

**AOS/ASOR/SBL  
2007 ANNUAL MEETING  
PROGRAM**

**Friday Evening, February 16, 2007**

4:00-8:00	<b>Registration</b> – Weber Center, Lobby  Dinner – local restaurants
<b><u>Session 1</u></b> 7:00-8:30	<b>AOS Plenary Session: Levantine Sacred Space</b>  Chair: K. Lawson Younger, Trinity International University Room 104
7:00-7:30	Elizabeth Bloch-Smith, St. Joseph’s University Identifying Israelite Sacred Space
7:30-8:00	Timothy P. Harrison, University of Toronto Neo-Assyrian <i>langraum</i> or West Syrian <i>megaron</i> ? The Form and Function of Building II at Tayinat in Light of Recent Investigations
8:00-8:30	John Monson, Wheaton College Solomon’s Temple in Geographical, Cultural, and Temporal Perspective
8:30-9:30	<b>Reception</b> Weber Center, Lobby  Hosted by the School of Theology and Pastoral Ministry of Olivet Nazarene University and the American Oriental Society, Midwest Branch

**Saturday Morning, February 17, 2007**

8:00-11:00	<b>Registration</b> Weber Center, Lobby
8:00-9:00	Coffee, compliments of book publishers Room 308
8:00-6:00	Publisher Book Displays Room 308
<b><u>Session 2A</u></b> 9:00-11:30	<b>AOS/ASOR I</b>  Chair: Ralph Hawkins, Bethel College Room 309
9:00-9:30	Steven Andrews, Midwestern Baptist Theological Seminary A Report on the 2006 Inaugural Season of the Tel Gezer Excavation and Publication Project
9:30-10:00	Steven W. Holloway, American Theological Library Association “The Skill and Good Faith of Assyrian Decipherers”: Context and Content of the Royal Asiatic Society’s Contest to Prove Akkadian Deciphered 150 Years Ago
10:00-10:30	Coffee Break
10:30-11:00	Ralph Hawkins, Bethel College Giloh and the Iron Age I Cultic Landscape
11:00-11:30	Ken Way, Independent Scholar Assessing Sacred Asses: Bronze Age Donkey Burials in the Near East

**Session 2B**  
8:30-10:00

**SBL Book Review Panel: *A Woman's Place: House Churches in Earliest Christianity* (C. Osiek and M. Y. MacDonald with J. Tulloch [Fortress, 2006])**

Chair: Holly Hearon, Christian Theological Seminary  
Room 304

Panelists:  
Jeffrey Asher, Georgetown College  
Jae Won Lee, McCormick Theological Seminary

Respondent:  
Carolyn Osiek, Brite Divinity School

**Session 2C**  
8:30-12:30

**SBL: Gospels**

Chair: Russell Sisson, Union College  
Room 301

8:30-9:00 Justin M. Fuhrman, Trinity Evangelical Divinity School  
The Use of Psalm 118:22-23 in the Parable of the Wicked Tenants

9:00-9:30 Donna M. Altimari Adler, Albertus Magnus Institute for  
Theology and Public Discourse  
The Dispute with the Pharisees, the Adulterous Woman,  
and Jesus' Love for Israel: the Significance and  
Legitimacy of a Unified Interpretation of John 7:40-52  
and John 8:1-11

9:30-10:00 Jeffrey Gibson, Truman College  
A Lack or "Alas"? The Backdrop and Intention of the  
Bread Petition in the Lord's Prayer

10:00-10:30 Coffee Break

10:30-11:00 James McGrath, Butler University  
Jesus as Prophet and False Prophet

11:00-11:30 Dwayne H. Adams, Cornerstone University  
A Narrative Contextual Reading of Luke 15:1-32

11:30-12:00

Russell B. Sisson, Union College  
Social Activities in Sacred Spaces in Q: The Blending of  
Wisdom and Prophetic Discourse in Hellenistic Contexts

Planning Session

**Session 3A**  
11:00-12:00

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

Chair: Ritva Williams, Augustana College  
Room 304

Planning session

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

**ONU dining hall (Ludwig Center) or local restaurants**

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

Hosts: Holly Hearon, Christian Theological Seminary and  
Ann Fritschel, Wartburg Seminary  
Viatorum Room, Ludwig Center

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 17, 2007**

**Session 4A**  
1:30-3:00

**AOS Plenary Session: Sacred Space in Greater  
Mesopotamia**

Chair: Matt Waters, University of Wisconsin-Eau Claire  
Room 309

1:30-2:00

Michael Kozuh, University of Maine, Farmington  
Sacred Space as Economic Space: Economic Capital and  
the Neo-Babylonian Temple

2:00-2:30

Clemens Reichel, University of Chicago  
King and Cult – Temples to Deified Kings in  
Mesopotamia

2:30-3:00

Wayne T. Pitard, University of Illinois at Urbana-  
Champaign  
Baal's Palace and Ugarit's Temple in the Baal Cycle

**Session 4B**

1:30-4:45

**SBL: Hebrew Bible: Sacred Space and Time and Persons**Chair: Laurie J. Braaten, Judson College  
Room 305

1:30-2:00

David Calabro, University of Chicago  
The Lord of Hosts and His Guests

2:00-2:30

Elizabeth Hopp-Peters, University of Chicago  
Prophetic Action in the Temple: The Faithfulness of the  
Rechabites in Jeremiah 35

