

THE 2023 MIDWEST REGIONAL MEETING FOR BIBLICAL STUDIES

Sponsored by
The Chicago Society of Biblical Research &
The Catholic Biblical Association of America
Saint Mary's College – Notre Dame, Indiana

Friday, March 17

6:00–7:30 p.m. Registration

Spes Unica

7:30–8:45 OPENING SESSION Spes Unica 145

MIDWEST REGIONAL SPOTLIGHT

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary
(emeritus)
Music at Social Meals in Early Christianity

8:45–9:45 Reception Spes Unica

Saturday, March 18

8:00–10:30 a.m. Registration

Spes Unica

8:30–10:00 a.m. SESSION ONE

EARLY CHRISTIAN GOSPELS (A)

Spes Unica 134

Chair: Christopher Skinner, Loyola University Chicago

Daniel Galvin, Liberty University Online

Parable of the Harvest: An Exegetical Analysis of Mark 4:26-29

Benjamin Frostad, McMaster University

*The House with No Foundation: Repentance and the Fall of Jerusalem in
the Parable of the Two Builders (Luke 6:47–49)*

HEBREW BIBLE (A)**Spes Unica 135**

Chair: Jeffrey Stackert, University of Chicago

Ross D. Harmon, Midwestern Baptist Theological Seminary

Blessed Statements of the Pentateuch and Historical Books: Identifying patterns of use for יָשַׁע from Deuteronomy 33:29, 1 Kings 10:8//Chronicles 9:7

James Chukwuma Okoye, Duquesne University

Is Gen 12:1-4a Exilic?: Some Recent Voices

Peter Feinman, Institute of History, Archaeology, and Education

*The Battle of Kadesh: Meaning for Israel and the Bible***JUDAISM AND CHRISTIANITY IN THE
HELLENISTIC-ROMAN WORLD (A)****Spes Unica 235**

Chair: Russell Sisson, Union College

Rachel Corcho, University of Notre Dame

Tensions in Wisdom and Torah: Second Temple Jewish Responses to Greek Law Through the Figure of Joseph in Jubilees and Philo's De Iosepho

Brennan Dour, S.J., Loyola University Chicago

Davidic Parallel and the Irony of Mercy in Josephus's Titus

Clare K. Rothschild, Lewis University

*Stellae Magicorum Redux: The Year of the Comet and the Births of Jesus and John***PAULINE LITERATURE (A)****Spes Unica 239**

Chair: P. Richard Choi, Andrews University

Nick Elder, University of Dubuque

"This Hand is Validation": Philemon as a Pauline Holograph

Brian Yong Lee, Loyola University Chicago

Eschatology, Covenant Renewal, and Paul's Use of Philosophy in 1 Corinthians

SECOND TEMPLE JUDAISM (A)

Spes Unica 137

Chair: Teresa Calpino, Loyola University Chicago

Lilly Davis, University of Notre Dame

When Mother Intervenes: A Comparison of Jubilees 19:15–31 and 1 Kgs 1

Ian Bremar, OFM Conv.

An Emasculating Meal: Mary's Cannibalism and the Role of Gender as Invective in Josephus's The Jewish War

Julian Sieber, Loyola University Chicago

Sister Septuagint: Philo's Supine Feminine Figure of Speech

10:00–10:30 a.m. Break

Spes Unica

10:30–11:30 a.m. SESSION TWO

EARLY CHRISTIAN GOSPELS (B)

Spes Unica 134

Chair: Clare K. Rothschild, Lewis University

Nathan C. Johnson, University of Indianapolis

Signs and the Memory of Sign Prophets in the Fourth Gospel

Eric Zito, Loyola University Chicago

The Logic of John 10:34–36

**EARLY CHRISTIANITY: ACTS,
APOSTOLIC FATHERS, AND PATRISTICS (A)**

Spes Unica 240

Chair: Nancy Pardee, Greenberg Center for Jewish Studies, University of Chicago

Jonathan J. Hatter, Loyola University Chicago

The Language of Prayer and the Language of Enslavement

Chris Shea, Ball State University

Explicitly Fictional Letters in Greco-Roman Antiquity and Early Christianity

HEBREW BIBLE (B)

Spes Unica 135

Chair: Jeffrey Stackert, University of Chicago

Kyle C. Dunham, Detroit Baptist Theological Seminary
"I Have Seen the Wicked": Making Sense of Qohelet's Discrepancies in Eccl 8:10–14

Mark Whitters, Eastern Michigan University
Infrastructure in Prov 27:17-22: Meaning and Implications

HEBREWS AND CATHOLIC EPISTLES (A)

Spes Unica 239

Chair: Eric F. Mason, Judson University

Peter Battaglia, Marquette University
Psalms that Move: The Interplay of Movement and Psalms in the Epistle to the Hebrews

Erich Pracht, Aarhus University
The Consolatory Style of the Book of Hebrews

**JUDAISM AND CHRISTIANITY IN THE
HELLENISTIC-ROMAN WORLD (B)**

Spes Unica 235

Chair: Russell Sisson, Union College

Joshua T. King, Loyola University Chicago
"Whether You Fear Him or Love Him, Sin Not": Fear and Love of God in the Pseudo-Clementine Homilies

Hannah Williams, Pensacola, FL
"Come Near Before the Lord": HaShekinah in Israelite and Christian Worship

PAULINE LITERATURE (B)

Spes Unica 140

Chair: P. Richard Choi, Andrews University

Jose David Padilla, Barry University
The Catalogs of Vices and Virtues in the Pauline Literature

Yichen Liang, Garrett-Evangelical Theological Seminary
The Pauline Theology of Body in 1 Corinthians 6:12–20

SECOND TEMPLE JUDAISM (B)
Chair: Scott Harris, Loyola University Chicago

Spes Unica 137

Mark Lester, Loyola University Chicago
Deuteronomy: Manuscripts and Efficacious Objects in the Second Temple Period

Danielle Steen Fatkin, Knox College
The Politics of Purity in Second Temple Judaea

11:30–12:50 p.m. Lunch

area restaurants

Graduate Students Luncheon **Spes Unica 134**
All graduate students are invited to a complimentary lunch

Professionalization, Publishing, and Preparing for the Job Market
Jeremy Hutton, University of Wisconsin-Madison
Christine Trotter, University of Chicago
Jeffrey Stackert, University of Chicago

1:00–2:30 p.m. SESSION THREE

BIB GREEK LANGUAGE AND LINGUISTICS (A) **Spes Unica 140**
Chair: James E. Sedlacek, Israel Institute of Biblical Studies

Qiaoqiao (Chau) Chen, Asbury Theological Seminary
A Valency Analysis of Δίδωμι in the New Testament

Fredrick J. Long, Asbury Theological Seminary
Types of Substantiation: A Survey of Causal Constructions in the GNT with Exegetical Insights

Tom Wadsworth, Dixon, IL
Προσκυνεῖν: “I Do Not Think It Means What You Think It Means”

EARLY CHRISTIAN GOSPELS (C) **Spes Unica 134**
Chair: Nick Elder, University of Dubuque

Soonyoung David Hong, Calvin Theological Seminary
Jesus’ Glorification on the Cross as the Shekinah-Filled Tabernacle in John’s Gospel

Jose David Padilla, Barry University
Mother Mary, Figure of the Chosen People

**EARLY CHRISTIANITY: ACTS,
APOSTOLIC FATHERS, AND PATRISTICS (B)**

Spes Unica 240

Chair: Chris Shea, Ball State University

Benjamin J. Aich, Asbury Theological Seminary
Irenaeus and the NT on God the Father: A Comparative Study

