

**The 2013 Joint Regional Meeting of
the Midwest Region Society of Biblical Literature, the Middle West Branch of
the American Oriental Society, and the American Schools of Oriental Research-Midwest**

ABSTRACTS

Olegs Andrejevs, Loyola University Chicago, oandrej@luc.edu

Evolution of a Scroll: Q¹ redaction in Q 15:4-17:6b

The essay examines Q 15:4-17:6b, the closing section of the document's formative stratum (Q¹). Unlike any of the six major sayings collections comprising the remainder of Q¹, this section, while containing multiple sayings, features no unifying theme of its own. Our investigation attempts to account for the section's presence in the formative stratum of Q and to illuminate what it may tell us about the audience of Q¹, the stratum's authors, their compositional methods and their interest in the concerns of the ordinary people to whom they wrote.

Richard E. Averbeck, Trinity Evangelical Divinity School, raverbec@tiu.edu

• **Presidential Address, Middle West Branch of the American Oriental Society**

Gudea and the World of the Bible

John R. Barker, Boston College, jrbarkerofm@gmail.com

Temple Reconstruction and Rhetorical Intent in Haggai

Virtually all commentators on the book of Haggai assume that the prophet's call to rebuild the temple was met with universal acceptance by his audience, and that the book reflects this historical reality. This paper argues that circumstances in early Persian Period Yehud make it unlikely that this call would have been accepted by all members of the community, and that the book itself assumes a division within the community. In view of this divided response, the rhetorical intention of the book is to argue for the authenticity of the prophetic call to rebuild the temple.

Gary Beckman, University of Michigan, sidd@umich.edu

• **Friday Evening Plenary Session Presentation**

The Old Woman: Female Wisdom as a Resource and a Threat in Hittite Anatolia

Although women were accorded a distinctly inferior position in Hittite society, some females played a major role in healing and magical practice. As repositories of folk wisdom and experts in communicating with the divine world, those designated by the Sumerogram "Old Woman" were often sought out for the relief of suffering, but could also become the objects of suspicion due to their arcane knowledge.

Lisa Marie Belz, Loyola University Chicago, lbelz@luc.edu

• **Friday Evening Plenary Session Presentation**

Women Members of the Association(s): Behind the Qumran Scrolls

Recent years have seen much discussion on women in the Qumran scrolls with many scholars still holding onto the traditional paradigm which presumes a single, largely celibate, male Essene community represented by the scrolls. However, now that the entire collection of scrolls from all eleven caves has been published, and with new archaeological data contesting earlier monastic models, the traditional paradigm no longer fits what we presently know from the scrolls themselves. Examining the cumulative corpus of the scrolls and recent archaeological data, this essay explores the organizations reflected in the scrolls and the extent to which women were members.

Stephen J. Bennett, Nyack College, bennetts.6@verizon.net

Among the Ruins of a Walled City: Reflections on War and Peace in Ecclesiastes 12:1-7

The categories of urban theorists such as Henri Lefebvre and Edward Soja are helpful for identifying elements of a literal reading of Ecclesiastes 12:1-7 as a city under siege or in ruins. These verses read like the reflections of Qoheleth walking among the abandoned ruins of a walled city and pondering the necessity of enjoying

everyday life while it is still possible. The theoretical categories of perceived, conceived, and lived space can be applied to Eccles. 12:1-7. Qoheleth mentions, for example, millstones and windows. He sees the city as a target of warfare, and as the locale for everyday activities.

Adrien Bledstein, Chicago, Ill., abledstein@sbcglobal.net

Princess, Priestess, and "Master" Storyteller

In 2 Samuel 13 Tamar, wearing the "coat of many colors" or flounced garment, performs a healing ritual when she is raped by her half brother Amnon. An adult course on Genesis in light of the stories of David presents the great narratives as if written by Tamar following this trauma. Oral renditions of stories with appropriate inflections and alternative translations will demonstrate how this premise challenges the way we read familiar texts, e.g., Eve is not cursed, Sarai chooses to save Abram. In the ancient Near East women ritual practitioners were charismatic storytellers, literate and multilingual, which would explain the high quality of oral tradition captured by the "master" storyteller.

Adrien Bledstein, Chicago, Ill., abledstein@sbcglobal.net

Psalms of David in the Context of His Life

This essay seeks to offer a comprehensive view of the social memory of David as he is portrayed in the Hebrew Scripture illuminated by Psalms. By integrating Psalms attributed to David into the study of the narrative of his life, we can discern why the biblical writers perceive David as "a man after [YHWH's] own heart" (1 Sam 13:14). I read individual Psalms ascribed to David as illustrations of David's state of mind at particular moments of his life. Incorporation of David's prayers with a literary reading of his life story expands our psychological understanding of biblical David's values, quandaries, and decisions.

Rick Boyd, Asbury Theological Seminary, rjboyd@windstream.net

The Use of Psalm 8 in Hebrews

The author of Hebrews takes a text traditionally interpreted as a reflection on creation and the place of humanity within creation, and reinterprets it eschatologically to explain the Christ-event. The author's unique interpretation supports his primary thematic focus in Hebrews: God's provision of a perfected filial relationship expressed ἐν υἱῷ and realized in Jesus, the pioneer of the salvation of many sons. The author's use of Psalm 8 is eschatological, teleological, and filial. This appropriation of the Septuagintal text is essential to the author's argument throughout the epistle.

Christopher Brenna, Marquette University, cjbrenna@gmail.com

Parents Just Don't Understand: Child Acolytes and Their Parents in Four Pseudepigrapha

In four pseudepigrapha (*Apocalypse of Abraham*, *Life of Adam and Eve*, *Joseph and Aseneth*, *Proto-Gospel of James*), I have noticed common elements. The main character is a son or daughter of a parent(s) who serves in a temple. This temple is not overtly described, but forms the setting for the narrative and for the identity of the parent and the child. In each text, the parent fails in some way, either by living as a pagan or by straying from the righteous path. I compare and contrast these four texts and draw conclusions about this common motif.