2:30-3:00

N. Blake Hearson, Midwestern Baptist Theological  
Seminary  
Babel or Bethel? Defining Sacred Space in the Bible

3:00-3:15

Break

3:15-3:45

Lowell Handy, American Theological Library Association  
Josiah Is Not Jeroboam and Other Uncertainties

3:45-4:15

Peter Feinman, Institute of History, Archaeology, and  
Education  
Sacred Time, Sacred Space, Sacred Story: The Exodus

4:15-4:45

Russell C.D. Arnold, DePauw University  
Sacred Space at Qumran and in the Dead Sea Scrolls**Session 4C**

1:30-4:45

**SBL: Pauline Epistolary Literature**Chair: Richard Choi, Andrews University  
Room 304

1:30-2:00

Jason Sturdevant, Nazarene Theological Seminary,  
Eschatology, Ecclesiology, and Eating: Bodily Practices  
and Spiritual Reality in 1 Corinthians 10:1-22

2:00-2:30

J. Brian Tucker, Michigan Theological Seminary  
Contested Ritual Space in Corinth: Gendering Solidarity  
and Difference

2:30-3:00

P. Richard Choi, Andrews University  
Paul's Temple Metaphor as a Behavioral Concept

3:00-3:15

Break

3:15-3:45

Holly Hearon, Christian Theological Seminary  
The Language of Tradition in Paul and Other Second  
Testament Literature

3:45-4:15

Troy W. Martin, Saint Xavier University  
Man is the Head of the Woman in Pauline Anthropology

4:15-4:45

Carolyn Osiek, Brite Divinity School  
Patronage in Pauline Christianity: Two Test Cases

Planning Session

**Session 5A**

5:00-6:00

**SBL: Graduate Student Paper Award Winner**Chair: Ritva Williams, Augustana College  
Room 309Megan Nutzman, University of Chicago  
Jewish Women and the Temple: A New Look at the  
Protevangelium of James**Saturday Evening, February 17, 2007**

6:00-6:30

**Reception**

Weber Center, Lobby

6:30-7:30

**Presidential Banquet**

Weber Leadership Center

7:30-8:15

**Presidential Address**

Chair: Matt Waters, University of Wisconsin-Eau Claire

Speaker: K. Lawson-Younger, Trinity International  
University,  
President of the American Oriental Society, Midwest  
RegionSome Aspects of Aramean-Luwian Religion in Light of  
Recent Discoveries

8:15-9:00

**SBL/AOS/ASOR Board Meeting**Chair: Mark Whitters, Eastern Michigan University  
Room 104

12:00-1:00

Lunch in Robert Brawley's honor.  
President's Room, Ludwig Center

Lunch sponsored by the Chicago Society of Biblical  
Research

**Sunday Morning, February 18, 2007**

8:00-9:00

**Registration**  
Weber Center, Lobby

**Session 6B**  
9:15-11:30

**SBL: Early Christian Literature/Patristics**

8:00-8:45

**SBL/AOS/ASOR Annual Business Meeting**  
Chair: Mark Whitters, Eastern Michigan University  
Room 304

Chair: Nancy Pardee  
Room 304

8:00-9:00

Coffee, compliments of book publishers  
Room 308

9:15-9:45

Grant Shafer, Washtenaw Community College  
Eunomius, *Clem. Rec.* 3.2-11, and the Knowledge of God

8:00-12:00

Publisher Book Displays  
Room 308

9:45-10:15

Lawrence Lahey, Tulane University  
The Purposes of the Christian Works 'Against the Jews'  
through the Sixth Century

**Session 6A**  
9:15-1:00

**SBL/CSBR Special Session: Tribute to Robert Brawley**

10:15-10:30

Break

Chair: Troy Martin, Saint Xavier University  
Room 309

10:30-11:00

Mark Whitters, Eastern Michigan University  
Martyrdom as Cultic Death: Reframing the Discussion

9:15-9:45

Carol Lahurd, Lutheran School of Theology  
Selling Stories (and Methods) to the SBL: Robert  
Brawley's Leadership of the Literary Aspects of the  
Gospels and Acts Group

11:00-11:30

Aaron Canty, Saint Xavier University  
Augustine's *Totus Christus* Hermeneutic

9:45-10:15

Richard Thompson, Spring Arbor University  
Robert Brawley and Luke/Acts

**Session 6C**  
8:45-12:00

**SBL: Hebrew Bible – General**

10:15-10:45

Jae Won Lee, McCormick Theological Seminary  
Robert Brawley and Pauline Literature

8:45-9:15

John Schmitt, Marquette University  
What If Israel Does Not Receive Feminine Personification  
in the Hebrew Bible?

10:45-11:00

Break

9:15-9:45

Cynthia Chapman, Oberlin College  
"To have a son" and "To be established": Securing a Natal  
Family for Sarah (Gen 16:2)

11:00-11:30

A.K.M.A. Adam, Seabury-Western Theological Seminary  
Friends and Others in Dialogue

11:30-11:45

David Rhoads, Lutheran School of Theology  
Collegial Reflections

9:45-10:15

John Walton Burnight, University of Chicago  
Covenant and Treaty Elements in Amos' "Oracle against  
the Nations"

11:45-12:00

Robert Brawley, McCormick Theological Seminary  
Response

10:15-10:30

Break

10:30-11:00 Kevin Mellish, Olivet Nazarene University  
King David: Deuteronomistic Ideal or Disappointment?

