

# THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



88<sup>th</sup> International Meeting  
JULY 18 – 21, 2026  
Loyola University Maryland

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## RESEARCH REPORT ABSTRACTS

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## FACILITY KEY

|           |                             |
|-----------|-----------------------------|
| <b>A</b>  | Andrew White Student Center |
| <b>D</b>  | DeChiaro Student Center     |
| <b>MH</b> | Maryland Hall               |

Some presentations will be virtual and marked with a “V”. A room is still provided for those on campus

MEALS are in **A: 4<sup>th</sup> Floor Programming Room** except for the Sunday dinner BBQ which will be on the **Fernandez Center Holthaus Plaza** and Tuesday’s boxed lunch which may be picked up by those with meals plans outside **A: McGuire East**.

LITURGIES are being celebrated at **Alumni Chapel**.

## CAMPUS MAP



# SUNDAY, JULY 19

## 1:20 – 2:00 PM

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- Name: **NOAH DELLINGER** [Emerging Scholars Fellow] Room: **D: M105**  
Institution: *Duke University*  
Title: "The Lovely Victim of the Envious Eye: Num 24 in Light of the Evil Eye"  
In many ways, *Sefer Bil'am* (Num. 22-24) remains an enigma. The work is of remarkable complexity and artistry, interweaving historical narrative, folktale, and poetry into one tapestry. The theme of (in)sight – physical sight and spiritual insight – abounds throughout the Book. Reading with an eye towards the visual exposes easily overlooked tensions which are at work in the text and generative for interpretation. Taking Balaam's exclamation in Num. 24:5 ("How lovely are your tents, O Jacob!") as the work's climax, this paper offers an alternative reading of Balaam's characterization through the lens of the "Evil Eye" belief complex
- Name: **ERIC WAGNER, C.R.** Room: **D: M113**  
Institution: *Aquinas Institute of Theology*  
Title: "The Mountains of Micah 6 Rise Again"  
Mic 6:1–2 summons mountains to hear a controversy (רִיב) between YHWH and Israel/Judah, introducing an interpretive crux. Ancient versions (e.g., LXX) and pre/non-critical interpreters suggest a 'political' interpretation: these landscapes represent foreign peoples (ἄοι) invested in the controversy. Contemporary commentators tend, however, to interpret these highlands as cosmic entities called upon as witnesses against Israel/Judah. Evidence from ancient literary cultures, biblical prophets generally, and Micah specifically supports the 'political' rather than the 'cosmic' interpretation. The mountains in Mic 6:1–2 symbolize political entities in an imagined 'case' (רִיב) of international justice in which God calls Israel/Judah to account.
- Name: **ALBERTO SOLANO** Room: **D: M114 V**  
Institution: *Santa Clara University Jesuit School of Theology*  
Title: "The Author of Hebrews was a New Covenant Jew"  
Bypassing traditional authorship debates, this paper applies the framework of Pitre, Barber, and Kincaid's Paul, a New Covenant Jew (2019) to Hebrews. I argue the author shares the "New Covenant Jew" profile, where high Christology is the covenantal climax of Judaism, not a departure. By examining apocalypticism, Jeremiah 31, and shadow-to-reality transitions, this study resolves the tension

between the letter's Jewish roots and its Christology. Identifying the author as a theological peer to Paul's theology, I argue that Hebrews is the product of a 1st century AD New Covenant Jewish worldview.

- Name: **GARY P. KLUMP** Room: **MH: 247**

Institution: *Sacred Heart Seminary and School of Theology*

Title: "The *Sensus Plenior*: A Reappraisal"

The "literal sense" has not been adequately defined by the Living Tradition or Magisterium of the Church, despite some commonality and convergence.

Nevertheless, with the rise of the historical methods of exegesis and their attempt to define the text's meaning in its original historical context, certain

"accommodated" readings seemed to lose their footing. Over a century ago, it was proposed that the text's dynamism, its openness to re-reading, be located in the so-called *sensus plenior*. The need for the *sensus plenior* is clear from a critical analysis of the exegetical methodology of Joseph Ratzinger (Pope Benedict XVI).

