THE 2016 JOINT REGIONAL MEETING
Midwest Region Society of Biblical Literature,
Middle West Branch of the American Oriental Society
American Schools of Oriental Research—Midwest

February 5–7, 2016
Olivet Nazarene University – Bourbonnais, Illinois

Friday, February 5

6:00–8:00 p.m.   Registration   **Weber Ctr**

                 Dinner   **restaurants**

7:30–9:00   OPENING PLENARY SESSION   **Weber 104**
                 Theme: Hellenism and the Septuagint
                 Chair: P. Richard Choi, Andrews University

David A. deSilva, Ashland Theological Seminary
The Author of 4 Maccabees and Greco-Roman Paideia: *Facets of the Formation of a Hellenistic Jewish Rhetor*

Troy W. Martin, Saint Xavier University
The Septuagint and the Development of Hellenistic Hope Piety

Eric F. Mason, Judson University
John F. Kutsko, Executive Director, Society of Biblical Literature
The 80th Anniversary of the Midwest Region Society of Biblical Literature

Reception celebrating the 80th anniversary of the Midwest Region SBL, hosted by the School of Theology and Christian Ministry of Olivet Nazarene University and the regional societies

Saturday, February 6

8:30-11:00 a.m. Registration   **Burke 3d fl**

8:30-5:45   Exhibitors' displays open   **Burke 306**

9:00-10:30   SESSION ONE

• PENTATEUCH (A)   Burke 307
Chair: Jeffrey Stackert, University of Chicago

Pauline P. Buisch, University of Notre Dame
Situating Tamar: The Relationship Between Genesis 37-39 and 2 Samuel 13

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Peter Feinman, Institutute of History, Archaeology, and Education
Deuteronomy 32:8 – It's not "tuh-mey-toh" or "tuh-mah-toh"

Igal German, Chicago, Illinois
*Challenging the Traditional Truncation of Genesis 4 from the Edenic
Narrative in Light of Second Temple and Patristic Texts*

• **FORMER & LATTER PROPHETS (A)**   Burke 403
Chair: George C. Heider, Valparaiso University

David Woodington, University of Notre Dame
The Exegetical Value of the Septuagint: Joshua 2, 6-8 as a Test Case

Christopher Brenna, Marquette University
Reconfiguration of Fate in the Samson Cycle

Jonathon Wylie, University of Wisconsin-Madison
The Philistines in the Ark Narrative (1 Samuel 4:1b-7:1)

• **THE WRITINGS (A)**   Burke 411
Chair: Robert E. Wallace, Judson University

Elizabeth H. P. Backfish, Wheaton College
*Transformations in Translation: An Examination of the Septuagint
Rendering of Hebrew Wordplay in the Fourth Book of the Psalter*

Troy W. Martin, Saint Xavier University
God and Job: A Relational Theodicy

Gary Knoppers, University of Notre Dame
Whodunit? The "Mysterious" Disappearance of Zerubbabel

• **APOCALYPTIC (A)**   Burke 005
Chair: Edmondo Lupieri, Loyola University Chicago

Genevive Dibley, Rockford University
*The Evolution of the Concept of the Resurrection of the Dead through the
Watchers, Daniel and the Book of Dreams*

Olegs Andrejevs, Carthage College
*The Compositional Origin and Polemical Purpose of 1 Enoch 42:1-3 in the
Book of Parables*

Dana M. Harris, Trinity Evangelical Divinity School
The Spirit in the Book of Revelation

• **APOCRYPHA & COGNATE LITERATURE (A)**   Burke 001
Chair: Russell B. Sisson, Union College

Clair Mesick, University of Notre Dame
Divine Ecstasy and Pauline Madness in 2 Corinthians 5:13

Trey Moss, Southern Baptist Theological Seminary
Crucifixion and Deuteronomy 21:23 in Josephus, Philo, Qumran, and Paul

Adam Howell, Southern Baptist Theological Seminary
The Theological Use of the Targumic Memra*, Shekinah*, and Yeqara *in the New Testament*

• **EARLY CHRISTIAN GOSPELS (A)**   Burke 007
Chair: Clare K. Rothschild, Lewis University

Nathan Thiel, Marquette University
Like (Fore)fathers Like Sons: The Wandering Israelites and the Johannine Jews

Gary M. Burge, Wheaton College
The Passion as Climactic Sign in the Fourth Gospel

Burton Everist, Wartburg Seminary
Good News for the Homeless: The Gospel according to John

• **PAULINE LITERATURE (A)**   Burke 010
Chair: P. Richard Choi, Andrews University

Sr. Nelida Naveros Cordova, Loyola University Chicago
Paul's Understanding of Πνεῦμα *in His Ethics through the Lenses of Wisdom of Solomon*

Timothy Milinovich, Dominican University
And God Handed Them Over: Deuteronomistic Echoes in Romans 1:18-32

Mark Whitters, Eastern Michigan University
The Samaritans in Rome and in Paul's Thinking

10:30–11:00   Break (sponsored by Eisenbrauns and Wm. B. Eerdmans Publishing Co.)

11:00–12:00   SESSION TWO

• **AOS/ASOR (A)**   Burke 005
Chair: JoAnn Scurlock, Elmhurst College (retired)

Terence J. Kleven, Central College
Codicology and Philosophy in MS Bratislava 231 TE41 – al-Fārābī's Treatises on the Five Syllogistic Arts

Neal A. Huddleston, Trinity International University
Wheeling and Dealing with Kings and Merchants: Two Old Babylonian Treaty Traditions

• FORMER & LATTER PROPHETS (B)　　　　　Burke 403
Chair: George C. Heider, Valparaiso University

H. D. Uriel Smith, University of Kentucky
King David, Israel & the Philistines

Joseph Riordan, S.J., University of Notre Dame
The Work of Many Hands: A Narrative Analysis of 1 Kings 6:9, 14

• APOCRYPHA & COGNATE LITERATURE (B)　　　Burke 001
Chair: Russell B. Sisson, Union College

Andrew M. King, Southern Baptist Theological Seminary
Idolatry and Jewish Identity in Wisdom 13-15

Jonathan Worthington, Covenant Community Church, Coldwater, Ohio
Philo's Exegesis of Gender in De opificio mundi

• EARLY CHRISTIAN GOSPELS (B)　　　　　Burke 007
Chair: Clare K. Rothschild, Lewis University

Joel Willitts, North Park University
"Jesus is the Messiah, Son of God" (John 20:31): The Royal Davidic Christology of the Fourth Gospel

Timothy Peace, Radboud University Nijmegen, The Netherlands
The Reputation of Simon Peter in the Early Christian Canon

• PAULINE LITERATURE (B)　　　　　　　Burke 010
Chair: Troy W. Martin, Saint Xavier University

Francois Tolmie, University of the Free State, South Africa
SBL FEATURED CONVERSATION SESSION
The Rhetorical Interpretation of the Letter to Philemon: Can We Learn Anything from the Fathers?

Conversation with Francois Tolmie

• TEACHING THE BIBLE   Burke 411
Chair: Teresa Calpino, Loyola University Chicago

Christopher M. Jones, Augustana College
Is there a Canon in this Class? Teaching Bible without Bible

Lauren O'Connell, Loyola University Chicago
Seeing Eternity in an Hour: Use of Contemporary Parallels in Teaching Apocalyptic Outlook

12:00–1:30 p.m. Lunch   **Ludwig cafeteria**
                                                   or restaurants

                          SBL Graduate Students Luncheon
                          Viatorian Rm., Ludwig Ctr
                          Chair: David Woodington, University of Notre Dame
                          Speaker: Clare K. Rothschild, Lewis University
                          Publishing Your First Article

1:30–3:00   SESSION THREE

• AOS/ASOR (B)   Burke 005
Chair: JoAnn Scurlock, Elmhurst College (retired)

Andrew W. Higginbotham, Hebrew Union College—Jewish Inst. of Rel.
"Who would fashion a god or cast an image that can do no good?" (Isaiah 44:10) – Serpent Imagery in the Ancient Near East and the Hebrew Bible

Justin Singleton, Andrews University
Religious Motif: Dame Folly of Proverbs as Goddess or Mere Anti-Yahwist?

Vivian A. Laughlin, Andrews University
Serapis: A Hybrid Cult During the Early Christian Period in Rome

• FORMER & LATTER PROPHETS (C)   Burke 403
Chair: Thomas Wetzel, Mount Mercy University

Justus Ghormley, University of Notre Dame
The Scribal Composition of Jeremiah: Why Multiple Scribes and Not a Single Editor Are Responsible for the Later Form of Jeremiah Found in the Masoretic Text

Joshua B. Henson, Southern Baptist Theological Seminary
To End in Silence or Song?: A Consideration of the Integrity of Habakkuk 3

• PAULINE LITERATURE (C)   Burke 010
Chair: P. Richard Choi, Andrews University

J. Brian Tucker, Moody Theological Seminary
Doxological Identity Formation and Christ's Welcome in Romans 15:7-13

Ryan G. Heinsch, University of Aberdeen
Supplemental, ad hominem*, or Something Else? A Reassessment of Paul's Use of the Sarah-Hagar Tradition in Galatians 4:21-31*

Jonathan Worthington, Covenant Community Church, Coldwater, Ohio
Paul's Exegesis of Gender in 1 Corinthians

• EARLY CHRISTIANITY and   Burke 411
   HEBREWS & CATHOLIC EPISTLES joint session
Chair: Nancy Pardee, University of Chicago Center for Jewish Studies

Russell B. Sisson, Union College
Socio-Rhetorical Context of Household Codes in 1 Peter

Clare K. Rothschild, Lewis University
Two Dispositiones *in 2 Clement 2*

Chris Shea, Ball State University
Jesus the Spartan?

