

THE 2019 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 8

6:00–7:30 p.m.	Registration	Spes Unica
7:30–8:45	OPENING SESSION SBL REGIONAL SPOTLIGHT Edmondo Lupieri, Loyola University, Chicago <i>Who's Sitting on Which Beast? A Minority Report on the Apocalyptic Whore</i>	Spes Unica 145
	Reception	Spes Unica
9:30–10:15	Executive Committee Meeting	Spes Unica 145

Saturday, February 9

8:00–10:30 a.m.	Registration	Spes Unica
8:00–5:30	Exhibitors' displays open	Spes Unica

8:30–10:00 SESSION ONE

• APOCALYPTIC **Spes Unica 235**
Chair: Edmondo Lupieri, Loyola University Chicago

Olegs Andrejevs, Loyola University Chicago
The Aramaic Son of Man, Jewish Apocalypticism, and Philology: Some Observations

SBL GRADUATE STUDENT PAPER AWARD WINNER

Jacob Benson, Concordia Theological Seminary
Luke's Use of the Petrine Tradition in his retelling of the Transfiguration

Olivia Stewart Lester, Loyola University Chicago
Murderous Deities: Revelation 2 within a Discourse of Divine Violence

• **APOCRYPHA & COGNATE LITERATURE (A) Spes Unica 137**

Chair: Russell B. Sisson, Union College

Chris Seeman, Walsh University

Killing Josephus: The Historian as Prophetic Victim

Daniel P. Mueller, Marquette University

A King and 500 Elephants Walk into a Bar: 3 Maccabees and Greek Comic Conventions

Trey Moss, Southern Seminary

Personification and Agency in 4 Maccabees and Ben Sirach

• **BIB GRK LANGUAGE & LINGUISTICS (A) Spes Unica 240**

Chair: Fredrick J. Long, Asbury Theological Seminary

Frank Shaw, Gratz College

A Major Unused Primary Source for Biblical Lexicography: the Onomastica

J.R. Wright, Asbury Theological Seminary

ΘΑΥΜΑΖΩ in Rev 17:6–7 And Dio Chrysostom's Kingship Orations: A Comparative Study

Patrick Harvey, University of Wisconsin-Madison

The Contextualization of ὁ Στ:Q: A Study on the Übersetzungweise of the Pentateuch Translator

• **EARLY CHRISTIAN GOSPELS (A) Spes Unica 135**

Chair:

Nick Elder, Marquette University

The Synoptic Gospels as Mixed Media

Christopher W. Skinner, Loyola University Chicago

A Note on Narrative Readings of the Religious Authorities in John: A Response to Urban C. von Wahlde

Vernon K. Robbins, Emory University

The Martyrdom of High Priest Zechariah in the Infancy Gospel of James

• **EARLY CHRISTIANITY (A)**

Spes Unica 140

Chair: Chris Shea, Ball State University

Jonathan Hatter, Loyola University Chicago
Slaves of the Centurion and the High Priest: Slavery in Matthew's Narrative and in Christian Antioch

Nancy D. Pardee, University of Chicago Greenberg Center for Jewish Studies
The 'Yoke of the Lord': Gentiles and Torah Observance in the Community of the Didache

Clare K. Rothschild, Lewis University
Jesus and the 318 Men in Barn. 9:8

• **PAULINE LITERATURE (A)** **Spes Unica 134**
Chair: Troy W. Martin, Saint Xavier University

Najeeb T. Haddad, Loyola University Chicago
"What's Rome Got to do with It?" Paul's Opponents in the Corinthian Correspondence

Kelly Holob, University of Chicago
Paul, Peddlers, and Other Travelers in 2 Corinthians 2:14-7:4

P. Richard Choi, Andrews University
Paul's Opponents in Galatia and Cicero's Refutatio

10:00–10:30 Break **Spes Unica**

10:30–11:30 SESSION TWO

• **AMERICAN ORIENTAL SOCIETY/ASOR MEMBER-SPONSORED SESSION (A)** **Spes Unica 240**
Chair: JoAnn Scurlock, Elmhurst College (retired)

Jeffrey P. Hudon, Andrews University
The Lion of Judah at Lachish? Historical Notes on the Level III Palace-Fort Graffiti

Paul Ray, Andrews University
Iron Age Domestic Buildings in Field C at Tall Jalul, Jordan

• **APOCRYPHA & COGNATE LITERATURE (B)** **Spes Unica 137**

Chair: Russell B. Sisson, Union College

Richard Klee, University of Notre Dame

The Cry of the Earth and the Poor: New Relationships Between Job and Tobit

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

Making Music with the Widows: A Curious Anecdote in Testament of Job

• **BIBLE MEANING THR. TIME & TRADITION** **Spes Unica 235**

Chair: Stacy Davis, Saint Mary's College

William Luther Martin, Jr., Independent Scholar

Is Huldah's narrative a theodicy located in the Persian period?

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

Hot Babe Huldah: And Other Ways of Illustrating the Prophetess

• **EARLY CHRISTIAN GOSPELS (B)** **Spes Unica 135**

Chair: Christopher Skinner Loyola University Chicago

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

Matthew, Paul, and the Didache--How Do They Relate?

Cameron Evan Ferguson, University of Chicago

The Possible Influence of Paul on the Synoptic Gospels

• **PAULINE LITERATURE (B)** **Spes Unica 134**

Chair: P. Richard Choi, Andrews University

Troy W. Martin, Saint Xavier University

Assessing the Jewishness of the Colossian Opponents of Paul, the Apostle and Prophet

D. Dale Walker, Museum of Science and Industry, Chicago

Opposition by Paul vs. Opposition to Paul

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

SBL Graduate Students Luncheon Spes Unica 134

Chrisida Anandan, Lutheran School of Theology at Chicago
Your Brother/Sister, not a slave: Ideal Ethical Ethos of Siblinghood and Love in Deuteronomy 15:12-18

Samson Olanrewaju, University of Wisconsin-Madison
The Composition History of Leviticus 17

Julian C. Chike, University of Notre Dame
Absolving Aaron: Reception of the Golden Calf Narrative in Rabbinic Exegetical Traditions

• **PROPHETS AND WRITINGS (A)** **Spes Unica 140**
Chair: Tom Wetzel, Loyola University Chicago

Kenton F. Williams, Trinity Evangelical Divinity School
Divine Warfare Imagery in the Ark Narrative: Iconographic Exegesis of 1 Sam 4-6

Jonathon Wylie, University of Wisconsin-Madison
Who Did It? Claims of Character Substitution in 1-2 Samuel

Alison K. Hawanchak, Asbury Theological Seminary
Samson and Delilah: The Tale of the Hero and his Temptress

• **TEACHING THE BIBLE** **Spes Unica 240**
Chair: Teresa Calpino, Loyola University Chicago

Karen E. Mosby, Garrett-Evangelical Theological Seminary
Don't Kill the Messenger: Using Hip-hop Music to Teach Biblical Prophetic Literature to Emerging Generations

Valerie A. Stein, University of Evansville
The Temple Sermon and #TakingAKnee as Counter-Hegemony

Megan Wines, Loyola University Chicago
An Invitation from a Semi-Colon; Exploring Biblical Texts Through Bibliodrama

2:30–3:00 **Break** **Spes Unica**
3:00–4:00 **SESSION FOUR**

• **AMERICAN ORIENTAL SOCIETY/ASOR MEMBER-
SPONSORED SESSION (B)** **Spes Unica 240**

Chair: JoAnn Scurlock, Elmhurst College (retired)

Peter Feinman, Institute of History, Archaeology, and Education
Cultural Memory in the Ancient Near East

Lawrence J. Mykytiuk, Purdue University
3 Martyrs, 3 Murderers, and a Righteous Rescuer

• **EARLY CHRISTIAN GOSPELS (D)** **Spes Unica 135**

Chair: D. Dale Walker, Museum of Science and Industry, Chicago

Jocelyn McWhirter, Albion College
"Listen to Him!": Rejected Prophets and Messianic Exegesis in Luke-Acts

