

THE 2015 JOINT REGIONAL MEETING
Midwest Region Society of Biblical Literature,
Middle West Branch of the American Oriental Society
American Schools of Oriental Research—Midwest

February 6-8, 2015
Olivet Nazarene University
Bourbonnais, Illinois

Friday, February 6

4:00-8:00 p.m.	Registration	Weber Ctr
	Dinner	restaurants
7:30-9:00	OPENING PLENARY Theme: Negotiating Diversity Chair: JoAnn Scurlock, Elmhurst College (retired)	Weber 104

Mark Whitters, Eastern Michigan University
Neh 8:1-8: A Persianized Ezra?

Cornelia Wunsch, ISLET-Verlag
Judeans as Babylonian and Persian Subjects According to sixth/early fifth-Century Cuneiform Texts from Al-Yahudu and Našar

Brian Muhs, University of Chicago
Legal Pluralism and Forum Shopping in Ptolemaic Egypt

Reception hosted by the School of Theology and Christian Ministry of Olivet Nazarene University and the regional societies

Saturday, February 7

8:30-11:00 a.m.	Registration	Burke 3d fl
8:30-5:45	Exhibitors' displays open	Burke 306
9:00-10:30	SESSION ONE	
	•AOS/ASOR (A) Chair: JoAnn Scurlock, Elmhurst College (retired)	Burke 001

K. Lawson Younger, Jr., Trinity International Univ. Divinity School
"Negotiating Differences" in Ancient Yadiya/Sam'al

Oliver A. Hersey, Trinity Evangelical Divinity School
*We Didn't Start the Fire: Considering a Possible Historical Reconstruction
for Who Destroyed Kaneš around 1836 B.C. and Why*

Peter Feinman, Institute of History, Archaeology, and Education
*Negotiating Diversity: The Quarrel Story and Egypt, the Hyksos, and
Canaan*

• **PENTATEUCH (A)** Burke 413
Chair: Jeffrey R. Stackert, University of Chicago Divinity School

John S. Bergsma, Franciscan University of Steubenville
Ezekiel, the Pentateuch, and the Samaritans

Kurt Backlund, Hebrew Union College
The Placement and Meaning of Leviticus 10:8-11

Charles Huff, University of Chicago
Holy People Profaning Holy Things

• **FORMER & LATTER PROPHETS (A)** Burke 307
Chair: George C. Heider, Valparaiso University

Jared Beverly, Chicago Theological Seminary
*Jael's Tent Peg, the Phallicization of Weapons, and the Weaponization of
Penises (Judges 4-5)*

Jaime L. Waters, DePaul University
An Agrarian Response to Diversity: Insights from the Call of Gideon

H. D. Uriel Smith, University of Kentucky
King David's Double Doppelganger Success

• **THE WRITINGS (A)** Burke 005
Chair: Robert E. Wallace, Judson University

Steven Dunn, Alverno College
*Clouds as a Symbol that Preserves and Mediates Divine Transcendence in
the Psalms*

Michael Cox, Trinity Evangelical Divinity School
The Stubborn and Rebellious Son: A Case of Intertextuality in Psalm 78

Scott Bayer, Wheaton College
Life as a Journey: Road Language within the Writings

• **APOCRYPHA & COGNATE LITERATURE (A)** Burke 007
Chair: Russell B. Sisson, Union College

Richard Klee, University of Notre Dame
Narrative Uses of Diversity and Dispute in Tobit's Family

Michael Francis, University of Notre Dame
Philo of Alexandria on the Human Condition and the Spectrum of Sinfulness

Hans Moscicke, Marquette University
Evil and Natural Law in 4 Maccabees

• **EARLY CHRISTIAN GOSPELS (A)** Burke 403
Chair: Clare K. Rothschild, Lewis University

L. Timothy Swinson, Lindenhurst, Ill.
Fulfilling the "Law and the Prophets" according to Matt 5:17-7:12

Joshua Brainard, Christian Theological Seminary
Allusions to Mark and Matthew in the Book of Acts: The Creative Preservation of Luke's Omitted Source Material

Edward T. Wright, Asbury Theological Seminary
On the Historical Reliability of the Chreia in the NT

• **PAULINE LITERATURE (A)** Burke 411
Chair: Troy W. Martin, Saint Xavier University

Michael T. Graham Jr., Southern Baptist Theological Seminary
An Examination of Paul's Use of Psalm 50:6 (LXX) in Romans 3:4 and Its Implications on Romans 3:1-8

P. Richard Choi, Andrews University
Crucifixion and Offense in Rom 6:1-6

Charles E. Cruise, Trinity Evangelical Divinity School
Curses and Impossibilities: Polemical Hyperbole in Paul's Use of Deuteronomy 27:26 in Galatians 3:10

• **TEACHING THE BIBLE** Burke 010
Chair: Teresa Calpino, Loyola University Chicago

Hans R. Svebakken, Loyola University Chicago
Reacting to the Past: Using History in an Interactive Pedagogy

Colby H. Dickinson, Loyola University Chicago
Bible as Autobiography

10:30-11:00 Break (sponsored by Eerdmans and Eisenbrauns)

11:00-12:00 SESSION TWO

• **AOS/ASOR (B)** Burke 001
Chair: JoAnn Scurlock, Elmhurst College (retired)

Owen Chesnut, North Central Michigan College
The Late Bronze IIB Cultic Area at Tall Safut

Laura Wright, Johns Hopkins University
Glyptics & Southern Levantine Religious Identity during the Iron I: Beyond Identifying Deities

• **PENTATEUCH (B)** Burke 413
Chair: Jeffrey R. Stackert, University of Chicago Divinity School

Bob Branson, Olivet Nazarene University
Hermeneutics of Young and Old Earth Creationists

• **FORMER & LATTER PROPHETS (B)** Burke 307
Chair: Andrew T. Abernethy, Wheaton College

Gilbert Lozano, Anderson University School of Theology
Power Criticism in the Deuteronomistic History—Two Stories Read from Below

Mark Enemali, New Haven, Ind.
Positive Representations of Gentiles in 1 & 2 Kings

• **APOCRYPHA & COGNATE LITERATURE (B)** Burke 007
Chair: Russell B. Sisson, Union College

Scott Cason, Jacksonville University
Job as Parasitic Grotesque in the Testament of Job

Russell B. Sisson, Union College
“Gates of the Powerful” in Prov 8:3 (LXX) and the Social Setting of Sirach

• **EARLY CHRISTIAN GOSPELS (B)** Burke 403
Chair: Clare K. Rothschild, Lewis University

Review of D. Dale Walker, *Beyond the Obvious: Doorways to Understanding the New Testament* (Anselm Academic, 2014)

David A. Creech, Concordia College (Minn.)
Robert E. Wallace, Judson University
D. Dale Walker, University of Chicago Divinity School

• **PAULINE LITERATURE (B)** Burke 411
Chair: P. Richard Choi, Andrews University

Ryan Heinsch, University of Aberdeen
Reassessing Mirror-Reading in Galatians: The Identity of Paul's Opponents as a Test Case

J. Brian Tucker, Moody Theological Seminary
The Weak and the Strong: A Case for Jewish Praxis

• **HEBREWS & CATHOLIC EPISTLES (A)** Burke 010
Chair: Carl Mosser, University of Notre Dame

Troy W. Martin, Saint Xavier University
Tasting the Eucharistic Lord as Useable (1 Pet 2:3)

Jenny De Vivo, Loyola University Chicago
The Function of Balaam in 2 Peter

12:00-1:30 p.m. Lunch

**Ludwig cafeteria
or restaurants**

**SBL Graduate Students Luncheon
Viatorian Rm., Ludwig Ctr**

Chair: David Woodington, University of Notre Dame
Speaker: Robert E. Wallace, Judson University
The Virtues of Active Learning and Skills-Based Testing

1:30-3:00 SESSION THREE

• **PENTATEUCH (C)** Burke 413
Chair: Kevin Mellish, Olivet Nazarene University

Cody Eklov, Hebrew Union College—Jewish Institute of Religion
Exodus 20:18 and the Revelation of the Decalogue in the Philonic Corpus

Andrew W. Higginbotham, Hebrew Union College—Jewish Inst. of Rel.
*Negotiating Reception: Deut 21 in the Context of “Wayward” Jewish
Factions of the First Centuries C.E.*

Andrew J. O’Connor, University of Notre Dame
*Covenant Abandoned: The Covenant topos in the Qur’ān and the
Development of a Pentateuchal Concept*

• **FORMER & LATTER PROPHETS (C)** Burke 307
Chair: Jaime L. Waters, DePaul University

Andrew T. Abernethy, Wheaton College
Dining and Diversity in Isaiah

YunGab Choi, Trinity Evangelical Divinity School
The Eschatological Blessing of the Spirit in Isaiah 44:1-5

Brandon R. Grafius, Ecumenical Theological Seminary
The Hidden God in Trito-Isaiah

• **APOCALYPTIC LITERATURE and** Burke 403
EARLY CHRISTIAN GOSPELS joint session
Chair: Edmondo Lupieri, Loyola University Chicago

Dallas Flippin, Marquette University
*Sooner or Later: The Temporal Features concerning the Delayed Judgment
of Luke’s Fig Tree*

David Wenkel, Moody Bible Institute
*Preparing Israel to Meet God Face to Face: John’s Mission in the
Prologue of Mark*

Nicholas A. Elder, Marquette University
*“What to Me and What to You? ”: The Gerasene Demoniac (Mark 5.1–20)
and the Book of Watchers*

• **PAULINE LITERATURE (C)** Burke 411
Chair: Troy W. Martin, Saint Xavier University

Bryan R. Dyer, McMaster Divinity College
*“I Do Not Understand What I Do ”: A Challenge to Understanding Romans
7 as Prosopopoeia*

Russell B. Sisson, Union College
*Subjugating the Body as a Rhetorical Image and Philosophical Topos in 1
Cor 9:24-27*

Clare K. Rothschild, Lewis University
Σατανᾶς as Sobriquet in the Undisputed Letters of Paul

• **EARLY CHRISTIANITY/PATRISTICS (A)** Burke 001
Chair: Nancy Pardee, University of Chicago Center for Jewish Studies

Nathan Theil, Marquette University
Josephus the Imperialist and the Demographics of First-Century Galilee: How Jewish Was the Galilee of Jesus' Day?