D. Hayden Hagerman, Marquette University
*Oh, How the Philosophers Have Fallen! Origen and Augustine on the
Referent of Rom 1:18-32*

Fabio Caruso, Loyola University Chicago
*Feeding the Living, Nourishing the Dead: Some Reflections on the
Christian Refrigerium*

HEBREW BIBLE/TEACHING THE BIBLE (C)

Spes Unica 135

Chair: Teresa Calpino, Loyola University Chicago

Lauren O'Connell, Loyola University Chicago
*Creating a Course on Creation: Teaching Genesis 1–3 with Ford, Dolores,
and The Man in Black*

Kat Hogenson, Loyola University Chicago
Nature's Agency in Creation

Jeanne Petrolle, Columbia College Chicago
*Teaching Exodus with Paul Lawrence Dunbar's "Antebellum Sermon"
and The New Yorker*

**JUDAISM AND CHRISTIANITY IN THE
HELLENISTIC-ROMAN WORLD (C)**

Spes Unica 235

Chair: Russell Sisson, Union College

Frank Shaw, Cincinnati, OH
How the Biblical Onomastica Imitated Pagan Greek Word Lists

Andrew Milewski, Loyola University Chicago
*Translation and the Canon Formula: A Multivocal Reading of The Letter of
Aristeas*

Timothy Paul Erdel, Bethel University, Mishawaka, Indiana
*Four or More Forms of Biblical Justice and the Semantic Range of
Δικαιοσύνη*

SECOND TEMPLE JUDAISM (C)

Spes Unica 137

Chair: Olivia Stewart Lester, Loyola University Chicago

Hans Svebakken, Loyola University Chicago

Allegory and Authority: Paul's Use of Genesis 3 in Romans 7:7-25

James Alan Schetelich, University of Notre Dame

The Gift in De Vita Mosis: A Case of Congruity and Clemency

Toochukwu S. Agha, University of Notre Dame

A Fresh Look at 'Belial' in Biblical Hermeneutics

2:30–3:00 p.m. Break

Spes Unica

3:00–4:00 p.m. SESSION FOUR

APOCALYPTIC LITERATURE

Spes Unica 235

Chair: Edmondo Lupieri, Loyola University Chicago

Megan Wines, Loyola University Chicago

Apocalypse and Performance: A Methodological Consideration

Eric Zito, Loyola University Chicago

The Book(s) of Life in Revelation

BIB GREEK LANGUAGE AND LINGUISTICS (B)

Spes Unica 140

Chair: Fredrick J. Long, Asbury Theological Seminary

Jerry D. Breen, Asbury Theological Seminary

Hide and Seek: Identifying the Elided Elements in Matthew 15:27

James E. Sedlacek, Israel Institute of Biblical Studies

Lexical Considerations for ἀθηνεῖν: Semantic Domains with Significance for Ephesus

EARLY CHRISTIAN GOSPELS (D)

Spes Unica 134

Chair: Christopher Skinner, Loyola University Chicago

Shane Gormley, Loyola University Chicago

*"You are my disciples if ... ": Approaching the Gospel Traditions'
Grammar of Discipleship*

Jenny Siefken, Marquette University

*A Survey of Research on Judas's Hanging (Mt 27:3–10) in the Early
Church and in Contemporary Scholarship: Why Knowing Where We've
Been Informs Where We Need to Go*

**EARLY CHRISTIANITY: ACTS,
APOSTOLIC FATHERS, AND PATRISTICS (B)**

Spes Unica 240

Chair: Nancy Pardee, Greenberg Center for Jewish Studies, University of
Chicago

Scott Willis, Wheaton College

*Who Is the King of Glory? Identifying and Explaining Two Examples of
Patristic Prosopological Exegesis with a Brief Critique of Matthew Bates*

Philip A. Lindia, Wheaton College Graduate School

*Honeymoon and Holy of Holies: Homologies of Virginity in the Acts of
Thomas and Protevangelium of James*

HEBREW BIBLE (D)

Spes Unica 135

Chair: Mark Lester, Loyola University Chicago

Andrew Panaggio, Wheaton College Graduate School

The Epistemological Failure of Biblical Israel in Hosea

Benjamin J. Aich, Asbury Theological Seminary

*Learning from D: Reading Pentateuchal Law with a View Toward Moral
Instruction or Catechesis*

HEBREWS AND CATHOLIC EPISTLES (B)

Spes Unica 239

Chair: Eric F. Mason, Judson University

Andy Iversen, Wheaton College

*The Reception and Use of Hebrews 8–10 in the Formation of Covenant
Theology*

Troy W. Martin, St. Xavier University

*Strangers, Pilgrims, Exiles, Immigrants or What? Translating the Social
Location of Παρεπιδήμους in 1 Peter 1:1*

SECOND TEMPLE JUDAISM (D)

Spes Unica 137

Chair: Chair: Olivia Stewart Lester, Loyola University Chicago

Robert E. Jones, The Pennsylvania State University

Second Temple Literary Letters in Context: A Comparative Reading of the Book of Giants, Ezra, and Tales of the Persian Court

Noelle Johnson, University of Notre Dame

2 Maccabees Reads the Tabernacle Narrative

4:15–5:30 p.m. BOOK REVIEW PANEL

Spes Unica 145

Chair: Jeffrey Stackert, University of Chicago

Clare K. Rothschild, *The Muratorian Fragment: Text, Translation, Commentary*, STAC 132, Tübingen: Mohr Siebeck, 2022.

Clare K. Rothschild, Lewis University

Christine Trotter, University of Chicago, respondent

Troy W. Martin, St. Xavier University, respondent

5:45–6:15 p.m. CSBR BUSINESS MEETING

Spes Unica 145

For members of the Chicago Society of Biblical Research

Sunday, March 19th

8:30–10:00 a.m. SESSION FIVE

EARLY CHRISTIAN GOSPELS (E)

Spes Unica 134

Chair: Clare K. Rothschild, Lewis University

Jonathan J. Hatter, Loyola University Chicago

Enslavement in the Prayers of Luke's Infancy Narrative: When is a Slave not a Slave?

Nick Elder, University of Dubuque

Circulating the Gospels in Roll and Codex

Susan Kray, Indiana State University

Something about Mary: A Mass Communication Analysis of Effects on Audiences. Do some New Testament Stories Promote Submission to Imperialist Dominance?

HEBREW BIBLE (E)**Spes Unica 135**

Chair: Mark Lester, Loyola University Chicago

Jeffrey Stackert, University of Chicago

Typicality and Verisimilitude in Assyrian and Judean Figural Representation

Jeremy M. Hutton, University of Wisconsin-Madison/University of the Free State

Michal, Daughter of Saul

Ryan J. Cook, Moody Theological Seminary

*Riddles from of Old: The Meaning of History and Israelite Identity in Psalm 78***SECOND TEMPLE JUDAISM (E)****Spes Unica 137**

Chair: Scott Harris, Loyola University Chicago

Inaugural Second Temple Judaism Seminar

Malka Z. Simkovich, Catholic Theological Union

The Invention and Negation of Diaspora in Early Judean Letters
(precirculated paper)

David Lincicum, University of Notre Dame, respondent

10:00–10:30 a.m. Break**Spes Unica****10:30–12:00 noon SESSION SIX****HEBREW BIBLE (F)****Spes Unica 135**

Chair: Jeffrey Stackert, University of Chicago

Toochukwu S. Agha, University of Notre Dame

Reconsidering Divorce and Remarriage in Deut 24:1–4 and Mal 2:14–16

Nicholas J. Campbell, Southern Seminary

Appealing to God or Man: Contrasting Barrenness and Family Death Narratives in the Hebrew Bible

Kenton F. Williams, Moody Bible Institute

'He Trains My Hands for War': Divine Warrior Imagery and Subordinated Kingship in 2 Sam 22 and the Book of Samuel

ABSTRACTS

Toochukwu S. Agha, University of Notre Dame
A Fresh Look at 'Belial' in Biblical Hermeneutics

While the precise origin and etymology of the term Belial (בְּלִיעַל) has been a subject of considerable debate, there is no doubt that it exercised significant influence on the progress of Jewish thought. Between the 3rd century BCE and the NT period, Belial developed into a proper name for Satan (an idea not found in the HB) and became the leader of the forces of darkness and evil, a notion that pervades pseudepigraphic and Qumran writings. This paper will trace the evolution of the figure of Belial in the Hebrew Bible as qualifying an evil character into a diabolical figure in later Judaism.

