

# THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA



79<sup>TH</sup> INTERNATIONAL MEETING  
AUGUST 6-9, 2016

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**ROUND TABLES and  
RESEARCH REPORTS  
ABSTRACTS**

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## ROUND TABLES

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### FACILITY KEY

C - Casa Italiana

G - Graham Hall

❖ **Title:** *Fighting over the Bible: Jewish Interpretation, Sectarianism and Polemic from Temple to Talmud and Beyond*

**SUNDAY (1:20 – 2:50 PM)**

**Room:** G - 156A

**Presider:** AMY-JILL LEVINE, Vanderbilt University

HAROLD W. ATTRIDGE, JR., Yale Divinity School; GREGORY TATUM, O.P., *Ecole Biblique*, Jerusalem; JOHN C. ENDRES, S.J., Graduate Theological Union / Jesuit School of Theology of Santa Clara University; MICHAEL DUGGAN, Saint Mary's University, Calgary, Canada.

**Responding:** ISAAC KALIMI, Johannes Gutenberg University of Mainz

This Roundtable, based on the recent book by Isaac Kalimi of the same title, explores the central place of the Hebrew Bible in Judaism alongside the “Oral Torah.” It provides an overview of classical Jewish exegesis and its interpretive presuppositions and polemics, and explores some interpretations that contradict the simple meaning of biblical texts. It shows how encounters and polemics between Jews, Christians and Muslims have shaped Jewish exegesis, and inquires whether Jews and Christians are really bound by a common HB/OT. It illustrates these issues through case studies regarding the binding of Isaac, the Day of Atonement, the hiding of the Temple vessels, the relations between Jews and Arabs–Syrians, and the role of the Written and Oral Torah in the writings of Saadia Gaon and Abraham ibn Ezra. It raises key questions such as: Why, despite the central role of the HB in Judaism, was its study for many generations neglected in favor of rabbinic literature, while the Rabbis sometimes even interpreted it in contradiction with its simple meaning? How have sectarian and interreligious disputes

## ROUND TABLES

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### *Sunday 1:20 Round Table continued*

shaped the history of Jewish biblical interpretation? How can Jews, Christians and others acknowledge their differing presuppositions in a way that facilitates respectful and fruitful dialogue without one side being subordinated to the other?

❖ **Title:** *Race, Ethnicity, and Revelation*

**Monday (1:20 – 2:50 PM)**

**Room:** G - 156A

**Conveners:** AHIDA E. PILARSKI, Saint Anselm College, in consultation with GILBERTO A. RUIZ, Saint Anselm College and HUGO MENDEZ, Yale University

This Round Table will address the effects of racial/ethnic and socio-cultural location on the transmission of divine revelation (including inspiration, translation, reception, interpretation). The Dogmatic Constitution on Divine Revelation, *Dei Verbum*, states that revelation takes place “in human language” (§13). Human languages are, however, complex social artifacts that evolve within particular socio-cultural locations, are intertwined with particular racial/ethnic identities, and simultaneously include and exclude potential conversation partners. The transmission of revelation into any particular human language, then, raises problems for the Catholic biblical interpreter sensitive to the concerns of minoritized/minority biblical critics. This Round Table, then, will use the topic of revelation as an entry point for extending a discussion of those issues raised in last year’s “Minority Biblical Criticism and Its Implications for Catholic Biblical Interpretation” Round Table.



## RESEARCH REPORTS

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**SUNDAY, AUGUST 7**

**1:20 – 2:00 PM**

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- **Name:** DON C. BENJAMIN **Room:** G - 156B

**Institution:** Arizona State University

**Title:** *The Land Rights of Women in Deuteronomy and the Near East*

Continuing research in my *The Social World of Deuteronomy*, a new feminist commentary, I reconstruct land rights in the world of the Bible to understand the roles of women in teachings to honor both father and mother (Deut 5:7-21); why men want to marry female prisoners (Deut 21:10-14); requiring both mothers and fathers to terminate heirs (Deut 21:18-21); and prohibiting fathers from remarrying wives previously divorced (Deut 24:1-4).

YHWH holds ownership rights to land; tribal/state leaders hold administrative rights to protect land from misuse. Dowries designate women to execute the ownership rights of YHWH and the administrative rights of their leaders.

