

**AOS/ASOR/SBL/CSBR  
2008 ANNUAL MEETING  
PROGRAM**

**Friday Evening, February 15, 2008**

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

Dinner – local restaurants

**Session 1**  
7:00-8:30                   **SBL Plenary Session:  
The Body, Healing, and Medicine**

Chair: Mark Whitters, Eastern Michigan University  
Room 104

7:00-7:30                   John Scarborough, U of Wisconsin, Madison  
Greco-Roman Medicine: Research and Conclusions,  
1960-2000

7:30-8:00                   JoAnn Scurlock, Elmhurst College  
A Body of Medicine: Recent Developments in the History  
of Assyro-Babylonian Medicine

8:00-8:30                   Hector Avalos, Iowa State University  
Health Care and Biblical Studies: New Vistas on  
Embodiment

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

Hosted by the School of Theology and Pastoral Ministry  
of Olivet Nazarene University and the SBL, Midwest  
Region

**Saturday Morning, February 16, 2008**

8:00-11:00                   **Registration**  
Weber Center, Lobby

8:00-9:00                   Coffee, compliments of book publishers  
Room 308

8:00-6:00                   Publisher Book Displays  
Room 308

**Session 2A**  
9:00-12:00                   **ASOR: Art, Archaeology, and Ethnicity I**

Chair: Wayne Pitard, University of Illinois  
Room 309

9:00-9:30                   Ralph K. Hawkins, Bethel College  
Gilgal or Gilgalim? Fortified Encampments in the Israelite  
Settlement

9:30-10:00                  David A. Fiensy, Kentucky Christian University  
Exploited or Egalitarian? The Debate between  
Archaeologists and Sociologists over Galilee in the Late  
Second Temple Period

10:00-10:30                 Coffee Break

10:30-11:00                 Jeffrey Szuchman, Oriental Institute, University of  
Chicago  
Identifying Arameans along the Upper Tigris

11:00-11:30                 Jeff Hudon, Horn Archaeological Museum  
The Establishment of Jewish Archaeological Research in  
Palestine and its Development during the Mandate Period  
(1913-1948)

11:30-12:00                 Peter Feinman, Institute of History, Archaeology, and the  
History of Israel  
Archaeology and the History of Israel

**Session 2B**  
9:00-12:00

**SBL: Gospels**

Chair: Clare Rothschild, Lewis College  
Room 301

- 9:00-9:30 David Creech, Loyola University, Chicago  
Bodily Delight: The Pro-Life Message of the Gospel of Judas
- 9:30-10:00 James McGrath, Butler University  
Mark's Missing Ending: Clues from the Gospel of John and the Gospel of Peter
- 10:00-10:30 Coffee Break
- 10:30-11:00 Russell B. Sisson, Union College  
Disciples as Provocateurs: Matthew's Rhetorical Use of Q and Q's Rhetorical Structure and Purpose
- 11:00-11:30 Jeffrey Gibson, Truman College  
What Is the Matrix of the Lord's Prayer? A Look at the "Jewish Liturgy"

Planning Session

**Session 2C**  
9:00-11:30

**SBL: Early Christian Literature/Patristics**

Chair: Nancy Pardee  
Room 304

- 9:00-9:30 Mark Whitters, Eastern Michigan University  
Eph 5:21 and "Mutual Subordination" in Marriage: New Testament and Early Church Models of Headship
- 9:30-10:00 Paul Hartog, Faith Baptist Seminary  
Bodily Sickness, Miraculous Healing, and Apologetic Thresholds in the Early Centuries
- 10:00-10:30 Break
- 10:30-11:00 Aaron Canty, Saint Xavier University  
The Interpretation of Christ's Transfiguration in Early Gnostic and Christian Literature
- 11:00-11:30 R. Michael Allen, Wheaton College

The Simplicity of Exod 3:14, or an Early Dogmatic Reading of the Old Testament

**Session 3D**  
10:30-12:00

**SBL: Gender Studies and the Bible**

Chair: Holly Hearon, Christian Theological Seminary, and Ann Fritschel, Wartburg Seminary  
Room 305

- 10:30-11:00 Rev. Karen Fitz La Barge, Independent Scholar  
A Biological Explanation for Extended Impurity Time after the Birth of a Daughter in Ancient Israel
  - 11:00-11:30 Elizabeth McCabe, Hebrew Union College  
A Reexamination of Phoebe as *Diakonos* and *Prostaitis*: Exposing the Inaccuracies of English Translations
- Planning Session

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

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

**SBL: Informal Lunch Provided for Graduate Students**  
12:00-1:30

Host: Ellen White, Tyndale University College, and the SBL Student Advisory Group  
Viatorum Room, Ludwig Center