11:00-11:30 Preston L. Mayes, Maranatha Baptist College  
Deuteronomic Transformation of the Covenant Code:  
Bernard Levinson's Proposal and Hebrew Slavery

11:30-12:00 Stephen Knapp, Lutheran School of Theology  
Abel Caught Yahweh's Attention

**Session 7A**

11:00-12:00

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

Chair: Lowell Handy, American Theological Library  
Association  
Room 104

11:00-11:30 Valerie Stein, University of Evansville  
When the Work of Her Home Was Finished

Planning Session

**Session 7B**

11:00-12:00

**SBL: Graduate Student Paper Award Winner**

Chair: Ritva Williams, Augustana College  
Room 301

Edward Ho, McMaster Divinity College  
Job's Anticipation of Death in Job 42:6

**SBL Luncheon: Graduate Students Professional Development Seminar**

12:00-1:00

Host: Ellen White, University of Toronto  
and SBL Student Advisory Group  
Viatorum Room, Ludwig Center

**SBL Luncheon: Evaluation with Section Leaders**

12:00-1:00

Host: SBL Midwest Region Executive Committee  
Diamond Room, Ludwig Center

**Special Session: Conversation on Ugarit**

1:30-4:00

Featured Speaker: Dennis Pardee, University of Chicago  
Room 104

Hosted by the Chicago Society of Biblical Research

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:

Abingdon Press

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The officers would especially like to thank Bob Branson and his colleagues, students, the School of Theology and Christian Ministry, and the administration of Olivet Nazarene University for hosting and sponsoring the 2007 Annual Meeting of the Societies. Thanks also to the Foreign Languages Department of UW-Eau Claire for additional, logistical support.

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

February 15-17, 2008, The Weber Center, Olivet Nazarene University, Bourbonnais, IL

**2007 ANNUAL MEETING**  
**ABSTRACTS**

**Dwayne H. Adams**, Cornerstone University  
**“A Narrative Contextual Reading of Luke 15:1-32”**  
Dwayne\_Adams@Cornerstone.edu

Luke 13:22-15:32 merges the themes of ‘table fellowship’ and the eschatological ‘kingdom banquet’. In Luke 13:22-30 Jesus’ table fellowship with the responsive ‘toll collectors and sinners’ becomes an anticipatory celebration of the kingdom banquet. The ‘kingdom banquet’ image (13:22-14:24) and the issue of Jesus’ ‘receiving sinners’ in meal fellowship opens the Luke 15 narrative (15:1-2). Jesus uses parables linked to OT pictures of the promised Davidic Shepherd and the abundant mercy of God. The final parable is a rebuke against the failure of the Pharisees, like the elder brother, to rejoice over Jesus’ mission. The dual themes of the ‘celebration’ of the kingdom banquet and of ‘rejoicing’ over the forgiveness of sins appear to have merged.

**Donna M. Altimari Adler**, Albertus Magnus Institute  
**“The Dispute with the Pharisees, the Adulterous Woman, and Jesus’ Love for Israel: The Significance and Legitimacy of a Unified Interpretation of John 7:40-8:11”**  
projectsintheology@comcast.net

Biblical scholars deem John 7:40-52 and John 8:1-11 to be independent of each other, since John 8:1-11 is not in the oldest Fourth Gospel manuscripts. This paper argues that the juxtaposition of the two texts enhances John 7:40-52. The texts, taken together, communicate Jesus’ special love for Israel and his commitment to his people, since Israel itself, in the persons of the Pharisees who reject Jesus in John 7:40-53, is the adulterous woman of John 8:1-11. The paper draws on the passages mentioned and others to make its point and puts yet another spin on Jesus’ writing on the ground.

**Stephen Andrews**, Midwestern Baptist Theological Seminary  
**“A Report on the 2006 Inaugural Season of the Tel Gezer Excavation and Publication Project”**  
sandrews@mbts.edu

A report on the research goals and results of the 2006 season of the Tel Gezer Excavation and Publication Project under the direction of Dr. Steven Ortiz, Southwestern Baptist Theological Seminary, and Dr. Sam Wolff, Israel Antiquities Authority. The paper will examine the progress of the season, its results, and its prospects for the future.

**Russell C.D. Arnold**, DePauw University  
**“Sacred Space at Qumran and in the Dead Sea Scrolls”**  
russellarnold@depauw.edu

This paper discusses sacred space in various contexts related to Qumran and the Dead Sea Scrolls. First, we investigate the archaeological remains at Qumran for evidence of differentiation of space. Second, we connect ritual practices of the Qumran community (initiation and covenant renewal, daily prayer, meals, and purification) with possible locations within the site. Finally, we discuss expressions of sacred space within the Dead Sea Scrolls (some of which may not have originated at Qumran). Examples include: the sacred city of The Temple Scroll, the sacred camp of The War Scroll, and the community itself as a “holy of holies.”