• TEXTUAL CRITICISM & PAPYROLOGY   Burke 001
Chair: Sylvie Raquel, Trinity International University

Slavisa Jankovic, Andrews University
The Textual Evidence of the Omission Found in the LXX Translation of Leviticus 16:14-15

Cambry Pardee, Loyola University Chicago
GRADUATE STUDENT PAPER COMPETITION AWARD
Peter's Tarnished Image: Scribal Polishing in the Gospel of Luke (Ms. 0171)

• BIBLE MEANING THROUGH TIME & TRADITION Burke 307
Chair: Stacy Davis, Saint Mary's College

Benjamin J. Lappenga, Dordt College
Violence and the Retelling of the Story of Jephthah's Daughter in Liber Antiquitatum Biblicarum

Lowell K. Handy, American Theological Library Association
Jephthah's Daughter as Shown to the Wee Tykes

Matthew Rosebrock, Fuller Theological Seminary
Luther's Visual Hermeneutic: Oratio, Meditatio, Tentatio *as a Visual Approach in Luther's 1531/35 Galatians Lectures*

3:00–3:30   Break (sponsored by Baker Academic and Liturgical Press)

3:30–4:30   SESSION FOUR

• AOS/ASOR (C)   Burke 005
Chair: JoAnn Scurlock, Elmhurst College (retired)

Owen Chesnut, North Central Michigan College
The Search for Biblical Eshtaol

Peter Feinman, Institutute of History, Archaeology, and Education
The Nimrod Historian: Israel's First Albright

• FORMER & LATTER PROPHETS (D)   Burke 403
Chair: Thomas Wetzel, Mount Mercy University

Franklin Wang, Wheaton College
Orphans, Widows, and Gērim *in the Hebrew Bible and Isaiah's Avoidance of* Gērim

Ryan M. Tietz, Concordia Theological Seminary
Waiting to Show: Isaiah 30:18 in Light of Isaiah's Thematic Patterning of the Vineyard

• APOCRYPHA & COGNATE LITERATURE (B)   Burke 001
Chair: Russell B. Sisson, Union College

Thomas Scott Cason, Jacksonville, Florida
Angels, Humans, and the Monstrous Poor: Constructions of Humanness in the Book of Tobit

Richard Klee, University of Notre Dame
Tobit and Mediation of the New Domestic Temple

• EARLY CHRISTIAN GOSPELS (C)   Burke 007
Chair: D. Dale Walker, University of Chicago Divinity School

Charles E. Cruise, Trinity Evangelical Divinity School
Turning the Other Cheek, Unrestrained Lending, and Other Errors of Literality: A Fresh Perspective on Matthew 5:38–42 in Light of Rhetorical Analysis

William Andrews, Jr., Chicago Theological Seminary
Living through Execution: The Trauma of Crucifixion and Contemporary Incarceration

• PAULINE LITERATURE (D)   Burke 010
Chair: Troy W. Martin, Saint Xavier University

Janelle Peters, Dominican University
The Race of Faith in Paul's Letters

Nicholas A. Elder, Marquette University
"Sin Deceived Me": Eve's $\pi\rho\sigma\sigma\omega\pi\sigma\pi\sigma\iota\breve{\iota}\alpha$ *in Romans 7:7–25*

• SPECIAL SESSION: CONVERSATION WITH   Burke 307
  SBL EXECUTIVE DIRECTOR JOHN F. KUTSKO
Chair: P. Richard Choi, Andrews University

John F. Kutsko, Executive Director, Society of Biblical Literature

5:00–6:00	**SBL REGIONAL SPOTLIGHT** Chair: Clare K. Rothschild, Lewis University Speaker: Margaret M. Mitchell, University of Chicago *Problems and Solutions in Early Christian* *Biblical Interpretation: A Test Case from the Newly* *Discovered Greek Homilies on Psalms by Origen*	**Weber 104**
6:00–6:30	**Reception**	**Weber Ctr**
6:30–7:30	**PRESIDENTIAL BANQUET**	**Weber Ctr**
7:30–8:15	**PRESIDENTIAL ADDRESS** P. Richard Choi, Andrews University President, Midwest Region Society of Biblical Literature *The Use of Hellenistic Poetic Lexis in LXX Psalms*	**Weber Ctr**
8:30–9:15	**SBL/AOS/ASOR Board Meeting**	**Weber Ctr**

Sunday, February 7

8:30–12:00	**Exhibitors' displays open**	**Burke 306**

8:30–10:00   **SESSION FIVE**

• **PENTATEUCH (B)**   Burke 307
Chair: Kevin Mellish, Olivet Nazarene University

Kevin J. Mattison, University of Wisconsin-Madison
GRADUATE STUDENT PAPER COMPETITION AWARD
Contrasting Conceptions of Bloodguilt and Asylum in Deuteronomy (Deut 19:1–13) and the Holiness Legislation (Num 35:9–34) and the Ritual Nature of Blood

Brandon R. Grafius, Ecumenical Theological Seminary
Following Instructions: The Breakdown of Authority in Numbers 25

Jeff Spanogle, Trinity International University
Image of God Parallels between Leviticus 11 and Genesis 1

• **FORMER AND LATTER PROPHETS (E)**   Burke 403
Chair: George C. Heider, Valparaiso University

Thomas Wetzel, Mount Mercy University
Armaggedon Unfolding: Reading Josiah's Death in Light of Saul and Amalek

William Luther Martin, Jr., Austin, Texas
Reaction Against Imperial Epistemological Influence as an Explanation of the Indictment of David Using the Supplemental Approach as Opposed to the Source Critical Approach

Lawrence Mykytiuk, Purdue University
Sixteen Jeremianic Figures Strongly Identified in Contemporaneous Inscriptions of Known Authenticity

• **APOCALYPTIC LITERATURE (B)**   Burke 005
Chair: Edmondo Lupieri, Loyola University Chicago

Joel Willitts, North Park University
Paul and John of Patmos – Friends, Foes, Or?: A Consideration of the Relationship Between the Paul of the Letters and the Author of the Apocalypse

Paul M. Pasquesi, Marquette University
An Enduring Enigma: Cultus, Sacrifice, and Pilgrimage between the Two Judean Revolts

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Rebecca Scharbach Wollenberg, University of Michigan
Revisiting the Possibility of Rabbinic Apocalyptic

• **APOCRYPHA & COGNATE LITERATURE (D)**   Burke 001
Chair: Russell B. Sisson, Union College

Rodney Caruthers II, University of Michigan
Philo Judeaus' De Vita Mosis: *An Exemplar for Hellenistic Literary Composition*

Jonathan Trotter, University of Notre Dame
Diaspora Jews and Divine Presence: The Contribution of 3 Maccabees

Russell B. Sisson, Union College
The Programmatic Function of Jonathan's Prayer in 2 Maccabees

• **EARLY CHRISTIAN GOSPELS (D)**   Burke 007
Chair: D. Dale Walker, University of Chicago Divinity School

Hans Moscicke, Marquette University
Eschatological Day of Atonement in Mark 5: A Reading of Mark 5:1–20 in Light of the Yom Kippur *Tradition*

Olegs Andrejevs, Carthage College
From Prophecy to Fulfillment: The Identification of Jesus as the Son of Man in Mark and Q

James Barker, Western Kentucky University, and
Nicholas McGrory, Luther College
When Were the Gospels Written?

• **PAULINE LITERATURE (E)**   Burke 010
Chair: P. Richard Choi, Andrews University

Michael Francis, University of Notre Dame
Law, Faith, and Human Agency: Paul's Reading of Deuteronomy 30:11-14 in Romans 10:6-8

Allan T. Georgia, Fordham University
Hoi Ek Pisteôs: *Prepositional Metaphysics and Ethical Ontology in Galatians 3*

Zach Johnson, University of Wales-Trinity Saint David
Paul's Empowering Insufficiency in 2 Corinthians 3

10:00–10:15   Break (sponsored by Fortress Press, InterVarsity Press, and Zondervan)

| 10:30–11:30 | SBL/AOS/ASOR Business Meeting | Burke 307 |

11:45–12:45   SESSION SIX

• SBL BOOK REVIEW SESSION   Burke 411
Chair: George C. Heider, Valparaiso University
Jeffrey Stackert, *A Prophet Like Moses: Prophecy, Law, and Israelite Religion* (Oxford University Press, 2014)

Phyllis A. Bird, Garrett-Evangelical Theological Seminary, panelist
Jeremy M. Hutton, University of Wisconsin-Madison, panelist
Jeffrey Stackert, University of Chicago

**1:00–2:30 p.m.   Section Leaders Planning Luncheon
                   Diamond Rm., Ludwig Ctr**

ABSTRACTS

Olegs Andrejevs, Carthage College, oandrejevs@carthage.edu
The Compositional Origin and Polemical Purpose of 1 Enoch 42:1-3 in the Book of Parables
The placement of 42:1-3 in the Enochic book of Parables (1 En. 37-71) has long been regarded as problematic by scholars. Presupposing the redactional origin of chapter 42, in this paper I will propose an explanation of (a) the relation of 42:1-3 to the First Parable (38-44), i.e., the reason for the interpolation of 42:1-3 in its current location, and (b) its relation to the other most obviously redactional text in Parables, chapter 71. The implications of this proposal for the tentative history and anti-Hellenistic polemic of the Enochic movement in late 1st century BCE/early 1st century CE will be outlined.

Olegs Andrejevs, Carthage College, oandrejevs@carthage.edu
From Prophecy to Fulfillment: The Identification of Jesus as the Son of Man in Mark and Q
The relationship between the two earliest known synoptic sources, Mark and Q, is difficult to ascertain. None of Mark's literary sources are available, and the sayings source Q, while reconstructed, remains hypothetical. Acknowledging those difficulties, I nevertheless attempt to engage the possibility of a relationship between the two documents, proposing that Mark's author may have been aware of a variant of Q. The pertinent passages will be surveyed and the tentative conclusions will bear on the compositional history of Mark and Q, especially the identification of Jesus as the Son of Man in both traditions.

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William Andrews, Jr., Chicago Theological Seminary,
wandrews@ctschicago.edu
*Living through Execution: The Trauma of Crucifixion and Contemporary
Incarceration*
This paper interprets the Markan account of the trial, torture, execution, and
death of Jesus with particular attention to ways this text is heard by
contemporary prisoners living through similar experiences. The passion
narrative is read through the lens of trauma theory and in dialogue with a
Contextual Bible Study I conducted with a group of prisoners at a
maximum-security prison in Illinois. This approach provides insight into
the horror of crucifixion and the US justice system while also suggesting
indications of Post-Traumatic Growth in the early Christian communities
behind the text and in contemporary communities affected by incarceration.