Paul Cable, Wheaton College, paulscable@gmail.com

Alleged Adoptionism and Incoherence in the Christology of the Shepherd of Hermas: A Close (Re)Reading of Similitude 5

The *Shepherd of Hermas* is often cited as an example of a popular, early adoption-Christology. The seemingly contradictory language in Herm. *Sim.* V has also led scholars to characterize the *Shepherd's* Christology as incoherent. This paper will argue that both characterizations, adoptionism and incoherence, are mistaken. Taking into account the independent logic of the explanations of the parable in Herm. *Sim.* V, we will see that the section of the *Shepherd* commonly thought to espouse an adoptionist Christology is actually not Christological at all, but paraenetic and in continuity with the wider ethical concerns of the work.

P. Richard Choi, Andrews University, choir@andrews.edu

Paul's Aristotelian Logic in Galatians

This paper examines Galatians 2:16 and 5:17 in the light of Aristotelian logic. In 2:16, Paul contrasts two opposite notions (“by faith” and “by the works of the law”) using the formula οὐ δικαιούται. Then in 5:17, he contrasts the desires of the flesh and the spirit using the term ἀντίκειται. The paper argues that these arguments from opposites bear surprising resemblance to Aristotle’s notions of proposition and contradiction found in *Organon*, one of Aristotle’s most seminal works.

Jeremiah Coogan, Wheaton College, jeremiah.coogan@my.wheaton.edu

Silvanus as Secretary: 1 Peter 5.12 and the Idiom γράφω διὰ τινός

The construction γράφω διὰ τινός has a broader semantic range than commonly recognized. Governed by context and co-text, the rare idiom indicates either a message-bearer or a secretary. In a 2000 *JETS* article, E. Randolph Richards argued that διὰ Σιλουανοῦ... ἔγραψα in 1 Peter 5.12 must describe Silvanus as a courier. Richards does not, however, prove that the construction itself describes only a courier and overstates uncertain examples (BGU I 33; PFay 123). Further exploration uncovers evidence (Rom 16.27, uncial 337; Eusebius *H.E.* 4.23.11) in which the construction must indicate a secretary. Both Acts 15.23 and 1 Peter 5.12 employ flavoring particles to connote composition, not message delivery.

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary, charles.cosgrove@garrett.edu

Meat and Melos: Why Does Paul Discuss the Food but Not the Music Offered at Dinner Parties Attended by Corinthian Christians?

In the second through the fourth centuries, certain church fathers expressed concerns about the bad effects of the music at banquets and urged Christians against hosting or attending banquets that featured pipers, certain kinds of songs, even certain kinds of melodies. By contrast, in 1 Corinthians 8 and 10, when Paul takes up the question of how to respond to what a host provides at a dinner party, he mentions only the food of the banquet, not the music. The purpose of this paper is to ask why and to draw some tentative conclusions about Paul’s views of bodily life and liberty in Christ.

Wendy J. Cotter, CSJ, Loyola University Chicago, wcotter@luc.edu

• **2013 SBL Book Review Session**

The Christ of the Miracle Stories: Portrait Through Encounter (Grand Rapids: Baker Academic, 2010)

“Veering away from the academic norm (Bultmann, Theissen, Dibelius) that has historically focused on the actual phenomena and messages in the New Testament miracle accounts, Cotter brings attention to bear on the way Jesus responds to the petitioner—and what the anecdotes reveal about his person, character, and power. She addresses the function of the miracle stories prior to their incorporation into the gospels, contextualizes the behavior and speech of the supplicants against the cultural backdrop of the Greco-Roman world, and reveals the example—and challenge—of a compassionate Christ in situations that reveal not only his power but also his ‘soul,’ as Plutarch would say.” (<http://www.bakerpublishinggroup.com/books/the-christ-of-the-miracle-stories/335260>)

David Crater, Bloomington, Ind., dcrater@umail.iu.edu

The Qumran Wisdom Texts in Their Third Decade

The Qumran sapiential texts were not fully available to the scholarly world until their full publication in the early 1990s. In the two decades since, these texts have been subjected to substantial analysis and commentary, but as a class they still partake to some degree of the relative scholarly neglect historically accorded the wisdom literature of the Bible. This paper surveys the work done to date on the total corpus of Qumran wisdom literature and, given the conference theme, emphasizes the view Qumran wisdom presents of godly women.

Stacy Davis, Saint Mary’s College, liebtingbi@aol.com

Panelist, SBL Book Review Session on Wendy J. Cotter, *The Christ of the Miracle Stories*

Stacy Davis, Saint Mary's College, liebvingbi@aol.com

"I Speak to Them in Dreams," or Maybe Not: the Glossa Ordinaria and the Song of Songs

Medieval Christian exegetes commonly interpreted Song of Songs allegorically, with the male speaker being God and the female speaker being the Church. An allegorical reading, however, usually develops in response to an understanding of the literal sense of the text. If the literal sense is unclear, as in the possible dream sequences (3:1-5 ad 5:2-8), how is the text read allegorically? This paper will analyze the 1492 *Biblia Latina cum glossa ordinaria* in order to determine how one of the earliest printed Bibles, which would have circulated widely and influenced early modern interpretation, commented upon these difficult passages. Were they read as dreams or reality? For whom does the woman seek? And what does it mean when she does or does not find him?

