

# James A. Kelhoffer

## Contact Information

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## Bio

James A. Kelhoffer holds the M.A. and Ph.D. degrees from the University of Chicago and is Associate Professor of New Testament and Early Christian Literature at Saint Louis University. His main research interests are the Synoptic Gospels and second-century Christianity. His dissertation on Mark 16:9–20 was published as *Miracle and Mission* (2000) by Mohr Siebeck in Tübingen, Germany. His second book on *The Diet of John the Baptist* appeared with the same publisher in 2005 and was featured as the “Book of the Month” in *The Expository Times* and received the 2008 Alpha Sigma Nu Book Award in Theology. Other works of his have appeared in *Zeitschrift für die neutestamentliche Wissenschaft*, *Vigiliae Christianae*, *Zeitschrift für Antikes Christentum*, *Dead Sea Discoveries*, and *Greek, Roman and Byzantine Studies*. Honors and grants awarded include postdoctoral fellowships from the Alexander von Humboldt Foundation and the Catholic Biblical Association of America, as well as the Regional Scholar Award and a Research and Technology Grant from the Society of Biblical Literature. He is currently spending two academic years (2007–09) in Munich, Germany researching his third book on persecution and constructions of authority in early Christianity. Afterward, he will write a commentary on *Second Clement* for the series *Hermeneia* (2010–14).

## EDUCATION

- Ph.D. New Testament and Early Christian Literature, University of Chicago, March, 1999.  
Doctoral Dissertation: “The Authentication of Missionaries and Their Message in the Longer Ending of Mark (Mark 16:9–20).” Advisor: Adela Yarbro Collins.  
Readers: Hans Dieter Betz and John J. Collins. Dissertation Defense: Dec. 9, 1998.
- M.A. New Testament and Early Christian Literature, University of Chicago, March, 1996.
- M.A. Theological Studies/New Testament, Wheaton Graduate School (IL), September, 1992.
- B.A. Ancient Languages, Biblical and Theological Studies, Wheaton College (IL), Dec., 1991.  
(double major, *summa cum laude*)

## RESEARCH LANGUAGES

Ancient: Greek (Classical and Koine), Hebrew, Latin, Syriac.  
Modern: English (mother tongue), German (spoken; Zertifikat Deutsch Prüfung: grade of “eins”), French (reading knowledge), Swedish (reading knowledge).

## GRANTS, HONORS AND AWARDS

Stipendiat, Alexander von Humboldt Foundation. This *Forschungsstipendium* supports my current research as a visiting scholar at the Ludwig-Maximilians-Universität in Munich, Germany (2007–09; <http://www.humboldt-foundation.de/>).

2008 Alpha Sigma Nu (Jesuit Scholastic Honor Society) Book Award in Theology, awarded every four years to one book written by a Theology professor at one of the thirty Jesuit universities and seminaries in North America and Korea (<http://www.marquette.edu/asn/>).

### **GRANTS, HONORS AND AWARDS (cont.)**

Young Scholars Post-doctoral Fellowship, The Catholic Biblical Association of America (January–June, 2003; \$20,000). The CBA awards two such fellowships annually (<http://cba.cua.edu/honysf.cfm>).

Wabash Center for Teaching and Learning in Theology and Religion, grant to attend the Minnesota Consortium of Theological Schools “Computer Camp” for use of technology in the classroom (June, 2003).

Society of Biblical Literature 2002 Research and Technology Grant (2002–03).

North American Patristics Society Best First Article Prize (May, 2002).

2002 Society of Biblical Literature Regional Scholar Award (Nominated by the Midwest SBL Region, 2001; <https://www.sbl-site.org/Article.aspx?ArticleId=97>). Each year the SBL selects four junior scholars, two in each Testament, to receive the Regional Scholar Award.

Awards Received from Saint Louis University Mellon Funds:

- Research Stipends for Summer 2003, Summer 2005, Summer 2006 and Summer 2007.
- Classroom Development Fund (October, 2002).
- Travel grant for November, 2001 SBL Annual Meeting.

Lilly Postdoctoral Fellowship in Humanities and the Arts, Valparaiso University (Spring 2000; declined).

Noyes-Cutter Greek Prize, University of Chicago, awarded in May, 1994 and May, 1996 for the best student paper translating and analyzing Hellenistic Greek.

Four-year graduate fellowship and stipend, University of Chicago (1993–1997).

### **PROFESSIONAL**

Department of Theological Studies, Saint Louis University, St. Louis, MO (<http://www.slu.edu/>)

2007–Present: Associate Professor of New Testament and Early Christian Literature

- Appointed to the Graduate Faculty in May, 2002 to teach graduate courses, give M.A. and doctoral comprehensive examinations, and serve on dissertation committees
- Granted permission to supervise doctoral theses in May, 2008.

2001–2007: Assistant Professor of New Testament and Early Christian Literature

- As member of the Graduate Faculty, in May, 2008 granted permission to supervise doctoral students in Early Church/Patristics/Late Ancient Christianity

Teaching responsibilities:

- New Testament Introduction (undergraduate service course; taught most semesters)
- Synoptic Gospels: Matthew, Mark and Luke (for advanced undergraduates and master’s level students; taught in Fall 2002; Fall 2005)
- The Life and Teachings of St. Paul the Apostle (for advanced undergraduates and master’s level students; taught in Fall 2001; Spring 2006; Spring 2007)
- Early Christian Apocalypses (for advanced undergraduates and master’s level students; taught in Spring 2005)
- ‘Gospel’ and ‘Gospels’ in the Second Century (and Beyond) (early church doctoral seminar; taught in Spring 2004)
- Martyrdom and Persecution in Early Christianity (early church doctoral seminar; taught in Fall 2005)
- Research Problems: Early Church (doctoral level course on methods and historiography of late ancient Christianity; taught in Spring 2006; Fall 2006)

Service to the department and University includes leading *ad hoc* committees that revised instructor evaluation forms for Theology courses at the undergraduate, master’s and doctoral levels; academic advisor for undergraduate Theological Studies majors; College of Arts & Sciences Academic Honesty Committee; University Graduate Studies Research Committee; Provost’s *ad hoc* committee to study University and College policies on academic probation.

McCormick Theological Seminary, Chicago, IL (<http://www.mccormick.edu/>)

2000–2001: Assistant Professor of New Testament

Lutheran School of Theology at Chicago, Chicago, IL (<http://www.lstc.edu/>)

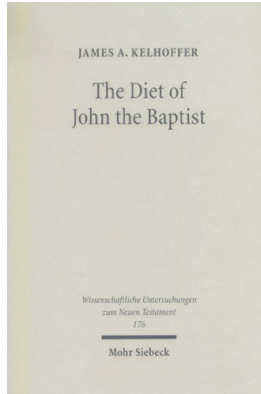
1999–2000: Visiting Assistant Professor of New Testament

1998–1999: Instructor of Greek

## PUBLICATIONS

### Books:

- (2) *The Diet of John the Baptist: “Locusts and Wild Honey” in Synoptic and Patristic Interpretation*, Wissenschaftliche Untersuchungen zum Neuen Testament 176. Tübingen: Mohr Siebeck, 2005. xxi and 256 pages. ISBN 3–16–148460–6.