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

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

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

**Saturday Afternoon, February 16, 2008**

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

**AOS: Perceptive Medicine**

Chair: JoAnn Scurlock, Elmhurst College  
Room 309

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|--------------------------------|---|--------------------------------|--|
| 1:30-2:00                      | Hector Avalos, Iowa State University<br>Introducing Sensory Criticism in Biblical Studies   | 2:00-2:30                      | Holly Hearon, Christian Theological Seminary<br>The Language of Tradition in Paul and Other Second Testament Literature                    |
| 2:00-2:15                      | JoAnn Scurlock, Elmhurst College<br>Advantages of Listening to Patients: The First Description of Parkinson's   | 2:30-3:00                      | Break  |
| 2:15-2:30                      | Break   | 3:00-3:30                      | R. Michael Allen, Wheaton College<br><i>Pistis Christou</i> : Dogmatic Issues and Pauline Exegesis   |
| 2:30-3:00                      | Edgar Francis, University of Wisconsin, Stevens Point<br>Arabic Letters and their Healing Power: Medical and Magical Eclecticism in a Medieval Corpus                                   | 3:30-4:00                      | Chris Mount, DePaul University<br>Why Were Early Christians Persecuted? Constructing the Religion of Paul in the Acts of the Apostles      |
| 3:00-3:30                      | Jianjun He, Knox College<br>Physicality Erased: Discourse about the Body in Early Chinese Ritual Texts  | <b>Session 4D</b><br>1:30-4:30 | <b>SBL: Apocalyptic Literature</b><br><br>Chair: Leslie Baynes, Missouri State University<br>Room 301                                      |
| <b>Session 4B</b><br>1:30-3:30 | <b>SBL: Apocryphal and Cognate Literature</b><br><br>Chair: Russell B. Sisson, Union College<br>Room 104  | 1:30-2:00                      | Drayton C. Benner, University of Chicago<br>Verbal Repetition in Zechariah 9-14, Especially as Applied to Zechariah 10:1-11:3              |
| 1:30-2:00                      | Cynthia R. Chapman, Oberlin College<br>Women's Speech, Women's Salvation: An Intertextual Analysis of Two Mothers of Seven Sons ( <i>The Testament of Job</i> and <i>IV Maccabees</i> ) | 2:00-2:30                      | B. C. Foster, Marquette University<br>Other Brother: Fraternity and Fratricide in the Qumran War Scroll                                    |
| 2:00-2:30                      | Dennis Sylva, Stritch University<br>Intertextual and Cultural Matrices of the Depiction of the Ungodly in the Wisdom of Solomon   | 2:30-3:00                      | Break  |
| 2:30-3:00                      | Russell B. Sisson, Union College<br>The Social Setting of Philosophical Discourse in Wisdom of Solomon<br><br>Planning Session  | 3:00-3:30                      | Ardea Russo, University of Notre Dame<br>Revelation and its Paschal Liturgy: How Much Do We Really Know?                                   |
| <b>Session 4C</b><br>1:30-3:30 | <b>SBL: Pauline Epistolary Literature</b><br><br>Chair: Holly Hearon, Christian Theological Seminary<br>Room 304  | 3:30-4:00                      | Suzanne Sklar, Queen's College, Oxford<br>Blake's Jerusalem: The Harlot, the Bride, the Woman Clothed with the Sun<br><br>Planning Session |
| 1:30-2:00                      | Richard Choi, Andrews University<br>The Citation of Isa 54:1 in Gal 4:27  | <b>Session 5A</b><br>4:00-5:30 | <b>AOS: Art, Archaeology, and Ethnicity 2</b><br><br>Chair: Matthew W. Waters, University of Wisconsin-Eau Claire<br>Room 309              |
|                                |   | 4:00-4:30                      | Wayne Pitard, University of Illinois at Urbana-Champaign<br>The Spurlock Museum Cylinder Seal Project 2007                                 |

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|---------------------------------------|---|---|---|
| 4:30-5:00                             | Philip C. Schmitz, Eastern Michigan University<br>The Owl in Phoenician Mortuary Practice   | <b><u>Saturday Evening, February 16, 2008</u></b> |   |
| 5:00-5:30                             | Scott Booth, Trinity International University-Divinity School<br>A Proposal for Further Distinguishing between the Suffixed Conjugation and the Infinitive Absolute in Phoenician   | 6:00-6:30   | <b>Reception</b><br>Weber Center, Lobby   |
| <b><u>Session 5B</u></b><br>4:00-5:00 | <b>SBL Book Review Panel: <i>Stewards, Prophets, Keepers of the Word</i> (Ritva Williams [Hendrickson, 2006])</b><br><br>Chair: James McGrath, Butler University<br>Room 304<br><br>Panelists:<br>Nancy Pardee, St. Xavier University<br>Ann Fritschel, Wartburg Seminary<br><br>Respondent:<br>Ritva Williams, Augustana College | 6:30-7:30   | <b>Presidential Banquet</b><br>Weber Leadership Center  |
|                                       |   | 7:30-8:15   | <b>Presidential Address</b><br>Chair: Mark Whitters, Eastern Michigan University<br><br>Speaker: Troy Martin, St. Xavier University,<br>President of the Society of Biblical Literature, Midwest Region<br><br>The Battle of Blood and Breath: Biblical Breathing |
|                                       |   | 8:15-9:00   | <b>SBL/AOS/ASOR Board Meeting</b><br>Chair: Mark Whitters, Eastern Michigan University<br>Room 104  |
|                                       |   |   | <b><u>Sunday Morning, February 17, 2008</u></b>   |
| <b><u>Session 6A</u></b><br>5:00-6:00 | <b>SBL: Graduate Student Paper Award Winner</b><br><br>Chair: Eric Mason, Judson University<br>Room 301<br><br>Alec J. Lucas, Loyola University, Chicago<br>Rom 1:18-2:4; Wis 11-19; Ps 106 (LXX 105): A Three-Way Metaleptic Interplay?  | 8:00-9:00   | <b>Registration</b><br>Weber Center, Lobby  |
|                                       |   | 8:00-8:45   | <b>SBL/AOS/ASOR Annual Business Meeting</b><br>Chair, JoAnn Scurlock, Elmhurst College<br>Room 304  |
| <b><u>Session 6B</u></b><br>5:00-6:00 | <b>SBL: Hebrew Bible—General</b><br><br>Chair: Cynthia R. Chapman, Oberlin College<br>Room 305  | 8:00-9:00   | Coffee, compliments of book publishers<br>Room 308  |
| 5:00-5:30                             | R. Scott Chambers, Judson University<br>The Deity Bethel at Elephantine and in the Hebrew Bible   | 8:00-12:00  | Publisher Book Displays<br>Room 308   |
| 5:30-6:00                             | Elizabeth H. Pruitt, Trinity Evangelical Divinity School<br>The Chiasmic Structure of Jer 32:37-41: An Argument for its Original Placement within Chapter 32  | <b><u>Session 7A</u></b><br>9:00-10:30            | <b>SBL: Teaching the Bible in the Classroom</b><br><br>Chair: Ritva Williams, Augustana College<br>Room 304   |
|                                       |   | 9:00-9:30   | Jeffrey Stackert, University of Minnesota, MPLS<br>Why the Bible Is So Confusing: Source Criticism on the First Day of Class  |