Elizabeth H. P. Backfish, Wheaton College,
elizabeth.backfish@wheaton.edu
*Transformations in Translation: An Examination of the Septuagint
Rendering of Hebrew Wordplay in the Fourth Book of the Psalter*
Wordplay, like many poetic devices, is not easily translated from a source
to a target language, creating a formidable responsibility for the LXX
translators. This study builds on Theo A. W. van der Louw's work on LXX
"transformations," or changes between the source and target languages
made to better represent both the content and form essential to the message
of the source text. Recognizing the LXX translator's ability to represent the
Hebrew wordplay in Pss 90-16, often by using transformations, contributes
to a more nuanced understanding of the relationship between the LXX, its
Vorlage, and the MT.

James Barker, Western Kentucky University, james.barker@wku.edu, and
Nicholas McGrory, Luther College, mcgrni01@luther.edu
When Were the Gospels Written?
This paper surveys recent scholarship regarding the dates for the
composition of the canonical gospels. Despite very little sure evidence,
many scholars confidently assert precise dates. This paper reestablishes that
the gospels were certainly composed between 30–170 and cautiously
narrows this range to 66–138, likely between 70–110. Akin to paleographic
dating, this 40–60-year range is reasonable for all four gospels. Greco-
Roman practices of textual composition and book collection caution against
claiming any greater precision.

Christopher Brenna, Marquette University,
christopher.brenna@marquette.edu
Reconfiguration of Fate in the Samson Cycle
Drawing on Martin Emmrich's allegorical reading of the Samson cycle in a
1983 article, this paper offers two proposals. First, the cues for an
allegorical reading that Emmrich recognized in the Hebrew text of

Samson's encounter with the lion (Judges 14) and his battle at Lehi (Judges 15) are made all the more explicit by the Septuagint's translation. Second, this use of allegorical representation and irony, combined with some characteristics of the angelic encounter in Judges 13 invite us to consider a kind of reconfiguration of the Hellenistic constructions of the theme of fate present in Greek tragedy.

Pauline P. Buisch, University of Notre Dame, pbuisch@nd.edu
Situating Tamar: The Relationship Between Genesis 37-39 and 2 Samuel 13
In order to better understand the enigmatic placement of the Tamar-Judah episode, this paper explores the relationship between Genesis 37-39 and 2 Samuel 13. A close comparison reveals an intentional literary relationship between the rape of Tamar in 2 Samuel 13 and the Tamar story in Genesis 38 along with the Joseph material immediately surrounding the seemingly misplaced narrative. Thus, the relationship between David and the Joseph story is not limited to the encapsulated birth narrative of David's ancestor but extends into the surrounding narrative, problematizing the assumption that the "original" Joseph story is northern and early and that Genesis 38 is southern and late.

Gary M. Burge, Wheaton College, gary.burge@wheaton.edu
The Passion as Climactic Sign in the Fourth Gospel
The signs of Jesus in the Fourth Gospel are a major component in the gospel's theological framework. But to what extent may we term the passion of Christ the final, climactic sign in this gospel? Many scholars reject this idea entirely, some suggesting that John would have viewed as 'blasphemous' the attachment of the term 'sign' to the cross. However if the criteria by which we define a 'sign' are reframed, then the way is clear to look at the Johannine passion story afresh. The cross may be the one sign to which all the others point.

Rodney Caruthers II, University of Michigan, rodneyac@umich.edu
Philo Judeaus' De Vita Mosis: *An Exemplar for Hellenistic Literary Composition*
Philo's *De Vita Mosis* is a well-known Jewish-Hellenistic text. However, little is known about how Philo learned to compose it. Philo's text can provide an exemplar for what literary education entailed. Through comparative analysis, I argue that Philo's text is an encomion for the character of Moses that follows the compositional rules of Theon's *Progymnasmata*. From this assertion we can extrapolate answers to broader issues of how Hellenistic culture and rhetorical features were incorporated into Jewish methods of composition. Additional postulations can be made, utilizing categories contemporary to Philo, concerning where education took place and what the writing curriculum entailed.

Thomas Scott Cason, Jacksonville, Florida, scason@fscj.edu
Angels, Humans, and the Monstrous Poor: Constructions of Humanness in the Book of Tobit
The paper looks at the construction of humanness in the book of Tobit. I argue that the narrative situates humanness between a scale between that which is supernatural and the poor. To be sure, the book characterizes the poor with attributes similar to that of the angel Raphael in the narrative. But whereas Raphael is a character who demands respect from Tobit and his family on account of his sacred status, the poor occupy the space of the monstrous in the narrative as poverty represents a categorization to be avoided at all costs.

Owen Chesnut, North Central Michigan College, theodc@hotmail.com
The Search for Biblical Eshtaol
The site of Eshtaol has been biblically connected to Zorah, the birthplace of Samson. Unlike Zorah, the location of Eshtaol has never been conclusively determined. Nineteenth century explorers, such as the Survey of Western Palestine, attempted to identify Eshtaol with various towns in the eastern Sorek Valley based on toponymics. In the early 20th century, various scholars built upon these first toponymic observations and, with some added archaeological evidence, made conclusions of their own. This paper will look at the suggested locations for Eshtaol, weigh the evidence, and, after surveying three of the possible sites, a conclusion on the location of biblical Eshtaol will be reached.

P. Richard Choi, Andrews University, choir@andrews.edu
SBL PRESIDENTIAL ADDRESS
The Use of Hellenistic Poetic Lexis in LXX Psalms
Aristotle lists three types of metaphors in his *Poetics* (21.1457b-30) to explain the nature of poetic lexis. They are: (1) from genus to species, (2) from species to genus, and (3) species to species. This paper argues that the translator of LXX Psalms carefully and creatively employs these categories when translating Hebrew metaphors. He translates (1) genus with species, (2) species with genus, or (3) species with species. This paper offers numerous examples from LXX Psalms to demonstrate these points and suggests that Aristotle's concept of poetic lexis became an important interpretive tool in the hands of the translator to unlock the meaning of Hebrew Psalms.

Charles E. Cruise, Trinity Evangelical Divinity School, chuck.e.cruise@gmail.com
Turning the Other Cheek, Unrestrained Lending, and Other Errors of Literality: A Fresh Perspective on Matthew 5:38–42 in Light of Rhetorical Analysis
Christians throughout church history have struggled to interpret the apparent commandment of Jesus against resistance and/or retaliation.

Rhetorical analysis, specifically regarding the use of hyperbole, was applied to Matthew 5:38–42 and the four prior antitheses. It was demonstrated that the style of the entire passage is uniformly hyperbolic, which puts the issue in fresh perspective: Jesus is teaching forgiveness rather than non-retaliation.

David A. deSilva, Ashland Theological Seminary, ddesilva@ashland.edu
FRIDAY PLENARY SESSION PRESENTATION
The Author of 4 Maccabees and Greco-Roman Paideia: *Facets of the Formation of a Hellenistic Jewish Rhetor*
The author of 4 Maccabees displays a high level of linguistic, literary, and rhetorical skill that plausibly suggests formal education. Thus study explores the author's literary accomplishment in the light of Greek education, particularly his facility in many of the particular skills nurtured by the progymnasmata, his cultural knowledge inculcated by the core texts read in the Greek curriculum, and his knowledge of philosophical discourse and rhetorical skills typically taught beyond the secondary level of education.

Genevive Dibley, Rockford University, genevivedibley@gmail.com
The Evolution of the Concept of the Resurrection of the Dead through the Watchers, Daniel and the Book of Dreams
This paper will argue that the extensive midrashim offered by the authors of the Watchers, Daniel and the Book of Dreams in an effort to buttress the fracturing prophetic apologia made creative use of the concept of the resurrection of the dead. Their innovations – necessitated by their own demanding rhetorical agendas – formed a series of patches allowing their adaptions, reinterpretations and concessions to stand without violating the economy of divine justice. Their innovations in turn opened the way for the nascent church's application of the resurrection of Jesus to the resignification of the mikvah in the project of gentile reclamation.

Nicholas A. Elder, Marquette University, nick.elder@marquette.edu
"Sin Deceived Me": Eve's $\pi\rho o\sigma\omega\pi o\pi o\iota\breve{\iota}\alpha$ in Romans 7:7–25
This paper argues that Eve is the subject of Paul's προσωποποιΐα in Romans 7.7–25. This thesis is based on three claims: (1) the arguments that have been offered for an Adamic speech in character in Romans 7.7–25 make more sense when they are based on Eve's role in the Genesis narrative. (2) The lament genre and moral psychologizing tradition, of which Romans 7.7–25 is a part, are typically represented by women's speeches in Paul's literary context. (3) There is a vibrant interpretive and textual tradition about Eve in Second Temple Judaism that has often been overlooked because of its Adamic counterpart. Many aspects of this tradition about Eve are intertextually reflected in Romans 7.7–25.

Burton Everist, Wartburg Seminary, beverist@mchsi.com
Good News for the Homeless: The Gospel according to John
"These are written that you might keep trusting Jesus is the Christ...." John was first preached later written for displaced followers of Jesus. Their temple home was recently destroyed. Those who named Jesus "Lord" were no longer tolerated in the synagogues. John counters fear, fragmentation and internal conflict by depicting Jesus fully in charge. Jesus invites disciples to find their place in him, calls upon them to love each other, and sends them out as he was sent. Believers move from unbelief to open witness. Some turn away. John's hearers are called to witness in the face of death.

Peter Feinman, Institutute of History, Archaeology, and Education, feinmanp@ihare.org
Deuteronomy 32:8 – It's not "tuh-mey-toh" or "tuh-mah-toh"
Sons of God or sons of man? Choose your manuscript. Choose your translation of Deut 32:8. This contentious verse has been the source of slight differences of significant importance. Adam? Man? Or humankind? Sons or children? Angels or sons of God? There are choices to be made and these are expressive of different points of view. There are certain constants in this verse and its related following verse which includes: Elyon or Most High, Yahweh usually translated "Lord," and Jacob. This paper takes the position that understanding these proper nouns helps resolve the dilemma of unpacking the sons of God.