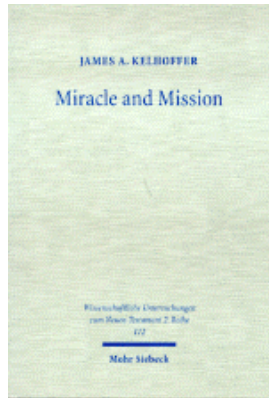
Much scholarly attention has been devoted to four of John the Baptist’s actions—most famously, his baptizing in the Jordan River, but also his preaching a message of repentance, having disciples and wearing clothing made of camel’s hair. Considerably less attention has been given to another deed attributed to John, namely his eating “locusts and wild honey” (Mark 1:6c||Matt 3:4c). *The Diet of John the Baptist* offers the first ever comprehensive analysis of Mark 1:6c||Matt 3:4c in its socio-historical context, the Synoptic gospels and subsequent Christian interpretation. The first

chapter surveys various anecdotes about John’s food in the Synoptic gospels and notes that there has never been a consensus in scholarship concerning John’s “locusts and wild honey.” Chapters 2 and 3 address ancient perspectives on locusts as human food and assorted kinds of “wild honey.” Chapter 4 considers the different meanings of this diet for the historical Baptist, Mark, and Matthew, as well as the reason for Luke’s omission of Mark 1:6. Contemporary anthropological and nutritional data shed new light on John’s experience as a locust gatherer and assess whether these foods could have actually sustained him in the wilderness. The last chapter demonstrates that the most prevalent interpretation of the Baptist’s diet, from the third through the sixteenth centuries, hails John’s simple wilderness provisions as a model for believers to emulate. An epilogue reflects on the methods employed in this study and suggests several avenues for future research, including conceptions of food and culture in early Christianity and the interplay between *paideia* and early Christian biblical interpretation.

Summaries of *The Diet of John the Baptist* appear in *New Testament Abstracts* 49 (2005): 597; and *Theology Digest* 52/1 (2006): 64 (W. Charles Heiser, S.J.). I am aware of the following reviews:

- *The Bible Today* 44/3 (May/June 2006): 200 (no author listed).
- *Biblische Zeitschrift* 51 (2007): 270–271 (Knut Backhaus).
- *Bulletin for Biblical Research* 16/2 (2006): 364–365 (David P. Scaer).
- *The Expository Times* 117/6 (2006): 243–244, featured as the “Book of the Month” (Paul Foster).
- *Journal for the Study of the New Testament* 28/5 (2006): 38 (Andrew Gregory).
- *Journal of Early Christian Studies* 16/3 (2008): 431–432 (David M. Scholer).
- *Novum Testamentum* 48/4 (2006): 389–391 (John Wilkinson).
- *Review of Biblical Literature* 8 (2006): <http://www.bookreviews.org/bookdetail.asp?TitleId=5034> (Tobias Nicklas).
- *Religious Studies Review* 33/2 (April, 2007): 152 (Casimir Bernas).
- *Theologische Literaturzeitung* 131/10 (2006): 1057–1059 (Otto Böcher).
- *Vigiliae Christianae* 59/3 (2005): 351–352 (J. van Oort).

- (1) *Miracle and Mission: The Authentication of Missionaries and Their Message in the Longer Ending of Mark*, Wissenschaftliche Untersuchungen zum Neuen Testament 2.112. Tübingen: Mohr Siebeck, 2000. xix and 530 pages. ISBN 3–16–147243–8.



The Longer Ending of the gospel of Mark (Mark 16:9–20) was appended to the earliest Christian gospel in the first half of the second century. This book offers a comprehensive analysis of Mark 16:9–20 and explores what can be ascertained about the otherwise unknown Christian author of this passage. Whereas most scholars have examined Mark 16:9–20 from the standpoint of its relation to Mark 1:1–16:8 and the question of Markan authorship, my study explores the passage’s distinct witness to the use of gospel traditions and the development of Christian thought. Concerning the origin of this passage, I argue that a single author made use of

the ‘New Testament’ gospels in forging a more satisfactory ending to Mark, and study the passage’s sometimes innovative literary forms. Also of interest is the author’s claim that the ascended Lord will help “those who believe” to perform miraculous signs—casting out demons, speaking in new languages, picking up snakes, drinking poison with impunity and healing the sick—when they proclaim the good news (verses 17–18, 20). This expectation is compared with portraits of miracles, especially in the context of mission, in the New Testament, various apocryphal acts, and Christian apologists of the second and third centuries. Another previously unexplored area concerns the question whether the promise concerning the picking up of snakes (verse 18a), which is cited by modern serpent-handlers, points to the existence of an analogous group in the ancient world. Accordingly, the two final chapters interpret the signs of picking up snakes and drinking a deadly substance with impunity (verse 18b) in their history-of-religions contexts. The literary and pictographic pieces of evidence discussed in these last two chapters stem primarily from the Hellenistic and Roman periods, but date as far back as the pre-classical Minoan civilization on the island of Crete and stretch as far forward as the early Byzantine and Medieval periods.

Summaries of *Miracle and Mission* also appear in *New Testament Abstracts* 44 (2000): 582; *Theology Digest* 47 (2000): 372 (W. Charles Heiser, S.J.). I am aware of the following reviews:

- *Arbeitskreis für Evangelikale Missiologie* 18 (2002): 150–51 (Christoph Stenschke).
- *Catholic Biblical Quarterly* 64 (2002): 167–68 (Steven L. Bridge).
- *Currents in Theology and Mission* 28/1 (February, 2001): 49–50 (N. Clayton Croy).
- *The Expository Times* 112 (2000): 27 (Larry W. Hurtado).
- *Jahrbuch für Evangelische Theologie* 16 (2002): 266–69 (Armin D. Baum).
- *Journal for the Study of the New Testament* 25 (2003): 499 (Jayhoon Yang).
- *Journal of Early Christian Studies* 11/2 (2003): 236–38 = 11/3 (2003): 421–22 (Clayton N. Jefford).
- *Journal of the Evangelical Theological Society* 45 (2002): 703–04 (James A. Brooks).
- *Journal of Theological Studies* 52 (2001): 248–50 (J. K. Elliott).
- “Mission in the New Testament: New Trends in Research. A Review Article,” *Missionalia: The South African Missiological Society* 31 (2003): 355–83 at 365–67 (Christoph W. Stenschke).
- *Religious Studies Review* 27 (April, 2001): 169 (Michael W. Holmes).
- *Review of Biblical Literature* 5 (2003) online: <http://www.bookreviews.org/bookdetail.asp?TitleId=1625> (N. Clayton Croy).
- *Revista Biblica Brasileira* 19 (2002): 412–13 (no author listed).
- *Theologische Literaturzeitung* 126 (2001): 639–42 (Theo K. Heckel).
- *Zeitschrift für Neues Testament* 8/15 (2005): 69–71 (Kristina Dronsch).

