Naked Bible Podcast Transcript

Episode 247
SBL Conference Interviews, Part 2
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Host: Trey Stricklin (TS)
Guests: Dr. David DeSilva (DD)
Dr. Mike Grisanti (MG)
Dr. David Goh (DG)
Dr. Rick Hess (RH)
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Episode Summary

In our second set of SBL interviews we talk to Dr. David DeSilva about his revised New Testament Introduction, Dr. Mike Grisanti about his books and ministry as a tour guide to Israel for Masters Seminary, Dr. David Goh about his pastoral ministry and his thoughts on *The Unseen Realm*, Dr. Rick Hess about his co-edited volume (with Bill Arnold) and his other books on Joshua and the conquest, and doctoral student Hans Moscicke about his work on Eusebius as it relates to the Deuteronomy 32 worldview.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 247: SBL Conference Interviews, Part 2. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Well, Mike, it's our last day here at SBL.

MH: It's our last day, indeed. We've got another lineup.

TS: A great lineup for people!

MH: Yeah, this time we're going to be talking to David DaSilva. We recently had David on the podcast for a full episode, but we wanted to catch him because he has produced a new edition of his Introduction to the New Testament that has a unique angle or emphasis to it. So we catch up with him. And then Mike Grisanti, who is a long-time friend. He's a Old Testament scholar and teaches at Masters Seminary. He's new to the podcast audience, but we just want to talk about some of his books and some of what he does through the school. Then Dr. David Goh. We talked to him about his work, but also since he had contacted me about using material from *Unseen Realm* in his church. We're certainly happy that's

happening in local churches, so that's going to be an interesting discussion to hear. Then Rick Hess, another Old Testament scholar. He's local—teaches at Denver Seminary. He's the partner to Bill Arnold with that book on Old Testament history. So it was great to catch up with him and introduce him to the podcast audience and just talk about some of his other important work in the historical books. Lastly, we have Hans Mocicke. He is a friend of David Burnett and a doctoral student at Marquette. He has invested a good bit of time in things that are near and dear to our audience—Deuteronomy 32 Worldview, Azazel, demons, and all that sort of stuff. So we're looking forward to talking to him.

MH: We're back at the annual meeting of the Society of Biblical Literature and we have with us Dr. David DaSilva. For those of you who do follow the podcast, his name will be familiar. We had him on the podcast not too long ago to talk about shame and honor—a part of the worldview in the New Testament. We want to focus specifically on one of his books that has just come out. But for those who don't know David, I'm going to ask him to introduce himself briefly and then we'll get into it.

DD: Thank you, Mike. I am David DaSilva. I teach at Ashland Theological Seminary in Ohio. I've taught there, in fact, for 23 years now.

MH: Wow.

DD: I'm also organist/choir director at Port Charlotte United Methodist Church in Florida. As you figure out the logistics, I do teach entirely online at this point in my career.

MH: Do you like it?

DD: Teaching online?

MH: Yeah.

DD: Honestly, I find it to be second best to teaching face-to-face, maybe because I'm an older dog. Maybe it's because I really enjoy the embodied presence of students and the interactions.

MH: Is it totally online or do you do a hybrid?

DD: Generally, the courses I do at Ashland are entirely online. We will have video conferencing sessions as a class, and that's good for building a sense of

community and dealing more immediately with processing and questions students have and bouncing off one another's insights.

MH: Did they assign a tech person to help set that up for you, or do you have to troubleshoot problems on your own?

DD: If there are truly technical systems-oriented problems, we've got great help at the seminary. Jonathan Cole, our IT person locally, and then a team at AU keep the platform working really well. If I have issues, they help with that. When it comes to the design of the course and all of that, that's on me.

MH: Yeah, that's you. Does Ashland have a complete MA or MDiv online?

DD: We have an MA in Historical and Theological Studies online and we're working hard to get our MA in Biblical Studies online. I'm not exactly sure how far we're going to go with the MDiv, but we are looking to increase our accessibility by this means.

MH: We've had a couple interviews this week (I think three, actually) with people at institutions... In one case, their MDiv was entirely online. It's ATS-accredited.
5:00 But the other two were some sort of hybrid model or they required like three weeks of residency and you could go for a week at a time—that sort of thing. I always get a lot of questions. That's the reason I brought it up. Your comment just made it take off in my head. We get a lot of questions from people who want to take a Bible class or don't want to move or maybe they do want a degree but don't want to uproot. So if there are programs out there, I like to give our audience exposure to that.

Well, we want to talk about your *new* New Testament intro. Some people would peruse the bookshelves or the book catalogs and thing, "Well, good grief, how many New Testament intros do we need?"

DD: Just one—mine! [laughter] Sorry, couldn't resist.

MH: You're an experienced New Testament scholar. You've got the *Introduction on the Apocrypha*. You've done a lot of work in both Second Temple Judaism and New Testament. So I have to believe that what you're doing is going to supersede older volumes in those regards, but you tell us. What's special, what's unique about your intro?

DD: There actually are a lot of wonderful New Testament intros on the market. What motivated me to create this one back in 2002 for the first edition and '04, was to create a New Testament intro for people whose primary interest in the New Testament was discipleship and ministry formation.

MH: Wow. Well, that's new.

DD: It really was, surprisingly. So of course, I love exegesis. I love historical context. I love getting students into all of that and thinking about the texts themselves as pastoral interventions...

MH: That's a good phrase.

DD: Yes, because all of the Epistles and Revelation could easily be described as "pastoral interventions in the lives of churches." And then to build or bridge from that to the value of the New Testament as formative literature for us and our congregational settings worldwide, not just in the West.

MH: I imagine the subject matter of the podcast episode we did (shame/honor) is a part of this. Why don't you talk a little bit about that, or in what other ways does your book accomplish that specific purpose—fill that niche?

DD: Honor and shame run throughout like a light motif, but not necessarily a major theme. I am attentive to the cultural world of the New Testament as a way of listening to the New Testament because its cultural world and social institutions and core values are very different from ours. So I want to help students hear it cross-culturally. You'll probably notice an emphasis on rhetoric and argumentation and persuasive strategies throughout the whole, but that really, I think, stems from my interest in these documents as pastoral texts. None of them are written simply for the joy of writing a book—a letter, a Gospel—but for the purpose of persuading hearers of a vision for discipleship as these books were being written. The authors are trying to win people over into investing themselves more and more fully into what our New Testament authors believe is the authentic response to what Jesus has done—what God has done in Christ. From that, I think it's a fairly natural step to keep asking the question, "So how in our context do we embody as fully—as forthrightly—that response to what God has done in Christ?" And we ask it in ways that really take their bearings from these New Testament texts.

