

THE 2018 MIDWEST REGION MEETING
Midwest Region Society of Biblical Literature
Middle West Branch of the American Oriental Society
Saint Mary's College – Notre Dame, Indiana

Friday, February 2

6:00–7:30 p.m.	Registration	Spes Unica
7:30–8:45	OPENING SESSION SBL REGIONAL SPOTLIGHT Troy W. Martin, Saint Xavier University <i>Transfiguration: A Biblical View of Afterlife</i>	Spes Unica 145
	Reception	Spes Unica
9:30–10:15	Executive Committee Meeting	Spes Unica 145

Saturday, February 3

8:00–10:30 a.m.	Registration	Spes Unica
8:00–5:30	Exhibitors' displays open	Spes Unica
8:30–10:00	SESSION ONE	
	• APOCRYPHA & COGNATE LITERATURE (A)	Spes Unica xxx
	Chair: Russell B. Sisson, Union College	

Jonathan Trotter, Lewis University
Rewriting the Past: Jerusalem and the Temple in Diaspora Jewish Origin Stories

Chris Seeman, Walsh University
Iconoclasm in Jerusalem and Rome: Herod's Golden Eagle Reconsidered

Mark Mariani, University of Notre Dame
Between Positive and Negative Apologetics: Josephus on Herodotus in Contra Apionem

• **BIBLE MEANING THR. TIME & TRADITION** **Spes Unica xxx**

Chair: Stacy Davis, Saint Mary's College

Ki-Min Bang, Lutheran School of Theology at Chicago
Considering Leviathan for Animal and Environment

Lowell K. Handy, American Theological Library Association (retired)
Leviathan: Portraying Imagination

Yoseob Song, Lutheran School of Theology at Chicago
Encountering Strange Narratives: Interfaith Dialogue between Christians, Muslims, and Jews via Joseph's Story

• **EARLY CHRISTIAN GOSPELS (A)** **Spes Unica xxx**

Chair: Clare K. Rothschild, Lewis University

Joel Archer, University of Notre Dame
What Did the Beloved Disciple Believe in John 20:8?

Christopher I. Beckwith, Indiana University
Lexical Distribution and Periodization of the Text of Mark

Jared Calaway, Illinois Wesleyan University
Epaphtha: Healing Speech and Rituals in Markan Healing Stories

• **EARLY CHRISTIANITY (A)** **Spes Unica xxx**

Chair: Nancy Pardee, Greenberg Ctr for Jewish Studies, Univ. of Chicago

Warren C. Campbell, University of Notre Dame
Jews, Gentiles, and Communal Membership in the Didache

Clayton N. Jefford, Saint Meinrad Seminary and School of Theology
What is Missing from the Didache?

Robert Edwards, University of Notre Dame
The Saving Words of Jesus in Justin Martyr

• **FORMER & LATTER PROPHETS (A)** **Spes Unica xxx**

Chair: Tom Wetzell, Loyola University Chicago

Justus T. Ghormley, Valparaiso University
Layers of Scribal Revision in Expanded Scroll of Jeremiah

Michael J. Biggerstaff, Ohio State University
Prophetic Uncertainty as a Source of Religious Diversity in the Hebrew Bible

Slavisa Jankovic, Andrews University
Do the Allusions Found in Jeremiah 4:23-26 Support Local or Cosmic Scope?

• **PAULINE LITERATURE (A)** **Spes Unica xxx**
Chair: P. Richard Choi, Andrews University

Constantina Ann Clark, Ubiquity University
Exploring the True Identity of Junia

Najeeb T. Haddad, Loyola University Chicago
Reconsidering Paul and Empire: Romans 13:1-7

Tim Milinovich, Dominican University
In Paul We Trust, But Why? Rethinking the Hermeneutic of Trust with Paul

• **PENTATEUCH (A)** **Spes Unica xxx**
Chair: Jeffrey Stackert, University of Chicago

Richard A Zaleski, University of Chicago
Reception History of the Golden Calf Episode in Philo of Alexandria

Patrick Harvey, University of Wisconsin–Madison
Nimrod the Giant: The Mixing of Mythology in Second Temple Jewish Literature

Brandon R. Grafius, Ecumenical Theological Seminary
“An End of All Flesh”: YHWH as Chaos Monster in the Pentateuch

• **THE WRITINGS** **Spes Unica xxx**
Chair: Jeffrey M. Tripp, Loyola University Chicago

Chingboi Guite, Lutheran School of Theology at Chicago
What is with the golah Community and the “Others” in Ezra 9–10?

Alison K. Hawanchak, Asbury Theological Seminary
I Have Not Forgotten: Psalm 119 as a Forensic Response to Deuteronomy

Stephen Sumner, University of Chicago
Haling the Divine: Rhetorical Strategies for Answered Prayer

10:00–10:30 Break Spes Unica

10:30–11:30 SESSION TWO

• **APOCALYPTIC (A) Spes Unica xxx**
Chair: Edmondo Lupieri, Loyola University Chicago

Scott K. Brevard, Loyola University Chicago
Apocalypse Now and Then: The Reception History of Babylon, the Great Whore (Rev 17)

Megan Wines, Loyola University Chicago
The Revelation of Blake: From Jezebel to the New Jerusalem?

• **APOCRYPHA & COGNATE LITERATURE (B) Spes Unica xxx**
Chair: Jonathan Trotter, Lewis University

Russell B. Sisson, Union College
The Eye-Mind Relationship in Philo's On Abraham

Lisa Marie Belz, Ursuline College
Who is Peter? Who is Mary? Behind the Conflict between Peter and Mary Magdalene in Gnostic Literature

• **EARLY CHRISTIAN GOSPELS (B) Spes Unica xxx**
Chair: D. Dale Walker, University of Chicago Divinity School

David Bryan, Trinity Evangelical Divinity School
The Center of Luke's Temptation Narrative

Nicholas A. Elder, Marquette University
Scribes and Demons: Literacy and Authority in a Capernaum Synagogue (Mark 1:21–28)

• **EARLY CHRISTIANITY (B) Spes Unica xxx**
Chair: Chris Shea, Ball State University

Andrew W. Higginbotham, IvyTech Community College
(Lawrenceburg)/Hebrew Union College-Jewish Institute of Religion

Jacob the Heel-Biter?: Reading Early (Rabbinic?) Interpretations Around the Bible

Paul Wheatley, University of Notre Dame
Supplementing Thecla: Collection, Paraphrase, and the Dynamics of Textual Reception

• **FORMER & LATTER PROPHETS (B)** **Spes Unica xxx**
Chair: Tom Wetzell, Loyola University Chicago

Joseph S. Khalil, University of Notre Dame
Adjusted Chronology in Isa 39:1-8: The Significance of the Story of the Babylonians' Visit to Hezekiah after the Siege of Jerusalem

Nathan Moretto, University of Michigan
The Status of the Northern Kingdom and Its Influence on the Deuteronomistic Corpus: A Material and Literary-Critical Examination

• **HEBREWS & CATHOLIC EPISTLES (A)** **Spes Unica xxx**
Chair: Jenny DeVivo, Loyola University Chicago

Jared Calaway, Illinois Wesleyan University
On the Ignorance of the Audience: A Modest Proposal for the Letter to the Hebrews

Stewart Penwell, Cincinnati, OH
John the Heretic: Aposynagogos in the Letters of John

• **PAULINE LITERATURE (B)** **Spes Unica xxx**
Chair: Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

David A. Burnett, Marquette University
Ascent and Torment: The Apocalyptic Juxtaposition of an Abrahamic Victorious Ascent Trope in 2 Corinthians 12:1-10?

James Wiegel, University of Notre Dame
Sex Between Slaves and Paul's Sexual Ethics in 1 Corinthians 6:9-7:40

• **PENTATEUCH (B)** **Spes Unica xxx**

Chair: Jeffrey Stackert, University of Chicago

R. Jesse Pruett, University of Wisconsin–Madison
Opening the Brothers' 'amteḥōt: The Many Problems of Source Division in Gen 42–43

Peter Feinman, Institute of History, Archaeology, and Education
New Approach to the Formation of the Pentateuch

11:40–12:50 p.m. Lunch cafeteria or area restaurants

SBL Grad. Students Luncheon Room TBD

Biblical Studies in European Contexts

Panelists: Klaus-Peter Adam, Lutheran School of Theology
David Lincicum, University of Notre Dame
Edmondo Lupieri, Loyola University Chicago

1:00–2:30 SESSION THREE

• **ASOR MEMBER-SPONSORED SESSION (A)** **Spes Unica xxx**

Chair: JoAnn Scurlock, Elmhurst College (retired)

Robert D. Bates, Andrews University
The Roads at Tall Jalul, Jordan and their Implications for Understanding the Scale of Iron Age Occupation

Jeffrey P. Hudon, Institute of Archaeology, Andrews University
Judah in Jordan? A Royal Jar Handle from Tall Jalul

Charles Wilson, University of Chicago
An Elite Iron Age IIB Four-Room House at Gezer: An Update from the 2017 Season

• **APOCALYPTIC (B)** **Spes Unica xxx**

Chair: Edmondo Lupieri, Loyola University Chicago

SBL GRADUATE STUDENT PAPER AWARD WINNER

Murray Vasser, Asbury Theological Seminary
Bodies and Souls: The Case for Reading Revelation 18:13 as a Critique of the Roman Slave Trade

Ian R. Brown, South Bend, IN
Reading the Sixth Seal (Rev 6:12–17) in Its Literary Contexts

Jeffrey M. Tripp, Loyola University Chicago
Apocalyptic Numbers in Biblical and non-Biblical Texts: John's 153 Fish as a Methodological Test Case

• **EARLY CHRISTIAN GOSPELS (C)** **Spes Unica xxx**
Chair: D. Dale Walker, University of Chicago Divinity School

George C. Heider, Valparaiso University
Clothing Makes the (Son of) Man: The Role of Garments in Mark's Gospel

Benjamin J. Snyder, Asbury Theological Seminary
Inventing Baptism: The Religious Histories of the Origin of Christian Baptism

Cameron Evan Ferguson, University of Chicago
The Pillars in the Pauline Gospel: The Character of the Disciples in the Gospel of Mark

• **EARLY CHRISTIANITY (C)** **Spes Unica xxx**
Chair: Mark Whitters, Eastern Michigan University

Christopher R. Mooney, University of Notre Dame
Augustine and Greco-Roman Views on Interpersonal Forgiveness

Kenneth Trax, Southern Baptist Theological Seminary
"Making Friends" with the Early Fathers' Associative Reading of Luke 16:9

Elizabeth Sunshine, University of Notre Dame
Quenching the Furnace of Anxiety: John Chrysostom's Use of the Psalms to Treat Grief

• **FORMER & LATTER PROPHETS (C)** **Spes Unica xxx**
Chair: Tom Wetzal, Loyola University Chicago

Ryan N. Roberts, Cornerstone University
The Lived Experience of Literary Convention

Raleigh C. Heth, University of Notre Dame
Alea Iacta Est: Divination in the Deuteronomistic History

Nathan Mastnjak, Indiana University Bloomington
Theorizing Prophecy in Ancient Israel

• **NEW TEST. LANGUAGE & LINGUISTICS (A)** **Spes Unica xxx**
Chair: Fredrick J. Long, Asbury Theological Seminary

Garrett Best, Asbury Theological Seminary
Reading and Writing Gooder: Solecisms in the Apocalypse

James E. Sedlacek, University of Manchester
Corpus Composition and Methods for Diachronic Research of New Testament Epistles: Struggles in Obtaining a Meaningful Balance

Daniel P. Bailey, University of Illinois at Chicago
Γλαστήριον and ἰλαστήριος (sic) in the New Historical and Theological Lexicon of the Septuagint (2018 ff.)

