

**THE 2017 REGIONAL MEETING**  
**Midwest Region Society of Biblical Literature,**  
**Middle West Branch of the American Oriental Society**  
**American Schools of Oriental Research—Midwest**  
Saint Mary's College – Notre Dame, Indiana

**Friday, February 10**

<b>6:00–7:30 p.m.</b>	<b>Registration</b>	<b>Rice Commons, Student Center</b>
<b>7:30–8:45</b>	<b>OPENING SESSION</b> <b>SBL REGIONAL SPOTLIGHT</b> Gabriele Boccaccini, University of Michigan <i>A Missing Link: Forgiveness of Sins in the Parables of Enoch and in the Synoptics</i>	<b>Spes Unica 145</b>
	<b>Reception</b>	<b>Decio Cmns., Spes Unica</b>
<b>9:00–9:45</b>	<b>Executive Committee Meeting</b>	<b>Spes Unica 145</b>

**Saturday, February 11**

<b>8:00-10:30 a.m.</b>	<b>Registration</b>	<b>Rice Commons, Student Center</b>
<b>8:00-5:30</b>	<b>Exhibitors' displays open</b>	<b>Rice Commons, Student Center</b>
<b>8:30-10:00</b>	<b>SESSION ONE</b>	
	<b>• APOCRYPHA &amp; COGNATE LITERATURE (A)</b>	<b>Spes Unica 134</b>
	Chair: Chris Seeman, Walsh University	

Joshua Scott, University of Michigan  
*Remembrance as Revelation in the Hodayot: Time and Memory in IQH<sup>a</sup> V,  
VI, and XII*

Richard Klee, University of Notre Dame  
*Raphael and Mediation of the Domestic Temple*

Stephen A. Long, University of Notre Dame  
*Tobit on Tithing: Charity, Sacrifice, and the Use of Pentateuchal Traditions*

• **EARLY CHRISTIAN GOSPELS (A)** **Spes Unica 137**  
Chair: Clare K. Rothschild, Lewis University

Daniel M. Gurtner, Southern Baptist Theological Seminary  
*“Old Exodus” and “New Exodus” in the Gospel of Mark*

Najeeb Haddad, Loyola University Chicago  
*The Pre-Markan Apotheosis and the Markan Resurrection: Mark 16:1-8*

Nathan Thiel, Carroll University  
*Divine Mourning and the Public Declaration of Jesus’s Sonship in the Gospel of Mark*

• **FORMER & LATTER PROPHETS (A)** **Spes Unica 235**  
Chair: George C. Heider, Valparaiso University

Raleigh C. Heth, University of Notre Dame  
*“The Stripping of the Bulls” A Reevaluation of Ahaz’s Role in Deuteronomistic Historiography*

Jordan Eugene Skornik, University of Chicago  
*Jeremiah 36: Its Literary Nature, Agenda, and Vision of Written Prophecy*

Cody David, University of Notre Dame  
*The Tone and Scope of Ezekiel 20: Theodicy and Instruction*

• **HEBREWS & CATHOLIC EPISTLES (A)** **Spes Unica 135**  
Chair: Amy Peeler, Wheaton College

Troy W. Martin, Saint Xavier University  
*Dating First Peter to a Hairdo: Roman Coiffure and the Embroiding of Hair in 1 Pet 3:3*

Abson Joseph, Indiana Wesleyan University  
*The Background and Implications of the Language of New Birth in 1 Peter*

Russell B. Sisson, Union College  
*Argumentative Progression in James 1-2 and Q*

• **PAULINE LITERATURE (A)**

**Spes Unica 239**

Chair: P. Richard Choi, Andrews University

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary  
*Timing in Paul's Conception of the Lord's Supper (1 Cor 11:17-34)*

Timothy Milinovich, Dominican University  
*Rewriting the Will of the Gods: Rom 1:18-32 in Context of Religio*

Constantina Clark, Ubiquity University  
*The Intricacies and Intrigues of Greco-Roman Households: Masters, Mistresses, Wives, Concubines, Slaves and the Children that Resulted in a Culture of Religious Flux*

• **PENTATEUCH (A)**

**Spes Unica 339**

Chair: Jonathan Trotter, Lewis University

Mark Francis Mariani, University of Notre Dame  
*Engaging and Developing Tradition: The Abraham-as-Torah-Observer Motif in Genesis and Second Temple Judaism*

Pauline P. Buisch, University of Notre Dame  
*The Absence and Influence of Genesis 48 in the Book of Jubilees*

Mihai Bijacu, Andrews University  
*The Fall or The Rise of Humankind? An Analysis of Genesis 3 and Its Echoes throughout the Canon*

**10:00–10:30 Break**

**Rice Commons,  
Student Center**

**10:30–11:30 SESSION TWO**

• **APOCALYPTIC (A)**

**Spes Unica 240**

Chair: Edmondo Lupieri, Loyola University Chicago

Russell B. Sisson, Union College  
*Apocalyptic Schemes of History in Q and Jubilees*

Jeffrey M. Tripp, Loyola University Chicago  
*Isaac Newton's Temporal Dualism: Reading the Principia in Light of Newton's Treatise on the Apocalypse*

• **BIBLE MEANING THR. TIME & TRADITION (A)** **Spes Unica 339**

Chair: Stacy Davis, Saint Mary's College

Susan Kray, Indiana State University, Terre Haute

*Horrific Violence Initializes the Creation Process: or, How to Get Your National Stories of Origin to Resonate with Creation Stories*

Lowell K. Handy, American Theological Library Association (retired)

*Homicidal Homiletics: Preaching Aids for Numbers 25:6-15*

• **EARLY CHRISTIAN GOSPELS (B)** **Spes Unica 137**

Chair: D. Dale Walker, University of Chicago Divinity School

Michael Spalione, Trinity College Bristol

*Why the Church is Not the Kingdom*

Scott K. Brevard, Loyola University Chicago

*Spirits Unclean and Foreign: The Divided Demonology of Luke and Acts*

• **FORMER & LATTER PROPHETS (B)** **Spes Unica 235**

Chair: George C. Heider, Valparaiso University

Daniel J. Freemyer, Fuller Theological Seminary; Wesley Seminary, IWU

*Poor Timing: The Inversion of Times for Feasting in Amos 5-8*

Ryan Roberts, Cornerstone University

*Paronomasia in the Third Vision of Amos (7:7-9)*

• **HEBREWS & CATHOLIC EPISTLES (B)** **Spes Unica 135**

Chair: Jason Whitlark, Baylor University

Andrew W. Higginbotham, HUC-JIR

*No Time ... or No Need? Hebrews 11:32 in Light of Tannaitic Parallels and Second Temple Mentions*

Erhard H. Gallos, Andrews University

*The Spirits of the Righteous Made Perfect*

• **PAULINE LITERATURE (B)** **Spes Unica 239**

Chair: J. Brian Tucker, Moody Theological Seminary

Scott S. Elliott, Adrian College

*Lettering the Self*

Christian Gers-Uphaus, University of Notre Dame  
*First Century Resurrection Reconsidered – Paul and 4 Maccabees*

• **THE WRITINGS** **Spes Unica 134**  
Chair: Robert E. Wallace, Judson University

Ki-Min Bang, Lutheran School of Theology at Chicago  
*A Missing Key to understanding Psalm 46: Revisiting the Chaoskampf*

James Wykes, Marquette University  
*The Belly of the Δράκων: Old Greek Job's Ravenous Beast*

**11:30–1:00 p.m. Lunch** **cafeteria or area restaurants**

**SBL Grad. Students Luncheon** **Conf. Rooms A/B, Stdt. Ctr.**  
Chair: David Woodington, University of Notre Dame  
Speaker: David Lincicum, University of Notre Dame  
*Preparation for the Job Market*

**1:00–2:30** **SESSION THREE**

• **APOCRYPHA & COGNATE LITERATURE (B)** **Spes Unica 134**  
Chair: Russell B. Sisson, Union College

Jonathan Trotter, Lewis University  
*Diaspora Jews, the Ingathering of the Exiles, and Pilgrimage to Jerusalem*

Chris Seeman, Walsh University  
*"From the Times of Herod": The Herodian Era as Temporal Inclusio for the Judean War*

Jon W. Boling, University of Notre Dame  
*An Exemplum Worthy of Rome: Historiography and Apologetic in Josephus' Portrayals of David and Saul*

• **EARLY CHRISTIAN GOSPELS (C)** **Spes Unica 137**  
Chair: D. Dale Walker, University of Chicago Divinity School

Robert W. Burcham, Trinity Evangelical Divinity School  
*Time in the Fourth Gospel: History, Theology, and Message*

Jeffrey M. Tripp, Loyola University Chicago  
*“Whether He’s a Sinner, I Don’t Know”*: Claiming Ignorance Using οἶδα in John 9

