

PROGRAM BOOK

THE MIDWEST REGIONAL MEETING FOR BIBLICAL STUDIES

Sponsored by

The Chicago Society of Biblical Research &
The Catholic Biblical Association of America
Saint Mary's College – Notre Dame, Indiana

March 15–17, 2024

THE 2024 MIDWEST REGIONAL MEETING FOR BIBLICAL STUDIES

Sponsored by

The Chicago Society of Biblical Research &
The Catholic Biblical Association of America
Saint Mary's College – Notre Dame, Indiana

Friday, March 15

6:00–7:30 p.m. Registration Spes Unica

7:30–8:45 OPENING SESSION Spes Unica 145

MIDWEST REGIONAL SPOTLIGHT

Stacy Davis, St. Mary's College and Westminster John Knox Press
Esther Rabbah and the Case of the Dueling Calendars: Jewish Astrology in the First Millennium CE

Saturday, March 16

9:00–11:30 a.m. Registration Spes Unica

9:00–10:30 a.m. SESSION ONE

GREEK LANGUAGE AND LINGUISTICS (A)

Spes Unica 140

Chair: Fredrick J. Long, Asbury Theological Seminary

Alan Bunning, Center for New Testament Restoration
Determiners in the New Testament

James E. Sedlacek, Israel Institute of Biblical Studies
The Meaning of ἡσυχία: A Semantic Domain Analysis

Ross D. Harmon, Midwestern Baptist Theological Seminary
Makarios of Matthew 24 in Light of Makarios of the Old Testament

HEBREW BIBLE (A)**Spes Unica 135**

Chair: Jeffrey Stackert, University of Chicago

Kenton F. Williams, Moody Bible Institute

Judges 13-16: Samson as Failed Archetypal King

Sharon R. Love, University of Cincinnati

Power Plays: Analyzing the Nabal Account in 1 Samuel 25 through Social Power Theory

Mark Minster, Rose-Hulman Institute of Technology

*The Sacrifice of Joab and the End of Matrilineal Descent***HEBREW BIBLE (B)****Spes Unica 235**

Chair: Mark Lester, Loyola University Chicago

Peter Feinman, Institute of History, Archaeology, and Education

Narrative Heroes: Literary Commemorations of Warriors and Warrior Culture in the Early Biblical World

Nicholas J. Campbell, Louisville, KY

*Violent Brothers and Violent Ends***PAULINE LITERATURE (A)****Spes Unica 239**

Chair: Brian Yong Lee, Loyola University Chicago

Troy W. Martin, Saint Xavier University

Face-Receiving (προσωποληψία): Paul's Contributions to an Early Christian Neologism Expressing Impartial Salvation

Sorin Sabou, Moody Bible Institute

Michelangelo's Reading of 1 Thes. 4:16-17 and 2 Thes. 1:7-10 in the Last Judgement

**EARLY CHRISTIANITY: ACTS,
APOSTOLIC FATHERS, AND PATRISTICS (A)**

Spes Unica 240

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

Chris Shea, Ball State University
Christian Caesar: Acts 10 and the Conquest of Rome

Julian Sieber, Loyola University Chicago
Translating Indigeneity in Acts 28:1–10

Tom Wadsworth, Dixon, IL
How the Early Church Eventually Developed “Worship Services”

SECOND TEMPLE JUDAISM (A)

Spes Unica 137

Chair: Lilly Davis, University of Notre Dame

Joshua T. King, Loyola University Chicago
“And the Earth Was Filled with Violence” (Gen 6:11): Meat Consumption and the Upsetting of the Natural Order in 1 Enoch and Jubilees

Nathan C. Johnson, University of Indianapolis
Messiahs and Masculinity: Popular Movements in Josephus

10:30–11:00 a.m. Break

Spes Unica

11:00–12:00 a.m. SESSION TWO

GREEK LANGUAGE AND LINGUISTICS (B)

Spes Unica 140

Chair: James E. Sedlacek, Israel Institute of Biblical Studies

Frank Shaw, Cincinnati, OH
Participle Usage in 2 Maccabees: Evidence of an Epitome?

Fredrick J. Long, Asbury Theological Seminary
The Information-Structural Analysis of Greek: An Introduction and Application to Select New Testament Texts

EARLY CHRISTIAN GOSPELS (A)

Spes Unica 235

Chair: Clare K. Rothschild, Lewis University

Brennan Dour, SJ, Loyola University Chicago

“Go Home to Your Friends:” Reading Mark 5:14-20 Through a Disability Lens

Nathan Houstin, Loyola University Chicago

Use Both the Baby and the Bathwater: Restoring Health and Community for Children and Women in the Gospel of Luke and the Arabic Infancy Gospel

**EARLY CHRISTIANITY: ACTS,
APOSTOLIC FATHERS, AND PATRISTICS (B)**

Spes Unica 240

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

Br. John Baptist Santa Ana, OSB, University of Notre Dame

Chewing the Cud with Barnabas and Origen: A Comparison of Allegorical Interpretations on Dietary Law

Lawrence Lahey, Clinton, IA

The Debate at Tomei (Thmuis), Egypt, between the Jew Omran and Two Monks, circa 620

HEBREW BIBLE (C)

Spes Unica 135

Chair: Jeffrey Stackert, University of Chicago

Joseph E. Samuel, Mishawaka, IN

What is Going on in 2 Kings 17:18-20?

Jeremy M. Hutton, University of Wisconsin-Madison and University of the Free State

Identifying Northern Hebrew in the Epigraphic Corpus and Hebrew Scribal Culture: A Response to Na'ama Pat-El

PAULINE LITERATURE (B)

Spes Unica 239

Chair: Troy W. Martin, Saint Xavier University

Parker J. Outman, Asbury Theological Seminary

By Faith, Not Sight: Examining Paul's Use of Roman Images in 2 Corinthians 2:14–5:10 as Apocalyptic Discourse

Nick Elder, University of Dubuque

Scribal Scripting: Variance Across Greetings and Thanksgivings in Pauline and Papyri Letters

APOCALYPTIC LITERATURE (A)

Spes Unica 235

Chair: Edmondo Lupieri, Loyola University Chicago

B. E. Bruning, Anderson University

More Than "Appearances": The War Scroll's "Mirrors" and Apocalyptic Scribal Reception of the Tabernacle Text

Fabio Caruso, Loyola University Chicago

Jezebel and Tacita Muta: Silencing Women in Apocalyptic and Classic Traditions

12:00–2:00 p.m. Lunch (area restaurants)

Graduate Students Luncheon

Spes Unica 134

All graduate students are invited to a complimentary lunch and conversation.

The Teaching Intensive: Reflections on Scholarship, Pedagogy, and Life in Teaching Intensive Roles

Chair: Mark Lester, Loyola University Chicago

Panelists:

Nick Elder, University of Dubuque

Charles Hughes-Huff, Sacred Heart Seminary and School of Theology

Lauren O'Connell, Loyola University Chicago

2:00–3:30 p.m. SESSION THREE

EARLY CHRISTIAN GOSPELS (B)

Spes Unica 235

Chair: Clare K. Rothschild, Lewis University

Stewart Penwell, Corydon, IN

Jesus the Samaritan: An Ethnic Slur in John 8?

