

**AOS/ASOR/SBL/CSBR  
2009 ANNUAL MEETING  
PROGRAM**

**Friday Evening, February 13, 2009**

4:00-8:00                   **Registration** – Weber Center, Lobby  
  
Dinner – local restaurants

**Session 1**  
7:00-8:30                   **AOS Plenary Session:  
Palace Gardens, Sacred Trees and Paradise**

Chair: JoAnn Scurlock, Elmhurst College  
Weber Center, Room 104

7:00-7:30                   Bruce Lincoln, University of Chicago  
Il faut cultiver votre jardin: On Achaemenian Horticulture,  
Paradise, and Imperialism

7:30-8:00                   Steven W. Holloway, ATLA  
Gardens from Thebes to Pasargadae

8:00-8:30                   Franklin D. Lewis, University of Chicago  
The Roots of Carnal Knowledge and Deception: Trees of  
Heaven and Hell in Islamic Tradition

8:30-9:30                   **Reception**  
Weber Center, Lobby

Hosted by the School of Theology and Pastoral Ministry  
of Olivet Nazarene University and the AOS/ASOR,  
Midwest Region

**Saturday Morning, February 14, 2009**

8:00-11:00               **Registration**  
Burke, Third Floor

8:00-9:00               Coffee, compliments of book publishers  
Burke, Room 306

8:00-6:00               Publisher Book Displays  
Burke, Room 306

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

Chair: Clare Rothschild, Lewis University  
Burke Room 307

9:00-9:30               Jeff Gibson, Harry S. Truman College  
Is the Synagogue Liturgy the Matrix of the Lord's Prayer?

9:30-10:00              Lee Sang-il, Durham University  
Semitic Spellings as Literary Device in the Lukan  
Narrative: A Case Study of Nazareth and Jerusalem

10:00-10:30             Coffee Break

10:30-11:00             Travis M. Derico, University of Oxford  
There Is No Such Thing as 'Orality': Some Consequences  
for Synoptic Criticism

11:00-11:30             Mark Whitters, Eastern Michigan University  
*Mumus Triplex* in the Gospel of Mark

11:30-12:00             Christian D. von Dehsen, Carthage College  
Peter, Paul, Antioch, and the Redaction of Matthew 16:13-  
23

**Session 2B**

9:00-11:30

**SBL: Early Christian Literature/Patristics**

Chair: Nancy Pardee, Saint Xavier University, and  
Lawrence Lahey, Tulane University  
Burke Room 403

11:00-11:30

Song Mi Park (Suzie), Harvard University  
Mimesis, Identity and Alterity: Rachel's Theft of the  
Teraphim in Genesis 31:19

9:00-9:30

Lawrence Lahey, Tulane University  
James the Just as Nazarite and Priest: Examining the  
Tradition of Hegesippus

11:30-12:00

Stephen Knapp, Independent Scholar  
Surface Structure Mapping as an Aid to Reading

9:30-10:00

John Walters, Tulane University  
The Revolt of the Jewish Diaspora 116-117 CE, Its  
Relation to Palestine, and an Overlooked Report in  
Eusebius of a Previous Jewish Revolt

**Session 3**

10:00-12:00

**AOS: Trees in the Garden**

Chair: Matt Waters, University of Wisconsin—Eau Claire  
Burke, Room 001

10:00-10:30

Break

10:00-10:30

Miri Brumer, Haifa University  
"On Every High Hill and under Every Invigorated Tree":  
The Status of Sacred Trees in Ancient Judaism

10:30-11:00

Nancy Pardee, Saint Xavier University  
The Shepherd of Hermas and the Problem of Post-  
Baptismal Sin

10:30-11:00

Coffee Break

11:00-11:30

Mark Trump, Marquette University  
The Tree of Life, the Oil and the Spirit: Jewish  
Apocalyptic/Priestly Origins to the Imagery of the Quest  
for the Oil in the Adam and Eve Books

11:00-11:30

JoAnn Scurlock, Elmhurst College  
Ancient Roots for the Sefirotic Tree?

Planning Session

11:30-12:00

Douglas Frayne, University of Toronto  
On the Location of the "Garden of Eden" and the "Rivers  
of Paradise"

**Session 2C**

9:00-12:00

**SBL: Hebrew Bible and Early Interpretive Literature**

Chair: Laurie Braaten, Judson University  
Burke Room 005

**Session 4**

10:30-11:30

**SBL: Gender Studies and the Bible**

Chairs: Ann Fritschel, Wartburg Seminary, and Elizabeth  
A. McCabe, Hebrew Union College  
Burke Room 411

9:00-9:30

Anne K. Knafl, University of Chicago  
Divine Anthropomorphism in Gen 1:1-2:4a

10:30-11:00

Elizabeth A. McCabe, Hebrew Union College  
Answers to Unresolved Questions: A Closer Look at Eve  
and Adam in Genesis 2-3

9:30-10:00

Ellen White, University of St. Michael's College  
Reversing Expectations: The Purpose and Portrayal of the  
*šātān*

10:00-10:30

Coffee Break

11:00-11:30

Joseph Marchal, Ball State University  
Making History Biblically and Queerly? Between Brooten  
and a Halperin Place

10:30-11:00

John Walton-Burnight, University of Chicago  
Job 5:7 as Eliphaz's Response to Job's "Malediction"  
(3:3-10)

Planning Session

<b>Lunch</b> 12:00-1:30	<b>ONU dining hall (Ludwig Center) or local restaurants</b>	3:45-4:15	Rick Hauser, International Institute for Mesopotamian Area Studies Encountering Gudea: The Performative Nature of His Inscriptions
<b>SBL: Informal Lunch Provided for Graduate Students</b> 12:00-1:30	Host: David Creech, Loyola University Chicago Clare Rothschild, Lewis University, and Troy Martin, St. Xavier University, will discuss 'Networking Do's and Don'ts' Viatorum Room, Ludwig Center	<b>Session 5B</b> 1:30-4:30	<b>SBL: Pauline Epistolary Literature</b>  Chair: P. Richard Choi, Andrews University Burke Room 411
<b>SBL: Informal Lunch for Women Scholars and Students</b> 12:00-1:30	Hosts: Ann Fritschel, Wartburg Seminary, and Elizabeth A. McCabe, Hebrew Union College Diamond 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.	1:30-2:00	Mark A. Jennings, Marquette University Patronage and Rebuke in Paul's Persuasion in 2 Cor 8-9
		2:00-2:30	Brian Tucker, Michigan Theological Seminary The Influence of Roman Civic Identity in Corinth
		2:30-3:00	Coffee Break
		3:00-3:30	Bob Atkins, Grace United Methodist Church Contextual Interpretation of the Letter to Philemon in the United States
		3:30-4:00	James A. Waddell, University of Michigan The Greek Life of Adam and Eve and the <i>Carmen Christi</i> of Philippians 2: Evidence of Competing Jewish Soteriologies
	<b><u>Saturday Afternoon, February 14, 2009</u></b>		Planning Session
<b>Session 5A</b> 1:30-4:15	<b>AOS: People, Power and Politics 1</b>  Chair: JoAnn Scurlock, Elmhurst College Burke Room 001		
1:30-2:00	Paul Edouard Gauthier, University of Chicago The Fall of the House of Marduk: Xerxes and Esagila	<b>Session 5C</b> 1:30-4:30	<b>SBL: Gospels</b>  Chair: Clare Rothschild, Lewis University Burke Room 307
2:00-2:30	Tyler Yoder, Trinity International University Assyria, Urartu and the Struggle for Power in 8th Century BC	1:30-2:00	Russell Sisson, Union College The <i>Paraclete's</i> Judgment of the Ruler(s): Rhetorical Intertexture and Ideology in John 16:8-11
2:30-2:45	Break		
2:45-3:15	Louise M. Pryke, University of Sydney Rib-Addi: A Vassal with an Image Problem	2:00-2:30	Donna Altimari Adler, DePaul University Parallel Themes between Ancient Egyptian and (Largely) New Testament
3:15-3:45	Edward Stratford, University of Chicago Pushing Time Back into Structure: Toward Narrative Accounts of Old Assyrian Mercantile Activity	2:30-3:00	Break

3:00-3:30 Michael W. Halcomb, Outland United Methodist Church  
A 'New' Reason for Jesus' Death: Reading Mark Socio-Culturally

3:30-4:00 James F. McGrath, Butler University  
Written Islands in an Oral Stream

4:00-4:30 Justin King, University of Chicago  
Jesus and the Temple: John 2.13-25

Allen C. Myers, Wm. B. Eerdmans Publishing Co.  
Censorship and Academic Publishing: Issues Past and Present

Lorna A. Shoemaker, Christian Theological Seminary  
Banned, Buried, Burned and Budgeted

Jim Eisenbraun, Publisher, Eisenbrauns  
Censorship, Implicit and Explicit: Is It Ever Valid and Why?