E. Bruce Brooks, University of Massachusetts at Amherst  
*John 15-17*

• **EARLY CHRISTIANITY (A)** **Spes Unica 240**  
Chair: Nancy Pardee, University of Chicago Center for Jewish Studies

Mark Whitters, Eastern Michigan University  
*Story-Telling about the Seven among Christians, Jews, Muslims*

Chris Shea, Ball State University  
*Jesus the Spartan, Again*

• **HEBREWS & CATHOLIC EPISTLES (C)** **Spes Unica 135**  
Chair: Eric F. Mason, Judson University

“What Is Hebrews?”—Panel Presentations

Jared C. Calaway, Illinois College  
Amy Peeler, Wheaton College  
Clare M. Rothschild, Lewis University  
Ken Schenck, Indiana Wesleyan University  
Jason A. Whitlark, Baylor University

• **NEW TEST. LANGUAGE & LINGUISTICS (A)** **Spes Unica 235**  
Chair: Fredrick J. Long, Asbury Theological Seminary

T. Michael W. Halcomb, Univ. of Kentucky; Conversational Koine Institute  
*Iota and the Pronunciation of Koine Greek: A Historical and Phonological Analysis*

Troy W. Martin, Saint Xavier University  
*Christ’s Healing Sore (1 Pet 2:24)*

Benjamin J. Snyder, Asbury Theological Seminary  
*Technical Term or Technical Foul?—βαπτίζω and the Problem of Transliteration as Translation*

• **PAULINE LITERATURE (C)**

**Spes Unica 239**

Chair: P. Richard Choi, Andrews University

J. Brian Tucker, Moody Theological Seminary

*The Fatherhood of Abraham for Both Jews and Those in Christ in Romans 4:11b–12, 13, 16*

Jonathan Hatter, Loyola University Chicago

*“Is the Law Then Contrary to the Promises of God?”: Recognizing the Temporal Language of Paul’s Digression in Galatians 3:21-29*

Timothy Milinovich, Dominican University

*Paul as Priest and Augur in Romans*

• **PENTATEUCH (B)**

**Spes Unica 339**

Chair: Jeffrey Stackert, University of Chicago

Peter Feinman, Institute of History, Archaeology, and Education

*The J Documentary Hypothesis*

Paul Cizek, Marquette University

*Composing Meribah*

Jim Coakley, Moody Theological Seminary; University of Stellenbosch

*Towards a Taxonomy of Time in the Joseph Story*

**2:30–3:00**

**Break**

**Rice Commons,  
Student Center**

**3:00–4:00**

**SESSION FOUR**

• **APOCALYPTIC (A)**

**Spes Unica 240**

Chair: Edmondo Lupieri, Loyola University Chicago

Justin David Strong, University of Notre Dame

*Personified Cities between Aelius Aristides and John the Apocalypticist*

Ian R. Brown, Independent Scholar, South Bend, Indiana

*Understanding “the Hour of His Judgment” (Rev 14:7): A Suggestion from the Literary Context*

• **APOCRYPHA & COGNATE LITERATURE (B)** **Spes Unica 134**

Chair: Russell B. Sisson, Union College

Michael T. Zeddies, Independent Scholar, Chicago, Illinois  
*Evidence of a Mid-Second Century Source for the Testimonium Flavianum*

Richard Carrier, Independent Scholar, Columbus, Ohio  
*Jesus among the Historians: How the Manuscripts of Josephus Changed Over Time and What They Originally Said: A Survey of Recent Scholarship*

• **EARLY CHRISTIAN GOSPELS (D)** **Spes Unica 137**

Chair: D. Dale Walker, University of Chicago Divinity School

Nicholas A. Elder, Marquette University  
*Mark and Aseneth, Odd Bedfellows?*

Christopher W. Skinner, Loyola University Chicago  
*Ethics in/of the Johannine Literature: Recent Scholarly Opinion and Prospects for the Future*

• **FORMER & LATTER PROPHETS (C)** **Spes Unica 339**

Chair: George C. Heider, Valparaiso University

Ryan J. Cook, Moody Theological Seminary  
*Pious Eli? The Characterization of Eli in 1 Samuel 3:18*

Kenton F. Williams, Trinity Evangelical Divinity School  
*How an Understanding of the Term *utullu* Might Provide Insight into the Role of *Doeg*, the Edomite in 1 Sam 21:8*

• **HEBREWS & CATHOLIC EPISTLES (D)** **Spes Unica 135**

Chair: Brian Small, Grand Rivers (Kentucky) United Methodist Church

“What Is Hebrews?”—Response and Discussion

Response: Eric F. Mason, Judson University

Jared C. Calaway, Illinois College  
Amy Peeler, Wheaton College  
Clare M. Rothschild, Lewis University  
Ken Schenck, Indiana Wesleyan University  
Jason A. Whitlark, Baylor University



• **NEW TEST. LANGUAGE & LINGUISTICS (B)** **Spes Unica 235**

Chair: T. Michael W. Halcomb, U. of Kentucky; Conversational Koine Inst.

Shawn Craigmiles, Independent Scholar, Wilmore, Kentucky  
*Uses of ἄλλά and Metalinguistic Negation in the Gospel of John*

Fredrick J. Long, Asbury Theological Seminary  
*The Semantics and Pragmatics of Ἀποκρίνομαι (“I answer”) in the Greek New Testament*

• **PAULINE LITERATURE (D)** **Spes Unica 239**

Chair: Troy W. Martin, Saint Xavier University

Ryan D. Harker, Baylor University  
*Paul and Creation: Toward A Pauline Grounding for the Church’s Care of Creation*

J. Gerald Janzen, Christian Theological Seminary, emeritus  
*Toward a Hermeneutics of Conscience: A Coleridgean Reading of Romans 2 and 12*

**4:15–5:15** **SBL BOOK REVIEW SESSION** **Spes Unica 239**

Chair: Eric F. Mason, Judson University  
Urban C. von Wahlde, *Gnosticism, Docetism, and the Judaisms of the First Century* (Bloomsbury, 2015).

Gary M. Burge, Wheaton College, panelist  
James F. McGrath, Butler University, panelist

**5:30–6:30** **SBL/AOS/ASOR Business Meeting** **Spes Unica 239**

**6:45–7:45** **PRESIDENTIAL BANQUET** **Stapleton Lounge,  
Le Mans Hall**

**7:45–8:30** **PRESIDENTIAL ADDRESS**  
Wayne T. Pitard, University of Illinois  
President, Middle West Branch of the AOS  
*The Language of the One-Lipped People: The Epoch-Making Discovery of Proto-Sepharic*

**Sunday, February 12**

**8:00–12:00**      **Exhibitors' displays open**      **Rice Commons,  
Student Center**

**8:30–10:00**      **SESSION FIVE**

• **APOCRYPHA & COGNATE LITERATURE (D)**      **Spes Unica 134**  
Chair: Russell B. Sisson, Union College

Joseph S. Khalil, University of Notre Dame  
*Joseph's Death and the Subsequent Plight of the Israelites in Egypt:  
Appreciating the Theological Significance of Jubilees' Adjusted  
Chronology*

Chontel Syfox, University of Notre Dame  
*Noah as Physician and Apothecary: Ancient Jewish Medical Ideas in the  
Book of Jubilees*

• **BIBLE MEANING THR. TIME & TRADITION (B)**      **Spes Unica 145**  
Chair: Stacy Davis, Saint Mary's College

Jaime L. Waters, DePaul University  
*Good Aim: Phinehas' Intent in Numbers 25:8*

Brandon R. Grafius, Ecumenical Theological Seminary  
*Philo, Phinehas, and Horror Theory*

• **EARLY CHRISTIAN GOSPELS (E)**      **Spes Unica 137**  
Chair: D. Dale Walker, University of Chicago Divinity School

Olegs Andrejevs, Carthage College  
*"This Generation" in Q: Engaging a Phantom Opponent*

James W. Barker, Western Kentucky University  
*Degrees of Difficulty in Writing the Gospels*

David Smith, St. Mary's University, Twickenham  
*Once More Against Gospel Communities: Another Cautionary Tale*

• **EARLY CHRISTIANITY (B)**

**Spes Unica 240**

Chair: Chris Shea, Ball State University

Paul Saieg, University of Notre Dame

*Theorizing the Flesh: Stoicism and the Aim of Embodiment in Irenaeus of Lyons*

Mark Lackowski, University of Notre Dame

*One Word, Many Meanings: Human and Divine Authorship in Augustine's De Doctrina Christiana*

Hans Moscicke, Marquette University

*A Reassessment of the High-Priestly Christology of 1 Clement*

• **TEXTUAL CRITICISM & PAPYROLOGY**

**Spes Unica 235**

Chair: Sylvie Raquel, Trinity International University

Shlomo Wadler, University of Notre Dame

*Qumran Peshet and Textual Criticism*

Jeremiah Coogan, University of Notre Dame

*The Reception of Jubilees in a Fifth-Century CE Catena of Genesis*

Christopher W. Skinner, Loyola University Chicago

*Characterizing Jesus in Mark's Longer Ending: The Narrative Christological Trajectory of Mark 16:9-20*

• **AOS/ASOR (8:15-10:15 a.m.)**

**Spes Unica 135**

Chair: JoAnn Scurlock, Elmhurst College (retired)

*Please see the AOS/ASOR program for details.*

**10:00–10:30 Break**

**Rice Commons,  
Student Center**

**10:30–12:00 PLENARY SESSION**

**Spes Unica 145**

Middle West Branch of the AOS Centennial

Theme: "What Difference Does Time Make?"