Lilly Davis, University of Notre Dame

"Physician, Heal Yourself!": Patristic Guidance on How to Interpret the Proverb in Luke 4:23

Nathan C. Johnson, University of Indianapolis

"Forceful Men" and the Kingdom of God: Matthew 11:12 and Militant Messianism

TEXTUAL CRITICISM AND PAPYROLOGY (A)**Spes Unica 140**

Chair: Sylvie Raquel, Trinity International University

Ellen De Doncker, UC Louvain/UCLA

The Divine Mouth Avoided in LXX? A Vorlage-Centric Analysis of Anthropomorphism, with a Focus on LXX-Numbers 20:24

Alan Bunning, Center for New Testament Restoration

Early Scribes and Textual Criticism

Gregory Hartzler-Miller, Goshen, IN

*Victorinus as Textual Critic: Galatians 2:5 Without οἷς οὐδὲ***HEBREW BIBLE (D)****Spes Unica 135**

Chair: Jeremy Hutton, University of Wisconsin-Madison and University of the Free State

Tommaso Bacci, University of Chicago

“P” as in “Polemic”? A Reassessment of P’s Alleged Anti-polytheistic Sentiment

Charles Hughes-Huff, Sacred Heart Seminary and School of Theology

Constructing Holiness in the Priestly Literature

Garrett M. Haddock, University of Notre Dame

*Disordered Chronology and the Priestly Blessing***PAULINE LIT/SECOND TEMPLE JUDAISM (A)****Spes Unica 137**

Chair: Scott Harris, Knox College

John D. Doss, Asbury Theological Seminary

Common Conversion Topoi in Paul, Philo, and the Mysteries

Brian Yong Lee, Loyola University Chicago

First Corinthians, Hellenistic Judaism, and Greco-Roman Philosophy: Some Methodological Reflections

Genevive Dibley, Rockford University

*The Relation of Complicated Grief to the Redemption of the Gentiles in Paul***3:30–4:00 p.m.****Break****Spes Unica**

4:00–5:30 p.m. SESSION FOUR

APOCALYPTIC LITERATURE (B)

Spes Unica 137

Chair: Edmondo Lupieri, Loyola University Chicago

Ryan Quam, University of Notre Dame

Syncrisis in the Promises to the Seven Churches (Rev 2-3)

Megan Wines, Loyola University Chicago

“Do You Study Your Bible Mister Murdock? ”: Apocalyptic Themes in Guardian Devil

EARLY CHRISTIAN GOSPELS (C)

Spes Unica 235

Chair: Nick Elder, University of Dubuque

Brandon Massey, University of Münster

Editorial Fatigue and the Construction of the Lukan Passion Narrative

Jeffrey M. Tripp, Rock Valley College

Arguments from Order for Q Revisited: A New Solution to an Old Method

Ian Bremar, Loyola University Chicago

From Wells to Widows: Reading the Samaritan Woman Intertextually with 1 Kings 17 and Tobit

PAULINE LITERATURE (C)

Spes Unica 239

Chair: Brian Yong Lee, Loyola University Chicago

Clare K. Rothschild, Lewis University and Stellenbosch University

tristitia secundum Deum, tristitia secundum saeculum: Galen’s Peri Alupias (De Indolentia) and Paul’s Notion of Grief

John D. Doss, Asbury Theological Seminary

Paul and Apuleius: Common Conversion Topoi in the Pauline Epistles and Ancient Mystery Cults

HEBREW BIBLE (E)**Spes Unica 135**

Chair: Charles Hughes-Huff, Sacred Heart Seminary and School of Theology

Kyle C. Dunham, Detroit Baptist Theological Seminary

Old Age, Death, or Something Else? Another Look at Qohelet's Climactic Poem

Gary P. Klump, Sacred Heart Seminary and School of Theology

Ecclesiastes as Social Critique: An "Epilological" Reading

Mark Whitters, Eastern Michigan University

Obadiah's "Saviors": The Book of Judges Redux?

HEBREWS AND CATHOLIC EPISTLES (A)**Spes Unica 140**

Chair: Eric F. Mason, Judson University

David Tingley, Asbury Theological Seminary

Shipped Outside the Camp: Impending Exile and Nautical Imagery in Hebrews

Troy W. Martin, Saint Xavier University

Christ, the Spitefully Joyful Meddler: Defining the Neologism ἀλλοτρίεπίσκοπος in 1 Peter 4:15

TEACHING THE BIBLE (A)**Spes Unica 240**

Chair: Teresa Calpino, Loyola University Chicago

Scott Harris, Knox College

Modding the Classroom: Video Games as a Tool for Religious Studies

Genevive Dibley, Rockford University

On Use of the Graphic Novel Project "Uncovering Theologies" in the Classroom to Foster Deeper Textual Engagement

Jon Hatter, Loyola University Chicago

Using Fantasy Myth-Making to Approach Biblical Creation Accounts: Helping Students Find Truth "Amidst The Innumerable Stars"

Sunday, March 17th

9:00–10:30 a.m. SESSION FIVE

HEBREW BIBLE (E)

Spes Unica 135

Chair: Mark Lester, Loyola University Chicago

Laura Carlson Hasler, Indiana University Bloomington

Thinking Against the Nations: Constructing Violence and “Others” in Haggai, Malachi, and Zechariah

Marshall A. Cunningham, University of Chicago

What’s Old is New Again, or is it Just New: Tradition and Innovation in the Book of Haggai

SECOND TEMPLE JUDAISM (B)

Spes Unica 137

Chair: Scott Harris, Knox College

Second Temple Judaism Seminar

Alexei Sivertsev, DePaul University

An Urban Text: The Letter of Aristes and the Invention of Jerusalem’s Topography in the Hellenistic Period

This paper has been pre-circulated. Professor Sivertsev will give a brief introduction before the response and discussion.

Malka Simkovich, Catholic Theological Union, respondent

Open discussion

10:30–11:00 a.m. Break

Spes Unica

11:00–12:15 p.m. BOOK REVIEW PANEL

Spes Unica 145

Chair: Mark Lester, Loyola University Chicago

Rebecca Scharbach Wollenberg, *The Closed Book: How the Rabbis Taught the Jews (Not) to Read the Bible*. Princeton: Princeton University Press, 2023.