Peter Feinman, Institutute of History, Archaeology, and Education, feinmanp@ihare.org
The Nimrod Historian: Israel's First Albright
William Foxwell Albright had an expansive view of biblical archaeology. His book *From the Stone Age to Christianity* embraces an enormous geographical and chronological scope. In this paper, I will suggest that the Nimrod historian, one of the writers who supplemented the original J narrative, had a similarly expansive view for his own times. Just as Assyriologists and Egyptologists tend to focus on their respective river valleys, so too the world view of the rulers tended to be limited to their immediate landscape. The Nimrod historian was the first person to create a world view that combined those two worlds.

Michael Francis, University of Notre Dame, mfranci2@nd.edu
Law, Faith, and Human Agency: Paul's Reading of Deuteronomy 30:11-14 in Romans 10:6-8
The paper offers a fresh assessment of Paul's notorious interpretation of Deuteronomy 30:11-14 in Romans 10:6-8, as Paul takes Moses' insistence that Israel's Law is familiar and possible to obey, and identifies the object of Moses' concern with his own message of righteousness from faith. The paper compares Paul's reading of Deuteronomy with several interpretations

of the same in early Jewish sources, the Philonic corpus especially, and finds that this interpretive history both helps to explain Paul's appeal to the passage in Romans 10, and illuminates the relationship posited between righteousness from Law and righteousness from faith.

Allan T. Georgia, Fordham University, allan.georgia@gmail.com
Hoi Ek Pisteôs: *Prepositional Metaphysics and Ethical Ontology in Galatians 3*
Paul's unusual tendency to link prepositions with signifiers of being and belonging lends a moral dimension to his language. Specially, the effect of Paul's use of the preposition ἐκ in Galatians 3 results in a metaphysical categorization that lays the foundation for an ethical ontology in Paul's understanding of "faith." Drawing on Aristotelian and Neo-Platonic usages of prepositions to describe causality, I suggest that Paul's language contributes to a virtue-ethical model of Christian self-ascription—that Christians are "those who are of faith." In conclusion, I suggest that the categories of belonging Paul employs in Galatians fit within an ethical frame.

Igal German, Chicago, Illinois, igalgermann@gmail.com
Challenging the Traditional Truncation of Genesis 4 from the Edenic Narrative in Light of Second Temple and Patristic Texts
Contemporary research on the narratives of Adam-Eve and Cain-Abel has frequently been driven by polemical questions addressing their historicity. Some scholars have often viewed their exegetical tasks primarily through a comparative study of the primordial texts against the backdrop of the ancient Near Eastern materials. In keeping with recent studies of Genesis, in this paper I undertake to challenge the traditional truncation of Genesis 4 from the preceding Edenic narrative by scrutinizing the reception history of the sin narratives in Second Temple and patristic texts.

Justus Ghormley, University of Notre Dame, justus.ghormley@gmail.com
The Scribal Composition of Jeremiah: Why Multiple Scribes and Not a Single Editor Are Responsible for the Later Form of Jeremiah Found in the Masoretic Text
Jeremiah survives in two different forms, a shorter form found in the Septuagint, and a longer form attested by the Masoretic Text. Currently many scholars assume that the two forms of Jeremiah represent two subsequent "editions" of the book, Edition 1 and Edition 2, each of which is the product of a single "editing" scribe in a single compositional moment. However, a close examination of the textual variants of Jeremiah (especially the expanded headings to prophecy in the Masoretic Text) strongly suggests that the later form of Jeremiah was created by multiple revising scribes and not a single editor.

Brandon R. Grafius, Ecumenical Theological Seminary, bgrafius@etseminary.edu
Following Instructions: The Breakdown of Authority in Numbers 25
The composite nature of Numbers 25 has served to obscure an important feature of the narrative: Moses does not follow YHWH's instructions, and the structures of authority do not hold. It is this gap that allows Phinehas to step in with his violent solution. This paper will explore the patterns of command and obedience in the book of Numbers to argue that the breakdown of Mosaic authority is a central problem of Numbers 25.

Lowell K. Handy, American Theological Library Association, lkhandy@att.net
Jephthah's Daughter as Shown to the Wee Tykes
Though the story of Jephthah does not appear in the vast majority of Bible story books for children, in those that do contain this story the narrative is usually toned down and/or abridged. The illustrations that accompany the text are overwhelmingly of the arrival home of Jephthah and the reception by his unnamed daughter. Two other scenes have been favorites of artists, but not so much for children's books. An examination of Jephthah's daughter illustrations in the wider world of Jephthah art is presented.

Dana M. Harris, Trinity Evangelical Divinity School, dharris@tiu.edu
The Spirit in the Book of Revelation
The pneumatology of the Book of Revelation is not immediately obvious nor has it received significant scholarly attention. There is no explicit reference to the "Holy Spirit" in Revelation, and explicit references to "spirit" occur in expressions such as the "seven spirits" or ἐν πνευμάτι ("in the spirit"), the meanings of which are not self-evident. This paper considers the "seven spirits," seers' visionary experiences, and the relationship between the Spirit and prophecy in apocalyptic literature, especially Jubilees, 1 Enoch, and relevant Qumran manuscripts. The paper concludes with a summary of the contribution from apocalyptic literature to the pneumatology of Revelation.

Ryan G. Heinsch, University of Aberdeen, Rheinsch85@gmail.com
Supplemental, ad hominem*, or Something Else? A Reassessment of Paul's Use of the Sarah-Hagar Tradition in Galatians 4:21-31*
Galatians 4:21-31 is considered to be the most troubling passage in all of Galatians. One of the major points of contention surrounds the question of who was responsible for introducing the Sarah-Hagar tradition of Genesis 16-21 (LXX). If it can be substantiated that it was Paul, why would he introduce a tradition that, on the surface, appears to run against the grain of his argument? Or, have scholars misread Paul's reading of the Sarah-Hagar tradition? This paper will argue that a) Paul was responsible for introducing the Sarah-Hagar tradition, and b) that, for a number of reasons, the Sarah-Hagar tradition supports Paul's case against gentile circumcision.

Joshua B. Henson, Southern Baptist Theological Seminary, martyrcalvin@gmail.com
To End in Silence or Song?: A Consideration of the Integrity of Habakkuk 3
Though some scholars argue that Hab 3 is a later addition, this paper argues that it was an integral part of the book which intentionally cites older warrior hymns and should be understood as a prayer of lament wherein Habakkuk petitions the Lord to renew his works of old against Babylon in the near future. Habakkuk concludes his prayer with an affirmation of joy and trust in the Lord despite the ostensible absence of the Lord's saving activity.

Andrew W. Higginbotham, Hebrew Union College—Jewish Inst. of Rel., drhigg79@gmail.com
"Who would fashion a god or cast an image that can do no good?" (Isaiah 44:10) – Serpent Imagery in the Ancient Near East and the Hebrew Bible
This paper arose from prior work, following Karen Randolph Joines, on the incised serpent on the reconstructed Beersheba altar found at the Israel Museum. This study seeks in part to examine the iconographic data described since Joines' work, particularly focusing on seal imagery found in the Levant of the Divided Kingdom period (9th-7th centuries BCE). This paper will follow a roughly chronological survey of the various categories of serpent images, considered in light of surrounding Mesopotamian and Egyptian iconography of prior and contemporary periods. Connections to the biblical text will be made as time permits.

Adam Howell, Southern Baptist Theological Seminary, ahowell@sbts.edu
The Theological Use of the Targumic Memra*,* Shekinah*, and* Yeqara *in the New Testament*
Within targumic tradition, *Memra*, *Shekinah*, and *Yeqara* function as agents and manifestations of the incorporeal God within the created order. These terms, although primarily targumic, are theologically derived from the Hebrew Bible. While scholars recognize the functions of agent and manifestation for these terms, few apply the Christological implications of these terms in the NT. Indeed, Jesus is the Word (*Memra*) who dwelt (*Shekinah*) among men and displayed the glory (*Yeqara*) of the Father. The NT authors appear to have used these terms and concepts to describe the person and work of Christ.

Neal A. Huddleston, Trinity International University, znhuddle@gmail.com
Wheeling and Dealing with Kings and Merchants: Two Old Babylonian Treaty Traditions
Recent publication of several OB treaty texts invites analysis into the treaty traditions of this time period. Due to its relative completeness and complexity, the treaty between Qarni-Lim of Andarig and Ḫāya-abum of Apum with an unknown ruler of Sûmum (L.T.-1/1a) functions as an

exemplar for discerning quantifiable discourse patterning. This quantification is accomplished in a database and forms the basis for surveying the remaining treaties from this time period. These texts include treaties from Kültepe, Tell Leilan, Mari, and a few outliers. Two schematized treaty traditions are posited based on the discourse strategy collectively evident in these documents.

Slavisa Jankovic, Andrews University, slavisajankovic5@gmail.com
The Textual Evidence of the Omission Found in the LXX Translation of Leviticus 16:14-15
This paper builds on the J. W. Wevers' observation that the LXX's translator confused the areas of blood-sprinkling upon the Ark of the Covenant on the Day of Atonement by omitting the conjunction "and" which stands between "on the cover of the Ark" and "before the Ark." This paper suggests that this omission is purposeful. The LXX translator(s) thought that blood-sprinkling ritual always includes physical contact with the object of a given prepositional phrase. The current scholarship opts for the two distinct blood-sprinklings; on the top of the ark with a contact and in front of the Ark without a contact.

Zach Johnson, University of Wales-Trinity Saint David, zjohnson224@gmail.com
Paul's Empowering Insufficiency in 2 Corinthians 3
Kathy Ehrensperger argues that Paul, in 2 Corinthians, does not respond to challenges of his authority because of personal offense but because of the threat these challenges pose to the gospel. Paul appeals to his enduring in weakness because it exemplifies faithfulness to the gospel. This approach de-centers Paul and his challengers, and focuses on the recipients' life in Christ. My paper seeks to advance and apply such a focus in 2 Corinthians 3. If Paul is appealing to his fitness primarily for the sake of the Corinthians' life in Christ, what are the resulting social implications of Paul's apology?