**Elizabeth Bloch-Smith**, St. Joseph’s University  
**“Identifying Israelite Sacred Space”**  
bloch-smith@msn.com

Criteria for identifying ancient Israelite sacred space may be derived from Colin Renfrew’s archaeological discussions of cult in conjunction with biblical texts. The various Iron Age (ca. 1200-586 BC) archaeological sites designated “cultic” will be evaluated according to these criteria for evidence of designated physical space, attention focusing devices or presence of the deity, participation and offering, and a boundary zone or liminal space. Most sacred sites thus far identified belong to the public or royal realm. Private or household sacred space will also be considered. Surveying the sacred sites highlights changes in Israelite cultic behavior from the tenth century through the early sixth century fall of Jerusalem.

**John Walton Burnight**, University of Chicago  
“Covenant and Treaty Elements in Amos’ ‘Oracles Against the Nations’”  
jdw Walton@uchicago.edu

According to tradition, the covenant with YHWH made at Mt. Sinai was a foundational event in Israel’s history, one that marked them as God’s unique people. Beginning in the 19th century, however, many scholars (such as Julius Wellhausen) argued against this view, claiming that the covenant and its legal code were much later additions to Israelite culture, perhaps dating to the end of the monarchic period or even the exile.

It seems certain that the language of “covenant” found in the Hebrew Bible, particularly that of Deuteronomy, reflects the influence of Neo-Assyrian suzerain-vassal treaties. What is less clear is that the idea of a covenant between YHWH and Israel, with its legal code, dates to the end of the monarchy. This paper argues that an awareness of such a covenant is already reflected in the work of the 8th century prophet Amos; indeed, his “Oracles Against the Nations” (Chapters 1-2) would lose much of their rhetorical force if the idea were not already widely understood.

**David Calabro**, University of Chicago  
“The Lord of Hosts and His Guests”  
dcalabro@uchicago.edu

I apply a paradigm of the guest-host encounter to two biblical pericopes that deal with the preexilic Israelite sanctuary: the initiation of priests in Exodus 29 and the story of Hannah in 1 Samuel 1. Both human guest and divine host enter into a ritual order that is bound to the sacred space on which they encounter each other and that reinforces the powerful status of the host while empowering the guest in certain ways. The guest is thus enabled to encounter the host on an ordered playing field in order to obtain blessings.

**Aaron Canty**, Saint Xavier University  
“Augustine’s *Totus Christus* Hermeneutic”  
canty@sxu.edu

This paper will examine Augustine of Hippo’s approach to the interpretation of the psalms. Perhaps both the most profound and most pervasive exegetical lens through which Augustine views the psalms as prophecies is that of the *totus Christus*, the ‘whole Christ’ comprised of Christ as the head and the Church, with its members, as the body. Augustine believes that the bond between Christ and the Church is profoundly intimate and that one cannot be separated from

the other. The paper will show how Augustine uses this notion of the ‘whole Christ’ to interpret the psalms.

**Cynthia Chapman**, Oberlin College  
“To have a son” and “To be established”: Securing a Natal Family for Sarah (Genesis 16:2)  
cindy.chapman@oberlin.edu

This paper explores the ritual and kinship dimensions of a woman’s establishment of a natal family in ancient Israel. Defined as the kinship unit consisting of a mother and her biological and adopted children, the natal family secured a woman’s place in the “House of the Father.” In Sarai’s attempt to have a son through her handmaid, the two possible translations of the Hebrew verb *’ibbāne<sup>h</sup>* – “I will have a son”; “I will be established” – articulate the two goals met through a natal family. A wife then ritually marked this passage with a sacrifice or redemption of the son who “opened the womb.”

**P. Richard Choi**, Andrews University  
“Paul’s Temple Metaphor as a Behavioral Concept”  
Choi@andrews.edu

Temple is one of Paul’s important metaphors of the church (1 Cor 3:16). Paul’s temple metaphor depicts the church’s paradoxical existence which both separates the members from and involves them in the world. In Judaism, the chief function of the temple was to purify the land of Israel and its inhabitants. Yet the temple maintained a separate and holy existence vis-à-vis its surroundings. This paper explores the ways in which Paul uses the temple metaphor to depict the believer’s behavior as that which both safeguards and communicates the church’s purity.

**Peter Feinman**, Institute of History, Archaeology, and Education  
“Sacred Time, Sacred Space, Sacred Story: The Exodus”  
feinmanp@ihare.org

The Exodus occurred on the seventh hour of the night on the last day of the year of the 22nd year of the rule of Ramses II. Everyone knows that the Exodus didn’t occur and biblical scholarship liberated itself from such antiquated religious notions. This paper takes the position that the secular reality is that the man Moses led people out of Egypt against the will of Ramses II, constituted them as Israel in the wilderness, and told stories about these events which continue to be in the Bible until this very day.

**Justin M. Fuhrman**, Trinity Evangelical Divinity School  
“The Use of Psalm 118:22-23 in the Parable of the Wicked Tenants”  
jfuhrma@hotmail.com

This paper explores the Synoptic use of Psalm 118:22–23 in the Parable of the Wicked Tenants (Mark 12:1–12; Matt 21:33–46; Luke 20:9–19). I argue the quote is neither inauthentic nor linked by mere catchword. Its appropriation is due to a proper understanding of the Old Testament context and its corresponding typological trajectory back to Exodus 15. The basis for this typology, however, is not only to provide a Christological interpretation of the parable, but also to justify the judgment pronounced upon the wicked tenants.