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| 9:30-10:00                             | Peter Feinman, Institute of History, Archaeology, and Education<br>Is the Bible True?<br><br>Planning Session  | <b><u>Session 8A</u></b><br>10:30-12:00  | <b>SBL: Bible Meaning through Tradition—Gen 6:1-4</b><br><br>Chair: Lowell Handy, American Theological Library Association<br>Room 104                         |
| <b><u>Session 7B</u></b><br>9:00-11:30 | <b>SBL: Pauline Epistolary Literature</b><br><br>Chair: Richard Choi, Andrews University<br>Room 305   | 10:30-11:00  | Lowell Handy, ATLA<br>When It Absolutely, Positively Has to Be Historical: George Sale and the Antediluvian Text   |
| 9:00-9:30                              | J. Brian Tucker, Michigan Theological Seminary<br>The Mind of Christ in the Mind of Paul in 1 Cor 2:16   | 11:00-11:30  | Steven W. Holloway, ATLA<br>Imagining the Unspeakable Gen 6:1-4 in the Nineteenth Century<br><br>Planning Session  |
| 9:30-10:00                             | Donna M. Altimari Adler, Independent Scholar<br>Sea Voyages, the Omnipresence of God, and Young Jewish Men: Their Relationship and their Relevance to Christian Credibility in Acts 27 | <b><u>Session 9A</u></b><br>11:00-12:00  | <b>SBL: Graduate Student Paper Award Winner</b><br><br>Chair: Kevin Mellish, Olivet Nazarene University<br>Room 301  |
| 10:00-10:30                            | Break  |  | Benjamin D. Thomas, University of Chicago<br>The Language of Politeness in the Early Hebrew Inscriptions   |
| 10:30-11:00                            | Jason Sturdevant, Nazarene Theological Seminary<br>Eschatology, Ecclesiology, and Eating: Bodily Practices and Spiritual Reality in 1 Cor 10:1-22<br><br>Planning Session              | <b>Lunch</b>   | <b>ONU dining hall (Ludwig Center) or local restaurants</b>  |
| <b><u>Session 7C</u></b><br>9:00-10:30 | <b>SBL: Hebrew Bible—Healing</b><br><br>Chair: Laurie J. Braaten, Judson University<br>Room 309  | <b>SBL Luncheon: Evaluation with Section Leaders</b><br><b>CSBR Luncheon: Members and Guests</b><br><b>(Joint Session)</b><br>12:00-1:15 | Host: SBL Midwest Executive Committee & CSBR<br>President's Dining Room, Ludwig Center   |
| 9:00-9:30                              | Ann Fritschel, Wartburg Seminary<br>The Women of Ezekiel 13: Sorcerers/Healers?  | <b><u>CSBR* Session</u></b><br>1:15-4:15   | Chair: Robert Branson<br>President's Dining Room   |
| 9:30-10:00                             | Song-Mi Suzie Park, Harvard University<br>Sickness of King and Country: Theological Implications of Hezekiah's Illness<br><br>Planning Session   | 1:15   | Jeffery Asher, Georgetown College<br>Weapons of Shame  |
|  |  | 2:05   | Jeffrey Stackert, University of Minnesota, MPLS<br>Royal Succession and Legal Succession: Assyrian Influence Deuteronomy's Revision of the Covenant Collection |

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| 2:55 | Break  |
| 3:10 | Business Meeting   |
| 3:25 | Teresa Reeve, Andrews University<br>Rite from the Very Beginning: Rites of Passage in Luke 1-4 |

\* 374<sup>th</sup> meeting of the Chicago Society of Biblical Research; non-members are welcome to attend the day's program

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

Abingdon Press  
 American Theological Library Association  
 Baker Book House  
 The Edwin Mellen Press  
 Eisenbrauns Booksellers  
 Hendrickson Publishers, Inc.  
 InterVarsity Press  
 Society of Biblical Literature  
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 Zondervan

The officers would especially like to thank Bob Branson and his colleagues, students, the School of Theology and Christian Ministry, and the administration of Olivet Nazarene University for hosting and sponsoring the 2008 Annual Meeting of the Societies.

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

February 13-15, 2009, The Weber Center, Olivet Nazarene University, Bourbonnais, IL (tentative location)

**2008 ANNUAL MEETING  
ABSTRACTS**

**Donna M. Altimari Adler, Independent Scholar  
 "Sea Voyages, the Omnipresence of God, and Young Jewish Men: Their Relationship and their Relevance to Christian Credibility in Acts 27"**

[[donnaaltimari@comcast.net](mailto:donnaaltimari@comcast.net)]

The Palestinian Talmud (T.P. Berakhot, ix, 1) tells of a ship sailing on a stormy Mediterranean, carrying Gentiles and one Jewish youth. After seeking help from their gods in vain, the others had the Jewish youth call upon Yahweh, who saved the ship and caused the Gentiles to recognize God's omnipresence to His people. Acts 27 is cognate to T.P. Berakhot, ix, 1 and may derive from a common source. Inasmuch as God's omnipresence to His people marks their chosen-ness, this paper shows how the sea-faring narrative in Acts buttresses both Paul's credibility as Jesus' disciple and the credibility of Christians as God's people.

**R. Michael Allen, Wheaton College  
 "Pistis Christou: Dogmatic Issues and Pauline Exegesis"**

[[Robert.M.Allen@Wheaton.edu](mailto:Robert.M.Allen@Wheaton.edu)]

The fervent debate regarding the Pauline phrase *pistis christou* continues unabated, a full quarter century after Richard Hays reinvigorated the debate. This paper attempts to respond to the exegetical debates by noting dogmatic issues which undergird and delimit the interpretive imaginations of those on either side of the battle. By attending to the penetrating SNTS presidential address of Morna Hooker, I clarify the two major concerns underlying the debate: (1) the relation of Jesus' faith to orthodox Christology, and (2) the relation of Jesus' faith to the soteriology of the Protestant Reformation and that of Enlightenment liberalism. By locating the exegetical debates within a more spacious dogmatic account that attends to the broader biblical witness and the history of biblical interpretation, I suggest that adoption of the subjective genitive may proceed without ditching the doctrinal heritage of the Reformation churches.

**R. Michael Allen, Wheaton College**  
**“The Simplicity of Exodus 3:14, or an Early Dogmatic Reading of the Old Testament”**

[[Robert.M.Allen@wheaton.edu](mailto:Robert.M.Allen@wheaton.edu)]

This paper will seek to address the modern distaste for a metaphysical reading of Ex 3:14 by articulating its role in the theology of Augustine (particularly as found in his masterwork *De Trinitate*). By tracing the use of Ex 3:14 in Augustine's theology, a tie between contemporary exegesis and traditional Christian reading can be discerned, in that both evidence a concern for the elusiveness of YHWH's identity (though this concern is expressed in different styles—one merely narrational, the other metaphysical as well).

**Jeffrey Asher, Georgetown College**  
**“Weapons of Shame”**

[[Jeffrey\\_asher@georgetowncollege.edu](mailto:Jeffrey_asher@georgetowncollege.edu)]

Ephesians 6:16 has traditionally been interpreted as referring to combating internal temptations of sin, slanderous speech, or theological assaults. This paper will argue that the passage should best be read in the context of honor and shame as they were exhibited in the competitive environment of Greco-Roman culture, especially with regard to the virtues of warfare. More specifically, the potential ineffectiveness of the weapons of the worthless one coupled with the shamefulness of his projectile weapons points us in this direction. The latter is evident when interpreted within the context of the antitheses of heroic *ethoi* in Eph 6:10-17 where the believers are metaphorically associated with the heroic virtues of strength and close-combat. In contrast, the opponent(s) of the believers is metaphorically associated with the competitive *technai* of trickery and the use of missile weapons. This competitive language of honor and shame encourages and marshals the community of believers, presumably united with the appropriate ethical and social virtues (Eph 2:1-6:9), against the social and political power of the Roman Imperial system, represented and led by the cosmic forces of evil.