Robert Matthew Calhoun, Texas Christian University
The Instruction for Prayer (Matt 6:6-15) and Christian Amulets

• **EARLY CHRISTIANITY (B)** **Spes Unica 140**

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

Chris Shea, Ball State University
Herodotus the Eschatologist? Story Patterns and the Father of History

Richard A. Zaleski, University of Chicago
The Destruction of the Tablets of the Law according to Gregory of Nyssa's Life of Moses

• **HEBREWS & CATHOLIC EPISTLES (B)** **Spes Unica 239**

Chair: Eric F. Mason, Judson University

Darian Lockett, Talbot School of Theology, Biola University
Use, Authority, and Canonical Status of James in the Earliest Church

Stephen Chester, North Park Theological Seminary
Salvation, the Church, and Social Teaching: The Epistle of James in Exegesis of the Reformation Era

• **PAULINE LITERATURE (D)** **Spes Unica 134**

Chair: Phillip Long, Grace Christian University

J. Brian Tucker, Moody Theological Seminary-Michigan
Paul's Opponents or Persecutors: The Case of the Roman Father in 1 Corinthians

Eric Rowe, South Bend, IN
Hermeneutical Assumptions in Paul's Quotations of Lament Psalms

4:10–5:10 **SBL BOOK REVIEW SESSION** **Spes Unica 145**
Chair: Lowell Handy, American Theological Library
Association (retired)

Gary A. Anderson, *Christian Doctrine and the Old Testament: Theology in the Service of Biblical Exegesis*
(Baker, 2017)

Mark A. Reasoner, Marian College, panelist
Robert DiVito, Loyola University Chicago, panelist

5:20–6:10 **PLENARY SESSION** **Spes Unica 145**
Julia M. O'Brien, Lancaster Theological Seminary
The Creation of the "Prophetic"

6:15–7:00 **BUSINESS MEETING** **Spes Unica 145**

Sunday, February 10

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

8:30–10:00 **SESSION FIVE**

• **BIB GRK LANGUAGE & LINGUISTICS (B)** **Spes Unica 239**
Chair: Fredrick J. Long, Asbury Theological Seminary

Kevin M. Southerland, Asbury Theological Seminary
You Know "Emphatic" Negative Particles Means Something, Don't You?
The Discourse-Pragmatic Function of Οὐχί and Μήτι

Troy W. Martin, Saint Xavier University
Conceived Reality and the Tenses of the Greek Verb

Fredrick J. Long, Asbury Theological Seminary
Discourse Pragmatic Options to Represent Past Time in the Indicative Mood

• **EARLY CHRISTIAN GOSPELS (E)** **Spes Unica 135**

Chair: D. Dale Walker, Museum of Science and Industry, Chicago

Sarah Elizabeth Buntin, Loyola University Chicago

The True Human Being is Divine: Reading the Gospel of Mary through the Lens of Soteriological Deification

Brandon Massey, St Mary's University London

Johannes Weiss and the Inauguration of the Quest of the preMarkan Passion Narrative

Susan Rachelle Kray, Indiana State University

"Jesus vs. the Prophet-Killers" in a Successful, Canonized Story That Engages Mass Audiences

• **PAULINE LITERATURE (E)**

Spes Unica 134

Chair: Brian Tucker, Moody Bible Institute

David A. Burnett, Marquette University

Sowing Celestial Seed: Early Jewish Interpretation of the Abrahamic Promise and Paul's Metaphor for the Resurrection Body in 1 Cor 15:35-49

Phillip J. Long, Grace Christian University

The Potter and the Clay: The Function of Paul's Allusions in Romans 9:19-20

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

Why Did Jesus 'Take the Cup'? Wine Service in the Greco-Roman World and Its Bearing on the Eucharist in the Pauline Mission

• **PROPHETS AND WRITINGS (B)** **Spes Unica 137**

Chair: Tom Wetzels, Loyola University Chicago

Ethan Schwartz, University of Chicago / Harvard University

Preserving the Prophets: Isaiah, Malachi, and the Redactional Redeployment of Subversive Prophetic Speech

Timothy Paul Erdel, Bethel College, Indiana

Exploring the Garden of Feminine Motifs in Song of Songs

Michael J. Biggerstaff, The Ohio State University

False Prediction as True Prophecy

• **TEXTUAL CRITICISM & PAPYROLOGY** **Spes Unica 235**

Chair: Sylvie Raquel, Trinity International University

Preston Atwood, University of Wisconsin-Madison

On the Aramaizing Tendency of the Translator of the Peshit̄ ta of Isaiah: An Argument against Dependence on the Septuagint

Matthew Solomon, Independent Scholar, Cincinnati, OH

"In Us" Versus "In Y'all": Examining Newly Published P139

Sylvie Raquel, Trinity International University

To Forgive or Not To Forgive? That is the Question

10:00–10:30 **Break** **Spes Unica**

10:30–12:00 **PLENARY SESSION** **Spes Unica 145**

Julia M. O'Brien, Lancaster Theological Seminary

Contesting Prophecy

12:15–2:15 p.m. **Section Leaders Luncheon** **Spes Unica 135**

1:00 – 6:00 p.m. **Rhetoric of Religious Antiquity Group** **Spes Unica 235**

All are welcome to attend.

ABSTRACTS

Chrisida Anandan, Lutheran School of Theology at Chicago
Your Brother/Sister, not a slave: Ideal Ethical Ethos of Siblinghood and Love in Deuteronomy 15:12-18

The laws of slavery in Deuteronomy 15:12-18 are based on older slavery legislation. At the same time, they reflect on slavery in the context of brotherhood ethos that is specific to Deuteronomy. Deuteronomy uses the term “your brother,” a rhetorical device of these laws to imply the construct of fictitious kinship addressing the relationship between members of the same kin. The paper seeks to evaluate the social worlds of Deuteronomy and the role of (fictitious) kinship in light of the identity formation of a society. It ponders alternatives for a relative dating of this ethos of brotherhood in Deuteronomy 15.

SBL BOOK REVIEW SESSION

Gary A. Anderson, University of Notre Dame
Christian Doctrine and the Old Testament: Theology in the Service of Biblical Exegesis

The Old Testament offers a rich palette of ideas, images, and narratives that help us unpack some of the more compact and opaque theological ideas of the New Testament. In conversation with both Christian and Jewish interpreters, prominent scholar Gary Anderson explores the exegetical background of key Christian doctrines. Through a deeper reading of our two-Testament Bible, he illustrates that Christian doctrines have an organic connection to biblical texts and that doctrine can clarify meanings in the text that are foreign to modern, Western readers. Anderson traces the development of doctrine through the history of interpretation, discussing controversial topics such as the fall of man, creation out of nothing, the treasury of merit, and the veneration of Mary along the way. He demonstrates that church doctrines are more clearly grounded in Scripture than modern biblical scholarship has often supposed and that the Bible can define and elaborate the content of these doctrines (<http://bakerpublishinggroup.com/books/christian-doctrine-and-the-old-testament/382160>).

Olegs Andrejevs, Loyola University Chicago
The Aramaic Son of Man, Jewish Apocalypticism, and Philology: Some Observations

Today, a number of New Testament scholars hold that the Aramaic phrase likely underlying the New Testament’s ὁ υἱὸς τοῦ ἀνθρώπου could be used as a non-titular circumlocution for “I” at the time of Jesus. This paper revisits the philological observations made by Joseph A. Fitzmyer to

suggest that such an suggestion is anachronistic. The alternative, namely, that this phrase, when used circumlocutionally, could only be a reference to a particular figure - the apocalyptic Son of Man - is examined in light of the Enochic book of Parables. Mk 2:28 and Lk/Q 9:58 are analyzed as test cases.

