples will be provided.