Toochukwu S. Agha, University of Notre Dame
Reconsidering Divorce and Remarriage in Deut 24:1–4 and Mal 2:14–16

The question of divorce and remarriage have been a subject of dispute in antiquity, and continues through the Second Temple period well into the New Testament era (Sir 7:26; 25:25–26; Matt 19:1–12; Mark 10:1–12; Luke 16:18; 1 Cor 7:10–11). This debate has been approached in a variety of ways by Qumran sectarians and the later rabbinic schools by way of halakhic exegesis of the relevant biblical texts. However, these halakhic interpretations have been the source of controversy in scholarly research and is beyond the scope of the present study. In this paper, I will limit my investigation to the two texts of Deut 24:1–4 and Mal 2:14–16.

Benjamin J. Aich, Asbury Theological Seminary
Irenaeus and the NT on God the Father: A Comparative Study

This paper seeks to establish a starting point for reconsidering the various continuities and discontinuities between Irenaeus and the NT with respect to God the Father. The path to this goal unfolds in three stages. First, I explore Irenaeus's portrayal of God the Father in his works. Second, I display a general picture of God the Father from the NT, though with less attention than I give to Irenaeus. Finally, I compare and contrast these two presentations with a view toward determining some implications for future studies on the relationships between Irenaeus and NT theology and between Scripture and Tradition.

Benjamin J. Aich, Asbury Theological Seminary
Learning from D: Reading Pentateuchal Law with a View Toward Moral Instruction or Catechesis

This paper investigates Deuteronomy's ('D') reading of Exodus ('C') in order to hear from the Mosaic voice through D, so that today's interpreters would apprentice themselves to this author of pentateuchal law. The result of this apprenticeship might be growth in the Lord through moral instruction and catechesis, for D read C intending to promote obedience for the life of Israel. A second but equally important result of this apprenticeship might be a more profound understanding/reading of pentateuchal law rightly and sufficiently among God's people.

Peter Battaglia, Marquette University
Psalms that Move: The Interplay of Movement and Psalms in the Epistle to the Hebrews

Language of movement pervades the Epistle to the Hebrews, as students of Hebrews have long noted since Käsemann. As Scott Mackie has recently demonstrated, the language of entrance (e.g. εἰσερχομαι) represents a veritable motif in the Epistle to the Hebrews, albeit in very different contexts and with varying symbolic significance. My hypothesis is that the entrance motif in Hebrews is driven by the author's interpretation of select Psalms. These Psalms are interpreted (with other texts) in terms of the Messianic enthronement and priesthood of Christ and the corresponding access of the faithful to God's presence.

Jerry D. Breen, Asbury Theological Seminary
Hide and Seek: Identifying the Elided Elements in Matthew 15:27

Scholars have long observed the significance of Jesus's conversation with the Canaanite woman in Matthew 15:21–28 for characterizing Jesus's mission within the larger scope of Matthew but have varied greatly in their interpretation of the episode. One point of contention resides in the meaning of the woman's response to Jesus. Some argue that she refutes Jesus's claim concerning his mission and even changes his mind, while others recognize her general agreement. By examining the Greek syntax of the woman's response, this paper will identify the elided elements in the woman's reply and so better understand Jesus's response to her request.

Ian Bremar, OFM Conv.
An Emasculating Meal: Mary's Cannibalism and the Role of Gender as Invective in Josephus's The Jewish War

Though misused by Christians for anti-Jewish purposes, Josephus's digression on Mary's cannibalism in *The Jewish War* should be read in light of his censure of the tyrants and rebels. He accomplishes this invective by incorporating Roman ideologies of gender in order to castigate political enemies, ultimately portraying them as unmasculine and effeminate. This is

demonstrated in his contrast of Mary's boldness with the rebels' ignobility and weakness, by evoking feminine characterizations of both male and female cannibals from Deuteronomy 28, and by casting a woman as a symbolic embodiment of the rebels and their abominable behavior.

Nicholas J. Campbell, Southern Seminary

Appealing to God or Man: Contrasting Barrenness and Family Death Narratives in the Hebrew Bible

Hebrew Bible barrenness narratives have been studied in recent years through a variety of scholarly frameworks including feminist readings, household economics, ANE fertility narratives, and divine election. However, few studies note the distinction between narratives with family death and ones with barrenness. In this paper, I argue that women respond differently in these situations. In family death narratives, women appeal to men but, in barrenness narratives, women appeal directly to God. After showing this through HB narratives, I will discuss the implications of this for women in Israelite religious practices and the roles of men and women in the household.

Fabio Caruso, Loyola University Chicago

Feeding the Living, Nourishing the Dead: Some Reflections on the Christian Refrigerium

The main purpose of my paper is to offer a contribution to the discussion on the practice of refrigerium and its role in a liminal space between the pagan and Christian worlds in the early centuries CE. The starting point of my reflections is the re-reading of inscription CIL VIII 20277, from Satafis, Mauretania Caesariensis. It is a funerary epigraph dedicated by Statulenia Iulia to her mother Aelia Secundula. Afterwards, I take into account, in a comparative way, some patristic sources (particularly Tertullian and Ambrose), which I believe may be useful for a reconsideration of some features of the refrigerium.

Qiaoqiao (Chau) Chen, Asbury Theological Seminary

A Valency Analysis of Δίδωμι in the New Testament

This paper provides simplified lexical glosses for δίδωμι by identifying its valency frame in the active voice. After examining 331 occurrences in the NT, this study finds that δίδωμι is a trivalent verb. The frame "X gives Y to Z," is applicable to over 85% of the instances. When a locative prepositional phrase is a complement, the frame becomes "X puts Y in/upon/among/before something." Sometimes δίδωμι may also occur in the bivalent frame "X makes/produces Y." This study shows

that verbal valency helps to identify not just objects of a predicate but also its implicit complements and optional adjuncts.

Ryan J. Cook, Moody Theological Seminary

Riddles from of Old: The Meaning of History and Israelite Identity in Psalm 78

While Psalm 78 is commonly interpreted as a didactic history, this label only partially captures the psalm's function. Utilizing tools from rhetorical criticism and social identity theory, this paper argues that the psalm is designed to shape a new community. The identity of this community is rooted in its allegiance to Judah, David, and Zion. The privileging of David is seen as a surprising new development in Israel's history. The mystery that the poet unravels is that Israel's propensity toward unbelief and inconstancy in their covenant commitments is addressed through God's choice of David as a shepherd and guide.