Young-Ho Park, PNF Community Church, Wilmette, Ill.
Acts' Description of dēmos as a Strategy to Formulate Christian Identity

Frank Shaw, Ashland University
A Largely Untapped Primary Source for Biblical Studies — Is It Possible? Is It Real?

• **TEXTUAL CRITICISM & PAPYROLOGY (A)** Burke 005
Chair: Sylvie Raquel, Trinity International University

Wesley Dingman, Loyola University Chicago
Using Digital Imaging Tools to Evaluate Reconstructions of the Dead Sea Scrolls

Robert W. Burcham, Trinity Evangelical Divinity School
Verbal Aspects of APS with FPI: Background and Expectation of Fulfillment

• **BIBLE MEANING THR. TIME & TRADITION and GENDER, SEXUALITY, AND POST-MODERN BIBLICAL METHODOLOGIES joint session (A)** Burke 007
Chair: Lowell K. Handy, American Theological Library Association

Emily Thomassen, University of Chicago
The Lost and Found Location of the Dancing Dolls: A Fresh Look at the History of the Site Identification of Shiloh

Lowell K. Handy, American Theological Library Association
Classically Illustrated: Benjaminites and the Sabine Women

Stacy Davis, St. Mary's College
How to Make Peace (or Not): Judges 21 and U.S. Reconstruction

3:00-3:30 Break (sponsored by Baker Academic and IVP Academic)

3:30-4:30 SESSION FOUR

- **AOS/ASOR (C)** Burke 001
Chair: JoAnn Scurlock, Elmhurst College (retired)

Andrew Geist, University of Notre Dame
Wealth in the Šamaš Hymn and Psalms

JoAnn Scurlock, Elmhurst College (retired)
Just in Case: Rituals for Entering the Palace or Perversion of Justice?

- **FORMER & LATTER PROPHETS (D)** Burke 307
Chair: George C. Heider, Valparaiso University

Ryan Roberts, Cornerstone University
How to Write an Insult: Gideon and the Fate of Succoth (Judges 8:14)

Andrew Knapp, Eisenbrauns
Why I Rule: The Justification of Usurpation in the Hebrew Bible and the Ancient Near East

- **EARLY CHRISTIAN GOSPELS (D)** Burke 403
Chair: D. Dale Walker, University of Chicago Divinity School

Olegs Andrejevs, Carthage College
The Earliest Compositional Layer of Q and the Historical Jesus

Michael C. McKeever, Judson University
Born of God: The 'Virgin Birth' of Believers in John

- **HEBREWS & CATHOLIC EPISTLES (B)** Burke 010
Chair: Mike Kibbe, Wheaton College

Jared Calaway, Illinois College
Jesus as Creator, Sustainer, and Destroyer in Hebrews

Carl Mosser, University of Notre Dame
Humanity Crowned with Glory and Honor: Hebrews 2, Psalm 8, and the Patristic Doctrine of Deification

- **TEXTUAL CRITICISM & PAPHYROLOGY (B)** Burke 005
Chair: Sylvie Raquel, Trinity International University

Sylvie Raquel, Trinity International University
What Kind of Textual Critic was Origen?

Cambry Pardee, Loyola University Chicago
*Imaginative Harmonization: Proposing a New Category for Describing a
Common Scribal Practice*

• **BIBLE MEANING THR. TIME & TRADITION and** Burke 007
GENDER, SEXUALITY, AND POST-MODERN BIBLICAL
METHODOLOGIES joint session (B)

Chair: Lowell K. Handy, American Theological Library Association

Susan Kray, Indiana State University
A Twistedly Uncivil War – That’s Entertainment!

discussion

4:45-5:45 **SBL REGIONAL SPOTLIGHT** **Burke 307**
Chair: Eric F. Mason, Judson University
Speaker: David E. Aune, University of Notre Dame
Confessions of a Parallelomaniac

6:00-6:30 **Reception** **Weber Ctr**

6:30-7:30 **PRESIDENTIAL BANQUET** **Weber Ctr**

7:30-8:15 **PRESIDENTIAL ADDRESS** **Weber Ctr**
Mark W. Chavalas, University of Wisconsin—La Crosse
President, Middle West Branch of the AOS
Herodotus and Babylonian Women

8:30-9:15 **SBL/AOS/ASOR Board Meeting** **Weber Ctr**

Sunday, February 8

8:00-8:45 a.m. **SBL/AOS/ASOR Business Meeting** **Burke 307**

8:30-12:00 **Exhibitors’ displays open** **Burke 306**

9:00-10:30 **SESSION FIVE**

• **PENTATEUCH (D)** Burke 413
Chair: Bob Branson, Olivet Nazarene University

Phyllis Bird, Garrett-Evangelical Theological Seminary
Of Whores and Hounds: A New Interpretation of Deuteronomy 23:19

Peter Feinman, Institute of History, Archaeology, and Education
Who Were the Sons of Noah?: Cursed Diversity in Ancient Times

Jim Coakley, Moody Theological Seminary/University of Stellenbosch
"When" Clauses in the Book of Genesis

• **FORMER AND LATTER PROPHETS (E)** Burke 307
Chair: George C. Heider, Valparaiso University

Nathan Mastnjak, University of Chicago
Negotiating Authority: Prophetic Allusion to Deuteronomy in Jer 7:23 and Jer 17:19-27

Anthony Lipscomb, Trinity International University
"And He Leans His Hand Against the Wall": A Cognitive Grammar Approach to an Overlooked Clause in Amos 5:19

business meeting

• **THE WRITINGS (B)** Burke 005
Chair: Robert E. Wallace, Judson University

Karen R. Keen, Marquette University
Song of Songs in the Eyes of Rashi and Nicholas of Lyra: Comparing Jewish and Christian Exegesis

David T. Crater, University of Birmingham, U.K.
More Bitter Than Death: Ecclesiastes on Women and Gender

Jay A. Wilcoxon, Chicago, Ill.
Ad Hominem Passages in the Speeches of Job's Friends

• **APOCALYPTIC LITERATURE** Burke 001
Chair: Edmondo Lupieri, Loyola University Chicago

Jan A. Sigvartsen, Andrews University
The Afterlife in the Apocalyptic Literature of Second Temple Period Judaism

Timothy A. Gabrielson, Marquette University
At the Crossroads of Heaven and Earth: Angelic Representations of Communities in Apocalyptic Thought and Paul

Matthew Mellott, Lutheran School of Theology at Chicago
Reading the Tree of Life in Revelation 22:2 in Light of the Ara Pacis Augustae

• **EARLY CHRISTIAN GOSPELS (E)** Burke 403
Chair: David A. Creech, Concordia College (Minn.)

Joshua Noble, University of Notre Dame
GRADUATE STUDENT PAPER COMPETITION AWARD
Giving to God in Luke's Parable of the Rich Fool: 'Toward' a Better Translation

David Woodington, University of Notre Dame
Stewards of the Church: Lukan Redaction of the Parable of the Faithful or Unfaithful Slave (Luke 12:42-48)

• **PAULINE LITERATURE (D)** Burke 411
Chair: P. Richard Choi, Andrews University

Troy W. Martin, Saint Xavier University
Paul and Circumcision

Scott S. Elliott, Adrian College
Reading Philippians with Narrative Theory

Fred Long, Asbury Theological Seminary
Roman Imperial Analogues and Referents in 2 Corinthians

• **HEBREWS & CATHOLIC EPISTLES (C)** Burke 010
Chair: Amy L. B. Peeler, Wheaton College

Erhard H. Gallos, Andrews University
What "Rest" Remains? A Close Reading of Hebrews 4

Justin Duff, Grand Rapids Theological Seminary
Covenant Death and Cleansing Blood in Hebrews 9:15-20

Sze Suze Lau, Polytechnic Univ. of Hong Kong/Anglican Minghua College
Hurst's Remix: Mosaic and Platonic Conception of Priesthood in Hebrews 8

• **EARLY CHRISTIANITY/PATRISTICS (B)** Burke 007
Chair: Nancy Pardee, University of Chicago Center for Jewish Studies

Chris Shea, Ball State University
When the End Isn't the Ending: Epic and the Canonical Acts

Jacob J. Prahlow, Saint Louis University
The Odes of Solomon and Gospel of John: Common Milieu or Literary Relationship?

Paul M. Pasquesi, Marquette University
*Typology of the Temple and Torah Appropriation: Hybridity and Identity
Formation in the Epistle of Barnabas*

**10:30-11:00 Break (sponsored by Anselm Academic, Fortress
Press, Westminster John Knox Press, and Zondervan)**

11:00-12:00 SESSION SIX

• **SBL BOOK REVIEW SESSION** Burke 411
Chair: Eric F. Mason, Judson University

Gary N. Knoppers, *Jews and Samaritans: The Origins and History of their
Early Relations* (Oxford University Press, 2013)

Steven J. Schweitzer, Bethany Theological Seminary, panelist
Jeffrey R. Stackert, University of Chicago Divinity School, panelist
Gary N. Knoppers, University of Notre Dame

**12:15-1:45 p.m. Section Leaders Planning Luncheon
Diamond Rm., Ludwig Ctr**

Congratulations to

JAMES W. BARKER

**2014 Midwest Region SBL
Regional Scholar for his paper**

**“Micro-Conflation and the Synoptic Problem:
A Reappraisal”**

for his selection as a

2015 National SBL Regional Scholar Honoree

ABSTRACTS

Andrew T. Abernethy, Wheaton College, andrew.abernethy@wheaton.edu
Dining and Diversity in Isaiah

Meals have the ability to divide and unite. While many recognize how Israel's dietary and festal laws distinguish it as a nation, a less observed dynamic is how meals in the Hebrew Bible unite disparate parties. By drawing upon social scientific research, select ancient Near Eastern sources, and texts in the Hebrew Bible where meals unite diverse factions as a backdrop, a case will be made that the book of Isaiah utilizes this motif (2:2-4; 11:6-9; 25:6-8; 56:7; 66:23) to promote unity amidst diversity under God's kingship.