- Name: **JAMES NATI** Room: **MH: 244**

Institution: *Santa Clara University Jesuit School of Theology*

Title: "Ideologies of Writing in the Book of Jubilees"

Jubilees is a book about writing. Both in its framing as dictation to Moses at Sinai (ch. 1) and in the story it tells about the patriarchs leading up to Moses (chs. 2-50), Jubilees contains claims about the nature of writing in heaven and on earth. This paper traces these claims, emphasizing the unique scribal characteristics of Moses and Jacob. It argues that these two writers are held up as particularly important scribal exemplars for their transcriptions of heavenly writing. These claims are then understood in the context of the book's composition in the late Second Temple period.



# SUNDAY, JULY 19

## 2:10 – 2:50 PM

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- Name: **E. J. DAVILA** [Emerging Scholars Fellow] Room: **MH: 247**  
Institution: *Asbury Theological Seminary*  
Title: "Revisiting Matthew 1:23 and Rehabilitating Matthew's OT Hermeneutic"  
Against prevailing allegations that Matthew prooftexts Isa 7:14, this paper offers a fresh interpretation of Isa 7:14's original context(s) and Matthew's rich reading thereof: In Isaiah's original articulation (C1), the oracle concerned King Ahaz's wife, Abi, and the future king, Hezekiah. Following Hezekiah's doomed Babylonian alliance, however, the recontextualized compilation of Isaiah (C2) reinterpreted the promised child as "Not-Hezekiah," a future, messianic-like figure who would reverse Hezekiah's failures – particularly the Exile. In conjunction with other fulfillment citations (2:15,18), I argue that Matthew's quotation of Isaiah (1:23) primarily draws from C2 as a message of hope for typologically exiled Israel.
  
- Name: **LAURA CARLSON HASLER** Room: **MH: 340**  
Institution: *Indiana University*  
Title: "Haggai and Scriptural Affordances: A Proposal"  
This research report discusses one chapter within a book project provisionally titled, *Scriptural Affordances: The Book of Haggai and the Humanities*. This chapter showcases the ways in which our modern scholarly categories have short-circuited the evaluation of postexilic prophetic literature, and of Haggai in particular. The term "scriptural affordances" seeks an alternative to dominant Protestant-inflected aesthetic evaluations of ancient Jewish literature. A product of 20th-century theories of psychology and design, the term affordance draws attention to the relational space between readerly desire and textual form. "Scriptural affordance" both prompts a reckoning with the naturalized categories by which Haggai has been evaluated and prompts exploration of this oracle collection's other possible affordances: as offering theories of divine violence, time, and economics
  
- Name: **PATRICK OGBONYOMI ALEMAYO, C.S.Sp.,** Room: **MH: 341**  
Institution: *Independent Scholar*  
Title: "Prayer and Theophanic Experience in the Narrative of Stephen's Martyrdom in Acts 7:54-8:3"  
Stephen's Martyrdom in Acts 7:54-8:3 has been compared with trial scenes in some Greek novels. To challenge modern Western biases, this paper examines

Stephen's death, focusing on prayer as a gesture and dialogue of worship, and on theophany as a sensory encounter with God. First, I used literary and theological approaches, memory studies (Carruthers), and Bazzana's anthropological model to exegetically argue that Stephen's gestures, emotions, and vision of the open heaven closely parallel Jesus' prayer and self-presentation in Luke 22: 41, 23:34a, and 22:69. Second, I offer an overall interpretation of Stephen's martyrdom and theophanic experience. Third, the study contends that a Hellenistic Judeo-Christian reading better fits Luke's intent than Greco-Roman novel comparisons. Fourth and finally, I conclude that Stephen's martyrdom is a prophetic, ritual act of prayer – marked by forgiveness, Jewish mourning practices, and rewarded by heavenly exaltation – that confirms Jesus' lordship and the continuity with Jewish prophetic tradition in the Gospel of Christ.