Chair: JoAnn Scurlock, Elmhurst College

Jeffrey Stackert, University of Chicago

*What Difference Does Time Make?: The Israelite Wilderness Period in Deuteronomy*

Jonathan Ben-Dov, University of Haifa  
*The 360-Day Year in Biblical Literature*

Dennis Campbell, San Francisco State University  
*The Power of the Gods: A Matter of Time and Place*

**12:15–1:30 p.m. Section Leaders Luncheon**

**Conf. Room A,  
Student Center**

*AOS/ASOR sessions will continue Sunday afternoon in Spes Unica 135.  
Please see the AOS/ASOR program for details.*

## SBL ABSTRACTS

**Olegs Andrejevs**, Carthage College

*“This Generation” in Q: Engaging a Phantom Opponent*

The Synoptic Sayings Source Q features a number of polemical segments containing accusations and sharp critique directed at Jesus’ various Jewish opponents, who are frequently designated collectively as “this generation.” And yet, a close examination of the document’s pro-Gentile outlook reveals that it has largely abandoned any hope to convince those groups. In this paper it will be suggested that “this generation” and its affiliates constitute a literary device employed by Q’s author(s) to explain why an unmistakably Jewish movement represented by Q found itself reaching out to the outsiders.

**Ki-Min Bang**, Lutheran School of Theology at Chicago

*A Missing Key to Understanding Psalm 46: Revisiting the Chaoskampf*

Psalm 46 is one of the favorite psalms of the Christian churches. The image of God as a warrior who fights for us is robust and comforting. However, this psalm raises many questions and challenges for us today. Two questions need answers. First, how are the three stanzas of Psalm 46 cohesively related? Second, ecological hermeneutics raise a question today. In a literal reading, Psalm 46 describes God as one who destroys our Earth (v. 7) and devastates the arable lands into deserts (v. 9). How can we answer this ecological-hermeneutical question? *Chaoskampf* and an earthquake in 750 BCE can be a missing key.

**James W. Barker**, Western Kentucky University

*Degrees of Difficulty in Writing the Gospels*

This paper measures degree of difficulty in the composition of early Christian gospels. Progymnasmata present six elements of narration (person, action, place, time, manner, cause) as well as three narrative virtues (clarity, conciseness, credibility). Primarily I apply these categories to rank gospels—irrespective of canonicity—in terms of compositional skill. Secondly given the proliferation of early Christian gospels via mimesis/imitatio, I show how ancient compositional practices cohere with redaction criticism to illuminate the intentions inherent in subsequent gospels. Accordingly educational practices may clarify disputes concerning gospels’ relative dates and literary dependence.

**Jonathan Ben-Dov**, University of Haifa

*The 360-Day Year in Biblical Literature*

**SUNDAY PLENARY SESSION PRESENTATION**

Dates and other time indications in the priestly source are best interpreted

as based on a schematic calendar. Rather than the 364-day year, which was suggested in previous research, many date formulas relate to schematic months of 30 days, i.e., to a year of 360 days. Such a year was used in ancient Mesopotamia either for long term financial accounting or for astrological calculations. In addition to literary biblical evidence for this figure, it is also supported by Judahite time reckoning from the late Iron Age. The 360-day year was not practiced in ancient Israel, but some authors used it as a framework for literary use.

**Mihai Bijacu**, Andrews University

*The Fall or the Rise of Humankind? An Analysis of Genesis 3 and Its Echoes throughout the Canon*

For centuries, theologians have generally interpreted Genesis 3 as describing the fall of humankind. Recently, however, more and more theologians are interpreting the chapter as describing the rise of humankind to its full potential and not its fall. Some even claim that this is the actual intention of the text. This paper will address both claims through a) a narrative analysis of Genesis 3, with emphasis on key markers within the text and b) an analysis of the reverberations of the events in Genesis 3 through the rest of the Canon. The paper will show that the authors of the Bible view the events in Genesis 3 as having an utterly negative effect on humankind with very few positive aspects.

**Gabriele Boccaccini**, University of Michigan

**SBL REGIONAL SPOTLIGHT PRESENTATION**

*A Missing Link: Forgiveness of Sins in the Parables of Enoch and in the Synoptics*

Forgiveness of sins appears prominently in the Synoptics, where Jesus is introduced as “the Son of Man who has authority on earth to forgive sins” and “died for the forgiveness of the many.” Yet, forgiveness of sins is virtually absent in the Enochic tradition, with the only conspicuous exception of the Parables of Enoch (ch. 50). Could it be the missing link between the Enochic and the Christian tradition? Could we read the Synoptics as an answer to an Enochic problem?

**Jon W. Boling**, University of Notre Dame

*An Exemplum Worthy of Rome: Historiography and Apologetic in Josephus' Portrayals of David and Saul*

This paper examines how Josephus presents the figures of David and Saul in the *Jewish Antiquities* in light of his overarching historiographical and apologetic aims in a Flavian socio-political context. While much of past scholarship has viewed Josephus' *Antiquities* as a character-driven apologetic, I argue that Josephus' project is more complicated than it first

appears. Contrary to the traditional view, Josephus is actually placing Jewish history and politics into the Roman literary discussion, and as a result is presenting himself as a worthy Roman historian, one who can evaluate history and its figures in the proper, Roman way.

**Scott K. Brevard**, Loyola University Chicago

*Spirits Unclean and Foreign: The Divided Demonology of Luke and Acts*  
Demons appear in the Gospel of Luke, like in the other gospel accounts, in the typical manner and with the sense of “evil spirits” that have possessive capabilities. In the Acts of the Apostles, however, this same term (*daimonion*) appears with quite a different meaning: namely, as an “intermediate deity.” The difference in the employment of this term between these two works, particularly in relation to the term *pneuma*, raises questions of narrative unity and unified authorship. Although just a small piece of the puzzle, this analysis may contribute to the recent re-evaluation of the authorship of Luke and Acts.

**E. Bruce Brooks**, University of Massachusetts at Amherst

*John 15-17*

Wellhausen noted these chapters as interruptive, a conclusion accepted by several since. I ask: (1) Do they in fact differ from their context, John 14 and 18? (2) Are they similar to each other? (3) To what else are they similar? I find that (1) the three are indeed interruptive, but, on stylistic and theological grounds, (2) John 15 must be distinguished from 16 and 17, which latter (3) reflect a challenge from without, one visible elsewhere in John and in other texts. This result suggests modifications in previous proposals for the stratification of John.

**Ian R. Brown**, Independent Scholar, South Bend, Indiana

*Understanding “the Hour of His Judgment” (Rev 14:7): A Suggestion from the Literary Context*

This paper aims to clarify the exegetical meaning of the phrase, “the hour of his [God’s] judgment” (Rev 14:7). First, a wider context involving “judgment” terminology is established by looking at the literary connections among verses from Rev 6 and 16-19. Second, literary links between this wider context and the immediate context for the phrase in question (Rev 14:8-11) are identified. These links suggest a probable literary connection between the “judgment” in Rev 14:7 and the “judgment” in the wider context. The “judgment” from the wider context can then inform the meaning of “the hour of his judgment.”

**Pauline P. Buisch**, University of Notre Dame

*The Absence and Influence of Genesis 48 in the Book of Jubilees*

This paper examines the authorial choice to pattern Jubilees 31 after Genesis 48. The author's decision to omit the blessing of Ephraim and Manasseh and to present two similar scenes of blessing in its place is part of a larger strategy to negotiate the interpretive problem of the prominent status given to Joseph's sons in Genesis 48. Jubilees therefore reflects an interpretive tradition, also found in the Targums, Genesis Rabbah, and the Testaments of the Patriarchs, that understands the inheritance of Jacob to be distributed three ways—the birthright to Joseph, the priesthood to Levi, and the kingship to Judah.

**Robert W. Burcham**, Trinity Evangelical Divinity School

*Time in the Fourth Gospel: History, Theology, and Message*

This paper proposes three differences that time makes in the Fourth Gospel. First, John writes from a specific temporal locus in salvation history, with the result that events, traditions, and institutions from the OT and Second Temple period are foundational to his narrative. Second, the evangelist describes God having sent his Son into the temporal world in order to fulfill divine promises and reveal heavenly mysteries. Third, John shapes his testimony for those who have not seen Jesus after the resurrection. Consequently, time has an important influence on the historical context, theological significance, and evangelistic message of John's Gospel.