MH: Do you intentionally plant those questions in the mind of the reader? Like, are there sections at the end that would facilitate discussion to help instructors that might pick it up or just people who would be reading it?

DD: Probably more for the students and readers than for the instructors. While the New Testament itself lends itself, obviously, to thinking about spiritual/discipleship formation, I do close every chapter on every New Testament book with a section on "2 Peter and Ministry Formation" or "Romans and Ministry Formation." I'm trying to get the reader as disciple, but also the reader as a Christian leader in whatever field or area that person will serve, to think about how this text will impact their vision for ministry and their sense for what God would accomplish through them in ministry if it's to be a scripture-shaped ministry.

10:00

MH: That's unique.

DD: So far.

MH: To essentially produce an academic work that has this bent within it… I can't think of anything else that does that.

DD: You know, I have to give Ashland credit for it. When I went to Ashland, I was green from the doctoral studies at Emory. But their ethos is very much oriented toward, "How does scripture and the tradition of our theological heritage... How does everything we do serve this goal—to advance the mission of God in the world?"

MH: Have you taught a spiritual formation course, either on the campus or now? In other words, you do New Testament and you're right, you would think as you read the New Testament this is sort of an orienting point. You also have pastoral experience. Have they ever tapped you for that, or does someone else teach those?

DD: Spiritual formation really lies in our sister department—Church History, Theology, Ethics, Spiritual Formation, Philosophy—you name it. If it's not Bible or practical theology, it's in their department. But I have had the pleasure of writing some in the area of spiritual formation and also teaching in the DMin program a bit in that area. But to be perfectly honest, spiritual formation requires a lot more immersion in ancillary disciplines that are not mine—developmental psychology, church history, the history of spiritual direction, and things like that.

MH: So you're a contributor, not necessarily the one doing that.

DD: Exactly.

MH: All right, what else do you have in the pipeline that you can talk about?

DD: Well, I can talk about any of it. It's not like I work for FaithLife [laughter], where there are closely guarded secrets. There is no competitive industry thing, "What's DaSilva doing that we can do first?" That doesn't happen. Hopefully in the next year I'll finally get to write *A Week in the Life of Ephesus* for Intervarsity Press. That will be the seventh installment of just trying to bring a slice of the ancient world to life for readers of the New Testament. And then a shorter book on Revelation—*Discovering Revelation*, for a series that SPCK at Eerdmans are doing. Actually, I've got projects lined out for the next six years. Some are on archaeology in the New Testament, some on the pseudepigrapha, and I just signed a contract for the replacement volume on Revelation for the NICNT, which is exceptionally exciting for me.

MH: Yeah, I was going to say you've sort of jumped off the deep end there or you're really into it. [laughs]

DD: I'm really into it.

MH: Last question here. The smaller volume (the SPCK)... *Discovering Revelation*. How are you going to approach that? Are you doing this: "Okay, here's the book, here are the ways that people have approached the book..." In other words, you give people the lay of the land and then you land somewhere? Or are you doing something different?

DD: The series itself (*Discovering Revelation*) has got a format. The subtitle says it all: "Content, Interpretation, and Reception."

MH: Okay, reception is a key.

DD: Exactly. I'll be trying to nurture kind of a historically-grounded listening to Revelation as John's lifting the veil off the world and challenges of his congregations. And then in the interpretation section, of course, I'm trying think about how that continues to impact Christians. The reception part is where we talk about...

MH: Yeah, what people have done with that.

DD: From the Patristic period to the Modern period.

MH: That will be really useful, because a lot of people when it comes to that book, especially, have really only... They have tunnel vision. They have really only been taught one way to approach it. It's sort of mind-blowing when they discover that there's really four or five—not innovative as in "new" approaches—but historically through the Church it hasn't always been the one way that I've been taught. So that sounds really useful. So thank you for spending a few minutes with us to get caught up with you!

DD: Always a pleasure. Thank you, Michael.

15:00 **MH**: Welcome back to the annual meetings of the Society of Biblical Literature. We're doing interviews again this year and we are blessed to have Dr. Mike Grisanti of Masters Seminary with us. He would be new to many on the podcast. He's not new to me; I've known him for a long time. Mike, please introduce yourself. We want to talk about a few things that you've written and that you're into through your school.

MG: Thanks very much. It is a blessing to participate with this. I came to Christ as a young boy and ended up being in ministry—in the pastorate for a time. I received my doctorate from Dallas Seminary in Old Testament Semitics and then went back to the school in Minneapolis where I was teaching (Central Baptist Seminary). I've been for 22 years now at The Master's Seminary in Southern California. I am thrilled with being able to invest in folks who are looking forward to ministering in a needy world. I teach Old Testament. I teach primarily Hebrew exegesis kinds of courses and then Old Testament introduction, the History of Israel, and Biblical Theology. Then every spring I teach a historical geography class. So it's just a blessing to invest in these brethren who are committing their lives to ministry, both here and abroad.

MH: Where I go to church in Bellingham, our pastor is a Master's grad. Our music guy is also a Master's grad. So I've been familiar with Master's for a long time, but we have an immediate attachment in that way. Now you mentioned the classes that you taught, but you have a number of books out, either singular monographs or things you've contributed to. Our audience is content-driven, so we like to introduce people to good resources, whether it's a commentary or some monograph on a specific topic. So tell us about some of the things you've written.

MG: I was able to get into publishing with NIDOT—this big five-volume dictionary of Old Testament theology and exegesis. I have 150 pages scattered throughout there. Through the process of that, the editor was able to have Zondervan invite me to write a Deuteronomy commentary for the *Revised Expositor Bible Commentary* series, which is a book I love. It just is so powerful. Mosaic Law, which I don't see as for today as law, but it has so many resounding truths that should impact our lives and demonstrate that God has always been interested in inside-out loyalty in pursuing him. Then history of Israel is another love of mine. I did a collection of essays to honor one of my mentors and friends—Dr. Gene Merrill at Dallas. It addresses issues in the history of Israel. Then I was able to be part of an OTI—Old Testament introduction textbook that Broadman and Holman puts out called *The World and the Word*. The three of us (Dr. Gene Merrill and Mark Rooker at Southeastern and me) were involved with that. We're revising that in the next year or two, and it just engages issues that help people understand both the background for the Old Testament and then individual books—one of the key things to understand about what the Old Testament says.

MH: I was going to ask, with NIDOT, can you give us some of the articles? This is about word study. This is the *New International Dictionary of Old Testament Theology and Exegesis*. I would call this the go-to word study resource.