Christopher M. Jones, Augustana College, christopherjones@augustana.edu
Is there a Canon in this Class? Teaching Bible without Bible
Recent scholarship on canon in antiquity has questioned the notion that canon existed in any stable form until long after the composition of the books that constitute the Bible. How should these trends affect the biblical studies intro course? In this session, I present and explain my current Jewish/Christian Scriptures syllabus, and I provide a short teaching demonstration from it. My syllabus attempts to "blow up" the canon. I teach biblical texts alongside of non-canonical texts, with a focus on the fluid nature of oral-literate discourse and textual authority in Judean antiquity, emphasizing the anachronism of canon-consciousness in this world.

Andrew M. King, Southern Baptist Theological Seminary, aking@sbts.edu
Idolatry and Jewish Identity in Wisdom 13-15
While the polemic against idolatry is a major feature in the Hebrew Bible, a characteristic of biblical Wisdom Literature is the notable omission of idolatry. This distinctive, however, began to erode in the Second Temple Period. This paper analyzes the idol polemic in Wisdom 13-15. Following a survey of approaches to Jewish identity in Second Temple literature, as well as an introduction to the content and structure of Wisdom 13-15, the rhetorical strategy of the author is assessed exegetically. By means of his polemic, Pseudo-Solomon seeks to establish the supremacy of his ancestral tradition for a people in exile.

Richard Klee, University of Notre Dame, rklee2@nd.edu
Tobit and Mediation of the New Domestic Temple
This paper explores the role of Raphael, a mediator figure between domestic centers of worship and God. Sent by God to heal, as his name indicates, Raphael's effective mediation is communicated by assuming roles in Tob 3:17-12:22 typically associated with the paterfamilias, the beloved son, the faithful kinsman, the hired hand, and the wise sage. The temporary domestication of this angel renders theological statements about the righteousness of God, the dispensation of God to those in diaspora, and the worship acts best suited to sustain community in far-off foreign contexts.

Terence J. Kleven, Central College, klevent@central.edu
Codicology and Philosophy in MS Bratislava 231 TE41 – al-Fārābī's Treatises on the Five Syllogistic Arts
Al-Fārābī's renown as the "Second Teacher" after Aristotle meant that his treatises were widely dispersed throughout the Islamic world. One of the key manuscripts containing exclusively al-Fārābī's logical treatises on Aristotle's *Organon* is currently found in the Arabic collection of the Universitätsbibliothek in Bratislava, Slovakia, and is classified as Bratislava 231 TE41. We provide examples of the internal consistency and coherence of this copy to indicate its usefulness in text-criticism. Through a study of codicology and the analysis of texts, we indicate the scribes consistent philosophic intention in these twelve treatises.

Gary Knoppers, University of Notre Dame, Gerald.N.Knoppers.2@nd.edu
Whodunit? The "Mysterious" Disappearance of Zerubbabel
The fate of the early Judean governor Zerubbabel has been called "one of the greatest historical mysteries in the Hebrew Bible." Was Zerubbabel demoted, recalled, or executed by his Achaemenid superiors or did he fall prey to an inner-Judean coup d'état? My paper revisits the economic, historical, and social conditions in Yehud within a larger imperial context to ascertain the diversity of Judean hopes and aspirations in the postmonarchic period. My paper also focuses on the literary, ideological, and historical

interests of the writers of Ezra-Nehemiah, Haggai, and Zechariah to shed light on why Ezra-Nehemiah is silent about Zerubbabel's latter life and death.

Benjamin J. Lappenga, Dordt College, Benjamin.Lappenga@dordt.edu
Violence and the Retelling of the Story of Jephthah's Daughter in Liber Antiquitatum Biblicarum
The retelling of the story of Jephthah's daughter found in Pseudo-Philo's *Liber Antiquitatum Biblicarum* 39-40 contains significant expansions from Judges 11. Although interpreters have rightly noted the important ways in which Pseudo-Philo elevates the status of Jephthah's daughter and the role of female characters in general, they have missed the equally profound deconstruction of violence at work in the narrative. This paper argues that a detail that has been overlooked and mistranslated (Jephthah's "zeal" [*zelus*] in 39.2) is in fact an important textual signal indicating Pseudo-Philo's subversion of the biblical pattern of violent zeal.

Vivian A. Laughlin, Andrews University, Vivian.Laughlin@gmail.com
Serapis: A Hybrid Cult During the Early Christian Period in Rome
The 1st - 3rd centuries was a critical time for developing many religiosities, including the Serapis Cult. Sarapis, originating in Egypt, found its way to Rome and became one of the largest cults in the ancient world. It was known and practiced from the far east through the Levant, Asia, Greece and Rome. But, how did the Graeco-Egyptian Sarapis cult originate? How did the Romans learn about Sarapis? Why was the Sarapis cult important to Rome? How was the Serapis cult implemented into Roman culture? This research explores these areas ultimately exhibiting that Serapis was utilized for political prowess.

Troy W. Martin, Saint Xavier University, martin@sxu.edu
God and Job: A Relational Theodicy
While theodicies tend to limit the divine power to explain evil, the book of Job does not. Instead, this book recognizes God's unlimited power but then impugns God's goodness and repeatedly recognizes and expresses God's injustice toward Job. Consequently, this paper argues in contrast to the secondary literature that God, not Job, repents in Job 42:5-6. This reading makes the most sense of Job 42:7 and indeed the entire book as a relational theodicy in which evil is the occasion for deepening the divine/human relationship.

Troy W. Martin, Saint Xavier University, martin@sxu.edu
FRIDAY PLENARY SESSION PRESENTATION
The Septuagint and the Development of Hellenistic Hope Piety
The Septuagint played an important role in developing Hellenistic hope piety because the translators decided to render several different Hebrew expressions with the single Greek term ἐλπίζειν ("to expect"). This

translation decision changes the semantics and syntax of the Greek term by broadening the meaning of ἐλπίζειν from simple expectation to the fuller and more nuanced meaning of hope developing among Jewish and Christian communities in the Hellenistic World. This hope piety still characterizes these communities even to this very day and represents one of the lasting and enduring contributions of the Septuagint to the modern world.

William Luther Martin, Jr., Austin, Texas, martinwl@outlook.com
Reaction Against Imperial Epistemological Influence as an Explanation of the Indictment of David Using the Supplemental Approach as Opposed to the Source Critical Approach
The question of imperial authorization of the Pentateuch has been widely debated. However, this debate has not adequately addressed the reaction against imperial epistemological influence in the writings of the Prophets as an alternative world view rather than as a basis for instances of specific content. By closely examining the polemic of exile and return found in Jeremiah and Ezekiel, my paper sheds new light on the neglected issue of reactions to imperial production of knowledge as a key influence in the final form of the Judean Pentateuch, prophetic writings, and the rise of the "City State" in ancient Judah.

Kevin J. Mattison, University of Wisconsin-Madison, kmattison@wisc.edu
GRADUATE STUDENT PAPER COMPETITION AWARD
Contrasting Conceptions of Bloodguilt and Asylum in Deuteronomy (Deut 19:1–13) and the Holiness Legislation (Num 35:9–34) and the Ritual Nature of Blood
Deuteronomic and Holiness laws granting asylum to unintentional killers (Deut 19:1–13; Num 35:9–34) reflect different underlying conceptions of bloodguilt. For Deuteronomy, bloodguilt is created only in the presence of homicidal intention. For the Holiness legislators, bloodguilt is created whenever human blood is shed. These conceptions of bloodguilt correspond to broader views about the nature of blood, as reflected in Deuteronomic and Holiness laws of animal slaughter and sacrifice. Deuteronomy can allow non-sacral slaughter because, in the absence of ritual intention, blood is inert. The Holiness authors reject non-sacral slaughter on the basis that blood is inherently potent.

Clair Mesick, University of Notre Dame, cmesick@nd.edu
Divine Ecstasy and Pauline Madness in 2 Corinthians 5:13
In 1900, James Kennedy suggested that the enigmatic 2 Cor 5:13 might be read as a reference to Paul's "letter of tears," which, Kennedy argued, comprised 2 Corinthians 10-13. This paper will offer a two-pronged defense of this minority view: first, by exploring the complex nexus of ideas about madness, divine inspiration, and the emotions in philosophical, medical,

and Hellenistic Jewish texts; second, by evaluating 2 Corinthians 10-13 and 1-7 in light of this literature. Second Corinthians 5:13 thus forms part of Paul's sustained effort to clarify, reinterpret, and control for the ambiguities of his prior communication.

Timothy Milinovich, Dominican University, tmilinovich@dom.edu
And God Handed Them Over: Deuteronomistic Echoes in Romans 1:18-32
Studies mention Wisdom or prophets as background to Rom 1:18-32. However, this paper will observe how key terms and phrases from Deuteronomistic texts (esp. the books of Deuteronomy, Joshua, and Judges) proliferate this pericope: 1) idols and idolatry; 2) punishment; 3) relation of sinful behavior to idolatry; 4) divine teleology for idolatry-discipline-asebeian cycle; and 5) heart (*kardia*) as anthropological center of humans' relatedness to God. We will then consider how the implied audience of the letter, especially Jewish Christians, receive these echoes to Deuteronomistic traditions within the theological message of 1:18-32, and the larger context of Rom 1:18-3:31.