**Jared C. Calaway**, Illinois College

*What Is Hebrews?*—panelist

This paper will illustrate the possibilities and limitations of examining the Epistle to the Hebrews through the lens of spatial theory, spatiotemporal theory, and migration studies.

**Dennis Campbell**, San Francisco State University

*The Power of the Gods: A Matter of Time and Place*

**SUNDAY PLENARY SESSION PRESENTATION**

Please find the abstract in the AOS/ASOR program.

**Richard Carrier**, Independent Scholar, Columbus, Ohio

*Jesus among the Historians: How the Manuscripts of Josephus Changed Over Time and What They Originally Said: A Survey of Recent Scholarship*

Manuscripts of the *Antiquities* of Josephus at the Christian library of Caesarea were changed over time, between 220 and 320 A.D., saying different things about Jesus under their first custodian, Origen, than under their last custodian, Eusebius. Recent publications by Richard Carrier, Louis Feldman, G.J. Goldberg, Paul Hopper, Ken Olson, and Alice



Whealey shed new light on what happened and what we should conclude about what Josephus originally wrote, illustrating another difference time has made: past opinions were based on errors or misinformation, which these authors have corrected, making awareness of their work now essential to the subject.

**Paul Cizek**, Marquette University

*Composing Meribah*

This study proposes a composition history of Numbers 20:1–13 (i.e., Waters of Meribah in Kadesh), derived by following a recent methodological proposal by Bernard M. Levinson (*A More Perfect Torah*, 2013), who suggests assessing composition history indirectly via reception history. Particularly, the study analyzes the allusions from Psalms 78 and 106 to the Meribah tradition, and utilizes dating clues from the psalms to reconstruct the composition history of Numbers 20:1–13. The study isolates two early sources, which were subsequently supplemented both by a Deuteronomic author and then a Priestly author.

**Constantina Clark**, Ubiquity University

*The Intricacies and Intrigues of Greco-Roman Households: Masters, Mistresses, Wives, Concubines, Slaves and the Children that Resulted in a Culture of Religious Flux*

Christianity did not take place in a vacuum. The effect that the introduction of New Testament Christianity had on the households of Greco-Roman lifestyles cannot be underestimated. The economics of Greco-Roman family life were often in direct conflict with emerging Christian ideology in terms of sexuality and patriarchal familial rule in pagan households. The traditional Greco-Roman family systems, as well as the ramifications of the relationships that resulted from them, will be explored in this presentation, as they relate to the emergence of Christianity.

**Jim Coakley**, Moody Theological Seminary; University of Stellenbosch

*Towards a Taxonomy of Time in the Joseph Story*

There are many ways that a language such as Biblical Hebrew can encode temporality in addition to the verbal system such as temporal adverbials and adjuncts. This study investigates the wide array of lexical, syntactic and semantic components that are construed to mark time in the Joseph narrative (Genesis 37-50) in an effort to create a taxonomy of how time is conveyed in Biblical Hebrew narrative text. This study theorizes that a combination of grammar, syntax, discourse analysis and cognitive linguistics will provide greater clarity to a complex system.

**Jeremiah Coogan**, University of Notre Dame

*The Reception of Jubilees in a Fifth-Century CE Catena of Genesis*

This paper considers material from the Second Temple pseudepigraphon Jubilees in a fifth-century Greek catena to Genesis. I argue that the catenist did not draw directly from a text of Jubilees. Rather, Jubilees had already been appropriated and restructured before the catenist selected material and reorganized it around the textual frame of Greek Genesis. These conclusions suggest that even in Late Antiquity, the book of Jubilees may have functioned less as a unified composition than as individual units, which were then assimilated into other organizing frameworks—whether the schemata of chronographers or the (margins of) the Greek Bible itself.

**Ryan J. Cook**, Moody Theological Seminary

*Pious Eli? The Characterization of Eli in 1 Samuel 3:18*

In 1 Sam. 3:18b, Eli responds to a prophetic judgment with the phrase “it is Yhwh, may he do what is good in his eyes.” Most commentators understand this response as an example of pious acceptance of divine judgment. The claim of this paper is that a plausible case can be made for reading Eli’s response as culpably passive. This case will be made following two lines of evidence. First, I will examine an oracle of judgment against an individual and the response as a type-scene in Samuel-Kings. Second, I will analyze the characterization of Eli in 1 Samuel 1-4.

**Charles H. Cosgrove**, Garrett-Evangelical Theological Seminary

*Timing in Paul’s Conception of the Lord’s Supper (1 Cor 11:17–34)*

At two points in his discussion of the Lord’s Supper, Paul makes reference to timing: “each goes ahead with his or her own meal” (11:21) and “wait for one another” (11:33). This paper explores this language of timing and coordination by considering it in the light of early rabbinic meal customs where diners sit (which is what Paul says that the Corinthians do) and where the blessings are performed not by one for all but by each diner.

**Shawn Craigmiles**, Independent Scholar, Wilmore, Kentucky

*Uses of ἀλλά and Metalinguistic Negation in the Gospel of John*

This is an overview of the use of the conjunction ἀλλά within the Gospel of John, including a brief treatment of, and an appeal to, the linguistic phenomenon known as “metalinguistic negation” to explain the unusual occurrences in John 7:16 and 12:44. The aims are to identify the various constructions in which ἀλλά appears, the functions of these constructions, and the features most commonly observed, such as negation, ellipsis, and the presence of contrast pairs. It will be demonstrated that most occurrences of ἀλλά are in the context of a previous negation, such that either something

from a previous utterance is being corrected, or two utterances are being contrasted in some way.

**Cody David**, University of Notre Dame

*The Tone and Scope of Ezekiel 20: Theodicy and Instruction*

In this paper, I examine the tone and scope of the presentation of Israel's history in Ezekiel 20. I claim that this chapter's accusatory tone acted as a theodicy, defending Israel's God. I probe why Ezekiel thought it necessary to defend Israel's God, and suggest that he might have been responding to *Enuma Elish*. I then argue that Ezekiel intentionally limited this chapter's scope, modifying the periods of the Patriarchs and Promised Land in order to connect the present exile with that of the past and instruct those currently in exile. In sum, Ezekiel 20 is both theodicic and didactic.

**Nicholas A. Elder**, Marquette University

*Mark and Aseneth, Odd Bedfellows?*

**GRADUATE STUDENT PAPER COMPETITION AWARD**

Generically, theologically, and with respect to content Joseph and Aseneth and the Gospel of Mark are miles apart. But the two narratives also exhibit remarkable stylistic affinities. Each is paratactically structured, frequently employs verbs that are active in voice and imperfective in aspect, evokes Jewish Scriptures echoically rather than by citation, and is the product of a fluid, pluriform tradition. I argue that these parallels result from a shared media form. Mark and Aseneth represent one instantiation of the complex relationship between orality and textuality in early Judaism and Christianity. Both are textualized oral narratives.

**Scott S. Elliott**, Adrian College

*Lettering the Self*

The verisimilitude that intradiegetic letters lend narratives is a reality effect. This has implications for how we read autobiographical statements in actual letters, wherein various narrative aspects intersect (e.g., characterization, focalization). Taking Philippians 3:4b-6 as a test case, I problematize the writer's autobiographical statements upon which so many historical reconstructions are built. Since the reliability of any character-narrator necessarily created and deployed in self-narratives is ambiguous because it is simultaneously within and outside of the story, I posit that the lettered self represents a potential space of what Roland Barthes refers to as Neutral writing.

map

map

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

*The J Documentary Hypothesis*

Who wrote J? I propose a J Documentary Hypothesis to do with J what the Documentary Hypothesis did for the Pentateuch as a whole. Drawing on the work of Friedman, Leuchter, Campbell, and Van der Toorn, I propose that the Levites were the driving force behind the development of the alphabet prose narrative. I also propose that alphabet prose writing originated for political purposes due to the establishment of the monarchy. That development led to actions to legitimate both the monarchy in general and specific individuals as kings as well as to criticize them.

**Daniel J. Freemyer**, Fuller Theological Seminary; Wesley Seminary, IWU

*Poor Timing: The Inversion of Times for Feasting in Amos 5-8*

Since timing is everything, Amos 5-8 indicts Israel for poor timing. Primary and secondary indicators of pilgrimage festivals reveal an inversion of festival expectations. The dirge of Amos 5, the oracle of Amos 6, the dialogues of Amos 7, and the vision of Amos 8 deem times of feasting incompatible with times of destruction. Though these passages have been interpreted as being anti-cultic, the analysis reveals how the rhetoric of Amos 5-8 is not intended to oppose the cult but rather purify it by indicating what time is appropriate for feasting and what time is better suited for lamentation.