**Edited Volumes:**

- (2) Co-editor (with Jörg Frey and Franz Tóth), *Die Johannesapokalypse: Kontexte, Konzepte und Rezeption*, Wissenschaftliche Untersuchungen zum Neuen Testament. Tübingen: Mohr Siebeck, to be published in 2010.
- (1) Academic Editor, *Introduction to the New Testament: Jesus in the Gospels and Acts*, by Daniel J. Scholz. Winona, MN: St. Mary's Press, forthcoming 2009.

**Articles and Essays:**

- (17) "The Relevance of Revelation's Date and the Imperial Cult for John's Appraisal of the Value of Christians' Suffering in Revelation 1-3," forthcoming in: *Die Johannesapokalypse: Kontexte, Konzepte und Rezeption*, WUNT (ed. J. Frey, F. Tóth and J. Kelhoffer; Tübingen: Mohr Siebeck).

The term "appraisal" has to do with the assigning of value, which can then be exchanged for something else. In his prophetic oracles to the seven churches, John praises the value of the 'martyr' Antipas's faithful witness and resistance unto death (Rev 2:13). John also extols the value and necessity of every Christian's resisting the imperial cult, heretical leaders, and other dangerous influences. The future tribulation and possibility of reward that John promises to the faithful follows the analogy of Christ, who because he "conquered" received a seat on his Father's "throne" (cf. Rev 3:21). The thesis of this paper is that John employs the value of continued resistance and suffering—and the penalty of damnation to be incurred if one does not properly resist—to serve as a basis of exhorting the faithful to the resistance emulated by Jesus, Antipas and John himself (cf. Rev 1:5, 9). It is further argued that in Revelation a theology of authentication, or justification, by means of suffering plays a prominent role. It is such suffering in the context of withstanding persecution that will confer upon only some would-be followers of Jesus the right to sit with Jesus on a heavenly throne. A discussion of Revelation's date, genre, and socio-historical context with an eye to the imperial cult in Roman Asia Minor offers a context for the analysis of Revelation 1-3.

- (16) "'Gospel' as a Literary Title in Early Christianity and the Question of What Is (and Is Not) a 'Gospel' in Canons of Scholarly Literature," forthcoming in: *Jesus in apokryphen Evangelienüberlieferungen*, WUNT (ed. J. Frey and J. Schröter, unter Mitarbeit von Jakob Späth; Tübingen: Mohr Siebeck, 2009).

This essay begins with questions about the classification of gospel literature and when "gospel" emerged as a literary designation in early Christianity. The final part of the essay discusses Basilides's modest witness to 'gospel' materials in the first half of the second century. It is argued that the way forward in these discussions will avoid both arbitrary theological criteria for genre classification and, equally uncritically, allowing writings such as Basilides's entrance into the scholarly "canon" of gospels on equally questionable grounds.

- (15) "'Hippolytus,' Magic and 'Heretical' Miracle Workers: An Examination of *Elenchos* IV. 28–42 and Related Passages in Light of the *Greek Magical Papyri*," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* 11/3 (2007-2008): 517-548.

Scholars of religion and philosophy in late antiquity have long recognized that the *Elenchos* (*Refutatio*) commonly attributed to Hippolytus of Rome contains a wealth of source materials that are not preserved elsewhere and, moreover, that these materials enhance or complement other surviving witnesses. This article offers an investigation of the sources and understanding of magic in *Elenchos* IV. 28–42. A comparison of this writing with the *Greek Magical Papyri* (*PGM*) reveals a high degree of correspondence between *Elenchos* IV. 28–42 and numerous details and descriptions in the *PGM*. Accordingly, the *Elenchos*'s primary source materials concerning magic are best understood in light of the *PGM* and are significant for the light they shed on magical practices in late antiquity. Against Richard Ganshinietz, who maintains that Hippolytus used one or more intermediate sources for his descriptions of magic, the correspondence between *Elenchos* IV. 28–42 and the *PGM* suggests that this Christian author had access to an actual collection of magical spells that he adapted for his own purposes. The article also examines references elsewhere in the *Elenchos* to the use of magic by recent and contemporary Christian 'heretics' to gain converts. The final section of the article considers references to magic in remarks attributed to Hippolytus on Daniel and 1 Samuel and in the *Apostolic Tradition*.

**Articles and Essays (cont.):**

- (14) “Suppressing Anger in Early Christianity: Examples from the Pauline Tradition,” *Greek, Roman, and Byzantine Studies* 47 (2007): 307–325.

In an important monograph classicist William V. Harris analyzes the suppression of anger in terms of four increasing levels of restraint: (1) reining in angry actions and speech; (2) eliminating angry actions and speech; (3) reining in angry feelings; and (4) eliminating angry feelings. Harris argues persuasively that levels two, three, and four were later developments in Greco-Roman antiquity. A significant drawback to this portion of Harris’s examination of early Christian literature is his apparent unawareness of the longstanding consensus among NT scholars that the apostle Paul did not write several of the thirteen NT letters attributed to him. The present article utilizes Harris’s four levels of restraint in considering statements on suppressing anger in three undisputed letters of Paul and three deutero-Pauline authors. It is argued that whereas the apostle Paul’s calls for restraint correspond to Harris’s level one, the deutero-Pauline authors of Colossians and Ephesians implore the attainment of at least level two. Moreover, it is plausible, if not likely, that the author of First Timothy desires the elimination of all angry actions and speech (level two). Such development within the NT Pauline tradition correlates with Harris’s finding of calls for greater and more complete suppression of anger, beginning in the Roman period. The article also interacts with classic theories of the psychology of anger, asking whether the suppression of anger is a necessary component in the anthropology or theology of any of these early Christian authors.

- (13) “The New Testament and Other Early Christian Literature,” in: *Theological Foundations: Concepts and Methods for Understanding Christian Faith* (ed. J. J. Mueller, S.J.; Winona, MN: St. Mary’s Press, 2007), 65–91.

Essay in an introductory textbook written primarily for first-year undergraduates at North American Catholic colleges and universities.

- (12) “Early Christian Studies among the Academic Disciplines: Reflections on John the Baptist’s ‘Locusts and Wild Honey,’” *Biblical Research* 50 (2007): 5–17.

This article reflects on the methodologies employed in the author’s recent monograph on John the Baptist’s “locusts and wild honey” with an eye to six larger issues of interest to New Testament and early Christian studies in interdisciplinary perspective. These issues concern the ongoing need for philological refinement; moving beyond “parallelomania” to cogent argumentation and elucidation; the use of sociological data from recent and contemporary, pre-industrialized peoples; John the Baptist (and other biblical personalities) in patristic interpretation; in the early church, biblical literature construed as a source of *paideia*; and food, culture and theology: conceptions of food in antiquity.

- (11) “Early Christian Ascetic Practices and Biblical Interpretation: The Witnesses of Galen and Tatian,” in: *The New Testament and Early Christian Literature in Greco-Roman Context: Studies in Honor of David E. Aune*, Supplements to *Novum Testamentum* 122 (ed. John Fotopoulos; Leiden: Brill, 2006), 439–444.