- Name: **TOMASZ MAZUREK** Room: **MH: 342**  
Institution: *Catholic University of Lublin, Poland*  
Title: "Emotional Dynamics in the Targumic Rewriting of the Exodus Narrative"  
This paper examines the affective expansion of the Exodus narratives in *Targum Neofiti* and *Targum Pseudo-Jonathan* in comparison with the Hebrew Text. Whereas the Hebrew Bible narrates intercession with relative emotional restraint, the Targums intensify both Moses' inner states (compassion, fear, grief) and God's responses (relenting, remembering, showing mercy). Through close readings of Exod 3–4; 32–34; and Num 12; 14, the study argues that these additions function as a hermeneutical strategy, reframing intercession as a dialogical and relational encounter between prophet and deity in early Jewish interpretation.
- Name: **JUDITH H. NEWMAN** Room: **MH: 343**  
Institution: *University of Toronto*  
Title: "Priestly Presence and the Profile of Jacob from Qumran"  
Recent scholarship on the Aramaic literature from Qumran identifies a corpus with shared concerns, (e.g., the pre-Mosaic ancestors of Israel). This research report draws attention to the comparatively neglected ancestor Jacob/Israel and his contested legacy. It traces an intertwined thread connected with the promise to Jacob of blessing and eternal divine presence that laces, inter alia, through Lev 26, Isaiah, Jubilees, the Temple Scroll, and the Words of the Luminaries. The ongoing inheritance of the ancestors is evident both in texts but also in "lived religion" that is, in practices of prayer, blessing, exorcism, dream-vision cultivation, and laws.

■ Name: **TOMASZ KOSZAREK** Room: **MH: 344**

Institution: *Studium Biblicum Franciscanum*

Title: “The *Rib* Genre in Jotham's Speech (Jdg 9:7–20) and in Other Old Testament Texts”

The study offers a genre-critical analysis of Jotham's speech in Judges 9:7–20. It reassesses traditional genre proposals – fable, parable, allegory, and apology – showing that they are insufficient to explain the text's complexity and function. The study proposes an innovative reading of Jotham's speech as an instance of the biblical *rib* genre, understood as an ultimatum responding to a breach of covenant. Drawing on a broad comparative *rib* corpus (Deut 32; Is 1, 3, 5; Jer 2; Ezek 16; Hos 2, 4, 11; Amos 3–4; Mic 6; Ps 50), it highlights the speech's distinctive covenantal and rhetorical features.



## SUNDAY, JULY 19

### 3:20 – 4:00 PM

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- Name: **JOSHUA CHAN** [Emerging Scholars Fellow] Room: **D: M105**  
Institution: *Oxford University*  
Title: “The Markan New Tongues in Early Christian Reception”  
Recent scholarship has renewed interest in Corinthian tongues (e.g., Tupamahu; Minets), yet the phrase “new tongues” in Mark 16:17 has received comparatively little sustained attention, largely because of its contested canonical status. How did this expression function in ancient contexts, and how might its early reception illuminate contemporary exegesis? This paper addresses these questions by examining the phrase’s reception history in dialogue with modern scholarship. It argues that Jesus is portrayed as the definitive agent who bestows “new” tongues—understood not as unintelligible utterances, but as intelligible human languages previously unknown to the speaker within a missionary context.
- Name: **KEVIN SCOTT** Room: **D: M107**  
Institution: *Baylor University*  
Title: “Disability Imagery and Yahweh's Community in the Book of Malachi”  
In this presentation, I explore the rhetorical and theological function of disability imagery in the book of Malachi. I argue throughout that the prophet utilizes the literary depiction of disability as a means to underscore the community’s corruption and lack of trust in Yahweh. In Mal 1:8, the prophet references the disabilities of blindness and lameness when describing the corrupt temple practices, where the people offer disabled animals. In Mal 3:11, however, the prophet tells the audience that, if they would just trust in Yahweh, then Yahweh would bring material blessings upon the land, preventing the disabling punishment that would render it infertile.
- Name: **JOHN GRANGER COOK** Room: **WITHDRAWN**  
Institution: *LaGrange College*  
Title: “Initial Text and Recontext: 1 Enoch 1:9 in Jude”