**Erhard H. Gallos**, Andrews University

*The Spirits of the Righteous Made Perfect*

Who are “the spirits of the righteous made perfect” in Hebrews 12:23? Are they the immortal, bodiless people in a metaphysical sphere? What is the background for understanding the phrase “the spirits of the righteous made perfect?” Is it Jewish apocalyptic literature, like 1 Enoch 22.3-9; Wis 3:1; Philo *Leg. all.* 3.74; 3 Enoch 43.1 or is the answer to be found within the book of Hebrews itself? A closer look, however, at the homily of *Auctor ad Hebraeos* will shed new light into the perennial enigma.

**Christian Gers-Uphaus**, University of Notre Dame

*First Century Resurrection Reconsidered – Paul and 4 Maccabees*

M. Hengel and A.M. Schwemer have argued that “eine Reihe von eigenartigen Berührungen” exists between Paul and 4 Maccabees. Taking this statement as a starting point, this paper analyses how far their observation applies to the statements about the “afterlife” in 1 Cor 15 and in 4 Maccabees. In this regard, it will be important to carve out the anthropological conceptions that are expressed in the individual eschatological descriptions in both texts. Finally, the paper will discuss to

what extent the conflict between Paul and the Corinthians could be reconsidered fruitfully by such a comparison of concepts of the “afterlife.”

**Brandon R. Grafius**, Ecumenical Theological Seminary

*Philo, Phinehas, and Horror Theory*

In Philo’s retelling of the Phinehas narrative of Numbers 25, Philo makes several key additions to the story and shifts its emphasis considerably. By using contemporary horror theory to read Philo’s retelling of Phinehas, this paper will argue that Philo sees Phinehas as performing a similar narrative function as the 1980s slashers: re-establishing the patriarchal order that is under threat by societal changes, while also absolving the audience of direct participation in the slasher’s violence.

**Daniel M. Gurtner**, Southern Baptist Theological Seminary

*“Old Exodus” and “New Exodus” in the Gospel of Mark*

Since Rikk Watts’ important monograph on the Isaianic “New Exodus” in Mark (1997), scholars have frequently interpreted Markan appropriation of Exodus themes through an Isaianic lens. Without detracting from the importance of this reading, the present paper attempts to explore the underlying textual foundations from Exodus itself and the bearing it has on the Markan narrative. In this respect it will focus on the citations and clear verbal allusions to Exodus found in Mark, particularly the textual traditions from which they are drawn. The objective is to elucidate the function of Exodus texts upon the overall bios of Mark.

**Najeeb Haddad**, Loyola University Chicago

*The Pre-Markan Apotheosis and the Markan Resurrection: Mark 16:1-8*

The pre-Markan narrative of the resurrection follows the pattern of Greco-Roman apotheosis traditions. The narrative draws parallels to famous heroes of Greco-Roman antiquity including Romulus, Apollonius, and Asclepius. Jesus’s body vanishing from the tomb evidences his apotheosis and his new role as a god for his people. When Mark received the tradition, Mark stressed the resurrection of Jesus apart from the apotheosis tradition. No Jewish or Greco-Roman literary source recalls a god being apotheosized, returning from the dead in a physical way. The Markan addition of 16:7 stresses this very physical reality of Jesus having been raised from the dead.

**T. Michael W. Halcomb**, Univ. of Kentucky; Conversational Koine Inst.

*Iota and the Pronunciation of Koine Greek: A Historical and Phonological Analysis*

In this paper I offer both synchronic and diachronic analyses of the pronunciation of the letter iota (ι) up to the fourth century CE. I argue that

itacism (iotacism), that is, the process whereby six Greek vowels (η, υ) or vowel pairs (ηι, ει, οι, and υι) underwent changes with the result that they were all pronounced the same as iota (ι), began prior to the Classical Era. Moreover, I aim to illustrate that during this time, three stages of Compensatory Lengthening were largely responsible for setting the process of itacism in motion. Understanding these phonological details not only has implications for understanding the pronunciation of Koine but also engaging in text-critical analyses.

**Lowell K. Handy**, American Theological Library Association (retired)

*Homicidal Homiletics: Preaching Aids for Numbers 25:6-15*

This presentation provides a survey of a series of preacher-aid commentaries and other helps as to what they propose as useful for preaching on the Phinehas text. From righteous indignation to text of terror — not to mention skipping the text altogether — have appeared in sermonic helps.

**Ryan D. Harker**, Baylor University

*Paul and Creation: Toward A Pauline Grounding for the Church's Care of Creation*

This paper models what a synthesis of apocalyptic and salvation historical readings of Paul might mean for the church's self-understanding in relation to creation and its care. By bringing these two apparently disparate readings together, I show that Paul exhibits a coherent theology of redemption that is radically new yet grounded in the history of God's covenant faithfulness. This has important implications for ecclesiology. Using creation care as a lens, I show that for Paul, Christian ethics must be grounded upon the apocalyptic reality of redemption, itself the fruit of God's covenant faithfulness and manifested in the apocalyptic reality of the church.

**Jonathan Hatter**, Loyola University Chicago

*"Is the Law Then Contrary to the Promises of God?": Recognizing the Temporal Language of Paul's Digression in Galatians 3:21-29*

The six proofs of Galatians 3-4 are written in highly polemical, either-or language that, at times, elevates the importance of faith by denigrating the law and its practice. Paul overstates his case against the law in order to promote living by faith. It is Paul's recognition of this overstatement that leads him to write his digression (Gal 3:21-29), in which he employs temporal (then-now) language and the image of the παιδαγωγός to affirm that the law once had a significant role to play but that it had since been surpassed by faith in Christ.



**Raleigh C. Heth**, University of Notre Dame  
*“The Stripping of the Bulls” A Reevaluation of Ahaz’s Role in Deuteronomistic Historiography*

This study, through exegetical examination of the Deuteronomistic History and the various regnal formulae present in Kings, explores the possibility that Ahaz, one of the most negatively evaluated monarchs in the Bible, was possibly originally evaluated in a positive light and that only after secondary editorializations was he said to be an idolatrous ruler. This is accomplished through in-depth analysis of seemingly set patterns in the regnal evaluations and becomes apparent when that of Ahaz is viewed beside the evaluations of other “bad” kings.

**Andrew W. Higginbotham**, HUC–JIR  
*No Time ... or No Need? Hebrews 11:32 in Light of Tannaitic Parallels and Second Temple Mentions*

While one may understand abbreviating coverage of David, Samuel and the prophets at the end of the “hall of faith” (Heb 11:32), the mention without elaboration there of Gideon, Barak, Samson, and Jephthah is curious. While the use of tannaitic materials as parallels to New Testament texts is potentially problematic, the similarities of the traditions found in Tosefta Rosh Hashanah, the Mekhiltot, and Sifre Devarim in their own mentions of the four judges are compelling enough to garner consideration. This paper will examine for the potential of a tradition that lies behind both Hebrews and the tannaitic sources.

**J. Gerald Janzen**, Christian Theological Seminary, emeritus  
*Toward a Hermeneutics of Conscience: A Coleridgean Reading of Romans 2 and 12*

If hermeneutics is “the interpretation of biblical texts or texts that originate from within other cultures” (Thiselton), what is the basis for cross-cultural hermeneutics when Scriptures are authoritative only within and for a given religious culture? I shall explore Paul’s letter to the Romans as programmatically (Chapter 2) and practically (Chapter 12) sponsoring a Gospel hermeneutics of Conscience. It is a hermeneutics anchored in Scripture, in-formed by the redemptive and transformative “mercies of God” in Christ, and practiced according to the enscripted a-b-c’s of embodied universal discourse.

**Abson Joseph**, Indiana Wesleyan University  
*The Background and Implications of the Language of New Birth in 1 Peter*  
This paper traces the development and use of the language of “New Birth” in Scripture and other Jewish literature. It examines the affinities between 1 Peter and other texts that celebrate the transformative work of God in the

lives of his children and discuss their potential influence on 1 Peter's appropriation of the same. Further, it will demonstrate how the Exodus imagery that permeates 1 Peter contributes in shaping a view of New Birth that is rooted in Salvation history.

**Joseph S. Khalil**, University of Notre Dame

*Joseph's Death and the Subsequent Plight of the Israelites in Egypt: Appreciating the Theological Significance of Jubilees' Adjusted Chronology*

According to Exod 1:8, after the death of Joseph and the passing of a long time, "a new king arose over Egypt who did not know Joseph." This may seem like mundane if not unimportant information. For the author of Jubilees, however, it was anything but. In his rewriting of Genesis 1–Exodus 19, Jubilees' author did not include a parallel to Exod 1:8b and reworked also the biblical chronology in Exod 1:6-8a. To appreciate why, this paper explores key elements of Jubilees' version of the Joseph story to explain what the writer found potentially problematic about the biblical account.