MG: Yeah, [list of Hebrew words]… another whole orbit of words...

MH: Stuff that occurs hundreds of times! [laughs]

MG: Yeah, and then some of them are like "rejoice" words. That was a lot of fun. Even "wickedness," unfortunately, but somebody has to do those words. It just was a blessing. When you do this... I was just starting and you're hoping it will be effective and helpful and it just is a blessing that God has seen fit to use that. There would be others in other categories, but those are the ones...

MH: It's such a great resource. You don't have to have Hebrew to use that resource. If you do, you will get a little more out of it. But it is geared for someone who has had minimal exposure to the languages to still do better word study than Vines or your Strong's Concordance.

MG: And the intent of a work like that is to help take word meaning and intersect it with theological significance. Like in any work, there are some essays that aren't done as well, so they're like dust and ashes, and that's in bold. These are the names that will stick out in your mind. It's like, "Oh great, it's by this guy." Because some guys always do a good job. So it isn't perfect, but I think it's great. It's the one we recommend most for folks who want to study God's work. A
20:00 colleague of mine and I are writing a history of ancient Israel for Zondervan. We are both involved in things in Israel. He's lived there for about 15 years. We're just at the beginning of that process, but that's exciting because we both are passionate about that subject.

MH: Who's the colleague?

MG: Todd Bolen at the university. He's the guy with the photos that are absolutely marvelous. We co-teach an Adult Bible Fellowship at our church back at Santa Clarita. He's a really dear friend.

MH: You mentioned Israel and, of course, you have your head in the history of Israel book, but you are also... give me your actual title.

MG: Director of the TMS Israel Trip. We used to call it "Israel Field Studies." I'm the guy who organizes and puts together our student trip. We welcome alumni and then non-TMS folks who are serious about studying God's word. It's a three-week trip (May-June). I'm the guy who puts the trip together. I teach that prep course for our students, and I'm the guide. We are a student group primarily and people who come have to take the quizzes and tests so I can point to them as my students.

MH: They have to do something to get the credits. [laughs]

MG: Yeah, and it helps me have integrity because I'm able to have educational groups without an Israeli guide with me and it helps lower the cost. So I lead that trip every year in May-June, right after graduation. I lead a ten-day trip for

Master's University in March or so called "Family and Friends." It's like a study trip, just fewer places. We cover Israel from down at the southern end of the Dead Sea up to the top part up above the Sea of Galilee. The reason for this is not that I am a travel agent at all. The reason for it is I'm super excited about having people connect with what the land of the Bible tells us about topography, distance, archaeology, and visual history with passages. So when you read a passage... As teachers, we're wordsmiths. We can't paint (and it wouldn't be any good for me, anyway, because I'm not an artist), but we're wordsmiths. So I could describe for you a place I'd never been to with lame words, but the vividness of describing that place having been impacted by it like the spray from the Niagara Falls near where I grew up... it's a different deal. So wouldn't God's word, if you're able to picture the place and see the distance and understand the terrain and realize the things in topography that affected the flow of the narrative... It just helps us explain biblical passages better. And so you don't have to fly over all those geographical place names. You can picture them in your head. So that's why. That wasn't meant to be a commercial. To go on a good Israel trip... It's important to me because it impacts the way we understand, not only God's word, but I would say how we understand God. I'm reminded that an awesome and great God has intervened in human history in ways that have powerful reverberations, including Christ coming to die on the cross to provide our salvation.

MH: In view of your orientation as an Old Testament scholar, we should point out that this is not just an Old Testament tour. That's New Testament, as well.

MG: Yeah, I do believe in the whole Bible. [laughter] So we go to New Testament sites. I study and prepare and I seek to honor God in doing that. So it's Bible-wide. It just is a great relational time to develop friends. But my passion is that we walk away as changed people, better understanding numerous parts of God's word and greater awe of this awesome God.

MH: Okay, I have a personal question now. How much of a test of your sanctification is the traffic in Los Angeles? [laughter] I was there a few months ago!

MG: It is a challenge! I have a son who's an accountant who drives further than I do, and he is in more of the parking lot. But I just have to leave before 6:00 and try to leave by 3:30 so I can study at home. You're in eight lanes of traffic and sometimes...

MH: It's apocalyptic! [laughs]

MG: Yeah, it's a parking lot. You're traveling at 70 miles an hour. People ask if I feel safe in Israel and I tell them I feel safer in Israel than driving to work every day. One flat tire in those lanes of traffic and I'm toast.

MH: You can actually say that and mean it! [laugher]

MG: If that was why I was in California (for some other reason) it would bother me more. And so that's just part of the lay of the land where I'm at.

MH: There you go. Well, thanks for visiting with us for a few minutes and telling us about your books and the trip.

MG: The Lord bless you and your ministry at Logos and through your various outlets and the books you write.

MH: Thank you.

25:00 **MH**: Welcome back to the annual meetings of the Society of Biblical Literature and our series of interviews here on the Naked Bible Podcast. We have with us someone new to the audience, Dr. David Goh [pronounced "go"]. David, you had emailed me with something interesting about how you're a scholar and your field was New Testament or Second Temple... what was the classification?

DG: You're right, New Testament with an emphasis in Second Temple Judaism.

MH: Right, New Testament from Durham?

DG: That's correct.

MH: The University of Durham overseas. But you also pastor and you told me in the email that you're using *Unseen Realm* content in your ministry in some way, so I'm interested in your dissertation work and all that (how you do that). But first, since you are going to be new to the audience, why don't you introduce yourself? Tell us about your academic background and your pastoral background or teaching—however you want to do that.

DG: Great. Yeah, I had the privilege of graduating from Fuller Theological Seminary. At that point I thought I was just going to go church-plant up in the Northwest somewhere with friends of mine.

MH: We can certainly use you up there! [laughs]

DG: I ended up getting a fellowship to take a year and go study and I chose to go study with Dr. James Dunn in Durham. I just thought I was going to have irresponsible research—just a chance to read without any need to produce anything. But while I was there, I really felt a call to actually do a PhD. I had not

really set myself up for that, but thought that opportunity was there. I actually completed a PhD, but always with the idea of applying it.

MH: It wasn't the end, it was just the means to the end.

DG: That's right. And particularly for my sector of the church—the Charismatic/Pentecostal side, I knew so many very sincere people but felt like they did not have the critical skills theologically to make sense of some of their experiences and direct some of their passions. So that has always been an element of importance to me—to actually have that word-Spirit commitment and bring the two of those into my own tradition.