Preston L. Atwood, University of Wisconsin-Madison

On the Aramaizing Tendency of the Translator of the Peshiṭ ta of Isaiah: An Argument against Dependence on the Septuagint

This paper evaluates the claim that the translator of the Peshiṭ ta of Isaiah relied sporadically on LXX Isaiah at difficult or obscure points in his Hebrew Vorlage. In view of the Peshiṭ ta of Isaiah's translation technique, I argue that most of the parallels between the two translations can be adequately explained on the basis of common translation technique. Several of the stronger lexical parallels between the two translations can be explained by their common Aramaizing tendencies. I provide evidence for this thesis from the first ten chapters of Isaiah, drawing some implications for textual criticism of the Hebrew Bible.

SBL GRADUATE STUDENT PAPER AWARD WINNER

Jacob Benson, Concordia Theological Seminary

Luke's Use of the Petrine Tradition in his retelling of the Transfiguration

The Petrine and Pseudo-Petrine corpus all demonstrate a generic unity in their apocalyptic motifs. Unique parallels between Apocalypse of Peter and Luke's transfiguration does not demand literary dependence of one upon the other, but rather the use by both of a Petrine oral tradition that began circulating in the mid first century. Luke, in his compilation of the third gospel, engaged numerous oral and apostolic traditions as he set out on his quest. In constructing the transfiguration in particular, it was not only a common synoptic source, but also the Petrine oral traditions that informed his final product.

Michael J. Biggerstaff, The Ohio State University

False Prediction as True Prophecy

What do false predictions teach about true prophecy? Deuteronomy 18:21-22 states they teach the prediction was not uttered by YHWH and the prophet spoke presumptuously. Yet, both the Deuteronomistic History and the prophetic corpus preserve false predictions attributed to prophets who are never identified as presumptuous. This suggests Israelites may not have adhered to Deuteronomy 18's criterion. Thus, modern scholars' reliance on the supposed criterion effectively "kills" potentially legitimate prophetic

messages, creating some interpretational inconsistencies. This paper will argue that, despite Deut 18:21-22, fulfillment was not a key characteristic for prophetic figures or their messages in ancient Israel.

Sarah Elizabeth Buntin, Loyola University Chicago
The True Human Being is Divine: Reading the Gospel of Mary through the Lens of Soteriological Deification

In this paper, I discuss the significance of deification in the Gospel of Mary. I argue that tracing deification as a theme is vital for both understanding Mary's stance on salvation and the gospel mission as well as providing an integrative framework for reading the text. Careful consideration of deification reveals how the text's narrative and dialogue inform each other, despite Mary's missing pages. One major conclusion is the reevaluation of Mary's character at the end of the Gospel. Understanding the Gospel's theme of deification reveals that Mary is ultimately triumphant and successful, despite her tears and apparent silence.

David A. Burnett, Marquette University
Sowing Celestial Seed: Early Jewish Interpretation of the Abrahamic Promise and Paul's Metaphor for the Resurrection Body in 1 Cor 15:35-49
Regarding the discourse on the nature of the resurrection body in 1 Cor 15:35-49, interpreters have traditionally approached Paul's imagery of sowing "seed" as an analogy drawn from ordinary everyday experience, gleaned from common ancient agricultural knowledge of seeds and their function as a metaphor for the resurrection body. This paper seeks to reassess the Pauline metaphor of the sowing of "seed" for the resurrection body in light of early Jewish interpretations of the Abrahamic promise of star-like "seed" (Gen 15:5; 22:17; 26:4), to qualitatively become as the stars of heaven, assuming a divine or angelic existence.

Robert Matthew Calhoun, Texas Christian University
The Instruction for Prayer (Matt 6:6-15) and Christian Amulets
Building upon H.D. Betz's analysis of Matt 6:1-18 as "cultic didache," the present study will examine the reception of the instruction on prayer as a kind of formulary for Christian amulets. The rejection of the prayers of "hypocrites" and "ethnics" may help to explain why Christians cleave to the Lord's Prayer for their own protective and therapeutic devices, in contrast to the petitions favored by Jews and pagans in their own amulets.

Stephen Chester, North Park Theological Seminary
Salvation, the Church, and Social Teaching: The Epistle of James in Exegesis of the Reformation Era

The interpretation of James continues to be shaped by exegetical debates that originated in the era of the Reformation. This paper traces diverse and conflicting sixteenth century perspectives on James, which contain rich discussions of the nature of justification, of the canonical relationship between James and Paul, of the identity of the church, and of the spiritual perils of wealth. The paper concludes with an assessment of the relevance of these Reformation era perspectives for contemporary exegesis.

Julian C. Chike, University of Notre Dame

Absolving Aaron: Reception of the Golden Calf Narrative in Rabbinic Exegetical Traditions

The laconic golden calf narrative of Exod 32:1–6, due to its exegetical issues, was received in a variety of ways among ancient exegetical traditions: Some made conspicuous textual adjustments to the narrative (LXX); some left Aaron out of the narrative (Philo); and some completely omitted the golden calf narrative altogether (Josephus). This paper examines the reception of the golden calf narrative within rabbinic exegetical traditions. I intend to show that in the latter stages, rabbinic exegetes, prompted by anti-Jewish polemics, recast the golden calf narrative in midrashic guise to serve as an apologia for Aaron and, ultimately, the Israelites.

P. Richard Choi, Andrews University

Paul's Opponents in Galatia and Cicero's Refutatio

In his *De Inventione* 1.42-43, Cicero offers a catalog of rhetorical strategies by which an orator can “impair, disprove, or weaken” the arguments of his or her opponents (1.42). This paper examines Paul arguments and proofs in Galatians in light of the *refutatio* of Cicero and argues that an accurate picture of Paul’s opponents’ arguments cannot be obtained because (1) he only attacks the weakest points of their arguments and (2) never mentions their strong points. The intent of this paper is to urge caution to those who seek to reconstruct the teachings of Paul’s opponents based on his letters.

Paul Cizek, Marquette University

Resolving Judicial Ambiguities in Old Greek Susanna

It is generally agreed that the Old Greek version of Susanna focuses upon judicial matters, but disagreement persists about what and how judicial matters are being addressed. Two theses are prominent: that the author aims to critique Jewish judicial authorities and processes generally, or that the narrative is a pro-Pharisaic legal polemic against the Sadducees. Neither thesis, however, is persuasive. Alternatively, I demonstrate how the author of Susanna repeatedly and subtly alludes to the Deuteronomic Law of Testimony (Deut 19:15–21) in order to satirize an interpretation of this law that would excuse supposedly reliable witnesses from undergoing judicial examination.

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

Making Music with the Widows: A Curious Anecdote in Testament of Job

This paper addresses the question why Testament of Job depicts Job making music with the widows every morning at a breakfast in his palace (T Job 14). My thesis is that story synthesizes two figurative passages in the biblical Job, taking them literally and actualizing them in a single anecdote. The paper explicates this midrash with reference to customs of benefaction and the history of ancient music. The different versions of the story in the manuscript tradition are also considered.

Charles H. Cosgrove, Garrett-Evangelical Theological Seminary

Why Did Jesus 'Take the Cup'? Wine Service in the Greco-Roman World and Its Bearing on the Eucharist in the Pauline Mission

The references to Jesus taking “the cup” in the traditions of the Eucharist, from Paul through the church fathers, has never been considered in terms of evidence for wine service in the Greco-Roman world. Even scholars who have studied wine rituals in the Greek and Roman environments have focused more on the religious and social symbolisms than on the evolving means of service to which the symbolic meaning is attached. This paper charts the evolution of wine service in the Hellenistic and Greco-Roman worlds and considers the implications of changes for understanding the eucharistic rite in the Pauline mission.