Discussion

**Session 5D**  
1:30-2:30

**SBL: Early Christian Literature/Patristics**

Chair: Nancy Pardee, Saint Xavier University, and  
Lawrence Lahey, Tulane University  
Burke Room 413

1:30-2:00 Gavril Andreicut, Marquette University  
Tertullian's *Adversus Judaeos*: Why and How God's  
Promises to Israel Passed to the Christians

2:00-2:30 Miles Doleac, Tulane University  
Gregory's Legal Ease: Gregory the Great and Roman Law

**Session 7**  
4:30-6:00

**AOS: People, Power and Politics 2**

Chair: JoAnn Scurlock, Elmhurst College  
Burke Room 001

4:30-5:00

Petra Goedegebuure, University of Chicago  
*hbrk b'l or tiwa damis zidis* the Steward of the King in  
Luwian and Phoenician Society

5:00-5:30

Ilya Yakubovich, University of Chicago  
West Semitic God El in Anatolian Hieroglyphic  
Transmission

5:30-6:00

Sungduk Yun, Hebrew Union College  
Did Nabonidus Certainly Drive Forward a Religious  
Reform?

**Session 6A**  
3:00-4:00

**SBL: Apocryphal and Cognate Literature**

George Heider, Valparaiso University  
Burke Room 403

3:00-3:30 Alec J. Lucas, Loyola University Chicago  
Intertextuality and Redaction: 1QS 5.1-20 and Its 4Q  
Parallels

3:30-4:00 Russell B. Sisson, Union College  
Jews, Christians, and the Cult of Heracles: Athletics,  
Pedagogy, and Ideology in the Hellenistic-Roman World

Planning Session

**Session 8**  
5:00-6:00

**SBL: Graduate Student Paper Award Winner**

Chair: Eric F. Mason, Judson University  
Burke Room 007

Alec J. Lucas, Loyola University Chicago  
Evocations of the Characteristic Calf Rebellion: Romans  
2:5-11 and LXX Deuteronomy 9:1-10:22

**Session 6B**  
3:00-4:30

**SBL Panel: Academic Censorship**

Chair: Holly Hearon, Christian Theological Seminary  
Burke Room 413

Panelists:

**Saturday Evening, February 14, 2009**

6:00-6:30

**Reception**  
Weber Center, Lobby

6:30-7:30

**Presidential Banquet**  
Weber Leadership Center

7:30-8:15	<b>Presidential Address</b> Chair: JoAnn Scurlock, Elmhurst College  Speaker: Wayne Pitard, University of Illinois President of the Middle West AOS  "Who Is Going to Say, 'She Is No Daughter of the Pharaoh?'" New Light on Tabloid Scandal in the Ancient Near East		Planning Session
8:15-9:00	<b>SBL/AOS/ASOR Board Meeting</b> Chair: JoAnn Scurlock, Elmhurst College Weber Center Room 104		
<b><u>Sunday Morning, February 15, 2009</u></b>			
8:00-9:00	<b>Registration</b> Burke, Third Floor		
8:00-8:45	<b>SBL/AOS/ASOR Annual Business Meeting</b> Chair, P. Richard Choi, Andrews University Burke Room 007		
8:00-9:00	Coffee, compliments of book publishers Burke Room 306		
8:00-12:00	Publisher Book Displays Burke Room 306		
<b><u>Session 9A</u></b> 9:00-10:30	<b>SBL: Teaching the Bible in the Classroom</b>  Chair: Holly Hearon, Christian Theological Seminary Burke Room 413		
9:00-10:30	The "Teaching the Bible" section will hold an open conversation on introductory textbooks. Attendees are invited to bring with them copies of textbooks that they have employed in teaching either Old Testament or New Testament. Together we will explore the strengths and weaknesses of different textbooks, what is involved in pulling together a course reader, and how to make the best use of the textbook.		
		<b><u>Session 9B</u></b> 9:00-10:30	<b>SBL: Pauline Epistolary Literature</b>  Chair: P. Richard Choi, Andrews University Burke Room 001  Kenneth R. Solomon, Michigan Theological Seminary The Fluidity of the Eternal: A Pauline Concept of the 'Word of God' in its Oral Context
		9:00-9:30	
		9:30-10:00	Enrique Baez Garcia, Andrews University The Remnant Motif in Romans 9-11
		10:00-10:30	Jeremy S. Miselbrook, Loyola University Chicago Heaven in Escrow: The Nature of the Sabbath-Rest in the Epistle to the Hebrews
			Planning Session
		<b><u>Session 9C</u></b> 9:00-11:00	<b>SBL: Gospel</b>  Chair: Clare Rothschild, Lewis University Burke Room 307
		9:00-9:30	Justin Fuhrmann, Olivet Nazarene University Characterization and the Historical Jesus: Herod Antipas and His Impact
		9:30-10:00	George Heider, Valparaiso University From God's Mouth to Your Ear: Parallels in Canonical Function and Theological Emphasis between Deuteronomy and the Gospel according to John
		10:00-10:30	Break
		10:30-11:00	Chang Wook Jung, Chongshin University Understanding Jesus' Response to His Parents in Lk 2:49: Ambiguity and Irony
			Planning Session

**Session 9D**  
9:00-12:00

**SBL: Hebrew Bible and Early Interpretive Literature**

Chair: Ellen White, University of St. Michael's College  
Burke Room 005

- 9:00-9:30 Robert L. Hubbard, Jr., North Park Theological Seminary  
Joshua on the Mountain: A Close Reading of Joshua 8:30-35
- 9:30-10:00 Benjamin D. Thomas, University of Chicago  
Prophecy and Fulfillment in the Book of Kings
- 10:30-11:00 Break
- 11:00-11:30 Michael V. Fox, University of Wisconsin  
Can a Text Be Criticized?
- 11:30-12:00 Jeffrey Stackert, University of Chicago  
Relative Clause Extraposition and the Syntax of  
Deuteronomy 13:2-3

**Session 10**  
10:30-11:30

**SBL: Bible Meaning through Tradition—Joshua 6**

Chair: Lowell Handy, American Theological Library  
Association  
Burke Room 411

- 10:30-11:00 Ralph K. Hawkins, Kentucky Christian University  
  
“If Jericho Be Not Razed”: How Archaeological  
Excavations Have Influenced Scholarly Readings of  
Joshua 6
- 11:00-11:30 Lowell K. Handy, ATLA  
Peaceful Kansas Mennonites and Joshua's Violent Jericho
- Planning Session

**Session 11**  
11:00-12:00

**SBL: Graduate Student Paper Award Winner**

Chair: Kevin Mellish, Olivet Nazarene University  
Burke Room 007

Daniel M. O'Hare, University of Notre Dame  
Exegetical Pluses in the Vorlage of LXX Ezekiel 40-48

**Lunch**

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

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

American Theological Library Association  
  
Baker Book House  
  
Eisenbrauns Booksellers  
  
Kregel Publications  
  
InterVarsity Press  
  
Society of Biblical Literature  
  
William B. Eerdmans Publishing Co.

The officers would especially like to thank Larry Murphy, Eddie Ellis, Kevin Mellish and Jean Bakke of the School of Theology and Christian Ministry and their students, and the administration of Olivet Nazarene University for hosting and sponsoring the 2009 Annual Meeting of the Societies.