David DeJong, University of Notre Dame, ddejong@nd.edu

Is Moses Among the Prophets? The Relationship Between Moses and Prophecy in the Pentateuch

The Hebrew Bible only contains a few references to Moses as a prophet (נביא). Why is this? I argue that Numbers 11-12 dissociates Moses from the ambiguity of prophetic revelation. In this light, the characterization of Moses as a נביא in Deuteronomy 18 represents an innovative, deliberate coordination of diverse sources of revelation. I explore the roots of this coordination in Deuteronomistic theology. I then argue that the concluding verses of the Pentateuch (Deut 34:10-12) and the Prophets (Mal 3:22-24) interpret Num 12:6-8 and Deut 18:15-18 in order to provide their own construals of the relationship between Moses and prophecy.

Romina Della Casa, Pontificia Universidad Católica Argentina, rominadellacasa@gmail.com

Lands and Memory: An Approach to the Hittite Mythological Texts

The aim of the following analysis is to interpret the meaning of the Telepinu Myth during the Early Empire, when several copies of this sacred story were set down in writing, and located in Büyükkale (Building A). Socio-historical circumstances which encouraged the remembrance of this narrative will be considered – specifically the Kaska destruction of the Hittite productive fields, described in the letters from Maşat-Höyük. Moreover, a specific concept (mythical memory) will be developed to analyze the Hittite way of remembering their sacred past during the ca. 1450–1350 BC.

Toan Do, Sacred Heart School of Theology, tojosephdo@gmail.com

Ἀμάρτητε or ἁμαρτάνητε? Reading 1 John 2:1b with the Coherence-Based Genealogical Method

For 1 John 2:1b, the 1994 eight-revised Nestle-Aland²⁷ lists three variants for ἁμαρτάνητε instead of ἀμάρτητε, while the 2003 *Editio Critica Maior* provides twenty-three for ἁμαρτάνητε. The difference between these subjunctives occurs in the ἵνα-clause, whose aspects have the potential to nuance their theological interpretation. This distinction, while subtle, calls significant attention to the kinds of action or *Aktionsarten*. This paper evaluates the aspects of ἀμάρτητε and ἁμαρτάνητε to see which variant is mostly likely the initial text. A text-critical analysis, backed by the Coherence-Based Genealogical Method, suggests that ἀμάρτητε is the better reading in accordance with the textual tradition for 2:1b.

Bryan Dyer, McMaster Divinity School, bryanrdyer@yahoo.com

"One Does Not Presume to Take this Honor": The Development of the High Priestly Appointment and Its Significance for Hebrews 5:4

Hebrews 5:4 states that a high priest "does not presume to take this honor" but is called by God to the position. However, by the time of Hebrews' composition, the appointment of high priests had shifted dramatically from this Old Testament ideal. High priests were appointed through bribery, force, and at the will of the Roman officials. This paper traces this history and draws out its implications for our understanding of Hebrews 5. It is argued that it is highly likely that the author knew of the reality of high priestly appointments and indirectly responds to them in this passage.

David L. Eastman, Ohio Wesleyan University, dleastma@owu.edu

Panelist, SBL Book Review Session on Wendy J. Cotter, *The Christ of the Miracle Stories*

Peter Feinman, Institute of History, Archaeology and Education, feinmanp@ihare.org

Anthropomorphic Yahweh: Primitive Origins or Threshing Floor Performance

One way to understand biblical Yahweh is that he evolved from an anthropomorphic being who walks in the garden to a more cosmic universal heavenly presence of Deutero-Isaiah. This paper presents an alternative view to the cultural evolution model. It proposes that the stories of the physical presence of Yahweh derive from a time when the stories were performed and instead of special effects, a human being acted in the role. The change which occurred in the drama was when the ark replaced the person as the symbol of Yahweh's presence as king of the land of Canaan.

Peter Feinman, Institute of History, Archaeology and Education, feinmanp@ihare.org

Who Is Nimrod?

Nimrod, a mighty hunter is he. What else do we know about the enigmatic figure who appears briefly yet looms so large in archaeological history and Jewish tradition? The effort to link him to a figure in the archaeological record began with the excavations of Layard and the attempt to define him in relation to one or more of them continues to this very day. Did he build the Tower of Babel? Did Abram rebel against his rule? What is the purpose of including him in the biblical narrative? This paper seeks to answer these questions.

Deborah Forger, University of Michigan, dkforger@umich.edu

A Godly Gentile Woman and the Marginalization of Judaism: Mark 7:24-30 par. and its Early Interpretive History

In Mark 7:24-30 par. when a godly Gentile woman approaches Jesus to alleviate her daughter's torments, Jesus utterly humiliates her, degrading her status to that of a dog. Whereas Historical Jesus scholars investigate what this says about Jesus' manhood, and Liberationist Theologians seek to reconcile this with faith, no study has traced the early history of interpretation. My paper addresses this gap in the literature by demonstrating how Christians of the 2nd to 4th centuries CE shaped, molded, and re-interpreted the text both to venerate the woman and to create a deep rift between themselves and the Jewish ethnicity of their Lord.

Robert Foster, Madonna University, rbfooster7@gmail.com

The Socratic Paul and His Eschatological Inconsistencies: Person, Persona, and Rhetoric in 2 Cor 5:1-10

At a recent SBL conference, Dr. Kathy Ehrensperger challenged scholars of Paul to explore the intersection of his Jewish and Hellenistic heritage through Andrew Wallace-Hadrill's model of overlapping identities. Second Corinthians 5:1-10 provides a useful text-case for this project. These verses fit poorly within Paul's convictions about the resurrection body expressed elsewhere, particularly in 1 Cor 15, but not because he is confused or has changed his mind. Rather, Paul adopts a specific rhetorical strategy in 2 Corinthians, presenting himself as a new Socrates living the philosophical life in anticipation of death. This self-presentation produces the peculiar eschatology found in this passage.