Rachel Corcho, University of Notre Dame

Tensions in Wisdom and Torah: Second Temple Jewish Responses to Greek Law Through the Figure of Joseph in Jubilees and Philo's De Iosepho

Jubilees and Philo share a similar response to what James Kugel has called "the problem of Genesis," that is, the question as to why Genesis, a book seemingly unconcerned with law, should be included in the Torah, or Pentateuch. This paper argues that "the problem of Genesis" is included within a broader discourse on the relationship between Torah and the classic Greek conception of natural law, and argues that while both Jubilees and Philo believe torah is being fulfilled in some form even in Genesis, their respective treatments of the figure of Joseph show opposed views on natural law.

Lilly Davis, University of Notre Dame

When Mother Intervenes: A Comparison of Jubilees 19:15–31 and 1 Kgs 1

Eager to mitigate any negative impression of Rebekah Genesis 27 might give, the author of Jubilees surrounds the narrative of Rebekah and Jacob's deception of Isaac with additional stories. Previous scholarship has noted how these stories successfully cast Rebekah in a more favorable light, but little attention has been given to where they come from. Attending to thematic and structural similarities, I suggest that for one of these framing stories featuring an encounter between Abraham and Rebekah (Jub. 19:15–31), it is likely the author of Jubilees drew inspiration from the story of Nathan and Bathsheba in 1 Kings 1.

Brennan Dour, S.J., Loyola University Chicago
Davidic Parallel and the Irony of Mercy in Josephus's Titus

In *The Jewish War*, Josephus takes special care to outwardly depict Titus as merciful, an ironic choice that in fact emphasizes his cruelty, but by also giving him hyperbolic personal strength and inserting a theme of God having placed his favor upon him as the ruler of Judea, Josephus establishes an ironic biblical parallel that invites comparison of Titus with King David. This ironic parallel between Titus and David, directed specifically at the work's Jewish audience, strengthens his account's critique of Titus and its resistant stance toward the Roman empire.

Kyle C. Dunham, Detroit Baptist Theological Seminary
"I Have Seen the Wicked": Making Sense of Qohelet's Discrepancies in Eccl 8:10–14

Ecclesiastes 8:10–14 forms one of the book's most difficult passages, such that Crenshaw notes interpreters share only tentativeness. Qohelet's alternation between denying and affirming retribution theology has baffled many, who often perceive a pious gloss or citation. I propose a new reading that seeks to resolve these contradictions. Qohelet employs a chiasmic structure to alternate between observations and reflections. His cognitive dissonance arises from juxtaposing what he has seen in the world with what the Torah affirms about divine justice. I conclude that rather than embracing skepticism Qohelet affirms the inherent paradoxes of a fallen world.

Nick Elder, University of Dubuque
Circulating the Gospels in Roll and Codex

This paper argues that early Christian texts, including the gospels, circulated both as rolls and as codices in the first few centuries CE. This is in contrast to some recent gospels scholarship that maintains the Christian preference for the codex was established by a precedent-setting event in the early-second or even late-first century CE. Literary and material evidence cannot confirm that Christians were exclusively using the codex in this early period. I propose that Christians were early adopters of the codex, but that this need not imply their exclusive use of the technology for all texts. Different gospels circulated in different material forms.

Nick Elder, University of Dubuque
"This Hand is Validation": Philemon as a Pauline Holograph

On five occasions in Pauline literature, the author claims to write in their own hand. In this presentation I engage one of these occasions, Philemon

19, and argue that the verse suggests that the letter in its entirety was written in Paul's hand. Philemon was a Pauline holograph. Paul's autographic guarantee in the verse recalls validation statements that were integral to a genre of text that recorded various fiscal proceedings, namely cheirographs, as they are attested in non-literary papyri from the period. When a writer called specific attention to their own handwriting in a cheirograph, the entire document was usually written in their own hand.

Timothy Paul Erdel, Bethel University, Mishawaka, Indiana
Four or More Forms of Biblical Justice and the Semantic Range of Δικαιοσύνη

I have argued elsewhere that biblical δικαιοσύνη is roughly to other forms of justice what biblical ἀγάπη is to other forms of love. That is, just as ἀγάπη supersedes affection, friendship, and Eros/Venus, enriching and redeeming them without negating or denigrating them, so δικαιοσύνη transcends and perfects retributive, distributive—whether in terms of merit (Nozick), equality (Rawls), or need (Marx)—and reparative/restorative (including transitional) forms of justice. Until now, I have contrasted biblical δικαιοσύνη with theories in Plato and Aristotle. But does the semantic range of δικαιοσύνη in New Testament and related literature really allow for my overall thesis?

Danielle Steen Fatkin, Knox College
The Politics of Purity in Second Temple Judaea

The archaeological record of the southern Levant is rich with materials related to ritual purity practices dating to the Second Temple period. Though ancient texts detail the political stories of the Second Temple Period, such accounts leave us with many questions about the relationship between political factions and belief systems. Analysis of the material culture offers additional perspectives on these political and theological differences – specifically, the relationship between ritual purity and political success. Through a contextualized, architectural examination of Herod's building projects, this paper offers some new ways to think about Herod's relationship to contemporary Judaeon purity norms.

Peter Feinman, Institute of History, Archaeology, and Education
The Battle of Kadesh: Meaning for Israel and the Bible

The Battle of Kadesh in year 5 of Ramses II between Egypt and Hittites is one of the best documented battles in the ancient Near East. Records of the battle exist in multiple copies and formats throughout the land of Egypt including in giant billboard color. By now Egyptologists know that these accounts should not be taken as gospel. Instead they are royal propaganda

by a king who did not win the confrontation. Some of the incidents and motifs in these versions have direct bearing on both the history of Israel and the writing of the Hebrew Bible.

Benjamin Frostad, McMaster University
The House with No Foundation: Repentance and the Fall of Jerusalem in the Parable of the Two Builders (Luke 6:47–49)

This paper argues that the parable in Luke 6:47–49 offers a veiled warning about the coming fall of Jerusalem and the destruction of the Temple. Support for this position can be found by analyzing the language of the parable: the building of the house evokes stories about the construction of the Temple, while the house's cataclysmic destruction alludes to its demise. This reading of the parable fits well with Luke's special interest in the Temple and its destruction in 70 CE. Moreover, it suggests that, for Luke, Jesus's teaching sought to avert God's judgment by calling Israel to repentance.

Daniel Galvin, Liberty University Online
Parable of the Harvest: An Exegetical Analysis of Mark 4:26-29

Mark 4:26-29 is one of the most ambiguous and mysterious of Jesus' parables. With no clear protagonist and deep metaphors, readers often glance over this passage in favor of more popular, simpler parables, leaving this one's powerful message to modern readers undiscussed and under-analyzed. The purpose of this paper is to show that regarding the Kingdom of God, as illustrated in Mark 4:26-29, Christians are not to be concerned with how or when the Kingdom shall arrive or to seek signs but rather to take comfort and be prepared to reap the proverbial harvest when the time comes.

Shane Gormley, Loyola University Chicago
"You are my disciples if ...": Approaching the Gospel Traditions' Grammar of Discipleship

Each canonical Gospel, in its own way, presents a "paradigm" of discipleship—a model or vision of what it means to "follow" Jesus. With this paper, I propose that lying behind and informing these distinctive paradigms is a "grammar of discipleship," itself catalyzed by Jesus's own vision for discipleship as remembered by the gospel tradition. I will demonstrate this with attention to recent studies on the function of memory (individual and collective) in the preservation of Jesus traditions, and suggest ways in which the Gospels use this grammar to illustrate and advance their distinctive paradigms of discipleship for their audiences.