**Hector Avalos, Iowa State University**  
**“Health Care and Biblical Studies: New Vistas on Embodiment”**

[[HAvalos@iastate.edu](mailto:HAvalos@iastate.edu)]

This paper will highlight the increasing use of medical anthropological approaches to health care in the ancient Near East, and the use of the broader categories such as "corporeal studies" that focus on the human embodied experience and on the differential valuation of bodies.

**Hector Avalos, Iowa State University**  
**“Introducing Sensory Criticism in Biblical Studies”**

[[HectorAvalos@iastate.edu](mailto:HectorAvalos@iastate.edu)]

This paper will focus on how biblical authors constructed the natural senses, and how there was a differential privileging of the senses in Biblical literature (some corpora preferred hearing over seeing, others seeing over hearing, etc.). Such an approach has implications for Biblical exegesis, as well as understanding health care and disability in the ancient Near East.

**Drayton C. Benner, University of Chicago**  
**“Verbal Repetition in Zechariah 9-14, Especially as Applied to Zechariah 10:1-11:3”**

[[drayton@uchicago.edu](mailto:drayton@uchicago.edu)]

Zechariah 9-14 uses verbal repetition consistently. Recognizing this stylistic technique aids the interpreter in moving from the book's images to their referents and in establishing order amidst the book's seemingly chaotic movements in time and space. Understanding this verbal repetition especially illuminates Zechariah 10:1-11:3: Yahweh calls the scattered northern Israelite tribes to ask for the eschatological events of Zechariah 9; as divine warrior, Yahweh responds by redeeming the northern tribes, leading the southern tribes and northern tribes together in battle to liberate the northern tribes, and bringing the northern tribes back into the land as a prosperous and numerous people.

**Scott Booth, Trinity International University-Divinity School**

**“A Proposal for Further Distinguishing between the Suffixed Conjugation and the Infinitive Absolute in Phoenician”**

[[scott@boothhouse.com](mailto:scott@boothhouse.com)]

In the current understanding of Phoenician grammar and syntax there can be confidence that the verbs called infinitive absolutes (i.e., the qtl 'nk type) are correctly identified. The accuracy of many verbs commonly identified as 3ms/fs/cp suffixed conjugation, however, can be called into question. This paper draws attention to this problem and puts up for review the findings of my masters thesis where I used corpus linguistics and discourse analysis in an attempt to further distinguish between the suffixed conjugation, the infinitive absolute, and their uses.

**Aaron Canty, Saint Xavier University**  
**“The Interpretation of Christ’s Transfiguration in Early Gnostic and Christian Literature”**

[canty@sxu.edu]

Christ’s transfiguration, as recorded in the Synoptic Gospels, has parallel accounts in several second-century Gnostic texts. This paper will examine how these Gnostic texts describe Christ’s transfiguration, especially with respect to the transfiguration’s ‘spiritual’ dimension, and how early Christian theologians responded to those accounts. The paper will attempt to show that what became common themes in the later Christian theology of the transfiguration tended to arise from anti-Gnostic polemical literature.

**R. Scott Chalmers, Judson University**  
**“The Deity Bethel at Elephantine and in the Hebrew Bible”**

[schalmers@judsonu.edu]

This paper will explore the significance of the deity Bethel in Israelite religion. Because the origins of Bethel seem to be closely linked with El, at a later time Bethel and Yahweh come to be virtually identified as well. Evidence for this can be seen in the divine names Anat-Yahu and Anat-Bethel found in the Elephantine Papyri. While there is one explicit reference to the deity Bethel in the Hebrew Bible (Jer 48:13), the LXX expansions of the Genesis texts dealing with Jacob and Bethel may betray a concern that the sanctuary at Bethel not be associated with the deity.

**Cynthia R. Chapman, Oberlin College**  
**“Women’s Speech, Women’s Salvation: An Intertextual Analysis of Two Mothers of Seven Sons (*The Testament of Job and IV Maccabees*)”**

[Cindy.Chapman@oberlin.edu]

The Testament of Job, a Jewish retelling of the biblical book of Job, features a greatly embellished role for Job’s wife. In fact, the Testament gives Job two wives: an Egyptian wife of his misfortune and an Israelite wife of his restoration. Both are mothers of seven sons and three daughters. Another early Jewish writing, the book of IV Maccabees, features a figure repeatedly referred to as “the Hebrew mother of seven.” This paper examines the matrix of relationships between women’s speech, their ethnicity, and their chance for “salvation” in these two early Jewish writings.

**P. Richard Choi, Andrews University**  
**“The Citation of Isaiah 54:1 in Galatians 4:27”**

[choir@andrews.edu]

This paper argues that Paul used Isa 54:1 in Gal 4:27 to refer to the barrenness of Sarah as the hermeneutical key to understanding the meaning of the Abraham story. It is possible that the Sarah-Hagar allegory was first developed by Paul’s opponents, as Barrett and others have argued. Barrett’s theory, however, has had an unfortunate effect of preempting the need to determine whether or not Paul’s use of the Genesis narrative is consistent with the intent of the narrative itself. This paper tries to address this weakness in Barrett’s thesis.

**David Creech, Loyola University Chicago**  
**“Bodily Delight: The Pro-Life Message of the Gospel of Judas”**

[dcreech@luc.edu]

This paper explores the various ways in which the physical body is embraced in the *Gospel of Judas*. I argue that the community behind the *Gospel of Judas* affirms the goodness of the physical body to such a degree that they could not maintain fellowship with early Catholics on account of their perceived denial of the fleshly body. Especially pertinent to my interpretation is the disciples’ visions and the meaning given to them by Jesus, the revealed anthropogony, and Jesus’ declaration that Judas “will do more than all the others.”

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

**“Archaeology and the History of Israel”**

[feinmanp@ihare.org]

Suppose there was no need to prove the Bible literally true or literally false. Suppose there was no need to legitimate or delegitimize the state of Israel. What history of ancient Israel would be written? Of course, they do exist making it impossible to ignore them but nonetheless, it is worth the effort to try. This paper uses the references to Israel in the archaeological record and survey and site excavations to posit a history Israel’s origin and to raise questions about that origin that would be asked even if neither the Bible nor the modern Israel existed.