The testimonies of the physician Galen (c. 129/130–199/216 C.E.) and the Syrian Christian Tatian (fl. 165–172 C.E.) to Christian asceticism are slightly earlier than the ascetic expositions of biblical texts by Clement of Alexandria (c. 150–211/216 C.E.) and other patristic authors. Although a simple *post hoc ergo propter hoc* relationship between ascetic practices and ascetic biblical interpretation does not necessarily follow, the temporal proximity of Galen and Tatian to Clement suggests such a correlation, and a direct causal relationship can by no means be excluded.

**Articles and Essays (cont.):**

- (10) “Basilides’s Gospel and *Exegetica (Treatises)*,” *Vigiliae Christianae: A Review of Early Christian Life and Languages* 59 (2005): 115–134.

The surviving witnesses to Basilides of Alexandria (fl. 120–140 C.E.) reflect considerable variety and confusion concerning his writing(s). Attempts by scholars to present Basilides as an exegete of Christian scripture, and even as the author of a gospel, are based on precious little evidence, which scholars have at times misinterpreted. This article argues that only a limited interest in gospel materials on the part of Basilides can be demonstrated from the surviving portions of his *Exegetica (Treatises)*. Moreover, if Basilides did indeed write a gospel, it was not a narrative or sayings gospel concerned primarily with the life or the teachings of Jesus. Finally, prior to Origen in the mid-third century C.E. the designation (or title) *Exegetica* did not connote an ‘exegetical’ commentary. Clement of Alexandria’s title for Basilides’s work (Ἐξηγητικά, *Strom.* 4.81.1) instead supports the inference that this writing comprised “explanations” of Basilides’s theological system.

- (9) “John the Baptist’s ‘Wild Honey’ and the Ambiguity of Certain References to ‘Honey’ in Antiquity,” *Greek, Roman, and Byzantine Studies* 45 (2005): 59–73.

The question to which type of honey an ancient author refers can be significant but oftentimes receives no attention in secondary literature. This article studies ancient perspectives on apiculture (beekeeping) and various kinds of ‘honey,’ in order to ascertain the referent and significance attached to the “wild honey” that John the Baptist is said to eat in the New Testament gospels of Mark and Matthew.

- (8) “Did John the Baptist Eat Like a Former Essene? Locust-Eating in the Ancient Near East and at Qumran,” *Dead Sea Discoveries* 11 (2004): 293–314.

In light of the rather common practice of locust-eating in the Ancient Near East and in numerous Jewish writings from Leviticus to Moses Maimonides (1135–1204 C.E.), this article evaluates critically James H. Charlesworth’s thesis that John the Baptist’s eating locusts and honey supports a characterization of the legendary wilderness prophet as a former Essene.

- (7) “‘How Soon a Book’ Revisited: ΕΥΑΓΓΕΛΙΟΝ as a Reference to ‘Gospel’ Materials in the First Half of the Second Century,” *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 95 (2004): 1–34; online: [http://www.deGruyter.de/journals/znw/2004/pdf/95\\_1.pdf](http://www.deGruyter.de/journals/znw/2004/pdf/95_1.pdf)

The article questions the thesis of H. von Campenhausen, H. Koester and R. Gundry that Marcion of Sinope was an innovator in using the term εὐαγγέλιον as a reference for an authoritative document, i.e., a written gospel. This inference of recent scholarship is dubious because both Marcion and the possibly earlier author of *2 Clement* assume that εὐαγγέλιον is already intelligible as a literary designation to their audiences. Additionally, the *Didache* assumes εὐαγγέλιον as an appropriate term for citing and referring to gospel materials reflecting Matthean redaction. Consequently, the earliest use of εὐαγγέλιον to designate a written gospel is to be traced—prior to Marcion, the author of *2 Clement* and the Didachist—to a point between the composition of Matthew and the writing of the *Didache*.

- (6) “The Struggle to Define *Heilsgeschichte*: Paul on the Origins of the Christian Tradition,” *Biblical Research* 48 (2003): 45–67 [appeared in March, 2005].

The posing, refining and sometimes rejecting common explanations of origins may be a fundamental component of any shared human consciousness, relationship or religious community. This article studies Paul’s occasional remarks concerning the Origins of the Christian tradition with reference to (1) Judaism, (2) Jesus, (3) Paul’s own authority, and (4) the faith of Paulinist Christians. It is argued that although the NT book of Acts offers the earliest narrative account of Christian origins, Paul’s occasional letters attest an even earlier point in the life of the early church when accounts of origins were a living part of the contested and evolving tradition. Understanding how Paul and Paul’s opponents defined the past can shed light on how they addressed issues that they and their communities faced in the present.

**Articles and Essays (cont.):**

- (5) “‘Locusts and Wild Honey’ (Mark 1:6c and Matt 3:4c): The *Status Quaestionis* concerning the Diet of John the Baptist,” *Currents in Biblical Research* (formerly *Currents in Research: Biblical Studies*) 2 (2003): 104–127.

Analysis of Synoptic passages pertaining to John’s diet and review of biblical scholarship on the subject from Erasmus to the present.

- (4) “The Apostle Paul and Justin Martyr on the Miraculous: A Comparison of Appeals to Authority,” *Greek, Roman, and Byzantine Studies* 42 (2001): 163–184 [appeared in October, 2002].

This article analyzes comparatively the presuppositions underlying Paul’s and Justin Martyr’s references to the miraculous. These two authors hold certain common assumptions about miracles, especially with regard to appeals to authority. Yet Paul and Justin have strikingly contrasting goals in their appeals to the miraculous. Whereas Paul is usually concerned with defending his own authority by virtue of his miracles, Justin refers to healings performed by others and maintains that these wonders demonstrate the validity of certain parts of his larger apologetic enterprise. In Paul’s arguments, moreover, a logical inconsistency is noted in that Paul must grant that other Christians, including his opponents, could perform miracles. The article highlights a significant shift in the discussion of miracles as illustrated by representative figures of the first (Paul) and second (Justin) centuries.

- (3) “Ordinary Christians as Miracle-Workers in the New Testament and the Second- and Third-Century Christian Apologists,” *Biblical Research* 44 (1999): 23–34. [appeared in 2001]

Analysis of the claim that “those who believe” will perform miraculous “signs” (Mark 16:17–18) in comparison with analogous early Christian apologists’ depictions of unnamed miracle workers. The depiction of ordinary Christians as miracle workers in Mark 16:9–20 shares more in common with the later apologists than with most New Testament writings and apocryphal acts, which tend to associate miracles with one or more revered apostles (e.g., Peter or Paul).

- (2) “The Witness of Eusebius’ *ad Marinum* and Other Christian Writings to Text-Critical Debates concerning the Original Conclusion to Mark’s Gospel,” *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 92 (2001): 78–112; online: [http://www.deGruyter.de/journals/znw/2001/pdf/92\\_078.pdf](http://www.deGruyter.de/journals/znw/2001/pdf/92_078.pdf)

This article considers a variety of positions concerning the authenticity of Mark 16:9–20 in the early and medieval church and explores the ways in which ‘textual criticism’ was approached by authors like Jerome, Hesychius of Jerusalem, Severus of Antioch and Theophylactus of Ochrida. The essay also includes an analysis and a new translation of the opening sections of the *ad Marinum* attributed to Eusebius of Caesarea.

