

Eighth Annual

# **STUDENT RELIGIOUS STUDIES CONFERENCE**

Friday, February 7, 2014  
Olivet Nazarene University  
Bourbonnais, Illinois

Sponsored by the



**Jordan Williams**, University of Evansville

*The Hope of a Better Resurrection: The Significance of Resurrection in Hebrews 11*

The epistle to the Hebrews has long been thought to have little if any focus on the resurrection of the dead. This paper, however, argues that resurrection is key to the letter by closely examining the eleventh chapter of Hebrews, where three of the five overt mentions of resurrection occur. Exegesis of this passage shows that at the center of the author’s beliefs is the physical resurrection of both Jesus the Christ and the future hope of the resurrection for all—rather than a spiritual resurrection or no resurrection whatsoever as some scholars claim.

**Jeremy Wagner**, Judson University

*The Lord’s Prayer Explained Through Revelation*

In Matthew 6:9-10 Jesus instructed his disciples in prayer through what is known as “The Lord’s Prayer.” This paper analyzes the first two sections of the Lord's Prayer, asking questions about its meaning, and explaining that the Book of Revelation serves as a fulfillment of the prayer itself. Ultimately, this paper addresses what the fulfillment of the prayer, in the form of the coming of the kingdom of God on earth as it is in heaven looks like.

**Lunch**

12:00-1:30 p.m. / Ludwig Center Dining Hall

**Session IIa Hebrew Bible: Prophets, Exilic and Post-Exilic Literature**

1:30-3:00 p.m. / Burke 403

Chair: Neal Huddleston, Trinity International University

**Chingboi Guite**, Lutheran School of Theology at Chicago

*The Cyrus Cylinder and the Edicts of Cyrus in Ezra*

A comparison between the Cyrus Cylinder and the edicts of Cyrus in the book of Ezra (Ezra 1:2–4 and 6:3–5) reveals several similarities. The Cyrus Cylinder and the Cyrus edicts in Ezra permit subjects to return to their dwellings and rebuild their temples, and are essentially documents that attempt to legitimize Cyrus’ rule over Babylon and Judah. As such, the Cyrus edicts in the book of Ezra are “authentic” documents. That the Jews returned to Jerusalem and rebuilt their temple could only have been possible with the permission of the empire as found in the edicts of Cyrus in Ezra.

**Matthew Ridgway**, Central College

*Zechariah’s Prophecies of the Coming of the King in 3:8, 6:12 and 9:9*

This paper analyzes the characteristics given to the Messiah and His kingdom as prophesied by Zechariah in 3:8, 6:12 and 9:9. Israel is essential to the accounts, as this community is the center of God’s promises as inhabitants of His kingdom. The main argument supports Jesus as fulfilling the characteristics of

In the Hebrew text, Hosea 6:1-10 presents rich covenantal imagery references carry over into the Septuagint (Old Greek), their overall strer instances the attenuation results from the use of conventional lexical ec translator appears to have made intentional changes to the Hebrew tex Greek text. The combination of these translation choices results in a Gr behind God’s complaint against and demand of his people has been dim

**Session IIb New Testament: Gospels**

1:30-3:00 p.m. / Burke 411

Chair: Jenny DeVivo, Loyola University Chicago

**Meghan Tabor**, Wheaton College

*Mark’s Parable of the Mustard Seed: Jesus’ Kingship Revealed*

Mark’s parable of the mustard seed (Mark 4:30-32) reveals Jesus’ clear intent to depict Jesus as a reigning sovereign of God on earth as it is of the parable itself and the story’s context in the book of Mark. Additi passage of Ezekiel 17:22-24 discloses insights into Christ’s kingly perspe viewed through the lens of the Son and Father, and contemporary applications for a Jewish context.

**David Orsak**, Sacred Heart School of Theology (Milwaukee, Wisconsin)

*The Faith of the Centurion*

The paper explores the faith of the centurion. This faith is basec exhibited in Christ’s care for others. This faith also exemplifies the mea called.