Margaret M. Mitchell, University of Chicago, mmmitche@uchicago.edu
SBL REGIONAL SPOTLIGHT PRESENTATION
Biblical Interpretation: A Test Case from the Newly Discovered Greek Homilies on Psalms by Origen
A major discovery for the study of biblical and early Christian literature took place on April 5, 2012, when Marina Molin Pradel, while cataloguing codices in the Bayerische Staatsbibliothek, ascertained that a 12th century manuscript (*codex Monacensis graecus* 314) containing a collection of 29 anonymous homilies in Greek on the Psalms in fact included four homilies on Psalm 36 that corresponded to the Latin translation Rufinus had made in the early 5th century of Greek homilies by Origen of Alexandria. Subsequent research by a team led by Lorenzo Perrone has further confirmed Origenic authorship of all 29 homilies via a host of contributing arguments, including documenting overlaps among the 25 new homilies with brief Origenic fragments in the *catenae* (published in the mid-nineteenth century in Patrologia Graeca vols. 12 and 17 [ed. Pitra]). Although a full set of digital images of the codex has been available for several years online at the BSB's website (https://www.bsb-muenchen.de/index.php), the *editio princeps* of *codex Monacensis graecus* 314 has just last May been published in GCS (Die griechischen christlichen Schriftsteller der ersten Jahrhunderte N.F. 19 [= Origenes Werke XIII], ed. Perrone, et al., 2015), making these new works from one of the greatest biblical and textual scholars of antiquity available in an excellent critical edition for scholarly study for the first time.

   This presentation will provide an introduction to and preliminary analysis of Origen's newly discovered first homily on Psalm 77(78), focusing on the ingenious ways in which the didactic procedure and rhetorical form of *erotapokriseis* ("Problems and Solutions" or "Questions

and Answers") guides both the questions Origen asks of his text and the ways he attempts to find solutions for them, even as he discovers in Psalm 77 surprising validation for the legitimacy of the interpretive procedure itself.

Hans Moscicke, Marquette University, Hans.Moscicke@Marquette.edu
Eschatological Day of Atonement in Mark 5: A Reading of Mark 5:1–20 in Light of the Yom Kippur Tradition
The Gerasene Demoniac episode is one of the most memorable stories in the Second Gospel, yet Eduard Schweitzer called it "one of the strangest stories in Mark," and it is fraught with many exegetical difficulties—for instance, the baleful demonic host and the anomalous swineherd. I wish to put forward that the Markan Gerasene Demoniac episode draws upon the Yom Kippur tradition as developed in the Book of Watchers, the Apocalypse of Abraham, and other related texts, in order to depict Jesus as performing an eschatological scapegoat ritual on behalf of the Gerasene man and his Gentile region.

Trey Moss, Southern Baptist Theological Seminary, trey.e.moss@gmail.com
Crucifixion and Deuteronomy 21:23 in Josephus, Philo, Qumran, and Paul
The rational behind what drove Paul to use Deut 21:23 in Gal 3:13 has taken several directions in Pauline scholarship. Paul was either influenced by the apologetic of his Jewish opponents, or used midrashic hermeneutics, or re-interpreted the Scriptures through the Christ-event. However, all previous attempts operate on the assumption that Paul is not referring to crucifixion. This paper analyzes references to either Deut 21:23 or crucifixion in Josephus, Philo, and Qumran to question this assumption.

Lawrence Mykytiuk, Purdue University, larrym@purdue.edu
Sixteen Jeremianic Figures Strongly Identified in Contemporaneous Inscriptions of Known Authenticity
Using well-established protocols, this paper strongly identifies five kings, four royal Judean officials, two of their fathers, two priests of the Jerusalem Temple, and three neo-Babylonian royal officials, all in contemporaneous inscriptions that are known to be authentic. These persons are referred to individually in the Masoretic Text of Jeremiah and/or were contemporaneous with the prophet Jeremiah but mentioned elsewhere in the Hebrew Bible. Two of the inscriptions in which these people are identified were excavated as recently as 2005 and 2008. Fourteen of these strong identifications clearly indicate historical intent and historical accuracy within the book of Jeremiah. Two are elsewhere.

Sr. Nelida Naveros Cordova, Loyola University Chicago, nnaveroscordova@luc.edu
Paul's Understanding of Πνεῦμα in His Ethics through the Lenses of Wisdom of Solomon
Paul intentionally privileges the place of πνεῦμα in his teaching about virtues. The paper attempts to show πνεῦμα's prominence in comparison to the view of the author of Wisdom of Solomon. As both Hellenistic authors differ in their choice of "concept"—author of Wisdom, σοφία, and Paul, πνεῦμα—as the "source" of virtues in their ethics, two significant points of convergence come to light. In these points of convergence both authors share with the Platonic and Stoic philosophical traditions. The illustration of the comparison enlightens the notion that in Paul, like in Wisdom, we find two ways of viewing πνεῦμα, material (Stoic) and immaterial (Platonic).

Lauren O'Connell, Loyola University Chicago, loconnell1@luc.edu
Seeing Eternity in an Hour: Use of Contemporary Parallels in Teaching Apocalyptic Outlook
One challenge in teaching apocalyptic literature to undergraduates is getting students to look past the strangeness of the texts' imagery and to focus on the overarching message(s) of the texts. Furthermore, the eschatological outlooks prominent in apocalyptic literature seem to today's students to be antiquated and ill-informed. After all, the 'ends' proposed in these texts never actually materialized. So how can such texts be applicable to their own time? Given that increasing numbers of pedagogical studies highlight the importance of applicability to retention, this paper argues for the use of contemporary examples (from the news, literature, and other media) that parallel such eschatological outlooks when teaching apocalyptic literature.

Cambry Pardee, Loyola University Chicago, cpardee@luc.edu
GRADUATE STUDENT PAPER COMPETITION AWARD
Peter's Tarnished Image: Scribal Polishing in the Gospel of Luke (Ms. 0171)
Peter's failures as a disciple are numerous and severe, yet he came to be regarded as a "pillar" of the church. Nevertheless, at least one scribe was dissatisfied with a tarnished image of Peter. This paper analyzes a third-century manuscript of Luke that has been strategically altered in order to polish the reflection of Peter in the Passion Narrative. First, we identify three textual variants that soften the harsh depiction of Peter. Then, we explore two plausible contexts for the manuscript. This fragment is a testament to the dynamic role of scribes in the transmission of Gospel tradition.

Paul M. Pasquesi, Marquette University, pasquesip@gmail.com
An Enduring Enigma: Cultus, Sacrifice, and Pilgrimage between the Two Judean Revolts

This short paper proposes that enigmatic data in several apocalypses and early Christian texts point to evidence of continuing sacrifice and pilgrimage to Jerusalem in the period between 70 and 132 CE.

Timothy Peace, Radboud University Nijmegen, The Netherlands, t.peace@ftr.ru.nl
The Reputation of Simon Peter in the Early Christian Canon
This paper will explore how Reputation Theory can reconstruct the reputation of Simon Peter by surveying the character markers that describe Simon Peter throughout the NT texts. Reputation is the personification of shared community identity and values in the form of an individual figure. Reputations serve as indicators within the collective memory systems that produce them. The NT is rich with character markers, socially agreed upon descriptors that reveal the function of a figure within a text, that operate within the larger frame of early Christian collective memory in that they articulate, in parts, the commonly shared reputation of an important figure.

Janelle Peters, Dominican University, jpeters@dom.edu
The Race of Faith in Paul's Letters
For Paul, as in contemporary Roman literature, the "race of faith" is a common pursuit that encompasses the span of an individual's life. I argue that the footrace motif in the authentic Pauline correspondence recalls Roman Greek ideals of education and citizenship. Believers are transferred from citizenship in the secular *politeuma* to the heavenly *politeuma* in the footrace motif in Philippians 3. The footrace motif in Romans situates athletic activity outside of the arena in the terrain trod by Israelites during the Exodus. In 1 Corinthians 9 and 10, athletic events connect citizenship and Exodus typology.

Joseph Riordan, S.J., University of Notre Dame, jriorda1@nd.edu
The Work of Many Hands: A Narrative Analysis of 1 Kings 6:9, 14
This paper offers an analysis of the narrative function of the phrase "he built the house and finished it" (1 Kgs 6:9, 14) in the MT and in the OG. The MT deploys the phrase in 6:9 to set off the "house" or stone structure that is built from the woodwork that is added later, whereas in 6:14 it marks off the major exterior construction from the ensuing interior decoration. Although many of the same textual blocks are present in the Greek manuscripts, the phrase functions differently and undermines the distinctions found in the MT.

Matthew Rosebrock, Fuller Theological Seminary, matthewrosebrock@fuller.edu
Luther's Visual Hermeneutic: Oratio, Meditatio, Tentatio *as a Visual Approach in Luther's 1531/35 Galatians Lectures*
In recent years, Luther's threefold study of theology in *Oratio*, *Meditatio*, *Tentatio* increasingly has been seen as central to the reformer's approach to

the Scriptures. In this paper, I illustrate that Luther's approach is inherently phenomenological and therefore directly tied to a visual reading. I establish that this approach, active in his 1531/35 Galatians Lectures, is directly tied to how Luther views Christ as the Crucified One. This study demonstrates that the visual nature of this approach opens the door to further connections between his writings and Lutheran art of the time.

Clare K. Rothschild, Lewis University, ckrothschild@gmail.com
Two Dispositiones *in 2 Clement 2*
This essay explores whether the reception history of the two *dispositiones* ("arrangements," "institutions") tradition explains the barren woman motif in 2 Clement 2. Tertullian uses this concept to specify differences between Judaism and Christianity without conceding different gods. Not including 2 Clement, all second- and third-century attestations to this motif arise in Marcionite debates. This essay argues that these second- and third-century witnesses suggest the agonistic context in which 2 Clement participates. Paul contributes the elements that Marcion and his opponents, including 'Clement,' remix in their deliberations.

Rebecca Scharbach Wollenberg, University of Michigan, rwollenb@umich.edu
Revisiting the Possibility of Rabbinic Apocalyptic
It has become something of a scholarly commonplace that rabbinic Judaism rejected apocalyptic literature in all its forms. This paper will question that premise on three grounds. It will begin with the suggestion that we have not found evidence of rabbinic engagement with apocalyptic literature because we have been looking for the wrong types of evidence. It will then go on to look at several classical rabbinic descriptions of apocalyptic literature. The paper will conclude by arguing that Pereq Heleq (the eleventh chapter of tractate Sanhedrin in the Babylonian Talmud) structured its discussion of eschatological matters in imitation of contemporary apocalyptic literature.