D. Hayden Hagerman, Marquette University
Oh, How the Philosophers Have Fallen! Origen and Augustine on the Referent of Rom 1:18–32

Whom does Paul accuse in Rom 1:18–32? And how does he do it? Contemporary scholars largely agree in their answers, arguing that Paul's indictment is broad rather than specific and represents a standard ancient philosophical critique of idolatry. In this essay, I question the coherence of these answers with recourse to Origen and Augustine. I contend that, if Rom 1:18–32 represents an instance whereby the apostle deploys a stock philosophical argument, then we should seriously consider the possibility, articulated by Origen and Augustine, that Paul had specific philosophers, or a philosophy, in mind in Rom 1:18–32.

Ross D. Harmon, Midwestern Baptist Theological Seminary
Blessed Statements of the Pentateuch and Historical Books: Identifying patterns of use for אֲשֶׁר־י from Deuteronomy 33:29, 1 Kings 10:8//Chronicles 9:7

Scholarship has long observed a sentence level formula—moments of support for a multi-sentence formula—for [אֲשֶׁר־י]-ascriptions or beatitudes in the OT. The thesis of this paper is that the Pentateuch and the Historical Books have a multi-sentence formulaic use of blessing statements. Applying a discourse analysis to the three uses of אֲשֶׁר־י from Deuteronomy 33:29, 1 Kings 10:8//Chronicles 9:7 reveals the multi-sentence formula. First, the paper discusses cognates. Second, previous scholarship on the formulaic use of [אֲשֶׁר־י]-ascription is discussed. Third, the paper illuminates the three passages and consider the implications of a multi-sentence formula for the use of אֲשֶׁר־י.

Jonathan J. Hatter, Loyola University Chicago
Enslavement in the Prayers of Luke's Infancy Narrative: When is a Slave not a Slave?

A recently published work by Mitzi Smith explores the implications of Mary's self-designation as "slave of the Lord" in Luke 1, suggesting that Jesus may be understood by Luke as the son of an enslaved woman. This paper argues instead that Mary's proclamation conforms to the pattern established by other prayers in Luke and Acts in the way that it utilizes enslavement language. Mary's self-identification as a *doûle* need not be read as an indication of her status, but instead should be understood alongside the other "slaves/servants of the Lord" in the prayers of Luke's infancy narrative.

Jonathan J. Hatter, Loyola University Chicago
The Language of Prayer and the Language of Enslavement

The author of Acts utilizes enslavement language within the language of its prayers. Believers refer to themselves and to their spiritual forebearers using the terms *pais* and *doulos*, both of which are frequently used to describe enslaved persons in the ancient Mediterranean world. This paper explores the patterns that emerge in the usage of this terminology in Acts and compares those patterns to other New Testament literature (especially Luke).

Kat Hogenson, Loyola University Chicago
Nature's Agency in Creation

This paper argues that there is an implied dialogue in Genesis 1:10-12, 20-30 between God, the Earth, and the Sea. It explores the idea that God recognizes the Earth and Sea as active collaborators in creation, thereby subverting the common focus on "dominion" to manifest a human-oriented hierarchy. Instead, this co-creative effort establishes a cyclical image of creation that is neither a utopian unity nor hierarchical by favoring autonomy. In repeating God's deferring to other agents to create living creatures, the collaboration is highlighted as a unique element of the early agrarian understanding of a humbled human position.

Soonyoung David Hong, Calvin Theological Seminary
Jesus' Glorification on the Cross as the Shekinah-Filled Tabernacle in John's Gospel

While there has been much discussion on what Jesus meant when he said that he would be "glorified" in his crucifixion, I propose that, based upon how the Holy Spirit could be seen as being closely associated with "glory" in John 17 (cf. Jn 7:39), Jesus' "glorification" of crucifixion could be seen as the consummation of the tabernacle's construction in John's Gospel, analogous to how God's glory (or Spirit) filled the tabernacle in Exodus 40:34 upon its completion. As such, Jesus' glorification on the cross will be seen as a bookend to his being "tabernacled" in his incarnation (Jn 1:14).

Jeremy M. Hutton, University of Wisconsin-Madison/University of the Free State
Michal, Daughter of Saul

The role of Michal in the Book of Samuel is complex (1 Sam 18:17-27; 19:11-17; 25:44; 2 Sam 3:12-16; 6:16, 20-23; 21:8). Previous interpreters have largely treated this problem as a text-critical one. I argue that a proper view of the issue requires a macroscopic, source- and redaction-critical

view of the Book of Samuel, attending to literary disjunctures that indicate the juxtaposition of divergent sources and redactional overlays. I tentatively suggest that the name “Merab” may be a redactional invention, taking the place of Michal in one set of the constituent traditions of Samuel.

Andy Iversen, Wheaton College

The Reception and Use of Hebrews 8–10 in the Formation of Covenant Theology

The claim is often made that there is no direct theology of “covenant” in the Scriptures themselves, in fact this is regularly asserted by specialists in both the fields of Old and New Testament. It is equally recognizable that in the history of interpretation the text of Hebrews 8–10, revolving around the citation of OGJer 38:31–34, has been used to construct various formulations of “covenant theology.” This paper will seek to provide both a brief taxonomy of these formulations, as well as their definitions and understandings of διαθήκη, and to assess their fittedness to the text and context of Hebrews 8–10.

Nathan C. Johnson, University of Indianapolis

Signs and the Memory of Sign Prophets in the Fourth Gospel

This paper examines σημεῖα language in the Fourth Gospel vis-à-vis popular sign prophet movements in the lead up to the First Revolt. After exploring what can be known about these prophets from a critical reading of Josephus, I note the Synoptic Gospels’ reticence around σημεῖα language. The Fourth Gospel, by contrast, seems to positively revel in signs. Why this later shift? Toward an answer, I offer a narrative-critical reading of σημεῖα language in John. The result is that the Fourth Gospel remembers the problem of signs attracting unwanted attention from Rome (11:47) but negotiates σημεῖα language by marrying it with temporary, rather than enduring, belief (12:37).

Noelle Johnson, University of Notre Dame

2 Maccabees Reads the Tabernacle Narrative

This paper argues that the conversation between Moses and Aaron in Lev 10:16–20 regarding the improper handling of the sin offering for the people is the most convincing candidate for the source of 2 Macc 2:11 and that it is most likely that something has dropped from the text which would have made the connection of this verse to an eight-day celebration clear. This referent is consistent with 2 Maccabees’ broader concern to justify a new eight-day celebration in imitation of previous altar dedications and to demonstrate the rightful return of regular sacrifice in the Temple.

Robert E. Jones, The Pennsylvania State University
Second Temple Literary Letters in Context: A Comparative Reading of the Book of Giants, Ezra, and Tales of the Persian Court

The Qumran Book of Giants recounts the misdeeds and judgment of the gigantic progeny of the fallen Watchers. In it, we find a literary letter embedded in the narrative (4Q203 8). This passage contains clear similarities to literary letters embedded in two other roughly contemporaneous compositions: Ezra and Tales of the Persian Court (4Q550). I argue that putting these three compositions in conversation with each other can shed light on how certain Judean scribes conceptualized the relationship between human and divine sovereignty. In the process, I will demonstrate the limitations of canonical and generic classification for organizing Second Temple literature.

Joshua T. King, Loyola University Chicago
"Whether You Fear Him or Love Him, Sin Not": Fear and Love of God in the Pseudo-Clementine Homilies

Commands to fear and love God stand in an uneasy tension. Theologians ancient and modern have pondered their relationship. This presentation explores the treatment of the subject in the Pseudo-Clementine Homilies. Its author tends to favor fearing God as an effective means of motivating an ethical life. The text also cautions the reader against relying too heavily on loving God, which can be misused to lead the believer astray. Nevertheless, the Homilies concedes that it would better to love God than fear him. The Homilies thus provides an interesting early Christian example of negotiating the tension between these twin virtues.

