

THE 2020 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 7

- 6:00–7:30 p.m. Registration** **Spes Unica**
- 7:30–8:45** **OPENING SESSION** **Spes Unica 145**
SBL REGIONAL SPOTLIGHT
K. Lawson Younger, Trinity International University,
Divinity School
*Aramean Deities of the Southern Levant: Their Influence
on Ancient Israelite Religion*
- Reception** **Spes Unica**
- 9:30–10:15** **Executive Committee Meeting** **Spes Unica 145**

Saturday, February 8

- 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 (A)** **Spes Unica 235**
Chair: Edmondo Lupieri, Loyola University Chicago
- Book discussion of Olegs Andrejevs, *Apocalypticism in the Synoptic Sayings Source*
Olegs Andrejevs, Loyola University Chicago
- Olivia Stewart Lester, Loyola University, Chicago, respondent
- Christopher W. Skinner, Loyola University, Chicago, respondent
- **BIBLE MEANING THR. TIME & TRADITION (A)** **Spes Unica 137**

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

Andrew J. Summerson, Calumet College of Saint Joseph
*Christ as Jonah's Sea Monster: Creative Typology in Byzantine
Hymnography*

Aaron Canty, Saint Xavier University
*The Eschatology of the School of Laon: Interpretations of 1 Corinthians 15
in the Glossa ordinaria*

Jeremiah Coogan, University of Notre Dame
Before Griesbach: Reimagining the History of the Synoptic Problem

• **BIB GRK LANGUAGE & LINGUISTICS (A) Spes Unica 239**
Chair: J.R. Wright, Asbury Theological Seminary

Raju D. Kunjummen, Emmaus Bible College, Dubuque IA
*Accusative of Reference in New Testament Greek: An Under-Appreciated
Usage Category?*

SBL GRADUATE STUDENT PAPER AWARD WINNER

Jônatas Ferreira, Andrews University
*Exegeting Phrase-Level Parataxis as a Grammatical Unit: Colossians 2:16
as a Test Case*

Fredrick J. Long, Asbury Theological Seminary
*Profiling Construal in Constructions: Galatians 5:2-15 as a Playground for
Applying Cognitive Grammar to Describe NT Greek*

• **EARLY CHRISTIAN GOSPELS (A) Spes Unica 135**
Chair: Matt Jackson-McCabe, Cleveland State University

Jonathan Sanchez, University of Notre Dame
*Torah and Christology: Matthew 1-4 and Jesus' Interpretive Authority in
the Sermon on the Mount*

Angela Zautcke, University of Notre Dame
*The "Outer Darkness" in the Gospel of Matthew as Exclusion from the
Kingdom*

• **EARLY CHRISTIANITY Spes Unica 140**

Chairs: Nancy Pardee, University of Chicago Greenberg Center for Jewish Studies, and Chris Shea, Ball State University

Christian Gers-Uphaus, University of Notre Dame
“Bad Judges” (mali iudices) in the Church? – Psalm 82 and Its Early Christian Reception in Jerome

Chris Shea, Ball State University
Dialogue in the Dark: Plato's Cave Revisited

SBL GRADUATE STUDENT PAPER AWARD WINNER

Sam Johnson, University of Notre Dame
“Making Use of History”: David F. Strauss on Origen and the Evangelists

• **HEBREW BIBLE (A)** **Spes Unica 134**
Chair: Jeffrey Stackert, University of Chicago

Tyler Kelley, University of Georgia
The Writing on the Scroll: Models of the Pentateuch through the lens of Ancient Near Eastern Scribal Culture

Raleigh C. Heth, University of Notre Dame
Isaac and Iphigenia: The Reception of Child Sacrifice in Israelite, Greek, and Phoenician Literature

SBL GRADUATE STUDENT PAPER AWARD WINNER

R. Jesse Pruitt, University of Wisconsin-Madison
Don't Shoot the Messenger: A Source-Critical Analysis of the Messenger Execution Scene in 2 Samuel 1

***PAULINE LITERATURE (A)** **Spes Unica 144**
Chair: P. Richard Choi, Andrews University

J. Brian Tucker, Moody Theological Seminary
Paul with Judaism and the Eschatological Pilgrimage Tradition

Donald Dale Walker, Museum of Science and Industry, Chicago
Pistis in Hellenistic Politics

10:00–10:30 **Break** **Spes Unica**

10:30–11:30 **SESSION TWO**

***BIB GRK LANGUAGE AND LINGUISTICS (B) Spes Unica 134**

Chair: Dain Smith, Asbury Theological Seminary

Yuliya Minets, University of Notre Dame
The Notion of “Communities of Linguistic Sensitivities” and Its Use in Biblical and Early Christian Studies

Troy W. Martin, Saint Xavier University
Blessed Jargon: Odd Christian Speech and Social Identity

• EARLY CHRISTIAN GOSPELS (B) Spes Unica 135

Chair: Donald Dale Walker, Museum of Science and Industry

Olegs Andrejevs, Loyola University, Chicago
Kleinliteratur and chiasms: the recent debate over Q’s literary character

***HEBREW BIBLE (B) Spes Unica 137**

Chair: Jeffrey Stackert, University of Chicago

Martha de la Torre Juarez, University of Detroit Mercy
Hagar: A Mujerista Interpretation

Zach Selby, Chicago Theological Seminary
The Politics of Israel’s Footwear: Biblical Conceptions of Class in the Motif of “Sandals”

• PAULINE LITERATURE (B) Spes Unica 140

Chair: J. Brian Tucker, Moody Theological Seminary

Timothy Milinovich, Dominican University
A Deliberately Constructed Self: Paul’s Autobiography in Galatians

P. Richard Choi, Andrews University
Paul’s Concept of Embodiment

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

SBL Graduate Students Luncheon Spes Unica 134

1:00–2:30 SESSION THREE

**• AMERICAN ORIENTAL SOCIETY/ASOR MEMBER-
SPONSORED SESSION Spes Unica 137**

Chair: JoAnn Scurlock, Elmhurst College (retired)

Abelardo Rivas, Andrews University
Tall Jalul's heritage: A study on the objects from Field G

Jeffrey P. Hudon, Andrews University
The Desert A City? The Wilderness of Judah during the Iron Age

Lawrence J. Mykytiuk, Purdue University
The Tel Dan Stele: Easy Errors vs. Appropriate Methodology for Identifying (Jo)ram and (Ahaz)iah, Plus Potential Double Revenge Revealed by Historical Comparison of the Stele with David's Biblical Conquests

***APOCALYPTIC LITERATURE (B) Spes Unica 135**
Chair: Edmondo Lupieri, Loyola University Chicago

Samantha J. Scott, Marquette University
Failed Lament in the Animal Apocalypse?: Towards an Ideological Critique of the Efficacy of Second Temple Prophetic Literature

Nathan Johnson, University of Indianapolis
David on Daniel's Throne of Fire: Survey of an Apocalyptic Trope from the Dead Sea Scrolls to the Hekhalot Literature

Zechariah Eberhart, Loyola University Chicago
Relieved of the Preoccupation of Reading: Revelation as Script

• EARLY CHRISTIAN GOSPELS/PAULINE LITERATURE (C) Spes Unica 134
Chair: Olegs Andrejevs, Loyola University Chicago

Daniel Mueller, Marquette University
Making Friends in Luke 16:9: An Investigation through Relevance Theory

Paul D. Wheatley, University of Notre Dame
μύρον and Cultic Narrative in Mark 14:1–9 and Beyond

Vernon Robbins, Emory University
Through Form and Rhetoric to Competing and Blending Storylines

***HEBREW BIBLE (C) Spes Unica 140**
Chair: Jeffrey Stackert, University of Chicago

Alexiana Fry, Stellenbosch University
Rationalizing the Irrational: Trauma and Ecclesiastes 7:1-14

Gilbert Lozano, Anderson University
A Modest Proposal for the Withdrawal of the Servant Songs

Israel McGrew, Marquette University
Job, Pessimist or Prophet? The Book of Job on the Possibility or Necessity of an Afterlife

• **HEBREWS AND CATHOLIC EPISTLES (A)** **Spes Unica 239**
Chair: Eric F. Mason, Judson University

Panel, “What Is 1 Peter?”