- **Name:** MAHRI LEONARD-FLECKMAN **Room:** G - 163

**Institution:** Providence College

**Title:** *Scribal Imagination and the Adulterous Wife*

The metaphor of the adulterous wife in the Bible's prophetic books is unique within prophetic literature and ancient Near Eastern writing in general. Previous arguments have considered the metaphor to derive from 1) the personification of cities as a woman or goddess; 2) ancient Near Eastern marriage contracts, punishments, or divorce formulae; or 3) the Pentateuch, which describes the divine-human covenant similar to a marriage contract. Focused on the book of Ezekiel, this paper will take an alternative route to argue that the metaphor is more at home in Proverbs 1-9 than anywhere else in biblical or Mesopotamian writing.

## RESEARCH REPORTS

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SUNDAY

1:20 – 2:00 PM

- **Name:** GARRETT GALVIN, O.F.M. **Room:** G - 164  
**Institution:** Franciscan School of Theology, Oceanside  
**Title:** *Kingship: Moving Back from Reconceptualization to Concept*

Contemporary biblical scholarship focuses on the reconceptualization and recontextualization of kingship. This paper will examine the royal psalms in order to consider the original concept and context of kingship. The hopes for the king are instructive and different than in the Deuteronomistic History. The reality of a king being governed by the negative reconceptualization of kingship in Deuteronomy 17 is hard to imagine in light of the royal psalms. A fuller vision of kingship as suggested by the Psalms, Chronicles and Sirach aids a vision of kings who are more nuanced characters rather than angels and monsters.

- **Name:** HENRY ANSGAR KELLY **Room:** C - 3  
**Institution:** UCLA English Department  
**Title:** *Love of Neighbor as Great Commandment: Grasping at Straws in the OT*

One's "neighbor," meaning everybody else, looms large in the NT, especially in the second great commandment and the Golden Rule. The NT also claims that neighbors were hugely important in the OT. Even though this is obviously not so, it is often taken as proven because an obscure half verse in Leviticus (19.18b) orders love of neighbor. However, it is clear that in the time of Jesus the verse had been searched out and elevated to new significance. John Meier has recently argued that it was Jesus himself who gave the Levitical neighbor his high standing; but the Gospels present the notion as already known and accepted.

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## RESEARCH REPORTS

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SUNDAY

1:20 – 2:00 PM

- **Name:** LESLIE BAYNES **Room:** C - 7  
**Institution:** Missouri State University  
**Title:** *Hopeless Rich Men in Sheol: Luke 16:19-25 and the Parables of Enoch 62-63*

This paper argues that the Parables of Enoch 62-63 may have influenced Luke 16:19-31, the parable of the rich man and Lazarus. In literary form, content, themes, plot, and in one instance of clear linguistic overlap, 1 Enoch 62-63 resembles the Lukan parable and its environs. An initial comparison of the Ge'ez of Luke 16 to Ge'ez manuscripts of Enoch 62-63 doesn't indicate direct literary dependence. But the Enochic and the Lukan parables are unique in highlighting a plea for relief from the torment of Sheol narrated in the first person that is rejected by the resident heavenly being. If a hypothesis positing a relationship between these texts is valid, it has important implications not only for understanding Luke's sources but also for the question of dating the Parables of Enoch and evaluating their use in the first century C.E.

- **Name:** MICHAEL COVER **Room:** C - 8  
**Institution:** Marquette University  
**Title:** *Jewish Wisdom and Greco-Roman Philosophy*

Although Jews in Alexandria had their own indigenous forms of wisdom literature, to enter fully into the contest of Greek wisdom, they adopted new genres. Two examples of this phenomenon, occupying opposite ends of the literary spectrum, are the hexameter *Sentences* of Ps.-Phocylides and the philosophical commentaries of Philo of Alexandria. Ps.-Phocylides and Philo also represent different socio-cultural strategies: these may be termed "occlusion" or "mimicry" and "appropriation" or "contest," respectively. The final section of the paper will explore Philo's critique of poetic/gnomic wisdom as well as a *crux* in Philonic scholarship: the relationship of *sophia* and the *Logos*.