Chris Shea, Ball State University, cshea@bsu.edu
Jesus the Spartan?
Some sayings from the earliest layers of the Jesus tradition are suspiciously close to sayings of the ancient Spartans, as reported in Plutarch's *Apophthegmata Laconica* (*Moralia* III, 16, 18). This paper will argue that the correspondences are more than coincidental, that the gospel texts know Plutarch (or Plutarch's sources), that the early Jesus-communities were attracted to the virtues of Spartan communal living, and that the early Jesus-communities were at pains to 'Spartanize' their hero. Origen, then, will be following a well established line of reasoning when he compares Jesus and Leonidas at *Contra Celsum* 2.17.

Justin Singleton, Andrews University, Justin@JustinSingleton.com
Religious Motif: Dame Folly of Proverbs as Goddess or Mere Anti-Yahwist?
The theological distinction of Lady Wisdom and Dame Folly of Proverbs provides room for analysis in ANE thought as to the person of Dame Folly, specifically is this Asherah or another goddess. Analysis of the text and cultural materials brings this author to the conclusion that this is not a specific goddess but merely a name given to all anti-Yahwist deities.

Russell B. Sisson, Union College, rsisson@unionky.edu
The Programmatic Function of Jonathan's Prayer in 2 Maccabees
The prayer of Jonathan in 2 Macc 1:24-29 purports to be historical but is likely artificial. Language used to address God and describe the sacrifices offered evokes a variety of LXX passages, but some terms evoke Greek ideas of the divine and religious activity. The noun *chorēgos* used as a title for God is a *hapax legomenon* in LXX. Since the relation of Judaism to Hellenism is a central issue in the writing, the prayer is programmatic for the account of the Maccabean Revolt which follows, establishing the scribal and cultural intertexture of the historical narrative.

Russell B. Sisson, Union College, rsisson@unionky.edu
Socio-Rhetorical Context of Household Codes in 1 Peter
The household codes in 1 Peter 2:18-3:7 are integral to the letter's argumentative structure. Just before these instructions, readers are instructed in matters of civic responsibility, ending with the exhortation, "Fear God. Honor the emperor" (2:17). Interpreters generally see no link between these two bodies of exhortation, but analysis of the discourse's social-cultural intertexture using categories provided in Aristotle's *Politics* suggests a rhetorical connection. Analysis of the discourse's scribal intertexture, especially echoes of Isaiah 53 in instructions to slaves, *oiketai*, and LXX uses of the noun, show how 2:17 is integral to argumentation preceding and following it.

H. D. Uriel Smith, University of Kentucky, hdu.smith@qx.net
King David, Israel & the Philistines
King David's peacemaking procedures grew from above, from the leaders, and from below, involving the general populations. He brought two pairs of communities in Doppelganger harmony, Israel and Judah, and Judah and Philistia. The travelling Ark of the Covenant with its rites united Israel and Judah. Martial traditions harmonized Judah and the Philistines. Two corps of the Philistines formed his household security, the Cherethites and Pelethites, and an extra corps from the city of Gath formed the security for the travelling Ark and its associated Tabernacle. The tradition of the Philistine royal household security lasted several centuries after David died.

Jeff Spanogle, Trinity International University, jspanogle@yahoo.com
Image of God Parallels between Leviticus 11 and Genesis 1
This paper will present arguments to show the parallels between Gen 1 and
Lev 11 culminate in a parallel between the holiness command and the
image of God. The threefold divisions of nature represent all animal life and
the only creature not directly categorized is humanity. Humanity is
represented as agents of separation throughout the chapter, mirroring the
role of the Imago Dei. The holiness command reiterates this stance and
provides a conclusion to the chapter. The parallel in the holiness command
becomes more significant following the priestly ordination ceremony to
introduce the purity laws.

Jeffrey Stackert, University of Chicago, stackert@uchicago.edu
SBL BOOK REVIEW SESSION
A Prophet Like Moses: Prophecy, Law, and Israelite Religion (Oxford
University Press, 2014)
A Prophet Like Moses addresses two of the oldest problems in biblical
studies: the relationship between prophecy and law in the Hebrew Bible and
the utility of the Documentary Hypothesis for understanding Israelite
religion. Setting his inquiry against the backdrop of nineteenth century
biblical scholarship while also drawing on and extending recent
developments in pentateuchal theory, Jeffrey Stackert tackles his subject
through an investigation of the different presentations of Mosaic prophecy
in the four Torah sources. His book shows that these texts contain a rich and
longstanding debate over prophecy, its relation to law, and its place in
Israelite religion.

Nathan Thiel, Marquette University, nathan.thiel@marquette.edu
*Like (Fore)fathers Like Sons: The Wandering Israelites and the Johannine
Jews*
The Gospel of John is notoriously critical toward those referred to simply as
"the Jews" (οἱ Ἰουδαῖοι). The apparent lack of internal differentiation has
suggested to many that the attack, even if it began as an intra-Jewish
dispute, is now one from the outside. Against this, I shall argue that the
frequency of the phrase οἱ Ἰουδαῖοι does not preclude a reading of the
Gospel as critique from within. Through the framing of Jesus' ministry in
John 1-12, the evangelist creates a typology in which Jesus' contemporaries
recapitulate the failings of the Israelites during their sojourn in the
wilderness.

Ryan M. Tietz, Concordia Theological Seminary, ryan.tietz@ctsfw.edu
*Waiting to Show: Isaiah 30:18 in Light of Isaiah's Thematic Patterning of
the Vineyard*
Isaiah 30:18, a transitional verse in Isa 30, presents interpretive difficulties
because it is the only time where Yahweh is the subject of חכה. Isaiah 5:4
contains similar language in which the vineyard owner waits for an action

through the use of קוה. The vineyard theme is later transformed in Isa 27:2-5 as well as more obliquely in Isa 63:1-6. We will argue that Isa 30 reflects similar patterning consisting of divine judgment, expectation, restoration, and defeat of an enemy found within the trajectory of the language of the vineyard within Isaiah.

Francois Tolmie, University of the Free State, South Africa, tolmief@ufs.ac.za
SBL FEATURED CONVERSATION SESSION
The Rhetorical Interpretation of the Letter to Philemon: Can We Learn Anything from the Fathers?
Much time has been spent on the rhetorical analysis of Paul's letters; also of his brief letter to Philemon. In order to do so, different rhetorical approaches have been followed. However, one aspect that has not received enough scholarly attention is the way in which the rhetoric of this letter has been interpreted by early Christian commentators. Accordingly, this aspect is addressed in this paper. The views of the following commentators will be investigated: Ambrosiaster, Jerome, Pelagius, John Chrysostom, Theodore of Mopsuestia and Theodoret of Cyrus.

Jonathan Trotter, University of Notre Dame, jtrotte1@nd.edu
Diaspora Jews and Divine Presence: The Contribution of 3 Maccabees
Some scholars have argued that, as a result of Diaspora Jews' lack access to the Jerusalem temple, Diaspora Jews intentionally disassociated the divine presence with the earthly temple – one of the many features of Diaspora Jewish belief exemplifying the lack of relevance of the Jerusalem temple for Diaspora Jews. However, Diaspora Judaism was not entirely unified on the importance of the temple. This paper will show how for at least one Diaspora Jewish author, the author of 3 Maccabees, God was present with Jews in Egypt while still being foundationally associated with the Jerusalem temple.

J. Brian Tucker, Moody Theological Seminary, brian.tucker@moody.edu
Doxological Identity Formation and Christ's Welcome in Romans 15:7-13
Joshua Garroway argues that Romans 15:8 should be understood as "Christ became an agent of circumcision." This paper engages his argument and contends that there are good reasons to retain the traditional understanding that "Christ became a servant of the circumcision [i.e., the Jews]." However, this understanding needs further refinement with regard to the nature of Christ's service to them and the way the promises made to the patriarchs have been confirmed. Paul is found to offer a vision of a doxological identity in which difference is not suppressed in Christ's welcome.

Franklin Wang, Wheaton College, ilg.wljet@gmail.com
Orphans, Widows, and Gērim *in the Hebrew Bible and Isaiah's Avoidance of* Gērim

Orphans, widows, and *gērim* constitute a common triad in the Hebrew Bible. Together, they represent the marginalized groups that need protection. Meanwhile, the Hebrew Bible also from time to time uses a dyad, orphan and widow. Particularly, the book of Isaiah never uses the triad but only the dyad. This paper will explore the relationship between the dyad and triad, and to explore why Isaiah only use the dyad.

Thomas Wetzel, Mount Mercy University, twetzel@mtmercy.edu
Armaggedon Unfolding: Reading Josiah's Death in Light of Saul and Amalek

When seen from a canonical perspective, Josiah's death at Megiddo in 2 Kings, like Amalek's assault on Israel in Exodus 17, creates an unhealed rupture in both the divine order of creation and the covenantal work of restoration enacted through God's partnership with Israel. The Deuteronomistic History in particular reveals this unfolding crisis through the portrayal of the book-ended monarchies of Saul and Josiah, the first and last Israelite kings affirmed jointly by God and his people. Exploring the nature of these paired ruptures enlightens our understanding of the messianic kingship described in the Deuteronomistic History.

Mark Whitters, Eastern Michigan University, markwhitters@yahoo.com
The Samaritans in Rome and in Paul's Thinking

The expulsion of Jews under Claudius and later resettlement of Jews raise questions about the community that Paul addressed in his letter to the Romans. This paper suggests that the problem that Claudius and Paul attempt to solve is the same: the presence of Samaritans among Judeans. Their presence in Rome and in the Christian community was an irritant for Claudius and a catalyst for Paul. While prima facie evidence (text and physical remains) is lacking, Rom 9:25-26 may point to the complexity of ethnic integration between Judeans and Samaritans as a model for Jews and Gentiles.