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

**“Is the Bible True?”**

[[feinmanp@ihare.org](mailto:feinmanp@ihare.org)]

Everyone knows if the Bible is true or not. Everyone has an opinion even before entering class whether or not the Bible is true. So then how should one approach teaching the Bible given that the students already have made up their minds? One way not to begin is with Creation. Or the Flood, or the Exodus. These stories are too well known. Similarly beginning with the Documentary Hypothesis is too complex; one should build up to it if one chooses to teach it.

The "Is the Bible True" begins with these four little words written on the blackboard and ends up being a 90 minute class if you have that much time. A lot can be packed in the analysis of just these few words. The handout distributed in the session provides a framework that you can bring back to your class and reword according to your own needs if you so choose.

**David A. Fiensy**, Kentucky Christian University  
**“Exploited or Egalitarian? The Debate between Archaeologists and Sociologists over Galilee in the Late Second Temple Period”**

[[dfiensy@kcu.edu](mailto:dfiensy@kcu.edu)]

Some scholars view Galilee in the late Second Temple Period through the lenses of cultural anthropology and macro-sociology. Others consider Galilee in light of the material remains and reject the use of social science theories. The former group usually has concluded that the peasants were poor and exploited. They surmise that the agrarian economic system could bring about no other result. The latter group argues for a rather prosperous economy in Galilee during this period. One archaeologist has even characterized Galilee as an “egalitarian society”. The archaeologists that hold this view base their conclusions on two lines of evidence: First, they offer the distribution of the pottery manufactured in Kefar Hananya and Shikhin. Second, they point to the excavations of Khirbet Qana and Yodefah. I will survey the evidence and attempt to reach a reasonable assessment.

**B. C. Foster**, Marquette University

**“Other Brother: Fraternity and Fratricide in the Qumran War Scroll”**

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The rhetoric of fantasized violence represents an important yet neglected feature of the Qumran War Scroll. Scholarly research into this text has emphasized historical-critical issues, while investigation into religiously-inspired violence normally limits itself to canonical traditions. Both approaches have overlooked the ideology of national and cosmic holy war embedded in this document. The War Scroll anticipates a savage, near genocidal war against a series of opponents whose traditional kin relations to Israel are explicitly acknowledged. The human family's shared genealogy does not prompt sentimental feelings of attachment, but instead provides the template for a calculated, systematic program of divine vengeance.

**Edgar Francis**, University of Wisconsin, Stevens Point  
**“Arabic Letters and their Healing Power: Medical and Magical Eclecticism in a Medieval Corpus”**

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The history of medieval Islamic medicine must take into account medical eclecticism, including esoteric and occult cures. This paper discusses the manipulation of Arabic letters as one such remedy, using prescriptions in works ascribed to Ahmad ibn Ali al-Buni (d. 622 AH/1225 CE) as an example. In these works, the healing power of Arabic letters is variously ascribed to their connections to and correspondence with verses of the Quran, the Ninety-Nine Beautiful Names of God, Aristotelian elements, and heavenly bodies. In short, it will be demonstrated that in al-Buni's corpus medical eclecticism is accompanied by eclecticism in occult cures.

**Ann Fritschel**, Wartburg Theological Seminary  
**“The Women of Ezekiel 13: Sorcerers/Healers?”**

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In Ezekiel 13:17-23, Ezekiel denounces a group of women who “prophesy” by sewing and using unusual garments. Their actions and the reasons for their denunciation are unclear. This paper explores two major interpretations, that the women are sorcerers engaged in necromancy or that they are midwives, labeled as witches. A third option will be proposed-- the women are all-purpose healers, not primarily midwives. Cross-cultural material shows that many of the problematic features of the text are used in magical-medicinal healing rituals. The women are denounced, because like other false prophets, their actions prevent people from hearing and experiencing God's judgment.

**Jeffrey Gibson**, Harry S. Truman College

**“What is the Jewish Matrix of the Lord’s Prayer? A Look at the ‘Jewish Liturgy’ Proposal”**

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

**Lowell Handy**, American Theological Library Association

**“When It Absolutely, Positively Has to Be Historical: George Sale and the Antediluvian Text”**

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The early modern period of European intellectual history strove for critical thought and universal knowledge. George Sale (solicitor and orientalist), attempted a universal history of the world. In this voluminous work he deals with the antediluvian world in two chapters, the first of which argues from the Genesis 6:1-4 passage in scripture for a reconstructable knowledge of the world before the flood. This paper considers his sources, historical method, and conclusions.

**Paul Hartog**, Faith Baptist Seminary

**“Bodily Sickness, Miraculous Healing, and Apologetic Thresholds in the Early Centuries”**

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Christian apologists such as Athenagoras, Tatian, and Minucius Felix argued that pagans performed bodily healings through demonic power. The opponents of Christianity (such as Celsus) used a similar rejoinder, however. These mirrored accusations affected (and limited) the nature of apologetic in the early centuries. Phenomena require interpretation, and the common interpretive ground shared by religious pagans, Jews, and Christians included a world full of supernatural powers. Interlocutors periodically challenged the miracle claims of opponents, but energy often focused elsewhere. This paper examines the apologetic ramifications of a shared reality that frequently pitted not fact vs. fiction but miracle vs. magic.

**Ralph K. Hawkins**, Bethel College

**“Gilgal or Gilgalim? Fortified Encampments in the Israelite Settlement”**

[[hawkinsr@bethelcollege.edu](mailto:hawkinsr@bethelcollege.edu)]

This paper will examine the role of Gilgalim in the settlement of the central hill-country in the Iron Age I. The Israelites are said to have reconnoitered the region of Jericho (Josh 2:1), crossed "near Jericho" (3:16), and camped "in Gilgal on the east border of Jericho" (4:19). Yet the instructions for carrying out religious rites at Mts. Ebal and Gerizim contained geographic references which located it "opposite Gilgal, beside the oak of Moreh" (Deut 11:29-30), which suggests that this may be a reference to a northern Gilgal; in addition, "the oak of Moreh" was located near Shechem (cf. Gen 12:6). The biblical tradition claims that "Gilgal" served as the Israelites' base of operations throughout the early phases of the Israelite settlement (6:14; 9:6; 10:15, 43; 14:6), but is this a reference to a southern or a northern Gilgal? In all, the MT refers to at least three, and possibly five, different locations identified as "Gilgal" in both the north and south, and multiple sites identified as Gilgalim have been discovered in surveys of the central hill-country. This paper will seek to synthesize these sources of data in order to further understand the Israelite settlement.