## RESEARCH REPORTS

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SUNDAY, AUGUST 7

2:10 – 2:50 PM

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- **Name:** MICHAEL UFOK UDOEKPO **Room:** G – 156B  
**Institution:** Sacred Heart Seminary and School of Theology  
**Title:** *Hamōn Širîm and Worship: Prophetic Critique of Amos 5*

This work offers a thorough review of the theology of worship in the work of Amos of Tekoa. It critically examines Amos 5 and theologically reevaluates its message of ethical worship, judgment, and hope within the contexts of the Book of Amos and of the Twelve Minor Prophets, for contemporary societies: Africa and the USA in particular. This study stresses Amos' views that worship today must not be restricted to hypocritical offerings, empty rituals and idle songs (*Hamōn Širîm*) at sanctuaries, but must incorporate ethics of justice, peace and righteousness practiced in market places and in plazas.

- **Name:** PAUL KORCHIN **Room:** G - 163  
**Institution:** Briar Cliff University  
**Title:** *Glimpsing Archaic Biblical Hebrew*

The scholarly trend favoring later compositional dates for the texts constituting *Tanakh* is challenging long-held presumptions about the diachronic linguistic profile of Biblical Hebrew. Questions have emerged concerning the character—and even the existence—of any authentic Archaic Biblical Hebrew (ABH) stratum within the canon, entailing substantial implications for philological and historical studies. I intend to explore methodological alternatives and supplements to traditional historical linguistics, in efforts to advance the *status quaestionis* on ABH. Promising interrelated avenues of inquiry include the gestural origins of language, deixis, grammaticalization, and thetical grammar.

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## RESEARCH REPORTS

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SUNDAY

2:10 – 2:50 PM

- **Name:** LESLEY DIFRANSICO **Room:** G - 164  
**Institution:** Loyola University Maryland  
**Title:** *The Metaphorical Removal of Sin in the Hebrew Bible*

Metaphors are an effective means of conceptualizing the abstract concept of sin and corresponding ideas of punishment, forgiveness, and atonement within the Hebrew Bible. Drawing on studies of orientational and spatial metaphors, this report will investigate the conceptual metaphor SIN AS AN OBJECT and the corresponding metaphor REDEMPTION IS PHYSICAL REMOVAL or DISTANCING attested in the Hebrew prophets and writings. In such cases, God “removes,” “casts,” or “distances” sin from the individual’s, or community’s, presence or body (Ps 103:12; Job 7:21; Zech 3:4, 9; Isa 38:17; Mic 7:19). The paper will also explore parallel metaphors in Akkadian penitential incantations.

- **Name:** MICHAEL R. SIMONE, S.J. **Room:** C- 3  
**Institution:** Boston College School of Theology and Ministry  
**Title:** *Coals as of Fire: Acts 2:3 in Semitic Context*

The phrase γλῶσσαί ὁσεὶ πύρρος in Acts 2:3 has drawn the attention of many commentators. This study investigates the phrase’s Semitic background. An analysis of several Semitic languages indicates that the word “tongue” can mean either “flame” or “coal.” Luke’s Pentecost setting suggests the translation “coals” of fire. The haftarah of Pentecost is Ezekiel 1, and the coals of the divine throne symbolize divine immanence and action in Ezekiel’s prophecies and later mystical ascents modeled on his visions. Luke uses a known symbol of divine immanence to describe the Spirit’s descent and prepare symbolically for the following speech-miracle.

- **Name:** ALESSANDRO CAVICCHIA **Room:** C - 7  
**Institution:** Studium Biblicum Franciscanum, Jerusalem  
**Title:** *Intertextual analysis of 4QpIsa fr. 8–10:17-25 and Jn 19:2-5*

This research analyzes the synonymic expressions in 4QpIsa (4Q161) fr. 8–10:17-25 and John 19:2-5 by applying intertextual criteria. The study has revealed a meaningful background to the trial of Jesus, enlightening the relationship between kingship, conflict, priesthood and cult. The double

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*Alessandro Cavicchia continued*

level of the Johannine presentation of Jesus during the trial shows an anointed king who establishes his kingdom and executes his victory and judgment without violence. It is possible to argue that a hypothetical reader of 4QpIsa (4Q161) may have been able to recognize John's messianic description; however, this does not necessarily mean an adhesion of faith.