• **PENTATEUCH (C)** **Spes Unica xxx**
Chair: Jeffrey Stackert, University of Chicago

Phyllis Bird, Garrett-Evangelical Theological Seminary (retired)
Sacred Prostitution in Ancient Israel? A New Look at the Sources

Cathleen Kavita Chopra-McGowan, University of Chicago Divinity School
The Trees of the Field Are Not Human: A Study of Deuteronomy 20:19–20

• **TEXTUAL CRITICISM & PAPYROLOGY (A)** **Spes Unica xxx**
Chair: Sylvie Raquel, Trinity International University

SBL GRADUATE STUDENT PAPER AWARD WINNER
Preston L. Atwood, University of Wisconsin–Madison
Inheriting the Nations' Wealth as (Accidental) Leitmotif in the Old Greek of Isaiah

Julian Chike, University of Notre Dame
Expansion or Omission? An Inquiry into the Literary Development of MT 1 Kings 8:1–11 in Light of the Septuagint

R. Alexander Schumacher, Northwestern University
If Scribes Had Spell Check: Applying Computational Linguistics to Textual Criticism

2:30–3:00 **Break** **Spes Unica**

3:00–4:00 SESSION FOUR

• AMERICAN ORIENTAL SOCIETY **Spes Unica xxx**
Chair: JoAnn Scurlock, Elmhurst College (retired)

David A. Fiensy, Grayson, KY
Palaeopathology and Biblical Studies

Lawrence J. Mykytiuk, Purdue University
3 Martyrs, 3 Murderers, and a Righteous Rescuer Confirmed: 3 Sides of Religion

• APOCALYPTIC (C) **Spes Unica xxx**
Chair: Edmondo Lupieri, Loyola University Chicago

B. E. Bruning, University of Notre Dame
Fake Jews, Fake Apostles, and their Fake News: Reading the Epistles in Revelation as Jewish Anti-Christian Polemic

Genevive Dibley, Rockford University
Gentile Eschatological Transformation in Second Temple Canonical and non-Canonical Apocalyptic Literature

• APOCRYPHA & COGNATE LITERATURE (C) **Spes Unica xxx**
Chair: Jonathan Trotter, Lewis University

Chontel Syfox, University of Notre Dame
From Ideal Mothers to Ideal Wives: Sarah’s Place on the Spectrum of Womanhood in the Book of Jubilees

Samson Olanrewaju, University of Wisconsin–Madison
Etymological Improvisation and Textual Modification in LXX-Isa. 63:9

• EARLY CHRISTIAN GOSPELS (D) **Spes Unica xxx**
Chair: D. Dale Walker, University of Chicago Divinity School

Joshua King, Loyola University Chicago
Sabbath-Keeping as Metaphor in Logion 27 of the Gospel of Thomas

Hans Moscicke, Marquette University
Echoes of Yom Kippur in Matthew’s Barabbas Account

• **EARLY CHRISTIANITY (B)**

Spes Unica xxx

Chair: Larry Lahey, DeKalb, IL

Frank Shaw, Cincinnati, OH
The Origins of the Biblical Onomastica

Nathan Thiel, Carroll University
Pentecost and the Foreshadowing of the Gentile Mission: "Jews and Devout Men from Every Nation under Heaven" in Acts 2:5

• **NEW TEST. LANGUAGE & LINGUISTICS (B)**

Spes Unica xxx

Chair: Fredrick J. Long, Asbury Theological Seminary

Kevin M. Southerland, Asbury Theological Seminary
*Not One Iota Will Ever Pass Away: A Discourse-Pragmatic Approach to Understanding *Nv̄i* versus *Nōv̄**

Jonathan Hatter, Loyola University Chicago
The Greek Article in the Vulgate: The Function of the Greek Article as Informed by the Latin Translators of the New Testament

• **PAULINE LITERATURE (C)**

Spes Unica xxx

Chair: P. Richard Choi, Andrews University

Michael T. Zeddies, Chicago, IL
Communal Incarnation: A Reinterpretation of Paul's Christology

Tim Milinovich, Dominican University
The Dogs of War: Military and Political Rhetoric in Philippians 3

• **TEACHING THE BIBLE**

Spes Unica xxx

Chair: Teresa Calpino, Loyola University Chicago

Mark Whitters, Eastern Michigan University
"Reacting" As a New Pedagogy for Biblical Studies?

Sylvie Raquel, Trinity International University
Creative Readings in Revelation

4:15–5:15

SBL BOOK REVIEW SESSION

Spes Unica xxx

Chair: Larry Welborn, Fordham University

Clare K. Rothschild, *New Essays on the Apostolic Fathers* (WUNT 375; Mohr Siebeck, 2017)

Clayton N. Jefford, Saint Meinrad, panelist
David Lincicum, University of Notre Dame, panelist

5:30–6:30 SBL/AOS Business Meeting Spes Unica xxx

**6:45–7:45 PRESIDENTIAL BANQUET Stapleton Lounge,
Le Mans Hall**

7:45–8:30 PRESIDENTIAL ADDRESS
Jeffrey Stackert, University of Chicago
President, Midwest Region Society of Biblical Literature
Religion in, of, and around the Bible: Perspectives on the Present

Sunday, February 4

8:00–12:00 Exhibitors' displays open Spes Unica

8:30–10:00 SESSION FIVE

• ASOR MEMBER-SPONSORED SESSION (B) Spes Unica xxx
Chair: JoAnn Scurlock, Elmhurst College (retired)

Peter Feinman, Institute of History, Archaeology, and Education
Did the Philistines Know of the Iliad?

Oystein LaBianca, Andrews University
Biblical Heshbon Fifty Years Later

Paul J. Ray, Andrews University
Methodological Changes at Hesban and the Madaba Plains Project

• APOCRYPHA & COGNATE LITERATURE (D) Spes Unica xxx
Chair: Jonathan Trotter, Lewis University

Richard Klee, University of Notre Dame
Prophetic Allusion in the Plot of Tobit

Shlomo Wadler, University of Notre Dame
The Damascus Document and Genesis, Beyond Realism

• **EARLY CHRISTIAN GOSPELS (E)** **Spes Unica xxx**

Chair: D. Dale Walker, University of Chicago Divinity School

Zach Eberhart, Loyola University Chicago

The Narrative and Rhetorical Unity of Luke 13:22-17:10: A Proposal

Chris S. Stevens, McMaster Divinity College

John's Portrayal of Jesus as the Divine-Adamic Priest and Implications for the Temple Cleansing in John 2:13-25

Nathan Thiel, Carroll University

"None of You Asks, 'Where Are You Going'": Johannine Misunderstanding and the Literary Purpose of John 16:5

• **EARLY CHRISTIANITY (E)** **Spes Unica xxx**

Chair: Nancy Pardee, Greenberg Ctr for Jewish Studies, Univ. of Chicago

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

The Christian Symposion in Clement of Alexandria

Chris Shea, Ball State University

Origen, the Lion's Whelp, and the Harrowing of Hell

Mark Shaffer, Hebrew Union College–Jewish Institute of Religion

Two-Virtue Canon in Eusebius' Ecclesiastical History

• **FORMER & LATTER PROPHETS (D)** **Spes Unica xxx**

Chair: Tom Wetzell, Loyola University Chicago

Mason Lancaster, Wheaton College

Wounds and Healing, Dew and Lions: Hosea's Development of Divine Metaphors

Jaime L. Waters, DePaul University

Situating Ezekiel at the River Chebar

• **HEBREWS & CATHOLIC EPISTLES (B)** **Spes Unica xxx**

Chair: Mark Whitters, Eastern Michigan University

Jenny DeVivo, Loyola University Chicago

Interpreting δι' ὕδατος in 1 Pet 3:20

Russell B. Sisson, Union College
“Fear God, Honor the Emperor”: Culture and Ideology in 1 Peter’s
Haustafel and Its Interpretation

Conversation with Troy W. Martin, Saint Xavier University

• **TEXTUAL CRITICISM & PAPYROLOGY (B)** **Spes Unica xxx**
Chair: Sylvie Raquel, Trinity International University

Jeremiah Coogan, University of Notre Dame
Paratexts and Parallels: Reading the Gospels with Eusebius of Caesarea

B. E. Bruning, University of Notre Dame
*In Search of the “Earliest Recoverable Text” of the Tabernacle Chapters:
Retention of the LXX Vorlage in MT Exodus 25–40*

Frank Shaw, Cincinnati, OH
*A Look the Recent Greek New Testament by Dirk Jongkind and Peter
Williams*

10:00–10:30 **Break** **Spes Unica**

10:30–12:00 **PLENARY SESSION** **Spes Unica 145**
Midwest Region Society of Biblical Literature
Theme: “Religion in, of, and around the Bible”
Chair: Jeffrey Stackert, University of Chicago

Bernadette J. Brooten, Brandeis University
The Bible and the Law in U.S.: A Changing Landscape

Simeon Chavel, University of Chicago
*Religion in, of and around the Bible: Intergenerational
Punishment*

12:15–2:15 p.m. Section Leaders Luncheon **TBD**

ABSTRACTS

Joel Archer, University of Notre Dame

What Did the Beloved Disciple Believe in John 20:8?