Rebecca Scharbach Wollenberg, University of Michigan

Devorah Schoenfeld, Loyola University Chicago

Tzvi Novick, University of Notre Dame

ABSTRACTS

Tommaso Bacci, University of Chicago

“P” as in “Polemic”? A Reassessment of P’s Alleged Anti-polytheistic Sentiment

In past and recent scholarship, the Priestly source has oftentimes been characterized as having an overt affirmation and/or apology of a monotheistic theological framework that occasionally becomes a polemic against foreign deities and pantheons—a recent example of this is Konrad Schmid’s formulation of P’s “inclusive monotheism” (e.g. Schmid 2011; 2017; 2019). In this paper, I show how the P literary material (assuming, as a starting point, the maximalist source division offered in Feldman 2023) does not have literal features that elicit this characterization, which emerge only when the P material is considered within a canonical framework and read along non-P material. A closer analysis of the oft-quoted relevant examples concerning non-Yahwistic deities and agencies consisting of Gen 1:14–19, 1:26, Exod 7:1; Exod 7–9*, Exod 12:12b, Lev 17:7, 18:21; 20:2–4, and Num 33:4b, informed by a documentarian approach and by the source distinction between the P and H layers, will show how P, considered as an independent literary source, never engages in polemic or critique about foreign deities and pantheons, and should be considered completely disinterested in making the same “monotheistic” theological distinctions as, for instance, the D source and Second Isaiah. The result of the analysis should discourage scholars from dealing with the literary nature and features of P by using modern descriptors such as “monotheistic,” “polytheistic,” “henotheistic,” etc., including Schmid’s “inclusive monotheism.” These classifications are more indicative of the scholar’s or a reader’s bias rather than an actual reflection of the extant features of the P literary work.

Ian Bremar, Loyola University Chicago

From Wells to Widows: Reading the Samaritan Woman Intertextually with 1 Kings 17 and Tobit

The woman of Samaria in John 4:4–42 has often been associated with betrothal type-scenes at wells, but she also bears striking similarities to widows in the Hebrew Bible and Jewish apocrypha: previously married, foreign, ostracized, and a recipient of salvation. Beyond parallels, an intertextual reading of Jn 4 with widow narratives also supports Johannine themes. Reading the Samaritan woman with the Sidonian widow of 1 Kgs 17 enhances the portrayal of Jesus as savior and giver of life, while reading her alongside Sarah from Tobit evokes the ingathering of the nations and points to Jesus as the Messianic bridegroom.

B. E. Bruning, Anderson University

More Than “Appearances”: The War Scroll’s “Mirrors” and Apocalyptic Scribal Reception of the Tabernacle Text

The War Scroll luxuriates in administrative and liturgical details of its eschatological army, unmistakably recalling the style and terminology of the Pentateuchal Tabernacle Account, both the construction of the Mishkan itself and the arrangement of camps of Levites and other tribes as its “troops.” 1QM 5 describes other equipment’s “appearance” (מראה) but compares shields to a “mirror” (מראה פנים). The latter implies distinctive reception of the mis-/reinterpreted phrase מראה הצנחא, only partly concurring with both the LXX translator and later editions (MT, etc.). 1QM’s apocalyptic allusiveness illumines early evidence for making “appearance” mean “mirrors” beyond one obscure phrase in Exodus.

Alan Bunning, Center for New Testament Restoration
Determiners in the New Testament

Determiners are not a new concept in the field of linguistics, but they have not been thoroughly studied regarding their use in the New Testament. Most parsing schemes for the New Testament do not specify determiners at all, and the ones that do simply identify the definite article as a determiner, but nothing else. All of the other words that could be identified as determiners are typically categorized as adjectives. The criteria for what should constitute a determiner in Koine Greek will be examined towards the goal of establishing a definitive list of determiners used in the New Testament.

Alan Bunning, Center for New Testament Restoration
Early Scribes and Textual Criticism

Many associate textual criticism with a relatively modern discipline used to produce critical texts of the New Testament. But this was actually not a modern development, for the early scribes can clearly be seen doing their own form of textual criticism in their manuscripts. Scribes were often not merely copying from a single text, but were confronted with multiple texts containing different variant readings from which to copy. Examples of this will be explored where scribes can be seen doing textual criticism by crossing out readings originally written and changing them to match variant readings found in other manuscripts.

Nicholas J. Campbell, Louisville, KY
Violent Brothers and Violent Ends

Ishbosheth and David employ brothers as leaders of their armies: Ishbosheth has Baanah and Rechab sons of Rimmon and David has Joab, Abishai, and Asahel sons of Zeruiah. All these brothers betray their respective leaders, to varying degrees, and all meet violent ends. In this paper, I will demonstrate how the brothers attempt to show strength when the ruler appears weak but are criticized by the royal, and often the narrator, for their independent maneuvers. I will argue that they represent a struggle for power between the fledgling royal dynasties and emerging warrior families.

Fabio Caruso, Loyola University Chicago
Jezebel and Tacita Muta: Silencing Women in Apocalyptic and Classic Traditions

The idea behind this paper is to look closer at some elements of the relationship between female figures and the concepts of speech and silence in the religious cultures of pre-Christian and Christian Mediterranean. I will focus on two case studies drawn from the religious milieu of the Latin-Roman world and early Christianity, to examine what might be the elements of continuity, common patterns, and whether any cultural archetype can ultimately be identified, including silencing divine intervention. The two examples I selected are chronologically and culturally far from each other, but for this very reason even more significant. I will begin with an analysis of the the story of Jezebel as narrated in the Book of Revelation, and I will then proceed with the myth and ritual concerning Tacita Muta, a minor deity of the Roman pantheon.

Marshall A. Cunningham, University of Chicago

What's Old is New Again, or is it Just New: Tradition and Innovation in the Book of Haggai

In its address to the inhabitants of Jerusalem, the book of Haggai casts Yahweh in the role of monarch and treaty partner. These motifs are familiar from both Iron Age symbols of imperial domination (e.g., the *adê* and monumentally-inscribed loyalty oaths) and the creative reuse of those symbols in Judean literary reflections on Judah's relationship to Yahweh during the monarchic period (e.g., Deut 28, Lev 26). Notably, however, the book of Haggai comes from a period when the Judean monarchy was no more and a new Mesopotamian power was on the rise. This paper will explore whether the book of Haggai, in presenting Yahweh in these terms (Yahweh Šaba'ot), was continuing in a long-standing native literary tradition or if Judea's status as a kingless province under the burgeoning Persian empire drove theological innovation.

Lilly Davis, University of Notre Dame

"Physician, Heal Yourself!": Patristic Guidance on How to Interpret the Proverb in Luke 4:23

Within Luke's depiction of Jesus' rejection at Nazareth, Jesus quotes a proverb, "Physician, heal yourself" (ἰατρέ, θεράπευσον σεαυτόν) (Luke 4:23). Previous scholarship has surveyed similar sayings within Greco-Roman literature either predating or contemporaneous to the Gospel of Luke in an effort to better its application in Luke 4 (e.g., Nolland 1979; Cuany 2016). In this paper, I suggest that an analysis of the patristic use of the proverb, particularly John Chrysostom's five uses of it, both complements and challenges previous surveys as it establishes a broader range of possible meanings for the saying in Luke 4:23.

Ellen De Doncker, UC Louvain/UCLA

The Divine Mouth Avoided in LXX? A Vorlage-Centric Analysis of Anthropomorphism, with a Focus on LXX-Numbers 20:24

Recently, the theological dimensions of the Septuagint (LXX) have gained interest, prompting an exploration of whether a distinctive theology is discernible in the Greek translation of the Hebrew Bible. The treatment of anthropomorphisms is understood as a noteworthy element, where the avoidance of such humanlike attributions is considered indicative of a theological accent of LXX. My paper delves into the treatment of God's "mouth" in the Greek Pentateuch, particularly the unique translation in LXX-Num 20:24. The examination of LXX-Num 20:24, where a different Vorlage is posited, engages with textual criticism in addressing how texts were adapted in the socio-religious context of the translator, and underscores at the same time the importance of meticulous analysis and text critical comparison for a more nuanced understanding of the Greek translation of anthropomorphisms.