- (1) “Response to Jack Dean Kingsbury, ‘The Significance of the Earthly Jesus in the Gospel of Matthew,’” *Ex Auditu* 14 (1998): 66–69.

Kingsbury’s essay equivocates between the Matthean Jesus and the historical Jesus. In addition, Kingsbury posits a false dichotomy between literary and traditio-historical methods of studying Matthew. Such a myopic approach reveals much about the Matthean Jesus but, unfortunately, rather little about the historical Jesus or assessing the latter’s relevance for contemporary theological discussions.

**Dictionary Articles:**

- (2) “Art: Late Antiquity.” In the *Reader’s Guide to Judaism*. Michael Terry, ed. Chicago and London: Fitzroy Dearborn, 2000, pp. 43–44.
- (1) “Egnatian Way,” “Euodia” and “Maranatha.” In the *Eerdmans Dictionary of the Bible*. David Noel Freedman et al., eds. Grand Rapids: Eerdmans, 2000, pp. 375–376, 435, 855.



**Book Reviews:**

- (14) *The Gospel of Matthew's Dependence on the Didache*. By Alan J. P. Garrow. (Journal for the Study of the New Testament: Supplement Series 254; London: T&T Clark, 2004). In the *Journal of Early Christian Studies* 13 (2005): 388–391; online: [http://muse.jhu.edu/journals/journal\\_of\\_early\\_christian\\_studies/v013/13.3kelhoffer.html](http://muse.jhu.edu/journals/journal_of_early_christian_studies/v013/13.3kelhoffer.html)
- (13) *Das Kreuz Christi bei Irenäus von Lyon*. By Daniel Wanke. (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 99; Berlin: W. de Gruyter, 2000). In the *Journal of Early Christian Studies* 13 (2005): 125–126; online: [http://muse.jhu.edu/journals/journal\\_of\\_early\\_christian\\_studies/v013/13.1kelhoffer.html](http://muse.jhu.edu/journals/journal_of_early_christian_studies/v013/13.1kelhoffer.html)
- (12) *Mark: Images of an Apostolic Interpreter*. By C. Clifton Black. (Studies on Personalities of the New Testament; Minneapolis: Fortress, 2001). In the *Review of Biblical Literature* 5 (2003); online: <http://www.bookreviews.org/bookdetail.asp?TitleId=1477>
- (11) *Vom Evangelium des Markus zum viergestaltigen Evangelium*. By Theo K. Heckel. (WUNT 120; Tübingen: Mohr Siebeck, 1999). In the *Catholic Biblical Quarterly* 64 (2002): 377–378.
- (10) *Hearing the Whole Story: The Politics of Plot in Mark's Gospel*. By Richard A. Horsley. (Louisville, KY/London/Leiden: Westminster John Knox, 2001). In the *Journal for the Study of the New Testament* 85 (2002): 126–127.
- (9) *Miracles in Jewish and Christian Antiquity: Imagining Truth*. Ed. by John C. Cavadini. (Notre Dame Studies in Theology 3; Notre Dame, IN: University of Notre Dame, 1999). In the *Journal of Religion* 81 (2001): 459–461.
- (8) *A Multiform Heritage: Studies on Early Judaism and Christianity in Honor of Robert A. Kraft*. Ed. by Benjamin G. Wright. (Homage Series 24; Atlanta: Scholars Press, 1999). In the *Catholic Biblical Quarterly* 62 (2000): 790–792.
- (7) *The New Testament: A Historical Introduction to the Early Christian Writings*. By Bart D. Ehrman. (New York/Oxford: Oxford University Press, 1997). In *Teaching Theology and Religion* 2 (October, 1999): 187.
- (6) *One Right Reading? A Guide to Irenaeus*. By Mary Ann Donovan. (Collegetown, MN: Liturgical Press, 1997). In the *Journal of Early Christian Studies* 7 (1999): 303–304; online: [http://muse.jhu.edu/journals/journal\\_of\\_early\\_christian\\_studies/v007/7.2br\\_donovan.html](http://muse.jhu.edu/journals/journal_of_early_christian_studies/v007/7.2br_donovan.html)
- (5) *The Five Gospels: The Search for the Authentic Words of Jesus*. By Robert W. Funk, Roy W. Hoover and The Jesus Seminar. (HarperSanFrancisco, 1997); *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*. By Luke Timothy Johnson. (HarperSanFrancisco, 1997). In *Currents in Theology and Mission* 26 (February, 1999): 62–63.
- (4) *Apocalyptic Eschatology in the Gospel of Matthew*. By David C. Sim. (SNTS MS 88; Cambridge: Cambridge University, 1996). In *Currents in Theology and Mission* 25 (December, 1998): 524.
- (3) *The Risen Lord: The Jesus of History as the Christ of Faith*. By Margaret Barker. (Edinburgh: T. & T. Clark, 1996/Valley Forge, PA: Trinity Press International, 1997). In *Currents in Theology and Mission* 25 (August, 1998): 320.
- (2) *Religion and Power: Pagans, Jews, and Christians in the Greek East*. By Douglas R. Edwards. (New York/Oxford: Oxford University Press, 1996). In the *Journal of Early Christian Studies* 5 (1997): 464–465; online: [http://muse.jhu.edu/journals/journal\\_of\\_early\\_christian\\_studies/v005/5.3br\\_edwards.html](http://muse.jhu.edu/journals/journal_of_early_christian_studies/v005/5.3br_edwards.html)
- (1) *Aspects of Religious Contact and Conflict in the Ancient World*. Ed. by Pieter W. van der Horst (Utrechtse Theologische Reeks 31; Utrecht: Faculteit der Godgeleerdheid, Universiteit Utrecht, 1995). In the *Journal of Early Christian Studies* 5 (1997): 297–298; online: [http://muse.jhu.edu/journals/journal\\_of\\_early\\_christian\\_studies/v005/5.2br\\_horst.html](http://muse.jhu.edu/journals/journal_of_early_christian_studies/v005/5.2br_horst.html)

**RESEARCH IN PROGRESS**

Book project (2007-2009): *Persecution, Persuasion and Status in the New Testament: The Appraisal of Suffering in Early Christian Disputes*. Part 1 includes chapters on Paul, the deutero-Pauline letters, Hebrews, First Peter, and Revelation. Part 2 examines the NT Gospels, and Acts. The book is under contract to appear in the series *Wissenschaftliche Untersuchungen zum Neuen Testament* with Verlag Mohr Siebeck in 2010.

*Second Clement: A Commentary* (2010-2014): under contract for the Hermeneia series with Fortress Press and tentatively scheduled to appear in 2015. *Second Clement* belongs to a group of twelve or so early Christian writings known as the “Apostolic Fathers,” so called because they are roughly contemporary with the later NT writings but were not included in the canonical New Testament.