Nicholas A. Elder, Marquette University

The Synoptic Gospels as Mixed Media

This paper argues that the Synoptic Gospels are of varying media forms. That is: Mark, Matthew, and Luke were written to be read and received in differing ways. This argument is made on four different counts. First, I survey antique testimony to the manifold functions of various kinds of texts. Second, I contend that the paratextual titles in Mark 1:1 and Matthew

1:1 and the prologue in Luke all disclose the kind of literature that each gospel is. Third, I address the gospels' variegated linguistic styles. And fourth, I marshal historical testimony to each Synoptic's production and reception.

Timothy Paul Erdel, Bethel College, Indiana

Exploring the Garden of Feminine Motifs in Song of Songs

Song of Songs teaches about the beauty, the power, the nature, and the various abuses of erotic love (including social prejudice, patriarchal double-standards, undue haste in sexual relationships, and infidelity). I am advancing both an interpretation rooted in Creation that celebrates the goodness of the genuinely erotic, and also a more "typological" reading that acknowledges legitimate analogies to divine-human relationships based upon the human experience of erotic love. But listening closely to the female voice may shift traditional interpretations dramatically, especially the fundamental nature of divine-human analogy that has been so beloved by so many.

Peter Feinman, Institute for History, Archaeology, and Education

Cultural Memory in the Ancient Near East

The paper will identify some of the cultural heritage memories in the ancient Near East. Such memories refer to (i) events in nature which occurred without human involvement but which were remembered by the humans who experienced them; (ii) peoples whose identity became renowned and stereotyped; and (iii) individuals whose life became part of the cultural legacy. These legacies all became available to storytellers who when crafting a story relied on the familiarity of the audience with them. The use of such legacies alerted the audience to what was to happen just as story today set in Pompeii would.

Cameron Evan Ferguson, University of Chicago

The Possible Influence of Paul on the Synoptic Gospels

The question of Paul's influence on the synoptic gospels is a perennial one. Scholars wonder whether Matthew betrays a latent hostility to Pauline theological ideas, whether Luke, who clearly knows Pauline traditions, had some access to Paul's letters, and, more recently, scholars have turned their attention to exploring whether Mark was indebted to Paul. This essay explores how a whole range of Pauline theological, Christological, and ecclesiological ideas may have entered the stream of synoptic tradition through the composition of the second evangelist.

Najeeb T Haddad, Loyola University Chicago

“What’s Rome Got to do with It?” Paul’s Opponents in the Corinthian Correspondence

Counter-imperial readings of the Corinthian Correspondence understand Paul’s enemy to be the Roman Empire. Most specifically, the phrase “the god of this age” (2 Cor 4:4) and the name “Beliar” (2 Cor 6:15) are interpreted to be the divinized emperor Augustus. Contextualizing 1-2 Corinthians, however, shows Paul is not primarily concerned with resisting earthly enemies (Rome). This essay will attempt to show how Paul is concerned with the enemies of this world; sin and death. Though Rome does not figure directly into Paul’s eschatological soteriology, Rome can be subsumed into that which is ultimately fading away.

Lowell K. Handy, American Theological Library Association (retired)
Hot Babe Huldah: And Other Ways of Illustrating the Prophetess

Since the prophetess Huldah is not described in the biblical texts of Kings and Chronicles, illustrators have had wide leeway in portraying her. This presentation provides a select number of artistic representations of Huldah spanning the commentators’ visions of her from being a young and beautiful lass to being an aged, wrinkled crone. The reasons for depicting Huldah in these particular examples are suggested.

Patrick Harvey, University of Wisconsin-Madison
The Contextualization of שִׁחַן: A Study on the Übersetzungweise of the Pentateuch Translator

This paper analyzes the translation strategies of LXX(B) for the verbal root שִׁחַן in Genesis, Exodus, and Judges. This paper contends that the LXX translators consistently utilize the Greek verbs γελάω, “to laugh,” and παίζω, “to play” to translate the G and D stems of the Hebrew root שִׁחַן respectively. However, where the Greek verbs deviate from this pattern, the LXX translators are consistent with the context of the passage rather than with a formal translation pattern. In short, this paper claims that the context of the Hebrew locution is an important factor in the Übersetzungweise of the translators.

Jonathan Hatter, Loyola University Chicago
Slaves of the Centurion and the High Priest: Slavery in Matthew’s Narrative and in Christian Antioch

Jennifer Glancy has noted that the text of the gospel of Matthew provides important evidence about attitudes toward chattel slavery in the first century. More specifically, its portrayals of slaves and slavery gives insight into attitudes toward slavery in Syrian Antioch, where Matthew was composed. Where Glancy’s work focuses on the parables in Matthew, this paper will look at the characters in the gospel narrative who are presented

as servile. Matthew's portrayal of these characters suggests that slavery as it was practiced in the eastern provinces (particularly Syria) was very similar to slavery as it was practiced in Roman Italy.

Alison K. Hawanchak, Asbury Theological Seminary
Samson and Delilah: The Tale of the Hero and his Temptress
Stith Thompson's standard resource, Motif Index of Folk Literature, contains a "Potiphar's Wife Motif" (motif K2111). Delbert Hillers and Susan Tower Hollis have examined the characteristics of this motif in the ANE literature. Based upon their evaluations, Judges 16 could be an example of this motif. In this paper I analyze Judges 16 to determine its suitability for classification with this motif. I argue that reading Judges 16 alongside other possible ANE instances of the "Potiphar's Wife Motif" clarifies the specific ANE manifestation of this folklore motif, which is better understood as the "Hero's Encounter with the Temptress."

Kelly Holob, University of Chicago
Paul, Peddlers, and Other Travelers in 2 Corinthians 2:14-7:4
In 2 Cor 2:17, Paul says that he is not like the "peddlers of God's word." While the "peddlers" are frequently taken to be opponents, recent scholarship has suggested it is more likely that Paul is responding to accusations of financial malfeasance against himself, "peddling" suggesting that he is a duplicitous stranger and sophist. I argue that in 2 Cor 2:14-7:4 Paul takes advantage of the implications of peddlers as travelers by admitting that he is indeed a traveler but not a stranger, rather claiming that he is God's trustworthy traveling ambassador who should be welcomed back to Corinth.

Jeffrey P. Hudon, Andrews University
The Lion of Judah at Lachish? Historical Notes on the Level III Palace-Fort Graffiti
On the final day of excavations at the ancient city of Lachish (Tell ed-Duwier) in 1938, faintly incised graffiti, including letters of the Hebrew alphabet, a crudely drawn lion figure and two concentric circles were discovered on a step rise of the monumental stairway ascending to the Palace-Fort complex. Dated to the late ninth-early eighth century BC, the graffiti stirred some initial interest, but later was largely ignored despite its importance. This paper reconsiders the historical background of this graffiti, and offers a significantly new interpretation.

Matt Jackson-McCabe, Cleveland State University
The Letter of James and Hellenistic Philosophy

The Hellenistic character of the Letter of James is frequently interpreted as a matter of mere form—either a literary veneer on some more purely “Jewish-Christian” teaching of James the Just, or the fossilized remains of earlier material now filled with new Christian meanings by a pseudonymous author. This paper argues that the influence of Hellenistic philosophy on James is reducible neither to superficial matters of form and style nor to discrete terms somehow drained of their original significance. Greek philosophical ideas and Judean traditions, rather, are mutually interpretive in James, fused inseparably within its theology, anthropology, and soteriology.

Clayton N. Jefford, Saint Meinrad Seminary and School of Theology
Matthew, Paul, and the Didache--How Do They Relate?

Connections between Matthew and Paul remain uncertain but may be informed by the Didache, which shows no influence from Paul yet bears singular connection with materials unique to Matthew. This suggests each author drew from early non-Pauline community materials. If this common tradition actually evolved over a period well into the early second century, one might argue that the Matthean—Didache trajectory reflects rejection of the growing influence of Pauline theology and legacy as adopted by such historical figures as Ignatius, Polycarp, and Marcion. The matter then would provoke a scholarly decision between lack of knowledge and intended purpose.