MH: Using that as a segue, how do you do that in your pastoral ministry? In other words, I've had interviews with Michael Brown and I've been on his show several times. He was on the podcast here. He's another one in that tradition who is concerned about grounding people in the text, not so that it turns his context into something that it isn't but just to root these things and give them a biblical orientation. That sounds kind of odd that this is a missing thing, but you've just expressed it and he's expressed it. So how do you actually do that? Have you had success? How do you train people to think on both sides there?

DG: I think that I try to say as often as I can, "I'm Charismatic because I'm Evangelical." In other words, out of the text emerges the call to be people of the Spirit—people who experience the Spirit and express the Spirit. So it's not two competing schools. Really, one is a continuation of being someone who is rooted in scripture and believes in it as applicable for today and then tries to live it out. So it's pretty much reflected in all that we do as a church. Obviously, on a Sunday morning it's the tip of the iceberg. But you give enough clues to say there's been serious research and study done that is the foundation of really what we're teaching and what we're promoting and believing.

MH: How do you walk people back who sort of get... Every tradition has these trajectories that people can get lost on, but as someone who doesn't have a background in the Charismatic sector of Christianity, it's easy for me to look at that and say, "How in the world do you deal with this celebrity figure or this popular preacher?" Since they have such exposure, you have a lot of people gravitate toward that or that becomes their source of "Bible knowledge," for lack of a better way of putting it. How do you get people to move over to where you'd like them to be?

DG: You're right, any stream of Christianity has its mega-stars.

MH: Its points of distraction.

DG: Yeah. For me, what I found successful was to try to model humility—to openly say, "I'm not exactly sure what this part of this text means." I think that we

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also have a sequence which alternates in our lives. Sometimes we have scripture that draws us to experience God. Other times we have an experience of God that we then have to root back into scripture to make sense of it.

MH: People have to be taught to be intentional about that.

DG: Very much so. And that has to be all the way through a pastoral team. Whether you're counseling one-on-one or whether you're teaching in an open setting, you have to be committed to scripture and, beyond that, actually to the academic study of scripture. One reason your book was so refreshing for us is we've been trying to sort stuff out and to have resources that actually drew back into the text and helped to give content to what we've been feeling or what we've been hearing but we couldn't actually verify. That was actually really helpful.

MH: Let's just transition here. So give us one or two examples specifically of how *The Unseen Realm* content has helped you do this or helped you articulate something.

DG: A couple different sections of the New Testament... The book of Ephesians, to me, is built around the theme of unity. In that is Christ the head. And so we have this phrase at the beginning (Ephesians 1:10) that "God in Christ is bringing all things together in Christ." It's things in heaven and things on earth—this big cosmic scale. Obviously, at the end of that chapter you have the thrones and authorities.

MH: So if they're connected there, chances are they were connected long ago.

DG: Right. So Charismatics are big on Ephesians 6 and spiritual warfare themes. By seeing it's all about bringing everything under the headship of Christ cosmically in one, then the Church (Jew and Gentile) being brought together under Christ the Head, then marriage—the family—being brought under Christ the Head... It gives that content. The recognition of the divine council, the elohim, actually gives content to those four levels of divine beings that are listed as something we are currently in warfare with.

MH: That's good. When I'm asked to give the "elevator speech" about *Unseen Realm,* I usually talk about how it's a Genesis to Revelation overview of biblical theology with a specific eye to how the unseen world intersects with the human world in salvation history. The family metaphor is important, the imaging metaphor is important, the Deuteronomy 32 Worldview and how that gets reviewed is really important. So it's nice to hear you... You used words that will fall into all three of those categories. That's what I like to hear. On my part, yeah, that's intentional. I'm really serious. I think the connectivity is really important. The dirty little secret about *Unseen Realm* is that nothing in the book is original to Mike. All I do (and it's just the way God wired me)... I'm a dot-connector. I depend on scholars to do good research—to do the nuts-and-bolts kind of stuff. I'm

trained in that, but that wasn't the end. That was the means to the end, and I think connecting dots is really important for people. We have churches filled with people who have lots of data in their heads but they don't have a framework. They can't connect dots. In this case, if you don't do that you have sort of a partial view of your identity and your mission.

DG: That's absolutely true.

MH: Those are just fundamental things. So that's kind of really what I was after in the book.

DG: I was teaching in an Introduction to Theology class a couple nights ago, actually, and we went through the standard textbook, which talked about the problem of evil from the problem of human sin. But I did a section based out of the *Unseen Realm* of saying there's a counterpart to human sin, and that's cosmic brokenness, so what does it mean in Philippians 2? Churches say, "He is Lord. Every knee shall bow, every tongue confess." But we don't say, "in the heavens and on earth and under the earth." So I just ask these kids, "What's under the earth?"

MH: We even miss it in the Great Commission. If you ask the average Christian to quote the Great Commission it's, "Go ye therefore and teach all... " But they skip verse 18—the one before: "All authority is given to me in heaven and on
35:00 earth." So you have the whole Deuteronomy 32 Worldview thing and the resolution of supernatural brokenness. It still amazes me that passages that are so familiar (Philippians and the Great Commission) leave this element out. I don't know why that is, but it is that way. Before we leave, I was intrigued not only to talk to you for that reason (your email), but also your dissertation, which now has become a source for a new book. So please tell us about the book—what the title is. Is it out already or is it going to be out?

DG: The book has been in process. Being a full-time pastor in the middle of a building project, sometimes that process is not on the timetable we hope. But I'm seriously at work on it and have been working on it for a while. What I'm looking at for the title of the book is *Eve's Dawn*. It's really looking at the difficult passages in the New Testament that many have taken to not allow women full authority in the Church. My question is, what if these two passages had not ever been written? So we take out 1 Timothy 2 and 1 Corinthians 11 and 1 Corinthians 14 and we have all these women mentioned in Romans 16 who are leaders in the Church. I think it's 10 out of 26 names mentioned. We have the garden tomb appearances, in which the women were the first proclaimers of the gospel. We have all these mentions throughout the book of Acts of leading Hellenistic women who were critical in the church planting movement. If we did not have those two troublesome verses, which are full of challenging...

MH: They are. They have a specific context, either that we might figure or that is just sort of lost at times.

DG: Yeah, and actually what you're doing with Unseen Realm... One of the reasons I was drawn to it was looking at the situation in Ephesus and the practice there of witchcraft and words that occur in 1 Timothy 5 that are often just translated "gossips" and "busybodies" about women, but it's the same word in Acts that describes those that were practicing magic. Ephesus has this long history of the practice of magic—18,000 years-worth back into Hittite communities. Women, to me, have historically shown a much better ability to negotiate liminal space—to move between the known and the unknown, which is exactly what we have to do when we're working with the unseen realm (move between the known and the unknown). I think that as women find their full identity in Christ, we're actually going to release a number of warriors to help us in this conflict that we're in.