**Richard Klee**, University of Notre Dame

*Raphael and Mediation of the Domestic Temple*

This paper explores the role of Raphael, a mediator figure between domestic centers of worship and heaven. Sent by God to heal, as his name indicates, Raphael's effective mediation is communicated by assuming roles in Tob 3:17-12:22 typically associated with the *paterfamilias*, the faithful kinsman, the hired hand, and the wise sage. The temporary domestication of this angel allows technical vocabulary from instruction, economics, and family life to render theological statements about the righteousness of God, the dispensation of God to those in diaspora, and the worship acts that are best suited to sustain community in far-off foreign contexts.

**Susan Kray**, Indiana State University, Terre Haute

*Horrific Violence Initializes the Creation Process: or, How to Get Your National Stories of Origin to Resonate with Creation Stories*

"What difference does time make?" It gives us a chance to step back and do some comparative analysis. Pinkhas' story is reminiscent of a primal Theme of Horrific Beginnings. Millennia ago (I hypothesize), an insignificant Canaanite community (Judeans) proclaimed its own cosmic significance, at least in its own myths (presumably not expecting to impress Egyptians, Persians, Assyrians, or Greeks) by developing a national version of a Horrific Universe Creation Story. Compare the grisly Creation Myth murders of Abzu, Tiamat, Yam, Mot, Tannin, and Leviathan, central to

ancient creation myths, dramatizing the supernatural significance of the beings thus created: us humans.

**Mark Lackowski**, University of Notre Dame

*One Word, Many Meanings: Human and Divine Authorship in Augustine's De Doctrina Christiana*

It is sometimes assumed that “pre-critical” interpreters of the Bible were early pioneers of modern literary theory, since they embraced pluriform readings and diminished the role of the author. I argue that Augustine cannot be easily co-opted into a post-modern hermeneut, since he is a strident defender of the *sensus litteralis*, which presupposes the discovery of authorial intentions. Therefore, I will examine Augustine’s theoretical and practical explication of the literal sense of Scripture, including the role that authors, both human and divine, play in the meaning-making process, and argue that this bishop from North Africa still has much to teach modern critical readers of Scripture.

**Fredrick J. Long**, Asbury Theological Seminary

*The Semantics and Pragmatics of Ἀποκρίνομαι (“I answer”) in the Greek New Testament*

The “deponent” verb ἀποκρίνομαι (glossed “I answer”) occurs in the Gospels and Acts, mostly in the passive voice. Sometimes the verb is not translated, especially after some action or circumstance. The ancient grammarians Ammonius and Phrynichus distinguished the verb’s meaning by its verbal voice: “ἀποκριθῆναι has to do with making distinctions, ἀποκρίνασθαι with making a reply” (BDAG s.v.); so also LSJ. Somewhat consistent with this ancient distinction, Stephen Levinsohn maintains that as a speech orienter ἀποκρίνομαι indicates taking “control of the conversation with an objection or new initiative.” This paper explores the semantics and pragmatics of ἀποκρίνομαι in the Greek New Testament.

**Stephen A. Long**, University of Notre Dame

*Tobit on Tithing: Charity, Sacrifice, and the Use of Pentateuchal Traditions*

**GRADUATE STUDENT PAPER COMPETITION AWARD**

The opening sequence in the book of Tobit is interrupted by an apparent digression on tithing. This paper argues that the mention of Tobit’s tithe contributes to the larger didactic purposes of the book in a more sophisticated manner than is commonly recognized. By developing associations already present within the Pentateuch, Tobit views the tithe as a sacrifice with a built-in aspect of concern for the poor. This association is exploited in order to advance the book’s claim that almsgiving is sacrificial—that is, that almsgiving is an “offering” that is acceptable to God and has expiatory or debt-forgiving efficacy.

**Mark Francis Mariani**, University of Notre Dame

*Engaging and Developing Tradition: The Abraham-as-Torah-Observer Motif in Genesis and Second Temple Judaism*

Genesis 26:3-5 characterizes Abraham's life with Deuteronomic language of Torah obedience. Likely a deuteronomic insertion, these verses stimulated the imagination of Second Temple interpreters regarding the figure Abraham. In this paper, I argue that Philo, Sirach, Jubilees, and the Damascus Covenant inherited an interpretive tradition in which Abraham obeyed the Torah. They negotiate within this tradition and address problems that it itself raises, even disputing one another's positions on the matter. In doing so, they transfigure Abraham even further from his portrayal in Genesis, adding layers to their inherited tradition of interpretation.

**Troy W. Martin**, Saint Xavier University

*Christ's Healing Sore (1 Pet 2:24)*

Sores are disgusting and especially those oozing bodily fluids. Sores are a pathological problem in need of healing. These modern perceptions make the interpretation of the term μῶλωπι ("sore") in 1 Pet 2:24 quite difficult. The Petrine author asserts that Christ's sore heals others, and this notion of a sore that heals strikes moderns as quite odd. This oddity arises in part from a lack of understanding about the ancient source domain of Peter's salvific-hygenic metaphor according to which a μῶλωψ is part of a restorative process. This paper seeks to remedy this lack of understanding as a way of overhearing this metaphor once again in an ancient context.

**Troy W. Martin**, Saint Xavier University

*Dating First Peter to a Hairdo: Roman Coiffure and the Embroiding of Hair in 1 Pet 3:3*

The most reliable textual clue for dating First Peter is the unusual expression ἐμπλοκῆς τριχῶν ("embroiding of hairs") in 1 Pet 3:3. This expression is an apt description of the *orbis comarum* hairstyle with its braided braids and braids piled upon braids in a large braided bun, and this hairstyle is in vogue during the reigns of the Flavian and Trajanic emperors but unknown during the Julio-Claudian Age. The reference to this hairstyle dates the writing of First Peter sometime in the decade between 79 and 88 CE.

**Eric F. Mason**, Judson University

*What Is Hebrews?—respondent to panel presentations*

**Timothy Milinovich**, Dominican University

*Paul as Priest and Augur in Romans*

This paper will consider how the Roman gentile audience may have received Paul's description of himself in comparison to their own context of Roman *religio*. Paul's description of offering devotion (*latreuo*), being able to read Scripture with special revelation or to intuit God's wrath (1:1-17, 18), and to administer a collection while calling listeners to proper faithful obedience are phrases that usually describe priests and augurs of the Roman state.

**Timothy Milinovich**, Dominican University

*Rewriting the Will of the Gods: Rom 1:18-32 in Context of Religio*

Using cultural and literary methods, and addressing key words such as *latreuo*, *sebasteia*, *asebeian*, etc., this paper will read Rom 1:18-32 from the view of the Romanized gentile audience and the context of their own religious systems. Since Romans deemed their success as connected to their proper devotion of the gods, Paul's condemnation of idolatry would be received as impugning the religious system that permeated society and the national narratives constructed within it.

**Hans Moscicke**, Marquette University

*A Reassessment of the High-Priestly Christology of 1 Clement*

This paper explores the high-priestly Christology of 1 Clement as both distinct from, and possibly earlier than, that of Hebrews. Citing sources in Temple/cultic traditions, Wisdom traditions, apocalyptic heavenly high-priestly traditions, Qumran sources, and the New Testament, it maintains that Clement uses the title "High Priest" to signify Christ as mediator of the good works of Christians to God, of God's Wisdom and Presence to Christians, and of an atoning/purifying self-sacrifice. The rhetorical aim of this Christology is to encourage the Corinthians by reminding them that they have a priestly "benefactor" who has guaranteed their access to God despite their errors.

**Amy Peeler**, Wheaton College

*What Is Hebrews?*—panelist

The author's chief concern is to present the ethos (character) of God so that the recipients can trust God and, therefore, endure in their confession.

**Wayne T. Pitard**, University of Illinois

**PRESIDENTIAL ADDRESS FOR THE MIDDLE WEST BRANCH OF THE AOS**

*The Language of the One-Lipped People: The Epoch-Making Discovery of Proto-Sephatic*

**Ryan Roberts**, Cornerstone University

*Paronomasia in the Third Vision of Amos (7:7-9)*

Amos 7:7-9 sits within a series of five visions that both call for judgment and also serve to authenticate the prophet and his message. While the prophet first dialogues with God to stop the judgment, in the third vision the prophet relents. Within this vision paronomasia serves a performative function to help ritually encode and enact the judgment against Israel. The combination of a divine sign given in a visionary state, done so with the manipulation of language suggests this is far more dangerous than prophetic wordplay.

**Clare M. Rothschild**, Lewis University

*What Is Hebrews?*—panelist

Hebrews is a deliberate pseudepigraphon—its centuries-long attribution to Paul, an explicit intention of the author.

**Paul Saieg**, University of Notre Dame

*Theorizing the Flesh: Stoicism and the Aim of Embodiment in Irenaeus of Lyons*

In this paper, I will ask what was at stake for Irenaeus in his theory of embodiment. Why were beliefs about embodiment so fundamental both to his theology and to his critique? Building on the growing consensus that Irenaeus was a philosophically sophisticated thinker, I will argue that his critique of the Valentinians in *Haer.* 1.6—where says they reject the importance of material actions (ὄλκαὶ πράξεις) in salvation—reveals that the characteristically Irenaeian beliefs in the goodness of matter and in the mixing (κρᾶσις) of body, soul, and Spirit undergird his scriptural ethics and provide a coherent theoretical discourse for understanding his practices of spiritual self-transformation.