- **Name:** CHRISTOPHER RUPERT S.J. **Room:** C - 8  
**Institution:** Independent Scholar  
**Title:** *Swallowing Pride: Lessons from Peter and Paul*

A clause by clause analysis of the authors in the New Testament corpus suggests inter alia that traditional authorship attributions are correct, that Paul used Timothy to mitigate his harshness, that James was a better person than Peter to chair the Jerusalem council, that their mutual observations of each other are bang on, and that Jesus was eminently wise to choose these men to promote the Good News. This study relies on the social psychology techniques of Robert F. Bales and the statistical / big data exploratory methods of John W. Tukey and Frederick Mosteller.



## RESEARCH REPORTS

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**SUNDAY, AUGUST 7**

**3:20 – 4:00 PM**

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- **Name:** DANNY MATHEWS **Room:** G – 156A  
**Institution:** Pepperdine University  
**Title:** *Royal Motifs in the Pentateuchal Portrayal of Moses*  
This report will present and analyze various royal motifs and their function in ancient Near Eastern royal propaganda (especially Hammurabi, Esarhaddon, Nabonidus, and Cyrus) in order to illuminate the portrayal of Moses as a royal figure in the Pentateuch. In short, various texts in the Pentateuch appear to co-opt the basic claims made by the empires of the day to affirm Moses as a more ancient leader whose work as God's “servant” resulted in the constitution of the community of Israel.
  
- **Name:** TODD HANNEKEN **Room:** G – 156B  
**Institution:** St. Mary's University, San Antonio  
**Title:** *Eating on Blood: What Is It? Who Did It? Why? Why Not?*  
The prohibition of eating (on) blood appears frequently in the Hebrew Bible and early interpretation. The most recent full scholarly treatment asserted that the prohibition was a corollary of the prohibition of idolatry since ancient divination rituals required eating on blood. However, the earliest texts are not compatible with such an explanation. Rather, it is argued that 1 Samuel 14 preserves the most original form of the taboo. Most likely, the prohibition developed within the interpretive traditions of scribal culture, and never referred to a cult of blood eating or other real problem in Israelite society.

## RESEARCH REPORTS

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SUNDAY

3:20 – 4:00 PM

- **Name:** TODD HIBBARD **Room:** G - 163  
**Institution:** University of Detroit Mercy  
**Title:** *The Place and Function of Isaiah 2:2–4 in the Book of Isaiah*  
This paper examines Isaiah 2:2–4(5), which appears in nearly duplicate form in Micah 4:1–4. Much of the scholarly literature about this Isaiah passage is devoted to determining whether its origin is Isaiah, Micah or some third source. Surprisingly little attention has been devoted to the place and function of the text in the book of Isaiah. After offering an argument in support of Isaiah as the original location for the text, I examine the passage’s *Sitz-im-Literatur* within Isaiah. I argue that passage functions, along with 11:1–9, as a counter vision to the worry over impending disaster expressed in Isaiah 7–8 (the so-called Syro-Ephraimite crisis). Three interlocking themes from 2:2–4 are analyzed central to that counter vision: 1) pilgrimage of the nations to Zion; 2) the nations learning tôrah; and 3) the reference to the temple (here called the “house of the god of Jacob”).
  
- **Name:** MARIE NOONAN SABIN **Room:** G - 164  
**Institution:** Independent Scholar  
**Title:** *Elements of Jewish Mysticism in the Gospels*  
This paper will explore the Gospel parallels to the non-canonical "Ascent" literature that flourished in both Judaism and Christianity from the 3rd century B.C.E. to the 2nd century C.E., especially the mystical elements of ascent to heaven, cosmic secrets, and transformed, ecstatic consciousness.
  
- **Name:** MICHAEL G. AZAR **Room:** C - 3  
**Institution:** University of Scranton  
**Title:** *Old, New, Neither: Romans 7 and an Eastern Orthodox Perspective*  
In Rom 7:1–6, Paul offers a complicated illustration drawn from marriage in order to describe the relationship between the law and those who have died with Christ. In the context of the so-called “old” and “new” perspectives on Paul, this paper 1) examines Paul’s illustration and

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## RESEARCH REPORTS

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*Michael G. Azar continued*

application, especially the seemingly negative way in which he characterizes the law, and 2) offers an Eastern Orthodox perspective on the passage and the role of the law in the new life.