John 20:8–9 indicates that the beloved disciple saw Jesus' burial clothes and immediately believed in the resurrection. However, the next verse reports: "For as yet [the disciples] did not understand the scripture, that he must rise from the dead." Scholars have proposed three ways of making sense of this tension. I examine these proposals before offering a preferable explanation. At the empty tomb, the disciple's resurrection-belief was still in an undeveloped state: only later did this belief reach maturity. Thus, only in retrospect could the disciple point to the empty tomb as the place where he first "saw and believed."

SBL GRADUATE STUDENT PAPER AWARD WINNER

Preston L. Atwood, University of Wisconsin–Madison

Inheriting the Nations' Wealth as (Accidental) Leitmotif in the Old Greek of Isaiah

LXX-Isaiah (G) includes a leitmotif of a post-exilic inheritance of the nations' wealth that is surfaced by the translator's maneuvers in rendering his Hebrew source. First, G supplied πλοῦτος (wealth), or a cognate, as a stock equivalent for גִּבּוֹר and as a contextually fitting gloss for other lexemes, even in instances where the Hebrew word does not denote "wealth." Second, G has πλοῦτος in a place where the Hebrew appears difficult, but the context yielded his discovery of that theme (29:2). Last, G used πλοῦτος to re-metaphorize his source (60:16). These translational maneuvers reflect no specific ideological concern; rather, the leitmotif arises from normal translation processes.

Daniel P. Bailey, University of Illinois at Chicago

Ἰλαστήριον and ἰλαστήριος (sic) in the New Historical and Theological Lexicon of the Septuagint (2018 ff.)

The *Historical and Theological Lexicon of the Septuagint* (Mohr Siebeck) will contain 600 articles "for each important word or word group of the Septuagint." The author covers the title words above but innovatively uses two headwords, ἰλαστήριον, ἰλαστήριος (hence "sic"). Ἰλαστήριον is a place-noun, the LXX neologism (1) ἰλαστήριον, "mercy seat," etc. Under the adj. ἰλαστήριος are (2a) attributive uses (P.Fay 337; 4 Macc 17:22 Codex A); (2b) the elliptical Greco-Roman use, "ἰλαστήριον (sc. ἀνάθημα), propitiatory (sc. offering)" (LSJ). Jesus is the (1) "mercy seat" in Rom 3:25 (NET), while the death of Maccabean martyrs is their (2b) "propitiatory offering" (4 Macc 17:22 Codex S, ESV).

Ki-Min Bang, Lutheran School of Theology at Chicago

Considering Leviathan for Animal and Environment

Samuel Bochart equated Leviathan with an animal species, the crocodile (also see Job 41:1, etc., in ASV, LSG). Hermann Melville's novel *Moby Dick* calls whales in general and Moby Dick in particular as Leviathan. These interpretations of Leviathan have some negative potential for animal species (e.g., crocodiles and whales), listed in endangered animal species, in conjunction with God's conflict motif against the chaos monsters. This paper discusses probable negative influences and possibilities in biblical interpretation on God's battle and Leviathan that appear in the reception history of selected passages (e.g., Ps 74:14; Isa 27:1; Ps 104 and so on).

Robert D. Bates, Andrews University

The Roads at Tall Jalul, Jordan and their Implications for Understanding the Scale of Iron Age Occupation

Tall Jalul is the largest Iron Age site in Transjordan with two monumental features, a large reservoir and two roads leading into the city. The roads were found on the eastern slope of the site in Field B with the upper road 1.5-2.0 m above an earlier lower road. Both roads date to the Iron Age but their size and scale suggest that a sophisticated socio-political system was needed to support their construction. The purpose of this paper is to present the recent excavation on the roads at Tall Jalul and discuss its implications for understanding the Iron Age city.

Christopher I. Beckwith, Indiana University

Lexical Distribution and Periodization of the Text of Mark

Lexical examination of the most accepted late additions (the very beginning and end) forming Canonical Mark shows that some doctrinally significant terms, e.g., "Jesus Christ," "Son of God," "Gospel," occur in those passages and in others that some also consider to be later additions, but not in most of the text, and some non-significant words or expressions, such as "multitude" (*ochlos*), consistently occur with these terms, which thus delimit two periods of gMark's formation. Several non-significant words considered typical of gMark, such as "immediately" (*euthus*), occur in all layers and must be from a late contributor to the text.

Lisa Marie Belz, Ursuline College

Who is Peter? Who is Mary? Behind the Conflict between Peter and Mary Magdalene in Gnostic Literature

In three Gnostic texts, the Gospel of Thomas, the Gospel of Mary, and Pistis Sophia, there is a clear tension between Peter and Mary Magdalen. Some scholars believe this tension represents the conflict between Christian "orthodoxy" and women's leadership. But might there be another polemic

at work? Looking at these writings in their larger Greco-Roman social and literary contexts, this paper examines the roots of the conflict between Peter and Mary in nascent Christianity as it is reflected in early Christian literature, and offers an alternative explanation regarding who the figures of Peter and Mary represent for Gnostic Christians.

Garrett Best, Asbury Theological Seminary

Reading and Writing Gooder: Solecisms in the Apocalypse

Revelation is one of the most fascinating and controversial documents in the New Testament. Scholars have proposed as many as 232 solecisms within the Greek of the Apocalypse. One of the great paradoxes of the book is its astonishing complexity expressed in such irregular Greek. Since the book was designed to be read aloud to early churches in Asia, it is important to investigate how irregular grammar would have affected the first hearers. This paper attempts to examine how solecisms were viewed in the ancient world and how ancients responded when lectors made mistakes in reading.

Michael J. Biggerstaff, Ohio State University

Prophetic Uncertainty as a Source of Religious Diversity in the Hebrew Bible

In Jer 28:11, Jeremiah walks away from Hananiah without a word. By closely examining how Hananiah's message (28:2-4) relates to Jeremiah's (ch. 27) and considering YHWH's proclivity to change his mind (e.g., 18:1-11), I argue Jeremiah was uncertain who possessed the more recent word of YHWH. Jeremiah's initial uncertainty is not a matter of true-false. Rather, it is an example of a dilemma that affected all ancient Israelites, even prophets: which, of the numerous contemporary prophets, conveyed the word(s) to be heeded. I contend such prophetic uncertainty is a key source of religious diversity in the Hebrew Bible, even within YHWHism.

Phyllis Bird, Garrett-Evangelical Theological Seminary (retired)

Sacred Prostitution in Ancient Israel? A New Look at the Sources

A synopsis of a detailed study of Hebrew *qēdēšāh*, its history of interpretation, the classical and patristic texts that informed the dominant interpretive constructs, and the full corpus of Akkadian and Ugaritic cognates, together with an assessment of recent feminist proposals of alternative interpretive models and constructions. The paper will focus on the key texts of Hos 4:12-14 and Deut 23:18-19. Handouts will provide details of the textual analysis, which cannot be fully explicated in the presentation.

Scott K. Brevard, Loyola University Chicago

Apocalypse Now and Then: The Reception History of Babylon, the Great Whore (Rev 17)

Throughout history, exegetes have sought to identify the symbolism latent in the rich apocalyptic imagery of Revelation's vision sequences in many ways. This is apparent in the variety of the reception of and writings about the predicted downfall of Babylon, the Great Whore of Revelation 17, especially as she relates to the beast and the other images of the vision. The following paper is a survey of the reception of Rev 17's Great Whore and analyzes the interpretive trajectories and patterns that have emerged from this apocalyptic imagery.

SBL PLENARY SESSION PRESENTATION

Bernadette J. Brooten, Brandeis University

The Bible and the Law in U.S.: A Changing Landscape

In the 19th C., the majority Protestant population broadly agreed that the Bible should be the basis of public policy, and well into the second half of the 20th C., the courts, legal pleadings, amicus curiae briefs, and legal statutes contained direct references and allusions to biblical passages. While no longer the case, many conservative Protestants still hold to this view, while progressive Christians and Jews promote biblical values, but generally hold to a separation between religion and state. Early Puritan criminal statutes, anti-miscegenation statutes, racial segregation, creationism, sodomy statutes, same-gender marriage, and transgender rights will illustrate the changes and tensions.

Ian R. Brown, South Bend, IN

Reading the Sixth Seal (Rev 6:12–17) in Its Literary Contexts

Upon the breaking of the sixth seal in Rev 6:12–17, the author of Revelation sees unusual natural phenomena and the fearful reaction of humanity. This paper examines the immediate literary context of the sixth seal episode as well as some key passages elsewhere in Revelation that share several verbal and thematic parallels (Rev 16:12-21 and 19:11-21). It also discusses how these literary contexts influence one's understanding of what is portrayed after the sixth seal is broken and ground that portrayal in a wider narrative.

B. E. Bruning, University of Notre Dame

Fake Jews, Fake Apostles, and their Fake News: Reading the Epistles in Revelation as Jewish Anti-Christian Polemic

Instead of identifying John of Patmos and his addressees as Christians opposed to a Jewish "Synagogue of Satan" (2:9; 3:9), several note the polemic presumes a positive value of Jewishness, attacking not Jews but

those who falsely “say they are Judeans” (ibid.). Some even suggest the West Asian addressees in the late first or early second century compete with gentile followers of Paul’s good news. In recent Pauline scholarship, the Torah-affirmative Pharisee’s halakhah for non-Judeans joining Jewish space contrasts with pseudo-Paul’s later gospel in Ephesians: Revelation’s target?

B. E. Bruning, University of Notre Dame
In Search of the “Earliest Recoverable Text” of the Tabernacle Chapters: Retention of the LXX Vorlage in MT Exodus 25–40
MT Exodus 35–40 frequently repeats verbatim from instructions for the Tabernacle in Exodus 25–31. Where parallel command and execution passages diverge in MT, excess details agree with otherwise shorter LXX: an editor preserved even small details of the Hebrew underlying both the LXX translation and MT while drawing heavily from the more complete descriptions in the parallel instructions of 25–31. This paper applies examples of the ancient editor’s retention of LXX Vorlage to the attempt to establish “the earliest recoverable form of the text” of Exodus for the new edition, *The Hebrew Bible: A Critical Edition (HBCE)*.

David Bryan, Trinity Evangelical Divinity School
The Center of Luke’s Temptation Narrative
The Matthean and Lukan versions of the devil’s temptations of Jesus are quite similar, but the difference in their order continues to perplex interpreters. Most scholars argue that Luke rearranges the Matthean order in order to conclude the account in Jerusalem. This paper proposes that the difference in order should instead be attributed to Luke’s chiasmic structuring of the text, which places the second temptation at the center of the chiasm. Luke’s version thus coheres with Matthew’s emphasis on the devil’s offer of dominion to Jesus and encourages the hearer to consider Jesus’s authority at the incipency of his ministry.