**Ken Schenck**, Indiana Wesleyan University

*What Is Hebrews?*—panelist

Hebrews was a sermon sent from a Jewish male of the Pauline circle, someone acquainted with Philo, who was writing to Rome in the aftermath of the destruction of the temple to encourage a largely Gentile audience not to abandon Christian Judaism.

**Joshua Scott**, University of Michigan

*Remembrance as Revelation in the Hodayot: Time and Memory in IQH<sup>a</sup> V, VI, and XII*

Several scholars have noted an absence of historiography in the Dead Sea Scrolls. Building upon the works of Yosef Yerushalmi and Per Steensgaard, this paper proposes that the community did not utilize the genre of

historiography because of its understanding of time and memory. Examples from the *Hodayot* indicate that moments in time were not remembered for their historical significance, but as witness to a sacred time in which God created and ordered the world. This act of remembrance allowed the community to impart new revelations. The community lives, then, in an absolute present in relation to time and revelation.

**Chris Seeman**, Walsh University

*“From the Times of Herod”: The Herodian Era as Temporal Inclusio for the Judean War*

Book 1 of Josephus’ *Judean War*, which chronicles more than a century and a half of Judea’s pre-Roman past, is disproportionately focused on Herod the Great, resulting in a tome more than twice the size of any of the *War*’s remaining volumes. While it’s clear that he regards Herod’s reign as a significant chronological reference point (*B.J.* 7.179; *A.J.* 20.250), the “difference” Herod makes to Josephus’ overall vision of Judean history is not explicitly articulated. By examining the *inclusios* that link Books 1 and 7 of the *War*, this paper explores how the Herodian era shapes Josephus’ historiography.

**Chris Shea**, Ball State University

*Jesus the Spartan, Again*

In a paper presented at last year’s meeting I argued that some sayings from the earliest layers of the Jesus tradition resemble some sayings of the Spartans from Plutarch’s *Apophthegmata Laconica (Moralia III)*. This paper will continue the discussion of the proposition that the legends of the Spartans shape the figure of Jesus as well—and perhaps as early—as the legends of the Hebrews and the ancient Near East. The paper will also offer some speculations on the origin of the “Son of Man” sayings and on the evolution of the eschatological Jesus.

**Russell B. Sisson**, Union College

*Apocalyptic Schemes of History in Q and Jubilees*

Explaining how Q’s apocalyptic discourse (17:20-37) has certain features characteristic of the genre but lacks others, Arland Jacobson argues that Q uses “apocalyptic language against apocalypticism.” This assessment is largely correct but needs refinement. Although Q lacks eschatological timetables, an apocalyptic scheme of history can be inferred from the discourse itself and other Q sayings which are sapiential in character. Jubilees, which some interpreters characterize as a subversion of the apocalyptic genre, provides clues to how Q’s Jewish audience may have envisioned the world before “the days of Noah” and subsequent time before a final judgment in sapiential terms.

**Russell B. Sisson**, Union College

*Argumentative Progression in James 1-2 and Q*

The writer of James presumes that readers know various sayings of Jesus, the majority of which are found in Q. James uses Q material in a manner which reflects an awareness of Q's rhetorical structure and function, particularly its positive presentation of Gentiles in contrast to self-described "children of Abraham." Recognition of Q's rhetorical structure and function helps us understand the argumentative structure of James 1-2, which concludes with the presentation of Abraham and Rahab as models of righteousness, as well as the rhetorical function of other parts of the letter.

**Christopher W. Skinner**, Loyola University Chicago

*Characterizing Jesus in Mark's Longer Ending: The Narrative*

*Christological Trajectory of Mark 16:9-20*

A great deal has been made of the inauthenticity of Mark 16:9-20. Much of it has focused on the traditional text-critical evidence. This paper will combine three areas of inquiry—textual criticism, characterization, and narrative christology—to raise questions about the ways in which Mark's Longer Ending (LE) generates a narrative Christological trajectory that departs markedly from what we see in Mark 1:1 – 16:8. We will look first at the consensus position that the LE is a later addition, then provide a narrative analysis of the LE in which we apply specific categories employed in Elizabeth Malbon's book, *Mark's Jesus*.

**Christopher W. Skinner**, Loyola University Chicago

*Ethics in/of the Johannine Literature: Recent Scholarly Opinion and*

*Prospects for the Future*

Scholars in search of ethical material in the NT have long downplayed the potential contribution of the Johannine Literature. Noting that the Fourth Gospel in particular lacks the same sort of ethical emphases as the letters of Paul or the Synoptic Gospels, commentators have been quick to dismiss the Gospel as having little value for discussions of NT ethics. However, there have been several scholarly attempts to highlight the "problem" of Johannine ethics. This paper explores the most commonly articulated views on ethics (or lack thereof) in the Johannine literature and considers some potential prospects for future research.

**Jordan Eugene Skornik**, University of Chicago

*Jeremiah 36: Its Literary Nature, Agenda, and Vision of Written Prophecy*

Jeremiah 36 has played a pivotal role in scholarly thinking about the relationship between prophecy and writing (most famously, with respect to the compositional history of the Book of Jeremiah). What emerges most recently in such discussions is a certain tension between the potential



fictiveness of the account and what it might, nevertheless, reveal about the nature of scribalism and redaction; scroll technology or materiality; and the possibility of prophetic collections. The proposed presentation aims to address this tension by sorting out in detail the nature and limitations of this well-known episode for reading the Bible's prophetic literature.

**David Smith**, St. Mary's University, Twickenham

*Once More Against Gospel Communities: Another Cautionary Tale*

The construction of Gospel communities continues in Gospels scholarship despite several warnings. In this paper, I argue that the glimpses of actual early Christian communities from other early Christian literature reveal communities that look different from modern, scholarly constructed communities. The view we get is of connected, complex communities, rather than isolated, distinct communities. Thus, we might legitimately question the usefulness of typical Gospel community reconstructions. The onus would fall on those who wish to suggest that a Gospel community was isolated and distinct to demonstrate this was the case in light of the evidence presented here.

**Benjamin J. Snyder**, Asbury Theological Seminary

*Technical Term or Technical Foul?—βαπτίζω and the Problem of Transliteration as Translation*

Modern scholarship strives to use proper terminology and define terms carefully to avoid anachronism or mischaracterization of ancient concepts. However, pitfalls inherent to the practice of transliteration as translation are largely ignored. This practice is a perfect Trojan horse since it espouses to accurately reflect original meaning by using an anglicized version of the original language. Paradoxically, however, transliteration wrongly leads to treating transliterated terms as *termini technici* and decontextualizes such terms which leads interpreters to imbue them with meaning from the interpreter's context. I use βαπτίζω as a case study to argue that transliteration should be abandoned.

**Michael Spalione**, Trinity College Bristol

*Why the Church is Not the Kingdom*

Peter Leithart, Howard Snyder, and Avery Dulles have all noted that within twentieth century scholarship to the present there are five models of the church's relation to the kingdom of God. These five models are theocratic, existential, sacramental, herald, and servant. In this paper, I will first survey the various models of the church's relation to the kingdom, and the arguments given for separating the two before turning to critically engage these arguments and point towards an alternative model in which the church is the kingdom.

**Jeffrey Stackert**, University of Chicago

*What Difference Does Time Make?: The Israelite Wilderness Period in Deuteronomy*

**SUNDAY PLENARY SESSION PRESENTATION**

The Deuteronomic authors (D) include several references to the Israelites' forty-year sojourn in the wilderness. Yet even where it can be shown that these writers depend upon source material for this tradition, they seek to recast its purpose, a process that also requires modification of specific story elements. Specifically, D transforms the extended wilderness sojourn from a period of punishment to one of preparation. In so doing, it eliminates the tradition of Israelite generation change during this time. This example is thus a stimulating case study of the meaning of time in its alternative biblical depictions.

**Justin David Strong**, University of Notre Dame

*Personified Cities between Aelius Aristides and John the Apocalypticist*

Around the turn of the second century there lived an educated man of some means from Asia Minor. He received numerous revelatory visions from his personal savior, including tours of personified cities—heavenly and doomed. By divine command he wrote down what he saw and these inspired words have come down to us today: the *Orations* and *Monody for Smyrna* by Aelius Aristides. This paper seeks to situate John's portrayal of Rome's downfall and the heavenly Jerusalem (Rev 17-21) in relation to these first hand expressions of love and lamentation for a personified city by Aelius Aristides.

