

Michael S. Heiser, PhD

Select Resume / CV

Education

Ph.D. (2004), University of Wisconsin-Madison, Madison, WI; Department of Hebrew and Semitic Studies; minor in Classical Studies.

- Dissertation: “The Divine Council in Late Canonical and Non-Canonical Second Temple Jewish Literature.” The dissertation involved exegesis primarily in the Pentateuch, Wisdom Literature, and Isaiah, but also dealt at length with Israelite Religion (all stages), Second Temple texts (Qumran, Pseudepigrapha, Septuagint), and early rabbinic material.
- Areas of proficiency: Hebrew Bible, Northwest Semitic languages [biblical Hebrew, biblical Greek, Syriac, Aramaic, Ugaritic, Egyptian, Akkadian, Sumerian, Phoenician, Moabite], biblical theology, the history and religions of the ancient Near East, and Second Temple Jewish literature.

M.A. (1998), University of Wisconsin-Madison, Madison, WI; Department of Hebrew and Semitic Studies

M.A. (1992), University of Pennsylvania, Philadelphia, PA; Department of Ancient History; Major Areas: Ancient Egypt and Syria-Palestine (Israel)

1988-1990, attended Dallas Theological Seminary (no degree)

Selected graduate coursework:

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| • Biblical Hebrew | • Ancient Near East Religions | • Ugaritic |
| • Exegesis in Isaiah | • Psalms & Wisdom Literature | • Middle Egyptian |
| • Exegesis in Ezekiel | • Ancient Near East | • NT Greek |
| • Hermeneutics | • History of Israel | • Phoenician |
| • Septuagint | • Syro-Palestinian Archaeology | • Aramaic |
| • Daniel | • Akkadian (independent) | • Moabite |
| • Pentateuch | • Culture of Ancient Egypt | • Syriac |
| • Church History | • Systematic Theology | • Textual Criticism |

Teaching Career

- 12 years of teaching experience on the undergraduate level in traditional settings, adult degree-completion programs, and distance education.
- Nearly twenty different courses taught in the fields of biblical studies, theology, and world history.
- Sample courses:

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| • Wisdom Literature | • History of Israel | • Angelology |
| • Hermeneutics | • Archaeology & the OT | • Christian Ethics |
| • Dead Sea Scrolls | • History of the Bible | • Advanced Bibliology |
| • OT Pseudepigrapha | • Jesus Outside the NT | • Greek Grammar |
| • OT Survey | • Ancient Near East | • Christian Ethics |
| • NT Survey | • Pentateuch | • Christian Doctrine |

Publications:

Peer-Reviewed

- “Deuteronomy 32:8 and the Sons of God,” *Bibliotheca Sacra* (January-March 2001)
- "The Mythological Provenance of Isaiah 14:12-15: A Reconsideration of the Ugaritic Material," *Vetus Testamentum* LI:3 (Fall 2001)
- "Moses as High Priest and Sorcerer? A Response to Graham Hancock's Egyptian Explanation for the Ark of the Covenant," *Near East Archaeological Society Bulletin* (1995-1996)
- Review of *The Origins of Biblical Monotheism*, by Mark S. Smith (submitted to the *Near East Archaeological Society Bulletin*); 2005
- Review of *Text and History: The Old Testament Texts as a Source for the History of Israel*, by Jens Bruun Kofoed (submitted to the *Journal of the Evangelical Theological Society*); 2005

Academic, Not Peer-Reviewed

- Introductions to the books of the Pseudepigrapha in the *Morphologically-Tagged Greek Pseudepigrapha* (Bellingham, WA: Logos Bible Software, 2005):
- *Glossary for Logos Morpho-Syntactic Hebrew and Greek Databases* (Bellingham, WA: Logos Bible Software, 2005)
- *Glossary for Andersen-Forbes Analyzed Hebrew Text / Database* (Bellingham, WA: Logos Bible Software, 2005)

Popular Academic Non-Fiction

- *The Bible Code Myth* (CAM Publishing, 2002)
- *Islam and Armageddon* (CAM Publishing, 2003)
- Review of *Lights in the Sky and Little Green Men: A Rationale Christian Look at UFOs and Extraterrestrials*, by Hugh Ross, Ken Samples, and Mark Clark (NavPress, 2002); <http://www.raidersnewsupdate.com>
- Review of *Alien Intrusion: UFOs and the Evolution Connection*, by Gary Bates (Master Books, 2005); <http://www.raidersnewsupdate.com>
- Review of *Body Snatchers in the Desert: The Horrible Truth At the Heart of the Roswell Story*, by Nick Redfern (Paraview, 2005); <http://www.raidersnewsupdate.com>