David A. Burnett, Marquette University
Ascent and Torment: The Apocalyptic Juxtaposition of an Abrahamic Victorious Ascent Trope in 2 Corinthians 12:1-10?
Paul’s enigmatic narration of his ascent to the third heaven in 2 Cor 12:1-10 includes an angel of Satan being sent to torment him. This paper will seek to draw out an implicit connection between the rhetoric of Paul as “seed of Abraham” (11:22) and the ascent narrative by way of juxtaposing early Jewish apocalyptic and Rabbinic traditions concerning the ascent of Abraham which allude to the victorious usurpation of hostile heavenly forces (e.g., Apoc. Abr. 20:3-5; Gen. Rab. 44:12) over and against an ascent that results in torment from an angel of Satan. What results is an

apocalyptic re-appropriation of a victorious ascent trope as one of weakness.

Jared Calaway, Illinois Wesleyan University

Epaphtha: Healing Speech and Rituals in Markan Healing Stories

In Mark 7:31-37, Jesus heals a mute and deaf man by putting his fingers into his ears, spitting, touching the man's tongue, and saying, "Epaphtha." Matthew 15:29-31 turns this into a general discussion of healing. Luke drops the story entirely. When compared to nature miracles and exorcisms, Mark's Jesus' healings prefer physical manipulations and occasional Aramaic speech, yet these elements disappear in Matthew and Luke. In the spirit of "Religion in, of, and around the Bible," this paper argues that while Mark's Jesus blurs the boundaries between holy man and magician, Matthew and Luke evade the charge of magic.

Jared Calaway, Illinois Wesleyan University

On the Ignorance of the Audience: A Modest Proposal for the Letter to the Hebrews

Several scholars have inquired into understanding the audience in Hebrews including: location, ethnicity, and social issues of persecution and malaise. Additionally, there have been occasional considerations of the audience's knowledge of the biblical tradition, usually couched in terms of whether they could follow the author's complex presentation. What demands, however, does the author make on the audience's knowledge? What knowledge is assumed or assumed lacking? Looking at these questions, I contend that the audience likely knew the general outlines of the biblical accounts, but were fuzzy on the contextual details, and the author takes advantage of this in his* hermeneutics.

Warren C. Campbell, University of Notre Dame

Jews, Gentiles, and Communal Membership in the Didache

The Didache community reflects a group of Jewish Christ-devotees receiving both Jews and Gentiles into communal membership. Accordingly, the varying degrees of Torah adherence advanced in Did. 6:2-3 is a point of interest. How is this apparent equanimity maintained? The argument advanced here is that the Jewish audience is able to draw associations between the ritual pattern used for the Didache community and wider Jewish processes for communal entrance, namely, sectarian induction (1QS) and Rabbinic proselytism (b. Yeb 47a-b). Didache 1-7 is then available as a resource to preserve consonance by providing a holistic association with a Jewish heritage despite varying degrees of Torah adherence.

SBL PLENARY SESSION PRESENTATION

Simeon Chavel, University of Chicago

Religion in, of and around the Bible: Intergenerational Punishment

This presentation will discuss the religious idea of divine intergenerational punishment, its set of Jewish-Christian associations today (religion *of* the Bible), how it functioned in real life in ancient times and why some people came to question the deity about it (religion *around* the Bible), and what exactly different people claimed (religion *in* the Bible).

Julian Chike, University of Notre Dame

Expansion or Omission? An Inquiry into the Literary Development of MT 1 Kings 8:1–11 in Light of the Septuagint

The literary development of 1–2 Kings continues to occasion much debate, including the long story of Solomon's temple dedication (1 Kgs 8). The quest for clarity may be aided by the textual witness of the Septuagint (LXX). In 1 Kgs 8:1–11, the LXX reflects a noticeably shorter text than the Masoretic text (MT). Does the Greek text reflect the earlier text form? If so, what theological or social concerns lead to the expanded MT? Did the editing of Kings continue into the second century BCE? These questions, inter alia, I will seek to answer in this paper.

Cathleen Kavita Chopra-McGowan, University of Chicago Divinity School

The Trees of the Field Are Not Human: A Study of Deuteronomy 20:19–20

This paper investigates the peculiar law in Deut 20:19–20 concerning trees in times of warfare. It argues that existing interpretations of the clause “*kī hā'ādām 'ēš haśśādeh*” in verse 19 have failed to sufficiently explain its meaning. I will demonstrate that *'ādām* is not the generic word for human, but a rare masculine singular bi-form of the more common *'ādāmāh*. Drawing on comparative Mesopotamian material about ancient warfare practices as well as philological evidence, the paper shows that understanding the equation as one between land and trees better accounts for the law and its placement in its literary context.

Constantina Ann Clark, Ubiquity University

Exploring the True Identity of Junia

Exploring the true identities of those who made significant contributions to early Christianity is a fascinating study. When comparing names, events, and similarities, we can attempt to unveil the actual identities of those who contributed to the establishment of the early Church. This paper will present recent well documented studies that shed new light on the true identity of Junia, hailed by St. Paul in Romans 16:7 as "outstanding among the apostles." Additionally, it will highlight her value in the propagation of the

gospel, both before and after Christ's resurrection, emphasizing the valuable role of women in the early Church.

Jeremiah Coogan, University of Notre Dame

Paratexts and Parallels: Reading the Gospels with Eusebius of Caesarea

Eusebius of Caesarea devised a system of tables and marginal section numbers for reading the gospels of Matthew, Mark, Luke, and John as a fourfold canonical unity. This paper considers the Temple incident as a case study for the readerly implications of Eusebius' paratextual approach. Focusing on the Temple incident(s), I argue that both by its strategy for identifying parallels and by the synoptic mode of reading it requires, the Eusebian apparatus deconstructs the narrative and semiotic frameworks of individual gospels and replaces them with a new matrix created by the system of parallels.

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

The Christian Symposion in Clement of Alexandria

It is now customary to conceive the earliest Christian meetings as variations of banqueting practices that were pervasive in the Greco-Roman world, including the symposia of cultural elites. The early Christian author who speaks most explicitly about the latter is Clement of Alexandria. In *Paedagogus*, he refers explicitly to Greek sympotic customs, quotes Plutarch on the scolia, and implies that the Christian dinner party is a symposia of a sort. Examination of sympotic customs prevalent in Clement's day, including an overlooked passage in Philostratus' *Life of Hadrianus* (VS 2.10), can help us reconstruct the Christian suppers Clement likely enjoyed with his students.

Jenny DeVivo, Loyola University Chicago

Interpreting δι' ὕδατος in 1 Pet 3:20

1 Peter 3:20-21, pairing the flood and baptism, has a long history of making scholars uneasy. Scholars have had problems with the pair because they insisted that the flood was an example of divine punishment which has required explanations of v. 20 that seem contrived and which do not match well with v. 21. This paper examines several examples of exegetical contortions to demonstrate how they misplace attention on the roles of water and ark and how their insistence on reading the narrative in a particular way hinders their ability to see that the simpler explanation is the correct one.

Genevive Dibley, Rockford University

Gentile Eschatological Transformation in Second Temple Canonical and non-Canonical Apocalyptic Literature

This paper proposes the theory of gentile qua gentile reclamation was postulated centuries prior to the writing of the New Testament. Less an organized agenda, the redefinition of “gentileness” as a category of value within the Jewish *Weltanschauung* was sketched into place over centuries, the product of a series of apologetic responses rationalizing the longevity of gentile political supremacy. This paper will trace the evolutionary arc of speculation concerning the suffering of the righteous and the fate of the gentiles through the books of Job, Jonah, and the Book of Dreams, which eventually and reluctantly arrived at the conclusion that gentiles must possess an independent value to God.

Zach Eberhart, Loyola University Chicago

The Narrative and Rhetorical Unity of Luke 13:22-17:10: A Proposal

This paper will explore the narrative and rhetorical unity of Luke 13:22-17:10. Using the "narrator's voice" as a framework, I offer a reading of this unit that treats these stories as part and parcel of an underlying issue the author is addressing: the importance of table fellowship within the early Christian community. This reading has implications not only for how we understand the stories here, but also has implications for understanding Luke's wider narrative.

Robert Edwards, University of Notre Dame

The Saving Words of Jesus in Justin Martyr

Many scholars have described Jesus’ teachings as important, authoritative, or powerful in Justin Martyr’s works. This paper attempts to provide a more robust picture of the role of Jesus’ teachings in Justin Martyr’s philosophy by examining how Jesus is presented as a philosopher, and his teachings as true philosophy. After attending to the relationship between Justin’s understanding of salvation, ritual, and Jesus’ philosophical dicta, this paper concludes that Jesus’ words work to save and to transform the believer, thus preparing her for the coming judgment. This conclusion, in turn, helps us to better appreciate the status of Jesus’ teachings within the early Roman Christian community.

Nicholas A. Elder, Marquette University

Scribes and Demons: Literacy and Authority in a Capernaum Synagogue (Mark 1:21–28)

This paper argues that 1 Enoch 1–36 influences Mark 1:21–28. Mark constructs the pericope as an intercalation that becomes intelligible once this demonological framework is registered. The central portion of the

“sandwich” presents the content of Jesus’s teaching mentioned in the outer frames. Jesus’s teaching in the synagogue and his exorcistic activity are one in the same. This teaching is “not like the scribes,” insofar as Jesus does not act as a text broker, mediating written traditions to the illiterate masses. Nor is his spiritual authority dependent on scribal attainments, as is the case with Enoch.

Peter Feinman, Institute of History, Archaeology, and Education
Did the Philistines Know of the Iliad?

When was the *Iliad* first written? When was it first sung? When did it first occur? The questions about the dating of epic remain open although some consensus has emerged. One way to approach the topic is to determine whether or not the Philistines knew the *Iliad*. Did they know about Troy? Did they know about Achilles and Hector? And, if so, when? Questions about the Philistine origin also remain topical. Perhaps the *Iliad* can provide a backdoor approach to a better understanding of the Philistine cultural heritage.

Peter Feinman, Institute of History, Archaeology, and Education
New Approach to the Formation of the Pentateuch

Who wrote the Pentateuch? Who wrote J? The former question is still debated as evident at a recent session at the 2018 SBL Annual Meeting in Boston. The latter question once was debated but has disappeared from recent research. The date of J may be discussed but the unity is more or less taken for granted. In *Jerusalem Throne Games*, I propose a new model for the composition of J through the examples of six J stories in Gen. 2-11. My conceptual model is based on “Literature as Politics, Politics as Literature,” ironically the SBL session just prior to the Pentateuch one.