Panelists: Duane F. Watson, Malone University; Troy W. Martin, Saint Xavier University; Abson Joseph, Wesley Seminary; Dennis R. Edwards, North Park Theological Seminary; Tom Shepherd, Andrews University

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

Jeffrey M. Tripp, Rockford University
Elitism, Exclusion, and the Culture of Post-Secondary Biblical Studies

Rachel L. Coleman, Indiana Wesleyan University
Biblical Interpretation, Global Perspective

Mark Whitters, Eastern Michigan University, and Russell Sisson, Union College
'Reacting' Mini-Games as a Methodology for Biblical Studies?

2:30–3:00 **Break** **Spes Unica**

3:00–4:00 **SESSION FOUR**

• **BIBLE AND POPULAR CULTURE** **Spes Unica 240**
Chair: Lauren O’Connell, Loyola University Chicago

Ray Umphrey, The Southern Baptist Theological Seminary
The Nazarene and Tatoonie: The Christ Child and the Skywalker Twins as Chosen Children Protected in Obscurity

Megan Wines, Loyola University Chicago
“Time’s Gone Wrong” or: Wibbly, Wobbly, Timey-Wimey Stuff
Queer Apocalyptic Time in Doctor Who’s “Wedding of River Song”

• **EARLY CHRISTIAN GOSPELS (D)** **Spes Unica 135**
Chair: D. Dale Walker, Museum of Science and Industry, Chicago

SBL GRADUATE STUDENT PAPER AWARD WINNER
Brandon Massey, St. Mary’s University, Twickenham
Translation, Paraphrase, and Hidden Attribution: R. H. Lightfoot’s
Problematic Use of German Scholarship

Nick Elder, University of Dubuque Theological Seminary
How Did Theophilus Experience Luke’s Gospel?

• **HEBREWS & CATHOLIC EPISTLES (B)** **Spes Unica 239**
Chair: Eric F. Mason, Judson University

Panel, What Is 1 Peter?
Eric F. Mason, Judson University, respondent
Discussion

• **TEXTUAL CRITICISM & PAPHROLOGY** **Spes Unica 134**
Chair: Sylvie Raquel, Trinity International University

Tiberius Rata, Grace College and Theological Seminary
The history of the text of Jeremiah

Nelson S. Hsieh, The Southern Baptist Theological Seminary
The Tyndale House Greek New Testament and Nestle-Aland 28 As
Complementary, not Competitive Critical Texts of the GNT

4:10–5:10 **SBL BOOK REVIEW SESSION** **Spes Unica 145**
Chair: Nancy Pardee, University of Chicago Greenberg
Center for Jewish Studies

Sara R. Johnson, Rubén R. Dupertuis, and Christine Shea,
Reading and Teaching Ancient Fiction and Jewish,
Christian, and Greco-Roman Narratives (SBL, 2017)

Chris Shea, Ball State University

Vernon Robbins, Emory University, respondent

5:20–6:10 **KEYNOTE SPEAKER** **Spes Unica 145**
Adela Collins, Buckingham Professor Emerita of New
Testament Criticism and Interpretation, Yale Divinity
School
Paul: From Suffering Apostle to Saint and Martyr

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**

• **AMERICAN ORIENTAL SOCIETY/ ASOR MEMBER-
SPONSORED SESSION (B)** **Spes Unica 239**
Chair: JoAnn Spurlock, Elmhurst College (retired)

Jeremy M. Hutton, University of Wisconsin-Madison
*The First Palmyrene Aramaic Inscription Discovered at Porolissum
(Dacia)*

Peter Feinman, Institute of History, Archaeology, and Education
How Did Jerusalem Become Part of Israel?

JoAnn Scurlock, Elmhurst College (retired)
North vs. South: The Uncivil Theological Conflict over the High Places

***APOCRYPHA & COGNATE LITERATURE** **Spes Unica 134**
Chair: Mark Whitters, Eastern Michigan University

Daniel Gordan, Andrews University
The Qumran Theology: Reasons for the Failure

Gary P. Klump, Marquette University
Intertestamental Intertextuality: Beyond Allusion

Russell Sisson, Union College
Prophetic Role of Sages in Wisdom of Solomon

BIBLE MEANING THR. TIME & TRADITION **Spes Unica 137**
Chair: Stacy Davis, Saint Mary's College

Di Kang, Lutheran School of Theology
*Litigation against the Proud in Ps 94 - A Reading of "God of Vengeance"
in light of the Intercultural Experience*

Nathan Thiel, Carroll University
*"Taste and See that the LORD is Good": Psalm 34 as Pattern for the
Matthean Salt and Light Metaphor*

Lowell K. Handy, American Theological Library Association (retired)
When We See the Gods

• **EARLY CHRISTIAN GOSPELS (E)** **Spes Unica 135**
Chair: Nick Elder, Dubuque Theological Seminary

Jonathan Hatter, Loyola University Chicago
*Slave of God, Slave of All: Reading Matthew's Servile Metaphors in their
Matthean Context*

Peter Battaglia, Marquette University
*The Devil Made Me Do It: A Case for Cosmic Struggle in the Johannine
Betrayal Narrative*

Matthew K. Robinson, Asbury Theological Seminary
Divine Topos in Ancient Biographies and the Gospels

• **HEBREW BIBLE (D)** **Spes Unica 144**
Chair: Jeffrey Stackert, University of Chicago

Vincenz Heereman, University of Notre Dame
Daniel or the Eunuch that Was to Be: A (Neo-Rabbinic?) Reading of Dan 1

John C. Johnson, Hebrew Union College
Theology in/of/and the Septuagint

Ryan M. Replogle, Hebrew Union College
*Meta-representational Theory and Divine Imagery: Beyond Literal and
Metaphorical*

• **HEBREWS & CATHOLIC EPISTLES (C)** **Spes Unica 235**
Chair: Eric F. Mason, Judson University

Stewart Penwell, Corydon, IN

The Elder's Assertions of Authority: Group Making and Maintenance in 2-3 John

Ernest Gray, Moody Bible Institute
Analyzing an Exchange of Power Dynamics in the Haustafeln of 1 Peter

Bryan R. Dyer, Baker Academic
"In the Midst of the Assembly I Will Praise You": Hebrews 2:12 and Its Contribution to the Argument of the Epistle

10:00–10:30 Break Spes Unica

10:30–12:00 PRESIDENTIAL PANEL Spes Unica 145
Chair: Nancy Pardee, University of Chicago Greenberg Center for Jewish Studies

A Method to Their Madness: Recovering, Discovering, and Uncovering Meaning for the Biblical Texts

Phyllis Bird, Garrett-Evangelical Theological Seminary
Feminist Methodology: On the Aims and Strategies of Feminist Biblical Scholarship

Richard DeMaris, Valparaiso University
Rematerializing the New Testament in Its World

Steed Davidson
Legacies and Futures of the Undercommons: Postcolonial Biblical Criticism

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

1:30 – 6:30 p.m. Rhetoric of Religious Antiquity Group Spes Unica 235
All are welcome to attend.