Douglas Frayne, University of Toronto, dfrayne@chass.utoronto.ca

"The Woman in the Window": Jezebel, Kilihi and the "Lady of Sin"

In R. Herbig's article "Aphrodite Parakypytusa," *OLZ* 31 (1927) cols. 917-922, Herbig discussed the artistic motif of "The Woman in the Window," found in ancient Greek and Assyro-Babylonian art. The figure of Aphrodite Parakypytusa and her Mesopotamian counterparts resembles in many ways the personage of Jezebel, as narrated II Kings 9. "The "Jezebel Motif" also occurs in a Sumerian *balag* hymn of Inanna entitled Uru-amira-bi "That City Which Has Been Pillaged," that has been edited by M. Cohen in his book *The Canonical Lamentations of Ancient Mesopotamia*, pp. 536-603. The connections will be discussed in this paper.

Arthur L. George, Lake Forest, Ill., artlgeorge@gmail.com

Yahweh's Divorce: The Hidden Goddess in the Garden of Eden

This cutting edge paper and visual presentation will build on recent scholarship and archaeology indicating that Yahweh had a consort/wife, the goddess Asherah, and argues that anti-Asherah allusions and polemic are built into the Eden story through manipulating traditional symbols associated with goddesses and their veneration in

myths and iconography, as well as through the figure of Eve. The symbols discussed will include sacred trees, serpents, the sacred garden precinct and its waters, and the cherubim (as alternatives to other paired animals venerating goddesses and sacred trees in iconography).

John K. Goodrich, Moody Bible Institute, john.goodrich@moody.edu

Sold under Sin: Echoes of Exile in Romans 7.14-25

Although Romans has been heavily mined for scriptural allusions in recent years, the influence of Isaiah 49-50 on Rom 7.14-25 has gone largely unnoticed. Building on Philonenko's work on the allusion to Isa 50.1 in the phrase "sold under sin" (Rom 7.14), this study identifies additional echoes from Isa 49.24-50.2 in Rom 7.14-25 and interprets Paul's discourse in the light of the sin-exile-restoration paradigm implied by the source and its application. Identifying these echoes aids in telling Paul's story by showing his plight to be analogous to Israel's deception, death, and exile at the hands of sin and the law.

Lowell K. Handy, American Theological Library Association, lhandy@atla.com

Before the Fall: Notes for the Laity before 1900 on Canticles 3

This paper presents the understanding of chapter 3 of the Song of Solomon as presented for Christian laity in four general Bible reference works from the Protestant Reformation to 1900. The study concentrates on tomes by Symon Patrick [1679], Matthew Henry [1792-1794], Thomas Scott [1813], and Adam Clarke [1817], with asides to other popular Bible references of the time.

Ryan L. Hansen, Garrett-Evangelical Theological Seminary, ryanleif.hansen@gmail.com

A Horse of a Different Color? Revelation and the Rhetoric of Color

Revelation has always been recognized as a visual text, but recently more attention has been given to how this visual nature of the work functions persuasively within its overall message (see, e.g., the essays in *Vision and Persuasion* and Vernon Robbins' recent development of the concept of "rhetography"). This paper seeks to bring insights on the rhetoric of color to bear on the text of Revelation, investigating specifically how it can help to read the significance of the horsemen in the Apocalypse's seals cycle. The paper asks if the rhetoric of color has anything to contribute to the scholarly debate about the identity and meaning of the first rider on the white horse.

Lance Hawley, University of Wisconsin, lancerhawley@gmail.com

• **2013 Graduate Student Paper Competition Award Recipient**

Animal Taxonomy and the Priestly Conceptualization of טמא and תועב in Leviticus 11

Anthropologists and biblical scholars have long sought to understand the rationale for the categorization of animals in Leviticus 11. The text itself provides no overt answer; rather, it presents the reader with a systematic taxonomy. This paper seeks to demonstrate how the priestly authors conceptualize טמא ("unclean") and תועב ("detestable thing") as identifications for different sets of animals in Leviticus 11. The system of differentiation and classification itself, as it is expressed in the compositional layers of Leviticus 11, provides the best way forward for determining the Priestly justification for distinguishing between permissible and impermissible animals for eating.

Bridget Illian, Lutheran School of Theology at Chicago, billian@lstc.edu

1 Peter 3:1-6 as Both Imperial and Subversive

Did early Christian women experience 1 Peter 3:1-6 as an exhortation to obedient suffering, or to subtle resistance? Little research has been done on these admonitions to women using a combined feminist and postcolonial method. Building on the work of Betsy Bauman-Martin and Musa Dube, this paper explores the interplay between the imperial discourse of 1 Peter and the women who received its message. In contrast to the notion of kyriarchy, in which the discourses of patriarchy and of empire can be conflated, we conclude that 1 Peter uses a colonizing discourse to strengthen women in socially vulnerable situations.

Heerak Christian Kim, Asia Evangelical College and Seminary, hck23de@yahoo.de

The Psalms of Solomon as a Zadokite Text and Its Implications for Qumran Studies

In my published monograph, *The Jerusalem Tradition in the Late Second Temple Period: Diachronic and Synchronic Developments Surrounding Psalms of Solomon 11* (2007), I have argued that The Psalms of Solomon was a text from the Second Temple Period with is quintessentially Zadokite in nature and written by a Zadokite, hiding in Jerusalem, after the expulsion of the Zadokites from the Jerusalem Temple by the Hasmoneans. I would like to describe the key points for what makes The Psalms of Solomon a Zadokite text and what this means for the study of the Second Temple Period. In particular, I will outline the significance of my research for Qumran studies.

Sun Wook Kim, Trinity Evangelical Divinity School, zskim15@tiu.edu

A Discussion of Women's Status and Roles in Lukan Writings and the Eschatological Equality Between Men and Women in Luke 7:36-50

In this study, I will explore the eschatological equality between men and women in a case study of Luke 7:36-50. This study consists of three parts: (1) a discussion of the current scholarship on women issues in Lukan writings in general; (2) Teresa Hornsby's critique about the interpretation of the "sexualization" of a sinful woman (7:36-50) in a masculine society in particular; (3) a woman's eschatological equality with a man in light of the forgiving grace of God in this story.

