

**The 382nd Meeting of
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Abstracts

Alicia D. Myers, Campbell University

“The Present Priestly Ministry of Jesus: The Debate Over Jesus’ Flesh and Blood in 1 John in Light of Hebrews”

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Relying primarily on 1 John 2.18–19, 4.1–6 and 5.6–8, most scholars suggest that the enigmatic opponents behind 1 John devalue Jesus’ incarnation, and especially the salvific nature of his death. This reading often uncovers Levitical elements into Jesus’ death due to descriptions of his cleansing ‘blood’ and his identity as ἰλασμός in 1.7–2.2. Nevertheless, this reading is problematized by both the use of present tense verbs to describe Jesus’ identity as ἰλασμός and παράκλητος in 2.1–2 and the understandings of blood as life, rather than death, in ancient Judaism. In this article, I will argue that 1 John is similar to Hebrews, which David Moffitt has shown assumes rather than explicates Jesus’ resurrection and ascension, by presenting him as a ministering high priest in the heavenly sanctuary. As only one of several similarities between Hebrews and 1 John, a close reading suggests a similar priestly Christology between the two writings. Even though 1 John does not focus on Jesus’ high priestly identity as Hebrews does, it nevertheless assumes it, thereby insisting its audience that Jesus’ flesh and blood still matters—not just because of his past death or his coming return—but because of the priestly, intercessory work that he continues to do before the Father in the present.

Timothy Milinovich, Dominican University

“Paul’s Campaign Rhetoric and the Opponents in Galatians”

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This paper considers how the social dynamics of Paul’s relationship to his communities and his opponents resemble that of political campaigns in which two parties are engaged in a heated contest for power over a community. In this light, it evaluates the arguments that Paul employs to attack his opposition and to defend his own position as a kind of campaign rhetoric. Rather than attempt to identify the precise identity of these community interlopers, it addresses instead Paul’s “rhetorical opponents” that the letters’ *vituperatio* constructs as an amalgamation of the antagonists, the false brothers, and—on at least a rhetorical level—the leaders of the Jerusalem-Antioch coalition. Those whom Paul treats as opposing him, and having opposed him in the past, are molded into a mass of negative association, so that, within the letter’s argument, there is little-to-no space between the Galatian antagonists and the false brothers, or even the Jerusalem pillars.

Elizabeth Hopp-Peters, Garrett-Evangelical Theological Seminary

“Metaphors in Motion: Symbolic Action in the Book of Jeremiah”

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The Hebrew Bible describes a number of symbolic actions performed by prophets in which word and deed are combined in ways that create metaphoric possibilities. Within the Latter Prophets, the descriptions usually appear in standard literary form and often serve theological purposes. Two such narratives from the book of Jeremiah, one involving a potter and the other a pot (Jer 18:1-12; 19:1-13), utilize the analogical elements of act and actor, object and location, to construct a metaphor offering a theodicy for the destruction of Jerusalem and the fall of the Southern Kingdom. The Potter and The Broken Pot narratives also illustrate the ways in which the book of Jeremiah’s editors appear to have shaped, ordered and supplemented accounts of prophetic symbolic action in order to tell a story about the ongoing relationship between God and the people called Israel.