Joseph S. Khalil, University of Notre Dame

Explaining Why Jubilees' Author Wrote the Reuben and Bilhah Story

In Genesis, the unseemly story of Reuben's relations with Bilhah comprises one verse: “While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine; and Israel heard of it” (Gen 35:22). In Jubilees, however, the story is considerably longer (Jub 33:1-9a). Reuben lusts after Bilhah like David did after Bathsheba. Unlike David, however, Reuben does not woo Bilhah; instead, he hides, and when Bilhah falls asleep, he has relations with her. When Bilhah wakes up, she realizes what happened and is outraged. Why did Jubilees' author come up with this story?

Richard Klee, University of Notre Dame

The Cry of the Earth and the Poor: New Relationships Between Job and Tobit

The books of Job and Tobit have long been associated together. Jerome even inserted text from Job directly into his Vulgate translation of Tobit. In contemporary scholarship these texts are linked as wisdom narratives that feature a strong patriarch figure. In turn the wife of Job is often connected

to Hannah, Tobit's spouse, and each are portrayed as a literary foil to the husband. This paper reassesses these connections. How are the patriarchs' laments answered with motifs from nature and economics? Do women announce alternate themes and even preferable theologies to their male interlocutors? Debates between Job and his God, and Tobit and his community, reveal differing divine and human perspectives. In each work the gratuity of God's creation and redemption is announced, a special proclamation shared with the poor, exiled, and suffering.

Susan Rachelle Kray, Indiana State University
"Jesus vs. the Prophet-Killers" in a Successful, Canonized Story That Engages Mass Audiences

Most ancient Jesus narratives lacked compelling plotlines and apparently failed to engage audiences. Some became the "Lost Gospels"; others disappeared forever. The canonized Gospels created strong plot lines, largely by exploiting an anti-Judean theme "from [Roman] imperial rhetoric," giving audiences "the Jews" as "misanthropic" (Billings 2017:162). This makes Jesus heroic for opposing them. Similarly, "[t]he Pharisees ... engage the protagonists ... [so the] plot is furthered..." (Gowler 2008:178). I analyze the "Jews killed their prophets" as a theme that escalates the dramatic stakes, engaging audiences by expanding on the anti-Judean meme, indicting contemporary Jews/Judeans for their ancestors' murders of national heroes.

Olivia Stewart Lester, Loyola University Chicago
Murderous Deities: Revelation 2 within a Discourse of Divine Violence
This paper locates threats against "Jezebel, who calls herself a prophetess" in a larger Ancient Mediterranean discourse of divine violence against prophets. Instances of fatal divine violence against women will receive special attention, including Apollo's violence against the Delphic Pythia in Lucan's *Bellum Civile* and the destruction by fire of the Jewish-Christian Sibyl in *Sibylline Oracles* 7. I will also locate the threat against "Jezebel's" children alongside God's killing of Ezekiel's wife in Ezekiel 34, as two instances of divine violence rendering a prophet's close associate a prophetic example.

Darian Lockett, Talbot School of Theology, Biola University
Use, Authority, and Canonical Status of James in the Earliest Church
This essay will consider the early reception history of the Epistle of James through the end of the fourth century by which time the letter had been received as part of the canonical New Testament. First, though the evidence for James's circulation prior to Origen is slight, the essay will begin by considering the letter's literary relationship with 1 Peter, 1 Clement, and the

Shepherd of Hermas, because, as noted above, these texts serve as key indicators (or not) of the early reception of James. Second, the essay will weigh evidence of early knowledge and use of James in patristic citation and its presence (or absence) in early canon lists. Third, because the presence or absence from canon lists or early citation is by no means the only criterion for determining early use of our letter, the essay will also consider the manuscript tradition and what such early Christian artifacts might suggest about the use and authority of James.

Fredrick J. Long, Asbury Theological Seminary
Discourse Pragmatic Options to Represent Past Time in the Indicative Mood

In recent years, Greek tense and verbal aspect has been rigorously debated with some consensus emerging that the aorist tense reflects perfective aspect, the present and imperfect tenses reflect imperfective aspect, and the perfect and pluperfect tenses reflect stative-resultative aspect or a combination of imperfective/perfective aspects. Debate continues, however, over the discourse significance of choosing one tense over another in terms of discerning mainline, background(ed), and/or relatively prominent sentences. Indeed, authors of biblical Greek had five options for representing past tense events: four past tense options (Imperfect, Aorist, Perfect, and Pluperfect) and the Historical Present. In this paper, I will briefly summarize this debate, review my synthesizing proposal (from my book, *Koine Greek Grammar*), and investigate Mark 11 to illustrate the discourse pragmatic significance of these verb tense options.

Phillip J. Long, Grace Christian University
The Potter and the Clay: The Function of Paul's Allusions in Romans 9:19-20

I will examine context of Isaiah 29:16 in order to determine why Paul alludes to Isaiah 29:16 in order to answer an objection to his argument in Romans 9. In the original context, Israel's failure is not final. Although the eyes have been blinded (29:9-10) they will once again see "in that day" (29:18). I will therefore argue Paul's allusion to Isaiah 29:16 is part of his argument that Israel failed to respond to the Gospel because Israel's failure was God's will. Although Israel has become vessels of wrath, Paul concludes God will restore in "all Israel" (Romans 11:25-32).

SBL REGIONAL SPOTLIGHT

Edmondo Lupieri, Loyola University Chicago

Troy W. Martin, Saint Xavier University

Assessing the Jewishness of the Colossian Opponents of Paul, the Apostle and Prophet

Proponents for some type of Jewish background for Paul's opponents at Colossae rely primarily on a traditional reading of Col 2:16-17. In 1995, I published an alternative reading based on a careful analysis of the syntax and semantics of this verse. This paper summarizes and evaluates some of the arguments used by these proponents to dismiss my grammatical analysis and to persist in identifying the Colossian opponents as Jewish. If my reading is accepted, then the case for Jewish or Jewish/Christian opponents at Colossae is greatly diminished if not entirely excluded.

Troy W. Martin, Saint Xavier University
Conceived Reality and the Tenses of the Greek Verb

A new perspective of Greek verbal aspect has emerged recently that focuses on perfective, imperfective, and stative aspects to the exclusion of time. Critics of this new perspective argue that time as well as aspect is grammaticalized by Greek verbal morphology, but no one provides an adequate correlation between time and aspect. This paper attempts such a correlation by first investigating the verbal aspects associated with the temporal divisions of past, present, and future in the Greek worldview and then exploring how Greek verbal morphology marks time and aspect. The results of this investigation are specifically applied to the use of the tenses in the indicative and imperative moods.

William Luther Martin, Jr., Independent Scholar, Austin, TX
Is Huldah's narrative a theodicy located in the Persian period?

In order to assign a position for Huldah along a scale recently developed by Johannes Unsok Ro (2018), which measures the degree to which the presence of righteous individuals are or are not salvific in a community thereby determining whether or not a community is temporarily shielded from destruction, the prophetess must be located diachronically in a progression of thought from pre-exilic to Persian periods. For Huldah, the presence of one individual, King Josiah, was enough to defer destruction. This seeming aligns her with Gen 18:22b-33a, which requires examination of the justification for a Persian period location for Huldah's narrative.

Eric F. Mason, Judson University
Biblical and Nonbiblical Traditions in the Epistle of James

The Epistle of James is steeped in biblical language and allusions, but it contains relatively few examples of explicit quotations. It also makes significant use of biblical characters as examples for its own ethical exhortations, and their depictions reflect both biblical discussions of the characters and impressions that developed in later Jewish thought. This

paper considers the use of biblical and nonbiblical traditions in James, with particular emphasis on the author's use of Abraham.