Angela Kinney, University of Illinois at Urbana-Champaign, aletheis@gmail.com

• **Sunday SBL Joint Session Presentation**

The Methodology of the DOML Vulgate: The Benefits and Challenges of Producing a Bilingual Vulgate for the 21st Century

Throughout history, each new edition and translation of the Bible has encountered its own challenges and controversies. Accordingly, some have inquired as to the purpose of the Dumbarton Oaks Medieval Library edition of the Vulgate, which endeavors to provide an edition of the Vulgate read by the Douay-Rheims translators and to identify the King James Bible's influence upon Richard Challoner's revision of the Douay-Rheims translation. In the hope of generating further discussion, this presentation will explain the methodology of the DOML Vulgate, including some of the challenges, benefits, and specific discoveries of the project from the perspective of an editor.

Ralph W. Klein, Lutheran School of Theology at Chicago, rklein@lstc.edu

• **2013 SBL Regional Spotlight Presentation**

The Changing Face of Chronicles

Chronicles has been a source of contention for the last two centuries. For much of this time the debate was about its historicity or lack thereof, often to the neglect of its contribution to the theology of Early Judaism. Chronicles now is looked on separately from Ezra-Nehemiah, and the Dead Sea Scrolls have decisively changed our views of the copies of Samuel and Kings that lay before the Chronicler. As appreciation for the theology of Chronicles has grown, the debates about its relationship to history are subsiding. This is an account of my adventure with Chronicles, from my dissertation to the publication of *1 Chronicles* and *2 Chronicles* in the Hermeneia series.

Terry Kleven, Central College, KLEVENT@central.edu

"For I Will Cleanse Their Blood that I Have Not Cleansed": The Political Philosophy of the Land, the People and the Nations in the Book of Joel

The purpose of this paper is to show the complexity of Joel's treatment of the nations, both Israel and other nations, and in doing so to reveal the extent to which the universality of God's justice is not only a criticism of other nations but is a criticism of Israel as well. Given the use of Joel for subsequent political thought – as examples, in Acts 2:16-21 in order to establish the inclusion of Gentiles in the Church and in modern politics in order to establish a claim to a homeland – the relation of Israel to the nations requires careful elucidation.

Susan Kray, Indiana State University, abzu@aol.com

Saviors, Slayers, Singers, and Seers: Jewish Women of the Tanakh

Gender-conscious approaches to biblical studies are often framed as indictments of patriarchy, with women as victims, thus ignoring Jewish traditions in Tanakh and Talmud that accord respect to biblical women characters, including, among others, three professional mediators, two women who negotiate with God, several women who protect (or execute!) men, and seven prophets who confront male authority. Jews, too, since the Roman occupation, surrounded by non-Jewish values, have often downplayed women's authority and power. Tracing these characterizations through time, I offer a theorized framework for grounding women's activism and scholarship squarely in biblical texts and in the Jewish interpretations that give them meaning.

Kimberly S. Majeski, School of Theology, Anderson University, ksmajeski@anderson.edu

Priestesses and Godly Women: In Search of Prisca

This paper will gather all known remnants, Biblical texts, apocryphal fragments, early church homilies, martyr stories and archaeological finds to reconstruct a portrait of the early church holy woman Prisca. Tracing connections between the Acilli Glabriones of Rome, the property of Pudens, the Catacombs of Priscilla and the 1st century Prisca συνεργος of Paul in Corinth, Rome and Ephesus, this paper will ask what, if any, impact her status had on the Deutero-Pauline texts of the next generation of the church.

Hannah Marcuson, University of Chicago, Marcuson@uchicago.edu

The Old Woman in Old Hittite

The ^{MUNUS}SU.GI, or "Old Woman," was a Hittite ritual practitioner and diviner. The Old Women are best-known for their appearance in ritual texts claiming origins from all over Anatolia and even Syria, but in the oldest texts, their divination skills and their participation in the cult are more prominent. In addition, there is evidence in the older texts for a Hattic cultural context, as opposed to the Hurro-Luwian influence on many of the later texts. It is hoped that an examination of the older texts will help shed light on the earliest functions of the Old Woman, and on the diachronic development of those functions.

Kate McCaffrey, University of California, Berkeley, mccaffrey.kt@gmail.com

The Elephant and the Effeminate Priest: Metaphor and Gender in the Epic of Gilgamesh

Why is Ishtar compared to an elephant in Gilgamesh? Why is she bitumen, limestone, and a leaky door? Why is Ishullanu allotted fourteen lines in the *Epic of Gilgamesh*? This paper proposes new ways to interpret metaphorical language in Gilgamesh, with implications for understanding feminine religious office holders in the ancient Near East.

Kevin Mellish, Olivet Nazarene University, KMellish@olivet.edu

The Call of Abram in Light of the So-Called Primeval History

Scholars often make a rather sharp distinction between the so-called Primeval History in Genesis 1-11 and the call of Abram in Genesis 12:1ff. This paper argues that a careful analysis of the grammar, syntax, content, and macrostructure of Genesis 1-11 indicates Abram's introduction and call is intricately linked to the first portion of Genesis. The results of this study further suggest that this literary and structural relationship is intentional, as it serves the theological purposes of the editor(s) responsible for the shaping of the book.