- Name: **TOOCHUKWU S AGHA** Room: **D: M114**  
Institution: *Spiritan International School of Theology, Attakwu, Nigeria*  
Title: “Does the Hebrew Bible Prohibit (or Allow) Tattooing the Body?”  
In Leviticus 19:28, the ban on tattooing the body appears within the framework of idolatrous mourning practices. Curiously, the broader biblical context appears more neutral towards body marking and even seems to endorse it in one instance (Isa 44:5). This paper will reexamine the prohibition of tattoos in Lev 19:28 within the broader context of the ANE and related biblical passages. It will be argued that the ban on tattoos in Lev 19:28 employs a hapax legomenon that distinguishes it from other related texts on bodily inscription, thereby making the prohibition definitive.
- Name: **DANIEL L. SMITH** Room: **MH: 240**  
Institution: *Saint Louis University*  
Title: “A Divine Difference: Roman Exemplarity and Israel's God”  
Classicists like Roller and Langlands have been mapping the terrain of ancient Roman exemplary discourse. While Jewish and Christian texts like 1 Macc 2:51–61 and Hebrews 11 echo the Roman tendency to highlight the virtuous act of a heroic individual, others depart from the script by introducing a new character, the God of Israel, whose activity redirects glory away from the mortal exemplar. The treatment of Nadab and Abihu in 1QM 17.2–3 and the description of the Israelite wilderness generation in 1 Corinthians 10 offer two instances of exemplary discourse that both fit within and escape Roman categories.
- Name: **LAURESS WILKINS LAWRENCE** Room: **WITHDRAWN**  
Institution: *Independent Scholar*  
Title: “Keep It Real: Community-Informed Biblical Scholarship”



## SUNDAY, JULY 19

### 4:10 – 4:50 PM

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- Name: **VERONIKA LÜTKENHAUS** [Emerging Scholars Fellow] Room: **MH: 247**

Institution: *Katholisch-Theologische Fakultät, Ludwig-Maximilians-Universität*

Title: "Where Is Go(o)d in Suffering? Implications of Creation in Lamentations 3"

This paper explores newly discovered conceptual and verbal connections between the central section of Lamentations 3 and the two creation accounts. These connections introduce new elements to the theology of Lamentations 3, significantly reshaping its interpretation. Notably, in the context of Sion's most traumatic catastrophe and the profoundest challenge to its covenantal relationship with God, the text evokes precisely the key formula *ki-tov* ('yes, good') from the first creation account, which states that all of God's creation is good in His eyes. Does the goodness of creation, despite all human failings and divine wrath, offer a final glimmer of hope?

- Name: **MARK ENEMALI** Room: **MH: 340**

Institution: *Duquesne University*

Title: "The Politics of Atonement: Philistine Authority and the Negotiation of Sacred Power in 1 Samuel 5–6"

This paper examines the intersection of religious and political authority in 1 Samuel 5–6 by focusing on the Philistine leaders and diviners' sophisticated response to a national crisis. Far from caricaturing foreign religion, the text portrays the prescribed ritual of the guilt offering and the test of the cows as both a genuine attempt to appease YHWH and a calculated political performance to legitimize the return of the ark to their subjects. By casting foreign specialists as effective interpreters of divine agency, the narrative challenges exclusively Israelite claims to divine knowledge and reconfigures the boundaries of sacred authority.