Susan Kray, Indiana State University
Something about Mary: A Mass Communication Analysis of Effects on Audiences. Do some New Testament Stories Promote Submission to Imperialist Dominance?

Yosef bar Hanina (3rd Century CE) argues that Hannah's response to a priest (1Samuel 1:15–16) teaches us (Jews) to defend ourselves against false accusations (Babylonian Talmud, Berachot 31b). In challenging authority, Hannah reinforces ancient Jewish traditions. Consider Abraham negotiating with God (Genesis 18:30–32); and Abigail denouncing Naval while confronting David (1Samuel 25:25–26). By contrast, in a mass-communication story disseminated to billions, Mary models abject submission ("Let it be done to me," Luke 1:38). Mary's story promotes submission to sexist authoritarianism, in a message persuasive with Gentiles, not Jews. We can therefore analyze her story partly as mass-communication promoting Roman imperialism.

Brian Yong Lee, Loyola University Chicago
Eschatology, Covenant Renewal, and Paul's Use of Philosophy in 1 Corinthians

My paper focuses on the use of Stoic conceptions of wisdom and the sage in the Corinthian “slogans” (particularly 3:21–23; 4:8; 6:12–20) and the “body of Christ” in 1 Cor 12. I argue that the characterization of the Corinthians as philosophical sages in these “slogans” reflects Paul’s judgment that the Corinthians’ philosophically-influenced asceticism represents an overly rigid interpretation of the self-control made possible by the gift of the Spirit, and that the “body of Christ” represents Paul’s use of Stoic conceptions of wisdom to urge a moral solidarity intrinsic to covenantal ideals missing from Corinthian interpretations of covenant renewal prophecy and central to his own “participationist” soteriology.

Mark Lester, Loyola University Chicago
Deuteronomy: Manuscripts and Efficacious Objects in the Second Temple Period

Epigraphic evidence indicates inscribed blessings, curses, and prayers in the name of YHWH as well as other deities who were illegitimate in the eyes of the scribes who later compiled the Torah were common in the Iron Age southern Levant (c. 12th–6th centuries BCE). Deuteronomy remaps the space of ancient Israel by imagining an idealized land filled with various instantiations of the divinely revealed law that was to govern the social and religious life of ancient Israel and Judah. This paper argues that, in the Second Temple period, ongoing textual production of Deuteronomy related text-objects enacts this remapping within the contemporary textual and ritual landscape of Qumran.

Yichen Liang, Garrett-Evangelical Theological Seminary
The Pauline Theology of Body in 1 Corinthians 6:12–20

Paul has been misunderstood as seeing the body and spirit separately in his theology. Investigating 1 Corinthians 6:12–20 in this paper, I argue for Paul’s holistic and communal perception of body that challenges the Corinthians’ views on the body in two major tensions: the dualism of body and spirit, and the division between individual bodies and the communal body of Christ. Paul’s holistic and communal perception of body not only addresses the Corinthian crisis caused by their proto-gnostic and individualistic conception of body, but also provides a transformative message to the body-pertaining issues that are ongoing in today’s pandemic world.

Philip A. Lindia, Wheaton College Graduate School
Honeymoon and Holy of Holies: Homologies of Virginity in the Acts of Thomas and Protevangelium of James

The conversion of the Bride and Bridegroom in the Acts of Thomas (11–13), when interpreted alongside the Protevangelium of James, reveals two divergent but (sometimes) intertwined rhetorical means of encouraging female piety. The Protevangelium protect Mary’s purity through a homology where her body becomes a temple. The Acts of Thomas 12 uses this temple homology but couches it in a bridal chamber homology. This homological confusion is indicative of diverse expectations about female piety within early Syriac Christianity. The legacy of the rhetoric of these texts informs historical readings of later conflicting Syriac texts, like the Didascalia Apostolorum, Testament of the Lord, and the hymns of Ephrem.

Fredrick J. Long, Asbury Theological Seminary
Types of Substantiation: A Survey of Causal Constructions in the GNT with Exegetical Insights

Ronald W. Langacker’s Cognitive Grammar posits that a language’s lexicon includes not just words but constructions whose choice entails construal. This paper focuses on the semantic category of substantiation, in which an effect results from a cause or is supported by a reason, to investigate causal constructions in the GNT. Indeed, one observes a variety of causal constructions including conjunctions (like γάρ, ὅτι, ἐπεί, διότι, ὥς), prepositional phrases (διά, ἐπί, etc.), relative clauses, participles, and infinitives with διὰ τὸ. What distinguishes one such construction from others among these options? Arguably, it is a matter of authorial construal in context.

Troy W. Martin, St. Xavier University
Strangers, Pilgrims, Exiles, Immigrants or What? Translating the Social Location of Παρεπιδήμους in 1 Peter 1:1

The Greek term Παρεπιδήμους in 1 Peter 1:1 is variously translated by about a dozen or more English words that refer to several different social groups ranging from strangers, pilgrims, exiles, immigrants, and the homeless. The agenda of the translator or commentator largely determines the preferred translation. By careful attention to the context of the use of this term in First Peter, this paper argues that a more precise translation of this Greek term is the Hebrew loan word Gerim, which names a group of non-Jews who join themselves to the Jewish people. This loan word provides an apt label for Gentile Christians who leave their idolatrous past to become part of the people of God.

Andrew Milewski, Loyola University Chicago
Translation and the Canon Formula: A Multivocal Reading of The Letter of Aristeas

Relying on the writings of Mikhail Bakhtin and Max Leventhal, this paper argues for a multivocal reading of the Letter of Aristeas. Ultimately, the Jewish author of the letter engages in both a resistance to and commodification of the dominant Greek literary forms of his time. These two modes of resistance and commodification embody a multivocal response of familial congeniality on the one hand and hostility to otherness on the other, which evokes the letter's various readers. Moreover, the letter's use of literary forms mirrors the book of Deuteronomy and its respective sources, which the author evokes in his narrative.

Lauren O'Connell, Loyola University Chicago
Creating a Course on Creation: Teaching Genesis 1–3 with Ford, Dolores, and The Man in Black

Creating courses 'ex nihilo' can be a daunting task for instructors, particularly in the post-pandemic 'engagement slump' in which so many of us have found ourselves. Balancing academic rigor with material that captures student interest and imagination has become increasingly difficult in recent years. This paper explores the challenges and triumphs of creating an undergraduate capstone course using popular culture, with an emphasis on how the first season of HBO's *Westworld* can be a successful teaching tool for interpreting Genesis 1-3 and for grappling with the profound questions about humanity's relationship to its creator, its possession of free will, and its essential nature that these texts so often elicit in our students.

James Chukwuma Okoye, Duquesne University
Is Gen 12:1-4a Exilic?: Some Recent Voices

Scholars increasingly consider Gen 12:1–4a exilic, even postexilic. Wellhausen (Prolegomena, chapter 8) already considered Abraham as perhaps the youngest figure, put before Isaac his son at a comparatively late period. I review a few recent scholars (including David Carr, Joseph Blenkinsopp, and Jean-Louis Ska) and the basis for their proposal of Gen 12:1–4a as exilic or after.

Jose David Padilla, Barry University
The Catalogs of Vices and Virtues in the Pauline Literature

First century Greco-Roman philosophical moral schools teachers used certain catalogs of two or more vices and virtues to demonstrate how a virtuous life ensured the well-being of their disciples while encouraging

them to abandon a vicious life that would ruin them. The Apostle Paul has also created certain catalogues of “Christian vices and virtues” where he invited his communities to imitate him and Christ in their lives. The Deutero-Pauline literature expanded these catalogues while inviting the believers to an on-going conversion while waiting for the day when love, the ultimate Christian virtue, would be the norm of the new creation.