Brandon Massey, St Mary's University, London

Johannes Weiss and the Inauguration of the Quest of the preMarkan Passion Narrative

In his work on the preMarkan passion narrative, Marion Soards observes, "Few topics, if any, have produced a more fundamental difference of opinion among biblical scholars." Despite these differences of opinion, the quest for the preMarkan passion narrative was once considered among the hallmarks of critical biblical scholarship. The paper will consider the work of Johannes Weiss, the first to propose a written piece of tradition for the preMarkan passion narrative, place his work within his social and cultural context, and briefly observe how his work launched the quest for the preMarkan passion narrative.

John Mathy, Olivet Nazarene University

'No Longer Will You Call Me Ba'al': An Analysis of the Prevailing Interpretive Model in the Scholarship of Hosea and Counterproposal

The majority of scholars assume that the book of Hosea was written against the backdrop of syncretistic Ba'al worship in the Northern Kingdom during the 8th century BC. This paper takes a critical look at the lack of evidence for this interpretation and proposes an alternative reading of the text. By systematically examining each use of the word 'ba'al' in the text of Hosea, this paper proposes that the primary polemic of the prophet is not aimed at Ba'al worship, but rather at a distorted nationalistic version of Yahweh worship, focused around the golden calves of Jeroboam I.

Jocelyn McWhirter, Albion College

"Listen to Him!": Rejected Prophets and Messianic Exegesis in Luke-Acts

In my book *Rejected Prophets* (Fortress, 2014), I argued that Luke uses Isa 6:9–10; 2 Chron 24:19; Jer 7:25–28, 25:4; and Deut 18:15, 18–19 to portray Jesus as a prophet like Moses. Israel does not listen to Jesus. Therefore, God destroys "the city that kills the prophets" and sends Jesus' witnesses to Gentiles. In this paper, I propose that Luke interprets Deut 18:15, 18–19 as a messianic prophecy in light of Isa 6:9–10 using *gezerah shawah*. Both passages, along with 2 Chron 24:19; Jer 7:25–28, 25:4, stress that Israel must "listen" to God's prophets.

Margaret M. Mitchell, University of Chicago

Mark, the Long-form Pauline εὐαγγέλιον

This paper will argue that the Gospel according to Mark, the first extant Christian narrative text, is thoroughly Pauline, not only, as some other

scholars have observed, in its content (e.g., common vocabulary, focus on the death of Christ, emphasis on the Gentile mission, criticism of the historical disciples of Jesus), but also at a deeper level, that of its very theological and religious poetics and logic. Building upon some of my prior studies, this paper will illustrate how Paul's idiosyncratic — and, in his own lifetime, highly controversial — “synecdochical hermeneutics” and “epiphanic logic” are at the heart of Mark's literary creation, its structure, literary techniques and intended function as a “literary icon” of Jesus Christ as the crucified and risen Son of God. This is, after all, precisely the claim that Paul had made about his message, his mission, and his own body, as Christophanic media (e.g., Gal 2:19; 4:14; 6:17; 2 Cor 4:7-10; 13:4, etc).

Karen E. Mosby, Garrett-Evangelical Theological Seminary
Don't Kill the Messenger: Using Hip-hop Music to Teach Biblical Prophetic Literature to Emerging Generations

This paper will examine how Hip-hop music can serve as a pedagogical tool for biblical/religious studies classrooms. Specifically, I will offer strategies for teaching biblical prophetic literature by putting this biblical genre (along with some of the Writings) in conversation with Hip-hop music selections from Kendrick Lamar's 2018 Pulitzer Prize-winning album, *Damn* and selections from Chance the Rapper's 2017 Grammy award-winning album, *Coloring Book*. I hope to show how the cultural productions of these musical artists can be offered as hermeneutical lenses for engaging the Bible and accessing its relevance for contemporary times.

Trey Moss, Southern Seminary
Personification and Agency in 4 Maccabees and Ben Sirach

In this paper I explore the connection between the personification of law or scripture within the relationship of divine and human agency in two Second Temple works, Ben Sirach and 4 Maccabees. I will argue that for each author the personification of the law functions as a corollary to the created agency of human beings within each text (e.g., Sir 14:20—15:10; 4 Macc 2:5–10). Additionally, each author construes the created agency of human beings from the Hebrew scriptures from different places. The authors argue human beings can obey the law but have different theological rationales for obedience.

Chris Mount, DePaul University
Possession Cults in Mark, Q, and Paul

This paper will look at the relation of early Gospels to Paul by examining rituals of possession in Mark, Q, and Paul, with particular attention to rituals of baptism and ascent. The synthesis of Mark, Q, and Paul in Luke-Acts in relation to spirit possession will also be analyzed.

Daniel P. Mueller, Marquette University

A King and 500 Elephants Walk into a Bar: 3 Maccabees and Greek Comic Conventions

The various literary aspects of 3 Macc defy simple genre categorization. As a result, proposals for this book's genre range from novel to history with everything in between. However, the book's indebtedness to the conventions of Greek plays, namely comedies, is often overlooked. This paper will argue that 3 Macc exhibits the key characteristics of a comedy: amusement, the survival of the main characters, and a connection to the real world. The author also employs tragic elements within the comic plot. Through these conventions, the author critiques the Ptolemaic leadership without advocating Jewish abandonment of the political sphere.

Lawrence J. Mykytiuk, Purdue University

3 Martyrs, 3 Murderers, and a Righteous Rescuer

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.

SBL SATURDAY PLENARY SESSION PRESENTATION

Julia M. O'Brien, Lancaster Theological Seminary

The Creation of the "Prophetic"

Given the various ways in which prophets function, why is it so popular to believe that prophets are courageous voices that challenge the status quo and that, in turn, people in power always try to kill (or at least silence) prophets? In this lecture, we trace the origins and popularization of this "interpretive orthodoxy," mapping a network of ideas and scholars in late 19th century Germany that produced a "scientific" yet sympathetic image of the prophet – an image that continues to influence even its detractors.

SBL SUNDAY PLENARY SESSION PRESENTATION

Julia M. O'Brien, Lancaster Theological Seminary

Contesting Prophecy

This lecture offers an alternative thesis about prophecy: that debates about prophecy reflect and participate in a culture's larger controversies; their rhetoric engages not only struggles between individuals and groups but also between worldviews and political agendas. Exploring case studies from the Hebrew Bible, early Christianity, and several modern movements, it argues for attending carefully to the rhetorical functions of prophetic claims within their specific cultural and intellectual contexts. It concludes with some implications for this alternative understanding of prophecy for diverse academic disciplines, progressive religious movements, and an increasingly-secularized and increasingly-polarized world.

Samson Olanrewaju, University of Wisconsin-Madison

The Composition History of Leviticus 17

Leviticus 17 contains series of laws on animal slaughter and blood prohibition. This paper argues that chapter 17 is a composite text whose authors revised and amended earlier legal traditions. These authors reworked earlier Holiness laws as well as Priestly and Deuteronomic materials in order to contextualize them in their new sociocultural settings.

Nancy D. Pardee, University of Chicago Greenberg Center for Jewish Studies

The 'Yoke of the Lord': Gentiles and Torah Observance in the Community of the Didache

At the conclusion of the Two Ways in the Didache, the text reads, εἰ μὲν γὰρ δύνασαι βαστάσαι ὄλον τὸν ζυγὸν τοῦ κυρίου, τέλειος ἔσῃ. In the last 15 years scholars increasingly have interpreted "the yoke of the Lord" as a reference to the Law of Moses, arguing that the Didache required Torah observance for gentile converts. In contrast this paper argues that the "yoke" refers only to the Two Ways tradition, that the Didache originally held gentiles simply to its Torah-based moral instruction, and that only subsequently was the instruction on food and abstinence from idol meat added.

Sylvie Raquel, Trinity International University

To Forgive or Not To Forgive? That is the Question

In Luke 23:34, Jesus utters the first of his last sentences recorded in the Gospels: "Father, forgive them, for they do not know what they are doing." The problem is that some of the best and earliest manuscripts do not include these words. The present paper offers a thorough investigation of the

critical apparatus of Luke 23:34 and parallel passages. The aim of this exercise is to determine whether or not Jesus asked God to forgive his torturers while he was on the cross. The paper will also investigate the scribal, textual, and theological implications for the addition or omission of the saying.