**Jeffrey Gibson**, Truman College  
“A Lack or ‘Alas’? The Backdrop and Intention of the Bread Petition in the Lord’s Prayer”  
Jgibson000@comcast.net

Commentators have long assumed that the backdrop of the Abread@ petition of the Lord’s Prayer (Matt 6:11 //Lk. 11:3) is a profound sense of deprivation either of the necessities of life or, when the Prayer is viewed as an Aeschatological@ one, of one of the joys of the messianic age. Accordingly, it is thought that the petition=s aim is to have God grant something that is lacking. It is my contention, however, not only that no sense of deprivation stands behind the petition, but that it is not a plea to gain something that has been lacking. Rather, it is a request to God for help both (a) to be *content* with the Abread@ that he has *already given* and (b) to avoid the kind of Agrumbling@, unfaithfulness, and divine provocation that the members of the Wilderness Generation of Israel engaged in when, after the Exodus, they came to regard the food that God provided them as not sufficient for their needs.

**Lowell Handy**, American Theological Library Association  
“Josiah Is Not Jeroboam and Other Uncertainties”  
lhandy@atla.com

The paper compares the literary rendition of Josiah of Judah and Jeroboam of Israel in the book of Kings. As reformers of religious institutions each is presented as radically revising the status quo. Jeroboam is presented as a paradigm of the evil ruler while Josiah is praised in highest prose. From the vista of the 21<sup>st</sup> century, however, the two appear much more alike than the author (or authors) intended. A case is made for reading Josiah’s narration in light of Jeroboam’s along with other biblical kings.

**Timothy P. Harrison**, University of Toronto  
“Neo-Assyrian *langraum* or West Syrian *megaron*? The Form and Function of Building II at Tayinat in Light of Recent Investigations”  
[tim.harrison@utoronto.ca](mailto:tim.harrison@utoronto.ca)

Since its discovery in 1936 by the Syro-Hittite Expedition, Building II at Tell Ta’yinat has been upheld as an exemplar of Iron Age Levantine religious architecture. Many scholars, including its original excavators, have identified Building II as a *megaron*-style temple, product of a long-standing West Syrian (or West Semitic) religious tradition with antecedents that occur as early as the third millennium BCE. Biblical scholars have largely favored this view, drawing visual inspiration from the Ta’yinat structure for the various components of the Solomonic temple described in I Kings 6. Others, however, have preferred to emphasize the building’s similarities with Neo-Assyrian religious architecture, most notably its *langraum*-like plan, and the magnificently carved double-lion column base(s) that once graced its entrance. These diverging views have all suffered from the limited contextual information made available in the preliminary reports of the Syro-Hittite Expedition’s excavations, which still remain largely unpublished. The recently launched investigations of the University of Toronto’s Tayinat Archaeological Project (TAP) now offer an opportunity to clarify the lingering stratigraphic and chronological questions that concern this intriguing building. This paper will present the results of these investigations, and attempt to place Building II within a more secure historical and cultural context, while clarifying its broader functional role within the religious life of the Iron Age community of its day.

**Ralph Hawkins**, Bethel College  
“Giloh and the Iron Age I Cultic Landscape”  
Hawkinr@bethelcollege.edu

The Iron Age I site of Giloh was identified by A. Mazar as a “fortified herdsmen's village” and is usually referred to in the literature as a farmstead (e.g., Fritz). This paper will consider whether Giloh may either have been a cultic site or had a sacred precinct on its grounds. Mazar’s understanding of the site included a possible cultic identification. Three factors about the identification of building 105 as a “foundation” will be suggested that seem to contradict its identification as the foundation of a tower. The possibility that Giloh's building 105 may instead have been a *bamah* or other cultic structure will be considered. This possibility warrants evaluation in light of the fact that no major open-air sanctuaries have been indisputably identified.



**Holly Hearon**, Christian Theological Seminary  
**“The Language of Tradition in Paul and Other Second Testament Literature”**  
hhearon@cts.edu

There are notably few references to “tradition(s)” or “handing on” of traditions in the Second Testament, and even fewer in connection with specifically identifiable traditions. This raises a number of questions regarding how the first generations of followers in the Jesus movement understood what scholars have come to identify as “early Christian traditions.” In this paper, I explore what the language of “tradition” (*paradosis*), and “handing on of tradition” (*paradidōmi*) can tell us about how early Christian communities viewed tradition and the traditioning process. While previous studies point to this language as evidence of “traditions” in the ST, little consideration has been given to how this language is employed within the texts themselves. In addition, I consider how the language of tradition is situated relative to the predominantly oral, but increasingly literate context of the first century world.

**N. Blake Hearson**, Midwestern Baptist Theological Seminary  
**“Babel or Bethel? Defining Sacred Space in the Bible”**  
bhearsen@mbts.edu

The subject of sacred space has its provenance in the field of History of Religions. However, the strength of the History of Religions methodology can also be its weakness. While the effort to find common phenomenological ground among differing religions is valuable, it runs the danger of obscuring the unique, and therefore defining, characteristics of a particular religious worldview. This is especially apparent in the study of biblical ideas of sacred space.