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

February 12-14, 2010, Valparaiso University, Valparaiso, IN (tentative location)

**2009 ANNUAL MEETING**  
**ABSTRACTS**

**Donna Altimari Adler, DePaul University**  
**“Parallel Themes between Ancient Egyptian and (Largely) New Testament”**

[donnaaltimari@comcast.net]

The paper offered identifies passages in Ancient Egyptian literature, including Pyramid texts, Coffin texts, and passages from the Book of the Dead that appear to reflect themes parallel or cognate to (mostly) selected New Testament texts in their presentation of ideas associated with divine kingship. It assumes familiarity with Egyptian ideas among, at least, educated Jews living in the last century B.C. and first century A.D., in view of the Egyptian Diaspora and the history of contact, witnessed by Old Testament texts, between the Egyptian and the Hebrew peoples. It suggests avenues along which careful exegetical work relating to both sets of passages could help illuminate the manner in which ideas about divine kingship familiar to Jewish people were modified and appropriated in New Testament texts to present Jesus as a divine king. The paper is part of a larger project investigating the hypothesis that the canonical gospels belong to a distinct “coronation ritual” genre made intelligible by comparison with such texts as the Mystery Play of the Succession performed at Senusert I’s assumption of the throne as pharaoh in Egypt.

**Gavril Andreicut, Marquette University**  
**“Tertullian’s *Adversus Judaeos*: Why and How God’s Promises to Israel Passed to the Christians”**

[gavril.andreicut@marquette.edu]

In *Adversus Judaeos* Tertullian considers disobedience to be the main reason why God disinherited the Jews and replaced them with the Christians. Moreover, he cites the fact that Christians could be found in all nations of the world as proof of this status. Yet, although Tertullian believes that obedience must be an essential part of the Christian life, his stance in *Adversus Judaeos* must be seen as dependent upon the apologetic purpose of the text since elsewhere he is, in fact, quite skeptical about Christian obedience. Tertullian’s assertion about the universal spread of Christianity, and its replacement of Israel’s localism, should also be seen in terms of the apologetic nature of this work.

**Bob Atkins, Grace United Methodist Church**  
**“Contextual Interpretation of the Letter to Philemon in the United States”**

[BobAtkins@alumni.northwestern.edu]

Paul’s letter to Philemon was central to the antebellum debate on the Federal Fugitive Slave Act in the United States. The plain sense reading of this letter and its assumed background reinforced the argument that slaves that escaped to the north should be returned to their owners. The ethical issue before biblical scholars was how the text was to be read. Privileging the return of the slave led to a focus on verse 15b: “so that you might have him back forever.” Privileging the principle of freedom led to a focus on verse 16a: “No longer as a slave.” This paper is a case study in the ethics (politics?) of biblical scholarship.

**Enrique Baez Garcia, Andrews University**  
**“The Remnant Motif in Romans 9-11”**

[baezgarc@andrews.edu]

The idea of the remnant is a major theological motif in the Old Testament. The term “remnant” (*leimma*), however, appears only twice in the New Testament, and there in subordinate roles (Rom 9:27; 11:5). The main purpose of this paper is to set forth the meaning and significance of *hupoleimma* and *leimma* in relation to *Israēl* in Romans 9-11. This paper shows the importance of the concept of a remnant to Pauline thought as well as its centrality to the way in which the New Testament writers employ and interpret the Old Testament scriptures. The paper concludes by stating that in using the remnant motif, Paul could hardly be clearer: the continuity of Israel, of God’s people, is unbroken. God’s promise to preserve a remnant signals his continuing faithfulness to his people, however faithless they may have been.

**Miri Brumer, Haifa University**  
**“On Every High Hill and under every Invigorated Tree”: The Status of Sacred Trees in Ancient Judaism”**

[miri.brumer@gmail.com]

The sacred tree ritual, during ancient times, is conducted “under each invigorated tree” that fulfills the requirements and is found in a certain geographic place in time. The oak and the terebinth are used in the Bible as

symbol of power and long life, connected to the names of places and transformed into symbol for rejuvenation even after the destruction. The Bible describes burial that is in the sacredness of people and objects under trees, *teofania*, and the use as an oracle that receives lots of scorn from the prophets similar to idolatry and fertility rituals under the sacred trees.

**Christian D. von Dehsen, Carthage College**  
**“Peter, Paul, Antioch, and the Redaction of Matthew 16:13-23”**

[cvondehsen@carthage.edu]

A redactional analysis of Matthew 16:13-23 discloses two stages of modification of the Marcan *Vorlage* (Mark 8:27-33). In the first stage, the author incorporates a dominical response (17a, 18b-20) to Peter’s expanded confession, connecting the two directly through the repetition of the phrase “You are...,” acknowledging Peter as the authoritative tradent and guarantor of Jesus’ teaching and as the authentic bearer of divine authority. The addition of the second stage (16:17b-18a) disrupts the parallelism by adding an extraneous blessing which both contradicts the Matthean injunction against issuing a blessing on the basis of a confession alone without corresponding deeds (7:21-23; cf. 5:19) and adds nothing substantive to the affirmation of Peter’s authority as Jesus’ designated emissary within the community. It follows then that there must be some factor extraneous to the text itself to explain this secondary insertion. A clue to the impetus for this insertion comes from the observation that Jesus utilizes Pauline terminology (revelation, not from flesh and blood; cf. Gal 1:12,15-16) already familiar to the community to confirm Peter’s confession. Thus, the Matthean Jesus announces to the church with respect to Peter what Paul has claimed for himself (cf. *Ps.-Clem. Homilies* XVII, 14-19). Consequently, this second stage of redaction transforms the text from a declaration of Pauline authority to an anti-Pauline polemic, asserting the superiority of Peter over Paul. Since there is no evidence that the full form of this tradition existed during the lifetimes of the apostles, the redactional sequence suggests that the tension between the apostles at Antioch (Gal 2:11-14) continued into the second generation at that church among their respective supporters.

**Travis M. Derico, University of Oxford**  
**“There is No Such Thing as ‘Orality’: Some Consequences for Synoptic Criticism”**

[travis.derico@trinity.ox.ac.uk]

For more than two hundred years, scholarly considerations of the role of early Christian oral tradition in the composition of the Synoptic Gospels have been

predicated almost exclusively on a conception of oral tradition as a single, monolithic phenomenon. On this conception, every individual oral tradition is simply a particular instantiation of a universal ‘orality’, so suitably fundamental features of any oral-traditional system can be generalized to any other. In the last few decades, however, it has become clear that this conception of oral tradition is false. It is no longer possible, in light of the vast amount of comparative research on the composition, transmission, and use of oral traditions which has been carried out by anthropologists and folklorists in communities around the world, to credibly depict all oral-traditional activity as universally or necessarily similar. But in that case, claims about the degree to which Synoptic texts have been influenced by orally transmitted Jesus traditions must be defended by reference to some model of early Christian oral tradition in particular. In this paper I discuss the significance of this methodologically more demanding notion of oral tradition for Synoptic critics, with special reference to my own oral-traditional fieldwork conducted in Jordan in 2002-03.

**Miles Doleac, Tulane University**  
**“Gregory’s Legal Ease: Gregory the Great and Roman Law”**

[mdoleac@tulane.edu]

Gregory I’s (590-604 CE) responses to legal issues ranging from the alienation of church property to Jewish rights of worship reveal a man straddling two worlds: the administrator of the patrimony of St. Peter and spiritual leader of the Roman church, behind whom the law now fell into virtual lockstep, and the Roman aristocrat and former urban prefect, holding still to pointedly *Roman* preoccupations. This paper examines Gregory’s rulings on various legal issues and demonstrates that they also have a firm basis in Roman law.