David Mihalyfy, University of Chicago, mihalyfy@uchicago.edu

Coptic's French, Not Latin: 4 Direct Effects of a New Spelling-Pronunciation Reconstruction on Teaching and Research

Recent linguistic analysis of several Nag Hammadi codices strongly suggests that some Coptic orthography had one spelling rule disguising regularly varying consonantal pronunciation and another for recognizably Greek words, for which at least some native speakers put on an "affected pronunciation" (David Mihalyfy, "Re-examining Spelling and Pronunciation in Coptic...", *Le Muséon* 125 [3-4]). Implications for historians of early Christianity include stronger evidence for Coptic phil-Hellenism; increased emphasis on dialectology's promise

for locating unprovenanced texts; the likelihood of new classroom pronunciation standards; and the questioning of dialect designations found throughout current scholarship and scholarly resources.

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Beholding “Judge” Judith: The Honorable and Beauteous Champion of Israel

The Book of Judith (and its namesake heroine) remains a popular topic for discussions in apocryphal literature. This paper proposes that the author of the Book of Judith created a character who would resonate with those well-versed in women-heroes of the Jewish Scriptures to promote his ideal of a faithful Israelite. The character of Judith will be compared and contrasted with such prominent heroines as Ruth and Esther—as well as heroines of the period of the Judges.

Jeremy Miselbrook, Loyola University Chicago, jmiselbrook@gmail.com

Royal Elizabeth: The Believing Prologue to Luke-Acts

Luke contains the unique account of Elizabeth—Aaronic wife of priest Zechariah, “cousin” of Mary, mother of John the Baptizer, and member of the Christian “royal family” as kinsperson of Christ. Elizabeth is the inaugural believer in Luke-Acts—which gives special attention to the contribution of women in the life of Christ and the early church. She is the first person to bless Mary and the second in the gospel to receive the Holy Spirit. This paper will attempt to show how Elizabeth represented a primer to the formula of Christian belief and practice as presented in Luke-Acts.

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Shared Near Eastern Cultural Heritage and Greco-Roman Idealism: An Analysis of the Relationship between the Cults of the Syrian Goddess and the Great Mother

Following the Greek conquests in the Near East, a special association developed between the cults of Atargatis and Cybele. The suggestion that this is an entirely Hellenistic invention fails to explain why these particular goddesses became associated in Greek imagination. Studies looking to ancient ties, neglect the impact of developments in the early to mid 1st Millennium BC. In order to create a clearer understanding of the complex relationships between the goddesses at home and abroad, I will discuss the relationship, as a continuous process of development from the collapse of the Hittite Empire to the Roman Imperial period.

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The Quest for the Historical Ending: Godly Women or Not-So-Godly Women in Light of Feminist Wirkungsgeschichte, and Narratival Criticism of Mark’s Ending

This paper examines the ending of Mark’s gospel through feminist and narratival criticisms and concludes that through these lenses, especially narratival criticism in accordance with the categories set forth by James Resseguie, the short ending of Mark is indeed not only authentic, but is provocative and coherent with Mark’s visions and aims throughout the rest of the gospel. In conjunction, the following particular issues are dealt with: ending with “gar,” Mark’s positive-negative portrayal of women, the legitimacy of *aposiopesis* in Greco-Roman narratival works, and insider-outsides themes in Mark.

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1 Cor 6:1-11 and the Roman Justice System

In 1 Cor 6:1-11 Paul rebukes the Corinthian believers for going to court before “unbelievers.” The discussion of these verses has been severely hampered by the lack of evidence concerning the justice system in Corinth. Benjamin Kelly’s new monograph, *Petitions, Litigation, and Social Control in Roman Egypt* (Oxford: Oxford University, 2011), offers many details regarding the petitions submitted by plaintiffs in Egypt, including the economic and social status of these people, the complaints they voiced in their petitions, and the opportunities for private dispute resolution. This paper will consider the possible relevance of Kelly’s research for the study of 1 Cor 6:1-11.

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“All Things in Common”: Acts and the Saeculum Aureum

The passages in Acts describing a community of goods have often been read against a Greco-Roman friendship tradition, but I propose that a more important context is the “golden age” myth current in Roman imperial literature. One of the key features of this myth in its Roman incarnation is common property, and Roman emperors from Augustus to Trajan are viewed through a golden age lens by Virgil, Pliny, and others. Reading Luke-Acts against this background fits the author’s strong Rome-oriented focus, as well as the general tenor of a foundational narrative, and can aid the interpretation of these utopian descriptions.

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The Hymn to the Creator and the Ongoing Debate over 11QPs^a: A Psalter or a Liturgical Edition?

Because of its unique contents and order, 11QPs^a has sometimes been identified as a liturgical revision of Books IV-V of the MT Psalter. Specifically, Patrick W. Skehan identified three “liturgical complexes” in 11QPs^a. This paper will demonstrate that 11QPs^a is scriptural—an alternative edition of Books IV-V of Psalms, not a liturgical revision of the MT. We will focus on the “liturgical complex” in Psalms 149—150—Hymn to the Creator. By evaluating the Hymn’s supposed trisagion (v. 1), a feature occurring in parallel Jewish liturgies, we will demonstrate that neither the Hymn nor 11QPs^a is liturgical.

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Paul’s Body Ethic in First Corinthians: Prostitution and Resurrection

Paul’s argument against prostitution in 1 Corinthians 6:12-20 examines the relationship of body and spirit. This paper analyzes the three Corinthian slogans in this passage, each of which degrades the physical realm. Paul does not reject these slogans outright but rather takes them as common ground on which to build his argument that physical actions have spiritual ramifications. While Paul’s ostensible subject in 6:12-20 is harlotry, we argue that the crux of this passage is the bifurcation of the physical and the spiritual, a theme that meets its fullest exposition in Paul’s treatment of the resurrection in chapter 15.