Jose David Padilla, Barry University
Mother Mary, Figure of the Chosen People

The figure of Mary, the mother of Christ, has been the object of devotion for many Christians as a singular and unique person in the history of salvation. However, I want to read Mary’s image in the New Testament, especially when the gospels are arranged chronologically, as a collected figure that represented not only the people of Israel that gave birth to the Messiah, but also her development as a collected figure of Christ’s disciples, members of the new and eschatological Israel that, like her, were able to incarnate the Word in their lives by being obedience to God’s design.

Andrew Panaggio, Wheaton College Graduate School
The Epistemological Failure of Biblical Israel in Hosea

In this paper, I will explore Hosea’s portrayal of “not knowing.” To accomplish this, I look at how the Hebrew Bible describes thinking and knowing. This expands the conversation beyond the terms ידע/דעת and reveals a complex web of terms and ideas. I then trace these through the book of Hosea to assess the way in which the prophet characterizes Israel and its ability to know. I conclude that Hosea presents Israel’s failure as epistemological. That is, Israel is not only unfaithful in its lack of knowledge but is inhibited in its cognitive abilities: Israel can no longer think rightly.

Jeanne Petrolle, Columbia College Chicago
Teaching Exodus with Paul Lawrence Dunbar’s “Antebellum Sermon” and The New Yorker

Instructors vitalize biblical texts by teaching them in connection with literature, film, and web content that illustrates their role in American civil rights activism, including 21st-century Black Lives Matter protests. This presentation describes a unit that explores Exodus in conjunction with web-based literary and performance texts, including Paul Lawrence Dunbar’s poem “Antebellum Sermon,” Latonia Abrams’s recitation of that poem on YouTube, and Brenda Salter McNeil’s “How Black Lives Matter is Changing the Church.” By connecting biblical texts to civil rights activism,

professors enable students to experience Exodus less as a religious monument and more as a narrative tradition integral to civil rights activism in the U.S.

Erich Pracht, Aarhus University
The Consolatory Style of the Book of Hebrews

This contribution is intended to lay the foundation for further studies of the writing style of the author of the book of Hebrews, both for traditional exegetical studies and for scholars who apply new methodologies from the Digital Humanities. I begin by providing a broad definition of “style” in terms of a collection of formal features observable in a text. I then identify and analyze six “consolatory features” of the book of Hebrews, which are found also in Greco-Roman and Jewish apocalyptic authors of consolation literature, and argue that consolation provides the best framework for further stylometric analyses of Hebrews.

Clare K. Rothschild, Lewis University
Stellae Magicorum Redux: The Year of the Comet and the Births of Jesus and John

Roy D. Kotansky argues that the M Source pericope regarding the star of Bethlehem reflects Zoroastrian traditions about Magi who divine from a star the birth of a coming Saošyant and future prince. Matthew integrated Zoroastrian interpretations of this astronomical phenomenon with Jewish messianic and Bethlehem segments, the interpretation resulting in two dates for Jesus’s birth. This essay will show that these segments refer to a tradition of the birth of John the Baptist that took place in 12 BCE at the time of Halley’s comet, and that Jesus’s birth occurred in 6 CE at the time of the census.

James Alan Schetelich, University of Notre Dame
The Gift in De Vita Mosis: A Case of Congruity and Clemency

In *Paul and the Gift*, John Barclay presents Philo as a thoroughgoing advocate of the “congruous gift”: God gives to those he identifies as worthy based on their upstanding wisdom and virtue. This essay, which offers an account of divine beneficence in Philo’s *De Vita Mosis*, both supports and challenges Barclay’s portrayal by arguing that Philo here depicts the enslaved Hebrews as appropriate recipients of grace both because they are wise/virtuous and because they are helpless. Since God is merciful by nature, Philo finds it fitting for God to deliver a group of sufferers who lack assistance from anywhere else.

James E. Sedlacek, Israel Institute of Biblical Studies
*Lexical Considerations for αὐθεντεῖν: Semantic Domains with
Significance for Ephesus*

This paper analyzes various domains for the αὐθεντ- root. These are collected by performing corpus analysis of existing Greek literature to see how the words of this root are used. Next it analyzes which ones of these domains have relevance for 1st Century Ephesus. Next the paper proposes a central meaning for this verb for Koine use.

Frank Shaw, Cincinnati, OH
How the Biblical Onomastica Imitated Pagan Greek Word Lists

The most ignored primary source in modern biblical studies is the LXX-based biblical onomastica (Greek explanations of Semitic names/words). The origins of these documents are shrouded in obscurity, but they did not arise in a vacuum. The greater Greek world already had heavily used word lists/glossaries of difficult words in Homer and other poets, along with accompanying explanations. When the Alexandrian Jews first responsible for creating the biblical onomastica went to work, they used these pagan Greek word lists as their models. The research here relates the evidence for this imitation, in physical format, content, and general history.

Chris Shea, Ball State University
Explicitly Fictional Letters in Greco-Roman Antiquity and Early Christianity

This paper will explore the possibilities of comparing ancient letter collections presented explicitly as the work of fictional characters with some early Christian letters in the hope of contributing to the identification of types of Christian letters. The premiere pagan example explored will be the *Heroides* of the Roman elegist Ovid (d. 17/18 CE), a compendium of letters purportedly written by epic heroines such as the *Odyssey*'s Penelope and the *Aeneid*'s Dido. The letter of the Virgin Mary to St. Ignatius offers an obvious Christian parallel.

Julian Sieber, Loyola University Chicago
Sister Septuagint: Philo's Supine Feminine Figure of Speech

This paper examines Philo's description of the Septuagint and the Hebrew Law of Moses as sisters in *De vita Mosis* as a markedly embodied and feminine figure of speech. Drawing upon the gendered and sexualized notions of textual purity that Yii-Jan Lin observes as undergirding textual criticism, Philo's metaphor can be understood as functioning within this long-standing tradition of thought. Given Philo's ubiquitous and consistent

use of gendered concepts, it is important to consider the literary functions and implications of his presentation of the Septuagint not only as in feminine terms, but also as specifically virginal figure.

Jenny Siefken, Marquette University

A Survey of Research on Judas's Hanging (Mt 27:3–10) in the Early Church and in Contemporary Scholarship: Why Knowing Where We've Been Informs Where We Need to Go

The legacy of Judas's hanging has remained fairly consistent from the early church until now. He is depicted as character beyond redemption deployed to warning against apostasy. Many current interpretations uphold this understanding, but more recently, some have begun to push against this tendency in favor of rehabilitating Matthew's Judas. At this juncture in scholarship, it is necessary to examine why previous interpretations have endured and discuss what future Judas research might entail. After conducting a survey of how Judas has been received in past and present scholarship, I will propose new interpretive pathways forward to analyze Matthew's Judas.

Malka Z. Simkovich, Catholic Theological Union

The Invention and Negation of Diaspora in Early Judean Letters
pre-circulated paper

Jeffrey Stackert, University of Chicago

Typicality and Verisimilitude in Assyrian and Judean Figural Representation

What can be made of ancient Near Eastern artistic representation of figures with respect to visual likeness? Do such images (merely) represent the typical to convey coded messages of political power, or do they (at least in some instances) accurately depict the physical characteristics of the figures represented? I will pursue these questions first by examining instances of Neo-Assyrian visual representation and description. I will then turn to Judean examples to suggest a framework for understanding some Neo-Assyrian visual representations as accurate likenesses.