Olegs Andrejevs, Carthage College, oandrejevs@carthage.edu

The Earliest Compositional Layer of Q and the Historical Jesus

In the decades following the stratification of Q by John Kloppenborg, multiple identities have been proposed to put the Q movement on the map. Of these, the identity behind the earliest compositional layer (Q1) has been of particular interest to scholars, owing to its possible proximity to Jesus. In this paper I challenge the frequent presumption that Q1 portrays Jesus as a wandering sage and that this compositional layer is comprised of pre-existent clusters of sapiential material. To accomplish this, I re-evaluate Q1 material through a form- and literary-critical lens.

David E. Aune, University of Notre Dame, david.aune.1@comcast.net

• **SBL REGIONAL SPOTLIGHT**

Confessions of a Parallelomaniac

This talk consists of a series of connected autobiographical reflections on how the author became increasingly convinced that the New Testament and early Christian literature are virtually incomprehensible apart from a knowledge of the Greco-Roman linguistic social and cultural world in they were almost seamlessly embedded. However, far from regarding such this framework as simply a background to a foregrounded New Testament, the competent scholar should be equally acquainted with these two intersected worlds. On analogy with what Patrick Henry is now thought not to have said, "If this be parallelomania, make the most of it."

Kurt Backlund, Hebrew Union College, geru.anaku@gmail.com

The Placement and Meaning of Leviticus 10:8-11

Leviticus 10:8-11 prohibits the priestly consumption of alcohol during cultic service. In light of biblical and extra biblical comments on drinking, death, and mourning—especially the marzeah festival—these verses can be understood as a prohibition against priestly mourning. This interpretation is consistent with the surrounding context. The series of discourse verbs in the chapter are examined, and contrasted with Numbers 18 and Isaiah 7, which indicates that the passage at hand fits well syntactically with the

surrounding material and need not be seen as an interpolation. Ultimately, verses 8-11 are shown to be an integral part of Lev 10.

Scott Bayer, Wheaton College, scottpbayer@gmail.com

Life as a Journey: Road Language within the Writings

This paper demonstrates that figurative Hebrew road language within the Writings is not merely energetic speech or flowery imagery, but reflects a conceptual framework about how the Israelites thought about life. Using Lakoff and Johnson's concept of metaphor, this paper explains how the Israelites used the metaphor "life is a journey" as a cognitive structure much like the metaphor "cancer is a battle" is a cognitive structure shaping the language and thinking surrounding cancer. The metaphor "life as a journey" forms the way the Israelites understood their existence and provides the fundamental framework and language to describe it.

John S. Bergsma, Franciscan University of Steubenville,

jbergsma@sbcglobal.net

Ezekiel, the Pentateuch, and the Samaritans

Much ink has been spilled over the literary relationship of Ezekiel to the Pentateuch, but Ezekiel's incorporation of Zion theology is rarely recognized as a significant theological difference vis-a-vis the Torah. Ezekiel's assimilation of Zion traditions eliminates the possibility that Ezekiel represents an earlier stage of Priestly theology from which P and H developed. The absence of Zion theology in the Pentateuch is truly remarkable and challenges common reconstructions of the date, place, and intention of its redaction. This absence facilitated the Samaritan adoption of the Pentateuch as authoritative Scripture.

Jared Beverly, Chicago Theological Seminary, jbeverly@ctschicago.edu

Jael's Tent Peg, the Phallicization of Weapons, and the Weaponization of Penises (Judges 4-5)

In this paper, I undertake a feminist analysis of Jael's phallic tent peg. I begin in the first section by tracing the history of this recent interpretation. In the second section, I draw out the implications of a phallic interpretation of the tent peg, and I argue that a better feminist interpretation is to read her weapon as merely a tent peg, as a phallic interpretation runs the risk of reinscribing an association between the penis and violence. I place my own reading alongside this trajectory of phallic interpretation in order to raise a concern about violence and gender.

Phyllis Bird, Garrett-Evangelical Theological Seminary,

phyllis.bird@garrett.edu

Of Whores and Hounds: A New Interpretation of Deuteronomy 23:19

The prohibition in Deut 23:19 against offering the "wages of a prostitute" (אתגן זונה) or the "price of a dog" (מחיר כלב) in payment of a vow has generally been interpreted in connection with the proscription of the קדשה

(“consecrated woman”) and $\omega\delta\eta$ (“consecrated man”) in v. 18 as directed against some form of “cultic prostitution.” But the 2 m sg. verb raises the question of what a man is doing paying vows with a harlot’s fee. A reexamination of v. 19 apart from the redactional v. 18 finds unrecognized idioms and a new interpretation of the law’s target.

Joshua Brainard, Christian Theological Seminary, jbrainard@cts.edu

Allusions to Mark and Matthew in the Book of Acts: The Creative Preservation of Luke’s Omitted Source Material

Though comfortable mapping out parallels between Luke and Acts, there has only been occasional recognition by scholars of allusions between Acts and non-Lukan gospels. Mikeal Parsons is an important exception, cataloguing many of these allusions and explaining them as Luke’s attempt to invite readers to see Acts as a sequel to the “many” gospels of Luke 1:1. Adding to his list and offering some analysis, focusing on Mark and Matthew, this paper concludes instead that the allusions to non-Lukan gospels in Acts represent a single project begun in Luke and extended to Acts of creatively preserving Luke’s omitted source materials.

Bob Branson, Olivet Nazarene University,

robert_branson_412@comcast.net

Hermeneutics of Young and Old Earth Creationists

Both Young and Old Earth Creationists claim that the Bible is a book of science; that its account of creation is scientifically correct. This paper explores the historical roots of their concept of inspiration that forms the basis of their claims and then how various texts are interpreted in the light of modern science.

Robert W. Burcham, Trinity Evangelical Divinity School,

zrburcha@tiu.edu

Verbal Aspects of APS with FPI: Background and Expectation of Fulfillment

Verbal aspect challenges the traditional view that the subjunctive and future tense-forms are interchangeable when the subjunctive is in an independent clause and prospective (cf. BDF, §363, 365). This study examines the twenty-two occurrences in the Greek NT in which the aorist passive subjunctive and future passive indicative appear in a single sentence. In these closely related contexts, the aorist passive subjunctive appears to project background for principles and prophecies, and the future passive indicative asserts expectation of their fulfillment. These occurrences include the subjunctive in independent and dependent clauses.

Jared Calaway, Illinois College, Jared.Calaway@mail.ic.edu

Jesus as Creator, Sustainer, and Destroyer in Hebrews

Creation imagery extends throughout Hebrews more than any other New Testament text, yet has received less attention than John 1, Colossians 1, or

1 Cor 8:6. Those who have discussed creation in Hebrews have focused on how it relates to the work's cosmology. This paper, however, will analyze its relationship to Christology, arguing that Hebrews maintains a consistent division between what and how God and the Son create. God creates and is the source of all things, including the heavenly tent and city, while Jesus is the creative agent of the "ages," who inherits, sustains, and destroys heaven and earth.

Scott Cason, Jacksonville University, tcason1@ju.edu

Job as Parasitic Grotesque in the Testament of Job

While tradition credits Job's patience for having pulled him through his ordeal, a reading the Testament of Job through the lenses of Mikhail Bakhtin's grotesque and Michael Serres' work on parasitism suggests otherwise. Just as the grotesque consumes the material realm to achieve rebirth, so also does the Testament's Job symbolically cannibalize his wife. The implication here is that it is not Job's patience but his parasitism that leads to his triumph. The paper fits the theme of "Negotiating Diversity" by paying attention to how the identities of Job and his wife come to overlap because of their host-parasite relationship.

Mark W. Chavalas, University of Wisconsin—La Crosse,

mchavalas@uwlax.edu

• **AOS PRESIDENTIAL ADDRESS**

Herodotus and Babylonian Women

Owen Chesnut, North Central Michigan College, chesnut@andrews.edu

The Late Bronze IIB Cultic Area at Tall Safut

In 1982 Late Bronze Age sherds were found throughout Square B5 at Tall Safut; excavations revealed the only pure Late Bronze Age stratigraphy at the site. Wimmer wrote about this area as a Late Bronze Age "holy place" or "sanctuary." This paper will examine the pottery, cultural artifacts, and architecture in an attempt to better define the "cultic area" in B5 at Tall Safut.

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

Crucifixion and Offense in Rom 6:1-6

This paper looks at the concept of self-crucifixion from the standpoint of offense found in Greek and Latin literature. The paper especially focuses on the thematic link that Paul creates between crucifixion, burial, and destruction.

YunGab Choi, Trinity Evangelical Divinity School,

integrity1155@gmail.com

The Eschatological Blessing of the Spirit in Isaiah 44:1-5

In the Isaianic study, the identity of the eschatological blessing of the Spirit in Isaiah 44:1-5 has drawn attention from the majority of scholars. With the

etic approach, it resulted in three types of interpretations—1) power and vitality, 2) numerous offspring or spiritual change, and 3) future realization of the blessing promised to patriarchs. In contrast, with the emic approach, this study argues that this blessing is the “growth of righteousness” in the eschatological community of God.