ABSTRACTS

Olegs Andrejevs, Loyola University Chicago

Kleinliteratur and chiasms: the recent debate over Q's literary character

Is Q sub-literary? The recent decades of Q's study have centered on the compositional arrangement of the Sayings Source as a collection of topical groupings, potentially open to diachronic aggregation and unsystematic recensional enlargements. A few dissenting voices, however, have highlighted the presence in the document of macro-compositional arrangements bringing Q's topical groupings into a number of chiasmatically coordinated units with inverse linear progressions. Is the existence of such structures evident? If so, what does it mean for Q as a work of literature? And what do the answers to these questions mean for the Two-Document hypothesis?

Peter Battaglia, Marquette University

The Devil Made Me Do It: A Case for Cosmic Struggle in the Johannine Betrayal Narrative

I propose that the supernatural dimension of the betrayal is best understood in the narrative context of John's Gospel in terms of a cosmic struggle between evil forces of the cosmos and God and his agents over the hearts of Jesus's disciples; this cosmic struggle is manifested in the physical realm through the persons of Judas and Jesus. The structure of this argument is two-fold. First, I will attempt to demonstrate that there are parallel elements of the Passion tradition between the Gospel of John and Luke 22; a close examination of these parallel elements reveals a cosmic struggle over the faith of the disciples evident in a shared betrayal tradition between the two Gospels, albeit contextualized differently in Luke than in John. Second, I will attempt to demonstrate that the development of John's broader narrative reveals a conflict between Jesus and Judas, culminating in the climactic moment of 18:4-5.

Max Botner, Grand Rapids Theological Seminary

"They Will Fast on That Day" (Mark 2:20): Reception History and the Absence of the Markan Jesus

Franz Gerhard Cremer's *Die Fastenansage Jesu* remains the go-to study on patristic and medieval reception of Mark 2:20 parr. Yet Cremer overlooks an early strand of interpretation that aligns the "day" of bridegroom's absence with the quintessential "day of fasting," the Day of Atonement (e.g., Origen, Hom. Lev. 9.5.59–62). The aim of this paper is, first, to fill out a lacuna in the secondary literature and, second, to interrogate whether the reception history of an obscure synoptic logion might shed light on its Markan context.

Aaron Canty, Saint Xavier University

The Eschatology of the School of Laon: Interpretations of 1 Corinthians 15 in the Glossa ordinaria

This paper will describe a chapter in the history of scriptural exegesis regarding the resurrection of the dead. 1 Corinthians 15 describes the importance of faith in the resurrection of Jesus and how Jesus' resurrection relates to that of the members of the Church. This passage was very influential in the development of patristic eschatology, which was mediated to the later Middle Ages by means of the Carolingian schools and then later by the most widely used scriptural commentary of the Middle Ages, the *Glossa ordinaria*, compiled in the School of Laon in the early twelfth century.

P. Richard Choi, Andrews University

Paul's Concept of Embodiment

This paper is an in-depth study of James D.G. Dunn's suggestion that the body is "the embodiment of the whole person" (*The Theology of Paul the Apostle* [1998], 56). I propose to examine the four metaphors of the body found in 1 Cor 6:19, Rom 6:13, 16-19, and 12:1 (temple, instrument, slaves, and sacrifice, respectively). Through a careful study of these metaphors, this paper seeks to offer fresh perspectives on Paul's unique understanding of the body.

Rachel L. Coleman, Indiana Wesleyan University / Asbury Theological Seminary

Biblical Interpretation, Global Perspective

In undergraduate Biblical Studies programs in the U.S., an increasingly diverse student population often finds itself confronted with instructional materials that engage the study and interpretation of Scripture exclusively (or at least primarily) from the perspective of the dominant culture (white, Western, and, often, male). A pressing need is for curriculum design that will offer students the opportunity to read the biblical text in the company of and through the eyes of the global church. The paper will present an overview of the need, a case study, and suggestions for course writers and instructors.

Jeremiah Coogan, University of Notre Dame

Before Griesbach: Reimagining the History of the Synoptic Problem

The Synoptic Problem remains a central debate in New Testament studies. Histories of scholarship typically identify the modern formulation of the Synoptic Problem with the work of Johann Jakob Griesbach (1745–1812) and his construction of a parallel-column Greek synopsis of Matthew, Mark, and Luke, first published in 1774. In this paper, I offer a revisionist

account of the Synoptic Problem based on extensive examination of medieval manuscripts and early modern printed editions, both Gospel texts and *instrumenta studiorum*. I argue that conventional histories of the Synoptic problem ignore the significant continuities between Enlightenment Gospel scholarship and earlier developments in the Middle Ages and early modern period. While conventional histories of the Synoptic Problem privilege a narrative of novelty, implying that certain modes of approaching Gospel literature are distinctively ‘modern’ and ‘critical’, this account does not do justice to the history of Gospel scholarship.

Martha de la Torre Juarez, University of Detroit Mercy

Hagar: A Mujerista Interpretation

The story of Abraham, Sarah, and Hagar has been a subject of several interpretations from several different theoretical starting points. This paper examines the Hagar narrative from a Mujerista perspective and argues that Hagar’s continuous struggle for survival and liberation can be understood along the lines of the struggle of Latina maids in the United States. The hermeneutics of *lo cotidiano* are used as a liberating strategy which enables Hagar and Latina maids in their fight against oppression.

Bryan R. Dyer, Baker Academic

“In the Midst of the Assembly I Will Praise You”: Hebrews 2:12 and Its Contribution to the Argument of the Epistle

This article studies Ps 21:23 LXX in Heb 2:12 and zeroes in on the fascinating image that it presents: Jesus worshiping within the Christian community. This image is sometimes lost as it appears in the second half of a quotation in which the first part seems to make the more significant point (Jesus’ solidarity with his siblings). Yet this striking image of Jesus praising God makes an important theological and sociological contribution to the epistle’s argument. As this paper will argue, this image contributes to a larger attempt by the author to solidify commitment to the community and ground the group’s identity in Jesus.

Zechariah Eberhart, Loyola University of Chicago

Relieved of the Preoccupation of Reading: Revelation as Script

Since the early 1900’s, multiple studies on the book of Revelation have recognized its dramatic qualities. Focusing primarily on the “literary” similarities between ancient drama and the text of Revelation, these investigations have helpfully illuminated commonalities between the two. Less consideration, however, has been given to the similarities in the audiences’ experiences, as well as the dynamics of writing a text for aural consumption. This paper will pursue these questions of experience and

composition, and will posit ways in which a performance hermeneutic might shed light on ancient audiences' aural experience of Revelation.

Dennis R. Edwards, North Park Theological Seminary
Panelist, "What Is 1 Peter?"

I argue that 1 Peter was written by the apostle known through the Gospels. The letter was written to a largely gentile community of Jesus-followers in the early 60s CE, who were ostracized and shunned by unbelievers. Peter encourages the community of faith to remain steadfast in their commitment to Jesus, who serves as their model. The community is urged to respect secular authorities--including the emperor and slave masters--in order to protect themselves from as much oppression as possible. Contemporary diasporic communities likely resonate with the themes of 1 Peter. Those on the margins of society develop survival strategies in order to maintain communal identity while attempting to avoid maltreatment from outsiders.

Nick Elder, University of Dubuque Theological Seminary
How Did Theophilus Experience Luke's Gospel?

Luke is unique amongst the canonical gospels in that it is the only narrative explicitly written for an individual, Theophilus. While most scholarship on the gospels takes it as axiomatic that the evangelists wrote for large groups,—either specific communities or "all Christians"—this paper addresses the significance of a gospel being written for a particular person. It canvasses the possible ways that an individual like Theophilus might have read a text like Luke, ultimately concluding that Theophilus experienced the gospel in multiple ways. Theophilus likely read the text to himself, heard it read by a lector in a small group setting, and experienced it read aloud in a large gathering of the early Jesus Movement.