**ACADEMIC PAPERS AND PRESENTATIONS**

- (56) “Suffering as Defense of Paul’s Apostolic Authority in Second Corinthians 11,” Faculty of Theology, Uppsala University, Uppsala, Sweden, April 23, 2009.
- (55) “New Testament Constructions of Power and Legitimacy Based on Persecution: Exegesis and the Global Lutheran Communion in Dialogue,” Lutheran World Federation Theological Seminar, “Theology in the Life of Lutheran Churches: Transformative Perspectives and Practices Today,” Augsburg, Germany, March 26-31, 2009.
- (54) “A Tale of Two Markan Characterizations: The Exemplary Woman Who Anointed Jesus’ Body for Burial (14:3-9) and the Silent Trio Who Fled the Empty Tomb (16:1-8),” Women in the Religious and Intellectual Activity of the Ancient Mediterranean World: An Interdisciplinary and International Conference in Honor of Adela Yarbro Collins, Methodist Theological School in Ohio, March 17, 2009.
- (53) “Reviewing the Question of Markan Opponents: Exhortations to Cross-bearing as Both Exhortation and Warning in the Second New Testament Gospel,” Neutestamentliches Kolloquium, Evangelisch-Theologische Fakultät, Humboldt Universität, Berlin, Germany, January 28, 2008.
- (52) “Readiness to Suffer as Confirmation of Status the Gospel of Mark: The Negative Depictions of the Twelve as a Call to Committed Discipleship,” Neutestamentliches Kolloquium, Evangelisch-Theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, December 13, 2008.
- (51) “The Audacity of Hope in First Peter that a Faithful Response to Suffering Will Convince One’s Oppressors and Thereby Further the Christian Mission,” Neutestamentliches Kolloquium, Evangelisch-Theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, October 25, 2008.
- (50) “Persecution, Persuasion and Power in the Revelation of John,” Society for New Testament Studies Meeting, Lund, Sweden, August 1, 2008.
- (49) “Persecution and the Authentication of Faith in the Book of Hebrews,” Neutestamentliche Sozietät, Katholisch-Theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, July 21, 2008.
- (48) “The Relevance of the Date of Revelation and the Imperial Cult for Interpreting John’s Valuation of Suffering in Revelation 1-3,” Apokalypse-Symposium, Ludwig-Maximilians-Universität, Munich, Germany, July 12, 2008.
- (47) “Hippolytus of Rome on the Magic of ‘Heretical’ Miracle Workers: *Elenchos (Refutatio)* IV.28–42 and Related Passages in Light of the *Greek Magical Papyri*,” North American Patristics Society Annual Meeting, Chicago, IL, May 22, 2008.
- (46) “‘Hippolytus,’ Magic and ‘Heretical’ Miracle Workers: An Examination of *Elenchos* IV. 28–42 and Related Passages in Light of the *Greek Magical Papyri*,” Early Christian Studies Workshop, University of Chicago, Chicago, IL, May 19, 2008.
- (45) “Persecution, Persuasion and Power in the Revelation of John,” Neutestamentliches Kolloquium, Evangelisch-Theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, May 9, 2008.

**ACADEMIC PAPERS AND PRESENTATIONS (cont.)**

- (44) "Suffering, Authority and Discipleship in the Gospel of Mark," Neutestamentliches Kolloquium, Evangelisch-Theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, November 23, 2007.
- (43) "Suffering as Authentication of Discipleship in the Gospel of Mark," Biblical Studies Research Seminar, School of Divinity, University of Edinburgh, Scotland, November 9, 2007.
- (42) "Der Begriff des <<Evangeliums>> im zweiten Jahrhundert (The Concept of 'Gospel' in the Second Century)," Neutestamentliches Oberseminar, Evangelisch-theologische Fakultät, Ludwig-Maximilians-Universität, Munich, Germany, October 23, 2007.
- (41) "Suffering and Authority in Early Christianity," University of St. Andrews, Scotland, June 29, 2007.
- (40) "Suffering and Authority in the Gospel of Matthew," Central States SBL Meeting, St. Louis, MO, March 25, 2007.
- (39) "Ethnography and Food: Interpreting the Diet of John the Baptist in the Gospel of Mark." *Corpus Hellenisticum Novi Testamenti* Consultation, SBL Annual Meeting, Washington, DC, November 20, 2006.
- (38) "The Diet of John the Baptist: 'Locusts and Wild Honey' in Synoptic and Patristic Interpretation." Poster Session, SBL Annual Meeting, Philadelphia, PA, November 20, 2005.
- (37) "Suppressing Human Anger in Early Christianity: Examples from the Pauline Tradition." Psychology and Biblical Studies Section, SBL Annual Meeting, Philadelphia, PA, November 19, 2005.
- (36) "Scientific, Sociological and Early Christian Perspectives on Food and Nutrition: John the Baptist's 'Locusts and Wild Honey.'" Conference on Early Christian Studies and the Academic Disciplines, Center for the Study of Early Christianity, The Catholic University of America, Washington, DC, June 6, 2005.
- (35) "Paul's Suffering and Authority: Some Preliminary Observations." Central States SBL Meeting, Eureka, MO, April 4, 2005.
- (34) "Did Basilides Write a 'Gospel'?" Midwest SBL Meeting, Trinity International University, Deerfield, IL, February 19, 2005.
- (33) "Review of Daniel Wanke, *Das Kreuz Christi bei Irenäus von Lyon* (2000)." Session on Irenaeus in Recent Scholarship, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 29, 2004.
- (32) "The Diet of John the Baptist: Early Christian Asceticism and Biblical Interpretation." Session on Asceticism, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 29, 2004.
- (31) "A Day in the Life of the Historical Baptist: Locust-Gathering and the Nutritional Aspects of 'Locusts and Wild Honey.'" Chicago Society of Biblical Research Spring 2004 Meeting, April 17, 2004.
- (30) "John the Baptist's 'Wild Honey.'" Central States SBL Meeting, St. Louis, MO, March 29, 2004.
- (29) "John the Baptist's Diet as 'Vegetarian' and a Model of Asceticism: 'Locusts,' Wild Honey and the *imitatio Iohannis* in Patristic and Subsequent Christian Interpretation." Early Christian Studies Workshop, University of Chicago, March 8, 2004.
- (28) "The Diet of John the Baptist: Themes in Allegorical Patristic Interpretation." History of Interpretation Section, SBL Annual Meeting, Atlanta, GA, November 24, 2003.
- (27) "The 'Vegetarian' Diet of John the Baptist according to the *Gospel of the Ebionites* and (Certain Witnesses to) Tatian's *Diatessaron*." Christian Apocrypha Section, SBL Annual Meeting, Atlanta, GA, November 23, 2003.
- (26) "Mark 1:6||Matt 3:4c ('Locusts and Wild Honey'): John the Baptist and Other Locust-Eating Wilderness Dwellers in Antiquity." Central States SBL Meeting, St. Louis, MO, April 6, 2003.
- (25) "Locusts and Wild Honey: The *Status Quaestionis* Concerning the Diet of John the Baptist." Midwest SBL Meeting, Calvin College, Grand Rapids, MI, February 23, 2003.