**Deacon Justin Lopina**, Sacred Heart School of Theology (Milwaukee, WI)

*Permit Subjects to Return to Legitimate Civil Obedience: The Double-Ending of the Gos*

The ending of John 20:31 is met with literary and theological concern i tic documents. That the describe the Gospel of John as a book with two e le wish the responsibility of Biblical scholars, pastors, preachers, and o issues and complexities surrounding the final words of the Gospel. Whi rare, it is nevertheless beneficial to recognize the potential problems wl explore possible solutions or explanations in response to those problem church, the Gospel of John has proven to be an immensely complex boc understanding will surely be challenged by the book’s wisdom and dept on John 20:30-31 and John 21:25, accompanied by an exploration of Jol problem of the book’s two endings.

**Sung Jae Park**, Andrews University Seminary

*Food Offerings to the Gods in Mesopotamian Cult Worship: A Rationale*

Much has been written and studied regarding the actual offerings made to the gods of Mesopotamia. However, studies regarding a rationale for the offering items themselves have been limited. This paper proposes some rationales in the food offerings made to the gods of Mesopotamia.

In Jubilees' rewriting of Genesis, the author omits parts of the G omitted material and relocate it throughout Jubilees. Referred to in this the practice involves a level of creativity that goes beyond ordinary red: the region of Mesopotamia milieu of Second Temple Judaism. This paper eralited by this paper it omits materials both from Mark and Matthew ar those omissions throughout Luke and Acts.

**Susan Sambrook**, Aquinas Institute of Theology (St. Louis, Missouri)

*Why Blood?: The Symbolism and Use of Blood in the Torah*

This paper examines the symbolism and use of blood in the Torah. The discussion focuses on five themes that emerged through a study of the existing literature; prohibitions against eating blood, significance of the blood of circumcision, the use of blood in the Passover, its importance for atonement, and blood as the focus of the laws of niddah. While the symbolism of blood in the Torah is controversial, this paper reveals that blood was in fact a major factor in the covenant.

**David Ridge**, The University of Chicago

*How Not to Get a Wife: King David and the Biblical Betrothal Type-Scene*

This paper uses Michael Nagler's definition of type-scene to identify the biblical betrothal type-scene of Robert Alter and Michael W. Martin in 2 Samuel 11. The type-scene in 2 Samuel 11 negatively characterizes David's actions (such as his lack of hospitality and his attempts to force the situation by "taking" something he wants) by juxtaposing the narrative alongside the betrothal type-scene texts of Isaac, Jacob, and Moses, in which hospitality and submission to divine direction are stressed. The implications for the function of 2 Samuel 11 and its inclusion in the Hebrew Bible are briefly discussed.

**The 2014 Student Religious Studies Conference**

Jeremy S. Miselbrook, PhD—Conference Coordinator, SRSC  
Jenny DeVivo—Conference Assistant Coordinator, SRSC  
Eric F. Mason, PhD—Regional Coordinator of the Midwest Region of the  
Kevin Mellish, PhD—Olivet Nazarene University Conference Liaison  
Troy W. Martin, PhD—Founder of the Student Religious Studies Conferer

**Break**

3:00-3:30 p.m. / Refreshments on 3<sup>rd</sup> Floor Burke Administration Building