Peter Feinman, Institute for History, Archaeology, and Education
How Did Jerusalem Become Part of Israel?

Today, Jerusalem is closely identified with the State of Israel and the Jewish people. That was not always true. Prior to David, Jerusalem existed independently of Israel and then suddenly it became its capital. What was the status of Jerusalem during the Iron I period? Why should anyone either Canaanite or Israelite accept Jerusalem as its capital city? This paper will examine a variety of biblical explanations for how Jerusalem became part of Israel along with the archaeological evidence. The goal is an historical reconstruction that can explain this transformation.

SBL GRADUATE STUDENT PAPER AWARD WINNER

Jónatas Ferreira, Andrews University

Exegeting Phrase-Level Parataxis as a Grammatical Unit: Colossians 2:16 as a Test Case

Phrase parataxis is the listing of words in quick succession. While textbooks of Greek explore grammar at phrase level – prepositional, adverbial, infinitive, et al – there is currently no focused description of the paratactic phrase. From the analysis of circa 2,500 phrases from Koine, this article introduces a theoretical model for exegeting phrase-level parataxis as a distinct category of biblical Greek. Colossians 2:16 is taken for a test case. As parataxis, the passage makes unified grammar where exegetical tradition perpetuated a bipartite interpretation.

Alexiana Fry, Stellenbosch University

Rationalizing the Irrational: Trauma and Ecclesiastes 7:1-14

This paper will give a defense of trauma hermeneutics as a viable method for understanding the Hebrew Scriptures and use the texts of Ecclesiastes 7:1-14 as an example.

Christian Gers-Uphaus, University of Notre Dame

“Bad Judges” (mali iudices) in the Church? – Psalm 82 and Its Early Christian Reception in Jerome

Psalm 82 is called one of the “most spectacular texts of the Old Testament” (Erich Zenger). This text plays a major role in the debate on monotheism because it declares nothing less than the death of the other gods. After clarifying its historical-critical tradition within the Old Testament this paper analyzes the early Christian reception of Psalm 82 in Jerome’s Homilies on the Psalms and, finally, compares both ways of interpreting it. The patristic exegesis of biblical texts is a field where much work has yet to be done and this paper tries to fill the gap for Psalm 82.

Daniel Gordan, Andrews University

The Qumran Theology: Reasons for the Failure

Qumran Essenes are famous because of their scrolls, lifestyle, and inability to achieve declared goals. This study examined the reasons for the failure of Qumran community. Such distinct doctrines as authority of leaders, mission, eschatology and messianic expectations were analyzed in the context of mainstream Palestinian Judaism of the first century A.D. The research was conducted based on data of primary sources including Dead Sea Scrolls, Josephus, and Mishnah. The author presented achievements

and failures of Qumran Theology and possible reasons for the failure of the way the theological system was built and imposed.

Ernest Gray, Moody Bible Institute

Analyzing an Exchange of Power Dynamics in the Haustafeln of 1 Peter

This proposal utilizes a critical discourse analytical (CDA) framework for analyzing the lexemes of the so-called *Household Code* of 1 Peter. To determine the existence of power dynamics between the participants within 1 Peter 2:13-3:7 and the influence that may be embedded within the exchanges between author and audience, this investigation seeks to elucidate how power is leveraged within the section. An initial observation would suggest that considerable influence is being levied upon the letter recipients by the author to motivate their behavior in Anatolia within their respective roles.

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

When We See the Gods

The explosion of Visual Studies as an approach to almost any field has also been popular in religious studies. Here a highly limited presentation of how biblical referenced deities have been illustrated, reflecting the time and place of their production on beyond the biblical narratives themselves will be discussed. Dagon and Molech have had a couple weird turns, but more central deities have their illustrative histories as well.

Jonathan Hatter, Loyola University Chicago

Slave of God, Slave of All: Reading Matthew's Servile Metaphors in their Matthean Context

This paper combines social science and narrative critical methodologies in order to explain the slave metaphors of the Gospel of Matthew in their proper social and literary context. Matthew portrays slavery as complete domination (often in violent and/or coercive terms) and total dishonor, in keeping with modern sociological models. This portrayal of slavery is the appropriate hermeneutical lens through which Matthew's servile metaphors should be understood. Ultimately, these metaphors are not primarily concerned with the rendering of any specific service or with "slave" as an honorific title but rather slavery serves as a metaphor for total obedience and radical humility.

Vincenz Heereman, University of Notre Dame

Daniel or the Eunuch that Was to Be: A (Neo-Rabbinic?) Reading of Dan 1

Throughout rabbinic literature, Daniel and his companions are often identified as eunuchs. This results from the rabbis' understanding Dan 1 as the fulfillment of Isa 39:6-7. Recent scholarship (Teeter, Grillo) has

similarly come to see this intertextual linkage, but has overlooked the way in which Dan 1 plays with the part of the prophecy seeing Hezekiah's descendants as eunuchs at the Babylonian court. Dan 1, it can be shown, by a series of subtle allusions, builds the readers' fearful expectation that the young Israelites be made eunuchs. Human cunning and divine protection, however, save them from this dismal fate.

Raleigh C. Heth, University of Notre Dame

Isaac and Iphigenia: The Reception of Child Sacrifice in Israelite, Greek, and Phoenician Literature

Greek literature, while frequently neglected in ancient Near East studies, provides a wealth of comparative material for tracing ideas of the larger ancient Mediterranean world. Without suggesting genetic connection, this paper compares and contrasts the way that stories of child sacrifice at foundational moments were received in both Israel and Greece. For Israel, this involves looking at child sacrifice in the legal corpora and at the editorial history of Genesis 22. For Greece, this involves tracing the various versions of the Iphigenia story. Finally, a brief review of Philo of Byblos' Phoenician History allows us to highlight a different response to these types of stories.

Nelson S. Hsieh, The Southern Baptist Theological Seminary

The Tyndale House Greek New Testament and Nestle-Aland 28 As Complementary, not Competitive Critical Texts of the GNT

The Nestle-Aland GNT has dominated biblical scholarship in the 20th and 21st centuries, but the 2017 publication of the Tyndale House GNT (THGNT) has changed the landscape. I will argue that these two editions should complement rather than compete against one another. Each has its own strengths (textual apparatus and cross-references in NA28), unique features (unit delimitation and paragraphing in THGNT), and differing emphases (favoring external evidence via the Coherence-Based Genealogical Method in NA28; favoring internal, transcriptional probability in THGNT). Those who use both – according to their strengths and unique features – will benefit more than those who only use one.

Jeffrey P. Hudon, Andrews University

The Desert A City? The Wilderness of Judah during the Iron Age

Over the past 70 years, the various archaeological surveys and excavations conducted throughout the rugged and arid steppe that lies east of the watershed line extending from Jerusalem to Hebron, have netted important epigraphic finds from the turn of the era from caves near the Dead Sea. However, material remains scattered throughout this ca. 15-mile-wide region include evidence of human activity and settlement sites during other

historical periods, including the Iron Age. The remains from this period (ca. 1200-550 BC) will be presented in order to determine the reasons behind the settlement and exploitation of this area.