Jim Coakley, Moody Theological Seminary/University of Stellenbosch, JCoakley@moody.edu

“When” Clauses in the Book of Genesis

While there is no single lexeme that is consistently glossed as a temporal “when” in Biblical Hebrew, there are a number of underlying syntactical constructions that have been translated as temporal when-clauses in English translations. This paper sets out to catalog how temporal when-clauses are formed in the book of Genesis where their function is to designate an action or state of affairs that is previous, concurrent, or subsequent to that in which the main clause. Then it will identify parameters that affect their use. Lastly it will offer pragmatic rationale for the different constructions and parameters.

Michael Cox, Trinity Evangelical Divinity School, zmcox@tiu.edu

The Stubborn and Rebellious Son: A Case of Intertextuality in Psalm 78

This paper examines the intertextual relationship between Deut 21:18-21 and Ps 78:8, i.e. “stubborn and rebellious”—a phrase occurring in only three places in the OT (cf. Jer 5:23). I argue three theses. Each is defensible, but each places more weight on the allusion. First, I argue that Ps 78:8 is an allusion to and dependent upon Deut 21:18-21. Second, I argue that Israel is characterized as the rebellious son throughout the psalm. Finally, I explore the possibility that the psalm is a “parable” of a stubborn and rebellious son, namely Israel.

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More Bitter Than Death: Ecclesiastes on Women and Gender

This paper will investigate a perennial and perplexing issue in the Hebrew book of Qoheleth, or Ecclesiastes: how the author conceives of women and gender. What does he mean in 7:26 when he says a “woman who is a snare” he finds more bitter than death? Or two verses later when he says there may be one upright man in a thousand but not a woman? Most critically for the book as a whole, why does he give as his name the feminine participle “qoheleth” while claiming to be a male king in Jerusalem? Gender looms large in Ecclesiastes.

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Curses and Impossibilities: Polemical Hyperbole in Paul’s Use of Deuteronomy 27:26 in Galatians 3:10

Paul’s use of Deut 27:26 in Gal 3:10 causes difficulty for interpreters because (a) the logic demands an implied premise (the unfulfilability of the

law) that is inconsistent with Second Temple Judaism and (b) Paul changes the quote in significant ways. These difficulties are ameliorated when Gal 3:10 is interpreted in its rhetorical context as an instance of polemical hyperbole.

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

How to Make Peace (or Not): Judges 21 and U.S. Reconstruction

The Bible, especially Genesis 9, played a major role in political and social arguments before and during the U.S. Civil War. This paper will examine whether Judges 21, a story of the resolution of an Israelite civil war, had any influence on public discourse during the Reconstruction Era, particularly as the Ku Klux Klan came into being. Specifically, did both sides now see themselves as siblings who needed to make peace?

Jenny De Vivo, Loyola University Chicago, jdevivo@luc.edu

The Function of Balaam in 2 Peter

The author of 2 Peter, in using Jude, removed the references to Cain and Korah in Jude 11 and greatly expanded the accusations against Balaam (2:15-16). Unlike 2 Peter's first set of sinners one should not imitate (2:4-8), 2 Peter has specific charges against Balaam. Each accusation made against Balaam matches the author's charges against the false teachers in the community who are leading others astray, thus making anyone who would listen to the false teachers seem foolish.

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Bible as Autobiography

This paper introduces the pedagogy of autobiography. This appeals particularly to undergraduate students raised on Facebook and "selfies." Instead of a topical approach, this method defines terms and ideas within the context of autobiographical stories.

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Using Digital Imaging Tools to Evaluate Reconstructions of the Dead Sea Scrolls

Digital imaging tools and high resolution images allow scholars to evaluate proposed reconstructions of lacunae in the Dead Sea Scrolls in exciting ways. Devorah Dimant and Michael O. Wise have proposed different reconstructions of a significant lacuna in 4QFlorilegium I, 2. Using their proposals, this presentation will demonstrate the creation of virtual reconstructions that use actual letters and ligatures culled from the manuscript. These reconstructions will then be evaluated to determine which "fits" the lacuna better. Finally, the presentation will discuss the theoretical and practical issues involved in such an undertaking.

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Covenant Death and Cleansing Blood in Hebrews 9:15-20

In Hebrews 9:15-20, the author either alludes to a Greco-Roman testament or a Jewish covenant with his unmodified use of *diathēkē*. The author then connects Jesus' redemptive death with the blood that inaugurated the first covenant. In this paper, it is argued that the unmodified *diathēkē* is best rendered covenant, though the self-maledictory exposition of 9:18-20 that often accompanies covenant approaches is rejected. Rather, it is suggested that the blood in 9:18-20 signifies purifying life, not death, evidencing the author's belief that rejecting covenants inaugurated with purifying blood must result in the death of covenant members.

Steven Dunn, Alverno College, steven.dunn@alverno.edu

Clouds as a Symbol that Preserves and Mediates Divine Transcendence in the Psalms

Psalms 18:11, 68:5, 18, and 34, and 104:3 use images of God riding a cloud cherub or chariot in the heavens as a metaphor of divine oversight and dynamism. As visual, experiential elements of creation that remain beyond reach and ephemeral, clouds provided the ancient Israelite poets an important metaphor that images God as actively present and involved in human experience, while at the same time remaining beyond comprehension or direct access. This paper explores these images in their original contexts and how they continue to serve as a mystical-spiritual image in contemporary prayer and worship.

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"I Do Not Understand What I Do": A Challenge to Understanding Romans 7 as Prosopopoeia

How to interpret Romans 7:7–25 has been a persistent issue in New Testament scholarship. While a variety of interpretive options have been brought to the table, Paul's use of some aspect of ancient rhetoric is often presented as a way forward in the discussion. In particular, it has often been argued—as early as Origen and more recently by Stowers—that Paul is using the rhetorical device of prosopopoeia (or “impersonation”). This paper examines the history, motivations, and exegetical movements that undergird this interpretation—arguing that appeals to this technique are not supported historically or linguistically within Romans 7.

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Exodus 20:18 and the Revelation of the Decalogue in the Philonic Corpus

The Septuagintal text of Exod 20:18 affords Philo a unique opportunity to expound on ideas that he considers of significance. This study argues that Philo uses the biblical lemma “the people saw the voice” to accomplish three things: 1) to avoid the anthropomorphism inherent in understanding God's φωνή as a typical “voice”; 2) to guard the transcendence of the

divine by distancing the concept of φωνη from that of Stoic immanence and instead employing Platonic thought and the divine δυναμις, “power”; and 3) to understand Exod 20:18 in light of communication that is proper to God, i.e., soul-to-soul or mind-to-mind.

Nicholas A. Elder, Marquette University, nick.elder@marquette.edu
“What to me and what to you?”: The Gerasene Demoniac (Mark 5.1–20) and the Book of Watchers

Mark 5.1-20—the pericope of the Gerasene Demoniac—presents its reader with a number of enigmatic features that have been variously interpreted with reference to variegated intertexts. One significant text is conspicuously absent in this regard: the Book of Watchers (1 Enoch 6–36), a text that explains both the origins of evil and the origins of evil spirits. This paper argues that the myth recounted in chaps. 6–16 in the Book of Watchers, which was widely influential in Second-Temple Judaism, is the formative conceptual framework from which this Markan demonological narrative is working.

Scott S. Elliott, Adrian College, selliott@adrian.edu
Reading Philippians with Narrative Theory

Although narrative criticism is a familiar methodology in the study of the New Testament gospels and Acts, little work has been done on the letters of Paul from this perspective. In preparation for a commentary I am writing on Philippians, I argue in this paper that a narrative analysis of the letter is possible, necessary, and beneficial by presenting a number of examples illustrating how various aspects of narrative theory (e.g., characterization, focalization and point of view, setting) fundamentally reshape our understanding of various dimensions of the letter (e.g., authorship, audience, Paul’s self-narration, the letter’s composition and argument).

Mark Enemali, New Haven, Ind., enemalimark@gmail.com
Positive Representations of Gentiles in 1 & 2 Kings

This paper analyses two stories in the books of Kings in which gentiles are positively portrayed vis-à-vis their faith in the God of Israel. The narratives of the Queen of Sheba’s visit to Solomon (1 Kings 10:1-13) and Prophet Elisha’s cure of the Syrian Naaman (2 Kings 5:1-27) describe the journeys of two foreigners from ignorance and lack of faith to the realization and confession of the God of Israel’s greatness. Such positive representations in classical biblical narratives are contrary to the negative ones in later biblical texts like Daniel, where foreign kings make this move only after suffering punishment.

Peter Feinman, Institute of History, Archaeology, and Education,
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Negotiating Diversity: The Quarrel Story and Egypt, the Hyksos, and Canaan

Donald Redford dismisses The Quarrel Story of Apophis and Seqenenre as a “shaggy dog” story. He writes quite extensively about the role of the Hyksos in Egyptian history and at times seems at least as derogatory towards them as the Egyptians were towards vile Asiatics. This paper takes the position that Redford’s antipathy towards the Hyksos has compromised his analysis between the relations of the Canaanites and the Egyptians. A re-examination of The Quarrel Story suggests it played a far more important role in the relations of these two peoples than Redford realizes.

Peter Feinman, Institute of History, Archaeology, and Education,
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Who Were the Sons of Noah?: Cursed Diversity in Ancient Times

The sons of Noah have had an importance of global perspective. This is due to their position in the present narrative as the ancestors of all the peoples of the world as detailed in the Table of Nations. Problems arose as the known world expanded far beyond the ancient Near East and since one of the sons did not fare well in the story. This paper seeks to determine what Shem, Ham, Japheth, and Canaan meant in ancient times in the context of the story and the possible connections of the “curses” in the primeval history.