**Chontel Syfox**, University of Notre Dame

*Noah as Physician and Apothecary: Ancient Jewish Medical Ideas in the Book of Jubilees*

The author of Jubilees paints Noah as the first physician and apothecary, who received knowledge of natural medicine from the angels of God so that he could save his offspring from the ailments being inflicted upon them by evil spirits. This study asks why the author of Jubilees attributed the beginning of medical knowledge to Noah. The paper traces the trajectory of thought on sickness and healing in the Hebrew Bible, apocryphal (Tobit, Ben Sira) and pseudepigraphal texts (1 Enoch), and attempts to identify textual and ideological impetuses for the tradition linking Noah to medicine in Jubilees.

**Nathan Thiel**, Carroll University

*Divine Mourning and the Public Declaration of Jesus's Sonship in the Gospel of Mark*

One of the most curious elements of Mark's passion narrative is the tearing of the temple veil. This paper lends support to the proposal of Roger Aus that the splitting of the curtain symbolizes God's mourning for the death of his son. I argue that the Gospel of Mark is structured by God's progressive revelation of Jesus's sonship, first to Jesus himself (1:11), then to the inner-circle of disciples (9:7), and last of all, publicly at the crucifixion through the tearing of the curtain (15:38). At Jesus's darkest moment, God silently declares, "This is my son, whom I love."

**Jeffrey M. Tripp**, Loyola University Chicago

*Isaac Newton's Temporal Dualism: Reading the Principia in Light of Newton's Treatise on the Apocalypse*

Isaac Newton is renowned for his scientific work, but was an avid commentator on Daniel and Revelation, work that has recently become available. Reading it alongside his physics reveals a tension. In one, time is immutable and the universe deterministic. In the other, time is mutable and emphasis placed on free will because the material world (including time), which appears to be dictated by physical laws, is influenced by spiritual forces including human souls and more importantly God. This paper examines how Newton understood the apocalyptic worldview through his *Treatise on the Apocalypse*, and how it influenced his physical understanding of time in the much more influential *Principia*.

**Jeffrey M. Tripp**, Loyola University Chicago

*"Whether He's a Sinner, I Don't Know": Claiming Ignorance Using οἶδα in John 9*

The interrogation of the man born blind in John 9 is dense with cognitive assertions that, unlike the rest of John where *variatio* is common, consistently use only one verb (οἶδα). Reading John in light of contemporary trial records and literature helps explain its unusual consistency. The declarative use of (οὐκ) οἶδα is a rhetorical trope used either to assert testimony or to avoid it altogether, so that John 9 can be read as a pre-trial hearing to assess the potential usefulness of the blind man's testimony in a later, more formal hearing. The blind man moves from hedging his words to avoid testifying against Jesus, to testifying for him directly over the course of the chapter.

**Jonathan Trotter**, Lewis University

*Diaspora Jews, the Ingathering of the Exiles, and Pilgrimage to Jerusalem*

Given the separation of Diaspora Jews from the Jerusalem temple, scholars often wonder what place this distant sacred space had in Diaspora Judaism. In order to consider two potentially related elements of this inquiry, this paper will investigate (1) how certain Diaspora Jewish texts conceive of the return of Jews living throughout the world to Jerusalem in the future and (2) how these perspectives may have influenced the practice of pilgrimage to Jerusalem, which was widespread throughout the Diaspora during the late Second Temple Period.

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

*The Fatherhood of Abraham for Both Jews and Those in Christ in Romans 4:11b–12, 13, 16*

This paper focuses primarily on three interpretive moves that contribute to a supersessionistic reading of Romans 4:11b–12, 13, and 16. It discusses: (a) whether Israel according to the flesh has lost its founding father Abraham; (b) if the land promises have been taken up and fulfilled in Christ without remainder; and (c) whether there are differing ways that Abraham informs the identity of Jews and gentiles in Christ.

**Shlomo Wadler**, University of Notre Dame

*Qumran Peshar and Textual Criticism*

The importance of the biblical scrolls found at Qumran for the text critical study of the Hebrew Bible is an undisputed fact. However, other scrolls can perhaps be of use for the text critical study of the Hebrew Bible. The biblical texts underlying *pesharim* in general can be extremely useful for the text-critical study of the Hebrew Bible. They often preserve versions similar to those known from other versions, and at times present us with new readings. More specifically, 4Q171 is of particular note. As no other scroll contains verses 7-40 of Psalm 37, we now have those verses at our disposal.

**Jaime L. Waters**, DePaul University

*Good Aim: Phinehas' Intent in Numbers 25:8*

When Phinehas abruptly murders the Israelite man and Midianite woman in Numbers 25:8, the audience is left wondering what motivated his action.

While details are lacking, the method of the murder is described as a stabbing. More specifically, the woman is stabbed “through her belly” (*‘el-qōbātāh*). This paper will explore why Phinehas may have targeted the belly. It will also suggest alternative renderings of “womb” or “genitals” following ancient textual witnesses. Considering the textual traditions will help to elucidate how and why these murders occurred.

**Urban C. von Wahlde**, *Gnosticism, Docetism, and the Judaisms of the First Century* (Bloomsbury, 2015).

**SBL BOOK REVIEW SESSION**

The book proposes that while there are elements in the Gospel of John that could suggest Gnosticism, Docetism or Judaism as the Gospel's proper background, the most adequate background is Judaism. Moreover, the author proposes that, to properly interpret a given text, it is essential to distinguish between (1) the worldview of the traditional Jewish *graphai*, (2) the worldview of apocalyptic literature and (3) the worldview of Hellenistic Judaism. The book gives examples of texts where the interpretation is affected in a major way by the recognition of the proper background. The presence of these varied worldviews also is a significant indication that the Gospel, in its present form, is the end-product of a complex compositional process and the work of more than a single author.

**Jason A. Whitlark**, Baylor University

*What Is Hebrews?*—panelist

Hebrews is a deliberative speech written to former pagans in Flavian Rome to exhort them to faithfulness in view of God's promised hope and Christ's new covenant ministry and to warn them against apostasy, namely defection to the pagan imperial society.

**Mark Whitters**, Eastern Michigan University

*Story-Telling about the Seven among Christians, Jews, Muslims*

The story of seven youths who resist persecution to the point of shedding their blood recurs for Jews, Christians, and Muslims from the time of the Second Temple to the time of Mohammed. This paper explores the common narrative elements among such stories as Taxo and his sons in the Testament of Moses, the Maccabean martyrs in 2 and 4 Maccabees, and the Seven Sleepers of Ephesus in the Qur'an. The story-telling invokes apocalyptic scenarios for each religious audience as they bolster their own constituency's morale in times of persecution, utilizing the same literary techniques, religious symbolism and confessional apologetics.

**Kenton F. Williams**, Trinity Evangelical Divinity School

*How an Understanding of the Term utullu Might Provide Insight into the Role of Doeg, the Edomite in 1 Sam 21:8*

This paper proposes the position that in seeking to understand the role of Doeg, the Edomite in 1 Sam 21:8, as *'abbir hārō 'im*, information can be gleaned from what is arguably a semantic parallel in the Akkadian term *utullu*. There will be a brief overview of the term *utullu*, followed by a discussion of the text of 1 Sam 21:8 and the implications of viewing it as a semantic parallel.

**James Wykes**, Marquette University

*The Belly of the Δράκων: Old Greek Job's Ravenous Beast*

Most scholars, when talking about the mythical figures in the book of Job, focus on the attention-grabbing figure of Leviathan at the end of the book according to the Masoretic Text (MT). Few, however, have explored the image of the corresponding Old Greek (OG) figure: the δράκων. This study concludes that the δράκων in OG-Job is associated with hunger and consumption more strongly than his MT counterpart, a trajectory that is continued in the development of the tradition in Greek Second Temple apocalypses, including 3 Baruch and the New Testament book of Revelation.

**Michael T. Zeddies**, Independent Scholar, Chicago, Illinois

*Evidence of a Mid-Second Century Source for the Testimonium Flavianum*

Evidence from Origen and Clement on Josephus imply that *Ant.* 18.3.3(63-64) is an interpolation, and that the Alexandrian authors used a mid-second century document misattributed to Josephus. Further evidence from Eusebius supports this hypothesis, and this text may be identical with the one Eusebius attributed to the name “Hegesippus.” This text may also be the source of the non-Josephan insertions into the Slavonic Josephus, a medieval revision of *B.J.* that some claim is translated from an earlier Greek version. *Ant.* 18.3.3 is then explained as a précis of the longer, second-century pseudo-Josephan *Testimonium* witnessed by the Slavonic manuscripts.

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## ACKNOWLEDGEMENTS

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Jeffrey Stackert, University of Chicago, SBL Presidential Address  
Troy W. Martin, Saint Xavier University, SBL Regional Spotlight  
Bernadette Brooten, Brandeis University, plenary address  
Simeon Chavel, University of Chicago, plenary address  
The date and location are to be determined. Information will be posted at [https://www.sbl-site.org/meetings/rm\\_midwest.aspx](https://www.sbl-site.org/meetings/rm_midwest.aspx).