Jeremy M. Hutton, University of Wisconsin-Madison
The First Palmyrene Aramaic Inscription Discovered at Porolissum (Dacia)

To date, five Palmyrene Aramaic texts discovered in Roman-period Dacia have been published; all five were discovered at the Roman army fort Tibiscum. To this sparse catalogue of texts, we may now add the first Aramaic epigraph recovered from the Roman fortress of Porolissum, also in Dacia. This paper provides a brief overview of the Aramaic corpus from both sites, focusing on the most recent discovery. I examine the epigraph's reading, analyze its ductus, and evaluate the evidence it provides toward our understanding of the cultural identity retained by Palmyrene soldiers in the Roman army.

John C. Johnson, Hebrew Union College
Theology in/of/and the Septuagint

Theological/ideological differences between the HB and the LXX underscore the LXX's importance as a vital part of Jewish-Hellenistic culture and as the primary bible of early Christians. If the LXX and HB differ theologically, by what means do we discern the variations? What problems arise when attempting to ascertain theological differences between the Hebrew and Greek texts? While some argue for the production of a "Theology of the Septuagint" which would present these differences, I argue that a book-by-book approach is necessary. A composite approach is suggested, which incorporates elements from existing comparative, translation-technique, and thematic paradigms.

Nathan Johnson, University of Indianapolis
David on Daniel's Throne of Fire: Survey of an Apocalyptic Trope from the Dead Sea Scrolls to the Hekhalot Literature

In the Hebrew Bible, David is famously promised that his throne shall endure forever. Yet the Davidic dynasty ceased. This paper examines late antique strategies for dealing with this discrepancy in apocalyptic literature. I argue for one overlooked strategy, namely, the placement of a heavenly David on the fiery, celestial throne of Daniel 7. That is, the promise of a throne endures, but only in the heavenly realm. The trope is examined in 4Q246, 4 Ezra, Bavli Sanhedrin, the Hekhalot Rabbati and the Beth haMidrash before I consider the broader implications of David's heavenly enthronement for late antique apocalyptic literature.

SBL GRADUATE STUDENT PAPER AWARD WINNER

Sam Johnson, University of Notre Dame

“Making Use of History”: David F. Strauss on Origen and the Evangelists

This essay will test David F. Strauss’s astonishing claim that no understanding of the Gospels more nearly approximates the modern mythical point of view—of which he was the founder—than Origen’s (*Das Leben Jesu kritisch bearbeitet*, 1835). In what sense can Origen be considered a critical reader of the Gospels? And what does the modern mythical view have to do with ancient allegory? This essay will demonstrate the coherence of Strauss’s comparison, as well as its limitations, by way of a close analysis of Origen’s view of the role of the Evangelists in the formation of the Gospel narratives.

Abson Joseph, Wesley Seminary

Panelist, “What Is 1 Peter?”

This paper will discuss Peter's understanding of the theological role the Hebrew Scriptures play in shaping the identity and behavior of his audience. It also explore Scriptures' influence in the formation and transformation of 1 Peter's audience as it relates to their response to suffering. It will argue that the author's use of Israel's Scriptures assumes that these Scriptures, when understood properly constitute the perspective from which to make sense of the harsh realities the audience is facing and to guide their response.

Di Kang, Lutheran School of Theology

Litigation against the Proud in Ps 94 - A Reading of “God of Vengeance” in light of the Intercultural Experience

The scholarship of Psalm 94 in recent years has acknowledged the misleading nature of the translation of אֱלֹהֵי-נִקְמָה as “God of vengeance” and shifts to the interpretation of God as a judge or a king who re-establishes orders in the society. In such a forensic interpretation of Psalm 94, the psalmist presents their situation as litigation before the judge against the proud, who oppress the disadvantaged in the Israelite society. In the present paper, I offer a new translation of אֱלֹהֵי-נִקְמָה by interpreting the term in light of the Chinese term 平反 (“redressing injustice”).

Tyler Kelley, University of Georgia

The Writing on the Scroll: Models of the Pentateuch through the lens of Ancient Near Eastern Scribal Culture

This paper seeks to place methodological controls on the various models for the composition of the Pentateuch. It does this by addressing issues such as

modes of production and attitudes towards literature evidenced from scribal remains of the ancient Near East. Chief among the criteria employed are material constraints, rewriting habits, geographic and temporal distribution, and the genre and purpose of Torah literature. It is argued that based on these considerations, models that hypothesize fewer, more thoroughgoing revisions align more closely with the reality of scribal production in the ancient Near East.

Gary P. Klump, Marquette University

Intertestamental Intertextuality: Beyond Allusion

Recently, much scholarly attention has been given to the methodologies of allusion and intertextuality. A plurality of definitions persists for “intertextuality,” and no methodology for allusion has garnered a critical mass of support. After clearing some space, this paper will propose a theoretical framework for intertextual work based on structural linguistics, will place “echo” on the same intertextual scale as allusion, and will offer some pragmatic criteria for testing potential allusions. The book of Ben Sira will provide the historical buttress for both the philosophical and linguistic apparatus, while also providing the testing ground for the proposed methodology.

Raju D. Kunjummen, Emmaus Bible College, Dubuque, IA

Accusative of Reference in New Testament Greek: An Under-Appreciated Usage Category?

Greek pedagogy gives attention to the uses of the cases, especially the dative and genitive. Grammars treat the adverbial (verbal adjunct) use of noun phrases in the accusative ungoverned by preposition, but even the recent versions betray a lack of appreciation for the presence of the accusative of reference. It is also a question if lexicographers have been misdiagnosing this grammatical function as a feature of lexical semantics or of verbal syntax. The paper discusses several poorly recognized instances of the accusative of reference, as well as potential instances of mischaracterization at the lexical level (in BDAG, LSJ), with argument.

Fredrick J. Long, Asbury Theological Seminary

Profiling Construal in Constructions: Galatians 5:2-15 as a Playground for Applying Cognitive Grammar to Describe NT Greek

Ronald W. Langacker explains human cognitive language capacities in his program of cognitive grammar and linguistic predication. He uses notions of “profiling,” “levels of specificity,” “scale-scope of predication,” and “relative salience” of sentence elements. Although Langacker’s discussions largely entail verbs (profiled actions), nouns (profiled things), and select parts of speech (e.g., profiling relationships of prepositions), he understands

constructions as successfully forming more complex “assemblies of symbolic structures.” This implies the applicability of these notions to the sentence and its surrounding discourse. This paper deploys notions of Cognitive Grammar to profile the construal of Greek words in constructions within the discursive playground of Galatians 5:2-15.

Gilbert Lozano, Anderson University

A Modest Proposal for the Withdrawal of the Servant Songs

Ever since Bernhard Duhm wrote in his 1892 commentary on Isaiah about four distinct poems that he termed “servant songs,” the scholarship on Isaiah has relied firmly on that concept. Most modern commentaries continue to advance the idea of a separate set of “servant songs,” even if they go on to nuance the concept. This review of the term *ebed* (servant) in Isaiah 40-66 reveals, however, that it is quite integral to the literary integrity of the book. Moreover, the term is quite versatile, revealing the multifaceted way in which the term is used in Isaiah 40-66, and their theological diversity.

Troy W. Martin, Saint Xavier University

Panelist, “What Is 1 Peter?”

Historical methods of biblical study place great importance in locating a document in its historical context, and dating is therefore crucial to such methods. This paper will first establish the most likely date for First Peter and the consequences of this date for specifying the author and place of composition. This paper will then consider how this historical context informs the interpretation of the contents of the letter and the purpose for which it was written to give apostolic confirmation and legitimation in a troubled world.