This paper will give a brief description of the broad definitions of sacred space as delineated by select History of Religions studies. These definitions will be contrasted with the ideas of sacred space found in the biblical texts. The paper will focus primarily on the biblical material relating to the site of Bethel but will also briefly mention other ideas of sacred space in the Bible.

**Edward Ho**, McMaster Divinity College  
**“Job's Anticipation of Death in Job 42:6”**  
edwardcwho@yahoo.ca

Contrary to the common belief that Job is humbled by the divine speeches, this paper argues that Job is in fact anticipating death in the last sentence of his second response to God (42:6) by providing a fresh translation and

interpretation of Job 42:2-6. As Job reveals in his earlier speeches his expectation for God to end his life, it is unfounded to assume that he has to undergo a significant change of mind after the theophanic encounter.

**Steven W. Holloway**, American Theological Library Association  
**“The Skill and Good Faith of Assyrian Decipherers”: Context and Content of the Royal Asiatic Society's Contest to Prove Akkadian Deciphered 150 Years Ago**  
holloway2005@joimail.com

Henry C. Rawlinson's claims in 1851 to have cracked the “code” of Akkadian continued to meet public skepticism. W. H. Fox Talbot propositioned the Royal Asiatic Society in 1857 to circulate a hitherto unpublished lithograph of a Tiglath-Pileser I inscription among those few capable of translating it and vetting the results by an impartial panel of members. In addition to rehashing the particulars of the contest and naming its *dramatis personae*, this presentation seeks to identify the cultural capital of Assyriology in Victorian England.

**Elizabeth Hopp-Peters**, University of Chicago  
**“Prophetic Action in the Temple: The Faithfulness of the Rechabites in Jeremiah 35”**  
kpevanston@aol.com

Although the Jerusalem Temple serves as the location for Jeremiah's most memorable indictment of Judah's faithlessness (Jer 7, 26), it is also the setting for a demonstration of faithfulness that offers hope in the midst of impending national disaster. This paper will focus on Jeremiah 35, a narrative in which the refusal of the Rechabites to drink wine in the Temple shows not only that covenant faithfulness is possible but also that it will be divinely rewarded. The narrative thus encourages its listeners to trust in YHWH's justice and hope for the survival of a faithful minority.

**Stephen Knapp**, Lutheran School of Theology  
**“Abel Caught Yahweh’s Attention”**  
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In the most common traditional reading of the Cain and Abel story, Yahweh introduces tension by accepting the offering of Abel and rejecting the offering of Cain. Based on a fresh examination of the semantics of key expressions in the Hebrew text, this study demonstrates that it is not to be supposed Yahweh rejected the offering of Cain, and that the rejection idea introduces an inconsistent element into the ideology of the text as originally expressed. Reexamining Israelite law regarding firstlings helps explain how Cain was upstaged by his brother, and was driven to eliminate him.

**Michael Kozuh**, University of Maine, Farmington  
**“Sacred Space as Economic Space: Economic Capital and the Neo-Babylonian Temple”**  
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The administrative archive of the Eanna temple of Uruk from the Neo-Babylonian and early Achaemenid period (c. 625-520 BC) provides a detailed look at that temple’s day-to-day operation. What is particularly useful about this archive—indeed what sets it apart from other temple archives of the same time period—is that it sheds light on the relationships between the temple and Babylonia’s entrepreneurial class. These entrepreneurs were temple outsiders who, risking personal wealth, contracted with the Eanna for the exploitation of the temple’s assets in land and animals.

This presentation will explore the relationship between the Eanna as an institution and these entrepreneurs in the creation of capital (here used in the general sense of wealth that is used to produce more wealth). Using the example of temple animals, I will argue that the institutional Eanna provided for these entrepreneurs the means for local capital creation—namely, legitimacy and systematic record keeping. This, in turn, will be used to illustrate the symbiosis between sacred and economic space in first millennium Babylonia.

**Lawrence Lahey**, Tulane University  
**“The Purposes of the Christian Works ‘Against the Jews’ through the Sixth Century”**  
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Christian works from the second to sixth centuries styled “against the Jews” are often claimed by scholars to contain representations of Judaism that are detached from genuine Christian-Jewish debate. These dialogues, tractates, and testimony collections, however, will be shown to contain various levels of genuine representations of Christian-Jewish interaction.

**Troy W. Martin**, Saint Xavier University  
**“Man is the Head of the Woman in Pauline Anthropology”**  
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The relationship Paul specifies by referring to the man as the head of the woman sparks an intense debate between the traditionalists and egalitarians. The former maintain that Paul specifies the man as the ruler, controller, decision-maker, and leader of the woman while the latter propose that man is the source or "resourcer" of the woman and that both are equals in rule, control, decision-making, and leadership. The crux of the debate is whether head means ruler or source. Both sides in the debate advance lexical arguments, but neither introduces the ancient disagreement about the role of the head. This paper investigates this ancient disagreement in relation to Pauline anthropology and concludes that Paul's use of head in 1 Cor 11:3 is less likely a reference to ruler than to source.