Dallas Flippin, Marquette University, dallas.flippin@gmail.com

Sooner or Later: The Temporal Features concerning the Delayed Judgment of Luke’s Fig Tree

Luke’s parable of the fig tree (Luke 13:6-9) displays temporal features that are significant for interpretation. The paper argues that the parable emphasizes the indefinite timing of each person’s future divine examination. To do such, the paper examines the effect of the story’s plotting and the importance of εἰς τὸ μέλλον for interpreting the delayed timing of judgment. The paper concludes with a hypothesis concerning the text’s author, theorizing that temporal issues factor into Luke’s reasoning for telling the parable of the fig tree as opposed to a more direct parallel of Mark’s cursing of the fig tree.

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Philo of Alexandria on the Human Condition and the Spectrum of Sinfulness

Is sin inevitable for humankind? How good or bad are the best, worst, and middling members of humanity, and how might they be distinguished by degree of sinfulness? These are the primary questions at stake as I consider Philo’s treatment of the distinction between voluntary and involuntary sin as an index to the human condition. Following this year’s theme, I will consider two related issues: the usefulness of this distinction as Philo

interprets scripture with both Jewish and non-Jewish readers in view; Philo's utilization of the distinction strategically either to reinforce or relativize the difference between Jewish and non-Jewish identities.

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At the Crossroads of Heaven and Earth: Angelic Representations of Communities in Apocalyptic Thought and Paul

Ethnic strife is sadly intractable, dating back to antiquity. In apocalyptic circles nations were often portrayed as angels or demigods, as in Dan 7 where Israel as "son of man" receives dominion over four beastly empires (similar: 4 Ezra 11–13; 1QM XVII; 4Q544). Heavenly powers mirror earthly communities, and the two levels interact: angels take on characteristics of churches in Rev 2–3, and a people shares the virtues of its Messiah in the Similitudes. When Paul negotiates ethnic diversity in Rom 5:12–21, he uses this solution, placing humanity under one of two "epochal figures," Adam and Christ.

Erhard H. Gallos, Andrews University, gallos@andrews.edu

What "Rest" Remains? A Close Reading of Hebrews 4

The topic of "rest" in Hebrews has received considerable attention most recently. However, the existence of competing understandings of the religio-historical provenance of "rest" has not led to a consensus regarding its meaning. This paper takes the initiative of not imposing foreign religio-historical constructs on the "rest" motif, but defines both terms *katapausis* and *sabbatismos* etymologically and from the usage in the LXX. Also, the structural relationship between Heb 4 and 10 becomes important in understanding "rest." This paper proposes that various semantic, syntactical, and formal cohesions between Heb 4 and 10 shed crucial light on the "rest" motif.

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Wealth in the Šamaš Hymn and Psalms

The Akkadian Šamaš Hymn contains a unique section on economic behavior (lines 99–125), commending generosity and condemning dishonesty. Šamaš requites the honest merchant and lender with life and wealth, while illicit gain turns out to be no profit at all. This paper contends that the hymn implies a certain metaphysics of wealth wherein various economic acts are akin to deeds of piety or impiety. The relationship of wealth to the divine in the Šamaš Hymn, moreover, may have a bearing on the relationship of illicit gain and economic mercy to piety in Psalms 37, 49, 52, and 112.

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An Examination of Paul's Use of Psalm 50:6 (LXX) in Romans 3:4 and Its Implications on Romans 3:1-8

In Rom 3:4, Paul's citation of Ps 50:6 LXX poses an interpretive difficulty for scholars. The problem centers on how Paul uses this citation in Rom 3:1-8. Is Paul using this Psalm to affirm God's right to Judge the Jews (Moo, Schreiner, and Sanday and Headlam) or is Paul using Psalm 50:6 to affirm God's faithfulness to his promises (Wright, Jewett, Dunn)? In this paper, I propose a third option. Paul is citing Ps 50:6 to allude to the Davidic Covenant through which he can account for both the judging and saving features of God's faithfulness in his current dealings with Israel and the Gentiles.

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The Hidden God in Trito-Isaiah

The image of God hiding his face in anger is frequently used in the Psalms and prophetic literature. Trito-Isaiah also employs this image but wrestles with the abandonment of the people that it implies. This paper will examine the theological solutions to this problem proposed by the biblical text. The text identifies the traditional proposal, that God hid his face because the people sinned. However, it also proposes that sin itself may have been what hid God's face, and also suggests that God's hiddenness may have come first. Finally, the book provides an answer with God's speech in ch. 65.

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Classically Illustrated: Benjaminites and the Sabine Women

It has long been recognized that the episode concerning the Benjaminites and the Jabesh women of Gilead in Judges 21 is a counterpoint to the Rape of the Sabine women in Roman tradition. This presentation takes a quick look at select biblical illustrations for the episode in Judges, demonstrating their reliance on a history of illustrations of the classical narrative. Classical literature was for a long time the major comparative material for biblical exegesis; classical art and its later representations also provided visual "exegesis."

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Reassessing Mirror-Reading in Galatians: The Identity of Paul's Opponents as a Test Case

Since John Barclay's seminal essay on mirror-reading in Galatians, the methodological approach to 'hearing' the other side of the conversation continues to be adopted and applied. As a result, one of the more significant outcomes of mirror-reading is the reconstruction of the identity of Paul's opponents for the purpose of understanding the argument of the letter more

clearly. This paper calls into question the legitimacy and necessity of: (a) employing mirror-reading in order to reconstruct the identity of Paul's opponents, and (b) reconstructing the identity of Paul's opponents in order to understand the letter more clearly.

Oliver A. Hersey, Trinity Evangelical Divinity School, zohersey@tiu.edu
We Didn't Start the Fire: Considering a Possible Historical Reconstruction for Who Destroyed Kaneš around 1836 B.C. and Why

Early in the second millennium B.C., Assyrian traders migrated to central Anatolia in order to sell goods imported from Aššur to the indigenous peoples. After about a century of trading, around 1836 B.C., the administrative and commercial center located in the *kārum* of Kaneš was destroyed. At this juncture, it is not entirely clear who set the fire and why. This paper explores the socioeconomic evidence observable in the material and textual remains from the levels preceding and following the conflagration of Kaneš and suggests a possible historical reconstruction for who started the fire and why.

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Negotiating Reception: Deut 21 in the Context of "Wayward" Jewish Factions of the First Centuries C.E.

This paper will explore the reception of the "stubborn and rebellious son" (Deut 21) in the literature of Jewish factions in the early Common Era. It was applied allegorically to Jesus by his Pharisaic opponents (Matt 11:19 and Luke 7:34). Later the rabbis of the Mishnah severely restrict the scope of this charge. Their apprehension will be considered through the lens of their own rebelliousness against the normative Sadducism. Thus this study will explore both sides of the polemic of stubborn rebellion, as seen by the one making the cultural charge and the one accused of it.

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Holy People Profaning Holy Things

This paper will treat H's use of the legal term ללח as a strategy to protect ritually holy objects from ethically holy people, broadening and fortifying P's hierarchy of holiness through a type of systems meddling.

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Song of Songs in the Eyes of Rashi and Nicholas of Lyra: Comparing Jewish and Christian Exegesis

The 12th century witnessed a new emphasis on "literal" interpretation of the biblical text. Called *peshat* in Jewish circles, this methodology was meant to correct wayward allegorical exegesis. Two medieval scholars, Rashi and Nicholas of Lyra, set out to apply literal interpretation to the Song of Songs. This paper examines their methodology and conclusions, as well as Nicholas' engagement with Rashi's commentary. The comparative study

highlights the intersection between Jewish and Christian exegesis and application.

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Narrative Uses of Diversity and Dispute in Tobit's Family

This paper examines ways in which the diversity of Tobit's immediate family, and the disputes recorded among them, do not to confirm Tobit as a Job-like figure who is heroic and largely innocent in faith, which is how he is typically presented in scholarship, but rather as an everyman who is by turns pious and unrighteous in his actions. I examine the themes of the righteous family and wages and bonuses in the narrative to explore how Tobit's closest kin counter or support Tobit in order to corporately provide a realistic and still fantastic guide for Jews in the diaspora.

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Why I Rule: The Justification of Usurpation in the Hebrew Bible and the Ancient Near East

In this paper I examine the rhetorical strategies employed by disparate ancient Near Eastern usurpers. I will show how usurpers from widely divergent areas of the ancient Near East tended to justify their coups in the same ways: they claimed a divine mandate, asserted that a former ruler wished them to take over, showed how their predecessors had forfeited the right to throne, and more. This investigation allows for an interesting comparative study with the biblical narratives describing the accessions of David and Solomon, where we see much of the same rhetoric.

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• **SBL BOOK REVIEW SESSION**

Jews and Samaritans: The Origins and History of Their Early Relations

“Even in antiquity, writers were intrigued by the origins of the people called Samaritans, living in the region of ancient Samaria (near modern Nablus).

The Samaritans practiced a religion almost identical to Judaism and shared a common set of scriptures. Yet the Samaritans and Jews had little to do with each other. . . . The Samaritans claimed to be descendants of the

northern tribes of Joseph. Classical Jewish writers said, however, that they were either of foreign origin or the product of intermarriages between the

few remaining northern Israelites and polytheistic foreign settlers. Some modern scholars have accepted one or the other of these ancient theories.

Others have avidly debated the time and context in which the two groups split apart. . . . Covering over a thousand years of history, this book makes

an important contribution . . . by challenging the oppositional paradigm that has traditionally characterized the historical relations between Jews and

Samaritans.” (<https://global.oup.com/academic/product/jews-and-samaritans-9780195329544?cc=us&lang=en#>)

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

A Twistedly Uncivil War – That’s Entertainment!

I previously argued (Kray 2002), contra Tribble (“plight of the Hebrew female”) and Lerner (men’s rights to “dispose of” women), that in two variants, Judges 19-21 and Genesis 19, (threatened or actual) rape leads to massacres (as do the rapes of Dinah and Tamar). Now, I use structural analysis, ultimately grounded in Aristotle, of these stories as grotesque, morality-play extravaganzas ending in twists: Lot’s daughters hasten to rape Dad (Gen 19); the winning tribes (inspired by corpse fragments) massacre the Benjaminite women and children, then promptly award their own daughters to the surviving male losers (Judg 19-21).