Genevive Dibley, Rockford University

On Use of the Graphic Novel Project "Uncovering Theologies" in the Classroom to Foster Deeper Textual Engagement

One of the critical challenges in teaching biblical literature is how to help students become aware of their own interpretive biases. Often such self-awareness is difficult to achieve as students raised in biblically based religious traditions feel themselves to be thoroughly familiar with the text. This paper will discuss the interactive teaching tool I developed, "Uncovering Theologies" (GlossaHouse) aimed at revealing to students their own eisegetical instincts and cultivating a

profound appreciation for the interpretive ingenuity of interpreters both ancient and modern who either deliberately or reflexively exploited the textual gaps within the literature to create meaning.

Genevive Dibley, Rockford University

The Relation of Complicated Grief to the Redemption of the Gentiles in Paul

This paper will explore the theme of divine abandonment in the Hebrew Bible and apocalyptic literature through the lens of ambiguous loss and its particular effect in shaping the goals of the Jesus movement and Paul's gentile mission.

John D. Doss, Asbury Theological Seminary

Common Conversion Topoi in Paul, Philo, and the Mysteries

The relationship between the Pauline Epistles and ancient mystery cults is complex and controversial. The same could be said of the writings of Philo of Alexandria. Intriguingly, one commonality between the three is the topoi they use to describe conversion as a rebirth, a spiritual resurrection, an awakening from darkness unto light, putting off the flesh and putting on virtue, receiving eternal life, the indwelling spirit, and pursuing divine union. This study explores the shared language of conversion between Paul, Philo, and ancient mystery cults. Moreover, the paradoxical relationship between Philo and the mysteries illumines our understanding of Paul, early Christianity, and Second Temple Judaism.

John D. Doss, Asbury Theological Seminary

Paul and Apuleius: Common Conversion Topoi in the Pauline Epistles and Ancient Mystery Cults

Research on the relationship between the Pauline Epistles and ancient mystery cults has a long and tumultuous history. One of the most striking similarities between them is their shared language of conversion. Book eleven of Apuleius' *Metamorphoses* is the most extensive, ancient account of a conversion to a mystery cult. This study identifies ten topoi used by both Apuleius and the Pauline Epistles to describe conversion, e.g., rebirth, spiritual death and resurrection, baptism, put-off and put-on, sanctification, divine union, eternal life, etc. Thus, it contributes to the ongoing debate of the influence of the mysteries on Paul as well as enhances understanding of the NT and early Christianity.

Brennan Dour, SJ, Loyola University Chicago

"Go Home to Your Friends:" Reading Mark 5:14-20 Through a Disability Lens

A reading of Mark 5:14-20 that focuses attention on the social and cultural dynamics of disability surrounding the healing of the Gerasene Demoniac reveals important nuances in its portrayal of the exorcism's results, for it illuminates the ambiguity of the local community's feelings toward him and of his reception back into that community. An understanding of the pericope that is informed by contemporary theological perspectives on disability gives serious consideration to the question of the Demoniac's reception by his community, with a disability hermeneutical lens ultimately offering a liberatory reading for persons with disabilities.

Kyle C. Dunham, Detroit Baptist Theological Seminary
Old Age, Death, or Something Else? Another Look at Qohelet's Climactic Poem

Qohelet's concluding poem (Eccl 12:1-7) has given rise to no fewer than eleven interpretations, within five basic categories: (1) afterlife/judgment; (2) death; (3) approaching death; (4) a joyless life; or (5) old age. The most popular view historically has been the final one. This paper surveys the options proposed by interpreters in its reception history. I argue from text-linguistic grounds that Qohelet depicts the moment of death through a four-part collage of images and metaphors drawn from the created order, domestic life, commerce, and warfare. I then draw implications for understanding the book of Ecclesiastes and for Qohelet scholarship.

Nick Elder, University of Dubuque
Scribal Scripting: Variance Across Greetings and Thanksgivings in Pauline and Papyri Letters

The greetings in Pauline letters are remarkably consistent, following a standardized formula. Eight of the thirteen letters ascribed to Paul use an identical greeting, with only the greetings in Colossians, 1 Thessalonians, and the Pastorals diverging from the formula. Pauline thanksgivings, in contrast, are never exactly consistent with one another. This paper examines variance in the scribal conventions of greetings and thanksgivings in personal papyri letters and compares them to Paul. Particularly instructive are letters dictated by the same individual using different scribes, letters dictated to the same scribe by different individuals, and multiple letters handwritten by the same individual.

Peter Feinman, Institute of History, Archaeology, and Education
Narrative Heroes: Literary Commemorations of Warriors and Warrior Culture in the Early Biblical World

In *Poetic Heroes: Literary Commemorations of Warriors and Warrior Culture in the Early Biblical World*, Mark Smith examines the warrior poetry of Ugarit and Early Iron Age Israel. This paper examines the transformation in biblical writing of warrior poetry to warrior narratives related to the royal Israelite warriors Saul and David. One critical difference between the poetry and the prose is the polemical nature of such narratives particularly related to the issue of the monarchy: should Israel have one and if so who should be king, questions not addressed in the earlier poetry.

Garrett M. Haddock, University of Notre Dame
Disordered Chronology and the Priestly Blessing

In her book, *The Story of Sacrifice*, Liane Feldman convincingly argues for the role that the material in Num 7:1–8:4 plays as a flashback meant to describe the events of the “day” (Num 7:1) of the erection and dedication of the Tabernacle (Lev 9–10). In this paper, I build on her work concerning the day of consecration to show that the use of discontinuous narrative time extends beyond Num 7:1–8:4 and into the surrounding material. To do this, I focus on the connection of the Priestly Blessing to Lev 9:22 and Num 7:1.

Ross D. Harmon, Midwestern Baptist Theological Seminary
Makarios of Matthew 24 in Light of Makarios of the Old Testament

This paper will investigate the apostle's use of Makarios in Matthew 24. This analysis relies on previous studies of Makarios from the OT to assess current translation choices in modern English Bibles. For example, blessed statements of typically are translated "Blessed is," while the NIV translates Matthew 24:46 as "It will be good for that servant whose master finds him doing so when he returns." This paper projects that the syntactic features of the OT use of Makarios will provide foundational information to better translate Matthew 24.

Scott Harris, Knox College
Modding the Classroom: Video Games as a Tool for Religious Studies

Video games are an enormous segment of the global media landscape and have long mined religious traditions for raw material out of which to construct an engaging (and marketable) narrative world. In this paper, I will share experiences of using video games as teaching texts to help students develop the methodological toolkit to analyze and interpret "traditional" sacred text. Examples from the games *Firewatch*, *Night in the Woods*, and *Pentiment* will show how students might approach the video game as an interactive text which allows them to both grapple with the religious *content* of the game and also to learn how the narrative *form* of the game mirrors a relationship to the ritual reenactment of myth. The purpose of this paper, then, twofold. First, it is to demonstrate the viability of video games as texts for religious and biblical studies classes, providing engaging and interactive texts for students to engage material in new ways. Second, it is also to show how the very mechanics of a video game provide an opportunity to teach students how narrative (especially sacred text) is inherently tied to practice and thus to open new ways for students to appreciate biblical texts.