Joel Willitts, North Park University, jwillitts@northpark.edu
"Jesus is the Messiah, Son of God" (John 20:31): The Royal Davidic Christology of the Fourth Gospel

Little attention has been paid to Davidic elements in John's Christology. This inattention is rooted in longstanding assumptions about the nature of John's Gospel. In spite of the Jewish revolution in the study of John in the last century, Davidic royal messiahship has garnered little attention in the study of John's Christology. The present study seeks to fill this gap and offer a fresh constructive Johannine Christology by consideration of the royal Davidic elements in his narrative presentation of Jesus of Nazareth.

Joel Willitts, North Park University, jwillitts@northpark.edu
Paul and John of Patmos – Friends, Foes, Or?: A Consideration of the Relationship Between the Paul of the Letters and the Author of the Apocalypse
In the late first and early second centuries there appears to have been a mixture of judgments on Paul's contribution particularly among the so-called Jewish Christians. Recently, David Frankfurter, with a unique approach to Revelation, argued that John of Patmos wrote to churches in Asia Minor warning against Pauline Christians "who claimed to be Jews, but were not," labeling them "synagogues of Satan" (Rev 2:9; 3:9). This paper offers a fresh historical, hermeneutical and canonical-theological consideration of the relationship between Paul and Revelation.

David Woodington, University of Notre Dame, jwooding@nd.edu
The Exegetical Value of the Septuagint: Joshua 2, 6-8 as a Test Case
While diachronic analysis is more common, the LXX can also be examined synchronically with its final form serving as a literary-critical tool for exegesis of the MT. The places where the two texts disagree are opportunities for the exegete to discover issues of particular significance (or insignificance) for the MT, and many features of the MT only shine through when they are juxtaposed with the LXX. As a test case for this notion, this paper will examine MT Joshua 2, 6-8 to see how a comparison with the LXX highlights subtle themes and moments of characterization in these chapters.

Jonathan Worthington, Covenant Community Church, Coldwater, Ohio, jonathan_worthington@hotmail.com
Paul's Exegesis of Gender in 1 Corinthians
Confusion reigns regarding 1 Cor 11:2–16. A sharper look at Paul's interpretation of Gen 1–2 (Septuagint) helps sift some and point a way forward. First, certain interpretations of 11:2–16 cannot account for Paul's use of Gen 1–2 (e.g., veiling the original creation for the sake of new creation gender interdependence, "head" as source). Second, I reconstruct an interpretation of Gen 1–2 that would naturally give rise to Paul's creational statements in 11:2–16 (e.g., "image," "authority") while also providing insights about Paul's ideas of women's "reigning," "judging," and "authority" in 1 Cor 4, 6, and 7.

Jonathan Worthington, Covenant Community Church, Coldwater, Ohio, jonathan_worthington@hotmail.com
Philo's Exegesis of Gender in De opificio mundi
Philo offers an interpretation of the male and female of Genesis 1–2 (Septuagint) in *De opificio mundi* that is perplexing, though differently so than many think. Confusion about gender statements in *Opif.* 76 and 134 is embedded within confusion about Philo's overarching interpretation of Genesis 1. First, I will clarify Philo's interpretation of Genesis 1–2,

demonstrating how Philo can easily use language from Genesis 1 to explain Genesis 2, and vice versa. Second, I will reveal this bi-directional interpretation as lopsided regarding gender: e.g., Philo borrows themes such as "rule" from Genesis 1 for Adam, but not for Eve.

Jonathon Wylie, University of Wisconsin-Madison, jwylie@wisc.edu
The Philistines in the Ark Narrative (1 Samuel 4:1b-7:1)
This paper analyzes the Philistines of the Ark Narrative (AN) through the framework of social memory. I invoke the works of sociologists Barry Schwartz and Gary Fine to investigate how the Philistines were remembered and why they were remembered in such ways. Special attention is paid to the Philistines' references to the Exodus and to the question of whether the Philistines of the AN are comical. I conclude with thoughts on the relationship between the AN and history, and with comments on how the characterization of the Philistines in the AN informs our interpretation of the story.

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<div align="center">**CAMPUS AND AREA INFORMATION**</div>

Campus Phones (on-campus calls or local calls only)
Dialing 0 reaches the campus operator. Alternately, dial 815-939-5011.
To place on-campus phone calls: Dial just the four digits of the campus extension. To place local calls only: In academic buildings, dial 9. (Dial 8 in dormitories.) Then dial 1, 815, and the rest of the number. You MUST dial the area codes on all local calls.

Emergency Numbers and Procedures
• EMERGENCY NUMBER   9-911
• Public Safety   815-939-5265
• Ambulance   815-933-3339
• Fire   815-933-3339
• Police   815-937-3577
• Sheriff   815-933-3324
• Riverside Hospital   815-933-1671
• Presence St. Mary's Hospital   815-937-2100
• Immediate Care Center   815-937-4500
• Walgreen's on Convent   815-937-0632
• Walgreen's in Kankakee   815-932-9615 (24 hours)

Internet Access
Wireless Internet access is available. Connect to ONUGuest. Enter your email address and name. You will be able to use your account for 24 hours. After that, you will need to recreate an account. If you need assistance, please contact Ludwig Information Desk at 815-939-5207.

Medical Emergency

If a medical emergency is life-threatening, dial 9-911 first and then call Public Safety (9-5265) so that they can help with the situation and make a report. If a medical emergency is non-life-threatening, call Public Safety, who can help you assess the situation and make further decisions about a course of action.

Fire

Fire alarms will sound in the event of fire. Proceed quickly, but calmly, to the nearest exit. Exit diagrams are located in each building. Please take time to familiarize yourself with these diagrams before there is an emergency. Move away from the building and, if possible, call 9-911 from a phone in another building. Then call Public Safety. Compliance with sirens is mandatory and vital to your safety.

Medical Services

Immediate Care is located at 1521 N. Convent St., Suite 100, Bourbonnais. The phone number is 815-937-4500. Hours are Monday through Friday, 8 a.m.-6 p.m. Riverside Fast Care is located in the Bradley Walmart at 2080 N. South Route 50, Bradley. The phone number is 815-936-6012. Hours are Monday through Friday, 9 a.m.-8:30 p.m.; Saturday and Sunday, 8 a.m.-5 p.m.

Area Restaurants

This information is provided only as a courtesy. No endorsement by the regional societies is implied or intended.

Restaurants listed in italics are within walking distance of campus

Fast Food
• Arby's, 820 E. North St., Bradley
• Burger King, 355 S. Kennedy Dr., Bradley
• Culvers, 983 N. Convent, Bourbonnais
• *El Burrito Loco*, 600 S. Main St., Bourbonnais
• *Honey Baked Ham*, 538 Main St. NW, Bourbonnais
• *Jimmy John's*, 225 S. Main St., Bourbonnais
• Kentucky Fried Chicken, 118 S. Kennedy Dr., Bradley
• *Long John Silver's*, 265 N. Kinzie Ave., Bradley
• McDonald's, 9 Briarcliff Professional Center (on Rte. 102), Bourbonnais
• Panda Express, 850 N. Kinzie Ave., Bradley
• Panera Bread, 1694 N. State Route 50, Bourbonnais
• *Subway*, 646 S. Main St., Bourbonnais
• *Taco Bell*, 582 Main St. NW, Bourbonnais
• *Taco John's*, 562 William Latham Dr., Bourbonnais
• *Wendy's*, 599 William Latham Dr., Bourbonnais

Sit-Down
- Applebee's, 1040 N. Kinzie Ave., Bradley
- Bakers Square, 1325 Armour Rd., Bradley
- *Beef O'Bradys*, 547 Main St. NW, Bourbonnais
- Brick Stone, 557 William Latham Dr., Bourbonnais
- Buffalo Wild Wings, 2012 State Route 50 N, Bradley
- Burger & Beers, 756 W Jeffery St., Kankakee
- Cracker Barrel, 50 Ken Hayes Dr., Bourbonnais
- Denny's, 1303 Armour Rd., Bourbonnais
- IHOP Restaurant, 1347 Kinneman Dr., Bourbonnais
- Jimmy Jo's BBQ, 665 N. Convent, Bourbonnais
- Koi Asian Bistro, 906 N Convent, Bourbonnais
- Kansai Japanese Steak House, 1600 N State Rte. 50, Bradley
- La Siesta, 180 S. Kennedy Drive, Bradley
- *Niro's Gyros*, 275 S. Main St., Bourbonnais
- Noodles & Company, 2024 N. State Rte. 50, Bradley
- Olive Garden, 2048 N. State Rte. 50, Bradley
- Red Lobster, 1604 N. State Rte. 50, Bourbonnais
- Steak'n Shake, 1305 Locke Dr., Bourbonnais
- Texas Road House, 1290 N Kinzie Ave., Bourbonnais
- TGI Friday's, 1503 N. State Route 50, Bourbonnais
- Tucci's, 1560 N. State Rte. 50, Bourbonnais

Pizza
- Aurelio's Pizza, 1600 N. Convent St., Bourbonnais
- Beggars Pizza, 165 S. Main St., Bourbonnais
- *Chicago Dough Company*, 545 S. Main St., Bourbonnais
- Domino's Pizza, 815-939-6400 (delivery only)
- Mancino's Pizza & Grinders, 200 N. Kennedy Dr., Bradley
- *Monical's Pizza*, 597 William Latham Dr., Bourbonnais
- Nancy's Pizzeria, 815-933-0900 (delivery only)
- Papa John's Pizza, 815-932-4800 (delivery only)

Ice Cream
- *Dairy Queen*, 121 S. Main St., Bourbonnais
- Oberweis Ice Cream, 840 N. Kinzie Ave., Bradley

Coffee
- Starbucks, 1250 N. Kinzie Ave., Bradley
- *Starbucks*, 532 Main St., Bourbonnais

ACKNOWLEDGEMENTS

The officers of the societies would like to thank the following publishers who support the activities of our region by displaying their books, journals, and other products at this meeting:

Baker Academic
Conversations with the Biblical World
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Eisenbrauns
Fortress Press
InterVarsity Press
Liturgical Press
SBL Press
Zondervan

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Date and location for the 2017 Meeting
To be determined. Information will be posted at https://www.sbl-site.org/meetings/rm_midwest.aspx.