Hans Svebakken, Loyola University Chicago

Allegory and Authority: Paul's Use of Genesis 3 in Romans 7:7–25

Paul's melancholy reflection on "Do not desire" in Romans 7:7–25 differs from comparable reflections in Second Temple Judaism (e.g., Philo), which not only presume the possibility of obeying the command but celebrate the Mosaic training (food laws) designed to ensure obedience. On what authority does Paul justify the casting of God's command as a catalyst for

sin, especially to Jewish contemporaries likely to view the agonized account of failure as an excuse, not an argument? This paper locates the authority of Paul's claim in an allegorical reading of Genesis 3, where the Eden story reveals a tragic dynamic of sin and death in the soul.

Tom Wadsworth, Dixon, IL

Προσκυνεῖν: "I Do Not Think It Means What You Think It Means"

This paper challenges the modern view that προσκυνεῖν means "to worship," arguing that the term is much better understood as a reference to the ancient middle-Eastern custom of prostrating oneself before deity or a person of higher status. This proposal is built upon a close analysis of the term's 265 occurrences in the LXX and NT, along with evidence from other ANE sources. This evidence suggests that προσκυνέω in the LXX and NT refers to a specific bodily gesture (prostration); it does not refer to a feeling or to the activities of a Christian assembly.

Mark Whitters, Eastern Michigan University

Infrastructure in Prov 27:17-22: Meaning and Implications

Proverbs 22 is at the center of a five-chapter collection of wisdom sayings entitled, "The Proverbs of Solomon Which the Men of Hezekiah Copied." This paper argues that a five-line cluster of verses, Prov 27:17–22, displays a rhetorical structure that calls into question the conventional interpretation of the passage. If true, the whole chapter of Proverbs 22, once viewed as an amorphous mélange, may now show its own infrastructure as a unit that is consonant with and inclusive of Prov 27:17–22.

Hannah Williams, Pensacola, FL

"Come Near Before the Lord": HaShekhinah in Israelite and Christian Worship

HaShekhinah, the abiding manifestation of God, is a fundamental concept in both Judaism and Christianity. The Orthodox Church as the inheritors of this early Christian fulfillment theology, integrated the Judaic understanding of the presence of God into their liturgical worship. This paper focuses on Judaism's influence on the understanding of invoking God's name in sacred spaces, the transformative action of invoking the divine presence of God, and the unifying aspect of gathering in His name.

This proposal models the exchange and development of the tradition around the Shekhinah by examining the Old Testament understanding of God's presence in the Tabernacle and Temple vis-a-vis the New Testament understanding of God's presence in the Church. Rooted in a tradition in

which a relationship with God was established through invoking the Divine Name, this methodology traces the historical development of the Epiclesis.

Kenton F. Williams, Moody Bible Institute

'He Trains My Hands for War': Divine Warrior Imagery and Subordinated Kingship in 2 Sam 22 and the Book of Samuel

Within the book of Samuel, the request for kingship (1 Sam 8) creates a certain degree of ideological conflict by undermining the role of Yahweh as Divine Warrior, a central attribute to His kingship. Throughout the book, the author conveys a high view of this role of Yahweh, and that any appropriate form of kingship must still be subordinated to Yahweh in this area. This paper argues that the song of David in 2 Sam 22 functions not only to articulate just such a subordinated kingship, but also serves to harmonize the ideological conflict introduced earlier in the book.

Scott Willis, Wheaton College

Who Is the King of Glory? Identifying and Explaining Two Examples of Patristic Prosopological Exegesis with a Brief Critique of Matthew Bates

This paper explores two proposed instances of patristic prosopological exegesis in Psalm 24. These include the identification of the King of Glory with the resurrected and ascending Jesus and the antiphonal speakers of vv 7–10 with angelic guards at the gates of heaven. Far from being arbitrary connections, notable textual ambiguities and typological elements accessible to ancient authors ground these identifications in the psalm text. These examples of patristic exegesis fit generally within the research of Matthew Bates, but they provide a basis for slightly modifying his proposed definition of prosopological exegesis.

Megan Wines, Loyola University Chicago

Apocalypse and Performance: A Methodological Consideration

Apocalyptic texts have consistently been considered to be “dramatic” in nature, and with their frequent emphasis on visionary experiences, performance seems like a fitting mode of exploration. This paper will thus argue for the usefulness of performance methodologies in the examination of apocalyptic texts. It will first look to the ways in which apocalyptic texts themselves seem to insist on their own performance, and then move to the ways the texts have been received in/as performance to illustrate the insights that can be gained from using performance methodologies to examine apocalyptic texts.

Eric Zito, Loyola University Chicago
The Book(s) of Life in Revelation

The author of Revelation refers to “the book of life” six times throughout his work (3:5; 13:8; 17:8; 20:12; 20:15 and 21:27). The purpose of this paper is to investigate the origins of heavenly record-keeping motifs in the Ancient Near East and to trace the development of these motifs in early Jewish and Christian writings in order to determine the nature(s) and qualities of Revelation’s book(s) of life. In the end I determine that the author’s varied motif usages accord with ancient Jewish and/or Christian motifs involving heavenly record-keeping, but that the qualities of each type of heavenly book can vary and/or be ambiguous, even when predetermination is involved.

Eric Zito, Loyola University Chicago
The Logic of John 10:34-36

The author of Revelation refers to “the book of life” six times throughout his work (3:5; 13:8; 17:8; 20:12; 20:15 and 21:27). The purpose of this paper is to investigate the origins of heavenly record-keeping motifs in the Ancient Near East and to trace the development of these motifs in early Jewish and Christian writings in order to determine the nature(s) and qualities of Revelation’s book(s) of life. In the end I determine that the author’s varied motif usages accord with ancient Jewish and/or Christian motifs involving heavenly record-keeping, but that the qualities of each type of heavenly book can vary and/or be ambiguous, even when predetermination is involved.

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2024 meeting information will be posted when available at the CSBR website (<https://chicagosbr.org/midwest-biblical-studies-regional-meeting/>).

CAMPUS INFORMATION

Campus Security: Dial 5000 from any campus phone or 574-284-5000

Free Wi-Fi: Select the network “belleaire.” No password is needed.

Parking: Please use the Student Center Lot or the Science Parking Lot.

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(all addresses are South Bend; ESC = Eddy Street Commons;
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Bistro 933 (HGI) 53995 St Rte 933 574-323-2471	King Gyros 501 St Rte 933 574-272-0608	Starbucks 52991 St Rte 933 574-271-1337
Bob Evans 204 St Rte 933 574-272-6737	Little Caesars Pizza 52931 St Rte 933 574-855-4009	Steak and Shake 52965 St Rte 933 574-271-9412
Brother's (ESC) 1234 N. Eddy #125 574-287-2767	McCalister's (ESC) 1130 E Angela #102 574-232-8560	Subway 52803 St Rte 933 574-277-1024
Café at the Overlook 54721 Burdette St. 574-271-3727	O'Rourke's Public House (ESC) 1044 E. Angela #103 574-251-0355	Taco Bell 231 St Rte 933 574-272-2387
Fazoli's 52770 St Rte 933 574-277-4008	Papa John's Pizza 1827 South Bend 574-271-1177	Taphouse on the Edge 1803 South Bend 574-247-9293
Five Guys (ESC) 1233 N. Eddy Street 574-234-1800		Wendy's 320 St Rte 933 574-271-0166
		Yats (ESC) 103 N. Eddy Street 574-855-1200