Sze Suze Lau, Polytechnic University of Hong Kong/Anglican Minghua College, ceaminia@yahoo.com

Hurst’s Remix: Mosaic and Platonic Conception of Priesthood in Hebrews

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L. D. Hurst expounded the intricacies of both vertical Hellenistic eschatology and horizontal Jewish apocalyptic in the book of Hebrews 25 years ago. This essay reviews some of his alternative ideas of exegesis, and further imagines and explores associated references. Literature under investigations are: T.F. Torrence’s *Royal Priesthood*, Plato’s *Republic* 515-518, Philo’s *On the Giants* 52 and *On the Life of Moses* II 101. Exodus 25 and 1 Chronicles 28 will be the major scriptural references. The purpose of this essay is to address the dualistic yet inconsistent nature of Hellenistic Judaism expressed in chapter 8, the imperfect qualification of the human system entails the faith discussion in chapter 11.

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“And He Leans His Hand Against the Wall”: A Cognitive Grammar Approach to an Overlooked Clause in Amos 5:19

The present state of research has overlooked the unusual occurrence of the hand-leaning expression in v. 19: “And he leans his hand against ...” In the Hebrew Bible, this expression figures exclusively in highly formal contexts, most prominently in cultic sacrifice (e.g., Lev 1:4). In Amos 5:19, a man simply leans his hand against a wall only to have a snake bite him. Using Cognitive Grammar, the present study argues that the hand-leaning expression in Amos 5:19 constitutes a parody of the rite in order to subvert the cultic basis of Israel’s false hopes in the Day of YHWH.

Fred Long, Asbury Theological Seminary, fredrick.long@asburyseminary.edu

Roman Imperial Analogues and Referents in 2 Corinthians

Throughout 2 Corinthians, one finds titles, institutions, and descriptions that arguably find proper interpretation in relation to Roman Imperial realia. In this regard, 2 Corinthians has not received the same attention as Romans, 1 Corinthians, and Galatians. A brief survey includes “God’s Son” (1:19),

God's Triumph in Christ (2:14-15), "the god of this age" (4:4), Beliar (6:15), and Satan's disguise "as an angel of light" (11:14). If correct, this supports the view that some of the Corinthians struggled with participation in the newly formed Achaean Provincial Imperial Cult in association with Nero's accession to the throne (A.D. 54).

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Power Criticism in the Deuteronomistic History—Two Stories Read from Below

Similarities between the narratives of David's adultery with Bathsheba and Ahab's possession of Naboth's vineyard have been pointed out by some scholars. What has not been noticed, however, is that these narratives are representative of stories preserved by scribal circles which were critical of established powers both in Israel and Judah, and which may have fought against the abuse of power in both nations, while also advocating for the right of the poor in ancient Israel. This paper draws out the parallels between those stories and sets out a trajectory for possible interpretive frameworks.

Troy W. Martin, Saint Xavier University, martin@sxu.edu

Paul and Circumcision

This paper investigates and contrasts Jewish and Greco-Roman attitudes and perceptions of circumcision as a means for understanding the positions Paul takes in his letters.

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Tasting the Eucharistic Lord as Useable (1 Pet 2:3)

In a discussion of nutrition, the author of 1 Peter 2:3 quotes LXX Ps 33:9 and writes, "if you have tasted that the Lord is useable [χρηστός]."

Although it seems odd to moderns, the ancients often say that a food tastes χρηστός ("useable") just as Peter describes how the Lord tastes to his exilic recipients. This paper investigates how the ancients understand taste and how it works and what it does as a way of explaining why Peter uses the word χρηστός, which is unusual for moderns in the context of a discussion of nutrition but fitting for an ancient audience.

Nathan Mastnjak, University of Chicago, mastnjak@uchicago.edu

Negotiating Authority: Prophetic Allusion to Deuteronomy in Jer 7:23 and Jer 17:19-27

The Deuteronomistic layer of Jeremiah has a complex relationship to Deuteronomy. Deuteronomy serves both as a source of authority as well as a means of self-authorization for this redaction. A tension arises, however, from Deuteronomy's ideology of prophecy, which does not countenance subsequent authoritative revelation on par with its own. An examination of two texts in Jeremiah that allude to Deuteronomy, Jer 7:23 and 17:19-27,

provides a window into how Deuteronomistic Jeremiah negotiated its complex relationship with Deuteronomy, preserving Deuteronomy as an authority and authorizing object while carving out a space beside it for the authority of Jeremiah.

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Born of God: The 'Virgin Birth' of Believers in John

This paper considers how John's prologue serves as a carefully constructed and reliable guide for reading John and his thematic emphases. We shall focus on the center of the prologue's chiasmic structure and explore an allusion to the virgin birth and its theological implications for John's concept of what it means for believers to be called "children of God." Though John doesn't overtly reference Jesus' virgin birth, there is evidence at the heart of the prologue that he alludes to and adopts the theological significance of this event to illuminate what it means for believers to be "born of God."

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Reading the Tree of Life in Revelation 22:2 in Light of the Ara Pacis Augustae

In Rev 22:2, John describes the tree of life as part of the paradise of the New Jerusalem. In the past scholars have understood this image in light of Old Testament and early Jewish traditions, but have often neglected Greco-Roman literary and visual backgrounds for such an image. As such, this paper will compare a key piece of Augustan visual propaganda, the *Ara Pacis Augustae*, with the tree of life in order to recognize a unique link surrounding the variety of fruit on a single plant and to highlight similar themes of natural abundance, fertility, and order.

Hans Moscicke, Marquette University, HansMoscicke@Gmail.com

Evil and Natural Law in 4 Maccabees

In light of the graphic martyrdom narratives, one wonders how the author conceived of evil and to what she attributed its cause. This essay, building on the work of David deSilva, examines the concept of evil in 4 Maccabees and attempts to demonstrate that the author views evil as primarily a human, moral phenomenon. I attempt to demonstrate that the Stoic understanding of natural law, which equates the good with actions according nature and evil with actions contrary to nature, has contributed 4 Maccabees' conception of law and evil. As a result, evil is solely a matter of human morality.

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Humanity Crowned with Glory and Honor: Hebrews 2, Psalm 8, and the Patristic Doctrine of Deification

Discussion of the interpretation of Psalm 8 in Hebrews 2:5-18 usually focuses exclusively on Christology. This paper argues that the psalm's interpretation and the author's Christological argument are governed by an implicit soteriology of deification. This can be seen in light of OT and Second Temple Jewish texts regarding the glorification of the resurrected righteous. Further, the argument's structure corresponds with the "exchange formula" central to patristic doctrines of deification. Hebrews reads Psalm 8 as a description of God's original intentions for humanity, finally realized in Jesus. Jesus became what we are in order to make us what he is.

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Legal Pluralism and Forum Shopping in Ptolemaic Egypt
Ptolemaic Egyptian law derived from multiple sources, including royal decrees and ordinances, traditional Egyptian law, and customary Greek law, and it was applied by a variety of authorities, including officials and police and Egyptian and Greek courts. A hierarchy of precedence and well-defined areas of application limited overlap and forum shopping, however.

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• **2015 GRADUATE STUDENT PAPER COMPETITION AWARD**
Giving to God in Luke's Parable of the Rich Fool: 'Toward' a Better Translation

For four centuries, the phrase "rich toward God" has been used in the majority of English translations of Luke 12:21, the conclusion of the parable of the Rich Fool. This translation obscures more than it reveals, and its origin can be traced back to the influence of Erasmus' Latin NT in the 16th century. A comparison of the rare Greek construction in Luke 12:21 with parallel instances in Romans, Lucian, and Philostratus reveals that it carries the meaning of a financial benefit or transfer. The parable's concluding admonition is thus to give wealth to God, which is accomplished through almsgiving.

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Covenant Abandoned: The Covenant topos in the Qur'ān and the Development of a Pentateuchal Concept
Scriptural intertextuality is central to the Qur'ān's rhetoric, as it utilizes pre-existing narratives, motifs, and topoi in the articulation of its own religious message. In this paper, I investigate the Qur'ān's development of the Pentateuchal concept of a 'covenant' characterizing the human-divine relationship. I show that the Qur'ān—following the Hebrew Bible and New Testament—employs this *topos* towards a multiplicity of purposes (polemical, exhortative, etc.) relevant to its Late Antique context. Particular attention is paid to imitation or divergence from biblical antecedents and the

manner in which the Qur'ān uses the covenant concept in the demarcation of confessional boundaries.

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Imaginative Harmonization: Proposing a New Category for Describing a Common Scribal Practice

Textual critics agree that scribes copying the Synoptic Gospels tended to harmonize their exemplars with parallel versions of a saying or narrative found in another of the Gospels. Some of these harmonizations are “textual” in nature and do not alter the substance of the passage. This paper examines specific examples of harmonization from third century manuscripts that might be described as “imaginative.” In these cases the scribe’s imaginative memory of the scenario from another Gospel is the source of a substantive variant reading. We will propose that “imaginative harmonization” is a useful category for describing this unique class of assimilations.

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*Acts’ Description of *dēmos* as a Strategy to Formulate Christian Identity*

The Roman domination was a serious challenge to the pride of the Greek civilization. Among the Greek elites’ responses to this intellectual crisis, the most conspicuous strategy is ascribing their failure to the Greek political system and culture which were intrinsically vulnerable to the unruly conducts of *dēmos*. This interpretation was developed by Polybius and shared by later intellectuals such as Plutarch and Dio of Prusa. In the account of the riot of the Ephesian *dēmos* in Acts 19, we can find that the author knew and utilized this image of the *dēmos* in his endeavor to claim the place of their movement in their socio-political world.