Paul Ray, Andrews University

Iron Age Domestic Buildings in Field C at Tall Jalul, Jordan

Excavations in Field C were begun in 1994, focusing on a pillared house. Continued operations exposed part of another building, to the south. Hence, while the general contours of the pillared house have been known since 1999, excavation concentrated on the southern building in the following seasons. However, during that decade, the elements exposed an additional part of the pillared house, with the last remaining section of the building being excavated in 2011. The results of these excavations consist of two superimposed-domestic buildings, the earliest a four-room house, on top of which two phases of a three-room house were built.

Vernon K. Robbins, Emory University

The Martyrdom of High Priest Zechariah in the Infancy Gospel of James

Infancy Gospel of James ends with a series of events surrounding the murder of High Priest Zechariah, father of John the Baptist, near the altar in the Jerusalem temple. The next morning priests find dried blood but no body, a voice announces the murder of Zechariah, the panels of the temple cry out, and divine portents accompany the appointment of Simeon as Zechariah's successor. This paper proposes that the rhetorical effect of these events is to reconfigure the NT view of John as the prophetic dying forerunner of Messiah Jesus to John's father Zechariah as Jesus' priestly dying forerunner.

Clare K. Rothschild, Lewis University

Jesus and the 318 Men in Barn. 9:8

This essay explores the curious interpretation of Abraham's 318 men (Gen 14:14) at Jesus' crucifixion in Barn. 9:8.

Eric Rowe, South Bend, IN

Hermeneutical Assumptions in Paul's Quotations of Lament Psalms

This paper takes as its point of departure Matthew Bates' work on Paul's "prosopological exegesis," and argues that we can discern some of Paul's likely hermeneutical assumptions by paying attention to patterns of how different Psalms are quoted according to their type. Lament Psalms are one of the most quoted types of Psalms in both the disputed and undisputed Pauline letters and present some of the most interesting hermeneutical cases. As a rule, Paul identifies the innocent victim lamenting in the words

of the Psalm with Jesus. Assuming this rule to be in effect helps us understand some quotations where Paul is less clear about making that assumption such as the catena in Romans 3:10-18.

Ethan Schwartz, University of Chicago / Harvard University
*Preserving the Prophets: Isaiah, Malachi, and the Redactional
Redeployment of Subversive Prophetic Speech*

The biblical prophets were frequently subversive, and it is therefore unsurprising that Israelite/Judahite authorities are more often depicted killing them than revering them. Yet there is a paradox here: we only know about these subversive prophets because the canonical Bible has preserved and, indeed, authorized them. This paper explores the compositional dynamics of this paradox. Drawing on redaction criticism of the prophetic corpus and scholarship on ancient scribal practices, I argue that the opening of Isaiah and the book of Malachi together constitute a redactionally orchestrated frame that simultaneously endorses and circumscribes the prophetic subversion of authority.

Chris Seeman, Walsh University
Killing Josephus: The Historian as Prophetic Victim

Josephus did not claim to be a prophet; by his own assertion, the prophetic succession had ceased during the Persian period (Apion 1.41). Nonetheless, as a character in his own narrative, Josephus assumes a prophetic persona at just those points where his life is threatened for the divine message he believes himself to have been commissioned to deliver (War 3.350-408; 5.362-419; 6.96-110). Josephus' writings lack an articulated motif of "killing the prophets;" he sees his own jeopardy as exceptional (War 5.391-392). Yet he constructs this uniquely tragic destiny in terms of roles he consistently ascribes to the prophets.

Frank Shaw, Gratz College
*A Major Unused Primary Source for Biblical Lexicography: the
Onomastica*

The biblical onomastica are the world's first Bible dictionaries. While focusing on expounding in Greek the meanings of Hebrew and Aramaic proper names, they contain more: transliterated Hebrew/Aramaic or other foreign words, LXX neologisms, and normal Greek words that can shed light on specific Septuagint passages. Various recent lexica (LEH, Muraoka, BDAG, Montinari-Brill, and the ongoing HTLS) do not utilize this primary source. I present samples of the four categories of lexemes mentioned above: διάψαλμα, νάφθα, σκυτάλη, ἰλαστήριον, all of which add insight to various biblical loci. This greatly disregarded primary source has much to offer modern biblical lexicography.

Chris Shea, Ball State University

Herodotus the Eschatologist? Story Patterns and the Father of History

Herodotus of Halicarnassus produced nine books of Histories, which proved widely influential in the Mediterranean world. In these the “Father of History” records not just significant events, but events which demonstrate the virtues of various peoples. His work, then, acted as a compendium of moral exemplars. For example, as Paul Niskanen argues (CBQ 66 2004), Daniel’s depiction of Antiochus IV evokes Herodotus’ portrait of the Persian King Cambyses (Hist. 3). Such examples illustrate the role of Herodotus’ work as a Masterplots of antiquity. This paper argues the Histories contains seeds of Judeo-Christian end of time and end of hero/heroine tales.

Russell Sisson, Union College

Death, Vindication, and Judgment in Wisdom of Solomon 4:10-5:23

Wisdom of Solomon 4:10-5:23 describes the fates of the just and the wicked. God’s vindication of the just leads the wicked to condemn themselves. There is a rich scriptural intertexture for this rhetorical unit. Echoes of prophetic writings can be heard, but the ideas expressed have parallels in philosophical traditions. This blending of prophetic and sapiential topics creates a discourse on theodicy that contributes to the philosophical tenor of the writing as a whole.

Christopher W. Skinner, Loyola University Chicago

A Note on Narrative Readings of the Religious Authorities in John: A Response to Urban C. von Wahlde

The third fascicle of New Testament Studies in 2017 contained an article by Urban C. von Wahlde in which he attempted to critique contemporary narrative readings of the religious authorities in the Fourth Gospel. In this paper I attempt to answer some of his claims by (1) pointing out specific concerns he has overlooked, and (2) providing a counterpoint to some of his broad claims about contemporary narrative critical readings of the Fourth Gospel.

Benjamin J. Snyder, Asbury Theological Seminary

Which of the Prophets Did Your Ancestors Not Persecute?—Stephen’s Death and Second Temple Demonology

Scholars agree that Stephen’s speech is “prophetic” and that Stephen ironically meets the same fate of the prophets before him. Because Acts mentions the charge of blasphemy and the infuriated crowd, most scholars do not see a reason to investigate why he was killed. In light of the close connection that Second Temple texts make between demonic influence,

unclear thinking, and behavior (e.g., Jub. 10; 4Q510–511; 3 Bar. 16.3), I argue that Luke’s audience would have understood Stephen’s murderers to be under demonic influence, which would serve as a primary driving force behind the murder.

Matthew Solomon, Independent Scholar, Cincinnati, OH
"In Us" Versus "In Y'all": Examining Newly Published P139

With the recent publication of P.Oxy 83.5347, a 4th-century scrap of Philemon 6-8 and 18-20, new evidence exists that may require a change to a reading in the text portion of NA28/UBS5 critical Greek texts. In this paper, I argue that the reading in the text portion of Philemon 6, ἐν ἡμῖν, should be changed to ἐν ὑμῖν in future critical editions after a re-evaluation of textual evidence following the newly published P139. I use a reasoned eclectic approach, examining both external evidence and internal evidence.

Kevin M. Southerland, Asbury Theological Seminary
You Know "Emphatic" Negative Particles Means Something, Don't You? The Discourse-Pragmatic Function of Οὐχί and Μήτι

While many interpreters are content with labeling οὐχί and μήτι as “emphatic” and leaving it at that, this study will look at extrabiblical, LXX, and NT usage and show that these particles operate in specific situations and serve as discourse markers for certain types of negation, from answering of multiple clauses/propositions in the negative to attempting to demonstrate logical/practical inconsistency.