Troy W. Martin, Saint Xavier University

Blessed Jargon: Odd Christian Speech and Social Identity

Early Christian jargon provides windows through which Christians’ understanding of themselves and their world may be viewed. This paper explains the unusual way Christians used such words and phrases as *εὐλογητός* (“blessed”), *ἀποκαλύπτειν* (“to reveal”), *ἀγαλλιᾶσθαι* (“to rejoice”), *καταβολὴ κόσμου* (“foundation of the cosmos”), and *ἔσχατον τῶν χρόνων* (“edge of times”). Those outside the Christian faith tradition did not speak in these ways, and this jargon establishes and reinforces a Christian world view and provides linguistic boundaries and self-identity for this faith community in a pagan world.

Eric F. Mason, Judson University

What Is 1 Peter?: Response to Panel Presentation

I will respond to the presentations by Dennis R. Edwards, Abson P. Joseph, Troy W. Martin, Thomas R. Shepherd, and Duane F. Watson on the topic "What Is 1 Peter?"

SBL GRADUATE STUDENT PAPER AWARD WINNER

Brandon Massey, St Mary's University, Twickenham

Translation, Paraphrase, and Hidden Attribution: R. H. Lightfoot's Problematic Use of German Scholarship

The form-critical method found an English-speaking advocate in Robert Henry Lightfoot of the University of Oxford. Through several publications he promoted the ideas of Rudolf Bultmann, Martin Dibelius and Ernst Lohmeyer. However, a close comparison of the texts reveals that Lightfoot sometimes translated their words without appropriate attribution and passed on their work as his own. Recently discovered letters from the Lightfoot Archive at Oxford provide a more complete picture of Lightfoot's travels and interaction with these scholars. These discoveries call for a reassessment of Lightfoot's place in the history of New Testament research based on his problematic use of Dibelius and Lohmeyer.

Israel McGrew, Marquette University

Job, Pessimist or Prophet? The Book of Job on the Possibility or Necessity of an Afterlife

In this paper, I argue that multiple elements in the book of Job function as an argument for a sort of afterlife. While the actors make explicit assertions that there is no such thing, the book problematizes that perspective, explicitly speculates as to some such solution, and makes divine justification dependent on a post-mortem blessing of the faithful. This discussion illuminates both a function of the text, as a second temple period argument for an afterlife, and methodological deficiencies in approaches that insist on Job's pessimism and attestation of a disbelief in any afterlife.

Timothy Milinovich, Dominican University

A Deliberately Constructed Self: Paul's Autobiography in Galatians

While some find Paul's autobiography in Galatians to be a response to opponents' criticisms, or to offer a model for imitating Christian living, this paper will argue that Paul's autobiographical sections are crafted to align with his invective against the opponents. In addition, I argue that many aspects of the autobiography, including his comments on the law, show signs of expediency to fit Paul's overall rhetorical goal to win back the Galatian churches. The life of Paul in Galatians then is a deliberately crafted self with a political purpose.

Yuliya Minets, University of Notre Dame

The Notion of “Communities of Linguistic Sensitivities” and Its Use in Biblical and Early Christian Studies

The paper discusses the applicability of a notion of “communities of linguistic sensitivities” to the study of biblical literature and early Christianity. The notion refers not so much to a group that speaks a common language, as to those who share similar language-related socio-cultural stereotypes and subscribe to approximately the same views on linguistic history and diversity. Early Christian writings give a glimpse into the formation of several such communities around the Mediterranean, whose ideas about languages were greatly colored by the biblical narrative, fused with cultural categories inherited from Classical Antiquity, and shaped by social transformations of the period.

Daniel P. Mueller, Marquette University

Making Friends in Luke 16:9: An Investigation through Relevance Theory

Interpretations of the parable of the dishonest steward often focus on the same questions. To move beyond the scholarly stalemate, I apply the methodology of relevance theory to this parable to interpret the phrase “make friends for yourselves by means of unrighteous mammon.” I argue through the principles of relevance theory that both the discourse in Luke 16:1–8 and the linguistic parallels to the larger culture facilitate the meaning of this phrase as making friends, not almsgiving. This paper also explores how the phrase's meaning may change from the parable's pre-Lukan circulation to its inclusion in the gospel.

Lawrence J. Mykytiuk, Purdue University

The Tel Dan Stele: Easy Errors vs. Appropriate Methodology for Identifying (Jo)ram and (Ahaz)iah, Plus Potential Double Revenge Revealed by Historical Comparison of the Stele with David's Biblical Conquests

This paper builds on my published diss., *Identifying Biblical Persons in Northwest Semitic Inscriptions of 1200–539 B.C.E.* (SBL Academia Biblica 12; Atlanta: Society of Biblical Literature; Boston: Brill Academic, 2004)—as revised by my 84-page article, “Corrections and Updates . . .” (*Maarav* 16(1) (2009): 49–132; http://docs.lib.purdue.edu/lib_research/129/.)—and as summarized in my book chapter, “Sixteen Strong Identifications of Biblical Persons (Plus Nine Other Identifications) in Authentic Northwest Semitic Inscriptions from before 539 B.C.E.” in *New Inscriptions and Seals Relating to the Biblical World*, 25–57 (Ed. Meir Lubetski and Edith Lubetski; *Archaeology and Biblical Studies* 19; Atlanta: Society of Biblical Literature, 2012); http://docs.lib.purdue.edu/lib_research/150/.

Stewart Penwell, Corydon, IN

The Elder's Assertions of Authority: Group Making and Maintenance in 2-3 John

Social groups do not simply exist; rather, social groups must be continually made and maintained. This paper reviews and applies the methodical approach of Pierre Bourdieu's "Social Space and Symbolic Power" and, in particular, the relationship between the spokesperson and the individuals in the group. The spokesperson speaks on behalf of the group and therefore asserts authority over them. At the same time, individuals of the group assent to the spokesperson's authority. This paper then examines the relationship between "the Elder" and his network of churches he asserts his authority over in order to disclose the manner in which he attempts to maintain his position of authority.

SBL PRESIDENTIAL PANEL

A Method to Their Madness: Recovering, Discovering, and Uncovering Meaning for the Biblical Texts

This year's theme was intended to create a venue in which we might explore the various methodologies scholars use in studying the biblical texts today, but also, and most especially, to facilitate discussion and engagement among scholars who employ different methods. The members of this panel, all of whom are experts in particular methods of biblical criticism and interpretation, have been asked to give a presentation on why their method of choice is meaningful to them, what it has brought to our interpretation/ understanding/ appropriation of the Bible, and where it is headed in the future.

SBL GRADUATE STUDENT PAPER AWARD WINNER

R. Jesse Pruett, University of Wisconsin-Madison

Don't Shoot the Messenger: A Source-Critical Analysis of the Messenger Execution Scene in 2 Samuel 1

1 Samuel 31-2 Samuel 1 presents an interpretive conundrum due to a long recognized contradiction regarding the mechanics of Saul's death in the narrative. Whereas one scene features Saul's demise by his own hand (1 Sam 31), the subsequent chapter accuses an unfortunate Amalekite herald of delivering the final blow (2 Sam 1). Using methods associated with source-criticism, this paper argues that this contradiction is the result of a reformulation of the narrative(s) by a later redactor. This reformulation strengthens David's denial of any misconduct in the death of his predecessor and provides a poetic conclusion to the Saulide monarchy.

Tiberius Rata, Grace College and Theological Seminary

The History of the Text of Jeremiah

The history of the text of Jeremiah, its transmission and composition, has been the subject of discussion for Old Testament scholars for a long time. In this paper I will 1) give an overall review and critique of previous scholarship with respect to the composition and transmission of the text of Jeremiah, 2) discuss the LXX text and the theory that the LXX text was not based on the MT, but on a Hebrew Vorlage which originated from the same parent-text the MT came into existence, and 3) present a theory that proposes an MT superiority over the LXX.