**Jim Eisenbraun, Eisenbrauns**  
**“Censorship, Implicit and Explicit: Is It Ever Valid and Why?”**

[jeisenbraun@eisenbrauns.com]

Censorship may take a variety of forms and originate out of a variety of impulses. For instance, military censorship, often at odds with the media’s (and the public’s) interest, is in theory exercised in order to facilitate the achievement of military goals that are considered more important than the value of the media’s or public’s knowing some detail of a current military activity. Publishing and the academy, in the U.S. and the West generally, both in theory function in the context of freedom—freedom of expression, whether oral or written. Where they collide with censorship tends to be in the context of religious and/or ideological constraints, and the constraint tends to come—



though not always—from a concern to maintain traditional religious and/or ideological interests. Censorship, though sometimes explicit, is also often implicit or cloaked. In a democratic/free society, are there any contexts in which censorship might be valid? If so, why?

**Michael V. Fox, University of Wisconsin**  
**“Can a Text Be Criticized?”**

[mvfox@wisc.edu]

What is the text-form that Biblical textual criticism aims at recovering and what is the nature of the recovery process? This paper argues that textual criticism attempts to recover what the author (or authors) wrote, or, more precisely, what he (or they) *intended* to write. This goal can be achieved only partially, and only through exegesis, with all the subjectivity this entails. Stated otherwise, text criticism seeks to recover the text that best represents the *work*, which exists as an ideal or construct. My conceptualization of text criticism is indebted especially to the editorial theorist Thomas Tanselle, notably his *A Rationale of Textual Criticism* (1989).

**Douglas Frayne, University of Toronto**  
**On the Location of the “Garden of Eden” and the “Rivers of Paradise”**

[dfrayne@chass.utoronto.ca]

An investigation of the historical geography of the Khabur Basin region of eastern Syria undertaken by the author as part of the research work of the *Toronto Atlas of the Ancient Near East* project determined, by the combined evidence of the Old Babylonian texts in cuneiform from ancient Mari and modern Syrian village names, that the GN Kharran mentioned frequently in those texts referred, in many cases, not to the famous Kharran on the Balikh River, but rather to an apparently smaller namesake town in the western Khabur basin located not far east of modern Ras al ‘Ayn. This discovery led to the conclusion that the city of Kharran first mentioned in Genesis 11:32 refers to this small Kharran settlement and thus provides a landscape for the patriarchal figure of Abraham in his various wanderings. Among the many interesting results of this work are tentative locations of the so-called “Garden of Eden” and the “Rivers of Paradise” of Genesis in the western Khabur region, which, in view of the theme of the plenary session of this meeting, will be the topic of this paper.

**Justin Fuhrmann, Olivet Nazarene University**  
**“Characterization and the Historical Jesus: Herod Antipas and His Impact”**

[jfuhrma@hotmail.com]

This paper explores extant material regarding Antipas, the figure who sets the context for modern Jesus research. First, I examine the gospels: Antipas was an evil tyrant king, a threat to Jesus, and a rash king. Then, I argue Josephus’s presentation is similar, suggesting the historical veracity of the gospel portrait. Finally, I argue this characterization does not demand understanding Jesus’ ministry as a response to socio-economic exploitation. No archaeological evidence supports heavy urbanization nor socio-economic exasperation. The tensions that existed were due to Antipas’s understanding of Jesus as having a potential for rebellion.

**Paul Edouard Gauthier, University of Chicago**  
**“The Fall of the House of Marduk: Xerxes and Esagila”**

[pegauthier@uchicago.edu]

For a number of years it had been the accepted view that Xerxes destroyed the temple of Marduk in Babylon, as is recorded in several Hellenistic historians. However, as a celebrated paper by Kuhrt and Sherwin-White has demonstrated, there is little external evidence to support this. Working from their results, I argue that there is strong evidence that Xerxes did not destroy Esagila. While the archives of many temple officials end abruptly at the time of the last great Babylonian uprising, the nature of the abandoned texts suggests a peaceful transfer of power from the rebels to more loyal Persian subjects rather than outright destruction of the temple institutions. Likewise, the absence of any explicit references to the destruction in Herodotus is hard to reconcile with a spectacular razing of the temple by a major figure in the *Histories*. Indeed, it seems financial hardship under the Persian kings forced the staff of Esagila to let their ziggurat fall into disrepair, and that Babylonian misinformation and the impressive sight of the ruined ziggurat led the Hellenistic authors to find a more colorful explanation.

**Jeff Gibson, Harry S. Truman College**  
**“Is the Synagogue Liturgy the Matrix of the Lord's Prayer?”**

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This paper challenges the validity of two claims made by many commentators on the Lord's Prayer (1) that the thematic and theological matrix of this prayer—the setting from which its form, its themes, its sentiments, and even the materials within it are drawn—is the liturgy of the Jewish synagogue, and more particularly the prayers of this liturgy known as the Amidah, the Kaddish, and the Evening Prayer; and (2) that the assumption of such a matrix for the Lord's

Prayer necessarily entails that the prayer be seen as "eschatological" in orientation and aim.

**Petra Goedegebuure**, University of Chicago  
**“*hbrk b<sup>c</sup>l* or *tiwadamis zidis*, the Steward of the King in Luwian and Phoenician Society”**

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The publication of the Hieroglyphic Luwian corpus by David Hawkins in 2000 has made it possible to reassess the enigmatic Phoenician phrase *hbrk b<sup>c</sup>l* from the perspective of the Luwian equivalent *tiwadamis zidis* in the Karatepe inscription. A contextual analysis of the ten attestations of this phrase shows that it denotes ‘steward of the king’ in Luwian-ruled society. Thus, we should reconsider equating *hbr<sup>c</sup>k* with Assyrian *abarakku* despite the grammatical difficulties.

**T. Michael W. Halcomb**, Outland United Methodist Church, Kalamazoo, MI.

**“A ‘New’ Reason For Jesus’ Death: Reading Mark Socio-Culturally”**

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Throughout the centuries, scholars have presented hosts of reasons for Jesus’ death. This paper joins the conversation and argues that in reading Mark’s account through a socio-cultural lens, a new reason can be detected. Such discovery is accomplished by first locating the Markan narrative alongside other ancient Mediterranean texts that address social attitudes towards novelty and change. Following that, Everett Rogers’s “Diffusion of Innovations” model—which, until now, has remained virtually untouched by biblical exegetes—is used to elucidate these discoveries. As will be shown, the implications of such research are far-reaching not least because they touch social, Historical Jesus and Markan scholars today.

**Lowell Handy**, American Theological Library Association

**“Peaceful Kansas Mennonites and Joshua's Violent Jericho”**

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Peace Churches have the same biblical canon as all Christian denominations. This paper examines how Mennonites have dealt with the violent narrative of Joshua 6 as presented by two Kansas Mennonites, one an academic and one a pastor. The need to correlate a pacifist theology and the taking of Jericho has resulted in a half dozen approaches which will be set forth, making use of and

expanding from the outline of Mennonite approaches provided by Willard M. Swartley in 1983.

**Rick Hauser**, International Institute for Mesopotamian Area Studies

**“Encountering Gudea: The Performative Nature of His Inscriptions”**

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An interdisciplinary approach revivifies the portrait of the ruler, his subjects and the inscriptions. I will underscore the *receiver-oriented* nature of the communication, the performative nature of words, inscribed spoken or heard, and the event for which they are causative. I will consider the liminal nature of the surface of the *ensi*'s statues as adorned cultural boundary between self and the living social body. More importantly, I will return in this study to original site reports (Telloh, ancient Girsu). Taken collectively, my remarks will delineate a single continuum of material activity (reference Turner)—*the ongoing elaboration of the city of Lagash* as embodied in Gudea's consuming building project, the construction of Ningirsu's temple, the Eninnu.

**Ralph K. Hawkins**, Kentucky Christian University

**“If Jericho Be Not Razed’: How Archaeological Excavations Have Influenced Scholarly Readings of Joshua 6”**

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When it comes to biblical passages with narratives set in clear historical and/or archaeological contexts, the interpretation of both confessional and non-confessional scholars is affected by the known or unknown archaeological data associated with those contexts. This paper will review scholarly interpretations of Joshua 6, which reports “the conquest of Jericho,” in order to explore the ways in which ongoing archaeological excavation of Jericho has influenced scholarly interpretation of the text through time. The paper will conclude by drawing inferences about the proper relationship between text and archaeology.