**Preston L. Mayes**, Maranatha Baptist Bible College  
**“Deuteronomic Transformation of the Covenant Code: Bernard Levinson’s Proposal and Hebrew Slavery”**  
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Bernard M. Levinson’s *Deuteronomy and the Hermeneutics of Legal Innovation* attempts to explain the process of revising existing legal codes into the form that they appear in Deuteronomy. This paper will summarize and critique Levinson’s proposal from a conservative theological perspective. It will demonstrate that the concept of legal innovation is valid, but that Levinson’s understanding of the reasons it occurs should be nuanced. Legal innovation may occur when social institutions overlap or when any change in social/cultural situation is anticipated. Finally, as a test case, the competing slavery legislation in Exod 21:2-11 and Deut 15:12-18 will be assessed based on Levinson’s methodology.

**James McGrath**, Butler University  
**“Jesus as Prophet and False Prophet”**  
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The theme of Jesus as prophet, and the opposing accusations that he was a false prophet, both get far more attention outside the New Testament than within it. This paper will examine the evidence both from the canonical Gospels, and from the Gospel of Thomas and the Gospel of Peter, on the question of whether Jesus understood himself in prophetic terms, and whether others perceived him in similar and/or opposing terms. In the earliest period, much debate surrounding Jesus' prophetic status/ability appears to have centered on the prediction regarding the destruction and rebuilding of the Temple, and we shall conclude by looking at the implications of this particular saying tradition not only for the study of the historical Jesus, but also for current research on early Christian oral tradition as well.

**Kevin Mellish**, Olivet Nazarene University  
**“King David: Deuteronomistic Ideal or Disappointment?”**  
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The Deuteronomistic History (DtrH) generally depicts David as an ideal king. The account of David's tryst with Bath-sheba notwithstanding, he is remembered in the biblical text as the founding monarch of a long-running dynasty and his legacy is utilized as a benchmark by which to judge the righteousness of successive Judean kings. This paper will evaluate David, however, on the basis of the Dtr's warnings about intermingling with the Canaanite population. It will be argued that David maintained several personal and political connections with Canaanites and thereby failed to live up to Dtr's standard. Finally, it will be demonstrated that these relationships had deleterious consequences on David's house and the people of Israel.

**John Monson**, Wheaton College  
**“Solomon's Temple in Geographical, Cultural, and Temporal Perspective”**  
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The temple of Jerusalem is perhaps the most celebrated and thoroughly studied edifice of the ancient Near East. Today it is possible to compare the biblical description of Solomon's temple with the physical characteristics of several dozen second and first millennium temples uncovered in neighboring regions,

including the recently excavated temples in Aleppo, and Ain Dara, Syria. These temples have designs and features that bear a striking resemblance to those of Solomon's temple as it is reconstructed from the biblical accounts. Solomon's temple and palace complex conformed to a paradigm that was ubiquitous among the second and first millennium kingdoms of the ancient Near East. According to this tradition, the national deity resided in a shrine built next to the king's palace on the acropolis of the capital city. This arrangement was the earthly manifestation of a cosmic reality. Israel's tradition with its temple and texts was therefore expressing itself in the language, art, and idioms of its day. Through a process of selective borrowing and innovation, Israel, like other kingdoms, built a unique religious system that combined outside influences and indigenous innovation.

**Megan Nutzman**, University of Chicago  
**“Jewish Women and the Temple - A New Look at the Protevangelium of James”**  
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It is often argued that the author of the Protevangelium of James had little knowledge of Judaism except that derived from the Septuagint. While the description of Mary's life in the temple is frequently cited as evidence of this flawed perception, certain details are reminiscent of Jewish practice. The Mishnah identifies three groups of women accorded special positions in the temple: virgins constructing the temple curtains, accused adulteresses, and female nazirites. By situating Mary's time in the temple within the framework based on these three groups, the author betrayed a familiarity with Judaism that has been previously overlooked.

**Carolyn Osiek**, Brite Divinity School  
**“Patronage in Pauline Christianity: Two Test Cases”**  
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Most of our information on patronage, one of the building blocks of ancient Mediterranean society, comes from writings of the Roman elite about the elite and intended for the elite. Similar social structures existed among non-elites, but we have very little information about how it worked there. Early Christianity is in fact some of the best documented evidence. The complex relationships of Paul and his communities are examples. Two test cases, Phoebe and Philemon, illustrate how patronage worked for a figure like Paul in a non-elite setting.

**Wayne Pitard**, University of Illinois at Urbana-Champaign  
**“Baal's Palace and Ugarit's Temple in the Baal Cycle”**  
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The story of the building of a palace for Baal is the central narrative of the Baal Cycle, both physically (it is the second of the three episodes) and thematically (it functions as the fundamental episode). This paper will examine the role of the palace within the cycle, and will explore the significant divergence in its function from the superficially similar appearance of palace building in the Mesopotamian creation epic, Enuma Elish, and in the Hebrew Bible.

**Clemens Reichel**, University of Chicago  
**“King and Cult – Temples to Deified Kings in Mesopotamia.”**  
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Though numerous studies have been devoted to the origins of divine rulership in Mesopotamia and its manifestation in political life and religion, relatively little is known about the location and layout of those places of worship in which the cult to a king was practiced. This paper attempts to provide an overview of the archaeological and textual sources available for the late third and early second millennium B.C. A temple of Shusin, fourth king of the Ur III dynasty (2037 - 2029 B.C.), which was excavated at Eshnunna (modern day Tell Asmar), will be presented as a case study. Special attention will be paid to its construction history, its functional layout, and the unusual "afterlife" enjoyed by the temple and its administration in the face of new political and ideological realities that followed the end of the Ur III control over Eshnunna after 2026 B.C.