- **Name:** CHRIS SEEMAN **Room:** C - 7  
**Institution:** Walsh University  
**Title:** *Loving What Is Beautiful Together: The Poetics of Torah Observance in Josephus*

At the conclusion of *Jewish Antiquities 11*, Josephus employs a rare Greek compound – *symphilokalountos* (“loving what is beautiful together”) – to describe the motivation of Sanballat, governor of Samaria, in conspiring with renegade Jews to found a rival temple on Gerizim. Throughout his writings, Josephus describes the Mosaic constitution as “beautiful,” and ridicules those who consider it beautiful not to maintain fidelity to their ancestral customs. Read against this backdrop, *symphilokalountos* should be understood as sarcasm. This research report explores Josephus’ poetics of Torah observance in the context of Greco-Roman constitutional discourse and considers its rhetorical significance for Josephus’ intended audience.

- **Name:** DAVID A. BOSWORTH **Room:** C - 8  
**Institution:** The Catholic University of America  
**Title:** *Infant Abandonment Stories in Hebrew and Greek*

The paper summarizes modern scientific research on parental investment in newborns in order to understand infant abandonment stories. It offers a comparative analysis of a corpus of infant abandonment from the Hebrew Bible (Genesis 21 and Exodus 2 with some attention to Ezekiel 16) and ancient Greek literature (Herodotus, Pindar, Sophocles, Euripides, Diodorus of Sicily, Apollodorus, Aelian). Per the scientific literature, the analysis will concentrate on parental factors motivating abandonment, the infant’s role in its own rescue, and the motives of the rescuer. It will also consider how these stories both represent and misrepresent the social reality of infant abandonment.



## RESEARCH REPORTS

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**SUNDAY, AUGUST 7**

**4:10 – 4:50 PM**

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- **Name:** JOHN J. SCHMITT **Room:** G – 156A  
**Institution:** Marquette University  
**Title:** *The Uniquenesses of Zephaniah 3:14*

Zeph 3:14, in the standard Hebrew editions, presents a unique phenomenon: the name Israel is in parallel with Zion and also with Jerusalem. The fact of this uniqueness allows for exploration and proposals. The other unique feature is that Israel is addressed in a plural command, while elsewhere in the Hebrew Bible Israel is always addressed in the singular. This too calls for exposition. An appendix includes theological considerations.

- **Name:** ANNE MARIE KITZ **Room:** G – 156B  
**Institution:** Independent Scholar  
**Title:** *Two \*√hyy/hwy Deities*

P. Haupt's proposal that the divine name YHWH is an imperfect *hiphil* from the root \*√hyy/hwy meaning "he causes to be" > "he creates" remains intact. The name of Ea, the Semitic name for the Sumerian deity Enki is traditionally held to derive from \*√hyy "to live." The presence of the Proto-Semitic root \*√hyy/hwy in Eblaite, propose the various orthographies of Ea's name in Eblaite, such as <sup>a</sup>a<sub>3</sub>-u<sub>5</sub>, /hay/ and 'a<sub>3</sub>-wa-u<sub>5</sub> /haway/ reflect a 3 m. sg. stative verb form of this root. It means "he exists." Thus, Ea and Yahweh are \*√hyy/hwy deities.

- **Name:** JOHN T. WILLIS **Room:** G - 163  
**Institution:** Abilene Christian University  
**Title:** *Water as a Symbol of Peace in the Psalter*

The Psalter contains strong contrasts between peace and war. Psalms 23, 46, 65, 137 use water in different circumstances to emphasize this contrast. Ps 23:2 describes calm waters for guidance and protection. Ps 46:3-5 contrast roaring waters with a powerful flowing river. Ps 65:5-10 declare

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## RESEARCH REPORTS

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SUNDAY

4:10 – 4:50 PM

*John T. Willis continued*

that Yahweh silences roaring seas and waters the earth. Ps 137:1-6 describe the serene rest of Judean captives in Babylon by its canals. Such graphic figures raise interest of readers and promote memory.