**George Heider**, Valparaiso University

**“From God’s Mouth to Your Ear: Parallels in Canonical Function and Theological Emphasis Between Deuteronomy and the Gospel according to John”**

[george.heider@valpo.edu]

The paper argues that, despite the notable differences in interrelationship among the five books of the Torah and the four Gospels, the concluding books of the respective core portions of the Old and New Testaments share notable

similarities in how they function within their respective canons. After investigating these parallels (which are by definition external to the books themselves), the paper observes ways in which they are reinforced (and perhaps at least partially explained) by numerous additional commonalities between the two books in internal theological “moves” and emphasis.

**Steven W. Holloway**, American Theological Library Association

**“Gardens from Thebes to Pasargadae”**

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Solomon “spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall,” 1 Kgs 4:33 (KJV). In addition to the humble vegetable patch and noble orchard, gardens of the ancient Near East were: sites of technological prowess and experimentation; imperial microcosms; zoological parks; scenes of mythological peril and adventure; urban recreation; military ambushes; super-fecundating temples; sacred groves; *hieros gamos*; romance in high and low places; paradise; and the eternal rest of the tomb. In this lecture we will examine the many-splendored phenomenon of the garden across the Fertile Crescent, both as a tangible locus of the urban landscape, as well as a wellspring of the human imagination.

**Robert L. Hubbard, Jr.**, North Park Theological Seminary

**“Joshua on the Mountain: A Close Reading of Joshua 8:30-35”**

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The covenant ceremony on Mt. Ebal (Josh. 8:30-35) has long fascinated biblical interpreters. Literarily, it seems an abrupt, unexpected interlude between the defeat of Ai (Josh. 8) and the peace treaty with the Gibeonites (Josh. 9). But its ties to Deuteronomy and comparisons with the covenant ceremony in Joshua 24 usher it to center stage in discussions about Israel’s idea of the covenant. The two Joshua texts also figure prominently in analyses of the composition of the Deuteronomistic History. Often lost in the pursuit of those broader theological and literary concerns, however, is the nature of the ritual and the portrait of Joshua presented. Those concerns form the focus of the present paper, a close reading of Joshua 8:30-35. The paper will compare the text’s ritual sequence and the locations of its participants with the relevant legal texts that underlie it. Those comparisons highlight how Joshua 8 departs from the legal instructions that allegedly instruct it and suggest a new understanding of the roles played by Joshua and the people. Most important, the paper will interpret the purpose of the scene within the book of Joshua,

highlight Joshua’s role in achieving it, and draw implications for the book’s larger portrait of Joshua. It will also propose how the portrait of Joshua on Mt. Ebal may provide background to other several actions of Joshua in the book.

**Mark A. Jennings**, Marquette University

**“Patronage and Rebuke in Paul’s Persuasion in 2 Cor 8-9”**

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In 2 Cor. 8-9, Paul employs the language and imagery of patronal relationships, particularly the importance of reciprocity within patron-client networks, in his attempt to persuade the Corinthian church to fully participate in his collection for the poor in Jerusalem. For Paul, the Corinthians’ refusal to do so is nothing less than a shameful act by an ungrateful client group. Paul expected the Corinthians’ cooperation based on their place within the patronal network of God’s churches (of which he serves as the patronal mediator). Consequently, 2 Cor 8-9 constitutes Paul’s chastisement of them for their failure to be subservient to their superior(s).

**Chang Wook Jung**, Chongshin University

**“Understanding Jesus’ Response to His Parents in Lk 2:49: Ambiguity and Irony”**

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Most recent scholars agree that the phrase *en tois tou patros mou* in Lk 2:49, the core of the story in 2:41-52, should be understood as ‘in my Father’s house’ rather than ‘about my Father’s business’ or ‘with those who belonging to my Father’. Some commentators point out that the expression involves intentional ambiguity to signify both meanings. An additional ambiguity may be sensed with this locution: ‘my Father’ may point to either ‘God’ or ‘Joseph.’ An interrogative question with the negative *ou(k)* indicates that the question expects the affirmative answer: you certainly knew that I must stay at my Father’s house. His parents, however, did not understand Him according to the following verse. Here an ironical force may emerge; while Jesus assumes that his earthly parents know he must stay at his heavenly Father’s house, i.e., temple, they do not understand what he was saying. This study investigates possible ambiguity and irony in this verse.

**Justin King**, University of Chicago

**“Jesus and the Temple: John 2.13-25”**

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Though several readings have been offered for Jesus’ temple clearing activity documented in John 2.13-25, the present state of scholarship has failed to

present a definitive reading on this intriguing passage. I will demonstrate that, in accordance with the fourth gospel's audience and overarching purpose, one goal behind the literary unit of John 2.13-25 is to explain that Jesus' mission encompasses the Gentiles. Furthermore, I will argue that Jesus' actions served as judgment against corruption in the temple, and that Jesus' response to the Jewish leaders in 2.19 did not predict or prophesy the temple's destruction, but Jesus' impending death.

**Anne K. Knafl**, University of Chicago

**“Divine Anthropomorphism in Genesis 1:1-2:4a”**

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The current study of divine anthropomorphism in the Hebrew Bible is characterized by disagreement and contradiction. The prevailing approach has been to study divine anthropomorphism within an assumed framework of polemic and by associating it with a theological system. This paper will present preliminary on the study of divine anthropomorphism in the Pentateuch, relying on analysis of divine anthropomorphism as a literary phenomenon. This is part of a larger project which seeks to build a typology of divine anthropomorphism in the Pentateuch, from which secondary arguments regarding theology or history of religion may be built. Gen 1:1-2:4a will serve as a test case.

**Stephen Knapp**, Lutheran School of Theology

**“Surface Structure Mapping as an Aid to Reading”**

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The late Robert Funk had proposed a method for mapping the surface structure of narratives. Applying this methodology to the plague narratives in Exodus gives a new basis for understanding how the different parts of this cyclic narrative complex relate to each other and to the larger narrative in which they are embedded. Patterns in the layering of discourse, temporal and spatial continuity, and narrative focus show that the Passover narrative is intimately connected to the plagues narrative complex in the final redaction of Exodus.

**Lawrence Lahey**, Tulane University

**“James the Just as Nazarite and Priest: Examining the Tradition of Hegesippus”**

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The Christian writer Hegesippus (ca. 170, preserved in Eusebius' *Church History*) gives rather extensive material about the early Jerusalem Church, including material that depicts James the Just, Jesus' brother and the first bishop of Jerusalem, as a permanent Nazarite who had access to priestly parts

of the Temple. These points will be examined in light of the New Testament, other early Christian tradition, and Jewish sources to examine whether there may be more to these claims than is sometimes credited.

**Franklin D. Lewis**, University of Chicago

**“The Roots of Carnal Knowledge and Deception: Trees of Heaven and Hell in the Islamic Tradition”**

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The Qur'an describes the tree in paradise from which Adam and Eve ate as "the tree of immortality" (*shajarat al-khuld*). The Qur'an commentators differ over the botanical identity of this tree, whose fruit made Adam and Eve aware of their nakedness. Another Qur'anic tree, the tree of Zaqqum, is rooted in the fires of Hell and bears monstrous, demonic fruit. The Qur'an briefly mentions or describes several other trees, including a date tree, a green tree, a tree on Mount Sinai, the tree that is neither of the East nor the West, etc. In the 12th century a ribald tale circulated in the Islamic world about a wife cuckolding her husband beneath a fruit tree, variously identified as a date palm or pear tree. This pear-tree tale was subsequently included in European tale collections (including the Decameron and Canterbury Tales). It has been previously suggested, on the basis of this tale's appearance in the Indo-Persian work, *Bahār-i Dānish* (c.1650), that the tale might have originated in India. This paper will attempt to trace the roots of this tale of the fruit tree of carnal deception and consider what relationship, symbolic or botanic, it may have with the Qur'anic trees of paradise and hell.