- Name: **ELIZABETH SCHICK** Room: **MH 341**

Institution: *Marquette University*

Title: "Beloved Disciples: Martha and Mary in John 11:1–12:8"

*Research presented as the conclusion of 2025 CBA Doctoral Dissertation Stipend.*

Jesus is the "bridegroom" who "has the bride." McWhirter believes the bride is the disciples, while Fehribach believes many Johannine women are bride-figures. This paper contends that all female (and some male?) discipleship in John has a nuptial inflection, using Martha and Mary (11:1–12:8) as a "test case." While Mary is frequently seen as bridal, Martha is usually seen simply as a disciple. The paper maintains, however, that Martha's discipleship is nuptial—and that Mary, too, exemplifies discipleship. It is ultimately argued that the varied depictions of women, who each uniquely embody the bridal role, demonstrate Johannine discipleship's diversity.

- Name: **JUSTIN WINZENBURG** Room: **MH: 342**

Institution: *Crown College*

Title: “Gentile Blasphemers and Gentile Benefaction: Rethinking the Conflict of James 2”

This paper argues that the ones shown favoritism in James 2 are gentile synagogue benefactors who contribute financially to diaspora synagogues but also blaspheme the God of Israel (2:7). This claim is supported by examining gentile synagogue benefactors who also participated in rituals directed at other Greco-Roman deities. By identifying the blasphemers as gentiles rather than Jews, this paper challenges the source of conflict expressed in James 2 as Jewish-gentile tensions rather than Jewish-Christian ones.

- Name: **ETHAN SCHWARTZ** Room: **MH: 343**

Institution: *Villanova University*

Title: “Wanting What the Gods Want: Critique of Cultic Worship in the Biblical Prophets and in Plato’s *Euthyphro*”

Cross-cultural comparative study of the biblical prophetic literature has struggled to account for the prophets’ critique of cultic worship, which lacks strong ancient Near Eastern analogues. This presentation argues that a more promising comparison is Plato’s *Euthyphro*, where Socrates rejects the idea that worship is a “trading-skill” (*emporikē*) – i.e., a process of giving the gods offerings and praise in order to induce them to show favor to the worshiper. Both the biblical writers and Plato use worship as a foil to theorize what deities truly want. However, they do so in different registers and in response to different socioeconomic realities.

- Name: **MARK REASONER** Room: **MH: 344**

Institution: *Marian University*

Title: “Orthodox, Catholic, and Protestant Portraits of Paul”

“I have become all things to all” has indeed come true in Christian readers’ reception of Paul’s letters. This report examines the portraits of Paul by Orthodox, Catholic, and Protestant readers – primarily Maximos Constas, Brendan Byrne and Peter Stuhlmacher, including central texts for their portraits: 2 Corinthians 12; 1 Corinthians 12; and Romans 3. Some attention is also paid to Jewish portraits, those of Daniel Boyarin, Paula Fredriksen and Hyam Maccoby. The paper seeks to advance our appreciation of the open horizons and dynamic tensions within Paul’s letters.



# MONDAY, JULY 20

## 1:20 – 2:00 PM

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- Name: **ANDREW R. DAVIS** Room: **D: M105**  
Institution: *Boston College Clough School of Theology and Ministry*  
Title: "Textual Variation and Jeremiah's Theology of Grief"  
Scenes of weeping in the book of Jeremiah (8:18-23 [9:1]; 9:9, 16-21; 13:17; 14:17-18; 48:32-33) are remarkable for their ambiguous subject (Yhwh? the prophet? a combination of the two?) and for their LXX variants, which portray the people as the ones weeping. Drawing on recent text critical approaches that embrace the Bible's textual pluriformity, this paper argues that these variants should be interpreted as non-exclusive contributions to the book's theology of grief rather than textual dilemmas requiring the selection of one reading over the other. This both/and approach highlights how grief is shared by Yhwh, the prophet, and the people.
- Name: **JOHN DENNIS** Room: **D: M107**  
Institution: *St. Vincent de Paul Regional Seminary*  
Title: "Are the 'Wild Animals' in Mark 1:13 Jesus' Friends or Foes?"  
Some have understood "wild animals" in Mark 1:13 to be companions of Satan (Mauser 1963; Best, 1990; Collins 2007; Shively 2012; Barnhill 2020). Isaiah 13:20-22 and 34:13-14, Baruch 4:35 and some of the Testaments are cited in support this interpretation. However, these texts do not help us with the wild animals in Mark. I shall argue that if we take our interpretive cue from Mark's use of Isaiah, a set of specific Isaian animal texts emerge. It is these Isaian texts, read in the context of Mark's prologue, that reveal whether the wild animals are Jesus' foes or friends.
- Name: **SARAH KOHLES, O.S.F.** Room: **D: M113**  
Institution: *Briar Cliff University*  
Title: "Perpetuating versus Challenging Enslavement: The Case of Sisera's Mother"  
In Judges 5: 28-30 Sisera's mother imagines the fate of women in war – rape and presumed enslavement. Her interpreters frequently find in her an example of a woman perpetuating the violence against women through her imaginings. There is a gendered divide in how she is interpreted, in which male interpreters are more likely to read her sympathetically, and female interpreters are more likely to condemn her. However, it is also possible to read Sisera's mother as a complex figure who challenges the rape and enslavement of women as a result of war, as the reader is tricked into identifying with her character before the reader experiences the revulsion of her imaginings.