Fiction

- *The Facade*

Papers Read at Academic Conferences

- “Monotheism, Polytheism, Monolatry, or Henotheism? Toward an Honest (and Orthodox) Assessment of Divine Plurality in the Hebrew Bible” Annual Meeting of the Evangelical Theological Society, Philadelphia, PA; November, 2005
- “Yahweh, the Sons of God, and the *Monogenes* Son of God, Yahweh’s Hypostatic Vice Regent: The Divine Council of Israelite Religion as the Foundation of High Christology and Heterodox Christologies” Annual Meeting of the Evangelical Theological Society, Philadelphia, PA; November, 2005
- “Isaiah 40-66 and Deuteronomy 4 and 32: Implications for the Rhetoric of Monotheism,” Annual Meeting of the Society of Biblical Literature, Atlanta, GA; November, 2003

- “The Baal Cycle as Backdrop to Daniel 7: An Old Testament Rationale for Jewish Binitarianism,” Annual Meeting of the Evangelical Theological Society, Atlanta, GA; November, 2003
- “The Jesus Ossuary: A Critical Analysis,” Annual Meeting of the Near East Archaeological Society, Atlanta, GA; November, 2003
- "The Divine Council in the Dead Sea Scrolls," Annual Meeting of the Near East Archaeological Society, Danvers, MA; November, 1999
- "The Mythological Provenance of Isaiah 14:12-15: A Reconsideration of the Ugaritic Material," Annual Meeting of the Society of Biblical Literature, Boston, MA; November 1999
- "The Divine Council in the Hebrew Bible and Israelite Monotheism," Annual Meeting of the Evangelical Theological Society, Orlando, FL; November, 1998
- "Mount Sinai in Arabia? A Reconsideration of Frank Moore Cross's Proposal," Annual Meeting of the Evangelical Theological Society, Orlando, FL; November, 1998

Other Academic Work Experience

- **(Current Position):** Academic Editor, Logos Research Systems / Logos Bible Software, Bellingham, WA. Logos is the leading creator of software for research in the original languages of the Bible and digital library collections for ministry and biblical study.
- Editor, Center for Education and Work, University of Wisconsin-Madison, Educational Sciences (series editor for the case studies for the CEW’s project on Charter Schools and Real-World Practices)
- Editorial Assistant, National Association for Professors of Hebrew, Department of Hebrew and Semitics, UW-Madison (this semester; responsible for the NAPH database and website)

Personal Testimony and Christian Experience

I became a Christian at the age of sixteen. I had been exposed to the gospel several years prior through a friend and his mother, who periodically invited me to listen while she led her children in a family Bible time (she was a divorced mother of four). This exposure, coupled with my friendship with her oldest son, eventually led me into contact with the ministry of the church they were attending. It was through that ministry that I came to truly understand that I was lost without a belief commitment to Christ, and that I had no hope of eternal life apart from faith in His work on the cross. I accepted Christ as my personal Savior alone in my bedroom one evening a few days after a youth activity.

I had been a good son (I was the boring one), and so there were no dramatic external changes in terms of forsaking the kinds of sins in which many teenagers become entangled. I do know that I had a sudden assurance of the rightness of the decision, and an abiding desire to know the Bible as well as my friend did. I had never looked at the Bible before unless it had been at a church (which I had visited very seldom) and then only when I was supposed to. I had been raised in a very secular, dysfunctional home. My mother and father divorced when I was five, and she had since married another man who was an alcoholic. I had no spiritual training at all, but after accepting Christ, I found myself consumed by the desire to know who God was and what He had said. This was the most dramatic change I detected in myself, and it has never abated.

My parents soon became displeased with the fact that when I came home from school, I spent time reading my Bible and praying, and that I attended church regularly. They were convinced I'd joined a cult. At one point during my senior year they forbade me from taking my Bible with me to school (public) and going to any church service other than Sunday morning. I obeyed, but their antagonism never went away entirely. The low point was the day my mother told me she wished I would do drugs, because then at least I'd be "normal." I was forced by my situation to guard my Christian walk very carefully. I knew I was being watched constantly with the hope I would be found to be hypocritical (my parents admitted this to me years later after they became believers). I knew that if my parents were to ever become Christians, it would be through God's use of my testimony. Gradually, God used me as an influence in their lives, and today they are believers and very supportive of my goals.