**Bruce Lincoln**, University of Chicago

**“Il faut cultiver votre jardin: On Achaemenian Horticulture, Paradise, and Imperialism”**

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In an earlier publication (“À la recherche du paradis perdu,” *History of Religions* 43 (2003): 139-54), I suggested that the Achaemenian institution of paradise gardens embodied, expressed, and advanced a desire to restore the “happiness for mankind” (Old Persian *shiyatim ... martiyahya*) that, according to Old Persian inscriptions, the Wise Lord (Ahura Mazda) originally created, but which was lost as the result of demonic assault. Unfortunately, these inscriptions offer little information about the gardens themselves and the present paper considers evidence from a variety of other sources and traditions (Avestan, Pahlavi, Greek, Hebrew) to clarify the audacious religio-imperial project that animated the gardens' construction.

**Alec J. Lucas, Loyola University Chicago**  
**“Evocations of the Characteristic Calf Rebellion: Romans 2:5–11 and LXX Deuteronomy 9:1–10:22”**

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Building upon an earlier study in which I argued that Paul's allusion in Rom 1:23 to the golden calf incident as recounted in Ps 106(105):19–23 serves as the foundation for indicting the Jewish interlocutor in Rom 2:1–4 and commends the construal of Jewish identity in Ps 106(105) over and against Wis 11–19, this paper argues that Rom 2:5–11 continues to evoke the golden calf, this time as recounted in LXX Deut 9:1–10:22 and that this version may have been evoked to counter the implicit interpretation of Exod 32–34's version in Wis 15:1–6.

**Alec J. Lucas, Loyola University Chicago**  
**“Intertextuality and Redaction: 1QS 5.1–20 and Its 4Q Parallels”**

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The relationship between 1QS 5.1–20a and its 4QS<sup>b,d</sup> parallels is central to understanding the development of the Qumran community since the implication of determining which tradition is prior is either that of a lay-oriented renewal movement becoming increasingly authoritarian or else development in the opposite direction. My paper examines the scriptural citations present in 1QS 5.1–20a but absent in 4QS<sup>b,d</sup> and argues that each citation is employed with regard for its original context and is anticipated by key vocabulary that is without parallel in 4QS<sup>b,d</sup>. This redactional pattern provides an internal control for establishing the priority of 4QS<sup>b,d</sup>.

**Joseph Marchal, Ball State University**  
**“Making History Biblically and Queerly? Between Brooten and a Halperin Place”**

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Classicist David Halperin presents a vigorous defense of historicizing scholarship, while Bernadette Brooten's significant historical efforts indicate that there is potential for constructing the history of “others” to the elite male normalizing views of gender and sexuality. Yet, both scholars' approaches set a series of limits where one might still tap into a more resistant or disruptive strain in queer theory. This paper explores a third way from these options that remains invested in, but not bound to historiography in generating a body of queer and feminist interpretive strategies for interpreting the opening and closing of Paul's letter to the Romans.

**Elizabeth A. McCabe, Hebrew Union College**  
**“Answers to Unresolved Questions: A Closer Look at Eve and Adam in Genesis 2-3”**

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Questions abound when reading the creation account, particularly in reconciling the roles of Eve and Adam with an egalitarian standpoint. More confusion exists than clarity regarding such topics as the creation order, the temptation of Eve, and equality in the creation account. This article will answer commonly asked questions including, “Was Adam more responsible than Eve for the fall of humankind?” and “Was Eve really the ‘helper’ of Adam?” (or is “helper” even an appropriate translation?). Attention will also be given to the possibility of Adam being present with Eve in the temptation and if naming Eve implies subordination.

**James F. McGrath, Butler University**  
**“Written Islands in an Oral Stream”**

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Although studies of the Gospels regularly mention the predominantly oral context of early Christianity, in practice most discussions of the Synoptic problem fall back on a purely literary approach. On the one hand, the extensive agreement in order, as well as the extensive verbatim agreement in places, is indeed sufficient evidence of a literary connection between the Gospels of Mark and Matthew, for instance. Yet on the other hand, it remains the case that this literary connection occurred in the context of a vibrant oral tradition. As a result, proving the literary connection does not fully “solve” the Synoptic Problem, in the sense that in the case of any given pericope, it remains possible that Matthew may have read Mark and then worked from memory, or have had it read to him by an assistant, and/or Matthew may have substituted a version of a pericope as he had always heard it, perhaps in some instances substituting a more archaic version than that preserved in Mark. After discussing methodological issues related to orality as the context of early Christian literature, and what we do and do not know regarding the practicalities of authorial use of sources in antiquity, my paper will focus on the specific example of Mark 7:14-23 and its parallel in Matthew 15:10-2, as an illustration of the several possible interrelationships that need to be considered even when one accepts Markan priority and Matthew's use of Mark as a literary source.

**Jeremy S. Miselbrook, Loyola University Chicago**  
**“Heaven in Escrow: The Nature of the Sabbath-Rest in the Epistle to the Hebrews”**

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Heaven now or heaven later? This study uncovers the nature of the “Sabbath-Rest” tradition behind Hebrews. Two main camps have been formed which define the extremes for discussion of the “rest for the people of God.” One perspective views the concept of Hebrews as rooted primarily in the realm of ethical or philosophical terms. Another perspective understands the Sabbath-Rest in Hebrews in strictly realized-eschatological terms with an emphasis on the future. It will be shown that elements rooted in both the ethically-present and the eschatological-future likely formed the background of the Sabbath-Rest in Hebrews.

**Allen C. Myers, Wm. B. Eerdmans Publishing Co.**  
**“Censorship and Academic Publishing: Issues Past and Present”**

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Censorship, whether preemptive or punitive, adversely impacts academic freedom, restricts the dissemination of research, and impedes the exchange of divergent interpretations within the broader marketplace of ideas. This presentation will draw upon experiences of ecclesiastical, institutional, and marketplace pressures and repercussions that inhibit authorial creativity and limit venues for publication, influence the editorial shaping of manuscripts, and further affect the publishing process, including acquisitions, distribution, and textbook adoption. Also of interest will be implications of recent legal issues for authors, publishers, and booksellers.

**Daniel O’Hare, University of Notre Dame**  
**“Exegetical Pluses in the Vorlage of LXX Ezekiel 40-48”**

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LXX Ezekiel 40-48 is in general a faithful translation, and so pluses in this corpus can be reasonably assigned to the LXX Vorlage. Two kinds of pluses in the LXX Vorlage are examined: structural pluses that adapt LXX Ezek 40-48 to preceding visions (40:1, 4; 43:7) and contextual-theological pluses that emerge from a contextual reading of certain verses (42:20; 43:7). The primary concern for the redactor is the text of Ezekiel itself. Where wording from outside Ezekiel was employed to resolve difficulties, the primary impetus came from the text of Ezekiel itself, not from a desire to harmonize Ezekiel to other scriptural writings.

**Nancy Pardee, Saint Xavier University**  
**“The Shepherd of Hermas and the Problem of Post-Baptismal Sin”**

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The *Shepherd of Hermas* is an interesting, if not entirely understood, part of the collage that makes up our picture of second-century Christianity. The focus of the work, despite some recent ideas to the contrary, seems undeniably to be the issue of post-baptismal sin, with *Hermas* reluctantly granting a single, time-limited offer of second repentance. The problem remains, however, that so strict a position within a community appears impossible to sustain. Several intertestamental and early Christian texts, however, seem to offer a new possibility for resolving this problem by providing insight into the identification of what Hermas calls *hamartiai teleiai* (“completed sins”).

**Song Mi Park, Harvard University**  
**“Mimesis, Identity and Alterity: Rachel’s Theft of the Teraphim in Genesis 31:19”**

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Focusing on the story of Rachel’s theft of the teraphim, this paper examines the confluence of mimesis, alterity and identity in Gen 31:19. I will argue that the key to understanding the significance of Rachel’s theft of the teraphim lies in her characterization as a female mimesis or imitation of Jacob. Rachel’s portrayal as Jacob’s double leads to questions of how and why the two characters differ in their outcome: Jacob is rewarded for his trickery, while Rachel is punished for her deed. The paper argues that the mimetic nature of Rachel is used to highlight her dissimilarity from Jacob—in particular, differences related to gender, ethnicity and religion. By highlighting these traits, the story literarily reflects struggles with the role of women in the identity, conception and formation of the nation of Israel.