Cameron Evan Ferguson, University of Chicago
The Pillars in the Pauline Gospel: The Character of the Disciples in the Gospel of Mark

Recently, David Sim and Finn Damgaard have come to the same conclusion in analyzing the negative portrayal of the disciples in Mark—a Pauline legacy shapes it. Yet, both authors read the evidence in radically incompatible ways (invective vs. a “narrative of reversal”). My paper seeks to bridge the divide. While Mark does attack the disciples, his goal is not to irrevocably impugn their characters. Rather, he seeks to level competing claims to authority. It is only *after* their encounter with the risen Christ that readers can imagine the disciples have, at last, come to understand the nature of the Christ event. Apostolic prerogative is dependent upon revelation, whether of Paul or Pillar.

David A. Fiensy, Grayson, KY

Palaeopathology and Biblical Studies

In this essay, I propose to tap into the new studies of palaeopathology. In particular, I will look at the evidence for the prevalence of parasites infecting human hosts (focusing on malaria and intestinal parasites), since these ailments are now being recognized as very common in antiquity and are now attested archaeologically in Second Temple period Israel. I propose in this paper to offer a look into the morbidity of a typical village in Galilee in the Late Second Temple period.

Justus T. Ghormley, Valparaiso University

Layers of Scribal Revision in Expanded Scroll of Jeremiah

This paper provides a fresh description of how the expanded form of Jeremiah—the form attested by the MT—grew out of the shorter form—the form attested by the Septuagint—through various layers of scribal intervention. The text of the expanded form evinces three different degrees of revision: multidimensional revision, single-dimensional revision, and incremental revision. This fresh description of the creation of the expanded form of Jeremiah secondarily provides a basis for describing the creation of the book's shorter form.

Brandon R. Grafius, Ecumenical Theological Seminary

"An End of All Flesh": YHWH as Chaos Monster in the Pentateuch

Much has been written about the Hebrew Bible's appropriation of the *chaoskampf* motif, in which YHWH is depicted as battling against the forces of chaos. However, YHWH also behaves as a chaos monster himself at several points in the Pentateuchal narrative. Using the insights from contemporary monster theory, this paper will explore YHWH's dual depiction as both the one who battles chaos, and the one who embodies it.

Chingboi Guite, Lutheran School of Theology at Chicago

*What is with the *golah* Community and the "Others" in Ezra 9–10?*

While several arguments—such as land ownership, ethnicity, religious syncretism, purity—have been proposed to explain the negative attitude towards the "other" and the dismissal of foreign wives in Ezra 9–10, the issue has no clear scholarly consensus. Most of the rationales, though appealing, are absent in the text. This paper will offer a literary examination of what the text portrays about the situation. The narrative is primarily about the *golah* community; thus, the situation can be understood by studying the *golah*'s self-perception and its perceived problem with the "other" people.

Najeeb T. Haddad, Loyola University Chicago

Reconsidering Paul and Empire: Romans 13:1-7

Some postcolonial interpreters of Paul find “coded speech” in Paul’s letters to support their anti-imperial readings. This notion is part of a larger discussion surrounding the use of the rhetorical device known as figured speech. In this essay, I shall examine Rom 13:1-7, which stands as the crux of many anti-imperial readings of Paul. Paul does not use any of the rhetorical devices associated with figured speech which may indicate “coded speech.” Furthermore, he is not concerned with the Roman Empire in this passage. Paul is concerned, however, with the gospel he preaches.

Lowell K. Handy, American Theological Library Association (retired)

Leviathan: Portraying Imagination

The creature Leviathan appears in biblical and subsequent literary texts; however, attempts to portray the great beast have been varied. A highly select collection of attempts at illustrating Leviathan will be presented.

Patrick Harvey, University of Wisconsin–Madison

Nimrod the Giant: The Mixing of Mythology in Second Temple Jewish Literature

This paper examines the development of Nimrod’s characterization from a prototypical Mesopotamian God-King to a rebellious tyrant in Second Temple Jewish traditions. Starting from the LXX translation of “giant” for “warrior” in Gen 10:8, this paper argues that Second Temple interpreters mix the mythological descriptions of Nimrod in Gen 10:8-12 with that of the “giants” in Gen 6:4 and with the “gigantomachy” in Greco-Roman mythological traditions, thereby transforming Nimrod from a neutral “mighty-hunter before the Lord” into a rebellious “giant against God” instrumental in constructing the Tower of Babel.

Jonathan Hatter, Loyola University Chicago

The Greek Article in the Vulgate: The Function of the Greek Article as Informed by the Latin Translators of the New Testament

This paper explores the functional relationship between the Greek article and the relative pronoun (suggested by Ronald Peters in his 2014 book) by surveying the Vulgate’s translations of Greek articular structures. Since Latin lacks any direct, syntactical equivalent for the Greek article, the Latin translators were forced to find something that was, more or less, functionally equivalent when confronted with Greek articular structures. As this paper will show, that is often accomplished with the use of the relative pronoun (*qui*), suggesting that the translators saw the Greek article and the Latin relative pronoun as functionally similar in certain constructions.

Alison K. Hawanchak, Asbury Theological Seminary
I Have Not Forgotten: Psalm 119 as a Forensic Response to Deuteronomy
Psalm 119 presents a difficult case for form critics who, in an attempt to categorize the psalm, label it as either a lament psalm, a wisdom psalm, a torah psalm, or a mixed psalm. However, no study has adequately dealt with these categorical ambiguities. Based upon the vocabulary, stylistic features, and the influence from Deuteronomistic theology, I propose that Ps 119 should be understood in a forensic, or courtroom, setting. In this forensic context, Ps 119 functions as a metaphorical defense statement, in which the psalmist pleads his innocence according to Deuteronomy's measurement of righteousness.

George C. Heider, Valparaiso University
Clothing Makes the (Son of) Man: The Role of Garments in Mark's Gospel
What is it with garments and Mark's Gospel? He seems obsessed with them. Sometimes what he says is matched in another Gospel. But there are numerous instances where Mark includes subtle references to clothing that are not found elsewhere. This essay proceeds from a collection of examples to a consideration of possible explanations for them. Of particular interest are the notable overlaps between Mark's employment of "baptism," both in its literal sense and as a metaphor for Jesus's (and his disciples') death, when compared with Paul's description of baptism-as-death (Rom 6) and as an act of being clothed with Christ (Gal 3:27).

Raleigh C. Heth, University of Notre Dame
Alea Iacta Est: Divination in the Deuteronomistic History
Prophecy and Divination are closely tied together not only in the biblical text, but in the broader milieu of the Ancient Near East. This study will endeavor to situate these practices as portrayed in the Hebrew Bible within ANE culture. Further, it will explore how the Deuteronomistic History can illuminate the relationship between divination and prophecy in ancient Israelite religion. To facilitate this investigation, there will be an examination of two similar acts containing divination, Joshua 7 and 1 Samuel 10, and an altogether different divinatory act 1 Samuel 28.

Andrew W. Higginbotham, IvyTech Community College
(Lawrenceburg)/Hebrew Union College-Jewish Institute of Religion
Jacob the Heel-Biter?: Reading Early (Rabbinic?) Interpretations Around the Bible
This paper will examine the "religion" of biblical interpretation, as remembered in classical rabbinic literature. "Religion" here is understood as *superstitio*, both "superstition" and "bigotry." The study is framed around the character of Jacob, a "Christian" who uses incantations to heal.

He is opposed by several Rabbis, whom he debates in other texts. This liminal space – rejected healer but tacitly accepted interlocutor – will be explored as a mirror: first, concerning the relations between the Rabbis and their neighbors; and second, concerning the limits of esoteric practices using biblical texts, in which both the Rabbis and their foes engage.

Jeffrey P. Hudon, Institute of Archaeology, Andrews University

Judah in Jordan? A Royal Jar Handle from Tall Jalul

The date and purpose of the *lmk* royal seals and concentric circle markings used by the Kingdom of Judah on storage jars have been the subject of considerable scholarly discussion and debate for nearly 150 years. This paper reports on the recent discovery at Tall Jalul in Jordan of a pithos or jar handle incised with a concentric circle symbol. The find raises questions about the dating of the concentric circle symbol, the *lmk* type jars and the geo-political situation in the Madaba Plains during the mid to late eighth century B.C., based upon biblical and archaeological evidence.

Slavisa Jankovic, Andrews University

Do the Allusions Found in Jeremiah 4:23-26 Support Local or Cosmic Scope?

My paper builds on the observation of the leading scholars of Jeremiah that the phrase תהו ובהו in Jer 4:23 alludes to Gen 1:2 and 2:5, which led them to claim that 4:23-26 is the undoing of creation, i.e., de-creation. I suggest that Jeremiah communicates the destruction of the land of Judah instead based on the theme of covenantal curses from Lev 26 and Deut 28. The study consists of three steps: 1) the probability of Jer 4:23-26 as being a distinct literary unit; 2) the themes of Jer 2-6; and 3) the allusions found in 4:23-26.

Clayton N. Jefford, Saint Meinrad Seminary and School of Theology

What is Missing from the Didache?

This essay proposes that scholars will never discover any Vorlage for the Didache, since no such source ever existed. Arguments are offered that all reconstructions of the work's Vorlage are informed fictions at best and that no true clarity for the tradition arises until the witness of the fourth-century Apostolic Constitutions. The paper considers in brief issues related to manuscript evidence, patristic testimony, use of Scripture, *hapax legomena*, secondary adaptation of sources, and oral transmission.

Joseph S. Khalil, University of Notre Dame

Adjusted Chronology in Isa 39:1-8: The Significance of the Story of the Babylonians' Visit to Hezekiah after the Siege of Jerusalem

According to Isa 39:1-8, the Babylonian leader Merodach-baladan dispatched envoys to King Hezekiah. The account and its location at the

end of First Isaiah make it seem as though the event happened after the conclusion of Sennacherib's siege of Jerusalem in 701 BCE. This is curious because by then, Merodach-baladan would have been dead or in exile. The account is not a product of confusion about history. A theological rationale compelled the narrator to place the event after Sennacherib's western/third campaign in 701 BCE.

Joshua King, Loyola University Chicago

Sabbath-Keeping as Metaphor in Logion 27 of the Gospel of Thomas

This presentation will explore the function of the phrase σαββατίσητε τὸ σαββατον in Logion 27 of the Gospel of Thomas, as it appears in P. Oxy. 1.9-10. While some scholars argue that it should be understood as encouraging literal Sabbath observance, it is more likely, based on lexical and contextual considerations, that Sabbath-keeping serves as a metaphor for general abstinence from evil. This squares well with what is found in other contemporary documents, including the works of Justin Martyr, Irenaeus, Tertullian, and Ptolemy the Gnostic.