**ACADEMIC PAPERS AND PRESENTATIONS (cont.)**

- (24) "The Struggle to Define *Heilsgeschichte*: Paul on 'Christian Origins.'" Chicago Society of Biblical Research Winter 2003 Meeting, February 15, 2003.
- (23) "Paul on Christian Origins." SBL Annual Meeting, Toronto, Canada, November 24, 2002.
- (22) "ΕΥΑΓΓΕΛΙΟΝ in the Apostolic Fathers and Basilides." North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 24, 2002.
- (21) "The Origins of Christianity according to Paul." Midwest SBL Meeting, University of Saint Mary of the Lake, Mundelein, IL, February 23, 2002.
- (20) "Mark's Longer Ending (Mark 16:9–20) and Gospel Traditions in the Second Century." Invited lecture in NT Ph.D. seminar taught by J. K. Elliott at Concordia Theological Seminary, St. Louis, MO, January 15, 2002.
- (19) "The Text of the NT in the Second Century: Methodological Considerations for Ascertaining Literary Dependence." New Testament Textual Criticism Section, SBL Annual Meeting, Denver, CO, November 19, 2001.
- (18) "The Rhetoric of Miracle Discourse in the Writings of Paul." Rhetoric and the New Testament Section, SBL Annual Meeting, Denver, CO, November 19, 2001.
- (17) "Marcianus Aristides on Christian Orthopraxis and the Definition of Christians as a Distinctive Ethnic Group." Session on The Rhetoric of Race in Christian Self-Definition, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 26, 2001.
- (16) "Appeals to Authority in References to Miracles in the Writings of Paul and Justin Martyr." Midwest SBL Meeting, University of Notre Dame, South Bend, IN, February 10, 2001.
- (15) "Paul and Justin on the Miraculous." Saint Louis University, St. Louis, MO, January 19, 2001.
- (14) "Some Initial Observations concerning Ethnicity and Religious Identity in the *Apology* of Marcianus Aristides of Athens." North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 26, 2000.
- (13) "The Apostle Paul and the Roman State: An Idealized Hope concerning Governmental Authority? (Rom 13:1–7)." Pacific Lutheran Theological Seminary, Berkeley, CA, March 1, 2000.
- (12) "The *Apology* of Marcianus Aristides of Athens: Some Initial Probing." Midwest SBL Meeting, Lutheran School of Theology at Chicago, Chicago, IL, February 14, 2000.
- (11) "The Witness of Eusebius' *ad Marinum* and Other Christian Writings to Text-Critical Debates concerning the Original Conclusion to Mark's Gospel." Association of Chicago Theological Schools New Testament Group, McCormick Theological Seminary, Chicago, IL, Jan. 25, 2000.
- (10) "Text-Critical Debates concerning the Original Conclusion to the Gospel of Mark in Christian Writings of the Fourth through the Twelfth Centuries." The Divinity School, University of Chicago, Chicago, IL, January 20, 2000.
- (9) "The Witness of Eusebius' *ad Marinum* to Text-Critical Debates concerning the Original Conclusion to Mark's Gospel." New Testament Textual Criticism Section, SBL Annual Meeting, Boston, MA, November 21, 1999.
- (8) "Ordinary Christians as Miracle-Workers in the New Testament and the Second- and Third-Century Christian Apologists." Chicago Society of Biblical Research Winter 1999 Meeting, Loyola University Chicago, Chicago, IL, January 31, 1999.
- (7) "Drinking Poison in the Christian Apocrypha and Other Early Christian Literature." Christian Apocrypha Section, SBL Annual Meeting, Orlando, FL, November 21, 1998.
- (6) "Matthew and the Earthly Jesus: A Response to Jack Dean Kingsbury." Symposium on the Theological Interpretation of Scripture, North Park Theological Seminary, Chicago, IL, October 23, 1998.
- (5) "The Papias Tradition of Justus Barsabbas as a Drinker of Poison According to Eusebius of Caesarea and Philip of Side." North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 30, 1998.

### ACADEMIC PAPERS AND PRESENTATIONS (cont.)

- (4) "Aspects of Change in the Depiction of Snakes in the Religions of the Greco-Roman World." American Academy of Religion Midwest Regional Meeting, DePaul University, Chicago, IL, March 21, 1998.
- (3) "The Disciples as Miracle-Workers in the Synoptic Gospels as Compared with Mark's Longer Ending (Mark 16:9–20)." Midwest SBL Meeting, Marquette University, Milwaukee, WI, February 17, 1998.
- (2) "The Presentations of Miracles and Conversion in the Acts of the Apostles and in the Writings of Paul as Compared with Mark's Longer Ending (Mark 16:9–20)." Invited presentation to the New Testament doctoral seminar, Department of Theology, Uppsala University, Sweden, December 18, 1997.
- (1) "Apologetic Aspects of Justin Martyr on the Miraculous." North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 29, 1997.

### COMMUNITY LECTURES AND OTHER PRESENTATIONS

- (30) "Syllabus Construction, Deconstruction and Reconstruction: Formulating and Communicating Outcomes and Goals for Student Learning." SLU Theology Faculty-Graduate Student Colloquium, March 27, 2007.
- (29) "Early Christian Apocalypses: Shall We Worry About Being 'Left Behind'?" Two- to six-week series given most recently at Christ Lutheran Church, Webster Groves, MO, February, 2007; also presented at the Lutheran School of Theology in St. Louis, April–May, 2005; Ladue Chapel Presbyterian Church (USA), Ladue, MO, April–May, 2005; Grace United Methodist Church, Webster Groves, MO, October, 2005; First Presbyterian Church, Kirkwood, MO, March–April, 2006.
- (28) "Letters Paul (Probably) Did Not Write." Four-week adult forum on the six NT Deuteropauline letters, Ladue Chapel Presbyterian Church (USA), Ladue, MO, January, 2007.
- (27) "New Testament Issues: Currents and Trends." Talk given to St. Louis area Lutheran clergy, St. Thomas-Holy Spirit Lutheran Church, January 11, 2007.
- (26) December, 2007: Interviewed for St. Louis Post-Dispatch article on "The Magi."
- (25) "Romans: Paul's Theological Résumé." Two-week adult forum, St. Timothy's Episcopal Church, Creve Coeur, MO, October, 2006.
- (24) June 6, 2006 (a.k.a. "6–6–6"): Interviewed by the *Toronto Star* (<http://www.thestar.com/>) and *Ottawa Citizen* about ancient and contemporary interpretations of Revelation and pop culture myths surrounding the numbers and the date 06/06/06. Also discussed the topic live on St. Louis's KMOX-Radio's morning drive show and was interviewed by the St. Louis Metro News Network.
- (23) "Principles for Reading Paul's Letters: 1 and 2 Corinthians." Four-week adult forum, Ladue Chapel Presbyterian Church (USA), Ladue, MO, April–May, 2006.
- (22) "Hebrews: Philosophical Backgrounds and Attitudes toward the First Covenant." Two-week adult forum, St. Timothy's Episcopal Church, Creve Coeur, MO, February, 2006.
- (21) "Greek for the Rest of Us." Five-week lay education course of the Lutheran School of Theology in St. Louis, June–July, 2005.
- (20) "The Passion of the Christ according to Mel Gibson and the Gospels." Saint Louis University (Undergraduate) Theology Club, March, 17, 2005.
- (19) "Shorter New Testament Writings: Philemon and Slavery; Jude and Enochic Judaism." St. Timothy's Episcopal Church, Creve Coeur, MO, February, 2005.
- (18) "Reflections on Elaine Pagels, *Beyond Belief*." Evening lecture at Bel Noir Community of Christ Gateway Mission Center, Bel Noir, MO, November 28, 2004.
- (17) "The Letters of Paul." Six-week lay education course for the Lutheran School of Theology in St. Louis, September–October, 2004.
- (16) "Pentecost in the Year of Luke." One-day workshop for St. Louis area Lutheran clergy on the Gospel lessons for the Sundays of Pentecost in the Year of Luke, Lutheran School of Theology in St. Louis, May 20, 2004.