**Louise M. Pryke, University of Sydney**  
**“Rib-Addi, A Vassal with an Image Problem”**

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This paper examines the question of whether Rib-Addi of Byblos, Egyptian vassal in the 14th century BCE, faced serious credibility problems with the Egyptian Pharaohs which can be observed in his many letters to the palace. Rib-Addi’s frequent usage of defensive references to his own loyalty, his provision of witnesses to verify his version of events and quotations of Pharaoh from his letters which question the reports that he has given, all seem to

indicate a lack of credibility with the Amarna Pharaohs, a problem which seems to increase over time.

**Lee Sang-il, Durham University**

**“Semitic Spellings as Literary Device in the Lukan Narrative: A Case Study of Nazareth and Jerusalem”**

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Scholars have paid attention to Semitic spellings of transliterated proper nouns in the Synoptic Gospels and Acts because the Semitic spellings have been considered to be earlier variants in relation to Gospel Studies issues like textual criticism and the Synoptic Problem. However, recent sociolinguistic theory offers fresh insights into the Semitic spellings of the Synoptic Gospels. Phonological correspondence rules in a bilingual milieu indicate that a Semitic spelling is not the harder reading and that Semitic types do not always have temporal priority over Greek types. Rather, if we consider that the linguistic milieu of first-century Palestine and Roman Near East was bilingualism in Greek and Aramaic, we can assume that Luke uses Semitic spellings as his literary device in his Greek literature. Similarly, in recent years, some classicists apply sociolinguistic theory to classical studies and began to consider foreign embedded words in Greek or Latin texts as literary device. In this respect, this paper investigates locative proper nouns in Semitic forms such as Nazareth and Jerusalem in the Lukan narrative and proposes that the writer uses the Semitic spellings as his literary device to stress his intention in his narrative flow.

**JoAnn Scurlock, Elmurst College**

**“Ancient Roots for the Sefirotic Tree?”**

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Was there an origin in Assyrian monotheistic mysticism for the Sefirotic Tree? Probably not. Assyrian religion was henotheistic, never monotheistic, and mysticism was not, insofar as we know, practiced by Mesopotamian intellectuals before the Persian period at the earliest. However, we can still ask with all seriousness whether the Sefirotic Tree has Assyrian roots by exploring a series related questions: Is there any iconographic and/or textual evidence from the Hellenistic period indicating equations of Mesopotamian divinities with Persian and/or Classical gods in such a way as to suggest connection with a putative ancestor of the Sefirotic Tree. If so, is this a spontaneous development of the Hellenistic age as part of “Chaldean” Hellenism or is there an Assyrian ancestor to the Sefirotic Tree?

**Lorna A. Shoemaker, Christian Theological Seminary**  
**“Banned, Buried, Burned and Budgeted”**

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The censorship of scholarly and other original creative works is not a new issue, nor is it newly contested. This brief paper will touch upon some historical aspects of the supervision, restriction and suppression of information, knowledge and ideas that circulate amongst people within civil and ecclesial groups, particularly in written form. Attention will be given to rationales, resistances, unwitting participation and self-conscious self-censorship with some observations from the perspective of an academic library.

**Russell Sisson, Union College**

**“Allusions to the Heracles Cult in Early Christian Apologetics”**

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In his *Second Apology*, Justin Martyr speaks of Christians and athletes as exemplary in their contempt for death. Although he makes no reference to New Testament passages, it reasonable to believe that Justin has in mind the athletic analogies used by Paul, and perhaps the analogy of Heb. 12:1-4 as well. Justin also alludes to the Heracles cult, a cult located in the gymnasium which was enjoying a revival in the 2<sup>nd</sup> century CE. The approving attitude expressed toward a well-known cultural and political institution reflects Justin’s strategy for giving Christianity ideological footing in the Hellenistic-Roman world; in contrast to Paul, whose athletic analogies serve to describe a “heavenly commonwealth.”

**Russell B. Sisson, Union College**

**“Jews, Christians, and the Cult of Heracles: Athletics, Pedagogy, and Ideology in the Hellenistic-Roman World”**

[rsisson@unionky.edu]

2 Maccabees and Justin Martyr’s *Second Apology* provide evidence of Jews and Christians having contact with the cult of Heracles, probably as it was instituted in the gymnasia of Hellenistic cities. In between these two writings, we have athletic analogies in the New Testament, some of which may presume that their audiences were familiar with Heracles cult and the ideological function of the *ephēbia*, a gymnasium-based Greek educational institution which enjoyed a revival in the first and second centuries CE.

**Russell Sisson**, Union College

**“The *Paraclete*’s Judgment of the Ruler(s): Rhetorical Intertexture and Ideology in John 16:8-11”**

[rsisson@unionky.edu]

In John 16:8, Jesus describes the prophetic function of the *Paraclete* :

“Coming, it will *prove the world wrong* about sin, justice, and judgment.”

There are echoes here of Wisdom of Solomon’s description of Wisdom’s work through the human agents on earth. When related to Jesus’ other descriptions of the *Paraclete*’s work and his own, we see a moral and metaphysical dualism underlying 16:8-11 which is different from that in *Wisdom of Solomon*. John’s Gospel reconfigures basic topics of Hellenistic-Jewish wisdom and pre-creation discourse to create prophetic discourse grounded in Jewish tradition, but with a distinctive ideological texture.

**Kenneth R. Solomon**, Michigan Theological Seminary  
**“The Fluidity of the Eternal: A Pauline Concept of the ‘Word of God’ in its Oral Context”**

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Pauline literature emerged in a primarily oral culture. Such cultures had fluid, fairly flexible concepts of communication. No two performances were ever identical as the narrative would be adapted to each new audience. Christianity, however, has traditionally held the ‘Word of God’ to be a fixed text. This paper will focus on examining the Pauline corpus in light of its orality in an attempt to recover a Pauline attitude towards the ‘Word of God.’

**Jeffrey Stackert**, University of Chicago  
**“Relative Clause Extraposition and the Syntax of Deuteronomy 13:2–3”**

[stackert@uchicago.edu]

The seemingly awkward syntactic structure of Deut 13:3a has rightly attracted significant scholarly attention. The problematic issue is the relative clause *’āšer dibber ’elēkā* in v. 3ab and its relation to what precedes and follows it. Many recent scholars, following the suggestion of Max Löhr, argue that vv. 2b–3a (minus *lē’mōr*) is an interpolation that muddies a putative, earlier text. Others, attempting to preserve the MT, alternatively defy the grammar of this clause or ignore the literary conventions of its phrasing in order to make sense of it. Such drastic measures, however, prove unnecessary. The relative clause in v. 3ab is more aptly viewed as a variation of what Moshe Goshen-Gottstein termed “the afterthought relative construction,” a structure labeled in more recent, linguistically-informed studies of Hebrew syntax as “relative clause

extraposition.” In such constructions, the relative clause does not immediately follow its antecedent and therefore may produce interpretive ambiguity. As Goshen-Gottstein notes, because scholars often fail to recognize such syntactic structures, “genuine passages are deleted as ‘later additions.’” Such is the case in Deut 13:2–3.

**Edward Stratford**, University of Chicago  
**“Pushing Time Back into Structure: Toward Narrative Accounts of Old Assyrian Mercantile Activity”**

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The Old Assyrian merchants conducted intense trade between their home city and the city-states of the Anatolian plateau, best documented for about two generations (1900-1840 B.C. middle chronology) about a century before Hammurabi of Babylon. Substantial work on the trade in the past decades has laid a good foundation for a structural understanding of the world of the Old Assyrian merchants. However, the merchants themselves never experienced the world in the almost atemporal way which we are often forced to decipher the records, comparing across the corpora instead of reconstructing across time. Nonetheless, with a return to the records from a forensic perspective, it is possible to find episodes of activity that can be reconstructed, opening windows into the Old Assyrian trade unavailable through structural approaches. Making use of the correspondence between two well-documented merchants, Pushu-ken and Shalim-ahum, I’ll review how an effort at temporally sensitive reconstruction proceeds with the Old Assyrian sources and its implications.