Richard Klee, University of Notre Dame

Prophetic Allusion in the Plot of Tobit

The Book of Tobit has been analyzed thoroughly in relation to Pentateuchal, Wisdom, and ANE intertexts. This paper studies the plot of Tobit as it instantiates prophetic allusions. Tobit and his family appear to undergo many incidents regarding God's judgment directly prophesied by Amos, Nahum, and others. Via analysis of allusion as defined by Alter and Sternberg, this paper argues that Tobit's community undergoes and ultimately overturns prophetic judgments through a creative and domestic application of Jewish prophetic traditions.

Oystein LaBianca, Andrews University

Biblical Heshbon Fifty Years Later

The paper will update on current research at Tall Hisban, biblical Heshbon, in Jordan, reflecting in the process on what has been learned over the past five decades about the history of the site and its biblical relevance. Efforts to narrate the site emphasizing its location as a place for the performance of power will be highlighted. From this perspective, and from the perspective of cultural memory, a good case can be made for Tall Hisban being biblical Heshbon, despite the scanty nature of the relevant archaeological record.

Mason Lancaster, Wheaton College

Wounds and Healing, Dew and Lions: Hosea's Development of Divine Metaphors

This paper explores a new approach to reading metaphors for God in the book of Hosea. Specifically, this paper will examine metaphors involving wounding/healing, water, and lions in Hos 5:8-6:6, and their subsequent development in the rest of the book, by leaning on multiple literary and metaphor theorists. The paper will attempt to prove that these three metaphorical fields are developed, subverted, and reversed in cycles within Hosea to (1) provoke true repentance through fear of punishment and hope of restoration; and (2) make theological claims about Yahweh, which are coherent yet differentiated by their temporal horizon within the book.

Mark Mariani, University of Notre Dame

Between Positive and Negative Apologetics: Josephus on Herodotus in Contra Apionem

There is much healthy debate about the rhetorical purposes behind Josephus' *Contra Apionem*. A work concerned with the relationship between Jewish and Greek culture, one wonders how even-handed Josephus remained in treating his Greek sources. This study traces the negotiations Josephus makes between "positive and negative apologetics" in *Contra Apionem*, focalizing his use of Herodotus. I argue that Josephus overstates his case against Greek historians more broadly. He maintains an even-handed approach in his treatment of Herodotus, and only slips into "negative apologetics" when he needs to condemn Greek historiography as a collective enterprise.

SBL REGIONAL SPOTLIGHT

Troy W. Martin, Saint Xavier University

Transfiguration: A Biblical View of Afterlife

Descriptions of afterlife abound in the ancient world, and one view that develops in Jewish writings and becomes even more pronounced in some early Christian texts may be designated by the neologism "transfiguration," a two-stage process consisting of a resurrection of an earthly body followed by a transfiguration of that body to prepare it for a heavenly existence. This paper investigates this view of afterlife as it develops in both canonical and non-canonical texts.

Nathan Mastnjak, Indiana University Bloomington

Theorizing Prophecy in Ancient Israel

This paper contends that prophetic literature displays a persistent preoccupation with theorizing and defining the nature of prophecy itself. This preoccupation shows that prophecy and prophetic literature was not a

settled phenomenon or genre but was rather a theoretic problem that prophetic literature sought to answer. For this paper, the call narratives of First Isaiah, Jeremiah, and Ezekiel, as well as one of the servant songs of Second Isaiah, provide a point of departure for describing the prominent role that theorizing prophecy plays in prophetic literature.

Tim Milinovich, Dominican University

The Dogs of War: Military and Political Rhetoric in Philippians 3

This paper is part of a larger book project with a co-author that considers Paul's conflict letters with the heuristic device of political campaign speech. In this portion I will compare the rhetoric of Phil 3 to speeches in the *Annals* of Tacitus and Cicero's works, especially the latter's attacks on Catalina. I will show how Paul's attacks on the opponents and description of himself reflect the rhetorical tropes of *vituperatio* and self-narrativization found in political speeches and handbooks of antiquity.

Tim Milinovich, Dominican University

In Paul We Trust, But Why? Rethinking the Hermeneutic of Trust with Paul

This paper is part of a larger project that considers Paul's conflict letters as political campaign speech, undertaken with a co-author who is a professional political consultant. In this paper I trace the genealogy of the Hermeneutics of Trust with which scholars read Paul today, beginning with the Reformation, up through the British Deists and Tübingen. We outline the dogmatic influences that have elevated Paul's letters above other parts of the New Testament, and offer an alternative form of reading Paul in a way that balances hermeneutics of trust and suspicion.

Christopher R. Mooney, University of Notre Dame

Augustine and Greco-Roman Views on Interpersonal Forgiveness

The concept of forgiveness held little interest in the Greco-Roman world, and may not even have existed, because of the widespread belief that to excuse a real offense was unjust. Augustine, in stark contrast, repeatedly insists on the universal necessity of unconditional forgiveness for Christians. Using Christ's forgiveness on the Cross, Augustine interprets Christian forgiveness as an act of pardon accompanied by prayer for corrective conversion. Nonetheless, unconditional forgiveness still demands efforts at correction, as, Augustine argues, parents correct children or the Church corrects penitents. Augustine thus shares but reverses the basic classical concern about pardon and justice.

Nathan Moretto, University of Michigan

The Status of the Northern Kingdom and Its Influence on the Deuteronomistic Corpus: A Material and Literary-Critical Examination

This research project seeks to re-evaluate the longstanding consensus concerning the composition of the DtrH. As argued herein, with the Northern Kingdom's vassalization by Assyria, elite northern Yahwists who had fled to Jerusalem refused to capitulate to Assyria as it fostered economic exploitation, expressed in the vassal's loyalty pledge. Written as a polemic against an intrusive northern form of Baal worship (rather than a polemic against the North generally), as well as against vassalization, the DtrH was composed as a collaboration between northern and southern Yahwistic priesthods in Jerusalem, the lone standing capital where a "pure" Yahwistic sanctuary remained.

Hans Moscicke, Marquette University

Echoes of Yom Kippur in Matthew's Barabbas Account

Does Matthew craft a typological correspondence between Jesus and Barabbas and the two goats of Yom Kippur? This paper sharpens the arguments of Albert Wratislaw, Daniel Stökl Ben Ezra, and Jennifer Maclean that he does. Yet I propose that Matthew's scapegoat typology takes a polemical turn in Matt 27:24–25, the evangelist now applying the topos of the scapegoat not only to Barabbas, but to crowd. Pilate physically transfers the pollutant of bloodguilt off his hands and onto the head of the Jewish populace, who, like the scapegoat, bears a curse and suffers exile in the wake of 70 CE.

Lawrence J. Mykytiuk, Purdue University

3 Martyrs, 3 Murderers, and a Righteous Rescuer Confirmed: 3 Sides of Religion

Using established identification criteria, this paper considers the seven religious figures mentioned in the New Testament who can be strongly identified in early non-Christian writings external to it, confirming their existence and some facts of their various fortunes. Three were involved in what became the Christian movement: John the Baptist, Jesus, and James the brother of Jesus. Three were high priests: Ananus/Annas, Joseph Caiaphas, and Ananias, son of Nebedaios. And one was a Pharisee: Rabban Gamaliel the Elder, grandson of Hillel. The paper offers brief reflections on the three aspects of religion that they represent.

Samson Olanrewaju, University of Wisconsin–Madison

Etymological Improvisation and Textual Modification in LXX-Isa. 63:9

Angel veneration was a common concept in parabiblical and sectarian literatures around the time LXX-Isaiah was translated, but there was also a

strong counter-reaction against this concept in mainstream Second Temple Judaism. This paper investigates the socio-religious context of this concept in the Book of Jubilees, the Testaments of the Twelve Patriarchs and 1QH^a (Hodayot) and argues that the divergent reading in LXX-Isa. 63:9 stems from the etymological improvisation and textual modification which the Greek translator introduced in order to excise any reference to the מלאך פניו from his translation.

Stewart Penwell, Cincinnati, OH

John the Heretic: Aposynagogos in the Letters of John

My thesis is that the antichrists are Jews and that the Johannine Letters reflect their expulsion (*aposynagogos*) from the synagogue. In particular, I propose that these Jews did not have an issue with Jesus as a mediator type figure (such as Philo's Logos or as an angelic figure like Metatron) who is characterized as neither sharing unity with God nor as being enfleshed. However, the Johannine Fellowship confession that Jesus the Son in unity with God the Father who also came in the flesh was beyond the boundaries of Jewish identity and the synagogal community expelled them accordingly.

R. Jesse Pruett, University of Wisconsin–Madison

Opening the Brothers' 'amteḥōt: The Many Problems of Source Division in Gen 42–43

Source-critical difficulties surrounding the Joseph Narrative have led some scholars to argue for its literary unity as a novella composed to link the Patriarchal history and the Exodus account (e.g., Noth, Rendtorff). This paper will challenge this conclusion through the identification and source-critical analysis of two doublets in Genesis 42:26–43:15: the brothers' discoveries of silver in their grain sacks and their attempts to convince Jacob/Israel to allow Benjamin to return to Egypt. I will then correlate the results of this analysis with source data from Genesis 37 as part of an attempt to identify larger compositional constituents of the cycle.

Sylvie Raquel, Trinity International University

Creative Readings in Revelation

The book of Revelation is one of the most creative books of the New Testament. It stimulates the imagination because it follows the patterns of first-century plays that aimed to create cathartic experiences. I have promoted assignments that let the imagination of my students flourish, using their own talents and living the text through drama, music creation, movie making, and more. Those exercises give a rich texture to the class and empower students to remain truthful to the creative aspect of the book. This paper proposes to present concrete examples of students' creations that were pedagogically enriching.

Paul J. Ray, Andrews University

Methodological Changes at Hesban and the Madaba Plains Project

During the 1960s it was considered proper methodology by many projects in the Middle East to excavate a site for its potential contribution to biblical history. Hence, the emphasis of the Andrews University's Heshbon Expedition, on issues related to the Exodus. With the emergence of the "new archaeology" in the 1970s, the Expedition made a transformation, becoming widely acclaimed for their methodological advances and broad research design. Later as the Expedition evolved into the Madaba Plains Project, the current post-processual paradigm within Syro-Palestinian archaeology, allowed the Project to function within a climate where their approach was able to fit optimally.