Gregory Hartzler-Miller, Goshen, IN
Victorinus as Textual Critic: Galatians 2:5 Without οἷς οὐδὲ

I propose a revisiting Victorinus's argument, as presented by Cooper (2005), suggesting that the narrative of Timothy's circumcision in Acts serves as evidence for Titus's circumcision in Galatians (without οἷς οὐδὲ in Gal 2:5). In a step beyond Walker's (1981) intertextual reading, I note a striking correspondence between Victorinus's exegesis of Galatians 2:6, "by the agency of those who seem to be something," and Acts 16:4, "the decisions reached by the apostles." While current textual analysis stands by οἷς οὐδὲ (Carlson, 2015), Victorinus's text-critical, inter-textual logic prompts a question: Could this be an exceptional case?

Laura Carlson Hasler, Indiana University Bloomington
Thinking Against the Nations: Constructing Violence and "Others" in Haggai, Malachi, and Zechariah

This paper demonstrates that the Second Temple prophets are theorists of violence and alterity. It takes seriously Isaac Reed's claims about the complex relations among subjects and others that constitute power, violence, and world-making. It maps how the "nations" are represented both as agents with specific projects as well as "others": obstacles to YHWH's projects and dehumanized by violence. I use Reed's terms to show the ironies that attend these prophets' depictions of the "nations" and their subjectivity, especially in Haggai 2:20-23, Malachi 1:2-5, and Zech 8:20-23. I

show how the “nations” both occlude and are fundamental to these apocalyptic visions; “others” underlie the construction of the prophets’ new worlds.

Jon Hatter, Loyola University Chicago

Using Fantasy Myth-Making to Approach Biblical Creation Accounts: Helping Students Find Truth “Amidst The Innumerable Stars”

The casual reader may often approach the creation narratives of Genesis with the question, “Is this story true or is it false?” instead of the more fruitful question, “What truths are these stories trying to express?” Moving students away from the former question and toward the latter can be difficult when the texts to be considered are venerated as “scripture.” This presentation suggests that choosing another literary starting point—a creation tale from a fantasy world—may give students permission to set questions of historical veracity aside and can help them think more broadly about “truth” in the biblical stories.

Nathan Houstin, Loyola University Chicago

Use Both the Baby and the Bathwater: Restoring Health and Community for Children and Women in the Gospel of Luke and the Arabic Infancy Gospel

Healing stories in the New Testament are an integral part of Jesus’ public ministry. In these core narratives, the restoration of one’s health is closely related to the restoration of the person’s role in the community. In the canonical Gospels, healing mostly pertains to adult male characters whereas women and children appear to be excluded from these stories. In this comparative analysis of the Gospel of Luke and the extra-canonical Arabic Infancy Gospel, we argue that the latter text reveals an intensification of the inclusion of women and children in healing stories which differentiate it from the canonical Gospels.

Charles Hughes-Huff, Sacred Heart Seminary and School of Theology

Constructing Holiness in the Priestly Literature

The Priestly Literature speaks of humans sanctifying YHWH. The language seems at first glance straightforward; people can make YHWH holy in some way. But since YHWH is a deity and more often the subject than the object of the verb *קדשׁ*, scholars often understand this usage to mean something like honoring the fact of YHWH’s intrinsic holiness. I point to the embodied descent of YHWH to the Tent of Meeting as a way out of this quandary, discussing both the vulnerability and the impermeability of the divine body in the Priestly Literature as key to the construction of holiness.

Jeremy M. Hutton, University of Wisconsin-Madison and University of the Free State

Identifying Northern Hebrew in the Epigraphic Corpus and Hebrew Scribal Culture: A Response to Na’ama Pat-El

Na’ama Pat-El has recently issued a critique of Rendsburg’s hypothesis regarding the possibility of tracking Northern Hebrew (*JTS* 67 [2017]: 227–263). This paper addresses one aspect of Pat-El’s analysis, namely, her claim that the Hebrew epigraphic remains of the Iron II period demonstrate uniformity in palaeography and orthography—and hence, in scribal training. I survey and respond to her argument, evaluating its evidentiary basis and proposing an alternative account. I then offer conclusions regarding the extent to which the epigraphic remains can

reasonably inform any account of the presence or absence of geographically-based dialectal distinctions within Hebrew language.

Nathan C. Johnson, University of Indianapolis

"Forceful Men" and the Kingdom of God: Matthew 11:12 and Militant Messianism

Matthew 11:12 is a notoriously difficult passage to translate and interpret. While many translations render it with the kingdom of heaven "suffering" violence as "violent men" attempt to overtake it, some such as the NIV 1984 portray a decidedly more masculine scenario: "the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it." This paper argues that the masculinist translation—a frequent motto in current Christian Nationalist groups—is in fact a mistranslation. More than that, however, such a use of the passage misses a deep irony: in Matthew's context, militant messiah and bandit movements form the likely context for this logion, which Matthew's Jesus disavows.

Nathan C. Johnson, University of Indianapolis

Messiahs and Masculinity: Popular Movements in Josephus

This paper examines messiah and bandit figures in Josephus through the lens of masculinity. Given Josephus's limited firsthand knowledge, the paper explores how masculinizing rhetoric constructs these figures as formidable enemies, emphasizing Rome's power to subdue. Beyond this, I describe how Josephus Barbarizes these messiahs and bandits to mark them as foreign threats. By fusing machismo and exoticism, Josephus conjures a foreign menace in the imaginations of his Roman audience. Drawing contemporary parallels, the paper exposes the enduring connection between gender, foreignness, and justifications for imperial violence. After problematizing Josephus' rhetorically motivated description of these figures, I suggest fresh categories for their reinterpretation, including their role as abolitionists.

Joshua T. King, Loyola University Chicago

"And the Earth Was Filled with Violence" (Gen 6:11): Meat Consumption and the Upsetting of the Natural Order in 1 Enoch and Jubilees

Following the Flood, when God allows Noah and his family to consume animals, the permission is contrasted with God's earlier giving of plants as food to humanity in Gen 1:29: "Just as I gave you the green plants, I give you everything" (Gen 9:3). For many readers of this text, this framing implies that the primordial humans were vegetarians. These include the composers of the Enochic tradition, who portrayed the consumption of animals as part of the violence that resulted in God's decision to flood the earth. This presentation investigates the ambivalence of 1 Enoch and Jubilees toward meat consumption.