MH: Wow, that's interesting. You'll have to keep us up to date. Whenever that does appear, let us know. But thanks for spending some time with us.

DG: Thanks very much for all the work that you've done.

MH: Absolutely.

MH: Welcome back to the annual meetings of the Society of Biblical Literature. This is sort of the capstone of our time here. We're fortunate to have with us Dr. Rick Hess. I'm going to ask him to introduce himself. He might be familiar to some in the audience; he's certainly familiar to me. I've read a lot of his work and benefited from his scholarship for a long time. Rick, if you could introduce yourself—just a little bit about your academic credentials and where you teach and what you teach. We'll start with that.

RH: Oh, okay. My name is Rick Hess. I'm married and have three children and seven grandchildren. I've just been kind of busy with them. This year, of course, the academic conference is here in Denver where I live. That's great, but it also means there are other things going on in my life than the conference. But I teach at Denver Seminary. I guess the title there is "Distinguished Professor of Old Testament and Semitic Languages." I've been there 21 years. I teach some of the basic survey classes, particularly that of the first half of the Old Testament. I teach a cycle of ancient Near Eastern languages. We have a really expert pedagogue there (Hélène Dallaire), who does a lot of the Hebrew for us. I do

some of the more advanced Hebrew exegesis, and then we do Akkadian, Ugaritic, Aramaic, and Northwest Semitic. We do that kind of in a four-year sequence. I also teach Old Testament Theology and Israelite Religion. So I'm doing some of those things.

MH: You have an introduction to the Old Testament.

RH: I do! That's exciting. That just came out... Well, it's now two years, but it
40:00 came out in 2016. I really think that for me, that was very satisfying. It's an introduction done the way I wanted to teach an introduction, in light of where students are at coming into a seminary or that kind of a learning situation in this day of age.

MH: Let me ask you, then... If this is something you would use (and obviously do use in your intro classes) when you get seminary students in, I'm quite sure that a number of them have not had a Bible college prep. So they could major in biology or something. So this would be the kind of thing that somebody in our audience could buy and benefit from. In other words, it doesn't assume prior knowledge.

RH: It is designed that way. It is an introduction, so it's not just a survey of the contents. But it assumes little or no knowledge of the Old Testament. So the first introductory chapter deals with just questions like, "How do we know that the text we have that we call the Old Testament is anywhere near the right one? How do we know that the books that are there are the books that should be in the Old Testament? And then we go from there and we go book by book and we say a little about the name of the book and we give a brief outline at the beginning of each chapter. Then we spend time doing an overview. So if you've never read it, you get kind of a capsule summary of the contents of the book. And then we go through about five or six ways that interpretation is done nowadays. If you came a place like this (the Society of Biblical Literature), for example, you would see that it's not all criticism or it's not all gender and ideology. But those are two sections that are dealt with, as well as canonical approach and ancient Near Eastern backgrounds, as well as literary approaches, as well as just the pre-modern history of interpretation. So I do a little bit on each of those just to kind of give people an idea and then kind of wrap it up at the end with a "theological themes" kind of section. I do that for each book of the Old Testament.

MH: Is it fair to characterize it, then, as sort of an introduction to the academic study of the Old Testament?

RH: It is! That is a very important part of it, so that you get an idea of what people are talking about. If you do much reading in literature about the Bible nowadays, it really is helpful to have a kind of overall survey which attempts to look at each one of those categories and then put it all together for you, which we try to do. So it's gotten some good reviews and some people around the world are using it and

finding it helpful. As I say, I don't know of anything like it that really seeks to examine each of those categories.

MH: Wow. Well, good. Again, for those of us who care about getting content to the interested layperson (somebody who may not be spending money to go out and get a degree and uproot and all that stuff), this just sounds ideal. Because we get asked all the time, "What's the best book on _____?" So it's good to know.

RH: If I could just throw in another advertisement...

MH: Sure.

RH: I teach at Denver Seminary. If you google or go on and look up "Denver Journal," you can go on there and our Old Testament and New Testament departments have an updated, annotated bibliography for each book of the Bible in terms of commentaries that we recommend, as well as introductory historical background material books and things like that. I edit that. We also have reviews of different books. People around the world (primarily English language readers) find that helpful in terms of if you're teaching, say, on Haggai or something like that and you want some commentaries... What might be some good commentaries?

MH: Now, it's probably fair to say, then (and we talked to Bill Arnold earlier), that the new book out on Israel's history would be a drill-down. It's another level. Tell us... Bill gave us his thoughts about it, so...

RH: I wanted to do something like this—a history of Israel—for some years before that, but I was aware that there are all kind of new discoveries. A lot of textual material and a lot of other material has been appearing, and it had really
45:00 been maybe twenty years since something that showed a control of that material, in terms of writing a history book that had been authored and put together in one cover. We wanted something that would be written by people who really know that era and that particular time and place and know the sources and know some of the major issues that have been discussed. So it's not just a retelling of the Old Testament in terms of, "Well, there was Saul, then there was David, then there was Solomon." Rather, it's, "What did that world look like? From what we know today, what kind of a world did David live in? What do we know about his kingdom and that of Solomon, and even about the historical literature that we find in the Bible and out of it, in terms of material? As well as, of course, the archaeology—the material culture of the world."

MH: You've basically carved out your own little cottage industry [laughs] on the historical books. You're one of the go-to people for me when it comes to like the Ajrud Inscription and Kirbet al-Qom and all that sort of stuff. The nuts and bolts of personal names—again, that's kind of an arcane little sub-discipline, but it's really

important. But let's talk a little bit about the other thing you're sort of known for that would be in the sweet spot of our audience, and that is material on the Conquest or Joshua specifically.

RH: Right, right.

MH: So you've written a number of things on that. Tell us about those.

RH: Well, in my background I had done work in texts that surround that period. I had actually done my doctorate on a group of texts called the Amarna Letters, which is the largest collection of written material from Palestine before the Hellenistic period outside the Old Testament. I was very interested in that and I've worked on that. I spent over a year in Israel on research grants looking at the historical geography and archeology, with a particular focus in that period. I had read and done research on that, as well. And then the people at Intervarsity in Britain came to me and asked me if I would write a commentary on the book of Joshua. I thought about it and it seemed like all of this background study and work I had done really fed into that, because I would place it right in that period within a century or so, in terms of the events that take place in the book of Joshua. So I was excited to do that and it gave me time to really work with it and, I believe, for the first time combine some of the most recent archaeological discoveries, like the whole settlement patterns and so forth over the central hill country. Whereas before 1200 B.C. you have maybe two dozen sites, after 1200 B.C. suddenly you have between two and three hundred sites. That's the best archeological evidence we have, in my view, for the appearance of Israel.