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Typology of the Temple and Torah Appropriation: Hybridity and Identity Formation in the Epistle of Barnabas

Barnabas navigates hybrid identity formation in the post-Temple world at the margins of an “us” versus “them” who are not yet fully Jews nor Christians. Functionally, he is Temple critical (alienation) while Torah affirming, but the Torah is subsumed to Prophetic literature (authenticity). Barnabas exhorts his readers repeatedly to hold fast to their insight: their stance is not just expedient, but is correct even if a new Temple were to be built. The real sanctuary is the body of each person, where spiritual sacrifices are offered to God.

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The Odes of Solomon and Gospel of John: Common Milieu or Literary Relationship?

Connections between the Odes of Solomon and Gospel of John have long been noted. Through consideration of scholarly perspectives and tools, this study finds that minimalist perspectives of a “common milieu” as the only connection between these early texts are no longer tenable. This paper argues that by reevaluating the contextual methodology surrounding literary citation, genre, linguistic difference, geography, and purpose in writing, the telltale signs of literary dependence which exist between the Odes and John’s Gospel emerge. This is made especially clear through analysis of the third Ode of Solomon and the Upper Room Discourses of John’s Gospel.

Sylvie Raquel, Trinity International University, sraquel@tiu.edu
What Kind of Textual Critic was Origen?

The ante-Nicene Church Father Origen was not only one of the most prolific early Christian writers but also one of the first New Testament textual critics. This paper will explore Origen’s methodology and purpose in investigating textual variants and compare it to the current state of research in the field of New Testament textual criticism.

Ryan Roberts, Cornerstone University, ryan.roberts@cornerstone.edu
How to Write an Insult: Gideon and the Fate of Succoth (Judges 8:14)
Gideon’s capture of a literate young man/scribe in Judges 8:14 is typically read in light of the debate over the emergence of literacy or the state of language development in the early Iron Age. While these approaches have dominated most discussions of this passage, this paper will focus on the political power vested in the act of writing. Thus, writing is an ironic and twisted means to further taunt Succoth that the fate of its leadership is sealed, by one of its own. In this way, Judges 8 contains a polemical glimpse of a Transjordanian conflict between polities.

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Σατανᾶς as Sobriquet in the Undisputed Letters of Paul
References to ὁ σατανᾶς in the NT and other early Christian literature are treated as if they are uniform: Paul’s σατανᾶς is presumed to be the same as the figure referred to by the authors of Mark, John, 1 Timothy, 2 Thessalonians, and Revelation. This essay isolates and attempts to understand occurrences of σατανᾶς in Paul’s seven undisputed letters. Discussion begins with background in the Hebrew Bible and Second Temple Period literature and concludes with reception history in the NT, Polycarp to the Philippians, and Epistle of Barnabas. The thesis defended is that Paul uses σατανᾶς as a title and sobriquet for Peter.

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Just in Case: Rituals for Entering the Palace or Perversion of Justice?
Among the corpus of ancient Mesopotamian magical texts are to be found a series of rituals which are, as they themselves tell us, designed to help a litigant win his legal case. Like love magic with which there is actually some not insignificant overlap, “entering the palace” spells clearly tiptoe the line between socially accepted and socially sanctioned magical practices and occasionally fall off the edge into what was known as “Binding of the Mouth,” and “Perversion of Justice.” It is this latter, dark side, that will be explored in this paper.

Frank Shaw, Ashland University, feshaw72@email.com
A Largely Untapped Primary Source for Biblical Studies — Is It Possible? Is It Real?

Could there be a primary source that has been heavily ignored by most modern biblical scholars? Expanding the coverage of the onomastica from that in my recently published *The Earliest Non-mystical Jewish Use of Ιαω* (Peeters, 2014), I gather further evidence which shows that these etymological handbooks were commonly used by both second century church fathers and various NT authors. These largely overlooked, humble name lists offer multiple insights into the writings of these early Christians and help us today see some of the dynamics that were at work in their world, ones previously missed by generations of biblical scholars.

Chris Shea, Ball State University, cshea@bsu.edu
When the End Isn't the Ending: Epic and the Canonical Acts
One troublesome problem with some early Christian texts is what appears to be an abrupt conclusion to a narrative which was clearly marked as heading toward another end. The endings of Mark and the canonical Acts are just the two most prominent examples. Is this phenomenon an accident of tradition or a literary conceit? This paper will argue that abrupt endings are a topos of literature of the high culture, that the Odyssey may be the great-grandmother of all such texts, and that the conclusion of Vergil's *Aeneid* may show us what meanings endings which are not ends may convey.

Jan A. Sigvartsen, Andrews University, jsigvart@andrews.edu
The Afterlife in the Apocalyptic Literature of Second Temple Period Judaism

Many views regarding the afterlife are expressed in the apocalyptic literature of Second Temple period Judaism. This paper explores some of these views, ranging from the simple to the complex, with a special focus on resurrection beliefs. These beliefs are diagramed and discussed, and some bear a striking similarity to resurrection beliefs held by Jews and Christians today. It seems there was no single belief held regarding the

resurrection during this time period, but rather, there were a range of beliefs that addressed different facets of the problem of theodicy.

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“Gates of the Powerful” in Prov. 8:3 (LXX) and the Social Setting of Sirach
Proverbs 8:3 in the MT describes Wisdom sitting “beside the gates in front of the town,” but the LXX describes Wisdom sitting “beside the gates of the powerful.” What sort of gates are these? Aristotle’s description of the ideal layout of a Greek *polis* (*Politics* IV. 13) and archaeological evidence showing this layout to be common suggest that the LXX text envisions the “upper agora” of a city. This appears to be the location of the sage in Sirach. Recognition of this location is relevant to discussion of Sirach’s attitude toward Hellenistic society and culture.

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Subjugating the Body as a Rhetorical Image and Philosophical Topos in 1 Cor 9:24-27

Scholars debate the rhetorical function of Paul’s athletic analogy in 1 Cor. 9:24-27. Some regard it as the conclusion of an apostolic self-defense (9:1-27), others as Paul presenting himself as a model of self-control for others to imitate in the context of the idol-meat discussion. This is not an either/or issue. The image of Paul “subjugating the body,” when set in the context of a Greek gymnasium, coheres with pedagogical topoi he uses earlier in the letter when discussing his status both as an apostle and as a moral teacher in the context of social divisions within the Corinthian community.

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King David’s Double Doppelganger Success

Doppelganger can be mutually supportive. King David created two successful Doppelganger harmonies, one with the Northern Israelite tribes and the second with the Philistines. For northern Israel he changed the traveling Ark procedure, enlarging the annual circuit from the three Benjamin shrines to Gilgal for Passover, Shechem for Pentecost, and Jerusalem for Tabernacles. The Philistines became his household troops, the Cheretites and Peletites, and he set the Gittites as the guards for the Holy Ark. These successes were occluded by the Deuteronomistic, Priestly, and Chronicler views that the Ark remained in Jerusalem throughout the First Temple period.

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Reacting to the Past: Using History in an Interactive Pedagogy

This paper incorporates a pedagogy of using the past as an interactive model for learning about the Bible. Rather than passive learning, this model requires that students actively engage in the debates and ideas of the past. Students are involved in a controlled “game” where they must work as part of a team and individually to “win” their position. This approach not only

fosters teamwork, but real ownership of the learning process on the part of the students.

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Fulfilling the “Law and the Prophets” according to Matt 5:17-7:12

This paper argues that Jesus’ claim in Matt 5:17-20 to have come so as to fulfill the Law and the Prophets, entails chiefly the recovery of the true intent of the commandments of Torah. By means of the so-called “antitheses” in Matt 5:21-48, Jesus differentiates between the particular expression of each commandment and the true intent behind its locution. Thus, the righteousness that “surpasses that of the Pharisees and teachers of the Law” in fact entails attending to and fulfilling the intent of the commandments, as opposed to presenting a selective and casuistic conformity to the points of the Law.

Nathan Thiel, Marquette University, nathan.thiel@marquette.edu

Josephus the Imperialist and the Demographics of First-Century Galilee: How Jewish Was the Galilee of Jesus’ Day?

A consensus has emerged that the Galilee of Jesus’ day was predominantly Jewish in character. This study aims to nuance that through a textual analysis of Flavius Josephus’ treatment of the Galileans (οἱ Γαλιλαῖοι). It will be argued that the Jewish general turned historian understands οἱ Γαλιλαῖοι to constitute a people (ἔθνος) of its own, related to but not identical with the Jewish people. As their one-time general, Josephus harbors prejudices about the Galileans which were common to ethnic relations in the ancient world. Implications follow for our understanding of the social matrix of Jesus’ and his movement.

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The Lost and Found Location of the Dancing Dolls: A Fresh Look at the History of the Site Identification of Shiloh

The descriptive location of Shiloh in Judges 21:19 is any historical geographer’s dream come true: “Shiloh, to the north of Bethel and east of the road that goes from Bethel to Shechem, and to the south of Lebonah.” Yet overtime the memory of Shiloh’s exact location was lost. What caused the sixth-century pilgrim Theodosius to locate it midway between Jerusalem and Emmaus? Why does the Madaba Map wrongly locate the city east of Shechem? This paper seeks to analyze the history of the site identification of Shiloh from the period of Judges until the site’s rediscovery by Robinson in 1838.

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The Weak and the Strong: A Case for Jewish Praxis

Romans 14-15 provides a basis for the continuation of Jewish identity within the Christ-movement. Paul is not arguing for a temporary accommodation by the strong gentile-Christ-followers towards the weak

Jewish-Christ-followers who still think they need to observe Torah. He is, rather, concerned with the purity of the community and argues for the continuation of difference with regard to an in Christ identity and calls for an end to any approach to communal life in which domination is evident. The result is the legitimation and maintenance of diversity within the Christ-movement, especially as it relates to Jewish practice.