**Jianjun He**, Knox College

**“Physicality Erased: Discourse about the Body in Early Chinese Ritual Texts”**

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This paper discusses the conceptualization of the body in early Chinese ritual texts. It argues that, different from Western emphasis upon the physical features of the body in ritual activities, as seen in *Leviticus* in the Hebrew Bible, early Confucian ritual thought attempted to erase the physicality of the body and transform the body into meaningful social member that can be trained to demonstrate social relationships. The body was thus conceptualized as performative and its movement was necessary to be normalized.

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

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

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

**“Imagining the Unspeakable Genesis 6:1-4 in the Nineteenth Century”**

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What *could* the Victorians do with such an impossible text as Genesis 6:1-4? Unfortunately for them and happily for us, they had to discuss it in the expository literature, sense and sensibility notwithstanding. They even (gasp!) illustrated it—but not in the parlor Bible. In this presentation, we will examine some leading Victorian Bible histories and commentaries for patterns and social locations for this stumbling-block in Genesis. We'll even show some pictures (viewer discretion is advised).

**Jeff Hudon, Horn Archaeological Museum**  
**“The Establishment of Jewish Archaeological Research in Palestine and its Development during the Mandate Period (1913-1948)”**

[[hudon@andrews.edu](mailto:hudon@andrews.edu)]

A variety of historical factors and personalities have contributed to the phenomenon known today as Israeli Archaeology. This paper traces the origin and development of archaeology as a scientific discipline among the Jewish population of Palestine from the establishment of the Jewish Palestine Exploration Society in 1913 and throughout the entire period of the British Mandate (1918-1948), including biographical sketches of those influential to its growth. Awareness of Jewish archaeological development during this period is fundamental in appreciating how the struggling new nation of Israel was able to organize and conduct modern archaeological research at its very inception and subsequently produce generations of respected archaeologists and many publications.

**Rev. Karen Fitz La Barge, Independent Scholar**  
**“A Biological Explanation for Extended Impurity Time after the Birth of a Daughter in Ancient Israel”**

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In Leviticus 12, a mother’s time of impurity is described as being seven days if she bore a son and fourteen days if she bore a daughter. This paper will examine some of the theological explanations which have been given for this discrepancy and offer an alternative explanation that considers the phenomenon of false menstruation that sometimes occurs in infant girls.

**Alec J. Lucas, Loyola University Chicago**  
**“Romans 1:18-2:4; Wisdom of Solomon 11-19; and Psalm 106 (LXX 105): A Three-Way Metaleptic Interplay?”**

[[Alec.Lucas@uchicago.edu](mailto:Alec.Lucas@uchicago.edu)]

This paper explores the relationship between Romans 1:18-24; Wisdom of Solomon 11-19; and Psalm 106 (LXX 105). The concept of metalepsis (the citation/allusion/echo of an older text in a newer one to evoke not only explicit but also implicit parallels) is employed to clarify Paul's sudden and seemingly obscure argumentative turn in Rom 2:1-4. It is argued that the allusion, if not citation, of Ps 106 (LXX 105):20 in Rom 1:23 holds the key to this change in direction. In light of five contrastive parallels between Ps 106 (105) and Wis 11-19, a secondary metaleptic connection is further suggested.

**Elizabeth McCabe, Hebrew Union College**  
**“A Reexamination of Phoebe as *dia ,konoj* and *prosta ,tij*: Exposing the Inaccuracies of English Translations”**

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The roles of Phoebe as a *dia ,konoj* and *prosta ,tij* in Rom 16.1-2 have often been slighted in English translations, being rendered as “servant” and “helper” respectively. However, *dia ,konoj* should be more suitably translated as “minister” or “courier.” Literary evidence from Pliny’s *Epistulae*, coupled with epigraphical evidence of women *dia ,konoj* will be coupled with a critical examination of 1 Tim 3.11 to foster a discussion of women *dia ,konoj*. The word “helper” for *prosta ,tij* will prove problematic based on New Testament usage of its cognate verb form (*proi<sthmi*) and classical usage of *prosta ,thj* and *prosta ,tij*.

**James McGrath**, Butler University

**“Mark’s Missing Ending: Clues from the Gospel of John and the Gospel of Peter”**

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The tradition of an appearance by the risen Jesus to his disciples by the Sea of Galilee surfaces in the conclusions of the Gospels of John and Peter. The former has the appearance of a first encounter with the disciples, and the latter makes this explicit, following Mark closely up until this point: the women do not deliver the message, the disciples returned to Galilee, and Jesus meets them there in spite of the message not having been delivered. The paper will argue that a story along these lines was found in the original ending of Mark’s Gospel.

**Chris Mount**, DePaul University

**“Why Were Early Christians Persecuted? Constructing the Religion of Paul in the Acts of the Apostles”**

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Early in the second century, Christianity began to merit notice in the writings of elite Romans. The accusations of Pliny, Tacitus, and Suetonius against Christians establish the political context for a remarkable claim of the Paul of the Acts of the Apostles: “I am standing before the emperor’s tribunal, where I should be judged” (Acts 25:10). The Paul of Acts acknowledges the legitimacy and competency of the emperor and his representatives to pass judgment on Christians, Christians whose only fault is to be the object of mob violence and corrupt officials. The construction of Paul’s religion in Acts represents a precise response to accusations of the sort leveled against Christians by Romans at the beginning of the second century.

**Song-Mi Suzie Park**, Harvard University

**“Sickness of king and country: Theological implications of Hezekiah’s Illness”**

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2 Kgs 20:1-11, the story about the sickness and recovery of King Hezekiah, has usually been explained in connection with the preceding tale of Sennacherib’s attack. Scholars have posited that this tale, by intentionally establishing a correspondence between king and nation, served to downplay the idealistic hope that followed Zion’s miraculous survival in 701. I will argue, however, that this tale concerns something more complicated than a mere curtailing of over-zealous hope; this story narratologically reflects theological wrestlings about the nature of Israel’s sin, the truthfulness of Deuteronomistic tenets, and the fairness of God. The story functions as vehicle for these

debates and, by thus doing, in the end, serves to reaffirm the hope implicit in Israelite theology.

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

**“The Spurlock Museum Cylinder Seal Project 2007”**

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The University of Illinois came into the possession of some 82 Mesopotamian cylinder and stamp seals in 1919. The collection has never been published, but contains a number of significant seals. In 2006, the author and Prof. Bruce Zuckerman began a project to document the collection using a number of new imaging techniques. The result is a remarkable edition of the seals that will be available on the internet. It will provide 360-degree panoramic images of the stones themselves, x-ray images, as well as Polynomial Texture Maps of new impressions made of the seals. The new images allow for much greater detail in analysis of this important art form from the ancient Near East.