MH: You would expect a boom in the population.

RH: Yes! Exactly, and in the settled population. And look at Judges and Samuel before David and Ruth. Where do you see the people of Israel living? They're living in villages most often—often right in that area. The other thing with Joshua that I was doing... When I was writing that I first began to get into this in the 1990's), the big thing that was coming in at that time was literary study—looking at the Bible as a piece of literature. A lot of the commentaries had been done by archeologists and others who were very interested in the historical details, but I wanted to look at the whole picture. So the literary side, which was just being studied at that time, was something I could incorporate in, as well as develop my own analysis. That has meant so, so much to me.

MH: You did the Tyndale Commentary.

RH: That was the first of a couple of commentaries I did on it.

MH: Mention some of the other ones.

RH: In the Historical Backgrounds of the Old Testament series...

MH: The Zondervan series?

RH: Yeah, the Zondervan series—about four or five volumes to that for the Old Testament. I did the Joshua commentary for that. That was probably the second-largest commentary on Joshua. And then I've done a number of smaller sections, most recently in what is now the NIV Biblical Theology Study Bible. I did the book of Joshua in there, as well, to give some background for it. But if I could just throw something in here, probably one of the major apologetics issues of our
50:00 era with regard to the Christian faith and the Bible is the idea that God is a mean God. That almost always focuses in particular on Joshua and the Canaanites and the genocide of the Canaanites. So I've written a number of articles on this that spin off my commentary work. But I've also done presentations and debates around the country, really, with regard to this whole question of Joshua and genocide. My approach is different because, while I certainly believe in the importance of philosophy and its analysis, I also believe that in cases like this it can be really well-handled by looking at the archaeology and the text and what it is actually saying. Often what people assume it's saying (particularly from what they've heard or Sunday School stories or things like this), it's not quite saying that. So it's really helpful to be able to present what I think is a closer reading of the...

MH: A lot of people don't realize that there is variable vocabulary there. It's not always verbs of killing. It's verbs of dispossession or...

RH: Right, exactly! And when you actually look at it, there's very little (if any) in Joshua when it comes to the killing of specific non-combatants. This, I think, is an important point that is often overlooked. When you actually begin to think, "What actually took place on the ground with regards to the story of Joshua?" I don't see that going on at all or that being a target. I see it as Israel seeking to survive in the midst of... particularly in Joshua 10 and 11 where you have first a southern coalition coming up against Gibeon and then they go after Israel to wipe them off the face of the earth, and then very explicitly the northern coalition led by the king of Hazor coming down and seeking to... Well, with chariots, according to the text in Joshua 11, like the sand of the seashore, seeking to wipe out Israel.

MH: It's not a token resistance! [laughs]

RH: So Israel was fighting for their survival. It's not genocide against the Canaanites, it was genocide against Israel that was being sought. When we read what they actually destroyed and who they killed, again and again it is the armies of the Canaanites. People often don't realize the larger context. Go all the way back to Genesis 47 and you have the story of Joseph. He's collecting the grain for seven years and then he's distributing it. To whom? to the Canaanites and the Egyptians. The text says there was famine across the whole region and they were dying—they were wasting away. If Joseph had not been there, if Israel had

not been present, the entire land of Canaan and Egypt would have starved to death. So here we have the descendants of these people who owe their very lives to the Israelites—to Joseph—now seeking to destroy Israel, both in Egypt first of all with the attempt to wipe out all the firstborn in Exodus 1 and then in Joshua, as well. I could go on... [laughs]

MH: You're right. Those are two details that you don't...

RH: You don't hear of that! [laughs]

MH: Right. You don't hear that when the subject comes up. It's neglected.

RH: It's kind of like a very biased news media presentation, but it is much easier to say, "Well, that's a mean God who just wanted to kill everybody." Unfortunately, sometimes while there are sometimes deeper issues with people who have that encounter or issue, on the other hand I think it is important to be able to at least provide for those who are willing or are at a point where they can hear...

MH: Some other context.

RH: Yeah, exactly.

MH: Well, thanks for spending some time with us! For those of you watching and listening, I highly recommend Dr. Hess' books—the intro, the work on Joshua. Anything in the historical books and, really, anything that he writes, is always worth reading. But for our audience, the books that we've mentioned here I think are just perfect to take you further in your Bible study. So thanks for spending some time with us.

RH: You're very welcome.

MH: Welcome back to the annual meeting of the Society of Biblical Literature and our interview series. We have with us today Hans Moscicke ["mo-zick-ee"]. I got that right?

HM: Pretty good.

MH: We were having a debate here how to pronounce Hans' last name [laughing]. Trey is taking credit for getting it right!

HM: Trey is the winner.

55:00

MH: He's the winner. I want Hans to introduce himself. He has some connection to the podcast, even though he's going to be new to our audience. So why don't you get us into that. Tell us who you are and the little history that brought us together.

HM: Absolutely, absolutely. My name is Hans Moscicke. I'm a fifth-year PhD candidate at Marquette University in Milwaukee, Wisconsin. I'm trying to think about my connection to the Naked Bible Podcast. The most obvious connection currently is that I'm great friends with Dave Burnett, who is also in Marquette's program. I love Dave. We are great friends. I think his work on Paul is fantastic. And so, yeah, we've come to get to know each other.

MH: We'll cut that out. [laughter]

HM: Yeah, just scrap all that! So my supervisor is Andre Orlav. My dissertation thesis is on Day of Atonement traditions in the Gospel of Matthew. I'm arguing that Matthew portrays Jesus as the goat for Yahweh and the goat for Azazel of Leviticus 16 and that this entails a descent-to-Hades motif—that in his capacity as scapegoat, Jesus descends into the netherworld just like Azazel...

MH: Out into the wilderness, yeah.

HM: ... is cast out into the wilderness in the apocalyptic scapegoat tradition. This is maybe jumping the gun, but just to whet the appetite for your listeners, I think this is maybe the nexus or the crossroads for a Christus Victory atonement model, where Jesus overcomes the dark powers of the cosmos. But it also intersects with classic notions of atonement, like expiation and propitiation.

MH: So you're arguing that Matthew cast Jesus as both.

HM: Yeah.