Ryan N. Roberts, Cornerstone University

The Lived Experience of Literary Convention

While connections between Isa 6:1-4 and the 5th vision of Amos (Amos 9:1-6) previously have been noted, this paper will emphasize how the seismic imagery in both passages may preserve the memory of an actual disaster. A focus in both passages on sacred space, the size of God, and violent movement raises questions about the interplay between literary convention and the transmission of the lived experience of disaster. In addition, the paper explores the use of disaster language as a means to authenticate each prophetic tradition.

SBL BOOK REVIEW SESSION

Clare K. Rothschild, Lewis University

New Essays on the Apostolic Fathers (Mohr Siebeck, 2017)

This volume comprises fifteen new essays on the Apostolic Fathers. After an introductory essay on the origins of the collection's title, five essays concern 1 Clement (its relationship to 1 Corinthians, its genre, and its discussions of "Christian education" [1 Clem. 21:8], the golden calf tradition, and the legend of the phoenix) and three others examine 2 Clement (recent translations of chapter 1, the motif of the barren woman, and the analogy of faith as a race). Other essays consider the Quintus incident in *Martyrdom of Polycarp* 4, protection against exploitation of Christian generosity by visitors in *Didache* 12, the nature of allegory in *Barnabas*, the moral-philosophical topos of the invisible God in *Diognetus*, and the medical theory behind *Hermas's* presentation of ὀξυκολία ("irascibility") in *Mand. 5.1.3* (33.3). (adapted from dustjacket)

R. Alexander Schumacher, Northwestern University
If Scribes Had Spell Check: Applying Computational Linguistics to Textual Criticism (coauthored with Ryan Schumacher)

Careful consideration of historical evidence is not always sufficient to render a conclusive judgment when deciding which of a pair of textual variants is more probable to be original. We introduce a new method for arbitrating between variants that are accidental in origin. The method is known in computational linguistics as a noisy channel model, which uses lexical frequencies and the frequencies of error patterns to determine the probability that a given word was accidentally spelled as another. We discuss the theoretical background, apply it to three well-known variants, and then discuss the results in light of previous work.

James E. Sedlacek, University of Manchester
Corpus Composition and Methods for Diachronic Research of New Testament Epistles: Struggles in Obtaining a Meaningful Balance

This paper will present the issues around building a balanced diachronic corpus of Greek epistles, for the purpose of researching NT epistles. An overview of theoretical framework for doing corpus linguistics is provided along with an assessment of various critiques. The issues for corpus design are presented next, highlighting the need for balance. A rationale for the current project is presented thirdly along with a description of the corpus composition and balance. Difficulties in obtaining a balance are presented next, along with proposed solutions. Finally, the necessity for doing corpus linguistics is connected to certain linguistic questions.

Chris Seeman, Walsh University
Iconoclasm in Jerusalem and Rome: Herod's Golden Eagle Reconsidered
Flavius Josephus' accounts of the iconoclastic reaction to Herod the Great's placement of a golden eagle above the entrance to the Jerusalem temple (*War* 1.648-655; *Ant.* 17.149-163) have traditionally been analyzed from the perspective of the biblical prohibition against idolatry, with little attention paid to the cultural context of Josephus' Roman audience. This paper considers these narratives as attempts to present a central tenet of "biblical religion" in an idiom that that would appeal to Roman sensibilities concerning ancestral tradition and the defense of sacred space. It also considers how these narratives function within Josephus' literary project as a whole.

Mark Shaffer, Hebrew Union College–Jewish Institute of Religion
Two-Virtue Canon in Eusebius' Ecclesiastical History
Eusebius' *Ecclesiastical History* employs two-virtue canon, a particular distillation of virtues which distilled all virtue into two cardinal virtues:

piety for the divine (εὐσέβεια), and love for humankind (φιλανθρωπία). Eusebius opts for piety and love for humankind over and against the Stoic virtue canon throughout his *Ecclesiastical History*, particularly in cases of characterizing through exemplar. This makes Eusebius of Caesarea a previously undocumented, Late Antique author using two-virtue canon to speak to the rectitude of exemplary people in the history of the church.

Frank Shaw, Cincinnati, OH
The Origins of the Biblical Onomastica

Second Temple Period Jewish writings known as the biblical *onomastica* are lists of the meanings of transliterated biblical characters' names, place names, and technical terms found in the LXX. These did not arise in a vacuum, but their composers imitated models that arose and flourished in the Hellenistic period. Evidence of this may be found in the pagan literature categorized as "ancient Greek scholarship" by classicists, specifically in Homeric and dramatic lexica and glossographies. Plentiful examples from the period of onomastic origins can be found among the papyri, samples of which will be shown.

Frank Shaw, Cincinnati, OH
A Look the Recent Greek New Testament by Dirk Jongkind and Peter Williams

The appearance of a new critical text of the Greek NT does not occur often. Therefore, this one from the Tyndale House should cause all NT scholars to sit up and take notice. It has some peculiar features that need exposition, and its appearance should be seen in light of the ongoing work of the Institut für Neutestamentliche Textforschung in Münster, the producers of the *Editio Critica Maior* and the Coherence-Based Genealogical Method. The Tyndale House text is, in several ways, a quiet British reaction against these continental developments.

Chris Shea, Ball State University
Origen, the Lion's Whelp, and the Harrowing of Hell

In *Contra Celsum* 2.17 (ca. 248) Origen compares Jesus to Leonidas, the celebrated Spartan king who fell with his 300 at Thermopylae. Although he quotes a logion of Leonidas (typically laconic) and although the Spartans are an iconic tribe, even for Christians and Jews (see 1 Macc, f.e.), still there may be some naming magic to be found here as well. This paper will connect the figure of the lion's whelp and other cultural models to the evolution of the characterization of Jesus and the tale of the harrowing of hell.

Russell B. Sisson, Union College

The Eye-Mind Relationship in Philo's On Abraham

Philo's discussion of the eye-mind connection as it relates to the generation of knowledge represents a type of religious epistemology characteristic of Greek philosophy. Such philosophy provides a naturalistic foundation for the acquisition of esoteric form of religious knowledge. Assuming a philosophy of this sort exists among Hellenistic Jews besides Philo, this philosophy may underlie the LXX translation of the Queen of Sheba's ecstatic experience in 1 Kings 10:5.

Russell B. Sisson, Union College

"Fear God, Honor the Emperor": Culture and Ideology in 1 Peter's Haustafel and Its Interpretation

The *Haustafel* in 1 Pet 2:13-3:12 differs in several ways from household codes in other New Testament letters. The most significant difference is how a type of household instruction found in other letters is anchored in an exhortation to honor the imperial household (2:17). Connecting household duties with political duties reflects a unitary view of society similar to that found in Hierocles' *On Duties*. This Stoic influence is rarely considered in interpretation of 1 Peter singularly or New Testament *Haustafeln* as a whole. Recognizing the Greco-Roman philosophical underpinning of the household instructions is key to understanding the discourse's rhetorical force.

Benjamin J. Snyder, Asbury Theological Seminary

Inventing Baptism: The Religious Histories of the Origin of Christian Baptism

This essay exposes the ideological biases characterizing recent research into the origin of Christian baptism as scholars variously root its origin in their preferred religion (Greco-Roman, Jewish, or Christian). This is made possible in part through the invented categories of various types of "baptisms" and a preference for Christian baptism, which controls comparison. To remedy the distortion of sources, I propose that a robust implementation of comparative method is necessary, including clarification on what, why, and how we compare. This will shed clearer light on the origin of the religious ritual of baptism in, of, and around the Bible.

Yoseob Song, Lutheran School of Theology at Chicago

Encountering Strange Narratives: Interfaith Dialogue between Christians, Muslims, and Jews via Joseph's Story

In this paper, I am proposing a potential bridge between Christians, Jews, and Muslims, excavated from extracanonical stories that might have been popular in the 8th century among those different religions. I will compare

the Islamic miniature in the 15th century to the contemporary Christian painting illustrating Joseph and Potiphar's wife (*Yūsuf u Zulaykhā*). To build an inter-traditional bridge, I will employ James L. Kugel's interpretation based on Jewish traditions. Consequently, interreligious dialogue develops from the narrative exchange into sharing the religious experience.

Kevin M. Southerland, Asbury Theological Seminary
Not One Iota Will Ever Pass Away: A Discourse-Pragmatic Approach to Understanding Noví versus Nōv

When one peruses standard lexicons such as BDAG and LSJ, one will struggle in vain to find a semantic difference between *vōv* and its emphatic form *voví*. This problem extends also to grammars, commentaries, and monographs indicating a lack of understanding of the purpose of the emphasis for using *voví*. This is unfortunate because *voví* shows up in very important theological passages. We will examine the biblical Greek (both the LXX and the NT) usage of *voví* via discourse-pragmatics to argue that *voví* is used when an author wished to mark a discontinuity between the present time that is discussed in the clause where *voví* occurs and the timeline that precedes it in the discourse.

SBL PRESIDENTIAL ADDRESS

Jeffrey Stackert, University of Chicago

Religion in, of, and around the Bible: Perspectives on the Present

This paper will consider the relationships between religion and the Bible in modernity, with specific focus on the situation in the United States currently. It will make a case for the role of critical biblical studies—or lack of such a role—in the various discourses on the Bible that exist in our society.

Chris S. Stevens, McMaster Divinity College

John's Portrayal of Jesus as the Divine-Adamic Priest and Implications for the Temple Cleansing in John 2:13–25

The unique artistic and literary dimensions of the Gospel of John have provided scholars with endless opportunities to explore Christological dimensions. This paper examines ways John depicts Christ as Divine-Adamic archetype in John 1–2. Using linguistic scenarios—a more rigorous form of literary typology—the opening chapters of John are shown to derive literary structure, ANE themes, and categorical functionality, from Genesis 1–3. The use of a more coherent methodology strengthens the literary intertextuality between the two prologues. The paper concludes that John portrays Christ as perfecting the priestly role of Adam, contradicting Bultmann's "archetypal man" theory from Gnosticism.

Stephen Sumner, University of Chicago

Haling the Divine: Rhetorical Strategies for Answered Prayer

This paper collects and examines the various rhetorical strategies used by the psalmists and extrabiblical texts from the Levant to hale the divine, helping to reveal religious beliefs relating to the theology of prayer. Many, if not all, features of petitionary prayers in the Psalter were designed to persuade Yahweh to answer the petition. Repeated pleas to be “heard” in the Psalter and for Yahweh to “turn his face” are circumstantial evidence that inducement was foundational to such petitions, an argument that is strengthened when these prayers are placed in their Levantine textual tradition.