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Beyond the Obvious: Doorways to Understanding the New Testament
(Anselm Academic, 2014)

Beyond the Obvious uses the essay form to introduce students to basic observations about the New Testament (e.g., “There are four gospels”). The title of each essay presents a thesis which is then explored synthetically across the New Testament. The goal is to prepare students over 2-3 weeks for the critical reading of New Testament texts and the investigation of scholarly issues that will follow during the remainder of an undergraduate course.

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An Agrarian Response to Diversity: Insights from the Call of Gideon

Judges 6 begins with Israel encountering Midianites, Amalekites, and other unnamed groups. There is competition over land and resources, and Israel is losing her livelihood, as her agricultural activities and produce are disrupted by outside attacks. In the midst of these conflicts, Gideon is commissioned to provide relief. An uncertain agriculturalist turned warrior, Gideon has two divine encounters before going to battle. In these encounters, agrarian items and spaces are used to communicate divine approval for war against these groups. This paper will examine the use of agriculture to facilitate human-divine communication in the face of attacks from outsiders.

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Preparing Israel to Meet God Face to Face: John’s Mission in the Prologue of Mark

In Mark’s Gospel, Jesus does not appear out of the blue. His prologue indicates that an eschatological messenger is going to be sent by God to prepare Israel for the arrival of the messiah. This messenger will be sent according to the prophets of Israel and specifically sent before the “face” of Israel (Mark 1:2). This paper seeks to understand if this use of “face” terminology should be understood as a simple idiom or a reference to the long history of Israel meeting YHWH “face to face.”

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Neh 8:1-8: Ezra’s Jewish Ceremony as a Persian Performance?

The historicity of the event told in Neh 8:1-8 is fiercely debated, but the narrative presents Ezra and his Torah as clothed with the highest authority.

While there is scant literary evidence for an “imperial authorization” emanating from Xerxes or Artaxerxes, this paper argues that Neh 8:1-8 represents various correspondences with the Achaemenids as it was known from Persian sources. In particular, there are some striking and heretofore unnoticed parallels between the image of Ezra as found in the biblical text and the steles and iconography found in Persepolis. Thus, while the figure of Ezra involves editorial flourish and fanfare, there is no doubting the narrative’s Persian context.

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Ad Hominem Passages in the Speeches of Job’s Friends

This paper is part of a rhetorical criticism of the Debate between Job and his Friends (Job 3-27). *Ad hominem* passages are personal remarks about one’s debate opponent, usually not part of the formal arguments. The seven *ad hominem* passages in the Friends’ speeches are surveyed to assess just what they tell us about Job and his speeches.

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Stewards of the Church: Lukan Redaction of the Parable of the Faithful or Unfaithful Slave (Luke 12:42-48)

In his version of the Faithful and Unfaithful Slave (Luke 12:42-48), the Lukan author has redacted the text on a number of occasions, all of which encourage the reader to understand the parable through the lens of church leadership. Unlike its potentially ambiguous Matthean counterpart, the Lukan version of this parable specifically addresses contemporary church authorities and exhorts them to use their power in the manner commanded by the Lord. If they fail to make proper use of their special knowledge about the Lord’s will on behalf of their fellow Christians, they will face increased eschatological punishment.

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On the Historical Reliability of the Chreia in the NT

In their work *The Chreia in Ancient Rhetoric*, Volume I. The Progymnasmata (1986), Ronald F. Hock and Edward N. O’Neil have suggested that *chreiai* at large are not likely historically reliable (47). The primary aim of this paper is to evaluate a sampling of the *chreiai* found in the Gospels with similar criteria that Hock and O’Neil used in order to determine whether or not they too should be considered historically unreliable. At the outset I survey the use of this literary form throughout antiquity and review the debate concerning whether or not *chreiai* are present in the NT.

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Glyptics & Southern Levantine Religious Identity during the Iron I: Beyond Identifying Deities

The draw to understand early Israelite religion has led to countless studies of Early Hebrew poetry, excavations, and surveys of the Hill Country of the Southern Levant during the Iron I. Glyptics are no different. Individual deities—like Yahweh, Baal and Asarte—are identified on locally produced glyptics, yet identification is frustrated by the linear style of engraving of the period. This paper will move beyond fraught identification of deities to examine self-ascribed identity. It will examine primary, archaeological contexts with Iron I glyptics to see how identity was formed through the use of locally produced, Egyptian and Egyptianizing glyptics.

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Judeans as Babylonian and Persian Subjects According to sixth/early fifth-Century Cuneiform Texts from Al-Yahudu and Našar
No abstract available.

K. Lawson Younger, Jr., Trinity International University, Divinity School, lyounger@tiu.edu
“Negotiating Differences” in Ancient Yadiya/Sam'al
This paper will investigate some of the ways that the rulers (and the elite) of the small kingdom of Yadiya/Sam'al attempted “to negotiate differences” within the mixed Luwian-Aramean population of their polity, with an apparent high degree of success.

ACKNOWLEDGEMENTS

The officers of the societies would like to thank the following publishers who support the activities of our region by displaying their books, journals, and other products at this meeting:

Anselm Academic
Baker Academic
Conversations with the Biblical World
Eisenbrauns
Fortress Press
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Westminster John Knox Press
Wm. B. Eerdmans Publishing Co.
Zondervan

Thanks to Oxford University Press and Anselm Academic for providing review copies for our book review sessions.

The societies extend their appreciation to the administration of **Olivet Nazarene University** and the **School of Theology and Christian Ministry** for hosting the 2015 Regional Meeting. We offer special thanks to Kevin Mellish, Larry Murphy, and Eddie Ellis, ONU faculty members who coordinate the local arrangements, and to Jean Bakke, secretary of the STCM.

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Tentative date and location for the 2016 Meeting

February 5-7, Olivet Nazarene University, Bourbonnais, Ill.

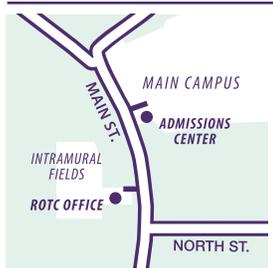
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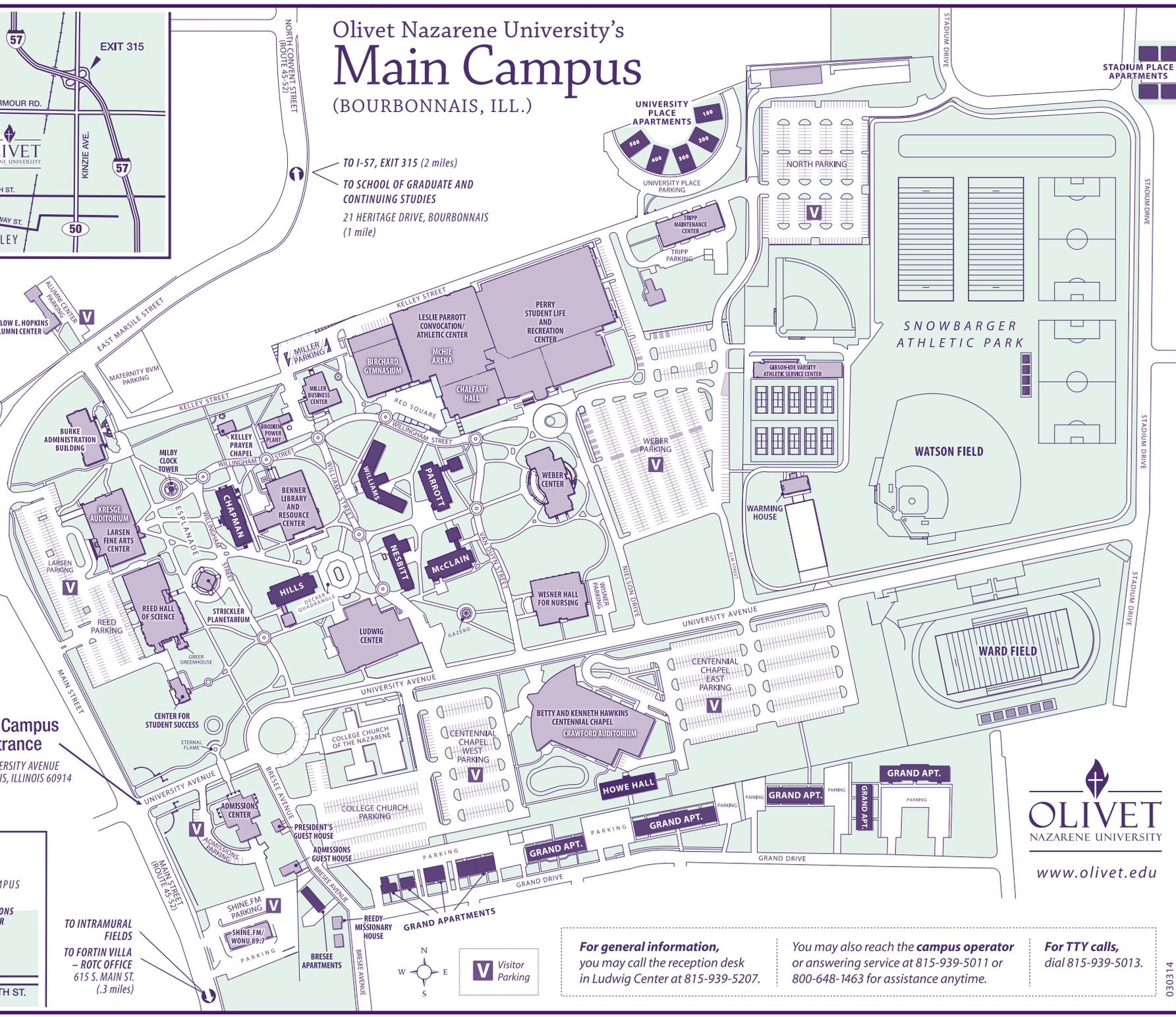
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