MH: If you're going to do that (and between you, me and a fencepost, that makes sense), you can't just go one direction with the atonement.

HM: Exactly, because the two goats operate collectively to atone in Leviticus 16, and Matthew is a fantastic reader of the Hebrew Scriptures.

MH: Give us one or two instances or maybe just passages where you see that working, maybe one for each in Matthew.

HM: Sure! So there's really two primary texts. By the way, this is an ancient interpretation. From the Epistle of Barnabas, which dates to the late first century—Justin Martyr, Tertullian, Hippolytus, Origen... They all have this goat typology that just kind of disappears after Nicea, for some reason.

MH: I don't want to distract, but if you have an idea of why it disappears, that would be great. If you don't, that's okay, too.

HM: That might be fun to speculate later. In the Barabbas scene in Matthew, what you have here is you have the two goats of Yom Kippur. It's like a dark inversion of the Yom Kippur ceremony. Pilate is acting like the high priest who presents the two goats that are identical in appearance (Jesus/Barabbas). Matthew actually adds the name "Jesus" to Barabbas' name. So you have Jesus-Barabbas and then you have Jesus the Messiah—the two goats. Jesus-Barabbas is the scapegoat in that scene, where he's sent into the crowd and released living like the scapegoat, and Jesus is handed over to death, where his blood will atone as the immolated goat for Yahweh.

MH: In the other example, which I know you're going to get to… But right away what goes off in my head is that I'm curious as to what part of Matthew that part occurs in. Because there are all these treatments about the chiastic structure of Matthew, and I'm just wondering if there is any tie-in there.

HM: There totally is! For Matthew, Jesus is going to save his people from their sins, so that's the first thing. We know there's going to be some atoning significance to Jesus. But he's going to bring God's presence as Emmanuel. In the 28th chapter, "Lo, I am with you until the end of the ages..." Interestingly enough, the purpose of the sacrificial goat of Leviticus 16 was to procure the presence of Yahweh in the temple.

MH: Sanctifying sacred space, yeah.

HM: Exactly. So it's like that's the *raison d'etre*—the reason for the Yom Kippur ceremony. So in Jesus' capacity as the goat for Yahweh or the immolated goat of Leviticus 16, he ushers in the eschatological presence to the Gentiles.

1:00:00

MH: So there you have both aspects. That's interesting.

HM: I think that ties in.

MH: Yeah, that's interesting. So can we ask what the response to this point has been? I know it's not done. Orlav obviously hasn't torpedoed it [laughs], so he must find it interesting and attractive.

HM: He does. In a lot of ways, this is kind of carrying his work... For those listeners who make not be aware of it, Orlav's work on the Day of Atonement... He's an expert on this stuff and Second Temple tradition. In a way, I'm kind of carrying that work forward into the Gospels to see where it manifests. So he's a big fan. Where Jesus becomes the scapegoat is in the immediately following scene in Matthew, where he's dressed up by the Romans and beaten and

abused and given the crown of thorns and all that kind of thing. So I use redaction criticism, which is you assume that Mark was written first and so anything that Matthew changes to Mark is probably theologically significant.

MH: Right, he's trying to communicate something specific.

HM: Exactly. Like, why change this inherited tradition unless you have something...

MH: Something different. Like a new perspective. There's something you want to say that the other guy didn't.

HM: Exactly. There's some discontinuity there, but I think it ultimately all fits together.

MH: Yeah, and if it's intentional... We've had these conversations on the podcast a lot, that we have the hair-brained supposition that the authors were actually intelligent. [laughter] They were actually acting intentionally. Of course, everybody wants to use the "agenda" word like it's bad, but all that means is that there was a purpose. Of course writers have purpose! Who writes without a purpose? It just doesn't make any sense.

HM: I think you frequently use the phrase "theological messaging." I think that's a very appropriate phrase to use. That's exactly what it is. So in the Roman abuse account, it's weird that Matthew changes... Here's one redactional instance. It's like a smoking gun. The purple robe that Mark has the soldiers give Jesus... This is a mock inauguration of Jesus as king. Purple was the perfect color. It was very expensive to produce. Why would you change that to scarlet? Well, it happens that the scapegoat was given a scarlet band to represent the deposit of iniquity that it bore into the wilderness. And so that's been posited. There are some other redactional changes, like the crown of thorns... I think "thorn" in Matthew has an association with the curse of Adam. That's going back to Matthew 7. So the thorns are placed on the head, which in Leviticus 16, the sins are literally placed on the head of the scapegoat.

MH: That's really interesting imagery. For our audience, a lot of people may not be familiar with the redactional approach. "Redaction" is just another word for editing. We've spent a good bit of time on the podcast talking about how it's a bit amateurish to look at the Synoptic Gospels (Matthew, Mark, and Luke) and look at the differences and say, "They're just making mistakes left and right! These guys were all hacks!" I hope that what you're hearing disabuses you of that, because these differences between the Synoptics are often conveying intentionality—that there's really something specific the writer wanted to say that one of the other ones didn't. Some detail in the story that got put in the background or not even mentioned, and now it works its way into the foreground for some very specific teaching point. That's important to remember when it

comes to the Synoptics, because you go out there in Middle Earth YouTube-land and Google-land, and everybody seizes on these differences as though the writers are doing something wrong when the reality is that they're really doing something smart and intentional and theologically significant.

HM: Right. That would be such a 21st century way of transposing our idea of doing history or writing onto the first century Christians who have this theological agenda, like you say. So that would be anachronistic.

MH: I have with me on my phone... This is going to float the boat of many in our audience. Listen to this title. This is one of Hans' articles: "Eusebius' 'Fall Narrative' in *Demonstratio Evangelical* 4:6-10: Demonic Removal of the National Angelic Boundaries and the Watchers Tradition." [laughter]

HM: It's a pretty epic title!

1:05:00 **MH**: Just reading that, now you have fans! [laughter] I'm going to read the abstract, just so that we can get a little oriented as to what this is about. Hans wrote:

> Eusebius's protological "fall narrative" in *Demonstratio Evangelica* 4.6–10 provides important context for understanding his theology of Christ as cosmic mediator. Eusebius uses Isa 10.13–14 to describe how God's chief demonic antagonist disrupted the divinely sanctioned cosmic order of national patron angels (Deut 32.8–9), thereby corrupting the human race. Uniquely developing Origen's account, Eusebius furnishes this theological history with motifs from a strand of the Watchers tradition that assigned a positive guardianship role to the Watchers before their rebellion. The Logos becomes incarnate and issues forth his divine instruction as an immediate response to this cosmic plight.