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

[thomasbd@uchicago.edu]

The presentation will concern the prophecy-fulfillment schemas of 1 Kings 21 in connection with 1 Kings 22, 2 Kings 1, and 2 Kings 9. It will argue that the fulfillment schemas were not the product of a single hand, but must belong to distinct literary strata or redactional activity. It will attempt to describe any differences between these literary sources and/or redactional additions, paying special attention to deuteronomistic influences, with the hope to discover certain literary aims and ideological underpinnings of the deuteronomists. The study will highlight the special interest that the historians of kings took in prophetic utterances and their fulfillment in Israelite monarchical history.



**Mark Trump**, Marquette University  
**“The Tree of Life, the Oil and the Spirit: Jewish Apocalyptic/Priestly Origins to the Imagery of the Quest for the Oil in the Adam and Eve Books”**

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The Books of Adam and Eve and the *Descensus* in the *Gospel of Nicodemus* share a common narrative element, the quest/reception of the oil from the Tree of Life. In both, an association is made between the oil and the Messiah’s reception of the Spirit. While both Esther Quinn and Michael E. Stone attribute this to early Christian liturgical influence, I attempt to show that this association is part of a developing Levitical Tradition, a tradition traceable through Luke’s Gospel, apocalyptic texts (notably the *Testament of Levi*), the Qumran literature, and several Old Testament texts and traditions.

**Brian Tucker**, Michigan Theological Seminary  
**“The Influence of Roman Civic Identity in Corinth”**

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This paper argues the thesis that the civic identity of those living in Corinth was in transition during the first century CE and this same cultural shift impacted the Christ-followers in Corinth as well as Paul’s rhetorical strategy in 1 Corinthians. The paper begins with a discussion of Roman imperial ideology and the Roman character of Corinth in the first century CE. Then it uncovers the foundation of and key markers for Roman social identity (of which civic identity is a part) and how social identification with key aspects of this identity influenced life within the Christ-movement in Corinth.

**James A. Waddell**, University of Michigan  
**“The Greek Life of Adam and Eve and the *Carmen Christi* of Philippians 2: Evidence of Competing Jewish Soteriologies”**

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Many scholars have long noted the contrast between Adam and Christ in the so-called “Hymn to Christ” of Phil 2:6-11. Some scholars have also noted literary and conceptual connections between *The Greek Life of Adam and Eve* and Phil 2:6-11. This study will note in detail further connections between these two documents and will argue that this is evidence for a soteriological debate between two different Jewish points of view in the first century CE.

**John Walters**, Tulane University  
**“The Revolt of the Jewish Diaspora 116-117 CE, Its Relation to Palestine, and an Overlooked Report in Eusebius of a Previous Jewish Revolt”**

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The paper explores tensions between the Greek and Jewish inhabitants of the eastern Roman provinces, changing agricultural conditions, and the messianic expectations of the Jewish communities as possible causes of the Jewish rebellion under Trajan, reconstructing the events from literary, papyrological, and epigraphic sources. While examining how this revolt may have also spread into Palestine, the possibility of a rebellion in Judea as a precursor to the Diaspora revolt will be examined, citing material in Eusebius about the martyrdom of Symeon, bishop of Jerusalem in the early second century, that does not seem to have been connected previously to these events.

**John Walton-Burnight**, University of Chicago  
**“Job 5:7 as Eliphaz’s Response to Job’s ‘Malediction’ (3:3-10)”**

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Most English translations render Job 5:7 as a fatalistic aphorism, “For man is born to trouble, as sparks fly upward,” or similarly. In this paper a new proposal is offered: that the infinitive in the second colon traditionally viewed as a reference to “flight” should instead be interpreted as a reference to “gloom.” The verse would then serve not as a simile, but rather as Eliphaz’s response to Job’s words in 3:3-10, in which he “curses” the day of his birth by invoking a variety of “darkening” agents. This reading solves a number of difficulties associated with the traditional interpretations.

**Ellen White**, University of St. Michael's College  
**“Reversing Expectations: The Purpose and Portrayal of the *śātān*”**

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During the Persian Period, the *śātān* emerges as a character in the Hebrew Bible and yet this character is poorly understood due to a long history of misinterpretation. It is not that the *śātān* is evil, it is that the *śātān* represents the consequences for a world without God’s mercy. This character is always shown to be under God’s complete authority and yet his presence reverses audience expectations. The literary presence of this character indicates to the audience that God is about to do something ungod-like or change the expectations of conventional wisdom.

**Mark Whitters, Eastern Michigan University**  
**“*Munus Triplex* in the Gospel of Mark”**

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The Gospel of Mark sets up a narrative world where no one is quite able to figure out who Jesus is. The readers however are given a privileged outlook on his life that no one else in the story has because they have been present before and after Jesus in this narrative world. The beginning and the end of the story reveal a choreography of activities, one supportive of *munus triplex*, a threefold office, that describes Jesus in terms of priest, prophet, and king. This identity is one that scripturally conversant readers would have recognized, although it far outstrips any of the models known in the first-century world.

**Ilya Yakubovich, University of Chicago**  
**“West Semitic God El in Anatolian Hieroglyphic Transmission”**

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The deity whose name is derived from the common Semitic *ilu* 'god' and conventionally rendered as El in religious–historical literature was venerated in a variety of West Semitic religious traditions. The derived theonym Elkunirsa ("El-Creator-of-Earth") belongs to a protagonist of Elkunirsa and Ashertu, a myth of Canaanite inspiration attested in Hittite cuneiform transmission. In this contribution, I will argue that the unextended name of El (*\*ila-*) is also attested in Anatolian transmission in the Hieroglyphic Inscription TUNP 1.

**Tylor Yoder, Trinity International University**  
**“Assyria, Urartu and the Struggle for Power in 8th Century BC”**

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Regular Assyrian campaigns toward the region surrounding Lake Van in the middle of the 9th century B.C. culminated, only decades later, in the formation of an Urartian state. As Urartu began to consolidate and expand, Assyria progressively weakened as a result of both inept leadership and aspiring magnates. Centralized power was soon dispersed, resulting in an Assyrian period of provincial autonomy (823-745). The effects reached throughout the Near East, enabling both Urartu and Israel to thrive. I will argue that this geopolitical reality provides a possible context for both 2 Kings 14.25 and Jonah 3.6-8.

**Sungduk Yun, Hebrew Union College**  
**“Did Nabonidus Certainly Drive Forward a Religious Reform?”**

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Nabonidus, the last king of Neo-Babylonian Empire, has long been regarded as a provocative figure by the modern student of Assyriology. His lengthy stay in the city of Arabian Desert, Tayma, is of course an enigma to explain, but his religious policy against the traditional faith of Babylonia is indeed the most debated issue among both his contemporaries and the modern scholars, which should have caused the end of his reign. Nabonidus' alleged attempt to depose Marduk from his throne of Babylonian pantheon and to replace him with Sin, the moon god, is actually a historical reconstruction from the texts like the Verse Account, Nabonidus Chronicle, and Cyrus Cylinder. The present writer tries to review the written sources of the same period in wider range (Schaudig 2001), and to evaluate the notion of Nabonidus' religious reform. The supremacy of Marduk or Sin will be examined in the following four stages:  
1. There are certain dedicatory texts that report a temple building of one god, but another god in higher rank intervenes in the project.  
2. Certain less important gods are requested by the king to say good words in front of the superior gods.  
3. Sin's epithet, 'king of gods' *Sin šar ilāni*, and its usage  
4. The Sin-Hymn in the Harran Stele with its syncretic epithets. In the light of these textual evidences, Nabonidus' intention to lift Sin to the position of the supreme god cannot be proved. It is true that he devoted himself to build temples for Shamash or Sin, but not for Marduk. Nabonidus' dedication to the god, Sin, however, seem to be more an enthusiasm of a henotheistic nature commenced by his private preference. His fervor, of course, could be interpreted in a different way by his opposition parties.