

**The 387th Meeting of
The Chicago Society of Biblical Research
October 22, 2022
Lutheran School of Theology at Chicago**

Jeffrey Stackert, University of Chicago, *Presiding*

- 2:45 Klaus-Peter Adam, Lutheran School of Theology at Chicago
*“Sex worker, Secondary Wife or Female Lifestyle Choice?
Interpreting זונה (znh) in and Beyond the Binary”*

The social constructs associated with זונה, traditionally rendered “being a prostitute, playing the whore”, are deeply embedded in the gender binary, with the root developing diverse, historically grown fields of meanings. Previous analyses have synthesized זונה as designation for a woman’s relationship to a man “outside of or apart from marriage” (Phyllis Bird), i.e., as activities they implicitly distinguish in comparison to a “classical” marriage between partners of broadly the same social status. A walk through the references in their respective contexts of the Dtr. History, the Holiness Code, Ezekiel and Hosea seeks to determine the meaning of זונה against the backdrop of a range of marital relationships in ancient Israel and Judah. It considers their legal and economic ramifications and compares them within MENA cultures. Defining זונה not primarily in relation to the implicit touchstone of a marriage between a man and an equal woman frees the view on diverse types of relationships in which women could engage with men. Finally, I briefly revisit the pornoprophetic discourse (Drora Setel, Athalya Brenner), suggesting behavioral biology and ethology as resources for a queer reflection on the implicit patriarchal gaze.

- 3:35 Clare Rothschild, Lewis University
“Introducing Paul: A Contribution to the Early History of the Latin Prologues to the Pauline Epistles”

Among the prologues to the Pauline epistles, the Benedictine Prologues (hereafter: BPs) have a notably limited circulation. The witness to the text is restricted to four manuscripts dating to the eleventh and twelfth centuries, all originating from the Benedictine abbey of Montecassino. Since their discovery in the late nineteenth century, the principal interest of these prologues has been the textual corroboration they supply for twenty-four lines of the Muratorian Fragment, a signal document in the evolution of the New Testament canon. The status question is, in connection to this main tradition of scholarship, I reviewed in a recent monograph. While recently examining MS Vatican, Biblioteca Apostolica Vaticana, Vat. lat. 36 (the “Manfred Bible”), Paul Needham identified on folios 442r-v a prologue to 1 Corinthians as a further witness to this text and alerted me to the find. Further study turned up parallels between the prologue to Romans in the same codex and the manuscript tradition of the Benedictine Prologue. This essay evaluates the new witness and thus brings fresh evidence to questions prompted by my prior study of the Muratorian Fragment. To be sure the wider circulation of the Benedictine Prologue should encourage us to think of them not simply as a corroborating witness of the Muratorian Fragment but rather as an autonomous text bearing the marks of a complex historical stratification. Indeed, what this article demonstrates is that far from an eleventh-century confection, the Benedictine Prologue is closely implicated in the major development of Latin prologue literature in the decades around 400.

- 4:25 Break

- 4:40 Business Meeting

5:00 Jonathan Hatter, Loyola University Chicago
“Rethinking the ‘Value’ of the Enslaved and the ‘Faith’ of the Enslaver”

Matthew 8:5–13 and Luke 7:1–10 both tell the story of a centurion coming to Jesus to request healing for a man he enslaves. Scholarship very often characterizes this centurion positively, portraying his request in benevolent terms and even going so far as to describe the implied relationship between enslaver and enslaved as a positive one. I suggest an alternative reading of these texts which recognizes in the very vocabulary of the story an implicit bias against the enslaved man, and which suggests a selfish motive on the part of the enslaver rather than a benevolent one. Such a reading has a direct impact on how we understand the portrayal of ancient enslavement in these Gospels and the institution of slavery in the world behind them.

5:50 Adjournment

6:00 Dinner

Dinner is available to those CSBR members and guests who have submitted RSVPs.

Future Meetings

The CSBR Winter Meeting: January 23, 2023 at 2:45 p.m at McCormick Theological Seminary

Midwest Regional Meeting for Biblical Studies: March 17-19, 2023 at St. Mary’s College

The CSBR Spring Meeting: April 15, 2023 at 2:45 p.m. at Catholic Theological Union

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