**Session III Inter-relationships of Canonical, Extra-canonical Literature and Theology**

3:30-5:00 p.m. / Burke 307

Chair: Dr. Jeremy Miselbrook, College of Lake County

**Robert Book**, Malone University

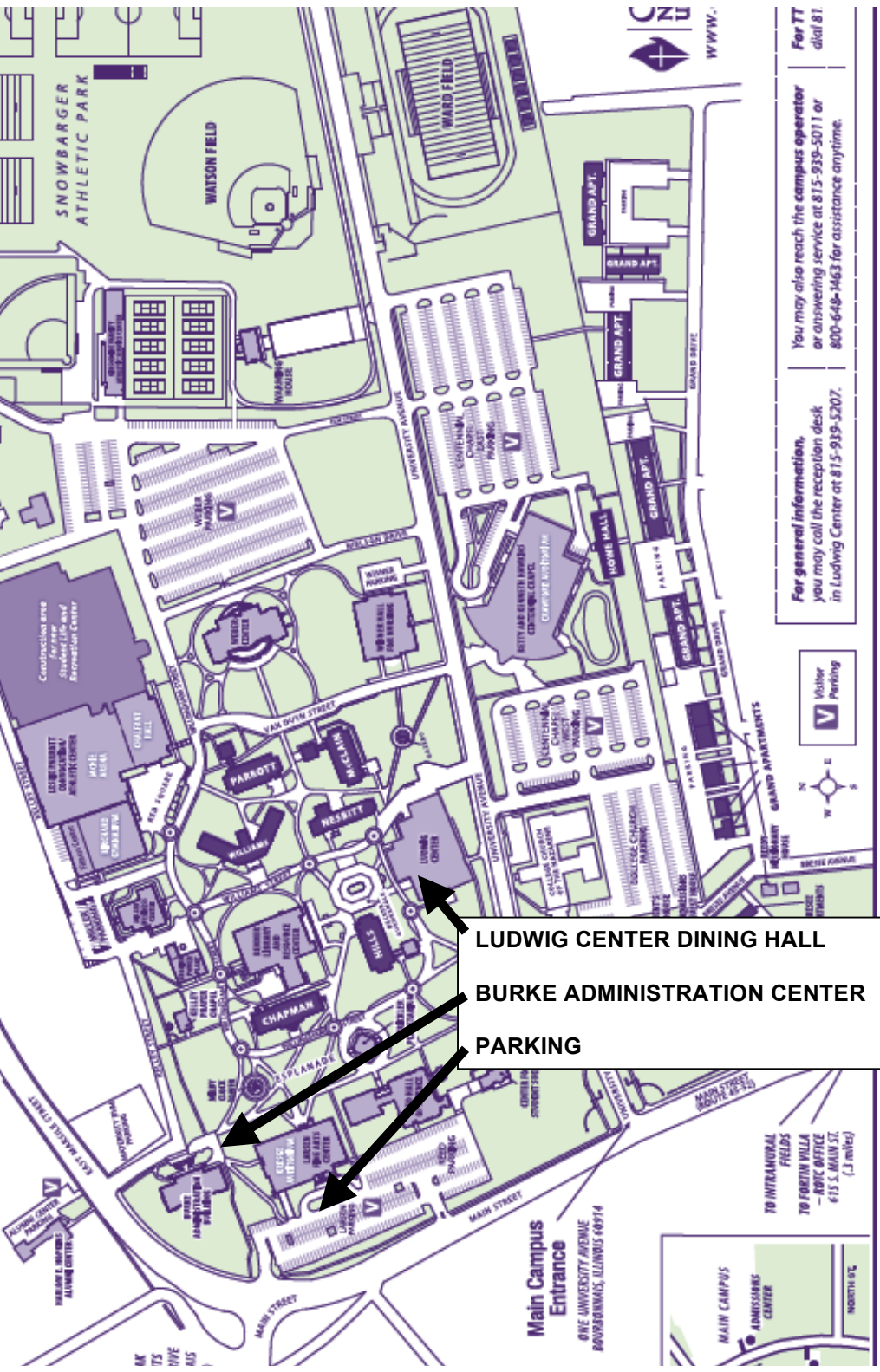
*Reading Qoheleth and Song of Songs Canonically: A New Approach*

The general order of books in the Old Testament sketches a rough chronology of Israel's history, and works attributed to a single author by tradition are arranged to reflect the author's own chronology. One glaring exception, however, is the Solomonic Corpus, specifically the inverted chronological order of Qoheleth and Song of Songs. This paper argues for a new reading of these two works based on their placement within

*The Student Religious Studies Conference would like to thank all those who supported and encouraged students to participate in the conference. We also express our appreciation to Malone University, and in particular Dr. Kevin Mellish (School of Theology and Center of Religion and Philosophy for hosting the conference. We would like to thank you for your support as our Regional Coordinator.*

# Olivet Nazarene University's Main Campus (BOURBONNAIS, ILL.)

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