Ryan M. Replogle, Hebrew Union College

Meta-representational Theory and Divine Imagery: Beyond Literal and Metaphorical

Reconstructions of ancient thought about the divine have often been hindered by a literal-metaphorical dichotomy of meaning, in which seemingly literal anthropomorphic or cosmic attributes for deities are interpreted as figurative. In contrast, I argue that the cognitive approaches of David Aaron and Dan Sperber can sensitize scholars to a range of meanings otherwise overlooked. More specifically, I argue that understanding ancient divine imagery as meta-representations allows for divine imagery to contain a high degree of semantic ambiguity while also exerting strong influence on ancient thinking and behavior, thus resulting in a mediating position between literalness and metaphor.

Abelardo Rivas, Andrews University

Tall Jalul's heritage: A study on the objects from Field G

Excavations at Tall Jalul have been conducted since 1992. The site displays an impressive and rich history of occupation steaming from the Early Iron Age I to the Islamic period; reaching its peak during the Iron Age II. Its identification has been a subject of debate. Among the suggestions are Heshbon, Bezer and Jahaz. The sites' cultural remains speak of the diversity of its inhabitants. This paper will look at objects found in Field G which judging by the architectural remains, it encloses a domestic multiroom complex originally built during the Iron Age IIA lasting until the Persian Period.

Vernon K. Robbins, Emory University

Through Form and Rhetoric to Competing and Blending Storylines

On the one-hundredth anniversary of form criticism with Martin Dibelius (1919), Karl Ludwig Schmidt (1919), and Rudolf Bultmann (1921), and fortieth anniversary of rhetorical criticism with Hans Dieter Betz (1979), sociorhetorical interpretation of early Jewish and Christian texts can enrich these approaches with social, cultural, and visual-material analytical-strategies that display competing and blending storylines in Mediterranean Antiquity. Building on Latin writer Varro's perception (45 BCE) of three streams of religion in the Roman empire, we can see and interpret mythical-history in earthly-oriented prophetic and cosmic-oriented apocalyptic storylines; philosophy in earthly-moral wisdom and cosmic-speculative precreation storylines; and ritual in earthly-healing and cosmic-sacrificial storylines in both Judaism and Christianity.

Matthew K. Robinson, Asbury Theological Seminary

Divine Topos in Ancient Biographies and the Gospels

Topos, in Theon's *Progymnasmata*, is described as a sort of maxim or proof for argumentation., James McConnell has recently demonstrated that ancient biographies often used divine witness as topos to affirm the trustworthiness of an account. In this paper, we will compare the use of divine topos in ancient Greek biographies and Josephus with potential instances of divine topos in both the resurrection (Mt. 28:1-8; Mk. 16:1-8; Lk 24:1-12) and baptism scenes in the Synoptics. In the end, we will find that both Matthew and Luke have adapted Mark so as to forge instances of divine topos in their respective accounts.

Jonathan Sanchez, University of Notre Dame

Torah and Christology: Matthew 1-4 and Jesus' Interpretive Authority in the Sermon on the Mount

The nature of Jesus' authority, a key interpretative element for the Sermon on the Mount, is illuminated by taking a narrative approach to Matthew. Examining Matthew 1-4, I argue that there are four elements that portray

Jesus as a uniquely authoritative interpreter of Torah. The parallels between Jesus and Moses mostly obvious do so, but Jesus' identity as the Davidic Messiah and God's Son are important as well. Furthermore, as the fulfillment of Scripture, Jesus can rightly fulfill Scripture by his teaching. While there is significant overlap between these four themes, each uniquely reinforces Jesus' authority.

Samantha J. Scott, Marquette University

Failed Lament in the Animal Apocalypse?: Towards an Ideological Critique of the Efficacy of Second Temple Prophetic Literature

This paper explores the An. Apoc. through the lens of recurring narrative cycles of misdeed, lament, and restoration which permeates the An. Apoc. I argue that this cycle is most significant in its demonstration of the efficacy of the lament of various characters in the An. Apoc. in every narrative instance with one major exception: the historical era of the Second Temple prophets. I will provide an explanation of the failure of the prophetic lament in the An. Apoc. by means of an ideological critical engagement with the narrative's perception of the construction of the Second Temple under Persian imperial hegemony. I will argue that in the An. Apoc. the inefficacy of the prophetic lament reflects the author's perception of the Second Temple project and offers an ideological critique of the Second Temple prophetic enterprise which underpinned cooperation with imperial hegemony.

JoAnn Scurlock, Elmhurst College (retired)

North vs. South: The Uncivil Theological Conflict over the High Places

Southerners accused Northerners of having gone over to the worship of foreign gods (1 Kings 12.28-32; 2 Chron. 13.8-11), implicitly pointing to the bovines that Canaanite and North Syrian gods stood upon as inspiration for the golden calves of Bethel and Dan. But what about that Canaanite or North Syrian Temple erected in Jerusalem, with its Jebusite priesthood and Gibeonite temple servants, its Chariots of the Sun (2 Kings 23.11-12), and its rooms where women devotees wove the garments for the Asherah (2 Kings 23.6-7)? The following paper will discuss recent archaeological findings that allow us to re-examine old texts and to explore the consequences for his worshippers of a god of transhumans first into the sedentary god of a territorial state and then again into a universal god of empire.

Zach Selby, Chicago Theological Seminary

The Politics of Israel's Footwear: Biblical Conceptions of Class in the Motif of "Sandals"

Sandals are utilized in biblical texts as indicators Israel's perseverance through travails. Contrasting these indestructible sandals, the Gibeonite tale in Joshua portrays their ruse as believable because of their worn-out footwear. Combining reflection on the shoe in the work of Heidegger and Jameson with the biblical contours of the sandal motif, this paper will argue that this motif reveals an intersection of class and ethnicity within the ideological frameworks of biblical authors. This intersection produces an image of "Israel" that is undifferentiated in both class and ethnic terms and ideologically oriented toward the experience of forced-migrations in exile and return.

Chris Shea, Ball State University

Dialogue in the Dark: Plato's Cave Revisited

Plato's Allegory of the Cave, from Republic Six, creates a persecuted philosopher who haunts Western narrative from classical Athens to modern America (cf. films such as "Rebel without a Cause"; "The Matrix"). The impact of this hero-worship on Christianity has long been noted, but perhaps there's more to be plumbed from this seminal text, plot markers that may have been as myth-constructive as the figure of the charismatic Knower. This paper will focus on the dialogic elements of the piece, with nods to Hannah Arendt, the Apocryphon of John, the Fathers, and Marcion.

Tom Shepherd, Andrews University

Panelist, "What is 1 Peter?"

First Peter is a treasure house of theology for both the ancient and the modern church. I take a canonical approach to the book, maintaining Petrine authorship and a date in the AD 60s, while recognizing the challenges to such a position. I will briefly defend Petrine authorship and deconstruct common objections. However, I will focus more attention on the theology of community formation as central to the message of 1 Peter. The apostle uses a three-pronged approach to establishing the community which I will briefly outline.

Russell Sisson, Union College

Prophetic Role of Sages in Wisdom of Solomon

Wisdom of Solomon's author concludes a description of Wisdom's attributes and works (7:22b-27a) saying: "in every generation she passes into holy souls and makes them friends of God, and prophets" (7:27b). In the context of what immediately precedes and follows, Wisdom's principal work is the formation of sages like the author. Nothing in this context explains how Wisdom's sages function as prophets. A clue to the link is found in 4:10-5:14 where the presence of righteous souls in God's judgment

of the unrighteous is described. Here Jewish tradition and Greek philosophy together inform the author's understanding of sages' prophetic role.