- Name: **VINCENT M. SMILES** Room: **D: M114**  
 Institution: *College of St. Benedict & St. John's University, Emeritus*  
 Title: "Paul's Separation of Law from Covenant: A Response to Ethnic Essentialism"

The concept of Ethnic Essentialism assumes that Paul's negative statements about the law apply only to gentiles and that Paul maintains a distinct ethnic separation between Jewish and gentile Christ-believers. Jews continue to live the covenant by obeying the law, whereas gentiles live the covenant by the Spirit. This paper argues: 1) Paul's separation of law from covenant is clearly evident in both Galatians and Romans and 2) he applies his teaching equally to Jews and gentiles. For Paul, "there is no partiality"; though Jews have unique privileges, "there is neither Jew nor Greek." The divisiveness of those ineradicable identities is annulled "in Christ."
- Name: **JOACHIM ECK** Room: **MH: 240**  
 Institution: *Ludwig-Maximilians-Universität Munich*  
 Title: "Moses' Father-in-Law in Exodus 2; 4; 18 and Numbers 10:29-32"

The paper deals with three questions: (i) Why does Moses' Midianite father-in-law have three names (Reuel, Jitro [Jeter] and Hobab)? (ii) Why is the dialogue Num 10:29-32 a lost fragment? (iii) Why does Ex 18 seem out of place? It strikes there are 'good' Midianites granting asylum to Moses, and 'bad' Midianites who must be extinguished according to Num 31. Num 31 is from an anti-midianite redaction who opposed mixed marriages between Israelites and other nations. Moses, however, had a mixed marriage. To blur the identity of his father-in-law, they deliberately tore apart a once unified pericope and used a different name in each of its parts.
- Name: **SHELLY MATTHEWS** Room: **MH: 244**  
 Institution: *Brite Divinity School*  
 Title: "'Women Received their Dead by Resurrection' (Heb 11:35a): The Gendered Nature of Ancient Ascent and Resurrection"

Tracing a common theme across 2 Maccabees, the Testament of Job, Greek Life of Adam and Eve, and John 20:11-18, this research report underscores the gendered nature of ancient ascent and resurrection. Put simply, men rise, and women witness or "receive" their achievement of afterlife existence. While suggesting this is a literary trope, I also explore possible social-historical contexts that might explain its development.