Elizabeth Sunshine, University of Notre Dame

Quenching the Furnace of Anxiety: John Chrysostom’s Use of the Psalms to Treat Grief

John Chrysostom understood his vocation as the care of souls, which included helping people manage emotions and cure misdirected passions. His *Commentary on the Psalms* provided a valuable tool for this endeavor. This paper will focus on how Chrysostom uses the Psalms to address the issue of grief. He uses the psalms as instruction about what is and is not an appropriate cause of grief, as models for properly directed grief, and as prayers that can be recited or sung to manage grief.

Chontel Syfox, University of Notre Dame

From Ideal Mothers to Ideal Wives: Sarah’s Place on the Spectrum of Womanhood in the Book of Jubilees

In the Book of Jubilees, Rebekah and Leah represent disparate poles on the spectrum of womanhood; the exceptionally active Rebekah is the matriarch par excellence, whilst the silent Leah is the ideal wife. This paper will illustrate that Sarah occupies a middle position on this spectrum. A close comparative reading of the sections depicting Sarah in Genesis and Jubilees will show that in the rewritten work Sarah acts in service of bringing the covenantal promises to fruition, making her a better matriarch. Sarah is also shown to be less contentious in the rewritten text, making her a better wife.

Nathan Thiel, Carroll University

“None of You Asks, ‘Where Are You Going’”: Johannine Misunderstanding and the Literary Purpose of John 16:5

This paper revisits the apparent contradiction in John 16:5 in light of Johannine misunderstanding. I argue that all of 13:31-16:33 forms an elaborate exchange in which Jesus gradually unravels two statements: 1) “Where I am going you cannot come” (13:33); and 2) “In a little while you will see me no more, and then after a little while you will see me” (16:16).

It has often been overlooked that between 13:31 and 16:5, Jesus alleviates the disciples' initial misunderstanding, clarifying that he is not only going away but that he is going away to the Father (14:12 and 28).

Nathan Thiel, Carroll University

Pentecost and the Foreshadowing of the Gentile Mission: "Jews and Devout Men from Every Nation under Heaven" in Acts 2:5

According to the mainstream textual tradition, those present at Pentecost were "Jews, devout men from every nation under heaven" (Acts 2:5). This reading, however, presents a number of contextual anomalies. Most importantly, these Jews are said to be from every nation (*ethnos*) under heaven, even though they formed an *ethnos* themselves. This paper puts forward a minor conjectural emendation that would ameliorate the text's exegetical difficulties. I suggest that the particle *te* once stood between *andres* and *eulabeis* in Acts 2:5. The passage thus originally spoke of both Jews and devout men from the nations.

Kenneth Trax, Southern Baptist Theological Seminary

"Making Friends" with the Early Fathers' Associative Reading of Luke 16:9

Jesus' exhortation to "make friends for yourselves by means of unrighteous mammon" (Luke 16:9) has produced many diverse interpretations in recent centuries. In contrast, the interpretations of the passage given by early church fathers like Irenaeus, Tertullian, and Clement of Alexandria were remarkably similar to one another. They all understood Jesus' words to exhort almsgiving, though nothing in the preceding parable suggests a particular reference to the poor. This paper will argue that these fathers assimilated their interpretation of Luke 16:9 to similar Scriptures that explicitly mention almsgiving by means of an "associative strategy" of reading.

Jeffrey M. Tripp, Loyola University Chicago

Apocalyptic Numbers in Biblical and non-Biblical Texts: John's 153 Fish as a Methodological Test Case

Ancient writers encoded meaning through numbers, in popular and especially in apocalyptic texts. Yet modern scholars have decoded their hidden meaning through anachronistic methods and assumptions. Here we use a test case in John's 153 fish (21:11), which has generated countless symbolic, gematrial, and numerological explanations, to develop a methodology for falsifying solutions. Criteria are grounded in contemporary precedents for gematria and triangular numbers in apocalyptic (e.g. 666, Rev 13:18), mathematical, and popular texts. Applying them to John helps

to narrow the list to solutions that may have been understood by John or its audience.

Jonathan Trotter, Lewis University

Rewriting the Past: Jerusalem and the Temple in Diaspora Jewish Origin Stories

This paper explores the place of Jerusalem and the temple in diaspora Jewish communities' recollections and rewritings of their origins, stories which impact both the communities' identities and their evaluation of the present. We have several texts relevant to this question, each of which exemplifies a range of strategies employed by individual diasporans or diaspora communities to deal with their beginnings: (1) Josephus' account of the early history of the Oniad settlement in Egypt; (2) the Letter of Aristeas; (3) a fragment attributed by Josephus to Hecataeus of Abdera; and (4) the writings of Philo of Alexandria.

SBL GRADUATE STUDENT PAPER AWARD WINNER

Murray Vasser, Asbury Theological Seminary

Bodies and Souls: The Case for Reading Revelation 18:13 as a Critique of the Roman Slave Trade

Though commentators often claim that Rev 18:13 entails a critique of the slave trade, a robust defense of this assertion has not been offered. In this essay, I first analyze the use of the terms *σωμάτων* and *ψυχὰς ἀνθρώπων* in the extant Greek literature and demonstrate that the peculiar conjunction of these terms in Rev 18:13 is best understood as a critique of the slave trade. I then demonstrate that such an interpretation accords with the literary context of Rev 18:13. This essay thus offers an important contribution to the ongoing debate concerning the early Christian view of slavery.

Shlomo Wadler, University of Notre Dame

The Damascus Document and Genesis, Beyond Realism

Scholars often point to the prohibition of polygamy in the Damascus Document, which uses both the creation and flood narratives (Gen. 1:27; 7:9) to support this law, as evidence for realistic tendencies of Qumran halakhah. However, further analysis of this section of the Damascus Document, indicates the ambivalence of the author in using these examples as a basis for law. I intend to demonstrate that the author of the Damascus Document was hesitant to use Genesis as a source of law, perhaps due to its narrative occurring prior to the time of the formal giving of the law at Sinai.

Jaime L. Waters, DePaul University
Situating Ezekiel at the River Chebar

In Ezekiel's inaugural vision, the prophet is situated near the River Chebar in Babylonia. Although the river is a geographic marker, this paper argues that the location held a more powerful purpose for Ezekiel. The river serves as a liminal space facilitating his prophetic visions. More than a natural resource, the area near the river is where the heavens are opened and where Ezekiel physically and spiritually communes with the divine glory. This paper examines the liminality of the river, its impact on Ezekiel, and considers why the river is the location for such a significant event.

Paul Wheatley, University of Notre Dame
Supplementing Thecla: Collection, Paraphrase, and the Dynamics of Textual Reception

The story of the martyr-saint Thecla is tied up with complexities of her textual tradition. In *De Baptismo* 17 Tertullian indicates that both the story and its inscription are problematic, saying, "If certain Acts of Paul ... claim the example of Thecla for allowing women to teach and to baptize, let men know that in Asia the presbyter who compiled that document ... was found out, and ... was deposed from his position." This paper surveys strategies scribes and book producers employ in the transmission of this popular, yet problematic text, showing how collecting Thecla with other texts functions as a hermeneutical strategy.

Mark Whitters, Eastern Michigan University
"Reacting" As a New Pedagogy for Biblical Studies?

Many humanities programs are experimenting with a new teaching approach called Reacting. This style puts the learning in the students' hands and capitalizes on things like gaming and teamwork as the antidote for apathy and disinterest in things like reading and writing. Does Reacting offer any perspectives for teachers and courses in biblical studies? This presentation profiles how one might use Reacting inside and outside the classroom. It will propose strategies that play upon Millennials' instincts for role-playing and fantasy. The presenter's recently published book on Acts of the Apostles—written in a "performative" way—suggests how Reacting may promote creativity in exegesis.

James Wiegel, University of Notre Dame
Sex Between Slaves and Paul's Sexual Ethics in 1 Corinthians 6:9-7:40

This paper compares Paul's theology of sex in 1 Cor 6:9-7:40 to Columella's *De re rustica*, analyzing the latter's emphasis on the utility of sex for ensuring the quality of the slave foreman's service to the master. This focus on "utility" directly parallels Paul's approach. In 1 Cor 6:9-7:40,

Paul shows no interest in marital unity, procreation, or a dualist disdain for the material order; instead, he focuses on how sex may help or hinder a Christian in serving the Master, Christ.

Charles Wilson, University of Chicago

An Elite Iron Age IIB Four-Room House at Gezer: An Update from the 2017 Season

In their 2017 season, the Tandy Institute for Archaeology of Southwestern Baptist Theological Seminary completed excavation of a large (c. 124 m²) mid-eighth century intra muros four-room house at Gezer. From the distribution of artifacts within the house, this presentation identifies several different use spaces. From an evaluation of the house architecture and finds, I conclude the household was likely comprised of a multigenerational family of elevated socio-economic status.

Megan Wines, Loyola University Chicago

The Revelation of Blake: From Jezebel to the New Jerusalem?

In his epic poem “Jerusalem,” English poet and artist William Blake sets forth a characterization of his Jerusalem that creates a useful lens in allowing for the reading of all female figures in the Book of Revelation as the same Woman. Through a creative methodology of Visionary Theatre—in which it becomes necessary, and possible, to suspend accepted notions of time, space, self and concrete reality—it becomes easier to trace the transformation of the Woman of Revelation from her appearance as Jezebel, to the Woman Wrapped in the Sun, to the Harlot, until finally she is revealed as the New Jerusalem.

Richard A Zaleski, University of Chicago

Reception History of the Golden Calf Episode in Philo of Alexandria

The reception history of the Golden Calf episode (Exod 32) demonstrates exegetes perceived multiple interpretive issues in the biblical text and they employed many methods to deal with them. The characterizations of Moses and Aaron are among the most frequently treated aspects of the account. Philo of Alexandria describes the event twice in his *Mos.* (2.159–173; 2.270–274) and addresses these same issues. Rather than an explicit interpretation in kind of commentary format, he employs the methods of paraphrase. By doing so, he creates a new version of the episode that solves these issues implicitly in narrative form.

Michael T. Zeddies, Chicago, IL

Communal Incarnation: A Reinterpretation of Paul's Christology

Paul's Jesus, earthly yet heavenly, does not directly describe the historical Jesus the Nazarene, but rather a figure derived typologically from Scripture,

simultaneously angelic and incarnate communally, within the entire early Church. Only later would the historical Nazarene be identified as an individual messiah. The title “brother of the Lord” applied to James and others refers to their unique relationship with this angelic figure, in the spirit of Tobit and the angel Azariah/Raphael. Paul teaches that Jesus’s birth, suffering, and death refer to the early Church’s corporate body. Christians’ collective births, sufferings, and deaths were literally those of Paul’s Jesus.

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