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A Discussion on the Functional Development of the Tiberian Accentuation System

The Tiberian accentuation system has three distinctive functions for marking: (1) stress; (2) musical notations; and (3) punctuational markers. Regarding which function developed first, however, it still remains undetermined in the Masoretic studies. The current research tells that the punctuational function of the accents for recitation likely gave rise to other relational divisions of a unit. Then, the accents came to be used for cantillation, although this never fully developed into a system of musical notation. The current research implies that the Tiberian accentuation system was on the way of developing from the punctuational purpose to the musical one.

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A “Lost” Painted Slab from el-Amarna at the Spurlock Museum, Urbana

Since 1923 the University of Illinois has owned a painted stucco slab from el-Amarna. However, during a period of several decades of institutional neglect, virtually all information about the artifact was lost. New research, however, has been able to restore it to its archaeological context within the city of Akhetaten.

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The Divine Logos in Philo’s De Opificio Mundi as Background for the Logos Christology of Hebrews

This paper discusses the Divine Logos in Philo’s *De Opificio Mundi* as an appropriate background for understanding the subtle Logos Christology within the Epistle to the Hebrews. Historically, scholars have favored reading Hebrews with the works and thought world of Philo as significant background, but recently this has been questioned in preference to an apocalyptic reading throughout the books of the New Testament. This paper focuses on two aspects of *De Opificio Mundi* and Hebrews: the word in relation to creation and the word in relation to the image of God.

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Queen Vashti and Issues of Power, Resistance, and Personal Agency in Esther 1:10-22

Through the anthropological lens investigating honor-shame societies, I examine Esther 1:10-22 and argue that Queen Vashti is a strong counter-cultural figure who, by refusing King Ahasuerus' command, resists objectification, claims agency, and challenges the established sociopolitical system. Vashti, as a character who disrupts, but is deposed by, power raises important questions about the intersection of the personal and political and the costs involved in challenging oppressive systems. A close literary analysis of the power dynamics in the text enlightens our understanding of Vashti and challenges female readers to consider the implications of their own acts of resistance as political.

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The Son from Above

A theological comparative study of the three main New Testament texts: John 1, Colossians 1 and Philippians 2. These portrayals of the Son of God shows the common ground of communion, divinity, and of coming down to us, but also shows the particularities of revelation, new creation and enthronement. These glimpses of the Son from above are the starting point for a New Testament understanding of God, history of salvation, and humanity.

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Moses' First Stay on Sinai according to Jubilees

In Exodus 24 Moses ascends Sinai and remains there forty days. During that time Moses receives the stone tablets and instructions for the tabernacle. Scripture hints at additional revelation, but what else happened during Moses' first stay on Sinai is never spelled out. The book of Jubilees offers an answer: God and Moses discussed Israel's future, and God's angel dictated to Moses the stories of the ancestors. The author crafts the opening conversation by weaving together vocabulary, images, and teachings drawn from almost every biblical book. The problem of the golden calf is replaced by bigger questions about sin and the covenant.

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• **Friday Evening Plenary Session Presentation**

The Qadishtu/Qadishah: Whores or Holy Women?

The qadishtu was one of a variety of holy women known from private documents, laws and ritual texts from ancient Mesopotamia. In the following few minutes we will be examining the following questions: What was holy about these holy women? What functions did they perform in the cult and/or in wider society? Were they prostitutes, cultic or otherwise? And what can the answers to these questions tell us about the biblical Qadesha?

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Epic and Transformation of Males into Females in the Apocryphal Acts

It has been customary since Rohde and Von Dobschütz to cite the ancient romances as a direct pagan model for the tales of the apocryphal acts and for the prominence of female figures in the acts. This paper will examine the story patterns of Mediterranean epic and will argue that male to female transformations belong to the earliest epic traditions. Thus, epic may in fact be the Ur-model for the gender-bending we see in later Christian writings such as the *Acts of Xanthippe and Polyxena*, and the values of epic may have bearing on the portrayal of women in Christian literature.

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Contending for the Faith: Citizenship and Gymnasium Metaphors in Philippians and the Pastoral Epistles

Paul describes the Philippians "contending together (*synathlountes*) for the faith of the gospel," elaborating his exhortation, "Be citizens (*politeuesthe*) worthy of the gospel of Christ" (1:27). These metaphors occur in a rhetorical period (1:27-30) which is programmatic for exhortations that follow in the letter. Gymnasium education, with training for combat sports at its center, was the basis for citizenship and social hierarchy in many Greek cities. The social and cultural context which Paul shares with his readers/hearers grounds this

discourse. The same context supports “training” metaphors in the Pastoral Epistles, where the discourse has a similar but different rhetorical force.

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“Excessive Hellenization” and “Unlawful Proceedings” at the Gymnasium in Jerusalem: Circumstantial Evidence for Jewish Participation in the Heracles Cult in 2 Maccabees

2 Maccabees describes how “unlawful” activities at the gymnasium in Jerusalem set the stage for Antiochus Epiphanes’ defilement of the temple. Establishment of an *ephēbia* in Jerusalem, which allows Jewish males to become Greek citizens of Antioch, likely brings with it exposure to worship of Heracles, patron god of the gymnasium. Association of Heracles worship with membership in an *ephēbia* is so commonplace that the author does not describe it but allows Hellenized Jewish readers to infer what the unlawful activities are from his report of Jewish “envoys” to athletic games in Tyre taking money for sacrifices to Heracles.

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The Supposed Mesopotamian Background of Genesis 11:1-9

In 1943 Samuel Noah Kramer published a fragmentary tablet of fourteen lines from ‘Enmerkar and the Lord of Aratta.’ Kramer claimed, “we have here the first inkling of a Sumerian parallel to the ‘Tower of Babel’ story of Genesis XI. 1-9.” Then in 1964 Speiser asserted biblical dependence on “the account of the building of Babylon and its temple that is given in *Enūma eliš* VI, lines 60-62.” Modern commentators have for the most part followed the line of reasoning in Kramer and Speiser *via* Westermann. The aim of this paper is to point out the weaknesses of both proposals.