Andrew J. Summerson, Calumet College of Saint Joseph
Christ as Jonah's Sea Monster: Creative Typology in Byzantine Hymnography

Early Christian biblical interpretation understood Jonah's experience in the belly of the sea monster as Jesus' three-day burial. The Byzantine Canon of the Nativity relates Christ not to the prophet, but to the sea monster. This paper will provide a textual analysis of the hymn and explore the theological significance of the poet's pointed comparison. I will discuss the unique contribution later Greek hymnody makes to biblical interpretation, both by enshrining classic typology and establishing new connections between biblical texts and festal cycles.

Nathan Thiel, Carroll University
"Taste and See that the LORD is Good": Psalm 34 as Pattern for the Matthean Salt and Light Metaphor

Among the sayings that frame Jesus's teaching in the Sermon on the Mount is the Matthean salt and light metaphor (5:13-16). The precise nuance of salt within the metaphor, however, has proven difficult to determine, given the multiple uses of salt and its multivalent scriptural allusions. This paper argues that the main inspiration for the Matthean formulation of this saying comes from Psalm 34. The evangelist has patterned the metaphor after the psalmist's exhortation to "taste and see that the LORD is good," identifying the followers of Jesus as the vehicles through which human beings may experience God's goodness.

Jeffrey M. Tripp, Rockford University
Elitism, Exclusion, and the Culture of Post-Secondary Biblical Studies
The mission of the Society of Biblical Literature includes "Collaborating with educational institutions... to support biblical scholarship and teaching," yet the current state of the job market suggests the field of biblical studies has not succeeded in fostering widespread access to its discipline. In order to assess the nature and extent of this access, this paper surveys 86 colleges and universities in Illinois to see whether they offer courses in biblical studies. Unsurprisingly, many of them do not. The paper then traces the ways that the field of biblical studies focuses on a preferred demographic of students and schools. These self-imposed limitations not only restrict access to students (and so the potential for teaching positions), but also increase the risk of religious discrimination against potential biblical studies teachers and students. Finally, the paper suggests that only

by easing the elitism and exclusivism of biblical studies can the field hope to increase access to the academic study of the Bible.

J. Brian Tucker, Moody Theological Seminary

Paul with Judaism and the Eschatological Pilgrimage Tradition

Many within the Paul within Judaism approach rely on the Eschatological Pilgrimage Tradition but Terry Donaldson and Matthew Novenson do not see it in Paul. This over-reliance remains one of the reasons they do not buy into the Paul within Judaism framework. While such infelicities are acknowledged by some within this approach all too often the weight of their critique is downplayed or their arguments are not sufficiently engaged, this paper seeks to fill that gap by offering another way forward in regards to the connection between the eschatological gentiles and Israel's restoration.

Ray Arlin Umphrey, The Southern Baptist Theological Seminary

The Nazarene and Tatoonine: The Christ Child and the Skywalker Twins as Chosen Children Protected in Obscurity

At the close of Star Wars: Revenge of the Sith, Luke and Leia Skywalker are placed in remote places in the galaxy to protect them from the reach of their father, Darth Vader. This parallels the experience of Jesus' infancy and childhood when, through a series of angelic warnings, the holy family is led by Joseph first to Egypt and then to Nazareth to conceal the Christ Child from the Herodian dynasty. This paper will explore the similarities in these narratives of chosen ones who emerge from obscurity as adults to confront evil and fulfill their destiny.

Donald Dale Walker, Museum of Science and Industry, Chicago

Pistis in Hellenistic Politics

Pistis is a recurring feature of Greco-Roman politics. My paper will survey a number of ancient Greek sources that illustrate how *pistis* functioned in these contexts and then illustrate how this is relevant to reading Romans 8. My goal in this paper is to ground understanding of *pistis* historically and amplify its cultural connotations. I will conclude with a few general observations about the relevance of the political context of *pistis* to early Christian theology.

Duane F. Watson, Malone University

Panelist, "What Is 1 Peter?"

My paper will briefly discuss the authorship, date, recipients, geographical matters, nature of the situation faced by the audience, and the nature of the author's suggested response. It will particularly examine how rhetorical analysis might address these topics. Such analysis might include imagery and metaphor, intertextuality, social and culture texture, and ideology.

Paul D. Wheatley, University of Notre Dame

μύρον and Cultic Narrative in Mark 14:1–9 and Beyond

In Mark 14:1–9 and its parallels, a woman anoints Jesus with μύρον, which Jesus states is done in anticipation of his death. In LXX and later sources, μύρον refers to a variety of anointing substances, generally associated with ritual contexts. This paper considers the ritual and cultic connotations of μύρον and μνημόσυνον from Mark 14:1–9 / Matt 26:6–13, the transformation of this tradition in Luke and John, and related ritual-memorial language in the Pauline corpus, on the way to suggesting that the μνημόσυνον mentioned in Mark 14:9 included a ritual form of remembrance practiced in early Christianity.

Mark Whitters, Eastern Michigan University, and Russell Sisson, Union College

Reacting' Mini-Games as a Methodology for Biblical Studies?

Many humanities programs are experimenting with a new methodological approach to learning and study called Reacting. This style puts the learning in the students' hands and capitalizes on human motivations of performance, entertainment, and competition. This presentation profiles how two instructors use specific applications of Reacting (one based on Paul's address to the Areopagus in Acts, the other based on Jesus before the Sanhedrin in the Gospels) in their religious studies classroom. Sisson and Whitters are veteran instructors in this methodology, and Whitters has recently published two books (2017, 2019) on how Reacting can be used systematically in biblical studies.

Megan Wines, Loyola University Chicago

"Time's Gone Wrong" or: Wibbly, Wobbly, Timey-Wimey Stuff

Queer Apocalyptic Time in Doctor Who's "Wedding of River Song"

The long-running BBC series Doctor Who is full of apocalyptic themes, as the world always seems to be at its end wherever the Doctor finds himself. This paper, through the lens of apocalyptic time and queer temporality theories, provides an analysis of "The Wedding of River Song" (S6E13) that works to highlight how the episode works against heteronormative ideals of time using both apocalyptic and queer conceptions of time, and thus leans into one of the Doctor's most famous comments, that time itself, rather than being strictly linear, is "more like a big ball of wibbly-wobbly, timey-wimey stuff."

SBL REGIONAL SPOTLIGHT

K. Lawson Younger, Trinity International University, Divinity School
Aramean Deities of the Southern Levant: Their Influence on Ancient Israelite Religion

The Hebrew Bible attests to the worship of Aramean deities among the Israelites. What deities did the biblical writers have in mind. This paper will investigate who some of these deities were, utilizing the most recent, exciting archaeological discoveries from southern Levantine Aramean contexts (e.g. Damascus, Geshur, and Ma'akah). Since some of these discoveries came to light only last summer, not all the ramifications have been worked out, but the paper will conclude with a brief discussion of some of the implications of this new data.

Angela Zautcke, University of Notre Dame

The "Outer Darkness" in the Gospel of Matthew as Exclusion from the Kingdom

Among the varied language about hell in the Gospel of Matthew, the term "the outer darkness" has an additional nuance. The evangelist speaks of fire and pain when describing hell as a place of punishment, but when he refers to hell as "the outer darkness," he emphasizes that hell is also the fate of those excluded from the kingdom of heaven for failing to meet the demands of discipleship. The evangelist uses this term to warn his audience not to assume they will be admitted to the heavenly kingdom based solely upon their status as members of the faith community.

ACKNOWLEDGMENTS

The societies wish to thank the following exhibitors who support the activities of our region by displaying their publications at this meeting:

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Thanks to **SBL Press** for providing review copies for the SBL Book Review session.

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2021 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	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
	Rocco's Pizza	