**Elizabeth H. Pruitt**, Trinity Evangelical Divinity School

**“The Chiasmic Structure of Jeremiah 32:57-41: An Argument for its Original Placement within Chapter 32”**

[[libbyp Pruitt@gmail.com](mailto:libbyp Pruitt@gmail.com)]

This paper is a semantic and discourse analysis of Jeremiah 32:37-41 and proposes that its chiasmic structure is an important and overlooked argument for the originality of its placement within chapter 32. This pericope is semantically linked to its literary context and its structure highlights its climactic place in the flow of thought therein. We should therefore appreciate its integral role in the development and theology of chapter 32, namely its unique development of new covenant theology as an explanation for God’s promised restoration.

**Teresa Reeve**, Andrews University

**“Rite from the Very Beginning: Rites of Passage in Luke 1-4”**

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Rites of passage were an assumed part of social life in the world in which the New Testament was written. Biographers of the time, thus, often did not bother to report on such rites in the lives of their subjects unless mention of the rite suited a particular purpose of the author. It is of interest, then, that the narratives of Luke 1-2, most of which are unique to Luke among the canonical Gospels, can be seen to be structured around a series of rites of passage climaxing with the interlocked ritual accounts of Luke 3:1-4:15. This paper will use a ritual studies approach to explore the use and function of these rites of

passage with special attention to the way in which Luke-Acts presents these climactic scenes at the Jordan.

**Ardea Russo, University of Notre Dame**  
**“Revelation and its Paschal Liturgy: How Much Do We Really Know?”**

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In The Paschal Liturgy and the Apocalypse (1960), Massey Shepherd proposed that the Paschal baptismal liturgy celebrated by churches of Asia at the end of the first century suggested to the author of Revelation the outline by which he structured his message. But Shepherd's basic assumption that Easter was the normal time for baptism can be questioned. There was an annual Paschal celebration at this time, but we have no evidence that baptism was a part of it. Even if we look beyond this community of Christians, we cannot be sure that “mainstream Christianity” celebrated baptism exclusively, or even primarily, at Pascha during this early period.

**John Scarborough, University of Wisconsin, Madison**  
**“Greco-Roman Medicine: Research and Conclusions 1960-2000”**

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This paper suggests that the radical shifting from the bio-bibliographical approaches characteristic of the field (such as it was) in the mid-20th century to the more text-involved scholarship by both philologists and medical historians that have rather well proven that Hippocrates wrote nothing that we have left under his name, that Galen's massive remnants are Mother Lodes for details of the practice and theories of medicine before his own day, and that such essential authors as Dioscorides of Anazarbus, Theophrastus of Eresus, and the early Byzantines (Oribasius, Aetius, Alexander, and Paul) are all receiving long-overdue attention.

**Philip C. Schmitz, Eastern Michigan University**  
**“The Owl in Phoenician Mortuary Practice”**

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Recent excavations in the Iron Age necropolis of Tyre (al-Bass district) allow a substantial reconstruction of the Phoenician ritual of cremation burial. Among the faunal remains from Tyre al-Bass Tomb 8 are two talons from a species of owl. Careful examination indicates that the talons may have been cooked or boiled before placement with the grave goods. This paper examines ancient Near Eastern and biblical cultural interpretations of the owl and suggests a range of possible explanations for the presence of cooked owl remains in this Phoenician burial. The owl has many associations with sickness, misfortune, and death. Mesopotamian texts suggest a likely scenario: the owl

served in the preparation of a medicament for an impairment of vision or a fever, perhaps thought to have been induced by a ghost.

**JoAnn Scurlock, Elmhurst College**  
**“A Body of Medicine: Recent Developments in the History of Assyro-Babylonian Medicine”**

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The main hurdle to an understanding of Mesopotamian medicine is the Scylla of a lack of medical and pharmacological knowledge among those with sufficient language training to be able to handle the textual material and the Charybdis of a serious case of what Americans call "attitude," meaning of course "bad attitude." This is a shame, since Mesopotamian material promises to allow us to sort out some of the most vexed problems of Hippocratic and later Hellenistic medicine. At present, the situation is improving; one might almost speak of a mini-explosion of interest in this aspect of cuneiform studies. In sum, we are now at a stage where we can begin for the first time to understand one of the world's oldest medical traditions, yet one which, in basic approach and philosophy, is strikingly like our own. As the Hittites used to say, "Much has been done, but much remains to be done". Perhaps we will never know all, but if we can work together, amazing things remain yet to be discovered.

**JoAnn Scurlock, Elmhurst College**  
**“Advantages of Listening to Patients: The First Description of Parkinson's”**

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Parkinson's disease was not formally recognized and its symptoms were not documented in the west until 1817 in An Essay on the Shaking Palsy by the British physician James Parkinson. In this, as in so many cases where observation of a patient's signs and symptoms is crucial, ancient Mesopotamian physicians were just a wee bit ahead. A new duplicate found in the British Museum reveals a complete description of the key symptoms of Parkinson's disease in a single entry in the Prognostic and Diagnostic Handbook.

**Russell Sisson, Union College**  
**“Disciples as Provocateurs: Matthew's Rhetorical Use of Q and Q's Rhetorical Structure and Purpose”**

[[rsisson@unionky.edu](mailto:rsisson@unionky.edu)]

Matthew exercises more freedom in the arrangement of Q material than Luke, but sometimes captures the rhetorical force of Q discourses more fully than Luke. This is evident in Matthew's account of Jesus' mission instructions to disciples in chap. 10 and his speech rebuking Pharisees in chap. 23. In both Q and Matthew, Jesus provides his disciples with models of prophetic speech to use in confrontations with religious

authorities—confrontations which the disciples themselves often initiate—and instructions about how to respond to the conflict they arouse. Matthew’s social world appears not far removed from the social world of Q.

**Russell B. Sisson, Union College**  
**“The Social Setting of Philosophical Discourse in Wisdom of Solomon”**

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In Wisdom of Solomon 13:1-9, the writer calls “foolish” persons who worship objects of beauty without recognizing “the author of beauty.” Such persons stand in contrast to the writer, who describes his acquisition of wisdom earlier, and the implied audience. Argumentation in the passage has striking parallels with argumentation in Plato’s *Symposium*. When read alongside other passages showing influence of Greek or Hellenistic philosophy, the rhetoric of the passage prompts the questions: What Jews in the Hellenistic world would have known works such as the *Symposium*? And, in what social context might Jewish philosophical discourse of this sort have occurred?

