

**The 378<sup>th</sup> Meeting of  
The Chicago Society of Biblical Research  
April 7, 2018, 2:45 p.m.  
McCormick Theological Seminary**

***Abstracts***

**Genevive Dibley**, Rockford University

**“Inconsolable: An Exploration of Enoch’s Grief Through the Lens of Ambiguous Loss”**

[[gdibley@rockford.edu](mailto:gdibley@rockford.edu)]

The fourth book of Enoch, the *Book of Dreams*, ends disconcertedly with the prophet waking from his vision of the Final Judgement and weeping inconsolably, 1 Enoch 90:39-42. All the more striking, the inconsolable grief of the prophet directly follows the expressed joy of God at the conclusion of the same series of events effectively leaving the prophet in a state of emotional juxtaposition to the divine. This paper explores some interpretative possibilities of identifying Enoch’s grief as theological trauma, specifically the phenomenon of ambiguous loss, and its implications.

**Andrew R. Guffey**, Northwestern University

**“‘A Local Habitation and a Name’: On the Images of John's Apocalypse”**

[[andrew.guffey@northwestern.edu](mailto:andrew.guffey@northwestern.edu)]

The images of the book of Revelation have been explored from countless, ultimately unsatisfactory, perspectives. Too often they have been described as "bizarre" and unintelligible or reduced to a sort of cipher. This paper summarizes my research on the images as pictorial language akin to ancient ekphrasis, rather than as coded references to local phenomena, whether visual or symbolic. The images of Revelation exceed literary analysis. I draw on art historical methodology and insights from image studies to offer a new account of John's images as a way of re-imagining, re-visioning the divine world.

**JoAnn Scurlock**, Elmhurst College

**“Sins of Omission or Commission? or What Can Assyrian Scribes Teach us About the Bible as an Edited Book”**

[[rbeal@uchicago.edu](mailto:rbeal@uchicago.edu)]

The approach taken by Michael Goulder in his arguments for Marcan priority on the basis of Fatigue Theory is similar to one taken in my field of Assyriology in dealing with the literary history of ancient texts. This is where my expertise comes into play. There is an ancient pharmacological series called Uruanna with a Middle Assyrian (late 2nd millennium) original which was not only edited but redacted over the course of a millennium culminating in the penultimate version commissioned by the Assyrian scholar king Assurbanipal (668-627 BCE). From a careful study of the fragments of this penultimate version as well as the original and intermediate versions it becomes clear that our imagination of the possible, whether it is a matter of Synoptic Gospels or of the Hebrew Bible, needs considerable expansion from the relatively primitive notions of what might have been entailed in the construction of an ancient text.