MH: I wanted to just bring this up during our interview because it's really important. We had Gerald McDermont on months and months ago. In his book, *God's Rivals*, he goes through some important figures in Church History to basically show an awareness of what we call the Deuteronomy 32 Worldview. What do these writers do with it? They do different things and understand it in different ways. Here's another example and a really concentrated treatment of how Eusebius... The important point is that he's aware of this. This is not something that, "Oh, we only know of this after Qumran with the Dead Sea Scroll reading." Or, "Oh, we couldn't know about the Deuteronomy 32 Worldview without this modern 19th or 20th century discovery." It's not the case. There are figures in early Church History that are aware of this and they track on it. So just give us a little bit of the content of the article. This is accessible, and you'll be able to access this article once we post the episode. Just talk about your article a little bit. What did you learn?

HM: Sure! Well, thanks. I learned a lot! One of the groundbreaking things, I think, in this article is just the realization that Eusebius of Caesarea... He came to accept the Nicene Creed, but sort of hesitantly. He sort of represents mainstream Christianity in the early fourth century. His views of Christology represent a very popular trend, which was quasi-Aryan, actually. It's fascinating to just observe that he's tuned into this Deuteronomy 32 Worldview and the Watchers tradition and that there is...

MH: He doesn't shrink back from it.

HM: Oh, no!

MH: It's not like [groans]... [laughter]

HM: No! It's the centerpiece. It sets up the entire reason for Christ to come and vanquish the demonic host and rid God's people of these false idolatrous teachings so that they might come to learn what it means to be a holy person. So there's a very strong "Christ as moral exemplar," but only riding on the tails of this Christus Victory thing for Eusebius. It's a pretty complicated article, but I think maybe one of the interesting points... I have a section where I go through some Second Temple literature and early Jewish texts that show that this Deuteronomy 32 tradition melds into the Watchers tradition.

MH: Yeah, like with the Animal Apocalypse you get stuff like that.

HM: In Jubilees... I think this is really important. It's like the Watchers...

MH: Jubilees 10 or something like that.

HM: Yeah, with Mastema. But the weird thing is it's not clear in the Book of Watchers what the Watchers' roles are necessarily before they transgress. But in Jubilees, they are clearly good originally.

MH: The writer there takes a different trajectory and then connects a dot or two—yeah.

HM: Exactly. So the Watchers have this positive guardianship role, which they then transgress. Then it's like the spirits of the giants who are wreaking havoc on Noah and his grandchildren.

MH: Biblically speaking, you have the Genesis 3, Genesis 6, and the Babel event (Genesis 11/Deuteronomy 32). These are separate things, but as people are going to find out when my demons book shows up at some point, in the Second Temple period these things get connected. They get conflated or connected.
1:10:00 What that shows you is you have serious Jews in the Second Temple period looking at their Old Testament and noticing this. They're not rejecting it. They're

not saying, "Oh, this is some idea that came out of left field." They're looking at their Old Testament and they see the data points and they're doing exegesis. They are connecting dots. Some of the dot-connecting that goes on there will find itself in the New Testament and, in this case, on into Church History.

HM: Absolutely, yeah. I mean, this might tie into another article, which we can or cannot talk about, but I argued that Mark 5 (the Gerasene exorcism where you have the exorcism of Legion and the casting out of Legion into the herd of pigs and the hurling of the pigs off the cliff)… that this is actually alluding to the punishment (the casting out) of Azazel down a steep precipice, which in Mark is signaling the eschatological defeat of the cosmic dark powers.

MH: That's really interesting. And that's important because a lot of people get lost in the pigs.

HM: But the pigs are important!

MH: I know, but without noticing the descent.

HM: Exactly. Oh, it's a precipitous... When you read Mark 5, don't imagine the pigs running down a gradual shore or falling off a gradual sort of bank.

MH: It's not Baywatch. [laughter]

HM: Exactly! [sings] This is exactly a precipitous drop. The word that he uses for cliff is intentionally this very... Anyways, it's...

MH: It's probably rocky. You get the imagery in the Second Temple period about the jagged rocks and some of the terminology associated with that. Precipitous.

HM: It's exactly that. It's interesting that this...

MH: The whole Dudael thing.

HM: Exactly—rocky place. It's interesting that the demoniac is cutting himself with rocks and Azazel is thrown on rocks or rocks are thrown on Azazel in 1 Enoch 10—his punishment. And you have this really strong demoniac, who no one dares to encounter. What does that remind you of? The giants! He's got this massive strength.

MH: That's interesting stuff. These are good examples of (I'm sure to some extent) intertextuality. But you have this mingling of conceptual material. Sometimes it's not always, "We've got to look for a lemma and now we can draw a conclusion because we have two lemmas that match." Sometimes it's just bigger than that. You've got this whole conceptual world where writers are

dipping into it and creating hooks and links. To me, that's what makes biblical studies fun! [laughs]

HM: Absolutely! And like you said, your emphasis on the Second Temple reception of these biblical traditions, like Deuteronomy 32. In this instance and Leviticus 16, Azazel becomes the demonic scapegoat who is cast into the cosmic wilderness, and this is in 1 Enoch 10. Like he bears the sins of the Watchers on himself. Raphael is told to write on Azazel all the sins of the Watchers. "Cover him with darkness; cast him into the wilderness of Dudael." And then in Qumran, they're reading this myth of the Azazel figure as the Azazel of Leviticus 16. So you have to wonder how these traditions work into the biblical material.

MH: Yeah. The specifics are sometimes difficult, but I think it's kind of a simple question. They're doing what we do, or what we try to do. We're looking at a text, we have data points, we're trying to do exegesis. What else would they do with it, just stare at it? [laughter] They're trying to connect dots!

That's all really good stuff. I'm glad we could take a little bit of time and do this. We'll have some of Hans' material accessible on the episode website, so please, by all means don't be intimidated. You may not be able to understand everything, but honestly nothing that you read do you get everything. The point is to get a little bit more. Put a little bit more under the belt. Put a little bit more in the tank. You'll just become a better reader of scripture.

HM: Amen to that.

MH: Thanks for doing this with us.

HM: Thank you.

TS: All right, Mike. Another great conference. We wrap it up tonight with our Live Q&A. That will be interesting. Be looking forward to that on the next episode.

MH: Gonna be looking for some coffee? [laughter]

1:15:00 **TS**: Absolutely. All right. Well, hey, it's been fun! Another year of conferences and I think we did a great job. Pat on our own backs! [laughter] All right, we'll look forward to next year. It's always fun to cover these. And I just want to thank everybody else for taking the time to listen to the Naked Bible Podcast. God bless!