**Susanne Sklar, Queen’s College, Oxford**  
**“Blake’s Jerusalem: The Harlot, the Bride, the Woman Clothed with the Sun”**

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In creating his heroine, Jerusalem, William Blake draws upon the mythic women in the Book of Revelation: the Woman Clothed with Sun (Rev. 12), the Babylon harlot (Rev. 17-18) and New Jerusalem, who is also the Bride of the Lamb (Rev. 21-22). Mythic stories and imagery are part of what is taken for granted before social thought begins. Reconfiguring such imagery can help to heal souls and societies. St. John’s vision challenges the power of Rome and of Satan; Blake’s additionally challenges the notion of good and evil -as he reformulates the relationship between and the attributes of Revelation’s mythical women.

**Jeffrey Stackert, University of Minnesota**  
**“Royal Succession and Legal Succession: Assyrian Influence in Deuteronomy’s Revision of the Covenant Collection”**

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As scholars have long recognized, the book of Deuteronomy depends upon multiple sources, both non-Israelite and Israelite. For example, the canon formula and apostasy laws in Deut 13, as well as the curses in Deut 28, rely directly upon the Neo-Assyrian Vassal Treaties of Esarhaddon (VTE). Even more significantly, several of Deuteronomy’s laws originate in an interpretive revision of the Covenant Collection (Exod 20:23-23:19). In light of Deuteronomy’s reliance upon multiple sources, the question arises, does the reception of one source influence the conceptualization and use of another? In this paper, I will argue that VTE provides the hermeneutical key for Deuteronomy’s use of its main source, the Covenant Collection. On the model of royal succession, as expressed in VTE, Deuteronomy makes a claim for legal succession that asserts legitimacy for itself by co-opting the prestige and authority of the Covenant Collection. Deuteronomy is thus shown to be a replacement and not a supplement to the Covenant Collection.

**Jeffrey Stackert, University of Minnesota, Twin Cities**  
**“Why the Bible is So Confusing: Source Criticism on the First Day of Class”**

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Virtually all students, no matter their previous exposure, apply modern reading competencies to the Bible that hinder their comprehension. In my experience, one of the best ways to engage these tendencies to misread the Bible is through a source-critical exercise on the first day of class. I give the students a very literal translation of the blood plague (Exod 7:14-25) and a list of questions that highlight discrepancies in the text. In small groups, they work through the questions, after which we

compare answers and draw conclusions together as a class. I will present this exercise and discuss the various issues that it addresses.

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

**Dennis Sylva**, Stritch University  
“Intertextual and Cultural Matrices of the Depiction of the Ungodly in the Wisdom of Solomon”  
[dennissylva@yahoo.com]

This paper explores the portrayal in the Wisdom of Solomon of the ungodly. The contention is that both allusions to Septuagintal Exodus traditions and the larger Greek cultural context of postmortem traditions, particularly as embodied in the configuration found first in *Gorgias* and later influencing the larger cultural perspective, help explain both the underlying reasons in Wis Sol for ungodliness and the ways in which this author views its expressions. This paper is a socio-rhetorical approach to the problem of the ungodly. Such an approach looks at the different textures involved in any writing in order to show the contributions that come from exploring each of them.

**Jeffrey Szuchman**, Oriental Institute, University of Chicago

“Identifying Arameans along the Upper Tigris”

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Archaeologists have long been concerned with the relationship of Assyria to the populations along its northern border. Recently, data provided by excavations and surveys in the Upper Tigris valley have offered new insight into the sociopolitical contacts between Assyria and the indigenous populations of southeast Anatolia. However, these excavations have generated as many new questions as they have helped to answer. One of the most vexing of these questions concerns the nature of the transition from the Late Bronze (LBA) to the Early Iron Age (EIA), and the changing status of Aramean and Assyrian control of the Upper Tigris. Although the cuneiform record speaks to a very long relationship between Assyria and the Aramean kingdom of Bit Zamani, one that stretches from the 13th to the 9th century, the presence of Arameans in this region has been difficult to demonstrate archaeologically. This paper explores the history of the relationship between the two polities, and approaches the problems of the LBA–EIA transition within the context of tribe-state encounters, the consequences of which may be evident in the archaeological record.

**Benjamin D. Thomas**, University of Chicago  
“The Language of Politeness in the Early Hebrew Inscriptions”

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The study analyzes the early Canaanite and Hebrew letters with the goal of discussing the language of politeness in the context of 8th-6th cent. B.C. Levantine culture. It argues that the major politeness device implemented in the letters is the so-called *praescriptio*, broadly defined as the address, greeting, and blessing formula, preceding the body of the letter. After a detailed investigation of the *praescriptio*, the situational contexts of two important letter corpora are explored from Arad and Lachish. This is carried out in order to demonstrate how situational contexts in which the letters were constructed can aid in our understanding of sociolinguistic characteristics of the letters and hence, politeness strategies employed within time. Of special import is the new analysis of Lachish Letter [Lak96]1.3], whereby it is argued that the

sender of the letter uses carefully formulated politeness strategies to win favor in the eyes of his superior.

**Brian Tucker, Michigan Theological Seminary**  
**“The Mind of Christ in the Mind of Paul in 1 Cor 2:16”**

[[btucker@mts.edu](mailto:btucker@mts.edu)]

In 1 Cor 1:18-2:16 Paul defines the social identity of the community of Christ-followers in terms of ‘reason’ described metaphorically as *nou/j cristou/*. In 1 Cor 1-4 Paul seeks to establish their social-theological identity in order to stabilize the community and the further his mission. Paul rejects the Stoic understanding of the universe and its application of ‘reason’ for a view of ‘reason’ which centers on the mind of Christ as its organizing metaphor. The question for this paper is what does Paul mean 1 Cor 2:16 when he says *h`mei/j de. nou/n cristou/ e;comen?* This paper briefly critiques some approaches to this issue (e.g. Lee, Williams, Willis, Munzinger, and Scott) and argues for an understanding of the mind of Christ as those cognitive processes that are centered on transforming identity, ethics, and ethos in those who follow Christ.

**Mark Whitters, Eastern Michigan University**  
**“Eph 5:21 and ‘Mutual Subordination’ in Marriage”**

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The modern idea of “mutual subordination” in marriage comes from Eph 5:21, “Be subject to one another out of reverence for Christ” (Eph 5:21) and what follows. Does this idea reflect a good interpretation of the passage in the biblical or patristic period? This paper discusses models of marriage that approximate “mutual subordination,” assessing them in terms of logic and ancient commentary, concluding with an exegetical treatment of Eph 5:21.

The presentation includes a brief discussion of some new evidence presented last year by Troy Martin on how the headship of the husband serves as “source” for the wife.