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Interpretive Options for Identifying the Covenant in Psalm 74:20

In the lament of Psalm 74 there is an appeal to ‘the covenant’ (74:20), but it is unclear to what this might refer. Despite the many proposals offered, scholarship lacks a contribution that collects and evaluates all of the major interpretive options for the term in this verse. This study aims to fill that void, yet without being definitive. Potential referents for the ‘covenant’ include the Sinai legislation, the promises to David, to Noah, to the patriarchs, or to Israel as a nation. Some original suggestions concerning allusions to Jeremiah and Isaiah are also introduced.

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Lady Wisdom’s Advice to the Ruler Cult: An Evaluation of Pseudo-Solomon’s Literary Paragon of the Ideal Ruler

The Wisdom of Solomon is broadly accepted as a product of Alexandrian Judaism after Augustus’ annexation of Egypt. This paper explores the relationship between Lady Wisdom and Pseudo-Solomon’s strategy for resisting Rome’s encroachment upon Jews’ religious and political autonomy. In particular, I will focus on Pseudo-Solomon’s exhortation for rulers to abide by the character of Lady Wisdom embedded in Yahweh’s order of creation. Thus, the ideal ruler, imbued with the attributes of Lady Wisdom, creates a stark contrast to the hegemonic and deified power of Roman rule, which disrupts not only Yhwh’s ordering of creation but, problematically, the fidelity of the Jewish community to Yahweh’s creational design.

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Jesus without Passions: The ἀπάθεια of Jesus in the Gospel of Luke

“Father, into your hands I present my spirit” (Luke 23:46). In contrast to the emotive words of Jesus in Mark (“My God, my God, why have you left me?” - Mk. 15:34), Jesus dies in Luke as he has lived—calm, serene, and in control. This paper will argue that the author of the Gospel of Luke deliberately and systematically removes emotions from Jesus and, in so doing, limits narrative comments about the thoughts and motives of Jesus. As a result, Luke’s Jesus is a portrait of principled ἀπάθεια, a depiction that stands in contrast to the portions of the Lucan narrative that stress normal human development and experience.

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Ctesias Unbound: Reading the Persica Outside the Parameters

Ctesias' *Persica* survives in fragments, some quite extensive, in various authors and in a truncated epitome by the Byzantine patriarch and scholar Photius (9th century CE). Its long-noticed literary elements have rarely been studied in a Near Eastern context. Replete with Greek tropes of the effeminate and easily-manipulated monarch, the licentious queen, and the conniving eunuch, the *Persica* is a hybrid work. When studied in its Near Eastern context it reveals significant debt to both Mesopotamian and Persian traditions. A number of case studies highlight Mesopotamian influence, and the two presented here include the role of the eunuch in Ctesias' narrative and his portrayal of the Assyrian queen Semiramis.

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You Do the Math: The Audience as Fellow Worker in Establishing the Twelve in Acts 1-2

This paper will explore the rhetorical dynamics of the way that the introductory vignettes of Acts 1-2 establish the identity of the Twelve. I will argue that several textual units in Acts 1-2 use simple math to invite the audience to participate in constructing the identity of the Twelve as the leaders of the re-constituted Israel. The opening of Acts successfully draws the reader into its narrative world by audience participation through making meaningful connections out of numbers.

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The Queen of Heaven or YHWH of Hosts: Does the God of Israel Protest (In)sufficiently in Jeremiah 44?

Jeremiah 44 attempts to blame the exilic community in Egypt, especially the women, for the plight of the Judeans, while the community responds by blaming. Through the dialogical battle, YHWH attempts to reestablish himself as the deity in control of the Judeans' circumstances and to warn the community concerning consequences of the women's worship of the Queen of Heaven. Deconstruction and feminist criticism complexify the gender-related power struggle that ensues, problematizing the blame imposed on the women and their worship practices.

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and **Steve B. Clark**, Detroit, Mich., stephenbclark@mac.com

The Patristic Origin of "Mutual Subordination"

Scholars are increasingly challenging the modern interpretation that Eph 5.21 (NRSV: "Be subject to one another out of reverence for Christ") means "mutual subordination," especially in regard to the husband-wife relationship. There may, however, be latitude for such an innovative understanding in patristic interpretive traditions, but the meaning is closer to "mutual service." On the basis of extant literature Origen was the first to raise this idea, and it appears to have been passed on to Jerome and John Chrysostom. However, this extended sense of the phrase "be subject to one another" did not overturn asymmetrical and ordering relationships that form the *Haustafel* structure in the passage.

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A Plea for Aramaic Daniel

"[I]n the discussion of the book of Daniel originality is hard" (H.H. Rowley). The prevailing approach to Daniel has been to divide the stories (chs 1-6) from the visions (chs 7-12). Starting with that division, the difference between the two languages (Hebrew in 1, 8-12; Aramaic in 2-7) is problematic. If one starts with the division between languages, however, a coherent and rhetorically effective Aramaic Daniel can be discerned. The coherence of Aramaic Daniel will be shown in its chiasmic structure and in its relevance to the theological-political challenge to Jewish thinkers reflecting on world kings instead of Israelite kings.

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Did Origen Write To Theodore?

Attribution to Clement of Alexandria of the text of the Mar Saba manuscript, discovered by Morton Smith in 1958 and important for its reference to a "secret" Gospel of Mark, remains controversial. While accepting that

the letter, addressed to one Theodore, is not by Clement, this paper nonetheless rejects a forgery scenario, and proposes instead that the author was Origen of Alexandria (later of Caesarea Maritima). Passages from Jerome will help to establish the letter's themes as Origenian and the case will be made that the language, thought, and context of the letter are also demonstrably Origenian.