- **Name:** PETER CLAVER AJER **Room:** G - 164

**Institution:** University of San Francisco

**Title:** *The Death of Jesus and the Politics of Place in the Gospel of John*

Scholarly work on the significance of the death of Jesus in the Fourth Gospel, until recently, had focused mostly on the historical, literary, and theological aspects of the narrative. Few studies had discussed its political and spatial aspects. Postcolonial-spatial perspectives move the conversations beyond the usual dualisms that oppose the world to the heavens and the literal to the symbolic. This study reveals how Jesus creates a new type of space by transforming the cross, the quintessential tool of imperial oppression, into an attractive and inclusive space of glorification that unites and empowers those who had been powerless.

- **Name:** MARK A. MATSON **Room:** C - 3

**Institution:** Milligan College

**Title:** *The Rhetoric of Luke's Travel Narrative*

A major issue in Luke is the anomaly of the travel narrative (9:51 -18:34). A particularly intriguing issue is the lack of time or geographical markers. I previously addressed this using Bakhtin's genre analysis ("Historical and Adventure Time in Luke," SBL 2005), but more work needs to be done. In particular I propose that the marked lack of time and place in this section is rhetorical. I will argue that Luke to signal to his audience that material from Mark and Matthew is being rearranged without respect to chronological order, but rather represents a different (thematic) ordering approach.



## RESEARCH REPORTS

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SUNDAY

4:10 – 4:50 PM

- **Name:** KELLEY COBLENTZ BAUTCH **Room:** C - 7  
**Institution:** St. Edward's University  
**Title:** *Pseudepigraphal Texts as Christian Literature*

There is a reason why scholars have favored the designation “Old Testament Pseudepigrapha” for amorphous collections of pseudonymous texts that take up illustrious figures from ancient Israel; the majority of texts in these more recent anthologies were preserved by Christians. The most certain evidence at hand for many extant pseudepigraphal texts reflects Christian contexts, a realization which led scholars (for example, Robert Kraft and James Davila) to push back on tendencies to associate pseudepigraphal writings with early Jewish contexts. This research report explores pseudepigraphal texts as Christian literature with the following matters in mind. First, the report examines representative texts which concern characters of ancient Israel and were written by Christians. Second, the report considers ways Christians used pseudepigraphal texts theologically, liturgically and devotionally. The aim of the study is to deepen awareness of Christian composition and use of pseudepigraphal texts.

- **Name:** ERIC F. MASON **Room:** C - 8  
**Institution:** Judson University  
**Title:** *Abraham Traditions in Second Temple Period Texts and the New Testament*

Abraham figures prominently in several New Testament books (including Galatians, Romans, James, and Hebrews), where he is presented in differing ways as a model for faith and faithfulness. Numerous Second Temple period Jewish writers also praise Abraham for his virtues and behavior. This paper considers the New Testament discussions of Abraham in the broader context of Second Temple Jewish thought about the figure, highlighting the similarities and differences in the ways various authors utilize the patriarch.



## RESEARCH REPORTS

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**MONDAY, AUGUST 8**

**1:20 – 2:00 PM**

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- **Name:** DAVID PENCHANSKY **Room:** G – 156B  
**Institution:** University of St. Thomas  
**Title:** *Hosea Through Three Lenses: Classic Commentaries Compared*  
I compare three major commentaries, the one from Old Testament Library by James Luther Mays; the Anchor Bible commentary by Francis Anderson and David Noel Freedman; and the Hermeneia volume by Hans Walter Wolff. My study reveals the authors' perspective as much as it clarifies the biblical book itself. There is no single unified structure in the Book of Hosea, although each of the commentaries try to manufacture one by combining two vaguely-connected narratives about an unnamed man's marital difficulties (chapters 1-3), with a series of texts that seem to reflect eighth century Northern concerns (chapters 4-14).
  
- **Name:** MARK ENEMALI, C.S.Sp. **Room:** G - 163  
**Institution:** Spiritan International School of Theology Attakwu, Enugu, Nigeria  
**Title:** *The Ark of YHWH/the Covenant as a Visible Manifestation of God*  
The question of the ark as a physical manifestation of the God of Israel has not been sufficiently explored/appreciated in the treatments of the Ark Narrative in the Books of Samuel (1 Samuel 4-6; 2 Samuel 6). Against the view that sees in the work of the Deuteronomist a denial of the ark as a real manifestation of YHWH, I argue for the intimate bond between the ark and the God of Israel. A comparison of the ark with the ancient Near Eastern cultic statues reveals the idea of the ark as more than a mere symbol of divine presence.
  