Gary P. Klump, Sacred Heart Seminary and School of Theology

Ecclesiastes as Social Critique: An "Epilogical" Reading

Regardless of the text's compositional history, its final form necessitates reading Ecclesiastes "epilogically." Such an approach produces tension between the figure of Koheleth/Solomon, who acts as the pinnacle of human wisdom, and the frame narrator, who uses Solomon to demonstrate the limits of human wisdom. Koheleth's troubling conclusions are not the result of deductive errors or lack of observation but of the flawed, culturally-constructed premises that undergird his reasoning, particularly the methodologies for evaluating life: wealth, duration, and fame. Through

the course of his speeches, Koheleth demonstrates that these metrics are insufficient by following their logic through to their conclusions.

Lawrence Lahey, Clinton, IA

The Debate at Tomei (Thmuis), Egypt, between the Jew Omran and Two Monks, circa 620

The Debate at Tomei (DT) survives in an eighth-century Arabic translation, which has never been published. We are about to submit for publication a critical Arabic text, translation, and study. In addition to the debate itself, I will discuss the forms of the Arabic and the lost Greek texts, additions by the Arabic translator, the large Jewish population in Thmuis, and DT's unique tradition about its origins. After the debate, Omran and bishop Yasib have a long discussion about the 72 traits (names) of God. DT climaxes with the baptism of 375 Jews, the reality of which will be considered.

Brian Yong Lee, Loyola University Chicago

First Corinthians, Hellenistic Judaism, and Greco-Roman Philosophy: Some Methodological Reflections

This paper will reconsider some of the insights and missteps of history of religions scholarship on 1 Corinthians that have focused on Hellenistic Judaism as a background for the study of the letter, particularly with an eye to the questions of how Greco-Roman philosophy may have been mediated for Paul and/or the Corinthians through Hellenistic Jewish teachers and traditions, and the implications of such speculation on scholarly reconstruction of the issues and arguments of the letter.

Fredrick J. Long, Asbury Theological Seminary

The Information-Structural Analysis of Greek: An Introduction and Application to Select New Testament Texts

Pragmatics (the study of language in use) attends to information-structural features to consider what known or new information is topical, focal, and prominent in context as well as what hierarchy and interrelation this information has. Such linguistic features include choice of connectors (or not), presence of articles (or not), word order, modification, subordination, and the use of certain construction options as opposed to others. After I briefly introduce these concepts, I will explore the total communicative effect of such features in Matt 7:12, 2 Cor 12:7–10, and Rev 1:4–5 for interpreting them in their discursive contexts.

Sharon R. Love, University of Cincinnati

Power Plays: Analyzing the Nabal Account in 1 Samuel 25 through Social Power Theory

This study of 1 Samuel 25 analyzes the characterization and competing power dynamics in the narrative through the lens of social power theory as set forth by social psychologists John R. P. French and Bertram Raven. French and Raven's theory identifies various forms of social power that affect human interactions. Analogous ancient Near Eastern material also provides insight into the outworking of power dynamics in political contexts similar to the biblical account. This analysis contributes to a nuanced understanding of the Nabal account, providing a new framework for interpretation and application.

Troy W. Martin, Saint Xavier University

Christ, the Spitefully Joyful Meddler: Defining the Neologism ἀλλοτριεπίσκοπος in 1 Peter 4:15

The term ἀλλοτριεπίσκοπος in 1 Pet 4:15 is a New Testament hapax legomenon and does not even occur elsewhere until much later. Lacking lexical parallels, this term receives a variety of translations including political renderings such as “revolutionary,” “agitator,” “intriguer,” “spy,” and “informer” as well as economic renderings such as “embezzler,” “defrauder,” and “a depository of foreign assets” or “one who watches over foreign capital” and social renderings such as “meddler,” “busybody,” or “mischief maker.” This paper argues that “spitefully joyful meddler” is a more precise contextual translation and that this term pertains not only to Christ but also to his partners as well.

Troy W. Martin, Saint Xavier University

Face-Receiving (προσωποληψία): Paul’s Contributions to an Early Christian Neologism Expressing Impartial Salvation

Paul’s significance for the development of early Christian theology is often discussed and described in scholarly studies, while some aspects of his contributions to the shape of Christian language itself sometimes receive less attention. One clear example is his use of the term προσωποληψία (“face-receiving”) in Rom 2:11. Scholars frequently note that this term does not occur outside Christian sources and discuss the Jewish background for this term, but more can be said about this early Christian neologism and Paul’s important contributions to this distinctive term and its word group.

Brandon Massey, University of Münster

Editorial Fatigue and the Construction of the Lukan Passion Narrative

The presence of editorial fatigue in the Lukan passion narrative has not yet been examined to determine whether it can aid in understanding of Luke’s construction of his passion narrative. This paper argues that Luke 22:71 is an instance of editorial fatigue, as Luke omits the council’s search for witnesses to make accusations against Jesus (Matt. 26:59–61/Mark 14:55–59) but retains and edits the question, τί ἔτι ἔχομεν μαρτυρίας χρειᾶν (Luke 22:71) from Mark. An analysis of Luke 22:54–71, with an emphasis on 22:71, can aid our understanding of the ways in which Luke constructed his passion narrative.

Mark Minster, Rose-Hulman Institute of Technology

The Sacrifice of Joab and the End of Matrilineal Descent

While the Succession Narrative hinges on which of David’s sons will inherit, David’s sister’s sons pose another threat. Under matrilineal descent, Joab could inherit from David, his mother’s brother. Without primogeniture, David must choose among not just sons, but nephews. Seeing the succession as a crisis of patriliney explains David’s repeated cursing of the “sons of Zeruiiah” as well as why Joab’s death at the altar is so ambivalent. His executions of Absalom (patriliney) and Amasa (matriliney) preserve David’s reign, but also his own possible inheritance. Solomon’s death sentence makes Joab’s death on the altar a sacrifice that preserves patrilineage.

Parker J. Outman, Asbury Theological Seminary
By Faith, Not Sight: Examining Paul's Use of Roman Images in 2 Corinthians 2:14–5:10 as Apocalyptic Discourse

In 2 Corinthians 2:14–5:10 Paul utilizes significant spaces and concepts such as triumphal procession, icons, temples, and the judgment seat. In this presentation, Paul invites his readers into a dialogue between the hope and power presented in the Gospel of Christ crucified and the hope and power conveyed by Roman art, history, and architecture. I hope to demonstrate that Paul's contrast between the invisible and the visible is not just clever wordplay but a robust discourse concerning the way the physical monuments to Roman Imperial power in Corinth affect his reader's reception of his presentation of the Gospel.

Stewart Penwell, Corydon, IN
Jesus the Samaritan: An Ethnic Slur in John 8?

While researching my dissertation, *Jesus the Samaritan: Ethnic Labeling in the Gospel of John*, it was unfortunately all too common to find scholars asserting that being called a "Samaritan" was the same thing as being accused of "having a demon" because that was just how much Jewish people hated Samaritans. John 8:48 is the only place I have found in any gospel literature (canonical or otherwise) where Jesus is called a "Samaritan." So, this paper will briefly summarize some key issues in the Judeo-Samaritan relations of the first-century and then address why Jesus is called a "Samaritan" in John 8:48.