Valerie A. Stein, University of Evansville
The Temple Sermon and #TakingAKnee as Counter-Hegemony

Race is one of the most explosive cultural and political issues in America. While race is a modern social concept that is unknown in the worldviews of the ancient Near East, the Bible can be a valuable tool for critically engaging contemporary issues of race and racism. Teaching both Jeremiah’s temple sermon and #TakingAKnee together as counter-hegemonic narratives facilitates transformative learning that challenges students’ underlying assumptions about both the Bible and race relations in the contemporary world. Furthermore, in a diverse classroom, this racially-conscious pedagogy makes the experience of minority students visible and thus helps promote an inclusive learning environment.

J. Brian Tucker, Moody Theological Seminary
Paul’s Opponents or Persecutors: The Case of the Roman Father in 1 Corinthians

The identity of Paul’s opponents in 1 Corinthians continues to be debated. There is a need to clarify the difference between an opponent and a

persecutor. This paper argues the Roman father was a source of difficulty. There is evidence of fatherly resistance when sons joined foreign groups and in a similar fashion, these fathers likely resisted their son's new affiliation. This raises questions concerning the cultural practices of the Christ-groups in relation to Roman norms. Resistance from Roman fathers may account for the letter's kinship discourse and the identity threat Paul discerned among the group.

Donald Dale Walker, Museum of Science and Industry, Chicago

Opposition by Paul vs. Opposition to Paul

My paper will reflect on discussions of Paul's opponents to assess different kinds of opposition and to ask how polemics look if we put others at the center of the debates instead of Paul.

Duane F. Watson, Malone University

The Body and Abuse, Power and Submission, Honor and Shame: Imitating Christ and Articulating the Gospel in 1 Peter

This essay explores the body as a locus of power and servility, and honor and shame. Verbal and physical abuse of the body lessens the honor of 1 Peter's audience. The author cannot change this reality, but does provide Christ's example in suffering as an example to be imitated. Christ received verbal and physical abuse, and the dishonor of wounds on his body, particularly his back which indicated a low social status, lack of power, and dishonor. He met this abuse with submission and deference, silence and a quiet spirit rather than the strong riposte expected by his culture.

Kenton F. Williams, Trinity Evangelical Divinity School

Divine Warfare Imagery in the Ark Narrative: Iconographic Exegesis of 1 Sam 4-6

This paper argues that in order to best understand the narrative of 1 Sam 4-6 surrounding the capture of the ark by the Philistines, and the ultimate victory of Yahweh, it is helpful to view it in light of comparable iconographic representations of warfare in the ancient Near East. When viewed in this light, Yahweh is neither capable of manipulation by the Israelites, nor a captive of the Philistines in the temple of Dagan, but a Warrior slaying his enemy in very descriptive terms that ancient readers of this narrative would have recognized.

Megan Wines, Loyola University Chicago

An Invitation from a Semi-Colon; Exploring Biblical Texts Through Bibliodrama

Bibliodrama is a highly imaginative form of biblical interpretation which utilizes the text and characters of the Bible as a jumping off point for

improvisational exploration. My form of Bibliodrama is based upon studies in creative drama and storytelling, as well as drawing on methods developed by Peter Pitzele. It features group exploration led by a facilitator, which democratizes the experience for participants, allowing them to take more agency over the content than in a traditional lecture setting. It can be a low-stakes way for those not as versed in the Bible to gain entry into methods of Biblical interpretation.

J.R. Wright, Asbury Theological Seminary
ΘΑΥΜΑΖΩ in Rev 17:6–7 And Dio Chrysostom's Kingship Orations: A Comparative Study

This study explores the largely heretofore unrecognized significance of the word θαυμάζω for the interpretation of Rev 17:6–7. It does not claim that the word and its significance for NT or Revelation studies remains altogether unexplored, but rather, that commentators on Revelation generally neglect the full semantic range of θαυμάζω, especially in regard to its significance for the religious-political realm, a context well-attested in Revelation. Therefore, my goal is to elucidate with greater exactitude a more efficacious understanding of John's true emotional state. Such a discovery would also illuminate the rhetorical effect of θαυμάζω upon John's original auditors.

Jonathon Wylie, University of Wisconsin-Madison
Who Did It? Claims of Character Substitution in 1-2 Samuel

There are numerous cases in 1-2 Samuel in which scholars posit that a scribe has replaced an original protagonist with another character (e.g., David for Elhanan in 1 Sam 17; cf. 2 Sam 21:19; Samuel for Saul in 1 Sam 1). In a discussion of possible cases, I vet the assumptions behind each one. I then develop methodological criteria by which scholars may evaluate the likelihood that a character swap has occurred. I conclude that an argument can be made that scribes did sometimes revise traditions by character substitution, but that the argument is often highly speculative.

Richard A. Zaleski, University of Chicago
The Destruction of the Tablets of the Law according to Gregory of Nyssa's Life of Moses

In his *Life of Moses* (Vit. Moys.), Gregory of Nyssa responds to problems surrounding Moses's depiction as a prophet. In Exod 32, Gregory attempts to resolve the question of whether Moses was justified in destroying the tablets that contained the very oracles from God. In addressing this question, Gregory followed a long tradition of Jewish and Christian interpretation. Unlike many of these other exegetes, however, Gregory provides a solution to this question by paraphrasing the text. In this

presentation, I shall demonstrate how Gregory resolves the problem via paraphrase and the implications this has for Book 2 of the work.

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Wipf and Stock

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Thanks to **Saint Mary's College** for hosting the 2019 meeting.

Officers of the Midwest Region Society of Biblical Literature

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Jenny DeVivo, Loyola University Chicago, SRSC Coordinator
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Officers of the Middle West Branch of the American Oriental Society

JoAnn Scurlock, Elmhurst College (retired), President
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2019 meeting information will be posted when available at the SBL region's website (https://www.sbl-site.org/meetings/rm_midwest.aspx).

CAMPUS INFORMATION

Campus Security: Dial 5000 from any campus phone or 574-284-5000

Free Wi-Fi: Select the network “belleaire.” No password is needed.

Parking: Please use the Student Center Lot or the Science Parking Lot.

SELECTED AREA RESTAURANTS

(all addresses are South Bend; ESC = Eddy Street Commons;
HGI = Hilton Garden Inn South Bend)

Arby's 52920 St Rte 933 574-277-3300	Ichiban Golden Dragon 1733 South Bend 574-272-8888	Rocco's Pizza 537 N. St. Louis 574-233-2464
Barbici Italian Street Food (ESC) 1233 N. Eddy Street 574-251-1330	Jimmy John's 52931 St Rte 933 574-855-1470	Starbucks 52991 St Rte 933 574-271-1337
Bistro 933 (HGI) 53995 St Rte 933 574-323-2471	King Gyros 501 St Rte 933 574-272-0608	Steak and Shake 52965 St Rte 933 574-271-9412
Bob Evans 204 St Rte 933 574-272-6737	Little Caesars Pizza 52931 St Rte 933 574-855-4009	Subway 52803 St Rte 933 574-277-1024
Brother's (ESC) 1234 N. Eddy #125 574-287-2767	McCalister's (ESC) 1130 E Angela #102 574-232-8560	Taco Bell 231 St Rte 933 574-272-2387
Café at the Overlook 54721 Burdette St. 574-271-3727	O'Rourke's Public House (ESC) 1044 E. Angela #103 574-251-0355	Taphouse on the Edge 1803 South Bend 574-247-9293
Fazoli's 52770 St Rte 933 574-277-4008	Papa John's Pizza 1827 South Bend 574-271-1177	Wendy's 320 St Rte 933 574-271-0166
Five Guys (ESC) 1233 N. Eddy Street 574-234-1800	Perkins 423 St Rte 933 574-272-0655	Yats (ESC) 103 N. Eddy Street 574-855-1200