- **Name:** ROB KUGLER **Room:** G- 164  
**Institution:** Lewis & Clark College  
**Title:** *Violence and the Testament of Job*  
The centrality of violence in the Testament of Job largely escapes notice. Readers recognize the violence in Job's destruction of the temple of Satan (3:1-5:3) and in his account of Satan's attack on him (16:1-20:9), but additional episodes add to the book's violence (e.g., Satan takes Sitados's

## RESEARCH REPORTS

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**MONDAY**

**1:20 – 2:00 PM**

*Rob Kuglar continued*

hair [23:1-11]; Job vanquishes Satan [27:1-7]), as does a surprisingly large vocabulary of violence that permeates the narrative. This paper analyzes the evidence for the ubiquity of violence in the Testament and considers what this might suggest about the difficult questions of the work's date, provenance, and purpose.

- **Name:** SHERRI BROWN **Room:** C - 3  
**Institution:** Creighton University  
**Title:** *Believing in the Gospel of John: The Ethical Imperative to Becoming Children of God*

The core proclamation of the prologue to the Gospel of John is that those who believe in the Word are given the power to become children of God (1:12). But is this summons to childhood through faith solely a component of the Evangelist's christological claims? Is the concept of faith restricted to the personal relationship between God and the believer? But "belief" as a noun does not occur in the text, although forms of the verb "to believe" occur regularly. Thus, faith in the Gospel is always dynamic and active, powered by encountering others along the way. Believing, therefore, is also an ethical imperative of the Evangelist and foundational for life in the community of the Beloved Disciple.

- **Name:** MARK REASONER **Room:** C - 4  
**Institution:** Marian University  
**Title:** *Reformed and Pietist Romans Interpretation in 17th – 19th Centuries*

This paper seeks to explain how Reformed theologians and Pietists in the 17th - 19th centuries worked out interpretations of Romans from the possibilities that the first generation of Protestant interpreters opened. Noteworthy developments by these later interpreters include Charles Hodge's commentary as a critical response to Moses Stuart's commentary, Johann Bengel's identification of 1:16-17 as the thesis statement for the whole letter and August Tholuck's very popular commentary.

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## RESEARCH REPORTS

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MONDAY

1:20 – 2:00 PM

- **Name:** JOSEPH E. JENSEN **Room:** C - 7  
**Institution:** Georgetown University  
**Title:** *From Angel-as-Divine-Agent to Archangel Michael*

Michael, the late named angelic protector and deliverer of God’s people (Dan 10:13,21; 12:1) and leader of God’s victorious angels (Jude 9; Rev 2:7) stands in continuity with earlier biblical angel-as-agent accounts reflecting Israel’s striving to account for its experience of divine activity in the human realm. Accompanying Israel’s evolving understanding of *yhwh’s* otherness is a growing compulsion to posit intermediate beings as *yhwh’s* messengers for communicating in the human realm, and as *yhwh’s* agents executing his will in that realm. In scattered narratives an intermediary, usually an “angel” (*ml’k*) functions as an independent agent but with *yhwh’s* power enacting *yhwh’s* will on earth. As with the angel-as-messenger accounts within these narratives there is frequent alteration between angel as agent and God as agent reflecting a struggle to hold in balance the mystery of divine transcendence from the created realm and simultaneous divine presence and activity in human history.

- **Name:** HARRY HAGAN, O.S.B. **Room:** C - 8  
**Institution:** St. Meinrad Seminary  
**Title:** *Master Plots and the Biblical Narrative*

Christopher Booker’s *The Seven Basic Plots* identifies seven master plots: overcoming the monster, rags to riches, the quest, voyage and return, comedy, tragedy, and rebirth — as well as several major subplots: call and commission, test, and temptation. This report will discuss the use and combination of these master plots with their traditional themes, particularly as found in the Old Testament. By understanding of these traditional plots, audiences can discover both the similarity and differences that shape a story’s possibilities of meaning.