**John Schmitt**, Marquette University  
**“What If Israel Does Not Receive Feminine Personification in the Hebrew Bible?”**  
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Israel's supposed marriage to Yahweh is based on the presupposition that the Bible sees Israel as feminine, in at least some passages in the Hebrew Bible. What if none of the invoked passages really does depict Israel in that gendered imagery? What if that image was never created in Ancient Israel? This paper reviews varied analyses of the passages that are often used/misused and moves on to the question posed in the title of the paper. Does this proposal/finding change anything in various aspects of biblical studies?

**Grant R. Shafer**, Washtenaw Community College  
**“Eunomius, Clem. Rec. 3.2-11, and the Knowledge of God”**  
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Richard Paul Vaggione asserts that, contrary to accusations, Eunomius did not think that Christians could perfectly know God. Vaggione distinguishes God's self-knowledge, communicated to Christians, and discursive knowledge of God, theoretically impossible given God's simple nature. However, this theory rests on Clem. Rec. 3.2-11, a Eunomian interpolation within the Recognitions. Vaggione is contradicted by the fact that the passages which Vaggione cites are anti-Eunomian interpolations within the Eunomian interpolation. Thus Eunomius' portrayal by his enemies is credible.

**Russell B. Sisson**, Union College  
**“Social Activities in Sacred Spaces in Q: The Blending of Wisdom and Prophetic Discourse in Hellenistic Contexts”**  
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Different types of religious discourse can be identified by the rhetorical topics they employ. The topics often reveal the social settings where the rhetorical discourse is generally used. Topics with different locations of use can blend, however, as people move in and out different social arenas which are sacred in the minds of people. In the Hellenistic world, such social arenas would include the household, agora, and temple, where activities with religious significance regularly occur. Knowledge (first or second-hand) of social activity in these arenas provides the basis for the blending of wisdom and prophetic discourse in Q.

**Valerie Stein**, University of Evansville  
**“When the Work of Her Home Was Finished”**  
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This paper examines the function of the story of the Judge Deborah in 19<sup>th</sup> and 20<sup>th</sup> century Lutheran religious education material for children. Critical analysis of the lessons on Deborah highlights the use of both the Bible in general and the story of Deborah in particular to reinforce cultural ideals within faith communities.

**Jason Sturdevant**, Nazarene Theological Seminary

“Eschatology, Ecclesiology, and Eating: Bodily Practices and Spiritual Reality in 1 Corinthians 10:1-22”

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This paper is an interpretation of 1 Cor. 10:1-22, explicating how physical practices influence ecclesiology and perception of eschatological judgment. Since the Church of North America today might have difficulty applying this text, the paper explores how it has influenced the Church in history: specifically Chrysostom’s Antioch and the Church of Pinochet’s Chile. Through such illumination, the exegesis emphasizes how the practices of Israel and the subsequent judgment were analogous to the situation of some in Corinth. Another emphasis is on appropriate participation in the Lord’s Supper. Finally, the paper presents some applications for the Church in North America.

**J. Brian Tucker**, Michigan Theological Seminary

“**Contested Ritual Space in Corinth: Gendering Solidarity and Difference**”  
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Paul was creating an alternative contested ritual space in the *ekklesia*, one in which the transformed identity of Greco-Roman Christ-followers in Corinth was negotiated in order to produce a stable community that would further his gentile mission. Critical spatial, social identity, and self-categorization theories provide a model by which to interpret Paul’s naming of the community, corporately and individually as temples (1 Cor 3:16, 17; 6:19; 2 Cor 6:16). The individual and corporate aspects of identity are seen in Paul’s broader conceptual understanding of the community as the body of Christ (1 Cor 12:12-14).

**Kenneth Way**, Independent Scholar

“**Assessing Sacred Asses: Bronze Age Donkey Burials in the Near East**”

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This illustrated presentation provides the most comprehensive archaeological survey of deliberate donkey burials in the ancient Near East. It comprises the updated results from a chapter of my doctoral dissertation (“The Ceremonial and Symbolic Significance of Donkeys in the Biblical World.” Cincinnati: Hebrew Union College, 2006). First, donkey burials from sites in Egypt, Israel-Palestine, Syria, and Iraq are summarized in a brief historical overview that spans the entire third and second millennia BCE. Second, the donkey burials are interpreted under the rubric of five cultic contexts—those associated with human graves, those unrelated to human graves, those situated beneath walls, those situated in a fill above a temple complex, and finally, those situated in a special tomb beside a temple. This study demonstrates that the donkey held a special status in the ceremonial practices of the ancient Near East.

**Mark Whitters**, Eastern Michigan University

“**Martyrdom as Cultic Death: Reframing the Discussion**”

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The definition of “martyr” must take into account the idea of cultic death. There are numerous examples of cultic death in the Greco-Roman world and the biblical traditions that serve as background for second-century martyrologies. Some these antecedents show that the voluntary nature of heroic self-sacrifice made the victim also a priest and founder of a new institution. Iphigeneia, Patroklos, the Maccabean martyrs, Taxo and his sons, Jesus, and Ignatius all give evidence for this ancient understanding of cultic deaths, and all are helpful antecedents for understanding the meaning of the word “martyr.”