Ryan Quam, University of Notre Dame
Syncrisis in the Promises to the Seven Churches (Rev 2-3)

David deSilva has previously highlighted the role of the rhetorical technique "syncrisis" or "comparative evaluation" to inspire the audience throughout the book of Revelation. Building off of his work, this paper demonstrates how a form of this rhetorical technique, "comparison to the greater," is used fruitfully in the promises to the seven churches (Rev 2-3). In each instance, those who overcome are given promises that mirror different depictions of Jesus within Revelation. To persuade them to preserve, they are promised honor similar to Jesus. This true imagery contrasts the false imagery throughout the book using classic Greek rhetoric.

Clare K. Rothschild, Lewis University and Stellenbosch University
tristitia secundum Deum, tristitia secundum saeculum: Galen's Peri Alupias (De Indolentia) and Paul's Notion of Grief

Two decades after the recovery of Galen's long-lost, *On the Avoidance of Grief*, this letter's relevance for mind-body debates involving the corpus Paulinum remain untapped.

Sorin Sabou, Moody Bible Institute
Michelangelo's Reading of 1 Thes. 4:16-17 and 2 Thes. 1:7-10 in the Last Judgement

The Last Judgement (1534-1541) by Michelangelo is the most important fresco in the Western world. The meaning of the fresco is debated because of the following issues: a) Michelangelo's Renaissance focus on the beauty of the nude human body, b) the role played by the Reformation and Counter-reformation debates in explaining the meaning of the Last Judgement, and c) the overall arching composition with the descent of Christ and his final gestures. This paper focuses

on the role played by Michelangelo's reading of 1 Thes 4 and 2 Thes 1 in his fresco to offer some answers to these issues. This is an endeavor into how the reading of Scripture plays a role in artistic creativity at the highest level which leads to sublime public theology.

Joseph E. Samuel, Mishawaka, IN
What is Going on in 2 Kings 17:18-20?

In 2 Kings 17:7-18, the Deuteronomistic Historian attributes the fall of Israel's northern kingdom to the nation's apostasy. It is why, he says, the LORD "removed them out of his sight; [such that] none was left but the tribe of Judah alone" (v.18). What comes next is especially curious. In 2 Kings 17:19-20, we read that Judah followed Israel's example (v.19), and consequently God "rejected all the descendants of Israel [...]" (v.20). Why mention Judah's apostasy here, and indicate that God "rejected all the descendants of Israel"? What is the theological function of 2 Kings 19-20?

Br. John Baptist Santa Ana, OSB, University of Notre Dame
Chewing the Cud with Barnabas and Origen: A Comparison of Allegorical Interpretations on Dietary Law

Among Old Testament passages that were challenging for early Christians to interpret, dietary laws, or kashrut, posed an especially difficult dilemma. Some worried that interpreting kashrut literally was an error of Judaizers, while dismissing kashrut altogether was an error of Marcionites. Allegory, a Hellenistic method of interpretation, offered one viable solution. In this paper I compare The Epistle of Barnabas and Origen's commentary on Leviticus 11. Although Origen echoes and builds upon some conclusions from Barnabas, their differences in allegorical method, in addition to their differing perspectives on salvation history, lead them to important differences in their interpretation of kashrut.

James E. Sedlacek, Israel Institute of Biblical Studies
The Meaning of ἡσυχία: A Semantic Domain Analysis

This paper analyzes the meaning of ἡσυχία in 1 Tim 2:12. Comparison with Classical and post-classical sources provide a lexicographical analysis. This is combined with a study of what it means as a dative following ἐν. This approach combines diachronic and synchronic concerns.

Frank Shaw, Cincinnati, OH
Participle Usage in 2 Maccabees: Evidence of an Epitome?

Studies on the subject of 2 Maccabees' advanced linguistic character are limited to a few articles in journals or brief summaries and observations in modern commentaries. One European study (Charles Mugler) claims that the use of participles is heavier than normal in the main section of 2 Macc., the epitome, and is linguistic evidence of the work's abbreviation from Jason of Cyrene's five-volume original. I examine the validity of this claim by comparing participle usage of Lucian of Samosata's How to Write History, not an epitome, with that found in 2 Maccabees' abridgement.

Chris Shea, Ball State University
Christian Caesar: Acts 10 and the Conquest of Rome

This paper will examine the question of how an ordinary Roman legionary--perhaps of the Italian cohort—who encountered Acts 10 might have construed the episode depicted. Who, for example, might Cornelius be? What symbolic ritual acts might Peter and Cornelius have been instructed to perform? This paper will argue that our legionary might have come to see Acts 10 as enthusiastically co-opting the structures of imperial rule, the triumphs of Julius Caesar and of the Augustan propaganda machine, and the fabled history of Rome itself—and turning them upside down in the service of God’s Empire.

Julian Sieber, Loyola University Chicago
Translating Indigeneity in Acts 28:1–10

This essay surveys translations of οἱ βάρβαροι in the account of Paul’s stay in Malta in Acts 28:1–10. Different modern approaches that avoid negative assumptions of transliteration can be seen, for instance, in the NRSV (“natives”) and the First Nations Version (“indigenous people”). Given that contemporaneous authors had other terminology to depict ancient indigeneity (αὐτόχθων) and that this rendering is rather unconventional, how can we best understand the characters so described in Acts? This essay presents a history of treatments from Chrysostom to Martin Luther and modern commentators, and suggests ethical considerations for the translation and interpretation of Acts.

David Tingley, Asbury Theological Seminary
Shipped Outside the Camp: Impending Exile and Nautical Imagery in Hebrews

In Hebrews 2:1, 6:19–20, and 13:9–13, the author employs nautical imagery to reinforce the significance of the message for its original hearers. In addition to the prevalence of nautical imagery in Greco-Roman literature, the potential exile awaiting the audience of Hebrews in their Roman Imperial context provides a deeper layer of background for the discourse’s maritime metaphors. This study compares nautical imagery in Hebrews with that of the literature of exile produced in and around the first century CE to demonstrate the validity of this background and to suggest further connections between Hebrews and such “discourse of displacement.”

Jeffrey M. Tripp, Rock Valley College
Arguments from Order for Q Revisited: A New Solution to an Old Method

Arguments from order strengthen broader arguments for a literary relationship between two texts, but no criteria have been offered for distinguishing between coincidental and significant agreement. Data analytics software allows us to create probability distributions for agreement to determine these thresholds. Using arguments from order for Q as a test case, we find that agreements in double tradition material are significant, although in some studies only with Mark’s help. Problems with the idiosyncratic argument from order in Q scholarship are discussed, and it remains unclear whether these results support an argument for Q as a unified document.

Tom Wadsworth, Dixon, IL

How the Early Church Eventually Developed "Worship Services"

This paper identifies four key developments, starting in the second century, that transformed the simple house assemblies of the first century into ritual-laden "worship services" by the fourth century. The argument for this paper rests on patristic evidence from Clement of Rome, Ignatius, the Didache, Epistle of Barnabas, Justin Martyr, Irenaeus, Tertullian, Hippolytus, Minucius Felix, Origen, Cyprian, Arnobius, Lactantius, Eusebius, and NT apocrypha. The paper concludes with a theological analysis of this shift as well as implications for Christian assemblies today.