## RESEARCH REPORTS

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**MONDAY, AUGUST 8**

**2:10 – 2:50 PM**

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- **Name:** SHAWN W. FLYNN **Room:** G – 156B  
**Institution:** St. Mark's College  
**Title:** *Ancient Israelite Children in Comparative Perspective*

This report summarizes a forthcoming book length project on Israelite children in the Hebrew Bible, studied via a comparative ancient Near Eastern perspective. In Mesopotamia, a plethora of texts reveal ancient perceptions about children during different stages of their lives. In this report, the data from select stages (the pre-birth stage, the breastfeeding stage, and child death/material culture) are applied as interpretive lenses to relevant biblical texts on children. Among the emerging conclusions are discovering a societal counter-narrative to the violence done to ancient children and that children's lives are vehicles for the social promotion of a particular deity.

- **Name:** MICHAEL W. DUGGAN **Room:** G - 163  
**Institution:** St. Mary's University, Calgary  
**Title:** *The Temple Reconstruction and Dedication in Ezra 1-6*

The reconstruction of the Temple was central to Judahite identity from the earliest days after the exile onward. This paper examines the profile of the Temple in three passages: (a) the restoration of the altar and sacrificial rituals on the Festival Booths in the first year of the return (3:1-7); (b) the laying of the foundations for the Temple, early in the second year (3:8-13); and (c) the completion of the Temple, its dedication and the Festival of Passover in 515 BCE (6:14-22). Why does the narrative contain scant information about the actual structure of the sanctuary and its environs?

*Continued on next page*

## RESEARCH REPORTS

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**MONDAY**

**2:10 – 2:50 PM**

- **Name:** JOSEPH C. ATKINSON **Room:** G - 164

**Institution:** John Paul II Institute CUA

**Title:** *Creation-Flood-Exodus as Primordial Triptych*

This is a critical study of the three primordial events, the Creation, the Flood and the Exodus, which shows how these divine acts are thematically linked through the Hebrew word *təhôm*. It will be argued that the primeval waters of the *təhôm* provide a hermeneutical clue that establishes the essential connection between these primordial events. Taken together, these divine acts, grounding the order of creation and salvation, give us a primordial triptych that discloses the theological meaning of water operative in the Hebrew Scripture (later grounding purity in the cult) and which lays the foundation for NT baptism.

- **Name:** DALE LAUNDERVILLE **Room:** C - 3

**Institution:** St. John's University, Collegeville

**Title:** *Text, Translation, and Reception History*

A translator strives to provide the best rendering of a given text. When the OG and the MT provide different readings of a verse, the translator presents an argument for the best reading. To what extent is the rejected reading in the OG or the MT removed from further consideration in the interpretation of the passage? How can such a reading be kept alive in the reception history of the passage? Examples from the Book of Ezekiel will illustrate this issue of the intersection of text, translation, and reception history.

## RESEARCH REPORTS

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**MONDAY**

**2:10 – 2:50 PM**

- **Name:** TOAN DO **Room:** C - 7  
**Institution:** Australian Catholic University  
**Title:** *The Johannine Request to “Come and See” and an Ethic of Love*  
The imperative “come and see” occurs several times in the Gospel of John (1:39; 1:46; 4:29; and 11:34). Questions have been raised and answered as to whether Christology is sufficient in the invitees’ motivation for remaining faithful to Jesus. However, the dialogue between Jesus and Philip in John 14:8-15 indicates that not Christology, but love for Jesus plays the essential role in each invitee’s faithfulness to Jesus. In answering Philip’s curiosity, Jesus says: “If you love me, you will keep my commandments” (14:15). This paper argues that love for Jesus sufficiently sustains and preserves the Johannine invitation “come and see.”
  
- **Name:** DULCINEA BOESENBERG **Room:** C - 8  
**Institution:** Creighton University  
**Title:** *Jewish Identity and Torah-Observance in Acts*  
Although Luke places “the Jews” in opposition to the Way throughout the narrative of Acts, he also presents the members of the Way, both Jews and Gentiles, as living in accordance with the Law of Moses. The Maccabean literature and several Qumran texts use the Law of Moses as a mark of proper Jewish identity. I will read Acts in the context of these Second Temple texts to examine the function of the Law of Moses in Luke’s construction of the Way and explore Luke’s use of Torah-observance as a marker of Jewish identity for these followers of Jesus.







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80<sup>TH</sup> INTERNATIONAL MEETING OF  
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**AUGUST 5-8, 2017**

The Catholic University of America  
Washington, DC

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