## MONDAY, JULY 20

### 2:10 – 2:50 PM

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- Name: **FRANCISCO MARTINS** Room: **MH: 247**  
Institution: *Pontifical Biblical Institute*  
Title: "Rewriting Trauma: The Representation of Exile in Chronicles"  
This ongoing research project studies the representation of the destruction of Jerusalem and the Babylonian exile as a cultural trauma in the book of Chronicles. Applying the insights from sociology (Alexander 2004; 2012), the project examines the Chronicler's reshaping of that collective experience of mass violence in the context of an intense process of identity negotiation during the Second Temple Period. It considers aspects such as the narrative reframing of the events in 2 Chronicles 36, the assignation of guilt, the redefinition of the nature of the victims, and the relationship between the latter and the book's intended audience.
- Name: **SAM JOHNSON** Room: **MH: 340**  
Institution: *Mount St. Mary's Seminary & School of Theology*  
Title: "'Proleptic *parousia*': Resurrection Appearances as *parousia* Appearances from Matthew to John"  
The notion that the farewell discourse reinterprets Jesus's resurrection appearances as his second "coming" has become a well-established motif in Johannine studies. In this paper, I argue: 1.) this line of reinterpretation is drawn from Matthew; 2.) John's "realized" eschatology develops directly out of the synoptic gospels. Firstly, I retrieve a neglected reading of Matt 28:16-20 as a "proleptic *parousia*" (Allison, Meier). Secondly, I reintegrate this reading with recent scholarship on John's knowledge of the synoptics, suggesting that the farewell discourse deliberately reworks the Olivet discourse to dilate a vision of the Son of Man's "coming" already present in Matthew.
- Name: **FRANKLIN T. HARKINS** Room: **MH: 341**  
Institution: *Boston College*  
Title: "Lord, you have worked all our works for us': A History of Interpretation of Isa. 26:12"  
This research report will consider select medieval Christian readings of Isa. 26:12 against the backdrop of several modern interpretations. We will focus particularly on how two medieval scholastic theologians from the thirteenth century—namely, Albert the Great and Thomas Aquinas—make use of this biblical text in their theological *summae* to shed light on how God operates in every human work. Thus, this paper aims to show how Scripture served as the most significant and authoritative source for the theological work of such scholastic masters.

- Name: **DANIEL B. GLOVER**  
 Institution: *Lee University*  
 Title: “Angelization in Alexandria: Philo, John, Clement, and Origen in Dialogue and Debate”

This research was supported by a 2026 research grant funded by the CBA. This report addresses the theme of angelization among four Jews and Christians in Alexandria – Philo, the Gospel of John, Clement, and Origen. This report contextualizes these thinkers in the history of Platonism, specifies the vastly different roles that angelization plays in their thought, and demonstrates clear lines of continuity based on context-specific factors. Each of them imagines righteous humans becoming angelic in the afterlife, but none agrees why. This paper, therefore, demonstrates the ubiquity and diversity of the theme of angelization in ancient Judaism and early Christianity.

Room: **MH: 342**
- Name: **KRIS SONEK, O.P.**  
 Institution: *Catholic Theological College*  
 Title: “Rabbis, Church Fathers, and Modern Semantics: Ancient Exegesis and the Interpretation of Genesis”

Recent work in biblical interpretation, including studies by Brian E. Daley and Richard S. Briggs, has raised the question of how premodern and modern exegesis might speak to one another. My paper responds to that question by examining the rabbinic and patristic interpreters’ attention to semantic detail in the ancestral narratives of Genesis. These early interpreters carefully analyse words, clauses, and larger textual units in ways that anticipate modern exegetical concerns about textual meaning. Premodern exegesis deserves more than a place in the history of interpretation; it can illuminate our understanding of biblical language.

Room: **MH: 343**
- Name: **CARMEN PALMER**  
 Institution: *Stetson University*  
 Title: “Perpetual Enslavement and Its Internal Contradictions in Ancient Judaism and the Ancient Mediterranean”

This report outlines an ongoing project assessing practices of perpetual enslavement throughout the Second Temple era. The proclamation of the Jubilee year in Leviticus 25 articulates that Israelite indentured slaves shall be released and furthermore that only gentile slaves may be held in perpetuity. Despite this ruling, writings reveal Jews in perpetual enslavement to other Jews, or Jews manumitting gentile slaves, including within the *Elephantine Aramaic Papyri*, *Wadi Daliyeh Papyri*, Jewish inscriptions within the Greco-Roman context, and the Dead Sea Scrolls. The research report concludes with preliminary findings regarding the reasons behind these contradictions.

Room: **MH: 344**





## 2026 CBA Annual Meeting

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