Mark Whitters, Eastern Michigan University

Obadiah's "Saviors": The Book of Judges Redux?

The last verse of the book of Obadiah has often been recognized as a reference to the book of Judges because it speaks of "saviors" who would bring in the divine "kingdom." This paper suggests that more is at stake than the mere choice of words for the book's heroes. When these judges return to the land on the "day of the LORD," they bring with them hard lessons learned from their forebears, and apply them to a systematic reconquista. Their reign reconnects the whole land of Israel, north and south, but prioritizes Judah and centers on Jerusalem.

Kenton F. Williams, Moody Bible Institute

Judges 13-16: Samson as Failed Archetypal King

The narrative of Samson (Judg 13-16) occupies a prominent place within the book of Judges. Settled between the failed kingship of Abimelech in Judges 9, and several narratives which highlighted the absence of kingship within Israel at the time (Judg 17:6, 18:1, 21:25), it seems to foreshadow the possibility of Samson as an ideal king. As a possessor of extraordinary strength, a lion-killer, and dispenser of wisdom, Samson would parallel well the ideology of kingship within the broader ancient Near East. This paper examines Samson in light of these ideals, along with his ultimate failure, within the broader narrative of the book of Judges.

Megan Wines, Loyola University Chicago

"Do You Study Your Bible Mister Murdock?": Apocalyptic Themes in Guardian Devil

This paper will look at the apocalyptic themes in Kevin Smith and Joe Quesada's Guardian Devil. The paper takes up three major elements: (1) the relationship of Daredevil to Catholicism, with a focus on Catholic masculinities, (2) the apocalyptic imagery within Guardian Devil, and (3) the relationship between masculinity and apocalypticism as it relates to Daredevil/Matt Murdock. In reading this narrative alongside apocalyptic texts, this paper will argue that this story arc creates a space in which Daredevil's experiences with the apocalyptic/visionary world constructed by Mysterio shapes the construction not only of his self-identity as a whole, but also particularly his masculinity.

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Nancy Pardee
Sylvie Raquel
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Jeffrey Stackert
D. Dale Walker
Archie T. Wright

2025 meeting information will be posted when available at the CSBR website (<https://chicagosbr.org/midwest-biblical-studies-regional-meeting/>).

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 Science Parking Lot (immediately adjacent to Spes Unica).

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

Perkins
423 St Rte 933
574-272-0655

Barbici Italian Street
Food (ESC)
1233 N. Eddy Street
574-251-1330

Jimmy John's
52931 St Rte 933
574-855-1470

Rocco's Pizza
537 N. St. Louis
574-233-2464

Bistro 933 (HGI)
53995 St Rte 933
574-323-2471

King Gyros
501 St Rte 933
574-272-0608

Starbucks
52991 St Rte 933
574-271-1337

Bob Evans
204 St Rte 933
574-272-6737

Little Caesars Pizza
52931 St Rte 933
574-855-4009

Steak and Shake
52965 St Rte 933
574-271-9412

Brother's (ESC)
1234 N. Eddy #125
574-287-2767

McCalister's (ESC)
1130 E Angela #102
574-232-8560

Subway
52803 St Rte 933
574-277-1024

Café at the Overlook
54721 Burdette St.
574-271-3727

O'Rourke's Public
House (ESC)
1044 E. Angela #103
574-251-0355

Taco Bell
231 St Rte 933
574-272-2387

Fazoli's
52770 St Rte 933
574-277-4008

Papa John's Pizza
1827 South Bend
574-271-1177

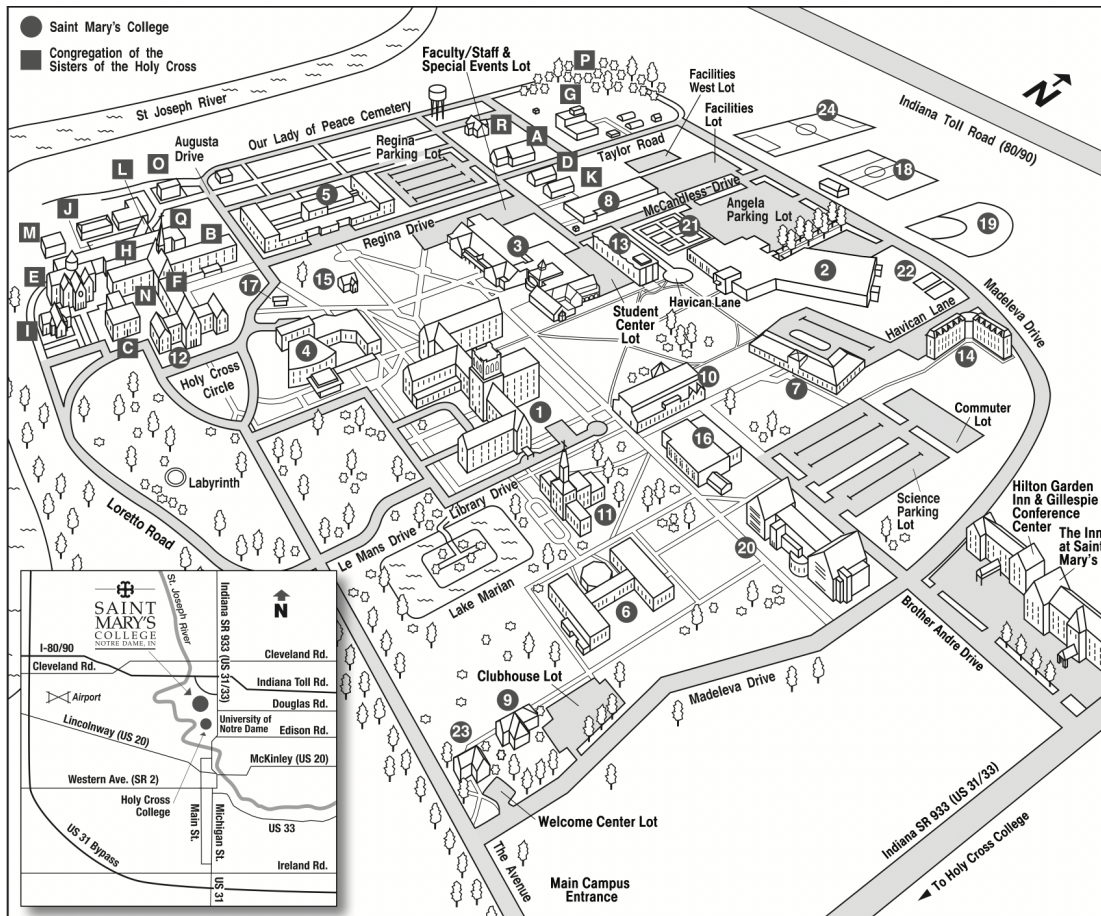
Taphouse on the Edge
1803 South Bend
574-247-9293

Five Guys (ESC)
1233 N. Eddy Street
574-234-1800

Wendy's
320 St Rte 933
574-271-0166

Yats (ESC)
103 N. Eddy Street
574-855-120

St. Mary's College Campus Map



Note: Spes Unica is building 20 on this map. The Science Parking Lot is adjacent to it.