### **COMMUNITY LECTURES AND OTHER PRESENTATIONS (cont.)**

- (15) "The Sermon on the Mount/The Sermon on the Plain." Six-week adult forum, Ladue Chapel Presbyterian Church (USA), Ladue, MO, April–May, 2004.
- (14) "Mel Gibson's *Passion*: The Question of Anti-Judaism." Panel discussion sponsored by the Lutheran School of Theology in St. Louis and the Episcopal School for Ministry in St. Louis, Emanuel Episcopal Church, Webster Groves, MO, March 14, 2004.
- (13) "St. John the Baptist in the Wilderness: Preparation for Advent." Adult forum, Our Lady of Providence Catholic Church, St. Louis, MO, November 8, 2003.
- (12) "Family in the New Testament and Today." Six-week lay education course for the Lutheran School of Theology in St. Louis, April–May, 2003.
- (11) "The Diet of John the Baptist (Locusts and Wild Honey): Methodological Observations and the Use of Ancient Evidence." SLU Theology Faculty-Graduate Student Colloquium, April 1, 2003.
- (10) "The Diet of John the Baptist: Introducing Extra-Biblical Sources for Biblical Studies." Saint Louis University (Undergraduate) Theology Club, March, 19, 2003.
- (9) "Secrecy, Misunderstanding and Suffering: Jesus in the Gospel of Mark, with Observations for Lectionary Year B." Two-week adult forum, St. Timothy's Episcopal Church, Creve Coeur, MO, March, 2003.
- (8) "Paul: Apostle of Controversy." Six-week lay education course, Lutheran School of Theology in St. Louis, January–February, 2003.
- (7) "Galatians: Justification Then and Now." Six-week adult forum, Ladue Chapel Presbyterian Church (USA), Ladue, MO, September–October, 2002.
- (6) "Jesus in the Gospel of John." Lectures given in lay education course of the Lutheran School of Theology in St. Louis, in Belleville, IL, May 28 and June 4, 2002.
- (5) "Bible Basics." Six-week adult forum, Ladue Chapel Presbyterian Church (USA), Ladue, MO, April–May, 2002.
- (4) "Gospel and Gospels in the Second Century." Aquinas Institute of Theology, St. Louis, MO, Feb. 7, 2002.
- (3) Presentation on "Lenten Passages from the Gospel of Luke" given to Lutheran (ELCA) Clergy in the Near West Conference of the Chicago Metropolitan Synod, February 1, 2001.
- (2) Lead Lutheran (ELCA) church groups from Racine, WI and Chicago and LSTC seminary students on tours of the Dead Sea Scrolls exhibit at the Field Museum of Natural History in Chicago, April–May, 2000.
- (1) Adult forum on "Issues of Gender Inclusivity and Bible Translation for Contemporary Faith Communities." Hope Presbyterian Church (USA), Wheaton, IL, May 7, 2000.

### **SERVICE TO THE PROFESSION**

Co-organizer (with Jörg Frey and Franz Tóth), Apokalypse-Symposium, Ludwig-Maximilians-Universität, Munich, Germany, July 11-12, 2008.

Anonymous reviewer of textbook manuscript for Saint Mary's Press, Fall 2008.

Chair/Moderator, Second-Century Texts, North American Patristics Society Annual Meeting, Chicago, IL, May 26, 2006.

Editor of NT submissions from members of the Midwest SBL Chapter to the annual periodical, *Proceedings: Eastern Great Lakes and Midwest Biblical Societies*, 1999–2004.

Anonymous reviewer of textbook proposal for McGraw-Hill Higher Education, Fall 2004.

Chair/Moderator, New Testament Session I: Newer Perspectives on Paul, Central States SBL Meeting, St. Louis, MO, March 28, 2004.

Chair/Moderator, Session on Apocrypha and Patristics, Midwest SBL Meeting, Calvin College, Grand Rapids, MI, February 22, 2003.

Anonymous reviewer for the Fulbright Commission, Fall 2002.

Chair/Moderator, Session on Understanding Trinity and Portraying Divinity, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 23, 2002.

**SERVICE TO THE PROFESSION (cont.)**

- Chair/Moderator, Session on Early Christian Origins, Midwest SBL Meeting, University of Saint Mary of the Lake, Mundelein, IL, February 24, 2002.
- Chair/Moderator, Session on Second-Century Themes, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 25, 2001.
- Chair/Moderator, New Testament Gospels Session, Midwest SBL Conference, University of Notre Dame, South Bend, IN, February 10, 2001.
- Chair/Moderator, Apostolic Fathers Session, North American Patristics Society Annual Meeting, Loyola University Chicago, Chicago, IL, May 25, 2000.
- Coordinated arrangements for the Winter, 2000 meeting of the Chicago Society of Biblical Research at the Lutheran School of Theology at Chicago, February 13, 2000.
- Helped coordinate arrangements for the Spring, 1998 meeting of the Chicago Society of Biblical Research at Saint Xavier University, April 18, 1998.
- Chair/Moderator, New Testament/Christian Origins Session Two, Midwest SBL Conference, Marquette University, Milwaukee, WI, February 16, 1998.

**MEMBERSHIP IN PROFESSIONAL SOCIETIES**

- Association Internationale d'Études Patristiques/International Association for Patristic Studies (<http://www.cecs.acu.edu.au/aiep/aiep.htm>)
- The Catholic Biblical Association of America (<http://cba.cua.edu/>)
- Chicago Society of Biblical Research
- North American Patristics Society (<http://moses.creighton.edu/NAPS/index.html>)
- Society of Biblical Literature (<http://www.sbl-site.org/>)
- Studiorum Novi Testamenti Societas (Society for the Study of the New Testament; elected to membership in Summer 2007: <http://www.th.vu.nl/deboer/snts/>)

**REFERENCES**

*Available upon request*

*December, 2008*